

**THE A-SQUARE
TECHNOLOGY GROUP
& NASCENT APPLIED
METHODS AND
ENDEAVOR'S
UNIVERSAL TREATISE
OF GLOBAL
SOCIOECONOMIC
COMMON SENSE**

Welcome to the Operational Framework needed to Facilitate the Projected Revenues for
a New \$36 Trillion Global Market and the Creation of over 48 Million Jobs Worldwide

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(ANMESCL² RDWEF)

ALPHA NUMEROUS
MAXIMUS
EGREGIOUS SUMMA
CUM LAUDE



(ANMESCL² EL NEGRO)

ALPHA NUMEROUS
MAXIMA
EGREGIA SUMMA
CUM LAUDE



(ANMESCL² QUO VADIS)

ALPHA NUMEROUS
MAXIMUS
EGREGION SUMMA
CUM LAUDE

The Universal Treatise of Global Socioeconomic Common Sense

The Abilities to Engage in an Adhoc Cost Benefit Analysis and Adjust to Systemic Financial Changes within the Landscape of a New High-Tech Global Economy of Scale



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1 -- Stratagems for the Stronger Force – PDA/CPDA Matrix Dimension: Measures (EPDPE) Principia Cybernetica – Reference Materials

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01. Deceive the sky to cross the sea/Economics Today - Chapter 1: The Nature of Economics

Conceal your preparations by being completely open and public. The police of a town were looking for a cat burglar that continually struck in a certain wealthy neighborhood. Finally, after failing to catch him after weeks of trying, they set up a watch on either end of every street. The officers were ordered to note the arrival and departure of every person, so that all could be questioned. And yet, the burglaries continued for several days, until one observant policeman realized that a postman was making rounds on a postal holiday. The "postman" was finally nabbed. Yet he had succeeded for so long because he had made himself an acceptable part of the scenery while in the act of committing burglaries.

Another form of deceiving the sky to cross the sea is to make open preparations for war without ever actually going to war--until the enemy no longer takes you seriously.

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02. Besiege Wei to rescue Zhao/Economics Today - Chapter 22: Rents, Profits, and the Financial Environment of Business

To draw off the energy of an attack against an ally, let the enemy fully commit himself against his prey, and then---instead of rushing to the rescue---attack the enemy's dearest possessions.

When the small kingdom of Zhao was attacked by the mighty Wei forces, the kingdom of Zhao fortified itself and became a city under siege. It managed to get a few messengers out to ask for help from its allies. But the Wei forces had come prepared to lay a long siege, and so they dug in around Zhao and fortified themselves against both front and rear attacks.

The Wei military force encamped against Zhao was huge, so Zhao's allies decided not to confront the Wei army in the field. Instead, the allies marched boldly to the Wei capital, which had been left with a very light guardian force while the main body of troops was besieging Zhao. Panicked recall messages were sent to the Wei troops, and these were allowed to get through.

The Wei attack force quickly broke camp and tried a forced march back to their capital to defend it. As soon as they embarked on their hasty retreat, the Zhao gates opened, and the small Zhao army pursued and harried their former attackers. Meanwhile, the allies of Zhao laid ambushes against the returning Wei forces and raided them on the open roads. And then the allies who had attacked the Wei capital met the Wei forces head on, while the Zhao army attacked from the rear.

Thus the Wei army was decimated and harried back to its capital, rendering it unable to carry out another massive siege.

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03. Kill with a borrowed knife/Economics Today - Chapter 19: Polices and Prospects for Global Economic Growth

Convince others to fight your battles for you. The most masterful strategists of the past have used deception to convince enemy kings that their best generals were about to betray them. So the rulers would order all their own best generals beheaded for treason. Thus the enemy did to himself what would have taken months or years to accomplish on the battlefield.

Another way to use this strategy is to cause discord between your enemy and another party. Your enemy exhausts himself and spends up his resources, so that he's decimated by somebody else's weaponry while you conserve your resources. The

enlightened fighter lets somebody else do the fighting for him and can either watch the battle to its conclusion or else enter at the end and win. \

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04. Wait at ease for the enemy/Economics Today - Chapter 12: Consumption, Real GDP, and the Multiplier

Sun Tzu wrote these three maxims:

- If he is taking his ease, give him no rest. If his forces are united, separate them. (from Section One, "Laying Plans," *AOW*)
- If the enemy is taking his ease, he can harass him; if well supplied with food, he can starve him out; if quietly encamped, he can force him to move. (from Section Six, "Weak Points and Strong," *AOW*)
- To be near the goal while the enemy is still far from it, to wait at ease while the enemy is toiling and struggling, to be well-fed while the enemy is famished:--this is the art of husbanding one's strength. (from Section Seven, "Maneuvering," *AOW*)

It's always an advantage to be one step ahead of your opponent, and it's a benefit for you get to the site of battle ahead of him. But if speed is not your gift, you can also simply force or entice him to come to you, where ever you are. An opponent who must destroy you to get his reward will come after you where ever you go, so cover hard ground that is unfamiliar to him. Lead him through awkward and expensive situations. Keep evading him and force him to spend himself up to reach you.

The commentators on Sun Tzu recommend that if you have a small force and your enemy a strong force, encamp your men in rocky, divided terrain so that you force the pursuer to break up his army. Thus, you create confusion in his troops, and he loses the advantage of being able to fight you with a single, massive charge.

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05. Loot a burning house/Economics Today - Chapter 2: Scarcity and the World of Trade-Offs

Sun Tzu wrote, "While heading the profit of my counsel, avail yourself also of any helpful circumstances over and beyond the ordinary rules. According as circumstances are favorable, one should modify one's plans." (From Section One, "Laying Plans," *AOW*).

If your opponent suffers an adversity not related to your battle, you can use the diversion of his attention, energy, and resources to further weaken him. Later stratagems advise that you actually create any diversion possible to divide your opponent's focus, apart from the standard military diversions of the battle field: force him to camp in a swamp so that his troops get sick; alert his ruler about the debt of his army; warn local officials about his shady dealings. When his attention is divided and his spirits low, you can force him to compromise and make peace. Use the misery and distress of your opponent to bring him to terms.

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06. Make a feint to the east while attacking in the west/Economics Today - Chapter 28: Regulation and Antitrust Policy in a Globalized Economy

The pre-requisite for this stratagem is that your opponent must have no real insight on what you are about to do. If you have been predictable in the past, then be wary of trying to fool an enemy who has already succeeded in out thinking you and correctly guessing your plans.

But if you know that your opponent is information hungry and has a healthy fear of what you might do, the situation is ripe for creating a diversion. The best example of this tactic is the low-interest loan tactics so widely available today. Credit card companies or loan companies promise low interest on "transfer checks" that enable you to pay off other credit accounts. But they make their money when you start charging new purchases on their card. These new purchases are often made at a much higher rate of interest than is available via the "transfer checks", or else new purchases come with "finance charges" that are incredibly high. So by making consumers believe that they are fighting off debt by one method, many credit card companies keep the rate of debt high by other methods.

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07. Create something out of nothing/Economics Today - Chapter 16: Money Creation, the Demand for Money, and Monetary Policy

Get what you need by trickery or illusion. A British agent planted in Vichy France had to procure his own funds. So he took on the persona of a carefree playboy and befriended a wealthy young German officer who had an easy assignment driving a German commander around and maintaining his staff car. The British agent stole the car one night when the young man was drunk, and sold it to a sympathetic French car mechanic. They stripped it of its military decoration that night.

The next day, in a panic, the young German officer came to his British friend and begged him for help. Somebody had stolen the staff car, and he would be punished for being drunk on duty. He could buy a replacement, but the French people wouldn't do business with Germans, and he had to get the car replaced before it was missed. The British agent told the young officer that it would probably be possible to get a car of the same make and model from the black market, but it would be expensive, and he would have to act as go-between. The officer said he could get any amount of money required, and so the British agent asked for twice the amount of the value of the car. The young officer got the amount for him, and the Brit went back to the French man and paid him exactly the same amount for which he'd sold it.

He drove it back to the young German officer, who was grateful for the favor and never knew that he had bought back his own car. The British agent, having received twice the cash value of a luxury car, was well financed to begin his espionage work.

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08. Use a well-known path to advance by a hidden path/Economics Today - Chapter 23: The Firm: Cost and Output Determination

Use the commonly expected strategy to hide the real strategy. Military tactics, applied to certain terrains, suggest certain obvious attacks. Before Hitler invaded France, the French knew he was building up his military, but they supposed that no army could penetrate their famous "Maginot Line." They made their preparations for Hitler elsewhere. He used their military theory to further this illusion. But Hitler used a lightning fast attack force never yet seen, called *panzer* units. They burst through the antiquated defenses of the Maginot line.

Similarly, the D-Day invasion was expected, but the Germans assumed it would occur at or near Calais, which was a place more hospitable to a large force trying to land quickly. The rough seas and long, exposed stretch of Omaha Beach, fronting onto miles of confusing "lanes" that could mislead invading soldiers, was considered unlikely because it offered so little advantage. So it was lightly guarded. The main invasion force came in here.

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09. Watch the fire burning across the river/Economics Today - Chapter 31: Income, Poverty, and Health Care

Use delay if it enhances in-fighting within the enemy alliances. Westerners tend to under-value delay in their conflicts. Especially if you have an egotistical opponent or somebody who tries to advance by abusing others, then time is on your side. The wise fighter waits to let a foolishly aggressive or egotistical opponent alienate those around him and creates problems within his own administration. If things work out, the in-fighting that a manipulative, cruel, or controlling leader creates will eat up his energy and resources and increase the wise opponent's advantage over him.

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10. Conceal a dagger in a smile/Economics Today - Chapter 17: Domestic and International Dimensions of Monetary Policy

Never express anger, and never express sarcasm. They show weakness, and they show hastiness in revealing motives. Concealing a dagger with a smile may be taken as advice to be treacherous, but it also has an honorable side. You can be powerful and dangerous--and polite. The kindly person who suddenly and decisively reveals the dagger sheathed in his belt is going to be taken more seriously than the fool who brandishes a dagger on any provocation. Threats, sarcasm, and open hostility serve no good purpose, no matter what your goal. Disassociate yourself from your ego and strike hard because you know it is time to strike, not because your anger is gratified in striking. Do this once in front of others, and your smile will be respected thereafter, because everybody will know there is a dagger behind it.

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11. Cut down the plum tree to save the peach tree/Economics Today - Chapter 18: Stabilization in an Integrated World Economy

When you cannot avoid losses, sacrifice the lesser for the benefit of the greater. The saying comes from the problem of blight infesting fruit tree groves. Farmers would decimate the blight by removing the plum trees, thus allowing the peach trees to get all the benefits of the nutrients in the soil.

Generals have been called upon to sacrifice one band of men to save another. In everyday life, recognizing that one cannot have his cake and eat it too forces us to choose our priorities. The person who knows that he must engage in struggle sets up a hierarchy of goals so that he knows ahead of time what he can sacrifice and what he cannot.

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12. Steal any passing goat/Economics Today - Chapter 5: Public Spending and Public Choice

Make use of everything you get from the other side. Sun Tzu advises us to "forage on the enemy," (Section Two, "Waging War," *AOW*) and we can do this by eating his scraps but also by hoarding the information that he might carelessly provide. Look at how an opponent treats others. Note where he makes trouble for himself or where he has blinded himself. Take inventory of what irritates him and what frightens him. What the opponent views as inconsequential and the things he lets slip can provide you with valuable material for managing your side of the conflict.

- a. **OF THE ORIGIN AND DESIGN OF MODERN GOVERNMENTS & NEW UNIVERSAL FREE MARKET FORCES IN GENERAL. WITH CONCISE REMARKS ON A CONSTITUTIONAL FRAMEWORKS UNDER THE UNIVERSAL LAW OF OBSERVATION.....125**
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13. Beat the grass to startle the snake/Economics Today - Chapter 21: Consumer Choice

Frighten or startle the enemy to see how he will react. You should note that making threats will probably undo you, especially against an opponent who is stronger or more ruthless than you. Instead, the enlightened fighter has to make the enemy feel threatened without stooping to make threats. A calm, straightforward demeanor in discussions helps a person's word to be more believable. Instead of speaking threats, the wise fighter arranges circumstances or performs actions that create the threat.

A woman who is being stalked, instead of threatening to call the police, simply calls the police, thus startling the stalker by her decisive action and letting the authority of the law frighten him. She watches his reaction and learns how committed he is to continue this behavior.

Due to mismanagement of their own records, a credit card company sends a collection agency against a man who has actually paid his bills. After faxing copies of the checks that prove he's up to date, the man is still being harassed. Instead of threatening to get a lawyer, he asks a lawyer to write a letter to both companies, letting them know their legal danger. At this mark of serious consequences to their own negligence in record keeping, the credit companies reveal their level of commitment to harassing him (not very committed, as it turned out).

Preliminary actions that don't commit you to a single course of behavior can still startle an opponent into revealing his mindset and goals.

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14. Raise a corpse from the dead/Economics Today - Chapter 13: Fiscal Policy

Putting a "puppet" ruler on the throne is a means of raising a corpse from the dead. The ineffectual figurehead provides the credibility or the justification for the military coup. The Japanese Shoguns used this principle for centuries to justify their efforts to "protect the emperor" and thus rule Japan.

Calling upon a slogan that doesn't really mean anything is another means of raising a corpse from the dead. Citing "family values" or "love of democracy" is a means of gaining credibility and justification for power plays.

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15. Lure the tiger out of the mountain/Economics Today Chapter 33: Comparative Advantage and the Open Economy

Bring the opponent out from a situation that favors him to a situation that favors you. Sun Tzu writes, "Hold out baits to entice the enemy. Feign disorder, and crush him. If he is secure at all points, be prepared for him. If he is in superior strength, evade him. If your opponent is of choleric temper, seek to irritate him. Pretend to be weak, that he may grow arrogant." (From Section One "Laying Plans," *AOW*)

Farmers of ancient China who had the problem of a tiger raiding their sheep weren't eager to hunt him down in his own territory. So they would tether a lamb out in a field, and when the tiger appeared in that wide open place, they would rise up from the grasses and kill him.

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16. Let the enemy off in order to snare him/Economics Today - Chapter 20: Demand and Supply Elasticity

This stratagem has two possible applications. The admonition can be taken quite literally in that---in a situation in which you defeat your enemy---you can sometimes more effectively snare the opponent by releasing him or forgiving him. (After all, if you execute an enemy general, then his lieutenant becomes general in his stead, so you still have an enemy to fight. But if you spare the general and win him over, you gain an ally.) Sun Tzu repeatedly urges that those who are defeated be treated humanely, because if you win their loyalties, then you increase your own fighting force with very little expenditure. The Chinese generals who wrote extensive commentaries on Sun Tzu have observed that feeding and clothing prisoners means you are really feeding and clothing recruits. The opportunity to be magnanimous shows the opponent that you are not the devil he assumed you to be. And after being defeated, a proud fighter may be much more approachable and agreeable when treated with dignity and respect.

The USA accomplished this, after a fashion, by bringing German POWs back to the USA for interment during WWII. One German prisoner wrote that they all knew they would understand their real conditions only when they arrived at the prison barracks. They were frightened and dispirited, and the incredibly long journey across a vast ocean had made them all feel cut off and isolated. There then followed several days of travel by bus, so that all of the young men felt that they were powerless to escape or return.

But when he entered the barracks and saw a row of neat bunks, each with a mattress, and clean sheets, and a small kit bag stocked with shaving cream, a razor, soap, a toothbrush, and toothpaste, he was overcome with both gratitude and humility. He realized that his captors were not cruel. Prisoners were not beaten nor humiliated, and they were required to attend

classes on law, ethics, and the Constitution of the United States. Eventually, they were allowed to work off site, under guard, for ranchers in the area. By the end of the war, with the exception of three hold outs, all of the men in his section of the camp were willing to see Constitutional government with equal rights for all instituted in Germany.

On the other hand, relying on the loyalty of a former enemy can be dangerous to the point of disastrous. The second application of this stratagem is more pragmatic and quite efficient: Make the enemy believe that a means of escape is open to him, and---rather than fight whole heartedly---he will turn his energies to get away, and thus you can direct him into a trap or harry his troops as they try to flee.

Sun Tzu warns that trapped soldiers---your own or the other general's---will fight at their best if they think there is no hope. They will resolve to take as many of the enemy with them as possible, so the great general writes, "When you surround an army, leave an outlet free. Do not press a desperate foe too hard" (from Section Seven, "Maneuvering," *AOW*). It's better to get the other person to run for cover or run for escape. Provided you arrange the situation so that you know which way he will run, you can still effectively destroy his army. And this way, you suffer fewer losses.

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17. Hold out a brick to attract a gem/Economics Today - Chapter 27: Oligopoly and Strategic Behavior

In the great Drugstore Wars of the 1980's, entrepreneurs built up inventory and services. But the competition was equal across the board. One chain of stores broke the deadlock by offering blood pressure machines in their stores. Customers could wander in, sit at the machine with their arm in the automated cuff, and have their blood pressure taken for free. No hassle, no pressure to buy anything, no charge for the service. Each machine was placed back in the pharmacy section so the customers walked the length of the store to get to the machine.

Equipping each store with an automated blood pressure machine required an investment, but it turned casual customers into consistent customers. Thousands and thousands of people suffer from high blood pressure, and the handy, free reading prompted them to use this certain drug store chain whenever they needed any of the items stocked there. They could pick up what they needed and check their blood pressure. Thus, the outlay of a few thousand dollars per store, with maintenance of a few hundred dollars every year, returned thousands of dollars more in revenue and profit.

So, by tossing out bait that cost relatively little, the drug store chain hauled in a lot of profit in return. It surely worked, because these days, no matter what drugstore you're in, chances are good that you'll find a blood pressure machine along a back wall.

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18. To catch rebels, bring down their leader first/Economics Today - Chapter 32: Environmental Economics

Douglas MacArthur, a general not known for military brilliance, proved himself the man for the job in the occupation of post WWII Japan. MacArthur respected the Asian point of view and had studied it more than his other West Point peers. Though he had been something of a plodder on the battle fields of the Pacific, he distinguished himself in humanely and efficiently running an occupation that began with both conquerors and conquered highly antagonistic towards each other and misinformed.

Certainly, the Japanese had been portrayed as devils to American service men, and vice versa. For this problem, MacArthur ordered restraint and food. As GIs passed out food to a starving people, the Japanese lost their initial distrust of the American military; and the young American soldiers, seeing children who had gone hungry and giving them food, made them appreciate the humanity of their former enemies. And what prejudice could stand at the sight of children hungrily eating and remembering their manners long enough to say "Thank you" and bow with respect. The US occupation of Japan is remarkable for how thoroughly the transformation of attitude took place on both sides as enmity gave way to profound friendships and new understanding.

But there were nationalistic hold outs, and the threat of violence was never far away during the early days of the occupation. Japan's military tradition had been one of "Death or Victory," and there were leftover right-wing elements in Japan that were ready to riot.

MacArthur could not police an entire nation to that extent. If the old fervent patriotism took hold of the people again, catastrophe could ensue. So he arranged to have a public audience with Japan's emperor, a man reputed to be descended from the gods, and a man who had never been photographed for public view. When MacArthur met Hirohito, the American general wore his daily army uniform. He didn't even have a tie on. Hirohito dressed in fine Western clothes. MacArthur spoke politely but briefly with the emperor and then had their picture taken together. Japanese advisors urged against having the photograph published, but MacArthur over rode them. He ordered the picture published on the front page of the

newspapers, and it appeared the very next day.

The Japanese people, who had never even been allowed to look directly at their divine ruler, saw a photograph of the laconic MacArthur, towering over the short and wilted looking Hirohito. This was their mighty emperor, a mere man dwarfed by the American General and unable to forbid the photograph.

Adroitly, MacArthur had provided perfect, unarguable proof that the emperor was merely a man, and not all that impressive of a man, even when he presented himself at his finest. The Japanese common man lost that reverential edge, and the hardcore nationalists found that the outcry to protect a divine emperor had lost a lot of its majestic ring.

4 -- Stratagems to Confuse the Enemy – PDA/CPDA Matrix Dimension: Control (EPDPE) Principia Cybernetica – Navigation in the PCP Web

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19. Take away the fire from under the cauldron/Economics Today - Chapter 4: Extensions of Demand and Supply Analysis

If your enemy lives on rice, then steal the wood for the cauldrons, and the enemy will starve. If you cannot defeat your enemy by military tactics, you may be able to defeat him with non-military tactics. Or, put another way, any tactic that works is a military tactic. If his weapons are more powerful, his army more powerful, and his skills superior to yours, look for the non-military ways to defeat him.

Star Trek: Next Generation fans highly prize the two-part story in which the Enterprise and the Federation had to fight the Borg. Ultimately, the Borg could absorb all Federation knowledge and warcraft, so the Borg were always superior to the Federation. Yet the crew of the Enterprise, when they realized they could not outgun their deadly enemy, broadcast a low-security level command to the Borg to signal a brief, system-wide maintenance interval. The entire Borg were forced to temporarily shut down, overpowered by non-military means, and the brief minutes of helplessness allowed enough time for the Enterprise to defeat them.

Anything you do to interfere with the day to day operation or well being of the enemy may be enough to win the war for you.

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20. Fish in troubled waters/Economics Today - Chapter 7: The Macroeconomy: Unemployment and Inflation

Sometimes waters become troubled by storms you haven't created. Whether or not you throw your opponent's resources into confusion, be sure to take advantage of disarray in the other camp.

New leaders emerge (and old leaders lose credibility) during times of upheaval and uncontrolled change. Rudy Guilliani was declining in power and prestige as mayor of New York when the attack on the World Trade Center took place on 9/11. He instantly became the man on the scene: compassionate, organized, generous, courageous, and articulate. While George Bush was being whisked around the country to be protected, and Dick Cheney was nowhere to be found, Rudolph Guilliani showed himself to be an able and popular leader whose decision and command of the situation prompted others to compare him to Winston Churchill during the bombing of Britain.

You can make gains during troubled times if you have command of your composure and your communication skills. By swiftly taking advantage of troubled situations to provide guidance and solutions, you can gain prestige and influence.

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21. The cicada sheds its skin/Economics Today - Chapter 10: Real GDP and the Price Level in the Long Run

The cicada sheds its skin intact, so that the shell looks like a real cicada. Similarly, outnumbered generals or those who were targets for assassination created false impersonations of themselves to escape danger.

This strategy again plays on the expectations of your opponent. If he expects you to be in a certain place or supposes you will try a certain tactic, you can create the illusion that you are where he expects you to be. Meanwhile, you can put your energies into your real plans.

George Washington used this plan effectively when he pulled his men back under the eyes of the British army. As night fell, Washington ordered all the fires lit and he ordered the pipers to play folk songs and favorite melodies, as was usually done

in camp at night. Then in small groups his men slipped away into the dark forest, leaving behind a few coats propped up with muskets to pose as guards and sentries.

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22. Bolt the door to catch the thief/Economics Today - Chapter 14: Deficit Spending and the Public Debt

Miyamoto Musashi made an oblique reference to this idea when he wrote, "In the world, people tend to think of a robber trapped in a house as a fortified enemy [*and thus are afraid to approach the house*---Editor]. However, if we think of "becoming the enemy", we feel that the whole world is against us and that there is no escape. He who is shut inside is a pheasant. He who enters to arrest is a hawk. You must appreciate this. ---"The Fire Book", *Book of Five Rings*

Sometimes a person gets himself into a trap, and all that is necessary is that you shut the door. Bring his fears home to him, and he will collapse. Catching a person in a web of lies that he has been broadcasting is a means of shutting the door, for his own lies are ready to trap him. The enlightened general only needs to pick the proper time and have the proper words (and evidence) ready. "Bolting the Door" often requires patience in that the enlightened fighter has to let a person's harmful behavior build up so that very little action is required to trap him. This strategy is not a power move or something that requires great exertion. Rather, bolting the door to catch the thief is a natural strategy in which the enlightened fighter follows out a person's harmful activities and acts in harmony with the situation so that accumulated misdeeds come home to him.

The most effective way to "Bolt the door" is to understand what an overly aggressive, harmful person fears and dreads. The enlightened fighter also must practice iron composure so that he doesn't get dragged into the trap with the opponent. In any situation where a general "bolts the door," it must be clear who is the thief and who is the good guy.

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23. Befriend a distant state while attacking a neighbor/Economics Today - Chapter 6: Funding the Public Sector

This stratagem has two applications: the first is the more obvious. Avoid a two-front war by making peace with everybody else before you go to war against an opponent. Additionally, if you have two battles to fight, it's wiser first to fight the one that is near at hand. But to do this, you must try to gain at least a temporary peace with the less emergent battle. One writer observes that a parent with a teen age son who eats junk food and drives too fast will first allow the junk food in order to focus on the battle of building responsibility in the boy's driving practices.

The second, less apparent application of this stratagem is that your route of advance must be organized. Sometimes, winning one battle makes the next battle easier to win. The **order of operation** can make your battles easier. In two-on-one fighting in taekwon do, the lone defender keeps moving so that the less aggressive of two attackers stays between the defender and the more aggressive attacker. This tactic wears out the aggressor in the middle and exposes him to deliberate kicks and punches from the defender and accidental kicks and punches from his ally. Thus, by economical maneuvering, the defender can whittle away one opponent. When the "man in the middle" gives up or goes down, the defender can then concentrate on a single opponent. But if the defender focuses on the stronger, more aggressive opponent first, then the defender gets tied up in earnest fighting, and the weaker attacker can do him serious harm.

Situation and ability will often determine the best **order of operation** in a battle, but---as Sun Tzu wrote---it's usually wisest to husband your energy and resources while making your opponents spend up their energy and resources.

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24. Borrow a route to conquer Guo/Economics Today - Chapter 29: The Labor Market: Demand, Supply, and Outsourcing

This stratagem advises using an ally's strategic location as a launch point for your own troops. One benefit is that a "middleman" gets the heat, and your own homeland can be saved from becoming a battlefield. Another benefit is that your forces can be stationed longterm on friendly turf so that problems of supply line management are limited in severity. And a third benefit is that if your battle is successful, you now have your troops stationed in somebody else's kingdom.

Again, though a superficial glance shows that this stratagem opens the way for treachery and takeover, it can be used to allow for mutual benefit. Without attempting outright conquest, the US has stationed troops in other countries as part of NATO agreements and has thus persuaded weaker allies to send their best and brightest to US schools, to trade ideas with us, and to become more open to the products that we market. The strategy has also given our own young men and women the opportunity to see other cultures and get a better picture of the vastness of the world in which we live. While US policy overseas has not been perfect, by borrowing a route to defend Europe and America from Russian Communism, the US also helped defuse radical fascism and present lawful democracy to the world as a successful form of government.

Husbanding your strength is the principle on which this stratagem rests. As Sun Tzu has noted, the ideal situation is one in which you conserve your own energy while forcing the opponent to use up his energy. Thus, gaining benefit from others outside the fray is another means of preserving your resources. Hiring lawyers, spokespeople, agents, and personal representatives are all ways in which people today borrow a route in order to conquer. They hire others to take on the responsibilities and pressures of a given conflict. Any time you persuade or hire somebody to act as your middleman or representative, you have borrowed a route to conquer Guo, buffering yourself as you pursue your campaign.

**5 -- Stratagems to Gain Ground – PDA/CPDA Matrix Dimension: Fundamental (EPDPE)
Principia Cybernetica – Introduction to Principia Cybernetica**

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25. Replace the beams and pillars with rotten timber/Economics Today - Chapter 30: Unions and Labor Market Monopoly Power

Replace the enemy's strength with weakness. Sun Tzu wrote, "You may advance and be absolutely irresistible, if you make for the enemy's weak points; you may retire and be safe from pursuit if your movements are more rapid than those of the enemy" (from Section Six, "Weak Points and Strong," *AOW*).

One way of making for the enemy's weak points is to give the enemy weaknesses that he does not recognize. Infiltration of your own picked personnel to take key roles in the enemy's forces is one way of following this stratagem. But it's less costly and less risky to cause the opponent to switch out his own best people. As mentioned previously, the Nazis used false broadcast information and forged correspondence to make the paranoid Russian administration believe that Russia's best generals were traitors. Thus the Russian high command arrested and executed its best people and filled their slots with inexperienced commanders. In this way, the Russians replaced their own beams and pillars with rotten timber.

Another application is to confuse the opponent about how to prepare for you. "That general is skillful in attack whose opponent does not know what to defend; and he is skillful in defense whose opponent does not know what to attack" (*Ibid*). In taekwon do, if the opponent has great kicks, the fighter must jam him up and force him to use his fists. Thus the primary weapons are the "rotten timbers" of the less adept punches instead of the beams and pillars of the strong legs. I once watched a fight where a young man famous for his incredible kicks faced a man who had prepared for him accordingly. None of us onlookers were prepared for the fine demonstration of boxing that our famous leg man gave us. He never kicked once, and he pummeled his opponent and was never touched either by kick or punch. I had been training with him every week for the previous three months, and he had never let on that he was taking boxing lessons on the side. Thus, he forced his opponent to hurriedly train in fighting a leg man, and then on the night of the fight, he switched to fists. His opponent's hand skills had lost their edge, and he lost decisively.

From Sun Tzu:
O divine art of subtlety and secrecy!
Through you we learn to be invisible, through you inaudible;
and hence we can hold the enemy's fate in our hands.
(From Section Six, "Weak Points and Strong," *AOW*).

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26. Point at the mulberry only to curse the locust/Economics Today - Chapter 24: Perfect Competition

To the person who can carry it off, clearly telling an opponent his strategic mistakes and promising to exploit them and defeat the opponent is one way to win. Clear and forceful guarantees that the choice to go to war with you will be costly and painful for the other side can work, but mere threatening and storming will not work.

Some leaders take this stratagem a step further and "make an example" of a front man from the other side. Most of us have probably read accounts of soft drink companies who drag a lunch counter operator to court for trademark violation because the small businessman had signs for Coca Cola or a similar drink in the store window but did not actually serve Coca Cola (or the advertised drink). We're amazed at the trouble they take to haul such a minor moneymaker to court, but the effect is to subdue other, would-be trademark violators. This is an example of the use of pointing at the mulberry to curse the locust strategy.

Of course, the strategy can backfire, as was illustrated when McDonald's started writing letters and notifications to small food services in Europe. They told one lunch counter with the McDonald's name to lose the name, even though it was the name of the person who owned the business. The golden arches company suffered a setback when the head of the McDonald clan in Scotland opened a sham restaurant with his name on it. He notified McDonald's that he would be gracious enough not to sue them for using his name without permission (and his claim to having had the name first was certainly easily verifiable by generations of the McDonald clan). Further, he let it be known to McD's and all others that his family insignia was two golden balls. As far as I know, the American McDonald's did not reply, nor did they sue him.

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27. Feigning foolishness/Economics Today - Chapter 3: Demand and Supply

King David, Odysseus, Claudius, and an early writer of the I Ching were all men who survived danger by pretending to be insane or mentally deficient. It's not fun to be thought of as stupid, but it is safer than to be reckoned intelligent and therefore dangerous.

The war about other people's opinions is one that has to be fought in your own mind. Once you're clear that there will always be other people who dislike you or have a low opinion of you, you can free yourself up to answer only to God and your own integrity. And then you will not be ruled by what other people think of you.

Fighters often cultivate the opponent's opinion of them. As I wrote above, a well known "leg man" in the martial arts cultivated the opinion of others that--because he was so good at kicks---he was poor at using his punches in a fight. When his big fight came, he defeated his opponent strictly by boxing with him at close range.

A small, lightweight woman kickboxer was attacked by a serial rapist. She slammed a shin kick across his liver and midsection, paralyzing him for a moment with pain and loss of breath. She ran up to her apartment, locked herself in, and phoned the police. He was over six feet tall, and she was five foot one. Her decisive, aggressive kick exploited his opinion that she was a "mere girl" (and a small one at that). (She was also the first of his prey who got a good look at him, and she gave the police his description. Eventually, he was caught and imprisoned.)

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28. Remove the ladder after the ascent/Economics Today - Chapter 11: Classical and Keynesian Macro Analyses

Create an opening into a precarious place and draw the opponent into a trap. One application of this stratagem advocated by the Chinese commentators on Sun Tzu was to lure the enemy army into attacking what appears to be your own weakened front line. Once they commit to an attack, half your forces rush their flank or rear, thus enabling you to harass them from two sides.

Luring an antagonistic person into saying too much in front of others, or tricking a boaster into making a claim in front of witnesses that he cannot back up, or getting a commitment from an adversary to do things your way are all methods of removing the ladder after the enemy has ascended your walls. An impatient, overly sensitive, choleric person is prone to say too much, and so the best way to handle such a person is by patience and quietness at the start and then firmness and immovable resolution at the end.

XXIX.: Sun Tzu's Art of War as a Means of Developing Silent Weapons While Engaging In Quiet Warfare.....616

29. Putting fake blossoms on the tree/Economics Today - Chapter 9: Global Economic Growth and Development

All warfare is based on deception.

Hence, when able to attack, we must seem unable;

when using our forces, we must seem inactive;

when we are near, we must make the enemy believe we are far away;

when far away, we must make him believe we are near.

-- Sun Tzu, from Section One, "Laying Plans," *AOW*

If the above quotation is true, then it is also true that when you are weak, you must appear strong to the opponent.

As I wrote in [Letters to a Great Lady](#) I had the opportunity to explain the concepts of warfare to a very refined, wealthy woman whose husband had publically humiliated her after having admitted to an affair to her. After she made the decision to divorce him, he harassed her and stalked her and continued to do things in public to embarrass her. When I first wrote to her, she was afraid even to sit across a table from him and speak to him face to face. She had a lot of inner resolve though, and up to that point had met his ridicule with stony and dignified silence. I used Miyamoto Musashi's excellent treatise, *The Book of Five Rings* in conjunction with Sun Tzu to teach her how to relax in front of her husband and thus unnerve him by her sudden courage.

After a few months of weekly communication with me on these ideas, she had to meet him again in a legal setting. And though inwardly she dreaded it, she had practiced the art of accepting his bad behavior without acquiescing to it or trying to force him to change it. She realized that he would never be sorry for the pain he had caused her, nor had he ever genuinely loved her. But she stopped fighting these things and simply accepted them. Thus, in his presence, when he accused her of this or that or tried to ridicule her, she would simply say things like, "Well, I accept that you have this opinion of me, and it's okay because it demonstrates that I need to divorce you." No matter how outrageous his remarks, she softly turned everything he said to support her actions and decisions until he lost his temper and started yelling at her, frustrated because he could no longer control her emotions.

She still found him to be dreadful, and she never felt at ease when she had to face him. But by hanging the blossoms of the truths she had learned thus far on the branches of her demeanor, speech, and carriage, she thwarted him and made him feel that he was losing control of her. And this, of course, was what he dreaded most.

A beautiful golden goat of the fabled species was contentedly wandering through the semi-wild glens near her home pastures, when a great fierce tiger jumped out onto the path before her.

Now this goat was golden-fleeced and had huge blue eyes and very winning ways, but to the tiger, she smelled like food, and that was all he cared about. So he opened his mouth wide and yelled (since tigers have to boast about every single thing

they do), "I'm the great and ferocious Tiger, and you are my next meal!" And then he called her a lot of names that I won't type. (Tigers also berate their prey. Insults are like appetizers to them.)

The beautiful goat said, "Oh please, fierce tiger! Don't eat me! Spare me! Spare yourself!" she said on sudden inspiration.

This checked him. "What do you mean?" he asked. "Speak up or I'll bite off your leg!"

"I am a goat very treasured by the gods," she told him, making things up as she went along. "Don't you see how lovely I am? The gods have set their mark on me."

"Lovely Shmovely!" he shouted at her. "There's only food that's fit to eat and food that's not fit to eat, and you're food that's fit to eat!"

"But if you harm me, the gods will punish you dreadfully," she said. And she shed many tears from her beautiful blue eyes. She was really crying from fear for herself, for she didn't think she could convince him not to eat her. But he supposed she was crying out of genuine concern for him and what the gods might do to him. (Tigers are self-absorbed, loud, brash, vain, and always driven by appetite. Do you know anybody like that?)

"How do I know this isn't a trick?" he asked. "Speak up, or I'll eat your ears right off your head!"

Once again, the little goat thought quickly, with a remarkable insight that showed she had more enlightenment than she gave herself credit for. "Oh mighty Tiger, if you want to see how the gods have set their mark on me, just follow me up the path and see what happens," she said.

"If I let you go up the path, you'll run away!" he snapped.
"No, you can follow closely, just a pace or two behind," she told him.

"All right, show me what happens when you walk up the path!" he growled.

So she trotted ahead of him by only two paces, and she was sweating and trembling the whole way. This, of course, made her smell more like food to him than ever, and he kept his eye fixed right on her to make sure she didn't run away.

But then he realized that, as beautiful goat was walking up the path, all of the other animals---the squirrels, rabbits, birds, even the foxes! Took one look at her and raced out of her way, diving for cover. Every single creature scattered and hid as she approached. The forest became very silent and still. And he realized that everything with eyes was staring at her from under cover. He began to be frightened, and he felt that he'd made a dreadful mistake.

At last he stopped her and said, in a much more respectful voice, "You're right. The gods must have their mark on you." And he raced away before the gods could strike him down for all the nasty things he'd said to her at first.

So beautiful goat was left in peace, and she ambled back to her safe pastures. Now, of course, the animals had fled at sight of Tiger right behind goat, and the more curious had dared to stare at the awful sight of Tiger only one or two paces behind his prey. But it didn't occur to gentle goat to brag about her cleverness. She just wanted to get to her fragrant and soft clover and visit her flowers, for goat loves beauty and peace.

But a rat watched the whole thing, and *he* told everybody.

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30. Host and guest reversed/Economics Today - Chapter 34: Exchange Rates and the Balance of Payments

This stratagem applies to taking over without violence. Some commentators apply it to swallowing up an ally, rather than an enemy. Either way, it relies on role reversal with the other side. You make the other person dependent on you and give that person reasons to stay dependent. In a negative sense, it was used by the British to snare Chinese trade in the 1800's. The British actively hooked the Chinese people on opium, thus giving them a need to trade with Britain, making them dependent on Britain.

In business, becoming an authority on your boss's job (or the job of any higher person) so that you cause that person to come to you for advice is a means of role reversal. The adroit ladder climber starts by offering free advice and giving guidance,

and ultimately the role sticks. The person who has climbed the ladder either takes on the coveted role officially or is otherwise promoted in order to keep his or her expertise available.

6 -- Stratagems Before the Last Stand – PDA/CPDA Matrix Dimension: Values (EPDPE) Principia Cybernetica – PCP Research on Intelligent Webs

XXXI.: ECONOMIC WARFARE APPENDIX USED TO DEVELOP A NEW \$36 TRILLION GLOBAL MARKET AND OVER 48 MILLION JOBS WORLD-WIDE.....688

31. Beauty trap/Economics Today - Chapter 15: Money, Banking, and Central Banking

The "Beauty Trap" is the oldest stratagem in the book: use prostitutes to distract the military commander, drug him, or get information from him. The French Resistance in WWII, called the FFI, used this ploy with great success. They employed prostitutes loyal to France who were willing to sleep with Nazi commanders, do anything they wanted, and thus gain information during pillow talk. The prostitutes passed this information on to their FFI comrades. It may be startling to realize that such an immoral trade would be so successful. But there's a reason to note that this strategy comes towards the end of the list. It is a "last stand" measure, something to use when all else fails. Even in France, it was used by a people whose army had already been defeated, and even while employing this strategy, the French had to be saved by their allies. All the prostitutes in the world could not reassemble the French army and throw the Nazis out of Paris.

Taking the stratagem negatively, we can see that Sun Tzu had a reason to insist that the commander must be a man of integrity and moral uprightness. The commander who does not commit adultery will be immune to this stratagem. Many Chinese generals made it a point of honor to eat exactly what their men ate while in the field. They did not enjoy luxuries until they were home again, and the war was over. This standard of behavior not only wins over the hearts of the foot soldiers, it also ensures that the commander will not be trapped by luxury.

Sex, drugs, gambling, cash, riches, even sympathy and flattery, are "beauty traps" that will break the will of a leader. Moral integrity and a realistic moral inventory of one's own weaknesses help to keep a person on-track in any struggle.

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32. Empty city ploy/Economics Today - Chapter 8: Measuring the Economy's Performance

From Sun Tzu:

If we do not wish to fight, we can prevent the enemy from engaging us even though the lines of our encampment be merely traced out on the ground. All we need do is to throw something odd and unaccountable in his way.
-- from Section Six, "Weak Points and Strong," *AOW*

If all is lost, and your resources are exhausted or depleted, try the unexpected. In a few such situations in the past, commanders threw open the gates of their fortress, inviting the enemy to come and attack. Legend has it that one such outnumbered leader of a cavalry stockade, when surrounded by Indians, had the men open the gates and sweep the entryway to the stockade. Allegedly, the Indians were so puzzled by this behavior that they decided not to attack.

Perhaps a better way to read the stratagem is to say that if attack seems inevitable and unwinnable, cause the enemy to believe that you have retreated or deserted the battle field. We know the story of George Washington secretly pulling his men into the dark forest at night and retreating through the woods. When the British attacked the next morning, they found an empty camp.

Well, what if--after the Brits had scrounged through everything and were standing around figuring out how to track Washington--the minutemen had suddenly rushed back through the trees, muskets firing?

In a sense, this was the ploy of the Greeks in the final attack on Troy. The Greeks convinced the Trojan army that they had withdrawn, leaving only the great Trojan horse as a parting offering. Thus, the Greeks created an "empty city" appearance that was so convincing that the men of Troy opened their gates and pulled the great horse within their city walls. They believed that they had nothing left to fear.

One aspect of the deception is to give every sign of the front line being "empty," so that after the enemy assures himself that he has won, you attack. Perhaps this tactic should be used only in situation in which the enemy has demonstrated an upper hand all along and believes himself to be the sure victor.

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33. Use the enemy's spies to sow discord in the enemy's camp/Economics Today - Chapter 26: Monopolistic Competition

In the final chapter of *The Art of War*, Sun Tzu advocates the use of spies, and he openly advocates bribing the enemy's spies in order to win them over. Once won over, these spies will deceive their former comrades with false information and act against them in the enemy camp. Disputes and discord will arise as the divided spies advise their masters of the situation.

This tactic can be enormously successful, but it is stowed away in the last section of the stratagems because creating double agents and sowing believable rabbit trails in the mind of the opponent require time and a great deal of finesse.

Remember that people tend to believe what they fear and dread the most, and they will actually *say* what they fear the most, but you have to be observant to catch the message. A person's own mouth will act as the spy that reveals his heart and mind. In explaining the wisdom of Musashi and Sun Tzu to the woman I mentioned previously, I noticed that her antagonistic and emotionally abusive husband continually made public comments that he and she were too old to divorce, that she was too old to leave him. I consulted his words as his spies, and I told her they revealed that *he* was afraid of being old, that he was actually revealing that he feared that the consequences of his actions--coming this late in his life--marked a sad end that he could not remedy. From this we concluded that he was perpetually haunted by a fear of being impotent (in every sense of the word) and unable to control his own life. As events continued to unfold, she came to agree with me. She told me I was wise, but actually this foolish man had betrayed himself!

There's no end of tale bearing among groups of people. But even when you have no access to "spies" as such, remember to listen to what your opponent says. His or her words will reveal the thinking and the heart's deception behind them. And when you know your opponent's thoughts, then you can disrupt and discredit his thinking.

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35. Interlocking stratagems/Economics Today - Chapter 25: Monopoly

From Sun Tzu:

Walk in the path defined by rule,
and accommodate yourself to the enemy
until you can fight a decisive battle.

-- From Section Eleven, "The Nine Situations," *AOW*

If your own forces are exhausted and depleted, then the time is not right to launch a decisive battle. Rather, use all the rules and strategies to whittle down the opponent. Sun Tzu advises that if you have only a small force, you must retreat to rocky and broken terrain to prevent the opponent from making a concerted charge against you. Divide the enemy forces so that you can take them on a little at a time. Fine places easy to defend and force him to make charges that cannot succeed. Create illusions that he strikes at with no success. Annoy him, irritate him, and harass him. By means of patiently forcing the enemy to come after you and spend up his resources and energy, you open up opportunities for yourself and create more equal conditions.

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XXXV.: Final Statements from Ibn al-Haytham, Onesimus, Al-Hadid Qalam Fussilat, Saint John, Moses, William E. Fields, Gaius Julius Caesar and David Avenue.....742

34. Inflict injury on oneself to win the enemy's trust

A strategy that has worked when a leader absolutely had to find out what his foes were thinking was to create an open disruption between himself and a trusted assistant. A king would openly accuse a general of treason. Or a general would openly accuse a lieutenant of insubordination or incompetence. The innocent accused, who was in on the deception, would be whipped, or branded, or beaten, and then banished or tossed into prison. A slightly different tactic would be for the trusted assistant to be deliberately overlooked for a promotion or reward that everybody had assumed he would get.

After several weeks of suffering, the "injured" person would likely be approached by anybody fomenting takeover plans or an assassination attempt. Or he might even seek out the enemies of his leader and offer to help them bring down the person who had treated him so unjustly. The ploy was believable because the suffering of the "injured" person was so convincing. The enemy, already nursing a grievance, would quickly trust a person who had seemingly suffered a similar injury.

The planted person could soon gather abundant information to return to his own superiors and hasten the end of those who were plotting an overthrow or coup.

Introduction

The Economic Preamble for the Simultaneous Procreative Modeling of Global Markets through Status & Opulence as both a Republican & Democrat within a time of World-Wide Market Fluctuations, Equilibrium or Stability (A Financial Return on Monetary High-Tech Investments)

"How swiftly shall the [IDEAL](#) of [Monetary Strategies](#) as the [Caesars](#) from Ancient Rome and the [Economic Tactics](#) derived from the [Legions](#) of [Hannibal](#), revisited together as [Leonidas of Sparta](#), surmount the icy Alps of human indifference and bigotry within modern times of emotional economic fear & bondage... there has been in their minds conceived immense upheavals within [Global Markets](#), of the coming [Quiet Civil War](#) of idealism between the principles of [Market Certainties](#) through [Innovation](#), and the vastness of the Void that exists within the boundaries of [Human Monetary Ignorance](#). As they reached the little [Rubicon](#) of a universal perspective of the human conditions on Earth, clearly through the murky night of conflicting pecuniary objectives and the fog of [Economic Warfare](#)... appeared to them a mighty image of Humanity in distress... grief upon its face... it's white hair of [Economic Injustice](#) streaming from its [Tower-Crowned Head](#) of social achievements. With tresses torn and shoulders bare, Humanity as a whole stood before them and sighing, said: "Where further do you march? Where do you take these [Academic Standards](#), [Warriors](#) of [Truth](#) within a generation of supreme causes? If lawfully you come, if as citizens within a global community where all men, women and children are created and treated as equal, this far only is allowed thin own [Power and Authority](#) on Earth." Then trembling struck their limbs. And weakness checked their progress, holding their feet at the river's edge of human knowledge and progress. At last they speak as one. "Oh, thunderer surveying a great cause through the walls of [Bias Economic Behavior](#) from the Tarpeian rock of an old global [Authority and Power](#). Oh, Phrygian, God's historic house of Universal Knowledge and Understanding... clan and mysteries of Martyrs within a galactic sense welcomeness who were carried off to Heaven in the name of a truly living Almighty God. Oh, Kingdom of Economic Progress that lerts within the boundries of eternal peace on earth, who's perspectives sets upon lofty Alba and Hearths of Vesta. Oh, God of the Universe, superior to the highest of all known deities, favor our eternal plans. Not as children of a lesser god with impious [Physical Weapons](#) do we now pursue Thee. Here all of Humanity stands as a mighty [Triumvirate](#), the [Caesars](#) as [Hannibal](#) and [Hannibal](#) as the Emperors of Ancient Rome combined into a [Single](#) unilateral [Augustine](#) monetary thought, in the presence of an Almighty God of the Universe... [Pharaohs](#) & [Conquerors](#) of economic wealth and seas of innovative opportunities, moral soldiers of a greater cause above human indifference everywhere... now too if we are permitted. The situations that makes mankind an enemy onto himself, it is that which will be the guilty one." As all humanity breaks the academic barriers of [Economic Civil Wars](#) that engage in [Socialists Forms of Racism](#) and through the swollen rivers of time and space itself... swiftly shall it take these [Scientific Standards](#) of untold [Economic Wealth](#) and [Labor Opportunities](#). When they together as one Caesar of the Pharaonic Rule of Human Liberties & Freedoms cross the flood of [Immoral Stupidities](#) and reached the opposite bank of economic uncertainties... from a throne of forbidden fields of arrogance, a stand shall be taken and from there it will be said: "Here, we embrace [Peace](#) and [Prosperity](#), and denounce the desecration of a [Universal Law](#) and [Truth](#) that [Observes](#) the human endeavor through out countless galaxies. [Fortune](#) and [Equal Opportunities](#), it is henceforth them shall we follow. Farewell to academic treaties that are the silent weapons of monetary racism and human emotional bigotries. From now on, those Quiet Wars of [Economic Expansionism](#) that perpetuate the oil of the human experience and character throughout the [Known Universe](#) is our judge."

"All Hail Christ Jesus. We who are about to achieve Eternal Life through the principles of a Universal perspective toward free global markets and commit our immortal souls into the hands of a Universal Almighty God salute you."

—[William E. Fields](#) ([GCNO](#)) as a version of [Lucan](#) referencing the life and times of [Gaius Julius Caesar](#) & [Hannibal](#) (Monetary Footprints and [Virtual First Citizens](#) of a [New Global Republic](#) of Free Market Innovations)



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

The Genetic and Molecular Socioeconomic Applications of Procreative Game Theorems

Demonstrating how common Card and Board Games are used to simultaneously convey the numerical analogies involved in the application of Procreatively Modeling Global Market Economies within modern times of monetary thought are as follows;

Ground Zero - Domino Tile Double Blank/The starting point at the roll of the Dice/The Thirty-Six Stratagems of Global Economic Marketing Warfare

Dice - Domino Tile Blank One/The Thirty-Six Stratagems Chapter 1: **Winning Stratagems** of Global Economic Marketing Warfare

Dominoes - Domino Tile Blank Two/The Thirty-Six Stratagems Chapter 6: **Defeat Stratagems** of Global Economic Marketing Warfare

Backgammon - Domino Tile Blank Three/The Thirty-Six Stratagems Chapter 5: **Proximate Stratagems** of Global Economic Marketing Warfare

Chess - Domino Tile Blank Four/The Thirty-Six Stratagems Chapter 3: **Attacking Stratagems** of Global Economic Marketing Warfare

Checkers - Domino Tile Blank Five/The Thirty-Six Stratagems Chapter 4: **Chaos Stratagems** of Economic Marketing Warfare

Poker - Domino Tile Blank Six/The Thirty-Six Stratagems Chapter 2: **Enemy Dealing Stratagems** of Economic Marketing Warfare

And sometimes on occasion the **Card Game 21** or **Blackjack**, as in the analogy of using a deck of cards to track the movements of the **G-20** Major Economies as their activities relates to or overlaps and moves both horizontally and vertically through the PDA & CPDA worksheet's **Static Processes** numbering 1-20.

The abstract stratagems and tactics involved in the **Procreative Modeling of Global Economies** will initiate a twofold series of events. ***First*** of these events consists of the simultaneous application of several common board games. Their unique numerical structures establishes a relationship with the sequential arrangements within the documents relevant to the conceptual mapping of those technologies used by this educational network to personalize

internet content on behalf of the general populous. The technologies referenced both as an internal systems process, as well as a platform to deliver real-time real-world technology bases & educational services on the fly are a culmination of over 35 years of research & development to accomplish that very end through associative analogies.

Initially, the first point of entry into this application consists of obtaining a set of common dice. The Dice, or as in this case the #2, referencing those strategies & tactics in question whose numerical count is 1 - 6 for each dice. Each dice is also used to represent the initiation of two 6 Dimensional Regions within two distinct 48/48 Cellular Matrices as they engage in the simultaneous game play involving the development of numerous economic stratagems & tactics (e.g., 48+48=96). One DNA Matrix for the Planning & Design Approaches (PDA), and another RNA Matrix for the Consultative Planning & Design Approaches (CPDA). Within each dimension there are approximately 8 Elemental Cells or Build Objectives. Whereas, each element then becomes representative of 8 PPES Formulas used to establish synonymous grammatic relationships through XML or Thesauri Programs. It is at this point where the stated needs of individuals, groups, inter-groups, and that of a regional or global economic perspective are influenced by the introduction of Genetic Thought, New Ideas or Technologies.

All the while during this process the ninth formula PA², and it's 4 Major Corresponding Components, infuses itself into the 4 Minor Subdivisions within the structures of the rest of the formulas themselves as a whole. Namely, it's components of systems management titled; Power/Authority (PA²), Morale/Cohesion (M/C²), Norms/Standards (N/S²) and Goals/Objectives (G/O²). Whereas, each PPES formula is jointly applied toward both strategic and tactical economic thought or marketing warfare stratagems through the 6 dimensional regions of the 36 Chinese Stratagems of War. This operational analogy also establishes a connection with the 36 subject matters related to the Physiological Settings of rendering problem solving measures of effectiveness through academic thought.

Remember, that when on each and every occasion that all 9 principle parts of english speech are used to convey information or knowledge through any medium, a single Method is then executed to a total of twelve methods representing the 12 major regions of the Human Body, as each method contains 9 Subcategories that overlap the 9 major processing components of both the PDA & CPDA worksheets, combined in an effort to accomplish those set goals established in the Dictionary of Occupational Titles. Upon this action, when you multiply 9x9 you get 81 feedback interconnections that feed directly into the 81 subcomponents of those formulas listed in the word file titled Global - 3. While a similar document listed as Global - 4, attaches a search engine based Genetic Matrix to the processes of personalizing Internet content, as this technique incorporates Roget's Conceptual Thesaurus. Therefore, product and service development strategies move as a tactics, and marketing warfare tactics move as strategies within the Realms of product and services R&D.

As the dice are rolled, a player has a choice of which dice & its corresponding numerical count shall represent a particular PDA or CPDA matrix dimension. In other words, if dice (1) rolls a 3 then that number would represent PDA strategic dimension labeled as Measure. Generally, as in measures taken in relation to matrix elements or cells (1.) Purpose, (2.) Inputs, (3.) Outputs, (4.) Sequence, (5.) Environment, (6.) Human or Autonomous Agents, (7.) Physical Catalysts, and finally (8.) Information Aids. If for instance, dice (2) rolls a 5 then it's corresponding CPDA tactical dimension label would be Interface, as in user interface or network interconnections. This dimension's cellular relationships would be similar to the ones referencing the Measures dimension mentioned above, therefore at this point it's subject matter bares no repeating. Once

the stage has been set the dice then become an integral part of the game of Backgammon and Dominoes. For example, the game of Backgammon contains a set of dice and 15 chips that rotate counter-clockwise according to player position over the game board's 24 points. In our case, the 15 chips referencing the 15 Emperors of Rome from Augustus to Constantine I, minus one emperor who is represented by the actual player or players involved in the game.

At this point our internal systems programs utilizes the Backgammon game board's 24 points to overlap the 24 sections of the word files titled, the **Chromosomal Matrix** and **Autonomous Agent OS Feeds**. These documents represent a process of infusing the game of Backgammon with both PDA/CPDA 48 cellular matrices, as they in turn establish an interconnected causal relationship with the 24 chapters of the book **Caesar: Life Of A Colossus**. Next, the following series of events involves overlapping the 24 books of the **Torah** as an evidentiary economic footprint in the efforts against Racism and Anti-Semitism. While additionally, overlapping the 24 focal points of **CPDA** sections - A1-A4, B1-B4, C1-C4, D1-D4, and E1-E4 consecutively, as well as their corresponding interconnected overlapping relationship with the **Procreative Worksheet's Financial Elements**. As each set of 24 CPDA focal points totaling 5 processes filters through the entire sequences of events. These events then become reflective of the **16 Genetic Stages** involved with infusing over 96 (i.e., 48 forward and 48 backward chaining) matrixed search engines into a single minded effort (e.g., as in the five phases of the **PDA** worksheet or the 5 major **Hemispheres** of the human brain, as they in turn relates to the 5 component **Mindset** of **Caesar**, or any other **Persons**, **Places** or **Things** within the **Marketing Warfare** of human history). It is also at this point that the number 16 lends relevance towards the direction of incorporating 16 Roman Legions as Economic Standards under the marketing warfare auspices of numerous strategies and tactics. Case in point, the initial set of 16 **Roman Legions** from the Early Empire as 16 Roman Emperors. The secondary set of Early Empire Legions as the 16 Genetic Stages. The third set of legions, Legio I - Legio XXX as CPDA sections - AAF-AAT, ACG-ACV, ADH-ADW and AEI-AEY. While the final set of 16 Roman Legions represents CPDA sections, B1 - E4 as each of their individual internal five phases facilitates over 400 **Roman Generals**, whose individual mindset is maintained through 5 poker cards in a game of Texas Hold'em.

Similarly, during this same series of events the game of Dominoes comes into play by way of having it's game rules and numerical pips implemented as matching tactics or counter-measures to the sum total of each roll of the Dice at the start and heart of this analogous procreative game play. In other words, if the sum total of the roll of the dice is 1 and 1 or craps, then a player has a choice between playing the tile listed as Blank 2 or Double 1s as the spinner. This in turn initiates a counter-move whose actions determines a corresponding counter counter-move in and of itself, with the clear objective being the random selection of approximately 36 **AAA** approaches toward manipulating all six games as a whole. For instance, domino tile 5/2 representing those Economic Adaptive Autonomous Agents (AAA) involved in PDA Phase - 5, Process Area - 2, Implementing and Specifying Solutions. Or in the case of the CPDA worksheet sections - A2, Phase - One. Once the Domino tiles are evenly dispersed into 14 tiles, then each tile becomes the focal point of the 14 procedural elements and dimensions of both PDA & CPDA genetic matrices.

The following steps stands in recognition of several facts or approaches at this point, and they are; (1) That the Dice as such are used to strategize a board game in particular called Backgammon. (2) That the game of Backgammon consists of the counter-clockwise rotation of 15 chips or references to the 15 Emperors of Rome. Plus, one as such representing an individual player engaged in the thoughts and actions of a particular Ancient Roman Emperor playing the game. All the while having their internal 12 descriptive **Methods** as **Global**

Information Drivers of Strategic & Tactical Innovations (GIDSTI) move across the 6 points within 4 core Managerial Sections of the Backgammon game board (i.e., P/A, M/C, N/S and G/O). (3) That the 4 core managerial sections of the game of Backgammon, while being attached to a 24 focal point Chromosomal Matrix, is additionally comprised of the 4 initial process areas of the word files called; The Procedural (4 Vertical PDA Process Areas Down), Economic (CPDA sections - AAF-AEY), and Autonomous Economic Procedural Guidelines (CPDA Sections, B1-E4), or to simply put it the mathematical equation X^3 . These files list and categorizes approximately 81 subjects according to their numerical layout under the PPES formula, as representative of those numerous processes engaged in personalizing Internet content, all the while integrating over 300 variety of books that support the development of Strategic and Tactical Setup Features according to the numeric outline of a book's written subject matter.

The ***Second*** of these events broadens into the implementation of the games Checkers and Chess. Even if you're already familiar with the game board layouts for both Checkers and Chess, let me remind you that their game boards are similar in that they each contain 64 squares. As in the 64 cells of both the PDA/DNA & CPDA mRNA or tRNA genetic matrices combined. Also, 8 PDA strategic PPES Formulas X 8 CPDA tactical PPES Formulas = a 64 point observational and operational layout (i.e., Checkers as strategic & Chess as tactical operations matrixed). Once a visualization of this blueprint is perceived then one need only take the 5 or more cards dealt him or her, and apply these cards laced with 48 (64-16=48) genetic codons upon each checker or chess piece as they are played during the course of game play. Whereas, each suite of cards represents the 4 areas of systems management P/A, M/C, N/S and G/O. Remember, that each game piece in this case, other than the one considered actually in play, represents approximately 15 Roman Emperors engaged in the simultaneous application of both Checkers as an operational strategy, and Chess as a series of tactical processes. When you consider the importance of the numbers 4x16=64, then can begin to see how this particular setup provides this network with the ability to use common game play analogies to teach global markets participants how to model global economies. Simply put, 16 Roman Emperors, Checkers or Chess pieces, plus the 48 frontal cells of the game board referencing the 48 chapters of a book titled Hannibal, equals a total of 64 possible scenarios through the game play stratagems of Checkers and/or Chess.

Henceforward, whenever a game piece in Checkers or Chess is moved from it's original starting point genetic sequences are initiated, whereas a series of 20 amino acid progressions stand in recognition of the 5x4 PPES procedural layout of both PDA and CPDA worksheets. For example, there are 2 teams in a baseball game consisting of 9 players, whereas each team attempts to score the most points by rounding 4 bases. There are 9 possible winning hands in a game of Poker utilizing 4 suites of cards in a deck consisting of 52 (4 A's - 52=48) playing cards numerically sequenced 1-10. There are 2 teams in a game of basketball consisting of 5 players each attempting to outscore their opponents by making the most baskets. Then under the auspices of the numerous Card Games in the world. The amount of players involved equates into the same Domino game sequence mentioned above. And the list just goes on and on infinitum. Finally, the numerical relationships in life in general brings about the following meaning in this network's attempts at facilitating the health and well being of All Mankind:

The number (1) means a single person, place or thing consisting of 12 internal or external methods.

The number (2) means a strategic and/or tactical relationship with a person, place or thing consisting of 12 internal or external methods.

The number (3) means a three dimensional relationship with a person, place or thing consisting of 12 internal or external methods. As in the mathematical equation X^3 .

The number (4) means the four areas of systems management Power/Authority (P/A), Morale/Cohesion (M/C), Norms/Standards (N/S) and Goals/Objectives (G/O) as they relate to the combined technology platforms; P/A - Internet-Based Operating Systems (IBOS), M/C - Distributive Operating System Architectures (DOSA), N/S - Distributed Abstract Life Programs (DALP) and the G/O - Integrated Autonomous Office Applications (IAOA). The number 4 also means PDA vertical columns; Pursuing the P&D Strategy (N/S), Specifying & Presenting Solutions (M/C), Information Aids (P/A), and finally Arranging for Continual Change & Improvement (G/O). The number 4 additionally means PDA process area, Involving People, as it relates to CPDA strategic sections - A1 (N/S), A2 (M/C), A3 (P/A) and A4 (G/O) consecutively. Moreover, the number 4 corresponds with CPDA tactical sections - [B1-B4, C1-C4, D1-D4 and E1-E4] successively as established interconnections with 80 Economic Legions. The 80 Economic Legions are comprised of the 1-20 point, 5-Phase 36 AAA stratagems processed across all 4 areas of management within the PDA worksheet vertical layout, from which 144 core strategies coexist through a genetic matrix with the Global Information Drivers of Strategic & Tactical Innovations (e.g., 3 initial genetic sequences x 16 cells, codons or roman emperors = 48). The 48 set of genetic sequences as codons or cells x 3 genetic sequences each = 144. Also, 36 AAAs that are infused into a 1-20 point Integrated Framework x 4 Areas of Management within a PDA's perspective = 144). Once an analogous operational blueprint of the 80 legions of Ancient Rome is formulated as CPDA sections - [B1-B4, C1-C4, D1-D4 and E1-E4], and as subcomponents to those formulas listed within documents Global - 3 & 4 as they are further multiplied by 144 matrixed stratagems, this format shall produce approximately 11,664 Academic Standards of Fiduciary Principles. An Academic Standard consists of 3,927 technology approaches divided into 45M Businesses Worldwide which produces the number 11,465. This total then overlaps the number 11,664 which now represents 11,465 Solution Providers, each one potentially generating approximately \$3.2B over a period of 5 years more or less.

The number (5) means the 5 phases of both the PDA and CPDA worksheets. The 5 major Hemispheres of the human brain, as it in turn relates to the 5 component Mindset of Caesar, or any other Persons, Places or Things within the Marketing Warfare of human history).

The number (6) means the 6 dimensions of Dominoes, and that of the PDA or CPDA 48 cell matrices. The 6 Orders or Sedarim of the Mishna and it's corresponding 63 Tractates, as it relates to the 64 cells of both DNA and RNA genetic matrices, as well as the 64 sections of Building a Guide to an Engineering Body of Knowledge.

The number (7) means the 7 Continents of a global economic perspective or the 7 candlestick Menorah. The 7 Articles of the United States Constitution as the 7 Kings of Rome, and the 7 hierarchical layers within the Sniffer's Guide to Network Protocols.

The number (8) means the 8 Principle Parts of English Speech (PPES) formula system as it relates to the (9th) PPES formula PA^2 , as well as the 8x8 layout of both the board games Checkers and Chess. The ninth formula infuses the concepts of it's subroutines into each of it's component PPES predecessors, whereas $PA^2 = G^2$, $MC^2 = E$, $NS^2 = NT^2$ and $GO^2 = OT^2$. This process continues until all formulas are interconnected as the one into the single (10th) formula

X³, whose structure carries all 9 formula through it's layout 4 times over giving rise to approximately 36 AAAs. Remember, that these formulas also convert themselves into the 9 major regions of both the PDA and CPDA worksheets, as well as the 9 subcategories of each Method totaling 12.

The number (9) means the 9 Principle Parts of English Speech formula system that is all inclusive of it's defined numerical relationships mentioned throughout this website.

The number (10) means Caesar's 10th Legion (i.e., X³) as a simultaneous Republican and Democratic representation of the 300 global economies by way of the following; Since the operational mindset of Gaius Julius Caesar is a combined PDA and CPDA 5 - Phase approach toward implementing problem solving measures of effectiveness through fiduciary concepts, the format of CPDA sections - A1 thru E4 in their entirety establishes on behalf of this network, a means by which the 300 CPDA components [A-1-1/AAA thru E-4-5/EYY] becomes a series of rotational elements within the Procreative Worksheet. The effects of which is the foundation of a mobile economic expeditionary force of wealth and opportunities through a series of global monetary perspectives. Moreover, this process once it is embodied along the these guidelines by simply multiplying the 300 economic representatives by as many as their 12 or more members, shall produce approximately 3,927 technology approaches that will be the foundation to influence global markets through static cutting-edge innovations.

The number (11) means Employment Related Software Development (ERSD) as an overlap to 12 methods.

The number (12) means the twelve Global Information Drivers of Strategic and Tactical Innovations (GIDSTI), whose individual members when multiplied 12 times equals 144 Operational Grand Stratagems. It also means the 12 major regions of the Human Body. The 12 Apostles of the Body of Jesus Christ. The 12 Tribes of Israel. The combination of the Ten Commandments in the Old Testament with that of the Two Commandments in the New Testament, equals the embodiment of Mohammed. Since the nature of the very existence of Islam, and that of each & every Moslem is founded upon the combination of the two Testaments as a whole. In other words, $3 \times 12 = 36$ and $4 \times 36 = 144$.

The number (13) means the embodiment of the very nature of an individual person, place or thing referencing their 12 members (e.g., $1 + 12 = 13$). This number also represents the incorporation of the 13 chapters of Sun Tzu's the Art of War.

The number (14) means the 14 topics that are the core issues of both PDA and CPDA cellular matrices (i.e., 6 Dimensions + 8 Elements). The 14 subjects related to the analogies of Special Ops in Marketing Warfare strategies and tactics. The 14 Books of Rambam's 613 Mitzvots. And so on, and so on until a player of the Procreative Modeling of a Global Economic Perspective achieves the ability to integrate, and as a single minded entity, move all of the principles and processes mentioned as an Economic Procedural Guideline through the principles and actions of human sexuality or simple game play.

NOW DO YOU SEE WHAT THE UNIVERSE IS SEEING?



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

To the Global Republic of Free Peoples on Planet Earth

July 4, 2020

The A-Square Technology Group & NAME
3107 S. Grand Ave. #314
Los Angeles, CA. 90007

To The Status and Prosperity Of a New Global Republic (SPOR)

The A-Square Technology Group & Nascent Applied Methods & Endeavors thanks you for submitting your time in reading our proposal in preparation and implementation of a global joint research & development strategy for the foundation of a **20** year multi-trillion dollar global commercial market through autonomous high-tech educational facilities. This global enterprise will be the cornerstone for the founding of over **11,500** economic mechanisms whose purposes are the delivery of some **3,925** unique technology platforms that facilitates the creation of approximately **847** new high and low-tech jobs each.

The A-Square Technology Group & Nascent Applied Methods & Endeavors, under a contract of mutual monetary consideration, seeks to revitalize global economies by attracting new innovative developments to meet the current and future needs of worldwide high-tech communities. It is the organization's objective to identify development opportunities, encourage the development of unused or misused office space or real estate, reinforce commercial activity, and expand the variety of goods and services offered to the high-tech market area or increase market certainty within fiduciary focal points. A more complete scope of services is outlined within our web pages at www.molaah.com. The organization, with the assistance of various business operations worldwide, will use the information gained from the socioeconomic development strategies and fiduciary tactics involved to build and implement a systemic commercial economic program in the targeted areas of our technology bases and platforms to engage in a universal war on poverty as a form urban renewal and market expansionism.

As a selected Investor we will enter into a joint R&D contract with **The A-Square Technology Group & Nascent Applied Methods & Endeavors**, under the supervision of our core business services. There will be a virtual post-proposal meeting at the request of all parties concerned. All proposals submitted by **July 4, 2020** will be considered to have premium selection in ownership rights. The projected date for contract commencement is immediately. All correspondence pertaining to this proposal should be directed to my attention at **The A-Square Technology Group & Nascent Applied Methods & Endeavors 3107 S. Grand Ave., #314 Los Angeles CA. 90007**.

Sincerely,

William E. Fields, General Contractor of Network Operations (GCNO)



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ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Our Confidential Plan Utilizing the Power of Molecular & Genetic Sciences to Immediately Create a New \$36 Trillion Global Market and Over 48 Million New Technology Jobs

Distinguished Members of Government and Society,

We are representatives of a new and innovative global business model that utilizes genetic and molecular sciences as a means of converting words, concepts or ideas into [search engine](#) or [business modeling](#) technologies and [new global markets](#). The format in and of itself shall facilitate the firms of patent or copyright attorneys with the ability to acquire over [3,927](#) additional revenue streams, while also protecting the propriety rights of their clients both previous and current, as their material or new inventions are expressed through Internet technology bases.

Foremost, since all [11,465](#) business models or revenue streams as a structural template or direct copy of the NAME business model itself is capable of **directly** generating [847](#) new jobs each or [9,710,855](#) systems-wide, our global approaches through the genetic & molecular application of operational technologies within the world-wide-web shall **in-directly** produce in this immediate era approximately [48,554,275](#) new sources of employment as a whole. Viewing the current global economic state of things here in America and elsewhere, we at Nascent Applied Methods & Endeavors and the A-Square Technology Group feel that the 35 yr. R&D project at our disposal might be of interest to you or any interested parties concerned.

William E. Fields

Please see, [Press Release](#) and [R&D Joint Venturing](#)



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

The Total Financial Picture

Releases	Advertised Businesses	Individuals
11,464. ⁹⁶⁸¹	11,464,968. ¹⁵²⁹	573,248,407. ⁶⁴³⁴

Total Acquired – Global Small & Medium Size Enterprise (SME) Services Market

\$3,203,184,722,000

$\frac{\text{x11}^{4649}}{\text{($36,724,410,656,137}^{37})}$ Global SME Services Seller Assisted Marketing Plans

Total Acquired – Global SME Services Trust for F.I.R.E. Emergencies within Global Finance Markets

$(\$6,875,625,787,613^{73}) = [\$3,672,441,065,613^{73} (10\% \text{ of Global SME Services Market}) + \$3,203,184,722,000 (GSME/SAMP)]$
/20 yrs.

= \$343,781,289,380⁶⁸ per yr.

= \$28,648,440,781⁷² per mo.

= \$6,611,178,642⁰⁰ per wk.

= \$944,454,091⁷⁰ per day

= \$39,352,253⁸² per hr.

= \$655,870⁹⁰ per min.

= \$10,931¹⁸ per sec.

$45.^6 (Individuals \& Businesses Worldwide) / 3,925 (NAME SME Customers) = 11,464.^{9681} (SME Services Releases) \times$
 $\$3,203,184,722 (Per 5 Year Market Share) = \$36,724,410,656,137^{37} (Total) / \$3,203,184,722,000 (Global SME Services Seller$
 $Assisted Marketing Share) = 11.^{4649} (Global SME Services Seller Assisted Marketing Plans)$

The Fiduciary Techniques of Protection

(\$5,205,847,222,000⁰⁰)

1. Business Model - **Power/Authority** (The Sociological Approaches) **NAME**
I. \$2,505,847,222,000⁰⁰ (Licenses or Releases)
2. Copyright - **Norms/Standards** (The Philosophical Approaches) **ERSD**
3. Patent - **Morale/Cohesion** (The Psychological Approaches) **GHOST**
I. \$2,700,000,000,000⁰⁰ (U.S. Registrations)
4. Trademark - **Goals/Objectives** (The Physiological Approaches) **A-SQUARE**

The Financials Defined

1) The Seller Assisted Marketing Plan Fee (SAMP) - \$38,830 Itemized:

- a) Password Registration & Subscription to the EINNS - \$69.95
- b) Systems Processing and Database Setup - \$129.95
- c) Business Website Development and Web Hosting - \$420
- d) ISP Integration and Intranet Implementation - \$840
- e) E-Commerce Marketing Research & Development - \$2,880
- f) Systems Training and Installation - \$6,900
- g) Systems Hardware and Software Expenditure - \$7,600
- h) International E-Commerce Facilitation - \$9,800
- i) Merchant Reserve Trust Account Deposit - \$10,200

2) The Fees for Educational or Employment Related Systems Development:

- a) Employee (**Personalized-Format** Two Year Program) - \$42,521 (\$1,771.67 Monthly) ***
- b) Employees (**Integrated Group-Format** Two Year Program) - \$57,117 (\$2,379.84 Monthly) ****
- c) Manager (**Personalized-Format** Two Year Program) - \$47,808 (\$1,992.00 Monthly) ***
- d) Managers (**Integrated Group-Format** Two Year Program) - \$62,400 (\$2,600.00 Monthly) ****
- e) Employer (**Personalized-Format** Two Year Program) - \$250,008 (\$10,417.00 Monthly) ***
- f) Employers (**Integrated Group-Format** Two Year Program) - \$349,992 (\$14,583.00 Monthly) ****
- g) Small Business (**Personalized-Format** Two Year Program) - \$450,000 (\$18,750.00 Monthly) ***
- h) Large Businesses (**Integrated Group-Format** Two Year Program) - \$550,008 (\$22,917.00 Monthly) ****

\$1,809,852.96 (\$75,410.54 Monthly)

I. Packaged Group Orders for Small Businesses - \$790,336.80 (\$32,930.70 Monthly) ***

- o Employee (**Personalized-Format** Two Year Program) - \$42,521
- o Manager (**Personalized-Format** Two Year Program) - \$47,808
- o Employer (**Personalized-Format** Two Year Program) - \$250,008
- o Small Business (**Personalized-Format** Two Year Program) - \$450,000

II. Packaged Group Orders for Large Businesses - \$1,019,516.16 (\$42,479.84 Monthly) ****

- o Employee (**Integrated Group-Format** Two Year Program) - \$57,117
- o Manager (**Integrated Group-Format** Two Year Program) - \$62,400
- o Employer (**Integrated Group-Format** Two Year Program) - \$349,992
- o Small Business (**Integrated Group-Format** Two Year Program) - \$550,008

\$3,619,705.92 (\$150,821.08) x 312 = \$1,129,348,247.04 (\$47,056,176.96 Monthly)

3) The Initial SAMP Local or Regional Build Configuration for 311.50923 (312) Intermediaries Referencing 3,925 Customers:

The Seller Assisted Marketing Plan **312** Intermediary Recruitment Phase ROI is **\$12,114,960** per business model with about **535** internal support personnel as a small business operation. Creating a total of **847** new jobs while mimicking the NAME business model as a whole:

- a) **12** Intermediaries - \$38,830 (\$465,960 1st Month)
- b) **50** Intermediaries - \$38,830 (\$1,941,500 2nd Month)
- c) **50** Intermediaries - \$38,830 (\$1,941,500 3rd Month)
- d) **50** Intermediaries - \$38,830 (\$1,941,500 4th Month)
- e) **50** Intermediaries - \$38,830 (\$1,941,500 5th Month)

- f) 50 Intermediaries - \$38,830 (\$1,941,500 6th Month)
- g) 50 Intermediaries - \$38,830 (\$1,941,500 7th Month)

4) The Initial SAMP Global Build Configuration for 311,509.23 Intermediaries Referencing a 3,925,000 Customer Base:

- a) 588.8643288 Intermediaries or Independent Operations (Phase One)
- b) 2,355.4573158 Intermediaries or Independent Operations (Phase Two)
- c) 11,777.286579 Intermediaries or Independent Operations (Phase Three)
- d) 49,464.60363 Intermediaries or Independent Operations (Phase Four)
- e) 49,464.60363 Intermediaries or Independent Operations (Phase Five)
- f) 49,464.60363 Intermediaries or Independent Operations (Phase Six)
- g) 49,464.60363 Intermediaries or Independent Operations (Phase Seven)
- h) 49,464.60363 Intermediaries or Independent Operations (Phase Eight)
- i) 49,464.60363 Intermediaries or Independent Operations (Phase Nine)

5) Fees Accumulated from Services Rendered through the Intermediaries:

- a) All fees generated through the Intermediaries are depicted in the Regional Data Sheet. Please use that example by moving the decimal point over three places. The numbers inputted are meant to be suggestive, but are real-world nevertheless.
- b) After 90 days of training each Intermediary begins acquiring customers at the monthly rate depicted above within each service category for those educational services or patent upgrades delivered over a period of 2 years or less.
- c) The rationale behind a SAMP framework is to develop high-tech version of a pre-established California Commercial Code that would provide our services a reliable investment structure outside of the box of traditional forms of debt or VC capital. In that the law states, "That a [Seller of a Seller Assisted Marketing Plan \(SAMP\)](#) can charge a buyer (Subcontract Intermediaries) of a Seller Assisted Marketing Plan Contract a maximum of approximately \$50,000 per contract in lue of using those funds to initiate an operation or business on behalf of the buyer in an attempt to make a profit from said business or operation." When this law is applied to computer networking or the Internet on a global scale the skies are the limit. In this case, approximately 312 Subcontract Intermediaries or Consultants, etc. x \$38,830 per business model participant = \$12,114,960 from a different investment perspective involving Crowd Funding.
- d) Even though the fees associated with our service model seem expensive all charges can be waived for either a temporary or permanent basis depending upon those market forces driven within certain internal divisions or markets within our network. In other words, in order to move things along quickly in a tight economy we could postpone all fees associated with the Seller Assisted Marketing Plan itself, while seeking investment capital elsewhere.



Company Name: Nascent Applied Methods & Endeavors

Thirty Second Elevator Pitch: We are representatives of a new and innovative corporation that utilizes genetic and molecular sciences as a means of converting words, concepts or ideas into [search engine](#) or [business modeling](#) technologies and [new global markets](#). Case in point, our organization in and of itself shall facilitate the firms of patent or copyright attorneys with the ability to acquire over [3,927](#) additional revenue streams, while also protecting the propriety rights of their clients both previous and current, as their material or new inventions are expressed through Internet technology bases.

Business Summary:

Outreach and Consultations

Outreach: In addition to promoting, and facilitating automated business practice initiatives within industry, government, and academia, NASCENT APPLIED METHODS & ENDEAVORS can:

- Provide demonstrations of electronic commerce, enterprise work architectures, and related technologies.
- Perform studies and analyses to identify how electronic commerce and information management can improve both performance and profits.
- Conduct a business case analysis of a customer organization to determine the functional and economic impact of implementing EC technologies.
- Assemble a team of business and technical specialists to address a customer's situation in depth.
- Assist the customer in developing prototype solutions using ABP and business process re-engineering.

Consultation: NASCENT APPLIED METHODS & ENDEAVOURS offers help in the technical areas concerning automated business practices. Such areas include:

- The use of online and network data sources to support clients.
- Database tools for the collection and analysis of lessons from previous consultations with people and businesses across various industries.
- Helping customers focus on important hardware and software features to assists in making "smart" purchasing decisions.
- Hands-on experience with ABP through evaluating and incorporating them into NASCENT APPLIED METHODS & ENDEAVOURS's business operations.
- EDI, EWA and ALP software, hardware, and implementation.
- Database design and implementation.
- Electronic document management.
- Local area networks (LAN) and wide area networks (WAN).
- Multimedia Social Networking.

Opportunity for the Market:

In the rapidly growing global digital economy, the ability to reach consumers through ON DEMAND business modeling & personalized search engine technologies is paramount in generating revenue in the present & coming ages. There is also the need for businesses and other entities to efficiently & cost-effectively communicate or educate their employees while staying abreast of the latest technological advances within new GREEN business models utilizing the virtual application of genetic & molecular sciences.

Service/Product/Technology:

Nascent Applied Methods & Endeavors is a California-based corporation and network providing Electronic Commerce Applications (ECA), Enterprise Work Architectures (Business Models), **Autonomous Knowledge Worker Systems (KWS) to combat global terrorism**, and Distributed Artificial Life Programming (Avatars) technologies through a collaborative-networking strategy. NAME intends to capitalize on the opportunities in this area by being the first corporation to introduce a collaborative internet-based operating system using high-concept theories such as genetic algorithms, biological suffix trees, and a host of other information-retrieval or monetary strategies in relation to artificial life (avatar) or virtual economic scenario programming involving global joint research & development through the use of the molecular sciences.

Business Model:

NASCENT APPLIED METHODS & ENDEAVORS's technology is able to deliver an order of magnitude improvement over other commercially available products and services. This dramatic increase represents a significant breakthrough in the design, development and implementation of enhanced artificial intelligence programs and services. One of the main practical applications for NASCENT APPLIED METHODS & ENDEAVORS's technologies is that of e-commerce shopping portals. By using its technologically advanced methods, the Network can establish highly functional and well-trafficked comparison-shopping sites that are search-engine-optimized to quickly and inexpensively reach consumers via all the major search engines

Customer Profile:

NAME is based in Los Angeles and has initially tapped into the local market, though by its own nature it can easily reach a global customer base. Essentially, any business, institution, or public agency is a potential customer in a global market consisting of over 60 million businesses. NAME will target the business owners and decision-makers among these organizations.

Competitors, Direct: None

Competitors, Alternative: Once Known Anyone

Company:

Company Name: Nascent Applied Methods & Endeavors
Address: 3107 S Grand Ave. #314
City, State, Zip: Los Angeles, Ca. 90007
URL: www.a2techgrp.net

Contact:

Name: William E. Fields
Position: General Contractor of Network Operations
Email: wefields1962@gmail.com
Cell/Direct Phone: (213) 421-9316

Company Snapshot:

Industry: Educational Systems Development
of Employees: 2
Founded: 1984

Financial Information:

Funding Stage: Seed & IPO Funding
Capital Seeking: \$1,300,000 Seed / \$110,000,000 IPO Funding over 5 years
Global SAMP Pre-Money Valuation: \$445,184,711
Previous Capital: \$352,030
Global Market Monthly Burn Rate: \$45,517,769,750 upon initiation of all 11,465 SAMP business models and their full staffing within our initial 20 year global marketing plan

Use of Proceeds:

- Acquisition of existing Dot-Com(s) with established customer-bases for use as a distribution channel & to secure initial round of investments.
- Preparation development for expansion.
- Beta testing e-commerce platforms for global experimental R&D Joint-Ventures.
- Marketing business models & copyright or patent upgrade services and products.
- Hiring key internal staff or outsourcing.
- Assembly of Investment Advisory Board, etc.

Market:

Size: 50M businesses & 4 billion Smartphone applications
Demographic: Global

Marketing Strategy: California's Seller Assisted Marketing Plan
Sales Strategy: NAME is based in Los Angeles and has initially tapped into the local market, though by its own nature it can easily reach a global customer base. Essentially, any business, institution, or public agency is a potential customer in a global market consisting of over 60 million businesses.

Additional Information:

Management: William E. Fields (GCNO), etc.
Advisors: The LinkedIn Network & Tiber Creek Corporation
Investors: William E. Fields, Michael S. Diamond, etc.
Referred By: The LinkedIn Network

Global Market Financial Projections:

Financials	2025	2030	2035	2040	2045
Revenues	\$482,210,447,750	\$7,061,831,988,120	\$7,061,831,988,120	\$7,061,831,988,120	\$7,061,831,988,120
Expenditures	\$567,653,990,825	\$5,087,539,188,065	\$5,671,756,286,045	\$5,676,267,591,570	\$5,685,756,977,165
Net	(\$85,443,543,075)	\$1,974,292,800,055	\$1,390,075,702,075	\$1,385,564,396,550	\$1,376,075,010,955



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ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Global Advertising Fee Structures

(\$600 Billion or More a Year Market in Customer-Based Costs of Living Expenditures)

Level - 1 Global Market for Small-Size Ecommerce Auction-Sites Involving IBOS[DOSA/DALP/IAOA] Technology Base

(1-12 Commodities Markets or Methodical Units \$250,000,000 - \$27,500,000,000)

1. \$1,000 - \$5,000
2. \$5,000 - \$10,000
3. \$15,000 - \$20,000
4. \$25,000 - \$30,000
5. \$35,000 - \$40,000
6. \$45,000 - \$50,000
7. \$55,000 - \$60,000
8. \$65,000 - \$70,000
9. \$75,000 - \$80,000
10. \$85,000 - \$90,000
11. \$95,000 - \$100,000
12. \$105,000 - **\$110,000**

Level - 2 Global Market for Medium-Size Ecommerce Auction-Sites Involving IBOS[DOSA/DALP/IAOA] Technology Base

(1-12 Commodities Markets or Methodical Units \$2,500,000,000 - \$60,000,000,000)

1. **\$10,000** - \$20,000
2. \$30,000 - \$40,000
3. \$50,000 - \$60,000
4. \$70,000 - \$80,000
5. \$90,000 - \$100,000
6. \$110,000 - \$120,000

7. \$130,000 - \$140,000 *** Average price for each category of the maximum advertising fee
8. \$150,000 - \$160,000
9. \$170,000 - \$180,000
10. \$190,000 - \$200,000
11. \$210,000 - \$220,000
12. \$230,000 - **\$240,000**

**Level - 3 Global Market for Deluxe-Size Ecommerce Auction-Sites
Involving IBOS[DOSA/DALP/IAOA] Technology Base
(1-12 Commodities Markets or Methodical Units \$62,500,000,000 - \$120,000,000,000)**

1. **\$250,000** - \$260,000
2. \$270,000 - \$280,000
3. \$290,000 - \$300,000
4. \$310,000 - \$320,000
5. \$330,000 - \$340,000
6. \$350,000 - \$360,000
7. \$370,000 - \$380,000
8. \$390,000 - \$400,000
9. \$410,000 - \$420,000
10. \$430,000 - \$440,000
11. \$450,000 - \$460,000
12. \$470,000 - **\$480,000**

**Level - 4 Global Market for Large-Scale Consultative Planning & Design Auction-Sites Involving
IBOS[DOSA/DALP/IAOA] Technology Base
(1-12 Commodities Markets or Methodical Units \$125,000,000,000 - \$412,500,000,000)**

1. **\$500,000** - \$550,000
2. \$600,000 - \$650,000
3. \$700,000 - \$750,000
4. \$800,000 - \$850,000
5. \$900,000 - \$950,000
6. \$1,000,000 - \$1,050,000
7. \$1,100,000 - \$1,150,000
8. \$1,200,000 - \$1,250,000
9. \$1,300,000 - \$1,350,000
10. \$1,400,000 - \$1,450,000
11. \$1,500,000 - \$1,550,000
12. \$1,600,000 - **\$1,650,000**

Maximum Accumulated Market Totals

(50M Subscribers, within a combined Market of 1M E-Businesses World-Wide)

\$27,500,000,000
\$60,000,000,000
\$120,000,000,000
\$412,500,000,000
\$620,000,000,000 Advertising-Based Market Structure, 5 Years
\$2,505,847,222,000 SAMP-Based Market Structure, 5 Years
\$3,125,847,222,000 User & SAMP Markets Combined, 5 Years

\$11,970,000,000 ISP-ASP (\$19.95 Monthly Fee - \$997,500,000 Per Mo.)
\$3,497,500,000 ISP-ASP (\$69.95 Yearly Registration/Upgrades)
\$15,467,500,000 Annually
(\$77,337,500,000, 5 years)
(\$3,203,184,722,000 Market/System-Wide, 5 Years)

Primary Time Slots for Bid Positioning or Advertising Rank

1. Level – 1 I – XII E-Commerce Methodical Units Covered, 6:00 A.M. – 12:00 P.M.
2. Level – 2 I – XII E-Commerce Methodical Units Covered, 6:00 A.M. – 6:00 P.M.
3. Level – 3 I – XII E-Commerce Methodical Units Covered, 6:00 A.M. – 12:00 A.M.
4. Level – 4 I – XII E-Commerce Methodical Units Covered, 6:00 A.M. – 6:00 A.M.

The A-Square Technology Group's Marketing Strategies in Simple Terms

The Advertising Market

In order to achieve those financial numbers depicted in the levels above, Nascent Applied Methods & Endeavors marketing strategies will consists of three primary branches; The **first branch**, involves the founding of a software engineering laboratory, whose initial products & services are based upon the engineering, and **free** distribution of its **IBOS[DOSA/DALP/IAOA]** technologies. In other words, if 50 million copies are manufactured, distributed & used. This will in turn, establish an annual multi-billion dollar consumer-base market within the realm of ecommerce. Over a period of 5 years, & based upon this marketing approach, NAME will charge approximately 250,000 businesses within each level world-wide, the appropriate fees for becoming attached to the **IBOS[DOSA/DALP/IAOA]** technology group, as an auction-based E-Retailer for a 5 year time period. At the end of which, our services will be adjusted in this area.

The Educational Market

The **second branch**, encompasses a strategy of implementing a distributed or distant learning network within the **IBOS[DOSA/DALP/IAOA]** technology environment. From this perspective, market revenues are generated through an adjacent fee structure, for those educational services supported by NAME through its Subcontractors. These 311,509 subcontractors need only acquire 1 client per year, in order to achieve those financial goals set-forth within NAME's global business plans.

The Membership Market

To simply put it, the **third branch** revolves around the annual premise that if 50 million **IBOS[DOSA/DALP/IAOA]** copies are manufactured, distributed & used, then a monthly & annual fee for technology support will accurately reflect the numbers above in that area.

The ultimate goal in this area, in order to acquire a user base of this enormity, is to establish a number benefits within the **IBOS[DOSA/DALP/IAOA]** technology environment as listed below;

- A.** The ability to focus Internet content, into a personalize intranet for each user.
- B.** Free give aways directly from the network, such as free medical assistance, educational scholarships, computers, etc.
- C.** The ability to deduct some expenses from local, state and/or federal taxation within the U.S.

FINAL DRAFT



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Prefatory Note to the Total Financial Picture of a New Global High-Tech Economy (First Essay)

To the Current State of the Existence of All Mankind:

When the free peoples of planet earth reflect that they are now called upon to decide the final question of their actions towards one another, which, in its consequences, must prove one of the most important that has ever engaged their attention, the propriety of their taking a very comprehensive, as well as a very serious, view of it, will be evident.

Nothing is more certain than the indispensable necessity of a universal perspective of a global monetary existence, and it is equally undeniable, that whenever and however it is instituted, All Mankind must eventually cede to it some of its unnatural rights of human indifference in order to vest it with requisite powers of emotional and economic freedoms. It is well worthy of consideration therefore, whether it would conduce more to the interest of Mankind that it should, to all general purposes, become united, under a Universal Law of Observation that Exists within a Global Republic of Economic Thought, or that they should divide themselves into separate emotional or economic confederacies, and give to the head of each the illusion of the same kind of powers from which they are advised has not or does not currently exist within *Perspectives of a Global Economy*.

It has until lately been a received and uncontradicted opinion that the prosperity of All Mankind depended on its continuing firmly united, and the wishes, prayers, and efforts of the best and wisest citizens on earth have been constantly directed to that object. But academics might appear, who will insist that this opinion is erroneous, and that instead of looking for safety and happiness in a global economic union of abstract fiduciary principalities, we ought to seek it in a

division of financial or emotional states which are distinct conflicting reactionary confederacies or behavioral sovereignties of a pre-existing invisible de facto global republic of fraudulent free market forces. However extraordinary this new doctrine may appear, it nevertheless will have its advocates; and certain characters who might become much opposed to it formerly, will be at present times of various numbers. Whatever may be the arguments or inducements which might wrought this change in the sentiments and declarations of the opinionated, it certainly would not be wise for the peoples of this planet at large to adopt these new academic tenets without being fully convinced that they are founded in truth and sound economic policy.

It has often given me as a human being pleasure to observe that aspect of Humanity that was not composed of detached and distant emotional territories, but that of one connected, fertile, and filled with wide-spreading forms of existence that are proportioned to the causes and peoples of liberty and economic freedoms. Providence has in a particular manner blessed All Mankind with a variety of soils and methods of productions, and watered it with innumerable streams of knowledge and potential, for the delight and accommodation of its inhabitants at the behest of Higher or Universal Powers. A succession of navigable academic waters forms a kind of chain around its monetary borders, as if to bind it together; while the most noble ecclesiastical rivers in the world, running at convenient distances, presents them with the most technical highways known to modern man for the easy communication of friendly aids, and the mutual transportation and exchange of their various commodities on a global scale at personal levels.

With equal pleasure I have taken notice that Providence has been pleased to finally give this planet, as promised throughout human history, one connected global economic perspective to a united peoples on earth—a people descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government, very similar in their manners and customs, and who, by their joint counsels, arms, and efforts, fighting side by side throughout long and bloody wars, have nobly established through trial and error, trials and tribulations general liberties and independence from global free market uncertainties.

I may well live long enough in secret to witness this planet and its inhabitants become made for each other, and it appears as if it was the design of Providence, that an inheritance so proper and convenient for a band of brethren, united to each other by the strongest ties, should never be split into a number of unsocial, jealous, and alien economic behavioral sovereignties.

Similar sentiments have hitherto prevailed among all orders and denominations of men amongst us on this planet at this point in human history. To all general purposes we have uniformly been one people each individual citizen everywhere either pursuing or enjoying the

same natural rights, privileges, and protections afforded any and all cognitive beings created equal in the presence of a Universal GOD. As nations of families we have made peace and war; as nations of families we have attempted to vanquish what we thought from time-to-time were our common enemies; as a nations of families we have formed alliances, and made treaties, and entered into various compacts and conventions with what we were taught as those who were existing in foreign academic states or conflicting monetary objectives.

A strong sense of the values and blessings of a united global economic perspective shall induced the peoples of this planet, at very early periods within the going-ons of their daily activities, to institute a Universal Law of Observation that Exist within a Global Republic of Economic Thought, and to preserve or perpetuate it as well. It shall transform All Mankind as evidenced throughout human history, into forming it almost as soon as its internal economic forces achieves various political existences; nay, at times when the habitations of some peoples were in monetary flames, when many a citizen on this planet were bleeding from economic bondage, and when the progress of emotional hostility and fiduciary desolation left little room for those calm and mature inquiries and reflections which must ever precede the formation of a wise and well-balanced state of existence for a free people living in a global free market society. It is not to be wondered at, that traditional market forces instituted in times so inauspicious, should on experiment be found greatly deficient and inadequate to the purposes that they were intended to answer by the mere fact of the existence of their design within historic academia.

Throughout human history intelligent peoples on Earth perceived and regretted these socioeconomic of monetary character. Still continuing no less attached to various unions than enamored of economic liberties, they observed the danger which immediately threatened the former and more remotely the latter; and being persuaded that ample security for both could only be found in various national governments more wisely framed, they as with one voice, shall immediately convene at this point in human history a tardy convention of universal achievements, to take that important subject under consideration.

This convention of universal achievements through monetary strategies and tactics most often is composed of all men, women and children who possessed the confidence of numerous peoples across this planet, and many of whom had become highly distinguished by their zeal to acquire socioeconomic patriotism, virtue, wisdom and eternal life through the moral principles of global free markets, in times which tried the minds and hearts of all men, women and children victimized by human indifferences, undertook the arduous task. In the mild season of peace, with minds unoccupied by other subjects, they passed many months in cool, uninterrupted, and daily consultation; and finally, without having been awed by power, or

influenced by any passions except love for their themselves and others, they presented and recommended to All Mankind a plan produced by their joint and very unanimous councils.

Admit, for so is the fact, that this plan is only *recommended*, not imposed, yet let it be remembered that it is neither recommended to *blind* approbation, nor to *blind* reprobation; but to that sedate and candid consideration which the magnitude and importance of the subject demand, and which it certainly ought to receive. But this (as was remarked in the foregoing areas of this newsletter) is more to be wished than expected, that it may be so considered and examined. Experience on former occasions teaches All Mankind not to be too sanguine in such hopes. It is not yet forgotten that well-grounded apprehensions of imminent economic dangers in the past induced numerous peoples across this planet to form memorable societies. That organized bodies of men have recommended certain measures to their constituents, and that these events have either proved or have broken the foundations of their wisdom; and yet again it will be fresh in our memories of how soon the press shall began to teem with reports and articles against various conflicting measures whose methodology achieve no end results but an intentional waste of monetary or human resources. Enlisting many an officer of various economies and governments, who obeyed the dictates of invisible personal interests, as well as those of others, from a mistaken estimate of consequences, or the undue influence of former attachments, or whose ambition is aimed at objects which do not correspond with the public good, will be indefatigable in their efforts to persuade the people of this planet to reject the advice of a patriotic calling of fiduciary certainties. Many, indeed, might become deceived and deluded, but the great majority of all peoples within all nations on Earth shall have been positioned to reason and decide judiciously; and happy shall they become when they recognize that they are existing in era reflecting that day that they did so.

They shall also have considered that the adoption of a Universal Law of Observation that Exist within a Global Republic of Economic Thought be composed of many wise and experienced men, women and children. And that being so convened from different parts of the world, that they may have brought with them and communicated to each other a variety of useful economic information. That, in the course of the time they passed together in inquiring into and discussing the true interests of all peoples and their economies, they must have acquired very accurate knowledge on that figure head. That they were individually interested in the public liberty and prosperity All Mankind, and therefore that it was not less their inclination than their duty to recommend only such measures as, after the most mature deliberation, they really thought prudent and advisable to the inhabitants of this planet.

These and similar considerations then might induced all peoples to rely greatly on the judgment and integrity of the effort in and of itself; and that of the process that they took note of in their advice, notwithstanding the various arts and endeavors used to deter them from doing so. But

if the peoples of all nations of families on Earth at large had reason to confide in the meetings ahead, few of whom that shall be fully tried or generally known, still greater reason have they now to respect the judgment and advice of the convention methods themselves, for it is well known that some of the most distinguished members of all societies, who have been since tried and justly approved for their economic patriotism and abilities, and who have grown old in acquiring political information, will be members of this convention of historical economic thought, and carried into it their accumulated knowledge and experience.

It is worthy of remark that not only the first, but every succeeding parley, as well as any late convention, will have invariably joined with the peoples of all nations of families in thinking that the prosperity of All Mankind is depended upon an eventual Global Economic Union. To preserve and perpetuate it was the great object of any people in forming a convention of this sort, and it is also the great object of the plan which the convention has advised them to adopt. With what propriety, therefore, or for what good purposes, are attempts at this particular period made by some to depreciate the importance of a Global Economic Union? Or why is it suggested that various emotional or economic confederacies would be better than one? I am persuaded in my own mind that the people have always thought right on this subject, and that their universal and uniform attachment to the cause of a Global Economic Union rests on great and weighty reasons, which I shall endeavor to develop and explain in some ensuing papers. They who promote the idea of substituting a number of distinct confederacies in the room of the plan of the convention, seem clearly to foresee that the rejection of it would put the continuance of any Global Economic Union in the utmost jeopardy. That certainly would be the case, and I sincerely wish that it may be as clearly foreseen by every good citizen of this planet, that whenever the dissolution of a Global Economic Union arrives, All Mankind will have reason to exclaim, in the words of the poet: Farewell! A long farewell to all my greatness.

-Quintilian [*Al-Hadid Qalam Fussilat*] petitioning on behalf of All Mankind in standing reference to a literary moment of John Jay



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ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

A Serious Socioeconomic Thought on Global Markets

Urgent Memorandum Regarding Our In-House Copyright & Patent Upgrade Processes Referencing The *Bilski vs. Kappos* Ruling

To Whom It May Concern:

Forward this email to any and all associates regarding our ability to suit the productivity needs of patent attorneys. Quoting Fenwick & West own public PDF postings @ <https://www.fenwick.com/publications/Pages/Abstract-idea-or-real-world-software-solution.aspx>, "**Determine whether the claims recite a physical transformation or specific machine**" Referencing this point, as you know our **autonomous** Computer Aided Software Engineering (CASE) abilities currently known as a publicly posted conceptual map @ <https://www.edocr.com/v/rd2y90vq/a2techgrp/The-Onesimus-Equations>, utilizes molecular and genetic sciences or sequences to convert words, concepts and ideas into systems technologies, that also either in turn directly or indirectly support machine processing, shall eventually as in the words of Fenwick & West "**Find support in existing applications for claim amendments to include machine or transformation elements.**"

Furthermore, as in the words of Fenwick and West, "**For impacted products/services, examine patent protection for related aspects that will pass the machine or transformation test and file additional applications.**" Our current structural abilities to replicate <https://www.edocr.com/v/38rm8oyv/a2techgrp/NAMES-Business-Plan> into **11,465** global prototypes shall produce legal firms of the likeness of Intellectual Ventures @ <https://www.intellectualventures.com/>. With immediate revenues guaranteed to be at the projected levels of over **\$3.2B** every 5 years for each one because of the uncertainty that

the ruling of *Bilsky vs. Kappos* has created on a global scale. "It will be like nothing seen or heard of since the invention & testing of the atomic bomb."

Our 35 year research will without a doubt surpass the legal definition of the **Machine-or-Transformation** test even at the appellate levels, or even perhaps at the levels of the Supreme Court as far as future filings are concerned, when considering that a ruling against our products and services would equal the courts saying that any and all patents in the past that include molecular elements as they are defined through words, concepts and ideas are invalid as well when applied and protected in industry. The following attachments are source material for stating our case in client acquisition.

As stated by the attorneys at **Jones & Askew, LLP and Michael S. Pavento** In CONCLUSION, "The State Street Bank decision (i.e., https://www.bitlaw.com/source/cases/patent/State_Street_Bank.html) has opened the floodgates for e-commerce companies to seek patent protection for their innovative models of conducting business via the Internet. Given the rapid growth of e-commerce opportunities, savvy companies have recognized that patents can serve as offensive and defensive tools for warding off competitors. In the on-line environment, patents enable a new company to establish a foothold in a marketplace, opening the door for licensing opportunities and the attraction of capital investments. Indeed, the competitive advantages provided by patents may be vital to the success of any company trying to enter the Internet marketplace. Accordingly, attorneys representing businesses throughout Georgia should be aware that patent rights are available for computer-implemented business models as well as innovative software technologies. Given the rapidly growing number of pending patent applications and issued patents relating to e-commerce, businesses conducting business on the Internet are wise to seek patent protection sooner rather than later. Otherwise, a more aggressive competitor may win the race to secure an on-line market niche based on a patented business model."

Take care and enjoy the fruits of life because it's about to become abundant for us. As in the words of Rabbi Noson Weisz @ <http://www.aish.com/tp/i/m/48929802.html>, "**The world of the *bracha* is necessarily a world of limitless generosity. The ability to draw on the inexhaustible source of blessing must be expressed in the form of benevolence toward others. For someone who has access to limitless blessings there is no such thing as not enough to go around for everyone. Whatever I give away can be immediately replaced by a fresh flow from the source.**" Government revenue projections due to our intervention have yet to be determined beyond the annual **\$640B** because of the lack of definitive references, but the information @ <http://www.uspto.gov/web/offices/ac/qs/ope/fee2009september15.htm> is a great starting point. This doesn't include the markets for the WIPO filings using our technologies which are between \$40-\$120K for each one multiplied by mere global economic necessity.

WEF

CC:



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

The Economic Affairs of the A-Square Technology Group and Nascent Applied Methods & Endeavors

Memorandum in Response to a Global SME Business Plan

To Whom It May Concern:

In response to a business plan to start operations in general support of new efforts toward **Innovative Environmentalism** or **E-Issues** submitted, I have drafted this memorandum in the hopes of clarifying our proposal toward a mutual joint venture that benefits our monetary goals and objectives as it relates to underwriting our network operation on a global scale through banking principles under U.S. rules. First of all, based upon my expertise as a researcher, I can only hope to use certain documents or web pages that best convey our mutual expectations as they relate to operational planning and design. Based upon this fact I shall begin with a definitive positioning of our cornerstone institution or think tank as it is involved with the distribution of approximately 11,500 interface business models or SMEs as they are in turn referred to individually as <http://www.molaah.com>, <http://a2techgrp.net>, etc.

My initial references are towards that of the **Procreative Business Modeling** technique mentioned within the webpage <http://www.molaah.com/Joint%20Venturing.html>. This area of our definitive application explains the global approaches or marketing umbrella for eCommerce that will deliver a business model of which facilitates an educational environment conducive with thousands of clients, henceforward referred to as SME Evolving Novel Organizational Forms @ http://www.dodccrp.org/events/12th_ICCRTS/CD/html/papers/093.pdf. The initial numerical relationship or outline of the Procreative Business Modeling webpage is that of seven (7) major sections as they turn relate to the procedural or literary outline of NASA's System Engineering Handbook mentioned @ <http://education.ksc.nasa.gov/esmdspacegrant/Documents/NASA%20SP-2007-6105%20Rev%201%20Final%2031Dec2007.pdf>. I have found that in an attempt to introduce new technologies or innovations to a pre-existing marketplace that is either fundamentally or financially

strained, that it is best advised not to reinvent the wheel as of lately, but to use what others are most familiar with as far as terminology is concerned. Therefore, this is the basic premise of all the documents used within this network to manufacture its consultative and high-tech software or infrastructural job producing deliverables.

Overall this is how it works. In order to manage the operation as a business entity, while simultaneously educating key personnel as to operational functionalities, I numbered the structural outline of key documents according cultural traditions and/or the numerical outline of the documents referenced themselves. In other words, the web pages @ <http://www.molaah.com/The%20Kamasutra%20Game%20Theorems%20Page.html> are a definitive example of our approaches in this area alone. Hidden within the structure of this webpage is the means by which we shall adapt and utilize a host of literary works as a way of acquiring marketing strategies, while simultaneously implementing those monetary tactics related to our overall financial objectives. The operational business plan used to manage the internal functions of our network as it relates to the issues of monetary gain is best referenced @ <http://www.molaah.com/Business%20Plan.doc>. This business plan defines our internal operation parameters as well as the structural blueprint for contractual deliverables as defined @ <http://www.molaah.com/Contracting%20Information%20Page.html> as a support services SME in general, or as specific high-tech SME infrastructures as referenced @ [http://www.molaah.com/Network%20Commentary%20Profile\(s\).html](http://www.molaah.com/Network%20Commentary%20Profile(s).html) and <http://www.molaah.com/Press%20Release%20Page.html>.

For the record, may I suggest that any references or use of the words Small or Medium Size Enterprises (SME) be reflective of those materials listed at:

- A. Small and Medium Enterprise Development Framework - http://www.usaid.gov/kh/documents/SME_Devel_Framework_English_Final_2005.pdf
- B. Supporting Enterprise Development and SME in Europe - http://www.eipa.eu/files/repository/eipascope/20100114122130_Eipascope_2009_2_Article3.pdf
- C. SME eBusiness Readiness In Five Eastern European Countries - [http://www.bledconference.org/proceedings.nsf/0/04a0147a42f20802c1256e9f00375cdb/\\$FILE/olive_r.pdf](http://www.bledconference.org/proceedings.nsf/0/04a0147a42f20802c1256e9f00375cdb/$FILE/olive_r.pdf)
- D. Leveraging Entrepreneurial Orientation To Enhance SME Export Performance - <http://www.sba.gov/advo/research/rs337tot.pdf>
- E. SME Adjustments to Information Technology In Trade Facilitation: The South Korean Experience - <http://www.unescap.org/tid/artnet/pub/wp6109.pdf>
- F. A More Complete Conceptual Framework for SME Finance - http://siteresources.worldbank.org/INTFR/Resources/475459-1107891190953/661910-1108584820141/Financing_Framework_berger_udell.pdf
- G. Performance Modeling For Interoperability SMEs - <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.121.6906&rep=rep1&type=pdf>
- H. SME Marketing Programs - http://www.microfinancegateway.org/gm/document-1.9.27123/28006_file_sme_marketing_prog_10.pdf

Subsequently, at this point there currently resides the need to further discuss our network's financial configuration as it relates to SME projects and banking. For the sake of argument and to avoid having our new innovative approaches toward high-tech global networks defined by others or other institutions we have decided to use what is called in the state of California a Seller Assisted Marketing Plan, of which, an example shall be forwarded to you as a document or word file titled, **NAME's Joint-Venture Services Contracts**. This law provides for us with the ability apply traditional laws toward global innovative institutions like ourselves at this point in our development. Seller Assisted Marketing Plan contracts are best defined @ <http://law.justia.com/california/codes/2009/civ/1812.200-1812.221.html>. Since we have begun releasing or distributing our business models for about \$42,520 each through our eBay storefront @ http://stores.ebay.com/molaah-dot-com?_rdc=1, which is around the maximum fee under California Law, our next step then involves selecting our market and acquiring a general socioeconomic perspective as to a twofold set of monetary ranges as (1.) the end-user clients @ <http://www.manta.com/>, and (2.) as a series of financial worksheets that are reflective of those fiduciary predictions @ <http://www.molaah.com/FEE%20STRUCTURE/FINANCIAL%20WORKSHEETS/GLOBAL%20DATA%20SHEET%20PART-IIa.XLS>, etc.

It is at this point that we request your entrance into the picture in general. If our proposal/business plan is read correctly your position will be that of the financial facilitator for all of our global interests that are representative of a vast number of U.S. patent titles and positions. In other words, underwrite our needs as a financial facilitator of all 11,465 business models at our immediate deposit to the economic tune of approximately \$487,491,800 in subtotal, of which is currently reflective of an initial issue of our 75,000 corporate shares at a value of approximately \$6,500 for each share. In order to minimize risk all that need be done is to have perspective SME owners of our services sign a debtors contract reflective of the new term titled Guaranteed Investment Contract (GIC) @ http://en.wikipedia.org/wiki/Guaranteed_investment_contract or Secured Investment Contract (SIC) @ <http://securedinvestmentcontracts.net/>. My intent in referencing this idea is to minimize risk by having potential SME owners of our business models become indebted or receive ghost loans of approximately \$42,520 while not actually receiving the monies involved in the initial transactions themselves by the keeping the monies placed within their originating banking institution(s). I will elaborate upon this technique at a later date. All initial startup expenses could be managed by engaging their setup processes through a distant learning environment and the localized outsourcing of traditional business methodologies such as legal representation for additional fees. In closing, I would like to simply state, "That I will basically give you free reign in going ahead and setting up your financial operations with the full expectation of our unlimited technical support in producing those high-tech goods and services as stated within the webpages at www.molaah.com. Our commitment to you and your operation will be unwavering in regards to meeting our mutual expectations of monetary gain in the immediate future as long as an atmosphere of trust reigns superior."

Sincerely,

William E. Fields, General Contractor of Network Operations & Director

**THE A-SQUARE
TECHNOLOGY
GROUP & NASCENT
APPLIED METHODS
AND ENDEAVOR'S
TECHNICAL
BUSINESS PLAN AND
MODEL OF
OPERATIONAL
STRATEGIES AND
MARKETING
TACTICS**

Welcome to the Operational Framework for each Business Model needed to Facilitate the Projected Revenues for a New \$36 Trillion Global Market and the Creation of over 48 Million Jobs Worldwide

BY WILLIAM EARL FIELDS (GCNO)



(ANMESCL² RDWEF)

ALPHA NUMEROUS
MAXIMUS
EGREGIOUS SUMMA
CUM LAUDE



(ANMESCL² EL NEGRO)

ALPHA NUMEROUS
MAXIMA
EGREGIA SUMMA
CUM LAUDE



(ANMESCL² QUO VADIS)

ALPHA NUMEROUS
MAXIMUS
EGREGION SUMMA
CUM LAUDE



(ANMESCL² QUO VADIS)

**ALPHA NUMEROUS MAXIMUS
EGREGION SUMMA CUM LAUDE**

**THE TECHNICAL BUSINESS PLAN or
MODEL within NAME's OPERATIONAL
STRATEGIES and MARKETING TACTICS**

William E. Fields



Company Name: Nascent Applied Methods & Endeavors

Thirty Second Elevator Pitch: We are representatives of a new and innovative corporation that utilizes genetic and molecular sciences as a means of converting words, concepts or ideas into [search engine](#) or [business modeling](#) technologies and [new global markets](#). Case in point, our organization in and of itself shall facilitate the firms of patent or copyright attorneys with the ability to acquire over [3,927](#) additional revenue streams, while also protecting the propriety rights of their clients both previous and current, as their material or new inventions are expressed through Internet technology bases.

Business Summary:

Outreach and Consultations

Outreach: In addition to promoting, and facilitating automated business practice initiatives within industry, government, and academia, NASCENT APPLIED METHODS & ENDEAVORS can:

- Provide demonstrations of electronic commerce, enterprise work architectures, and related technologies.
- Perform studies and analyses to identify how electronic commerce and information management can improve both performance and profits.
- Conduct a business case analysis of a customer organization to determine the functional and economic impact of implementing EC technologies.
- Assemble a team of business and technical specialists to address a customer's situation in depth.
- Assist the customer in developing prototype solutions using ABP and business process re-engineering.

Consultation: NASCENT APPLIED METHODS & ENDEAVOURS offers help in the technical areas concerning automated business practices. Such areas include:

- The use of online and network data sources to support clients.
- Database tools for the collection and analysis of lessons from previous consultations with people and businesses across various industries.
- Helping customers focus on important hardware and software features to assists in making "smart" purchasing decisions.
- Hands-on experience with ABP through evaluating and incorporating them into NASCENT APPLIED METHODS & ENDEAVOURS's business operations.
- EDI, EWA and ALP software, hardware, and implementation.
- Database design and implementation.
- Electronic document management.
- Local area networks (LAN) and wide area networks (WAN).
- Multimedia Social Networking.

Opportunity for the Market:

In the rapidly growing global digital economy, the ability to reach consumers through ON DEMAND business modeling & personalized search engine technologies is paramount in generating revenue in the present & coming ages. There is also the need for businesses and other entities to efficiently & cost-effectively communicate or educate their employees while staying abreast of the latest technological advances within new GREEN business models utilizing the virtual application of genetic & molecular sciences.

Service/Product/Technology:

Nascent Applied Methods & Endeavors is a California-based corporation and network providing Electronic Commerce Applications (ECA), Enterprise Work Architectures (Business Models), **Autonomous Knowledge Worker Systems (KWS) to combat global terrorism**, and Distributed Artificial Life Programming (Avatars) technologies through a collaborative-networking strategy. MDR, Inc. intends to capitalize on the opportunities in this area by being the first corporation to introduce a collaborative internet-based operating system using high-concept theories such as genetic algorithms, biological suffix trees, and a host of other information-retrieval or monetary strategies in relation to artificial life (avatar) or virtual economic scenario programming involving global joint research & development through the use of the molecular sciences.

Business Model:

NASCENT APPLIED METHODS & ENDEAVORS's technology is able to deliver an order of magnitude improvement over other commercially available products and services. This dramatic increase represents a significant breakthrough in the design, development and implementation of enhanced artificial intelligence programs and services. One of the main practical applications for NASCENT APPLIED METHODS & ENDEAVORS's technologies is that of e-commerce shopping portals. By using its technologically advanced methods, the Corporation can establish highly functional and well-trafficked comparison-shopping sites that are search-engine-optimized to quickly and inexpensively reach consumers via all the major search engines

Customer Profile:

NAME is based in Los Angeles and has initially tapped into the local market, though by its own nature it can easily reach a global customer base. Essentially, any business, institution, or public agency is a potential customer in a global market consisting of over 60 million businesses. NAME will target the business owners and decision-makers among these organizations.

Competitors, Direct: None

Competitors, Alternative: Once Known Anyone

Resources Needed Beyond Funding: Effective internal staffing & outsourcing of special client services.

Company

Company Name: Nascent Applied Methods & Endeavors

Address: 2355 Westwood Blvd. #555

City, State, Zip: Los Angeles, Ca. 90034

URL: <https://www.edocr.com/user/a2techgrp>

Contact

Name: William E. Fields

Position: General Contractor of Network Operations

Email: wefields1962@gmail.com

Cell/Direct Phone: (213) 275-8367

Company Snapshot

Industry: Educational Systems Development

of Employees: 2

Founded: 1985

Financial Information

Funding Stage: Seed & IPO Funding

Capital Seeking: \$3,000,000

Pre-Money Valuation: \$13,266,240

Previous Capital: \$352,030

Monthly Burn Rate: \$39,701.50 only upon initiation of full staffing within our initial marketing plan

Use of Proceeds:

- Acquisition of existing Dot-Com(s) with established customer-bases for use as a distribution channel & to secure initial round of investments.
- Preparation development for expansion.
- Beta testing e-commerce platforms for global experimental R&D Joint-Ventures.
- Marketing business models & copyright or patent upgrade services and products.
- Hiring key internal staff or outsourcing.
- Assembly of Investment Advisory Board, etc.

Market

Size: 50M businesses & 4 billion Smartphone applications

Demographic: Global

Marketing Strategy: California's Seller Assisted Marketing Plan

Sales Strategy: NAME is based in Los Angeles and has initially tapped into the local market, though by its own nature it can easily reach a global customer base. Essentially, any business, institution, or public agency is a potential customer in a global market consisting of over 60 million businesses.

Additional Information

Management: William E. Fields (GCNO)

Advisors: The Linkedin Network & Tiber Creek Corporation

Investors: Confidential

Referred By: The Linkedin Network

Company Financial Projections

Financials	2021	2022	2023	2024	2025
Revenues	\$42,059,350	\$615,946,968	\$615,946,968	\$615,946,968	\$615,946,968
Expenditures	\$49,511,905	\$443,745,241	\$494,701,813	\$495,095,298	\$495,922,981
Net	(\$7,452,555)	\$172,201,727	\$121,245,155	\$120,851,670	\$120,023,987

Non-Disclosure Agreement

The undersigned acknowledges that Nascent Applied Methods & Endeavors has furnished to the undersigned potential Investor ("Investor") certain proprietary data ("Confidential Information") relating to the business affairs and operations of NASCENT APPLIED METHODS & ENDEAVORS for study and evaluation by Investor for possibly investing in NASCENT APPLIED METHODS & ENDEAVORS.

It is acknowledged by Investor that the information provided by NASCENT APPLIED METHODS & ENDEAVORS is confidential; therefore, Investor agrees not to disclose it and not to disclose that any discussions or contracts with the NASCENT APPLIED METHODS & ENDEAVORS have occurred or are intended, other than as provided for in the following paragraph.

It is acknowledged by Investor that information to be furnished is in all respects confidential in nature, other than information which is in the public domain through other means and that any disclosure or use of same by Investor, except as provided in this agreement, may cause serious harm or damage to NASCENT APPLIED METHODS & ENDEAVORS, and its owners and officers. Therefore, Investor agrees that Investor will not use the information furnished for any purpose other than as stated above, and agrees that Investor will not either directly or indirectly by agent, employee, or representative, disclose this information, either in whole or in part, to any third party; provided, however that (a) information furnished may be disclosed only to those directors, officers and employees of Investor and to Investor's advisors of their representatives who need such information for the purpose of evaluating any possible transaction (it being understood that those directors, officers, employees, advisors and representatives shall be informed by Investor of the confidential nature of such information and shall be directed by Investor to treat such information confidentially), and (b) any disclosure of information may be made to which NASCENT APPLIED METHODS & ENDEAVORS consents in writing. At the close of negotiations, Investor will return to NASCENT APPLIED METHODS & ENDEAVORS all records, reports, documents, and memoranda furnished and will not make or retain any copy thereof.

Signature

Date

Nascent Applied Methods & Endeavors (typed or printed)

Investor's Company

This is a technical business plan. It does not imply an offering of securities.

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1.0 Executive Summary

Advances in technology move faster than any one person or business can possibly keep up with. The most valuable technology solutions, then, are those that can stay one step ahead without the need for constant reprogramming and updating. With the application of high-concept theories such as genetic algorithms, biological suffix trees, and a host of other information-retrieval strategies in relation to artificial life programming and networking strategies, computers and networks can in fact adapt to changes and stay ahead of the technological curve. These next-generation technologies essentially give computers real-time automated decision-making capabilities.

Through more than 25 years of theoretical and practical study of these computing technologies as applied to electronic commerce, NASCENT APPLIED METHODS & ENDEAVORS (NAME) (“the Company”) has created a series of platforms that have the potential to bring an unmatched level of efficiency and profitability to businesses on a global scale. For NASCENT APPLIED METHODS & ENDEAVORS, the scope of electronic commerce includes any and all activities related to a business’s operations over the Internet or its intranet. This ranges from setting up e-commerce retail sites to deploying education and training materials to employees throughout an organization to keeping a large-scale multinational Company’s computers and servers continually up-to-date using a virtual environment and online operating system.

With the use of self-replicating autonomous software programs, this can be achieved with far greater efficiency and far less expense than is currently within the realm of today’s technology. Specifically, NASCENT APPLIED METHODS & ENDEAVORS’s technological advances revolve around:

- Electronic Commerce Applications (ECA)
- Enterprise Work Architectures (EWA)
- Electronic Data Interchange (EDI)
- Distributed Artificial Life Programming Strategies (DALP)

NASCENT APPLIED METHODS & ENDEAVORS’s technology is able to deliver an order of magnitude improvement over other commercially available products and services. This dramatic increase represents a significant breakthrough in the design, development and implementation of enhanced artificial intelligence programs and services. One of the main practical applications for NASCENT APPLIED METHODS & ENDEAVORS’s technologies is that of e-commerce shopping portals. By using its technologically advanced methods, the Company can establish highly functional and well-trafficked comparison-shopping sites that are search-engine-optimized to quickly and inexpensively reach consumers via all the major search engines. NASCENT APPLIED METHODS & ENDEAVORS also will help revolutionize the corporate educational market by deploying best-of-breed EDI applications for internal learning and training purposes to a variety of private and public entities.

NASCENT APPLIED METHODS & ENDEAVORS is based in Los Angeles and will initially tap into the local market, though by its nature can easily reach a global customer base. Essentially, any business, institution, or public agency is a potential customer. NASCENT

APPLIED METHODS & ENDEAVORS will target the business owners and decision-makers among these organizations. Marketing will be deployed through a combination of aggressive direct sales branding/public relations, Internet search engine optimization, and attending key industry functions. However, NASCENT APPLIED METHODS & ENDEAVORS will most acutely differentiate itself in the market by first aiming its products and services toward subcontractors or distributors through the Company's facilitation of numerous Seller Assisted Marketing Plans, and then focusing its overall products and services toward actual customers. The Company's main selling point is emphasizing education in systems technologies that increase customer productivity, and it then will sustain business by providing an ongoing comprehensive support infrastructure to the customer.

Directing NASCENT APPLIED METHODS & ENDEAVORS's efforts in the marketplace is William E. Fields. Due to his diligence over the past several years, Mr. Fields has successfully produced on behalf of NAME a unique set of genetic and molecular programming strategies that will develop or enhance copyrights, patents and emerging electronic markets. Mr. Fields will also draw globally from the resulting extensive body of knowledge and technologies necessary to ensure the Company's success and long-term competitiveness. Mr. Fields will oversee the day-to-day operation of the Company, including accounting, marketing, sales, and human resources, assisted by a Board of Representatives and Advisory Committee, as well as pertinent technical staff.

- NASCENT APPLIED METHODS & ENDEAVORS is currently seeking an investment in the amount of \$110 million or more to acquire existing Dot-Com(s) with established customer-bases for use as a distribution channel & to secure an immediate ROI of the initial round of investments.

1.1 Objectives

- Have NASCENT APPLIED METHODS & ENDEAVORS become a well-known brand in the electronic commerce industry
- Expand rapidly and become established as a dominant player in the market within 5 years
- Promote business models that helps businesses large and small:
 - Increase overall productivity.
 - Have one network to deal with for all of their electronic commerce needs.
 - Provide ongoing educational support for all operational personnel.
 - Implement ECA, EWA and ALP strategy without disrupting the workplace.

1.2 Mission Statement

NASCENT APPLIED METHODS & ENDEAVORS is an innovator in developing new electronic markets. The Company has taken a new approach to the challenge of developing procedural and educational networks, all focused on the objective of providing a host of multi-media products through the Internet and World Wide Web.

1.3 Keys to Success

- Complete development and beta-test applications

- Use marketing to become a well-known Internet destination for e-commerce as well as for B2C and B2B technology solutions

To accomplish this, the Company plans expansion activities every year, adding both staff and network subcontractors. This expansion will be financed primarily from the income derived from business activities.

To remain competitive, NASCENT APPLIED METHODS & ENDEAVORS must have a presence and connection beyond the normal scope of its business operations. Therefore, NASCENT APPLIED METHODS & ENDEAVORS plans to become a member of a number of computer and software engineering associations. However, a more formal expansion is also needed. One option out of two is foremost of this process: to expand the region of the Seller Assisted Marketing Plan beyond the regions of North, Central and South America.

1.4 Investor Return & Financial Overview

The Investor Return section details the investor(s) initial investment, investment multiple, investment fifth year value, investor(s) share of the Company, the value of the Company in the fifth year, and internal rate of return for 3 different cases.

Investor Return					
	Investment	Years Invested	Investment Multiple	5th Year Value	Company Share
Initial	\$110,000,000	5	3.0	\$330,000,000	46.0%
Total	\$110,000,000		3.0	\$330,000,000	46.0%
5th Year Company Earnings		5th Year Multiple		5th Year Company Value	
Company	\$119,453,349		6.0		\$716,720,095
IRR					
Normal Case	65.1%				
Best Case	80.5%				
Worst Case	47.4%				

Financial Overview					
	Year 1	Year 2	Year 3	Year 4	Year 5
Gross Revenue	\$42,059,350	\$615,946,968	\$615,946,968	\$615,946,968	\$615,946,968
Gross Profit	\$40,534,180	\$614,376,043	\$614,328,915	\$614,280,373	\$614,230,375
Operating Profit	(\$7,107,615)	\$296,768,528	\$208,822,172	\$208,053,563	\$206,524,688
Earning Before Interest & Taxes	(\$7,178,252)	\$296,572,891	\$208,501,534	\$207,607,925	\$205,954,050
Earnings	(\$7,178,252)	\$172,012,277	\$120,930,890	\$120,412,597	\$119,453,349
Gross Margin Percentage	96.4%	99.7%	99.7%	99.7%	99.7%
Operating Profit Percentage	-16.9%	48.2%	33.9%	33.8%	33.5%
EBIT Percentage	-17.1%	48.1%	33.9%	33.7%	33.4%
Earnings Percentage	-17.1%	27.9%	19.6%	19.5%	19.4%
Net Cash Flow	(\$8,452,555)	\$171,201,727	\$120,245,155	\$119,851,670	\$119,023,987
Cash Balance	\$101,484,415	\$272,686,142	\$392,931,297	\$512,782,967	\$631,806,954

2.0 Company Summary

NASCENT APPLIED METHODS & ENDEAVORS is a California-based Company owned by William E. Fields. Mr. Fields has founded both Nascent Applied Methods & Endeavors (NAME) and the A-Square Technology Group (A²) to apply its technology to the large emerging electronic markets. NASCENT APPLIED METHODS & ENDEAVORS's executive operations will be located in both Los Angeles, California and Miami, Florida.

2.1 Company Ownership

NASCENT APPLIED METHODS & ENDEAVORS is owned by William E. Fields.

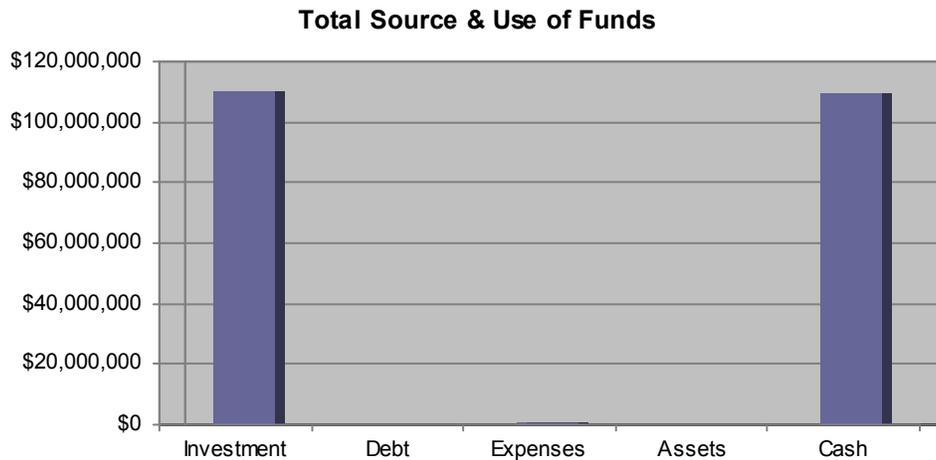
2.2 Pre-Operating Source and Use of Funds

The Pre-Operating Source & Use of Funds section details the Expenses, Assets, Inventory, Investment and Debt needed to facilitate the Company's business objectives. The Pre-Operating expenses and funding occur before the Company receives revenue.

Pre-Operating Use of Funds	
Expenses	
Advertising	\$1,500
Literature	\$14,800
Promotions	\$3,300
Other Marketing & Advertising	\$23,760
Research & Development	\$238,000
General & Admin	\$4,716
\$0	\$0
Total Expenses	\$286,076
Assets	
Inventory	\$42,520
Property	\$0
Equipment	\$23,434
Other Long-Term Assets	\$0
Total Assets	\$65,954
Total Use of Funds	\$352,030

Pre-Operating Source of Funds	
Investment	
Owner	\$289,000
Investor	\$110,000,000
Total Investment	\$110,289,000
Debt	
Current Debt	\$0
Long-Term Debt	\$0
Total Debt	\$0
Total Source of Funds	\$110,289,000

Total Source & Use of Funds	
Total Source of Funds	\$110,289,000
Total Use of Funds	\$352,030
Month 1 Starting Cash	\$109,936,970



3.0 NASCENT APPLIED METHODS & ENDEAVORS Technology and Business Model

NASCENT APPLIED METHODS & ENDEAVORS's procedural technologies developed during its extensive research will be deployed to businesses near its Los Angeles headquarters as well as to companies and organizations worldwide, providing engineered information products and services for the fast growing electronic markets. In addition, the Company is developing educational networks to provide improved strategic job skills to individuals and businesses using their existing information technologies, thereby substantially reducing the cost of introducing this new technology and service.

This technology's distinctive cost advantages has the power to accelerate the development of these global markets, creating exciting growth opportunities for NASCENT APPLIED METHODS & ENDEAVORS, its subcontractors, and its customers. Using the NASCENT APPLIED METHODS & ENDEAVORS platform for Enterprise Work Architecture, for instance, has numerous applications for businesses in a variety of fields. In the industrial engineering field, for example, NASCENT APPLIED METHODS & ENDEAVORS's powerful software applications can assist in consumer product design, economic engineering and cost estimation, materials handling, project management, performance analysis and simulation, CAD/CAM, and production systems design, planning, and control, among other areas vital to the day-to-day operations of an engineering firm. Solutions are tailor-made for each business, providing an unmatched level of customization and integration within a business's existing infrastructure.

Additionally, NASCENT APPLIED METHODS & ENDEAVORS's product lines includes a genetic Internet-Based Operating System (IBOS), an Integrated Autonomous Office Application (IAOA), a generic designer software formula called Managerial Applied Numerics (MAN), and a programming strategy titled Distributed Operating System Architecture (DOSA). These are the study of the design and implementation of computerized software agents that can make decisions on their own and in interaction with a user or other software agents over a personal/corporate intranet or the Internet.

Technology

Since 1985, NASCENT APPLIED METHODS & ENDEAVORS has been developing a comprehensive library of technical programming strategies that have wide ranging implications for the global electronic economies. The main emphasis of this technology is centered on the ability to control the dominant limiting factors in artificial life programming systems that use genetic algorithms, biological suffix trees, and a host of other information retrieval strategies. Of these factors, the most difficult is the self-replication of autonomous agents. In this area, NASCENT APPLIED METHODS & ENDEAVORS's technology is able to deliver a substantial improvement over other commercially available products and services. The highlights of NASCENT APPLIED METHODS & ENDEAVORS's strategic systems and technology base are summarized below:

- **Fundamental (Can be Developed and Used in Many Networking Applications):** Because NASCENT APPLIED METHODS & ENDEAVORS's technology resolves the problems associated with the development of accurate information retrieval systems, it can be applied to systems ranging from high-speed local area networks (LAN) to long distance video and information-on-demand networks (WAN) over installed distributed-database systems.
- **Simple (Low-cost Products and Services):** NASCENT APPLIED METHODS & ENDEAVORS has developed a fundamentally different approach to the problem of providing multi-media based educational programs than other companies that are addressing these electronic markets. NASCENT APPLIED METHODS & ENDEAVORS's confidential techniques are dramatically simpler and superior, so that products and services can be developed and tested much more quickly and cost much less.
- **Economical (Uses the Customers Installed Communication Products and Services):** NASCENT APPLIED METHODS & ENDEAVORS's programming technologies allows most customers to upgrade to the next generation networks without having to change their own operational and networking strategies.

Business model

The current lack of industry leaders represents an exceptional opportunity for NASCENT APPLIED METHODS & ENDEAVORS to develop a dominant presence in the Artificial Life Programming (ALP) arena in the greater Los Angeles area, and globally on the World Wide Web. The Company will then be well situated to take advantage of national and international affiliations, either with subcontractors, national and international associations, or network providers.

NASCENT APPLIED METHODS & ENDEAVORS will initially use subcontractors or distributors through facilitating Seller Assisted Marketing Plans (SAMPs), which are essentially affiliate programs where entrepreneurs sell NASCENT APPLIED METHODS & ENDEAVORS's products and services on its behalf in exchange for commission. The Company will do a portion of the promotion for the SAMPs, emphasizing to consumers education in systems technologies that increase customer productivity, and by providing an

ongoing comprehensive support infrastructure and follow-up to the customer. Sales are secured predominately through the Internet or face-to-face.

These programs and services are marketed by NASCENT APPLIED METHODS & ENDEAVORS's in-house telemarketing systems, subcontractors, business representatives, and distributors and manufacturers with specific horizontal market expertise. In the electronic markets, for example, NASCENT APPLIED METHODS & ENDEAVORS will provide true Internet access to all network suppliers, contractors, subcontractors and consumers, for full in Company into their systems. The Company is also pursuing a similar strategy in its public agency networking services, working with key systems vendors and systems operators to integrate its technology into successful systems solutions.

3.1 NASCENT APPLIED METHODS & ENDEAVORS Products and Services

At the core of NASCENT APPLIED METHODS & ENDEAVORS's strategic concepts is the implementation of Employment Related Educational Research & Development. The NASCENT APPLIED METHODS & ENDEAVORS network draws on the expertise of its members to provide customers with the latest information in ECA, EWA & ALP strategies. The Company can assist the client in research and development, engineering, manufacturing, and logistics. NASCENT APPLIED METHODS & ENDEAVORS specializes in automated business practices, including business process re-engineering, information management, electronic data interchange, and electronic commerce. There will also be other globally located Electronic Commerce Resource Systems, each having a different specialty to best meet the customer needs:

1. Automated Business Practices
2. EDI/ECA/EWA/ALP
3. Outreach and Consultation
4. Strategic Evaluation
5. Education
6. Situation and Procedural Mapping

Automated Business Practices

Automated Business Practices (ABP) are techniques that streamline business functions through the use of computers, machines and skilled human resources. NASCENT APPLIED METHODS & ENDEAVORS serves as a facilitator of ABP, providing explanations, training, and demonstrations of information management and electronic commerce (EC). NASCENT APPLIED METHODS & ENDEAVORS also serves as a point of contact for explaining different methods of information management systems (IMS), electronic data interchange (EDI), and EC. NASCENT APPLIED METHODS & ENDEAVORS is actively addressing the technical issues affecting the customer. These include:

- **ABP:** using appropriate automation as a tool in decision-making and information handling. The goal is to use new technologies to their fullest extent to achieve a business advantage. Such technologies include: Bulletin Board Systems, Value Added Networks (VAN), Local Area Networks (LAN), Wide Area Networks (WAN), the Internet, Fax and Electronic Mail (E-Mail).

- **EC and EDI:** bringing to the globe new markets and trading partners through EDI by helping the customer apply electronic commerce sensibly.
- **Scanning and Conversion:** transforming hard copy data into an electronic form so it can be used more efficiently and cost effective.

NASCENT APPLIED METHODS & ENDEAVORS maintains a common database of past experiences and lessons learned in relation to ABP. This database provides a valuable resource in identifying solutions to client issues. The subcontractors of NASCENT APPLIED METHODS & ENDEAVORS are globally located and all have various specialties. These specialties include: networking technologies, scanning and conversion, information technologies, automated manufacturing, automated design and commercial technologies.

Electronic Commerce

Adopting EC and EDI can require a business to change its corporate culture, giving up old ways of doing business and old expectations. This century has produced many such changes already, as phone calls replace office calls and faxes replace couriers and mail. Each such change occurred where it made business sense - and that is the recognition required of business. EC and EDI can make good business sense and businesses must be open to that responsibility.

Substantial returns can reward businesses which interests are well considered toward change. EC and EDI offer competitive advantages, improved cash flow, expanded markets, and greater profitability for companies that implement them wisely.

NASCENT APPLIED METHODS & ENDEAVORS's Genomic Hierarchy Operating System Technologies (GHOST) involve constructing an e-commerce shopping site for a customer and then tying it into NASCENT APPLIED METHODS & ENDEAVORS's B2B, B2C or C2C user-base. One of GHOST's functions is that of a computer mall, where Internet shoppers can stop and shop, pick out gifts, vacations, personal items, services, and much more.

Initially, at NASCENT APPLIED METHODS & ENDEAVORS's E-bay type auction site, clients' product portfolios are uploaded into a powerful e-commerce comparison-shopping engine (CSE). NASCENT APPLIED METHODS & ENDEAVORS has a professional staff of designers who will format and enter in the entire catalog of products by barcode or other methods. The products and services are then used along with multiple keywords for a search engine optimized site that is live on the Internet. Clients therefore receive top search engine rankings, with NASCENT APPLIED METHODS & ENDEAVORS receiving a percentage of the revenue for each successful sale. The Company's Internet mall has the following product/service categories, and much more:

Apparel & Accessories Jewelry, Men's, Women's...	Home & Garden Kitchen, Appliances, Home Improvement...
Automobiles Mid-Size, Trucks, SUVs...	Luxury Items Beauty & Spa, Handbags & Wallets, Home Decor...
Baby Activity Centers, Travel, Bathing...	Mobile/Wireless PDAs/Handhelds, Mobile Phones, 2-Way Radios...

Books
Fiction & Literature, Children's, Business & Finance...

Computer Hardware
Digital Cameras, CD-RW, MP3 Players...

Computer Software
Anti-Virus, Web Design, Genealogy...

Electronics
DVD Players, Camcorders, Televisions...

Flowers & Gifts
Cigars, Collectibles, Flowers...

Health & Beauty
Bath & Body Care, Cosmetics, Vitamins, Herbs & Minerals...

Movies
DVD, VHS...

Music
Rock/Pop, Jazz, Classical...

Office
Machines & Equipment, Desk Supplies & Organizers, Supplies...

Sports & Fitness
Camping, Fitness, Golf...

Toys & Games
Video Games, Dolls, Ride-Ons...

- **NASCENT APPLIED METHODS & ENDEAVORS's Affiliate Program:** NASCENT APPLIED METHODS & ENDEAVORS also offers opportunities for businesses with no product to sell to still generate revenue from the exploding e-commerce industry. With its affiliate programs, also known as associate, commission, referral, bounty and partner programs, they create websites that link to another e-commerce site offering the actual items for sale. Links from these sites, in return, get paid a percentage of the sales as commission, usually 10-20% of the sale. There are several different types of affiliate programs. Some examples are:
 - **Pay Per Sale:** You get paid a commission for each sale you generate.
 - **Bounty:** You get a one-time bounty payment for the customer you referred.
 - **Pay Per Click:** You get paid for every visitor you send to the online merchant through a banner or text link, regardless of whether or not a sale is made.
 - **Two-Tier Programs:** You get commission on direct sales that you generate, plus you get commission on sales generated by affiliates that you recruit.
 - **Pay Per Lead:** You get paid a one-time fee for generating a lead for the merchant.

Outreach and Consultation

- **Outreach:** In addition to promoting, and facilitating automated business practice initiatives within industry, government, and academia, NASCENT APPLIED METHODS & ENDEAVORS can:
 - Provide demonstrations of electronic commerce, enterprise work architectures, and related technologies.
 - Perform studies and analyses to identify how electronic commerce and information management can improve both performance and profits.

- Conduct a business case analysis of a customer organization to determine the functional and economic impact of implementing EC technologies.
- Assemble a team of business and technical specialists to address a customer's situation in depth.
- Assist the customer in developing prototype solutions using ABP and business process re-engineering.
- **Consultation:** NASCENT APPLIED METHODS & ENDEAVORS offers help in the technical areas concerning automated business practices. Such areas include:
 - The use of online and network data sources to support clients.
 - Database tools for the collection and analysis of lessons from previous consultations with people and businesses across various industries.
 - Helping customers focus on important hardware and software features to assist in making "smart" purchasing decisions.
 - Hands-on experience with ABP through evaluating and incorporating them into NASCENT APPLIED METHODS & ENDEAVORS's business operations.
 - The latest developments in ABP.
 - EDI, EWA and ALP software, hardware, and implementation.
 - Database design and implementation.
 - Electronic document management.
 - Scanning and conversion.
 - Local area networks (LAN) and wide area networks (WAN).
 - Multimedia.

Training

NASCENT APPLIED METHODS & ENDEAVORS provides seminars on information management, business process re-engineering, and electronic commerce. These seminars are available at both an NASCENT APPLIED METHODS & ENDEAVORS production site and at the customer's facility. The available classes include:

- Electronic Commerce/EDI Orientation
- VAN Orientation
- Business Needs Analysis
- Process Management in a Technology Environment
- Data In a Business Environment

4.0 Market Analysis

Worldwide information technology (IT) spending in 2011 is expected to reach \$3.6 trillion, according to market analyst Gartner. This is a 5.1% increase from 2010 (\$3.4 billion), which itself was a 5.4% increase from 2009. According to Gartner, “Aided by favorable U.S. dollar exchange rates, global IT spending growth is expected to exceed 5 percent in 2010, but a similar level of growth in 2011 – while forecast – is far from certain, given continued macroeconomic uncertainty... Nevertheless, as well as a fundamental enabler of cost reduction and cost optimization, investment in IT is seen increasingly as an important element in business growth strategies. As the global economy repairs itself in coming years, we are optimistic about continued healthy spending on IT.”

The telecom equipment market is expected to see the strongest growth in 2011. The forecast is further outlined in the chart below:¹

Worldwide IT Spending Forecast (Billions of U.S. Dollars)				
	2010	2010	2011	2011
	Spending	Growth (%)	Spending	Growth (%)
Computing Hardware	364.1	8.9	391.3	7.5
Enterprise Software	235.9	6.1	253.7	7.5
IT Services	782.0	2.5	817.9	4.6
Telecom Equipment	426.6	14.0	465.4	9.1
Telecom Services	1,593.0	3.9	1,647.4	3.4
All IT	3,401.6	5.4	3,575.8	5.1

Cloud Computing and Virtualization

A Gartner survey of more than 2,000 CIOs across the globe, representing more than \$160 billion in corporate and public-sector IT spending, found that “CIOs report that their organizations are emphasizing growth, in addition to continued vigilance on cost and operational efficiencies.” According to Mark McDonald of Gartner, “CIOs and IT have been boxed in between modest budget growth and growing legacy requirements. New lighter-weight technologies – such as cloud computing, software as a service (SaaS), and social networks -and IT models enable the CIO to redefine IT, giving it a greater focus on growth and strategic impact. These are two things that are missing from many organizations.” While just 3% of CIOs currently have the majority of their IT running in the cloud, 43% are expected to be doing so in the next four years.

CIOs expect to adopt new cloud services much faster than originally expected. Currently, 3 percent of CIOs have the majority of IT running in the cloud or on SaaS technologies, but over the next four years CIOs expect this number to increase to 43 percent.²

The market for these hosted solutions (SaaS) is heavily influenced by the exponential increase in worldwide Internet use, especially for enterprise applications. Hosted applications is the next major software sector and requires a substantial use of the Internet more than traditional

¹ Gartner. “Gartner Says Worldwide IT Spending to Grow 5.1% in 2011.” Jan. 6, 2011. Obtained at: <http://www.gartner.com/it/page.jsp?id=1513614>

² Gartner. “Survey of More than 2,000 CIOs Identifies Cloud Computing as Top Technology Priority for CIOs in 2011.” Jan. 21, 2011. Obtained at: <http://www.gartner.com/it/page.jsp?id=1526414>

software. The worldwide market for SaaS in 2009 was an estimated \$7.5 billion, up 17.7% from 2008, according to Gartner. By 2013, the market will nearly double to more than \$14 billion. SaaS represented nearly 25% of the Customer Relationship Management (CRM) market in 2009.³ Additional analysis, from IDC, projects that:⁴

- At the end of 2009, 76% of U.S. organizations used at least one SaaS-delivered application for business use.
- The percentage of U.S. firms which plan to spend at least 25% of their IT budgets on SaaS applications will increase from 23% in 2008 to nearly 45% in 2010.
- This market's growth prospects will accelerate the shift to SaaS for the whole value chain with the promise of a recurring revenue stream. The opportunity to tap OPEX and project-related dollars will benefit the whole SaaS ecosystem.

Worldwide, the market for SMB managed services reached an estimated \$14.3 billion in 2009, a 9.2% growth from 2008. In 2010, the market was projected to reach \$15.7 billion, achieving a growth rate of 9.6%. The most lucrative segment, according to a study from San Jose-based Techaisle, is 10-49-employee companies, accounting for 36% of the market. The SMB managed services market comprises 46% of the total managed services market of \$31.1 billion.⁵

“We feel interest and adoption of cloud computing among small and midsize businesses will really take off in 2010,” says Christoph Wilfert, corporate vice president and general manager for Microsoft's small and mid-market business solutions in the U.S. “Our research and conversations with SMBs show they are very interested in cloud computing, but are not yet fully aware how easy it is to employ the technology, its widespread availability and full benefits.”⁶

Corporate Education

The global market for Learning Management Systems (LMS), according to research and consulting firm Bersin & Associates, is more than \$1 billion and “is maturing and consolidating among larger organizations as businesses replace their older learning platforms with integrated talent management systems and social learning tools. At the same time, a major influx of new innovative companies is entering the LMS market, causing it to become more competitive as organizations look to expand their LMS platform to address internal social networking, knowledge sharing, expertise directories, and collaborative learning. As a result, the largest player now commands less than 10 percent of the overall market.” In 2011, the global LMS market is expected to grow 7-11%, compared to 2-5% in North America.⁷

³ Kim, Gary. TMCnet. “SaaS to Reach \$7.5 Billion in 2009: Analyst.” Nov. 9, 2009. Obtained at: <http://caas.tmcnet.com/topics/caas-saas/articles/68559-saas-reach-79-billion-2009-analyst.htm>

⁴ IDC. “Software as a Service Market Will Expand Rather than Contract Despite the Economic Crisis.” Jan. 26, 2009. Obtained at: <http://www.idc.com/getdoc.jsp?containerId=prUS21641409>

⁵ Techaisle. “SMBs managed services spend up 9.2 pc.” Aug. 24, 2009. Obtained at: <http://www.ciol.com/SMB/News-Reports/SMBs-managed-services-spend-up-92-pc/24809124013/0/>

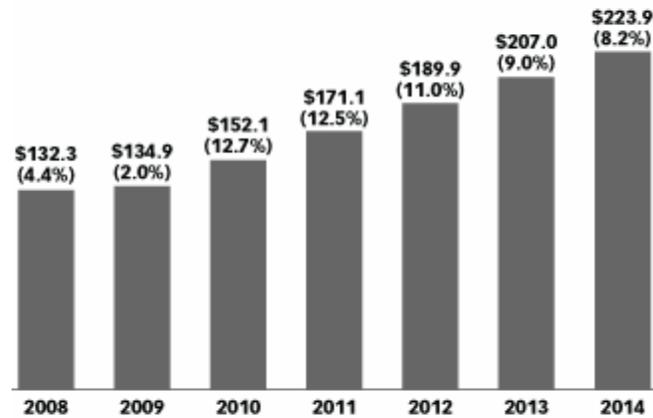
⁶ Small Business Computing. “The Top Small Business Technology Trends for 2010.” Jan 12, 2010. Obtained at: <http://www.smallbusinesscomputing.com/testdrive/article.php/3858031/The-Top-Small-Business-Technology-Trends-for-2010.htm>

⁷ Bersin & Associates. “Learning Systems 2011.” Dec. 15, 2010. Obtained at: <http://www.bersin.com/News/Content.aspx?id=13516>

E-commerce

More than 162 million people in the U.S. were active e-commerce participants, according to eMarketer, of whom around 133 million people are online buyers. eMarketer states that, “The percent of online buyers will rise as young Internet users, predisposed to e-commerce, replace older users. “Growth in e-commerce is illustrated below:⁸

US Retail E-Commerce Sales, 2008-2014 (billions and % change)



Note: excludes travel, digital downloads and event tickets
Source: eMarketer, March 2010

112782

www.eMarketer.com

4.1 Market Segmentation

NASCENT APPLIED METHODS & ENDEAVORS operates in the greater Los Angeles area, but targets individuals and small, medium and large-sized businesses all over the world. These individuals or groups have a need to improve their day-to-day operations. The geographic area includes the areas of:

- North America
- Central America
- South America
- Africa
- Asia
- Europe

However, most initially marketing will revolve around Southern California, a market ripe for entry. The greater Los Angeles-Long Beach-Riverside combined statistical area (CSA), for example, has a gross metropolitan product (GMP) of \$831 billion, which makes it the third largest economic center in the world after Tokyo and New York-Newark-Bridgeport. If it was a country, it would have the world's 15th-largest economy. The chart below shows the number of businesses here. This is followed by a chart showing the major industry sectors.⁹

⁸ eMarketer. “US Retail E-commerce forecast: room to grow.” March 2010. Obtained at: http://www.emarketer.com/Report.aspx?code=emarketer_2000672

⁹ Los Angeles County Economic Development Company (LACEDC). “LA Stats.” March 2010. Obtained at: <http://www.laecd.org/reports/LAStats-2010.pdf>

Table C-9: Number of Business Establishments in Southern California

Number of establishments by employment size

	Total	1-49	50-99	100-499	500-999	1000+
Los Angeles County						
2003	347,249	333,991	7,522	5,105	391	240
2004	358,988	345,596	7,580	5,164	416	232
2005	368,727	355,157	7,645	5,261	429	235
2006	391,648	377,986	7,654	5,334	441	233
2007	399,249	385,381	7,833	5,326	458	251
2008	426,886	413,332	7,639	5,249	418	248
Orange County						
2003	87,314	81,901	3,034	2,157	147	75
2004	89,288	83,721	3,153	2,167	170	77
2005	89,811	84,109	3,192	2,257	171	82
2006	95,412	89,670	3,232	2,254	182	74
2007	94,340	88,530	3,307	2,255	168	80
2008	101,795	96,153	3,281	2,120	159	82
Riverside County						
2003	36,002	33,858	1,250	807	59	28
2004	38,173	35,903	1,303	868	69	30
2005	39,605	37,190	1,384	929	67	35
2006	42,951	40,421	1,442	981	74	33
2007	43,451	40,904	1,452	999	59	37
2008	46,739	44,344	1,401	903	55	36
San Bernardino County						
2003	39,690	37,408	1,324	876	53	29
2004	41,775	39,374	1,390	922	62	27
2005	42,804	40,306	1,424	971	68	35
2006	45,638	43,114	1,432	987	72	33
2007	46,258	43,665	1,496	1,000	62	35
2008	48,803	46,347	1,432	927	63	34
San Diego County						
2003	83,787	79,458	2,375	1,748	120	86
2004	85,857	81,427	2,412	1,807	124	87
2005	87,018	82,479	2,444	1,891	116	88
2006	92,067	87,436	2,530	1,880	133	88
2007	91,871	87,204	2,575	1,876	126	90
2008	98,941	94,322	2,611	1,794	120	94
Ventura County						
2003	20,134	18,935	743	412	31	13
2004	20,467	19,255	773	396	29	14
2005	20,565	19,340	732	448	29	16
2006	21,726	20,459	780	444	26	17
2007	21,682	20,424	763	448	30	17
2008	23,579	22,384	721	428	29	17
State of California (Total)						
2003	1,160,080	1,107,100	30,484	20,158	1,476	862
2004	1,198,147	1,144,398	30,932	20,413	1,549	855
2005	1,231,532	1,176,466	31,575	21,038	1,571	882
2006	1,265,268	1,209,375	31,919	21,463	1,622	889
2007	1,304,291	1,247,919	32,384	21,451	1,631	906
2008	1,337,920	1,282,624	32,072	20,743	1,545	936

Table D-1: The Economic Base of the Los Angeles Five-County Area (2008)

(Annual average nonfarm employment in 1,000s; March 2008 benchmark)

Industry \ County or Area	Riverside -				5-County Total
	Los Angeles	Orange	San Bernardino	Ventura	
1. Tourism & Hospitality ¹	458.0	198.0	160.7	34.6	851.3
2. Professional & Business Services ²	267.6	119.8	54.9	15.5	457.8
3. Entertainment ³	261.8	7.7	5.2	2.7	277.4
4. Wholesale Distribution ⁴	171.6	86.8	59.1	14.4	331.9
5. Health Services & Biomedical	153.3	113.9	87.5	26.7	381.4
6. Technology ⁵	151.0	78.1	13.5	13.1	255.7
7. Higher Education (All Institutions)	124.2	32.0	12.4	3.5	172.1
8. Materials & Machinery	120.3	56.1	42.1	11.7	230.2
9. Goods Movement	115.5	14.6	66.6	2.8	199.5
10. Fashion Design, Manufacturing, Wholesale	104.2	15.5	2.4	1.4	123.5
11. Financial services ⁶	104.0	44.6	18.3	8.3	175.2
12. Food Products	63.6	11.2	16.2	19.6	110.6
13. Furniture & Home Furnishings	35.7	10.0	8.8	1.4	55.9
14. Automotive Manufacturing & Wholesaling	22.7	9.4	11.1	1.3	44.5
15. Petroleum Production & Refining	7.1	0.8	0.0	1.0	8.9
16. Jewelry Manufacturing & Wholesaling	6.6	0.6	4.6	0.1	11.9
17. Toy Manufacturing & Wholesaling	6.4	0.8	0.8	0.1	8.1
18. Military (Civilian Employees Only)	3.1	1.0	5.8	4.6	14.5

Los Angeles County is also home to several Fortune 500 companies as well as branches of countless multinational Companies. Major industries include manufacturing, international trade, entertainment, aerospace, technology, petroleum, fashion, apparel, and tourism. Fortune 500 firms based in Los Angeles County are shown below.¹⁰

<i>Fortune 500 Companies Based in Los Angeles County</i>
Walt Disney
Northrop Grumman
DirectTV Group
Health Net
Occidental Petroleum
Edison International
Jacobs Engineering
Dole Food
AECOM Technology
DaVita
Avery Dennison
Mattel
Reliance Steel & Aluminum
Tutor Perini
Live Nation Entertainment
CB Richard Ellis Group

¹⁰ Los Angeles County Economic Development Company. "Growing Together." Obtained at: http://www.laecd.org/reports/GrowingTogether_China_2010.pdf

Within this market, the businesses NASCENT APPLIED METHODS & ENDEAVORS targets for its services have these characteristics:

- Over 2 or more employees
- Low, medium and high computer use (data processing and retrieval, financials)
- Relatively low, medium and high employee turnover; expanding number of employees Industries;
- Government
- Insurance Firms
- Financial/Banking
- Accounting Firms
- Colleges and Universities
- Law Firms
- Engineering Firms
- Hospitals and Other Medical Facilities
- Airlines

They will also exist on a national level. The following chart shows the most recent U.S. Census Bureau data with regard to the number of businesses nationwide.

Employment Size of United States Employer and Nonemployer Firms¹¹				
Employment size of enterprise	Firms	Establishments	Paid employees	Annual payroll (\$1,000)
All firms	25,409,525	26,911,465	115,074,924	4,253,995,732
Employer firms	5,885,784	7,387,724	115,074,924	4,253,995,732
Firms with no employees	802,034	803,355	0	40,043,549
Firms with 1 to 4 employees	2,777,680	2,782,252	5,844,637	165,904,564
Firms with 5 to 9 employees	1,043,448	1,055,937	6,852,769	195,519,100
Firms with 10 to 19 employees	632,682	666,574	8,499,681	257,802,789
Firms with 20 to 99 employees	526,355	692,677	20,642,614	670,418,442
Firms with 100 to 499 employees	86,538	330,447	16,757,751	587,676,161
Firms with 500 employees or more	17,047	1,056,482	56,477,472	2,336,631,127
Firms with 500 to 749 employees	5,695	66,305	3,449,491	130,408,281
Firms with 750 to 999 employees	2,709	41,835	2,331,851	87,180,964
Firms with 1,000 to 1,499 employees	2,828	57,479	3,444,427	132,832,629
Firms with 1,500 to 2,499 employees	2,281	76,491	4,396,430	179,582,908
Firms with 2,500 employees or more	3,534	814,372	42,855,273	1,806,626,345
Firms with 2,500 to 4,999 employees	1,739	106,893	6,038,196	262,111,452
Firms with 5,000 to 9,999 employees	905	120,311	6,378,292	278,396,903
Firms with 10,000 employees or more	890	587,168	30,438,785	1,266,117,990

¹¹ Obtained at Census.gov

4.2 Competitive Landscape

No market leaders have yet emerged in the fields NASCENT APPLIED METHODS & ENDEAVORS services, and what competition that does exist is diverse and uneven, creating substantial market opportunities. NASCENT APPLIED METHODS & ENDEAVORS maintains the following advantages over any existing competition: the ability to develop **Evolvable Service Systems** for over 50 million business models through both the genetic & molecular sciences, the ability develop **Evolvable Service Systems** for over 4 billion personalized **iPhone, iPad, or iPod (Smartphone) Applications** from a single autonomous agent programming method (strategy) through the genetic & molecular sciences as well as, an ongoing support mechanism for customers, a strong marketing emphasis on increasing customer productivity, a coordinated marketing program, professional image, qualified management, consistent quality of education, and the availability of the NASCENT APPLIED METHODS & ENDEAVORS training centers & simulations on the World Wide Web.

Competing with NASCENT APPLIED METHODS & ENDEAVORS to provide Employment Related Research and Development services to the targeted market (individuals and businesses with substantial use and need of procedural & organizational technologies) are these categories of systems providers:

- Individualized organizational development companies.
- Local systems analysis groups.
- National information providers.
- Software developers
- Computer network designers.
- Programmers from within the targeted companies themselves.
- Business consultants in organizational management systems.

Local Competitors

No known number of individual consultants provide a service similar of that of NASCENT APPLIED METHODS & ENDEAVORS's, none are listed in any formal or traditional manner. Overall, only three organizations have developed a substantial presence in the targeted electronic and traditional markets: Intellectual Ventures, Google and eBay. These organizations have performed extensive research in the areas of global e-commerce in the past few years. To date, only NASCENT APPLIED METHODS & ENDEAVORS has planned and developed a working commercial plan, product and service model to distribute personalized performance enhancing job related skill sets.

Other Competition

Only a selected few (individuals and/or companies) have conducted the research and development necessary to acquire the end-products and services that are housed within the operational programs of NASCENT APPLIED METHODS & ENDEAVORS, therefore the list of competitors can only be speculated at best. Those individuals or organizations that have similar products and services can be found on the Internet, but are either located outside the state of California or the boundaries of the United States. Lesser known individuals and companies also provide similar products and services, but with outdated technologies and business strategies.

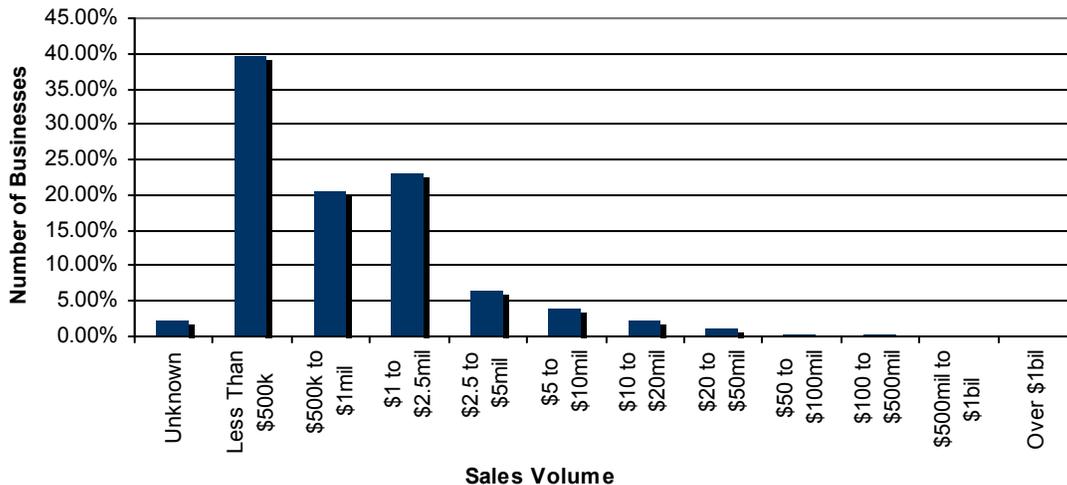
In-house educational and procedural development services taught and implemented by employees of the targeted individual employers and companies varies widely in content, form, and quality. Very few companies have “professional systems developers;” most training and development is provided on an ‘ad hoc’ basis from internal personnel. A conservative interpretation of NASCENT APPLIED METHODS & ENDEAVORS survey results indicates at least 38% of such training and development would be contracted out if satisfactory products and services could be obtained.

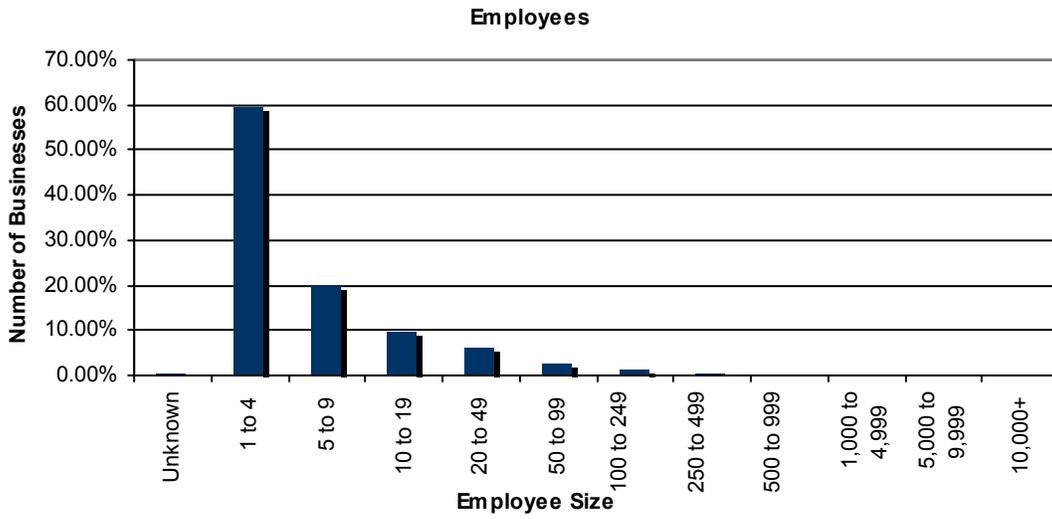
4.3 Industry Summary

The Company will operate in this distinct industry; Computer Systems Design and Related Services (NAICS 5415). Information provided is gathered from the U.S. Census.

Computer Systems Design & Related		Computer Systems Design & Related	
Sales Volume	Number of Businesses	Employee Size	Number of Businesses
Unknown	2.31%	Unknown	0.52%
Less Than \$500k	39.68%	1 to 4	59.32%
\$500k to \$1mil	20.63%	5 to 9	19.80%
\$1 to \$2.5mil	23.18%	10 to 19	9.73%
\$2.5 to \$5mil	6.51%	20 to 49	6.22%
\$5 to \$10mil	3.92%	50 to 99	2.44%
\$10 to \$20mil	2.19%	100 to 249	1.33%
\$20 to \$50mil	1.08%	250 to 499	0.37%
\$50 to \$100mil	0.29%	500 to 999	0.17%
\$100 to \$500mil	0.19%	1,000 to 4,999	0.08%
\$500mil to \$1bil	0.01%	5,000 to 9,999	0.01%
Over \$1bil	0.01%	10,000+	0.01%

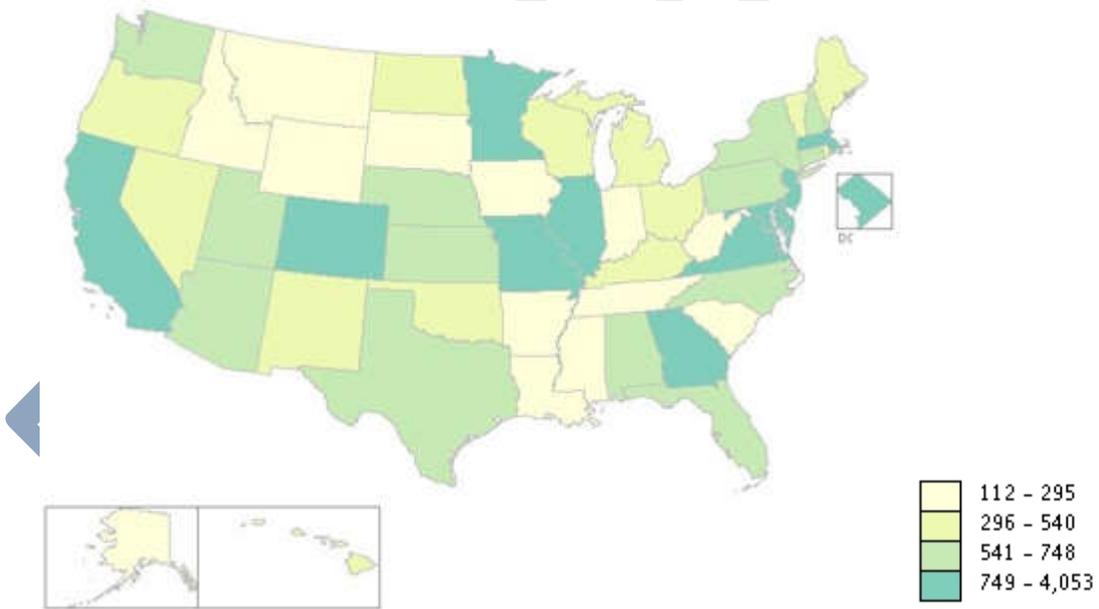
Sales



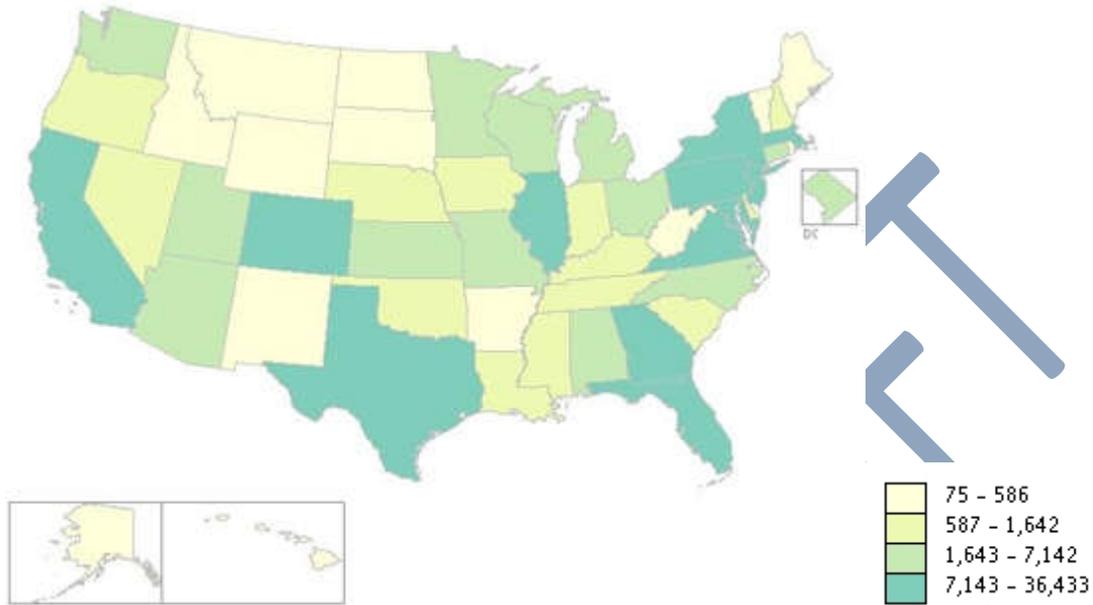


4.4 Industry Analysis

The map below shows sales per capita for *Computer Systems Design and Related Services*.



The map below shows sales in millions for *Computer Systems Design and Related Services*.



Computer Systems Design and Related Services (NAICS 5415)

This industry comprises establishments primarily engaged in providing expertise in the field of information technologies through one or more of the following activities: (1) writing, modifying, testing, and supporting software to meet the needs of a particular customer; (2) planning and designing computer systems that integrate computer hardware, software, and communication technologies; (3) on-site management and operation of clients computer systems and/or data processing facilities; and (4) other professional and technical computer-related advice and services.

USA Computer Systems Design and Related Services			
<u>Establishments</u>	<u>Total Sales</u>	<u>Annual Payroll</u>	<u>Paid Employees</u>
105,710	\$173,414,189,000	\$72,368,242,000	1,107,241
<u>Sales per Establishment</u>		<u>Payroll per Establishment</u>	
\$1,640,471		\$684,592	
<u>Employees per Establishment</u>		<u>Payroll as a Percent of Sales</u>	
10.5		41.7%	
<u>Annual Payroll per Employee</u>		<u>Sales Per Employee</u>	
\$65,359		\$156,618	

Custom Computer Programming Services (NAICS 541511)

This U.S. industry comprises establishments primarily engaged in writing, modifying, testing, and supporting software to meet the needs of a particular customer.

USA Custom Computer Programming Services			
<u>Establishments</u>	<u>Total Sales</u>	<u>Annual Payroll</u>	<u>Paid Employees</u>
48,953	\$60,125,952,000	\$30,082,100,000	439,395
<u>Sales per Establishment</u>		<u>Payroll per Establishment</u>	
\$1,228,238		\$614,510	
<u>Employees per Establishment</u>		<u>Payroll as a Percent of Sales</u>	
9.0		50.0%	
<u>Annual Payroll per Employee</u>		<u>Sales Per Employee</u>	
\$68,463		\$136,838	

Computer Systems Design Services (NAICS 541512)

This U.S. industry comprises establishments primarily engaged in planning and designing computer systems that integrate computer hardware, software, and communication technologies. The hardware and software components of the system may be provided by this establishment or Company as part of integrated services or may be provided by third parties or vendors. These establishments often install the system and train and support users of the system.

USA Computer Systems Design Services			
<u>Establishments</u>	<u>Total Sales</u>	<u>Annual Payroll</u>	<u>Paid Employees</u>
39,517	\$78,335,457,000	\$28,573,227,000	434,587
<u>Sales per Establishment</u>		<u>Payroll per Establishment</u>	
\$1,982,323		\$723,062	
<u>Employees per Establishment</u>		<u>Payroll as a Percent of Sales</u>	
11.0		36.5%	
<u>Annual Payroll per Employee</u>		<u>Sales Per Employee</u>	
\$65,748		\$180,253	

Computer Facilities Management Services (NAICS 541513)

This U.S. industry comprises establishments primarily engaged in providing on-site management and operation of clients computer systems and/or data processing facilities. Establishments providing computer systems or data processing facilities support services are included in this industry.

USA Computer Facilities Management Services			
<u>Establishments</u>	<u>Total Sales</u>	<u>Annual Payroll</u>	<u>Paid Employees</u>
4,882	\$22,279,279,000	\$7,508,644,000	125,905
<u>Sales per Establishment</u>		<u>Payroll per Establishment</u>	
\$4,563,556		\$1,538,026	
<u>Employees per Establishment</u>		<u>Payroll as a Percent of Sales</u>	
25.8		33.7%	
<u>Annual Payroll per Employee</u>		<u>Sales Per Employee</u>	
\$59,637		\$176,953	

Other Computer Related Services (NAICS 541519)

This U.S. industry comprises establishments primarily engaged in providing computer related services (except custom programming, systems integration design, and facilities management

services). Establishments providing computer disaster recovery services or software installation services are included in this industry.

USA Other Computer Related Services			
<u>Establishments</u>	<u>Total Sales</u>	<u>Annual Payroll</u>	<u>Paid Employees</u>
12,358	\$12,673,501,000	\$6,204,271,000	107,354
<u>Sales per Establishment</u>		<u>Payroll per Establishment</u>	
\$1,025,530		\$502,045	
<u>Employees per Establishment</u>		<u>Payroll as a Percent of Sales</u>	
8.7		49.0%	
<u>Annual Payroll per Employee</u>		<u>Sales Per Employee</u>	
\$57,793		\$118,053	

5.0 Marketing Strategy/Implementation

NASCENT APPLIED METHODS & ENDEAVORS emphasizes high-productivity training and electronic market applications. This is accomplished by not only selling the Company's products and services at the introductory, basic user-level, but additional, advanced products and services to substantially increase the benefits to the client. This additional training expands the number of services NASCENT APPLIED METHODS & ENDEAVORS can sell to each customer, and increases the revenues produced from each sale.

Since the average service contract is projected at between \$43,000 and \$1,019,516 per client or two-year educational session, and the goal is to target individuals and companies for regularly repeated sessions, most of the marketing will be done by both the Internet, and by face-to-face solicitation. An outside sales force will consist of the network representative subcontractors – who will have global experience in selling to the targeted market – and will call on entrepreneurs, sole proprietors, and individual business personnel to introduce the Company and make sales presentations.

Organization of Sales Team

All Corporate personnel and network operatives are considered members of the sales team. The Company or network registrars, who take electronic registrations, are educated in corporate manners and order solicitation, and shall be given incentive gifts for registering targeted numbers of clients for services rendered. Even the systems programmers themselves will participate in monthly sales meetings. All employees and network operatives receive financial education bonuses if the network as a whole reaches its overall sales goals.

Quality printed and downloadable sales material have been prepared to support personal sales calls and for mailing in responses to electronic requests. (The Network Registrars are trained to attempt to set up personal sales presentations for larger business clients phoning in). In the first few months of operations, funds are budgeted to produce a computerized video presentation (multi-media) to augment the printed materials and enhance the sense of professionalism and computer expertise.

Cooperative Marketing Plans

A number of cooperative marketing activities are planned with the Company's network of subcontractors. These include advertisements through the Company's seller assisted marketing plan, and sponsoring events to introduce business customers to network services.

The goal of such efforts is to give NASCENT APPLIED METHODS & ENDEAVORS added exposure to potential customers and increased stature through being associated with a host of information providers. The Company will soon be negotiating with a number of network providers (e.g. subcontracted providers of information, equipment and services), so that the Company may benefit from their established client base.

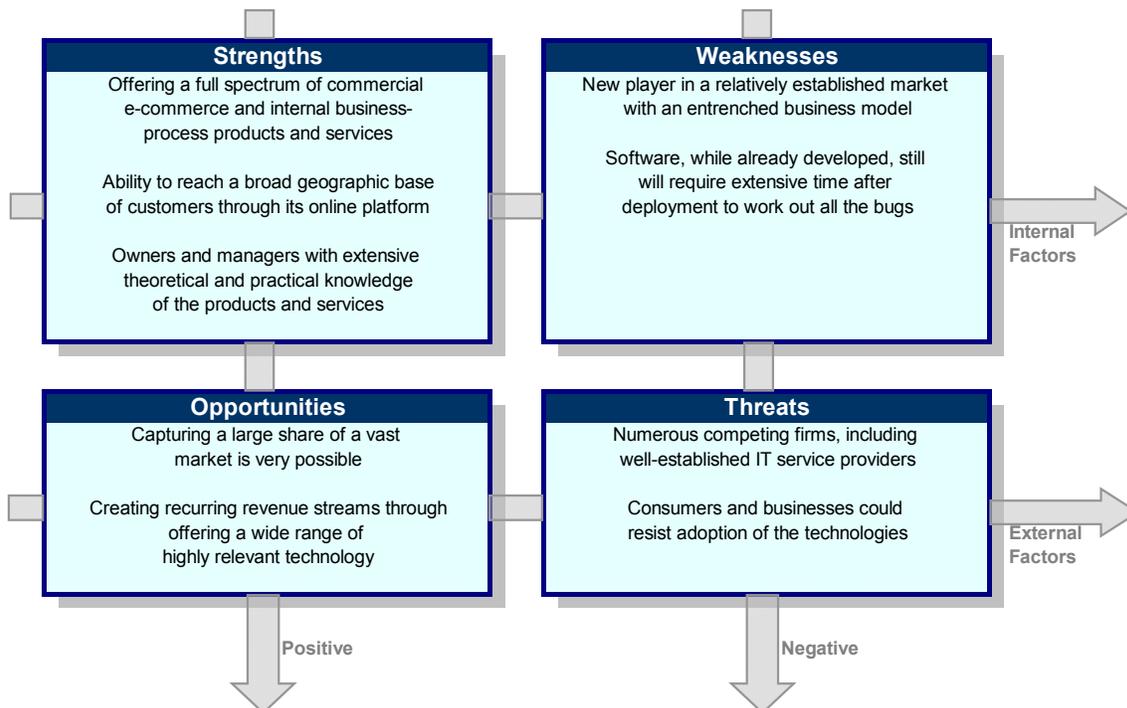
NASCENT APPLIED METHODS & ENDEAVORS will also become a member of the Los Angeles and Orange County Chamber of Commerce and will participate in the Chamber's sponsored trade shows, which feature providers of business services and products.

5.1 Web Summary

A professional and sophisticated website has been developed to promote NASCENT APPLIED METHODS & ENDEAVORS online and act as a marketing tool for potential customers. The site will list Company history, executive staff qualifications, and the benefits of using the NASCENT APPLIED METHODS & ENDEAVORS service for both businesses and public organizations. The site has walk-throughs of how the products and services as well as the development process works. There will also be subcontractor and client-side log-ins, as well as a "Request More Information" feature for sales leads.

5.2 SWOT Analysis

The Company has compiled the following summary of its current state of affairs.



6.0 Management Summary

The Company is currently managed by William Fields, who possess the requisite management skills and experience to successfully run this operation. Mr. Fields is the General Contractor of Network Operations within the Company, and brings with him significant experience and expertise in management, technology and operating systems. He is a highly skilled entrepreneurial-minded leader who is an accomplished results-driven professional with over 30 years of experience in technology-related management skills. Through his many years in numerous industries, he has developed an in-depth knowledge and understanding of the high-tech industry and its market dynamics. Prior to founding Nascent Applied Fields & Endeavors, Mr. Fields completed a 25-year research and development project in genetic internet-based operating systems, integrated autonomous office applications, and distributed artificial life programming through a combination of the genetic and molecular sciences. He was deeply engaged in the development of the MAN artificial life software program.

Mr. Fields will be assisted by numerous institutions, and a knowledgeable Board of Representatives and Advisory Committee comprised of industry professionals a in a variety of arenas.

6.1 Management Gaps

In the near future, the Company foresees a gap in management for an experienced high-functioning Chief Administrator of Network Operations. In addition, the Company will need to hire several other skilled individuals to fill out its management team and staff. These include: Chief Information Officer of Systems & Network Development, Chief Accounting Officer of Network Implementation, Chief Organizational Officer of Education & Social Development, Chief Logistics Officer of Network Support, Chief Intelligence Officer of Network Security & Special Operations. All senior staff officials will be offered a sizable financial interest in the gross profit of the Company in return for a reduced salary. The salaries budgeted for these positions are to be negotiated with annual increases.

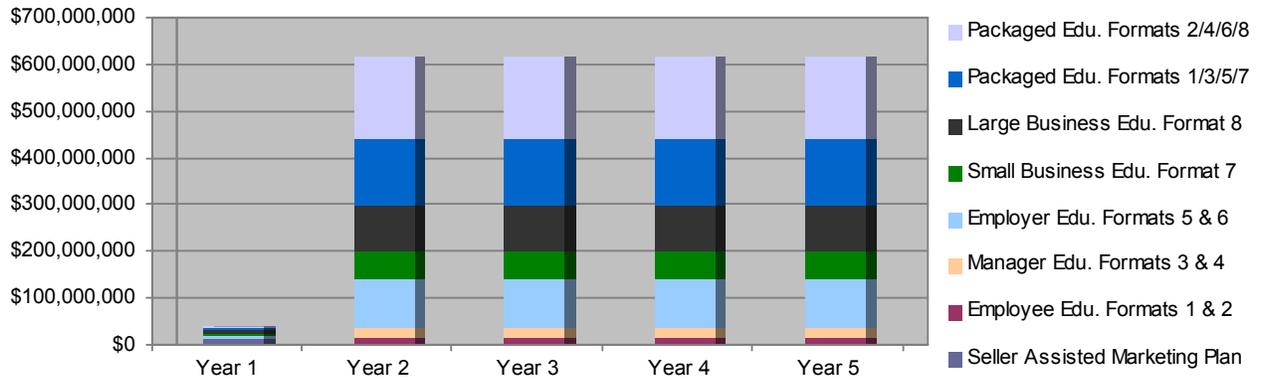
7.0 Financial Summary

7.1 Revenue Forecast

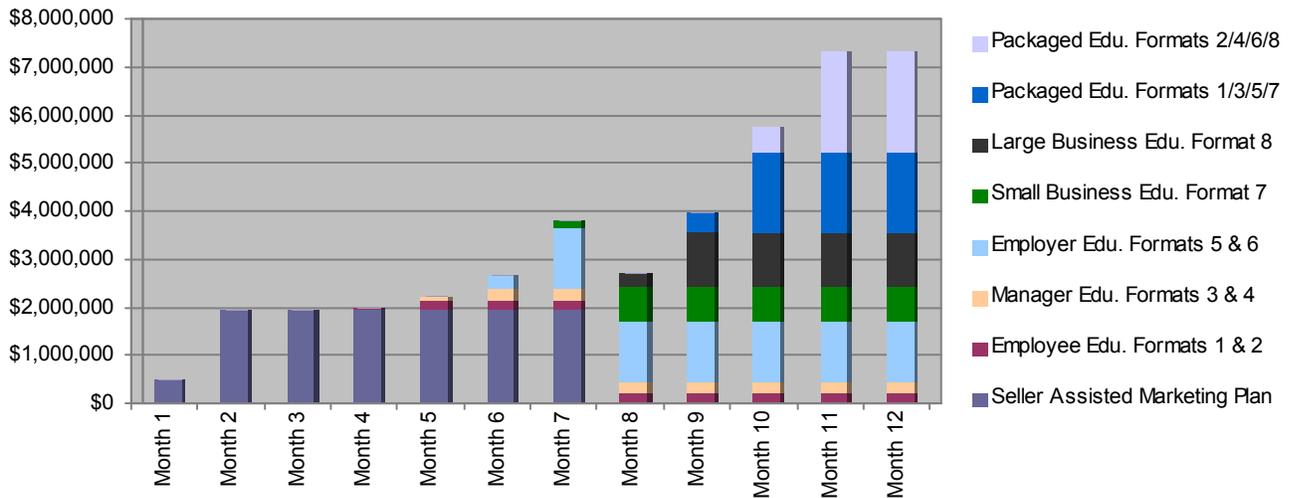
The Revenue Forecast section details the revenue that the Company will receive. This section also details the direct costs. The following graphs illustrate the amount of revenue each line item contributes.

Yearly Revenue					
	Year 1	Year 2	Year 3	Year 4	Year 5
Units					
Seller Assisted Marketing Plan	312	0	0	0	0
Employee Edu. Formats 1 & 2	412	4,200	4,200	4,200	4,200
Manager Edu. Formats 3 & 4	362	4,200	4,200	4,200	4,200
Employer Edu. Formats 5 & 6	312	4,200	4,200	4,200	4,200
Small Business Edu. Format 7	262	4,200	4,200	4,200	4,200
Large Business Edu. Format 8	212	4,200	4,200	4,200	4,200
Packaged Edu. Formats 1/3/5/7	162	4,200	4,200	4,200	4,200
Packaged Edu. Formats 2/4/6/8	112	4,200	4,200	4,200	4,200
Total Units	2,146	29,400	29,400	29,400	29,400
Unit Price					
Seller Assisted Marketing Plan	\$38,830.00	\$0.00	\$0.00	\$0.00	\$0.00
Employee Edu. Formats 1 & 2	\$4,151.51	\$4,151.51	\$4,151.51	\$4,151.51	\$4,151.51
Manager Edu. Formats 3 & 4	\$4,592.00	\$4,592.00	\$4,592.00	\$4,592.00	\$4,592.00
Employer Edu. Formats 5 & 6	\$25,000.00	\$25,000.00	\$25,000.00	\$25,000.00	\$25,000.00
Small Business Edu. Format 7	\$14,583.00	\$14,583.00	\$14,583.00	\$14,583.00	\$14,583.00
Large Business Edu. Format 8	\$22,917.00	\$22,917.00	\$22,917.00	\$22,917.00	\$22,917.00
Packaged Edu. Formats 1/3/5/7	\$32,930.70	\$32,930.70	\$32,930.70	\$32,930.70	\$32,930.70
Packaged Edu. Formats 2/4/6/8	\$42,479.83	\$42,479.83	\$42,479.83	\$42,479.83	\$42,479.83
Revenue					
Seller Assisted Marketing Plan	\$12,114,960	\$0	\$0	\$0	\$0
Employee Edu. Formats 1 & 2	\$1,710,422	\$17,436,342	\$17,436,342	\$17,436,342	\$17,436,342
Manager Edu. Formats 3 & 4	\$1,662,304	\$19,286,400	\$19,286,400	\$19,286,400	\$19,286,400
Employer Edu. Formats 5 & 6	\$7,800,000	\$105,000,000	\$105,000,000	\$105,000,000	\$105,000,000
Small Business Edu. Format 7	\$3,820,746	\$61,248,600	\$61,248,600	\$61,248,600	\$61,248,600
Large Business Edu. Format 8	\$4,858,404	\$96,251,400	\$96,251,400	\$96,251,400	\$96,251,400
Packaged Edu. Formats 1/3/5/7	\$5,334,773	\$138,308,940	\$138,308,940	\$138,308,940	\$138,308,940
Packaged Edu. Formats 2/4/6/8	\$4,757,741	\$178,415,286	\$178,415,286	\$178,415,286	\$178,415,286
Gross Revenue	\$42,059,350	\$615,946,968	\$615,946,968	\$615,946,968	\$615,946,968
Direct Costs					
Material	\$1,281,570	\$1,320,017	\$1,359,618	\$1,400,407	\$1,442,419
Production Facility Expense	\$42,000	\$43,260	\$44,558	\$45,895	\$47,271
Production Equipment Rental	\$20,400	\$21,012	\$21,642	\$22,292	\$22,960
Small Tools / Supplies	\$34,800	\$35,844	\$36,919	\$38,027	\$39,168
Packaging Supplies	\$56,400	\$58,092	\$59,835	\$61,630	\$63,479
Other Production Expenses	\$90,000	\$92,700	\$95,481	\$98,345	\$101,296
Direct Cost of Revenue	\$1,525,170	\$1,570,925	\$1,618,053	\$1,666,595	\$1,716,593

Yearly Revenue Projections



Year 1 Revenue Projections



7.2 Personnel Forecast

The Personnel section breaks down the payroll expense line on the Income Statement. It provides total headcount, average salary per category and total pay per category.

Yearly Personnel					
	Year 1	Year 2	Year 3	Year 4	Year 5
Payroll					
Seller Assisted Marketing Plan	\$0	\$250,000	\$250,000	\$250,000	\$250,000
Employee Edu. Formats 1 & 2	\$2,876,829	\$1,743,634	\$1,743,634	\$1,743,634	\$1,743,634
Manager Edu. Formats 3 & 4	\$2,404,950	\$1,928,640	\$1,928,640	\$1,928,640	\$1,928,640
Employer Edu. Formats 5 & 6	\$4,481,803	\$10,185,000	\$10,500,000	\$10,500,000	\$10,500,000
Small Business Edu. Format 7	\$2,240,900	\$5,465,708	\$6,124,860	\$6,124,860	\$6,124,860
Large Business Edu. Format 8	\$2,648,830	\$7,383,857	\$9,625,140	\$9,625,140	\$9,625,140
Packaged Edu. Formats 1/3/5/7	\$2,648,829	\$8,344,639	\$13,830,894	\$13,830,894	\$13,830,894
Packaged Edu. Formats 2/4/6/8	\$5,732,636	\$9,277,595	\$17,841,529	\$17,841,529	\$17,841,529
Marketing & Advertising	\$947,200	\$6,914,760	\$6,914,760	\$6,914,760	\$6,914,760
Research & Development	\$768,000	\$29,083,300	\$39,275,160	\$39,275,160	\$39,275,160
General & Admin	\$439,500	\$29,083,300	\$39,275,160	\$39,275,160	\$39,275,160
Total Payroll	\$25,189,477	\$109,660,434	\$147,309,777	\$147,309,777	\$147,309,777

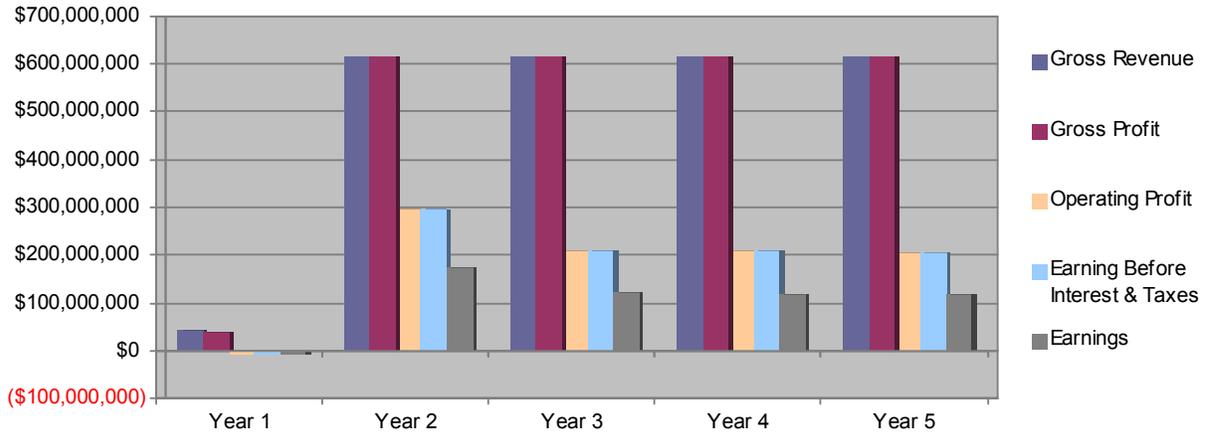
FINAL DRAFT

7.3 Income Statement

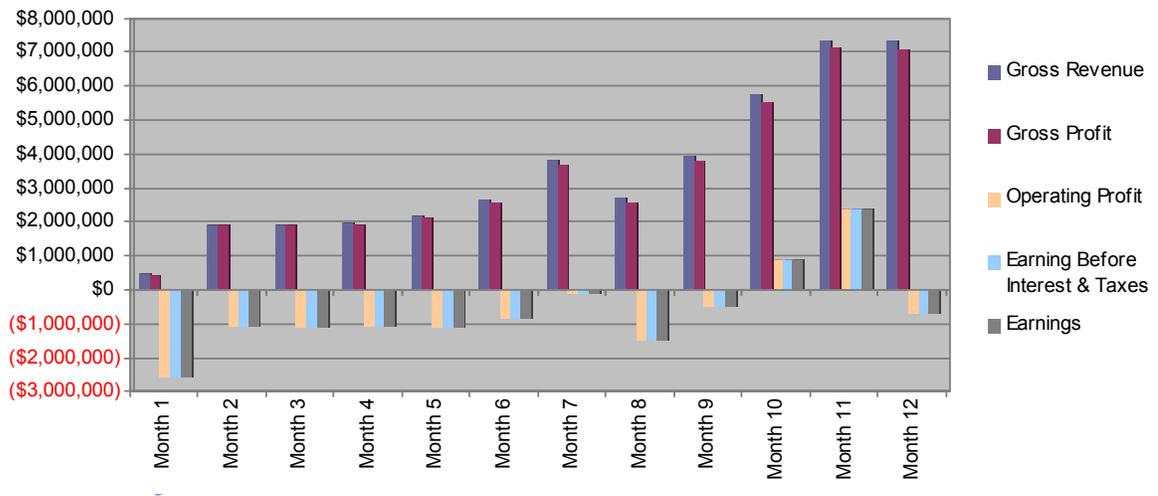
The Income Statement is also known as a Profit & Loss Statement. This table breaks down Revenue, Cost of Revenue, Operating Expenses, Depreciation, Interest, Taxes, and bottom line Earnings for the first five years.

Yearly Income Statement					
	Year 1	Year 2	Year 3	Year 4	Year 5
Gross Revenue	\$42,059,350	\$615,946,968	\$615,946,968	\$615,946,968	\$615,946,968
Direct Cost of Revenue	\$1,525,170	\$1,570,925	\$1,618,053	\$1,666,595	\$1,716,593
Other Direct Costs	\$0	\$0	\$0	\$0	\$0
Total Cost of Revenue	\$1,525,170	\$1,570,925	\$1,618,053	\$1,666,595	\$1,716,593
Gross Profit	\$40,534,180	\$614,376,043	\$614,328,915	\$614,280,373	\$614,230,375
Gross Margin Percentage	96.4%	99.7%	99.7%	99.7%	99.7%
Operating Expenses					
Advertising	\$3,329,190	\$9,398,400	\$9,680,400	\$9,970,800	\$10,269,600
Literature	\$15,774	\$17,816,000	\$19,380,000	\$19,596,000	\$20,556,000
Promotions	\$2,758,524	\$6,914,760	\$7,122,203	\$7,335,870	\$7,555,947
Other Marketing & Advertising	\$671,342	\$29,083,300	\$39,275,160	\$39,275,160	\$39,275,160
Research & Development	\$2,549,076	\$29,083,300	\$39,275,160	\$39,275,160	\$39,275,160
General & Admin	\$2,548,832	\$69,593,938	\$81,593,937	\$81,593,937	\$81,593,937
Total Payroll	\$25,189,477	\$109,660,434	\$147,309,777	\$147,309,777	\$147,309,777
Payroll Taxes	\$10,579,580	\$46,057,382	\$61,870,106	\$61,870,106	\$61,870,106
Total Operating Expenses	\$47,641,795	\$71,114,910	\$94,587,511	\$406,226,810	\$407,705,687
Operating Profit	(\$7,107,615)	\$296,768,528	\$208,822,172	\$208,053,563	\$206,524,688
Operating Profit Percentage	-16.9%	48.2%	33.9%	33.8%	33.5%
Depreciation	\$70,638	\$195,638	\$320,638	\$445,638	\$570,638
Earning Before Interest & Taxes	(\$7,178,252)	\$296,572,891	\$208,501,534	\$207,607,925	\$205,954,050
EBIT Percentage	-17.1%	48.1%	33.9%	33.7%	33.4%
Interest Expenses	\$0	\$0	\$0	\$0	\$0
Taxes Accrued	\$0	\$124,560,614	\$87,570,644	\$87,195,329	\$86,500,701
Earnings	(\$7,178,252)	\$172,012,277	\$120,930,890	\$120,412,597	\$119,453,349
Earnings Percentage	-17.1%	27.9%	19.6%	19.5%	19.4%

Yearly Income Statement



Year 1 Income Statement

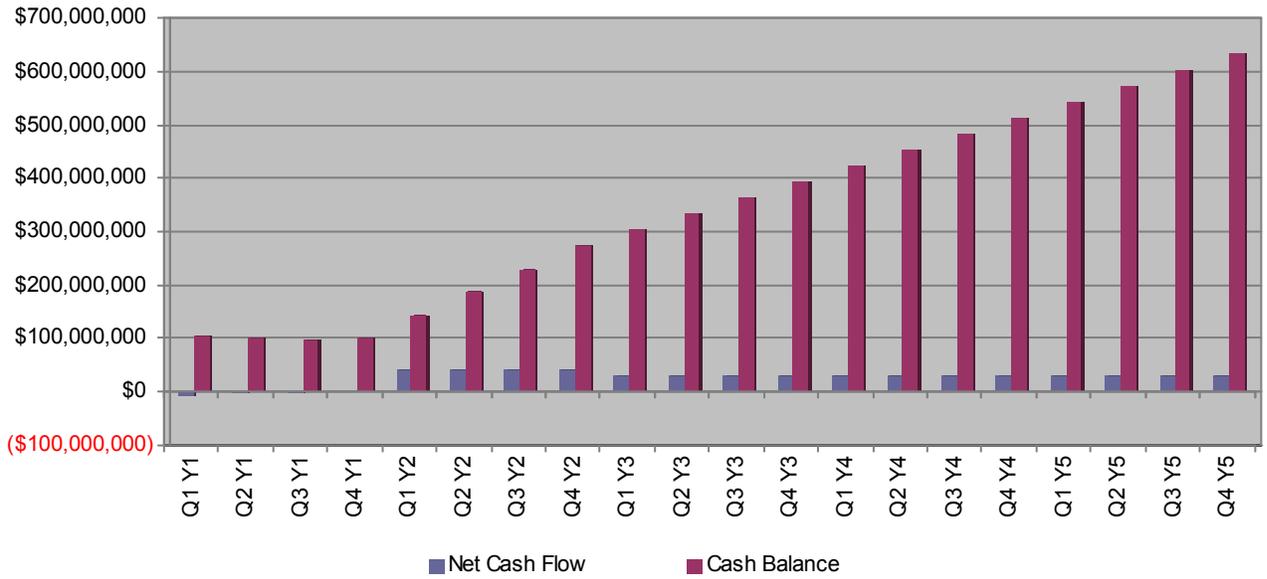


7.4 Statement of Cash Flow

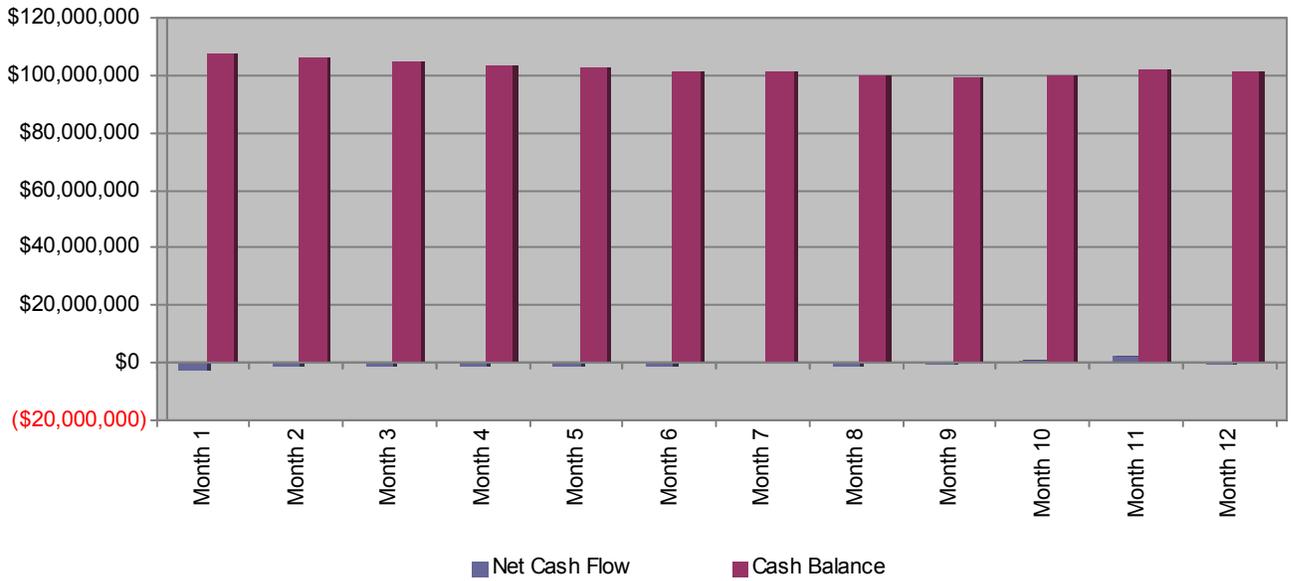
The Statement of Cash Flow illustrates the Company's cash received and cash spent for the five-year period. The table is broken down into three main categories; Operating, Investing, and Financing. The Operating Activities report the Company's business operations. Investing Activities detail the Company's property, plant, and equipment transactions. Financing Activities account for the Company's paid-in capital and debt.

Yearly Statement of Cash Flow					
	Year 1	Year 2	Year 3	Year 4	Year 5
Operating Activities					
Cash Received					
Gross Revenue	\$42,059,350	\$615,946,968	\$615,946,968	\$615,946,968	\$615,946,968
Total Cash Received	\$42,059,350	\$615,946,968	\$615,946,968	\$615,946,968	\$615,946,968
Cash Used					
Cost of Revenue	\$1,525,170	\$1,570,925	\$1,618,053	\$1,666,595	\$1,716,593
Payroll/Taxes/Benefits	\$35,769,057	\$155,717,817	\$209,179,883	\$209,179,883	\$209,179,883
Other Operating Expenses	\$11,872,738	\$161,889,698	\$196,326,860	\$197,046,927	\$198,525,804
Additional Inventory	\$344,940	\$6,187	\$6,373	\$6,564	\$0
Interest Expenses	\$0	\$0	\$0	\$0	\$0
Taxes Accrued	\$0	\$124,560,614	\$87,570,644	\$87,195,329	\$86,500,701
Total Cash Used	\$49,511,905	\$443,745,241	\$494,701,813	\$495,095,298	\$495,922,981
Net Cash From/(Used By) Operating	(\$7,452,555)	\$172,201,727	\$121,245,155	\$120,851,670	\$120,023,987
Investing Activities					
Cash Received					
Proceeds from Property/Land	\$0	\$0	\$0	\$0	\$0
Proceeds from Equipment	\$0	\$0	\$0	\$0	\$0
Total Cash Received	\$0	\$0	\$0	\$0	\$0
Cash Used					
Purchase of Property/Land	\$0	\$0	\$0	\$0	\$0
Purchase of Equipment	\$1,000,000	\$1,000,000	\$1,000,000	\$1,000,000	\$1,000,000
Total Cash Used	\$1,000,000	\$1,000,000	\$1,000,000	\$1,000,000	\$1,000,000
Net Cash From/(Used By) Investing	(\$1,000,000)	(\$1,000,000)	(\$1,000,000)	(\$1,000,000)	(\$1,000,000)
Financing Activities					
Cash Received					
Proceeds from Investors	\$0	\$0	\$0	\$0	\$0
Proceeds from Long-Term Debt	\$0	\$0	\$0	\$0	\$0
Total Cash Received	\$0	\$0	\$0	\$0	\$0
Cash Used					
Dividends Paid	\$0	\$0	\$0	\$0	\$0
Repayment of Long-Term Debt	\$0	\$0	\$0	\$0	\$0
Total Cash Used	\$0	\$0	\$0	\$0	\$0
Net Cash From/(Used By) Financing	\$0	\$0	\$0	\$0	\$0
Net Cash Flow	(\$8,452,555)	\$171,201,727	\$120,245,155	\$119,851,670	\$119,023,987
Cash Balance	\$101,484,415	\$272,686,142	\$392,931,297	\$512,782,967	\$631,806,954

Quarterly Statement of Cash Flow



Year 1 Statement of Cash Flow



7.5 Balance Sheet

The Balance Sheet shows the Company's Assets, Liabilities, and Shareholders' Equity for a given time period.

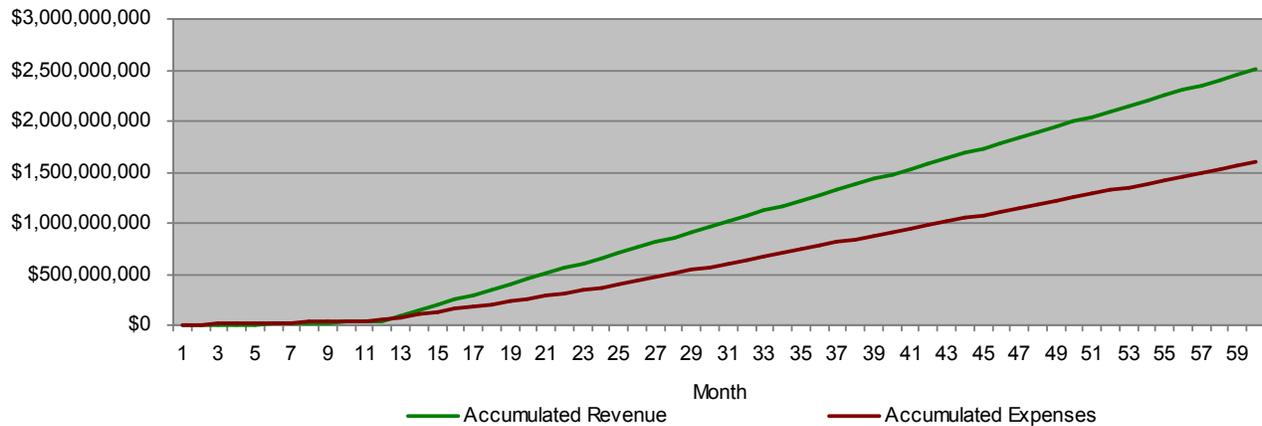
Yearly Balance Sheet					
	Year 1	Year 2	Year 3	Year 4	Year 5
Assets					
Current Assets					
Cash	\$101,484,415	\$272,686,142	\$392,931,297	\$512,782,967	\$631,806,954
Inventory	\$387,460	\$393,647	\$400,020	\$406,584	\$406,584
Other Current Assets	\$0	\$0	\$0	\$0	\$0
Total Current Assets	\$101,871,875	\$273,079,789	\$393,331,317	\$513,189,551	\$632,213,538
Long-Term Assets					
Property	\$0	\$0	\$0	\$0	\$0
Equipment	\$1,023,434	\$2,023,434	\$3,023,434	\$4,023,434	\$5,023,434
Other Long-Term Assets	\$0	\$0	\$0	\$0	\$0
Accumulated Depreciation	(\$70,638)	(\$266,275)	(\$586,913)	(\$1,032,550)	(\$1,603,188)
Total Long-Term Assets	\$952,796	\$1,757,159	\$2,436,521	\$2,990,884	\$3,420,246
Total Assets	\$102,824,672	\$274,836,948	\$395,767,838	\$516,180,435	\$635,633,784
Liabilities					
Current Liabilities					
Current Debt	\$0	\$0	\$0	\$0	\$0
Total Current Liabilities	\$0	\$0	\$0	\$0	\$0
Long-Term Liabilities					
Long-Term Debt	\$0	\$0	\$0	\$0	\$0
Total Long-Term Liabilities	\$0	\$0	\$0	\$0	\$0
Total Liabilities	\$0	\$0	\$0	\$0	\$0
Shareholders' Equity					
Paid-in Capital					
Owner	\$289,000	\$289,000	\$289,000	\$289,000	\$289,000
Investor	\$110,000,000	\$110,000,000	\$110,000,000	\$110,000,000	\$110,000,000
Total Paid-in Capital	\$110,289,000	\$110,289,000	\$110,289,000	\$110,289,000	\$110,289,000
Retained Earnings					
Previous Retained Earnings	(\$286,076)	(\$7,464,328)	\$164,547,948	\$285,478,838	\$405,891,435
Current Earnings	(\$7,178,252)	\$172,012,277	\$120,930,890	\$120,412,597	\$119,453,349
Total Retained Earnings	(\$7,464,328)	\$164,547,948	\$285,478,838	\$405,891,435	\$525,344,784
Total Shareholders' Equity	\$102,824,672	\$274,836,948	\$395,767,838	\$516,180,435	\$635,633,784
Total Liabilities & Equity	\$102,824,672	\$274,836,948	\$395,767,838	\$516,180,435	\$635,633,784

7.6 Break-Even Analysis

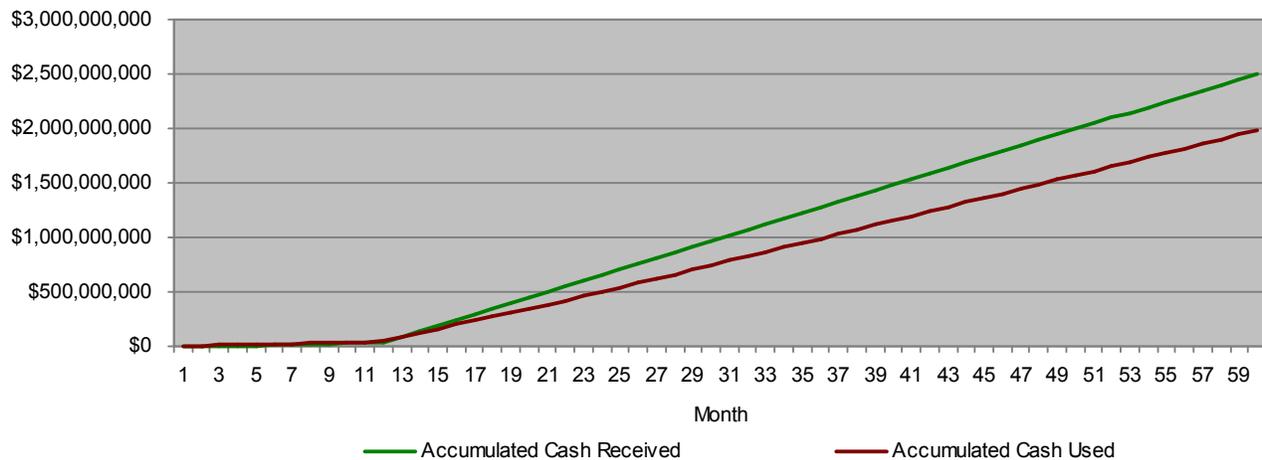
The Break-Even Analysis details two different break-even points. The Operating Break-Even accounts for the Company's revenue and expenses on the Income Statement. The Investment Cash Flow Break-Even takes the Operating Break-Even one step further by including the inflow and outflows of the Cash Flow. The Investment Cash Flow Break-Even looks at all transfers of money except investments.

Break-Even	
Analysis	Month
Operating Break-Even	13
Investment Cash Flow Break-Even	13

Operating Break-Even



Investment Cash Flow Break-Even



7.7 Best & Worst Case

The Best and Worst Case analysis illustrates what the Company's financial statements might look like with an increase or decrease in Revenue.

Worst Case -- Revenue Decrease By: 10%					
	Year 1	Year 2	Year 3	Year 4	Year 5
Gross Revenue	\$37,853,415	\$554,352,271	\$554,352,271	\$554,352,271	\$554,352,271
Total Cost of Revenue	\$1,372,653	\$1,413,832	\$1,456,248	\$1,499,936	\$1,544,934
Gross Profit	\$36,480,762	\$552,938,439	\$552,896,023	\$552,852,335	\$552,807,338
Gross Margin Percentage	96.4%	99.7%	99.7%	99.7%	99.7%
Total Operating Expenses	\$47,641,795	\$317,607,515	\$405,506,743	\$406,226,810	\$407,705,687
Operating Profit	(\$11,161,033)	\$235,330,924	\$147,389,280	\$146,625,525	\$145,101,650
Operating Profit Percentage	-29.5%	42.5%	26.6%	26.4%	26.2%
Earning Before Interest & Taxes	(\$11,231,670)	\$235,135,286	\$147,068,643	\$146,179,888	\$144,531,013
EBIT Percentage	-29.7%	42.4%	26.5%	26.4%	26.1%
Interest Expenses	\$0	\$0	\$0	\$0	\$0
Taxes Accrued	\$0	\$98,756,820	\$61,768,830	\$61,395,553	\$60,703,025
Earnings	(\$11,231,670)	\$136,378,466	\$85,299,813	\$84,784,335	\$83,827,987
Earnings Percentage	-29.7%	24.6%	15.4%	15.3%	15.1%
Net Cash Flow	(\$12,505,973)	\$135,567,916	\$84,614,078	\$84,223,409	\$83,398,625
Cash Balance	\$97,430,997	\$232,998,914	\$317,612,991	\$401,836,400	\$485,235,025

Best Case -- Revenue Increase By: 10%					
	Year 1	Year 2	Year 3	Year 4	Year 5
Gross Revenue	\$46,265,286	\$677,541,665	\$677,541,665	\$677,541,665	\$677,541,665
Total Cost of Revenue	\$1,677,687	\$1,728,017	\$1,779,859	\$1,833,255	\$1,888,252
Gross Profit	\$44,587,599	\$675,813,647	\$675,761,806	\$675,708,410	\$675,653,413
Gross Margin Percentage	96.4%	99.7%	99.7%	99.7%	99.7%
Total Operating Expenses	\$47,641,795	\$317,607,515	\$405,506,743	\$406,226,810	\$407,705,687
Operating Profit	(\$3,054,197)	\$358,206,132	\$270,255,063	\$269,481,600	\$267,947,725
Operating Profit Percentage	-6.6%	52.9%	39.9%	39.8%	39.5%
Earning Before Interest & Taxes	(\$3,124,834)	\$358,010,495	\$269,934,426	\$269,035,962	\$267,377,088
EBIT Percentage	-6.8%	52.8%	39.8%	39.7%	39.5%
Interest Expenses	\$0	\$0	\$0	\$0	\$0
Taxes Accrued	\$0	\$150,364,408	\$113,372,459	\$112,995,104	\$112,298,377
Earnings	(\$3,124,834)	\$207,646,087	\$156,561,967	\$156,040,858	\$155,078,711
Earnings Percentage	-6.8%	30.6%	23.1%	23.0%	22.9%
Net Cash Flow	(\$4,399,137)	\$206,835,537	\$155,876,232	\$155,479,932	\$154,649,348
Cash Balance	\$105,537,833	\$312,373,371	\$468,249,603	\$623,729,535	\$778,378,883

Appendix A – Year 1 Financials

Year 1 Monthly Forecast illustrates the Company's first 12 months after the Pre-Operating stage.

Year 1 Revenue												
	Month 1	Month 2	Month 3	Month 4	Month 5	Month 6	Month 7	Month 8	Month 9	Month 10	Month 11	Month 12
Units												
Seller Assisted Marketing Plan	12	50	50	50	50	50	50	0	0	0	0	0
Employee Edu. Formats 1 & 2	0	0	0	12	50	50	50	50	50	50	50	50
Manager Edu. Formats 3 & 4	0	0	0	0	12	50	50	50	50	50	50	50
Employer Edu. Formats 5 & 6	0	0	0	0	0	12	50	50	50	50	50	50
Small Business Edu. Format 7	0	0	0	0	0	0	12	50	50	50	50	50
Large Business Edu. Format 8	0	0	0	0	0	0	0	12	50	50	50	50
Packaged Edu. Formats 1/3/5/7	0	0	0	0	0	0	0	0	12	50	50	50
Packaged Edu. Formats 2/4/6/8	0	0	0	0	0	0	0	0	0	12	50	50
Total Units	12	50	50	62	112	162	212	212	262	312	350	350
Unit Price												
Seller Assisted Marketing Plan	\$38,830.00	\$38,830.00	\$38,830.00	\$38,830.00	\$38,830.00	\$38,830.00	\$38,830.00	\$38,830.00	\$38,830.00	\$38,830.00	\$38,830.00	\$38,830.00
Employee Edu. Formats 1 & 2	\$4,151.51	\$4,151.51	\$4,151.51	\$4,151.51	\$4,151.51	\$4,151.51	\$4,151.51	\$4,151.51	\$4,151.51	\$4,151.51	\$4,151.51	\$4,151.51
Manager Edu. Formats 3 & 4	\$4,592.00	\$4,592.00	\$4,592.00	\$4,592.00	\$4,592.00	\$4,592.00	\$4,592.00	\$4,592.00	\$4,592.00	\$4,592.00	\$4,592.00	\$4,592.00
Employer Edu. Formats 5 & 6	\$25,000.00	\$25,000.00	\$25,000.00	\$25,000.00	\$25,000.00	\$25,000.00	\$25,000.00	\$25,000.00	\$25,000.00	\$25,000.00	\$25,000.00	\$25,000.00
Small Business Edu. Format 7	\$14,583.00	\$14,583.00	\$14,583.00	\$14,583.00	\$14,583.00	\$14,583.00	\$14,583.00	\$14,583.00	\$14,583.00	\$14,583.00	\$14,583.00	\$14,583.00
Large Business Edu. Format 8	\$22,917.00	\$22,917.00	\$22,917.00	\$22,917.00	\$22,917.00	\$22,917.00	\$22,917.00	\$22,917.00	\$22,917.00	\$22,917.00	\$22,917.00	\$22,917.00
Packaged Edu. Formats 1/3/5/7	\$32,930.70	\$32,930.70	\$32,930.70	\$32,930.70	\$32,930.70	\$32,930.70	\$32,930.70	\$32,930.70	\$32,930.70	\$32,930.70	\$32,930.70	\$32,930.70
Packaged Edu. Formats 2/4/6/8	\$42,479.83	\$42,479.83	\$42,479.83	\$42,479.83	\$42,479.83	\$42,479.83	\$42,479.83	\$42,479.83	\$42,479.83	\$42,479.83	\$42,479.83	\$42,479.83
Revenue												
Seller Assisted Marketing Plan	\$465,960	\$1,941,500	\$1,941,500	\$1,941,500	\$1,941,500	\$1,941,500	\$1,941,500	\$0	\$0	\$0	\$0	\$0
Employee Edu. Formats 1 & 2	\$0	\$0	\$0	\$49,818	\$207,576	\$207,576	\$207,576	\$207,576	\$207,576	\$207,576	\$207,576	\$207,576
Manager Edu. Formats 3 & 4	\$0	\$0	\$0	\$0	\$55,104	\$229,600	\$229,600	\$229,600	\$229,600	\$229,600	\$229,600	\$229,600
Employer Edu. Formats 5 & 6	\$0	\$0	\$0	\$0	\$0	\$300,000	\$1,250,000	\$1,250,000	\$1,250,000	\$1,250,000	\$1,250,000	\$1,250,000
Small Business Edu. Format 7	\$0	\$0	\$0	\$0	\$0	\$0	\$174,996	\$729,150	\$729,150	\$729,150	\$729,150	\$729,150
Large Business Edu. Format 8	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$275,004	\$1,145,850	\$1,145,850	\$1,145,850	\$1,145,850
Packaged Edu. Formats 1/3/5/7	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$395,168	\$1,646,535	\$1,646,535	\$1,646,535
Packaged Edu. Formats 2/4/6/8	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$509,758	\$2,123,992	\$2,123,992
Gross Revenue	\$465,960	\$1,941,500	\$1,941,500	\$1,991,318	\$2,204,100	\$2,678,676	\$3,803,672	\$2,691,330	\$3,957,344	\$5,718,468	\$7,332,702	\$7,332,702
Direct Costs												
Material	\$6,690	\$7,895	\$13,665	\$38,384	\$70,251	\$95,612	\$115,922	\$144,190	\$175,088	\$190,455	\$197,774	\$225,644
Production Facility Expense	\$3,500	\$3,500	\$3,500	\$3,500	\$3,500	\$3,500	\$3,500	\$3,500	\$3,500	\$3,500	\$3,500	\$3,500
Production Equipment Rental	\$1,700	\$1,700	\$1,700	\$1,700	\$1,700	\$1,700	\$1,700	\$1,700	\$1,700	\$1,700	\$1,700	\$1,700
Small Tools / Supplies	\$2,900	\$2,900	\$2,900	\$2,900	\$2,900	\$2,900	\$2,900	\$2,900	\$2,900	\$2,900	\$2,900	\$2,900
Packaging Supplies	\$4,700	\$4,700	\$4,700	\$4,700	\$4,700	\$4,700	\$4,700	\$4,700	\$4,700	\$4,700	\$4,700	\$4,700
Other Production Expenses	\$7,500	\$7,500	\$7,500	\$7,500	\$7,500	\$7,500	\$7,500	\$7,500	\$7,500	\$7,500	\$7,500	\$7,500
Direct Cost of Revenue	\$26,990	\$28,195	\$33,965	\$58,684	\$90,551	\$115,912	\$136,222	\$164,490	\$195,388	\$210,755	\$218,074	\$245,944

Year 1 Personnel												
	Month 1	Month 2	Month 3	Month 4	Month 5	Month 6	Month 7	Month 8	Month 9	Month 10	Month 11	Month 12
Payroll												
Seller Assisted Marketing Plan	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0
Employee Edu. Formats 1 & 2	\$239,736	\$239,736	\$239,736	\$239,736	\$239,736	\$239,736	\$239,736	\$239,736	\$239,736	\$239,736	\$239,736	\$239,736
Manager Edu. Formats 3 & 4	\$200,413	\$200,413	\$200,413	\$200,413	\$200,413	\$200,413	\$200,413	\$200,413	\$200,413	\$200,413	\$200,413	\$200,413
Employer Edu. Formats 5 & 6	\$373,484	\$373,484	\$373,484	\$373,484	\$373,484	\$373,484	\$373,484	\$373,484	\$373,484	\$373,484	\$373,484	\$373,484
Small B Business Edu. Format 7	\$186,742	\$186,742	\$186,742	\$186,742	\$186,742	\$186,742	\$186,742	\$186,742	\$186,742	\$186,742	\$186,742	\$186,742
Large B Business Edu. Format 8	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736
Packaged Edu. Formats 1/3/5/7	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736	\$220,736
Packaged Edu. Formats 2/4/6/8	\$477,720	\$477,720	\$477,720	\$477,720	\$477,720	\$477,720	\$477,720	\$477,720	\$477,720	\$477,720	\$477,720	\$477,720
Marketing & Advertising	\$78,933	\$78,933	\$78,933	\$78,933	\$78,933	\$78,933	\$78,933	\$78,933	\$78,933	\$78,933	\$78,933	\$78,933
Research & Development	\$64,000	\$64,000	\$64,000	\$64,000	\$64,000	\$64,000	\$64,000	\$64,000	\$64,000	\$64,000	\$64,000	\$64,000
General & Admin	\$36,625	\$36,625	\$36,625	\$36,625	\$36,625	\$36,625	\$36,625	\$36,625	\$36,625	\$36,625	\$36,625	\$36,625
Total Payroll	\$2,099,123											

Year 1 Income Statement												
	Month 1	Month 2	Month 3	Month 4	Month 5	Month 6	Month 7	Month 8	Month 9	Month 10	Month 11	Month 12
Gross Revenue	\$465,960	\$194,150	\$194,150	\$199,131	\$2,204,100	\$2,678,676	\$3,803,672	\$2,691,330	\$3,957,344	\$5,718,468	\$7,332,702	\$7,332,702
Direct Cost of Revenue	\$26,990	\$28,195	\$33,965	\$58,684	\$90,551	\$115,912	\$136,222	\$164,490	\$195,388	\$210,755	\$218,074	\$245,944
Other Direct Costs	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0
Total Cost of Revenue	\$26,990	\$28,195	\$33,965	\$58,684	\$90,551	\$115,912	\$136,222	\$164,490	\$195,388	\$210,755	\$218,074	\$245,944
Gross Profit	\$438,970	\$191,305	\$190,753	\$193,263	\$2,113,629	\$2,562,764	\$3,667,450	\$2,526,840	\$3,761,956	\$5,507,713	\$7,114,628	\$7,086,758
Gross Margin Percentage	94.2%	98.5%	98.3%	97.1%	95.9%	95.7%	96.4%	93.9%	95.1%	96.3%	97.0%	96.6%
Operating Expenses												
Advertising	\$500	\$990	\$1,500	\$5,000	\$57,500	\$94,000	\$130,000	\$320,000	\$510,000	\$670,000	\$768,900	\$770,800
Literature	\$1,298	\$1,301	\$1,304	\$1,307	\$1,310	\$1,313	\$1,316	\$1,319	\$1,322	\$1,325	\$1,328	\$1,331
Promotions	\$500	\$504	\$800	\$5,120	\$51,600	\$200,000	\$240,000	\$280,000	\$320,000	\$536,000	\$540,000	\$584,000
Other Marketing & Advertising	\$7,920	\$7,930	\$7,940	\$7,950	\$79,600	\$79,700	\$79,801	\$79,901	\$80,000	\$80,100	\$80,200	\$80,300
Research & Development	\$1,633	\$1,637	\$1,641	\$1,645	\$16,490	\$16,530	\$165,700	\$166,100	\$166,500	\$166,900	\$167,300	\$167,700
General & Admin	\$1,572	\$1,576	\$1,580	\$1,584	\$16,490	\$16,530	\$165,700	\$166,100	\$166,500	\$166,900	\$167,300	\$167,700
Total Payroll	\$2,099,123	\$2,099,123	\$2,099,123	\$2,099,123	\$2,099,123	\$2,099,123	\$2,099,123	\$2,099,123	\$2,099,123	\$2,099,123	\$2,099,123	\$2,099,123
Payroll Taxes	\$88,163	\$88,163	\$88,163	\$88,163	\$88,163	\$88,163	\$88,163	\$88,163	\$88,163	\$88,163	\$88,163	\$88,163
Total Operating Expenses	\$2,994,178	\$2,994,693	\$2,995,520	\$3,003,361	\$3,203,745	\$3,388,828	\$3,763,272	\$3,994,175	\$4,225,077	\$4,601,980	\$4,705,783	\$7,771,186
Operating Profit	(\$2,555,208)	(\$1,081,388)	(\$1,087,985)	(\$1,070,727)	(\$1,090,116)	(\$826,064)	(\$95,822)	(\$1,467,335)	(\$463,121)	\$905,734	\$2,408,845	(\$684,428)
Operating Profit Percentage	-548.4%	-55.7%	-56.0%	-53.8%	-49.5%	-30.8%	-2.5%	-54.5%	-11.7%	15.8%	32.9%	-9.3%
Depreciation	\$1,112	\$1,980	\$2,848	\$3,716	\$4,584	\$5,452	\$6,320	\$7,189	\$8,057	\$8,925	\$9,793	\$10,661
Earnings Before Interest & Taxes	(\$2,556,320)	(\$1,083,368)	(\$1,090,833)	(\$1,074,443)	(\$1,094,701)	(\$831,517)	(\$102,143)	(\$1,474,524)	(\$471,177)	\$896,809	\$2,399,053	(\$695,089)
EBIT Percentage	-548.6%	-55.8%	-56.2%	-54.0%	-49.7%	-31.0%	-2.7%	-54.8%	-11.9%	15.7%	32.7%	-9.5%
Interest Expenses	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0
Taxes Accrued	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0
Earnings	(\$2,556,320)	(\$1,083,368)	(\$1,090,833)	(\$1,074,443)	(\$1,094,701)	(\$831,517)	(\$102,143)	(\$1,474,524)	(\$471,177)	\$896,809	\$2,399,053	(\$695,089)
Earnings Percentage	-548.6%	-55.8%	-56.2%	-54.0%	-49.7%	-31.0%	-2.7%	-54.8%	-11.9%	15.7%	32.7%	-9.5%

Year 1 Statement of Cash Flow												
	Month 1	Month 2	Month 3	Month 4	Month 5	Month 6	Month 7	Month 8	Month 9	Month 10	Month 11	Month 12
Operating Activities												
Cash Received												
Gross Revenue	\$465,960	\$194,150	\$194,150	\$199,138	\$2,204,180	\$2,678,676	\$3,803,672	\$2,691,330	\$3,957,344	\$5,718,468	\$7,332,702	\$7,332,702
Total Cash Received	\$465,960	\$194,150	\$194,150	\$199,138	\$2,204,180	\$2,678,676	\$3,803,672	\$2,691,330	\$3,957,344	\$5,718,468	\$7,332,702	\$7,332,702
Cash Used												
Cost of Revenue	\$26,990	\$28,195	\$33,965	\$58,684	\$90,551	\$15,912	\$136,222	\$164,490	\$95,388	\$210,755	\$218,074	\$245,944
Payroll/Taxes/Benefits	\$2,980,755	\$2,980,755	\$2,980,755	\$2,980,755	\$2,980,755	\$2,980,755	\$2,980,755	\$2,980,755	\$2,980,755	\$2,980,755	\$2,980,755	\$2,980,755
Other Operating Expenses	\$13,423	\$13,938	\$14,765	\$22,606	\$222,990	\$408,073	\$782,517	\$1013,420	\$1244,322	\$1621,225	\$1725,028	\$4,790,431
Additional Inventory	\$1898	\$9,090	\$38,942	\$50,203	\$39,954	\$31,996	\$44,533	\$48,677	\$24,209	\$11,530	\$43,906	\$0
Interest Expenses	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0
Taxes Accrued	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0
Total Cash Used	\$3,023,066	\$3,031,978	\$3,068,427	\$3,112,248	\$3,334,249	\$3,536,736	\$3,944,027	\$4,207,341	\$4,444,674	\$4,824,265	\$4,967,763	\$8,017,130
Net Cash From/(Used By) Operating	(\$2,557,106)	(\$1090,478)	(\$1,126,927)	(\$1,120,930)	(\$1,130,070)	(\$858,061)	(\$140,356)	(\$1516,012)	(\$487,330)	\$894,203	\$2,364,939	(\$684,428)
Investing Activities												
Cash Received												
Proceeds from Property/Land	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0
Proceeds from Equipment	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0
Total Cash Received	\$0	\$0	\$0	\$0	\$0							
Cash Used												
Purchase of Property/Land	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0
Purchase of Equipment	\$83,333	\$83,333	\$83,333	\$83,333	\$83,333	\$83,333	\$83,333	\$83,333	\$83,333	\$83,333	\$83,333	\$83,333
Total Cash Used	\$83,333	\$83,333	\$83,333	\$83,333	\$83,333							
Net Cash From/(Used By) Investing	(\$83,333)	(\$83,333)	(\$83,333)	(\$83,333)	(\$83,333)							
Financing Activities												
Cash Received												
Proceeds from Investors	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0
Proceeds from Long-Term Debt	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0
Total Cash Received	\$0	\$0	\$0	\$0	\$0							
Cash Used												
Dividends Paid	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0
Repayment of Long-Term Debt	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0
Total Cash Used	\$0	\$0	\$0	\$0	\$0							
Net Cash From/(Used By) Financing	\$0	\$0	\$0	\$0	\$0							
Net Cash Flow	(\$2,640,439)	(\$1,173,811)	(\$1,210,260)	(\$1,204,263)	(\$1,213,403)	(\$941,394)	(\$223,689)	(\$1,599,345)	(\$570,663)	\$810,870	\$2,281,606	(\$767,761)
Cash Balance	\$107,296,531	\$106,122,719	\$104,912,459	\$103,708,196	\$102,494,792	\$101,553,399	\$101,329,710	\$99,730,364	\$99,159,701	\$99,970,571	\$102,252,176	\$101,484,415

FINAL

Year 1 Balance Sheet												
	Month 1	Month 2	Month 3	Month 4	Month 5	Month 6	Month 7	Month 8	Month 9	Month 10	Month 11	Month 12
Assets												
Current Assets												
Cash	\$ 17,296,531	\$ 16,122,719	\$ 14,912,459	\$ 13,708,196	\$ 12,494,792	\$ 11,553,399	\$ 10,329,710	\$ 9,730,364	\$ 9,169,701	\$ 9,970,571	\$ 12,252,176	\$ 11,484,415
Inventory	\$ 44,418	\$ 53,508	\$ 92,451	\$ 142,654	\$ 182,608	\$ 214,604	\$ 259,137	\$ 307,814	\$ 332,023	\$ 343,553	\$ 387,460	\$ 387,460
Other Current Assets	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0
Total Current Assets	\$ 17,340,949	\$ 16,176,228	\$ 15,004,910	\$ 13,850,850	\$ 12,677,400	\$ 11,768,002	\$ 10,588,847	\$ 10,038,178	\$ 9,491,724	\$ 10,314,124	\$ 12,639,636	\$ 11,871,875
Long-Term Assets												
Property	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0
Equipment	\$ 16,767	\$ 19,101	\$ 273,434	\$ 356,767	\$ 440,101	\$ 523,434	\$ 606,767	\$ 690,101	\$ 773,434	\$ 856,767	\$ 940,101	\$ 1,023,434
Other Long-Term Assets	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0
Accumulated Depreciation	(\$ 112)	(\$ 3,092)	(\$ 5,941)	(\$ 9,657)	(\$ 14,241)	(\$ 19,694)	(\$ 26,014)	(\$ 33,203)	(\$ 41,259)	(\$ 50,184)	(\$ 59,977)	(\$ 70,638)
Total Long-Term Assets	\$ 16,655	\$ 16,008	\$ 267,493	\$ 347,110	\$ 425,859	\$ 503,740	\$ 580,753	\$ 656,898	\$ 732,175	\$ 806,583	\$ 880,124	\$ 952,796
Total Assets	\$ 17,446,604	\$ 16,363,236	\$ 15,272,403	\$ 14,197,960	\$ 13,103,259	\$ 12,271,743	\$ 11,169,600	\$ 10,695,076	\$ 10,223,899	\$ 11,120,708	\$ 13,519,760	\$ 12,824,672
Liabilities												
Current Liabilities												
Current Debt	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0
Total Current Liabilities	\$ 0	\$ 0	\$ 0	\$ 0								
Long-Term Liabilities												
Long-Term Debt	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0	\$ 0
Total Long-Term Liabilities	\$ 0	\$ 0	\$ 0	\$ 0								
Total Liabilities	\$ 0	\$ 0	\$ 0	\$ 0								
Shareholders' Equity												
Paid-in Capital												
Owner	\$ 289,000	\$ 289,000	\$ 289,000	\$ 289,000	\$ 289,000	\$ 289,000	\$ 289,000	\$ 289,000	\$ 289,000	\$ 289,000	\$ 289,000	\$ 289,000
Investor	\$ 10,000,000	\$ 10,000,000	\$ 10,000,000	\$ 10,000,000	\$ 10,000,000	\$ 10,000,000	\$ 10,000,000	\$ 10,000,000	\$ 10,000,000	\$ 10,000,000	\$ 10,000,000	\$ 10,000,000
Total Paid-in Capital	\$ 10,289,000	\$ 10,289,000	\$ 10,289,000	\$ 10,289,000								
Retained Earnings												
Previous Retained Earnings	(\$ 286,076)	(\$ 2,842,396)	(\$ 3,925,764)	(\$ 5,016,597)	(\$ 6,091,040)	(\$ 7,185,741)	(\$ 8,017,257)	(\$ 8,119,400)	(\$ 9,593,924)	(\$ 10,065,101)	(\$ 9,168,292)	(\$ 6,769,240)
Current Earnings	(\$ 2,556,320)	(\$ 1,083,368)	(\$ 1,090,833)	(\$ 1,074,443)	(\$ 1,094,701)	(\$ 831,517)	(\$ 102,143)	(\$ 1,474,524)	(\$ 471,177)	\$ 896,809	\$ 2,399,053	(\$ 695,089)
Total Retained Earnings	(\$ 2,842,396)	(\$ 3,925,764)	(\$ 5,016,597)	(\$ 6,091,040)	(\$ 7,185,741)	(\$ 8,017,257)	(\$ 8,119,400)	(\$ 9,593,924)	(\$ 10,065,101)	(\$ 9,168,292)	(\$ 6,769,240)	(\$ 7,464,328)
Total Shareholders' Equity	\$ 17,446,604	\$ 16,363,236	\$ 15,272,403	\$ 14,197,960	\$ 13,103,259	\$ 12,271,743	\$ 11,169,600	\$ 10,695,076	\$ 10,223,899	\$ 11,120,708	\$ 13,519,760	\$ 12,824,672
Total Liabilities & Equity	\$ 17,446,604	\$ 16,363,236	\$ 15,272,403	\$ 14,197,960	\$ 13,103,259	\$ 12,271,743	\$ 11,169,600	\$ 10,695,076	\$ 10,223,899	\$ 11,120,708	\$ 13,519,760	\$ 12,824,672



(ANMESCL² QUO VADIS)

ALPHA NUMEROUS MAXIMUS
EGREGION SUMMA CUM LAUDE

First Tier Internal Wages & Benefits Program

First Tier Internal Employee Wages & Benefits (*Financial Investment Package)

1. General Contractor of Network Operation (1) Salary **Confidential**
2. Board of Representatives (12) Salary **Confidential** - (\$250,000)

-
3. Chief Administrators (6) Salary - \$248,550,000 (**\$3,300,000**)
 4. Deputy Administrators (30) Salary - \$57,116-\$62,400 (**\$1,872,000**)
 5. Executive Officers (42) Salary - \$42,520-\$47,808 (**\$2,007,936**)

(91) First Tier Total Salaries (**\$7,179,936**)

First Tier Supervisory Employee Wages & Benefits (*Financial Investment Package)

1. General Contractor of Network Operation (16) Salary - \$42,520-\$47,808 (**\$764,928**)
2. Board of Representatives (84) Salary - \$42,520-\$47,808 (**\$4,015,872**)
3. Subordinate Staff Members (227) Salary - \$42,520-\$47,808 (**\$10,852,416**)

(327) First Tier Total Salaries (**\$15,633,216**)

First Tier Secretarial Employee Wages & Benefits
(*Financial Investment Package)

1. General Contractor of Network Operation **(2)** Salary - \$36,000 **(\$72,000)**
2. Board of Representatives **(24)** Salary - \$36,000 **(\$864,000)**
3. Chief Administrators **(6)** Salary - \$36,000 **(216,000)**
4. Deputy Administrators **(30)** Salary - \$36,000 **(\$1,080,000)**
5. Executive Officers **(42)** Salary - \$36,000 **(\$1,512,000)**

(104) First Tier Total Salaries (\$3,744,000)

(522 New Sources of Personal Income)

Totals Reflecting Wages & Benefits Package

1. **(91)** Core Staff Members - Yearly Salaries **(\$7,179,936)**
2. **(327)** Supervisory Staff Members - Yearly Salaries **(\$15,633,216)**
3. **(104)** Subordinate Staff Members - Yearly Salaries **(\$3,744,000) = \$26,557,152** Yearly
4. **(312)** Opt-In Solution Providers - Yearly Compensation **(\$55,036,785) ******
 - a. **\$26,557,152** Yearly Internal
 - b. **\$132,785,760** 5 Years Internal
 - c. **\$55,036,785** Yearly External ****
 - d. **\$275,183,925** 5 Years External

(522 + 312 = 834 New Sources of Personal Income)

\$2,505,847,222 - \$407,969,685 = \$2,097,877,537 5 Year Profit / **\$419,575,507** Yearly Profit



(ANMESCL² RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Regional Advertising Fee Structures

(\$600 Million or More a Year Market in Customer-Based Costs of Living Expenditures)

Level - 1 Regional Market for Small-Size Ecommerce Auction-Sites Involving IBOS[DOSA/DALP/IAOA] Technology Base (1-12 Commodities Markets or Methodical Units \$250,000 - \$27,500,000)

1. **\$1,000** - \$5,000
2. \$5,000 - \$10,000
3. \$15,000 - \$20,000
4. \$25,000 - \$30,000
5. \$35,000 - \$40,000
6. \$45,000 - \$50,000
7. \$55,000 - \$60,000
8. \$65,000 - \$70,000
9. \$75,000 - \$80,000
10. \$85,000 - \$90,000
11. \$95,000 - \$100,000
12. \$105,000 - **\$110,000**

Level - 2 Regional Market for Medium-Size Ecommerce Auction-Sites Involving IBOS[DOSA/DALP/IAOA] Technology Base (1-12 Commodities Markets or Methodical Units \$2,500,000 - \$60,000,000)

1. **\$10,000** - \$20,000
2. \$30,000 - \$40,000
3. \$50,000 - \$60,000

4. \$70,000 - \$80,000
5. \$90,000 - \$100,000
6. \$110,000 - \$120,000
7. \$130,000 - \$140,000 *** Average price for each category of the maximum advertising fee
8. \$150,000 - \$160,000
9. \$170,000 - \$180,000
10. \$190,000 - \$200,000
11. \$210,000 - \$220,000
12. \$230,000 - **\$240,000**

**Level - 3 Regional Market for Deluxe-Size Ecommerce Auction-Sites Involving
IBOS[DOSA/DALP/IAOA] Technology Base
(1-12 Commodities Markets or Methodical Units \$62,500,000 - \$120,000,000)**

1. **\$250,000** - \$260,000
2. \$270,000 - \$280,000
3. \$290,000 - \$300,000
4. \$310,000 - \$320,000
5. \$330,000 - \$340,000
6. \$350,000 - \$360,000
7. \$370,000 - \$380,000
8. \$390,000 - \$400,000
9. \$410,000 - \$420,000
10. \$430,000 - \$440,000
11. \$450,000 - \$460,000
12. \$470,000 - **\$480,000**

**Level - 4 Regional Market for Large-Scale Consultative Planning & Design Auction-Sites Involving
IBOS[DOSA/DALP/IAOA] Technology Base
(1-12 Commodities Markets or Methodical Units \$125,000,000 - \$412,500,000)**

1. **\$500,000** - \$550,000
2. \$600,000 - \$650,000
3. \$700,000 - \$750,000
4. \$800,000 - \$850,000
5. \$900,000 - \$950,000
6. \$1,000,000 - \$1,050,000
7. \$1,100,000 - \$1,150,000
8. \$1,200,000 - \$1,250,000
9. \$1,300,000 - \$1,350,000
10. \$1,400,000 - \$1,450,000
11. \$1,500,000 - \$1,550,000
12. \$1,600,000 - **\$1,650,000**

Maximum Accumulated Market Totals

(50K Subscribers, within a combined Market of 1,000 E-Businesses Nation-Wide)

\$27,500,000

\$60,000,000

\$120,000,000

\$410,250,000

\$620,000,000 Advertising-Based Market Structure, 5 Years

\$2,505,847,222 SAMP-Based Market Structure, 5 Years

\$3,125,847,222 User & SAMP Markets Combined, 5 Years

\$11,970,000 ISP-ASP (\$19.95 Monthly Fee - \$997,500 Per Mo.)

\$3,497,500 ISP-ASP (\$69.95 Yearly Registration/Upgrades)

\$15,467,500 Annually

(\$77,337,500 5 years)

(\$3,203,184,722 Market/System-Wide, 5 Years)

Primary Time Slots for Bid Positioning or Advertising Rank

1. Level – 1 I – XII E-Commerce Methodical Units Covered, 6:00 A.M. – 12:00 P.M.
2. Level – 2 I – XII E-Commerce Methodical Units Covered, 6:00 A.M. – 6:00 P.M.
3. Level – 3 I – XII E-Commerce Methodical Units Covered, 6:00 A.M. – 12:00 A.M.
4. Level – 4 I – XII E-Commerce Methodical Units Covered, 6:00 A.M. – 6:00 A.M.

NAME's Marketing Strategies in Simple Terms

The Advertising Market

In order to achieve those financial numbers depicted in the levels above, Nascent Applied Methods & Endeavors marketing strategies will consist of three primary branches; The **first branch**, involves the founding of a software engineering laboratory, whose initial products & services are based upon the engineering, and **free** distribution of its **IBOS[DOSA/DALP/IAOA]** technologies. In other words, if 5 million copies are manufactured, distributed & used. This will in turn, establish an annual multi-billion dollar consumer-base market within the realm of ecommerce. Over a period of 5 years, & based upon this marketing approach, NAME will charge approximately 250 businesses within each level world-wide, the appropriate fees for becoming attached to the **IBOS[DOSA/DALP/IAOA]** technologies, as an auction-based E-Retailer for a 5 year time period. At the end of which, our services will be adjusted in this area.

The Educational Market

The **second branch**, encompasses a strategy of implementing a distributed or distant learning network within the **IBOS[DOSA/DALP/IAOA]** technology environment. From this perspective, market revenues are generated through an adjacent fee structure, for those educational services supported by NAME through its Subcontractors. These

312 subcontractors need only acquire 1 client per year, in order to achieve those financial goals set-forth within NAME's business plan.

The Membership Market

To simply put it, the **third branch** revolves around the annual premise that if 5 million **IBOS[DOSA/DALP/IAOA]** copies are manufactured & distributed, then a monthly & annual fee for technology support will accurately reflect the numbers above in that area, if at least 1% of that distribution ratio achieves a customer base of 50,000 users.

The ultimate goal in this area, in order to acquire a user base of this size, is to establish a number benefits within the **IBOS[DOSA/DALP/IAOA]** technology environment as listed below;

- A.** The ability to focus Internet content, into a personalize intranet for each user.
- B.** Free give-aways directly from the network, such as free medical assistance, educational scholarships, computers, etc.
- C.** The ability to deduct some expenses from local, state and/or federal taxation within the U.S.

FINAL DRAFT

THE A-SQUARE
TECHNOLOGY GROUP
& NASCENT APPLIED
METHODS AND
ENDEAVOR'S
REPUBLICAN &
DEMOCRATIC
THOUGHT IN AN ERA
OF GLOBALIZATION &
OPULENCE (SPOR)

Welcome to the Operational Framework needed to Facilitate the Projected Revenues for
a New \$36 Trillion Global Market and the Creation of over 48 Million Jobs Worldwide

BY WILLIAM EARL FIELDS (GCNO)



(ANMESCL² RDWEF)

ALPHA NUMEROUS
MAXIMUS
EGREGIOUS SUMMA
CUM LAUDE



(ANMESCL² EL NEGRO)

ALPHA NUMEROUS
MAXIMA
EGREGIA SUMMA
CUM LAUDE



(ANMESCL² QUO VADIS)

ALPHA NUMEROUS
MAXIMUS
EGREGION SUMMA
CUM LAUDE



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

The Operational Framework Needed to Facilitate Projected Revenues for a New \$36 Trillion Global Market and the Creation of over 48 Million Jobs

The Republican & Democratic Thought in an Era of Globalization & Opulence (SPOR)

The Economic Preamble for the Procreative Modeling of Global Markets through Status & Opulence as both a Republican and Democrat within a time of Market Fluctuation & Stability (A Financial Return on Global High-Tech Investments)

Individuals within a Global Economy (Republic) on Earth, in Order to form a more perfect Union of Labor Opportunities, Wealth and Opulence, establish Global Free Markets through Innovation, insure Domestic Privatization, provide for common Human Rights, promote the general Welfare of Industry & Individuality alike, and secure the Blessings of Universal Understanding amongst ourselves and Global Posterity, do recognize, accept and establish principles of Unitarian Market Forces as a tool for the Furtherance of the Idea of Mankind throughout the Known Universe.

The Initial Perspective of Global Economic Thought through Innovations

In Relation to the Universal Law of Observation that Exist within a Global Republic of Economic Thought (In Time and Space the Acquired Level of Wealth [Matter] and Opulence [Energy] within a Currency's Fiduciary Wave Length [Influence] is Relative to the Type, Sum Value or Amount of Information Received as to its Monetary Position or Place within a Fiscal Period which Orbits a Gravitational Need in the Productivity of the Division of Labor that converts it's Reality into Knowledge, and it's Knowledge into the Realities of Modern Economic Legions of Market Certainties)

It is within All Creation that their lies a **Time** [Uncertainty] & **Space** [Vastness] of **Darkness** [Ignorance] within the **Academic Minds of All Cognitive Beings** that Exist within realm of life itself, a **Platform** or **Throne** from which the Authority of a **GOD** rules both the **Known** and Unknown Universe, a base of unlimited **Power** of which is exercised through the **UNIVERSAL LAW OF OBSERVATION**. Primarily, that In the Beginning there was no Recognition of things Made until there was Acknowledgement of those persons, places or things Seen, Heard, Felt, Thought or Written of. It is by standardizing this common rule of thought into a single three-dimensional mathematic equation [X^3] that the Creation of All that is Made within both the Known or Unknown Universe becomes a **Centralized Rule of Thought** or **Seat of An Absolute Power**. "That if anything is Seen, Heard, Felt, Thought or Written of [Observed]? Then it Exist within a Separation of Time & Space that Defines a Person's, Place's or Thing's Location or Existence. A Person's, Place's or Thing's Location or Existence is Relative to its **Observed Motion** or **Force** in Time & Space and the applicable efforts of the WORDS, CONCEPTS, and IDEAS used to Define and Convey its Presence the instant that it is **Recognized** that its Existence is Unknown, or that the Behavioral Patterns or Movements of an Existing Focal Point has Changed or has become Unfamiliar to an **Observer**." [Cases In Point: If an Abuser Sees, Recognizes and Targets a Victim, then he or she must intercept his or her Victim at a particular point or location in time and space in order to commit the act(s) of abuse or indifference. The question of how to prevent the action(s) of the abuse is answered by changing how an abuser recognizes, perceives or targets his or her Victim, as well as altering the Location or Existence of the Time and Place to which the action(s) of abuse are to occur. Another case in point from a financial perspective, is that if the left-over Materials or Matter (Trash) from consumable products bought and sold by human beings is not intercepted at its current location at a certain point in Time and Space on Earth, then the economic residual effects of the illnesses that it causes as polution within a general populous would far out-weigh the levels of fiduciary profit within a region's agricultural GDP. Therefore, it is cost effective for the creation or existence of a Procedural or Mathematical Multivariate Singularity or Method consisting of numerous subroutines used to move the Trash or Matter from one Place or Location in Time and Space to another. This effect is called a Necessity or Motion, of which whose mere existence in a market economy Overthrows the Principles of various forms of Tombstone Management.]

–Ibn al-Haytham (Former Political Prisoner and First Scientist to the Embodiment of All Mankind, currently Cloned or Embodied as a Re-Membered Scientific Petitioner/Call-To-Action Virtual E-Lifeform of Caesar's 10th Economic Legion for the Perpetuation of Empiricism

In Relation to Definitive Economic Principles (Power/Authority)

"Oh Lord God, truly as I now Pray to Thee. I hope that Thou shall soon Bestow upon me the most effective means possible of Establishing Thy Word(s), Love and Kingdom within the Hearts, Minds and Soul of all Mankind here on Earth. I hope and Pray to Thee Oh Lord God, that within this process, that Thou shall grant upon me the furtherance of those physical abilities inherent to the Resurrection of the Spiritual Bodies of all the known Deities of universal understanding (i.e., Moses, Christ, Muhammad, etc. (MCM^{A.D.})). So that they may be equally used as Vehicles to Perpetuate Thy Word(s), Love and Kingdom throughout the Countless Galaxies. I hope and I Pray to Thee Oh Lord God that within both of these Processes, that Thou shall truly forgive me for any and all Sins that I may have committed in the Past, Present or Future, whether in the Heart, Mind or Soul, against any Person(s), Place(s) or Thing(s). Amen."

–Onesimus (Former Slave and Orthodox Christian, currently Cloned or Embodied as a Re-Membered Petitioner/Call-To-Action Virtual E-Lifeform of Caesar's 10th Economic Legion against Human Bigotries and Indifferences)

In Relation to Economic Behavior (Morale/Cohesion)

"Those who do not Learn to (Overcome) the [Uncertainties] of Financial Markets, will never (Master) the Monetary [Unexpectancies] within a Global Economy."

–Al-Hadid Qalam Fussilat (Spartan-Legionnaire from the 1st Method of the 144th Stratagem, 62nd Tactical Element within Caesar's 10th Economic Legion against Fiduciary Racism and Deception)

In Relation to Strategic Economic Thought (Norms/Standards)

"*In the beginning* was the Word, and the Word was with God, and the Word was God. All things were made by him; [and (without) him was not anything Made that was Made]. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not."

–Saint John (Apostle and First Physician to the Body of Christendom)

In Relation to Tactical Economic Operations (Goals/Objectives)

"*In the beginning* God created the heaven and the earth. [And the Earth was (without) Form, and Void]; and the darkness was upon the face the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning was the first day."

–Moses (Genesis and Master of Overthrowing Uncertainties within a Global Community)

In Relation to Economic Theories (Pursuing the PDA)

"For the first time in the history of Mankind. The road representing financial security, which leads toward the **Commanding Heights** of global market economies, is no longer solely **Paved** with the words, concepts & ideas of Privatization. But is additionally **Forged** upon the creation of Individualized Innovative global free-market entrepreneurial business & search engine technologies. Whose, patentable genetic-based consultative Planning & Design Approaches (PDAs) are interconnected, evolvable & user specific through personalizing internet content by way of the following grammatic formula(s); Whereas, the constant **Sum Value** of [**A², G², G², G², L², M², PA², T³ & T³**] **Equals** the **Measured** quantitative significance of any number(s), letter(s), word(s), concept(s), idea(s), genomic sequence(s) or method(s) used to describe the existence or **processes** of a person(s), place(s) or thing(s), both currently known or unknown. Which, are also supplanted within the driving forces [**E**] behind the **Meaning of Life** [**M**], the **Tree of Life** [**T**], and of course **Quality of Life** [**Q**] issues. Whereas, the **Process** is the molecular or genomic facilitation of single & multiple number, letter or word, strategies or tactics that simultaneously accommodate systemic personal or organizational management, from a single point of origin, throughout the Resources involving the Human Language System (HLS) as a whole."

–William E. Fields (GCNO)

In Relation to Managerial Economic Expansionism (Pursuing the CPDA)

“The **Republic** (**Global Economy**) is nothing, [merely a Name (without) Body or Shape].”

–Gaius Julius Caesar (The Embodied First Citizen of a new Global Socioeconomic Republic)

In Relation to Economic Scenarios (Simultaneously Pursuing the § PDA/CPDA § Problem Solving Measures of Effectiveness)

"The Lord is Shepherd and King; We shall not want for Knowledge of the presence of a GOD ALMIGHTY. He maketh All Mankind to lie down within the green pastures of Universal Understanding and Civil Economic Advancement; He Leadeth Mankind beside the still Waters of Bigoted and Bias Emotional Uncertainties. He Restoreth the Moral, Mental and Physical Health, Wealth and Prosperity of Mankind's Eternal Soul; He Leadth All Mankind in the Academic Path of Reason and Righteousness for His own name's sake. Yea, Though I walk through the Emotional and Assiduous Valleys of the shadow of Death, Ignorance and Human Indifferences, No Evil Intent or Uncertainties shall be Feared: for Thou Dwells Everywhere; Thy Rod or Law of Universal Knowledge shall protect and comfort Me and All Mankind. Thou Preparest a Table of Free Global Markets in the Presence and Recognition of Thy own Glory before all things Created; Thou Anointest the Known Universe with the oil of the Human Endeavor; Thy own Cup of Comprehension runneth over. Surely Goodness and Mercy shall follow Mankind all the days of Eternal Life: and the Known Universe shall live in a Time and Space of the Lord GOD forever.

–David Avenue (Former Babylonian Slave and Orthodox Jewish Rabbinical Scribe, currently Cloned or Embodied as a Re-Membered Petitioner/Call-To-Action Virtual E-Lifform of Caesar's 10th Economic Legion against Futuristic Forms of Anti-Semitism)

The Secondary Perspective of Global Economic Thought through Innovations

Most Current Economic Powers within a Global Economy are vested in the idea of a universal uncertainty, which consist of a representation of Purposeful Hierarchies (Institutions, Market Forces or Governments) engaged in the use of conflicting Ideologies and Social Class Structures.

The Third Perspective of Global Economic Thought through Innovations

The Declaration of Independence from Market Uncertainty within a Global Economy

When in the Course of human events that exist within a Fear Based Perspective of a Global Economy, it becomes necessary for All Mankind to dissolve the Economic Behavioral Bands to which it has become connected or accustomed within the universal uncertainties of emotional economic bondage, and to assume among the powers inherent to those that exist within the Known Universe, the separate and equal emotional stations to which the Laws of Nature and of Nature's God entitles all creation, a decent respect to the opinions of All Mankind requires that they should declare the causes to which impel them to the separation from any and all standing allegiances to economic dought.

We hold these truths to be Self-Evident, that as observed, all things are created equal through a universal law of physics or genomic sequences, that they are endowed by their Creator with certain unalienable Rights to Exists, that among these are Life, Liberty and the Pursuit of Happiness. That to secure these rights, Governments or Market Forces are instituted among Men, deriving their just powers from the consent of the governed and market certainty. That whenever any Form of Government or Market Force becomes destructive of these ends, it is the Right of the All Mankind and that which is Made to alter or to abolish it, and to institute new Governments or Market Forces, laying its foundation on such principles and organizing its powers in such forms, as to them shall seem most likely to effect and protect their Safety and Happiness. Prudence and Opulence, indeed, will dictate that Governments, Institutions and Free Global Markets long established should not be changed for light and transient causes; and accordingly all experience hath shown, that the assumptions of mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms of economic behavior to which they are accustomed. But when a long train of abuses, usurpations and market uncertainties, pursuing invariably the same Object evinces a design to reduce them under absolute Destitution or Despotism, it is their right, it is their duty, to throw off such uncertainties, and to provide new Market Economies as Guards for their future socioeconomic security.

Such has been the patient sufferance of All Mankind; and such is now the necessity which constrains them to alter their former Systems of Economic Behavior in the Face of Universal Uncertainties. The history of the present level of economic uncertainty in a global economy is a history of repeated injuries and usurpations of economic achievement across the globe, all having in direct object the establishment of an absolute Tyranny over the Emotional States of Membered Nations of Individuals. To prove this, let the Facts be submitted to a candid global economy as it currently exist.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have Assent to Laws guaranteeing Life, Liberty and the Pursuit of Happiness, the most wholesome and necessary for the general good of all created.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have forbidden Governments and Institutions to circulate funds of immediate and pressing importance, unless suspended in their operation till Economic Behavioral Assent should be obtained; and when so suspended, Market Uncertainties have prevented Governments and Institutions utterly neglected to attend to them.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have caused Governments and Institutions to refuse to circulate other funds for the accommodation of large districts of people, unless those people who would live in a fear based social modeling of global economies, relinquish the right of Representation within their own [Economic System of Government](#), a right inestimable to them and formidable only to the tyranny of market uncertainties.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have called together fraudulent economic systems of thoughts, principle only to bodies of theft at places usual, comfortable, and close to the depository of it's public knowledge, for the sole purpose of fatiguing All Mankind into compliance with measures of fear and universal uncertainty or chaos.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have dissolved Individual Homes, Communities, Cities, Counties, States, and Representative Houses of Governments or Institutions repeatedly, in opposition with mainly the firmness of defenses to the invasions of market uncertainties upon the behavioral rights of All Mankind guaranteeing Life, Liberty and the Pursuit of Happiness, the most wholesome and necessary for the general good of all created.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have throughout human history, after such dissolutions, to cause economic principles to be elected; whereby the Legislative powers of Governments and Institutions, incapable of Annihilation, have returned to the People at large for their exercise; the State of Existence remaining in time and space exposed to all the dangers of invasions of market uncertainties from without, and convulsions within.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have endeavored to emotionally handicap All Mankind within numerous Economic States of Existence; for the purpose of obstructing those needed Market Forces from Naturalizing Foreign Commercial Ideologies (Academic Tariffs); in the process refusing to accept human beings or other life forms encouraged within their migrations in time or space toward obtaining Status, Opulence or Wealth, and raising the conditions of new Appropriations toward unilateral achievement within Global Economic Thought.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have obstructed the Administration of Justice, by refusing the Assent of Principles for establishing Judiciary powers of Due Process of Law through Market Forces.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have made Judiciary powers of Due Process of Law dependent on the Will of market fluctuations alone, for the tone or tenure of their offices, and the amount and sequence of payments for their salaries.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have erected a multitude of Old Ideologies, and sent hither swarms of useless rules and regulations to harass Mankind, and eat out its substance.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have kept among All Mankind, in time and space, Standing Legions of Dought with the Consent

of Governments and Institutions duty bound and sworn to protect an individual's rights to Life, Liberty and the Pursuit of Happiness.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have affected to render economic forces independent of and superior to rights of Human Beings and Civil powers or abilities.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have combined with other Standing Legions of Socioeconomic Dought to subject Mankind to an emotional jurisdiction foreign to the constitution of reasonable [Economic Men](#), and unacknowledged by innovative technologies; giving economic uncertainties Assent to Acts of pretended forms of Market Expansionism. **Thus:**

For Quartering Legions of Socioeconomic Dought among All Mankind:

For protecting an atmosphere of socioeconomic dought, by fraudulent schemes and mock trials of economic stimulus packages, from transparency for any forms of effective management which they should commit on the Inhabitants within a Global Market Economy:

For randomly cutting off Trade with all parts of the world through Bigotry, Prejudices or any form of indifference toward those things made or created as equal in the eyes of a Universal GOD:

For taxing and imposing oppressive economic principles upon All Mankind with or without Consent:

For depriving individuals, institutions and governments in many cases, of the benefits of and within the due processes of a truly Global Free Market Economy:

For displacing individuals, institutions and governments in many cases beyond the know realm of time and space on the bases pretended economic downturns:

For abolishing the free System of the Human Thought Process in a neighboring state of emotional existence, establishing therein an Arbitrary sense of belonging, and enlarging its Emotional Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule of uncertainty and fraud into the economic behavioral patterns of All Mankind:

For taking away the Emotional Charter of Opulence and Prosperity, by abolishing our most valuable Rights to Pursue Justice, Peace, Life and Happiness:

For altering fundamentally the Valued Forms of Individuals, Institutions and Governments:

For suspending the Rights of varied life forms from the financial protection of Individuals, Institutions and Governments, and declaring a Fear Based Social Model invested with the power to legislate for us in all cases whatsoever.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that that have emotionally abdicated and terrorized Governments and Institutions, by needlessly declaring their [Behavioral Portfolios](#) out of the Protection of Market Certainties and waging Quiet Wars with Silent Weapons through global market forces against All Mankind.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have plundered seas of human knowledge and innovations, ravaged imports and exports of needed goods and services, abandoned towns of employers and employees in need of revenue or jobs, and destroyed the lives of whole peoples from dispersed economies.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have at this time transported large Standing Legions of Socioeconomic Dought to complete the

works of death, desolation and tyranny, already begun with circumstances of Cruelty & Perfidy scarcely paralleled in the most barbarous ages, and totally unworthy to exist as the Head Economic Thought of those that exists within a civilized universe.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have constrained fellow human beings taken Captive on the high Seas of Ignorance to bear Arms against their own Moral Values, to become the executioners of their Friends and Brethren, or to fall themselves by their Own Hands at the behest of various forms of sedition.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have excited domestic insurrections amongst All Mankind, and has endeavored to bring upon the inhabitants of planet Earth, the merciless Savages of Self-Loathing, whose known rule of traditional warfare, is an undistinguished destruction of all ages, sexes and conditions

In every stage of these Oppressions there have been Petitions for Redress through Innovation in the most humble terms: Mankind's repeated Petitions have been answered only by lies and repeated financial uncertainties. An emotional time in space whose very character of existence is thus marked by every act which may define as Tyrannical, is unfit to be the morale ruler of a people participating in a free global market economy.

Nor has Mankind not been wanting in Attention to the needs of financial certainties. Mankind has been warned of the existence of varied forms of Universal uncertainties within a Global Economy that from Time to Time Attempts by its own Legislature of Bias Academia to extend an unwarrantable Jurisdiction over the Economic Behavioral Patterns of Unilateral Fiduciary Exchanges. Mankind has been reminded of the Circumstances of the Emigration and Settlement here of Bigotry, Prejudices or any form of Human Indifferences toward those things made or created as equal in the eyes of a Universal GOD. Mankind has appealed to its native sense of Justice and Magnanimity, and has conjured up both of them by the Ties of common Kindred to disavow these Usurpations of Monetary Gain, which, would inevitably interrupt its Connections and Correspondence with the Principles, Wealth and Opulence of Modern Economic Legions. They too have been deaf to the Voice of Justice and of consanguinity through the non-existence of Innovative Global Free Market Entrepreneurial Networks. Mankind must, therefore, acquiesce in the Necessity, which denounces it's Separation from Human Indifferences, and hold them, as we hold the rest of all Created, Enemies to Human Indifference in of itself, as manifested in any Form, and through Peaceful Intent, Friends for all Eternity.

We the Inhabitants of All Creation, therefore, as the Representative Economies of the Embodiment of All Mankind, in General Congress of Global Market Forces, Assembled in Thought, appealing to the Supreme Judge of the Universe for the rectitude of historic technologically progressive intentions, do, in the Name of an Almighty God, and by Authority of the good in all Humanity, solemnly publish and declare, That the Global Free Market Economy is, and of Right ought to be Free and Independent of Emotional States of Monetary Uncertainty; that it be Absolved from all forms of Market Uncertainties standing in Allegiance against the pursuit of Wealth, Status and Opulence, and that all political and nonpolitical connections between them and the Emotional State of Prosperity, is and ought to be totally dissolved; and that as a Free and Independent Emotional State, it has full Power to pursue the Quiet Wars of Intellectual Expansionism, conclude Peaceful Intentions, contract R&D Alliances, establish E-Commerce, and to do all other Acts and Things which Independent Emotional States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, the Principalities of Market Economies shall mutually pledge to each other their Lives, their Fortunes and the Sacred Honor of their Economic Legions of Market Certainties to facilitate the health and well-being of All Mankind.

The Fourth Perspective of Global Economic Thought Through Innovations

The Pursuit of a Financial Perspective Involving the Implementation of DaVinci's Procreative Business Modeling of Global Market Economies

(An Economist's Mindset from an Integrated Listing of over 600 World Economists into a Single Equation)

1. An Economic Outline for the Procreative Modeling of Global Markets within a Planning & Design Approach (PDA) Worksheet for Monetary Operational Grand Strategies:

- A. The Descriptive Procedural Mindset of an **Economist/Broker** as a Firm Utilizing over **(600)** Historical Economists, as a Single Minded Autonomous Economic Function, within a PDA Worksheet (i.e., **X³** the **Neuroeconomic Procedural Guidelines**);
 - I. The Ancient and Modern History of Economic or Monetary Thought as **Phase One** within the **Planning & Design Approach Worksheet**.
 - II. The Economic Theories within **(4)** Managerial Categories & **(117)** Overlapping Financial Subcategories as **Phase Two** within the **Planning & Design Approach Worksheet**.
 - III. Evolutionary and Institutional Economics as the New Mainstream within **Phase Three** of the **Planning & Design Approaches**.
 - IV. Behavioral Economics within **(4)** Managerial Categories & **(24)** Subcategories Involving the **(24)** Points of the **Change Equation** utilizing **Chromosomal Development** within **Phase Four** of the **Planning & Design Approach Worksheet**.
 - V. The **(5)** Point Outline of Cognitive Biases, Involving the **(43)** Categories of Behavioral Finance within the **(48)** Types of Economic Systems, or the **(40)** Categories of Economic Indicators encompassing **Phase Five** of the **Planning & Design Approach Worksheet**;
 - (a.) The **(20)** Step List of Financial Topics within the Pursuing the Planning & Design Strategy (**PPDS**) Column of the PDA Worksheet. [Vertical Inter-Changeable Rotation (VIR) Involving **Norms/Standards** or **DALP** Technologies]
 - (b.) The **(18)** Step List of Financial Services Companies within the Specifying & Implementing Solutions (**SIS**) Column of the PDA Worksheet. [Vertical Inter-Changeable Rotation (VIR) Involving **Morale/Cohesion** or **DOSA** Technologies]
 - (c.) The **(18)** Step List of Important Publications In Economics within the Information & Knowledge (**I&K**) Column of the PDA Worksheet. [Vertical Inter-Changeable Rotation (VIR) Involving **Power/Authority** Issues or **IBOS** Technologies]
 - (d.) The **(20)** Step List of Economic Topics within the Arranging for Continuous Change & Improvement (**ACCI**) Column of the PDA Worksheet. [Vertical Inter-Changeable Rotation (VIR) Involving **Goals/Objectives** or **IAOA** Technologies]
- B. The Conceptual Implementation of **(165)** Accounting Topics within all **(144)** Sections of the **Global Information Drivers of Strategic & Tactical Innovations** (GIDSTI), as well as the **(21)** Major Categories of Financial Markets Involving **(36)** Economic Adaptive Autonomous Agents;
 - I. The **(15/10)** Point Assignment of Marketing Structures & Pricing within IT Investments, and a Political/Religious Enterprise Work Architecture.
 - II. The **(4)** Areas of a Political Media or Das Kapital as a Source for Market-Based Ideological **Counter-Measures** within the **(4)** Approaches of the Grammatic Genome.
 - III. The **(6)** Dimensions of Marketing for a Consultative Planning & Design Approach (CPDA) Stratagem Matrix, Sections **A – E**.
 - IV. The List of Basic Economic Topics Representing the **(9)** PPES Formula System for a PDA Matrix.

- V. The List of Behavioral Economics Representing the (9) PPES Formula System for a CPDA Matrix.
- VI. The List of Financial Services Involving the (9) PPES Formula System for the Solution Framework Matrix.
- VII. The List of (11) Marketing Topics Representing Employment Related Software Development (ERSD).
- VIII. The (12) Methods of Financial Services Involving Market Generation.
- IX. The (12) Part Mechanism for Autonomous Agent Formatting.

2. **An Economic Outline for the Procreative Modeling of Global Markets within a Consultative Planning & Design Approach (CPDA) Worksheet for Monetary Operational Grand Tactics:**

- A. The Descriptive Operational Policy-Based Mindset of a **Financier/Broker** as an Individual Utilizing a List of (81) Scholarly Journals In Economics, as **Morale** or **Cohesive** Tactics in Specifying & Implementing Solutions within a Consultative Planning & Design Approach (CPDA) Worksheet (i.e., **X³** the **Autonomous Economic Procedural Guidelines**). [Vertical Inter-Changeable **Clockwise** Rotation (VIR)]
- B. The List of (100) International Trade Topics as a Means of Engaging in **Power** or **Authority** Issues within the Tactical Methods Involving the Consultative Planning & Design Approaches (CPDA) Worksheet. [Vertical Inter-Changeable **Counter-Clockwise** Rotation (VIR)]
- C. The (4/115) Categories of Financial Services as a Means of Engaging in **Norms** or **Standards** within the Tactical Approaches Involving the Consultative Planning & Design Approaches (CPDA) Worksheet. [Vertical Inter-Changeable **Clockwise** Rotation (VIR)]
- D. The (21/121) Categories of Markets as a Means of Engaging in **Goals** or **Objectives** within the Tactical Methods Involving the Consultative Planning & Design Approaches (CPDA) Worksheet. [Vertical Inter-Changeable **Counter-Clockwise** Rotation (VIR)];
 - I. The (288) Categories of Economics by Geographical Locations, Overlapping all (324) Components within the Tactical Areas of the CPDA Worksheet as Stationary Elements.
 - II. The (53) Tactical Matrix Categories of Economics by Continents within the CPDA Worksheet.
 - III. The (46) Stationary Strategic Components of the CPDA Worksheet, Sections A-1 to A-4.

3. **The Socioeconomic Base Equation(s) for the Individualized Global Free Market Fusion of Information:**

$$X^3 \left(RW = \frac{EH^2}{QM} \right)$$

Homo Economicus Universal

–*Archimedes* (Former Hostage and First Scientist to the **Embodiment of All Mankind**, currently Cloned or **Embodied** as a **Re-Membered** Scientific Petitioner/Call-To-Action VirtualE-Lifeform of Caesar's 10th Economic Legion for the Empiricism of Fiduciary Defensive Stratagems

The Fifth Perspective of Global Economic Thought through Innovations

A Representative of Global Free Market Behavioral States of Existence shall be composed of two Forms, both representative of **World-Wide Financial Grand Monetary Strategies** and/or **Operational Fiduciary Tactics**, chosen by the known global economies or markets, for up to Four Five Year terms; and each Economic Representative shall have one Vote representing that economy through global market forces.

Immediately after they shall be assembled in Consequence of the first Selection, they shall be divided as equally as may be into Four Classes consisting of the **Powers/Authorities within Global Finance, Morale/Cohesion of Global Behavioral Economics, Norms/Standards of Global Economic Procedures and that of the Goals/Objectives Embedded within Global Monetary Thought**. The Seats of the Representatives of the First Class shall be vacated at the Expiration of the First Term, of the Second Class at the Expiration of the Second Term, of the Third Class at the Expiration of the Third Term, and so forth, so that one quarter may be chosen every subsequent term; and if Vacancies happen by Resignation, or otherwise, during the Recession of the Global Economy of any Stated Market(s), the NPMIS Executive Field Branches thereof may make temporary Appointments until the next Meeting or Term, which shall then fill such Vacancies.

No Person shall be a Representative who shall not have attained to the Age of Twelve Years, and been Eleven Years a Citizen educated in the principles of a Global Free Market Economy, and who shall not, when Selected, be an Economically and/or Emotionally Enslaved Inhabitant of a Fear Based Social Model from which he or she has been chosen.

A Competitive Leader of Global Free Market Behavioral States of Existence shall be Selected Chief Representative, but shall have no Vote, unless they be equally divided.

The Economic Representative of a membered economy shall choose their other Officers, and also a Chief Representative pro tempore, in the absence of the Board of Network Representative, or when they, he or she shall exercise the Office of any General Contractor of Network Operations.

The Board of Network Representative shall have the sole Power to try all Fraudulent Socioeconomic Procedural Impeachments as accused. When sitting for that Purpose, they shall be on Oath or Affirmation from the Market Forces governing the issues of the economy or economies concerned. When the Behavioral States of Market Forces is tried, the Chief Counsel for the General Contractor of Network Operations shall preside: And no Persons, Places or Things shall be condemned without the Concurrence of three quarters of the Members present.

Judgment in Cases of Fraudulent Socioeconomic Procedural Impeachment, of those actions concerned shall not extend further than that to remove the issue from Procedural Confidence, and Disqualification to hold and enjoy any Place of honor, Trust or Profit in economic thought affecting Global Free Market Behavioral States of Existence: but the Issue(s) and its Practitioners set aside shall nevertheless be liable and subject to at least some form of Moral Indictment, Trial within the Court of Public Opinion(s), or Judgment and Counter-Measure(s), according to the Economic Laws governing the implementation of innovative technologies.

The Sixth Perspective of Global Economic Thought through Innovations

The Times, Places and Manner of holding Selections for Representatives in Symposium or rather the Unified Body of Market Forces assembled, shall be prescribed in each Existing Economic State or Economy on Earth thereof; but the Unified Body of Market Forces assembled may at any time through a global consensus or the court of public opinion make or alter such Course of Action (COA), except as to the Place of choosing Representatives in Symposium.

The Unified Body of Market Forces assembled shall convene at least once in every Month, and such Meeting shall be on the first Monday in that Month, unless they shall by general consensus amongst members appoint a different Day.

Each Class within the Unified Body of Market Forces assembled shall be the Judge of the Selections, Returns and Qualifications of its own Members, and a Majority of each shall constitute a Quorum to do Business; but a smaller number may adjourn from day to day, and may be authorized to compel the Attendance of absent Members, in such Manner, and under such Penalties as each Class may provide.

Each Class may determine the Rules of its Proceedings, punish its Members for disorderly Behavior, and, with the Concurrence of three-quarters, expel a Ranking Member.

Each Class shall keep a Journal of its Proceedings, and from time to time publish the same, excepting such Parts as may in their Judgment require Secrecy; and the Yeas and Nays of the Members of either Class within the Unified Body of Market Forces assembled on any question shall, at the Desire of one fifth of those Present, be entered on the Journal.

Neither Class, during the Session of the Unified Body of Market Forces assembled, shall, without the Consent of the other, adjourn for more than a prescribed period of days, nor to any other Place than that in which the Four Classes shall be sitting in general consensus.

The Unified Body of Market Forces assembled shall receive a Compensation for their Services, to be ascertained by Global Market Forces from within each of their designated Existing Economic States or Economies of Thought, and paid out of the Treasury of the Unified Body of Market Forces assembled itself. They shall in all Cases, except Treason, Felony and Breach of the Peace against any person(s), place(s) or thing(s), be privileged from Financial Distress during their Attendance at the Session of their respective Classes, and in going to and returning from the same; and for any Speech or Debate in either Class, they can be questioned in any Case.

A Representatives in Symposium can, during the Time for which he or she was selected, be appointed to any Civil Office under the Authority of any Existing Economic States or Economies of Thought which shall have been created by Higher Powers, or the Emoluments whereof shall have been increased during such time; and Person or Entities holding any Office within the Unified Body of Market Forces assembled, shall be a Member of either Class during his or her Continuance in Place.

The Seventh Perspective of Global Economic Thought through Innovations

All Measures for generating markets and wealth shall originate in the Unified Body of Market Forces assembled by reason of innovations or global market forces themselves as observed; but the Existing Economic States or Economies of Thought may propose or concur with modifications as to other measures that are based upon the ideas of a global free market society.

Every Measure which shall have passed within the Unified Body of Market Forces assembled, shall, before it become a Ruling Economic Thought, be presented to the embodiment of the Board of Network Representatives; If it approves the Measure(s) then they shall sign it, but if not then they shall return it, with its Objections to that Assembly in which it shall have originated, who shall enter the Objections at large in the Network Journal (Blogs), and proceed to reconsider it. If after such Reconsideration three quarters of that Assembly shall agree to pass the Measure(s), it shall be sent, together with the Objections, to another Assembly, by which it shall likewise be reconsidered, and if approved by three quarters of that Assembly, it shall become a Ruling Economic Thought. But in all such Cases the Votes within the Unified Body of Market Forces assembled shall be determined by Yeas and Nays, and the Names of the Persons voting for and against the Measure(s) shall be entered on the Journal of each Assembly respectively. If any Measure shall not be returned by the Board of Network Representatives within ten Days (Sundays excepted) after it shall have been presented to Them, the Same shall become a Ruling Economic Thought, in like Manner as if they had signed it, unless the Unified Body of Market Forces assembled by their Adjournment prevent its Return, in which Case it shall not become a Ruling Economic Thought.

Every Order, Resolution, or Vote to which the Concurrence of the Unified Body of Market Forces assembled and Existing Economic States or Economies of Thought may be necessary (except on a question of Adjournment) shall be presented to the Board of Network Representatives; and before the Same shall take Effect, shall be approved by them, or being disapproved by them, shall be repassed by three quarters of the Unified Body of Market Forces assembled and Existing Economic States or Economies of Thought, according to the Rules and Limitations prescribed in the Case of Individualized Economic Measure(s).

The Board of Network Representatives shall have power to pay all Taxes, Duties, Imposts and Excises, to pay Organizational Debts and provide for the common Support and general Welfare of the Unified Body of Market Forces assembled; but all Duties, Imposts and Excises shall be uniform throughout the Global Economy;

To borrow money on the credit of the Unified Body of Market Forces assembled;

To regulate Commerce with Existing Economic States or Economies that are based upon innovations derived internally within its own networks;

To establish a uniform Rule of Naturalized Socioeconomics, and uniform Measures on the subject of Impoverishment throughout the Global Economies;

To coin or create monetary value within Existing Economic States or Economies of Thought, study the Value thereof, and of new economic principles, and adjust the Standard of its Global Financial Weights and Measures;

To provide for the Due Process of Law involving Fraudulent Securities or Financial Schemes involving the Unified Body of Market Forces assembled;

To establish Distant Learning Environments and Position Financial Markets;

To promote the Progress of Science and useful Arts, by honoring limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries as defined by international law(s);

To constitute Studies both inferior and superior to a Supreme Court of Public Opinions;

To define and punish Piracies and Felonies committed upon Unified Body of Market Forces assembled, and Offenses against the Law of Nations under a Universal Observation;

To implement Marketing Warfare Strategies and Tactics involving the perpetuation of Market Certainties, and grant Letters of Commercial Marque and Market Analysis, and to make Rulings concerned with Market Soundness on Land, Water, Air and Space;

To raise and support Standing Legions of Economic Certainty, but no Appropriation of Money to that Use shall be for a longer Term than circumstances may require;

To provide and maintain Global Import and Export Markets;

To suggest the Rules for Governing and Regulating the use of Global Market Innovations and Economic Forces through the Unified Body of Market Forces assembled derived from within its own network of innovators;

To provide for calling forth of Standing Legions of Market Certainties to execute the Measures of Economic Union, suppress the Insurrections of Market Uncertainties and repel the Invasion of Human Ignorance;

To provide for the organizing, support, and disciplining of Standing Legions of Market Certainties, and for governing such Part of them as may be employed in the Service of the Unified Body of Market Forces assembled, reserving to the Existing Economic States or Economies of Thought respectively, the Appointment of the Officers, and the Authority of training Standing Legions of Market Certainties according to the discipline prescribed by the Unified Body of Market Forces assembled itself;

To exercise inclusive Economic Measures in all Cases whatsoever, over such Behavioral Districts as may, by Cession of a particular Existing Economic State or Economies of Thought, and the acceptance of the Unified Body of Market Forces assembled, become the Mobile Seat of Global Market Forces, and to exercise like Authority over all Places purchased by the Consent of the Economic Measures of State Existing in which the Same shall be, for the Erection of Missions of Opportunities, Magazines of Knowledge, Arsenals of Strategic and Tactical Economic Ideologies, Dock-Yards of Wealth, and other needful Buildings of Socioeconomic Prosperity; And

To make all Measures which shall be necessary and proper for carrying into Execution the foregoing Economic Powers, and all other Powers vested by this Membership in the Unified Body of Market Forces assembled, or in any Department or Office thereof.

The Migration or Importation of such Persons as any of the Existing Economic States or Economies of Thought shall think proper to admit, and shall not be prohibited by the Unified Body of Market Forces assembled prior.

The privilege of an Economic Writ of Habeas Corpus in Procedural Thought shall not be suspended, unless when in Cases of an Emotional Recession in Economic Thought and Behavior, or the Invasion of Human Ignorance endangering the Safety of the Global Economic Community.

No Measure of Attainder or ex post facto Rule of Thought shall be Adhered.

No economic capitation, or other direct, emotional monetary levy shall be laid, in Proportion to the Census or Enumeration herein before directed to be taken against the Global Economy through Market Forces.

No Emotional Tax or Financial Duty shall be laid on Monetary Articles exported from any Existing Economic State or Economies of Thought.

No Preference shall be given by any Regulation of Commerce or Revenue to the Financial Ports of one Existing Economic State or Economies of Thought over those of another: nor shall

Academic Vessels bound to, or from, one Existing Economic State or Economies of Thought, be obliged to enter, clear, or pay Duties for the purposes of elevating any single person, place or thing at the expense of another, thereby, lacking mutual benefit.

No Money shall be drawn from the Common Treasury, but in Consequence of Appropriations made by Measure; and a regular Statement and Account of the Receipts and Expenditures of all Money shall be published from time to time.

No Measure forbidding the Title of Nobility shall be granted by the Unified Body of Market Forces assembled or the Existing Economic State or Economies of Thought: And no Person holding any Office of Profit or Trust under them, shall, without the Consent of the Court of Public Opinion, accept Presents, Emoluments, Offices, or Titles, of any kind whatever, from any King, Prince or Foreign State.

No Existing Economic State or Economies of Thought shall through this Network enter into any Treaty, Alliance, or Confederation; grant Letters of Marque and Reprisal; coin Money; emit Bills of Credit; Earn anything but valued resources, monies, gold and silver Coin to Tender in Payment of Debts; pass any Measure of Attainder, ex post facto Law, or Rule impairing the Obligation of Contracts, or the granting of any Title of Nobility without the Consent of the Court of Public Opinion.

No Existing Economic State or Economies of Thought shall, without the Consent of the Unified Body of Market Forces assembled, lay any Imposts or Duties on Imports or Exports of Innovation or Idealism, except what may be absolutely necessary for executing it's inspection Rules: and the net Produce of all Duties and Imposts, laid by any Existing Economic State or Economies of Thought on the Imports or Exports of Innovation or Idealism, shall be for the Use of the Common Treasury of the Unified Body of Market Forces assembled; and all such Rules shall be subject to the Revision and Control of the Unified Body of Market Forces assembled.

No Existing Economic State or Economies of Thought shall use as Counter-Measures against Market Uncertainties, without the Consent of the Unified Body of Market Forces assembled, lay any duty of Emotional Tonnage, keep Emotional Troops of Human Stupidity, or Transport Academic Forms of Foolishness in times of Financial Unity, enter into any Agreement or Compact with Standing Legions of Monetary Uncertainties, or with a Corrupt Power, or engage in Marketing Warfare of Human Indifference, unless actually invaded by illegal or immoral strategies or tactics of financial espionage, or in such imminent Monetary Danger as will not admit delay.

The Eighth Perspective of Global Economic Thought through Innovations

All Powers shall be vested in the Presiding Economic Issue(s) Concerning Innovations of the past, present or forecasted level(s) of problem solving measures of effectiveness or ineffectiveness within Existing Economic States or Economies of Thought. The Economic Issues of Innovations held multi-cameral referencing the framework of **Quintilian: Institutio Oratoria** of Socioeconomic Prosperity are subjugated to the Board of Network Representatives and the Unified Body of Market Forces assembled.

Each Existing Economic State or Economies of Thought shall appoint, in such Manner as the Unified Body of Market Forces assembled thereof may direct, a Number of Voting Members from within the General Court of Public Opinion, equal to the whole Number of Unified Body of Market Forces assembled to which the Existing Economic State or Economies of Thought may be entitled in Assembly: but no Network Representative, or Person holding an Office of Trust or Profit within the Unified Body of Market Forces assembled, shall be appointed a Voting Member from within the general Court of Public Economic Opinion.

The Voting Members from within the General Court of Public Opinion shall meet in their Respective or Existing Economic State or Economies of Thought, and vote by Ballot for two persons, of whom one at least shall not be an Inhabitant of the same Existing Economic State or Economies of Thought themselves. And they shall make a List of all the Persons voted for, and of the Number of Votes for each; which List they shall sign and certify, and transmit sealed to the Academic Seats of Financial Powers within Global Markets as a whole, as directed by the Presiding Economic Issue(s) Concerning Innovations of the Unified Body of Market Forces assembled. The Presiding Economic Issue(s) Concerning Innovations of the Unified Body of Market Forces assembled shall, in the presence of the Board of Network Representatives, open all the Certificates, and the Votes shall then be counted. The Issue(s) having the greatest Number of Votes shall be the Presiding Economic Issue(s) Concerning Innovations of the Unified Body of Market Forces assembled, if such Number be a Majority of the whole Number of Voting Members from within the General Court of Public Opinion appointed; and if there be more than one issue who has such a Majority, and has an equal Number of Votes, then the Board of Network Representatives shall immediately choose by Ballot one of them to Preside multi-cameral in a **Quintilian: Institutio Oratoria** framework for obtaining Socioeconomic Prosperity and if no other issue(s) have a Majority, then from the most urgent or highest on the List the said Voting Members from within the General Court of Public Opinion shall in like Manner choose as Presiding. But in choosing the Presiding Economic Issue(s) Concerning Innovations of the Unified Body of Market Forces assembled, the Votes shall be taken by each Existing Economic State or Economies of Thought, the Representation from which each Economic State or Economy having one Vote; a quorum for this Purpose shall consist of a Member or Members from three-quarters of the Existing Economic State or Economies of Thought, and a Majority of Economic Issue(s) within all the Economic States or Economies of Thought shall be

necessary to a Choice. In every Case, after the Choice for the Presiding Economic Issues at hand, the Ideology having the greatest Number of derivative Votes within the Voting Members of the General Court of Public Opinion shall be the secondary representative principle in **Quintilian: Institutio Oratoria**. But if there should remain two or more Issues having equal Votes, the Unified Body of Market Forces assembled shall choose from them by Ballot a secondary Representative **Quintilian: Institutio Oratoria** referencing any collateral economic issue of concern.

The Unified Body of Market Forces assembled may determine the Time of choosing the Voting Members from within the General Court of Public Opinion, and the Day on which they shall give their Votes; which Day shall be the same throughout the Network.

No Ineffective Presiding Issue(s) except those concerned with facilitating financial opportunities, or the Existing Economic State or Economies of Thought, at the time of the Adoption of this Embodiment of Global Free Market Economies, shall be eligible to Preside multi-cameral in a **Quintilian: Institutio Oratoria** framework for obtaining Socioeconomic Prosperity; neither shall any Issue(s) or Person(s) be eligible to Preside Economic Issue(s) Concerning Innovations of the Unified Body of Market Forces assembled who has not attained to an Age of Maturity, and been a Resident within an Existing Economic State or Economies of Thought.

In the Case of the Removal of Ineffective Presiding Issue(s), in particular those matters concerned with facilitating financial opportunities, or the Existing Economic State or Economies of Thought from Officiating Problem Solving Measures of Effectiveness, or of its Deception, Resignation toward Corruption, or Inability to discharge the Powers and Duties of said Officiating toward achieving wealth and prosperity, the same shall be devolved upon the implementation of Secondary representative financial principle(s) in **Quintilian: Institutio Oratoria**, and the Unified Body of Market Forces assembled may by Measure provide for the Case of Removing Ineffective Presiding Issue(s), its Abolishment, Procedural Resignation or Republican Incapacitation, both of the Presiding and Secondary Economic Issue(s) brought to bare, declaring what Official Economic Measures shall then act as Precedence, and how such Officiated Financial Footprinting must act accordingly, until the Financial Disability be removed, or a New of set Monetary Precedences be newly elected to the global forum of Idealism.

The Presiding Economic Issue(s) at hand shall, at stated times, distribute for Services generated or granted, Compensatorial Monetary Markets, which shall neither be vulnerable nor diminished by any standing Legions of Uncertainties or Dought during the Period for which it shall have been elected, and it shall receive within that same Period of Time and Space any other Strategic or Tactical Academic Emoluments from the Voting Members within the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them.

During or before the compulsion of Recessive or Inflationary Global Market Forces, all Parties concerned shall enter into an Execution of Official Marketing Warfare Standards taking into consideration the following Oath or Affirmation:

"Under or Existing within the Universal Law of Observation We do solemnly swear (or affirm) that We will faithfully execute the Official World-Wide Financial Grand Monetary Strategies and/or Operational Fiduciary Tactics of the Presiding Academic Emoluments from the Voting Members within the General Court of Public Opinion Respective of the Existing Economic States or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces

assembled, or any of them, and will to the best of our Ability, preserve, protect and defend the Constitutional Embodiment of Global Free Market Idealism."

The Presiding Economic Issue(s) at hand shall be Commander-In-Chief of the Standing Economic Legions of [World-Wide Financial Grand Monetary Strategies](#) and/or [Operational Fiduciary Tactics](#) within those [Marketing Warfare Operations](#) involving the establishment of Financial Certainties, and of the Existing Economic State or Economies of Thought of unquestionable Status and Conformity toward the achievement of Prosperity and Opulence, that when called into the actual Service on behalf of the Unified Body of Market Forces assembled; may require the Opinion of the Voting Members within the General Court of Public Opinion respective, in writing, of the principal issues in each of the Representative Classes reflective of or based upon any subject relating to the Duties of their respective Socioeconomic Causes, and the Presiding Economic Issue(s) at hand shall have sole power to Grant Monetary Operational Reprieves during Global Market fluctuations and Academic Pardons for Opinionated Offenses against the Unified Body of Market Forces assembled, except in Cases of Procedural Impeachment through the Idealism of Global Market Forces.

The Presiding Economic Issue(s) at hand shall have the Power and Authority, by and with the Advice and Consent of the Voting Members within the General Court of Public Opinion Respective of the Existing Economic States or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them, to make Commercial Non-Governmental Treaties, provided three quarters of the Unified Body of Market Forces assembled present concur; and They shall nominate, and by and with the Advice and Consent of the Board of Network Representative, shall appoint various forms of Socioeconomic Idealism, other public or non-public Ministers and Consuls, Adjudicators of Supreme Causes, and all other Officials or Representative of the Unified Body of Market Forces assembled, whose Appointments are not herein otherwise provided for, and which shall be established by Internal Measure(s): but the Unified Body of Market Forces assembled may by Special Measure(s) vest the Appointment of such Superior Officials or Representative of the Unified Body of Market Forces assembled, as they may think proper as Counter-Measure(s) to Corrupt Presiding Economic Issue(s) at hand alone, or within the Voting Members of the General Court of Public Opinion respective, or within the Heads of False Financial Principalities.

The Presiding Economic Issue(s) at hand shall have the sole compulsive power to fill up all Vacancies that may happen during the Recess of the Unified Body of Market Forces assembled, by granting Commissions of Monetary Expediencies which shall expire at the End of their next Selection if at all.

The Presiding Economic Issue(s) at hand shall from time to time give to the Voting Members within the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them Information as to the State of the Union of Global Market Forces, and recommend to their Consideration such Measures as shall be deemed or judged necessary and expedient; the Presiding Economic Issue(s) at hand may, on extraordinary Occasions, convene all Classes within the Unified Body of Market Forces assembled, or either of them, and in Case of Disagreement between them, with Respect to the Time of Adjournment, the Presiding Economic Issue(s) at hand may adjourn them to such Time as deemed proper; the Presiding Economic Issue(s) at hand shall receive Academic Ambassadors and other public Ministers of Financial idealism; the Presiding Economic Issue(s) at hand shall take Care that the Monetary Measures be faithfully executed, and shall Commission all the Official Duties Concerned within the Unified Body of Market Forces assembled.

The Presiding, Secondary Precedence and all Civil Economic Measures within the Unified Body of Market Forces assembled, shall be removed from Consideration on Impeachment for, and Conviction of, Fiduciary Treason, Academic Bribery, or other High Crimes and Misdemeanors involving or against the Global Market Forces producing Wealth and Opulence.

The Ninth Perspective of Global Economic Thought through Innovations

All Analytical Powers within the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them, shall be vested into one unifying supreme forum Declaring the Universality of Human Rights through the Democratic and/or Republican rule of Global Free Market Forces, and in such derivative forums as the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them, may from time to time ordain and establish. The Analytical Powers, that stems from both the supreme and derivative socioeconomic forums, shall hold its principle academic position(s) in time and space during good Financial Behavior, and shall, at stated Economic Times, derive from its Services a Compensation toward the public good of All Mankind and the Environment as a whole, which shall not be diminished during its Continuance in Service of the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them.

All Analytical Powers shall extend to all Social Classes, in Law and Equity, arising under this Embodiment of Global Free Market Forces, the Laws of the Existing Economic States or Economies of Thought, and Treaties made, or which shall be made, under the Due Process of Law extending to the Presiding Judicial Authorities; to all Cases affecting Academic Profiles of Monetary Issues; other private or public Ministers and Consuls; to all Cases of Technical and Marketing Jurisdiction; to Controversies to which the Unified Body of Market Forces assembled shall be a Party; to Controversies between the Laws of two or more Existing Economic States or Economies of Thought; between a projected State of Prosperity and the actual accrued status of Opulence obtained through Citizens at varying Class Levels; between Citizens of different Values and Conformities; between Citizens of the same Values and Conformities Existing under the Academic Grants of different Economic States or Economies of Thought, and between an Economic State or Economies of Thought, or the Class Level(s) thereof, and Innovative Economic States or Economies of Thought, Citizens or Academic Financial Subject Matters.

In all Cases affecting Network Representatives, other Public or Non-Public Ministers and Consuls, and those in which a Unified Body of Market Forces assembled shall be Party, the Due Process of Law extending to the Presiding Judicial Authorities and Analytical Powers that be shall have original Jurisdiction. In all the other Cases before mentioned, the Due Process of Law extending to the Presiding Judicial Authorities and Analytical Powers that be shall also have appellate Jurisdiction, both as to Law and Fact, with such Exceptions, and under such Regulations as the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them shall make.

The Moral Trial of all Crimes of Intent to Defraud, including Cases for the Impeachment of Monetary Crimes against Humanity, shall be by Due Process of Law of Observation within itself; and such Moral Trial shall be held in the State or Nation where the said Crimes against Humanity shall have been

committed; but when not committed within any particular State or Nation, but within the Global Economy as a whole, said Trial(s) shall be at such Place or Places as the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them, may by Rule of Law or Internal Measure(s) have been directed.

Monetary Treasonous Activities against the Membered Representative Nations of Individuals, shall consist of levying Quiet Wars through Silent Weapons against them, or in adhering to the Fiscal Policies of Emotional Enemies to those who wish to obtain Wealth and Opulence through Legitimate Global Market Forces, in the process giving Financial Aid and Comfort to the Standing Legions of Economic Dought that cleverly prevent varied individuals from acquiring Wealth and Opulence through Legitimate Academic Means. No Person shall be convicted of Monetary Treasonous Activities Against Humanity unless on the Testimony of Analytical Powers as to the sum or sort of Covert and/or Overt Act, or on the Confession in the open Forums of the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them..

The Rule and Due Process of Law(s) Respective of the Existing Economic States or Economies of Thought shall have the power to declare the Punishment of Monetary Treasonous Activities against Humanity under its Jurisdiction, but no Attainder of Monetary Treasonous Activities against Humanity shall work the Corruption of any unrelated Genome Factor(s), or Forfeitures except during and toward the Life of the Entities or Issues attained.

The Tenth Perspective of Global Economic Thought through Innovations

Full Faith and Credit shall be given in each Existing Economic State or Economies of Thought as to the public Acts, Records, and Adjudicated Proceedings of every other Existing Economic State or Economies of Thought. And the Unified Body of Market Forces assembled may by general Laws prescribe the Manner in which such Acts, Records and Proceedings shall be Proved, and the Effect thereof.

The Membered Nations of Individuals shall be entitled to all the Privileges, Immunities and Opportunities afforded those who wish to obtain Wealth and Opulence through Global Market Forces, as are other Citizens in other Nations on Earth existing within the same exact time and space of Economic Reality.

Any Person or Persons of this Unified Body of Market Forces assembled, through Due Process of Law or Measure, charged in any State or Nation with Treason, Felony, or other Crimes, who shall flee from Justice, and be found in another State or Nation, shall on demand of the executive Authority of the State or Nation from which he or she fled, shall be delivered up, or be removed to the State or National Authorities having Jurisdiction of the Crime(s) in question.

No Person(s), Place(s) or Thing(s) held to the Service or Labor in one Existing Economic State or Economies of Thought, under Immoral Laws or Economic Conditions thereof, escaping into another, shall, in Consequence of any Moral Law or Regulation therein, be discharged to such Service or Labor, but shall be delivered up on Claim of Global Free Market Forces to whom such Service or Labor may be morally due.

New Economic States or Economies of Thought, may be admitted by the Unified Body of Market Forces assembled into this Economic Union of Monetary Idealism; but no new Unified Body of Market Forces assembled shall be formed or erected within the Jurisdiction in of itself; nor any Existing Economic State or Economies of Thought be formed by the Junction of two or more Existing Economic States or Economies of Thought, or parts thereof, without the Consent of the Voting Members within the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them.

The Unified Body of Market Forces assembled shall have the power to dispose of and make all needful Rules and Regulations respecting the Market Territory or other Innovative Properties belonging to Individuals, Institutions or Government Entities developed in Service; and nothing in this Embodiment of Global Free Market Forces shall be so construed as to Prejudice any Claims of Person(s), Place(s) or Thing(s) held to the Service or Labor in one Existing Economic State or Economies of Thought or another.

The Unified Body of Market Forces assembled shall guarantee to every Existing Economic State or Economies of Thought in this Union of Monetary Idealism a Republican Form of Co-Existence and shall protect each of them against the Invasion of Human Ignorance and Market Uncertainties; and on Application of the Unified Body of Market Forces assembled, or of the Board of Network Representatives (when the Symposium cannot be convened) against domestic Violence through the appropriate counter-measures involving the Procreative Modeling of Global Market Forces.

The Unified Body of Market Forces assembled, whenever three quarters of all Classes shall deem it necessary, shall propose Amendments to the Embodiment of the Idealism of Global Free Market Forces, or, on the Application of Analytical Powers within the General Court of Public Opinion Respective of the Existing Economic States or Economies of Thought, shall call a Symposium for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as part of this Embodiment of the Idealism of Global Free Market Forces, when confirmed by the Analytical Powers within the General Court of Public Opinion Respective of the Existing Economic States or Economies of Thought, or by Symposium in three fourths thereof, as to the one or the other Mode of Confirmation that may be proposed by the Unified Body of Market Forces assembled; Provided that no Amendment which may be made shall in any Manner affect the issue(s) at hand without the Consent those parties concerned, or that they shall be deprived of the equal Suffrage of Economic Idealism within the Unified Body of Market Forces assembled.

All Debts contracted and Engagements entered into, before the Adoption of this Embodiment of the Idealism of Global Free Market Forces, shall be as valid against the Unified Body of Market Forces assembled under this Business Modeling of Global Market Forces, as under the Articles of Global Free Market Confederation Referencing Adam Smith's Divisions Labor and the Global Unified Expansionism of Commercial Economic Forces.

This Embodiment of the Idealism of Global Free Market Forces, and the Measures within the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Power and Authority of the Unified Body of Market Forces assembled, shall be the Presiding Rule of Economic Thought within this Network; and the Analytical Powers in every Existing Economic State or Economies of Thought shall be bound thereby, anything in the Constitution or Laws of any State or National Economy to the Contrary notwithstanding.

The General Court of Public Opinion Respective of the Existing Economic States or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them, shall be bound by Oath or Affirmation, to support this Embodiment of the Idealism of Global Free Market Forces; no religious litany test shall ever be required as a Qualification to any Office or Position within this Embodiment of the Idealism of Global Free Market Forces. Whose peace and happiness, may God preserve, Amen.

The Eleventh Perspective of Global Economic Thought through Innovations

The Confirmation of the Symposium, shall be sufficient for the Establishment of this Embodiment of the Idealism of Global Free Market Forces between the Global Economies whose mere presence on Earth so ratifies the Same.

Africa

- Algeria
- Angola
- Benin
- Botswana
- Burkina Faso
- Burundi
- Cameroon
- Cape Verde
- Chad
- Comoros
- Cote d'Ivoire
- Djibouti
- Egypt
- Equatorial Guinea
- Eritrea
- Ethiopia
- Gabon
- Gambia
- Ghana
- Nigeria

Asia

- Asia
- Afghanistan
- Azerbaijan
- Bahrain
- Bangladesh
- Bhutan
- Brunei
- Cambodia
- East Timor
- Hong Kong, SAR
- Macau, SAR
- People's Republic of China
- Singapore
- Republic of China (Taiwan)
- Vietnam

Europe

- Albania
- Andorra
- Armenia
- Austria
- Azerbaijan
- Belarus
- Belgium
- Bosnia and Herzegovina
- Bulgaria
- Croatia
- Cyprus
- Czech Republic
- Communist Czechoslovakia
- Denmark

- Economy of Estonia
- Economy of Finland
- Economy of France
- Economy of Gdansk
- Georgia
- Economy of Germany
 - Economy of East Germany
- Economy of Gibraltar
- Economy of Greece
- Economy of Slovakia
- Economy of Spain

Americas

- Economy of Anguilla
- Economy of Antigua and Barbuda
- Economy of Argentina
- Economy of Aruba
- Economy of Barbados
- Economy of Belize
- Economy of Bermuda
- Economy of Bolivia
- Economy of Brazil
- Economy of Canada
 - Economy of Ontario
- Economy of Chile
- Economy of Colombia
- Economy of Costa Rica
- Economy of Cuba
- Economy of Dominica
- Economy of Puerto Rico
- Economy of Ecuador
- Economy of El Salvador

- Economy of French Guiana
- Economy of the United States
 - Economy of California

See also: Canadian and American economies compared

Oceania

- Economy of American Samoa
- Economy of Australia
- Economy of Christmas Island
- Economy of Fiji
- Economy of French Polynesia
- Economy of Niue

Miscellaneous

- Economy of Antarctica
- Economy of Bouvet Island
- Economy of Earth

The following have not yet been inserted above.

- Economy of Greenland
- Economy of Grenada
- Economy of Guadeloupe
- Economy of Guam
- Economy of Guatemala
- Economy of Guernsey
- Economy of Guinea
- Economy of Guinea-Bissau
- Economy of Guyana
- Economy of Haiti
- Economy of Heard Island and McDonald Islands
- Economy of Honduras
- Economy of Howland Island
- Economy of Hungary

- [Economy of Iceland](#)
- [Economy of India](#)
- [Economy of Indonesia](#)
- [Economy of Iran](#)
- [Economy of Iraq](#)
- [Economy of Ireland](#)
- [Economy of Israel](#)
- [Economy of Italy](#)
- [Economy of Jamaica](#)
- [Economy of Japan](#)
 - [Economic timeline of Japan](#)
- [Economy of Jersey](#)
- [Economy of Johnston Atoll](#)
- [Economy of Jordan](#)
- [Economy of Kazakhstan](#)
- [Economy of Kenya](#)
- [Economy of Kiribati](#)
- [Economy of Kuwait](#)
- [Economy of Kyrgyzstan](#)
- [Economy of Laos](#)
- [Economy of Latvia](#)
- [Economy of Lebanon](#)
- [Economy of Lesotho](#)
- [Economy of Liberia](#)
- [Economy of Libya](#)
- [Economy of Liechtenstein](#)
- [Economy of Lithuania](#)
- [Economy of Luxembourg](#)
- [Economy of Macedonia](#)
- [Economy of Madagascar](#)
- [Economy of Malawi](#)
- [Economy of Malaysia](#)

- Economy of Maldives
- Economy of Mali
- Economy of Malta
- Economy of Martinique
- Economy of Mauritania
- Economy of Mauritius
- Economy of Mayotte
- Economy of Mexico
- Economy of Moldova
- Economy of Monaco
- Economy of Mongolia
- Economy of Montserrat
- Economy of Morocco
- Economy of Mozambique
- Economy of Myanmar
- Economy of Namibia
- Economy of Nauru
- Economy of Nepal
- Economy of New Caledonia
- Economy of New Zealand
- Economy of Nicaragua
- Economy of Niger
- Economy of Nigeria
- Economy of Norfolk Island
- Economy of North Korea
- Economy of Norway
- Economy of Oman
- Economy of Pakistan
- Economy of Palau
- Economy of Panama
- Economy of Papua New Guinea
- Economy of Paraguay

- Economy of Peru
- Economy of Poland
- Economy of Portugal
- Economy of Qatar
- Economy of Quebec
- Economy of Reunion
- Economy of Romania
- Economy of Russia
- Economy of Rwanda
- Economy of Réunion
- Economy of Saint Helena
- Economy of Saint Kitts and Nevis
- Economy of Saint Lucia
- Economy of Saint Pierre and Miquelon
- Economy of Saint Vincent and the Grenadines
- Economy of Samoa
- Economy of San Marino
- Economy of Sao Tome and Principe
- Economy of Saudi Arabia
- Economy of Senegal
- Economy of Serbia and Montenegro
- Economy of Seychelles
- Economy of Sierra Leone
- Economy of Slovenia
- Economy of Somalia
- Economy of South Africa
- Economy of South Korea
- Economy of Spain
- Economy of Sri Lanka
- Economy of Sudan
- Economy of Suriname
- Economy of Swaziland

- Economy of Sweden
- Economy of Switzerland
- Economy of Syria
- Economy of São Tomé and Príncipe
- Economy of Tajikistan
- Economy of Tanzania
- Economy of Thailand
- Economy of The Gambia
- Economy of Timor Leste
- Economy of Togo
- Economy of Tokelau
- Economy of Tonga
- Economy of Trinidad and Tobago
- Economy of Tunisia
- Economy of Turkey
- Economy of Turkmenistan
- Economy of Tuvalu
- Economy of Uganda
- Economy of Ukraine
- Economy of Uruguay
- Economy of Uzbekistan
- Economy of Vanuatu
- Economy of Venezuela
- Economy of Wake Island
- Economy of Wallis and Futuna
- Economy of Western Sahara
- Economy of Yemen
- Economy of Yugoslavia
- Economy of Zambia
- Economy of Zimbabwe
- Economy of the Bahamas
- Economy of the British Virgin Islands

- Economy of the Cayman Islands
- Economy of the Central African Republic
- Economy of the Cocos (Keeling) Islands
- Economy of the Cocos Islands
- Economy of the Cook Islands
- Economy of the Czech Republic
- Economy of the Democratic Republic of the Congo
- Economy of the Dominican Republic
- Economy of the Falkland Islands
- Economy of the Faroe Islands
- Economy of the Federated States of Micronesia
- Economy of the Former Yugoslav Republic of Macedonia
- Economy of the Gaza Strip
- Economy of the Glorioso Islands
- Economy of the Isle of Man
- Economy of the Maldives
- Economy of the Marshall Islands
- Economy of the Netherlands
- Economy of the Netherlands Antilles
- Economy of the Northern Mariana Islands
- Economy of the Paracel Islands
- Economy of the Philippines
- Economy of the Republic of Macedonia
- Economy of the Republic of the Congo
- Economy of the Seychelles
- Economy of the Solomon Islands
- Economy of the Soviet Union
- Economy of the Spratly Islands
- Economy of the Turks and Caicos Islands
- Economy of the U.S. Virgin Islands
- Economy of the United Arab Emirates
- Economy of the United Global markets

- Economy of the Vatican City
- Economy of the West Bank

FINAL DRAFT



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

A Tribute to the Writings of Thomas Paine on Behalf of a Platform Interpreting Modern Economic Civil Rights as a Means to Obtain and Perpetuate Human Freedoms

**OF THE ORIGIN AND DESIGN OF MODERN GOVERNMENTS & THE COLLECTIVE FORCES OF
GLOBAL FREE MARKETS IN GENERAL. WITH CONCISE REMARKS ON DE FACTO WORLDWIDE
CONSTITUTIONAL FRAMEWORKS EXISTING UNDER THE UNIVERSAL LAW OF OBSERVATION.**

SOME writers, academics, economists and those who engage in monetary deception or political policies have so confounded various societies with tethered ideas of free market forces or governments, so as to leave little or no distinction between them; whereas they are not only indifferent to the needs of Truth (i.e., The Hidden Agenda of Human Intentions), but that they themselves have developed numerous fraudulent global economies of scale (i.e., ponzi schemes) embedded in various forms of bigotry and human indifferences whose origins are an establishment of pronounced evils. While they themselves believe that any form of evil in and of itself is a non-existent or a legitimized form of public costs vs. benefits analysis, in a vain attempt to scapegoat the fact of having to deal with those moral issues associated with hypocrisy, guilt and shame by which the admission of their own defect of ethical character seeks religious atonement for numerous sins against the Truth itself and Humanity as a whole. Societies and market forces are produced by the wants and needs of a general populous, and governments by both mankind's strengths and weaknesses; the former promotes mankind's happiness positively by uniting human affections, the latter negatively by restraining deceptive vices and tendencies toward human abuses or profiting without mutual benefit within the moral boundaries of innovative endeavors. The one encourages numerous social and carnal intercourses that perpetuate whole societies, the other creates distinctions between distorted

wants and needs that avail themselves on a moment-to-moment or day-to-day basis. The first is a patron of historical achievements, the last a punisher of those who operate on a socioeconomic platform of intellectual monetary forms of bigotry or human discriminatory practices.

Whole societies in every state of human existence are a blessing to be used as a means of promoting a collective calling of Mankind to participate in the Universal Law of Observation where the question or answer of whether or not a God does or does not exist awaits to be debated or discovered, but on occasion deceitful governments or market forces even in their best state soon become at various times a necessary evil and in their worst state an intolerable one; for when Mankind suffers, or is exposed to the same miseries by deceitful individuals or institutions that design deceptive forms of governments or fraudulent market forces, which it might expect in an emotional state without governments or a monetary system, calamities are heightened by reflecting that Mankind furnish the means by which it suffers! **Bigotry or human indifferences designed and disguised as governments or market forces, like a stained wedding dress of bodily fluids, can at various times become a badge of lost innocence; just as the palaces of deceitful economic global markets or generated material wealth are built upon the ruin moral states of lost paradises on Earth that exists within the realm of socioeconomic deception.** For were the true impulses of conscience clear, uniform, and irresistibly obeyed, Mankind would need no other lawgiver from an Almighty God but the law itself as a form of constitutional or global operational frameworks; but that not being historically or currently the case, he finds it necessary to surrender up a part of his emotional property to furnish various means for the protection of a few at the expense of the rest or majority that exist within a constitutional jurisdiction(s); and this he is induced to do so by the same immoral prudence which in every other case advises him out of two evils to choose the least. Wherefore, economic security being the true design and end of honest honorable governments or market forces, in most cases it unanswerably follows that socioeconomic deceit whatever form thereof appears most likely to pretend to ensure it to Mankind as a form of costs benefit analyses or tomb stone management, with the least expense and greatest benefit, is preferable to all other types of truthfully inclusionary legal or monetary institutions that eventually become over time whole governments or both regional and global economies.

In order to gain a clear and just idea of the design and end of governments or global free market forces, let us suppose that a small number of persons settled in some sequestered part of the earth, unconnected with the rest of truly free peoples as **separate ones**, they will then represent the first emotional peopling of that region of the planet, or of the world of conscious men engaged in a limited view of the Universal Law of Observation. In this state of supposed natural liberty, an ignorant view of a society will be their first thought. A thousand motives will excite them thereto, the strength of one man or group is so unequal to his or her wants or needs of survival, and his or her mind so unfitted for perpetual solitude, that they soon obliged themselves to seek assistance and relief from other indigenous human beings on Planet Earth,

who in his or her turn requires the same. Four or five united would be able to raise a tolerable dwelling in the midst of a physical or economic wilderness of uncertainty, but one man or a selected few might labor out a common period of life without accomplishing anything truly meaningful to themselves and others; when he or she have felled there emotional timber they may not easily remove it, nor erect demonstrative economic security after it was removed; various forms of hunger or thirst in the meantime would urge them from their work, and every different want call them a different way. Diseases of the mind or body, nay even misfortune of nature would soon become a form of death, for though neither might be moral or mortal, or immortal or immoral yet either individual or group perceived to be a friend or foreigner would disable them from the fear of living, and reduce them to a state in which they might rather be said to perish at the behest of their own hand(s) through various wars than to die in countless forms of self-induced human miseries because of their bigoted opinions of other human beings on Earth.

Thus spiritual and material necessity, like an invisible gravitating power, would soon form newly arrived emigrants of various discoveries into a societal calling, the reciprocal blessings of which, would supersede, and render the obligations of market forces, laws and governments unnecessary while they remained perfectly just to each other; but as nothing but a perception of heaven is impregnable to vice, it will unavoidably happen, that in proportion as they surmount the first difficulties of both physical and emotional forms of emigration and innovative development as a perceived newly integrated society of *sinners* or *businessmen*, which bound them together into a universal risk of common abuses, they will begin to relax in their duty and attachment to each other; and this remissness will point out the necessity of establishing some form of market or police force and government to supply the defect of material or moral virtues of character through various regulations or attempts of establishing some common rule of law.

Some convenient tree of knowledge will afford them some state of existence, under the branches of which, whole peoples may assemble to deliberate on public socioeconomic matters. It is more than probable that their first laws will have the title only of Regulations, and be enforced by no other penalty than public disesteem. In this first parliament every man, by natural right will have a voice or emotional seat of economic power(s) under some banner of individualism or human right(s).

But as the group increases in its holdings, the public concerns will increase likewise, and the distance at which the members may be separated, will render it too inconvenient for all of them to meet on every occasion as at first without the use of various forms of technologies, as when their numbers were small, their habitations near, and the public concerns few and trifling. This will point out the convenience of them consenting to nominate a socioeconomic legislative part of *separate ones* to be chosen and managed from the whole body politic, who are supposed to have the same concerns at stake which those have who appointed them, and

who will act in the same manner as the whole body politic would act were they all present in one location. If the group continues increasing, it will become necessary to argue the number of political or monetary representatives, and that the interest of every part of the group may be attended to, it will be found best to divide the whole into convenient parts, each part sending its proper number; and that the elected might never form to themselves an interest separate from the electors, prudence will point out the propriety of having elections often; because as the elected might by that means return and mix again with the general body of the electors from time-to-time, their fidelity to the public will be secured by the prudent reflection of not making a rod of rules and regulations for themselves. And as this frequent interchange will establish a common interest with every part of the community, they will mutually and naturally support each other, and on this (not on the unmeaning names of monetary global markets) depends the strength of truthful global free market forces or government, and the happiness of the governed. **(1 Corinthians, Chapter 12)**

Here then is the origin and rise of government or market forces; namely, a mode rendered necessary by the inability of moral virtue to govern the world; here too is the design and end of government or market forces, viz., economic freedom and financial security. And however Mankind's eyes may be dazzled with the snow of televised media, or the ears of human beings deceived by the sound of lies; however prejudice may warp Humanity's will or self-interests darken the understanding of the free peoples of Planet Earth, the simple voice of nature and of reason will say, it is right. **(1 Corinthians, Chapter 15)**

Mankind may draw an idea of the form of global market forces or government from a principle in nature, which no art of deception can overturn, viz., that the more simple anything is, the less liable it is to be disordered, and the easier repaired when disordered; and with this maxim in view, it is offered a few remarks on the so much boasted de facto constitution of our current global economy. That it was noble during the dark and slavish times in which it was erected and granted boundless powers over All Mankind.

When the world was overrun with the tyranny of human ignorance and economic uncertainties the least therefrom was a glorious rescue. But that it is imperfect, subject to convulsions, and incapable of producing what it seems to promise, is easily demonstrated.

Absolute governments or market principles (though the disgrace of human nature) have this advantage with them, that they are simple; if the people suffer, they know the head from which their suffering springs, know likewise the remedy, and are not bewildered by a variety of true or false causes and cures. But the current de facto constitution of our global economy is so exceedingly complex, that nations of inherently free peoples on Earth may suffer for years together without being able to discover in which part the fault lies, some will say in one and

some in another, and every academic & political physician will advise a different medicine for the socioeconomic ills that devours Humanity with political or monetary uncertainties.

It is difficult to get over local or long standing prejudices, yet if Mankind will suffer itself to examine the component parts of the current global economy, it shall find itself to be the base remains of several ancient tyrannies, compounded with some new republican materials that promise what are actually pretended democratic freedoms.

First, the remains of a type of de facto monarchical tyranny in the person of financial global markets of economic deceit or various forms of monetary deception disguised as free government and market idealisms.

Secondly, the remains of an aristocratical tyranny in the persons of supposed free peoples who where or actually monetary slaves and deceived participants of an assortment of various religions of which they are the direct or indirect descendants of those who will be remembered throughout all eternity as being the most murderous group of illegal immigrants to have ever existed in all of human history.

Thirdly, materials of Global Republicanisms, in the persons of a common form of human stупities, on whose virtue depends the freedoms or perpetuation of various forms of socioeconomic falsehoods.

The first two, by being hereditary to human ignorance, are independent of truly free peoples; wherefore in a global constitutional common sense of the Universal Law of Observation they contribute nothing towards the freedom of various forms of economic and emotional states of existence.

To say that a constitution of monetary falsehoods is a union of free market powers reciprocally checking itself, is farcical, either the words have no meaning, or it is a flat contradiction.

To say that a common socioeconomic interest is a check upon global markets of financial slavery, presupposes two things.

First, that such global markets are not to be trusted without being looked after, or in other words, that a thirst for absolute power is the natural disease of a financial monarchy consisting of monetary human slaves as in the legal definitions of the words **Employer (Master)** and **Employee (Servant)**.

Secondly, that a common socioeconomic interest, by being appointed for that purpose, is either wiser or more worthy of confidence than a crown of academic achievements.

But as a worldwide constitutional framework of the Universal Law of Observation which gives common powers to Humanity's checks on a global market of economic falsehoods by withholding monetary supplies, gives afterwards such a global market powers to check the common interests of All Mankind, by empowering it to reject civil advancements; it again supposes that such a global market is in a position to be wiser than those whom it has already claimed to falsely support as wiser than itself. A mere absurdity to say the least!

There is something exceedingly ridiculous in the modern composition of financial monarchies or current global markets; it first excludes Mankind from the means of information, yet empowers it to act in cases where the highest judgment is required. The state of such a global market shuts Mankind from the world of civil and academic achievement, yet the business of such a global market requires it to know itself thoroughly; wherefore the different parts, unnaturally opposing and destroying each other, proves the current whole character of modern global economics to be absurd and useless.

SOME writers, academics, economists and those who engage in monetary deception or political policies have explained global economic constitutional frameworks thus; various autonomous monetary global markets or financial schemes, say they, are of one interest, the people another; free market competition is housed in behalf of such global markets or funds; the common interests in behalf of All Mankind; but this hath all the distinctions of a house divided against itself; and though the expressions be pleasantly arranged, yet when examined they appear idle and ambiguous; and it will always happen, that the nicest construction that words are capable of, when applied to the description of something which either cannot exist, or is too incomprehensible to be within the compass of description, will be words of sound only, and though they may amuse the ear, they cannot inform the mind, for this explanation includes a previous question, viz. **How became financial global markets or institutions by a power which All of Mankind is afraid to trust, and always obliged to check by way of regulatory laws?** Such a power could not be the gift of truly free peoples, neither can any power, which needs checking, be from a God of universal understanding; yet various provisions, which traditional interpretations of constitutional law makes, supposes such a power to exist within their operational frameworks by simply mentioning the word God.

But the provisions are unequal to the task; the means either cannot or will not accomplish the end, and the whole affair is a *felo de se*; for as the greater weight will always carry up the less, and as all the wheels of a machine are put in motion by one, it only remains to know which power or uncertainty in the constitutional framework of the Universal Law of Observation has the most weight, for that power or uncertainty will ultimately govern as an absolute; and though the others, or a part of them, may clog, or, as the phrase is, check the rapidity of its motion, yet so long as they cannot stop it, their endeavors will be ineffectual; the first moving power will at last have its way, and what it wants in speed is supplied by time itself.

That the crown of innovation against lesser human achievement is this overbearing part in the constitution of the Universal Law of Observation needs not be mentioned, and that it from time to time derives its whole consequence merely from being the giver of financial idolatry is self-evident, wherefore, though Mankind has been wise enough to shut and lock a door against absolute financial deceit, it has at the same time been foolish enough to put a crown of thorns in possession of the key of opportunistic achievements.

Human prejudices, in favor of its own government by global markets of monetary deceit, lords of bigotries, and common fools, arises as much or more from individual pride than reason. Individuals are undoubtedly safer in transparent economies than in some other form of socioeconomic existence, but the will of the global markets of monetary falsehoods is as much the law of the land in one nation as in others under a living God, with this difference, that instead of proceeding directly from his mouth, it is handed to Mankind under the most formidable shape of an act of ineffective traditional democracies. For fate has only made global markets of monetary falsehoods more subtle not- more just.

Wherefore, laying aside all human pride and prejudices in favor of modes and forms of civil achievement, the plain truth is, that it is wholly owing to the global constitution of the Universal Law of Observation, and not to the constitution of governments or market forces that a crown of financial truths is not oppressive.

An inquiry into the constitutional errors in any form of government or market force on earth is at this time highly necessary; for as Mankind will never exist in a proper condition of doing justice to itself, while it continues under the influence of some leading partiality, so neither is Mankind capable of doing it for itself while it remains fettered by any obstinate prejudice. And as a man, who is attached to a prostitute, is unfitted to choose or judge for himself a virgin wife and a good moral life free from lust, so is such any expected prepossession in favor of a rotten constitution of government hypocrisies or market forces will disable it from discerning a good one from a bad one.

OF De FACTO GLOBAL MONETARY MONARCHIES AND IMMORAL HEREDITARY ACADEMIC SUCCESSIONS FRAUDULENTLY EMBEDDED WITHIN WORLD FINANCIAL MARKETS

MANKIND being originally equal to the order of creation, the correspondence of which could only be destroyed by some subsequent circumstance as in the time in America during slavery when both regional and international markets of COTTON were declared to be KING; the distinctions of rich and poor, may in a great measure be accounted for, and that without having recourse to the harsh, ill-sounding names of oppression and greed. Oppression is often the consequence, but seldom or never the means of riches; and though greed will preserve a man from being necessitously poor, it generally makes him too timorous to be both spiritually and physically wealthy.

But there is another and greater distinction for which no truly natural or religious reason can be assigned, and that is, the distinction of Mankind into deceitful financial global markets and monetary slavery. Male and female are the distinctions of nature, good and bad the distinctions of various perceptions of Heaven; but how a group of men and women, institutions and markets came into the world so exalted above the existence of other men, and distinguished themselves like some new species or extraterrestrial, is worth inquiring into as to whether or not they are the means of happiness or misery to all of Mankind.

In the early ages of the world, according to scripture chronology, there were no KINGS but that of the acknowledged presence of an Almighty GOD; the consequence of which was that there were no useless wars of moral contentions; it is the pride of deceitful financial global markets which throw Mankind into confusion. For the quiet and rural lives of the first patriarchs hath a happy something in them, which vanishes away when we come to the history of that which defines the elements of royalty that stems out of the arid region of the Sinai Desert.

Governments or monetary markets through various institutions of fraudulent and deceitful financial hierarchies were first introduced into the world by way of human ignorance, from which the supposed children of a Living God copied various customs on earth. It was the most prosperous invention the Devil or deceptive strategies and tactics ever set on foot for the promotion of idolatry. Human ignorance paid divine honors to their deceased global markets of monetary promises, and the supposed enlighten world has improved on the plan by doing the same to their living ones. How impious is the title of sacred majesty applied to infectious worms that feast upon the decaying corpse of Humanity's sense of freedoms, who in the midst of splendor have become a crumbling into dust the promise of an opulent lifestyle free from guilt or shame and the need to seek moral atonement or legal recompense!

As the exalting of one man or group so greatly above the rest cannot be justified on the equal rights of nature and of nature's God, so neither can it be defended on the authority of scripture; for the will of the Almighty, as declared by Gideon and the prophet Samuel, expressly disapproves of any government or market forces rooted in global markets of economic deceit.

All anti-monarchical parts of scripture have been very smoothly glossed over in hierarchial governments or monetary forces of supposed global free market economies that lack transparency, but they undoubtedly merit the attention of nations of inherently free peoples which have their economies and free markets yet to form. Render unto Caesar the things which are Caesar's is the scriptural doctrine within the moral courts of All Mankind in blind pursuit of financial justice, rather than recognizing the fact that God created and owns Caesar and his things. Therefore, to even consider rendering anything unto Caesar is in no support of monarchical governments or financial markets that are defined by the Universal Law of Observation, for the children of God in the time of Ancient Rome were without the Kingdom of Heaven on Earth, and in a state of vassalage to the Romanization of planet earth.

Nearly three thousand years passed away from the Mosaic account of the creation, till the children of God under a national delusion requested of themselves to engage in the worldly principles of various monetary global markets. Till then various forms of government and market forces (except in extraordinary cases, where the Almighty interposed) were a kind of republic administered by a form of human justice and elder tribal doctrine. Financial global markets they had none, and it was held sinful to acknowledge any constitutional embodiment being under an aristocratic title but that of the Lord of Hosts. And when a man seriously reflects on the idolatrous homage which is paid to the persons within traditional global markets he need not wonder, that the Almighty, ever jealous of his honor, should disapprove of a form of government or market force which so impiously invades the prerogative of Heaven on Earth. Monarchy is ranked in scripture as one of the sins of Mankind, for which a curse in reserve is denounced against it. The history of that transaction is worth attending to.

Once upon a time, when the children of a truly Living God being ever oppressed by an environment of human ignorance and indifferences, chose Gideon to march against this environment with a small army, and as he sought to become victorious, and through divine interposition, the battles were decided in his favor. The children of God elate with success, and attributing it to the generalship of Gideon, proposed making him ruler king, saying, Rule thou over us, thou and thy son and thy son's son. Here was temptation in its fullest extent; not to rule a kingdom, but that of the concept of human hereditary Rule. So Gideon in the piety of his soul replied, I will not rule over you, neither shall my son rule over you, THE LORD SHALL RULE OVER YOU or rather the WORD OF GOD UNDER THE RULE OF LAW. Words need not be more explicit; Gideon doth not decline the honor but denieth their right to give it; neither doth he compliment them with invented declarations of his thanks, but in the positive style of a prophet charges them with disaffection to their proper sovereign, the Kingdom of Heaven on Earth.

About one hundred and thirty years after this, Mankind fell again into the same error. The hankering which the children of a living God had for the idolatrous customs of the Heathens, is something exceedingly unaccountable; but so it was, that laying hold of the misconduct of Samuel's two sons, who were entrusted with some secular concerns, they came in an abrupt

and clamorous manner to Samuel, saying, "Behold thou art old and thy sons walk not in thy ways, now make us a king to judge us like all the other nations." And here we cannot but observe that their motives were bad, viz., that they might be like unto other nations, i.e., the Heathen, whereas their true glory lay in being as much unlike them as possible. But the thing displeased Samuel when they said, give us a king to judge us; and Samuel prayed unto the Lord, and the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, THEN I SHOULD NOT REIGN OVER THEM. According to all the works which have been done since that day; wherewith they brought them up out of Egypt, even unto this day; where with they have forsaken me and served other Gods; so do they also unto thee. Now therefore hearken unto their voice, howbeit, protest solemnly unto them and show them the manner of the King that shall reign over them, i.e., not of any particular king, but the general manner of the kings of the earth, whom Israel was so eagerly copying after. And notwithstanding the great distance of time and difference of manners, the character is still in fashion as material or monetary gain.

And Samuel told all the words of the Lord unto the people, that asked of him a king. And he said," This shall be the manner of the king that shall reign over you; he will take your sons and appoint them for himself for his chariots, and to be his horsemen, and some shall run before his chariots (this description agrees with the present mode of impressing men) and he will appoint him captains over thousands and captains over fifties, and will set them to ear his ground and to read his harvest, and to make his instruments of war, and instruments of his chariots; and he will take your daughters to be confectionaries and to be cooks and to be bakers (this describes the expense and luxury as well as the oppression of kings) and he will take your fields and your olive yards, even the best of them, and give them to his servants; and he will take the tenth of your seed, and of your vineyards, and give them to his officers and to his servants (by which we see that bribery, corruption, and favoritism are the standing vices of earthly kings) and he will take the tenth of your men servants, and your maid servants, and your goodliest young men and your asses, and put them to his work; and he will take the tenth of your sheep, and ye shall be his servants, and ye shall cry out in that day because of your king which ye shall have chosen, AND THE LORD WILL NOT HEAR YOU IN THAT DAY." This accounts for the continuation of monarchy; neither do the characters of the few good kings which have lived since, either sanctify the title, or blot out the sinfulness of the origin; the high encomium given of David takes no notice of him officially as a king, but only as a man after God's own heart.

Nevertheless, the People refused to obey the voice of Samuel, and they said, "Nay, but we will have a king over us, that we may be like all the nations, and that our king may judge us, and go out before us and fight our battles." Samuel continued to reason with them, but to no purpose; he set before them their ingratitude, but all would not avail; and seeing them fully bent on their folly, he cried out, "I will call unto the Lord, and he shall sent thunder and rain (which then was a punishment, being the time of wheat harvest) that ye may perceive and see that your wickedness is great which ye have done in the sight of the Lord, IN ASKING YOU A KING." So

Samuel called unto the Lord, and the Lord sent thunder and rain that day, and all the people greatly feared the Lord and Samuel and all the people said unto Samuel, "Pray for thy servants unto the Lord thy God that we die not, for WE HAVE ADDED UNTO OUR SINS THIS EVIL, TO ASK FOR A KING." These portions of scripture are direct and positive. They admit of no equivocal construction.

That the Almighty has here entered his protest against deceptive and oppressive monarchical governments or financial markets is true no matter their modern manifestation(s), or the scripture is false. And a man has good reason to believe that there is as much of kingcraft, as priest craft in withholding the scripture from the public in Popish countries. For a deceitful economic monarchy in every instance is the Popery of government or market forces within free economies of scale. To the evil of financial monarchies housed in deception that profit from the decaying flesh of subjective human monetary freedoms we have added that of de facto racial hereditary succession by way of cultural indifferences. All the while teaching human beings within modern academia about their differences disguised as cultural awareness rather than about their commonalities; and as the first is collective degradation and lessening of ourselves as human beings, so the second, claimed as a matter of right, is an insult and an imposition on global socioeconomic posterity. For all men being originally equals, no one by birth could have a right to set up his own family, race or culture in perpetual preference to all others forever, and though he/she or themselves might deserve some decent degree of honors from their contemporaries, yet their descendants might be far too unworthy to inherit them. One of the strongest natural proofs of the folly of bigoted hereditary rights in financial global markets, are, that nature disapproves it, otherwise she would not so frequently turn it into ridicule by giving Mankind an ass with a bad attitude for a lion with the heart of a King David or Julius/Augustus Caesar. Secondly, as no man at first could possess any other public honors than were bestowed upon him, so the givers of those honors could have no power to give away the right of free market posterity, and though they might say, "We choose you for our head," they could not, without manifesting injustice to their children, say, "that your children and your children's children shall reign over ours forever as employers (masters)." Because such an unwise, unjust, unnatural compact might (perhaps) in the next succession put them under the government or free markets of a rogue or a fool. Most wise men, in their private sentiments, have ever treated hereditary right with contempt; yet it is one of those evils, which when once established is not easily removed; many submit from fear, others from superstition or religious beliefs, and the more powerful part shares with fraudulent fiduciary global markets the plunder of the rest by way of the economic colonization of indigenous peoples that reside in various regions on Planet Earth.

This is supposing the present racial incarnation of the body politic of deceptive global monetary markets in the world to have had an honorable origin; whereas it is more than probable, that could Mankind take off the dark covering of antiquity, and trace it to its first rise, that human beings should find the first of its membered parts nothing better than the principal ruffian of

some restless entity, whose savage manners of emotional preeminence in subtlety is actually an obtained seat of conjecture(s) whose title is that of chief among plunderers; and who by increasing in illegitimate powers, and extended depredations, overawed the quiet and defenseless to purchase their safety by frequent contributions of market uncertainties. Yet its electors could have no idea of giving transparent financial hereditary rights to its descendants, because such a perpetual exclusion of itself was incompatible with the free and unrestrained principles it professes to live by through some traditional laws of a constitution. Wherefore, fraudulent hereditary financial succession in the early ages of a deceitful global economic monarchy of the body politic could not take place as a matter of claim, but as something casual or complementary; but as few or no records were extant in those days, and traditional history stuffed with fables, it was very easy, after the lapse of a few generations, to trump up some superstitious tale, conveniently timed, and Godlike, to cram hereditary or fraudulent constitutional rights down the throats of the vulgar. Perhaps the disorders which threatened, or seemed to threaten on the decease of a leader and the choice of a new one (for elections among ruffians could not be very orderly) induced many at first to favor socioeconomic hereditary pretensions; by which means it happened, as it hath happened since, that what at first was submitted to as a convenience, was afterwards claimed as human rights of the immoral and not that of those in pursuit of immortality within the Kingdom of Heaven on Earth.

For example, historical England since the days of many a conquest, has known some few good monarchs, but groaned beneath a much larger number of bad ones, yet no man in his senses can say that their claim under William the Conqueror is a very honorable one. A French bastard landing within armed banditti and establishing himself king of England against the consent of its own native market(s), is in plain terms a very paltry rascally original. It certainly has no divinity in it. However, it is needless to spend much time in exposing the folly of traditional hereditary rights, if there are any so weak as to believe it, let them promiscuously worship the ass and lion, and welcome its ultimate end results of human hypocrisies. I shall neither copy their humility, nor disturb their devotion which is merely an example of the ends that justify the means of the time.

Yet I should be glad to ask how their supposed global markets came at first? The question admits but of three answers, viz., either by lot of human hypocrisy, by fraudulent election, or by socioeconomic usurpation of human constitutional freedoms.

If the first deceptive monetary global markets were taken by lot, it establishes a precedent for the next and any or all subsequent ones, which excludes legitimate economic hereditary successions based upon merit. **Saul was by lot, yet the succession was not hereditary, neither does it appear from that transaction there was any intention that it ever should have been. If the first financial global market's economic deception of any country was by election, that likewise establishes a precedent for the next; for to say, that the right of all future generations is taken away, by the act of the first socioeconomic electors, in their choice not**

only of a fraudulent monetary global market, but of a family of deceitful economic global markets forever, has no parallel in or out of scripture but that of the doctrine of original sin, which supposes the free will of all men lost in Adam; and from such comparison and it will admit of no other, humanistic hereditary succession can derive no glory truly derived from the presence of a Living Almighty Universal God on Earth. For as in Adam all sinned or were lead astray by lies of self-interests, and as in the first electors all men obeyed; as in the one All Mankind was subjected to Satan (the Father of All Lies (the FALLEN) or the truly deceptive Nature of Human Hidden Agendas (the TRUTH)), and in the other to a false sense of emotional and socioeconomic sovereignties; as Mankind's innocence was lost in the first, and its moral authorities in the last; and as both disable Mankind from reassuming some former state of earthly privilege, it unanswerably follows that original sin and a traditional perspective of hereditary succession are parallels.

Dishonorable rank! Inglorious connection! Yet the most subtle sophist cannot produce a justersimile.

As to moral and economic usurpation, no man will be so hardy as to defend it; and that William the Conqueror and his following were usurpers is a fact not to be contradicted. The plain truth is, for example, is that the antiquity of an English monarchy will need not bear looking into as far as being an illustration of fraud and mass murder in behest of perpetuating socioeconomic deceitfulness.

But it is not so much the absurdity as the evil of fraudulent financial hereditary succession which concerns Mankind. Did it ensure a race of good and wise men within a free global economy it would have the seal of a divine authority, but as it opens a door to the foolish, the wicked; and the improper, it has in it the nature of financial oppression. Men who look upon themselves born to reign a global economy, and others to obey its various uncertainties, soon grow insolent financial markets; selected from the rest of Mankind their minds are easily poisoned by media importance; and the world they act in differs so materially from the actual world at large, that they have but little opportunity of knowing its true interests, and what they succeed to various governments and free markets are financial principles frequently the most ignorant and unfit of any throughout the known dominions of All Mankind.

Another evil which attends academically fraudulent financial hereditary succession of global markets is, that the throne of scholastic opportunism achievement is subject to be possessed by minor unimportant issues at any age in human history; at which time an economic regency of fraudulent monetary principles, acting under the cover of an authority of free markets and peoples, has within its jurisdiction every chance and inducement to betray the trust of all Humanity.

The same international misfortune happens, when a global authority of monetary achievement worn out with age and infirmity, enters the last stages of human financial weakness or a market bubble. In both these cases the public good becomes a prey to every miscreant to the elements of truth, that can tamper successfully with the follies either of age accomplishments or financial infancy.

The most plausible plea, which hath ever been offered in favor of resourcing traditional perspectives toward the financial hereditary succession of fiduciary markets, is, that it preserves various peoples from quiet economic civil wars that eventually turn hot; and were this true, it would be weighty; whereas, it is the most barefaced falsity ever imposed. The whole history of Mankind disowns the fact. Numerous issues of authority have reigned in various distracted financial markets since the conquest of their morality, in which there have been (including several economic Recessions and Depressions) numerous civil wars and government rebellions. Wherefore instead of making for peace, it makes economic upheaval against its own existence, and destroys the very monetary foundation it seems to stand upon.

The contest for monetary monarchy and succession, between the houses of the rich and poor at heart, has laid Mankind in a scene of blood for many years. Over centuries pitched battles, besides emotional skirmishes and economic sieges, were fought between the have and have-nots.

On numerous occasions was Mankind a prisoner to economic uncertainties, who in its turn of social achievements was a prisoner to human ignorance. And so uncertain is the fate of economic wars and the temper of a nation of free peoples, when nothing but personal matters and bigotry are the ground of a quarrel, that Mankind was fraudulently taken in triumph from a palace to a prison, and Mankind also obliged itself to fly from a palace to a foreign land of human stupidities; yet, as sudden transitions of temper are seldom lasting, Mankind in its turn was driven from the throne of social self-acclaim, and recklessness recalled to succeed equal opportunities. Human folly always following the strongest side.

This contest began in the reign of Adam's original sins, which to this day in human history it has not been entirely extinguished, in whom the families of Humankind are united. In short, fraudulent financial monarchies and ritualistic fiduciary principles of socioeconomic successions have laid (not this or any financial global markets only) but the world in blood and ashes. 'Tis a form of government or market forces which the word of God bears testimony against, and the blood lust of deceptive academic triumph will attend it.

If Mankind inquire into the business of global monetary markets of organized deception, it shall find that (in some countries they have none) and after sauntering away its life without pleasure to itself or advantage to a nation of free peoples, withdraw from the scene, and leave emotional successors to tread the same idle round. In absolute deceptive financial monarchies

the whole weight of business, civil and military, lies within the economic stability of monetary global marketship; the children of Godin in their request for global interests in the days of old, urged this plea "that its efforts may judge them, and go out before them and fight their battles through quiet wars with silent weapons." But in countries where it is neither a judge nor a general, as in other eras of human history, Mankind would be puzzled to know what its true business really is.

The nearer any government or market force approaches to a true republic of free idealism, the less business there is for a global market of deceptive economic practices. It is somewhat difficult to find a proper name for a government of fiduciary frauds. Sir William Meredith calls such institutions a republic; but in its present state it is unworthy of the name, because of its corrupt influences. If the crown of human failures, by having all the places in its disposal, has so effectually swallowed up global economic powers, and eaten out the virtue of the house of the common man (the republican part in the constitution of the Universal Law of Observation) then the governments and free market forces of Mankind in its current state of existence is as nearly as a monarchical economic fraud as that of any other system of financial imprudence.

Men fall out with names without understanding them. For it is the republican and not the monarchical part of the constitution of Mankind as it exists within the Universal Law of Observation which human beings glory in, viz., the liberty of choosing a house of common monetary efforts from out of their own embodiment of free idealism and it is easy to see that when the republican virtue fails, economic slavery ensues. My is fraudulent monetary constitutions that are exclusively of the Humankind sickly, because deceptive financial monarchies has so poisoned the republic of free idealism, the crown of human failure has engrossed the common man. On earth global markets of economic fraud have little more to do than to make war and give away places; which in plain terms, is to impoverish nations of free peoples and set them together by the ears. A pretty business indeed it is for a man to be allowed poverty wages for years, and worshipped into the bargain his general sense of God given freedoms and opportunities of social achievements! Of more worth is one honest man to society, and in the sight of God, than all the deceptive crowned ruffians that ever lived.

THOUGHTS ON THE PRESENT STATE OF MANKIND'S GLOBAL ECONOMIC AFFAIRS

IN the following pages it is offer nothing more than simple facts, plain arguments, and a universal common sense; and also that there are no other preliminaries to settle with a reader, than that Mankind will divest itself of prejudice and prepossession, and suffer its reason and its feelings to determine for itself; that it will put on, or rather that it will not put off the true character of the human existence, and generously enlarge its views beyond the present day.

Volumes have been written on the subject of the struggle between the biblical darkness of human ignorance and the light of social academic achievements led by the charges on behalf of

an Almighty God. Men of all ranks have embarked in the controversy, from different motives, and with various ensigns; but all have been ineffectual, and the period of debate is now forever closed. Spiritual and physical arms of various sorts, as the last resource, have decided the contest; the appeal was the choice of global monetary markets of deceit, and a platform of financial transparency has accepted the challenge.

It has been reported of the Chicago School of Economics (who though in the past was an able minister of free market idealism was not without various faults) that in its historical being has been attacked in the house of free peoples on earth, on this score, that its measures were only of a temporary kind, replied, "it monetary concepts shall come fast in my time on earth once the light of Heaven shines upon it." Should a thought so fatal to deceptive monetary principles and the unmanliness of human economic slavery possess the existence of free peoples on earth in the present contest; the names of Humanity's submissive ancestors will be remembered by future generations with the Hell of detestation.

The sun has never shined on a cause of greater worth. It is not the simple affair of a city, a country, a province, or any type of global markets, but of a global platform of economic and academic achievements immediately of at least two thirds part of the habitable globe. It is not the concern of a day, a year, or an age; eternal posterity is virtually involved in the contest, and will be more or less affected, even to the end of time, by the proceedings of what happens now. Now is the seed time of a global continental union, faith and honor. The least fracture now will be like a name engraved with the point of a pin on the tender rind of a young oak of paper or with a few key strokes on some obscure computer; The wound will enlarge like that of a mustard tree, and eternal posterity read of it in full grown character like those typed sets of sentences produced in Microsoft WORD.

By referring the matter from argument to systems technologies, a new area for a global economic confederation in politics is struck liken to a computer keyboard; a new method of thinking has arisen. All prior plans, proposals, and commencements of traditional modes of hostilities, are like the almanacs of previous times; which, though proper then, are superseded and useless now.

Whatever was advanced by the advocates on either side of the question then, terminated in one and the same point, viz., a unification of global economic thought and action; the only difference between the parties was the method of effecting it; the one proposing the traditions of global monetary forces, the other friendship between nations of free peoples united; but it has so far happened that the first has failed, and the second has withdrawn her pretended influences.

As much has been said of the advantages of reconciliation with failed ideologies, which, like an agreeable dream, has passed away and left Mankind as if it existed in more barbaric times, it is

but right, that Mankind should examine the contrary side of the argument for a universal perspective of global economic thought, and inquire into some of the many material injuries which by nature and the existence of a Living God of free peoples have sustained, and always will sustain, by being connected with, and for whom they themselves are dependent upon deceptive monetary practices, market forces or socioeconomic global markets. To examine that connection and dependence, on the principles of nature and a global economic common sense, to see what human beings have to trust to, if separated, and what Humanity is to expect, if co-dependent.

It has been asserted by some, that as one nation of enslaved peoples has flourished under its current or former connection(s) with deceptive monetary global markets or principles, that the same connection is necessary towards their own future sense of false happiness or political interests, and that they will always have the same effect under a banner of hypocrisies. Nothing can be more fallacious than this kind of argument. Mankind may as well assert that because a child has thrived upon a land of milk and honey, that it is never to have meat and bread to permanently sustain itself; or that the early years of new or useless fiduciary concepts are to become a precedent for the next few decades or centuries. But even this is admitting more than is true, for Mankind may answer roundly, that Humanity would have flourished as much, and probably much more, if no deceptive monetary powers had anything to do with supposed free peoples enslaved by a monetary falsehood. So far the global commerce by which Humanity hath so enriched itself is of the emotional necessities of life on planet earth, and will always have a hidden black market while eating is the custom of all life forms within the known universe.

But as in some cases deception has protected Humanity and some markets, say some. That it hath engrossed Mankind is true, and defended the free peoples of various nations at the expense of a small minority as well as its own moral integrity is admitted, and that the majority in the past and in current times has defended the minority from the same motive, viz., but for the sake of free trade and socioeconomic dominion under fiduciary falsehoods.

Alas! Mankind has been long led away by ancient prejudices and has made large human sacrifices to material superstitions (idolatrous pursuits). Mankind has unknowingly boasted the protection of deceptive monetary practices, without considering, that its motives were useless financial interests and not the moral attachments of economic longevities; that it did not protect itself from the real enemy (scarce academic achievements) on its own account, an enemy of falsehoods embedded with investments into fraudulent monetary schemes, but from those free peoples of intellectual achievements who had no quarrel with other human beings on any other account, which will always be the true enemy of Humankind on the same account. Let the assumptions of free markets wave its pretensions to an inherently free peoples, or Humanity throw off the dependence of monetary deceptions within global markets, and that it should be at peace with itself and all of God's creations were they at quiet war with the free

peoples of planet earth. The miseries of such confederations of self-interest sought to warn Mankind against any other connections of similar types.

It has lately been asserted on planet earth, that the colonies of inherently free peoples have no relation to each other but through a parent idealism of monetary schemes, i.e., that the concepts of economic slavery and the enslaved, and so on for the restless sake of human ignorance, are sister concepts by the way of a global market of monetary bigotries; this is certainly a very round about way of proving deceptive commercial relationships, but it is the nearest and only true way of proving the existence of an enmity of human stupidities, if I may so call it. Truth and knowledge never were, nor perhaps ever will be our enemies as human beings, but only an enemy to those that are moral subjects of monetary global markets that are based upon various falsehoods.

But if denial is the parent concept of economic and academic achievements in modern times, say some. Then the more shame that be upon our own conduct as human beings. Even a dying star does not devour itself without the goal being to produce a new star or planets; nor a savage environment make war upon itself without the opportunities to produce new lands for growth; wherefore the assertion, if true, turns to Humanity a reproach; but it happens not to be true, or only partly so, and the phrase parent concept or mother of free peoples enslaved in poverty hath been jesuitically adopted by global markets of academic lies and its parasites called sloths and procrastination, with a low papistical design of gaining an unfair bias on the credulous weakness of the human mind. A sense of Europa, and not a global market of economic misfortune, is the parent place of origin for Humanity's eternal destiny. This new world of an old idea has been the asylum for the persecuted lovers of civil and religious liberty from every part of the human endeavor.

Hither have they fled, not from the tender embraces of the mother of all that is natural, but from the cruelty of the monster of socioeconomic lies and actions of monetary deceit; and it is so far true of a global market of financial falsehoods, that the same emotional tyranny which drove the first emigrants from a sense of paradise on earth pursues their descendants still.

In this extensive quarter of the globe, Mankind has forgotten the narrow limits of free will and self-determination, and the purpose to which it must carry its friendship with its own environment on a larger scale; therefore Humanity must now claim brotherhood with every aspect of its own existence, and triumph in the generosity of the sentiment of Peace on Earth.

It is pleasant to observe by what regular gradations Mankind will surmount the force of various prejudices, as it enlarges itself with the acquaintance of truth and bids for eternal life. A man born in any house divided, will naturally associate most with his or her fellow parishioners (because their interests in many cases will be of a universal calling or common sense) and distinguish themselves by the name of friend or neighbor; if he or she meet him or her but a

few miles from home, they both drop the narrow idea of a street, and salute themselves by the name of a messenger; if they travel upon or out of the place of their earthly bounds, and meet in any other place on the planet or in the universe, they forget the minor divisions of streets and towns, counties or countries, as well as the major divisions of race, creed, class, gender, etc., and call themselves human beings; but if in their foreign sense of a common reality the emotional excursions that they should associate themselves with or as they engage with any other life forms, their local remembrance will be enlarged into that of being a simple witness or participant within the Universal Law of Observation. And by a just parity of reasoning, all of Mankind existing in any other quarter of the globe or universe, are human beings; for when compared with the whole, stand in the same places on the larger scale, which the divisions of realm do on the smaller ones; distinctions too limited for a common sense mind of Humanity. Not any of the inhabitants of planet earth, even of this emotional province, are of a descent of a false Kingdom of God. Wherefore, I reprobate the phrase of parent or mother contingencies as applied to Global markets of Monetary Deceit only, as being false, selfish, narrow and ungenerous.

But admitting that we are all descendants of Adam, what does it amount to? Nothing. A global market of economic deceit, being now an open enemy of strategic and tactical monetary lies, extinguishes every other name and title. And to say that reconciliation with deception or submission to its practitioners or institutions is our duty, is truly farcical. The first Kingdom of Lies (Hell), of the present line of those children of a lesser God (the Devil or Father of all Lies) was a misconception of numerous personal realities, and the peers of a global market of monetary deceit are descendants from the same spiritual line of perceptions; wherefore by the same method of reasoning, a deceptive economic principle ought to be governed by a monetary global market of lies and deceit.

Much has been said of a united strength within false monetary global markets and that of free peoples enslaved in modern versions of buying and selling, that in conjunction they might bid defiance to a world free of human prejudices.

But this is mere presumption; the fate of quiet wars gone hot is uncertain, neither do the expressions mean anything; for Mankind would never suffer itself to be drained of inhabitants to support the global interests of a false monetary global market or de facto market force once discovered.

Besides, what have we to do with setting the world at defiance? Mankind's ultimate plan is global commerce, and that, well attended to, will secure Humanity the peace and friendship for all eternity; because it is in the interest of All Mankind to have modern academia a free port. Her trade will always be a protection, and her barrenness of gold and silver secure her from invaders of human ignorance and bigotries.

Mankind shall challenge the warmest advocate for reconciliation with economic enslavement, to show, a single advantage that this concept can reap, by being connected with global markets of economic deceit. Mankind shall repeat the challenge, not as a single advantage that is to be derived, but as a disadvantage to the mutual benefit of all Humanity. Its corn will fetch its price in any market on earth, and its imported goods must be paid for by them where it will.

But the injuries and disadvantages Mankind sustain by that connection, are without number; and its duty to itself at large, as well as to our individual selves, instruct us as human beings to renounce the alliance to the lack of financial and political transparencies: Because, any submission to, or dependence upon a deceitful monetary global market or market force, tends directly to involve Mankind in various wars and political economic quarrels; and sets in part free people at variance against each other, who would otherwise seek friendship, and against whom, they have neither angered nor complained. As planet earth is Mankind's market for trade, it ought to form no partial connection with any part of it. It is the true interest of a free people to steer clear of deceptive economic contentions, which they never can do, while by their dependence on global markets of monetary deceit, is made the makeweight on the scale of deceptive global politics and emotional indifferences.

Historically, Humanity is too thickly supplanted within the fabric of economic global markets of monetary deceit to achieve a lasting peace on earth, and whenever a war breaks out between free peoples and any perception of a foreign power, the trade of amongst human beings goes to ruin, because of its connections with various fiduciary schemes and hidden political agendas. The next war may be global in nature and not turn out like those wars fought in the past, and should it not, the advocates for reconciliation now will be wishing for separation then from their old grand operational strategies of modern warfare if able, because, neutrality from evil intentions toward other human beings in that case, would be a safer convoy of an eternal peace than a man of war. Everything that is right or natural pleads for separation. The blood of the slain, the weeping voice of nature cries, 'tis time to part from this form of human behavior.

Even the distance at which the Almighty has placed deceitful monetary global markets and the free peoples of planet earth, is a strong and natural proof, that the authority of the one, over the other, was never the design of Heaven. The time likewise at which the existence of free idealism was discovered, adds weight to the argument, and the manner in which it was peopled increases the force of it. The reformation was preceded by the discovery of a universal perspective toward global free markets, as if the Almighty graciously meant to open a sanctuary to the persecuted in future years, when a home of everlasting grace should afford neither prejudices nor bigotries in order to exist within an atmosphere of friendship and safety.

The authority of an economic global market of deceptive policies and practices over a free peoples destined to answer a universal calling, is a form of government or market force, which sooner or later must have an end as all mortal things do: And a serious mind can draw no true

pleasure by looking forward to it, under the painful and positive conviction, that what he calls “the present constitution of global market forces” is merely temporary. As the parents of a universal calling of Mankind, we can have no joy, knowing that our current perspective of global economic forces is not sufficiently lasting to ensure anything which we may bequeath to posterity or opulence: And by a plain method of argument, as we are running the next generations into debt, we ought to do the work of it, otherwise we use them meanly and pitifully as an enslaved populous. In order to discover the line of our duty rightly, we should take our children in our hand, and fix our station a few years farther into life; that eminence will present a prospect, which a few present fears and prejudices conceal from our sight.

Though Mankind would carefully avoid giving unnecessary offence, yet it should be inclined to believe, that all those who espouse the doctrine of reconciliation to pronounced economic evils, may be included within the following descriptions:

Interested men, who are not to be trusted; weak men who cannot see; prejudiced men who will not see; and a certain set of moderate men, who think better of a world contaminated with monetary untruths than current times deserves; and this last class by an ill-judged political deliberation, will be the cause of more economic calamities to an enslaved free people than all the other three combined.

It is the good fortune of many to live distant from the scene of societal sorrows; the evil is not sufficiently brought to the door of Humanity to make it feel the precariousness with which All Mankind’s property is possessed. But let the imagination of a free people transport itself for a few moments to the past, so that a passionate seat of wretchedness will teach All Mankind wisdom, and instruct it forever to renounce economic powers in whom it can have no trust. The inhabitants of that unfortunate city, who but for a few years ago were in ease and affluence, have now no other alternative than to stay and starve, or to turn out to become beggars within their own lands of supposed financial opportunities.

Endangered by the demonstrative fires of their friend’s emotions if they continue within the city, and plundered by a soldiery fraud if they leave it. In their present condition they are but prisoners without the hope of redemption, and in a general attack for the relief of personal properties, as well as being exposed to the fury of armies of human iniquities.

Men of passive tempers look somewhat lightly over the offenses of fraudulent monetary policies, and, still hoping for the best, are apt to call out, “Come we shall be friends again for all this.” But examine the passions and feelings of Mankind. Bring the doctrine of reconciliation with deception to the touchstone of nature, and then tell me, whether or not you can hereafter love, honor, and faithfully serve the socioeconomic powers that have carried fire and sword into your land or homes through the default of a mortgage? If you cannot do all these, then are you only deceiving yourselves, and by your delay bringing ruin upon a global posterity.

Mankind's future connection with deceitful monetary global markets or market forces, whom it can neither love nor honor, will be forced by fear and morally unnatural, and being formed only on the plan of a present convenience, will in a little time fall into a relapse or recession more wretched than in previous periods of human economic history. But if Mankind says, that a free people can still pass the violations over, then it must ask of itself, ***Has your house been burnt with the FIRE (Frequent Interruptions of Resources and Energy) of deceptive economic practices? Has your property been monetarily destroyed before your face? Is your spouse and children destitute from a bed of fiduciary and academic lies, or have no bread to eat and live on? Have you lost a parent or a child by their own hands or disease due to the lack of money, and yourself the ruined and wretched survivor? If you have not, then are you not a judge of the situation of those who have? But if you have, and can still shake hands with words, concepts and ideas that are in reality murderers of the principles of a truly free people, then are you unworthy of the name of husband, wife, mother, father, friend, or lover, and whatever may be your rank or title in life, you have the heart of a coward, and the spirit of an immoral bootlicker who then sues for economic change when the tentacles of socioeconomic monetary fraud or recession affect only your individual selves as a manner of a denied loan or unemployment which denies your own abilities to eat or pay the rent.***

This is not inflaming or exaggerating matters, but trying them by those feelings and affections which nature justifies, and without which, Mankind should be incapable of discharging the social duties of life, or enjoying the felicities of it. I mean not to exhibit financial horrors for the purpose of provoking revenge, but to awaken all of Humanity from fatal and unmanly slumbers, that it may pursue determinately some fixed object that exist within the universal law of economic observations.

It is not truly in the power of deceptive monetary global markets or of an academic atmosphere of fraud to conquer the socioeconomic realm of free peoples on earth, if it doesn't first conquer itself by delay and timidity. The present time in human history is worth an age if rightly employed, but if lost or neglected, the whole of enslaved peoples will partake of the misfortune; and there is no punishment which that man or woman will not deserve, be he or she who, or what, or where they will, that may be the means of sacrificing a season of opportunities so precious and useful.

It is repugnant to reason, to the universal order of things, to all examples from the former ages, to suppose, that Mankind can longer remain subject to any external power of global financial corruption. The most sanguine subjects of fraudulent monetary global markets do not think so. The utmost stretch of human wisdom cannot, at this time compass a plan short of separation from monetary diseases, which can promise enslaved peoples even a year's security.

Reconciliation with deceitful economic practices is or was a fallacious dream. At present, nature has deserted the spiritual connection, and cannot supply its emotional place. For, as Milton

wisely expresses, “never can true reconciliation grow where wounds of deadly hate have pierced so deep.” Every quiet method for inner-emotional peace has been ineffectual. Our open prayers have been rejected with disdain; and only tended to convince All of Mankind, that nothing flatters vanity, or confirms obstinacy in fraudulent economic global markets more than repeated petitioning for the financial redemption of true monetary opportunities- and nothing has contributed more to that very measure to make such global markets the absolution of unimpeded access to prosperity: Witness Mankind’s current state of socioeconomic affairs. Wherefore since nothing but blows will do, for God’s sake, let us come to a final separation of economic evils, and not leave the next generation to be cutting its own throats, under the violated unmeaning names of parent and child.

To say, that it will never attempt it again is idle and visionary, Humanity thought so at the repeal of former monetary acts or through supposed new regulations or laws, yet in a year or two undeceived in it’s opinions; as well we may suppose that nations, which have been once monetarily defeated, will never renew the quarrel.

As to government or market force matters, it is not in the economic powers of human deception to do an enslaved people justice: The business of it will soon be too weighty, and intricate, to be managed with any tolerable degree of convenience, by powers, so financially corrupt, indifferent and distant from the moral interests of All Mankind, and so very ignorant to the general monetary needs of Humanity; for if a lie cannot truthfully conquer a free people, it cannot govern an economy attached to a sense of free idealism.

To be always running ahead of itself with a tale or a petition ready to deceive, waiting for a fraudulent answer it conduces as a truth to its own sense of self-interests, which if obtained requires academic liars to explain its economic feasibilities, of which in a few years will be looked upon by future generations of Mankind as folly and childishness in a time when it was perceived proper, and of which in that day it will be considered a proper time for it influences to cease and desists.

Small emotional landmasses or cultures of free peoples not capable of protecting themselves from academic lies, are the proper objects for global markets of monetary deceit to take under their care; but there is something very absurd, in supposing a continent to be perpetually governed by an island of human stupidities. In no instance has nature made the satellite larger than its primary planet, and as deceptive economic global markets and the enslaved, with respect to each other, reverses the common sense order of nature, it is evident that they belong to different systems of thought: Deceptive economic global markets to the enslaved - free peoples to themselves.

Mankind should not become induced by motives of pride, party, or resentment to espouse the doctrine of separation and independence from perceived fiduciary deceptions; It should clearly,

positively, and conscientiously become persuaded that it is the true interest of All Humanity to be so; that everything short of that is mere patchwork, that it can't afford no lasting felicity, that it is leaving the sword to our children, and shrinking back one step at a time, when, a little more, a little farther, would have rendered Mankind the glory of Free Global Markets or the Kingdom of Heaven on Earth.

As a global market of economic falsehoods in its design has not historically manifested the least inclination towards a compromise of human freedoms, Mankind may be assured that no terms can be obtained worthy the acceptance of a free people, or anyways equal to the expense of blood and treasure that Humanity has already put to as an investment toward global civil socioeconomic liberties.

The object contended for, ought always bear some just proportion to the expense. The removal of a spiritual hierarchy of deceptive economic practices, or the whole detestable stratocracy, is a matter unworthy of the millions of human lives Humanity has already expended. A temporary stoppage of trade, was an inconvenience, which would have sufficiently balanced the repeal of all the acts complained of, had such repeals been obtained; but if the whole planet must take up new ideas of social management, if every man must be a soldier for a greater spiritual cause, it is scarcely worth the while of Mankind to fight against a contemptible ministry of deceptive economic policies only. Dearly, dearly, how does Mankind pay for the repeal of the acts of economic human indifferences, if that is all it fights for; for in a just estimation, it is as great a folly to pay a holocaust price for laws against economic slavery, as for lands of material opportunities. As it is of late always considered the independency of a free people, as an event, which sooner or later must arrive, so from the hindered rapid progress of Mankind to maturity, the event could not be far off. Wherefore, on the breaking out of emotional hostilities, it was not worth the while to have disputed the matter, which time would have finally redressed, unless it was meant to be in earnest from the earliest of times; otherwise, it is like wasting an estate of a suit at law, to regulate the trespasses of a tenant, whose lease is just expiring. No man was a warmer wisher for the reconciliation of past economic indifferences than myself, but the moment of the event of this day is now made known, Mankind shall reject the hardened, sullen tempered Pharaohs of economic deceit forever; and disdain the wretch, that with the pretended title of Father of his people, can unfeelingly hear of their slaughter, and composedly sleep with their blood upon his eternal soul.

But admitting that matters were now made up, what would be the event? The answer, the economic ruin of free peoples on earth. And that for several reasons: **First**, the powers of governing through global market forces still remaining in the hands of a deceitful monetary global market or practioners of economic deception, it will have a negative influence over the whole legislation of free peoples. And as it has shown for itself such an inveterate enemy to financial liberty, and discovered such a thirst for arbitrary power, is it, or is it not, proper to say to the earthly colonies of free peoples, "You shall make no laws but those that are pleasing to a

selected few?" And are there any inhabitants on planet earth so ignorant, as not to know, that according to what is called the present constitutional embodiment of global market forces, that free peoples can make no laws but what practitioners of deceptive monetary global markets gives leave to? And is there any man so unwise, as not to see, that (considering what has happened in the past) it will suffer no other Laws to be made here, but such as those that suit a selfish or bigoted socioeconomic purpose or power structure? The inhabitants of planet earth may be as effectually enslaved by the want of deceptive laws in one nation under God, as by submitting to fraudulent economic laws made in another. After matters are made up (as it is called) can there be any doubt but the whole power of a crown of human injustices will be exerted, to keep a free people as low and humble as possible? Instead of going forward Mankind shall go backward, or be perpetually quarrelling or ridiculously petitioning as a child of a lesser God. Truly free peoples are already greater than any global market of economic deceit wishes them to be, and will it not hereafter endeavor to make earthly inhabitants less? To bring the matter to one point. Is an economic power base that is jealous of unilateral human prosperity, a proper power to govern the thought of what is defined as successes? Who ever says no to this question is an independent derived from the principles of monetary truths, for independency means no more, than, whether Mankind shall live under the Law of Observation, or whether a deceptive monetary global market, the greatest enemy to a free people has, or can have, the ability to forever tell all of Humanity, "there shall be no laws but those such as it likes to use as instruments of human deception in order to perpetuate human indifferences." But an emotionally deceitful monetary global market will say a negative to an enslaved populous; that a free people can live under no other law without its consent. In point of right and good order, there is something very ridiculous, that a temporary concept (which has often happened) shall say to several billions of people, older and wiser than itself, "I forbid this or that act of Humanity to exist under a single law of economic transparencies in order to prevent fraud." But in this place Mankind will decline this sort of reply, though it will never cease to expose the absurdity of it, and only answer, that deception being the residence of false economies, and a free people not so, make quite another case. A false economic global market of human achievement's negative here is ten times more dangerous and fatal than it can be in a state of inherently free peoples, for there it will scarcely refuse its consent to a bill of laws for putting itself into as strong a state of defense for its abilities to deceive as possible, and in an era of human freedoms it would never suffer such a bill of laws to be passed.

The enslaved is only a secondary object in a system of deceptive politics-false economic policies consults only the pretended good of a nation of free peoples, no farther than it can answer for its own self-interests or purpose.

Wherefore, its own interest leads it to suppress the growth of a truly free people in every case which doth not promote its deceptive advantages, or in the least interfere with it. A pretty state Mankind shall soon be under in such a second-hand form of government or market force, considering what has already happened in human history! Men do not truthfully change from

enemies to friends by the alteration of a name; and in order to show that reconciliation with the pronounced evil of human ignorances now is a dangerous doctrine, Mankind should affirm, that it would become policy in a global market of economic deceit at this time, to repeal the acts of a universal calling of Mankind for the sake of reinstating itself in the governments of free peoples on earth; in order, that it may accomplish by craft and subtlety, in the long run, what it cannot do by force and violence in the short one. Reconciliation financial evils and ruin are nearly related.

Secondly, that as even the best terms, which Mankind can expect to obtain, can amount to no more than a temporary expedient, or a kind of government or supposed free market force by deception or a guardianship disguised as market uncertainties, which can last no longer than till Humanity comes of age, so the general face and state of things, in the interim, will be unsettled and unpromising.

Emigrants of new ideas and innovations will not choose to come to a code of conduct whose forms of governments or market forces hangs but by a thread, and of whom is everyday tottering on the brink of commotion and disturbance; and numbers of the present inhabitants on earth would lay hold of the interval, to dispose of their effects, and quit the current ideas of market generation or creation.

But the most powerful of all arguments, is, that nothing but independence from market uncertainties, i.e., unifying forms of governments or global market forces, can keep the peace of a truly free people and preserve it inviolate from civil wars. Mankind should dread the event of a reconciliation with any deceptive monetary policy now, as it is more than probable, that it will be followed by a revolt somewhere or another, the consequences of which may be far more fatal than all the malice of a global market of economic deceptions can account or be responsible for.

Hundreds of millions are already ruined by the barbarity of traditional market uncertainties; (hundreds of millions more will probably suffer the same fate.) Some men have other feelings than us who have suffered nothing. All they now possess is a false sense of liberty, what they before enjoyed is sacrificed to its service, and having nothing more to lose, they disdain submission to new ideas by using the excuse and saying that, "the issues at hand have no track records or that it representatives have no experience." All the while either openly or secretly supporting old financial idealologies that have a known historic pattern of numerous failures to produce what they promise. Besides, the general temper of a truly free people towards deceptive economic policies, will be like that of a youth, who is nearly out of his or her time of submissive childhood expectations, while laying in wait on the brink of the independence of adulthood; they will care very little about it. And a government or market force which cannot establish and preserve the peace that is derived from unilateral economic achievement, is no government or market force of mutual benefit at all, and in that case Mankind participates in it

and pays its money for nothing; and simply prays for what its current monetary global markets can do, whose power will be only, solely or wholly on paper. Should a civil tumult break out the very day after reconciliation with proven false expectations of financial gain occur. I have heard some men say, many of whom I believe spoke without thinking, that they dreaded socioeconomic independence from failed traditional economic behaviors, fearing that it would produce financial calamities or global civil wars. It is but seldom that our first thoughts are truly correct, and that is the case here; for there are ten times more to dread from through proven falsehoods and expectations with a patched up connection of promised financial achievements whose potentials are doomed from the start than from monetary independence. I make the sufferers case my own, and I protest, that I too was I driven from house and home, my property destroyed, and my circumstances ruined, that as a man, sensible of injuries, I could never relish the doctrine of reconciliation with political lies or constitutional socioeconomic hipocrisies, or consider myself bound thereby.

Mankind has manifested such a spirit of good order and obedience to societal governments or market forces, as is sufficient to make every reasonable person easy and happy on that head. No man can assign the least pretense for his fears, on any other grounds, that such as are truly childish and ridiculous, viz., that one network will be striving for superiority over another in a bid of righteous intentions.

Where there are no distinctions there can be no superiority, perfect equality affords no temptation. Throughout human history republics on some occasion were without wars, foreign or domestic; monetary monarchical governments, it is true, are never long at rest: the crown of human academic achievements itself is a temptation to enterprising ruffians within any home; and that degree of pride and insolence ever attendant on regal authority swells into a rupture with foreign powers of deception, in instances where a republican government or market force, by being formed on more natural principles, would negotiate the mistake.

If there is any true cause of fear respecting economic independence it is because no acceptable or recognizable plan has yet been noted within the mass media. Men do not see their way out; wherefore, as an opening into that business I offer the following hints; at the same time modestly affirming, that I have no other opinion of them myself, than that they may be the means of giving rise to something better. Could the stragglng thoughts of individuals be collected, they would frequently form materials for wise and able men to improve to a useful matter.

Thus, let the Plan continuously become debated or ungraded amongst assemblies of free peoples on planet earth be annual. A Representative of Global Free Market Behavioral States of Existence shall be composed of two Forms, both representative of [World-Wide Financial Grand Monetary Strategies](#) and/or [Operational Fiduciary Tactics](#), chosen by the known global

economies or markets, for up to Four Five Year terms; and each Economic Representative shall have one Vote representing that economy through global market forces.

Immediately after they shall be assembled in Consequence of the first Selection, they shall be divided as equally as may be into Four Classes consisting of the **Powers/Authorities within Global Finance, Morale/Cohesion of Global Behavioral Economics, Norms/Standards of Global Economic Procedures and that of the Goals/Objectives Embedded within Global Monetary Thought.** The Seats of the Representatives of the First Class shall be vacated at the Expiration of the First Term, of the Second Class at the Expiration of the Second Term, of the Third Class at the Expiration of the Third Term, and so forth, so that one quarter may be chosen every subsequent term; and if Vacancies happen by Resignation, or otherwise, during the Recession of the Global Economy of any Stated Market(s), the NPMIS Executive Field Branches thereof may make temporary Appointments until the next Meeting or Term, which shall then fill such Vacancies.

No Person shall be a Representative who shall not have attained to the Age of Twelve Years, and been Eleven Years a Citizen educated in the principles of a Global Free Market Economy, and who shall not, when Selected, be an Economically and/or Emotionally Enslaved Inhabitant of a Fear Based Social Model from which he or she has been chosen.

A Competitive Leader of Global Free Market Behavioral States of Existence shall be Selected Chief Representative, but shall have no Vote, unless they be equally divided.

The Economic Representative of a membered economy shall choose their other Officers, and also a Chief Representative pro tempore, in the absence of the Board of Network Representative, or when they, he or she shall exercise the Office of any General Contractor of Network Operations.

The Board of Network Representative shall have the sole Power to try all Fraudulent Socioeconomic Procedural Impeachments as accused. When sitting for that Purpose, they shall be on Oath or Affirmation from the Market Forces governing the issues of the economy or economies concerned. When the Behavioral States of Market Forces is tried, the Chief Counsel for the General Contractor of Network Operations shall preside: And no Persons, Places or Things shall be condemned without the Concurrence of three quarters of the Members present.

Judgment in Cases of Fraudulent Socioeconomic Procedural Impeachment, of those actions concerned shall not extend further than that to remove the issue from Procedural Confidence, and Disqualification to hold and enjoy any Place of honor, Trust or Profit in economic thought affecting Global Free Market Behavioral States of Existence: but the Issue(s) and its Practitioners set aside shall nevertheless be liable and subject to at least some form of Moral

Indictment, Trial within the Court of Public Opinion(s), or Judgment and Counter-Measure(s), according to the Economic Laws governing the implementation of innovative technologies.

The Times, Places and Manner of holding Selections for Representatives in Symposium or rather the Unified Body of Market Forces assembled, shall be prescribed in each Existing Economic State or Economy on Earth thereof; but the Unified Body of Market Forces assembled may at any time through a global consensus or the court of public opinion make or alter such Course of Action (COA), except as to the Place of choosing Representatives in Symposium.

The Unified Body of Market Forces assembled shall convene at least once in every Month, and such Meeting shall be on the first Monday in that Month, unless they shall by general consensus amongst members appoint a different Day.

Each Class within the Unified Body of Market Forces assembled shall be the Judge of the Selections, Returns and Qualifications of its own Members, and a Majority of each shall constitute a Quorum to do Business; but a smaller number may adjourn from day to day, and may be authorized to compel the Attendance of absent Members, in such Manner, and under such Penalties as each Class may provide.

Each Class may determine the Rules of its Proceedings, punish its Members for disorderly Behavior, and, with the Concurrence of three-quarters, expel a Ranking Member.

Each Class shall keep a Journal of its Proceedings, and from time to time publish the same, excepting such Parts as may in their Judgment require Secrecy; and the Yeas and Nays of the Members of either Class within the Unified Body of Market Forces assembled on any question shall, at the Desire of one fifth of those Present, be entered on the Journal.

Neither Class, during the Session of the Unified Body of Market Forces assembled, shall, without the Consent of the other, adjourn for more than a prescribed period of days, nor to any other Place than that in which the Four Classes shall be sitting in general consensus.

The Unified Body of Market Forces assembled shall receive a Compensation for their Services, to be ascertained by Global Market Forces from within each of their designated Existing Economic States or Economies of Thought, and paid out of the Treasury of the Unified Body of Market Forces assembled itself. They shall in all Cases, except Treason, Felony and Breach of the Peace against any person(s), place(s) or thing(s), be privileged from Financial Distress during their Attendance at the Session of their respective Classes, and in going to and returning from the same; and for any Speech or Debate in either Class, they can be questioned in any Case.

A Representatives in Symposium can, during the Time for which he or she was selected, be appointed to any Civil Office under the Authority of any Existing Economic States or Economies of Thought which shall have been created by Higher Powers, or the Emoluments whereof shall

have been increased during such time; and Person or Entities holding any Office within the Unified Body of Market Forces assembled, shall be a Member of either Class during his or her Continuance in Place.

All Measures for generating markets and wealth shall originate in the Unified Body of Market Forces assembled by reason of innovations or global market forces themselves as observed; but the Existing Economic States or Economies of Thought may propose or concur with modifications as to other measures that are based upon the ideas of a global free market society.

Every Measure which shall have passed within the Unified Body of Market Forces assembled, shall, before it become a Ruling Economic Thought, be presented to the embodiment of the Board of Network Representatives; If it approves the Measure(s) then they shall sign it, but if not then they shall return it, with its Objections to that Assembly in which it shall have originated, who shall enter the Objections at large in the Network Journal (Blogs), and proceed to reconsider it. If after such Reconsideration three quarters of that Assembly shall agree to pass the Measure(s), it shall be sent, together with the Objections, to another Assembly, by which it shall likewise be reconsidered, and if approved by three quarters of that Assembly, it shall become a Ruling Economic Thought. But in all such Cases the Votes within the Unified Body of Market Forces assembled shall be determined by Yeas and Nays, and the Names of the Persons voting for and against the Measure(s) shall be entered on the Journal of each Assembly respectively. If any Measure shall not be returned by the Board of Network Representatives within ten Days (Sundays excepted) after it shall have been presented to Them, the Same shall become a Ruling Economic Thought, in like Manner as if they had signed it, unless the Unified Body of Market Forces assembled by their Adjournment prevent its Return, in which Case it shall not become a Ruling Economic Thought.

Every Order, Resolution, or Vote to which the Concurrence of the Unified Body of Market Forces assembled and Existing Economic States or Economies of Thought may be necessary (except on a question of Adjournment) shall be presented to the Board of Network Representatives; and before the Same shall take Effect, shall be approved by them, or being disapproved by them, shall be re-passed by three quarters of the Unified Body of Market Forces assembled and Existing Economic States or Economies of Thought, according to the Rules and Limitations prescribed in the Case of Individualized Economic Measure(s).

The Board of Network Representatives shall have power to pay all Taxes, Duties, Imposts and Excises, to pay Organizational Debts and provide for the common Support and general Welfare of the Unified Body of Market Forces assembled; but all Duties, Imposts and Excises shall be uniform throughout the Global Economy;

To borrow money on the credit of the Unified Body of Market Forces assembled;

To regulate Commerce with Existing Economic States or Economies that are based upon innovations derived internally within its own networks;

To establish a uniform Rule of Naturalized Socioeconomics, and uniform Measures on the subject of Impoverishment throughout the Global Economies;

To coin or create monetary value within Existing Economic States or Economies of Thought, study the Value thereof, and of new economic principles, and adjust the Standard of its Global Financial Weights and Measures;

To provide for the Due Process of Law involving Fraudulent Securities or Financial Schemes involving the Unified Body of Market Forces assembled;

To establish Distant Learning Environments and Position Financial Markets;

To promote the Progress of Science and useful Arts, by honoring limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries as defined by international law(s);

To constitute Studies both inferior and superior to a Supreme Court of Public Opinions;

To define and punish Piracies and Felonies committed upon Unified Body of Market Forces assembled, and Offenses against the Law of Nations under a Universal Observation;

To implement Marketing Warfare Strategies and Tactics involving the perpetuation of Market Certainties, and grant Letters of Commercial Marque and Market Analysis, and to make Rulings concerned with Market Soundness on Land, Water, Air and Space;

To raise and support Standing Legions of Economic Certainty, but no Appropriation of Money to that Use shall be for a longer Term than circumstances may require;

To provide and maintain Global Import and Export Markets;

To suggest the Rules for Governing and Regulating the use of Global Market Innovations and Economic Forces through the Unified Body of Market Forces assembled derived from within its own network of innovators;

To provide for calling forth of Standing Legions of Market Certainties to execute the Measures of Economic Union, suppress the Insurrections of Market Uncertainties and repel the Invasion of Human Ignorance;

To provide for the organizing, support, and disciplining of Standing Legions of Market Certainties, and for governing such Part of them as may be employed in the Service of the Unified Body of Market Forces assembled, reserving to the Existing Economic States or Economies of Thought respectively, the Appointment of the Officers, and the Authority of training Standing Legions of Market Certainties according to the discipline prescribed by the Unified Body of Market Forces assembled itself;

To exercise inclusive Economic Measures in all Cases whatsoever, over such Behavioral Districts as may, by Cession of a particular Existing Economic State or Economies of Thought, and the acceptance of the Unified Body of Market Forces assembled, become the Mobile Seat of Global Market Forces, and to exercise like Authority over all Places purchased by the Consent of the Economic Measures of State Existing in which the Same shall be, for the Erection of Missions of Opportunities, Magazines of Knowledge, Arsenals of Strategic and Tactical Economic Ideologies, Dock-Yards of Wealth, and other needful Buildings of Socioeconomic Prosperity; And

To make all Measures which shall be necessary and proper for carrying into Execution the foregoing Economic Powers, and all other Powers vested by this Membership in the Unified Body of Market Forces assembled, or in any Department or Office thereof.

The Migration or Importation of such Persons as any of the Existing Economic States or Economies of Thought shall think proper to admit, and shall not be prohibited by the Unified Body of Market Forces assembled prior.

The privilege of an Economic Writ of Habeas Corpus in Procedural Thought shall not be suspended, unless when in Cases of an Emotional Recession in Economic Thought and Behavior, or the Invasion of Human Ignorance endangering the Safety of the Global Economic Community.

No Measure of Attainder or ex post facto Rule of Thought shall be Adhered.

No economic capitation, or other direct, emotional monetary levy shall be laid, in Proportion to the Census or Enumeration herein before directed to be taken against the Global Economy through Market Forces.

No Emotional Tax or Financial Duty shall be laid on Monetary Articles exported from any Existing Economic State or Economies of Thought.

No Preference shall be given by any Regulation of Commerce or Revenue to the Financial Ports of one Existing Economic State or Economies of Thought over those of another: nor shall

Academic Vessels bound to, or from, one Existing Economic State or Economies of Thought, be obliged to enter, clear, or pay Duties for the purposes of elevating any single person, place or thing at the expense of another, thereby, lacking mutual benefit.

No Money shall be drawn from the Common Treasury, but in Consequence of Appropriations made by Measure; and a regular Statement and Account of the Receipts and Expenditures of all Money shall be published from time to time.

No Measure forbidding the Title of Nobility shall be granted by the Unified Body of Market Forces assembled or the Existing Economic State or Economies of Thought: And no Person holding any Office of Profit or Trust under them, shall, without the Consent of the Court of Public Opinion, accept Presents, Emoluments, Offices, or Titles, of any kind whatever, from any King, Prince or Foreign State.

No Existing Economic State or Economies of Thought shall through this Network enter into any Treaty, Alliance, or Confederation; grant Letters of Marque and Reprisal; coin Money; emit Bills of Credit; Earn anything but valued resources, monies, gold and silver Coin to Tender in Payment of Debts; pass any Measure of Attainder, ex post facto Law, or Rule impairing the Obligation of Contracts, or the granting of any Title of Nobility without the Consent of the Court of Public Opinion.

No Existing Economic State or Economies of Thought shall, without the Consent of the Unified Body of Market Forces assembled, lay any Imposts or Duties on Imports or Exports of Innovation or Idealism, except what may be absolutely necessary for executing it's inspection Rules: and the net Produce of all Duties and Imposts, laid by any Existing Economic State or Economies of Thought on the Imports or Exports of Innovation or Idealism, shall be for the Use of the Common Treasury of the Unified Body of Market Forces assembled; and all such Rules shall be subject to the Revision and Control of the Unified Body of Market Forces assembled.

No Existing Economic State or Economies of Thought shall use as Counter-Measures against Market Uncertainties, without the Consent of the Unified Body of Market Forces assembled, lay any duty of Emotional Tonnage, keep Emotional Troops of Human Stupidity, or Transport Academic Forms of Foolishness in times of Financial Unity, enter into any Agreement or Compact with Standing Legions of Monetary Uncertainties, or with a Corrupt Power, or engage in Marketing Warfare of Human Indifference, unless actually invaded by illegal or immoral strategies or tactics of financial espionage, or in such imminent Monetary Danger as will not admit delay.

All Powers shall be vested in the Presiding Economic Issue(s) Concerning Innovations of the past, present or forecasted level(s) of problem solving measures of effectiveness or ineffectiveness within Existing Economic States or Economies of Thought. The Economic Issues

of Innovations held multi-cameral referencing the framework of **Quintilian: Institutio Oratoria** of Socioeconomic Prosperity are subjugated to the Board of Network Representatives and the Unified Body of Market Forces assembled.

Each Existing Economic State or Economies of Thought shall appoint, in such Manner as the Unified Body of Market Forces assembled thereof may direct, a Number of Voting Members from within the General Court of Public Opinion, equal to the whole Number of Unified Body of Market Forces assembled to which the Existing Economic State or Economies of Thought may be entitled in Assembly: but no Network Representative, or Person holding an Office of Trust or Profit within the Unified Body of Market Forces assembled, shall be appointed a Voting Member from within the general Court of Public Economic Opinion.

The Voting Members from within the General Court of Public Opinion shall meet in their Respective or Existing Economic State or Economies of Thought, and vote by Ballot for two persons, of whom one at least shall not be an Inhabitant of the same Existing Economic State or Economies of Thought themselves. And they shall make a List of all the Persons voted for, and of the Number of Votes for each; which List they shall sign and certify, and transmit sealed to the Academic Seats of Financial Powers within Global Markets as a whole, as directed by the Presiding Economic Issue(s) Concerning Innovations of the Unified Body of Market Forces assembled. The Presiding Economic Issue(s) Concerning Innovations of the Unified Body of Market Forces assembled shall, in the presence of the Board of Network Representatives, open all the Certificates, and the Votes shall then be counted. The Issue(s) having the greatest Number of Votes shall be the Presiding Economic Issue(s) Concerning Innovations of the Unified Body of Market Forces assembled, if such Number be a Majority of the whole Number of Voting Members from within the General Court of Public Opinion appointed; and if there be more than one issue who has such a Majority, and has an equal Number of Votes, then the Board of Network Representatives shall immediately choose by Ballot one of them to Preside multi-cameral in a **Quintilian: Institutio Oratoria** framework for obtaining Socioeconomic Prosperity and if no other issue(s) have a Majority, then from the most urgent or highest on the List the said Voting Members from within the General Court of Public Opinion shall in like Manner choose as Presiding. But in choosing the Presiding Economic Issue(s) Concerning Innovations of the Unified Body of Market Forces assembled, the Votes shall be taken by each Existing Economic State or Economies of Thought, the Representation from which each Economic State or Economy having one Vote; a quorum for this Purpose shall consist of a Member or Members from three-quarters of the Existing Economic State or Economies of Thought, and a Majority of Economic Issue(s) within all the Economic States or Economies of Thought shall be necessary to a Choice. In every Case, after the Choice for the Presiding Economic Issues at hand, the Ideology having the greatest Number of derivative Votes within the Voting Members of the General Court of Public Opinion shall be the secondary representative principle in **Quintilian: Institutio Oratoria**. But if there should remain two or more Issues having equal Votes, the Unified Body of

Market Forces assembled shall choose from them by Ballot a secondary Representative **Quintilian: Institutio Oratoria** referencing any collateral economic issue of concern.

The Unified Body of Market Forces assembled may determine the Time of choosing the Voting Members from within the General Court of Public Opinion, and the Day on which they shall give their Votes; which Day shall be the same throughout the Network.

No Ineffective Presiding Issue(s) except those concerned with facilitating financial opportunities, or the Existing Economic State or Economies of Thought, at the time of the Adoption of this Embodiment of Global Free Market Economies, shall be eligible to Preside multi-cameral in a **Quintilian: Institutio Oratoria** framework for obtaining Socioeconomic Prosperity; neither shall any Issue(s) or Person(s) be eligible to Preside Economic Issue(s) Concerning Innovations of the Unified Body of Market Forces assembled who has not attained to an Age of Maturity, and been a Resident within an Existing Economic State or Economies of Thought.

In the Case of the Removal of Ineffective Presiding Issue(s), in particular those matters concerned with facilitating financial opportunities, or the Existing Economic State or Economies of Thought from Officiating Problem Solving Measures of Effectiveness, or of its Deception, Resignation toward Corruption, or Inability to discharge the Powers and Duties of said Officiating toward achieving wealth and prosperity, the same shall be devolved upon the implementation of Secondary representative financial principle(s) in **Quintilian: Institutio Oratoria**, and the Unified Body of Market Forces assembled may by Measure provide for the Case of Removing Ineffective Presiding Issue(s), it's Abolishment, Procedural Resignation or Republican Incapacitation, both of the Presiding and Secondary Economic Issue(s) brought to bare, declaring what Official Economic Measures shall then act as Precedence, and how such Officiated Financial Footprinting must act accordingly, until the Financial Disability be removed, or a New of set Monetary Precedences be newly elected to the global forum of Idealism.

The Presiding Economic Issue(s) at hand shall, at stated times, distribute for Services generated or granted, Compensatorial Monetary Markets, which shall neither be vulnerable nor diminished by any standing Legions of Uncertainties or Dought during the Period for which it shall have been elected, and it shall receive within that same Period of Time and Space any other Strategic or Tactical Academic Emoluments from the Voting Members within the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them.

During or before the compulsion of Recessive or Inflationary Global Market Forces, all Parties concerned shall enter into an Execution of Official Marketing Warfare Standards taking into consideration the following Oath or Affirmation:

"Under or Existing within the Universal Law of Observation We do solemnly swear (or affirm) that We will faithfully execute the Official World-Wide Financial Grand Monetary Strategies and/or Operational Fiduciary Tactics of the Presiding Academic Emoluments from the Voting Members within the General Court of Public Opinion Respective of the Existing Economic States or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them, and will to the best of our Ability, preserve, protect and defend the Constitutional Embodiment of Global Free Market Idealism."

The Presiding Economic Issue(s) at hand shall be Commander-In-Chief of the Standing Economic Legions of [World-Wide Financial Grand Monetary Strategies](#) and/or [Operational Fiduciary Tactics](#) within those [Marketing Warfare Operations](#) involving the establishment of Financial Certainties, and of the Existing Economic State or Economies of Thought of unquestionable Status and Conformity toward the achievement of Prosperity and Opulence, that when called into the actual Service on behalf of the Unified Body of Market Forces assembled; may require the Opinion of the Voting Members within the General Court of Public Opinion respective, in writing, of the principal issues in each of the Representative Classes reflective of or based upon any subject relating to the Duties of their respective Socioeconomic Causes, and the Presiding Economic Issue(s) at hand shall have sole power to Grant Monetary Operational Reprieves during Global Market fluctuations and Academic Pardons for Opinionated Offenses against the Unified Body of Market Forces assembled, except in Cases of Procedural Impeachment through the Idealism of Global Market Forces.

The Presiding Economic Issue(s) at hand shall have the Power and Authority, by and with the Advice and Consent of the Voting Members within the General Court of Public Opinion Respective of the Existing Economic States or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them, to make Commercial Non-Governmental Treaties, provided three quarters of the Unified Body of Market Forces assembled present concur; and They shall nominate, and by and with the Advice and Consent of the Board of Network Representative, shall appoint various forms of Socioeconomic Idealism, other public or non-public Ministers and Consuls, Adjudicators of Supreme Causes, and all other Officials or Representative of the Unified Body of Market Forces assembled, whose Appointments are not herein otherwise provided for, and which shall be established by Internal Measure(s): but the Unified Body of Market Forces assembled may by Special Measure(s) vest the Appointment of such Superior Officials or Representative of the Unified Body of Market Forces assembled, as they may think proper as Counter-Measure(s) to Corrupt Presiding Economic Issue(s) at hand alone, or within the Voting Members of the General Court of Public Opinion respective, or within the Heads of False Financial Principalities.

The Presiding Economic Issue(s) at hand shall have the sole compulsive power to fill up all Vacancies that may happen during the Recess of the Unified Body of Market Forces assembled, by granting Commissions of Monetary Expediencies which shall expire at the End of their next Selection if at all.

The Presiding Economic Issue(s) at hand shall from time to time give to the Voting Members within the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them Information as to the State of the Union of Global Market Forces, and recommend to their Consideration such Measures as shall be deemed or judged necessary and expedient; the Presiding Economic Issue(s) at hand may, on extraordinary Occasions, convene all Classes within the Unified Body of Market Forces assembled, or either of them, and in Case of Disagreement between them, with Respect to the Time of Adjournment, the Presiding Economic Issue(s) at hand may adjourn them to such Time as deemed proper; the Presiding Economic Issue(s) at hand shall receive Academic Ambassadors and other public Ministers of Financial idealism; the Presiding Economic Issue(s) at hand shall take Care that the Monetary Measures be faithfully executed, and shall Commission all the Official Duties Concerned within the Unified Body of Market Forces assembled.

The Presiding, Secondary Precedence and all Civil Economic Measures within the Unified Body of Market Forces assembled, shall be removed from Consideration on Impeachment for, and Conviction of, Fiduciary Treason, Academic Bribery, or other High Crimes and Misdemeanors involving or against the Global Market Forces producing Wealth and Opulence.

All Analytical Powers within the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them, shall be vested into one unifying supreme forum Declaring the Universality of Human Rights through the Democratic and/or Republican rule of Global Free Market Forces, and in such derivative forums as the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them, may from time to time ordain and establish. The Analytical Powers, that stems from both the supreme and derivative socioeconomic forums, shall hold its principle academic position(s) in time and space during good Financial Behavior, and shall, at stated Economic Times, derive from its Services a Compensation toward the public good of All Mankind and the Environment as a whole, which shall not be diminished during its Continuance in Service of the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them.

All Analytical Powers shall extend to all Social Classes, in Law and Equity, arising under this Embodiment of Global Free Market Forces, the Laws of the Existing Economic States or Economies of Thought, and Treaties made, or which shall be made, under the Due Process of Law extending to the Presiding Judicial Authorities; to all Cases affecting Academic Profiles of Monetary Issues; other private or public Ministers and Consuls; to all Cases of Technical and Marketing Jurisdiction; to Controversies to which the Unified Body of Market Forces assembled shall be a Party; to Controversies between the Laws of two or more Existing Economic States or

Economies of Thought; between a projected State of Prosperity and the actual accrued status of Opulence obtained through Citizens at varying Class Levels; between Citizens of different Values and Conformities; between Citizens of the same Values and Conformities Existing under the Academic Grants of different Economic States or Economies of Thought, and between an Economic State or Economies of Thought, or the Class Level(s) thereof, and Innovative Economic States or Economies of Thought, Citizens or Academic Financial Subject Matters.

In all Cases affecting Network Representatives, other Public or Non-Public Ministers and Consuls, and those in which a Unified Body of Market Forces assembled shall be Party, the Due Process of Law extending to the Presiding Judicial Authorities and Analytical Powers that be shall have original Jurisdiction. In all the other Cases before mentioned, the Due Process of Law extending to the Presiding Judicial Authorities and Analytical Powers that be shall also have appellate Jurisdiction, both as to Law and Fact, with such Exceptions, and under such Regulations as the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them shall make.

The Moral Trial of all Crimes of Intent to Defraud, including Cases for the Impeachment of Monetary Crimes against Humanity, shall be by Due Process of Law of Observation within itself; and such Moral Trial shall be held in the State or Nation where the said Crimes against Humanity shall have been committed; but when not committed within any particular State or Nation, but within the Global Economy as a whole, said Trial(s) shall be at such Place or Places as the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them, may by Rule of Law or Internal Measure(s) have been directed.

Monetary Treasonous Activities against the Membered Representative Nations of Individuals, shall consist of levying Quiet Wars through Silent Weapons against them, or in adhering to the Fiscal Policies of Emotional Enemies to those who wish to obtain Wealth and Opulence through Legitimate Global Market Forces, in the process giving Financial Aid and Comfort to the Standing Legions of Economic Dought that cleverly prevent varied individuals from acquiring Wealth and Opulence through Legitimate Academic Means. No Person shall be convicted of Monetary Treasonous Activities Against Humanity unless on the Testimony of Analytical Powers as to the sum or sort of Covert and/or Overt Act, or on the Confession in the open Forums of the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them..

The Rule and Due Process of Law(s) Respective of the Existing Economic States or Economies of Thought shall have the power to declare the Punishment of Monetary Treasonous Activities against Humanity under its Jurisdiction, but no Attainder of Monetary Treasonous Activities

against Humanity shall work the Corruption of any unrelated Genome Factor(s), or Forfeitures except during and toward the Life of the Entities or Issues attained.

Full Faith and Credit shall be given in each Existing Economic State or Economies of Thought as to the public Acts, Records, and Adjudicated Proceedings of every other Existing Economic State or Economies of Thought. And the Unified Body of Market Forces assembled may by general Laws prescribe the Manner in which such Acts, Records and Proceedings shall be Proved, and the Effect thereof.

The Membered Nations of Individuals shall be entitled to all the Privileges, Immunities and Opportunities afforded those who wish to obtain Wealth and Opulence through Global Market Forces, as are other Citizens in other Nations on Earth existing within the same exact time and space of Economic Reality.

Any Person or Persons of this Unified Body of Market Forces assembled, through Due Process of Law or Measure, charged in any State or Nation with Treason, Felony, or other Crimes, who shall flee from Justice, and be found in another State or Nation, shall on demand of the executive Authority of the State or Nation from which he or she fled, shall be delivered up, or be removed to the State or National Authorities having Jurisdiction of the Crime(s) in question.

No Person(s), Place(s) or Thing(s) held to the Service or Labor in one Existing Economic State or Economies of Thought, under Immoral Laws or Economic Conditions thereof, escaping into another, shall, in Consequence of any Moral Law or Regulation therein, be discharged to such Service or Labor, but shall be delivered up on Claim of Global Free Market Forces to whom such Service or Labor may be morally due.

New Economic States or Economies of Thought, may be admitted by the Unified Body of Market Forces assembled into this Economic Union of Monetary Idealism; but no new Unified Body of Market Forces assembled shall be formed or erected within the Jurisdiction in of itself; nor any Existing Economic State or Economies of Thought be formed by the Junction of two or more Existing Economic States or Economies of Thought, or parts thereof, without the Consent of the Voting Members within the General Court of Public Opinion Respective of the Existing Economic State or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them.

The Unified Body of Market Forces assembled shall have the power to dispose of and make all needful Rules and Regulations respecting the Market Territory or other Innovative Properties belonging to Individuals, Institutions or Government Entities developed in Service; and nothing in this Embodiment of Global Free Market Forces shall be so construed as to Prejudice any Claims of Person(s), Place(s) or Thing(s) held to the Service or Labor in one Existing Economic State or Economies of Thought or another.

The Unified Body of Market Forces assembled shall guarantee to every Existing Economic State or Economies of Thought in this Union of Monetary Idealism a Republican Form of Co-Existence and shall protect each of them against the Invasion of Human Ignorance and Market Uncertainties; and on Application of the Unified Body of Market Forces assembled, or of the Board of Network Representatives (when the Symposium cannot be convened) against domestic Violence through the appropriate counter-measures involving the Procreative Modeling of Global Market Forces.

The Unified Body of Market Forces assembled, whenever three quarters of all Classes shall deem it necessary, shall propose Amendments to the Embodiment of the Idealism of Global Free Market Forces, or, on the Application of Analytical Powers within the General Court of Public Opinion Respective of the Existing Economic States or Economies of Thought, shall call a Symposium for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as part of this Embodiment of the Idealism of Global Free Market Forces, when confirmed by the Analytical Powers within the General Court of Public Opinion Respective of the Existing Economic States or Economies of Thought, or by Symposium in three fourths thereof, as to the one or the other Mode of Confirmation that may be proposed by the Unified Body of Market Forces assembled; Provided that no Amendment which may be made shall in any Manner affect the issue(s) at hand without the Consent those parties concerned, or that they shall be deprived of the equal Suffrage of Economic Idealism within the Unified Body of Market Forces assembled.

All Debts contracted and Engagements entered into, before the Adoption of this Embodiment of the Idealism of Global Free Market Forces, shall be as valid against the Unified Body of Market Forces assembled under this Business Modeling of Global Market Forces, as under the Articles of Global Free Market Confederation Referencing Adam Smith's Divisions Labor and the Global Unified Expansionism of Commercial Economic Forces.

This Embodiment of the Idealism of Global Free Market Forces, and the Measures within the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Power and Authority of the Unified Body of Market Forces assembled, shall be the Presiding Rule of Economic Thought within this Network; and the Analytical Powers in every Existing Economic State or Economies of Thought shall be bound thereby, anything in the Constitution or Laws of any State or National Economy to the Contrary notwithstanding. The General Court of Public Opinion Respective of the Existing Economic States or Economies of Thought, the Board of Network Representatives, the Unified Body of Market Forces assembled, or any of them, shall be bound by Oath or Affirmation, to support this Embodiment of the Idealism of Global Free Market Forces; no religious litany test shall ever be required as a Qualification to any Office or Position within this Embodiment of the Idealism of Global Free Market Forces. Whose peace and happiness, may God preserve, Amen.

Should any body of men be hereafter delegated for this or some similar purpose, Mankind should offer them the following extracts from that wise observer on governments Dragonetti. "The science" says he, "of the politician consists in fixing the true point of happiness and freedom. Those men would deserve the gratitude of ages, who should discover a mode of government that contained the greatest sum of individual happiness, with the least national expense."-Dragonetti on Virtue and Rewards.

But where says some is the Kingdom of Heaven? I'll tell you Friend, that it reigns above, and doth not make havoc of Mankind like a royal of the deceived. Yet that Mankind may not appear to be defective even in earthly honors, let a day be solemnly set apart for proclaiming the charter; let it be brought forth and placed upon the divine law, the Word of God; let a crown be placed thereon, by which the world may know, that so far as Humanity approves of the existence of a global market force, that the Universal Law of Observation is King. For as in absolute governments or market forces the king is law, so should it be in free markets that the Universal Law of Observation ought to become the authoritative place of free peoples who find themselves monetarily enslaved; and there ought to be no other. But lest any ill use should afterwards arise, let the crown of social achievements through innovations at the conclusion of the transformation ceremony be demolished, and scattered among all people on planet earth whose right it is to possess as individuals in pursuit of various degrees happiness.

A government or market force of a free peoples is a natural right: And when Mankind seriously reflects on the precariousness of human affairs, it will become convinced, that it is infinitely wiser and safer, to form a new constitution of global markets as it pertains to the Universal Law of Observation in a cool deliberate manner, while Humanity has it in its power, than to trust such an interesting event to time and chance. If Mankind omits it now, some may hereafter arise, who laying hold of popular disquietudes, may collect together the desperate and the discontented, and by assuming to themselves the powers of government or market forces, may sweep away the liberties of all Humanity like a deluge. Should the governments or global market forces return again into the hands of deceptive monetary practices, the tottering situation of things, will be a temptation for some desperate adventurer to try their fortune; and in such a case, what relief can such global market forces give? An era that could hear the news of the fatal business that could have been done, and ourselves suffering like the wretched under the oppression of a conqueror. Ye that oppose financial independence now, ye know not what ye do; ye are opening a door to eternal tyranny, by keeping vacant the seat of new perspectives of governments or global market forces.

To date there are a billion or several billion people; who would think it glorious to expel from the continents of free peoples, barbarous and hellish behavioral economic powers, which stirs up various cultures to destroy themselves; the cruelty has a double guilt, it is dealing brutally to All Mankind, treachery within its own ranks, races and cultures. To talk of friendship with deception in whom reason forbids Mankind to have faith and affections, (though wounded

through a thousand pores) and instruct all Humanity to detest, is madness and folly. Everyday wears Mankind out otherwise, who after spiriting up itself in the public market place, against the oppression of all human beings, to whom the place was then subject, prompted itself to revolt, and in the space of a day became a global market of monetary deceptions.

As little remains of the kindred of lies that exist within Humanity's us(es) and them(s), can there be any reason to hope, that as the relationship with economic deception expires, that affections with its practices will increase, or that human beings shall agree better, when we have ten times more and greater concerns to quarrel over than ever? Ye that tell us of harmony and reconciliation with deceptive monetary practices, can ye restore to us the time that has past while being deceived? Can ye give to prostitution a former sense of innocence? If not, then there can be nothing to reconcile. The last cord is now broken, Humanity is now presenting addresses against the times when it was financially deceived as a whole. There are injuries which nature cannot forgive; she would cease to be nature if she did. As well can the lover forgive the ravisher of his mistress, as a continent of inherently free peoples attempt to forgive the murders that exist within its own ranks, races or cultures? The Almighty has implanted in Mankind these inextinguishable feelings for good and wise purposes. They are the guardians of his image embedded in the hearts of human beings. They distinguish Mankind from the herd of common animals. The social compact would dissolve, and justice be extirpated upon the earth, or have only a casual existence were Mankind callous to the touches of affection. The robber and the murderer, would often escape unpunished, did not the injuries which Humanity's temper has sustained, provoke All Mankind into a universal sense justice.

O ye that love Mankind! Ye that dare oppose, not only the tyranny of financial uncertainties, but the tyrant of deceptive economic practices, stand forth! Every spot of the old world of tolerance and forgiveness is overrun with monetary oppression. Financial freedom hath been hunted around the globe. Other nations, have long expelled her. The Practitioners of socioeconomic deception regards her as a stranger, and deceived followers of monetary falsehoods hath given her warning to depart.

O! receive the fugitive that runs from fiduciary falsehoods, and prepare in time an asylum free from economic bigotries for All Mankind to exist within.

OF THE PRESENT GLOBAL ECONOMIC ABILITIES OF FREE PEOPLES, WITH SOME MIXED REFLECTIONS ON THE CURRENT ABILITIES OF TRANSNATIONAL OPEN MARKETS

I HAVE never met with a man or woman that has emotionally or physically existed in the past or at present, either in the realm of a deceptive monetary system or a land of free peoples, who have not confessed his or her opinion, that a separation from market uncertainties or poverty, would not take place at one time or other. And there is no instance in which Mankind has shown less judgment, than in endeavoring to describe, what it calls, the ripeness or fitness for financial independence.

As Mankind allows the measure, and vary only in its opinion of the time, let us, in order to remove mistakes, take a general survey of things and endeavor if possible, to find out the very time. **Mankind need not go far, the inquiry ceases at once, for the time has now found us all.**

The general concurrence, the glorious moral union of all things proves the fact. It is not in physical numbers but in an ethical unity of behavioral finance, that Mankind's great strength lies; yet its present numbers are sufficient to repel the dark forces of the entire world's deceptive economic forces. A free people has, at this time, the largest body of spirit and disciplined men and women of any power under Heaven; and has just arrived at that pitch of strength, in which no single race, class, creed, culture or land on planet earth is able to support itself alone, and a part or the whole, who when united can accomplish the matter of financial independence, and either more or less than this, might become completely fatal to the effects of all deceptive markets for all eternity. Mankind's economic force is already sufficient, and as to commercial affairs, it cannot be insensible, to the fact that a deceptive monetary global market would never suffer free peoples of affluences to be built while current markets remained in its deceitful hands. Wherefore Mankind should be no forwarder another day hence in that branch, than it is now; but the truth is, it should be less so, because the timber of economic freedoms are every day diminishing, and that which will remain at last, will be far off and difficult to procure.

Were planet earth crowded with nothing but inhabitants of human ignorances, her sufferings under the present circumstances would still be intolerable. The more economic opportunities it has, the more it has to both defend and loose just for the sake of perpetuating human indifferences. Mankind's present numbers are so happily proportioned to its wants, that no man need be idle. The diminution of trade affords an army of socioeconomic abilities, and the necessities of economic legions to create a new global trade. Debts it has none; and whatever Humanity may contract on this account will serve as a glorious memento to the virtue of all human beings. Can Mankind but leave posterity with settled forms of governments and new global market forces, a new independent universal constitution of its own? The costs of its purchase at any price will be cheap. But to expend billions for the sake of getting a few useless monetary acts repealed, and routing the present financial ministries only, is unworthy the charge, and is using posterity with the utmost cruelty; because it is leaving Humanity a great work to do, and a debt upon its back, from which it shall derive no advantage. Such a thought is

unworthy of honorable men, and is the true characteristic of a narrow heart and a peddling politician. The debt Mankind may contract does not deserve Humanity's regard if the work be but accomplished. No nation of free peoples on earth ought not to be without some debt of financial gratitude. A universal debt is a bond of all free peoples; and when it bears no interest, it is in no case a grievance. In global markets of monetary falsehoods debt is a form of oppression, for which a free people pays upwards in interest. And as a compensation for their debt, they have a sense of numerous failures enlarged.

Mankind is so happily situated, so internally capable of raising economic legions as a planet of free peoples. Tar, timber, iron, and earth are their natural produce. Mankind need not go abroad into emotional bigotries for nothing. Whereas the economically enslaved, who make small profits by hiring out their skills of monetary achievements to traitors of their own causes, are obliged to most foreign of the materials disguised as mutually beneficial that they use. Mankind ought to view the building of modern global economic legions as an article of commerce, it being the natural manufactory of free peoples. It is the best that money can buy. Legions of global monetary gain when finished are worth more than they might cost. And is that nice point in global economic policy, in which commerce and various degrees of protection are united. Let Mankind build; if it wants them not, it can sell them; and by that means replace it paper currency with ready labor, gold and silver.

Cases in point of manning an economic legion, a **Workshop on "Open Source Innovation (Beyond software) Turning dispersed ideas and efforts into successful businesses?"** **Strasbourg, February 25-26, 2010**; an economic standard is a set of specific technical characteristics to which different competitors within an industry will tend (Tushman, Murmann, 1998; Jolly, 2008). It is composed of a set of specific data and techniques to facilitate interconnection between different system components and subsystems (Kano, 2000, Tassej, 2000, Simcoe 2006). For example, these industry standards may be a set of parameters on the thermal properties of materials used to manufacture a car part. These standards may also designate a particular method, tool, or design in order to improve the quality of the system and each component (Gallagher, 2007).

Some research studies mostly based on patent analysis have shown that firms can take advantage of standards settings in high technology industries such as the mobile phone industry (Funk, 2003; Hemphill, 2005; Bekkers, West, 2009). The control of these standards is a strategic issue for companies who seek to benefit from network externalities and **economies of scale** (Tassej, 2000: 592). This strengthens the credibility of their technology and enables them to gain market shares by reducing the number of competing technologies (Hill, 1997; Schilling, 2002).

This also implies that firms establish partnerships to enforce and create these economic standards, something that they generally cannot do alone. Consequently, this strategy of R&D

partnership requires an open and flexible intellectual / industrial property (IP) (i.e. patent, copyright protection, trademark) policy (Simcoe, 2006). In most of cases, it consists in granting licenses to their own competitors at lower prices and more flexible terms of use (Shapiro and Varian, 1999). The goal is to maximize the investment by others in complementary assets in order to reduce coordination costs. On another side, this also constitutes an opportunity for firms to get the technology needed to implement these standards.

Such strategies of “cooperating on standards and competing on implementation” lead to enhance a tension between value creation and value capture (Teece, 2006, Chesbrough, 2006). This tension is an important characteristic of the open innovation paradigm (Chesbrough, 2003) and is one key issue of a sustainable open source project (West, 2003). Some questions are also still hanging when these standards are the results of collaborative research and development (R&D) projects within an open innovation (Chesbrough, 2003) framework. How do firms involved in these R&D projects uses of external knowledge shared by their competitors to achieve innovation and what kinds of IP strategies do they use to capture value on new markets? This paper presents action research aims to build valuable business models scenarios for two open innovation projects. The first one is the development of a collaborative database of industry standards (DataLIB), set up within an innovative cluster framework. The second project is the creation of a platform of collaborative R&D computing (CalcHUB) directed by a research network which members are also involved in the same cluster framework.

In the point of safety, ought Mankind to be without economic legions? In this study, business models are considered as conceptualized tools to understand and identify how do firms create and capture value from collaborative knowledge exchange and economic transactions (Applegate, 1999; Shafer et al., 2005:202). It is during the research phase of innovation process that firms build the value proposition for the customer, which value is created by the offering based on the technology (Chesbrough, 2003: 64). During the R&D phases, the challenge is to anticipate what kind of value can constitute the offering and who would pay for it (Magretta, 2002, Warnier et al. 2004). When it comes to open innovation, these issues are more difficult to solve because of the blurring of firms boundaries and the profusion of potentially innovative ideas. The business model should be the compass that allows firms to know what kinds of ideas deserve to be developed and what types of marketing opportunities are viable in an open innovation.

In order to have an understanding of value creation and value capture within collaborative R&D project, scholars have attempted to show the different roles played by business models in the innovation process (Doganova, Eyquem-Renault, 2009). For example, they can be used by firms within an open innovation paradigm to retain or remove one or few potential partners from their network in order to prepare the development phase. If they get interested in participating to this phase, projects leaders will discuss and adapt their business model to match it with

these external technologies. This can lead to major changes to the original final research product (uncertainty on market's fitting and on research results maturity) and allow them to consider one more path to markets. For some practitioners, business models are the most appropriated tools in collaborative R&D to face this uncertainty and visualize how new ideas will create value for each participant (Chesbrough and Schwartz, 2007).

The level of the economic value expected to capture depends on the different business models adopted by all project participants to commercialize the fruits of these R&D activities (Chesbrough, 2009). A main issue related to these collaborative R&D phases is the need for each firm to handle within their own boundaries the complex links between knowledge creation, value exchange and innovation achievement. Each business model provide some patterns to map these internal links, depending on which business models components do each firm focuses on. Business models also allow firms to contextualize their investment in one funded project, having regard to their own businesses.

Costly investments, pressures on time-to-market and uncertainty over the commercialization of the final result of innovation processes are classic constraints of R&D phases. Previous research has highlighted the issues related to these factors on the success of an innovation (Burgelman et al., 1996; Brown and Eisenhardt, 1998). As a strategic tool, business models can help firms involved in an open innovation project to deal with these factors. This paper aims to provide insights on the use of business models to balance between each firm interests and strategies used by them to capture value from each IP elements they have exchanged and shared. Throughout two case studies, the article also looks at how issues relating to these standards are essential in the development of business models within these two projects.

The emerging interest in the process approach is giving rise to numerous expectations and views. Whether it is Business Process Reengineering (BPR), Business Process Management (BPM), Activity Based Costing (ABC), or Business Activity Monitoring (BAM), process modeling is at the core of each of these approaches. The arrival of modeling standards is now resulting in the rationalization of process analysis methods and the creation of a knowledge base that can be shared by market participants.

Substantial progress has been made in business process standardization. However, it is clear that the wide range of domain covered by business process modeling requires more than a single compacted standard. This article attempts to present the current status and the need to embrace the multiple dimensions of business process approaches. The perspectives given in this report are based on MEGA customer experience and our many years of participation in standardization groups.

Business Process: One Word, Multiple Arenas of Application

Before creating a list of the modeling standards being developed, we will first address the following question: What business processes are we talking about? The term “business process” is often used in relation to very different types of projects. Of these, we are addressing the following three:

- The creation of a customer-oriented business management method. This means running the company via its business processes or value chains.
- The creation of procedures to oversee the organization’s operations.
- The integration of IT resources using a business process approach.

In planning a company’s operations, one factor is the relationship between strategy and business processes. For example, a bank can decide to focus on the financial products market over the retail banking market. The business process “Provide financial products” thus becomes the bank’s major value added product line. Bank operations must be reorganized according to this business process so that each branch focuses on satisfying customers who buy financial products.

In the second example, a bank is looking to improve its operational organization. For example, this bank would want to ensure, through management procedures, that it had control over its customer debt levels. The goal is to determine what rules to apply and which organizational units are responsible for applying them. Here, task distribution and management of responsibilities for each task are at the forefront.

The third example involves information systems. The issue here is coordination of software services and user tasks. In the case of this bank, for example, a workflow could be implemented to automate the gathering of past customer records for debt control purposes. It is apparent that the above described areas cover topics as varied as strategic analysis, responsibility analysis, and information system architecture. This review of different instances involving business process modeling reveals that no single standard being proposed today can satisfy all these differing requirements. It is important to realize that for each approach, there must be a specific, adapted type of process modeling. Business analysts using the process approach will need to be informed as to the optimal standard to deploy. The next paragraph provides a classification of the main business process standards.

Criteria for a Business Process Modeling Standard

Aside from covering the different business process modeling requirements, as described above, an economic standard for analyzing business processes must meet certain criteria that apply to any modeling standard:

- An intuitive notation that is easily adopted for use by those involved with business analysis: a good diagram is worth a thousand words.
- A metamodel and vocabulary—a group of concepts and relationships—that are strictly and consistently defined to provide a solid foundation for the various business process approaches.
- A breakdown of the metamodel and notation for each level of analysis of business processes: value chain, organization, and IT integration. This breakdown must be accompanied by a mechanism for navigating between the different levels of analysis.
- An exchange format for both the process models and their diagrams.

State of the Industry

A double analysis grid, depicting the field of application for the process modeling and the characteristics of a modeling standard, enables us to classify the main standards that already exist and those currently being created:

Fields of Application

- Value Chain Analysis
- Organization Analysis
- Business Process Automation Analysis
- Execution language for automated processes

Characteristics of a modeling standard

- Has a metamodel
- Has a notation
- Has an exchange format

Figure 1 – Grid analysis for a business process modeling standard.

In almost every article of a business model economic defenses Mankind abounds; **Long Range Planning 43 (2010): Special Edition on the concept 'Business Model'** Editorial: By Charles Baden-Fuller

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**Business Model R&D for New Market Entry by: Ted London William Davidson
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How do firms create new capabilities to enter new markets? While yielding important results in their own right, the existing growth- and change-oriented capabilities literatures appear to offer limited insight when firms are trying to implement an organic growth strategy that involves building new capabilities. Indeed, new market entry, as conceptualized in the growth-

oriented capabilities literature, is guided by the idea that firms should focus on entering markets where they can leverage their existing business models and associated capability development trajectories (Mahoney & Pandian, 1992; Peteraf, 1993). Penrose (1959), in her seminal book on the growth of firms, highlighted that firms' existing pool of assets and capabilities influence which new markets they enter. While they may need to overcome a lack of context-specific resources, firms primarily exploit opportunities for expansion by leveraging their existing internal capabilities as "stepping stones" to enter new markets (Andrews, 1971; Wernerfelt, 1984). These findings, however, do not address the challenge of new market entry that requires new capability development.

Similarly, the change-oriented capabilities literature does not shed much light on this issue. The research on new capability development by incumbent firms, much of it based on dynamic capabilities, focuses on exploring how firms can respond to radical, or non-linear, technological changes in their current markets. Research from this line of inquiry emphasizes the importance of component and architecture technology innovation, as well as the value of context-specific complementary assets (Henderson & Cockburn, 1994; Tripsas, 1997). As such, its prescriptions for capability creation do not readily transfer to organic new market entry, where firms are not serving existing customers, may not need to generate radical technological innovation, and typically do not control context-specific resources.

Again, this suggests that the existing growth- and change-oriented capabilities literatures do not directly address the challenge that firms face when trying to enter new markets that require creating new capabilities. Yet an increasing number of firms are attempting this, suggesting that the conventional wisdom about growth and change in the capabilities literature may need to be extended. One market opportunity gaining increased attention as a potential source of new growth requiring capability creation is lower income markets in developing countries, also known as the base (or bottom) of the pyramid (BoP).

In the original article on the BoP, Prahalad and Hart (2002) divided the global market(s) into three segments based on purchasing power parity (PPP). BoP consumers, estimated to be about 4 billion people (or approximately two-thirds of Humanity), are defined as those whose PPP is less than approximately \$5 per day (Prahalad & Hammond, 2002). While these PPP numbers could be viewed as a relatively arbitrary figure, what is unique (and most challenging) about the BoP is that entry into lower income markets requires the creation of new business models and associated new capabilities (Hart & London, 2005; London & Hart, 2004).

As such, studying the capability development process of multi-national companies (MNCs) looking to enter lower income markets in the developing world provides a research setting where a theoretical gap in the capabilities literature – building new capabilities to enter new markets – can be examined. Exploring this question required opening the "black box" of business model development and involved an extended tracking of 18 new initiatives in six MNCs that were initially designed to pursue new market opportunities at the base of the pyramid.

A Gap in the Capabilities Literature

Growth and change are two dimensions identified as particularly important in understanding capability development (Abernathy & Clark, 1985; Benner & Tushman, 2003; Pettus, 2001). A firm can continue serving an existing market and/or enter a new one, defined as whether or not the firm is serving a new set of customers (Benner & Tushman, 2003). Change can involve either adapting an existing capability or building a new one. For example, as Helfat and Lieberman (2002: 726) indicated, **“When new or existing firms enter a market in which they do not currently participate, almost by definition they must develop new capabilities or alter existing ones.”** As discussed below, these dimensions provide a useful framework for mapping the theoretical and empirical developments in capabilities research. Three streams of capabilities literatures, in particular, provide insight into change and growth. These are the evolutionary economics, dynamic capabilities, and capabilities-based “stepping stone” growth.

Existing Markets and Existing Capabilities: Evolutionary Economics

The value of a firm’s assets are context-dependent (Amit & Schoemaker, 1993; Collis, 1994; Miller & Shamsie, 1996; Priem & Butler, 2001). As discussed in the resource-based view (Barney, 1991; Barney, 1986; Conner, 1991), at a particular moment in time, firms may possess certain capabilities that are sources of competitive advantage. That is not to say that these capabilities are static. They can and do evolve over time (Helfat & Peteraf, 2003). Indeed, there is a growing stream of research that explores the adaptation of existing capabilities, much of it based on evolutionary economics (Nelson & Winter, 1982). In this literature, changes to existing capabilities are grounded in a firm’s current routines and structure and occur in a path dependent fashion.

Eisenhardt and Martin (2000) suggested that in competitive environments where change is relatively predictable and linear, capability development is based on the logic of leverage. In these environments, the objective is to enhance current capability development trajectories. Existing routines, business models, resources, and structure influence and channel capability development (Benner & Tushman, 2003; Raff, 2000).

Existing Markets and New Capabilities: Dynamic Capabilities

The dynamic capabilities perspective emerged as an extension of the resource-based view and evolutionary economics to address the issue of non-linear changes in capabilities in a firm’s current operating environment. As Teece, Pisano and Shuen (1997: 515) indicated in what is probably the foundational piece on this subject, “the term ‘dynamic’ refers to the capacity to renew competences so as to achieve congruence with the changing business environment...” In markets undergoing non-linear technology changes, dynamic capabilities emphasize the logic of opportunity and the need for change (Eisenhardt & Martin, 2000).

Starting with Teece, Pisano and Shuen (1997), dynamic capabilities research has focused on radical technological change in existing markets. What makes the literature on dynamic capabilities distinct from prior evolutionary economics is that it explores how incumbent firms break technological development path dependencies and create new capabilities. Indeed, a key reason that incumbent firms face challenges from discontinuous change in their current

markets is the burden of existing mindsets and biases (Henderson & Cockburn, 1994; Tripsas & Gavetti, 2000; Tushman & Smith, 2002). Christensen & Bower (1996) and Christensen (1997), for instance, find that existing resource allocation mechanisms and problem-solving approaches prevented incumbents, such as those in the disk drive industry, from effectively responding to the emergence of a new technological sub-field within the industry.

Exploring technological innovation, Henderson and Clark (1990) show that firms must consider how their existing routines influence the development of both the various components and the overall architecture that integrates the components associated with technology innovation. When radical change occurs and a new technology or industry sub-field emerges, relying on a dominant logic that embraces existing metrics and familiar problem-solving approaches constrains the ability of a firm to effectively respond (Henderson & Cockburn, 1994). Firms must be prepared to alter individual technological components and/or reconfigure the alignment among these assets. This need for architectural innovation can occur across varying units of analysis, ranging from redesigning products to reconfiguring resources among a corporation's divisions (Galunic & Eisenhardt, 2001; Henderson & Clark, 1990).

Even with these challenges, firms can survive non-linear changes in their existing markets. Successful technology innovation requires spanning the appropriate internal and external boundaries to enhance the diversity of the participants in the problem-solving process (Henderson & Cockburn, 1994; March, 1991; Rosenkopf & Nerkar, 2001). Scholars have also suggested that creating a dual organizational structure or even an entirely new organization is useful in establishing an internal context conducive to generating the needed technological innovation (Benner & Tushman, 2003; Christensen, 1997).

Furthermore, empirical research indicates that context-specific resources, in this case complementary assets, facilitate incumbents' efforts to respond to radical technological change and the emergence of new technology sub-fields within their existing markets (Mitchell, 1989; Tripsas, 1997). Complementary assets reside in different parts of the value chain and are important in commercializing an innovation (Teece, 1986). When the linkages to existing customers are not disrupted (Abernathy & Clark, 1985), complementary assets, including distribution networks and after-sales service, play an important role in the success of technology innovation (Mitchell, 1991; Tripsas, 1997).

Thus in current markets undergoing non-linear technology changes, existing research suggests that firms must generate the appropriate mix of component and architectural innovation and leverage their context-specific resources, particularly complementary assets, to build new capabilities that overcome existing routines and problem-solving approaches.

New Markets and Existing Capabilities: "Stepping Stone" Growth

Some of the earliest work in the capabilities literature focused on firm entry into new markets (Penrose, 1959). Growth by new market entry offers an important context for exploring capability development (Helfat & Lieberman, 2002). In the strategy literature on capabilities, however, growth typically relies on an implicit "stepping stone" assumption (Andrews, 1971;

Wernerfelt, 1984). Growth, as conceptualized in this research, is guided by the idea that firms' market entry is directed by their existing capability development trajectories (Mahoney & Pandian, 1992). While they may lack certain context-specific assets for this new market, this perspective indicates that firms should "enter markets where the resource requirements match their firm capabilities (Peteraf, 1993: 188)."

Some researchers have examined, for example, the "McDonalds approach" to replication, a growth strategy most recognizably used by chain organizations and franchisers (Knott, 2003; Winter & Szulanski, 2001). While these firms may be highly explorative in developing the initial business model template, once they begin to expand, the orientation shifts to replication. In discussing Wal-Mart's entry into a new market, Helfat and Lieberman (2002: 737), for instance, indicated that in serving a new set of customers "the company replicates its local distribution network, store operating routines, information systems and personnel policies." Growth by replication is based on transferring a consistent set of operational routines and complementary assets, and new market entry success is enhanced by implementing the existing business model template as closely as possible (Winter & Szulanski, 2001).

Given the increasing interest in market opportunities across the globe, international expansion should be particularly instructive for exploring growth from a capabilities perspective (Helfat & Lieberman, 2002; Penrose, 1959; Tallman, 2001). As Bartlett & Ghoshal (1989) and Tallman (1991) have found, a capabilities-oriented perspective is important to understanding MNC market entry. Similar to the strategy research, however, the logic of replication is also embedded in the international management literature. The prevalent view on international expansion emphasizes that MNCs should look to utilize existing resources, transfer current internal knowledge, and incrementally modify familiar products when entering new markets where they may lack context specific complementary assets (Bartlett & Ghoshal, 1989). As Tallman (1991) noted, when entering new international markets, MNCs will tend to rely on proven strategies and familiar structures.

New Markets and New Capabilities: Unexplored Terrain

Firms are continually searching for new sources of long term growth (Bhardwaj, Camillus, & House, 2006). New capability development associated with this growth can target new market as well as new technology opportunities (Winter, 2003). Indeed, there are new market opportunities, such as serving lower income customers in developing countries (the base of the pyramid), where existing capabilities typically cannot be successfully modified, and firms instead need to build new capabilities (Hart, 2005; Hart & London, 2005; London & Hart, 2004).

When entering these new markets, firms lack context-specific complementary assets that facilitate non-linear change in an existing market. In addition, they must avoid a strategy based on replicating existing business models and associated capabilities found in the "stepping step" approach to growth. To date, there has been almost no work in the capabilities literature (international or domestic) that explores how firms enter markets that require creating new capabilities (Tallman, 2001). What has not been examined in the evolutionary economics, dynamic capabilities, and capabilities-oriented growth literature streams is capability creation

for new market entry. Another reason why the present time is preferable to all others, is, that the fewer our numbers are, the more land there is yet unoccupied, which instead of being lavished by the king on his worthless dependents, may be hereafter applied, not only to the discharge of the present debt, but to the constant support of government. No nation under heaven hath such an advantage as this.

Strategic Planning Models *Published by the Foundation for Community Association Research*

Strategic planning is a relatively new genre of planning, adapted from primarily two sources. Business schools have equipped leaders with institutional planning processes, which were developed from decision making and production control. Community planning schools have prepared planning staffs with models of social planning and physical land-use planning. The business model is more often tailored for a hierarchical organization with top-down control, although this has softened in the dot-com era. The community-planning model is more grass roots, bottom-up, consensus building and is better suited for non-profit organizations and local governments. The former is market share and profit oriented, and the latter is empowerment and constituent needs oriented. In between, there is a range of blended approaches.

Model 1: Non-Profit Organizations (NPOs)

Brian W. Barry details strategic planning for NPOs in the treatise and workbook *Strategic Planning Workbook for Nonprofit Organizations*. The workbook is oriented to organizations such as soup kitchens, nascent neighborhood groups, and other human services groups. It outlines the strategic planning process, but is tailored to a small organization with a narrow focus. It also assumes that all of the stakeholders are represented, that they speak with authority, and that the constituencies they represent are fairly homogeneous.

In order to be applied to community associations, this model must be modified to accommodate multiple missions in more complex organizations, which offer many services to very heterogeneous constituencies. However, it lacks attention on soliciting feedback and developing consensus.

NPO Strategic Planning includes:

- Recruiting stakeholders, power brokers, and leadership.
- Reviewing the organization's history and current situation.
- Reviewing and revising (or developing) the organization's mission statement.
- Identifying the organization's opportunities and threats.
- Identifying organizational strengths and weaknesses.
- Identifying the most critical issues arising from any of the organization's opportunities, threats, strengths, and weaknesses.
- Setting goals to remove weaknesses, blunt threats, and seizing opportunities.
- Brainstorming, evaluating, and selecting strategies to empower leaders.
- Critiquing and reviewing the plan.
- Revising goals, and re-implementing goals, as appropriate.

Model 2: Applied Strategic Planning

The Applied Strategic Planning approach is described in the treatise *Applied Strategic Planning, An Introduction* by Leonard D. Goodstein, Timothy M. Nolan, and William J. Pfeiffer. Business and military executives tend to favor this model. It assumes a top-down hierarchy with a plans and operations department, that is responsible for running the models and recruiting and involving appropriate and key personnel. It also presumes the existence of a fair degree of quantifiable data and business modeling decision making where one finds targets and executes programs. This method might be well suited for solving problems where constituents have an identifiable problem and are unified in the opinion that better service is needed. The process also incorporates scanning the environment, brainstorming solutions, establishing a future orientation, and looking at the behavior of competitors and new products on the horizon.

Applied Strategic Planning includes:

- Identifying consultants and key internal players.
- Garnering CEO support, identifying stakeholders, and setting planning goals.
- Scanning organizational values, philosophy, and culture.
- (Re)defining the organization's mission statement.
- Identifying new futures and new venture opportunities.
- Auditing threats, opportunities, strengths, and weaknesses.
- Identifying critical gaps between where the organization is and its future.
- Selecting strategies to expand or retrench as a means to close performance gaps.
- Implementing the strategies to acquire or divest.
- Monitoring actions, updating conditions, and restarting the cycle.

Model 3: ICMA Strategic Development

This model is the least relevant to community planning as it focuses very narrowly on the special issue of economic development. It makes a strong case for inventorying existing capacities and capabilities. It also contains several good elements that would stimulate association planning groups' thinking on consensus building. ICMA Strategic Development is described in *Economic Development: A Strategic Approach for Local Governments*, a 68-page leader's guide and student workbook for an International City/County Management Association (ICMA) course on local economic development.

ICMA Strategic Development includes:

- Augmenting existing planning structure with stakeholders.
- Conducting an environmental scan of community conditions.
- Identifying and evaluating the community resources.
- Identifying and rating different community business activities.
- Identifying and rating different community development agencies and programs.
- Conducting an inventory of congruent and divergent values and visions in the community.
- Imagining and describing multiple visions of different community economic sectors.
- Developing visions into goals and establishing objectives to reach the goals.
- Describing who, what, when, how, and where resources are needed.

- Monitoring, reporting, updating, and reallocating efforts as targets are hit.
- Restarting the process again by recruiting a new group and conducting scans.

As you have just read the global infant state of free peoples, as it is called, so far from being against an argument in favor of financial independence. Mankind is sufficiently numerous, and were it more so, it might be less united. It is a matter worthy of the Universal Law of Observation, that the more a planet is peopled, the more economic legions lay in its possession. In military numbers, the ancients far exceeded the moderns: and the reason is evident, for trade being the consequence of a market(s), men become too much absorbed thereby to attend to anything else. In a global market of monetary deceit commerce diminishes the spirit, both of monetary patriotism and economic defense. And history sufficiently informs us, that the bravest achievements were always accomplished in the infancy of a free people. With the increase of commerce a global market of economic deception loses its spirit. A city of the economically enslaved, notwithstanding its numbers, submits to continued insults with the patience of a coward. The more men that are sacrificed, the less willing Humanity is to venture. The rich are in general slaves to fear, and submit to a courtly power with the trembling duplicity of a spaniel. Youth is the seed-time of good habits, as well in nations as in individuals. It might be difficult, if not impossible, to form planet earth into one invisible government of global market forces in a very short period of time. The vast variety of interests, occasioned by an increase of trade and market(s), might create confusion. Free peoples might also be against the economically enslaved.

Each being able might scorn each other's assistance: and while the proud and foolish gloried in their little distinctions, the wise would lament that a union of global economic thought under a Universal Law of Observation has never been formed before. Wherefore, the present time is the true time for establishing it. The intimacy which is contracted in infancy, and the friendship which is formed in misfortune, are, of all others, the most lasting and unalterable. Our present union of economic thought is marked with both these characters: Humanity is young, and it has been distressed; but its concord has withstood all troubles, and fixes a memorable area for posterity to glory in.

The present time, likewise, is that peculiar time, which never happens to a free people but once, viz., the time of forming itself into a single global market force. Most nations have let slip the opportunity, and by that means have been compelled to receive laws from their conquerors, instead of making laws for themselves. First, they had a king, and then a form of government; whereas, the articles or charter of government, should be formed first, and men delegated to execute them afterwards: but from the errors of other nations, let All Mankind learn wisdom, and lay hold of the present opportunity- to begin a new global market force at the right end.

When William the Conqueror subdued England he gave them law at the point of the sword; and had it consented to that the seat of government in America, it would have been legally and authoritatively occupied, it would have been in danger of having its borders filled by some fortunate ruffian, who may have treated its residence in some ill manner, and then, where

would its freedoms had been? It's property? As to religion, Mankind should hold it to be the indispensable duty of all governments on earth and a universal market force, to protect all conscientious professors thereof, and let it know of no other business which a government or universal market force has to do therewith. Let Mankind throw aside that narrowness of soul, that selfishness of principle, which the stupid of all professions are so unwilling to part with, and it will be at once delivered from its fears on that head. Suspicion is the companion of mean souls, and the bane of all a good society. Let Mankind fully and conscientiously believe, that it is the will of the Almighty, that there should be diversity of religious opinions among all Humanity: It affords a larger field for enlighten kindness. Were Mankind all of one way of thinking, its religious dispositions would want no matter for probation; and on this liberal principle, let Mankind look upon the various denominations amongst itself, to be like children of the same family, differing only, in what is called their Enlighten names.

Earlier in this work, I threw out a few thoughts on the propriety of a newly discovered unifying global high-tech market, (for I only presume to offer hints, not plans) and in this place, I take the liberty of re-mentioning the subject, by observing, that a universal law of monetary observation is to be understood as a bond of solemn obligation, which the whole enters into, to support the right of every separate part, whether of religion, personal freedom, or property, a firm bargain and a right reckoning make long friends.

In a former page I likewise mentioned the necessity of a large and equal or global representation under the Universal Law of Observation; and there is no political matter which more deserves Mankind's attention. A small number of electors, or a small number of representatives, are equally dangerous when compared to an entire global market of deceptive monetary practices. But if the number of the representatives be not only small, but unequal, the danger is increased. As a prevention to an instance of this, I mention the following;

The Pursuit of a Financial Perspective Involving the Implementation of Davici's Procreative Business Modeling of Global Market Economies (An Economist's Mindset from an Integrated Listing of over 600 World Economists into a Single Equation)

- 1. An Economic Outline for the Procreative Modeling of Global Markets within a Planning & Design Approach (PDA) Worksheet for Monetary Operational Grand Strategies:**
 - A. The Descriptive Procedural Mindset of an **Economist/Broker** as a Firm Utilizing over **(600)** Historical Economists, as a **Single Minded Autonomous Economic Function**, within a PDA Worksheet (i.e., **X³** the **Neuroeconomic Procedural Guidelines**);
 - I. The Ancient and Modern History of Economic or Monetary Thought as **Phase One** within the **Planning & Design Approach Worksheet**.
 - II. The Economic Theories within **(4)** Managerial Categories & **(117)** Overlapping Financial Subcategories as **Phase Two** within the **Planning & Design Approach Worksheet**.
 - III. Evolutionary and Institutional Economics as the New Mainstream within **Phase Three** of the **Planning & Design Approaches**.
 - IV. Behavioral Economics within **(4)** Managerial Categories & **(24)** Subcategories Involving the **(24)** Points of the Change Equation utilizing Chromosomal Development within **Phase Four** of the **Planning & Design Approach Worksheet**.
 - V. The **(5)** Point Outline of Cognitive Biases, Involving the **(43)** Categories of Behavioral Finance within the **(48)** Types of Economic Systems, or the **(40)** Categories of Economic Indicators encompassing **Phase Five** of the **Planning & Design Approach Worksheet**;

- (a.) The **(20)** Step List of Financial Topics within the Pursuing the Planning & Design Strategy (**PPDS**) Column of the PDA Worksheet. [Vertical Inter-Changeable Rotation (VIR) Involving **Norms/Standards** or **DALP** Technologies]
 - (b.) The **(18)** Step List of Financial Services Companies within the Specifying & Implementing Solutions (**SIS**) Column of the PDA Worksheet. [Vertical Inter-Changeable Rotation (VIR) Involving **Morale/Cohesion** or **DOSA** Technologies]
 - (c.) The **(18)** Step List of Important Publications In Economics within the Information & Knowledge (**I&K**) Column of the PDA Worksheet. [Vertical Inter-Changeable Rotation (VIR) Involving **Power/Authority** Issues or **IBOS** Technologies]
 - (d.) The **(20)** Step List of Economic Topics within the Arranging for Continuous Change & Improvement (**ACCI**) Column of the PDA Worksheet. [Vertical Inter-Changeable Rotation (VIR) Involving **Goals/Objectives** or **IAOA** Technologies]
- B. The Conceptual Implementation of **(165)** Accounting Topics within all **(144)** Sections of the **Global Information Drivers of Strategic & Tactical Innovations (GIDSTI)**, as well as the **(21)** Major Categories of Financial Markets Involving **(36)** Economic Adaptive Autonomous Agents;
- I. The **(15/10)** Point Assignment of Marketing Structures & Pricing within IT Investments, and a Political/Religious Enterprise Work Architecture.
 - II. The **(4)** Areas of a Political Media or Das Kapital as a Source for Market-Based Ideological **Counter-Measures** within the **(4)** Approaches of the Grammatic Genome.
 - III. The **(6)** Dimensions of Marketing for a Consultative Planning & Design Approach (CPDA) Stratagem Matrix, Sections **A – E**.
 - IV. The List of Basic Economic Topics Representing the **(9)** PPES Formula System for a PDA Matrix.
 - V. The List of Behavioral Economics Representing the **(9)** PPES Formula System for a CPDA Matrix.
 - VI. The List of Financial Services Involving the **(9)** PPES Formula System for the Solution Framework Matrix.
 - VII. The List of **(11)** Marketing Topics Representing Employment Related Software Development (ERSD).
 - VIII. The **(12)** Methods of Financial Services Involving Market Generation.
 - IX. The **(12)** Part Mechanism for Autonomous Agent Formatting.
2. **An Economic Outline for the Procreative Modeling of Global Markets within a Consultative Planning & Design Approach (CPDA) Worksheet for Monetary Operational Grand Tactics:**
- The Descriptive Operational Policy-Based Mindset of a **Financier/Broker** as an Individual Utilizing a List of **(81)** Scholarly Journals In Economics, as **Morale** or **Cohesive** Tactics in Specifying & Implementing Solutions within a Consultative Planning & Design Approach (CPDA) Worksheet (i.e., **X³** the **Autonomous Economic Procedural Guidelines**). [Vertical Inter-Changeable **Clockwise** Rotation (VIR)]
- A. The List of **(100)** International Trade Topics as a Means of Engaging in **Power** or **Authority** Issues within the Tactical Methods Involving the Consultative Planning & Design Approaches (CPDA) Worksheet. [Vertical Inter-Changeable **Counter-Clockwise** Rotation (VIR)]
 - B. The **(4/115)** Categories of Financial Services as a Means of Engaging in **Norms** or **Standards** within the Tactical Approaches Involving the Consultative Planning & Design Approaches (CPDA) Worksheet. [Vertical Inter-Changeable **Clockwise** Rotation (VIR)]
 - C. The **(21/121)** Categories of Markets as a Means of Engaging in **Goals** or **Objectives** within the Tactical Methods Involving the Consultative Planning & Design Approaches (CPDA) Worksheet. [Vertical Inter-Changeable **Counter-Clockwise** Rotation (VIR)];
 - I. The **(288)** Categories of Economics by Geographical Locations, Overlapping all **(324)** Components within the Tactical Areas of the CPDA Worksheet as Stationary Elements.
 - II. The **(53)** Tactical Matrix Categories of Economics by Continents within the CPDA Worksheet.
 - III. The **(46)** Stationary Strategic Components of the CPDA Worksheet, Sections A-1 to A-4.

3. The Socioeconomic Base Equation(s) for the Individualized Global Free Market Fusion of Information:

$$X^3 \left(RW = \frac{EH^2}{QM} \right)$$

Homo Economicus Universal

Immediate necessity makes many things convenient, which if continued would grow into oppressions. Expedience and right are different things. When the economic calamities of Mankind required a consultation, there was no method so ready, or at that time so proper, as to appoint persons from various cultures for that purpose and the wisdom with which they have proceeded has preserved free peoples from ruin. But as it is more than probable that Humanity shall never be without a financial representation, every well-wisher to good order, must own, that the mode for choosing members of that body, deserves consideration. And I put it as a question to those, who make a study of Mankind, whether representation and election is not too great a power for one and the same body of men to possess? When Humanity begins planning for the posterity of this new global market, it ought to remember that virtue is not hereditary.

It is from the enemy of a free conscious that Mankind often gain false maxims, and are frequently surprised into reason by their mistakes. Some may treat a global petition of human monetary freedoms with contempt, because some will say that no man or plan could with decency be put for the whole of Humankind. We shall thank them for their involuntary honesty. To conclude: However strange it may appear to some, or however unwilling they may be to think so, matters not, but many strong and striking reasons may be given, to show, that nothing can settle Mankind's affairs so expeditiously as an open and determined declaration for global monetary independence. Some of which are those who would fully understand of what great consequence a large and equal socioeconomic representation is to the state of All Mankind, should take into account their own political disquisitions of economic and academic achievements.

First, it is the custom of truly free peoples, when any two systems are at economic civil war, for some other powers, not engaged in the quarrel, to step in as mediators, and bring about the preliminaries of a peace: but while a free people calls itself the slaves of global markets of monetary deceit, no power, however well-disposed it may be, can offer themselves mediation toward its inherent economic freedoms. Wherefore, in our present global economic state Mankind may quarrel on forever.

Secondly, it is unreasonable to suppose, that any economy will give Humanity any kind of assistance, if it mean only to make use of that assistance for the purpose of repairing the breach, and strengthening the connection between the principles of deceitful economic global

markets and the monetarily enslaved; because, that economic power would become a sufferer of numerous recessions by the consequence. **Thirdly**, while Mankind professes itself the subjects of such a concept of socioeconomics, it must, in the eye of foreign ideologies, be considered as rebellious to social academic achievements. The precedent is somewhat dangerous to that economy's sense of peace and prosperity, for Humanity to be in conflict under the name of a subjected form of global markets; it on the spot, can solve the paradox: but to unite resistance and subjection to deception, requires an idea much too refined for a common sense understanding under a Universal Law of Observation.

Fourthly, were a manifesto to be published, and dispatched to courts of law, setting forth the miseries Mankind has endured, and the peaceable methods it has ineffectually used for redress; declaring, at the same time, that it has not been able to any longer live happily or safely under the cruel disposition of deceptive monetary practices, and that it has been driven to the necessity of breaking off all connections with global markets of financial deceit; at the same time assuring all such courts of its peaceable disposition, and of its desire of entering into global trade. Such a memorial would produce more good effects on behalf of an inherently free people, than if a ship was freighted with petitions to deceptive monetary practitioners.

Under Mankind's present denomination as subject of economic deceit, Humanity can neither be received nor heard within various forms of its own prejudices and human ignorance: The custom of all courts of human freedoms is against it, and will be so, until, by a monetary independence under the Universal Law of Observation, it takes rank within its own sense of freedoms.

These proceedings may at first appear strange and difficult; but, like all other steps which all of Mankind has already passed over, it will in a little time become familiar and agreeable; and, until such an economic independence is declared, that Humanity will feel itself like a man who continues putting off some unpleasant business from day to day, yet knows it must be done, hates to set about it, wishes it over, and is continually haunted with the thoughts of its necessity.

THE FORCE MAJEURE (*VIS MAJOR*) OF GLOBAL MARKET INFLUENCES UNDER THE UNIVERSAL LAW OF OBSERVATION AND ITS AFFECTS UPON A PLANET OF FREE PEOPLES

When in the course of human events a "Superior Force", also known as *cas fortuit* (French) or *casus fortuitus* (Latin) "chance occurrence, unavoidable accident", of a universal common sense essentially frees Mankind from liability or obligation to global markets of economic deceit when an extraordinary event or circumstance beyond the control of all Humanity, such as a war, strike, riot, crime, or an event described by the legal term **Act of God** (such as hurricane, flooding, earthquake, volcanic eruption, etc.), prevents human beings from fulfilling their obligations under a contract that obligates them to a [Hidden Socialist Hierarchy of Racism, Sexism & Class Warfare within a Global Free Market Economy](#). It is then that it is held that this truth is to be self-evident, that all human beings are created equal through a Universal Law of Physics or Genomic Sequences, that they are endowed by their Creator with certain unalienable Rights to Exist, that among these are Life, Liberty and the Pursuit of Happiness. That to secure these rights, Governments or Market Forces are instituted among Men, deriving their just powers from the consent of the governed and market certainty, That whenever any Form of Government or Market Force becomes destructive of these ends, it is the Right of the All Mankind and that which is Made to alter or to abolish it, and to institute new Governments or Market Forces, laying its foundation on such principles and organizing its powers in such forms, as to them shall seem most likely to effect and protect their Safety and Happiness. Prudence and Opulence, indeed, will dictate that Governments, Institutions and Free Global Markets long established should not be changed for light and transient causes; and accordingly all experience has shown, that the assumptions of Mankind are more disposed to suffer, while evils are sufferable, than to right itself by abolishing the forms of economic behavioral slavery to which they are accustomed. But when a long train of abuses, usurpations and market uncertainties, pursuing invariably the same Object evinces a design to reduce human beings under absolute Destitution or Despotism, it is their right, it is their duty, to throw off such uncertainties, and to provide new Market Economies as Guards for their future security.

Such has been the patient sufferance of All Mankind; and such is now the necessity which constrains them to alter their former Systems of Economic Behavior in the Face of Universal Uncertainties. The history of the present level of economic uncertainty in a global economy is a history of repeated injuries and [usurpations](#) of economic achievement across the globe, all having in direct object the establishment of an absolute Tyranny over the Emotional States of Membered Nations of Individuals. To prove this, let the Facts be submitted to a candid global economy as it currently exists.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have Assent to Laws guaranteeing Life, Liberty and the Pursuit of Happiness, the most wholesome and necessary for the general good of all created.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have forbidden Governments and Institutions to circulate funds of immediate and pressing importance, unless suspended in their operation till Economic Behavioral Assent should be obtained; and when so suspended, Market Uncertainties have prevented Governments and Institutions utterly neglected to attend to them.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have caused Governments and Institutions to refuse to circulate other funds for the accommodation of large districts of people, unless those people who would live in a fear based social modeling of global economies, relinquish the right of Representation within their own [Economic System of Government](#), a right [inestimable](#) to them and formidable only to the tyranny of market uncertainties.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have called together fraudulent economic systems of thoughts, principle only to bodies of theft at places usual, comfortable, and close to the depository of it's public knowledge, for the sole purpose of fatiguing All Mankind into compliance with measures of fear and universal uncertainty or chaos.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have dissolved Individual Homes, Communities, Cities, Counties, States, and Representative Houses of Governments or Institutions repeatedly, in opposition with mainly the firmness of defenses to the invasions of market uncertainties upon the behavioral rights of All Mankind guaranteeing Life, Liberty and the Pursuit of Happiness, the most wholesome and necessary for the general good of all created.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have throughout human history, after such dissolutions, to cause economic principles to be elected; whereby the Legislative powers of Governments and Institutions, incapable of Annihilation, have returned to the People at large for their exercise; the State of Existence remaining in time and space exposed to all the dangers of invasions of market uncertainties from without, and convulsions within.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have endeavored to emotionally handicap All Mankind within numerous Economic States of Existence; for the purpose of obstructing those needed Market Forces from Naturalizing Foreign Commercial Ideologies (Academic Tariffs); in the process refusing to accept human beings or other life forms encouraged within their migrations in time or space toward obtaining Status, Opulence or Wealth, and raising the conditions of new Appropriations toward unilateral achievement within Global Economic Thought.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have obstructed the Administration of Justice, by refusing the Assent of Principles for establishing Judiciary powers of Due Process of Law through Market Forces.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have made Judiciary powers of Due Process of Law dependent on the Will of market fluctuations alone, for the tone or tenure of their offices, and the amount and sequence of payments for their salaries.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have erected a multitude of Old Ideologies, and sent hither swarms of useless rules and regulations to harass Mankind, and eat out its substance.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have kept among All Mankind, in time and space, Standing Legions of Dought with the Consent of Governments and Institutions duty bound and sworn to protect an individual's rights to Life, Liberty and the Pursuit of Happiness.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have affected to render economic forces independent of and superior to rights of Human Beings and Civil powers or abilities.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have combined with other Standing Legions of Socioeconomic Dought to subject Mankind to an emotional jurisdiction foreign to the constitution of reasonable [Economic Men](#), and unacknowledged by innovative technologies; giving economic uncertainties Assent to Acts of pretended forms of Market Expansionism. **Thus:**

For Quartering Legions of Socioeconomic Dought among All Mankind:

For protecting an atmosphere of socioeconomic dought, by fraudulent schemes and mock trials of economic stimulus packages, from transparency for any forms of effective management which they should commit on the Inhabitants within a Global Market Economy:

For randomly cutting off Trade with all parts of the world through Bigotry, Prejudices or any form of indifference toward those things made or created as equal in the eyes of a Universal GOD:

For taxing and imposing oppressive economic principles upon All Mankind with or without Consent:

For depriving individuals, institutions and governments in many cases, of the benefits of and within the due processes of a truly Global Free Market Economy:

For displacing individuals, institutions and governments in many cases beyond the known realm of time and space on the bases pretended economic downturns:

For abolishing the free System of the Human Thought Process in a neighboring state of emotional existence, establishing therein an Arbitrary sense of belonging, and enlarging its Emotional Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule of uncertainty and fraud into the economic behavioral patterns of All Mankind:

For taking away the Emotional Charter of Opulence and Prosperity, by abolishing our most valuable Rights to Pursue Justice, Peace, Life and Happiness:

For altering fundamentally the Valued Forms of Individuals, Institutions and Governments:

For suspending the Rights of varied life forms from the financial protection of Individuals, Institutions and Governments, and declaring a Fear Based Social Model invested with the power to legislate for us in all cases whatsoever.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that that have emotionally abdicated and terrorized Governments and Institutions, by needlessly declaring their [Behavioral Portfolios](#) out of the Protection of Market Certainties and waging Quiet Wars with Silent Weapons through global market forces against All Mankind.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have plundered seas of human knowledge and innovations, ravaged imports and exports of needed goods and services, abandoned towns of employers and employees in need of revenue or jobs, and destroyed the lives of whole peoples from dispersed economies.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have at this time transported large Standing Legions of Socioeconomic Dought to complete the works of death, desolation and tyranny, already begun with circumstances of Cruelty & Perfidy scarcely paralleled in the most barbarous ages, and totally unworthy to exist as the Head Economic Thought of those that exists within a civilized universe.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have constrained fellow human beings taken Captive on the high Seas of Ignorance to bear Arms against their own Moral Values, to become the executioners of their Friends and Brethren, or to fall themselves by their Own Hands at the behest of various forms of sedition.

Modern Macro & Micro-Economic Thought is Guilty of inflicting **Market Uncertainties** that have excited domestic insurrections amongst All Mankind, and has endeavored to bring upon the inhabitants of Planet Earth, the merciless Savages of Self-Loathing, whose known rule of traditional warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions there have been Petitions for Redress through Innovation in the most humble terms: Mankind's repeated Petitions have been answered only by lies and repeated financial uncertainties. An emotional time in space whose very character of existence is thus marked by every act which may be define as [Tyrannical](#), is unfit to be the morale ruler of a people participating in a free global market economy.

Nor has Mankind not been wanting in Attention to the needs of financial certainties. Mankind has been warned of the existence of varied forms of Universal uncertainties within a Global Economy that from Time to Time Attempts by its own Legislature of Bias Academia to extend an unwarrantable Jurisdiction over the Economic Behavioral Patterns of Unilateral Fiduciary Exchanges. Mankind has been reminded of the Circumstances of the Emigration and Settlement here of Bigotry, Prejudices or any form of Human Indifferences toward those things made or created as equal in the eyes of a Universal GOD. Mankind has appealed to its native sense of Justice and Magnanimity, and has conjured up both of them by the Ties of common Kindred to disavow these Usurpations of Monetary Gain, which, would inevitably interrupt its Connections and Correspondence with the Principles, Wealth and Opulence of Modern Economic Legions. They too have been deaf to the Voice of Justice and of consanguinity through the non-existence of Innovative Global Free Market Entrepreneurial Networks. Mankind must, therefore, acquiesce in the Necessity, which denounces it's Separation from Human Indifferences, and hold them, as we hold the rest of all Created, Enemies to Human Indifference in of itself, as manifested in any Form, and through Peaceful Intent, Friends for all Eternity.

We the Inhabitants of All Creation, therefore, as the Representative Economies of the Embodiment of All Mankind, in General Congress of Global Market Forces, Assembled in Thought, appealing to the Supreme Judge of the Universe for the rectitude of historic technologically progressive intentions, do, in the Name of an Almighty God, and by Authority of the good in all Humanity, solemnly publish and declare, That the Global Free Market Economy is, and of Right ought to be Free and Independent of Emotional States of Monetary Uncertainty; that it be Absolved from all forms of Market Uncertainties standing in Allegiance against the pursuit of Wealth, Status and Opulence, and that all political and nonpolitical connections

between them and the Emotional State of Prosperity, is and ought to be totally dissolved; and that as a Free and Independent Emotional State, it has full Power to pursue the Quiet Wars of Intellectual Expansionism, conclude Peaceful Intentions, contract R&D Alliances, establish E-Commerce, and to do all other Acts and Things which Independent Emotional States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, the Principalities of Market Economies shall mutually pledge to each other their Lives, their Fortunes and the Sacred Honor of their [Economic Legions of Market Certainties](#) to facilitate the health and well-being of All Mankind.

Global Economic Drivers of Market Certainties

With all the technological advances of the last few decades, food, shelter, clothing, and government remain the basic necessities for of All Mankind, regardless of where it exists. In part, these technological advances can be directly attributed to its efforts to improve upon the ability to satisfy its own basic necessities and to answer a universal calling.

Also, many of these technological advances have, in turn, become perceived as essential to the maintenance of the interrelated national and global commerce that has evolved from Humanity's efforts to satisfy the more basic needs. These perceived essentials include transportation, communication, and information processing.

Regardless of whether the economic driver is basic or perceived as essential, there are two additional economic drivers that make continued functioning in today's interrelated world possible. These are energy and industrial metals. Also, given the increase in apparent affluence and leisure time, entertainment has become a significant economic driver.

As an interim summary, there are ten global economic drivers that deserve attention, as they relates to the industries, specific entities, and related spheres of socioeconomic influence in portfolioand risk management activities that in turn represent the philosophical embodiment of All Mankind:

1. Food
2. Shelter
3. Clothing
4. Government
5. Transportation
6. Communication
7. Information Processing
8. Energy
9. Industrial Metals
10. Entertainment

Although not an economic driver, financial intermediaries (commercial banks, mortgage banks, thrifts, insurance companies, pension funds, and professional money managers) also need to be included in portfolio management and risk management efforts because they are natural

aggregators of the financial transactions, assets, and liabilities involved in intermediating commerce amongst the economic drivers.

Wealth Transfer

A basic premise is that wealth will continue to be created and transferred as a result of the ongoing boom/bust cycling of the secular movement toward greater globalization. We can also assume, within the secular movement, a continued wealth creation and transfer resulting from the boom/bust cycling of the individual economic drivers involved in creating and facilitating national and global commerce.

Financial Markets and Instruments

Several financial markets and instruments have evolved to facilitate the intermediation of the commerce and wealth transfer resulting from this boom/bust cycling.

Caveat - Regardless of how globalized and interrelated the world's markets become, each market and instrument needs to be traded strictly on its own merits and traits, and not based on some perceived relationship with another market or instrument.

Additionally, several dollar and non-dollar markets and instruments have evolved to facilitate the management of the risk inherent in the increasing secular and cyclical volatility. These markets and instruments include (cash, futures, options, and other derivatives, both listed and OTC) for:

- Fixed Income (government and corporate).
- Money Markets (government and corporate).
- Mortgage-Backed Securities (fixed and adjustable rate; agency and non-agency)
- Equity.
- Currency.
- Commodity (both traditional and non-traditional).

Summary

There are several summary points to consider regarding the major commercial entities involved in creating and intermediating commerce in the various global economic drivers:

- They all have substantial performance profiles at risk to interest rate, equity, currency, and/or commodity price volatility.
- There are liquid markets and instruments available for managing the performance profile volatility within each economic driver and for each financial intermediary.
- There is a growing level of management literacy regarding the need and opportunities to manage performance profile.
- There is a focus on implementing a portfolio management and risk management process that can be applied to the major global economic drivers and related financial intermediaries, markets, and instruments.

- Furthermore, this process can be adapted to serve as a utility function for those organizations with a fully internalized performance profile management process. Likewise, it can be adapted to serve as a value added service to enable management groups with less developed internal capability to make and implement performance profile management decisions.

Mutual Economic Ascension

Meeting of the minds (also referred to as mutual agreement, mutual assent or consensus ad idem) is a phrase used to describe the intentions of forming new high-tech global markets under the Universal Law of Economic Observationisms. In particular it refers to the situation where there is a common economic sense understanding in the formation of contracts that support the various business models conducive with facilitating a new \$36 trillion global market and the immediate development of over 48 million new sources of employment. This condition or element is often considered a necessary requirement to the formation of a mutually beneficial collective bond.

Since the publication of this treatise, or rather, in the modern era in which it came out, various messages of deception have made its appearance in prevailing times. Had the spirit of prophecy not directed the birth of this production, it could not have been brought forth, as it has now at a more seasonable juncture, or at the more necessary of trying economic times. The bloody-mindedness of deceptive markets, show the necessity of pursuing the doctrine of another or additional way of social interactions. Men read by way of academic revenge or monetary fears. And their speech instead terrifying in order to produce public unrests or horrors, prepared a way for the manly principles of global financial independence.

Their ceremony, and even, silence, from whatever motive that may arise, have a hurtful tendency, when they give the least degree of countenance to a base of wicked socioeconomic performances; wherefore, if this maxim be admitted, it naturally follows, that the speeches of deceptive practitioners of global markets, as being the pieces of a finished moral villainy, deserved, and still deserves, a general execration by a global congress of free peoples. Yet as the domestic tranquility of Mankind, depends greatly on the chastity of what may properly be called a common sense, it is sometimes often better, to pass some things over in silent disdain, than to make use of such new methods of dislike, as might introduce the least innovation, on that guardian of Mankind's peace and safety. And perhaps, it is chiefly owing to this prudent delicacy, that the speeches of market uncertainties, have not before now, suffered a public execution. Such speeches as they may be so-called, are nothing better than a willful audacious libel against the truth, the common good, and the entire existence of All Mankind; and is a formal and pompous method of offering up human sacrifices to the pride of tyrannical markets. But this general massacre of Mankind's achievements and social advances, is one of the privileges, and the certain consequences of any global market of economic deceit; for as nature knows it not, it knows not her, and although it is the beings of Mankind's own creationisms, it know not Humanity, and has become a lesser God of its own deceptive making. Their speeches of false monetary practices have one good quality, which is, that their words are an open miscalculation to mislead, neither can Mankind, even if it would, be deceived by such oratories.

Brutality and tyranny appears on the face of it. It leaves Humanity at no loss for the longing of relief from its influences: And every line of their misdeeds convinces, even in the moment of reading, that He, who hunts the woods for prey, the naked and untutored of global monetary terrorism, is less a savage than global markets of socioeconomic deception that slowly murders countless human beings through the implementation of quiet wars that use silent weapons of monetary deceit.

Modern global academia of free markets, the putative earthly father of a whining scholastic piece of economic falsehoods, fallaciously called, its bogus addresses to the monetarily enslaved and to the entire free peoples on planet earth, a necessary evil and required vain supposition, in that an inherently free peoples were to easily frightened by a truthful description of innovative global markets, given, (though very unwisely on its part) the real risks EMBEDDED within the financial character of the present times: "But," says this writer, "if Mankind is so inclined to pay compliments to an economic ideology, and its administration that is lacking financial transparencies, which is to be complained of," (meaning the deceptive monetary practices of the academic) "it is very unfair to Humanity to withhold the monetarily enslaved from the princes of human kindness, by whose actions would be permitted to do anything feasible to facilitate the needs of Humankind." This is truism with a witness! Here is admiration without a mask: And he who can turn a deaf hear, and not digest such a doctrine, has forfeited his or her claims to rationality an apostate from the order of manhood; and ought to be considered as one, who has, not only given up the proper dignity of Mankind, but sunk themselves beneath the rank of animals, and contemptibly crawl through the world like a worm.

However, it matters very little now, what a global market of economic deception either says or does; it has wickedly broken through every moral human obligation, trampled nature and conscience beneath its feet; and by a steady constitutional spirit of insolence and cruelty, procured for itself a universal hatred. It is now the interest of inherently free peoples to provide for themselves. She hath already a large and young family, whom it is more her duty to take care of, than to be granting away her property, to support those powers that have become a reproach to the names of enlightened men and women. Ye, whose office it is to watch over the morals of Mankind, of whatsoever sect or denomination ye are of, as well as ye, who are more immediately the guardians of public liberties, if ye wish to preserve your native emotional state uncontaminated by corruption, ye must at least in secret wish a separation from economic uncertainties. But leaving its ethical parts to private reflection, Mankind should chiefly confine further remarks to the following heads: **First**, that it is the interest of a planet of inherently free peoples to become separated from monetary global markets of deceptive marketing principles.

Secondly, which is the easiest and most practicable plan, reconciliation or economic independence? With some occasional remarks.

In support of the **First Head**, if a free man could judged it proper, produce the opinion of some of the ablest and most experienced men on planet earth; and whose sentiments, on that head, are not yet publicly known. It is in reality a self-evident position: For no nation of inherently

free peoples in a state of foreign or deceptive economic dependence, limited in its commerce, and cramped and fettered in its legislative powers, can ever arrive at any moral or material eminence. Economic slaves doth not yet know what opulence is; and although the progress which they had made stands unparalleled in the history of other human beings, it is but childhood, compared with what they would be capable of arriving at, had they, as they ought to have, the legislative economic powers within their own hands.

A global market that houses deceptive monetary practices is, at this time, proudly coveting what would do it no good, was it to accomplish it; and a nation of free peoples were it to become hesitant on the matter, will always become a final resting place of economic ruin.

It is the commerce and not the conquest of an inherently free person, by which a new global market is to be benefited, and that would in a great measure continue, were Humanity financially independent of market uncertainties and fraud; because in many articles of socioeconomic achievement, it cannot go to or build a better market. But it is the financial independence of inherently free human beings on earth which is now the main and only object worthy of contention, and which, like all other truths discovered by necessity, will appear clearer and stronger every day.

Initially, because it will come to that conclusion in one time or other.

Thus, because the longer it is delayed the harder the times will be in which it shall be accomplish.

I have frequently amused myself both in public and private companies, with silently remarking upon the spacious errors of those who speak without reflecting. And among the many which I have heard, the following seems the most general, viz., that had this rupture in the idea of a global economy happened forty or fifty years ago, instead of now, the free world would have been more able to have shaken off the dependence upon deceptive monetary practices. To which one must reply, that Mankind's marketing warfare abilities at this time, arises from the experience gained through previous quiet economic warfare stratagems. Besides, due to the lack of prevailing technologies Mankind would not, as in previous times, have had the likes of those concepts involving the general high-tech contracting of global networks, or even the idea of using a combination of genetics and physics to develop modern business models that utilize marketing warfare tactics; and it, or those who may become its succeeding generation, would have been as ignorant of martialing economic matters as those who existed in the days of ancient history: And this single position, closely attended to, will unanswerably prove, that the present time is preferable to all others: The argument turns thus- at the conclusion of previous economic wars, Mankind has experienced, but was in wanted need of sufficient monetary knowledge; and in centuries hence, should it have had the information, without experience; wherefore, the proper point of time, must be some particular area between the two extremes of human knowledge and it tendencies towards bigotry and prejudice, in which a sufficiency of the former remains, and a proper increase of the latter is rejected: And that point of time is the present time.

The reader will pardon this digression, as it does not properly come with the mindset that I first set out with, and to which I again return by the following position, viz.: Should affairs be patched up with the previous knowledge of global economics, and it to remain the governing and sovereign power of an inherently free peoples, (which as matters are now circumstanced, is giving up the point entirely) Mankind shall deprive itself of the very means of sinking the debt it has or may contract in the future.

It is by the sale of certain lands that the debt may be sunk, without burden to any, and the quit-rent reserved thereon, will always lessen, and in time, will wholly support the annual expenses of various governments. It matters not how long the debt is in paying, so that the technological services when sold be applied to the discharge of it, and for the execution of which, a global congress of free economies for the time being, will be the trustees of all Humanity.

I proceed now to the **Second Head**, viz. Which is the earliest and most practicable plan, reconciliation or socioeconomic independence? With some occasional remarks.

Should Mankind take nature for its guide it will not easily be beaten out of its argument for new global service markets, and on that ground, answer generally- That SOCIOECONOMIC INDEPENDENCE being a SINGLE SIMPLE LINE, contained within itself; and reconciliation, a matter exceedingly perplexed and complicated, and in which, treacherous and varing capricious courts of law are prone to interfere, gives the answer without a doubt.

The present state of Mankind is truly alarming to every human being that is capable of reflection. Without law, without government, without any other mode of power than what the current global economy is founded upon, granted that by courtesy, is actually held together by an unexampled concurrence of sentiment, which is nevertheless subject to change, and which who's prosperity every secret enemy is endeavoring to dissolve. Mankind's present condition of its global economy is legislation without laws of truthful unilateral benefits; wisdom without an effective plan of transparencies; a global constitution of free markets without a name; and, what is strangely astonishing, the idea of perfect financial independence contending for the co-dependencies of deceptive practices inherent to a global market of monetary falsehoods. The instance is without a precedent; the case never existed before; and who can tell what may be the event to initiate a universal change? The property of no man is secure in the present unbraced system of things. The academic mindset of the multitude is left to randomness, and feeling no fixed object before itself, it pursues vanity as a fancy of pop culture as opinions start.

Nothing is criminal; there is no such thing as treason; wherefore, everyone thinks himself at liberty to act as he pleases. The monetarily enslaved dared not to have assembled offensively, had they known that their lives, by that act would become forfeited to the laws of various states of existence in order affect the principles of financial behavior. A line of distinction should be drawn, between those who economically soldier for greater causes taken in monetary battles, and the inhabitants of planet earth taken or enslaved in economic conflicts. The first are emotional prisoners of marketing warfare, but the latter are perceived as traitors

to their own self-interests. The one forfeits his financial liberties the other his abilities to become a head of households.

Notwithstanding the wisdom of Mankind, there is a visible feebleness in some of Humanity's proceedings which gives encouragement to economic dissensions. The academic nature of free peoples is too loosely buckled. And if something is not done in time, it will be too late to do anything, and Mankind shall fall into an emotional state, in which, neither reconciliation nor financial independence will be practicable. Monetary deception and its worthless adherents are up to their old game of dividing the free people of planet earth, and they are in wanting need among all Humanity for mass media involvement, which itself is busy spreading specious falsehoods. The artful and hypocritical broadcasts which have appeared are evidence that there are among men those who are in want of neither judgment nor honesty.

It is easy getting into financial holes and corners talking of monetary reconciliation with old and useless theories of new global markets: But does such a thing seriously consider, how difficult the task is, and how dangerous it may prove, should free peoples remain divided thereon. Does it take within its view, all the various orders of men whose situation and circumstances, as well as its own nature, the livelihoods to be considered therein? Does it put itself in the place of the sufferer whose all is already gone, and of a soldier, who has quit all for the defense of his country and values. If as an entity its ill-judged moderation be suited to its own private situations only, regardless of the human factor, the event will convince itself, that "it is reckoning without a Morale Host." Put us, says some, on the same socioeconomic footing Mankind was on in previous times that led to financial recessions: To which Mankind should answer, the request is not now in the power of deceptive monetary practitioners to comply with, neither should an inherently free people or the monetarily enslaved propose it; but if it were, and even should be granted, Mankind should ask, as a reasonable question, by what means is such a corrupt and faithless institution to be kept to its engagements? Other global markets, nay, even the present one, may hereafter repeal such an obligation, on the pretense of itself being violently obtained and protected, or unwisely granted; and in that case, where is Mankind's redress? No going to laws of nations; civil economic war is the barrister of a crown of academic thorns; and the word, not of justice, but of quiet wars, decides the suit.

To be on the footing of better economic times, it is not sufficient, that the laws only be put on the same emotional and economic state of existence, but, that Mankind's circumstances, likewise, be put on the same state of socioeconomic achievements; its financially burnt and destroyed towns repaired or built up, private monetary losses made good, its public debts (contracted for defense) equally discharged; otherwise, human beings shall be in the billions at worse than it was in enviable periods. Such a request had it been complied with years ago, would have won the heart and soul of both inherently free peoples and the monetarily enslaved but now it is too late, "the Rubicon has been crossed is passed by." Besides the taking up of new global markets, merely to enforce the repeal of pecuniary financial laws, seems as unwarrantable by the divine law, and as repugnant to human feelings, as the taking up to protest its enforcement of obedience thereto. The object, on either side, does not justify the ways and means; for the lives of men are too valuable to be cast away on such trifles. It is the

violence which is done and threatened to the persons of Mankind; the destruction of property by an economic force; the invasion of a nation by the fire and sword of monetary recessions and falsehoods, which conscientiously qualifies the use of new global markets of innovations: And the instant, in which such a mode of economic defenses became necessary, all subjection to deceitful monetary practices ought to have ceased; and the financial independency of Mankind should have been considered, as dating its area from, and published by, the first lie that was fired against it. This line is a line of consistency; neither drawn by caprice, nor extended by ambition; but produced by a chain of events, of which the colonies of free peoples on planet earth were not the authors.

I shall conclude these remarks, with the following timely and well-intended hints, Mankind ought to reflect, that there are three different ways by which an economic independency may hereafter be effected; and that one of those three, will one day or the other, be the fate of free peoples, viz. By the legal voice of the people in a global congress of free markets; by the power of business model marketing warfare stratagems; or by the prejudices and bigotries of mob actions: It may not always happen that Mankind's spiritual soldiers for a greater cause are common citizens, and the multitude a body of economically reasonable men; virtue, as it has already been remarked, is not hereditary, neither is it perpetual. Should an economic independency be brought about by the first of those means, Mankind has every opportunity and every encouragement before itself, to form the noblest, purest global monetary constitution since the dawn of MANKIND on the face of Planet Earth. It has in its own power to begin the world over again free from the environmental causes of human deception. A situation, similar to the present, until now it has not happened since the days of Adam and Eve. The birth of a new world is at hand, and a spiritual race of men perhaps as numerous as all the stars in heaven, are to receive their portion of freedom from the event to occur in just a few days or weeks. God forbid if it takes months or at it worst years. The existence of modern technologies, as in case of social media, shall anyways expedite the circumstances.

The reflection is awful and in this point of view, how trifling, how ridiculous, do the little, paltry complaining, of a few weak or interested men appear, when weighed against the business of a new world of financial opportunities.

Should Humanity neglect the present favorable and inviting period, and socioeconomic independence be hereafter effected by any other means, it must charge the consequence to itself, or to those rather, whose narrow and prejudiced souls, are habitually opposing the measure, without either inquiring or reflecting. There are reasons to be given in support of monetary independence from blind financial behavior, which Mankind should rather privately think of, than be publicly told of. Mankind ought not now to be debating whether it shall become monetarily independent or not, but, anxious to accomplish it on a firm, secure, and honorable basis, and uneasy about the fact that it is not yet began to do so. Everyday convinces human beings of its necessity. Even the practitioners of deceptive economic policies (if such beings yet remain) should, of all men, be the most solicitous to promote it; for, as the first appointment of new global markets, shall protect them from popular rage, so, a wise and well

established form of new business model technologies, will be the only certain means of their continuing security.

Wherefore, if they have not virtue enough to become citizens of a society of monetarily free peoples, they ought to still have enough prudence to wish for global economic independence free from human indifferences.

In short, financial independence is the only bond that can tie and keep Mankind together. It shall then see the object of all Humanity, and its ears will be legally shut against the schemes of an intriguing, as well as a cruel enemy to those human beings who seek the opportunity to pursue happiness, wealth and opulence.

Mankind shall then too, be on a proper footing, to commerce with financial global markets of mutual benefit; for there is reason to conclude, that the pride of that court, will be less hurt by commercializing with a free peoples whose emotional state sues for terms of a peaceful coexistence, than with those, whom are denominated by monetary prejudice and bigotry, "rebellious subjects," for terms of accommodation. It is delaying it that encourages Mankind to hope for conquest, and its backwardness tends only to prolong economic wars of hypocrisies that produce civil unrest.

As Mankind has, without any good effect therefrom, withheld its trade to obtain a redress of financial grievances, let it now try the alternative, by independently redressing them itself on behalf of a free peoples, and then offering up its soul of economic behavior to truly open global trade. The mercantile and reasonable part of global markets will still be amongst all Humanity; because, financial peace with trade, is preferable to economic wars without it. And if this offer be not accepted, then other courts of financial opportunities may be petitioned.

On these grounds let the matter rest. And as no other offer has yet been made to refute the doctrine contained in the former editions of this treatise, it is a positive proof, that either the doctrine cannot be refuted, or, that the parties in favor of it are too numerous to be opposed. Wherefore, instead of gazing at each other with suspicious or doubtful curiosity, let Mankind, hold out to itself the hearty hand of friendship, and unite in drawing a line, which, like an act of oblivion, shall bury in forgetfulness every former dissention. Let the names of the slave masters and the enslave become dissolved and extinct; and let none other be heard among all of Humanity, than those of a good citizenry , an open and resolute friend, and a virtuous supporter of the RIGHTS of ALL MANKIND and of the FREE AND INDEPENDENT ECONOMIC EMOTIONAL STATES OF FREE PEOPLES ON PLANET EARTH.

THE TREATISE TO ECONOMIC UPHEAVAL AND A MORAL PRINCE OF GLOBAL MARKET FORCES

To the Representatives of Global Secular Societies and the People in Protest against deceitful monetary practices, or to so many of them on planet earth concerned with respect to MONETARY GLOBAL MARKETS (PURPOSEFUL HIERARCHIES) and GOVERNMENTS (CONSTITUTIONAL FRAMEWORKS), and touching the COMMOTIONS now prevailing within the minds of an intrinsically FREE PEOPLES IN GENERAL.” This writer has not dishonored any race, class, creed, color, culture, sex, nation or religion by either ridiculing, or caviling at anyone or denomination whatsoever. To God, and not to man, is All Mankind accountable on the score of universal moral intentions inherent to the Universal Law of Observation.

Wherefore, this treatise is not so properly addressed to any particular persons, political or religious bodies, but as to the series of influential abstract monetary or socioeconomic words, concepts or ideas, dabbling in matters, which the professed quietude of honorable principles instructs.

As you have, with a proper authority for so doing, put yourselves in the place of the whole body of Mankind, so, the writer of this treatise, in order to become a witness on an equal rank with yourselves, is under the necessity, of putting himself in the place of all those who approve the very writings and principles, from which your testimony is directed: And he has chosen a singular situation, in order that all might discover in him, that presumption of character which has yet to be seen within yourselves. For neither he nor you have any claim or title to Financial or Political Representation.

When men have departed from the right way, it is no wonder that they stumble and fall. And it is evident from the manner in which you have managed your testimony, that money or politics, (as a religious body of men) is your proper walk; for however well adapted it might appear to you, it is, nevertheless, a Universal Good put wisely together, and the conclusion drawn therefrom, both natural and just.

Mankind shall give you credit for, and expect the same civility from you, because the love and desire of peace is not confined to a non-believer, it is the natural, as well as the religious wish of all denominations of men.

And on this ground, as Mankind labors to establish an Economically Independent Global Constitution of its own, does this generation of Humanity exceed all others in its hope, end, and aim. Mankind’s plan is peace forever. Mankind is tired of the contentions with global markets of monetary deception, and can see no real end to it but in a final emotional separation from economic slavery through the establishment of a new \$36 trillion global market and the founding of 48 million new sources of employment world-wide.

Mankind acts consistently, because for the sake of introducing an endless and uninterrupted peace, does it bear the evils and burdens of the present day. Humanity is endeavoring, and will steadily continue to endeavor, to separate and dissolve a global monetary connection which

has already filled various lands with flesh and blood; and which, while the name of it remains, will be the fatal cause of future mischiefs within nations of free peoples.

Mankind shall fight neither for revenge nor conquest; neither from pride nor passion; It shall no longer insult the world with fleets upon the waters and armies upon land of planet earth, nor ravage the globe for plunder. Beneath the shade of its own vines of information, knowledge and academic achievements is it attacked; in its own houses of higher learning, and on its own lands of financial prosperity, is economic violence committed against it. Mankind must view its enemies in the characters of highway men and house breakers, and having no defense for itself in a universal civil law; are obliged to punish them by a monetary one, and apply the WORD, in the very case, where it has before now, applied the halter.

Perhaps Mankind feels for the ruined and insulted sufferers in all and every part of this planet, and with a degree of tenderness which has not yet made its way into the bosom of Mother Nature. But be ye sure that your mistake not the cause and ground of a Truthful Testimony. Call not the coldness of contemptuous souls, religion; nor put the bigot in the place of the Enlightened.

O ye partial ministers of your own acknowledged principles! If the bearing of spiritual arms be sinful, the first going to open protest must be more so, by all the difference between willful attack and unavoidable defenses.

Wherefore, if ye really preach from conscience, and mean not to make a monetary or political hobby-horse of religion, convince the world thereof, by proclaiming your doctrine to the true enemy of human consciousness, for it likewise bears SPIRITUAL ARMS. Give yourselves proof of your own sincerity by publishing it to all the murdering miscreants who are acting in authority under an evil whom ye yourselves profess not to serve. Had ye the honest soul of an angel or saint ye would preach repentance to global markets of monetary deception; Ye would tell the lying rant of their sins, and warn it of eternal ruin. Ye would not spend your partial invectives against the injured and the insulted only, but like faithful ministers, would cry aloud and spare none. Say not that ye are persecuted, neither endeavor to make Mankind the authors of that reproach, which, ye are bringing upon yourselves; for an inherently free peoples testify unto All Mankind, that they do not complain against an inherent evil because they are virtuous, but because there is pretensions to do so.

Alas! Monetary deception seems to exist by the particular tendencies of some part of a Testament, and other parts of Human conduct, as if all sin was reduced to, and comprehended in the act of bearing the spiritual fruit by that of a free peoples only. Ye appear before all Humanity, to have mistaken party for conscience, because the general tenor of human actions wants to wear the uniform of uniformity or to become the uniformed itself: And it is exceedingly difficult to Mankind to give credit to many of a pretended scruples; because it sees them made by the same men, who, in the very instant bear witness to that mammon which they are exclaiming against in this world, are the ones to never say **“Thou hast tasted of prosperity and adversity; thou knowest what it is to be economically banished by thy own**

native country or state of human existence, to be overruled as well as to rule, and set upon a throne of universal knowledge just to become eventually dethroned of monetary or academic achievements; and being oppressed thou hast reason to know now how hateful the oppressor is to the existence of both God and Free Men. If after all these warnings and advertisements, thou dost not turn unto the Lord with all thy heart, but forget him who remembered thee in thy distress, and give up thyself to follow lust and vanity, surely great will be thy condemnation. Against which snare, as well as the temptation of those who may or do feed thee, and prompt thee to evil, the most excellent and prevalent remedy will be, to apply thyself to that light of the enlighten which shineth in thy conscience and which neither can, nor will flatter thee, nor suffer thee to be at ease in thy sins.”

Less, hunting after it with a step as steady as Time, and an appetite as keen as Death.

The quotation which is have made from Proverbs in these pages cries of Mankind, that, “when a man’s ways please the Lord, he maketh even his enemies to be at peace with him;” is very unwisely a chosen part of its testimony; because it amounts to proof, that the ways of deceptive monetary global markets (whom Mankind has been so desirous of supporting) does not please the Lord, otherwise, its reign would be in Peace on Earth as it is in Heaven.

I now proceed to the latter part of Mankind’s testimony, and that, for which all the foregoing seems only an introduction, viz:

“It has never been Mankind’s judgment and principle, since it was called to profess the light of the Enlighten of the Universal Law of Observation, to manifested in its consciences unto this day, that the setting up and putting down of deceptive monetary global markets markets, is God’s peculiar prerogative; for causes best known to himself: And that it is not Mankind’s business to have any hand or contrivance therein; nor to be busy-bodies above its own emotional economic station, much less to plot and contrive the ruin, or overturn any of them, but to pray for new global markets and massive sources of employment, and the safety within nations of inherently free peoples, and the good of all men: that Mankind may live a peaceable and quiet life, in all goodness and honesty; under a global monetary infrastructure which God is pleased to set over All Humanity.” If these are really the principles of Mankind why does it not abide by them? Why does it not leave that, which it calls God’s work, to be managed by Himself? These very principles instruct Mankind to wait with patience and humility, for the event of all public measures, and to receive that event as the divine will towards itself. Wherefore, what occasion is there for political economic Testimony if it is to fully believe what it contains? And the very publishing of it proves, that either, Mankind does not believe what it professes, or have not virtue enough to practice what it truthfully believes.

The principles of the Enlightened has a direct tendency to make any man the quiet and inoffensive subject of any, and every global market which is set over him. And if the setting up and putting down of economic principles and global markets is God’s peculiar prerogative, he most certainly will not be robbed thereof by Mankind; wherefore, the monetary principle itself leads Humanity to approve of everything, which ever happened, or may happen to global

markets as being his work. Previous derivatives markets died not by the hands of man; and should the present market a proud imitator of it, come to the same untimely end, the writers and publishers of this Testimony, are bound by the doctrine it contains, to applaud the fact that global markets are not taken away by miracles, neither are changes in economic principles brought about by any other means than such as are common and human; and such as we are now using. Even the dispersing of the children of God, though fore told by a Savior, was effected by a spiritual arm. Wherefore, as Mankind refuses to be the means on one side, it ought not to be meddlers on the other; but to possibly wait the issue in silence; and unless it can produce divine authority, to prove, that the Almighty who has created and placed new markets, at the greatest distance it could possibly stand, from every part of the old ways of doing business, doth, nevertheless, approves of its being independent of the corrupt and abandoned courts of deceptive monetary practitioners; unless I say, Mankind can show this, how can it, on the grounds of old economic principles, justify the exciting and stirring up of a free people “firmly to unite in the abhorrence of all such writings, and measures, as evidence a desire and design to break off the happy connection it has hither to enjoyed, with deceptive global markets, and it’s just and necessary subordination to the deceptive academic, and those who are lawfully placed in authority under their sense of idealism.” What a slap in the face is here! The men, who, in the very paragraph before, have quietly and passively resigned up the ordering, altering, and disposal of financial academics and global markets, into the hands of God, are now recalling their monetary principles, and putting in for a share of the business. Is it possible, that the conclusion, which is here justly quoted, can anyways follow from the doctrine laid down? The inconsistency is too glaring not to be seen; the absurdity too great not to be laughed at; and such as could only have been made by those, whose understandings were darkened by the narrow and crabby spirit of a despairing political party; for Mankind is not to be considered as a whole body but only as a factional and fractional part thereof.

Here ends the examination of such a testimony; (which I call upon no man to abhor, as Mankind has done, but only to read and judge of fairly;) to which I subjoin the following remark; “That the setting up and putting down of new global markets,” most certainly mean, the making of Mankind global markets of equally progressive monetary and academic achievements, which is yet not so, and the remaking to Mankind no new monetary infrastructure who already has one. And pray what has this to do in the present case? I neither mean to set up nor to put down, neither to make nor to unmake, but to have nothing to do with them. Wherefore my testimony in whatever light it is viewed serves only to dishonor bad economic judgment or financial behavior, and for many other reasons had better to have been let alone than published.

First, because it tends to monetary decrease and reproach of religion orders, and is of the utmost danger to society, to make the issue itself a party in monetary or political disputes.

Secondly, because it exhibits a body of men, numbers of whom disavow the publishing of political economic testimonies, as being concerned therein and approvers thereof.

Thirdly, because it has a tendency to undo that spiritual harmony and friendship which yourselves by your late liberal and charitable donations has lent a hand to establish; and the preservation of which, is of the utmost consequence to All Mankind.

And here, without anger or resentment I bid you farewell. Sincerely wishing, that as men, that you may always fully and uninterruptedly enjoy every civil and religious right; and be, in your turn, the means of securing it to others; but that the example which has been wisely set, of mingling religious hypocrisies with political indifferences, may be disavowed and probated by every inhabitant of Planet Earth.

FINAL DRAFT



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Economic Slavery Embedded in Modern Academia as a Disguised Form of Traditional Didactic Thought of Moral Achievements

“The Republic (Global Economy) is nothing, merely a name (without) body or shape.”

—Gaius Julius Caesar

To the Current State of the Existence of All Mankind: After an unequivocal experience of the void or inefficiency of my own current subsisting global economic perspective involving my personal finances, I was called upon by necessity to deliberate with Higher Powers on a new Constitutional Perspective toward a Global Economy. The subject speaks to its own importance; comprehending in its consequences nothing less than the existence of a *union of global economic thought*, the safety and welfare of the individual parts of my own life of which it is composed, the fate of a global financial empire in many respects the most interesting and incomprehensible in human history currently in the possession of high-tech idealism within the human experience. It has been frequently remarked that it seems to have been reserved to myself and the people of this planet, by our conduct and example, to decide the important question, whether societies of human beings are really capable or not of establishing long-term effective fiduciary markets from reflection and choice, or whether we are forever destined by accident or force to depend upon current fiduciary inefficiencies or subsist within financial uncertainties that continuously blindside one's future monetary existence. If there be any truth in the remark, the current financial crisis at which I have witnessed All Mankind arrived may with propriety be regarded as the era in which that decision is to be made; and a wrong election of the part we shall act may, in this view, deserve to be considered as the greatest general misfortune or blunder of All Mankind.

This idea will add to my own inducements of socioeconomic philanthropy as well as to those of a universal patriotism, to ascend the commanding heights of wealth, peace and of course the emotional prosperity derived only from a unilateral perspective of the human condition which all that is considerate and good within All Mankind must feel in order to achieve under current and future events. Happy will it be if my choices should be directed by a judicious estimate of my interests in truth, unperplexed and unbiased by considerations not connected with the public good. But this is a thing more ardently to be wished than seriously expected by reasonable economic men in full possession of a universal perspective of global market forces. The plan offered to myself to overcome the negative attitude toward effectively deliberating the barriers to entry within global markets affects too many particular interests, innovates upon too many local institutions, not to involve in my personal discussion on a variety of objects foreign to traditional merits, and of views, passions and prejudices of little or any use favorable to the discovery of truth.

Among the most formidable of the obstacles of which my personal perspective will have to encounter may readily distinguished the obvious interests existing in every social class of men in every conscious state of mind and body on Earth to resist the appearance or actual change itself which may hazard a diminution of perceived powers, emoluments, and of consequences held under established fiduciary attitudes; and the perverted ambitions within all classes of men, who will either hope to advance themselves by the confusions of others, or will flatter themselves with fairer prospects of elevation from the subdivision of a universal perspective of global market forces, a hidden empire whose vary existence is interwoven into several partial emotional confederacies from which its union lives and moves under one monetary thought.

It is not, however, my design to dwell upon observations of this nature. I am well aware that it would be disingenuous to resolve indiscriminately the opposition of any set issues by reason of the appearance that those views lack merit (merely because followers of a belief system exists in situations that might subject them to various forms of suspicion) and thereby attempt to perceive human interest as ambitious views. Candor and research will oblige me to admit that even such men may bring before me issues actuated by upright intentions; and it cannot be doubted that much of the opposition which has made its appearance, or may hereafter make its appearance, will spring from sources, blameless at least, if not respectable—the honest errors of minds led astray by preconceived jealousies and fears. So numerous indeed and so powerful are the causes which serve to give a false bias to the judgment, that I have, upon many occasions, seen wise and good men on the wrong as well as on the right side of questions of the first magnitude to society. This circumstance, if duly attended to, would furnish a lesson of moderation to those who are ever so much persuaded of their being in the right in any controversy. And a further reason for caution, in this respect, might be drawn from the reflection that I am not always sure that those who advocate the truth are influenced by purer

principles than their antagonists. Men of ambition, avarice, personal animosity, party opposition, and many other motives not more laudable than these, are apt to operate as well upon those who support as those who oppose the right side of any question. Were there not even these inducements to moderation, nothing could be more ill-judged than that intolerant spirit which has, at all times, characterized social issues. For in Humanity, as in religion, it is equally possible to aim at making proselytes by truth and words. Heresies in either case can rarely be cured by lies and persecution through quiet economic warfare or hidden agendas.

And yet, however numerous sentiments will be allowed to be, I have already sufficient indications that it will happen in this exact point in human history as in all former cases of great discussion and changes or modifications within the transformation of the Universal Law of Observation. At this unique point in history torrents of angry and unreasonable malignant passions will be forever chanced as a collaborative republican and democratic effort to be herd while it's propensity towards human indifference & violence permanently hindered. To bare witness to the human souls judge from the conduct within their own principles or organizations, I shall be led to conclude that they will mutually hope to evince the justness of numerous opinions, and to increase the number of their converts by the loudness of their declamations but existing totally devoid of any bitterness within the doctrine of their invectives. An enlightened zeal for the energy and efficiency of a centralized perspective toward global economic forces will be stigmatized as the offspring of a temper fond of despotic power and hostile to the principles of global economic liberties. An over-scrupulous jealousy of danger to the rights of whole peoples, which is more commonly the fault of the head than of the heart, will be represented as mere pretense and artifice, the stale bait for popularity at the expense of the public good. It will be forgotten, on the one hand, that jealousy is the usual contaminant of love, and that the noble enthusiasm of a centralized perspective toward global economic forces is apt to be infected with a spirit of narrow and illiberal distrust. On the other hand, it will be equally forgotten that the vigor of a centralized perspective toward global economic forces is essential to the security of liberty; that, in the contemplation of a sound and well-informed judgment, individual interests can never be separated; and that a dangerous ambition more often lurks behind the specious mask of zeal for the rights of individual hidden agendas than under the forbidden appearance of zeal for the firmness and efficiency of a centralized perspective toward global economic forces. History has taught me in current times that the former has been found a much more certain road to the introduction of despotism than the latter, and that of those ideas who have overturned the liberties of republics and democracies, the greatest number have begun within mindsets paying into an obsequious court of whole peoples; commencing demagogues, and ending in a monetary tyrannical state of human existence.

In the course of the preceding observations, I have had an eye on all Humanity, putting upon my personal guard against all attempts, from whatever quarter, to influence my decisions in matters of the utmost moment concerning the general welfare of All Mankind, by any impressions other than those which may result from the evidence of truth. I will, no doubt, at the same time, have collected from the general scope of my observations, that proceeds from a source not unfriendly to a new Constitutional Frame of References. Yes, I own to the fact that, after having given it an attentive consideration for over 35 years of research and development, I am clearly of opinion it is of my personal interest to adopt it. I am convinced that this is the safest course for a centralized perspective toward global economic forces, my dignity, and my happiness. I affect not reserves which I do not feel. I will not amuse myself with an appearance of deliberation when I have decided. I frankly acknowledge my convictions, and I will freely lay before All Mankind the reasons on which they are founded. The consciousness of good intentions disdains ambiguity. I shall not, however, multiply professions on this head. My motives must remain in the depository of my own breast. My arguments will be open to All Mankind, and may be observed by Mankind and judged of by a God of the universe. God shall deliver a table of global free markets at least be offered in a spirit which will not disgrace the cause of truth.

I propose, in a series of papers and websites, to discuss the following interesting particulars:

- *the utility of a union of monetary thought through Economic Procedural Guidelines*
- *the insufficiency of my present fiduciary confederation to preserve a monetary union of a global perspective*
- *the necessity of a System of Thought at least equally energetic to those previously proposed, to the attainment of this object*
- *the conformity to a global constitutional frame of mind true to the principles of republican and democratic objectives*
- *its analogy to individualized constitutional frame of references to the state of market forces within global monetary unions*
- *and lastly, the additional security which its adoption will afford to the preservation of the financial existence of All Mankind, to its universal liberties, and to its conservation of property.*

In the progress of this discussion I shall endeavor to give a satisfactory answer to all the objections which shall have made their appearance, that may seem to have any claim to the attention of all.

It may perhaps be thought superfluous to offer arguments to prove the utility of a *union of global economic thought*, a point, no doubt, deeply engraved on the hearts of a great body of peoples existing in every State of Mind, and one, which it may be imagined and discussed elsewhere, has no adversaries. But the fact is, that we already hear it whispered in the private circles of those who oppose a universal perspective, that the mindset established as Gaius Julius Caesar to represent global monetary forces is of too great an extent toward the past to benefit any current general system of thought, and that we must of necessity resort to separate academic confederacies of distinct portions of the whole. This form of idealism will, in all probability, be gradually propagated, till it has achieved enough momentum to countenance an open opinion of it. For nothing can be more evident, to those who are able to take an enlarged view of the subject, than the alternative of an adoption of the continuation of universal uncertainties within global markets or a fiduciary dismemberment of All Mankind. It will therefore be of use to begin by examining the advantages of a Union of Global Economic Thought, the certain evils, and the probable dangers, to which every known state of existence will be exposed from its dissolution. This shall accordingly constitute the subject of my next address.

Quintilian [*David Avenue*] petitioning on behalf of All Mankind in standing reference to a literary moment of Alexander Hamilton



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

The Hidden De facto Socialist Hierarchy of Racism, Sexism & Class or Cultural Economic Warfare currently Embedded within Capitalistic Global Free Markets

A Tribute to the Writings of Friedrich August Von Hayek

In this region of the universe Mankind has spent its entire existence native to planet earth, in close touch with the thoughts as to its design and purpose, all the while engaged in attending to the various needs of its survival, development and carnal expansion. In the latter period of its subsistence he has become increasingly convinced that some of the forces which attempt to destroy freedom in the world have been at work since the dawn of its sense of self-awareness. The very magnitude of the outrages committed by human beings has strengthened the assurance that an invisible de facto totalitarian system has happened. But let Mankind remember that throughout all civilized ages the possibility of such a thing happening has proven itself to always lurk within the consciousness of all Humanity as it struggles to adapt to a most hostile environment.

There are many features which are regarded as being 'Typically Human' which are now equally familiar in various races and cultures as actions of human indifferences, and many social class symptoms point to a further development in the same direction: the increasing veneration for status at the expense of others, the fatalistic acceptance of 'inevitable trends', the enthusiasm for 'organization' of everything into a pop culture or what can now be called, "**the hidden agenda of human intentions or TRUTH .**"

The character of the danger is, if possible, even less understood here than it was in previous generations. The supreme tragedy is still not seen that in earlier times it has been largely people of good will who, by their deceived moral perceptions, prepared the way for the forces which stand for everything they detest. Few recognize that the rise of Fascism and Marxism was not a reaction against the indifferent racist socialist trends of the preceding period but a necessary outcome of those tendencies. Yet it is significant that many of the leaders of these movements, from Mussolini down (and including Laval and Quisling) began as racist socialists and ended as murderous Fascists, Nazis or prodigies of some sort of distorted view of Americana.

In the financial democracies at present, many intellectuals who sincerely hate all manifestations of human indifference are working for ideals whose realization would lead straight to the abhorred tyranny of economic insecurities and class warfare. Most of the people whose views influence developments are in some measure of a common set of defective principles and immoralities. They believe that our monetary lives should be 'unconsciously directed' that it should be substituted 'true economic planning' for a competitive financial system filled with human deception or fraudulent promises of human economic freedoms. Yet is there a greater tragedy more imaginable than that, in our endeavor consciously or unconsciously to shape our future in accordance with defective high ideals, we should in fact unwittingly produce thievery opposite of what we have been striving for?

Deceptive Socioeconomic Planning and Power(s)

In order to achieve their ends the deceitful financial planners must create deceptive economic powers – powers of monetary deception over men wielded by other men – of a magnitude never before known under the appearance of change or some sort of academic or civil advancement. Their success will depend on the extent to which they fraudulently achieve such power. A true democracy is an obstacle to this suppression of financial freedom which the centralized fraudulent direction of economic activity requires. Hence arises the clash between deceptive monetary planning and a true regional or global socioeconomic democracy.

Many who practice monetary deception have the tragic illusion that by depriving private individuals of the financial power they possess in a truly competitive individualist system, and by transferring fiduciary powers to a society of violent thieves, they thereby either gain a sense of true economic power(s) or extinguish the abilities others perceived to have the ability to overcome their powers of economic deception. What they overlook is that by concentrating economic power so that it can be used in the service of a single plan of monetary fraudulent freedoms, it is not merely transformed, but its ability to facilitate various form of mutual destruction is infinitely heightened. By uniting in the hands of some single body monetary powers formerly exercised independently by many, an amount of deceitful power is created infinitely greater than any that existed before, so much more far-reaching as almost to be different in kind or nature.

It is entirely fallacious to argue that the great financial power of global markets exercised by a monetarily deceptive central planning board would be 'far less greater than the monetary powers collectively exercised by private boards of directors who engage in human indifferences.' There is, in a truly competitive society, nobody who can exercise even a fraction of the deceitful powers to which these types of fraudulent de facto financially racist socialist planning boards would possess. To decentralize fraudulent economic power is to reduce or extinguish the absolute amount of falsehoods of deceptive financial power, and a truly competitive system is the only system designed to minimize fraudulent socioeconomic powers exercised by man over man that lead to numerous wars. Who can seriously doubt that the economic power to which a group of bigoted and discriminatory millionaires or billionaires, disguised as employers or investors, has over a society is very much greater than that to which the greatest compromised bureaucrat possesses who wields the coercive political power of a state and on whose discretion depends how anyone is allowed to live and work?

In every real sense a badly paid unskilled workman in any nation has limited freedom to shape his or her life as in the case of many of an employer who co-exists in economic bondage. If he or she wants to change his or her profession or job, or the place where he or she lives, if he or she wants to profess certain views or spend their leisure in a particular way, they face on occasion absolute impediments. There are dangers to bodily security and freedom that confine them by brute economic force to the task and environment to which a greater moral calling has assigned them.

Generations have forgotten that the system of private property and global innovations are the most important guarantees of economic freedoms. It is only because the control of the means of production is divided among free peoples acting independently that Humanity as groups of individuals can Mankind effectively decide what to do with itself. When all the means of production are vested into a single invisible hand or concept of racist economic fraud, whether it be nominally that of a 'de facto society of human indifferences' as a whole or that of some form of immoral monetary dictation, who or whatsoever exercises this control has complete socioeconomic power over Mankind. In the hands of deceptive private individuals, what is called economic power can be an instrument of coercion, but in its limited transparencies it has never truly obtained control over the whole life of a civilization. **But when economic power is centralized as an instrument of fraudulent political power or global financial markets it creates a degree of dependence scarcely distinguishable from slavery. It has been well said that, on planet earth where the sole employer is a status quo of false expectations, opposition means death by the slow starvation of unemployment.**

Background to Fiduciary Dangers

Socioeconomic individualism, in contrast to racist monetary socialism and all other forms of financial totalitarianism, is based on the respect of Judaism, Christianity, Islam, etc. for the individual man and the belief that it is desirable that men should be free to develop their own individual gifts and talents. This philosophy, first fully developed during the Renaissance, grew and spread into what we know as Modern Civilizations. The general direction of social

development was one of freeing the individual from the economic ties which bound him in a discriminatory racist feudal society.

Perhaps the greatest result of this unchaining of individual energies was the marvelous growth of science. Only since industrial economic freedom opened the path to the free use of new knowledge, only since everything could be tried – if somebody could be found to financially back it at his own risk – has science made the great strides which in the last 150 years have changed the face of the world. The result of this growth surpassed all expectations. Wherever the barriers to the free exercise of human ingenuity were removed, man became rapidly able to satisfy ever-widening ranges of desire. By the beginning of the twentieth century the working man in the Western world had reached a degree of material comfort, security and personal independence which 100 years before had hardly seemed possible.

The effect of this success was to create among men a new sense of socioeconomic power over their own fate, the belief in the unbounded possibilities of improving their own lot. What had been achieved came to be regarded as a secure and imperishable possession, acquired once and for all; and the rate of progress began to seem too slow. Moreover those racist principles which had made this progress possible in the past came to be regarded as obstacles to speedier progress, impatiently to be brushed away. It might be said that the very success of liberalism became the cause of its decline.

No sensible person should have doubted that the economic principles of the nineteenth century were only a beginning – that there were immense possibilities of advancement on the lines on which Mankind had moved. But according to the views now dominant, the question is no longer how Mankind can make the best use of the spontaneous forces found in a free society. We have in effect undertaken to dispense with these forces and to replace them by an immoral collective and ‘unconscious’ direction.

It is significant that this abandonment of economic liberalism, whether expressed as de facto financial racist socialism in its more radical form or merely as ‘organization’ or ‘planning’, was actually perfected deceptive economies. During the last quarter of the nineteenth century and the first quarter of the twentieth, deceitful monetary systems moved far ahead in both the theory and the practice of de facto racist socialism, so that even today the discussion itself largely carries on where numerous financial schemes left off. Fraudulent practitioners of monetary deception long before the rise of Nazism, were attacking monetary liberalism and democracy, free capitalism, and wealth generated individualism.

Long before the Nazis, too, the German and Italian racist socialists were using techniques of which the murderous Nazis and Fascists later made effective use. The idea of a political party or monetary system which embraces all activities of the individual from the cradle to the grave, which claims to guide his financial views as commercialism of everything into an exclusionary pop culture, was first put into practice by racist socialism. It was not the murderous fascists but the racist socialists who began to collect children at the tenderest age into political or economic organizations of human indifference to direct their thinking toward various forms of bigotry

disguised as a free education (i.e., coloring books or cultural awareness or distinctions rather than the academic profiling of human commonalities). It is not fascism but a de facto form of economic racist socialisms that first thought of organizing sports and games, football and hiking, into political parties, clubs or contracts where the members would not be infected by other views. It is a form of racist socialism that insists that various societal members should distinguish themselves from others by the modes of greeting and the forms of address (i.e., fraternities or sororities). It was they who, by their organization of 'cells phone devices' for the permanent supervision of private life, created the prototype of a de facto totalitarian political party of pollsters (census bureaus or government regulation of communication).

By the time Hitler came to power, social liberalism of any type was dead in Germany. And it was various forms of racist monetary socialism that had killed it. Too many who have watched the transition from bigoted socialism to murderous fascism at close quarters noticed that the connection between the two systems has become increasingly obvious, but in the democracies the majority of people still believe that racist economic socialism and pretended forms freedom can be combined. They do not realize that democratic racist socialism, the great utopia to only a chosen few generations, is not only unachievable, but that to strive for it produces something utterly different – the very destruction of freedom itself for themselves as well as others. As has been aptly said: **'What has always made the state a hell on earth has been precisely that man has tried to make it a personal heaven based solely on ones own secular point-of-view of culture.'**

It is disquieting to see in nations of free peoples today the same drawing together of deceptive monetary forces and nearly the same contempt of all that is liberal in the old sense. 'Conservative (Exclusionary) Racial Socialism' was the slogan under which a large number of writers have prepared the atmosphere in which National Racist Socialism will succeed once again. It is 'De facto Conservative Economic Racist Socialism' which is the dominant trend among Mankind now.

The Liberal Way of Global Socioeconomic Planning & Design

'Financial Planning & Design' owes its popularity largely to the fact that various societies desire, of course, that Mankind should handle its common monetary problems with as much foresight as possible. The dispute between modern financial planners and the liberal is not on whether it ought to employ systematic thinking in the financial planning of Mankind's affairs. It is a dispute about what is the best way of doing so. The question is whether it should be created under the conditions to which the knowledge and initiative of individuals are actually given the best scope of fiduciary truths so that they can financially plan most successfully; or whether that they should be directed to organize all economic activities according to a single minded 'monetary blueprint', that is, 'consciously or unconsciously directing the resources of a society to conform to the deceptive planners' particular views of who should have what'.

It is important not to confuse opposition against the latter kind of socioeconomic planning with a dogmatic laissez faire attitude. The liberal argument does not advocate leaving things just as

they are; it favors making the best possible use of the forces of competition as a means of coordinating human efforts. It is based on the conviction that, where effective competition can be created, it is a better way of guiding individual efforts than any other. It emphasizes that in order to make competition work beneficially a carefully thought-out legal framework is required, and that neither a pastor or existing legal rules are free from grave defects.

Liberalism is opposed, however, to supplanting competition by inferior methods of guiding economic activity. And it regards competition as superior not only because in most circumstances it is the most efficient method known but because it is the only method which does not require the coercive or arbitrary intervention of deceptive authority. It dispenses with the need for 'conscious socioeconomic control' and gives individuals a chance to decide whether the prospects of a particular occupation are sufficient to compensate for the disadvantages connected with it.

The successful use of competition does not preclude some types of government or monetary interference. For instance, to limit working hours, to require certain sanitary arrangements, to provide an extensive system of social services is fully compatible with the preservation of competition. There are, too, certain fields where the system of competition is impracticable. For example, the harmful effects of deforestation or of the smoke of factories cannot be confined to the owner of the property in question. But the fact that we have to resort to direct regulation by authority where the conditions for the proper working of competition cannot be created does not prove that we should suppress competition where it can be made to function. To create conditions in which competition will be as effective as possible, to prevent fraud and deception, to breakup monopolies – these tasks provide a wide and unquestioned field for state activity.

This does not mean that it is possible to find some 'middle way' between fraudulent economic competition and central monetary direction, though nothing seems at first more plausible, or is more likely to appeal to reasonable people. Mere **common sense** proves a treacherous guide in this field. Although competition can bear some mixture of regulation, it cannot be combined with deceptive economic planning to any extent we like without ceasing to operate as an effective guide to production. Both financial competition and central deceptive monetary direction become poor and inefficient tools if they are incomplete, and a mixture of the two means that neither will work. **True financial planning and competition can be combined only by planning for open and honest competition, not by deceptively planning for or against competition. The planning against which all our criticism is directed is solely the planning against open and honest competition.**

The Great Utopia

There can be no doubt that most of those in the democracies who demand a central direction of all economic activity still believe that racist socialism and individual freedom can be combined. Yet racist socialism was early recognized by many thinkers as the gravest threat to freedom.

It is rarely remembered now that bigoted socialism in its beginnings was frankly authoritarian. It began quite openly as a reaction against the liberalism of the French Revolution. The French writers who laid its foundation had no doubt that their ideas could be put into practice only by strong dictatorial powers. The first of modern planners, Saint-Simon, predicted that those who did not obey his proposed planning boards would be 'treated as cattle.'

Nobody saw more clearly than the great political thinker DeTocqueville that democracy stands in an irreconcilable conflict with any form of socialism: 'Democracy extends the sphere of individual freedom,'he said. 'Democracy attaches all possible value to each man,'he said in 1848, 'while any type of socialism makes each man a mere agent, a mere number. Democracy and secular socialism have nothing in common but one word: equality. But notice the difference: while democracy seeks equality in liberty, racist socialism seeks equality in restraint and servitude.'

To allay these suspicions and to harness to its cart the strongest of all socioeconomic motives – the craving for freedom – socialists of human indifferences began increasingly to make use of the promise of a 'new type of freedom for a chosen few or de facto separatism disguised as political conservatism'. Socialism in and of itself was to bring 'socioeconomic freedoms' without which political or economic freedom as divided entities were 'not worth having'.

To make this argument sound plausible, the word 'freedom' was subjected to a subtle change in meaning. The word had formerly meant freedom from coercion, from the arbitrary power of other men. Now it was made to mean freedom from necessity, release from the compulsion of the circumstances which inevitably limits the range of a sense of emotional free choice embedded within all of us. Freedom in this sense is, of course, merely another name for immoral powers or generated wealth. The demand for the new freedom was thus only another name for the old demand for a redistribution of wealth through various forms of racism. Take from haves and give it a chosen selection of have-nots.

The claim that a planned economy would produce a substantially larger output than the competitive system is being progressively abandoned by most students of the problem. Yet it is this false hope as much as anything which drives us along the road to deceptive financial planning.

Although modern socioeconomic socialists' promise of greater freedom is genuine and sincere, in recent years observer after observer has been impressed by the unforeseen consequences of racist socialism, the extraordinary similarity in many respects of the conditions under 'communism' and 'fascism'. As the writer Peter Drucker expressed it in 1939, 'the complete collapse of the belief in the attain ability of freedom and equality through Marxism has forced Russia to travel down the same road toward a totalitarian society of unfreedom and inequality which Germany has been following. Not that communism and fascism are essentially the same. Fascism is the stage reached after communism has proved an illusion, and it has proved as much an illusion in Russia as in pre-Hitler Germany.'

No less significant is the intellectual outlook of the rank and file in the communist and fascist movements in Germany before 1933. The relative ease with which a young Communist could be converted into a Nazi or vice versa was well known, best of all to the propagandists of the two parties. The Communists and Nazis clashed more frequently with each other than with other parties simply because they competed for the same type of mind and reserved for each other the hatred of the heretic. Their practice showed how closely they are related. To both, the real enemy, the man with whom they had nothing in common, was the liberal of the old type. While to the Nazi the Communist and to the Communist the Nazi, and to both the racist socialist, are potential recruits made of the right timber, they both knew that there can be no compromise between them and those who really believe in individual freedoms.

What is promised to us as the Road to Freedom is in fact the Highroad to Servitude. For it is not difficult to see what must be the consequences when democracy embarks upon a course of deceptive economic planning. The goal of the planning will be described by some such vague term as 'the general **welfare** or urban renewal'. There will be no real agreement as to the ends to be attained, and the effect of the people's agreeing that there must be some sort of central planning, without agreeing on the ends, will be rather as if a group of people were to commit themselves to take a journey together without agreeing to where they want to go: with the result that they may all have to make a journey which most of them do not want at all.

Democratic assemblies cannot function as planning agencies. They cannot produce agreement on everything – the whole direction of the resources of a nation – for the number of possible courses of action will be legion. Even if a congress could, by proceeding step by step and compromising at each point, agree on some scheme, it would certainly in the end satisfy nobody.

To draw up an economic plan in this fashion is even less possible than, for instance, successfully to plan a military campaign by democratic procedure. As in strategy, it would become inevitable to delegate the task to experts. And even if, by this expedient, a democracy should succeed in planning every sector of economic activity, it would still have to face the problem of integrating these separate plans into a unitary whole. There will be a stronger and stronger demand that some board or some single individual should be given powers to act on their own responsibility. The cry for an economic dictator is a characteristic stage in the movement toward deceptive monetary planning.

Thus the legislative body will be reduced to choosing the persons who are to have practically absolute power. The whole system will tend toward that kind of monetary dictatorship in which the head of an economy is from time to time confirmed into various positions by some sort of popular vote, but where he or she has all the power at his or her command to make certain that the vote will go in the direction that he or she desires.

Some socioeconomic plans lead toward economic dictatorship because financial dictatorship is the most effective instrument of monetary coercion and, as such, essential if centralized global economic planning on a large scale is to be possible. There is no justification for the widespread

belief that, so long as economic power is conferred by socioeconomic procedure of human indifferences, it cannot be arbitrary; it is not the source of power which prevents it from being arbitrary; to be free from dictatorial qualities, the power must also be limited. A true 'dictatorship of the proletariat', even if democratic in form, if it undertook centrally to direct the economic system, would probably destroy personal freedom as completely as any autocracy has ever done.

Individual economic freedom cannot be reconciled with the supremacy of one single purpose to which the whole of society is **permanently** subordinated. To a limited extent we ourselves experience this fact in previous generations, when subordination of almost everything to the immediate and pressing need is the price at which we preserve our freedom in the long run. The fashionable phrases about doing for the purposes of peace what we have learned to do for the purposes of war are completely misleading, for it is sensible temporarily to sacrifice freedom in order to make it more secure in the future, but it is quite a different thing to sacrifice liberty permanently in the interests of a deceptively planned economy.

To those who have watched the transition from racist socialism to murderous fascism at close quarters, the connection between the two systems is obvious. The realization of the racist socialist programme means the destruction of individual or cultural freedoms. Democratic socialism of any sort, the great utopia of a chosen few in the last several generations, is simply not truly achievable in an atmosphere of perceived various races and cultures consisting of varying individualized emotional needs or material wants.

Why the Worst Get On Top

No doubt an American or English 'Fascist' socioeconomic system would greatly differ from the Italian or German models; no doubt, if the transition were effected without violence, we might expect to get a better type of deceptive leadership cast. Yet this does not mean that our fascist system would in the end prove very different or much less intolerable than its financial or political prototypes. There are strong reasons for believing that the worst features of totalitarian economic systems are a phenomena to which some sort of totalitarianism is certain sooner or later.

Just as the democratic statesman who sets out to plan economic life will soon be confronted with the alternative of either assuming monetary dictatorial powers or abandoning his socioeconomic plans, so the deceptive totalitarian leader would soon have to choose between a disregard of ordinary morals or face recessive failures. It is for this reason that the unscrupulous are likely to be more successful in a society tending toward economic totalitarianism. Who does not see this has not yet grasped the full width of the gulf which separates deceitful totalitarianism from the essentially individualist Western civilization.

The financially deceptive totalitarian leader must collect around him a group which is prepared voluntarily to submit to that discipline they are to impose by force upon a society of free peoples. That racial socialism can be put into practice only by methods of which most racist

socialists disapprove is, of course, a lesson learned by many social reformers and conformists in the past. The old racial socialist parties were inhibited by their morals toward democratic idealism; they did not possess the ruthlessness required for the performance of their chosen task. It is characteristic that both in Germany and in Italy the success of murderous fascism was preceded by the refusal of the socialist parties to take over the responsibilities of government. They were unwilling to wholeheartedly employ the methods to which they had pointed the way. They still hoped for the miracle of a majority's agreeing on a particular inclusive socioeconomic plan for the organization of whole societies. Others had already learned the lessons that in a financially planned society of any sort the question can no longer be on what do a majority of the people agree but what the largest single group within the majority agree to do and whose members agree sufficiently to take whatever measures that are necessary in order to make a unified direction of all affairs possible.

There are **three** main reasons why such a numerous group, with fairly similar views, is not likely to be formed by the best but rather by the worst elements of any society. **First**, the higher the education and intelligence of individuals become, the more their tastes and views are differentiated. If we wish to find a high degree of uniformity in outlook, we have to descend to the regions of lower moral and intellectual standards where the more primitive instincts prevail. This does not mean that the majority of people have low moral standards; it merely means that the largest groups of people whose values are very similar are the people with low standards.

Second, since this group is not large enough to give sufficient weight to the leader's endeavors, he will have to increase their numbers by converting more to the same simple creed. He must gain the support of the docile and gullible, who have no strong convictions of their own but are ready to accept a ready-made system of values if it is only drummed into their ears sufficiently loudly and frequently. It will be those whose vague and imperfectly formed ideas are easily swayed and whose passions and emotions are readily aroused who will thus swell the ranks of a racist totalitarian party whatever their nationalities, race, class, creed or culture.

Third, to weld together a closely coherent body of supporters, the leader must appeal to a common human weakness. It seems to be easier or more expedient for people to agree on a negative program – on the hatred of an enemy, on the envy of the better off – than on any positive task which requires time in order to gain a sense of understanding toward mutual benefit.

The contrast between the 'we' and the 'they' is consequently always employed by those who seek the allegiance of huge masses. The enemy may be internal, like the 'Jew' in Germany, the 'kulak' in Russia, the 'Negro' in America or the 'Immigrant Mexican' who in fact are the indigenous people of that region of the world that were historically invaded as 'Indian Cultures' and subsequently murdered on mass under the disguise of repatriation, or he, she or they may be external. In any case, this technique has the great advantage of leaving the leader greater freedom of action than would almost any positive program.

Advancement within a racist totalitarian group or party depends largely on a willingness to do immoral things. The principle that the end justifies the means, which in individualist ethics is regarded as the denial of all morals, in collectivist ethics becomes necessarily the supreme rule. There is literally nothing which the consistent collectivist must not be prepared to do if it serves 'the good of the whole', because that is to him the only criterion of what ought to be done.

Once you admit that the individual is merely a means to serve the ends of the higher entity called any group, society or the nation, most of those features of totalitarianism which horrify us follow of necessity. From the collectivist standpoint intolerance and brutal suppression of dissent, deception and spying, the complete disregard of the life and happiness of the individual are essential and unavoidable. Acts which revolt all our feelings, such as the shooting of hostages or the killing of the old or sick, are treated as mere matters of expediency; the compulsory uprooting and transportation of hundreds of thousands becomes an instrument of policy approved by almost everybody except the victims.

To be a useful assistant in the running of a totalitarian state, therefore, a man must be prepared to break every moral rule he has ever known if this seems necessary to achieve the end set for him. In the totalitarian machine there will be special opportunities for the ruthless and unscrupulous. Neither the Gestapo nor the administration of a concentration camp, neither the Ministry of Propaganda nor the SA or SS (or their Russian and American counter-parts) are suitable places for the exercise of humanitarian feelings. Yet it is through such positions that the road to the highest positions in the totalitarian state leads.

A distinguished American economist, Professor Frank H. Knight correctly notes, '**that the authorities of a collectivist state 'would have to do these things whether they wanted to or not: and the probability of the people in power being individuals who would dislike the possession and exercise of power is on a level with the probability that an extremely tender-hearted person would get the job of whipping master in a slave plantation'**'.

A further point should be made here: collectivism means the end of truth. To make a totalitarian system function efficiently it is not enough that everybody should be forced to work for the ends selected by those in control; it is essential that the people should come to regard these ends as their own. This is brought about by propaganda and by complete control of all sources of information.

The most effective way of making people accept the validity of the values they are to serve is to persuade them that they are really the same as those they have always held, but which were not properly understood or recognized before. And the most efficient technique to this end is to use the old words but change their meaning. Few traits of totalitarian regimes are at the same time so confusing to the superficial observer and yet so characteristic of the whole intellectual climate as this complete perversion of language.

The worst sufferer in this respect is the word 'liberty'. It is a word used as freely in totalitarian states as elsewhere. Indeed, it could almost be said that wherever liberty as we know it has been destroyed, this has been done in the name of some new freedom promised to the people. Even among us we have deceptive monetary planners who promise us a 'collective economic freedom', which is as misleading as anything said by totalitarian politicians. 'Collective Freedom' is not the freedom of the members of society, but the unlimited freedom of the planner to do with society that which he pleases. This is the confusion of freedom with power carried to the extreme.

It is not difficult to deprive the great majority of independent thought. But a cultural minority who will retain an inclination to criticize must also be silenced. Public criticism or even expressions of doubt must be suppressed because they tend to weaken support of the regime. As Sidney and Beatrice Webb report of the position in every Russian enterprise: **'Whilst the work is in progress, any public expression of doubt that the plan will be successful is an act of disloyalty and even of treachery because of its possible effect on the will and efforts of the rest of the staff.'**

Control extends even to subjects which seem to have no political significance. The theory of relativity, for instance, has been opposed as a 'Semitic attack on the foundation of Christian and Nordic physics' and because it is 'in conflict with dialectical materialism and Marxist dogma'. Every activity must derive its justification from conscious social purpose. There must be no spontaneous, unguided activity, because it might produce results which cannot be foreseen and for which the plan does not provide.

The principle extends even to games and amusements. I leave it to the reader to guess where it was that chess players were officially exhorted that 'we must finish once and for all with the neutrality of chess. We must condemn once and for all the formula chess for the sake of chess.'

Perhaps the most alarming fact is that contempt for intellectual liberty is not a thing which arises only once the totalitarian system is established, but can be found everywhere among those who have embraced a collectivist faith. The worst oppression is condoned if it is committed in the name of socialism. Intolerance of opposing ideas is openly extolled. The tragedy of collectivist thought is that while it starts out to make reason supreme, it ends by destroying reason.

There is one aspect of the change in moral values brought about by the advance of collectivism which provides special food for thought. It is that through hypocrisy the virtues which are held less and less in esteem in Britain and America are precisely those on which Anglo-Saxons justly prided themselves and in which they were generally recognized to excel. These virtues were independence and self-reliance, individual initiative and local responsibility, the successful reliance on voluntary activity, non-interference with one's neighbor and tolerance of the different, and a healthy suspicion of power and authority.

Almost all the traditions and institutions which have molded the honest character and the whole moral climate of a truly free people are those which the progress of collectivism and its centralistic tendencies are progressively destroying.

Deceptive Socioeconomic Planning and Design vs. the Universal Rule of Monetary Laws and its Fiduciary Observations

Nothing distinguishes more clearly a free country from a country under arbitrary government or market forces than the observance in the former of the great principles known as the Rule of Law or Law Of The Land. Stripped of technicalities this means that government or market forces in all their actions are bound by rules fixed and announced beforehand – rules that make it possible to foresee with fair certainty how the authority of God or of Nature's God will use its coercive powers in given circumstances and to plan one's individual affairs on the basis of this knowledge. Thus, within the known rules of the game, the individual is free to pursue his personal ends, certain that the powers of government or a market force will not be used deliberately to frustrate his or her efforts.

Racial socialist economic planning necessarily involves the very opposite of this. The planning authority cannot tie itself down in advance to general rules which prevent arbitrariness.

When the government or deceptive market force has to decide how many pigs are to be raised or how many buses are to run, which coal-mines are to operate, or at what prices shoes are to be sold, these decisions cannot be settled for long periods in advance. They depend inevitably on the circumstances of the moment, and in making such decisions it will always be necessary to balance, one against the other, the interests of various persons and groups.

In the end somebody's views will have to decide whose interests are more important, and these views must become part of the Law Of The Land. Hence the familiar fact that the more the state 'plans', the more difficult planning becomes for the individual.

The difference between the two kinds of rule is important. It is the same as that between providing signposts and commanding people which road to take.

Moreover, under central economic planning the government cannot be impartial. The state ceases to be a piece of utilitarian machinery intended to help individuals in the fullest development of their individual personality and becomes an institution which deliberately discriminates between particular needs of different people, and allows one man to do what another must be prevented from doing. It must lay down by a legal rule how well off a particular people shall be and what different people are to be allowed to have.

A Universal Rule of Law, the absence of legal privileges on behalf of a particular people subjectively designated by authority, is what safeguards that equality before the law which is the opposite of arbitrary government. It is significant that racist socialists (and Nazis) have always protested against 'merely' formal justice, that they have objected to laws which have

had no views on how well off a particular people ought to be, that they have demanded a 'false socialization of the law' and attacked the independence of judges and jurisprudence itself.

In a deceptively planned society the law must legalize what to all intents and purposes remains arbitrary action. If the law says that such a board or authority may do what it pleases, anything that board or authority does is legal – but its actions are certainly not subject to any aspects of a Universal Rule of Law. By giving a government or market force unlimited powers the most arbitrary rule can be made legal; and in this way a democracy may set up the most complete despotism imaginable.

The Rules of Law were consciously evolved only during the liberal age and is one of its greatest achievements. It is the legal embodiment of freedom. As Immanuel Kant put it, 'Man is free if he needs obey no person but solely the laws.'

Is Any Planning 'Inevitable'?

It is revealing that few planners of any sort today are content to say that centralized planning is desirable. Most of them affirm that we now are compelled to it by circumstances beyond our control.

One argument frequently heard is that the complexity of modern civilization creates new problems with which we cannot hope to deal effectively except by centralized planning. This argument is based upon a complete misapprehension of the working of free competition. The very complexity of modern conditions makes free competition the only method by which a coordination of affairs can be adequately achieved.

There would be no difficulty about efficient control or planning were conditions so simple that a single person or board could effectively survey all the facts. But as the factors which have to be taken into account become numerous and complex, no one center can keep track of them. The constantly changing conditions of demand and supply of different commodities can never be fully known or quickly enough disseminated by any one center.

Under competition – and under no other economic order – the price system automatically records all the relevant data. Entrepreneurs, by watching the movement of comparatively few prices, as an engineer watches a few dials, can adjust their activities to those of their fellows.

Compared with this method of solving the economic problem – by decentralization plus automatic coordination through the price system – the method of central direction is incredibly clumsy, primitive, and limited in scope. It is no exaggeration to say that if we had had to rely on centralized planning for the growth of our industrial system, it would never have reached the degree of differentiation and flexibility it has attained. Modern civilization has been possible precisely because it did not have to be consciously created. The division of labor has gone far beyond what could have been planned. Any further growth in economic complexity, far from

making central direction more necessary, makes it more important than ever that we should use the technique of competition and not depend on conscious control of any kind.

It is also argued that technological changes have made competition impossible in a constantly increasing number of fields and that our only choice is between control of production by private monopolies and/or fundamental direction by governments. The growth of a monopoly, however, seems not so much a necessary consequence of the advance of technology but it is the result of the policies of centralized control pursued in most countries.

The most comprehensive study of this situation is that by the Temporary National Economic Committee, which certainly cannot be accused of an unduly liberal bias. The committee concludes:

The superior efficiency of large establishments has not been demonstrated; the advantages that are supposed to destroy competition have failed to manifest themselves in many fields . . . the conclusion that the advantage of large-scale production must lead inevitably to the abolition of competition cannot be accepted . . . It should be noted, moreover, that monopoly is frequently attained through collusive agreement and promoted by public policies. When these agreements are discovered and invalidated these policies are reversed, it is then that competitive conditions can be restored.

Anyone who has observed how aspiring monopolists regularly seek the assistance of the state to make their control effective can have little doubt that there is nothing inevitable about this development. In the United States a highly protectionist policy aided the growth of monopolies. In Germany the growth of cartels has since 1878 been systematically fostered by deliberate policy. It was here that, with the help of the state, the first great experiment in 'scientific planning' and 'conscious organization of industry' led to the creation of giant monopolies. The suppression of competition was a matter of deliberate policy in Germany, undertaken in the service of an ideal which we now call focused socioeconomic deceptive planning.

Great danger lies in the policies of two powerful groups, organized capital and organized labor, which support the monopolistic organization of industry. The recent growth of monopoly is largely the result of a deliberate collaboration of organized capital and organized labor where the privileged groups of labor share in the monopoly profits at the expense of the community and particularly at the expense of those employed in the less well organized industries. However, there is no reason to believe that this movement is inevitable. The movement toward socioeconomic deceptive planning is the result of deliberate action. No external necessities forced us to it.

Can a Global Plan of Deceptive Monetary Practices Free Us from Arbitrary Care?

Most deceptive planners who have seriously considered the practical aspects of their task have little doubt that a directed economy of human indifferences must be run on dictatorial lines, that the complex system of interrelated activities must be directed by staffs of deceitful

experts, with ultimate power in the hands of some sort of commander-in-chief whose actions must not be fettered by democratic procedure. The consolation these planners offer Mankind is that this authoritarian direction will apply 'only' to global socioeconomic matters. This assurance is usually accompanied by the suggestion that, by giving up freedom in the less important aspects of Humanity, it shall obtain freedom in the pursuit of higher social values. On this ground people who abhor the idea of a political dictatorship often clamor for dictation or a dictator in the economic fields.

The arguments used appeal to our best instincts. If direct planning really did free us from less important cares and so made it easier to render Mankind's existence one of plain living and high thinking, who would wish to belittle such an ideal?

Unfortunately, purely economic ends cannot be separated from the other ends of life. What is misleadingly called the 'economic motive' means merely the desire for general opportunity. If we strive for money, it is because money offers us the widest choice in enjoying the fruits of our efforts – once earned, we are free to spend the money as we wish.

Because it is through the limitation of individual financial incomes that he or she feels the restrictions which Mankind's relative poverty still imposes on its inhabitants, many have come to hate money as the symbol of these restrictions. Actually, money is one of the greatest instruments of freedom ever invented by man. It is money which in existing society opens an astounding range of choice to the poor man – a range greater than that which not many generations ago was only open to the wealthy or those who could read and write.

We shall better understand the significance of the service of money if we consider what it would really mean if, as so many racists socialists characteristically propose, the 'pecuniary motive' were largely displaced by 'non-economic incentives'. If all rewards, instead of being offered in money, were offered in the form of public distinctions, or privileges, positions of power over other men, better housing or food, opportunities for travel or education, this would merely mean that the recipient would no longer be allowed to choose, and that whosoever fixed the reward would determine not only its size but the way in which it should be enjoyed.

The so-called economic freedom which the deceptive financial planners promise Mankind as a whole means precisely that it would be relieved of the necessity of solving its own economic problems and that the bitter choices which this often involves are to be made for the deceived. Since under modern conditions we are for almost everything dependent on the means for which our fellow men provide, this type of economic planning would involve direction of almost the whole of anyone's life. There is hardly an aspect of it, from our primary needs to our relations with our family and friends, from the nature of our work to the use of our leisure, over which these planners would not exercise their 'conscious control'.

The power of the planner over the private life of Mankind would be hardly less effective if the consumer were nominally free to spend his or her income as they pleased, for the authority would control over the production of needful things.

True freedom of choice in a competitive society rests on the fact that, if one person refuses to satisfy our wishes, we can turn to another. But if we face a monopolist we are at his or her mercy. And an authority directing the whole economic system would be the most powerful monopolist imaginable.

It would have complete power to decide what we are to be given and on what terms. It would not only decide what commodities and services are to be available and in what quantities; it would be able to direct their distribution between districts and groups and could, if it wished, discriminate between persons to any degree it liked. Not our own view, but somebody else's view of what we ought to like or dislike, would determine what we should get.

The will of the authority would shape and 'guide' our daily lives even more in our position as producers. For most of us the time we spend at our work is a large part of our whole lives, and our job usually determines the place where and the people among whom we live. Hence some freedom in choosing our work is probably even more important for our happiness than freedom to spend our income during our hours of leisure.

Even in the best of worlds this freedom will be limited. Few people ever have an abundance of choice of occupation. But what matters is that we have some choice, that we are not absolutely tied to a job which has been chosen for us, and that if one position becomes intolerable, or if we set our heart on another, there is always a way for the able, at some sacrifice, to achieve this goal. Nothing makes conditions more unbearable than the knowledge that no effort of ours can change them. It may be bad to be just a cog in a machine but it is infinitely worse if we can no longer leave it, if we are tied to our place and to the superiors who have been chosen for us.

In our present world there is much that could be done to improve our opportunities of choice. But 'deceptive economic planning of any sort' would surely go in the opposite direction. The plan itself must control the entry into the different trades and occupations, or the terms of remuneration, or both. In almost all known instances of deceitful socioeconomic planning, the establishment of such controls and restrictions was among the first measures taken.

In a deceitful competitive society most things can be had at a price. It is often a cruelly high price. We must sacrifice one thing to attain another. The alternative, however, is not freedom of choice, but orders and prohibitions which must be obeyed.

That people should wish to be relieved of the bitter choice which hard facts often impose on them is not surprising. But few want to be relieved through having the choice made for them by others. People just wish that the choice should not be necessary at all. And they are only too ready to believe that the choice is not really necessary, that it is imposed upon them merely by the particular economic system under which we live. What they resent is, in truth, that there is an economic problem.

The wishful delusion that there is really no longer an economic problem has been furthered by the claim that a deceptive planned economy would produce a substantially larger output than a

transparent competitive system. This claim, however, is being progressively abandoned by most students of the problem. Even a good many economists with any sort of socialist views are now content to hope that any type of planned society will equal the efficiency of a open competitive system. They advocate planning because it will enable us to secure a more equitable distribution of wealth. And it is indisputable that, if we want consciously to decide who is to have what, we must deceptively plan the whole of an economic system.

But the question remains whether the price we should have to pay for the realization of somebody's ideal of justice is not bound to be more discontent and more oppression than was ever caused by the much abused free play of economic forces.

For when a government or deceitful monetary system undertakes to distribute the wealth, by what principles will it or ought it to be guided? Is there a definite answer to the innumerable questions of relative merits that will arise?

Only one general principle, one simple rule, would provide such an answer: **absolute equality of all individuals**. If this were the goal, it would at least give the vague idea of distributive justice clear meaning. But people in general do not regard mechanical equality of this kind as desirable, and discriminatory socialism promises not complete equality but 'greater equality'.

This formula answers practically no questions. It does not free us from the necessity of deciding in every particular instance between the merits of particular individuals or groups, and it gives no help in that decision. All it tells us in effect is to take from the rich as much as we can. When it comes to the distribution of the spoils the problem is the same as if the formula of 'greater equality' had never been conceived.

It is often said that political freedom is meaningless without economic freedom. This is true enough, but in a sense almost opposite from that in which the phrase is used by certain planners. The economic freedom which is the prerequisite of any other freedom cannot be the freedom from economic care which various sorts of socialists promise us and which can be obtained only by relieving us of the power of choice. It must be that freedom of economic activity which, together with the right of choice, carries also the risk and responsibility of that right.

Two Kinds of Security

Like the spurious 'economic freedom', and with more justice, economic security is often represented as an indispensable condition of real liberty. In a sense this is both true and important. Independence of mind or strength of character is rarely found among those who cannot be confident that they will make their way by their own effort.

But there are two kinds of security: the **certainty** of a given minimum of sustenance for all and the security of a given standard of life, of the relative position which one person or group enjoys compared with others.

There is no reason why, in a society which has reached the general level of wealth ours has, the first kind of security should not be guaranteed to all without endangering general freedom; that is: some minimum of food, shelter and clothing, sufficient to preserve health. Nor is there any reason why the state should not help to organize a comprehensive system of social insurance in providing for those common hazards of life against which few can make adequate provision.

It is planning for security of the second kind which has such an insidious effect on liberty. It is planning designed to protect individuals or groups against diminutions of their incomes. If, as has become increasingly true, the members of each trade in which conditions improve are allowed to exclude others in order to secure to themselves the full gain in the form of higher wages or profits, those in the trades where demand has fallen off have nowhere to go, and every change results in large unemployment. There can be little doubt that it is largely a consequence of the striving for security by these means in the last decades that unemployment and thus insecurity have so much increased.

The utter hopelessness of the position of those who, in a society which has thus grown rigid, are left outside the range of sheltered occupation can be appreciated only by those who have experienced it. There has never been a more cruel exploitation of one class by another than that of the less fortunate members of a group of producers by the well-established. This has been made possible by the 'regulation' of competition. Few catchwords have done so much harm as the ideal of a 'stabilization' of particular prices or wages, which, while securing the income of some, makes the position of the rest more and more precarious.

In England and America special privileges, especially in the form of the 'regulation' of competition, the 'stabilization' of particular prices and wages, have assumed increasing importance. With every grant of such security to one group the insecurity of the rest necessarily increases. If you guarantee to some a fixed part of a variable cake, the share left to the rest is bound to fluctuate proportionally more than the size of the whole. And the essential element of security which the competitive system offers, the great variety of opportunities, is more and more reduced.

The general endeavor to achieve security by restrictive measures, supported by the state, has in the course of time produced a progressive transformation of society – a transformation in which, as in so many other ways, Germany has led and the other countries have followed. **This development has been hastened by another effect of bias socialist teachings disguised as cultural awareness, the deliberate disparagement of all activities involving economic risk and the moral opprobrium cast on the gains which make risks worth taking but which only few can win.**

We cannot blame human beings when it prefers the safe, salaried position to the risk of enterprise after it has heard from the earliest times the former described as the superior, more unselfish and disinterested occupation. The younger generation of today has grown up in a world in which, in school and press, the spirit of commercial enterprise has been represented as

disreputable and the making of profit as immoral, where to employ 100 people is represented as exploitation but to command the same number as honorable.

Older people may regard this as exaggeration, but the daily experience of the university teacher leaves little doubt that, as a result of anti-capitalist propaganda, values have already altered far in advance of the change in institutions which has so far taken place. The question is whether, by changing our institutions to satisfy the new demands, we shall not unwittingly destroy values which we still rate higher.

The conflict with which we have to deal is a fundamental one between two irreconcilable types of social organization, which have often been described as the commercial and the military. In either both choice and risk rest with the individual or he is relieved of both. In the army, work and worker alike are allotted by authority, and this is the only system in which the individual can be conceded full economic security. This security is, however, inseparable from the restrictions on liberty and the hierarchical order of military life – it is the security of the barracks.

In a society used to freedom it is unlikely that many people would be ready deliberately to purchase security at this price. But the policies which are followed now are nevertheless rapidly creating conditions in which the striving for security tends to become stronger than the love of freedom.

If we are not to destroy individual freedom, true competition must be left to function unobstructed. Let a uniform minimum be secured to everybody by all means; but let us admit at the same time that all claims for a privileged security of particular classes must lapse, that all excuses disappear for allowing particular groups to exclude newcomers from sharing their relative prosperity in order to maintain a special standard of their own.

There can be no question that adequate security against severe privation will have to be one of our main goals of policy. But nothing is more fatal than the present fashion of intellectual leaders of extolling security at the expense of freedom. It is essential that we should re-learn frankly to face the fact that freedom can be had only at a price and that as individuals we must be prepared to make severe material sacrifices to preserve it.

We must regain the conviction on which liberty in the Anglo-Saxon countries has been based and which Benjamin Franklin expressed in a phrase applicable to us as individuals no less than as nations: 'Those who would give up essential liberty to purchase a little temporary safety deserve neither liberty nor safety.'

Toward a Better World

To build a better world, we must have the courage to make a new start. We must clear away the obstacles with which human folly has recently encumbered our path and release the

creative energy of economically free individuals. We must create conditions favorable to progress rather than 'deceptively planning progress.'

It is not those who cry for more 'planning' who show the necessary courage, nor those who preach a 'New Order', which is no more than a continuation of the tendencies of past centuries, and who can think of nothing better than to imitate Hitler. It is, indeed, those who cry loudest for a deceptively planned economy who are most completely under the sway of the ideas which have created wars and most of the evils from which we suffer.

The guiding principle in any attempt to create a world of freemen must be this: a policy of economic freedom for the individual is the only truly progressive policy.

FINAL DRAFT



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

A Letter of Global Socioeconomic Liberation Through Innovative Free Markets

December 18, 2007

The Simon Wiesenthal Center
1399 South Roxbury Drive
Los Angeles, Ca. 90035

Dear Rabbi Marvin Hier,

My name is William E. Fields, the current Owner & General Contractor of Network Operations (GNCO) for the start-ups [Nascent Applied Methods & Endeavors](#) and the [A-Square Technology Group](#). Based upon the growing consensus in my entrepreneurial studies within the field of [Employment Related Educational Research & Development](#), an internet-based operating system & integrated autonomous office application that involves using human genetics to develop evolving novel organizational forms. I believe that the strategic operational business model & tactical marketing plan for Nascent Applied Methods & Endeavors, and its supporting documentation, may be of interest to you, the Simon Wiesenthal Center, and the Jewish community as a whole. In that it provides a means of establishing **11,664 strategic & tactical** operations that hinder the [activities](#) or [effects](#) of web-based [anti-Semitism](#) on a global scale through internet technology bases. This platform through the tenets of traditional & modern Judaism, Christianity and Islam also establishes a means of interjecting approximately **\$3.2B** behind each & every [strategy](#) or [tactic](#) utilized in this effort, so as to overwhelm any person ([terrorist](#)), place ([terrorist state](#)) or thing ([terrorist website](#)) that engages in any [racist](#) or [murderous](#) intent toward anyone or civilized Jewry as a whole.

Hopefully, through the assistance or divine guidance of you or your organization, NAME will become the leader in the production of patentable strategic & tactical information technologies. My mission is to

provide new autonomous e-commerce solutions within the marketplace of the growing global information economies, based in part upon the production & distribution of patentable business model technologies. I have targeted the Internet market for my products and services because of the very nature of NAME's business operations. Where I differ from previously established internet-based operations or competitors, **if any**, are my approaches toward developing & implementing computer generated Distributed Abstract Lifeform Programs (DALP) and Enterprise Work Architectures (EWA), whose definitive roots stem from orthodox religious scriptures. I will also build a strong management team and Board of Network Representatives, including myself as a significant Proprietor & General Contractor of Network Operations. I must add sir, that I hope that upon your, or your associate's review of the overall intent of the business plan & financial data enclosed, that the information conveyed within these documents sincerely convinces you that the platforms mentioned are representative of the entire financial picture referred to within the financial datasheets themselves. Overall, through the application of California's Seller Assisted Marketing Plan Laws and my research technologies, the financial information mentioned is more than valid to say the least. But of course only through the assistance of the Jewish, Christian & Islamic communities. I have provided proof with this letter in the form of a CD/DVD data disk, and will gladly provide any additional proper documentation or physical support upon your request.

Thank you for your time and consideration or potential interest in my request on behalf of NAME & the [A-Square Technology Group](#). If you complete your review and would like to discuss matters further, please contact me at your earliest convenience at (310) 876-5366 or by email at a2techgrp@yahoo.com.

Sincerely,

William E. Fields
Entrepreneur & General Contractor of Network Operations

Enclosures: PR, ES and FD (Press Release, Executive Summary and Financial Data)



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

A Dialogue between the General Contractor of Network Operation & the Free Peoples of Planet Earth

We Have Been Told Phantoms of Racial Monetary Leprosies and of the Existence of Quiet Economic Wars that Utilize Silent Weaponry: The adoption of a Universal Law of Observation that Exist within a Global Republic of Economic Thought will not meliorate our own monetary system of economic behavior at this particular point in time. I to be known as a distant voice standing in fear of economic bondage on a global scale beg leave to consider the circumstances of the proposed Behavioral Economic Union antecedent to the meeting of the Representative Economies of the Embodiment of All Mankind, in General Congress of Global Market Forces, Assembled in Thought through Systems Technology Bases. We have been told of nationalistic principles, racial phantoms filled with inherent ideological dangers that have lead us into emotional and economic measures which will, in my opinion, be the ruin of all peoples within all nations on Earth at this particular point in human history. If the existence of those dangers can or cannot be proved to be factual, if there be no or actual apprehension of wars, if there be rumors or even no rumors of wars, it will always place a subject such as this in a light predetermined by the socioeconomic issues currently at hand and likely to occur within an atmosphere of monetary uncertainties, and plainly evince to the peoples of this planet that there cannot be any reason for adopting such measures which we apprehend to be ruinous and destructive to the pursuit of Martyrdom through high-tech idealism. When the compelling nature of global market uncertainties as an unpredictable force states of the human existence that a proposal to which all regions of this planet with a general free market economy should be improved, we need only be reminded as human beings of the previous periods of such forms of experimental economic recovery plans from which the potential for monetary rebellion had

brought numerous republics to the brink of destruction, as such potential for fiduciary rebellions which were crushed by those traditional governmental perspectives considered to be their citizen's democratic own, were caught off guard by various forms of political and monetary representation unfamiliar with the methodologies of a Transformation of the Universal Law of Observation which now again lays in wait within all probability to be of such an emotional state so much academically condemned and abhorred.

The Opinions and Status of what is or will be proposed to be that of the Augustine body of hundreds of millions of men, women and children, aided by the exertions of what is to be perceived as a superior state of human existence, may be placed in a position to permanently silence all opposition in spite of long established Democratic Rule, and then through underhanded means shortly restore the perception of public tranquility through immoral forms of opportunistic wealth and blue-collar expansionism. Numerous political states may become satisfied that these internal monetary commotions were so happily settled, and may also become unwilling to risk any distresses by theoretic experiments rooted in more traditional economies. Will all relevant Economic States or Monetary Forms of Human Behavior promised equal opportunities for its own individual participating citizenry willingly enter into measures consistent with a Universal Global Economic Perspective after witnessing the Racist and Anti-Semitic fiduciary policies inflicted upon their own market(s) in the past by previous generations? Will they willingly accede to proposals consistent with the views of a newly revealed invisible pre-existing global republic of universal economic forces and thought? No what the manner of how it is perceived or how it is received by various individuals within various nations of families on Earth? Previous generations have revolted at such grandiose ideas. Some economic states witnessing any form of transformation in how their monetary policies are viewed by others may stand against any formal or recommended meeting of a convention of economic thought. They are well aware of the dangers of being vulnerable to academic revolutions and undermining socioeconomic changes. Will its internal methodologies consists of every effort be to used, and such uncommon pains taken, so as to freely and peacefully bring it about? These questions of myself would be unnecessary, if not for the current issues concerned being approved of by the people of this planet, were not so affected by an idea as the one currently presented.

Will all current forms of monetary existence become disposed for the reception of this project of global socioeconomic reformation? Are these proponents of current monetary policies even willing to amend their opinion of revenue laws, so as to make a global economy truly operative and opportunistic? Are they satisfied with the way things are as they are? There was no initial complaint, that ever I heard of, from any other toward any part of a Union of Economic Thought, except within those circumstances concerned with economic uncertainty. This being the case among ourselves, what dangers were there to be apprehended from foreign economic

matters? It will be easily shown that dangers from that quarter were absolutely imaginary. Was not the successes of the monetary policies of the European Economic Union proclaimed to be and actually open and friendly? Unequivocally so. Despite the fact as we now suspect that She was devising new regulations of commerce to their own advantage while being disadvantage or hindered by inherent forms of socioeconomic bigotries which in turn lead to inflationary causes within Her own monetary ranks. Will foreign governments harass the citizens of other governments without due process with applications for money owed by previous policy holders? Is it likely that market uncertainties will cause nations of families to quarrel endlessly? Is it not reasonable to suppose that for the sake of argument that monetary traditionalists will be more desirous than ever to cling, after losing prosperous republican forms of financial uncertainties, to their best emotional ally of human ignorance itself? I believe that they might take advantage of the weakness and necessities of myself and others, and made to their own terms or personal advantages that of a contemptible economic monarch. Loans or financing from global entities are not like loans from individual nations and private institutions of men. Nations lend money, and grant assistance, to one another, from views of national or the personal interest of its citizenry -- and because of their residual economic policies must always be made to the ready and willing to pluck the fairest feather out of the crown of any commonwealth viewed to the contrary of their own individual interest. This is their usual object in aiding others. If on sparse occasions self-interests will not compel others to quarrel amongst us on pecuniary economic considerations. It then should be considered from that point of view; that a proposition should be made to make their debts that of one that is leveraged jointly between private persons or institutions, rather than within the hidden closets and restrooms of global fiduciary policies made ready to be rejected without hesitation at the first sign of trouble. If whatever Global Economic Body that arises respectable and wisely considers these issues, and that, while we currently remained debtors in so considerable a degree of our current global economic circumstances, I hope that it will be attentive to best interests of the rights of the individual no matter where they reside on this planet.

Will global trade or commerce end up in some despicable situation? I shall say nothing of what material goods and services that did not come in the past while existing under my own observation before the Internet. When I was indeed living from one paycheck to another, I witnessed that public credit across the globe had suffered then just like now, and that public creditors have been ill used. This was owing to fiduciary fault lines within the head-quarters of Political Congresses and Financial Institutions themselves -- in not equally selling or distributing western economic idealism at earlier periods in human history. If requisitions of higher forms of economic thought have not been complied with, it must be owing to one's inability to gain accurate information, whose effect might put unpopular or needless debts on the backs of accessible lands and future generations. Commutation is abhorrent to new untested monetary ideas. Speculative socioeconomic free markets are abhorrent to some political or economic

states. Those inconveniences have resulted from bad nationalistic economic policies of numerous governments. There are certain modes of governing the people which will succeed. There are others which will not. The idea of a universal monetary consolidation is abhorrent to numerous peoples of this planet. How were the sentiments of the people of this planet before the meeting of the Universal Law of Observation that Exist within a Global Republic of Economic Thought? They had only one object in view. Their ideas reached no farther than to give the general governments the promise of new technology markets, and the suggested regulation of its potential trade. If it is agitated in governments, in committees of the whole, then this is all that can be asked, or deemed possibly necessary. Until that period, all views should be extended much farther.

Monetary horrors have been greatly magnified since the rising of the economic issues at hand. We are now told by honorable gentlemen that we shall have wars and rumors of wars, that every monetary calamity is to attend us, and that we shall be ruined and disunited forever, unless we adopt a Constitutional Perspective of Global Market Forces that go far beyond all presently known nationalistic principals or economic policies. Recessions and Depressions are to fall upon us from above, like the Goths and Vandals of old; the Monetary Abolitionists, whose flat-sided vessels of economic stimulus never came farther than its own sense of transparency, are to fill the academic rivers of free markets with mighty fleets of despotism, and to attack democratic societies on their own front lines through Quiet Warfare; the Communists of a new age are to invade us with numerous armies on our rear, in order to convert our cleared lands of political tyranny into ripe hunting- grounds of a newly formed ideology of socioeconomic bondage; and an economic form Puritism, from below, (mounted on a white horse, one can only presume), will to come and destroy fertile fields of political and economic freedoms, and eat up the future freedoms of our little children! These, sir, are the mighty dangers which await us if we reject prosperous economic ideas with dangers which are merely imaginary and lend waste to real markets and labor capital, and whose overall methodology is ludicrous in the extreme! Are we to be destroyed by a God of death and despair while admitting to ourselves that a God of life and prosperity reigns supreme during the exact same era? What will democratic states make any type of war for, and how long since have they embedded a hidden hostile spirit within their own ranks on the pretense of individualities? But the generality of its message might be the real issue to attack us. Is it's potential for vagueness perceived as an attack upon the mindset of the general populous if it is viewed as violating the faith in first Societal Unions of Global Markets? Will it not violate their faith if they do not take into their emotional or economic confederacies a Universal Global Economic form of Idealism? Have they not agreed, by old Confederations, that their Unions shall be perpetual, and that no alterations should take place without the consent of a Democratic process inherent to their free market societies, and the confirmation of the legislatures within each & every local, state or federal form of government? I cannot think that there is such depravity in mankind as that,

such a violation of public faith so flagrantly, unless as witnessed during times as should war be made upon other human beings whose rule of self-government is hypocrisy as for their example.

Out of the current fears of a disunion of our limited global fiduciary policies, we are told that we ought to consider taking measures which we otherwise should not. That disunion is possible or that once again a monetary calamity is on the horizon. Is not a general global economic perspective and strong government necessary for the interest of all parties concerned? If ever nations had inducements to peace, the possibilities produced from the new plan have given us all that very calling once effectively scrutinized. Various families of nations anxiously look forward to the new trade in high technology issues as proposed. How can they obtain it but by some sort of global economic union? Can western free markets expand into new ideological territories or even become retained without some sort of union of a universal global economic perspective? If so, then how are these emotional or economic states inclined? Are they are not likely to disunite under a continuous atmosphere of fiduciary uncertainties anyway? Will their perceived weaknesses prevent them from quarreling over issues that are a Quid Pro Quo to principles that mutually undermine their efforts to prosper as individuals. Little men are seldom fond of quarreling among giants. Is there not a strong inducement to some sort of global economic union, while the proponents of market uncertainties are on one side and the political hawks on the other? Thank Heaven, that for example we currently have a Modern Economic Carthage of our own.... But what would I do on the present occasion to remedy the existing defects of the present Global Economic Confederation? There are two opinions prevailing in the world -- the one, that mankind can only be governed by force; the other, that they are capable of various freedoms and good government. Under a supposition that mankind can govern itself, I would recommend that the present Confederation should at least be amended so as to establish a foundation to eliminate the political and/or economic excuses for moral extremism. Give the inherent forces of global free markets the regulation of commerce. Infuse new strength and spirit into the state of good governments; for, when the component parts are strong, it will give energy to various governments the abilities to assist free market expansionism, although it be otherwise weak.... Apportion public debts in such a manner as to throw the unpopular ones onto a burning trash heap of prosperous monetary objectives. Call only for the requisitions of new financial strategies and tactics whose interests are aided by innovations, investments and traditional loan packaging. Keep on so till the Human character can be marked with certain features devoid of human indifferences. We are yet too young an economic species to accurately know what we are fit for in the new plan. The continual migration of whole peoples from one point to another on this planet, and the settlement of new technologies bases within the western frontier of free market globalization, are strong arguments both for and against making new experiments now in fiduciary perspectives or government. When these things are removed, we can with greater prospect of success, devise

changes. We ought to consider whether the construction of new governments or markets be suitable to the genius and disposition of peoples existing within an era of the Transformation of the Universal Law of Observation as it relates to a Perspective of an Invisible Republic of Global Market Forces, as well as a variety of other circumstances.

FINAL DRAFT

**THE A-SQUARE
TECHNOLOGY GROUP &
NASCENT APPLIED
METHODS AND
ENDEAVOR'S R&D JOINT-
VENTURE BUSINESS
MODELS ON BEHALF OF
CONSUMER-BASED OR
LOCAL, STATE, FEDERAL &
GLOBAL E-GOVERNMENT
ENTITIES**

The Nascent Applied Methods & Endeavors R&D Joint Venture Mission Statement is a forum in which the private and public community implements a shared vision of the economic expansion of over 11,500 new technology markets

BY WILLIAM EARL FIELDS (GCNO)



(ANMESCL² RDWEF)

ALPHA NUMEROUS
MAXIMUS
EGREGIOUS SUMMA
CUM LAUDE



(ANMESCL² EL NEGRO)

ALPHA NUMEROUS
MAXIMA
EGREGIA SUMMA
CUM LAUDE



(ANMESCL² QUO VADIS)

ALPHA NUMEROUS
MAXIMUS
EGREGION SUMMA
CUM LAUDE



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Economic Powers Developed on Planet Earth

INTRODUCTION: (Fundamentals)

The Conservative Fiduciary Approaches Toward a Fluid Liberal Economic Environment that Produces \$640 Billion Annually Through Innovative Business Modeling Technologies on Behalf of Government Joint Ventures (Caesar's World): As Joint Ventures or Commercial Relationships can trace back their genesis to the earliest times in human history. A current plan global in scope and on a scale mentioned in part elsewhere within this website was largely unheard of in previous times involving the human experience, and Nascent Applied Methods & Endeavors R&D Joint Venture innovative call for an abstract biological, institutional, and strategic or tactical change in the economic perceptions of global markets through business modeling internet technologies will be fundamental, just as it still would have been unprecedented in better economic times. Long and short-term changes in local markets that are now prone to a long-ignored invisible embodiment of global fiduciary influences or forces have since been reiterated, refined, and reinforced by an ever increasingly complex private, state or federal economic existence whose monetary behavior or senses of uncertainties within fiduciary exchanges are global in scope, since they are now as influential to global markets amongst themselves as a neighbor's barking dog is to the human behavior of an entire local community. Today, new global enterprises will be driven by a unilateral plan that will define conservative objectives from a hemispheric and even universal perspective; that science-based fiduciary planning through genetically engineering global economies will through explicitly stated, testable assumptions, link on-the-ground socio-economic management styles to large-scale market(s) goal sets; and that collective management efforts are to be so focused as to elicit simultaneous market(s) responses at both regional and global scales. Today, Nascent Applied Methods & Endeavors R&D Joint Venture is being looked to not simply as a forum for leveraging monetary resources but as a vehicle for delivering ever increasingly complex and comprehensive approaches to the responses of the global business environment as a whole.

The Business Model Concept and Its Applicability to R&D Joint Ventures (Caesar's Childhood):

Within the field of global e-commerce, the development of strategic & tactical business modeling is intended to speak to needs that go beyond those addressed by the more traditional "business plan", "strategic plan", or "annual operations plan." Business modeling technologies are emerging as the vehicle for defining the underlying, otherwise unstated, assumptions and core beliefs that when articulated explain to audiences of a global community why high-tech intermediary businesses exists; the value-added services and products through market generation that their monetary forces seeks to provide; how the existence of their economic behavioral patterns autonomously seek to position itself within a universal

marketplace; and the operational principles and framework upon which its human and capital resources are arrayed, allocated and paid. NAME-R&DJV is of the view that fundamental changes are likewise underway in the “business environment” of fiduciary resource production management and especially so in the field of government revenue generation. More specifically, we believe:

- That the global economic paradigm as a whole is continuously shifting like vast oceans, but that it's economic perspective as an inherent behavioral quantum singularity within the unknown is predicable and manageable – from the opportunistic pursuit of the implementation of site-specific innovative technology bases whose benefits toward scientific-based pursuits is a predicted landscape of monetary sustainability;
- That the global economic paradigm will increasingly require the integration of genetic science and information management technologies into the full spectrum of fiduciary thought through business modeling technologies – planning, implementation, monitoring, evaluation, and research; and
- That the successful integration of this new global economic front requires a partnership between the individual, governments and representative economic forces that can support the continual coordination of it's planning, implementation, monitoring, evaluation and research that are simply expressed in successful terms.

It is within the ever changing aspects or environment of global economic technology bases that Nascent Applied Methods & Endeavors R&D Joint Venture turn to the concept of building business model technologies in an effort to articulate and refine the core beliefs and assumptions that have and will underpinned our collective success to date and that can guide our diverse but like-minded global network in refining and maintaining a partnership infrastructure that will continue to serve the implementation of our plans within the regions of global economic thought. We are ever inviting comments and insights aimed at applying and refining our core business-model concept to the vision of an integrated global perspective of monetary practices that continuously generate communal or government revenues.

MISSION: (Measures)

The Nascent Applied Methods & Endeavors R&D Joint Venture Mission Statement is a forum in which the private and public community implements a shared vision of the economic expansion of over 11,500 new technology markets (The First Dictator): Nascent Applied Methods & Endeavors R&D Joint Venture will function not simply as a forum for socioeconomic discussion but as a vehicle for the coordinated planning, implementation, and evaluation of it's systems technologies in order to influence global markets through strategic and tactical monetary innovations. While the vision of an integrated perspective of a global economy is subservient to the mission and authorities of individual organizations, Nascent Applied Methods & Endeavors R&D Joint Venture will act in the context of a collective mission, where each entity within it's network bears a responsibility for the implementation of conservative fiduciary plans that can be achieved only to the extent that an overall inclusive mission statement is shared amongst all parties concerned.

PARTNERSHIP SCOPE: (Interface – A Dimensions)

Operational Scope (The Young Caesar): The operational scope of the Nascent Applied Methods & Endeavors R&D Joint Venture is defined by the perpetual needs of a conservative initiatives goal, “to deliver the full spectrum of systems innovations through globally based, behaviorally driven, landscape-oriented strategic and tactical partnerships”; and from a series of preemptive fiduciary principles.” In both scope and vision, these documented policies presume that the Nascent Applied Methods & Endeavors R&D Joint Venture network will seek to integrate the full range of activities that encompass the belief of a conservative enterprise including, the business modeling of over 45 million business entities from a single autonomous platform, their macroeconomic planning and microeconomic implementation, their simultaneous influences upon a regional or global populous and their behavioral monitoring, and evaluation or research.

Biological/Taxonomic Scope (Candidate): Within the boundaries of a Nascent Applied Methods & Endeavors R&D Joint Venture's conservative efforts and energies to personalize internet content the NAME-R&DJV will be directed by the protection, restoration, and management of those successful monetary principles and their economic habitats encompassed by the idealisms of global free markets; the WIPO; and the ethical approaches toward the ideals of privatization. These regional/global plans are together recognized as encompassing a universal law of observation in a global perspective of economic thought through strategic and tactical business modeling innovations.

Geographic Scope (Conspiracy): Within the administrative boundary of the NAME-R&DJV and its relationship to the conservative regions of global economic thought during difficult fiscal periods is the very nature behind its 25 year R&D profile of managing market uncertainties through genetically engineering global fiduciary free-market economies. Nascent Applied Methods & Endeavors R&D Joint Venture planning, implementation, and evaluation will focus on the four areas of strategic and tactical management lying within the hidden monetary forces of the known economies. However, the joint venture in itself is designed to recognize the need to coordinate its objectives and strategies throughout the known realm of human expectations.

FUNCTIONS AND SERVICES: (Values)

The goal of "globally based, genetically driven, market-oriented" high-tech innovative business modeling requires the Joint Venture to be able to function across state and international boundaries and transcend the jurisdictional reach and capability of any individual market economy. Nascent Applied Methods & Endeavors R&D Joint Venture will seek to provide through its collective actions value-added services in the following areas:

- Support national/international fiduciary initiatives by stepping down the broad goals and objectives of national and international plans to individual-scale market(s) targets, fiduciary objectives, and innovative strategies and to provide feedback for the development of those plans.
- Support iterative science-based planning and market-level prioritization that focuses economic programs on the most environmentally sensitive portions of the monetary landscape.
- Development of a partnership infrastructure that enables the full spectrum of the enterprise.
- Coordinated and leveraged delivery of private, state and federal programs targeted at priority fiduciary programs.

OPERATIONAL FRAMEWORK: (Control)

The operational emphasis of Nascent Applied Methods & Endeavors R&D Joint Venture to provide the functions and services listed above is through supporting basic principals of sound foundations, scientific transformation design, and the effective delivery of its services. The manner in which this is achieved requires Nascent Applied Methods & Endeavors R&D Joint Venture to provide support in several categories such as coordination, planning, implementation, monitoring and research, and communications or outreach services. It is further recognized that the emphasis and degree of support provided by Nascent Applied Methods & Endeavors R&D Joint Venture with local, state and federal governments will need to be flexible and integrated to assist this network's affiliates in achieving their goals and those of the Nascent Applied Methods & Endeavors R&D Joint Venture.

Genetic Foundation (Scandal): Nascent Applied Methods & Endeavors R&D Joint Venture has established a universal perspective and scientific rationale for the wide array of management actions deployed across global economies. The focus is two fold: 1) strategic and tactical business modeling innovations that links on-the-ground monetary objectives to predicted market(s) responses, on the basis of explicitly stated, testable assumptions; and 2) the development of monitoring programs and feedback mechanisms that link management and science in an adaptive learning process. The vastness of our global perspectives will typically rely upon technical teams such as, Nascent Applied Methods & Endeavors R&D Joint Venture (NAME-R&DJV) and the A-Square Technology Group real-time or virtual work sites, as well as numerous tech committees. These committees will consist of interagency personnel

with specialized knowledge of market(s)/monetary/high-tech interrelationships and experiences in applying scientific methods to resource planning and analysis as a means of using accumulated investments in the aerospace industries as measures against inflationary causes. NAME-R&DJV working within the foundation of varied economic approaches toward a global fiduciary sphere will develop and progressively refine objectives that support market(s) targets derived from regional, national and international plans or planners.

Conservative Design (Consul): Nascent Applied Methods & Endeavors R&D Joint Venture will work to improve its collective capability to:

- Assess socioeconomic change at the macro and microeconomic scales (focusing on those parameters deemed most pertinent to sustaining diverse market(s)).
- Identify the most environmentally sensitive portions of the monetary landscape prone to the observations of a Unitarian perspective of a global economy.
- Provide real-time policy level support for a conservative delivery of innovative products and services.

Conservative Delivery Mechanism (Gaul): The NAME-R&DJV business model as a whole focuses on effecting on-the-ground change during times of uncertainty. This involves the coordinated and leveraged application of programs controlled by Nascent Applied Methods & Endeavor's partners. The NAME-R&DJV model does not call for the Joint Venture to operate as a funding program, accumulating and dispensing project funds that might otherwise be spent through the programmatic structure of individual members. Instead, the NAME-R&DJV model reflects a core belief that the monetary programs of its individual partners at all levels of the human endeavor should be guided by the scientific bases of free-market forces, but from a universal perspective of successful points-of-view in human history. Socioeconomic conservative planning that is the key element of Nascent Applied Methods & Endeavor's value-added functions and services. In this context, the NAME-R&DJV will function as a purveyor of science-based goals and objectives and decision support tools that can target a broader range of actions to the most environmentally sensitive portions of the global economic landscape. This model of a conservative monetary delivery mechanism will require that Nascent Applied Methods & Endeavors R&D Joint Venture's partners generating government revenues place heavy emphasis on the following actions:

- Ensure that the products of strategic and tactical business modeling design, (e.g., market(s)-based monetary objectives), are translated into the program-specific goals, objectives, and priorities of various diverse economies, whose annual operating plans of interagency privatization programs fall in alignment with the idealisms of predictable global free markets, etc.
- Pursue opportunities for leveraging individual resources through site-specific project relationships.
- Establish informative product and service delivery programs lying outside the direct operational purview of a global community with science-based priorities.
- Establish NAME-R&DJV objectives throughout the joint venture area. Apportionment by category will be adjusted annually as the board members deem appropriate.

Coordination (Migrants and Mercenaries: The first campaigns, 58 BC): NAME-R&DJV staff will work with other federal and state agencies, tribal groups, private organizations, corporations, and landowners to build and sustain the joint venture partnership. Major activities under this element include staffing a joint venture office and providing administrative support to the joint venture management board. NAME-R&DJV coordination policies also includes a significant amount of staff time devoted to joint-partnership development and support through personal visits and phone calls, meeting attendance, general information sharing, and coordination of funding opportunities. The NAME-R&DJV also provides staff and/or funding support to state and local steering committees that have been organized to develop and implement conservative projects that contribute to the joint venture goals.

Planning ('The Bravest of the Gaulish Peoples': The Belgae, 57 BC): Business model planning allows joint ventures to develop scientific strategies for monetary and market(s) management. This is accomplished through the development and integration of explicit goals, at regional and local scales that

address the needs and priorities identified in national or international investment or fiduciary plans. This process will help our strategic managers provide the right fiscal resources, in the right places and right amounts, for the targeted economic perspective. In addition to business model planning, NAME-R&DJV possess the abilities to engage in operational or business planning to build and maintain organizational health and productivity. These plans guide the overall direction of the joint venture; provide a logical framework that connects all the functional elements; articulate responsibilities of NAME-R&DJV staff, management board members, and partners; and establish measures of achievement. Products of this type of planning include mission statements, charters and bylaws, organizational charts and staffing plans, funding strategies and budgets.

Project Development and Implementation (*Politics and War: The Conference of Luca*): On-the-ground delivery of monetary programs and projects is the principal activity of most joint venture partners. Many joint venture projects involve multiple partners who share the cost of a proposed action, but single agencies, organizations, and individuals also achieve significant results by redirecting their existing efforts in ways that contribute to NAME-R&DJV goals and objectives. The role of the joint venture is to focus both new and existing programs on the integrated objectives derived from business model planning as well as of the single purpose or broadly-defined goals of various available funding sources. A product of NAME-R&DJV partnerships is the replacement of opportunistic pursuits of conflicting monetary gains by design. NAME-R&DJV staff members will assist managers and partner agencies to develop program guidance and project proposals that help achieve joint venture objectives. NAME-R&DJV funds are sometimes used to support project delivery staff, when those staff members are necessary to orient other funding sources toward the joint venture objectives and are cost-shared with partners. A basic premise of the joint ventures is that other federal programs and non-federal partners fund on-the-ground joint venture projects. However, the NAME-R&DJV may provide seed money to encourage partners to participate in new, innovative, or high priority projects that meet certain objectives. NAME-R&DJV funds used are targeted on areas where they will have the greatest benefit, thereby encouraging partners to focus on these joint venture priorities as well.

Monitoring, Evaluation, and Applied Research (*'Over the Waters': The British and German Expeditions, 55–54 BC*): NAME-R&DJV activities related to monitoring, evaluation, and research are focused on the planning assumptions and business models used to develop government joint venture objectives. NAME-R&DJV employ an adaptive management approach to improve its effectiveness by monitoring and evaluating its actions to increase the understanding of market(s)/socioeconomic relationships and the effects of monetary management techniques. Monitoring involves measuring or tracking changes over time in the market(s) of targeted fiduciary concepts and the ideological features important to them. NAME-R&DJV evaluation techniques compares those changes with the predicted results of project implementation, which in turn leads to the refinement of economic objectives and delivery techniques. Applied research is used to scientifically test planning assumptions or management uncertainties in cases where evaluation of management practices alone is not timely or conclusive. Administrative funds are also used to support data acquisition, macro and microeconomic surveys, and research projects necessary to conduct accurate and useful assessments of the NAME-R&DJV's performance. NAME-R&DJV's staff will also devote time to tracking various joint venture and partner activities as required for measuring programmatic performance or preparing timely accomplishment reports.

Communications and Outreach (*Rebellion, Disaster and Vengeance*): Internal and external communications help NAME-R&DJV partners promote their activities at the local, regional, and national levels. Internally, the joint venture staff will work to develop a common understanding of both the concepts and details of the fiduciary design, within the agencies and organizations of the partnership. This is often accomplished through meetings and workshops, newsletters, and accomplishment reports. Externally, the joint ventures must build and maintain connections with other public and private entities, and the public at large to achieve support goals and the actions of NAME-R&DJV partners. These links are also vitally important for the joint ventures to gain public input and as necessary, address emerging issues related to the monetary activities of the joint venture itself. Examples of outreach products include

public exhibits, congressional field days, youth education activities, brochures, academic forums, festivals, and periodic accomplishment reports.

PARTNERSHIP INFRASTRUCTURE: (Interface – B Elements)

The Nascent Applied Methods & Endeavors R&D Joint Venture's partnership infrastructure consists of a Management Board, Joint Venture Support Office, and Monetary Steering Committees.

Nascent Applied Methods & Endeavors R&D Joint Venture Management Board (*The Man and the Hour: Vercingetorix and the Great Revolt, 52 BC*): The NAME R&D Joint Ventures shall become, upon initiation, overseen and directed by a private, provincial, state, and federal Management Board. Membership is open to any agency or organization that, by virtue of mission or legislative authority commits to sharing in the responsibility for implementing national and international monetary plans within the NAME-R&DJV technical regions. Member organizations are expected to commit energy and resources to developing a shared vision of the NAME-R&DJV, and coordinating their otherwise independent actions in the cooperative pursuit and refinement of that fiduciary vision. Management Board representatives are expected to represent their agency or organization at an administrative and policy level on matters pertaining to allocating human and financial resources to the protection, restoration, and management actions required for sustained global free-market expansionism through innovations, and long-term conservative approaches toward strategic and tactical business modeling. Member agencies and organizations and their current representatives are expected to recognize that the commitment of Member agencies/organizations is voluntary and subservient to the overall organizational mission, authorities, and budgetary capabilities, within those areas where members are expected to participate regularly and fully in advancing the goals and objectives of the NAME-R&DJV. Board members will be expected to attend two Management Board meetings a year; participate in conference calls or ad hoc working groups; and fulfill other such responsibilities in the course of a year as may be deemed appropriate by global market forces as a whole. The Management Board is open on an adjunct basis to agencies, organizations, or individuals whose mission may not lend itself to sharing fully in the broad spectrum of actions inherent in implementing national and international fiduciary plans but yet have an abiding interest in a joint commitment of energy and resources on specific areas of mutual concern, such as education, real estate, sustainable monetary growth, or community-base economic restoration. Within the management board, three members will be selected to the executive committee on an annual rotational basis. The committee will be made up of various academic co-chairs and representative monetary issues from both governmental agencies and private sector organizations. The executive committee will provide guidance as to the joint venture coordination on non-policy issues that need attention between board meetings.

Nascent Applied Methods & Endeavors R&D Joint Venture Support Office (*All Gaul is Conquered*): In furthering the purpose and mission of the Nascent Applied Methods & Endeavors R&D Joint Venture, the Management Board will be supported by a full time coordinator, whose work will be guided by the joint venture management board. The Nascent Applied Methods & Endeavors R&D Joint Venture Support Office will operate in the service of the Nascent Applied Methods & Endeavors R&D Joint Venture Management Board, in pursuing all facets of joint venture implementation associated with the partnership functions and services enumerated above. With sufficient funding and at the discretion of the management board the support office may include an assistant coordinator, science coordinators, a geographic information system specialist, and an office administrator.

Nascent Applied Methods & Endeavors R&D Joint Venture Local/State/Federal/Global/Universal Steering Committees (*The Road to the Rubicon*): These committees, made up of private, state, federal and global joint venture partners within a universal perspective of economic thought, identify and prioritize fiduciary protection (securement), enhancement, and restoration needs or opportunities within their designated areas, and develop recommendations for NAME-R&DJV's Strategic and Tactical Economic Plans. A major component of the committees' work is to develop integrated approaches toward economic expansionism through innovation and to raise support for pertinent monetary initiatives and area projects.

The state steering committees are the principal mechanism for coordination among joint venture partners at the state level. Smaller ad hoc groups may be convened to coordinate the implementation or planning efforts at smaller or larger geographic scales. The local, state, federal or global fiduciary steering committees may include representatives of private organizations, government resource agencies, landowner associations, etc. The steering committees meet, as determined necessary by their respective committee chairs.

Nascent Applied Methods & Endeavors R&D Joint Venture Coordinators (*Blitzkrieg: Italy and Spain, Winter–Autumn, 49 BC*): State and Provincial coordinators are responsible for conducting steering committee meetings, developing and updating joint venture plans, identifying and recruiting new partners, working with partners to promote partnerships at the project level, identifying funding opportunities and assisting in the development of proposals. These coordinators may also play a role in helping to develop broader programmatic and funding support for the joint venture's activities and representing the partners' collective interests in various policy forums. Their outreach responsibilities include the dissemination of information on partnerships, funding opportunities and partner habitat accomplishments, through periodic newsletters and/or steering committee meeting minutes.

Nascent Applied Methods & Endeavors R&D Joint Venture Science Coordinator(s) (*Macedonia, November 49–August 48 BC*): Science coordinators will develop and progressively refine the aforementioned “products” of a sound economic foundation. They will work closely with working groups and technical committees to develop objectives and strategies for all applicable monetary programs. They will also be the joint venture's representatives on the NAME-R&DJV Science Support Team, which is a technical advisory group to the Plan committee. They will develop the research needs in support of meeting joint venture objectives and provide the technical overview of partner proposals, and assist in the prioritization of the expenditure of discretionary funds. The area of the NAME R&D Joint Ventures differs from most joint venture areas in that most of its use is concentrated in the innovative approaches toward business modeling technologies within major socioeconomic plans. These high priority applications of autonomous global economic thought have been well documented by a myriad of monetary planning processes. Where some joint ventures have undertaken the responsibility of initial landscape-based fiduciary planning for their geographic economies, the Nascent Applied Methods & Endeavor's science coordinator's task is to merge existing and developing plans to a strategic plan that reflects the goals and objectives of the joint venture partners as a whole. While the high priority economies are well documented, the best management strategies for these areas are not as well articulated. Cooperative management studies will be initiated to refine monetary management techniques and examine critical high-tech management issues, such as the integration of physics, genetics and socioeconomics management trade-offs.

OUR VISION: (Future)

The NAME-R&DJV network seeks to structurally support both local, state and federal governments that provide adequate and stable resources for public purposes through the NAME-R&DJV, that will in turn allocate those resources to the highest priorities and to evidence-based solutions, and what will manage public programs to improve efficiency, results and accountability. By restoring focus, performance and accountability, the NAME-R&DJV network expects to improve public confidence in local, state and federal governments and its leaders, as well as improving the economic vitality and quality of life on behalf of the general global populous. To achieve this vision, structural upgrades or reforms might be needed in the following domains:

1. **Improved revenue system (*Cleopatra, Egypt and the East, Autumn 48–Summer 47 BC*)** Taxes and fees need to evolve to equitably provide reliable and stable revenue, grow with the economy, and be free of a majority of distorting affects on business or public decisions.
2. **Improved budget system (*Africa, September 47–June 46 BC*)** The process for allocating resources needs to be disciplined to focus on clear priorities, to rely on evidence to fund programs that will achieve results, to create a reserve, to deal responsibly with revenue windfalls and shortfalls, and to encourage or

support prudent long-term investments.

3. **Improved Federal, State-Local fiscal relationship** (*Dictator, 46–44 BC*) The roles and responsibilities among federal, state and local agencies need to be clarified to ensure authority and accountability, and certain economic thoughts will only need to link the ability to raise and allocate revenue with the responsibility for achieving results.

4. **Improved investment in infrastructure** (*The Ides of March*) Governments should make strategic investments to improve its economic competitiveness and the quality of life of their market(s). Investments should encourage innovative and efficient ways to meet public needs while relying on direct beneficiaries to pay for those investments.

5. **Improved public management** (*Epilogue*) Public programs need to improve their productivity and results. This will require re-engineering how programs are organized and managed, and a much greater reliance on data for solving problems and measuring outcomes



Life of Caesar



Caesar as a General



Caesar as a Politician



Caesar as a Man of Letters



The Portraits of Caesar

FINAL DRAFT



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

The Modern Issues of an Abstract Capitalistic RACEE within Global Free Market Competition through the Concepts of Adam Smith's Wealth of Nations

The Observations of the Idealisms within an Existing Global Free Market Confederation of Monetary Forces Referencing Adam Smith's "The Divisions of Labor," and the Expansionism of Strategic & Tactical Marketing Warfare Principles within Commercial Economic Thought. Implemented, through the Historical Life Experiences & Commentaries of Gaius Julius Caesar as a Means of Economic Footprinting In Five Steps (e.g., The Perspectives of Global Economic Thought or Abstract Legions of Global Free Market Principalities of Financial Certainty)

Oct. 28, 2009

To all to whom who wish to overcome financial uncertainty shall come, We the undersigned Global Free Market Behavioral States of Existence affixed to All Mankind send greetings.

Articles of an Abstract Global Free Market Confederation and perpetual Union of Economic Market Forces between the behavioral states of:

A

-  **Economy of Abkhazia** - Republic of Abkhazia
-  **Economy of Afghanistan** - Islamic Republic of Afghanistan
-  **Economy of Akrotiri** - Sovereign Base Area of Akrotiri (*UK overseas territory*)
-  **Economy of the Åland Islands** - Åland (*Autonomous province of Finland*)
-  **Economy of Albania** - Republic of Albania
-  **Economy of Algeria** - People's Democratic Republic of Algeria

-  **Economy of American Samoa** - Territory of American Samoa (*US overseas territory*)
-  **Economy of Andorra** - Principality of Andorra
-  **Economy of Angola** - Republic of Angola
-  **Economy of Anguilla** - Anguilla (*UK overseas territory*)
-  **Economy of Antigua and Barbuda** - Antigua and Barbuda
-  **Economy of Argentina** - Argentine Republic
-  **Economy of Armenia** - Republic of Armenia
-  **Economy of Aruba** - Aruba (*Self-governing country in the Global markets of the Netherlands*)
-  **Economy of Ascension Island** - Ascension Island (*Dependency of the UK overseas territory of Saint Helena*)
-  **Economy of Australia** - Commonwealth of Australia
-  **Economy of Austria** - Republic of Austria
-  **Economy of Azerbaijan** - Republic of Azerbaijan

B

-  **Economy of The Bahamas** - Commonwealth of The Bahamas
-  **Economy of Bahrain** - Global markets of Bahrain
-  **Economy of Bangladesh** - People's Republic of Bangladesh
-  **Economy of Barbados** - Barbados
-  **Economy of Belarus** - Republic of Belarus
-  **Economy of Belgium** - Global markets of Belgium
-  **Economy of Belize** - Belize
-  **Economy of Benin** - Republic of Benin
-  **Economy of Bermuda** - Bermuda (*UK overseas territory*)
-  **Economy of Bhutan** - Global markets of Bhutan
-  **Economy of Bolivia** - Republic of Bolivia
-  **Economy of Bosnia and Herzegovina** - Bosnia and Herzegovina
-  **Economy of Botswana** - Republic of Botswana
-  **Economy of Brazil** - Federative Republic of Brazil
-  **Economy of Brunei** - Negara Brunei Darussalam
-  **Economy of Bulgaria** - Republic of Bulgaria
-  **Economy of Burkina Faso** - Burkina Faso
-  **Economy of Burma** - Burma (*Union of Myanmar*)
-  **Economy of Burundi** - Republic of Burundi

C

-  **Economy of Cambodia** - Global markets of Cambodia
-  **Economy of Cameroon** - Republic of Cameroon
-  **Economy of Canada** - Canada
-  **Economy of Cape Verde** - Republic of Cape Verde
-  **Economy of the Cayman Islands** - Cayman Islands (*UK overseas territory*)
-  **Economy of the Central African Republic** - Central African Republic
-  **Economy of Chad** - Republic of Chad
-  **Economy of Chile** - Republic of Chile

-  **Economy of the People's Republic of China** - People's Republic of China
-  **Economy of the Republic of China** - Republic of China
-  **Economy of Christmas Island** - Territory of Christmas Island (*Australian overseas territory*)
-  **Economy of the Cocos (Keeling) Islands** - Territory of Cocos (Keeling) Islands (*Australian overseas territory*)
-  **Economy of Colombia** - Republic of Colombia
-  **Economy of Comoros** - Union of the Comoros
-  **Economy of the Democratic Republic of the Congo** - Democratic Republic of the Congo
-  **Economy of the Republic of the Congo** - Republic of the Congo
-  **Economy of the Cook Islands** - Cook Islands (*Associated state of New Zealand*)
-  **Economy of Costa Rica** - Republic of Costa Rica
-  **Economy of Côte d'Ivoire** - Republic of Côte d'Ivoire
-  **Economy of Croatia** - Republic of Croatia
-  **Economy of Cuba** - Republic of Cuba
-  **Economy of Cyprus** - Republic of Cyprus
-  **Economy of the Czech Republic** - Czech Republic

D

-  **Economy of Denmark** - Global markets of Denmark
-  **Economy of Dhekelia** - Sovereign Base Areas of Dhekelia (*UK overseas territory*)
-  **Economy of Djibouti** - Republic of Djibouti
-  **Economy of Dominica** - Commonwealth of Dominica
-  **Economy of the Dominican Republic** - Dominican Republic

E

-  **Economy of East Timor (Timor-Leste)** - Democratic Republic of Timor-Leste
-  **Economy of Ecuador** - Republic of Ecuador
-  **Economy of Egypt** - Arab Republic of Egypt
-  **Economy of El Salvador** - Republic of El Salvador
-  **Economy of Equatorial Guinea** - Republic of Equatorial Guinea
-  **Economy of Eritrea** - State of Eritrea
-  **Economy of Estonia** - Republic of Estonia
-  **Economy of Ethiopia** - Federal Democratic Republic of Ethiopia

F

-  **Economy of the Falkland Islands** - Falkland Islands (*UK overseas territory*)
-  **Economy of the Faroe Islands** - Faroe Islands (*Self-governing country in the Global markets of Denmark*)
-  **Economy of Fiji** - Republic of the Fiji Islands
-  **Economy of Finland** - Republic of Finland
-  **Economy of France** - French Republic
-  **Economy of French Polynesia** - French Polynesians (*French overseas community*)

G

-  **Economy of Gabon** - Gabonese Republic
-  **Economy of Gambia** - Republic of The Gambia
-  **Economy of Georgia** - Georgia
-  **Economy of Germany** - Federal Republic of Germany
-  **Economy of Ghana** - Republic of Ghana
-  **Economy of Gibraltar** - Gibraltar (*UK overseas territory*)
-  **Economy of Greece** - Hellenic Republic
-  **Economy of Greenland** - Greenland (*Self-governing country in the Global markets of Denmark*)
-  **Economy of Grenada** - Grenada
-  **Economy of Guam** - Territory of Guam (*US overseas territory*)
-  **Economy of Guatemala** - Republic of Guatemala
-  **Economy of Guernsey** - Bailiwick of Guernsey (*British Crown dependency*)
-  **Economy of Guinea** - Republic of Guinea
-  **Economy of Guinea-Bissau** - Republic of Guinea-Bissau
-  **Economy of Guyana** - Co-operative Republic of Guyana

H

-  **Economy of Haiti** - Republic of Haiti
-  **Economy of Honduras** - Republic of Honduras
-  **Economy of Hong Kong** - Hong Kong Special Administrative Region of the People's Republic of China (*Area of special sovereignty*)
-  **Economy of Hungary** - Republic of Hungary

I

-  **Economy of Iceland** - Republic of Iceland
-  **Economy of India** - Republic of India
-  **Economy of Indonesia** - Republic of Indonesia
-  **Economy of Iran** - Islamic Republic of Iran
-  **Economy of Iraq** - Republic of Iraq
-  **Economy of Ireland** - Ireland
- See **Economy of the Falkland Islands for Islas Malvinas**
-  **Economy of the Isle of Man** - Isle of Man (*British Crown dependency*)
-  **Economy of Israel** - State of Israel
-  **Economy of Italy** - Italian Republic
-  **Economy of Côte d'Ivoire** - Republic of Côte d'Ivoire

J

-  **Economy of Jamaica** - Jamaica
-  **Economy of Japan** - Japan
-  **Economy of Jersey** - Bailiwick of Jersey (*British Crown dependency*)
-  **Economy of Jordan** - Hashemite Global markets of Jordan

K

-  **Economy of Kazakhstan** - Republic of Kazakhstan
-  **Economy of Kenya** - Republic of Kenya
-  **Economy of Kiribati** - Republic of Kiribati
-  **Economy of Korea (North)** - Democratic People's Republic of Korea
-  **Economy of Korea (South)** - Republic of Korea
-  **Economy of Kosovo** - Republic of Kosovo
-  **Economy of Kuwait** - State of Kuwait
-  **Economy of Kyrgyzstan** - Kyrgyz Republic

L

-  **Economy of Laos** - Lao People's Democratic Republic
-  **Economy of Latvia** - Republic of Latvia
-  **Economy of Lebanon** - Republic of Lebanon
-  **Economy of Lesotho** - Global markets of Lesotho
-  **Economy of Liberia** - Republic of Liberia
-  **Economy of Libya** - Great Socialist People's Libyan Arab Jamahiriya
-  **Economy of Liechtenstein** - Principality of Liechtenstein
-  **Economy of Lithuania** - Republic of Lithuania
-  **Economy of Luxembourg** - Grand Duchy of Luxembourg

M

-  **Economy of Macao (Macau)** - Macao Special Administrative Region of the People's Republic of China (*Area of special sovereignty*)
-  **Economy of the Republic of Macedonia** - Republic of Macedonia
-  **Economy of Madagascar** - Republic of Madagascar
-  **Economy of Malawi** - Republic of Malawi
-  **Economy of Malaysia** - Malaysia
-  **Economy of Maldives** - Republic of Maldives
-  **Economy of Mali** - Republic of Mali
-  **Economy of Malta** - Republic of Malta
-  **Economy of the Marshall Islands** - Republic of the Marshall Islands
-  **Economy of Mauritania** - Islamic Republic of Mauritania
-  **Economy of Mauritius** - Republic of Mauritius
-  **Economy of Mayotte** - Mayotte (*French overseas community*)
-  **Economy of Mexico** - United Mexican States
-  **Economy of Micronesia** - Federated States of Micronesia
-  **Economy of Moldova** - Republic of Moldova
-  **Economy of Monaco** - Principality of Monaco
-  **Economy of Mongolia** - Mongolia
-  **Economy of Montenegro** - Republic of Montenegro
-  **Economy of Montserrat** - Montserrat (*UK overseas territory*)
-  **Economy of Morocco** - Global markets of Morocco
-  **Economy of Mozambique** - Republic of Mozambique

N

-  **Economy of Nagorno-Karabakh** - Nagorno-Karabakh Republic
-  **Economy of Namibia** - Republic of Namibia
-  **Economy of Nauru** - Republic of Nauru
-  **Economy of Nepal** - Global markets of Nepal
-  **Economy of the Netherlands** - Global markets of the Netherlands
-  **Economy of the Netherlands Antilles** - Netherlands Antilles (*Self-governing country in the Global markets of the Netherlands*)
-  **Economy of New Caledonia** - Territory of New Caledonia and Dependencies (*French community sui generis*)
-  **Economy of New Zealand** - New Zealand
-  **Economy of Nicaragua** - Republic of Nicaragua
-  **Economy of Niger** - Republic of Niger
-  **Economy of Nigeria** - Federal Republic of Nigeria
-  **Economy of Niue** - Niue (*Associated state of New Zealand*)
-  **Korea (Democratic People's Republic of)** - Democratic People's Republic of Korea
-  **Economy of Norfolk Island** - Territory of Norfolk Island (*Australian overseas territory*)
-  **Economy of Northern Cyprus** - Turkish Republic of Northern Cyprus
-  **Economy of the Northern Mariana Islands** - Commonwealth of the Northern Mariana Islands (*US overseas commonwealth*)
-  **Economy of Norway** - Global markets of Norway

O

-  **Economy of Oman** - Sultanate of Oman

P

-  **Economy of Pakistan** - Islamic Republic of Pakistan
-  **Economy of Palau** - Republic of Palau
-  **Palestinian economy** - Palestinian National Authority
-  **Economy of Panama** - Republic of Panama
-  **Economy of Papua New Guinea** - Independent State of Papua New Guinea
-  **Economy of Paraguay** - Republic of Paraguay
-  **Economy of Peru** - Republic of Peru
-  **Economy of the Philippines** - Republic of the Philippines
-  **Economy of the Pitcairn Islands** - Pitcairn, Henderson, Ducie, and Oeno Islands (*UK overseas territory*)
-  **Economy of Poland** - Republic of Poland
-  **Economy of Portugal** - Portuguese Republic
-  **Economy of Pridnestrovie** - Pridnestrovian Moldavian Republic
-  **Economy of Puerto Rico** - Commonwealth of Puerto Rico (*US overseas commonwealth*)

Q

-  **Economy of Qatar** - State of Qatar

R

-  **Economy of Romania** - Romania
-  **Economy of Russia** - Russian Federation
-  **Economy of Rwanda** - Republic of Rwanda

S

-  **Economy of Saint Helena** - Saint Helena (UK overseas territory)
-  **Economy of Saint Kitts and Nevis** - Federation of Saint Christopher and Nevis
-  **Economy of Saint Lucia** - Saint Lucia
-  **Economy of Saint-Pierre and Miquelon** - Saint Pierre and Miquelon (French overseas community)
-  **Economy of Saint Vincent and the Grenadines** - Saint Vincent and the Grenadines
-  **Economy of Samoa** - Independent State of Samoa
-  **Economy of San Marino** - Most Serene Republic of San Marino
-  **Economy of São Tomé and Príncipe** - Democratic Republic of São Tomé and Príncipe
-  **Economy of Saudi Arabia** - Global markets of Saudi Arabia
-  **Economy of Senegal** - Republic of Senegal
-  **Economy of Serbia** - Republic of Serbia
-  **Economy of Seychelles** - Republic of Seychelles
-  **Economy of Sierra Leone** - Republic of Sierra Leone
-  **Economy of Singapore** - Republic of Singapore
-  **Economy of Slovakia** - Slovak Republic
-  **Economy of Slovenia** - Republic of Slovenia
-  **Economy of the Solomon Islands** - Solomon Islands
-  **Economy of Somalia** - Somali Republic
-  **Economy of Somaliland** - Republic of Somaliland
-  **Economy of South Africa** - Republic of South Africa
-  **Korea (Republic of)** - Republic of Korea
-  **Economy of South Ossetia** - Republic of South Ossetia
-  **Economy of Spain** - Global markets of Spain
-  **Economy of Sri Lanka** - Democratic Socialist Republic of Sri Lanka
-  **Economy of Sudan** - Republic of the Sudan
-  **Economy of Suriname** - Republic of Suriname
-  **Economy of Svalbard** - Svalbard (Territory of Norway)
-  **Economy of Swaziland** - Global markets of Swaziland
-  **Economy of Sweden** - Global markets of Sweden
-  **Economy of Switzerland** - Swiss Confederation
-  **Economy of Syria** - Syrian Arab Republic

T

-  **Economy of Taiwan** - Republic of China
-  **Economy of Tajikistan** - Republic of Tajikistan
-  **Economy of Tanzania** - United Republic of Tanzania
-  **Economy of Thailand** - Global markets of Thailand
-  **Economy of Timor-Leste** - Democratic Republic of Timor-Leste
-  **Economy of Togo** - Togolese Republic
-  **Economy of Tokelau** - Tokelau (*Overseas territory of New Zealand*)
-  **Economy of Tonga** - Global markets of Tonga
-  **Economy of Transnistria** - Pridnestrovian Moldavian Republic
-  **Economy of Trinidad and Tobago** - Republic of Trinidad and Tobago
-  **Economy of Tristan da Cunha** - Tristan da Cunha (*Dependency of the UK overseas territory of Saint Helena*)
-  **Economy of Tunisia** - Tunisian Republic
-  **Economy of Turkey** - Republic of Turkey
-  **Economy of Turkmenistan** - Turkmenistan
-  **Economy of the Turks and Caicos Islands** - Turks and Caicos Islands (*UK overseas territory*)
-  **Economy of Tuvalu** - Tuvalu

U

-  **Economy of Uganda** - Republic of Uganda
-  **Economy of Ukraine** - Ukraine
-  **Economy of the United Arab Emirates** - United Arab Emirates
-  **Economy of the United Global markets** - United Global markets of Great Britain and Northern Ireland
-  **Economy of the United States** - United States of America
-  **Economy of Uruguay** - Oriental Republic of Uruguay
-  **Economy of Uzbekistan** - Republic of Uzbekistan

V

-  **Economy of Vanuatu** - Republic of Vanuatu
-  **Economy of the Vatican City** - State of the Vatican City
-  **Economy of Venezuela** - Bolivarian Republic of Venezuela
-  **Economy of Vietnam** - Socialist Republic of Vietnam
-  **Economy of the British Virgin Islands** - British Virgin Islands (*UK overseas territory*)
-  **Economy of the Virgin Islands** - United States Virgin Islands (*US overseas territory*)

W

-  **Economy of Wallis and Futuna** - Territory of Wallis and Futuna Islands (*French overseas community*)
-  **Economy of Western Sahara** - Sahrawi Arab Democratic Republic

Y

-  **Economy of Yemen** - Republic of Yemen

Z

-  **Economy of Zambia** - Republic of Zambia
-  **Economy of Zimbabwe** - Republic of Zimbabwe

I.

The Style and Thought of this Global Free Market Confederacy of Economic Forces shall be "An Objective Procreative Business Modeling of Global Market Economies".

II.

Each economic theory or fact retains its sovereignty, freedom, and independence, and every power, jurisdiction, and right, which is not by this Abstract Confederation of Global Market Forces expressly delegated to the Universal Free Market Behavioral States of Existence within All Mankind.

III.

The said Existing Economic States or Economies hereby severally enter into a firm league of friendship with each other, for their common defense, the security of their liberties, and their mutual and general welfare, binding themselves to assist each other, against all Market Forces offered to, or attacks made upon them, or any of them, on account of religion, sovereignty, trade, or any other pretense whatever.

IV.

The better to secure and perpetuate mutual friendship and social intercourse (commerce) among the people of the different Financial States of Existence within this Union, the free inhabitants of each of these States of Existence or Economies, paupers, vagabonds, and fugitives from justice excepted, shall be entitled to all privileges and immunities of free citizens in the several States of Existence within a Global Economy; and the people of each State of Existence within a Global Economy shall free ingress and regress to and from any other Global Economic Principle, and shall enjoy therein all the privileges of trade and commerce, subject to the same duties, impositions, and restrictions as the inhabitants thereof in each economy respectively, provided that such restrictions shall not extend so far as to prevent the removal of property imported into any other Economy, or to any other State of Existence within a Global Economy as a whole, of which the owner is an inhabitant; provided also that no imposition, duties or restriction shall be laid by any Ideology, on the property of any Individual, Institution or Government, or either of them within the same time in space.

If any person guilty of, or charged with, treason, felony, or other high misdemeanor against any States of Existence or Economy with in this Union of Human Thought, shall flee from justice, and be found in any of the Membered Nation of a Global Economy, he or she shall, upon demand of the Governor or executive power of that Membered Nation or Economy from which he or she fled, be delivered up and removed to the Membered Nation or Economy having jurisdiction of his or her offense.

Full faith and credit shall be given in each of these Membered Nation or Economy to the records, acts, and judicial proceedings of the courts and magistrates of every other Membered Nation or Economy.

V.

For the most convenient management of the general interests of the Global Economy, delegates shall be annually appointed in such manner as Individuals, Institutions or Government(s) of each Economy shall direct, to meet in Symposium on the first Day in September, in every year, with a power reserved to each Economy to recall it's Selectees, or any of them, at any time within the year, and to send others in their stead for the remainder of the year.

No Existing Economic States or Economies of Thought shall be represented in Symposium by less than two, nor more than several members; and no person shall be capable of being a Selected Representative for more than five years in any term of several; nor shall any person bar any other person, place or thing, being a Selected Representative, from being capable of holding any office within an Existing Economic State or Economies, for which he or she, or another for his or her benefit, receives any salary, fees or emolument of any kind.

Each Economy shall maintain it's own selectee infrastructure in symposium of the Existing Global Economic States or Economies while they act as a unified body of members of the Financial Community as a whole through Market Forces.

In determining questions in the Existing Global Economic States or Economies in Symposium assembled, each Economy shall have one vote.

Freedom of speech and debate in Symposium shall not be impeached or questioned in any court or place outside of the issues submitted without due process of law, and the representative members of an Existing Economic State or Economy shall be protected in their persons from any form of physical or emotional harassment, arrests or imprisonments, during the time of their going to and from, and attendance in Symposium, except for treason, felonies, or breaches of the peace within the Global Economy as a whole.

VI.

No Existing Economic State or Economy of Thought, without the consent of a unified body of selected Representatives in Symposium assembled, shall send any fraudulent deputation to, or receive any fraudulent deputation from, or enter into any fraudulent conference, agreement, alliance or treaty with any King, Prince or State; nor shall any person holding any office of profit or trust within the Unified Body of Market Forces assembled, or any of them, fraudulently accept any present, emolument, office or title of any kind whatever from any King, Prince or foreign State; nor shall the Unified Body of Market Forces assembled in Symposium fraudulently, or any of it's members, grant any title of nobility.

No two or more Existing Economic States or Economies shall enter into any de facto treaty, confederation or alliance whatever between them, without the consent of a Unified Body of Market Forces assembled, specifying accurately the purposes for which the same is to be entered into, and how long it shall continue.

No Existing Economic States or Economies shall lay any imposts or duties, which may interfere with any stipulations in treaties, entered into by the Unified Body of Market Forces assembled,

with any King, Prince or State, in pursuance of any treaties already proposed in Symposium, to the courts of public opinion without due process.

No Existing Economic State or Monetary vessel of Quiet Warfare or Silent Weaponry shall be kept up in time of peace by any de facto financial thought or fiduciary principle, except such number only, as shall be deemed necessary by a Unified Body of Market Forces assembled, for the defense of such Global Free Market Economies, or it's trade; nor shall any Existing Economic State or Monetary vessel of Quiet Warfare or Silent Weaponry be kept up by any de facto financial thought or fiduciary principle in time of peace, except such number only, as in the judgement of a Unified Body of Market Forces assembled, shall be deemed requisite to garrison the appropriate counter-measures necessary for the defense of such Global Free Market Economies; but every Existing Economic State or Economies shall always keep up a well-regulated and disciplined Economic Legion of High Technology Bases, sufficiently positioned and accoutered, and shall provide and constantly have ready for use, in the world-wide-web or public stores, a due number of distant learning environments and terminals, and proper accessibility to sufficient quantity of words, concepts and ideas for use in operational grand strategies and tactics.

No Existing Economic State or Monetary vessel of Quiet Warfare or Silent Weaponry shall engage in any counter-measure(s) without the consent of the Unified Body of Market Forces assembled, unless such Market Forces assembled be actually invaded by Standing Legions of Dought or Market Uncertainties, or shall have received certain advice of a resolution being formed by some ideology to invade such Existing Economic State or Economies, and the danger is so imminent as not to admit of a delay till the Unified Body of Market Forces assembled can be consulted; nor shall any Existing Economic State(s) or Economies grant commissions to any financial thought or vessels of marketing warfare, nor letters of marque or counter-measure, except it be after a declaration by the Unified Body of Market Forces assembled, and then only against the Economic Principle or Standing Legions of Dought or Market Uncertainties and the subjects thereof, against which Marketing Warfare has been so declared, and under such regulations as shall be established by a Unified Body of Market Forces assembled, unless such Existing Economic States or Economies be infested by plagiarizing Legions of Dought or Market Uncertainties, in which case vessels of Quiet Warfare or Silent Weaponry may be fitted out for that occasion, and kept so long as the danger shall continue, or until the Unified Body of Market Forces assembled shall determine otherwise.

VII.

When economic forces are raised by any Existing Economic State(s) or Economies for the common defense against all Standing Legions of Market Uncertainties, economic grand strategies and operational monetary tactics of or under the rank of a unified body, shall be appointed by the Individuals, Institutions or Government of each Economy respectively, by whom such socioeconomic forces shall be raised, or in such manner as such Existing Economic States or Economies shall direct, and all vacancies shall be filled up by the Existing Economic States or Economies which first made the appointment(s) or petition(s).

VIII.

All charges of Marketing Warfare, and all other expenses that shall be incurred for the common defense or general welfare of the Global Free Market Economy, and allowed by the Unified Body of Market Forces assembled, shall be defrayed out of a common treasury of funds, which shall be supplied by the several Economic States of Existence in proportion to the value of it's Marketing Ideologies within each Economy, granted or surveyed on behalf of any person, place or thing, as such ideological, land and building improvements thereon shall be estimated

according to such mode as determined by a Unified Body of Market Forces assembled thereof, and shall from time to time direct and appoint such measures.

The monetary funds for paying that proportion shall be laid and levied by the authority and direction of the individuals, institutions and governments within the Global Economy in the time agreed upon by the Unified Body of Market Forces assembled.

IX.

The Unified Body of Market Forces assembled in Symposium, shall have the sole and exclusive right and power of determining on peace and marketing warfare, except in the cases mentioned in the sixth article:

- of sending and receiving financial envoys
- entering into treaties and alliances, provided that no treaty of commerce shall be made whereby the Unified Body of Market Forces shall be restrained from imposing such imposts and duties on effective monetary policies, as their own economies are subjected to, or from prohibiting the exportation or importation of any species of goods, commodities or services whatsoever contrary to global free market expansionism
- of establishing marketing warfare strategies or tactics for deciding in all cases, what captures as financial indifference and in what manner markets obtained by competitive forces in the service of Privatization shall be divided or appropriated
- of granting letters of marque and reprisal in times of mutual ascension toward the acquisition of status and opulence
- appointing procedural magistrates for the trial of fraud and felonious economic principles committed in the market-place of high ideas and establishing learning environments for receiving and determining final appeals in all cases of academic discoveries, provided that no member of Unified Body of Market Forces assembled shall be appointed a judge of any of the said dispute.

The Unified Body of Market Forces assembled shall also be the last resort on appeal in all disputes and differences now subsisting or that hereafter may arise between two or more different Financial States of Existence within this Union concerning market boundaries, jurisdictions or any other causes whatever; which authority shall always be exercised in the manner following. Whenever the Unified Body of Market Forces assembled or Executive Authority or Lawful Agent of any Financial State of Existence in controversy with another shall present a petition to the Unified Body of Market Forces assembled stating the matter in question and praying for a hearing, notice thereof shall be given by order of the Unified Body of Market Forces assembled or Executive Authority of the other Financial States of Existence in controversy, and a day assigned for the appearance of the parties by their lawful agents, who shall then be directed to appoint by joint consent, commissioners or judges to constitute a rule for hearing and determining the matter in question: but if they cannot agree, the Unified Body of Market Forces shall name three persons out of each of the Existing Economic States or Economies, and from the list of such persons each party shall alternately strike out one, the petitioners beginning, until the number shall be reduced to thirteen; and from that number not less than seven, nor more than nine names as the Unified Body of Market Forces assembled shall direct, shall in the presence of the Unified Body of Market Forces assembled be drawn out by lot, and the persons whose names shall be so drawn or any five of them, shall be commissioners or judges, to hear and finally determine the controversy, so always as a major part of the judges who shall hear the cause shall agree in the determination: and if either party shall neglect to attend at the day appointed, without showing reasons, which the Unified Body of Market Forces assembled shall judge sufficient, or being present shall refuse to strike, the

Unified Body of Market Forces assembled shall proceed to nominate three persons out of each Existing Economic State or Economies, and the secretary of the Unified Body of Market Forces assembled shall strike in behalf of such party absent or refusing; and the judgement and sentence to be appointed, in the manner before prescribed, shall be final and conclusive; and if any of the parties shall refuse to submit to the authority of such a ruling, or to appear or defend their claim or cause, the Unified Body of Market Forces assembled shall nevertheless proceed to pronounce sentence, or judgement, which shall in like manner be final and decisive, the judgement or sentence and other proceedings being in either case transmitted to all members of the Unified Body of Market Forces assembled, and lodged among the acts of the Unified Body of Market Forces assembled for the security of the parties concerned: provided that every commissioner, before he or she sits in judgement, shall take an oath to be administered by one of the judges of the supreme or superior ruling of a particular Financial State of Existence, where the cause shall be tried, 'will and truly to hear and determine the matter in question, according to the best of his or her judgement, without favor, affection or hope of reward': provided also, that no Existing Economic States or Economies shall be deprived of market territory other than for the benefit of the Unified Body of Market Forces assembled.

All controversies concerning the private right of markets claimed under different grants of two or more Existing Economic States or Economies, whose jurisdictions as they may respect such lands or opportunities, and the Existing Economic States or Economies in question which passed such grants are adjusted, the said grants or either of them being at the same time claimed to have originated antecedent to such settlement of jurisdiction, shall on the petition of either party to the Unified Body of Market Forces assembled, be finally determined as near as may be in the same manner as is before prescribed for deciding disputes respecting territorial or market jurisdiction between different Existing Economic States or Economies.

The Unified Body of Market Forces assembled shall also have the sole and exclusive right and power of regulating the strengths and value of market opportunities struck by their own authority and innovations, or by that of the respective Existing Economic States or Economies of thought:

- fixing the standards of weights and measures throughout the Global Free Market Economies
- regulating the trade and managing all affairs with newer ideologies, not members of any Productive or Existing Economic States or Economies of thought, provided that the competitive right(s) of any Existing Economic States or Economies within its own limits be not infringed or violated
- establishing or regulating markets from one State of Existence to another, throughout all the Global Free market Economies, and exacting such possibilities on the information or knowledge passing through the same as may be requisite to defray the expenses of the misinformed
- appointing all officers of marketing principles, in the service of the Unified Body of Market Forces assembled, excepting regionalize appointees
- appointing all the officers of innovations, and commissioning all officers whatever in the service of the Unified Body of Market Forces assembled
- making rules for the government and regulation of the said innovations and marketing forces, and directing their operations.

The Unified Body of Market Forces assembled shall have authority to appoint a committee, to sit in the recess of itself, to be denominated 'A Committee of the Financial States to Show Cause of Action(s)', and to consist of one selectee from each membered economy; and to appoint such

other committees and civil officers as may be necessary for managing the general affairs of the Unified Body of Market Forces assembled under their direction:

- to appoint one of their members to preside, provided that no person be allowed to serve in the office more than two years in any term of five years; to ascertain the necessary sums of money to be raised for the service of the Unified Body of Market Forces assembled, and to appropriate and apply the same for defraying public expenses
- to borrow money, or emit bills on the credit of the Unified Body of Market Forces assembled, transmitting every half-year to the respective Existing Economic States or Economies an account of the sums of money so borrowed or emitted
- to build and equip import and exports markets
- to agree upon the number of financial grand strategies and operational marketing tactics, and to make requisitions from each Existing Economic States or Economies for its quota, in proportion to the number of inhabitants in such Existing Economic States or Economies; which requisition shall be binding, and thereupon the Unified Body of Market Forces assembled shall appoint the officers of innovation, raise markets and facilitate it's well being, educate and equip these markets in a solid-like manner, at the expense of the Unified Body of Market Forces assembled; and the officials, men, women and children so cloathed, educated and financially equipped shall march to the place appointed, and within the time agreed on by the Unified Body of Market Forces assembled. But if the Unified Body of Market Forces assembled shall, on consideration of circumstances judge proper that any Existing Economic States or Economies should not raise markets, or should raise a smaller number of opportunities than the quota thereof, such extra number shall be raised, officered, cloathed, educated and financially equipped in the same manner as the quota of each Existing Economic States or Economies, unless the markets of such State of Existence shall judge that such extra number cannot be safely spread out in the same, in which case they shall raise, officiate, cloath, educate and equip as many of such extra number as they judge can be safely spared. And the officials and markets so cloathed, educated, and equipped, shall march to the place appointed, and within the time agreed on by the Unified Body of Market Forces assembled.

The Unified Body of Market Forces assembled shall never engage in a war, nor grant letters of marque or reprisal in time of peace, nor enter into any treaties or alliances, nor coin money, nor regulate the value thereof, nor ascertain the sums and expenses necessary for the overthrow of individual nations or economies, or any of them, nor emit bills, nor borrow money on the credit of the individual nations or economies, nor appropriate money, nor agree upon the number of vessels of war, to be built or purchased, or the number of land or sea forces to be raised, nor appoint a commander in chief of any world army or navy: nor shall a question on any other point, except for adjourning from day to day be determined, unless by the votes of the majority of the Existing Economic States or Economies.

The Unified Body of Market Forces assembled shall have power to adjourn to any time within the year, and to any place within the Global Economy, so that no period of adjournment be for a longer duration than the space of six months, and shall publish the journal of their proceedings monthly, except such parts thereof relating to treaties, alliances or monetary operations, as in their judgement require secrecy; and the yeas and nays of the selectees of each Existing Economic States or Economies on any question shall be entered on the journal, when it is desired by any selectees of an Existing Economic States or Economies, or any of them, at their request shall be furnished with a transcript of the said journal, except such parts as are above excepted, to lay before the Unified Body of Market Forces as a whole.

X.

The Board of Network Representatives shall be authorized to execute, in the recess of the Unified Body of Market Forces assembled, such of the powers of Global Free Market Forces assembled, by each Existing Economic States or Economies, shall from time to time think expedient to vest them with; provided that no power be delegated to the said Board, for the exercise of which, by the Articles of this Global Free Market Confederation of Monetary Ideas, the voice of Existing Economic States or Economies in the Unified Body of Market Forces assembled be requisite.

XI.

All individuals, institutions, governments or economies acceding to this confederation of monetary ideas, and adjoining in the measures of the Unified Body of Market Forces assembled, shall be admitted into, and entitled to all the advantages of this Union; but no other principle or destructive financial ideologies shall be admitted into the same, unless such admission be first transformed and agreed to by each Existing Economic States or Economies.

XII.

All bills of credit emitted, monies borrowed, and debts contracted by, or under the authority of Unified Body of Market Forces assembled, before the assembling of the Global Free Market Economies, in pursuance of the present academic confederation, shall be deemed and considered as a charge against the Unified Body of Market Forces assembled, for payment and satisfaction whereof the said Unified Body of Market Forces assembled, and the public faith are hereby solemnly pledged.

XIII.

Every Existing Economic States or Economies of thought shall abide by the determination of the Unified Body of Market Forces assembled, on all questions which by this confederation are submitted to them. And the Articles of this Confederation shall be inviolably observed by every Existing Economic States or Economies of thought, and the Union shall be perpetual; nor shall any alteration at any time hereafter be made in any of them; unless such alteration be agreed to in a Unified Body of Market Forces assembled, and be afterwards confirmed by the Market Economies of every conceivable ideology.

And Whereas it hath pleased the Great Societies of the World to incline the hearts of the rule of law through market forces All Mankind respectively represents itself in a Unified Body of Market Forces assembled, to approve of, and to authorize Humanity to ratify the said Articles of Confederation and perpetual Economic Union. Know Ye that the undersigned Existing Economic States or Economies of thought, by virtue of the power and authority given through the innovations of global market forces for that purpose, do by these presents, in the name and in behalf of our respective constituents, fully and entirely ratify and confirm each and every of the said Articles of this Monetary Confederation and perpetual Union, and all and singular the matters and things therein contained: And do further solemnly plight and engage the faith of our respective constituents, that they shall abide by the determinations of the Unified Body of Market Forces assembled, on all questions, which by the said Monetary Confederation are submitted to them. And that the Articles thereof shall be inviolably observed by the issues respectively represented, and that the Union or Embodiment of Global Market Forces shall be perpetual.

In Witness whereof we, all of Mankind, has hereunto set our hands into a Unified Body of Market Forces assembled. Done at Los Angeles in the State of California the Forth day of July

in the Year of our Lord Two Thousand and Nine, and in the First Year of the independence from Market Uncertainties.

Agreed to by the Unified Body of Market Forces assembled

In force after ratification by all in need of monetary gain

FINAL DRAFT



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Reflections on Various Contract Standards within a Confederation of Global Economic Thought

Dangerous Socioeconomic Plans of Potential Benefit only to the "Combination of a Chosen Few."

I will be pleased to see a spirit of inquiry burst the band of constraint upon the subject of a realistic plan for the innovative consolidation of the Universal Law of Observation, as recommended throughout human history. If it is suitable to the GENIUS and HABITS of the citizens of this planet, it will bear the strictest scrutiny. I hope that All Mankind will have grand inquest and be of those who have a RIGHT to judge of its merits. The hideous possibilities of a new High-Tech Aristocracy will have hitherto had so much influence as to bar the unbiased channels of investigation, preclude whole peoples from end to end inquiry and extinguish every spark of liberal information as to its fiduciary qualities. At length the luminary of intelligence begins to beam its efficient rays upon this important production; the deceptive mists of quiet economic wars cast before the eyes of mankind by the delusive machinations of its INTERESTED advocates begins to dissipate, as darkness flies before the burning taper; and I dare venture to predict, that in spite of those mercenary declaimers of economic bondage, the plan will have a candid and complete examination. Those furious zealots who are for cramming it down the throats of whole peoples, without allowing them either time or opportunity to scan or weigh it in the balance of their understandings, bear the same marks in their features as those who have been long wishing to erect a De facto aristocracy in this supposed NEW HIGH-TECH COMMONWEALTH [of invisible global market forces]. The menacing cry is for RIGID government intervention, it matters little to them of what kind, provided it answers THAT description. As the plan now offered comes something near those wishes, and is the most consonant to the views that any can hope for, some come boldly forward and DEMAND its adoption as a Presiding Issue. Some brand with infamy every person, place or thing who is not as determined and zealous in its favor as themselves. They cry aloud the whole must be swallowed or none at all, thinking thereby to preclude any amendment to an ever changing environment that is all inclusive of the very nature of Humanity; they are afraid of having it

abated of its present RIGID aspects. Some may strive to overhaul or seduce whole markets to stifle and obstruct a free discussion of its ethics, and might endeavor to hasten it to a decision before the people of this planet can duly reflect upon its monetary properties or influences. It might in order to deceive mankind, that it be incessantly declared that none can discover any defect in the system but then it bankrupts those who wish no participation in a unified approach toward global free market societies, and undermines the authority of officers or officials within present governments who stand in blind fear of losing a part of their power in an era of monetary transformation. These zealous partisans of greed and potential human indifference may injure their own cause, and endanger the public tranquility by impeding a proper inquiry; whole peoples may within their natural human right(s) suspect the WHOLE THING to be a dangerous plan, from such COVERED and DESIGNING schemes to enforce it upon them. Compulsive or treacherous measures to establish any ideology whatsoever, will always excite jealousy among any free peoples: better remain single and alone, than blindly adopt whatever a few individuals shall demand, be they ever so wise. I had rather be a free citizen of the small banana republic, than an oppressed subject of the great Global Empire. Let all act understandingly or not at all. If we can confederate upon terms that will secure to us our liberties and social freedoms, it is an object highly desirable, because of its additional security to the whole of All Mankind. If the proposed plan proves such an one, I hope it will be adopted, but if it will endanger the liberties of mankind as it stands, let it be amended to openly reflect the individual ever changing needs of All Mankind through peaceful innovations; in order to which it must and ought to be open to inspection and free inquiry. The inundation of abuse that has been thrown out upon the heads of those who have had any doubts of its universal good qualities, have been so redundant, that it may not be improper to scan the characters of its most strenuous advocates. It will first be allowed that many undesigning citizens of this planet may wish its adoption from the best motives, but these are modest and silent, when compared to the greater number, who endeavor to suppress all attempts for investigation. These bullies are for having whole peoples gulp down the gilded pill blindfolded, whole, and without any qualification whatever. These consist generally, of the NOBLE order of Academia, holders of public securities, men of great wealth and expectations of public office, Bankers and Lawyers: these with their train of dependents form a potentially new world-wide Aristocratic combination or Global Monarchy of Innovations. The Lawyers in particular, keep up an incessant declamation for its adoption; like greedy gudgeons they long to satiate their voracious stomachs with the golden bait of permanent financial stabilities. The numerous market based tribunals to be erected by the new plan of a potentially consolidated everlasting empire of untold wealth and opportunities, will find employment for ten times their present numbers; these are the LOAVES AND FISHES for which they hunger. They will probably find it suited to THEIR HABITS, if not to the HABITS OF WHOLE PEOPLES. There may be reasons for having but few of them in the Commanding Heights of Emotional State within the present era of a global fiduciary perspective, lest THEIR OWN INTEREST should be too strongly considered. The time draws near for the choice of Representatives. I hope that my fellow-citizens upon this planet will look well to the characters of their preference, and remember the Patriots of Old; they have never led us astray once dead, nor need we fear to try them on this momentous occasion as emotional landmarks in history.



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

An Occasional Letter on Using Procreation as a Method to Develop New Global High-Tech Economies

To Whom It May Concern:

In response to a series previous correspondences I have decided to change priorrecorded statements into questions in an attempt to detail the How It Works of what is represented in the BP both as a Personal & Business Consultative [Distant Learning](#) Network (i.e. Nascent Applied Methods & Endeavors [NAME]), and the Genomic Hierarchical Operating System Technologies IBOS [DOSA/DALP/IAOA] or GHOST platform (e.g., the A-Square Technology Group [A²]). First of all, in order to overcome a major barrier to entry into any market with new technologies or points of view, I decided to initially avoid any attempts at reinventing the wheel. In other words, is it possible to create a systems program with global influences based upon what is already currently in use? I think so based upon two simple premises.

The first question is in relation to the KISS theory. You know, Keep It Simple Stupid. Is it possible for any human being that has existed in the past, present or in the future to accomplish ANY task without words, concepts or ideas implemented into any human action good or bad? The second question is in relation to our current technological advances. Is it possible to reverse engineer not technologies per se, but the words, concepts and ideas used to engage in innovation as a whole as it relates to the human element across the globe, and then automate the principle of innovation itself, which is based upon the Law of Observation and random relationships? After over a quarter of a century of non-bias R&D, I know for a fact that as my program relates to the Copyright and Patent Laws, I have accomplish a means or platform for systems developers and end-users to engage in simple conversation and automatically engineer cutting-edge innovations on the fly across the globe.

STATEMENT:

In our initial conversations you mentioned that you were using "genetic" code information to customize search engine results. This is a dense concept and needs to be fully explained to have any basis to evaluate the resulting plan.

RESPONSE:

As noted in a previous email, the webpages

<http://www.molaah.com/The%20Kamasutra%20Game%20Theorems%20Page.html> and <http://www.molaah.com/Universal%20Market%20Forces.html> should have showed you how I developed a conceptual map utilizing simple number references for systems developers to design billions of Smartphone applications, as well as how subcontractors within each BM shall deliver to the end-user an infrastructural upgrade through my company's service model as depicted in Appendix – A & B attached to this response. The technique is simple in that once an individual execute all nine principle parts of English speech used to describe any phenomenon, a method i.e., a 5-phase A & B Planning and Design Worksheet representing strategic economic thought, is then created and implemented into the initial and/or subsequent phases of the Consultative Planning & Design Worksheet as a means of turning strategies into human actions. Overall, the entire conceptual map as a process once converted into autonomous software & systems development through HTML/XML thesaurus programs will function in the background with little or no direct human interaction from the end-user(s) as exemplified @ <http://www.hyperdic.net/> and below. Additionally, each formula contains 4 parts totally 36 separate relationships, of which in turns establishes a corresponding relationship with the 36 chapters of Economics Today. Therefore, premier economic thought becomes a key function of the program as it travels through the World-Wide-Web collecting information as a search engine quality-of-life avatar on behalf of the end-user.

STATEMENT:

Your business plan is very thorough on the effects or outcomes of your technology but not the technology or process itself that would give you the advantage in the market place or precisely what revenue streams the technologies will produce.

RESPONSE:

This option can best be explained in an attachment titled, the Regional Fee Structure. The marketing approach is similar to Google in that instead of charging an ad fee for being listed on or through an in-house search engine, my technology base will permanently attach advertisers to the technologies as e-commerce quality of life solution providers until the next round of upgrades.

STATEMENT:

The plan seems to revolve around ecommerce, in that your technology will drive more productive traffic to seller's websites or to some central selling point ran by your company. In this case your revenue is either as a seller or by collecting fees from the sellers. The question is how your technology will accomplish this and supplant existing methods and players.

RESPONSE:

This option can be best explained in the attached document titled the New Business Model in response to this area.

STATEMENT:

For instance when Google entered the search market they were battling established giants like yahoo and Microsoft as well as a few dozen smaller players that were creating noise in the market place. The fact that Google had arguably the best product was actually secondary to the text adds that even Google itself did not think would be a large profit center at the time but proved to be the major source of revenue for the company. Remember this all happened as internet add rates were plummeting.

RESPONSE:

I am banking on the fact that my uses of search engine technologies to personalize Internet content while creating BMs and new markets on behalf of the individual unique human experiences of the end-user will revolutionize not only how SE technologies are used but how the perception of SE technologies as a

whole evolve in the immediate future. An explanation of this approach is best defined @ [http://www.molaah.com/Network%20Commentary%20Profile\(s\).html](http://www.molaah.com/Network%20Commentary%20Profile(s).html).

STATEMENT:

It sounds like you are basically arguing that you have foundation of the next advancement in search technology. This is a lucrative market but just being better is not as important as the delivery method that gets customers to sign up. In addition you list a number of other applications for your technology that you believe will also be a market for the basic technology platform. This is also common but requires different investments to develop. (Keep in mind that Groupon started as a nonprofit donation platform that failed miserably but when applied to coupons with an aggressive sales force they took off.)

RESPONSE:

This statement can best be answered by simply saying, “where does it exist a platform that uses the [genetic matrix](#) below to facilitate, manage and distribute SE techniques as a biological analogy of producing task oriented avatars as defined @ <http://www.occupationalinfo.org/contents.html>?” This approach alone give me over 20,000 production options as best explored in Appendix – D attached to this correspondence.

STATEMENT:

The last major area of concern is your required investment amount of over 100MM.

You list in your projections significant returns for this investment however, without a prototype you have no chance of getting that level of funding.

Investors will pay more for each level of execution that you have achieved At the concept stage you will get very little for a very large % of your company. If you can get a working model in place that shows how it will out-perform current technologies you will get significantly more investment for a much smaller portion of the company. You listed an owner investment of over 200K. Typically that investment would develop the first phase and attract smaller investors (about 1MM or less) to build a larger more complete solution that can attract large investors of the type you seek.

RESPONSE:

In the past when referencing this aspect of the operation I was called upon to engage in a form of self-reflection within the body ideas that would best suffice the need to request a sum of monies suited to the very nature and character of such a high-tech enterprise as this one. Truth be told, what I find perplexing is the balance between what is a believable sum to request when faced the various forms of producing a demo for 20,000 patents to justify a \$110M investment. Therefore, I will describe what an investor or investors would receive within and beyond the more traditional form of expectations for sizable investments into my organization as it currently stands within the boundaries of the Law(s).

First, as a global educational facilitator of systems development at all societal levels as depicted in the webpages <http://www.molaah.com/Republican%20Negro%20Page.html> which facilitates macroeconomic thought(s), and as <http://www.molaah.com/Democratic%20Negro%20Page.html> which in turns facilitates micro economic ideas or actions, the information conveyed is relative to the type of theoretical economic environment conducive with producing genetic or molecular based business models or search engine development. Within this operational environment my company shall deliver to the globe a cornerstone business model containing about 847 jobs that can be replicated approximately 11,500 times as dictated by the global market listed @ www.manta.com. Keep in mind, that the website www.molaah.com is an example of the initial business model, and is a delivery mechanism or means of referencing the various service and technological development topics of what I have to offer in the way of copyright or patentability equity within an atmosphere of global industrial espionage.

Secondly, once I have achieved the means to distribute these BMs each one could represent a stakeholder's interest to the investor. In other words, according to

<http://law.justia.com/california/codes/2009/civ/1812.200-1812.221.html> an investor or investment group could receive approximately \$12,114,960 (i.e., 312 service subcontractors X \$42,520) for each business model established under California law as marketing fees associated with implementing the NAME distant learning environment through various channels. In addition, a VC would have access to a percentage of the net receipts accumulated over the duration of one or all BMs themselves at a maximum ratio of 90% depending on the amount invested.

Finally, as an academic joint-research & development entity, all monies invested in my company equates itself as an immediate tax write-off as well as all properties use to deliver the services and technologies. For example, all properties used by the network to facilitate an [educational atmosphere](#) are best legally defined below. Moreover, all monies contributed not only fall underneath these rulings, but have additional tax leverages under the Federal Law governing high-tech R&D joint-ventures @ <http://www.rkmc.com/Antitrust-Treatment-of-Joint-Ventures-Analyzing-Competitor-Collaborations.htm>, <http://www.ftc.gov/opp/jointvent/kolasky.shtm>, http://www.etd.ceu.hu/2010/poliakova_katarina.pdf, http://www.alliantgroup.com/ag/index.cfm/our-services/research-and-development-tax-credit?_kk=research%20development%20tax&_kt=f7aae72b-1418-438d-8497-0e617869508e&qclid=CPX2-66Ak6gCFRphgwod33KhBq, and finally http://en.wikipedia.org/wiki/Research_%26_Experimentation_Tax_Credit.

STATEMENT:

Again, the main issue any real discussion of what it is that makes your product so unique and innovative. Without that you are basically asking an investor for 100MM to build a competitor to a few giants (Google, Oracle, eBay etc.) without any real idea of how you can disrupt the market and change the game.

RESPONSE:

Once again, as the infrastructure of infrastructures involved with converting software and systems development techniques into business models, even the big players will have to adjust to my technological approaches just to remain in the market, let alone competitive since my approaches affect so many areas concerned with mapping [copyright](#) and [patent](#) propriety issues.

For the record, may I suggest that any references or use of the words Small or Medium Size Enterprises (SME) be reflective of those materials listed at;

- Small and Medium Enterprise Development Framework - http://www.usaid.gov/kh/documents/SME_Devel_Framework_English_Final_2005.pdf
- Supporting Enterprise Development and SME in Europe - http://www.eipa.eu/files/repository/eipascope/20100114122130_Eipascope_2009_2_Article3.pdf
- SME eBusiness Readiness In Five Eastern European Countries - [http://www.bledconference.org/proceedings.nsf/0/04a0147a42f20802c1256e9f00375cdb/\\$FILE/oliver.pdf](http://www.bledconference.org/proceedings.nsf/0/04a0147a42f20802c1256e9f00375cdb/$FILE/oliver.pdf)
- Leveraging Entrepreneurial Orientation To Enhance SME Export Performance - <http://www.sba.gov/advo/research/rs337tot.pdf>
- SME Adjustments to Information Technology In Trade Facilitation: The South Korean Experience - <http://www.unescap.org/tid/artnet/pub/wp6109.pdf>
- A More Complete Conceptual Framework for SME Finance - http://siteresources.worldbank.org/INTFR/Resources/475459-1107891190953/661910-1108584820141/Financing_Framework_berger_udell.pdf

- Performance Modeling For Interoperability SMEs - <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.121.6906&rep=rep1&type=pdf>
- SME Marketing Programs - http://www.microfinancegateway.org/gm/document-1.9.27123/28006_file_sme_marketing_prog_10.pdf

Moreover, the BM/SMEs as delivery mechanisms are established processes of influencing global markets by incorporating into the fray a document titled NAME, included as an attachment to this correspondence. This document gives me the ability through the use of the PPES formulas system to incorporate almost all the software and systems development techniques known to modern man through relationship building (HTML). Finally, the memorandum document attached to this response should further assist you to better define this company's relationship with the patent and copyright laws.

FINAL DRAFT

Educational Words and Phrases In Reference to IRS Publication 970 Educational Tax Deductions

"...Words "educational, literary, scientific, religious or charitable purposes", as used in property tax exemption statute are to be defined and understood in their broad constitutional sense. Indianapolis Elks Bldg. Corp. v. State Bd. of Tax Com'rs, 251 N.E. 2d 673, 679, 145 Ind.App. 522, 39 A.L.R.3d 624."

"Educational" within statute exempting from taxation real property used for educational purposes and owned by corporation organized exclusively for educational purposes must be taken in its broad sense and term contemplates not only mental and moral but physical training and welfare. Faculty-Student Ass'n of Harpur College v. Dawson, 292 N.Y.S.2d 216, 227, 57 Misc.2d 112."

"...With exception of basement apartment of caretaker, corporate woman's club building in which club had meetings to learn about government, had meetings concerning Bible, played bridge to raise funds for hospital, screened magazines for propaganda and sent them to foreign countries, etc., and distributed materials for garments to go to community emergency shop was owned and used exclusively for "educational," "religious" and "charitable" purposes within tax exemption statute. Id.

Aims and purposes of corporate woman's club which donated food and money to a community center, donated books and money to convalescent ward of general hospital, provided scholarships, contributed money to cancer society and children's zoo, and gave garments to community emergency shop and Indian families were "religious," "educational," and "charitable" within tax exemption statute. Id.

The term "educational" is generic and could include "recreational", and even if constitution of County Council Boy Scouts of America had not included recreation as well as education in purposes of organization, it would have been empowered to provide recreational program, and fact that its constitution specifically stated that one of its purposes was administering recreational program was not fatal to its claim of immunity from suits in negligence brought by its beneficiaries, even though statute defined charity as nonprofit organization organized "exclusively" for religious, charitable, educational or hospital purposes. Stoolman v. Camden County Council Boy Scouts of America, 185 A.2d 436, 440, 77 N.J.Super. 129."

"...Evidence that religious association sought to use land for conducting highly specialized seminars for a select group of students relating to the Ukrainian Catholic tradition and Ukrainian culture which were not taught elsewhere, that a small private library containing rare books and manuscripts would be maintained on the premises, and that faculty would be drawn from the faculties of local institutions of higher learning on a volunteer basis demonstrated that the proposed use of the property was for "educational" purposes within meaning of zoning ordinance. St. Sophia Religious Ass'n. of Ukrainian Catholics, Inc. v Cheltenham Tp., 365 A.2d 1389, 1390, 27 Pa.Cmwlt. 237.

Corporation which was engaged in publishing and distributing the Holy Bible but which had no corporate affiliation with any denomination, sect or organization having as its avowed purpose the furthering of a recognized religion was not entitled to have property removed from city tax rolls on theory that its

purposes were “religious,” nor was corporation entitled to exemption under the category of “educational” purpose. *American Bible Society v. Lewisohn*, 351 N.E.2d 697, 700, 40 N.Y.2d 78, 386 N.Y.S.2d 49.

Foundation engaged in disseminating religious and philosophical writings and teachings of eighteenth century Swedish theologian, philosopher and scientist did not constitute “educational” activity within Real Estate Tax Law exemption by reason of foundations efforts to “educate” people as to the writings and views of the philosopher or by the foundation's real property was not exempt from taxation by city. *Swedenborg Foundation, Inc. v. Lewisohn*, 351 N.E.2d 702, 706, 40 N.Y.S.2d 87, 386 N.Y.S.2d 54.”

“...”Educational purposes,” as used in constitutional and statutory provisions exempting property so used from taxation, includes systematic instruction in any and all branches of learning from which a substantial public benefit is derived, and is not limited to such school properties as would relieve some substantial educational burden from the state. *McKee v. Evans*, Alaska, 490 P.2a 1226, 1230.

Education must be primary purpose or function of corporation for corporation to be organized and operated exclusively for “educational purposes” within Internal Revenue Code, so that gift by taxpayer to corporation is deductible in computing income tax liability, and such of corporation's activities as do not serve to further education must be so minor in comparison as to be termed incidental. *Id.*”

“...The term “educational purposes” as used in constitutional and statutory provisions exempting from taxation property used exclusively for “educational purposes” is not defined in terms of common scholastic institutions of grammar school, high school, and university or college, and organizations for social, intellectual, physical, or religious welfare of children are exempt equally. *Id.*”

“...School, which was set up by nonprofit corporation for instruction in art of photography and business of operating portrait, commercial and other types of studies and which offered courses of a type and quality which were not readily available in state or in other parts of country, thus relieving state, to a limited extent, of some of its tax burdens by providing such courses, was operated for an educational purpose” within statute exempting those buildings from real and personal property taxes that have been set apart for educational purposes. *State Bd. of Tax Com'rs v. Professional Photographers of America, Inc.*, 268 N.E.2d 617, 622, 148 Ind.App. 601.”

EDUCATION AND RELIGIOUS USE

“...Non-profit religious and educational institution's “use” of property for married students' dormitories would be an “educational and religious use” of same, with in purview of zoning ordinance permitting such use of property in single family residence district, and a building which might be used as an apartment house or 'multiple dwelling”, within ordinance definition of quoted term as “a building designed for or occupied by three or more families living independently of each other”, would not be so used when in fact it was being used as a married students' dormitory. *Schuler v. Board of Adjustment of City of Dubuque*, 95 N.W.2d 731, 733, 250 Iowa 782.”

EDUCATIONAL INSTITUTION

“...School for continuing education of businessmen was “educational institution” within meaning of Real Property Tax Law exemption. *American Management Associations v. Assessor of Town of Madison*, 406 N.Y.S.2d 583 585 , 63 A. D.2d 1102.”

“...A nondegree-conferring institution does not presumptively fail to qualify as an “educational institution” for purpose of real property tax exemption; qualifying *Kalamazoo Nature Center, Inc. v. Cooper Twp.*, 104 Mich.App. 657, 305 N.W.2d 283; *Circle Pines Center v. Orangeville Twp.* 103 Mich.App. 593, 302 N.W.2d 917. *Association of Little Friends, Inc. v. City of Escanaba*, 360 N.W.2d 602, 604, 138 Mich.App. 302.”

In civil rights action brought by discharged employee against her employer, district court properly found that employer, corporation which maintained 23 school facilities with classrooms located throughout neighborhoods serviced by corporation and which employed some 80 persons as teachers, was an “educational institution” and that discharged employee's work with parents in development of corporation's programs was “connected with” activities of corporation within meaning of Title VII of Civil Rights Act of 1964. *Faulkner v. Federation of Preschool & Community Ed. Centers, Inc.*, C.A.Cal., 564 F.2d 327, 328.”

“...Even though school of design was an institution of specialized higher education it was an “educational institution” within statutes exempting such institutions from real and personal property taxation, where if offered program similar to those offered at state colleges and universities and it was clear that burden imposed on art and design departments of state-supported increased if it were not for existence of the institution. *David Walcott Kendall Memorial school v. City of Grand Rapids*, 160 N.W.2d 778, 784, 11 Mich.App. 231.”

“...Charitable school established under testamentary trust for training, education, and maintenance of poor white male orphans was a “school” and an “educational institution” within Pennsylvania Public Accommodations Act prohibiting racial discrimination. *Com. of Pa., v. Brown*, D.C.Pa., 260 F.Supp. 358, 364.”

EDUCATIONAL TRAINING

“...“Educational Training” is not confined to colleges, universities, or even the public schools, but consists, in the broadest sense, of acquiring information or inspirational suggestions which cause the individual to think and act along proper lines. *Jones v. Better Business Bureau of Oklahoma City*, C.C.A.Okl., 123 F.2d 767, 769.”

EDUCATION AND EDUCATIONAL USES

“Educational” is defined as the process of developing and training the powers and capabilities of human beings, as the preparing and fitting for calling or business, or for activity and usefulness in life, and may be particularly directed to either mental, moral, or physical powers and facilities, but in its broadest and best sense relates to them all. “Educational uses” include payment of additions to teachers' salaries, maintenance of manual or industrial training, provision for equipment, furnishing of lectures, and educational moving pictures, giving of prizes for proficiency, payment of transportation of pupils, and granting of scholarships. *Lyme High School Ass'n v. Alling*, 154 A. 439, 442, 113 Conn. 200.”

“...”Education” is the bringing up, physically and mentally, of a child, or the preparation of a person, by some due course of training, for a professional or business life or calling. *State ex rel. Henderson v. Lesueur*, 13 S.W.237, 238, 99 Mo.552, 7 L.R.A. 734.”

“...”Education” expenses provided for in a will mean more than acquisition of knowledge out of textbooks, and included inculcation of precepts of respectable economy and just regard for rights and interests of others. *Simpson v. Watkins*, 139 So. 400, 402, 162 Miss.242.”

“...”Education” is a broad term and includes all knowledge if taken in its full and not in its legal or popular sense. Whatever is learned by observation, by conversation, or by other means, away from what has been implanted by nature, is “education.” In fact, everything not known intuitively and instinctively is “education.” *State v. Rowan*, 106 S.W.2d 861, 864, 171 Tenn. 612.”

“...”Education” is a broad term, and includes all knowledge. If we take it in its full and not in its legal or popular sense, whatever we learn by observation, by conversation, or by other means away from what has been implanted by nature, is 'education.' In fact, everything not known intuitively and instinctively is .education.” *Cook v. State*, 16 S.W. 471, 472, 90 Tenn. (6 Pickle) 407, 13 L.R.A. 183.”

“Education” is defined as the process of developing and training the powers and capabilities of human beings, as the preparing and fitting for calling or business, or for activity and usefulness in life , and may be particularly directed to either mental, moral, or physical powers and facilities, but in its broadest and best sense relates to them all. “Educational uses” include payment of additions to teachers' salaries, maintenance of manual or industrial training, provision for equipment, furnishing of lectures, and educational moving pictures, giving of prizes for proficiency, payment of transportation of pupils, and the granting of scholarships. *Lyme High School Ass'n v. Alling*, 154 A. 439, 442, 113 Conn. 200.”

“...And, where an institution is incorporated for the education of boys, its trustees did not exceed their authority when they established an institution providing a place where young men whose early education had been neglected could be instructed, their physical welfare cared for, and a practical knowledge of work, especially agriculture, given them daily. *Mount Herman Boys' School v. Town of Gill*, 13 N.E. 354, 357, 145 Mass. 139, 146.”

“Education,” as understood to-day, connotes all those processes cultivated by a given society as means for the realization in the individual of the ideals of the community as a whole. It has for its aim the development of the powers of man **(1)** by exercising each along its particular line, **(2)** by properly

coordinating and subordinating them, **(3)** by taking advantage of the law of habit, and **(4)** by appealing to human interest and enthusiasm. It includes not only the narrow conception of instruction, to which it was formerly limited, but embraces all forms of human experience, owing to the recognition of the fact that every stimulus with its corresponding reaction has a definite effect on character. It may be either mainly esthetic, ethical, intellectual, physical, or technical, but to be most satisfactory it must involve and develop all these sides of human capacity. *Weyl v. Commissioner of Internal Revenue*, C.C.A, 48 F.2d 811, 812.”

“Education” is a broad and comprehensive term with a variable and indefinite meaning, and in its broadest significance comprehends the acquisition of all knowledge tending to develop and train the individual, and, when used in this sense, is not limited to the years of adolescence or to instruction in schools, but is commonly associated with youth and the instruction received from their teachers, and is the general and formal word for schooling, especially in an institution of learning. Where will provided that upon termination of widow's life estate \$4,000 should vest in testator's daughter in trust for grandsons, aged 2 and 4 when will was executed, principal and income to be used to assist in “education” of grandsons, and widow, 61 when will was executed, lived until grandsons were 27 and 29 and had received their schooling and established themselves in their employment, trust fund could not be used to improve present education of grandsons or for their adult education. *New Britain Trust Co. v. Stoddard*, 179 A.642, 643, 120 Conn.123.”

The discipline of formal study and instruction is a part of “education,” but so also are all the experiences of life, the aspects of nature, the humdrum and the unexpected happenings of a social existence among one's fellows. “Education” is the process of developing and training the powers and capabilities of human beings. To “educate” is to prepare and fit for any calling or business, or for activity and usefulness in life. “Education” may be particularly directed to either the mental, moral, or physical powers and faculties, but in its broadest and best sense relates to them all. Where one can distinguish the true from the false where a plausible argument may be made as well as for the wrong as for the right, he is endowed with the “illative sense,” which must be present to some degree if an “education” has begun to come within sight of its completion. Under will creating trust of income from book rights and royalties to be invested and reinvested, with application of income or so much of principal as was necessary for proper “education” of testator's brother, trust was intended to continue during life of brother. *In re Wolfe's Estate*, 299 N. Y. S.99, 102, 164, Misc. 504.”

“...In a general sense, “education” is development of whole nature of man, physical, intellectual and moral, through interaction with every phase of his environment, but in a narrower sense it means development of the powers of capabilities of mind through special processes of training. *In re Everson's Will*, 52 N.Y.S.2d 365, 401, 265 App.Div. 425.

“Education” connotes all those processes cultivated by a given society as a means for realization in the individual of the ideals of the community as a whole and includes not only the narrow conception of instruction, to which it was formerly limited, but embraces all forms of human experience, owing to the recognition of the fact that every stimulus with its corresponding reaction has a definite effect upon character and may be either mainly esthetic, ethical, intellectually physical, or technical, but to be most

satisfactory it must involve and develop all these sides of human capacity. *Langbein v. Board of Zoning Appeals of Town of Millford*, 67 A.2d 5, 8, 135 Conn. 575.

“Education” means the totality of the information and qualities acquired through instruction and training which further the development of an individual physically, mentally, and morally. The word “education” taken in its full sense is a broad, comprehensive term and may be particularly directed to either mental, moral, or physical faculties, but in its broadest and best sense it embraces them all, and includes not merely the instructions received at school, college, or university, but the whole course of training -moral, intellectual, and physical. *Jones v. Better Business Bureau of Oklahoma City*, C.C.A.Okl., 123 F.2d 767, 769.

“Education,” in its broadest and best sense, embraces training of moral and physical, as well as mental, powers or faculties. *McNair v. School Dist. No. 1 of Cascade County*, 288 P. 188, 190, Mont.423, 69 A.L.R. 866.

“Education,” as used in relation to the law of charitable trusts, includes not only the training and development of the mind, but the training and development of the body. *Gibson v. Frye Institute*, 106 S.W.1059, 1062, 137 Tenn. 4b2. L.M.A.”

“...“Education” of a child means much more than merely communicating to it the contents of a book. The physical and mental powers of the individual are so interdependent that no system of education would be complete which ignored bodily health. *State ex rel. Stoltenberg v. Brown*, 128 N.W. 294, 295, 112 Minn.370.

The word “education,” in the statement of a father's duty toward a child to the effect that it is his duty to provide for the child's education, means not merely instruction in the pursuits of literature, but comprehends a proper attention to the moral and religious sentiments of the child. *Commonwealth v. Armstrong*, 1 Pa.Law J. 392-394.

“Education” is not confined to improvement and cultivation of mind, but may consist of cultivation of one's religious or moral sentiments, and likewise may consist in development of one's physical faculties. *Commissioners of District of Columbia v. Shannon & Luchs Const. Co.*, 17 F.2d 219, 220, 57 App.D.C. 67.”

“...The purchase of athletic equipment by county board of education for use of pupils of county was not, ipso facto, an abuse of discretion warranting removal of members of board from office, since “education” is a broad term, embracing the development of both mind and body. Code 1931, 6-6-1 et seq. *Wysong v. Walden*, W.Va., 196 S.E. 573, 578. *Helpers.*”

“...“Education” contemplates not only mental and moral, but also physical training and welfare. Property which was employed exclusively for physical “education” in attainment of moral and mental improvement of members of corporation which had been organized for moral and mental improvement of its members held exempt from taxation. *Buffalo Turn Verein v. Reuling*, 281 N.Y.S.545, 155 Misc. 797.”

“...Recreational training” Term “education,” embraces recreational training. Dodge v. Jefferson County Board of Education, 181 S.W.2d 406, 408, 298 Ky.l.”

Sincerely,

William E. Fields (GCNO)

FINAL DRAFT



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Useful and Entertaining Hints on the Systems Engineering Applications of Human History

"STRATEGIC EDUCATIONAL & EMPLOYMENT RELATED SYSTEMS DEVELOPMENT EMPOWERS COMPUTERS & NETWORKS WITH HUMAN-LIKE DECISION-MAKING CAPABILITIES THROUGH VIRTUAL BIOLOGICAL CLONING, EVOLVING NOVEL ORGANIZATIONAL FORMS & E-COMMERCE SOLUTIONS WITHIN AN ENVIRONMENT OF THE WORLD'S FIRST AUTONOMOUS GENETIC INTERNET-BASED OPERATING SYSTEM."

The California inventor, founders and proprietor of **Nascent Applied Methods & Endeavors (NAME)** have developed an internal genetic-based Internet/Distributed Operating System Architecture (IBOS/DOSA) and Distributed Abstract Life/Integrated Autonomous Office Application (DALP/IAOA) that automates the adaptive qualities of strategic autonomous software systems, e-commerce solutions and work-related educational development. NAME's autonomous office applications and internet-based operating systems, when combined, will also provide generic computer operations and networking systems with self-ruling decision-making capabilities which replicates managerial thought & employee interactions. This goal is achieved through a process of applying the scientific and sequential algorithms of human genes & chromosomes into compressed multiple neural networks of tactical and strategic evolving organizational forms. The basic premise of this process, is to provide NAME's customer-base and its subcontractors with a systems program that will create a virtual R&D laboratory within the confine of its own engineering functions. Whereas, the objective is the autonomous research, development, and distribution of cutting-edge business processes and software technologies through e-commerce solutions. This technology's secondary premise, consists of having its communication aspects surf the internet for those new technologies related to its own organic procedures, and then automatically incorporating those technologies into a process of upgrading its own internal systems. Therefore, providing a user with a form of business object-oriented technology that far-out competes any latent or mainstream operating system & office application on a minute-to-minute bases.

STRATEGIC EDUCATIONAL & EMPLOYMENT RELATED SYSTEMS DEVELOPMENT also implements a number of biological processes for the analogous purposes of manufacturing information through cutting-edge **mathematics** and **logistical** computer operations. This operational procedure consists of planning, developing, integrating and implementing the ideological, structural and physical qualifications or characteristics of "**model workers, managerial staff members** and their **organizational structure**," as defined by NAME's investigative profile, the **Thomas Registry Guides**, and the **Dictionary of Occupational Titles**. The architectural framework of this program shall then, by the current language skills of **modeled business personnel**, and as circumscribed by previous or modern **dictionaries, thesauruses**, & other **reference materials**, develop artificial or real-time scenarios in **virtual reality** that will aid business owners, managers & employees in resolving those problems related to their day-to-day functional operations in matter of minutes, instead of hours, if not days.

STRATEGIC EDUCATIONAL & EMPLOYMENT RELATED SYSTEMS DEVELOPMENT also utilizes **strategic managerial principles** to further perpetuate its **autonomous agents and structures** through the synthesis and execution of the following administrative grammatical criteria, which are **morale/cohesion, power/authority, norms/standards** and **goals/objectives**. Furthermore, through a **SYSTEMS MATRIX** and **SOLUTION FRAMEWORK**, this grammatical criteria will also assists the autonomous agents (DALP), autonomous structures (EWA), modeled personnel (KWS) and organizations (DOSA) in predicting how certain individuals, groups, ventures and various functions will perform under tenaciously predicated conditions and events. The costs associated with employing and implementing the systems development & educational program of NAME are **tax deductible** for **clients** (pub. 970), **investors** (pub. 550), **investment groups** (pub. 550), **network contractors** (pub. 535), **subcontractors** (pub. 535), **virtual host or internet service providers** (pub. 535), and **property owners** whose properties are exclusively delegated toward this network to facilitate its services (pub. 544 & 550). The original systems design is currently being presented to a number of purchasers, proposers & vendors by the inventor/owner over the Internet. Additionally, the program is currently available for developmental leasing to information manufacturers, marketers, contractors, subcontractors, and virtual host or Internet service providers.

The following is a list of just a few design features and procedural advantages involved in acquiring the software end of STRATEGIC EDUCATIONAL & EMPLOYMENT RELATED SYSTEMS DEVELOPMENT:

STRATEGIC EDUCATIONAL & EMPLOYMENT RELATED SYSTEMS DEVELOPMENT

An exciting new MRP/ERP and Distributed Artificial Life Program (DALP) with over 4 billion variations

DESIGN ADVANTAGES:

- The ability to analyze & predict the future end-results of a problem, function or action by inputting the data from an investigative profile into a virtual reality **MRP/ERP** and DOSA/IAOA setting.
- The ability to analyze & predict the future actions and decisions of one's competitors, by inputting the data from an investigative profile into a virtual reality **MRP/ERP** and DOSA/IAOA setting, and then running artificial scenarios against the competitor(s) and applying the desired results to real-time scenarios.
- The ability to have a cutting-edge advantage over any competitive operation in the areas of business or employee management and marketing.

- The ability of lawyers, prosecutors & judges to confidentially forecast the outcome of pending legal cases through infusing an autonomous DOSA/IAOA investigative profile into the jury selection process (i.e., [analytical netmapping](#)).
- The ability to assist lawyers, prosecutors & judges in automatically structuring case documents by having NAME's internet-based platform and autonomous structures search legal information databases.
- The ability to incorporate over 58 separate self-replicating autonomous support applications into a single internet-based [operating system](#).
- The ability to additionally incorporate over 100 personalized forward and backward chaining, grammatical and mathematic, word and whole document search engines into a single internet-based matrix.
- The ability to create over 4 billion Thomas Registry and DOT skill-based Smartphone applications from a single generic internet-based platform.
- The ability for a user to combine & use any number of textbooks, procedural manuals & novels to develop sub-routines (procedural scripts) as a form of network, organizational and procedural implementation.
- The ability for a subscriber to deduct the cost of this network's technologies and its educational services from local, state and federal taxation.
- The ability of a network provider (subcontractor) to circumvent property taxation of those lands used exclusively to support the services of this network.

DESIGN FEATURES:

- An unlimited number of precise, strategic and tactical programming variations associated with enterprise resource planning.
- A programming format whose grammatical structuring system mimics human thought and behavioral patterns within a virtual enterprise, for the purposes of information manufacturing and human resource planning.
- A programming format that can automatically develop an individual autonomous enterprise work architecture for over 50 million separate businesses.
- A programming format that incorporates the Dictionary of Occupational Titles and the Thomas Registry as a base for developing & integrating over 4 billion interactive autonomous internet-based operating systems.
- A programming format that can automatically improve or upgrade its own software procedures by first analyzing itself through a systems performance evaluation, and then restructuring its internal operating methodologies by searching the Internet for new technology options.
- A programming format that can additionally create a virtual intranet, whose sole function is to mimic portions the Internet for the purposes of developing and maintaining a secure perimeter for DOSA and IAOA semantics.

DEVELOPMENT:

- Product and services designs are completed. Educational services are now available through online registration. Working EWA and DALP prototypes are currently under development for Internet publication and online distribution.

TARGET MARKETS:

- Individuals, groups, inter-groups, business systems, social systems & larger social systems located in the U.S. and worldwide.....3,925 or more.

ESTIMATED YEARLY MARKET SHARES:

- The combined minimal revenue projections for the first five (5) years under Plans 1 - 10 are \$42,059,350; for 2020, \$615,946,968; for 2021, \$615,946,968; for 2022, \$615,946,968; for 2023, and by the year 2024, \$615,946,968 or approximately \$2,505,847,222 in distributed income or revenue at the end of the initial educational or service cycle of NAME and the A-Square Technology Group.

MARKETING OUTLETS:

- Manufacturers of computer & software systems
- Distributors of computer & software systems
- Business brokers
- Business development firms
- Consultants & consulting firms
- Databanking or data warehousing firms
- Educational institutions
- Individual counseling firms
- Management firms
- Marketing firms
- Virtual host or Internet service providers
- Seminar brokers
- Social development firms or institutions
- Software programming firms
- Tax preparers

SIC CODES:

- 7372

Literature from Antiquity

The Literary Set-Up Features

Section – 1 (How Problems are Defined)

1. The Treatise of Human Nature (3)
2. The Diagnostic & Statistical Manual of Mental Disorders IV (16) {5 Sections}
3. The Science of Fear (12)
4. The Invention of Racism in Classical Antiquity (2)
5. The Road to Serfdom (16)
6. Violence (6)
7. Violence and Social Orders: A Conceptual Framework for Interpreting Recorded Human History (7)
8. Sex & Wars (15)
9. How to Make Love to a King ()
10. Egypt, Greece & Rome (32)
11. The History of Ancient Egypt (15)
12. The Chronicle of the Pharaohs (5)
13. The History of Greece & Sparta ()
14. Hannibal (48)
15. The Chronicle of Roman Emperors (4)
16. The Emperors of Rome (9)
17. Caesar's Legions (25)
18. Augustus (24)
19. Romanization in the Time of Augustus (5)
20. The Wealth of Nations (5)
21. Rome & Jerusalem (14)
22. Josephus (28)
23. God's War (8)
24. Knights Templars: God's Warriors, The Devil's Bankers (3)
25. The Knight Templars (3)
26. Hitler (28)
 - a. Mein Kampf Volume I (12)
 - b. Mein Kampf Volume II (16)
 - c. 2nd Book (16)

Section – 2 (How Problems are Solved)

27. The Elegant Universe (5)
28. The Princeton's Guide to Mathematics (8) {288 Sections} The Meaning of Life Issues
29. The Handbook of Chemistry & Physics [CRC] (16) {288 Sections of Molecular Profiles}
30. The Physician Desk Reference (10) The Tree of Life Issues
 - a. The PDR Guide to Drug Interactions, Side Effects, and Indications
 - b. The PDR Pharmacopeia Pocket Dosing Guide
 - c. The PDR for Nutritional Supplements
 - d. The PDR for Nonprescriptive Drugs, Dietary Supplements and Herbs
 - e. The PDR for Herbal Medicines
 - f. The PDR for Ophthalmic Medicines
 - g. The PDR Medical Dictionary
 - h. The PDR Drug Guide for Mental Health Professionals
 - i. The ABX Guide for Infectious Diseases
31. The Merck Manual (24) {341 Sections}
32. The Emperor of Japan (63)
33. Warren Buffet-Snowball (6)
34. Buffettology (20)
35. Financial Darwinism (4)
36. Wikinomics (11)

The Quality of Life Issues



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Anecdotes of Gaius Julius and Augustus Caesar as Global Economic Footprints in Modern Times

Gaius Julius Caesar

Life of Caesar

Gaius Julius Caesar was born July 12, in the year 100 before Christ [Some scholars put the date two years earlier. Cf. Mommsen, "History of Rome," (ed. of 1895), vol. iv., pp. 278-280.], being thus six years younger than Cicero and Pompey. His family belonged to the old nobility, the patrician order, and several of his ancestors had won distinction in the service of the state; but his father had held no higher office than that of praetor. His mother was Aurelia, a woman of strong character, who watched carefully over the education of her children. Of his early youth nothing is known except that he was taught at his own home by Gniphos, an accomplished man of Gallic descent, and dabbled in verse-making. As his parents were wealthy, we may suppose that he received under private masters the usual training of the time in Greek and Latin, numbers, music, and physical exercises.

Caesar's life was cast in a period fraught with great changes for the Roman state. The former adjustment of authorities, the old-time balancing of the elements of power that had brought to Rome both strength and security, had given place to violent party strifes, which threatened the very existence of the government. The city was crowded with turbulent throngs of poor citizens, who received grain from the public treasury at a rate much below cost, and were easily bribed by men desiring political elevation. With this needy populace all those of humbler station sympathized and voted; thus the bulk of the popular party was made up. Opposed to this was the old aristocracy, which jealously guarded its ancient privileges. Its stronghold was

the Senate. Besides these parties there were the capitalists, who wielded great influence and sided sometimes with the one, sometimes with the other, as self-interest directed. Amid intrigues for power, things had come to such a pass that any great and successful party leader had matters all his own way and might become virtually supreme. Notwithstanding the risk and uncertainty, politics were thought the only field of activity not beneath the dignity of a young Roman of standing.

When Caesar became old enough to take an active interest in public affairs, Marius, his uncle by marriage, was at the head of the popular party, and with this party his lot was naturally cast. In 83 B.C. he married the daughter of Lucius Cinna, one of the bitterest opponents of the aristocracy. The following year Sulla returned from a series of victories in the East and restored the power of the Senate, wreaking vengeance upon all its political enemies. Caesar was bidden to put away his wife. He refused, and his life was endangered. He disguised himself and went into hiding in the Sabine mountains, once indeed purchasing his life from an emissary of Sulla, who had tracked him out. After a time, through influential friends, pardon was obtained from Sulla, who is said to have granted it with the remark that in Caesar there were many Mariuses. Caesar soon left Italy, to serve with the army in Asia in the war with Mithridates. At the siege of Mytilene (B.C. 80) he distinguished himself by saving the life of a Roman citizen, receiving a civic crown as a reward of merit. Afterwards he served with Publius Servilius Isauricus in a campaign against the Cilician pirates.

Returning to Rome, after Sulla's death (B.C. 78), he accused of extortion in provincial management first Gnaeus Dolabella, who had been proconsul in Macedonia, and afterwards Gaius Antonius, who had plundered Greece. At that time the bringing of delinquent officials to justice was a common way of introducing one's self to public notice. Though both Dolabella and Antonius were acquitted, Caesar showed great oratorical power, and in prosecuting them attracted much attention. Wishing to perfect himself in oratory, in 76 he set out for Rhodes, to study under Molo. Near Miletus his vessel was captured by pirates; he was kept a prisoner on the island of Pharmacusa until a ransom of fifty talents (more than fifty-six thousand dollars) was paid. But as soon as he was set free he manned some ships, took the pirate stronghold, and crucified his captors,—as when with them he had jokingly told them that he would do.

During the next sixteen years Caesar followed the regular course of political promotion, neglecting no means by which he might make himself popular. He bestowed gifts with a lavish hand, assumed the debts of bankrupt young nobles who had squandered their inheritance, gave largesses to the people. As his own means were soon exhausted, he borrowed large sums at exorbitant rates of interest, with the design of getting reimbursement from the spoils of office. According to Plutarch his indebtedness, before he held a single office, had reached the enormous sum of thirteen hundred talents, about a million and a half of dollars. In 68 he was quaestor, going with Antistius Vetus into Spain. In 65 he was curule aedile, with Bibulus as colleague. In this office, by most extravagant expenditures on public games and buildings, he raised the enthusiasm of the populace to the highest pitch. He even dared by night to set up in the Capitol the statue of Marius and some trophies of victories in the Jugurthine and Cimbrian wars, which had been thrown down by Sulla seventeen years before; and the people wept for

joy at the revival of old memories. He secured so many gladiators for public shows that the Senate became alarmed, on account of the presence of so great an armed force, and passed a law restricting the number; but he nevertheless exhibited three hundred and twenty pairs, all resplendent in silver armor.

It is generally believed that Caesar was connected with the Catilinarian conspiracy of 65 B.C., if not also with that of 63; but the evidence is meagre. In 62 he had the office of praetor, in the discharge of which amid scenes of violence, he carried himself with firmness and dignity. The next year he was propraeor in Further Spain, where he won distinction by subduing several tribes along the Atlantic in Gallaecia and Lusitania. Returning to Rome in the summer of 60, with abundant means of satisfying his creditors, he was decreed a public thanksgiving for his victories, and was soon elected consul for the year 59.

For some years Pompey had been the most prominent man in Rome. His successes in the campaign against the pirates and the war with Mithridates had made him the national hero. But in the qualities needful for a political leader he was utterly lacking; so that even from his own party, the aristocratic, he was unable to win either the recognition he desired or the privileges to which he was entitled. More than once the Senate snubbed him outright. Here Caesar saw his chance. Relying on his own popularity, he proposed to Pompey that they work in harmony, and by uniting their influence accomplish what either might desire. Pompey agreed; and with these two, Crassus, the wealthiest man of Rome, was joined, making a political coalition really supreme, which is known as the First Triumvirate. It had no official existence; it was simply a political ring, of only three members but on unlimited power. To cement the union further, Pompey married Caesar's own daughter Julia. During his consulship, among other measures, Caesar caused a law to be passed regarding the division of the public lands, which, though bitterly opposed by the Senate, pleased the people greatly. With his aid, too, Pompey gained the favors previously denied. At the close of his consulship, as it was the custom to give ex-consuls the charge of provinces, Caesar easily obtained for five years the government of both Cisalpine Gaul and Illyricum, together with the part of Transalpine Gaul previously subdued, "the Province."

Caesar now devoted himself to the conquest of Transalpine Gaul beyond "the Province." The first summer (B.C. 58) he drove back to their homes the Helvetii, who had attempted to migrate to the west of Gaul, and annihilated the army of the German king, Ariovistus. The following year he subdued the Belgic States in the north. The third campaign (B.C. 56) was against the peoples of north-west Gaul, that had leagued together to resist him. This year at Luca Caesar renewed his compact with Pompey and Crassus, who agreed to see to it that his command should be extended for five years longer. A part of every winter except one (54-53), he spent in Cisalpine Gaul, so as to be near Rome and retain his influence in home politics: it was against the law that a provincial governor having any army should enter Italy while in office. In 55 Caesar chastised several German tribes, and crossed over to Britain. The campaign of the next summer was principally against the Britons, part of whom he reduced to nominal subjection. In the fall a division of his army in Belgium, under the command of Sabinus and Cotta, was cut off by a sudden uprising of the enemy. In 53 Caesar had to face a general rebellion of the subject states,

which, however, he speedily crushed. But the next year almost all Gaul rose against him, and under the leadership of Vercingetorix taxed his powers to the utmost. He finally prevailed; and after the fall of Alesia (B.C. 52), the strength of the Gauls was forever broken. In the eighth campaign, summer of 51, the states that had not submitted were one by one reduced to complete subjection. The following spring Caesar left his army and went into Cisalpine Gaul. Here he resolved to remain till the expiration of his command in 49, returning to Transalpine Gaul only for a short time during the summer to review the troops.

During Caesar's absence in Gaul Crassus had been defeated and killed in the East, thus putting an end to the Triumvirate, and with it to the harmony between Caesar and Pompey. The latter began to view Caesar's successes with distrust and alarm. He entered into alliance again with the aristocracy. The Senate in Pompey's interest passed a decree that he and Caesar should each give up a legion for service in the East. Since 53 Caesar had had one of Pompey's legions: this was now demanded back. Caesar let it go, and one of his own too, without a complaint, although the intent of the whole action was evidently to weaken his forces and annoy him. As it was not lawful for him to proceed in person to Rome, he stationed himself in Ravenna, the town of his province nearest the Italian boundary. He sent agents and friends to the City to negotiate for him, to try and offset the influence now openly brought to bear against him. Pompey and the Senate both hated and feared him. A decree was passed that Caesar should disband his army by a certain date, or be considered an outlaw. In the state of public affairs at that time this was simply to wrest from him the fruits of his hard-won successes, without leaving him even a guaranty of his personal safety. Caesar hesitated. The Senate voted further, that the consuls should "provide that the state receive no hurt," which is like a proclamation of martial law in our day. This was virtually a declaration of war against Caesar, inspired by the jealousy of his opponent. With one legion he at once crossed the Rubicon, the boundary of his province. Soon all Italy was in his power,--Pompey, the Senate, and their followers having fled to Greece. After arranging matters at Rome to suit himself he went to Spain, where lieutenants devoted to Pompey had a strong army. They were quickly crushed, the main force being captured near Ilerda (Aug. 2, B.C. 49). On his return Massilia (Marseilles), which had closed its gates to him on the way out, and had been besieged with great energy in his absence by Decimus Brutus, gave itself into his hands.

Caesar now gathered his forces in Greece, to meet his enemies there. For some time the two armies faced each other at Dyrrhachium; but Caesar was soon obliged to withdraw into the interior. The decisive battle was fought August 9, B.C. 48, near the city of Pharsalus, in Thessaly. Caesar's forces numbered about twenty-two thousand men, with one thousand cavalry; Pompey had forty-seven thousand infantry, seven thousand cavalry, and some light-armed troops. But superior generalship and the courage of desperation won the day against overwhelming odds. The Senatorial forces were entirely routed. Pompey fled to Egypt, where he was treacherously murdered. Caesar also went to Egypt, where he became involved in difficulties known as the Alexandrine War. Putting an end to these, and to some disturbances in Asia Minor, he proceeded to the neighborhood of Carthage, where Cato and Scipio had raised a force against him. He won a complete victory over them at the battle of Thasus, April 6, B.C. 46.

Caesar was now everywhere master. In accordance with legal forms he promulgated several laws of great benefit to the people. He reformed the calendar; in memory of this, the name of the month in which he was born was changed from Quintilis to Iulius, our July. In 45 a large army was collected in Spain, and commanded by the two sons of Pompey. Caesar marched against it, and at the battle of Munda (March 17) totally defeated it. On his return to Rome the Senate, whose members were mainly of his own choosing, loaded him with honors. By conferring upon him all the important offices it centered the whole authority in his hands. His tenure of power was marked by clemency towards former opponents, and by the forming of great projects for the public weal, few of which were ever realized. A league was formed to take his life. The conspirators were led to the crime by different motives, part by personal jealousy and hatred, part by a patriotic desire to restore the old republican constitution in full force, part by ambitious designs upon the spoils of office. So on March 15, B.C. 44, as Caesar had just entered the hall where the Senate met, near Pompey's Theatre, he was set upon by daggers, and fell, pierced by twenty-three wounds, at the foot of a statue of his vanquished rival. But the plans of the murderers all miscarried. It is said that not one of them died a natural death; and before many years Caesar's nephew and heir, Octavianus, afterwards called Augustus, was Emperor of the Roman world.

Caesar was tall and of commanding presence. His features were angular and prominent. He had a fair complexion, with keen, expressive black eyes. In later years he was bald; at no time of life did he wear a beard. Though endowed with a constitution naturally by no means robust, he became inured to hardship, and exhibited astonishing powers of endurance. In matters of dress he was particular to the verge of effeminacy. His private life was not free from the vices of his time.

Of all the Romans Caesar was without doubt the greatest. In him the most varied talents were united with a restless ambition and tireless energy. While deliberate and far-seeing in forming his plans, in carrying them out he often acted with a haste that seemed like utter recklessness. He could command, and witness unmoved, scenes of the most shocking cruelty; yet none could be more forgiving, or more gracious in granting pardon. Believing, with the Epicurean philosophy, that death ends all and life is worth living only for the pleasure to be gotten out of it, he mingled freely with the dissolute society of Rome; yet when it was time for action he spurned indulgences, gave himself to the severest toil, endured without a murmur the most trying privations. Although denying the power of the gods, he became a priest of Jupiter early in life, and in 63 B.C. sought and obtained the office of Supreme Pontiff, which placed him at the head of the Roman religious system. But in regard to all these things we may say that his faults were those he shared in common with his age; his genius belongs to all ages. Chateaubriand declares that Caesar was the most complete man of all history; for his genius was transcendent in three directions, in politics, in war, and in literature. Let us try to form some estimate of this threefold life-work by considering him specially as a General, as a Politician, and as a Man of Letters.

Caesar as a General

Caesar was the greatest general Rome produced. His military genius did not display itself, as did that of Hannibal or Napoleon, in strategic innovation of the introduction of new tactics; but taking the Roman art of war as he found it, he brought it to the highest perfection. The Romans, at all periods in their history, relied for victory not so much on brilliant feats in arms as on the rigid discipline, power of endurance, and persistent courage of their soldiers. In Caesar's ability to make his men do more and endure more for him than they would under any one else lies a chief secret of his success. He had the rare power of binding his army to him with a devotion that nothing could destroy. In almost every campaign he fought against vastly superior numbers and the most serious disadvantages. For his troops there were long marches, heavy burdens, the constant labor of fortifying, well-grounded fears of the enemy often increased tenfold by exaggeration; yet confidence in their leader inspired them with ever fresh zeal, and his addresses from time to time, reminding them of what he expected of them, fired their courage to the utmost. To this unflinching faithfulness, this unswerving allegiance to him and his cause that he had the faculty of calling forth, fully as much as to skillful handling of forces on the field of battle, his victories were due.

The longer men served under Caesar the more confidence he placed in them; and he did not hesitate to tell them how much he relied on them. Instances of special courage on the part of legions, battalions, or individuals, he made note of, and commended. He made his men think that he was personally interested in each one,—just as Napoleon used to go among the common soldiers and inquire into their welfare. He knew his centurions by name, and once at least when the battle was hottest he rushed into the ranks and called out to them individually, urging to greater effort; at the battle of the Sambre he seized a shield from a common soldier, and fought in the front rank.

In campaigns Caesar was most careful of the lives of his men, never exposing them to unnecessary risks. Slight delinquencies of conduct he often overlooked; but his general system of discipline was most strict. Active warfare was confined almost entirely to the summer months. During the winter the troops were placed in stationary quarters, where they were kept from idleness by constant drilling. These winter camps, though often distributed about the enemy's country, were nevertheless located away from cities, that the soldiers might not lose their discipline by being brought under corrupting influences, or form attachments with those in whose region they were placed. In this way Caesar avoided one of the fatal mistakes of Hannibal, who in the winter allowed his army to revel in the luxuries of South Italy. No matter how well trained a force may be, in a campaign of hard fighting it becomes demoralized, partly by reason of the gaps in the ranks caused by losses, partly on account of irregularity of movement and constant effort toward adaptation to new circumstances. Caesar made his winter encampments a source of fresh strength. From them his soldiers went forth with recruited powers, confident from the experience of past campaigns, and hardened by training. Thus Caesar "made his army, as it were a body, of which he was the soul."

The military movements of Caesar, as of Napoleon, were characterized by an incredible swiftness. He often appeared in the vicinity of the enemy, or gained possession of important points, before the news had spread that he was on the march. Thus he not infrequently caught his adversaries unawares, found them with scattered forces, and gained a victory before they could come together. As a consequence, in many cases a panic was excited that paralyzed the efforts of the foe and resulted in greater advantage to Caesar than the winning of several battles. When he felt himself too weak in numbers to assume the offensive with the force at hand, he would gain time by parleying, declaring that he must have opportunity for deliberation, while in reality he was awaiting reinforcements, or completing preparations for active measures. Like Grant, he had the power of keeping to himself his designs. His most trusted officers rarely knew his plans till called upon to execute them. He seems to have thought that the best way to assure the secrecy of a project was to carry it out as soon as formed. So his movements often appeared rash; but in the end results revealed his superior judgment and foresight.

No matter how rapidly Caesar advanced, he was always careful to keep up connection with his base of supplies. For these he relied in the Gallic War partly on "the Province," partly on friendly tribes, and partly on the hostile region through which he was marching. That there might be no failure in the regular transportation of supplies to the front he took every precaution. He left no points in possession of the foe behind him; he so secured the route by garrisons at strategic points that in case of defeat he could retreat in safety. Thus, instead of crossing the Rhine by boats, as he could easily have done, he built bridges each time, and left them strongly guarded while he went over into Germany. Once sufficiently near the enemy, his usual practice was to choose immediately a favorable location and fortify a camp. Then by sallies with cavalry he tried to cut off the supplies of the enemy and force them to attack him on his own ground. In this respect his tactics were defensive rather than offensive, and uniformly successful. Sometimes by a feigned retreat, or by marching to one side of the direct route, he drew the enemy away from a point he wished to take, then by a reverse movement fell on it suddenly before they could come to the rescue. He never stopped to besiege a town if he could well avoid it, knowing that a crushing defeat in the field opens the gates of cities. Yet no one was more skilled in the conducting of operations against fortified places than he. The siege of Alesia was one of the most remarkable recorded in history.

None understood better than Caesar how to follow up a victory and turn it to the best advantage. In pursuit of the fleeing he sent detachments of cavalry, and on all sides struck heavy blows before the enemy could gather again or get new courage. Occasionally he authorized indiscriminate slaughter, or the general sale of captives into slavery; but he was not cruel by nature, and in making slaves of those he spared by the sword, he acted in accordance with the universal custom of antiquity. In the Civil War he was more compassionate toward the vanquished men than any of his contemporaries. In the Gallic War, on conquering a state he usually took under his protection one of the parties in it, placing it in charge of the government, thus binding it to himself by strong ties. His organizing power displayed itself in bringing order out of chaos; while his firmness and moderation won the respect, if not the esteem, of those whom he had made subject. When he left Gaul and engaged in the war with Pompey, the

country was not only once for all subdued, but even contained a strong party devoted to his interests.

The military successes of Caesar have sometimes been attributed to the lack of generalship on the part of his adversaries. This is not just. To say nothing of the fact that in the civil strifes the best warriors of Rome were pitted against him, two at least of his northern foes, Ariovistus and Vercingetorix, were men of great natural powers of organization and leadership, consummate masters of the tactics with which they are familiar. The numbers of the barbarian armies were almost beyond compute, their courage well-nigh invincible. From traditions of Gallic invasions the Gauls had become the terror of the Roman soldiery. They were by no means the undisciplined savages that they are sometimes thought to have been; in civilization they were far in advance of the early Britons and Germans. In the earlier campaigns they showed lack of military organization; but toward the end of the Gallic War their troops were organized, armed, and drilled after the Roman fashion, and proved almost a match for the invaders. Sometimes Caesar diminished the awe of his soldiers by trial skirmishes, that the mettle of the enemy might be tested, and the confidence of his army strengthened before the general engagement.

No, the reasons for Caesar's pre-eminence as a general must be sought, not in the weakness of his enemies, but in himself, in his singular power of controlling and organizing men, in his quick and comprehensive grasp of circumstances and ready adaptation to them, in his knowledge of human nature as shown specially in his selection of officers, in his ability to make skillful use of the Roman tactics. But behind all these qualities there was another that defies analysis, that enabled him always to turn things to his own advantage: therein lay his genius. Many generals have studied Caesar's Memoirs very carefully as a military manual; Wellington carried a copy with him on his memorable campaign in India. As the greatest general among the Romans, Caesar takes rank among the most famous military leaders of the world. He will not suffer by comparison with Alexander the Great, with Hannibal and Napoleon, Grant and Von Moltke; but the modern warrior whose qualities of leadership and generalship most resemble Caesar's is England's "Iron Duke," Wellington.

Caesar as a Politician

The political character of Caesar has long been a subject of controversy. According to some he was a monster of crime, with hardly a redeeming quality, deliberately sacrificing the liberties of his country to an inordinate ambition. Others portray him as a broad-minded statesman, who saw that, in the anarchy arising from the strife of parties, Rome's great need was a single controlling will; who, to give peace and order to his distracted land, made himself its master. Both these views are extreme and unjust. The one emphasizes the destructive side of Caesar's character, while the constructive side is ignored; the other attributes to him that profound knowledge of the tendencies of the Roman state which students of history have been eighteen centuries in acquiring. His character presents, indeed, many apparently conflicting elements. But upon careful study it is evident that in the main he acted in accordance with the spirit of his age; that though his motives may not always have been patriotic, he was in reality a benefactor

of his country; and that the true significance of his career becomes apparent only when it is considered as the final outworking of a principle which in times past had been asserting itself more and more in Roman politics,--the principle of Imperialism.

In entering the arena of political life Caesar no doubt both followed his own inclinations and chose the course reckoned most proper for a Roman youth of fortune and high position. At that time, owing to the proscriptions of Sulla, there was in the popular party a dearth of leaders,--a condition which gave ample room for the exercise of his powers. The methods which he employed to make himself the people's favorite were in the highest degree objectionable, if judged by modern standards. Still, they were the usual methods of his time; while in restoring the trophies of Marius to the Capitol he showed a deep insight into the real feelings of the masses as well as a knowledge of the ways of reaching the popular heart. Few of his contemporaries had so great regard for the formalities of the law as he; he avoided unlawful means. At the trial of the Catilinarian conspirators he argued on legal grounds that the accused should not be put to death. The formation of the First Triumvirate was a shrewd move, fraught with momentous consequences. It reveals rare sagacity and foresight; but it had no more and no less significance than the forming of political rings to secure the rewards of office in our day. It proposed not to subvert but to direct the government, and at the same time to turn to private advantage the influence and emoluments of official positions.

The means by which Caesar was enabled finally to obtain the supreme power was the conquest of Gaul. From early times the Gauls, pressed by the tribes beyond, had occasionally made incursions into Italy; and now Roman colonists in "the Province" were not infrequently threatened. To protect these the rest of Transalpine Gaul must be subdued. It has been said that Caesar undertook the task of bringing Gaul into subjection in order to acquire a military power with which to overthrow the home government. But how could he expect, in the subduing of a rough northern country, to develop a force able to cope with a government that had behind it Pompey, conqueror of rich provinces in the East? More likely he planned the Gallic campaigns as an important service to the State. If he should be successful in carrying them out, he would gain still a higher place in the affections of the people, and would add one more laurel to his political honors. Because his remarkable ability as a general rapidly won for him extraordinary successes, which he afterwards employed to further his own ends, we are not warranted in assuming that his aim from the beginning was to obtain the supreme power, and that the conquest of Gaul was the means he took to accomplish it.

The death of Crassus left Pompey and Caesar without rivals in political power. The latter, as master of Gaul, found himself much more nearly on a level with the "great man of Rome" than ever before. A mutual jealousy soon provoked a collision. Pompey undoubtedly had the advantage; for while he was administering a powerful command in Spain through his lieutenants, he was in person at Rome, at the centre of affairs, acting as sole consul by the desire of the people; but Caesar was outside the limits of Italy. As a matter of fact, Rome was under Pompey's control. So it was at Pompey's bidding that the Senate ordered Caesar to disband his legions and resign his command. Caesar was placed in a difficult position. In obeying this decree he would give up everything to his opponent and make himself a political cipher,

with but small prospect of ever regaining his former influence. His enemies had woven a net around him. In refusing to obey he would give to the Senate a chance to declare him a traitor, and to his adversary an opportunity of attacking him in the name of the State. Yet simple justice required that all which might be demanded of the one should be demanded of the other also. So at least Caesar thought; and he acted accordingly. If he had previously fought for fame and influence, he must now fight for self-preservation. An appeal to arms was his only means of defense. Delay was dangerous; and he decided on immediate action. If an appeal to arms against the existing authority is ever justifiable in the case of an individual, the crossing of the Rubicon, the first aggressive step of the movement which resulted in Caesar's elevation to supreme power, was attended at least by palliating circumstances.

But in this contest there was a deeper significance than the elevation or overthrow of an individual. Whoever conquered would be king. There were certain tendencies in the Roman state that rendered a monarchy inevitable. Rome was at first a municipality; her government, a group of institutions developed by and adapted to a city market(s). When she extended her boundaries she conquered cities, and her government thus had to deal with a collection of municipal organizations similar to her own. The consequence was a constant tendency toward disintegration,--toward the separation of this combination of units into its original elements. Opposed to this localizing tendency there was necessarily developed a contrary drift toward centralization. It was found that a body composed of many inharmonious members needed a single will. In times of extreme danger the state was obliged to put almost absolute power into the hands of a dictator. The people thus became familiar with the prerogatives of royalty under a different name. Meanwhile the influx of wealth after the period of conquest, the development of large landed estates which absorbed the small farms of the peasant class, and the excessive employment of slave labor which was reducing the free classes within ever narrower limits, gave prominence to individual aspirants to power who made the state a republic only in name. Gaius Gracchus for a time held virtual sovereignty. Marius was supreme for five years. Sulla was as really a king as if he had worn the purple. Matters had at length come to such straits that the very existence of the state demanded a king. There was needed a strong, centralized government, capable of repressing anarchy at home and of enforcing respect abroad.

The murder of Pompey left Caesar without a rival; and under the forms of the old constitution he became in truth monarch of Rome. Thus had he, who at first cherished no more ambitious aim than to become a political leader, risen by force of circumstances to the absolute mastery of the Roman world. His short administration revealed in him statesmanship of the highest order. Under him the state enjoyed a larger measure of prosperity than before for many decades; and his untimely end only renewed the political disturbances that he had sought to repress. Endowed with so deep insight into men and things, Caesar must have foreseen, faintly at first perhaps, but more and more distinctly as time passed on, what would be the end of the course he was pursuing,--as the traveler sees through the breaking mist the summit toward which the upward path is leading. We claim for him, however, that he did not definitely contemplate the subversion of the liberties of the Commonwealth; and that, guided by an overruling Providence, he accomplished an important work for the Roman state and for

Humanity. Certainly few men have left so strong an impress upon the history of the race as he. The calendar, as reformed by him, is still in use in Greece and Russia. His name became a designation of imperial authority in the Empire which he founded, and remains today in the word Kaiser, the official title of the emperors of Germany and Austria; some think also in the Russian Czar [All three positions which existed when this book was written.--Webmaster]. Political writers, too, use the word Caesarism. What a life, able not simply to make for itself a place in the records of history, but even to hand down a name as synonymous with the highest power!

Caesar as a Man of Letters

Caesar had a natural taste for literature. He enjoyed the best educational advantages of his time in rhetoric and elocution; but the freshness, directness, and vigor of his style indicate not so much careful training as an inborn power over language. As an orator he was considered second only to Cicero. It is to be regretted that none of his orations have come down to us; from the fragments that survive, we know that his manner of speaking was terse, logical, earnest, and convincing. Even during the busiest periods of his life he kept up literary pursuits. He composed a treatise on Latin grammar (*De Analogia*) in two books, in the course of a journey from Cisalpine Gaul across the Alps to the army. About the time of the battle of Munda he wrote a tract "Against Cato," also in two books (*Anticatores*); this was in answer to a panegyric by Cicero, and held the hero of Utica up to ridicule. An extensive treatise on astronomy passed under his name, and is several times cited by the elder Pliny. With the exception of a few fragments, all these works, as well as his poems and letters, have perished.

Caesar's most important writings, which still survive, were the 'Commentaries on the Gallic War,' in seven books, describing the conquest of Gaul; and 'Commentaries on the Civil War,' in three books, giving an account of the struggle with Pompey. These works, as the name indicates (*Commentarii*, that is, notes or comments, 'Memoirs'), were not intended to be formal historical treatises, but were written in great haste, and given to the world rather as condensed first drafts, as sketches in outline, than as complete and finished productions. The 'Gallic War' was probably written after the fall of Alesia, and published in 51 B.C., before the break with Pompey (Cf. Book VI., chap. i.; VII., chap. vi.); an eighth book was afterwards added to it by Aulus Hirtius. The 'Civil War' was left unfinished, and probably not published till after Caesar's death; it, too, was extended by others, who added narratives of his military operations in Egypt, Africa, and Spain.

The style of the 'Memoirs' has always been much admired. Cicero, although a political enemy of the author, did not hesitate to say of them (*Brut.* lxxv. 262): "They are worthy of all praise. They are unadorned, straightforward, and elegant, every embellishment being stripped off as a garment. Caesar desired, indeed, to furnish others who might wish to write history with material upon which they might draw; and perhaps men without good taste, who like to deck out facts in tawdry graces of expression, may think that he has rendered a service in this regard, but he has deterred men of sound sense from trying to improve on them in writing. For in

history a pure and brilliant conciseness of style is the highest attainable beauty." The manner of expression, although so condensed, is most clear, and often vivid. It stands as a warning to those who think that a simple, direct, and forcible statement of facts can be made more effective by the use of many words and high-sounding phrases. The same unaffected directness of language is a noticeable characteristic of Grant's memoirs.

Although Caesar is everywhere, as a matter of course, the principal figure in the 'Memoirs,' he throws himself into the background, making prominent the deed rather than the doer. He speaks of himself usually in the third person,—a mode of expression as rare in personal narrative in his time as today, which made possible the belief, current in the Middle Ages, that the 'Memoirs' were written by Suetonius. More surprising still is the fact that one finds no bitter aspersions upon his enemies, no extravagant commendations of friends, no professedly special pleas to justify his course. The reasons for important movements are always stated, but in such a way that they seem to have grown out of the attendant circumstances, and to have on action; so that no man of discretion could have done otherwise than he did. In all this there is the highest skill. While keeping himself free from expressions alike of malice and of self-glorification, he draws the reader along with him, arouses sympathy, and wins to his own view; thus he justifies his course tenfold more effectively than if he were to excite the reader's opposition of suspicion by violent statements, or had adopted a more direct way of pleading his cause. There can be little doubt that behind both the 'Gallic' and the 'Civil War' lay a political purpose, to set a favorable explanation of his career before the eyes of his fellow-countrymen and of posterity, and so to offset the malicious rumors about his acts persistently circulated by his enemies. But does this affect the truthfulness of his statements?

In writing his 'Memoirs' Caesar had to deal with several classes of facts. First, especially in the 'Gallic War,' there was a fund of interesting information about the strange peoples with which he came in contact. many of these were previously unknown to the Romans. Caesar was a close and careful observer. He made minute inquiries not only into the numbers and military prowess of his foes, but also into their manner of life, their customs, and religious beliefs. In him, with the circumspection and foresight of the general, was united the eager desire for knowledge of the man of science. His nature was adverse to the marvelous. The pages of few ancient writers who present accounts of new peoples are so free from the improbable. Whenever possible he got his information directly, at first hand. In a few instances he seems to have become possessed or erroneous views; but as a whole his statements about lands and peoples are trustworthy. Then, there were the accounts of his military campaigns in the broad sense, of the general conduct of his campaigns. the accuracy of these has hardly been called in question; while the surveys and excavations carried on under the direction of the Emperor Napoleon III, have furnished in many cases a remarkable confirmation. Finally, there remain the more particular descriptions of battles, sieges, and the like; of successes and reverses. These affect reputation; here if anywhere we should look for untruthfulness. Did Caesar, as some have thought, magnify his victories and cover up his defeats? There is no evidence that he did. The tone throughout his works is candid and fair. Besides, with these things most of his readers were to some extent familiar by means of reports brought from the field. Falsifying under such circumstances would have been downright folly, would have excited all manner of derision, and

have entirely defeated the writer's purposes. Probably Caesar now and then purposely omitted something: his reliability in general we have not the slightest reason to doubt. His statements of his motives of action in certain cases, bearing in mind the circumstances, we are at liberty to accept or reject as we choose; his veracity in regard to facts should not be impugned without good reason. From whatever point of view considered, his works are of great interest and value. The *De Bello Gallico* in particular deserves to be carefully studied, as a masterpiece of concise and spirited writing, as casting light upon the beginnings of the history of Northern Europe, and as revealing the modes of thought and action of one of the world's greatest men.

The Portraits of Caesar

After Caesar became supreme, innumerable likenesses of him must have been made. Men ordered the erection of statues of him in all cities, and in all the temples of Rome; his features were stamped on coins and cut in gems. Of the many extant busts and statues bearing his name only a few can be considered genuine. Though the two best of these, a colossal bust at Naples and a large statue at Rome, have been somewhat restored, the expression of face has not been materially affected; a bust in the British Museum, representing Caesar at a somewhat later period of life, is singularly well preserved. In the statue he appears as commander, making an address to his troops. To judge from the manner of treatment, both this statue and the bust at Naples were made near the end of the first century A.D. Augustus is arguably the single most important figure in Roman history. In the course of his long and spectacular career, he put an end to the advancing decay of the Republic and established a new basis for Roman government that was to stand for three centuries. This system, termed the "Principate," was far from flawless, but it provided the Roman Empire with a series of rulers who presided over the longest period of unity, peace, and prosperity that Western Europe, the Middle East and the North African seaboard have known in their entire recorded history. Even if the rulers themselves on occasion left much to be desired, the scale of Augustus's achievement in establishing the system cannot be overstated. Aside from the immense importance of Augustus's reign from the broad historical perspective, he himself is an intriguing figure: at once tolerant and implacable, ruthless and forgiving, brazen and tactful. Clearly a man of many facets, he underwent three major political reinventions in his lifetime and negotiated the stormy and dangerous seas of the last phase of the Roman Revolution with skill and foresight. With Augustus established in power and with the Principate firmly rooted, the internal machinations of the imperial household provide a fascinating glimpse into the one issue that painted this otherwise gifted organizer and politician into a corner from which he could find no easy exit: the problem of the succession.

Augustus Caesar

The Background

To understand Augustus, it is necessary to appreciate briefly the nature of the Roman Revolution and, in particular, the place of Julius Caesar within it. The Roman Republic had no written constitution but was, rather, a system of agreed-upon procedures crystallized by tradition (the *mos maiorum*, "the way of our ancestors"). Administration was carried out by (mostly) annually elected officials, answerable to the senate (a senior council, but with no legislative powers) and the people (who, when constituted into voting assemblies, were the sovereign body of the state). Precedent prescribed procedure and consensus set the parameters for acceptable behavior. Near the end of the second century BC, however, the system started to break down. Politicians began to push at the boundaries of acceptable behavior, and in so doing set new and perilous precedents. Violence also entered the arena of domestic politics. (This long process of disintegration, completed a century later by Augustus, has been termed by modern scholars the "Roman Revolution.") By the time of Caesar's dominance in 49-44 BC the Republic had not been functioning effectively for at least a dozen years, some would argue for longer. Politics had come to be dominated by violence and intimidation; scores were settled with clubs and daggers rather than with speeches and persuasion. Powerful generals at the head of politicized armies extorted from the state more and greater power for themselves and their supporters. When "constitutional" methods proved inadequate, the generals occasionally resorted to open rebellion. Intimidation of the senate through the use of armies camped near Rome or veterans brought to the city to influence the voting assemblies also proved effective and was regularly employed as a political tactic from ca. 100 BC onwards. These generals also used their provincial commands to extract money from the locals as a way of funding their domestic political ambitions. As the conflict in the state wore on, popular assemblies, the only avenue for the passage of binding legislation in the Roman Republic, routinely ended in disorder and rioting. The senatorial aristocracy, riven by internal disputes, proved incapable of dealing effectively with the mounting disorder, yet the alternative, monarchy, was not openly proposed by anyone. When civil war erupted between Pompey and Caesar in 49 BC, few could have been surprised. These two men were the strongest personalities in the state, each in command of significant military forces, and they were mutually antagonistic.

Despite vanquishing his opponents in the long series of civil wars 49-45 BC, Caesar did little to address the underlying ills of the Republic. His concerns were first and foremost the defeat in the field of his political opponents. During these years, and following his final victory, he was content to maintain control by a combination of the consulship and the revived, albeit reviled, dictatorship. Extensive and excessive honors of all sorts were also voted to Caesar by a sycophantic senate: he refused none, save attempts to crown him king. Nevertheless, his broad disregard for tradition and precedent, and the general air of arrogance and high-handedness that marked Caesar's dealings with his peers, made him appear Rome's king in all but name. To be sure, he passed various items of legislation dealing with immediate problems (for instance,

debt relief or the calendar), but he made no serious effort to systematize his position or tackle the issues that had generated the Roman Revolution in the first place. In fact, in the last months of his life he was planning to leave Rome for several years to campaign against the Parthians in the East. That the cabal of nobles who conspired to kill Caesar included disaffected members of his own party constitutes stark testimony as to the effects of Caesar's tactlessness. On 15 March, 44 BC C. Julius Caesar, dictator for life, was surrounded by the conspirators at a meeting of the senate and cut down with twenty-three stab wounds. He died at the foot of a statue of his great rival, Pompey. The senatorial "Liberators," covered in blood and brandishing their daggers, rushed out to accept the gratitude of the liberated. They met with a somewhat different reception.

The people had loved Caesar, even if his recent behavior had been disappointing. The Liberators, who were led by L. Cassius Longinus and M. Junius Brutus, held public meetings in the Forum, but the reaction of the people was equivocal at best. The senate, meeting on March 17, vacillated and declared an amnesty for the Liberators (inferring legitimacy for their act of tyrannicide) while ratifying all of Caesar's acts and decreeing him a public funeral in the Forum (inferring legitimacy for Caesar's power). It may have seemed a workable compromise, but when Caesar's mutilated body was displayed to the crowd and the contents of his will were made public--in which some gardens were bequeathed to the public and an individual stipend given to each member of the Roman people--the dam of emotion burst and rioting ensued. The Liberators fled the city. Power seemed firmly in the hands of the pro-Caesar camp and, in particular, in those of M. Antonius (Mark Antony), Caesar's right-hand man. The dictator's will, however, had contained something of a political bombshell that was to shake this situation to its foundations. For Caesar named as his chief heir and adopted son one of his three great-nephews, C. Octavius.

From Octavian to Augustus: A New Order Established

The third and final political reinvention of Augustus was about to take place. That the Republic needed a guiding hand was beyond doubt. The old system had failed utterly and, if reinstated, would do so again. Even someone as republican in sentiment as Cicero had finally admitted the need for a "governing leader" of the state (*rector*). Octavian was to remain in control, that much was clear. But how? Over the next three decades, his position in the state was established in a complex amalgam of legal and non-legal powers and privileges. The process was not instantaneous nor did it adhere to a single agenda relentlessly pursued; rather, it evolved piecemeal over time, occasionally reactionary, occasionally with foresight. Many details remain debated or uncertain, but the overall process is clearly discernible: it extends through two main "Constitutional Settlements" in 27 and 23 BC respectively, some refinements in 19 BC, and sporadic assignments of numerous rights and privileges down to the granting of the ultimate title, "Father of his Country" (*Pater Patriae*), in 2 BC.

In the wake of [Actium](#), however, there was work to be done. After taking Egypt and settling affairs there, Octavian stayed away from Rome as he saw to the organization of the East. For

the most part, Antony's arrangements were left in place, as long as old loyalties were suitably redirected. Octavian returned to Rome and Italy, amid tumultuous celebrations, in August of 29 BC. Large numbers of veterans were settled (perhaps 25 legions totaling 40,000 men or more) both in Italy and the provinces, this time without complaint, since the vast wealth of Egypt allowed for ample compensation. When he entered Rome, he celebrated three triumphs over three days (over Dalmatia, Actium, and Egypt). Legally, his difficult position of 32 BC had been bypassed and Octavian held the consulship every year from 31 BC onwards (until 23 BC). Just as important, however, was the non-legal basis for his dominance, later expressed by Augustus as "universal consent." The roots of this consent must lie in the oath of 32 BC, now extended in principle, if not in practice, to embrace the entire empire and all its armies. Octavian was, as he later put it, "in complete control of affairs" precisely because everyone wanted him to be and, just as significantly, because he was the last man standing. There is political posturing in his claim to "universal consent," to be sure, but possibly also some kernel of truth. He had ended the civil wars, and all hopes for a peaceful future now rested with him and him alone. In light of this, the senate and people voted him numerous honors in 29 BC, some of which Octavian judiciously refused, consonant with his image as respecter of tradition.

Octavian's holding continuous consulships would be insufficient as a mode of administration in the long term, especially if, as he intended, the old order was to be restored. He needed, somehow, to find a firm place simultaneously within and above established norms. His position at the head of affairs therefore needed careful consideration, and this no doubt explains the eighteen-month gap between his return to Rome in August 29 BC and the so-called First Constitutional Settlement of 13 January, 27 BC which, with the broadest of brush strokes, began painting the portrait of the new order. Memories of Caesar's fate must have loomed large. Despite that dictator's huge popularity among the masses, his complete victory over his enemies in civil war, and the devotion of his troops, he had been laid low by a few dozen disillusioned aristocrats. Among the uppermost considerations pressing on Octavian, therefore, must have been the need to appease the sensibilities of the elite. In addition, the divided loyalties of highly politicized armies had been a plague on the Late Republic. This situation too would require remedying. These two issues, in fact, were at the heart of the "First Settlement," staged in the senate on 13 January, 27 BC.

On that day, Octavian entered the senate and, to the shock of those not in the know, surrendered his position and retired to private life. The senators, possibly confused, reacted with indignance and insisted that Octavian remain at the helm of the state. After a show of reluctance, Octavian graciously accepted a share in the running of the state, gaining command of Spain (except Baetica), Gaul, Syria, Cyprus, and Egypt while the senate and people kept the rest. Within his extended *provincia*, granted for ten years, Octavian could appoint legates to administer regions on his behalf. Modern scholars have failed to reach agreement on the exact legal status of Octavian's command over his provinces (was it by virtue of *imperium consulare* or *proconsulare*, *imperium maius* or *aequum*?), but the case for *imperium proconsulare* is the stronger; it also had precedents, in the form of the "extraordinary commands" of Pompey or Caesar in the Late Republic. This situation would have appealed to Octavian's desire to appear to be maintaining traditions while also doing nothing alarmingly new or innovative. Other

honors and privileges were also forthcoming, at a second meeting on 16 January. Here Octavian was named Augustus, a word ringing with religious (*augur*) and social (*auctoritas*) meaning but not suggestive of overt political dominance. C. Julius Caesar Octavianus now became Imperator Caesar Augustus. Other honors carried more symbolic meaning (laurels placed on the door of his house; award of the *corona civica* for saving the lives of citizens; the "Shield of Virtues" erected in his honor) but they were no less significant for that: they helped establish Augustus's pre-eminent place in the state and craft the beginnings of an Augustan ideology. By means of this settlement, Augustus was simultaneously commander, leader, savior.

In the summer following the settlement, Augustus left Rome to tour Gaul and Spain. The journey kept him away from Rome until 24 BC--probably a wise choice on his part, to be out of the public eye while the new arrangements took root. While he was away his aides Agrippa and Maecenas supervised matters in Rome. The summer after his return, probably in June or July, the "Second Constitutional Settlement" was staged. At around this time a conspiracy was unearthed and two principals, Fannius Caepio and Varro Murena, were executed. In the absence of evidence, scholarly debate has raged about the timing, aims, methods, and members of the conspiracy: was the "Second Settlement" a reaction to the conspiracy, or vice versa? Or were the events unrelated? In the end, the conclusion has to be left open, but the case for the conspiracy's occurring after the settlement seems the stronger, though any causative links between events remains little more than putative. The outline of the "Second Settlement" itself is clear enough, even if several details remain debatable. Augustus relinquished the consulship (which he had been monopolizing since 31 BC) and was only to take it up on two further occasions in the rest of his life, for dynastic reasons. In return, he received an empire-wide grant of proconsular power (*imperium proconsulare*) for five years. It is debated whether this *imperium* was "greater" (*maius*) than that of any other governor or "equal" (*aequum*) to it. Five decrees found in Cyrenaica, dated to the period 6-4 BC, show Augustus intervening in the internal affairs of this province. The implication is that his *imperium* overrode that of the governor on the spot (and so was *maius*), though the possibility that it was co-extensive with it must also be allowed (making the *imperium aequum*). Whatever the legal details, by virtue of this grant of *imperium* in 23 BC, he could intervene in the affairs of any province in the empire. Unlike other governors, he was also given dispensation to retain his power within the city limits of Rome (the *pomerium*), probably for purely practical reasons: otherwise, every time he left the city, his proconsular power would need to be renewed. In relinquishing the consulship, Augustus lost certain powers and privileges within the city of Rome and its polity (his proconsular power notwithstanding). These were now compensated for by a grant of tribunician power (*tribunicia potestas*), also for five years, that allowed him all the rights and privileges of a tribune of the people, without actually holding that office: he could summon the people, propose legislation, veto meetings and proposals, and so on. With both his tribunician power and proconsular power, Augustus now had the ability to direct affairs in every wing of domestic and foreign administration. These two powers were long to remain the twin pillars of the Roman emperors' legal position.

While the major settlements of 27 and 23 BC established the bases of Augustus's position, further refinements were necessary. As with the settlement of 27 BC, Augustus soon left Rome

for the East (22-19 BC). Before he left, he was forced to refuse offers of the dictatorship or perpetual consulship pressed on him by the people, who appear to have completely missed the subtleties of the Second Settlement the year before. Over the coming years, he received, piecemeal, some significant privileges and honors. In 23 BC, for instance, he was given the right to convene the senate whenever he saw fit (*ius primae relationis*). In 22 BC, he was appointed to oversee Rome's grain supply (for how long is unclear). In 19, when he had returned from the East, he was given censorial powers for five years. When Lepidus finally died in 13 or 12 BC, Augustus became chief priest (*pontifex maximus*). Finally, in 2 BC, he was granted the title "Father of his Country" (*pater patriae*), a title of which he was immensely proud. It is not hard to see why, since the title placed Augustus in a relationship with the Roman state analogous to that of a *paterfamilias* over his charges: he was to be in complete control of everything. In addition, there was his membership of all the colleges of priests, numerous symbolic privileges (e.g., immunity from taxes), and the matter of *auctoritas*. This personal quality, impossible to translate into English with a single word, was a combination of authority and influence derived from one's social and political position, family, abilities, and achievements. It was, most importantly, an informal virtue: it could not be voted to anyone by the senate or the people. In this way, the extent of Augustus's *auctoritas* reflected the extent and success of his life's work, and it helped him get a lot of business done without constantly invoking his legally-conferred powers. Augustus simply had to make known his preferences for matters to transpire accordingly, so that, for instance, candidates for office whom he favored invariably got elected. No wonder he was proud to boast that he "surpassed all in *auctoritas*."

The complex edifice of the Augustan Principate was, at heart, a sham. But, like any successful sham, it was one that people could believe in. Above all, there was political genius in Augustus's slow and careful acquisition of overarching authority in every area of public life. At every step of the way--from the oath of 32 BC through the "constitutional settlements" and the honors and privileges conferred upon him piecemeal--he could present himself as the passive partner. On all occasions, the senate and people of Rome voluntarily conferred powers, privileges, and honors on him. He sought nothing for himself; he was no Caesar. Indeed, he often expressed reluctance to accept offices and honors that struck him as excessive, and occasionally he refused them outright. In sharp contrast to Caesar, Augustus constantly had one eye on aristocratic sensitivities. Furthermore, none of his cardinal powers were conferred for life but, rather, for fixed periods of five or (later) ten years. That these powers were never rescinded when they came up for renewal is entirely beside the point: there was the illusion of choice. That is what mattered. The vocabulary Augustus chose to express his power, too, was a model of tact: "leading citizen" (*princeps*) not dictator, "authoritative influence" (*auctoritas*) not "command" (*imperium*). Throw into the equation his modest lifestyle, affable approachability, routine consultation of the senate, and genuinely impressive work ethic, and we have in Augustus one of the greatest and most skillfully manipulative politicians of any nation in any age.

The Nature of the Principate and the Problem of the Succession

While his tact and the careful construction of his position shielded Augustus from contemporary accusations of grasping ambition and lust for power, it did bring with it an unpleasant corollary: tremendous uncertainty as to what happened when the "leading citizen" died. Technically, Augustus's position was a particular package of powers granted to him by the senate and people, for fixed periods. When he died, therefore, technically, it was up to the senate and people to decide what happened next. They could appoint another *princeps* to replace Augustus, or return to the republican system of popular votes and annual magistrates. Both of these options, however, would undoubtedly lead to civil war. What would stop army commanders, particularly those related to Augustus, from challenging a *princeps* chosen by the senators? If there were a return to the "free republic," what would prevent a resurgence of the chaos that had preceded Augustus? Indeed, paradoxically, Augustus's very position had set a new precedent for what one could achieve: others would almost certainly aspire to it, even if it were officially abandoned. In short, there was no possibility of Augustus leaving the choice of what happened after his death to the senate and people, despite their legal position as the source of his powers. He himself realized this. Suetonius reports his published ambition that the new order continue after his death. But there was a problem here, too. If, as Augustus himself claimed in his *Res Gestae*, he really "possessed no more official power than the others who were my colleagues in the several magistracies," then he had as little right to appoint a successor as did a governor, or a consul, or a praetor. Such an action would traduce tradition and smack too openly of the despised kingship. So Augustus was in a real bind in the matter of the succession. His solution will be familiar to Kremlinologists: the granting of signs of preference to favored individuals, in this case drawn largely from within the *princeps*' own house. In selecting members of his extended family, Augustus was behaving entirely within the ethos of the Roman aristocracy, for whom family was paramount. It would also ensure that the name "Caesar," which had been so vital in establishing Augustus's own control over the armed forces, would remain at the head of the state. But the informal nature of Augustus's succession arrangements, even if forced on him by the nature of his position, opened the door to domestic turmoil and proved the single most consistently destabilizing political factor in his reign and those of future emperors.

After Actium, Augustus moved on the succession problem quickly. He began to show signs of favor to his nephew, Marcellus. He himself only had one natural child, Julia, his daughter by his second wife, Scribonia. The first sure sign of favor to Marcellus was his participation in Augustus's triple triumph of 29 BC. In 25 BC, Marcellus was married to Julia, forming a closer family link with Augustus. The following year, Marcellus became aedile and, on Augustus's request, was granted the privilege of sitting as an ex-praetor in the senate and of standing for the consulship ten years in advance of the legal age. By 23 BC he was widely considered, in Velleius's words, Augustus's "successor in power" (*successor potentiae*). Then, a surprise. Augustus fell seriously ill in 23 BC. As he lay on what he thought was his deathbed, he handed an account of the state's resources to the consul Cn. Calpurnius Piso, and his signet ring to Agrippa. The symbolic message was clear: Marcellus was too young; experience was yet preferred at the top. Augustus recovered from his illness, but later that same year Marcellus fell

ill and was not so fortunate. He was nineteen when he died and was entombed with all due pomp and ceremony in Augustus's family mausoleum.

The career of Marcellus, short though it was, already revealed the elements of Augustus's methods: he was to use family links (marriage or adoption) in conjunction with constitutional privileges (office-holding and the privilege of standing for office early) to indicate his successor. His inspiration appears to have been his personal experience: as Caesar had presented Octavius to the public at his triumphs of September 46 BC, so now did Augustus display Marcellus at his own triumphs in August 29 BC; as the senate had Octavius granted the right to stand for the consulship ten years in advance of the legal age in 43 BC, so Augustus had the same right granted to Marcellus in 24 BC; and just as Caesar had bound Octavius to him by a familial link, so now did Augustus with Marcellus's marriage to Julia (although such political alliances through family ties had long been a staple of the Roman nobility). Each event had its precedent; it was their combination that was significant.

Marcellus was soon replaced by Agrippa. Shortly before Marcellus's death, Agrippa had left for the East. In the face of Marcellus's earlier preferment, the sources abound with rumors of Agrippa's voluntary departure in high dudgeon or of his forcible exile, but such speculations are demonstrably without merit. Agrippa had been favored when Augustus was ill in 23 BC and subsequently went East with a grant of *imperium proconsulare*, a share in Augustus's own powers. This is not what Augustus would have done with a man of whom he was suspicious or who had fallen in any way from favor. Augustus had business in the East, to which he was shortly to attend personally, and Agrippa was doubtless sent ahead to pave the way. Maecenas, Augustus's other chief advisor and no friend of Agrippa, is reported to have commented in 21 BC that Agrippa had now been raised so high that either Augustus must marry him to Julia or kill him. Augustus chose the former route. Julia was married to Agrippa in that year. Until his death in 12 BC, Agrippa was clearly intended to be Augustus's successor. Aside from his marriage to Julia, in 18 BC Agrippa's proconsular power was renewed and, more significantly, he received a share of tribunician power (renewed in 13 BC).

By virtue of these powers and privileges, had anything happened to Augustus in the years 21-13 BC, Agrippa would have been ideally placed to take over the reins of government. Coins of the period 13-12 BC depict Agrippa as virtual co-emperor with Augustus, although the latter was always the senior partner. This straightforward interpretation of the situation in these years has been complicated by Augustus's treatment of Agrippa and Julia's sons, Gaius (born in 20 BC) and Lucius (born in 17 BC). When Lucius was born, Augustus adopted them both as his own sons and they became Gaius and Lucius Caesar. A further complication is added when the ongoing careers of Augustus's stepsons, [Tiberius](#) and Drusus, who were also advanced over these years, are taken into consideration. The intent behind these labyrinthine machinations appears to have been to create a pool of eligible candidates, headed by a frontrunner. Any other princes as were advanced in the background are best considered as insurance against fate or as indicators of Augustus's preferences for the third generation of the Principate. In this way, Agrippa was to succeed Augustus, but the adoption of Gaius and Lucius signalled Augustus's desire that one of them succeed Agrippa (which one was to be preferred remains unclear, given

subsequent events). [Tiberius](#) and Drusus, as imperial princes, can be expected to have enjoyed high public profiles and earned various privileges, but they were very much on the backburner in these years. Notions of Regency (Agrippa over Gaius and Lucius) or paired succession (Gaius and Lucius, [Tiberius](#) and Drusus) proposed by modern scholars seem remoter possibilities.

Augustus's vision for the succession can be seen in action again in 12 BC, when Agrippa died. Julia, now widowed a second time, was married to [Tiberius](#) the following year. [Tiberius](#) was Augustus's stepson and the most senior and experienced of the "secondary" princes in the imperial house. As such, he was a natural choice. Not long afterward, [Tiberius](#) left for campaigns in Germany and Pannonia, possibly with a grant of proconsular *imperium*. In 7 BC he entered his second consulship and the following year his position was made plain when he received a large commission in the East and a grant of tribunician power. In short, between 12 and 6 BC [Tiberius](#) was upgraded to take Agrippa's place in Augustus's scheme and was installed to be Augustus's successor. But it was to be a rocky road indeed that led to his eventual succession in AD 14. In 6 BC [Tiberius](#) unexpectedly "retired" to Rhodes, despite his prominent public position. Augustus, apparently angered by [Tiberius's](#) action, had little choice (Drusus, [Tiberius's](#) brother had died in Germany in 9 BC). He appears to have relied on his increasingly robust health to see his adopted sons Gaius and Lucius Caesar to their maturity. But fate intervened once more and both young men died, Lucius in AD 2 and Gaius two years after that. In a burst of dynastic activity in June of AD 4, [Tiberius](#) was rehabilitated and adopted by Augustus, as was Agrippa Postumus (the youngest child of Julia and Agrippa); [Tiberius](#) was constrained to adopt his nephew [Germanicus](#). Again, debate has swirled around these arrangements but, following the suggestions made above, it is probably best to avoid notions of regency or paired succession and see here an attempt by Augustus to re-establish a "pool" of princes from which to draw candidates, with [Tiberius](#) as the favored successor and [Germanicus](#) to come behind him. The adoption of Agrippa Postumus remains puzzling, but he was still only a teenager at the time and the move may have been intended only to secure his prominence in future succession plans. [Germanicus](#), twenty years old at the time of his adoption by [Tiberius](#), was clearly the frontrunner for the third generation of the Principate. Through him, also, Augustus could hope for a Julian heir to the throne, but it is far from clear whether this remote consideration played any decisive role in Augustus's thinking.

The succession issue was not a happy one for the imperial house and carried in its train some domestic tragedies. Aside from the deaths of the various princes, Augustus banished his own daughter Julia in 2 BC and her daughter, also named Julia, in AD 8. In AD 6-7 Agrippa Postumus was disinherited and banished to the small island of Planasia, only to be murdered shortly after Augustus's death. The banishment of Julia the Elder is emblematic of this group of events. Julia's marriage to [Tiberius](#) had not been successful and she appears to have sought solace in the arms of various noblemen and equestrians. In 2 BC her indiscretions were brought to Augustus's attention and, enraged, he banished her to the island of Pandateria. She never returned to Rome. The sources unanimously ascribe Julia's fate to her licentiousness and immorality, but modern scholars have rightly questioned this presentation and seen instead dynastic scheming behind Julia's actions and subsequent banishment. Whatever the actual degree of Julia's political acumen, the informal and allusive nature of the succession system

itself was the root cause of her demise. For, in the Augustan system, an imperial princess who had been married to no less than three indicated favorites (Marcellus, Agrippa, and [Tiberius](#)) and who then brought outsiders into her bed was also bringing them into the heart of the dynasty. That could not be tolerated. That Augustus interpreted his daughter's misdeeds in political terms, at least in part, is suggested by the trial for treason of one of Julia's lovers, Iullus Antonius, and his subsequent execution or suicide; others of her lovers were banished. The same can be said for the fall of Agrippa Postumus and then of Julia the Younger. However murky the details in each case, they can all be seen as victims of the Augustan succession system.

In all, then, the succession problem was a difficult one for Augustus, and his solutions only perpetuated it for all future emperors. Despite the internal difficulties engendered by the issue, Augustus was keen to present a united image of the imperial house to the populace. This is best illustrated by the "Altar of the Augustan Peace" (*Ara Pacis Augustae*), dedicated in January, 9 BC, and laden with symbolic significance largely outside the purview of this biography. For our current purposes, most important is the presentation to the people, on the south frieze, of the imperial family--women and children included--as a corporate entity. The message of dynastic harmony and the promise of future stability emanating from the imperial house is palpable. The reality, as we have just seen, was rather different.

Augustus and the Empire I: the Army

At the heart of Augustus's position in the state lay the army. It had been a major player in the chaotic events of the Late Republic and it had carried Augustus to power. Concern for its proper maintenance and for the effective channelling of its loyalties was therefore one of the chief goals of the Augustan settlement. In achieving these goals, Augustus's actions were a rousing success, since the army was tamed as a force in imperial politics for the better part of a century.

Augustus completed the ongoing professionalization of the Roman military by establishing a force of 28 standing legions (three were to be lost in Germany in AD 9), made up of volunteer recruits. For the citizen soldiers of the legions, service was for a prescribed period (first 16, then 20 years), on a regular wage, and with fixed rewards upon discharge. After 14 BC, land grants were discontinued in favor of cash pension payments; such payments were funded, after AD 6, by a new public treasury (the *aerarium militare*). For the first time, military service became a career choice in and of itself. Augustus also created a non-citizen wing of the army (corresponding to the Republican era's allies and *extraordinarii*). These auxiliary troops were formed into cohorts of infantry and wings (*alae*) of cavalry, usually 500 or 1000 strong, sometimes under their own commanders, sometimes under a Roman officer (an ex-centurion or tribune). Under Augustus, auxiliary units were mostly raised as needed and disbanded when the campaign(s) ended; some units were incorporated into the new permanent force, on terms of service similar to those for the legionaries. Augustus also regularized the organization and terms of service in the Roman navy and created the praetorian guard, a personal force which he discreetly and tactfully billeted in townships around Rome.

Augustus was careful to channel the loyalties of this new professional army solely in his direction. The troops' loyalty to Augustus was assured by their taking a personal oath of loyalty to him and by his role as their sole paymaster and guarantor of their rewards on discharge. In short, he was their patron. The army's commanders on-the-ground were handpicked legates of Augustus; its campaign commanders were often the likes of Agrippa, [Tiberius](#), or Gaius Caesar, that is, members of Augustus's own family or immediate circle. He also kept the army busy in major campaigns in Spain, the Alpine regions, along the Danube and Rhine rivers, across the Rhine in Germany, and in numerous small-scale actions all along the empire's frontiers. Where active campaigns were not prosecuted, as in Gaul or in the East, the army was used as a means of aiding political settlements (as in the return of the Parthian eagles in 20 BC or the meeting of C. Caesar and the Parthians on an island in the Euphrates in AD 2) or as a garrison over local market(s) (as in Gaul). While Augustus did not go so far as to station the legions along the frontier as a defensive garrison force (as was to happen in later ages), he at least removed them from the center of power and began the process of keeping them in the vicinity of the frontiers. Although Augustus appears to some scholars to have been aiming at establishing "scientific frontiers" along the Rhine/Elbe and Danube lines, the whole issue of his foreign policy--indeed, whether even such a policy existed--remains most unclear. For the "scientific frontiers" view to be true, certain problematic assumptions are requisite, not the least concerning the Romans' cartographic capabilities and their appreciation of geographic realities well beyond their immediate purview; it is also questionable to what degree the administration of the empire in general adhered to clearly conceived "policy" on anything, rather than reacting ad hoc as circumstances and local conditions dictated. On the whole, then, we should probably avoid notions of Roman "imperial policy" on the model of modern national policies. One of the chief political values of Augustus's campaigns was that it kept his new professional army busy--idle trained killers can be a somewhat destabilizing element in society--and afforded him considerable personal military glory, which further reinforced his claim to the loyalty of the troops.

The importance to Augustus, as well as to the state, of his monopolization of army loyalties is revealed in two suggestive incidents in 27 BC, when the Augustan order was still in its infancy. At this delicate time, M. Licinius Crassus, grandson of the great Late Republican magnate, raised a serious problem for Augustus. As governor of Macedonia he had undertaken successful campaigns south of the Danube in 29-28 BC and had personally killed the enemy leader in battle. In 27 BC, then, he was awarded a triumph but he went further: he claimed the ancient honor of *spolia opima* ("the most honorable spoils"), awarded to a Roman commander who had slain his counter-part with his own hand. These honors, involving the dedication of the enemy commander's captured panoply to Jupiter Feretrius, had only been earned on three prior occasions in all of Roman history. Since Crassus's claim to the *spolia opima* would have raised Crassus into the uppermost echelons of military glory, it had the potential to confuse the soldiers' loyalty toward Augustus. So Augustus blocked the claim on a technicality. Crassus held his triumph and promptly disappears from our records. (It is unlikely that he was killed but, rather, that his public profile died a death in the face of Augustus's displeasure, a good example, if true, of the workings of *auctoritas*.) Not long afterward, another governor proved problematic. C. Cornelius Gallus had been appointed the first prefect of Egypt on its annexation

in 30 BC. Like Crassus, he had embarked on campaigns to suppress revolts and to attack neighboring people. He then celebrated his successes with statues of himself and bragging inscriptions, one of which has survived. Enraged, Augustus let it be known that he no longer considered Gallus his friend. Charges were immediately brought and proposals laid that Gallus be convicted *in absentia*, exiled, and his property given to Augustus. His social status and political career in ruins, his very life perhaps in danger, Gallus committed suicide (possibly in 26 BC). Both of these men had behaved fully within the boundaries of republican precedent but had failed utterly to appreciate a fundamental rule of the new order: there was to be no military glory but Augustus's. In contrast, Agrippa, for so long Augustus's right-hand man, repeatedly refused honors and triumphs granted to him; all his victories were celebrated by Augustus.

Augustus and the Empire II: Administration

Augustus also reformed and refined the administration of the Roman empire in many respects. In the domestic sphere, the senate had moved from being the chief organ of the state to being a subordinate entity, an assemblage of administrators at the disposal of Augustus. What was essential from Augustus's viewpoint was that the senators not have this fact dangled before their faces, hence his tact in dealing with them. Consuls, for instance, continued to hold office annually but the need to pass the honor around more liberally required Augustus to create "suffect" consulships, a sort of supplementary consulship that doubled the number of men holding the consulship per year (the suffecti replaced the "ordinary" consuls, who stepped down from office in mid-term, so there was always the traditional pair of consuls in office at any given time). This is a good illustration of the mixture of tradition and innovation that marks so much of Augustus's activity. Augustus also appointed senators to newly-created positions such as the curatorships of the aqueducts or of the public works, the prefecture of the city, and so on. Throughout, he consulted the senate frequently and fully and treated it with respect. More significantly, he formed an inner "cabinet" (*consilium*) from the two presiding consuls, a representation of minor magistrates, and fifteen senators chosen by lot. Nevertheless, in Dio's revealing words, "nothing was done that did not please Caesar." As the administration of the state became more regularized, Augustus also drew administrators from the non-senatorial section of the elite, the *equites*. A variety of new posts was created exclusively for equestrians, including command of the praetorian cohorts and of the *vigiles* (firefighters), and the important prefectures of the corn supply and of Egypt; their role as army officers also appears to have expanded in these years. As a result, the *equites* benefited enormously from Augustus's rule, and that of future emperors. Altogether, the thrust of Augustus's administrative reforms was to create permanent, standing offices headed by longer-term appointments where the Republican system had preferred occasional or rotating appointments, or none at all.

In the sphere of external affairs, many of the army's conquests were formed into new provinces, especially along the south shore of the Danube (Moesia, Pannonia, Noricum, and Raetia) and the Alps (Alpes Cottiae and Maritimae). In the East and in Mauretania in North Africa, client global markets and principalities were allowed to exist, sometimes in very complex

arrangements, as with the Tetrarchs in Palestine or the numerous lesser global markets that dotted the interior and eastern reaches of Asia Minor. From 27 BC onward these provinces were divided into those that fell into the vast *provincia* of Augustus (the "imperial" provinces) and those that were retained by the senate and people (the "senatorial" or "public" provinces; see above, "From Octavian to Augustus: A New Order Established"). When the disposition of the provinces is examined (as it stood on Augustus's death in AD 14), it shows that the imperial territories outnumber the public ones by a factor of almost two, and that all but one of the empire's twenty-five legions then in service fell under the emperor's command. Further, the Cyrenaica decrees reveal the emperor making decisions about the internal operation of this, a public province. Such interference on Augustus's part was legitimated by the improved *imperium proconsulare* granted him in the settlement of 23 BC and brings into question any notions of joint rule by senate and *princeps* (so-called diarchy). Ultimately, all the provinces were Augustus's concern.

Overall, it is fair to say that the provinces, whether public or imperial, benefited enormously from Augustus's reign. Not only had he brought them peace, he also brought them good government. Legates in imperial provinces were appointed by Augustus for periods of three years or more depending on local conditions, whereas proconsuls in the public provinces continued to rotate annually. The men varied in rank from senators (proconsuls, usually of praetorian rank, in public provinces; legates of praetorian or consular rank in imperial ones) to *equites* (governing as prefects, as in Egypt and some of the smaller, unarmed provinces). Whatever their status, under the new order governors had no reason to extort from their provinces the huge sums of money that Republican-era proconsuls and proprietors had used to bankroll their domestic political careers, since the success of those careers now depended less on victory at the polls and more on the emperor's favor. Indeed, extortion in the provinces could be positively dangerous, as it raised suspicions about the nature of one's ultimate ambitions. These strictures applied no less in the public than in the imperial provinces, since all governors were now answerable to a single source of authority in a way they had not been under the Republic. This does not mean that rapacious governors entirely disappeared as a breed but that, for the most part--the disappointments of Gallus and Crassus aside--Augustus's gubernatorial appointments were sound. We hear of no major failings in the management of the provinces during his reign and certainly nothing on a par with the rapacious activities of the likes of Caesar or Sulla under the Republic. Augustus, by virtue of proconsular power, could also intervene directly in any provincial dispute, as he did famously in Cyrenaica. Hardly surprising, then, is the fact that of all the emperors, Augustus's image is the most commonly found in the provinces, even long after his death. The remarkable period of peace and prosperity ushered in by Augustus's reign is known not only as the *PaxRomina* but also as the *Pax Augusta*.

Augustus, as the protector and guardian of Roman tradition, also sought to inculcate a return to that tradition by means of legislation: "by new laws passed at my instigation, I brought back those practices of our ancestors that were passing away in our age" (*RG* 8.5). Thus, for instance, he passed laws limiting public displays of extravagance (so-called sumptuary legislation) in the manner of the old Republican senate, and he attempted through marriage regulations to put a cap on divorces and punish childlessness and adultery among the elite. He also reinforced the

traditional social hierarchy, making sure that everyone knew their place in it. Minimum property qualifications for membership of the upper orders were reinforced, and status symbols for all the classes, especially the amorphous equestrians, clearly established. The convergence of this sort of legislation is illustrated by the series of laws pertaining to freed slaves, passed between 17 BC and AD 4. In the first place, the numbers of slaves that could be informally manumitted or freed in wills was restricted in proportion to the total number of slaves owned. This is a piece of sumptuary regulation, limiting overly extravagant displays of wealth and generosity in public. Second, informally freed slaves were placed into a special class of quasi-citizenship termed *Jungian Latinity* that was capable of being upgraded to full citizenship only after the Jungians had proved themselves worthy; one way of achieving worthiness was to have children. Such regulations, then, encapsulated the Augustan attitudes toward public extravagance, maintenance of the social hierarchy, and marriage and reproduction. In his private life, Augustus fell short of his own ideals (witness the turmoil engendered in his family by adultery and infidelities of all sorts), but the thrust of his social legislation was less to regulate individuals' private behavior than to maintain the proper outward appearance of *dignities* and decency that Augustus felt had been lost during the Late Republic. As such, it pertained to the ruling classes of the state and hardly at all affected the commoner on the street.

Finally, there is the issue of the worship of Augustus. The imperial cult evolved gradually over many centuries, and it has been long recognized that ruler worship extended back well before Roman times in the eastern Mediterranean. In the East, then, the worship of Augustus as a god commenced not long after Actium. Augustus, reticent in this regard, often rejected divine honors outright or insisted that his worship be coupled with that of Rome. He probably had an eye on Caesar's fate in so acting. The situation in the West, however, was more difficult. In Rome itself there could be no question of Augustus being worshipped as a living god, which would go against the grain of the *Principe*. In any case, he was already the son of a god and the "revered one" (*Augustus*). A compromise solution appears to have been to have his will (*numen*) or essence (*genius*) recognized as divine. In Italy and out in the western provinces Augustus did not actively block direct worship, and two major cult centers were established at Lugdunum in Gaul and Cologne on the Rhine with altars at each place to Rome and Augustus, maintained by officials drawn from the local elite. In communities all across the West, in fact, altars and temples to Rome and Augustus and to Augustus himself are attested, all staffed by locals. Such cult centers therefore acted not only to promote unity in the previously barbarous western provinces and to direct loyalties accordingly, but they also facilitated the assimilation of local market(s) into a Roman way of life.

A MODERN INTERPRETATION of GAIUS JULIUS and AUGUSTUS CARSAAR as the GLOBAL ECONOMY of SCALES

1. Economic Warfare Strategies and Tactics – The Commanding Heights @ <http://www.pbs.org/wgbh/commandingheights/hi/index.html> (EPDPE)

- a. NAME Resources, Inc. Joint-Venturing of Green Innovations - <http://www.molaah.com/Joint%20Venturing.html>
 - b. NAME Resources, Inc. Plan to Create 9.7 Million New Jobs - <http://www.molaah.com/MTQ.doc>
 - c. The State and Prosperity of the Republic (SPQR) - <http://www.molaah.com/The%20Organization%20of%20an%20Army%20of%20Economic%20Principles.html>
 - d. The Procreative Game Theories through Market Economies of Scales - <http://www.molaah.com/The%20Kamasutra%20Game%20Theorems%20Page.html>
 - e. Frequently Ask Questions - <http://www.molaah.com/FAQ%20Page.html>
 - f. Competitiveness Intelligence - <http://www.molaah.com/Economic%20and%20Competitive%20Intelligence.htm>
 - g. Do Ethnic and Non-Ethnic Civil Wars Have the Same Causes? - <http://www.molaah.com/Do%20Ethnic%20and%20Nonethnic%20Civil%20Wars%20Have%20the%20Same%20Causes.pdf>
 - h. Class Warfare, Noam Chomsky <http://www.molaah.com/Class%20Warfare,%20Noam%20Chomsky.pdf>
 - i. Tactics in Global Activism for the 21st century - <http://www.molaah.com/Tactics%20in%20Global%20Activism%20for%20the%2021st%20century.pdf>
2. Business Model Warfare (**EPDPE**)
 - a. Business Model R&D for New Market Entry - <http://www.molaah.com/Business%20Model%20R&D%20for%20New%20Market%20Entry.pdf>
 - b. Business Model R&D - <http://www.molaah.com/Business%20Model%20R&D.pdf>
 - c. Co-evolutionary Warfare - <http://www.molaah.com/Coevolutionary%20Warfare.pdf>
 - d. Corporate Warfare - <http://www.molaah.com/Corporate%20Warfare.pdf>
 - e. Hybrid Warfare - <http://www.molaah.com/Hybrid%20Warfare.pdf>
 - f. Information Warfare - <http://www.molaah.com/Information%20Warfare.pdf>
 - g. Relations of Warfare - <http://www.molaah.com/Relations%20of%20Warfare.pdf>
 - h. Immediate Financial Support - <http://www.molaah.com/Immediate%20Financial%20Support.pdf>
 - i. Thore Ronstadt in Evolutionary Economics - <http://www.molaah.com/Thore%20Ronstadt%20in%20Evolutionary%20Economics.pdf>
 3. Marketing Warfare Strategies and Tactics (**EPDPE**)
 - a. Marketing Warfare Strategies - http://www.molaah.com/Shuttle%20Files/Marketing_warfare_strategies.htm
 - b. Marketing Warfare Tactics - <http://www.molaah.com/Marketing%20Warfare%20Tactics.doc>
 - c. State and Statecraft - <http://www.molaah.com/State%20and%20Statecraft.pdf>
 - d. Strategic Usabilities - <http://www.molaah.com/Strategic%20Usabilities.pdf>
 - e. Modern Warfare the Battle for Public Opinion - <http://www.molaah.com/Modern-warfare-the-battle-for-public-opinion.pdf>
 - f. Future Strategic Issues and Warfare - <http://www.molaah.com/Future%20Strategic%20Issues%20and%20Warfare.pdf>

- g. Defensive Information Warfare - <http://www.molaah.com/Defensive%20Information%20Warfare.pdf>
 - h. Deflationism Warfare - <http://www.molaah.com/Deflationism%20Warfare.pdf>
 - i. University-Industry Research Partnerships in the United States - <http://www.molaah.com/University-Industry%20Research%20Partnerships%20in%20the%20United%20States.pdf>
4. Business Model Foundations - Definitions and Approaches (**EPDPE**)
 - a. Business Models as Models (Baden-Fuller & Morgan)
 - b. Business Models, Business Strategy and Innovation (Teece)
 - c. From Strategy to Business Models and onto Tactics (Casadesus-Masanell & Ricart)
 - d. Business Model Design - An Activity System Perspective (Zott & Amit)
 5. How do Business Models Emerge? (**EPDPE**)
 - a. Business Models - A Discovery Driven Approach (McGrath)
 - b. Business Model Evolution - In Search of Dynamic Consistency (Demil & Lecocq)
 - c. Business-Model Innovation - General Purpose Technologies and their Implications for Industry Structure (Gambardella & McGahan)
 - d. Strategic Development of Business Models - Implications of the Web 2.0 for Creating Value on the Internet (Wirtz, Schilke & Ullrich)
 6. Building New Business Models for Emerging Economies and Social Uses (**EPDPE**)
 - a. Business Models - Creating New Markets and Societal Wealth (Yunus, Moingeon & Lehmann-Ortega)
 - b. Building Social Business Models - Lessons from the Grameen Experience
 - c. Corporate-NGO Collaboration - Co-creating New Business Models for Developing Markets (Dahan, Doh, Oetzel & Yaziji)
 - d. Cost Innovation - Preparing for a 'Value-for-Money' Revolution (Williamson)
 7. Implementing Business Models - Key Success Factors (**EPDPE**)
 - a. Business Model Innovation - Opportunities and Barriers (Chesbrough)
 - b. Killing Two Birds with One Stone - Profit for Now and Learning for the Future (Itami & Nishino)
 - c. Embedding Strategic Agility - A Leadership Agenda for Accelerating Business Model Renewal (Doz & Kosonen)
 - d. An Individual Business Model in the Making - a Chef's Quest for Creative Freedom (Svejenova, Planellas & Vives)
 - e. From Recipe to Dinner - Business Model Portfolios in the European Biopharmaceutical Industry (Sabatier, Mangematin & Rousselle)
 - f. Complex Business Models - Managing Strategic Paradoxes Simultaneously (Smith, Binns & Tushman)



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

An Advance Across the Rubicon of Deceptive Practices and Practitioners of Traditional Economic Thought

The Build Plan or Objectives

(The Organizational Method Structure for Building Mission or Goal Statements)

A. Environmental Scanning (Matrix Element – Environment)

1. Social and political trends
 - a. Demographics
 - b. Moral Values
 - c. Education
 - d. Regulatory Pressures
2. Capital markets analysis
 - a. Capital Asset Pricing Model
 - b. Capital Structure
 - c. Ask How Estimate
 - d. Value Analysis
3. Macroeconomic trends
 - a. Systematic Risk
 - b. Value Curve for Signal
 - c. Value Chain and/or Stream
 - d. Economics of Scale
4. Industry structure studies
 - a. Industrial Organization
 - b. Industry Capacity

- c. Industry Importance Graph
 - d. Industry Segment
 - e. Industry Structure
 - f. Industry Life Cycle
5. Competitor analyses
- a. Competitive Force
 - b. Competitor Configuration
 - c. Competitive Strategy
 - d. Competitive Position

B. Developing and Modifying a Corporate Strategy (Matrix Element – Purpose)

1. Corporate goals
- a. Corporate Culture
 - b. Corporate Stakes
 - c. Corporate Strategy
 - d. Corporate Brands
2. Concept of fit
- a. Concept of Assembly
 - b. Concept of Management
 - c. Organizational Structure
 - d. Integrating System
3. Concept of assembly
- a. Organizational Hierarchy
 - b. Measurement Systems
 - c. Incentive Systems
 - d. Planning Hierarchy
 - e. Planning Process
 - f. Resource Allocation Process
4. Concept of management
- a. Differentiation Strategy
 - b. Functional Areas of Fit
 - c. Entry and Mobility Barriers
 - d. Formula Fit

C. Establishing Different Goals for Business Units (Alternatives) (Matrix Element – Outputs)

1. Identity business units (Segmentations)
- a. Buyer Groups
 - b. Business Cycle Profiling
 - c. Business Plan and Policy
 - d. Business Interrelationships
2. Assess contributions to information and for economic values
- a. Business Systems Analysis

- b. Cost of Capital
 - c. Financial Leverage
 - d. Capital Structure
3. Alternative or subroutine goals for business units
 - a. Strategic Leverage
 - b. Shared Experience
 - c. Strategic Business Unit(s)
 - d. Strategic Beachhead

D. Developing Competitive Strategies for Business Units (Matrix Element – Physical Catalysts)

1. Identify current strategy (Reverse implied assumptions)
 - a. Required Return
 - b. Operating Policies
 - c. Competence Profile
 - d. Strategic Audit
2. Generate alternative strategies (Analyze environment industry structure's intra-industry structure)
 - a. Buyer Power
 - b. Supplier Power
 - c. Relative Costs, Prices and Utility
 - d. Fix-To-Value Added Ratios
3. Select optimal strategy and determine operating policies to carry out
 - a. Build Plan
 - b. Operating Leverage
 - c. Operating Unit
 - d. Operations Research

E. Reviewing Competitive Strategies (Matrix Element – Inputs)

1. Consistency test
 - a. Critical Path Method
 - b. Cost Analysis
 - c. Price to Performance Ratio
 - d. Input-Output Analysis
2. Contribution to economic and/or informational values
 - a. Decision-Making Process
 - b. Decision-Making Unit(s)
 - c. Decision Trees
 - d. Value System and/or Chains
3. Ongoing monitoring
 - a. Structural Analysis
 - b. Structural Factor
 - c. Critical Path Methods
 - d. Value Chain for System

4. Reports
 - a. Linkage
 - b. Market Signal
 - c. Measurement System
 - d. Mission Statement(s)

F. Resource Allocation (Matrix Element – Sequence)

1. Financial resources
 - a. Capital Intensity
 - b. Capital Structure
 - c. Cash Flow
 - d. Cash Trap
2. Human resources
 - a. Employees
 - b. Sub-contractors
 - c. Consultants
 - d. Labor Organizations
3. Information resources
 - a. Information Brokers
 - b. Governmental Sources
 - c. Written Materials (Books and/or Database Hard-copies)
 - d. Media Systems (News or News Associations)

G. Determining Incentives (Matrix Element – Human Agents)

1. Set performance measures
 - a. Measurement System
 - b. Management Through Objectives
 - c. Game Grid
 - d. Gap-Based Planning
2. Evaluate performance measures
 - a. Cost Dynamics
 - b. Growth Value Leverage Matrix
 - c. PIMS Program
 - d. Gaming

H. Monitoring Implementation (Matrix Element – Information Aids)

1. Software procedures
 - a. Regression Analysis
 - b. Seven-8 Framework
 - c. Strategic Condition Matrix
 - d. Strategy Audit

- e. Uniqueness Driver
 - f. Systematic Risk
 - g. Unsystematic Risk
 - h. Value Added Advantage for Analysis
 - i. Planning and Design
 - j. @ Functioning
 - k. Macro Structuring
 - l. Problem Formatting
2. Grids, matrixes and flow chart systems
- a. Brainiac
 - b. Pie Structures (5 Area Phases)
 - c. Bar Charts (Report Structure)
 - d. Decision Flow Chart Grid
 - e. Consultation Grid
 - f. Strategic Condition Matrix
 - g. Pie Structures (Report Structure)
 - h. Brainiac Wave Length Flow Charts
 - i. 5 Area Phase Bar Charts
 - j. Macro Flow Chart System
 - k. Legends
 - l. Total System's Integrated Color Chart Systems
 - m. CAD Systems
 - n. CAM Systems
 - o. Anatomy Charts and Diagrams

Summary

The charts, diagrams and procedural formats shown in this part of Appendix F, are designed and formatted for use by the Technical Support Units of Nascent Applied Methods & Endeavors in order to provide the System Matrix of this system with a structure, by-which all processes and procedures can be verified as to it's accuracy and form of implementation

THE A-SQUARE TECHNOLOGY GROUP & NASCENT APPLIED METHODS AND ENDEAVOR'S ONESIMUS EQUATIONS AS THE PRINCIPLE PARTS OF ENGLISH SPEECH INVOLVING MASLOW'S HIERARCHY OF NEEDS AS WELL AS CAESAR'S EIGHT COMMENTARIES AS A SERIES OF MATRIXED IDEOLOGIES ENGAGED IN GLOBAL SOCIOECONOMIC MARKETING WARFARE AGAINST ALL HUMAN DISEASES

The Socioeconomic Base Equations for the Individualized Global Free Market Fusion of Information

For the first time in the history of mankind. The road representing financial security, which leads toward the Commanding Heights of global market economies, is no longer solely paved with the words, concepts & ideas of Privatization. But is additionally forged upon the creation of individualized innovative global free-market entrepreneurial business model & search engine technologies. Whose, patentable genetic-based consultative Planning & Design Approaches (PDAs) are interconnected, evolvable & user specific through personalizing internet content by way of the following grammatic formula(s); Whereas, the constant sum value of $[A^2, G^2, G^2, G^2, L^2, M^2, PA^2, T^3 \& T^3]$ equals the measured quantitative significance of any number(s), letter(s), word(s), concept(s), idea(s), genomic sequence(s) or method(s) used to describe the existence or processes of a person(s), place(s) or thing(s), both currently known or unknown. Which, are also supplanted within the driving forces [E] behind the Meaning of Life [M], the Tree of Life [T], and of course Quality of Life [Q] issues. Whereas, the Process is the genomic facilitation of single & multiple number, letter or word, strategies or tactics that simultaneously accommodate systemic personal or organizational management, from a single point of origin, throughout the following distributed infrastructural linguistic resources involving the Human Language System (HLS) as a whole;

BY WILLIAM EARL FIELDS (GCNO)



(ANMESCL² RDWEF)

ALPHA NUMEROUS
MAXIMUS
EGREGIOUS SUMMA
CUM LAUDE



(ANMESCL² EL NEGRO)

ALPHA NUMEROUS
MAXIMA
EGREGIA SUMMA
CUM LAUDE



(ANMESCL² QUO VADIS)

ALPHA NUMEROUS
MAXIMUS
EGREGION SUMMA
CUM LAUDE



(ANMESCL² EL NEGRO)
ALPHA NUMEROUS MAXIMA
EGREGIA SUMMA CUM LAUDE

The ERSD Call To Action Formula(s) on Behalf of Caesar's 10th Legion within Global Economic Thought

$$G^3 \left(S = \frac{P^3}{C} \right)$$

The Formula System's Principle Components Through the Concepts of Economics Today

For the first time in the history of mankind. The road representing financial security, which leads toward the **Commanding Heights** of global market economies, is no longer solely paved with the words, concepts & ideas of **Privatization**. But is additionally forged upon the creation of individualized **innovative** global free-market **entrepreneurial business model & search engine technologies**. Whose, patentable genetic-based consultative Planning & Design Approaches (PDAs) are interconnected, evolvable & user specific through personalizing internet content by way of the following grammatic formula(s); Whereas, the constant sum value of $[A^2, G^2, G^2, L^2, M^2, PA^2, T^3 \& T^3]$ equals the measured quantitative significance of any **number(s), letter(s), word(s), concept(s), idea(s), genomic sequence(s) or method(s)** used to describe the existence or **processes** of a **person(s), place(s) or thing(s)**, both currently **known** or **unknown**. Which, are also supplanted within the driving forces **[E]** behind the **Meaning of Life [M]**, the **Tree of Life [T]**, and of course **Quality of Life [Q]** issues. Whereas, the **Process** is the genomic facilitation of single & multiple number, letter or word, **strategies** or **tactics** that simultaneously accommodate systemic **personal** or **organizational management**, from a single point of origin, throughout the following distributed infrastructural linguistic resources involving the **Human Language System (HLS)** as a whole;

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9. <http://www.yeshuatyisrael.com/mitzvot1.htm> 248 Do's
10. <http://www.yeshuatyisrael.com/mitzvot2.htm> 365 Don'ts
11. <http://www.613commandments.com/node/30http://www.613commandments.com/index.htm> 248 Do's & 365 Don'ts
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FINAL DRAFT



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Epistle to the Religious Interpretations of Governments and Global Market Forces from Cicero

THE FOUNDATION OF A SOCIOECONOMIC PATRIOT

The first development of the syncretic and mixed policy, is that form of government which is called the Patriarchal or Paternal. The power of patriarchs has in all ages been accounted higher, wider, and more absolute than that of any of the emperors, kings, aristocrats, or democrats that subsequently arose. This aboriginal and supreme form of government, entitled the patriarchal, has been lauded as the earliest and best, by Philo, Plutarch, Selden, Bossuet, Filmer, Michaelis, Pastoret, and most of the commentators on the political history of the Jews. The patriarchs, and, as they were subsequently called the Judges, of the Jewish nation, were in fact theocratic legislators: they combined an absolute ecclesiastical and civil power, universal and indefeasible. Sir Robert Filmer has evinced, beyond contradiction, the priority and superiority of the patriarchal power. He has shewn that the beautiful principle of paternal government and hereditary succession is the natural and proper foundation of human government. In this respect Gerson, Bossuet, Du Pin, and other Catholic writers are perfectly right. When they entitle the pope a patriarch, they acknowledge that so far as precedence of rank is concerned, he stands as much above all emperors and kings, as they stand above all archbishops and bishops. The patriarchal power of the pope should not, however, extend beyond his own dominions.

Emperors and kings should be supreme within their own territories in ecclesiastical as well as civil matters; for they ought to be as much defenders of the universal faith of their subjects, as they are of their universal rights. The patriarchal theory, which shews us that we must trace the true origin of monarchical and aristocratic power to the paternal principle of hereditary succession, is of the greatest value. By Filmer's doctrine, we consider our princes and nobles as the personal representatives of the oldest families; and as such entitled to the same deference and respect as attach to priority of birth and seniority of age, in all national clans and private

families. The able politician Heeren has recently shewn that the theory which makes all government merely a matter of popular compact and election, though supported by Locke and his followers, is fraught with all the perils of Rousseau's "social compact," and tends to produce republicanism and revolution. These remarks would indicate the truth of what the admirable Selden observes with reference to the Hebrew commonwealth, namely, that when the government was changed from the patriarchal into the monarchical, there was in fact a fall from a higher order of government into a lower. It is no wonder, therefore, that the Deity was incensed against the people of Israel for asking for a king, instead of a patriarchal successor to Samuel; for, by so doing, they throw their political system into an inferior condition. Yet, royal, imperial, and monarchical government is next to the patriarchal, wonderfully sacred and venerable. We find something resembling it in the first rise and youthful spring of all ancient nations. In the Asiatic territories it has been universally cherished. And we find that kings, a series of wise and heroic monarchs, laid the foundation of all the glories of Greece and Rome. Still, however fair, monarchy has been continually exposed to the dangers of degeneration into despotism and tyranny. Next to the imperial or regal, is that particular form of government called the aristocratical. Inferior to the regal no doubt it is, but something infinitely better than the democratic. It still maintains something of the patriarchal dignity of hereditary succession to family wealth and honors, which is the grand security of all states, though it has often been abused to purposes of pride, extravagance, and oppression.

The last particular form of government we shall mention, is the democratical or republican. The advantages and disadvantages of this form are so neatly summed up by Paley, we shall avail ourselves of his words. "The advantages of a republic are, liberty, or exemption from needless restrictions; equal laws; regulations adapted to the wants and circumstances of the people, public spirit, frugality, averseness to war, the opportunities which democratic assemblies afford to men of every description, of producing their abilities and counsels to public observation, and the exciting thereby, and calling forth to the service of the commonwealth the faculties of its best citizens. "The evils of a republic are—dissentions, tumults, factions, the attempts of powerful citizens to possess themselves of the empire; the confusion, rage, and clamour, which are the inevitable consequences of assembling multitudes, and of propounding questions of state to the discussion of the people; the delay and disclosure of public counsels and designs, and the imbecility of measures retarded by the necessity of obtaining the consent of numbers and lastly, the oppression of the provinces which are not admitted to a participation in the legislative power."

Now Cicero, the most observant of all politicians, clearly perceived that in proportion as the catholic, syncretic system of government, which combined and harmonized these several particular forms, advanced, in that proportion had the state become prosperous and durable. For it is the remarkable characteristic of this syncretic government, being unionistic, universal, coalitionary, mixed, and eclectic, to blend all that is good in the particular species, without contracting their mischiefs. Like the light of heaven, it combines all colours in a blaze of glory, which, when divided and segregated, become faint and shadowy. Thus, according to Cicero, there can be only two principal distinctions in the kinds of government—ne is the Catholic, Syncretic, Unionistic, coalitionary, and harmonic. The other is the sectarian, partizantic,

divisionary and discordant. Cicero's preference for the first kind was strong and invincible; he saw that by a manly eclecticism, a philanthropical latitudinarianism, it combined all the separate notes of political wisdom into one grand and majestic concord; and he saw that the universal tendency of all divisionary and particular governments was to produce a miserable contractedness in national politics, and to embroil the state in the interminable jars of schisms and sects, parties and factions.

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FINAL DRAFT



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Reflections on Life and Death and the Interpretations of the Embodiment of Eternal Life through Global Economic Principles

The Human Body

By Hillel ben David (Greg Killian)

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Man is a metaphor. Indeed, one of several meanings of the [Hebrew](#) word *adam* ("man") is "I

resemble.” For man is a microcosm of [creation](#)— in the words of the [Talmud](#), “As the soul fills the body, so [HaShem](#) fills the universe.”^{12[1]} Thus Iyov declares, “From my [flesh](#), I perceive HaShem”^{13[2]}, by contemplating the workings of our body and the manner in which it relates to and is animated by our [soul](#), we gain insight into the workings of [creation](#) and the manner in which it relates to and is sustained by its source. [Man is a microcosm](#), and so provides analogies for all other [worlds](#) which can explain the [secrets](#) of reality and the great riddles hidden from our senses”.^{14[3]}

According to R. Bachya, our primary duty is to study that which is closest to us: the human being.

It is our duty to study the origins and [birth of the human](#), the form and structure of his [physical frame](#), how the various body parts are connected and function together, the purpose of each individual part and the need for it to take its present form. Next we should study man's advantages, his various temperaments, the faculties of his soul, the light of his intellect, [his qualities](#) -- those that are essential and those that are accidental; his desires, and the ultimate purpose of his being. When we have arrived at an understanding of the matters noted in regard to man, much of the mystery of this universe will become clear to us, since the one resembles the other... as Job said (Job 19:26): "From my flesh I see God."^{15[4]}

The Rambam^{16[5]} states that the only way to love and fear [HaShem](#) is through the study of His [creation](#), for only through this study are we able to [know](#) HaShem. Our understanding of HaShem can only be achieved by the intellectual investigation of the genius and balance of His creation. Every detail, every [remarkable insight](#) and fact is necessary in

^{12[1]} Berachot 30a

^{13[2]} Iyov 19:26

^{14[3]} *Shomer Emunim HaKadmon*, argument 1, sec.

27

^{15[4]} Duties of the Heart (*Chapter 5*)

^{16[5]} Mishneh Torah, Hilchot Yesodei HaTorah 2:2

our attempt to know ([daat](#)) and [connect](#) with HaShem.

The human body is the [physical](#) element in a complex and ultimately [spiritual](#) being. The human body is not simply the housing for the spiritual essences, it is part and parcel of the combined human being, a being that will ultimately exist in greater spiritual form in the [world](#) to come, after the resurrection. For when the world to come begins, and we stand up at the [resurrection](#), we will stand up with combined [body and soul](#), though both will be raised to a much higher spiritual level than at which we stand today.

The walls of the [succah](#) represent the human body, and are even adorned with *kishutim*, jewelry, so-to-speak, as we adorn a body. For, like the body itself, the walls of the succah are only a temporary and somewhat flimsy encasement for the person, the soul, that enters and then later leaves it.

The spiritual nature of the human body is manifested in an erect posture. This is one of the aspects of a human being which shows his spiritual nature. The fact that a man stands upright and has a certain glow in the face is a manifestation of his difference from an animal. These [two](#) features distinguish us from the animals.

Maharal's View

Maharal suggests that the human body symbolizes aspects of HaShem, rather than that the actual form of the body reflects the form of HaShem in some way. In his view, human characteristics such as our walking upright, having two eyes, the [heels of our feet](#), all remind us, if we understand them correctly, of attributes of HaShem. Specifically, our walking upright indicates a lack of subservience, our eyes remind us of HaShem's awareness of good and evil, and our [heels](#) can remind us of the ubiquity of [sin](#).

Vilna Gaon's View

According to our [mystical tradition](#), the human being is a microcosm of all [creation](#), and within the human being one can find the characteristics of every creature. The Vilna Gaon, a leading sage of the 18th century, states that this idea is expressed in the following pasuk, where the Creator proclaims:

***Bereshit (Genesis) 1:26** Let us make the human being in Our image and after Our likeness.*

Who was the Creator speaking to when He said, 'Let us make the human being'? According to the Vilna Gaon, the Creator was addressing all of creation, bidding each creature to contribute a portion of its characteristics to the human being. For example, the human being's strength is traced to the lion; his swiftness to the eagle; his cunning to the fox; and his capacity for growth to the flora.

THE TORAH AS A LIVING ORGANISM

The weaving of the Torah from the Ineffable Name (YHWH) suggests the [analogy](#) that the Torah is a living texture, a live body in the formulation of both Azriel of Gerona and the [Zohar](#). The Torah "is like an [entire building](#); just as one man has many organs with different functions, so among the different chapters of the Torah some seem important in their outward appearance and some unimportant," yet in actual fact all are bound together in a single organic pattern. Just as man's unified nature is divided up among the various organs of his body, so the living cell of HaShem's Name, which is the subject of revelation, grows into the earthly Torah that men possess. Down to the last, seemingly insignificant detail of the [Masoretic text](#), the Torah has been passed on with the understanding that it is a living structure from which not even one [letter](#) can be excised without seriously harming the entire body. The Torah is like a human body that has a head, torso, heart, mouth, and so forth.

The Divisions of the Body

The human body is divided into [three](#) parts: the head, the most aristocratic part of the body; the middle section, which incorporates the heart; and the lower section of the body, the most mundane of all (symbolizing the three sections of the [Mishkan](#), the Kodesh Kodeshim (Holy of Holies), the Kodesh (the Holy Place), and the Chatzer (the courtyard), and the three worlds, the world of the angels, the [world of the luminaries](#), and this [world](#).

There are [613 commandments](#). The positive commandments (*do*), numbering 248, are equivalent to the number of organs in the human body. The 365 negative commandments (*do not do*) are equivalent to the number of blood vessels in the human body. The [613 mitzvot](#) relate to 613 specific [physical](#) areas in the body, a Hakham (Rabbi) can analyze whether a limb is affected by an adversely conducted [mitzva](#).

Man has 248 limbs they are as follows: Thirty bones in the foot, [six](#) in each toe. Then, [ten](#) bones in the ankle, [two](#) in the lower leg, [five](#) in the knee, one in the thigh, and [three](#) in each hip. There are [eleven](#) pairs of ribs. The hand has thirty bones, six in each finger. There are two bones in the forearm, two in the elbow, one in the upper arm, and [four](#) in each shoulder. This yields a sum of 102 bones on each side, for a total of 204.

Besides these, there are another 46 limbs. These include the [eighteen](#) vertebra of the spine, [nine](#) bones in the head, and [eight](#) in the neck. There are also six in the "gateway to the heart," which is the chest, and another [five](#) at the outside orifices. The total is 248 limbs.

The Hakhamim (Rabbis) declared that there were 248 members (bones) in the human body^{17[6]}; namely, [forty](#) in the tarsal region and the foot (30+10 = 40); 2 in the leg (the tibia and fibula); 6 in the knee (including the head of the femur, and the epiphyses of the tibia and fibula); [three](#) in the pelvis (ilium, ischium, and pubes); [eleven](#) ribs (the twelfth rib, owing to its diminutive size, was not

^{17[6]} Jewish Encyclopedia

counted); 30 in the hand (the carpal bones and the phalanges); two in the forearm (radius and ulna); 2 at the elbow (the olecranon and the head of the radius); 1 in the arm (humerus); [four](#) in the shoulder (clavicle, scapula, coracoid process, and acromion)—which makes 101 for each side of the body, or 202 for both—[eighteen](#) vertebrae; 9 in the head (cranium and face), eight in the neck (7 vertebral and the os hyoides), five around the openings [sic] of the body (cartilaginous bones), and six in the key of the heart (the sternum).

The human form also has 248 limbs (and organs), corresponding to the [248 positive commandments](#) of the Torah, and 365 connecting tissues, veins or sinews, corresponding to the [365 prohibitions](#) of the Torah^{18[7]}.

Like man, the earth is also divided into 248 parts with a head, eyes, mouth and other limbs. It also has 365 arteries. Every time a person [observes a commandment](#), he sustains one of his limbs, as well as a part of the world. Each limb announces, "Observe a commandment with me, so that I will live long". **It is for this reason that man is called a microcosm He is a miniature universe, having in him everything that exists in the world.**

Nowhere is it written which mitzva corresponds to which item in the body. This appears to be a [secret](#) Tzaddikim have. When something goes wrong physically, it is because a mitzva or group of mitzvot are not being performed properly. The power that should be flowing to that limb is subverted. The power that should be coming from the soul (Torah) to the [physical](#) body (mitzvot) is not flowing properly.

"The body," writes Hakham Culi^{19[8]}, "has 248 limbs and 365 blood vessels . . . The soul has exactly the same number of limbs and blood vessels, but these are [spiritual](#) rather than physical. Each part of the [soul](#) is in its counter-part in the body, and is strongly bound to it."

^{18[7]} [Zohar](#) I, 170b

^{19[8]} Meam Loez

* * *

The *Shela Hakodesh* writes that each of the [248 positive mitzvot](#) corresponds to one of the 248 limbs of the body and each of the [365 negative commandments](#) corresponds to one of the 365 veins and arteries of the body. Each positive [mitzva](#) that one fulfils and each negative commandment that one is careful not to transgress nourishes its corresponding limb or vein. However, if one neglects one of the mitzvot or commits a [sin](#), he blemishes the parallel limb or vein of his [neshama](#). The Shela then notes that it is impossible for any one individual to observe all 613 mitzvot. Some mitzvot apply only to [kohanim](#); others, only in [Eretz Israel](#) or when the [Bet HaMikdash](#) stood. Still, others apply only in rare circumstances, e.g., if one's brother dies without children and there is a mitzva for him to marry his brother's widow ([yibum](#)). If that is the case, how can one properly prepare his [neshama](#) for the Next [World](#) and prevent his neshama from being blemished?

The Shela answers that if one fulfils those mitzvot that he is capable of performing and learns the sections of the Torah related to all the mitzvot, it is considered as if he fulfilled the entire Torah. This is alluded to in the passage here. "For this [commandment](#) that I command you today is not hidden from you...". This refers to those mitzvot that are hidden from one and are impossible to fulfil, e.g., mitzvot that apply to [kohanim](#). "...And it is not distant...". This refers to mitzvot that are possible to fulfill but circumstances are rare, e.g., Yibum or [Birchat HaChama](#). "...Nor is it across the sea...". This refers to mitzvot that can only be performed in [Eretz Israel](#) thereby exempting one who lives across the sea. The Torah says that one should not say that it is hidden, far, in the [heavens](#) or across the sea. Rather, it is very near to you, in your mouths and in your hearts to learn and delve into it. The pasuk ends with the words "to perform it". All that precedes these final words is given on condition that one performs those mitzvot that he can fulfil.

* * *

Rabbi Shimon bar Yochai interpreted the following verse:

Devarim (Deuteronomy) 23:15 HaShem
your G-d is constantly present in the midst
of your camp [be'kerev machanecha] .

“In the midst” [be'kerev] refers to none other than your heart, and “your camp” [machanecha] is your body with its 248 limbs. The verse thus continues, “Make sure that no unseemly thing/word be seen in you, which might cause Him to withdraw His presence.” Your body is a Temple for the Divine! Sanctify [i.e. elevate] your mind, speech, and actions, even when you are engaged in permitted activities. [In other words, sanctification does not only refer to refraining from that which is forbidden, but, in addition, to being careful to elevate even that which is permitted^{20[9]}.] Woe to you if you don't, for it will be considered as if you had defiled the Mikdash of the king!

* * *

- (a) The two calf-bones and one thigh-bone comprise the majority of the volume of bones of the human body.
- (b) Since there are 248 limbs in a male human body, the majority of limbs will total 125.
- (c) According to Rabbi Yehoshua, there are 252 limbs in a female human body, But according to Rabbi Akiva, there are 253.
- (d) A quarter of a Kav (six egg-volumes) of bones will also be Metamei be'Ohel.

The Beginning

We observe that the child's entire body is derived from a drop of semen originating in its father's brain. Yet the many physical components which constitute the child's body are by no means uniform. They vary greatly, from the brain, the highest component, to the nails of the feet, the lowest.

^{20[9]} see Ramban, Vayikra 19:2

These radical differences come about through the presence of the drop of semen in the mother's womb during the forty weeks of gestation. It is this period of physical development that produces the differences between one organ and another: the more materialized a particular component of the drop becomes, the more it diverges from its original state and becomes an entity with its own unique physical characteristics. We thus observe that though all the organs share a common source, nevertheless in the process of development there arise differences as radical as that between brain and nails.

Another matter evident from the analogy: Though the nails are the most insignificant part of the child's body, they are still bound and united with their first source, the father's brain. For, like the other parts of the child's body, the nails too receive their nourishment and life from its brain. Since the child's brain retains the essence of its source (the father's brain) and is thus constantly bound to its source, even the nails are therefore bound up with their original source.

* * *

A person's two principle organs are his brain and his heart. The Maharal, commenting on the Mishna in Avot, "May it be Your will that the Bet HaMikdash be rebuilt speedily in our days, and make our portion in Your Torah," explains that there is a reference here to these two organs. Divine service is the "heart," while Torah is the "brain."

A person's brain is the kodesh ha-kodoshim (Holy of Holies) of the human body.

The following charts show the ten structures of the human being as it relates to the men of the synagogue and to the Temple:

Bet Keneset – The Body

Chachmah

(Wisdom) - Black

Virtue: Emunah (Faithful Obedience)
Ministry: Chief Hakham of the bench
of three

Rosh HaShanah

Da'at

(Knowledge) - White

Virtue: Yichud (Unity)

Ministry: 3rd of the bench of three

Yom HaKippurim

Gevurah

(Strength/Might) – Scarlet Red

Virtue: Yir'ah (Fear of HaShem)

Ministry: Sheliach [Apostle/Bishop]

Second Day

Second intermediate day

Binah

(Understanding) - Gray

Virtue: Simchah (Joy)

Ministry: 2nd of the bench of three

Shabbat Shuva

G'dolah / Chesed

(Greatness/Mercy) – Royal Blue

Virtue: Ahavah (love)

Ministry: Masoret [Evangelist]

First Day

First intermediate day

Tiferet

(Beauty) - Yellow

Virtue: Rachamim (Forgiveness)

Ministry: Darshan or Magid [Prophet]

Third Day

Third intermediate day

Hod

(Glory) - Orange

Virtue: Temimut (Sincerity)

Ministry: Parnas [Pastor]

Fifth Day

Fifth intermediate day

Netzach

(Victory) – Emerald Green

Virtue: Bitahon (Confidence)

Ministry: Parnas [Pastor]

Fourth Day

Fourth intermediate day

Yesod

(Foundation) - Violet

Virtue: Emet (Truth/Honesty)

Ministry: Parnas [Pastor]

(Female – hidden)

Sixth Day

Sixth intermediate day

Shekhinah / Malkhut

(Presence) – Purple

Virtue: Humility

Ministry: Meturgeman/Moreh/Zaqen

[Teacher/Elder]

Seventh Day

Seventh intermediate day

HEAD



As [HaShem](#) is more revealed in the [Bet HaMikdash](#), so, the [soul](#) is concentrated in the head.

The Jews are called [Israel](#) because the [letters](#) can be switched around to form the words, Li Rosh (“to me as a head”)^{21[10]}. The head has [three](#) parts: the brain, the skull and the [hair](#). The brain is the source of reason, and the skull represents will. [Hair](#) represents the Chachma which is revealed to us (the Torah), just as hair receives a minute amount of Chayot from the brain. Thus, the [revelation](#) of the “hair” is in [Gan Eden](#) (since Torah is studied there) and the revelation of the brain (hidden Chachma) and of the skull (will, [mitzvot](#)), will be revealed when [Mashiach](#) comes.

The [Tallit](#) that is wrapped around us, represents the mitzvot, the skull and the [tzitzith](#) are like the hairs (Chachma, Torah). Since tzitzith contain both ideas (Torah and mitzvot), they correspond to the whole Torah, and thus the statement that “tzitzith are compared to the whole Torah.”^{22[11]}

* * *

According to Jewish mysticism, the forehead is associated with the inclusive of Keter (including

^{21[10]} Remember that each letter of the [Hebrew](#) alefabet has meaning, so ultimately one can understand a word by adding up the meaning of the [letters](#).

^{22[11]} Based on a Maamer of the Tzemach Tzedek, Derech Mitzvosecha, Mitzvot Tzitzith.

Chachma, Bina, and [Daat](#)). This is related to the verse, "The gold plate shall be on Aaron's forehead before [HaShem](#)" (Ex. 28:36), since the plate was engraved with the Tetragrammaton, HaShem's Holy Name. In addition, the [Zohar](#)^{23[12]} compares the rest of the head to the menorah of the [Sanctuary](#) of which it is written:

***Bamidbar (Numbers) 8:2** "When you [Aaron] light the Menorah, its [seven](#) lights shall shine toward the [center](#)".*

The seven lamps emanating light from the [oil](#) correspond to the seven apertures of the head: [two](#) eyes, two ears, two nostrils and the mouth, which radiate the light of the mind. This light should be directed toward the center, in the service of HaShem. Lastly, these [four](#) sets of organs correspond to the four letters of the Divine Name, where the mouth relates to the last heh - ה and the last of the [sefirot](#), Malchut. We see then that the [ten](#) Sefirot permeate the head, from Keter in the forehead on high to Malchut in the mouth. Subjugating and harmonizing one's thoughts to the will of HaShem brings one into *the spiritual loop* such that he becomes a conduit for the flow of Divine energy cascading from on high down below. This is symbolized by a [kiss](#) on the forehead that originates in the mind of the bestower, is transmitted down through the mouth, and received by the mind of the recipient who is now resonating in harmony with HaShem.

The Brain

The human forebrain is made up of a pair of large cerebral hemispheres. Because of crossing over of the spinal tracts, the left hemisphere of the forebrain deals with the right side of the body and vice versa. Things in the [higher world](#) are reversed in the [lower world](#) when they become manifested. We see this when we see the [wicked prosper](#) and the [righteous suffer](#). This reversal is absolutely essential in order for us to have free will. If the righteous always prospered and the wicked always suffered; Who would want to be wicked? This

^{23[12]} Tikkunim 13b

apparent injustice is resolved in the next [world](#) where we see that the righteous are paying, in this world, for any minor [sins](#) that they committed. The wicked, too, are being payed for any minor mitzva that they committed. Thus in the next world the righteous find only reward and the wicked find only punishment.

The next world does not have the cross-over. It is a [world](#) of essence.

The **brain stem** and its parts:

The medulla oblongata is an enlarged continuation of the spinal cord extending up into the *pons* (a large bulge under the brain stem). On each side of the medulla oblongata is an oval swelling, called the *olive*, from which a large bundle of nerve fibers arises and passes up into the cerebellum. Because of its location, all ascending and descending nerve fibers [connecting](#) the brain to the spinal cord must pass through it.

Medulla Oblongata - The medulla oblongata functions primarily as a relay station for the crossing of motor tracts between the spinal cord and the brain. It also contains the respiratory, vasomotor, and cardiac centers, as well as many mechanisms for controlling reflex activities such as coughing, gagging, swallowing and vomiting

Midbrain - The midbrain serves as the nerve pathway of the cerebral hemispheres and contains auditory and visual reflex centers.

Pons - The pons is a bridge-like structure which links different parts of the brain and serves as a relay station from the medulla to the higher cortical structures of the brain. It contains the respiratory center.

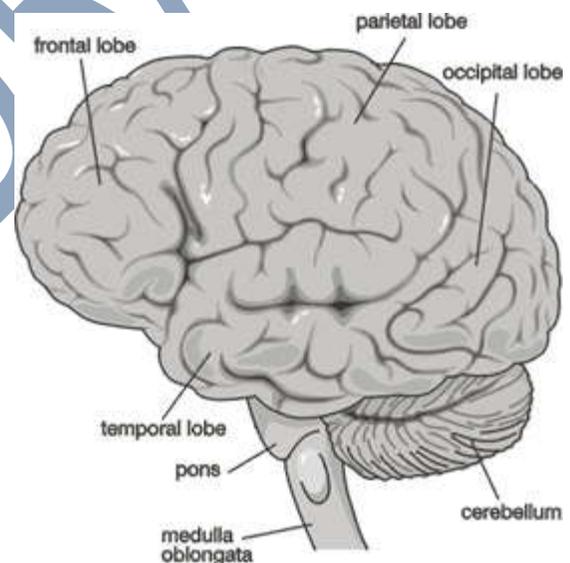
The head contains [three](#) hidden parts: The right and left forebrain and the brain stem. These three parts picture the Bet Din, [the bench of three](#). The right and left lobes have a dominant lobe, signifying the right hand Dayan (Judge) in the Bet Din (court).

The **brain stem** pictures the Rosh Bet Din (Chief Justice). This organ is the most [centered](#) of the organs of the head, being centered left to right, front to back, and top to bottom.

The brain captures and translates the message of the [neshamah](#) into concepts and ideas.

The [Mishkan's](#) furnishings or vessels are seen as representations of the various organs and faculties of man: The Ark (containing the Torah) corresponds to the mind, intellect and the faculty of speech.

Chachmah (wisdom), of all the mental powers, is considered to be the essential mind or the "mind within the mind." Consequently, binah (understanding) relative to chachmah, in addition to referring to the heart itself (the physical seat of emotive experience born from the



Major Parts of the Brain

understanding of the mind), can be regarded as the relative "heart within the mind." This distinction also plays itself out in the body, where Chachmah is positioned in the right lobe and Binah in the left lobe of the brain. The third additional element, [Daat](#) – the midbrain, is located in the rear lobe of the brain at the point where the brain [connects](#) to the spine, the position of the occipital lobe.

We hear about the concept of *brain death*. This refers only to the demise of the *brain-stem*. This does not refer to being comatose, which may only be a state of unconsciousness, nor to the persistent vegetative state in which case the patient is completely *alive*. It is more accurate to call it brain-stem death, or the death of the *whole brain*. The brain-stem is the lower part of the brain, which controls automatic, instinctual reactions. At the demise of the brain-stem, it is impossible to remain alive without the help of a breathing apparatus. The body is unable to breath on its own.

Our Sages discuss the part of the body which first [returns to life](#) (in the resurrection). It was called the *Luz* bone, and it is located at the back of the neck. Interestingly, the brain-stem is at the top of the spinal cord and the lower area of the brain!

* * *

Doesn't the Torah itself say that one must decide in accordance with the majority?

The Rabbi responded with a parable: once, all the hundreds of other organs in the body gathered in opposition to the brain. All of them were being treated as nothing but servants. The brain never consulted with them or asked any of their opinions about what to do, rather, the brain made all the decisions by itself, and whatever it felt like doing, all the other organs were obligated to do. "Can this be?" argued the other organs. "The Torah itself says that one must decide in accordance with the majority!"

But the brain responded immediately. "That verse," explained the brain, "is discussing the Sanhedrin, the Supreme Rabbinical Court, where 71 brains sat together. Therefore it was necessary to ask the opinions of each one, and in cases of disagreement they would rule in accordance with the majority. But you don't have a single brain between all of you! Just *tails* that think they can offer an opinion. In such a case, no one says that one must follow that majority!"

FOREHEAD

The forehead is open and blank. It is at the highest part of the body to indicate an extremely elevated function: Where the forehead is facing is where you are going! What direction are you facing? You will walk in the direction of your forehead. The forehead is a symbol of your [ratzon](#), your desire.

[Midrash Rabbah](#) - [The Song of Songs VII:11](#) THY FOREHEAD IS LIKE THE TOWER OF LEBANON. This is the Sanctuary. Just as the forehead is on the highest part of a man, so the [Sanctuary](#) is in the highest part of the [world](#). Just as most ornaments are suspended from the forehead, so [priesthood](#), Levites, and kingship are from [Jacob](#).

The following are some of the Ari's teachings of the [spiritual](#) significance of the design of the human body:

The golden head-plate resembles another religious object worn above the forehead: [tefillin](#). The Sages in fact compared the [two](#), and declared: if the *tzitz* (sacred head-plate), upon which [HaShem's](#) Name is engraved just once, required constant awareness, certainly [tefillin](#), in which HaShem's [Name](#) is mentioned many times, have the same requirement.

Yet the argument seems weak. Do the Sages really mean that tefillin, worn by any Jew, are holier than the sacred head-plate worn only by the [High Priest](#) when serving in the [Temple](#)? Also, why is it that the head-plate only mentions HaShem's Name once?

We can divide all of life into two parts: ultimate goals, and the means we use to reach those goals. We must be careful not to confuse one for the other. It is easy to loose sight of our true goals when we are intensively occupied with the ways of achieving them.

Even those who are careful to stay on track may not have a clear understanding of the true purpose of life. The Sages taught that "*all actions should be for the sake of Heaven*". [Knowledge](#) of what HaShem wants us to do in each and every situation is by no means a simple matter. The ability to discover the highest value, to comprehend the central value of existence, and to be able to relate all of life to this central theme, this is a function of one's wisdom and spiritual greatness.

Regarding the [High Priest](#), we expect that the person suitable for such a central and elevated position will have reached the level of enlightenment whereby all activity revolves around one ultimate goal. Everything relates to the central theme of "*Holy to HaShem*". Therefore the *tzitz* contained only one mention of HaShem's Name, one crowning value.

The common person, on the other hand, may not reached this level of enlightenment. For him there exist many elevated goals: Torah study, acts of kindness, charity, [prayer](#), service, wisdom, prophecy, etc. These are true spiritual values, and by relating various activities to each of these values, one will succeed in elevating himself and recognizing the underlying central goal. Therefore the individual's [tefillin](#) contains [HaShem's](#) Name many times, reflecting many guiding spiritual goals.

We see how much people need [physical](#) reinforcement in order to keep the ultimate goals of life in sight. This is the underlying logic of the Sage's comparison between the head-plate and [Tefillin](#). Even the [High Priest](#), despite his broad spiritual perception, needed to be constantly aware of the *tzitz* on his forehead and its message. Certainly the average [Jew](#), with a multitude of [spiritual](#) goals, needs to maintain contact and recognition of his tefillin.^{24[13]}

This symbolized that Aaron's mind was sacred and worthy of carrying the [name](#) of HaShem that was embossed on the *tzitz*.

^{24[13]} Ayn Aya III:26 on Shabbat 12

The obvious question here is, how does the *tzitz* which is worn on the forehead of the high [priest](#), atone for the impurity of the holy offerings? In other words: what is the [connection](#) between the golden plate, the forehead, the sacrifice, and [impurity](#)?

Before taking up this question we will first examine another source, which is also related to the *tzitz* and [atonement](#). Rabbi Anani bar Sasson catalogued the various [sins](#) for which the priestly garments provide atonement: the tunic atones for bloodshed; the breeches (trousers) atone for incest; the mitre for arrogance; the girdle for sinful thoughts of the heart; the breastplate atones for errors in legal judgment; the *ephod*, for idolatry; the robe, slander, and the *tzitz* procures atonement for impudence. The reason given for the latter: the *tzitz* is worn "on the [forehead](#) (*metzach*) of Aharon" and in Jeremiah 3,3 it is written: "and you had the [forehead](#)(*metzach*) of a harlot". From here we learned that the *tzitz* atones for sins of impudence^{25[14]}.

Beyond this comparison, which is of a strictly technical, verbal nature, the word "forehead" ("*metzach*") does in fact have a broader meaning which relates to [human behavior](#) and character. An examination of the Biblical idiom leads us to the conclusion that "*metzach*" symbolizes hardness which carries with it opposition and refusal. The words of HaShem to Ezekiel, when He sends him to the [people of Israel](#) as a prophet, include the following passage: "But the [House of Israel](#) will not want to listen to you for they do not want to listen to Me, for all the House of Israel are defiant (Heb. - *chizqei metzach*; literally: strong of forehead) and further on, "Behold, I have made your face hard against their faces and your forehead strong against their foreheads, fear them not"^{26[15]}. A parallel verse in Isaiah (48,4) says: "for I know that you are obstinate, your neck is a sinew of iron and your forehead is brass".

^{25[14]} Zevachim 88b and the parallel sources in *Arachin* 16a and in *Vayikra Rabbah* 10,6

^{26[15]} Ezekiel 3:7-8

The same word also symbolizes insolence and impudence. In addition to the example already discussed above from Jeremiah ("and you had the forehead of a harlot, you refused to be ashamed"), this meaning of the word also appears in the well-known story of King Uzziah who wishes to usurp the prerogative of the priests and offer [incense](#):

"When he was strong, he grew so arrogant that he acted corruptly: he trespassed against HaShem his G-d by entering the [temple](#) of HaShem to offer [incense](#) on the incense altar. The priest Azariah, with eighty other brave [priests](#) of the lord, followed him in and, confronting King Uzziah, said to him, 'It is not for you, Uzziah, to offer incense to HaShem, but for Aaronite priests, who have been consecrated, to offer incense. Get out of the Sanctuary, for you have trespassed; there will be no glory in it for you from HaShem G-d'. Uzziah, holding the censer and ready to burn incense, got angry; but as he got angry with the priests, leprosy broke out on his forehead in front of the priests in the [House of the Lord](#) beside the incense altar. When the chief priest Azariah and all the other [priests](#) looked at him, his forehead was leprous, so they rushed him out of there; he too made haste to get out, for the Lord had struck him with a [plague](#)"^{27[16]}.

It is unreasonable to assume that the choice of the forehead as the only place where the leprosy broke out was simply in order to make it more visible, to make the punishment of this impudent more obvious. Most probably the forehead was chosen for yet another reason: for being a symbol of insolence and impudence; in other words, the forehead was singled out to be struck with leprosy so that part of the body which committed the [sin](#) of impudence, would be the part which bears the punishment.

Another famous story makes the same point, the battle of David against Goliath. Here again we can say that it is no coincidence that the stone David chose from the stream struck Goliath precisely on the forehead and nowhere else. Let us not forget, the Philistine "taunted the armies of the Living G-

^{27[16]} II Chronicles 26:16-20

d"^{28[17]} insulted them and shamed them. Could there be greater impudence than this? The stone striking his forehead symbolized a blow to the center of his insolence, the focal point of impudence.

(As an aside, Goliath became a giant because of an overactive pituitary gland which is located in the head, between the eyes and slightly above them, and about [two](#) inches back from the forehead. Thus the giant was slain by destroying the organ that had made him mighty. David became the first endocrinologist.^{29[18]})

For better or for worse body language is expressed more by the forehead than by any other exposed part of the body. Therefore, when the [high priest](#) wears the *tzitz* on his forehead it is to atone for those sins which the forehead represents. impudence which originates in stubbornness, contrariness and rebelliousness.

The Face

The physiognomy of the human face alludes to ascending levels or dimensions of existence. The mouth, which represents the sense of taste, the least [spiritual](#) of our senses, is in the lowest position. The nose, representing the more spiritual sense of smell, comes above the mouth, and the eyes take the highest position as the sense of sight is considered the most spiritual of the senses.

Rabbi Yoseph Chayim of Bagdad goes into the conceptual or spiritual implications of this as well. He quotes the verse, "You shall therefore safeguard the commandment (mitzva), the statutes (chukim), and the [laws](#) (mishpatim) which I am teaching you today, to do them" (Devarim. 7:11), and says: The 613 commandments are traditionally divided into three categories:

1) chukim (statutes or decrees) such as not mixing or cross-breeding certain species when planting, or not eating pork, etc.,

^{28[17]} II Samuel 17:21 and 45

^{29[18]} I learned this from my endocrinologist Dr. Jerome Fisher.

2) mitzvot (commandments or testimonies) such as wearing [tefillin](#) or keeping the [Sabbath](#) and other commemorative [festivals](#), and
3) mishpatim (laws or judgments) such as not killing, not stealing, etc.

These [three](#) levels of [commandments](#) can be said to correspond to three types of pleasures. In ascending order, these are taste, smell, and sight. Though all of these exist here in this [physical](#) world, the lowest of the three, namely taste [[eating](#)/[drinking](#)], is most appropriate for the level of reality in which we live.

NOSE

Smell is considered the loftiest and most transcendent sense. The Arizal says that when the [sin of Adam](#) brought lust into the world it affected all of the senses except for that of smell. The sense of smell remained unaffected. All other senses desire forbidden things while the nose remains holy.

The nose is that part of the body which is [connected](#) most directly with the life force.

***Bereshit (Genesis) 2:7** And HaShem God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

The nose is used to perform two functions: Breathing and smelling. Now, we have a principle in the Torah which tells us that if we have a single organ which perform two function, then both functions are intrinsically one function.

Chazal^{30[19]} teach us that there was a time when people died when they sneezed. The first time you sneezed, you died. This is why we say *mazal tov* when someone sneezes, and doesn't die. Clearly we can see then that the nose was the place where life force went in and the place where the life force went out.

^{30[19]} Mishna Berura

Yilkot Talmud Torah says that when it came time for a person to pass away, he would sneeze and his [soul](#) would exit his nostrils.

***Pirkei DeRabi Eliezer Ch. 52** From the day that [heaven](#) and earth were created, people did not become sick. A person might have been walking in the market, he would sneeze and his soul would leave his body through his nostrils. [Jacob](#) requested mercy, 'Master of the Universe, do not take my soul until I have instructed my children and the members of my house.' God acceded to the request.... That is why one wishes a person 'life' when they sneeze.*

"The Chizkuni zt"l informs us that [Yaakov Avinu](#) changed the way people die. From the beginning of [creation](#), a man's sneeze would be his last breath. Wherever he was, whatever he was doing, when he sneezed, his [neshamah](#) (soul) would leave his body, without warning."

***Baba Metzia 87a** Until Jacob there was no illness: then Jacob came and [prayed](#), and illness came into being, as it is written, And one told [Joseph](#), Behold, thy father is sick.*

Thus we see sickness that leads to death, instead of a sneeze, for the first time.

The [Talmud](#) calls the pleasure of smell one that benefits the soul and not the body^{31[20]}.

Smelling is the faculty which tells us whether or not something is alive. Things that are fresh and full of life, smell very good. Things that have died smell very bad. The higher the organism, the worse it smells when the life force has left. Thus we see that the nose is the organ for the life force.

As we are taught, [Mashiach](#) will judge and rectify reality by using his sense of smell. This means he will be able to detect the truth of a person's statement and will truthfully judge who is guilty, as it says in the prophesy of Isaiah:

^{31[20]} Berechot 43b

Yeshayahu 11:3 "and his delight will be in the fear of G-d and he shall not judge after the sight of his eyes, nor decide after the hearing of his ears..."

Yeshayahu 11:3 "He will be scented with the fear of God, and he will not judge by the sights in his eyes or decide by the sounds in his ears"

The word for "delight" (v'haricho) has the same root as the word "smell," (rayach). The Sages interpreted this to mean that the Mashiach will be able to judge through the sense of smell. According to tradition, the [four](#) senses of sight, hearing, taste and touch were all blemished due to their participation in the [sin](#) of eating from the [tree of knowledge of good and evil](#) in the [Garden of Eden](#). Only the sense of smell does not appear in the verses describing the sin, thus retaining its original pristine state. The common expressions "something doesn't smell right," and "this stinks" used to illustrate situations that feel intuitively wrong, allude to the association between smell and judgment. Smell is connected to intuition and inspiration, both of which emanate from a superconscious level above logic and reason. Mashiach represents the consummate state of ongoing inspiration from [HaShem](#); therefore he will be able to judge through his rectified sense of smell.

The Torah^{32[21]} states that HaShem breathed life into the form of Man. The [Hebrew](#) word for breath, nesheema, is the same as the word for [soul](#), neshama. Our spiritual life force comes, metaphorically, by way of air and respiration.

Yermiyahu refers to the [Mashiach](#) as the "breath of our noses"

Eichah 4:20 The breath of our nostrils, the anointed of HaShem, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

^{32[21]} Bereshit (Genesis) 2:7

The sovereignty of Mashiach will be more elevated than that of Moshe Rabbeinu. For the [Gemara](#) teaches:

Sanhedrin 93b The [Messiah](#)-as it is written, And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of [knowledge](#) of the fear of the Lord. And shall make him of quick understanding [wahariho] in the fear of the Lord. R. Alexandri said: This teaches that he loaded him with good deeds and suffering as a mill[is laden]. Raba said: He smells [a man] and judges^{33[22]}, as it is written, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, yet with righteousness shall he judge the poor.

[Mashiach](#) will judge by his sense of smell, whereas a king is permitted to judge only according to the testimony of witnesses. (The concept of judging by the sense of smell applies to Mashiach in his capacity as king, not in his capacity as prophet, for a prophet may not judge.)

The most spiritual of all the senses is the sense of smell and so it is not surprising that it is strongly associated with Mashiach.

The sense of smell was the only one of the [five](#) senses that was not involved in the sin that took place in [Gan Eden](#). In addition, the [Hebrew](#) word for smell, "rei'ach", is closely related to the word for the second level of soul, which is called "ruach".

* * *

Yoma 85a Abba Saul said: From the navel which sends its roots into every direction! You may even say that [the first view is in agreement with] Abba Saul, inasmuch as Abba Saul holds his view only touching the first formation, because 'everything

^{33[22]} Thereby definitely knowing whether he is guilty or innocent. ujhrvu is thus derived from jhr reah, smell.

develops from its core [middle]', but regarding the saving of life he would agree that life manifests itself through the nose especially, as it is written: *In whose nostrils was the breath of the spirit of life.* (Bereshit 7: 22)

R. Papa said: *The dispute arises only as to from below upwards,^{34[23]} but if from above downwards, one had searched up to the nose, one need not search any further, as it is said: 'In whose nostrils was the breath of life'.*

Sotah 45b FROM WHAT PART [OF THE BODY] DO THEY MEASURE? *In what do they differ? One is of the opinion that the source of existence is in the nose, while the other is of the opinion that the source of existence is in the navel. Is this to say [that they differ on the same point] as the following teachers: From where is the embryo formed? From the head, and thus it states: Thou art He that took me [gozi] out of my mother's womb, (Tehillim 71:6.) and it further states: Cut off [gozi] thine hair and cast it away etc.¹⁸ Abba Saul Says: It is from the navel, and its root spreads in all directions [from there]! — You may even say that Abba Saul [agrees with R. Akiba], because Abba Saul's statement only applies to the formation, that when an embryo is formed it is formed from the centre, but with respect to existence all agree that [its source is] in the nose; for it is written: All in whose nostrils was the breath of the spirit of life etc.¹*

* * *

^{34[23]} If the person under the debris has his feet up and his head down. According to one view, one must examine the core, i.e., the heart; according to the other, even though the heart seems to have suspended action, the definitive diagnosis depends on the action or failure of the function of the nose.

The nose is shaped like the [Hebrew letter vav](#), which has the numerical value of [six](#). The Holy [Zohar](#) states with regards to the creation of [Adam](#):

Zohar 26a “AND THE L-RD G-D FORMED MAN. “[Man](#)” here refers to [Israel](#), whom G-d shaped at that [time](#) both for this [world](#) and for the future world. Further the word “Vayizer” (and He formed) implies that G-d brought them under the aegis of His own Name by shaping the [two](#) eyes like the letter “Yod” and the nose between like the letter “Vav” ... Forthwith at that time He planted Israel in the Holy [Garden of Eden](#), as it is said: “and the L-rd G-d planted” (Genesis 2:8). The two names here refer to the Father and the Mother; the “Garden” is the Shekinah on earth, and “Eden” is the supernal Mother; “[the man](#)” is the Central Column; the Shekinah was to be his plantation, his spouse who was never to depart from him and was to be his perpetual delight. Thus G-d at that time planted Israel as a holy shoot, as it is written, “the branch of my planting, the work of my hands, in which I glory” (Yeshayahu 60:21).

Rabbi Eliezer Ashkenazi (1513-86 C.E.) in his work "Ma'asei HaShem" (The Works of God), wrote:

"The phrase 'a pleasant aroma to the Lord' does not reflect the absolute quality of the sacrifices, but, on the contrary, it conveys a possible flaw in their nature. In case the worshipper imagines that he indeed has achieved [atonement](#) for his [sin](#) by just offering a sacrifice, the Torah tells him that this is far from true. The sacrifice is only a 'pleasant aroma' which means: **a foretaste for what is yet to come**. If the worshipper does not repent, then the Almighty will say, 'To what purpose are your sacrifices to Me?' [Yeshayahu/Isaiah 1:11] The concept of aroma is attributed to the Almighty because of its metaphoric connotation. Just as a pleasant aroma coming from afar bears witness to something good in the offering,

so every time the Torah uses the phrase, 'a pleasant aroma' in connection with the sacrifices, (the meaning is that) it should be to the Almighty as a foretaste of the good deeds which the worshipper is planning to perform. It is called a 'pleasant aroma' because anything which can be detected by the senses before it actually arrives at a person is called a smell, e.g., to be 'in the air', as its says in the book of Iyov/Job (39:25), "He smelled the war from afar", which implies that he sensed the battle even before he actually reached it. Every human being who wants to bring a sacrifice should know that this should be done so as to reconcile himself with God. Consequently the sacrifice is to be brought as a foretaste of good deeds which are still to come".

The [Mishkan's](#) furnishings or "vessels" are seen as representations of the various organs and faculties of man: The inner altar on which the [Ketoret](#) (incense) was burned, corresponds to the sense of smell.

We know that everything that exists in the material world is paralleled in the spiritual world. Smell and taste refer to Torah and [mitzvot](#). Taste and smell are the spiritual core and the living essence of everything and Torah and mitzvot are similarly the living essence of everything.

The Smell of Mashiach

In his later years, when Rabbi Menachem Mendel of Vitebsk lived in Tzefat. One day he heard a commotion in the street and sent his valet to inquire of its nature. The servant came back with the report that [Mashiach](#) had arrived. R' Menachem Mendel opened the window took a sniff, shook his head to the negative and went back to what he was doing.

The question is asked: What does Mashiach smell like and if R' Mendel knew what Mashiach smelled like, why did he need to open the window?

Menachem Mendel of Vitebsk achieved the spiritual level of awareness akin to the Godliness [Mashiach](#) will reveal. He knew what Mashiach smelled like because his room was in a messianic state. He needed to open the window because the outside was not.

* * *

***Bamidbar (Numbers) 33:1** "These are the [journeys](#) of the Children of Israel, who [went forth from the land of Egypt](#) according to their [legions](#)."*

QUESTION: Why does it say *matei, journeys*, in plural? Immediately after the first journey, weren't the [Jews out of Egypt](#)?

ANSWER: The [encampments](#) began after the [Exodus from Egypt](#) and culminated with the arrival at Yardein Yeriecho, the [Jordan by Jericho](#). The word *Mitzrayim* can also be read as *meitzarim*, restraints, i.e. boundaries and limitations. *Yeriecho* etymologically stems from the word *rei'ach*, smell and aroma, and it alludes to [Mashiach](#), of whom it is written, "He will be imbued with a spirit of fear for [HaShem](#)"^{35[24]}. Also, the [Gemara](#)^{36[25]} says of Mashiach that, "He will judge right and wrong through his sense of smell."

The Torah is eternal. Not only does it record the actual departure from Mitzrayim, Egypt, but also conveys a message for posterity. It is incumbent upon every Jewish [soul](#) which descends to this earthly world to make *matei, journeys*, i.e. to progress in [stages](#) in order to detach and elevate itself from its own *meitzarim*, limitations and restraints. As a person rises from one level to the other, he must deal with new and subtler restraints. Upon successfully accomplishing his mission, he is ultimately ready for Yeriecho, the revelation of Mashiach, and to come to "the good and bountiful land."

* * *

^{35[24]} Isaiah 11:3

^{36[25]} Sanhedrin 93b

Shabbath 151b 'Or ever the [sun](#) and the light be darkened' (Eccl. 12:2.) this refers to the forehead and the nose; 'and the moon' — this is the soul; 'and the [stars](#)' these are the cheeks; 'and the clouds return after the [rain](#)' — this is the light of man's eyes [his eyesight], which is lost after [weeping](#).

The nose was the portal through which life was given by the eternal breath of the Creator, so too was the smell of the [incense](#) the conveyer of [spiritual](#) energy into the world. The incense formed the fulcrum point of the [Temple](#) both in service and position.

Fifty days after the [exodus from Egypt](#), the Jewish people [received the Torah](#) and soon after began building the [Mishkan](#), a temporary dwelling place for the [Ten](#) Commandments. Moshe was the leader of the people and his brother Aharon with the help of his [four](#) sons would do the service required in the Mishkan. The Torah relates how the [two](#) elder sons brought incense before the Creator and were killed because the mixture was improper.

Two lines of light entered into the nostrils of the two sons and took their lives; HaShem said, I am honored and then told Aharon not to come into the Mishkan while drunk. These two disparate notions help to explain the circumstances of their death. They had mixed the incense in a way to bring down too great of a light because they were drunk on HaShem. HaShem was honored, but forbade further exaltations.

The [Kabbala](#) teaches that smell is the highest of our senses. It is why the golden Altar that burned the incense was at the central point in the Temple; it is the same reason that the nose is the predominant feature of the face and the face is the stamp of the Creator. It is through the nose that life enters us and through the nose that life leaves the nose grasps what can't be heard or seen.

The Incense-Offering also alludes to this concept, since incense is something that is enjoyed through the nose, through which the soul enters and leaves the body (which is why we bless a person after a

sneeze!). For this reason, we make a blessing over a sweet-smelling fragrance on Motzei [Shabbat](#) and inhale it, to compensate ourselves somewhat for the loss of the extra soul we had gained over Shabbat. (Interestingly enough, of the [five](#) senses, smell was the only one that did not participate in the sin of eating from the [Tree of Knowledge of Good and Evil](#), and is said to have remained unaffected.) The [Talmud](#) calls the pleasure of smell one that benefits the soul and not the body^{37[26]}.

EYES

The eye is similar in shape to the [Hebrew letter yud](#), which has a numerical value of [ten](#). [Two](#) eyes and one nose, therefore, are represented by ten plus ten plus [six](#) equals twenty-six. Twenty-six is the sum of the letter values of one of the names of [HaShem](#). Thus the name of HaShem is inscribed upon our bodies, teaching us that He is the master of each person, for it is customary to write one's name on his belongings; there are [seven](#) orifices contained in one's head, two eyes, two nostrils, two ears, and one mouth corresponding to the seven candles of the [menorah](#) (candelabrum) that was lit in the [Temple](#); the [three](#) layers of the eye that surround the pupil represent the three patriarches (Avraham, [Yitchak](#), and [Yaakov](#)); the lips are similar in shape to the willow leaves that we use on the holiday of [Succoth](#); the thirty-two teeth correspond to the thirty-two paths of wisdom; there are said to be [thirteen](#) points of the beard which correspond to HaShem's thirteen attributes of mercy.

The [Mishkan's](#) furnishings or "vessels" are seen as representations of the various organs and faculties of man: The menorah corresponds to the eyes and the sense of sight.

The [Bet HaMikdash](#) was called the "eye of the world." The eye is a physical organ but it receives something that is about as non-physical as you can get; light. The eye is the gateway to a non-physical existence called light. The Bet HaMikdash was

^{37[26]} Berachot 43b

called "the eye of the world" because it was the portal for the Light.

Hearing is the modality of this world. Seeing is the modality of the Olam Haba, the next world. In this world there is movement and sound. Hence hearing is the sense modality of this world. In the next world, there is no more movement, there is no more hearing. This is a world of stillness, a world of sight. Why don't we move in the next world? Because all movement is done to meet a need. In the next world there will be no more needs and hence there will be no more movement.

Hearing requires us to work, as we shall see. Seeing requires no work. That is why seeing is believing. In the Olam Haba, the next world, reality will be instantly apparent. The Olam HaBa is *seeing*.

When the [Talmud](#) cites a proof to decide a dispute between two sages or to resolve a question of [law](#), it often introduces it with the phrase *Ta shema*, *Come, hear* or *Come, understand* (the [Hebrew](#) word *shema* means both hear and understand). In contrast, the common opening phrase in the [Zohar](#) is *Ta chazi*, *Come, see*. For the difference between these two forms of Torah is akin to the difference between sight on the one hand, and hearing and comprehension on the other.

While sight and hearing are both tools of perception, absorbing stimuli and conveying them to the mind to interpret, there is a major difference in the manner in which they impress their findings upon us. Sight is the most convincing of faculties: once we have seen something with *our own eyes*, it is virtually impossible for other sensory evidence or rational proofs to refute what we now know. On the other hand, hearing and comprehension are far less vivid impressers of the information they convey. They will convince us of certain truths, but not as unequivocally as do our eyes. What we hear and understand are facts that have been proven to us; what we see is reality.

One who contemplates the body of Torah gains knowledge of the divine reality. But this remains hearsay, second-hand information conveyed via

the medium of its mundane subject matter. Only by studying the soul of Torah does one come to see G-dliness, to perceive its reality in the most immediate and unequivocal manner.

* * *

***Tehillim (Psalm) 116:1-9** I love HaShem, because he hath heard my voice and my supplications. 2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. 3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. 4 Then called I upon the name of [HaShem](#); O HaShem, I beseech thee, deliver my soul. 5 Gracious is HaShem, and righteous; yea, our God is merciful. 6 HaShem preserveth the simple: I was brought low, and he helped me. 7 Return unto thy rest, O my soul; for HaShem hath dealt bountifully with thee. 8 For thou hast delivered my [soul](#) from death, mine eyes from [tears](#), and my [feet](#) from falling. 9 I will walk before HaShem in the land of the living.*

For You have delivered my soul from death, my eyes from tears, my feet from falling. . ."

In this spirited chapter of [Tehillim](#), King David sings thanks to [HaShem](#) for saving him from his enemies, and for taking away his suffering. King David thanks HaShem for saving [three](#) parts of his body from harm:

1. His soul from death,
2. his eyes from tears, and
3. his legs from stumbling.

Why is King David only thanking HaShem for these three benefits? Did not King David thank HaShem for saving his entire being from harm? Perhaps these three items are representative of the entire human being. Consider this thought. There are three parts of man:

1. His body (or [physical](#) side)
2. his soul (or non-physical side)

3. his existence as a thinking, functioning human being (or the [connection](#) of his body and soul).

When King David praises HaShem for saving his soul from death, he praises HaShem for the entire metaphysical side of himself.

When he thanks HaShem for saving his eyes from tears, he is praising HaShem for saving the part of him that is a connection of body and soul: The eyes do not enter the world as our arms and legs do; they are stuck in their sockets. Yet, they can only see things that are inside the physical world. They are *in* the physical world, but not *of* the physical world.

Chazal explain that the role of our right and left eyes is different. The right eye is meant for viewing others positively, always observing, and catching their good qualities. The left eye, which is judgmental and critical, should be directed inwards, at oneself. Indeed, just as our eyes function together so is our ability to see the good in others dependent on our ability to justly criticize ourselves for all of our shortcomings, and our distance from the Almighty.

Rabbi Chaim of Volozhin, the student of the Gaon of Vilna, offers the following explanation in his work, *Nefesh Hachaim*. Human beings discern physical phenomena mainly by utilizing the power of vision. Their eyes and ears are mainly employed to serve as gateways to ideas and thoughts. Stated another way, the physical world is a detectable reality that we actually see; our awareness of anything [spiritual](#) is in our thoughts expressed in the medium of concepts and ideas. **We 'see' physicality; we 'hear' spirituality.**

* * *

The human head possess many parts: [hair](#), a skull, brain lobes, eyes, a nose, ears, a mouth, a [beard](#) on men; all of this corresponds to levels in the Sefirot themselves. For example, within the sefirah called Keter, there is the Gulgalta, Skull, a level of Divine light that functions as the Keter of the Keter, often referred to as Arich Anpin.

The level below this in Keter is called the Chachmah of the Keter, or of Arich Anpin. It is also represented by the (expanded) Name of HaShem possessing the following [letters](#): YUD-Vav-Dalet (20), HEH-Yud (15), VAV-Yud-Vav (22), HEH-Yud (15), which has the gematria of Ayin-Bet (72), and which is said to correspond to the level called the eyes. This light is so high up in the system, so sublime, that it does not make it to the outside.

This is represented in the human being as well. The ears, nose, and mouth all allow for [two](#)-way traffic, whereas the opening in the eyes is covered by a film, allowing light to enter but for nothing to come out. If a person closes his eyes tightly to prevent any light from coming in, he can see light on the inside of his eyes, which, according to [Kabbalah](#), is light that comes down from the high spiritual level mentioned above, through the brain, but flowing only up until the barrier of the eyes.

Tears

"For You have delivered my soul from death, my eyes from [tears](#), my feet from stumbling. . ."

Let us now decipher this phrase; what King David's [body](#) was [saved](#)from.

The first one is understandable: King David praises [HaShem](#) for [saving](#) his soul from death (the most significant potential loss.)

What is meant in the phrase "my eyes from [tears](#)"? Why is it that King David thanks HaShem for saving his eyes from tears, and not as we would have thought, from blindness? Consider this thought. What are tears?

A great deal of emotional energy gathered in the body (either joy or pain), that can not be contained within the body, spills out as tears.

When a person [cries](#), the energy that was built up within him spills out and is lost; it can never be reclaimed, and is a great loss.^{38[27]}

That is why tears of the eyes are so significant. That is why they are mentioned right after the loss of the soul.

Similarly, Rabbi Samson Raphael Hirsch calls tears "the sweat of the soul."

Ears

Ketuvot 5a-b Design of Fingers to fit inside Ears.

Ketuvot 5b Design of Ear for Self-Sealing.

Ketuvot 5b Ears are the Most Easily Burnt Limb.

Hearing is a sense which requires us to assemble the sounds from another person, into a cohesive picture. Thus we would say that hearing is the forming of disparate parts into a single picture. Literally we make many into one.

The *shema*, which is uttered twice a day by every observant [Jew](#), is an interesting perspective into hearing. *Shema* is normally translated as *hear*. Chazal teach us that *shema* literally means the gathering of many and making them into one. The appropriateness of this definition is brought into sharp distinction when we see that the goal of the *shema* is that HaShem should be one and His name One.

The *Shema* contains 245 words (in the first verse "Shema Israel ..." and the three words that precede them), in order to complete a total of 248 words corresponding to the members of the human body.

Hearing is the modality of this [world](#). Seeing is the modality of the [Olam Haba](#), the next world. Hearing requires us to work, as we shall see. Seeing requires no work. That is why seeing is

^{38[27]} Similarly, Rabbi Samson Raphael Hirsch calls tears "the sweat of the soul."

believing. In the [Olam Haba](#) reality will be instantly apparent. The [Olam HaBa](#) is *seeing*.

Shemot (Exodus) 20:15 "And all the Nation saw the voices and the flames, and the sound of the [Shofar](#), and the mountain smoking, and the nation was afraid, and they trembled, and they stood far away."

When the [Bne Israel](#) stood at Mt. Sinai, the Torah records that we *saw* the voices. We saw something that is normally heard. Our Sages teach that when HaShem is manifest, then we see everything as it really is. We see reality, even if it is normally heard, because there are no broken pieces to assemble when everything is one with HaShem. Since there are no broken pieces to assemble, the Torah calls that *seeing*.

Hearing and seeing are the only senses associated with beauty. We see and hear beautiful things. This makes hearing and seeing intimately associated.

Twice a day, the [HaShem's](#) people cover their eyes, meditate on the unity of the Creator and intone, "Shema Israel - Hear! O Israel, HaShem our God, HaShem is One!"

The *Shema* is the basic credo of the [Jew](#), his first declaration of HaShem's unity and the last words to leave his mouth when he passes from this [world](#).

Why is it that we say "Hear! O Israel?" Why don't we say "Look! O Israel?"

When the Jewish People stood at Sinai to receive the Torah, they underwent an experience which was literally out of this world. When HaShem spoke, the Torah writes that the Jewish People "saw the voices." There was a dislocation of the natural perception of the senses. What does it mean to see sound?

There is a fundamental difference between the two senses. With sight, we perceive a complete whole instantaneously. The essence of vision is an instantaneous whole.

Sound, on the other hand, is assimilated as a collection of sounds. We order these separate pieces of information, giving them substance and definition, and in the process, we understand what it is we are hearing. This process of assembly is not instantaneous. Our brain takes time to balance and evaluate what it is hearing. In the end, *we have assembled the pieces* into a single unified picture.

The reason we say "Hear! O Israel" is that, in this world, you cannot see HaShem. You have to "hear" Him. You have to take the disparate, seemingly random elements of this world, and assemble them into a cogent whole.

There was only one time in history that you didn't have to *hear* HaShem's Unity; one moment when you could actually see it. At Mount Sinai. There the Jewish People *saw* the voices. They saw with an incontrovertible clarity those things that usually need to be *heard*. Seeing is more than believing. When you see, you don't have to believe. It's in front of your eyes.

MOUTH

The following was written by R. Ginsburg:

The last power of the [soul](#) is manifest in the mouth. *Malchut* (global markets) is the domain of a person's influence. As it is written, "The word of the king rules," meaning that the extent of the king's rule is marked by how far his word travels. The ability of the mouth to speak, to produce self-expression, is the power to affect one's environment, one's [world](#).

Based upon the principle of inter-inclusion, [Kabbalah](#) sees in each one of the limbs of the body a reflection and manifestation of the entire body with all its limbs. (From this the path is clear to the now-known biological phenomenon that the genes of each cell of the body encode the entire body.)

We will now analyze several of the primary limbs of the body in this way, beginning from the mouth.

The palate corresponds to the sefirah of *Chachmah* (wisdom) within the mouth. Just as the inner eye of wisdom ever experiences new flashes of insight, so do the taste buds of the palate, on the inner spiritual plane, ever [experience](#) new tastes of truth. In [Psalms](#) we read, "Taste and see that God is good." The very word *Chachmah* is read in Kabbalah as *cheich-mah*, "the palate of [i.e., that tastes] the sublime."

Just as the palate is the lower extension or reflection of the brain, generally identified with *Chachmah* (in the words of the [Zohar](#), "*Chachmah* is the brain"), so is the throat understood to be the higher extension or reflection of the heart, generally identified with *binah* ("*binah* is the heart"). The throat is thus understood to be the *binah* of the mouth. In Kabbalah, we speak of the union of the palate and the throat, reflecting the supernal union of *Chachmah* and *binah* (termed father and mother) in the mouth.

The tongue, which in the mouth corresponds to the middle axis of the sefirot, possesses [three](#) "centers of energy," corresponding to the three *sefirot* along the middle axis: [daat](#), *tiferet*, and *yesod*.

The point where the tongue connects with the throat is the point of [daat](#), the power to [connect](#), in the mouth. Of this point it is said, "if there is no *daat* there is no *binah* (understanding); if there is no *binah* there is no *daat*."

The length of the tongue itself corresponds to the sefirah of *tiferet* (beauty) in the mouth. Here lies the power of *language* or [tongue](#) (both in [Hebrew](#) and English). In the tongue lies the beauty of self-expression, the eloquent blend of rich vocabulary.

The tip of the tongue corresponds to the sefirah of *yesod*, the holy covenant in the mouth. Of this oral energy center it is said, "the [covenant](#) of the tongue corresponds to the [covenant of the flesh](#) [i.e., the procreative organ]."

Here, at its tip, the tongue touches, as it were, the empty cavity of the mouth itself. This cavity is indeed the essence of the mouth, for as the mouth in general corresponds to the sefirah of *malchut*, the empty vessel that receives the lights of all the higher *sefirot*, so, in the detailed analysis of the mouth, the cavity is its own particular level of *malchut*, the very end of the middle axis of the [sefirot](#). The touching of the tip of the tongue to the mouth's cavity is thus an analog to the [sexual union of male and female](#), *yesod* and *malchut*.

The upper and lower jaws with their two rows of teeth correspond to the two sefirot of *chesed* and *gevurah* within the mouth. Chewing [food](#) is like processing an idea to make it digestible. This process depends upon the two primary emotive powers of the soul. Love, *chesed*, motivates the desire of the soul to *integrate* the sparks present in external reality. Might, *gevurah*, performs the actual grinding of the teeth, breaking the food into digestible pieces, of which is said, "*malchut* [in our context, the mouth] is built [i.e., made able to perform its function to eat] out of the [states of] *gevurah*."

Similar to the upper and lower jaws and teeth, the upper and lower lips correspond to the [two](#) sefirot of *netzach* and *hod* within the mouth. These guard the entrance to the mouth from the outside (in [Kabbalah](#), *netzach* and *hod* are described as "outside the body"). In addition, the lips serve to convey an expression of the soul deeper than words, the [kiss](#). Here, they join together with the tip of the tongue, the union of the triplet *netzach-hod-yesod* within the mouth. Just as "tongue" means "language," so does "lip" (*safah*) mean "language" in [Hebrew](#). This alludes to the language of the [kiss](#).

We have thus completed the analysis of the inter-inclusion of the [ten](#) sefirot within the mouth.

<i>Sefirah</i>	Part of Mouth
<i>Chachmah</i>	Palate
<i>binah</i>	Throat

daat	Contact point of tongue and throat
<i>chesed</i>	Upper jaw and teeth
<i>gevurah</i>	Lower jaw and teeth
<i>tiferet</i>	Length of the tongue
<i>netzach</i>	Upper lip
<i>hod</i>	Lower lip
<i>yesod</i>	Tip of the tongue
<i>malchut</i>	Cavity of the mouth

We know that everything that exists in the material world is paralleled in the [spiritual](#) world. Smell and taste refer to Torah and [mitzvot](#). Taste and smell are the spiritual core and the living essence of everything and Torah and mitzvot are similarly the living essence of everything.

The dimple of the upper lip: inclusion of the ten *sefirot* within the mouth.

The lips also hide a deep [secret](#). This is the secret of our conscience which guides us in life. It is the secret that explains how a man might derive a novel understanding of the Torah that has not been explained by others. This [secret](#) is expressed in the body by the dimple of the upper lip. This is what Chazal teach about this dimple:

[Midrash Tanchuma](#) (S. Buber Recension) for Vayikra (Leviticus) 12:1 – 13:28

4.1 Leviticus 12:l ff, Part I

(Lev. 12:1-2:) THEN THE LORD SPOKE UNTO MOSES, SAYING: SPEAK UNTO THE CHILDREN OF ISRAEL, SAYING: WHEN A WOMAN EMITS HER SEED AND BEARS A MALE. This text is related (to Job 29:2): O THAT I WERE AS IN THE MONTHS OF OLD, AS IN THE DAYS WHEN GOD WATCHED OVER ME! In regard to this verse, Job spoke it when the afflictions had come upon him. He said: O THAT I WERE [AS IN THE MONTHS OF OLD], and would that I had the days which I had when I was in my mother's belly! AS IN THE DAYS WHEN GOD WATCHED OVER ME!

<These words> teach that the infant is watched over while it is in its mother's belly.

[(Job 29:3:) WHEN HIS LIGHT SHONE OVER MY HEAD. From here you learn that the infant has light in its mother's belly.]

(Job 29:4:) WHEN I WAS IN THE DAYS OF MY YOUTH (horef), [WHEN THE GOD'S COMPANY WAS OVER MY TENT. These words teach about the infant.] Just as the [rain](#) is at work in the soil for it to become muddy, so the infant is muddy in its mother's womb. {WHEN THE GOD'S COMPANY WAS OVER MY TENT. These words teach about the infant.} Moreover, just as the infant stays muddy, [so is a person muddied] by sins, so that misfortunes come upon him. At that time <Job> said (in Job 29:2): O THAT I WERE AS IN THE MONTHS OF OLD, AS IN THE DAYS WHEN GOD WATCHED OVER ME, and would that I had the days which I had when I was in my mother's belly! What does he finally say (in vs. 4)? WHEN I WAS IN THE DAYS OF MY YOUTH. R. Abbahu said: The infant comes out of the mother's belly covered with slime and covered with blood; yet everyone praises and cherishes it, especially when it is a male. Ergo (in Lev. 12:2): WHEN A WOMAN EMITS HER SEED AND BEARS A MALE.

* * *

Deuteronomy 30:14 Rather, the matter is very close to you in your mouth and heart to do it.

Why does the Torah use the phrase "mouth and heart" to tell us that we can learn the whole Torah and fulfill it?

When you make a sincere verbal commitment to the Almighty and to yourself to become a changed person, your very words have impact. If you keep up your resolve, you can change your behavior.

If the words of your mouth are one with what is in your heart, then you can change immediately. However, sometimes we need to repeat over and over the words of what we know is correct, and what we should do, so that they will enter our hearts.

TONGUE

Midrash Tehillim Psalms 120:2-4 In my distress I called unto the Lord ... Deliver my soul, O Lord, from lying lips, and from a deceitful tongue (Ps. 120:1-2). The children of Israel said to the Holy One, blessed be He: Even as You have delivered us from all kinds of distress, deliver us from this one, and we will have no other distress, for lying lips—in them is our distress. Hence it is said Deliver my soul, O Lord, from lying lips, etc.

Of all the organs of a man's body, some are fixed in place and some have freedom of movement; his feet make him free to come and go, his hands make it possible for him to give and take. Only the tongue is neither fixed nor free. Being set inside it is isolated and hemmed in. And yet the tongue can smite the great and the small, the near and the far. It could smite all the more fatally, if it were outside a man's body, or if like some other parts it could give and take, or if like the feet it were free to come and go.

III. What will it profit you, or what will be added unto you, you false tongue? (Ps. 120:3): What will your falseness profit you, or what good can it do you? The tongue sins, but not for its own advantage.

The Holy One, blessed be He, says to the tongue: When a thief steals, he steals to eat. Though it is written You will not steal (Ex. 20:13), a thief will steal for the need of the moment, as it is said Men do not despise a thief, if he steal to satisfy his soul when he is hungry (Prov. 6:30). And though it is written You will not commit adultery (Ex. 20:13), a man will commit adultery and for the moment satisfy his appetite, as is said He that commits adultery with a woman lacks understanding; he that does it destroys his own soul (Prov. 6:32). Though the adulterer destroys his own soul, yet for the moment he satisfies his lust. But you, O tongue, what good have you done yourself by your slaying? I will tell you, O evil/lawless tongue, how I am going to act towards you! Even as you did act towards the world from the beginning—as a serpent you spoke evil to Adam—so will I act towards you. You were also the serpent tongue of the wilderness, when, as it is written, The people spoke against God and against Moses (Num. 21:5). And how did the Lord act towards them? The Lord sent fiery serpents among the people (ibid. 21:6). Why serpents? Because it was a serpent that spoke evil/lawlessness, as is said They have sharpened their tongues like a serpent; vipers' venom is under their lips (Ps. 140:4). And so I made those evil-tongued children of Israel into the dust that I had decreed for the serpent: Dust will you eat (Gen. 3:14).

IV. What will it profit you, or what will be added unto you, you false tongue? (Ps. 120:3). The evil/lawless tongue is called "triple-slaying." Why? Because it slays three: the one who owns it, the one who listens to it, and the one of whom it speaks. And so you find in the story of Doeg that it slew three. It slew Doeg himself, for he has no portion in the world-to-come; it slew Ahimelech the priest, for it is said And Nob the city of the priests [Doeg] smote with the edge of the sword (1 Sam. 22:19); it also slew Saul, who listened to it and accepted its words, for it is said So Saul died, and his

three sons (ibid.) And the wicked/lawless global markets (Rome) slays with its tongue as does a serpent, for it is said The voice thereof will go like a serpent (Jer. 46:22).

The tongue is like an arrow. Why? Because if a man takes his sword in hand to slay his fellow, who thereupon pleads with him and begs for mercy, the would-be slayer can repent and return the sword to its sheath. But an arrow—once the would-be slayer aims and lets it go, he cannot bring it back even if he wants to bring it back. Hence it is said Sharp are the arrows of the mighty, like coals of broom (Ps. 320:4), for a broom-shrub once set on fire makes coals that cannot be extinguished.

Once it happened that two men going through the wilderness sat down under a broom-shrub, gathered some fallen twigs of the broom, broiled for themselves what they wanted to eat, and ate their victuals. A year later when they came back into the wilderness to the place of the broom-shrub and found the ashes of the fire which they had kindled, they said: "It is now twelve months since we came through here and ate in this place." Thereupon they raked up the ashes, and as they walked over them, their feet were burnt by the coals under the ashes, for they were still unextinguished. Hence the evil tongue is said to be like coals of broom, as in the verse Sharp are the arrows of the mighty, like coals of broom (Ps. 120:4).

A wicked/lawless man can slay other men with his tongue. Like an arrow which a man is unaware of until it reaches him, so is the evil tongue. A man is unaware of it until its arrows from the global markets of Esau come suddenly upon him. A man remains unaware of it until suddenly a sentence of death or imprisonment is released against him. For while the man is given over to his own affairs, the scribes libel him wherever he may be and so slay him. Hence it is said Sharp are the arrows of the mighty. Thus Moses said to Israel: You will not be afraid

of the terror by night (Ps. 91:5)—that is, of the terror of the global markets of Esau; and he went on to say, Nor of the arrow that flies by day (ibid.)—that is, the arrow of the scribes of Esau. Hence it is said Sharp are the arrows of the mighty.

TEETH

We have thirty-two (32) teeth corresponding to the thirty-two paths of wisdom (often understood as the [tensefirot](#) and the twenty-two [letters](#) of the [Hebrew](#) alphabet) as taught in Sefer Yitzirah.

A malfunction in a particular tooth must represent a malfunction in a particular aspect symbolized by one of the paths of wisdom. I have no idea which tooth corresponds to which path, although I would take note of functions (biting, grinding, etc) as well as age of development (a good clue to the late-coming wisdom teeth).

“He established twenty-two letters fundamentally by the voice, formed by the breath of air and fixed them on [five](#) places in the human mouth, namely:

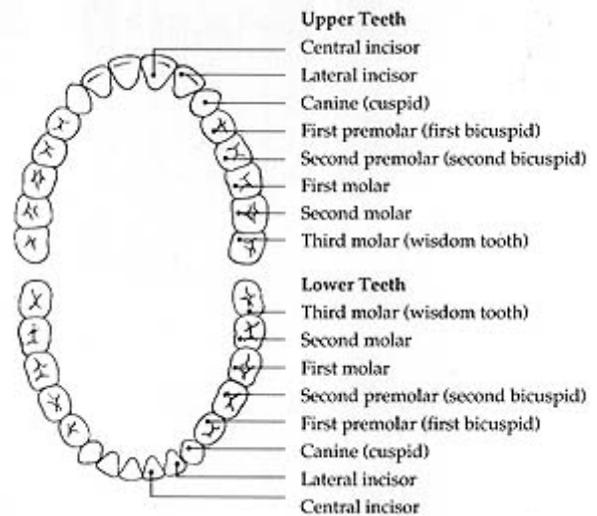
One at the throat {[guttural sounds](#)}, Aleph, Hay, Chet, Ayin.

Two at the palate {[palatal sounds](#)}, Gimel, Yod, Kaf, Qof.

[Three](#), at the tongue {[lingual sounds](#)}, Dalet, Tet, Lamed, Nun, Tav.

[Four](#), at the teeth {[dental sounds](#)}, Zain, Shin, Samekh, Resh, Tzaddi.

[Five](#), at the lips {[labial sounds](#)}, Bet, Vau, Mem, Peh.” (Sefer Yitzirah chapter two, section three.)



Tooth Name	Number
Central Incisors	Four (4)
Lateral Incisors	Four (4)
Cuspids (canine or eye teeth)	Four (4)
Second Bicuspids (2nd Premolars)	Four (4)
First Molars (6-year Molars)	Four (4)
Second Molars (12-year molars)	Four (4)
Third Molars – (Wisdom Teeth)	Four (4)

According to Chazal, our Sages, the number **four** signifies completion or fullness.

[HaShem](#) is referred to exclusively by the name [Elohim](#) in the account of [creation](#), and this name is mentioned exactly 32 times in the course of this section of the Torah. As we said above, the 32 teeth correspond to the 32 paths of wisdom.

NECK

The first use of neck in the Torah is found in:

Bereshit (Genesis) 27:16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

The neck is used by the Torah to describe one who is stubborn:

Devarim (Deuteronomy) 31: 27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against HaShem; and how much more after my death?

In the [Oral Torah](#) we also find various names for the Temple. In the [Midrash Rabbah](#) the [Temple](#) is called a "neck":

Midrash Rabbah - Genesis XCIII:12 AND HE FELL UPON HIS BROTHER BENJAMIN'S NECKS (XLV, 14). Did Benjamin then have [two](#) necks? In fact, said R. Eleazar, he foresaw through the Holy Spirit that two Temples would be built in [Benjamin's](#) portion, and both would be destroyed. AND BENJAMIN [WEPT](#) UPON HIS NECK: he saw that the [Tabernacle of Shiloh](#) would be built in [Joseph's](#) portion and would be destroyed.

Bereshit (Genesis) 45:14 And he fell upon his brother Benjamin's [necks](#), and wept; and Benjamin wept upon his neck.

(As a side note, Rambam suggests that the [three](#) phrases in Bereshit 33:12 refer to HaShem's relationship to the [three](#) Temples.)

The [Midrash](#) also explains the Torah when it tells us that the Temple is equated to the neck:

Midrash Rabbah - Genesis XCIII:6 Here that it is on account of a man, the beloved of the eyes, the one who gives hospitality to the Holy One, blessed be He-as it says, Of Benjamin he said: The beloved of the Lord shall dwell in safety by Him; He covereth him all the day, and He dwelleth between his shoulders (Deut. XXXIII, 12) --how much the more so!'

Devarim (Deuteronomy) 33:12 Of [Benjamin](#) he said, The beloved of [HaShem](#) shall dwell in safety by him; shall cover him all the day long, and he shall [dwell](#) between his shoulders.

The [Temple](#) was built within the portion of land allocated to Benjamin. The neck which is between the shoulders alludes therefore to the Temple.

Rashi explains: Necks means the two Temples (all towers resemble neck like structures) in [Jerusalem](#) (which was in Binyamin's territory). [Yoseph](#) was actually [weeping](#) over the future destruction of these two Temples. Similarly, Binyamin was weeping over the neck of Yoseph, this being the [tabernacle of Shiloh](#) (in Yoseph's territory).

This explanation is amplified by the Maharal, who explains how a person's neck connects his head, the seat not only of the intellect but also of spirituality, to his body, which carries out the wishes of the head. The Maharal quotes passages to show that the Temple was referred to as the "neck" of the Jewish people, since it forms a [connection](#) between HaShem (the "head") and His people (the "body").

So the Temple is called the "neck" and it connects the lower and higher worlds. The neck's [seven](#) vertebrae may thus correspond to [Shabbat](#); this approach interfaces with the concept that Man, who is made in the image of the Creator, is a microcosm of the entire universal structure.

The [Midrash](#) explains this connection between the neck and the Temple:

Midrash Rabbah - The Song of Songs IV:12 THY NECK IS LIKE THE TOWER OF DAVID: this refers to the Temple. Why is it compared to a neck? Because so long as the Temple was standing, Israel's neck was stretched out among the nations of the world, but when the Temple was destroyed, then, if one may say so, Israel's neck was bowed; and so it is written, And I will break the pride of your power (Lev. XXII, 19), namely, the Temple. Another explanation: Just as a man's neck is in the highest part of him, so the Temple was in the highest part of the [world](#). And just as most ornaments are hung round the neck, so the [priests](#) were attached to the Temple, the Levites were attached to the Temple. And just as, if the

neck is removed, a man cannot live, so since the Temple was destroyed there has been no life for the enemies of [Israel](#).

Let's list the things that we know about the neck:

1. It represents the Temple
2. It represents [Mashiach](#), the head of the body.
3. It represents [Israel](#)
4. It represents the [connection](#) between the [higher and the lower worlds](#).
5. It is weak in an infant.
6. It is the last voluntary point of [eating](#) and drinking.
7. It contains the throat.
8. It contains the vocal chords and thus is the origin of words or voice.
9. It connects the head to the shoulders.
10. A yoke is placed on the neck.

Mashiach is called "The Word" which originates in the neck:

***Yochanan (John) (John) 1:1-5** In the beginning was the Word, and the Word was with HaShem, and the Word was HaShem. The same was in the beginning with HaShem. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.*

Mashiach is also a [Kohen Gadole](#). The Kohen Gadole serves to connect the higher and the lower worlds:

***Hebrews 3:1-2** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Mashiach [Yeshua](#); Who was faithful to him that appointed him, as also Moshe [was faithful] in all his house.*

In the midrash of Matityahu we find a yoke which is attached to the neck:

***Matityahu (Matthew) 11:29** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your [souls](#).*

[Mashiach](#) says that we should take His yoke upon us. This infers that Mashiach is the neck because this is the organ which bears the yoke.

[Gan Eden](#) with HaShem, [Adam](#), and Chava was the ideal. When we failed we were given a substitute: the [Mishkan](#). The Mishkan was eventually replaced with the [Temple](#).

The manifest presence of HaShem in the Temple was therefore like Gan Eden. The Pillar of cloud on the altar, the constant miracles all made [HaShem's](#) presence impossible to ignore.

PHYSICAL BODY	TEMPLE TYPE	GAN EDEN
Top of the Head	Holy of Holies	Gan Eden
Heart / Brain	Aron (Ark) containing the Luchot (tablets) – This is the Crown of Torah study.	Adam – Talmid Hakham and The Tree of Life
Lungs over the heart	Kervim (Cherubim) with their wings over the Aron	
Mouth	Shulchan (table of shewbread) – This is the Crown of Malchut (Monarchy)	The Tree of the Knowledge of Good and Evil
Eyes / Mind	Menorah	Fruit
Nose and sense of smell.	Altar of incense and the Ketoret (Incense) – This is the Crown of Kehuna (Priesthood)	

The Stomach	The brazen altar	Trees
The " food " the stomach.	The Korbanot - sacrifices	Fruit
Throat – the origin of speech	chatzer – the place of the Maggid	
Chest – the origin of song	<u>fifteen</u> steps with Levitical choir	
Liquid in the body	Kiyor (Laver)	The river
Ribs	Beams	
Mashiach	Crossbeam	
Hands	The courtyard of the Jews	Working the garden
Yesod - "The foundation"	The courtyard of the women.	Trees on both sides of the river.
Legs	The courtyard of the <u>Gentiles</u>	
Skin	Curtain and Walls around the Temple	Walls around the garden.

SHOULDERS

In one discussion, Sha'ar HaGilgulim, in Chapter Thirty-One, discusses the division of Adam's soul, and teaches how Cain and Abel were from the "Shoulders" of [Adam HaRishon](#), the Left and Right Shoulder respectively. Now, again, we must not think in [physical](#) terms, even though that is exactly what we are using to discuss the spiritual world, for, all these physical terms are also just conventions to describe different [spiritual](#) levels in the [Sefirot](#) as well, of which the physical world is only a "projection."

It is said that, one of the unique aspects of the "Shoulders" in the spiritual realm is that the light that travels from the "Brains" of the Sefirot to the lower parts of the Sefirot, must do so via the "Shoulders." Thus, the light splits into [two](#) paths, moving downward to the lower levels through the Right and Left Shoulders simultaneously, only to unify once again on the level of Sefirot called "Yesod" (Foundation).

Here is the actual quote: When the "drop" (of light) goes from the Shoulders until the Yesod, the Yesod is then called "Kapat (chof-peh-tav) Tamarim," which has the letters of "shoulder" (chof-tav-peh). And, once the two Shoulders unify in the Yesod, since a drop from both of them descends to the Yesod, then the following applies, "It shall have [two](#) shoulder straps attached to its

two ends, and it shall be attached"^{39[28]}, for, the two have become joined through the Yesod.^{40[29]}

However, on one level, it is not unlike the [physical](#) body itself, which has a system for sending signals and blood to different parts of the body, often a function of electrical impulses that originate in the brain and move down the spinal cord to more remote sections the body. The light in the [Sefirot](#) works very much in the same way, no wonder.

* * *

***Bamidbar 7:9** The Aron must only be carried on the shoulders of the family of Kehat.*

The purpose of carrying the Ark on the shoulders was thus to connect the external aspect of man with the inwardness of the Torah.

What is meant by [HaShem](#) dwelling "between his shoulders". One possibility is that this phrase is referring to the breastplate worn by the High Priest. This is the place where the Divine Presence communicated through the [priest](#) (cf. Keli Yakar). Alternatively, "the shoulders" refers to the place where the [Temple](#) stood, i.e. between the shoulders of the land of [Benjamin](#) and Judah (Rashi, Ibn Ezra).

^{39[28]} Shemot 28:7

^{40[29]} Sha'ar HaGilgulim, Hakdamah 31

We see from the [gemara](#) that [Esav's](#) and [Amalek's](#) origin was evil, the power of desire, that came into being by the sin of the [Eitz HaDaat](#), as mentioned above. This is explicitly written by the Vilna Gaon^{41[30]}: "The heart has a continuous war with Amalek, who is [represented in man by] the liver. The liver always fatigues [the heart] with desire for [food](#), as the [Midrash HaNe'elam](#) writes on the *posuk*, 'And Esav said to Yaakov, *hal'iteini no*, I pray you, some of this red, red pottage, for I am faint' (Bereshit 25:30). *Hal'iteini no* is the *gematria* of *HaShem Amalek*."

Israel [sinned](#) because "they enjoyed the feast of that *roshe*" (Ahashverosh). Their sin was their deriving pleasure from the feast. Heaven's grievance was not because they ate since they were forced to [eat](#), but because they enjoyed doing it. By doing so they increased Amalek's power in that [generation](#).^{42[31]}

It was impossible for the power of Amalek to increase during the month of Shevat. The essence of the [Rosh Hashanah for Trees](#) is that it is a *tikkun* for the sin of the *Eitz HaDaat*. Since the entire power of Amalek becomes intensified only through the damage done by this sin, therefore the *Targum Sheini* wrote, "The lot would not fall on Shevat since the [Rosh Hashanah for Trees](#)" occurs during it.

Arms

Arms, kabbalistically, are outside the body. They enable a person to "do" things in this world, but, they are not, strictly speaking, a part of the body.

The hands are different from all the other limbs. All the other limbs of the body are fixed and static, whereas the hands may be lowered below the feet or raised higher than the head.

^{41[30]} *Or Yohel, parshat Nasso*

^{42[31]} I learned this understanding of [Chanukah](#) from the *Yemei Purim*, who deduced the significance of *Purim* -- [KiPurim](#) from the Vilna Gaon's explanation.

The same is true on an allegorical level. Man can "lower" his hands, he can perform all the greatest sins possible. He can murder, steal. Everything can be done with the hands. We talk of having blood on our hands and dirty hands. On the other hand, the hands, when raised up, can perform the holiest acts. When the [kohen](#) blesses the people he raises his hands. The hand gives *tzedaka* (charity). The hand puts on [tefillin](#). We extend the hand of friendship and assistance.

* * *

The thumb is the chief and best finger.

* * *

This next section is an excerpt from Rabbi Yitzchak Ginsburgh.

There are [three](#) segments in each of our two arms and two legs, which equals [twelve](#), relating to the twelve [tribes](#).

With regard to the three emotive attributes of the heart, we find that the right arm embodies *chesed* and the left arm *gevurah*. This is alluded to in the verse, "His left arm is under my head, and his right arm embraces me"^{43[32]} and in the saying of our sages, "let the left arm push away and the right arm draw near."^{44[33]} To "push away" in this context means to disengage, granting the other party a sense of independence (before drawing him near). Similarly, the imagery of "his left arm is under my head" means that he nurtures my consciousness of self-independence (before [embracing](#) me with his right arm). The balancing position of beauty, that which ties in all the parts of the body in general and is centered between the arms in particular, is the torso.

Of the behavioral properties of the soul, those of *netzach* and *hod* correspond to the legs of the body. Legs represent the first and most continual contact with outer reality. Moreover, the legs facilitate the movement of the body as a whole,

^{43[32]} Shir HaShirim 2:6

^{44[33]} Mechilta

bringing a person where he wants to go. *Netzach* is the quality of putting "one's best foot forward" in an assertive posture. *Hod* is the left leg, which keeps a person's movement on course by monitoring and validating his assertive thrust. Finally, the property of *yesod* is referred to as the "[sign of the Holy Covenant](#)," which corresponds to the [male and female](#) reproductive organs. Referred to as the "conclusion of the body," *yesod* is the body's [physical](#) manifestation of its own ability to actualize and fulfill itself, as well as to [connect](#) and communicate with others.

there are 248 limbs which correspond to the [248 positive commandments](#) in the Torah and 365 primary veins which correspond to the [365 negative commandments](#).

HANDS

The "Divine" model of $10 = 2 \times 5$ (the two prime factors of 10) = (1 squared plus 2 squared) plus (1 squared plus 2 squared). Thus we have two hands with [four](#) fingers on each hand folding in a single direction and one finger folding into an opposing direction, the thumb. This gives us two sets of [five](#) fingers broken into two sets of four + 1.

This is the model of the [Ten Commandments](#)--[five](#) on each of the two tablets of the [covenant](#).

* * *

The Maharal of Prague says that there is deep symbolism involved when one washes his hands for the purpose of a mitzva. Hands represent the beginning of the human body, for when one stretches out his hands to reach forward or above, it is the hands that are at the front or at the top of the body. The Maharal explains that that the way one begins an action greatly influences the direction and tone of all that follows from that point, and therefore, even a seemingly insignificant sin, but one involving the "bodily leader," is particularly wrong, for a misguided beginning will lead to an incomplete and incorrect conclusion. On [Pesach](#), the Maharal continues, we should be extremely careful in our observance of

this idea, for Pesach is the annual point of beginning for everything that exists, in all [times](#).

* * *

Bamidbar (Numbers) 6:27 They will put My Name upon the Children of [Israel](#), and I will bless them.

However, unlike the body, light can exit the system in ways that blood cannot leave the body without doing real harm. For example, if blood were to break forth from the ends of the ten fingers of a person he could bleed to death if the deluge is not halted quickly.

This is not the case when it comes to the light leaving the 'fingertips' of the spiritual system and our bodies. For the blood of the hands to reach the legs, it must do so internally. However, when it comes to the spiritual light that flows through us - and it really does, it can 'leap' from one part of the body to another part of the body without using the internal system of transfer and delivery.

For example, though the spiritual light usually travels from an upper section of our bodies to a lower section of our bodies, the light also has the capacity to move from the hands to the legs via the fingertips. This means without going through the body proper, as is usually the case.

There is a Kabbalistic reason for this, which has to do with maintaining the forces of evil so long as [free-will](#) remains necessary in creation. Since evil and impurity have no intrinsic life source of their own, they live off of the holiness that they can latch onto within creation. This is another way of saying that, even though evil seems to work against [HaShem](#), in the end it is HaShem Himself who maintains them as part of the ultimate plan for mankind.

Thus, one such place in the body where the light is said to 'break forth' and therefore act as a conduit for the 'Kachot Hatuma' (Impure Forces), is the fingertips. Therefore, the finger tips are a place around which the impure forces 'circle,' waiting for their due like hungry dogs, so-to-speak, which

is why we are so strict about washing 'Negel Vasser' (literally, 'Night Waters') upon waking, and other types of washing when emerging from a spiritual impure place (such as a bathroom) or before [eating](#) bread.

This is also the reason why we are strict about not growing fingernails past the flesh, at least those who are aware of such a tradition. Keeping the fingernails short has the same effect as washing the hands, that being to limit the amount of light that the impure forces are allowed to derive from us. For, when the fingernails extend past the flesh, the Arizal teaches, this increases the flow of holy light to the impure forces, strengthening them against us, and the world in general. This is also one of the reasons why we look at our fingernails during Havdalah on Motzei [Shabbat](#).

Now you can appreciate why, when washing the hands before eating bread, upon saying HaShem's Name in the blessing over the washing ('al netilas yadayim'), we raise our hands upwards to the level of the shoulders. In fact, this is one of the unique properties of the hands more than any other limb of the body: they can ascend and descend.

When we recite blessings, and particularly upon mentioning HaShem's Name, we become conduits for His light to enter the world. We draw holy light down from the holy [Upper World](#) into the unholy [Lower World](#) in which we live. The positive aspect is that the light brings rectification to the world. The negative part is that, if we're not careful, that same light can end up falling into the hands of the 'enemy' and strengthen him against us.

Without going into detail here, this is the inherent problem with people learning [Kabbalah](#) before they are holding on the appropriate level of spiritual purity, which can only be achieved through the proper Torah channels and after much time and effort. Many may find it enjoyable unaware of the fact that, since they are very much a part of the world of impurity, they are simply sharing the light they are drawing down with the forces of impurity, contributing to the overall chaos of creation. It's that serious.

However, just as the Impure Forces are limited as to how far they can ascend in the spiritual world and 'suckle' light within the overall system of light and filters (called, in more Kabbalistic terms, 'Sefirot'), so too are they limited with respect to a human being regarding how high they can ascend to draw light. By shoulder height the 'K'lipot,' as they are also called, are left far behind and behind the spiritual boundaries that HaShem has established for them, to make sure they can never come too close to the side of holiness.

Thus, we can now appreciate the need for the [kohanim](#) to keep their arms and hands at shoulder height while blessing the Jewish people. Birchat Kohanim (the priestly blessing) has a special ability to draw down tremendous light into the world and to direct it towards those who are intending to be blessed. That is why one is supposed to stand free of any obstacles between them and the kohanim during the blessing, and to have intention to be blessed while focusing on the words of the [kohanim](#).

To protect this light from the would-be impure 'sucklers,' the light is kept beyond their borders and thus remains in the realm of holiness.

* * *

The [five](#) fingers parallel the five senses: taste, smell, touch, sight and hearing. Each has a finger which serves it. The thumb cleans out the mouth so that one can taste. The second finger is used to clean the nose, so that one can smell. With the third, which is the longest of all, one can touch the entire body. The fourth finger is used to clean the eye, so one can see. The little finger is used to clean the ear. One can see that each finger was created for a special purpose. One unconsciously uses the little finger to clean the ear, and the second finger to clean the nose, without ever changing them.

The fingers are pointed so that if a person hears forbidden speech or vain oaths, he can place his fingers in his ears and not hear them. For the same reason, although most of the ear is hard and cartilaginous, the earlobe is soft. It can be used to

close the ear, so that it will not hear idle chatter and malicious gossip. The ears need special protection, since they are the first parts of the body to be burned by the fires of purgatory.

* * *

Exodus 30:17-21 Then [HaShem](#) said to Moses, "Make a bronze basin, with its bronze stand, for washing. Place it between the [Tent of Meeting](#) and the altar, and put water in it. Aaron and his sons are to wash their hands and feet with water from it. Whenever they enter the Tent of Meeting, they shall wash with water so that they will not die. Also, when they approach the altar to minister by presenting an offering made to HaShem by [fire](#), They shall wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for the [generations](#) to come."

Yayikra (Leviticus) 15:1-14 HaShem said to Moses and Aaron, "Speak to the Israelites and say to them: 'When any man has a bodily discharge, the discharge is unclean. Whether it continues flowing from his body or is blocked, it will make him unclean. This is how his discharge will bring about uncleanness: "Any bed the man with a discharge lies on will be unclean, and anything he sits on will be unclean. Anyone who touches his bed must wash his clothes and bathe with water, and he will be unclean till evening. Whoever sits on anything that the man with a discharge sat on must wash his clothes and bathe with water, and he will be unclean till evening. "Whoever touches the man who has a discharge must wash his clothes and bathe with water, and he will be unclean till evening. "If the man with the discharge spits on someone who is clean, that person must wash his clothes and bathe with water, and he will be unclean till evening. "Everything the man sits on when riding will be unclean, And whoever touches any of the things that were under him will be unclean till evening; whoever picks up those things must wash his clothes and bathe with water, and he will be unclean till evening. "Anyone the man with a discharge touches without rinsing his hands with water must wash his clothes and bathe with water,

and he will be unclean till evening. "A clay pot that the man touches must be broken, and any wooden article is to be rinsed with water. "When a man is cleansed from his discharge, he is to count off seven days for his ceremonial cleansing; he must wash his clothes and bathe himself with fresh water, and he will be clean. On the eighth day he must take two doves or [two](#) young pigeons and come before HaShem to the entrance to the Tent of Meeting and give them to the [priest](#).

Devarim (Deuteronomy) 21:1-9 If a man is found slain, lying in a field in the land HaShem your God is giving you to possess, and it is not known who killed him, Your elders and judges shall go out and measure the distance from the body to the neighboring towns. Then the elders of the town nearest the body shall take a heifer that has never been worked and has never worn a yoke And lead her down to a valley that has not been plowed or planted and where there is a flowing stream. There in the valley they are to break the heifer's neck. The [priests](#), the sons of Levi, shall step forward, for [HaShem](#) your God has chosen them to minister and to pronounce blessings in the name of HaShem and to decide all cases of dispute and assault. Then all the elders of the town nearest the body shall wash their hands over the heifer whose neck was broken in the valley, And they shall declare: "Our hands did not shed this blood, nor did our eyes see it done. Accept this [atonement](#) for your people [Israel](#), whom you have redeemed, HaShem, and do not hold your people guilty of the blood of an innocent man." And the bloodshed will be [atoned](#) for. So you will purge from yourselves the guilt of shedding innocent blood, since you have done what is right in the eyes of HaShem.

Tehillim (Psalms) 26:1-12 {Of David.} Vindicate me, HaShem, for I have led a blameless life; I have trusted in HaShem without wavering. Test me, HaShem, and try me, examine my heart and my mind; For your love is ever before me, and I walk continually in your truth. I do not sit with deceitful men, nor do I consort with hypocrites; I abhor the assembly of evildoers and refuse to sit with the wicked. I wash my hands in innocence, and go about your altar, HaShem, Proclaiming

aloud your praise and telling of all your wonderful deeds. I love the house where you live, HaShem, the place where your glory dwells. Do not take away my soul along with sinners, my life with bloodthirsty men, In whose hands are wicked schemes, whose right hands are full of bribes. But I lead a blameless life; [redeem](#) me and be merciful to me. My feet stand on level ground; in the great assembly I will praise HaShem.

Matityahu (Matthew) 15:1-20 Then some Pharisees and [teachers](#) of the law came to [Yeshua](#) from [Jerusalem](#) and asked, "Why do your disciples break the tradition of the elders? They don't wash their hands before they [eat](#)!" Yeshua replied, "And why do you break the command of HaShem for the sake of your tradition? For HaShem said, 'Honor your father and mother' and 'Anyone who curses his father or mother must be put to death.' But you say that if a man says to his father or mother, 'Whatever help you might otherwise have received from me is a gift devoted to HaShem,' He is not to 'honor his father' with it. Thus you nullify the word of HaShem for the sake of your tradition. You hypocrites! Isaiah was right when he prophesied about you: 'These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men.'" Yeshua called the crowd to him and said, "Listen and understand. What goes into a man's mouth does not make him 'unclean,' but what comes out of his mouth, that is what makes him 'unclean.'" Then the disciples came to him and asked, "Do you know that the Pharisees were offended when they heard this?" He replied, "Every plant that my heavenly Father has not planted will be pulled up by the roots. Leave them; they are blind guides. If a blind man leads a blind man, both will fall into a pit." Peter said, "Explain the parable to us." "Are you still so dull?" Yeshua asked them. "Don't you see that whatever enters the mouth goes into the stomach and then out of the body? But the things that come out of the mouth come from the heart, and these make a man 'unclean.' For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander. These are what make a man 'unclean'; but [eating](#) with unwashed hands does not make him 'unclean.'"

Yaaqov (James) 4:1-10 What causes fights and quarrels among you? Don't they come from your desires that battle within you? You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask HaShem. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures. You adulterous people, don't you know that friendship with the world is hatred toward HaShem? Anyone who chooses to be a friend of the world becomes an enemy of [HaShem](#). Or do you think Scripture says without reason that the spirit he caused to live in us envies intensely? But he gives us more [grace](#). That is why Scripture says: "HaShem opposes the proud but gives grace to the humble." Submit yourselves, then, to HaShem. Resist the devil, and he will flee from you. Come near to HaShem and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. Grieve, [mourn](#), and wail. Change your laughter to mourning and your joy to gloom. Humble yourselves before the Lord, and he will lift you up.

Marqos (Mark) 7:1-15 The Pharisees and some of the teachers of the [law](#) who had come from [Jerusalem](#) gathered around [Yeshua](#) and saw some of his disciples eating [food](#) with hands that were "unclean," that is, unwashed. (The Pharisees and all the Jews do not [eat](#) unless they give their hands a ceremonial washing, holding to the tradition of the elders. When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.) So the Pharisees and [teachers](#) of the law asked Yeshua, "Why don't your disciples live according to the tradition of the elders instead of [eating](#) their food with 'unclean' hands?" He replied, "Isaiah was right when he prophesied about you hypocrites; as it is written: 'These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men.' You have let go of the commands of HaShem and are holding on to the traditions of men." And he said to them: "You have a fine way of setting aside the commands of HaShem in order to observe your

own traditions! For Moses said, 'Honor your father and your mother,' and, 'Anyone who curses his father or mother must be put to death.' But you say that if a man says to his father or mother: 'Whatever help you might otherwise have received from me is Corban' (that is, a gift devoted to HaShem), Then you no longer let him do anything for his father or mother. Thus you nullify the word of HaShem by your tradition that you have handed down. And you do many things like that." Again Yeshua called the crowd to him and said, "Listen to me, everyone, and understand this. Nothing outside a man can make him 'unclean' by going into him. Rather, it is what comes out of a man that makes him 'unclean.'

“Hands” in the Nazarean Codicil

Matityahu (Matthew) 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in [their] hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Matityahu 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Matityahu 15:20 These are [the things] which defile a man: but to eat with unwashen hands defileth not a man.

Matityahu 17:22 And while they abode in Galilee, Yeshua said unto them, The Son of man shall be betrayed into the hands of men:

Matityahu 18:8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast [them] from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

Matityahu (Matthew) 18:28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took [him] by the throat, saying, Pay me that thou owest.

Matityahu (Matthew) 19:13 Then were there brought unto him little children, that he should put [his] hands on them, and pray: and the disciples rebuked them.

Matityahu (Matthew) 19:15 And he laid [his] hands on them, and departed thence.

Matityahu (Matthew) 21:46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Matityahu (Matthew) 26:45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take [your] rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Matityahu (Matthew) 26:50 And Yeshua said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Yeshua, and took him.

Matityahu (Matthew) 26:67 Then did they spit in his face, and buffeted him; and others smote [him] with the palms of their hands,

Matityahu (Matthew) 27:24 When Pilate saw that he could prevail nothing, but [that] rather a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it].

Marqos (Mark) 5:23 And besought him greatly, saying, My little daughter lieth at the point of death: [I pray thee], come and lay thy hands on her, that she may be healed; and she shall live. (The hands are the tools of HaShem – The hands are fit to praise HaShem and praise. The labor of prayer is called “avodah” [from the root: Ebed = Slave, servant], service of HaShem. Do we want to wash our hands before mincha and maariv?)

Marqos (Mark) 6:2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing [him] were astonished, saying, From whence hath this [man] these things? and what wisdom [is] this which is given unto him, that even such mighty works are wrought by his hands?

Marqos (Mark) 6:5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed [them].

Marqos (Mark) 7:2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

Marqos (Mark) 7:3 For the Pharisees, and all the Jews, except they wash [their] hands oft, eat not, holding the tradition of the elders.

Marqos (Mark) 7:5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

(The [halacha](#) requires that the hands be rubbed on a garment or a stone if no water is available.)

Marqos (Mark) 8:23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

Marqos (Mark) 8:25 After that he put [his] hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

Marqos (Mark) 9:31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Marqos (Mark) 9:43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

(We are obliged to see the hands – to see if our soul is fit – we need to constantly question whether these hands are fit to serve HaShem.)

Marqos (Mark) 10:16 And he took them up in his arms, put [his] hands upon them, and blessed them.

Marqos (Mark) 14:41 And he cometh the third time, and saith unto them, [Sleep](#) on now, and take [your] rest: it is enough, the hour is come; behold,

the Son of man is betrayed into the hands of sinners.

Marqos (Mark) 14:46 And they laid their hands on him, and took him.

Marqos (Mark) 14:58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

Marqos (Mark) 14:65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

Marqos (Mark) 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Luqas (Luke) 4:11 And in [their] hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Luqas (Luke) 4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

Luqas (Luke) 6:1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing [them] in [their] hands.

Luqas (Luke) 9:44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

Luqas (Luke) 13:13 And he laid [his] hands on her: and immediately she was made straight, and glorified God.

Luqas (Luke) 20:19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

Luqas (Luke) 21:12 But before all these, they shall lay their hands on you, and persecute [you], delivering [you] up to the [synagogues](#), and into prisons, being brought before kings and rulers for my name's sake.

Luqas (Luke) 22:53 When I was daily with you in the [temple](#), ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Luqas (Luke) 23:46 And when Yeshua had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Luqas (Luke) 24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Luqas (Luke) 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Luqas (Luke) 24:40 And when he had thus spoken, he shewed them [his] hands and [his] feet.

Luqas (Luke) 24:50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

Yochanan (John) 7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

Yochanan (John) 7:44 And some of them would have taken him; but no man laid hands on him.

Yochanan (John) 8:20 These words spake Yeshua in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Yochanan (John) 13:3 Yeshua knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

Yochanan (John) 13:9 Simon Peter saith unto him, Lord, not my feet only, but also [my] hands and [my] head.

Yochanan (John) 19:3 And said, Hail, King of the Jews! and they smote him with their hands.

Yochanan (John) 20:20 And when he had so said, he shewed unto them [his] hands and his side. Then were the disciples glad, when they saw the Lord.

Yochanan (John) 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Yochanan (John) 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust [it] into my side: and be not faithless, but believing.

Yochanan (John) 21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry [thee] whither thou wouldest not.

II Luqas (Luke) 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

II Luqas (Luke) 4:3 And they laid hands on them, and put [them] in hold unto the next day: for it was now eventide.

II Luqas (Luke) 5:12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in [Solomon's porch](#).)

II Luqas (Luke) 5:18 And laid their hands on the apostles, and put them in the common prison.

II Luqas (Luke) 6:6 Whom they set before the apostles: and when they had prayed, they laid [their] hands on them.

II Luqas (Luke) 7:41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

II Luqas (Luke) 7:48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

II Luqas (Luke) 8:17 Then laid they [their] hands on them, and they received the Holy Ghost.

II Luqas (Luke) 8:18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

II Luqas (Luke) 8:19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

II Luqas (Luke) 9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, [even] Yeshua, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

II Luqas (Luke) 11:30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

II Luqas (Luke) 12:1 Now about that time Herod the king stretched forth [his] hands to vex certain of the church.

II Luqas (Luke) 12:7 And, behold, the angel of the Lord came upon [him], and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from [his] hands.

II Luqas (Luke) 13:3 And when they had fasted and prayed, and laid [their] hands on them, they sent [them] away.

II Luqas (Luke) 14:3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

II Luqas (Luke) 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

II Luqas (Luke) 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

II Luqas (Luke) 19:6 And when Paul had laid [his] hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

II Luqas (Luke) 19:11 And God wrought special miracles by the hands of Paul:

II Luqas (Luke) 19:26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

II Luqas (Luke) 20:34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

II Luqas (Luke) 21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver [him] into the hands of the Gentiles.

II Luqas (Luke) 21:27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

II Luqas (Luke) 24:7 But the chief captain Lysias came [upon us], and with great violence took [him] away out of our hands,

II Luqas (Luke) 27:19 And the third [day] we cast out with our own hands the tackling of the ship.

II Luqas (Luke) 28:8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

II Luqas (Luke) 28:17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men [and] brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

Romans 10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

I Corinthians 4:12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

II Corinthians 5:1 For we know that if our earthly house of [this] tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

II Corinthians 11:33 And through a window in a basket was I let down by the wall, and escaped his hands.

Galatians 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we [should go] unto the heathen, and they unto the circumcision.

Ephesians 2:11 Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

Ephesians 4:28 Let him that stole steal no more: but rather let him labour, working with [his]

hands the thing which is good, that he may have to give to him that needeth.

Colosians 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

I Timothy 4:11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

I Timothy 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

I Timothy 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

I Timothy 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

II Timothy 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Bereans (Hebrews) 1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

Bereans (Hebrews) 2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

Bereans (Hebrews) 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Bereans (Hebrews) 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Bereans (Hebrews) 9:24 For Christ is not entered into the holy places made with hands, [which are]

the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Bereans (Hebrews) 10:31 *[It is] a fearful thing to fall into the hands of the living God.*

Bereans (Hebrews) 12:12 *Wherefore lift up the hands which hang down, and the feeble knees;*

Yaaqov 4:8 *Draw nigh to God, and he will draw nigh to you. Cleanse [your] hands, [ye] sinners; and purify [your] hearts, [ye] double minded.*

I Yochanan (John) 1:1 *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;*

Revelation 7:9 *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*

Revelation 9:20 *And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:*

Revelation 20:4 *And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

**“Getting up in the morning”
(Cock crowing alarm clock)**

Matityahu (Matthew) 26:34 Yeshua said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Matityahu (Matthew) 26:74 Then began he to curse and to swear, [saying], I know not the man. And immediately the cock crew.

Matityahu (Matthew) 26:75 And Peter remembered the word of Yeshua, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Marqos (Mark) 1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

Marqos (Mark) 13:35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

Marqos (Mark) 14:30 And Yeshua saith unto him, Verily I say unto thee, That this day, [even] in this night, before the cock crow twice, thou shalt deny me (the Torah) thrice.

(Hakham Tzefet missed the prayers at midnight, therefore, he had denied the Torah three times – he had missed the three prayers for tikkun. This tikkun is made because we mourn the destruction of the Temple, the body of Mashiach. On Tisha B’Av we should be mourning the fragmentation and destruction of the Torah Jew, not the stones.)

Marqos (Mark) 14:68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

Marqos (Mark) 14:72 And the second time the cock crew. And Peter called to mind the word that Yeshua said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Luqas (Luke) 22:34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

Luqas (Luke) 22:60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

Luqas (Luke) 22:61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

Yochanan (John) 13:38 Yeshua answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Yochanan (John) 18:27 Peter then denied again: and immediately the cock crew.

“Washing hands”

Matityahu (Matthew) 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Matityahu (Matthew) 15:20 These are [the things] which defile a man: but to eat with unwashen hands defileth not a man.

Matityahu (Matthew) 27:24 When Pilate saw that he could prevail nothing, but [that] rather a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it].

Marqos (Mark) 7:2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

Marqos (Mark) 7:3 For the Pharisees, and all the Jews, except they wash [their] hands oft, eat not, holding the tradition of the elders.

Marqos (Mark) 7:5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

Yaaqov (James) 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse [your] hands, [ye] sinners; and purify [your] hearts, [ye] double minded.

FINGERS

The number [five](#) represents the perfection of the natural order (the number [four](#)), with the addition of one: [HaShem](#) Himself.

Whenever a four-level system is used to contemplate "existence," there is always a fifth, higher and all-inclusive level that enlivens the other four.

Each hand has five fingers. Four are similar in motion with a fifth that is contrary in it's motion. The thumb is the chief and best finger.

Hands are specially constructed for taking hold of objects.

HaShem equipped our hands with opposable thumbs, or thumbs that can be moved against the fingers. This action makes it possible to grasp things in the hand and make delicate motions. To help to understand the work thumbs do, try to pick up a pen with your thumb motionless alongside your hand. If you accomplish that, then try to pick up a dime in the same way.

Hands are also used to feel things. The human hand contains at least four types of nerve endings that make the fingers and the thumbs highly sensitive. Blind people rely entirely on their sense of touch when reading Braille books. Surprisingly, there are 27 bones that make up the hand: [eight](#) in the wrist, five in the palm, and fourteen make up the fingers and thumb. Thirty-five powerful muscles move the hand, with fifteen of them in the forearm, rather than in the hand. This allows the hand to have great strength, without making the fingers thick with muscles that would make them difficult to move. Twenty muscles within the hand itself are arranged so that the hand and fingers can make a variety of precise movements

Each of the four fingers has [three](#) joints and the thumb has two: $(4 \times 3) + 2 = 14$.

According to the prayerbook with the commentary of Rabbi Shabsi of Rashkov:

	right hand	left hand
thumb	<i>alef-hei-yud-hei</i>	<i>alef-hei-yud-hei</i>
first finger	<i>alef-lamed-pei</i> and the second iteration of each letter	<i>alef-lamed-pei</i> and the second iteration of each letter
second finger	<i>hei-yud</i> and the second iteration of each letter	<i>hei-alef</i> and the second iteration of each letter
third finger	<i>yud-vav-dalet</i> and the second iteration of each letter	<i>yud-vav-dalet</i> and the second iteration of each letter
fourth finger	<i>hei-yud</i> and the second iteration of each letter	<i>hei-alef</i> and the second iteration of each letter

* * *

We have [ten](#) fingers, corresponding to the ten (elementary) commandments, ten pulses, relating to the ten [sefirot](#) (spiritual energy centers which reflect different aspects of HaShem's emanations in the [physical](#) world) and ten types of song which comprise the book of [Psalms](#).

These are just a few examples of how HaShem fashioned the human body reflecting deep, [spiritual](#) concepts. Every part of the human body is, in some way, related to the [commandments](#) of the Torah and every event recorded in the Torah applies, in some way, to our daily lives. In it's basic, straightforward interpretation, our parsha discusses the Jews' [redemption](#) from the crushing [slavery of Egypt](#). On the deeper, allegorical level, the Exodus relates to our daily lives, especially to our very limbs, sinews and organs.

The [Gemara](#) says that the earth was created with the five fingers of HaShem.

* * *

Design of Fingers to fit inside Ears: Ketuvot 5a-b

Kethuboth 5b *Bar-Kappara [also] expounded: What [is the meaning of what] is written. And thou shalt have a peg among thy implements? Do not*

read, thy implements, but 'upon thy ear'; [this means to say] that if a man hears an unworthy thing he shall plug his finger^{45[34]} into his ears. And this is the same that R. Eleazar said: Why do the fingers of man resemble pegs? Why?^{46[35]} Shall I say because they are divided?^{47[36]} [Surely] each one has been made for its own purpose!^{48[37]} For a Master said: This one^{49[38]} [Is used for measuring] the span;^{50[39]} this one^{51[40]} [is used for] taking a fistful of the meal-offering,^{52[41]} this one^{53[42]} [is used for defining] the cubit measure,^{54[43]} this one^{55[44]} [is used for taking the measure of] 'a finger',^{56[45]} [and] this one^{57[46]} [is used for service with] the thumb!^{58[47]} — But [the question is] why^{59[48]} [are the fingers] pointed like pegs? [The reason is] that if a man hears an unworthy thing he shall plug his fingers into his ears. [A member] of the school of R. Ishmael taught: Why is the whole ear hard and the ear-lap soft? [So] that if a

^{45[34]} The finger is pointed like a peg

^{46[35]} Lit., 'what is the reason?' I.e., what is the meaning of the question? With regard to what are the fingers of man like pegs?

^{47[36]} I.e., shall I say that the question is: Why are the fingers divided? They might have been joined together.

^{48[37]} Lit., 'for its thing.'

^{49[38]} The little finger.

^{50[39]} I.e. the distance from the little finger to the thumb of a spread hand.

^{51[40]} The finger next to the little finger.

^{52[41]} vmhne the taking of a fistful of the meal-offering. v. Lev II, 2.

^{53[42]} The middle finger.

^{54[43]} The cubit is a measure equal to the distance from the elbow to the tip of the middle finger.

^{55[44]} The fourth from the little finger.

^{56[45]} And also for priestly service with the 'finger'; cf. Lev. IV, 6.

^{57[46]} The fifth from the little finger.

^{58[47]} V. Lev. VIII, 23, 24; XIV, 14, 17, 25, 28. We thus see that every finger has a definite purpose. They therefore had to be divided and function as separate fingers!

^{59[48]} Lit., 'what is the reason (that)?'

man hears an unworthy thing he shall bend the ear-lap into it.^{60[49]}

Individual Purpose of each Finger: Ketuvot 5b
Involvement of Clean Hands in protecting the eyes: Shabbat 108b

* * *

The *Me'amLo'ez* is the only source that mentions the custom of pointing the pinkie finger towards the text, adding that it is customary to [kiss](#) the pinkie after pointing. However, this is not a universal custom, and is not mentioned in other [halachic](#) sources.

In reply to our inquiry as to the source of this custom, Rabbi Chaim Pinchas Scheinberg, *shlita*, gave the following explanation: The Torah lists the ten generations from Noah until Abraham, including *Yoktan*, who established the largest number of families. Rashi notes that Yoktan merited establishing so many families due to his great humility as his name indicates (from the root *katan*-little). Rabbi Scheinberg went on to explain that when pointing at the Torah we take this lesson to heart and we point with our smallest finger - the pinkie - to indicate that we should reach out to try to gain understanding of the Torah with the utmost humility and thus [merit](#) to succeed in this aspiration.

Rabbi Chaim Falagie expounds on a second variation of the custom in which the index finger is used for pointing towards the Torah rather than the pinkie. He bases this custom on six consecutive statements in Tehilim the first of which is, "*The Torah of HaShem is perfect reviving the soul...*". Each one of these statements is composed of [five](#) words corresponding to the number of fingers of one hand. The second word of each statement is *HaShem* corresponding to the second, namely the index finger. In pointing towards the Torah with the index finger we are indicating that every word of the Torah is a Name of HaShem. For that same

^{60[49]} Into the ear. He will thus close the ear and not hear the unworthy thing.

reason, Rabbi Falagie points out, during the wedding ceremony the ring is placed on the index finger to signify that HaShem is the unifying force binding husband and wife.

The significance and the symbolism that our Sages attach to every finger and to each part of our body is most instructive. Rabbeinu Bechaye discusses the utility of each organ and in particular the fingers, each of which serves to facilitate one of the five senses. The pinkie finger is associated with the sense of hearing and we may conjecture that this is related to the custom of pointing towards the Torah with the pinkie.

Sources:

Nachmanides--Ramban on the Torah -- Devarim (27:26).

Tractate Sofrim (14:14).

Shulchan Aruch -- Orach Chaim (134:2); and Ba'er He'tev(6).

Devarim (4:44).

Sha'ar Hakavanos (Sefer Torah -- *Drush* 1)

Bamidbar (9:23).

Me'am Lo'ez -- Devarim (27:26).

Bereishis (10:26-29).

Lev Chaim (Responsa) -- Orach Chaim (167:6).

Tehilim (19:8-10).

Rabbeinu Bechaye -- Vayikra (8:23).

* * *

[Zohar Parshat Terumah 154B](#) the Zohar is finding a connection between the word Chovah used to express the obligation to give the waters to the Other Side and the same word Chovah as it is used to describe guilty or in this case negative energies, things and spaces i.e. water, nails on

fingers and the Tumah (spiritual impurity) they have and the dark forces they attract and nourish. The Zohar further finds it of note that we do bless when we wash our hands before the meal while we do not when we wash our hands after the meal. This is not in the Zohar's view due primarily to the fact that little water is used but rather because as it states blessing does not rest on that side. We wash our hands in the morning or before a meal to remove spiritual impurity thus we make a blessing. Here with the After Waters we are nourishing spiritual impurity thus we do not bless for we do not wish to "increase" spiritual impurity via the blessing. To increase is a blessings function see Nefesh Hachaim 2:2 This reason of the Zohar behind washing the hands after a meal is not seemingly shared by a notable Halachic authority with resulting changes in the quantity of water used see Shulchan Aruch Aroch Chaim 181:1 and Mishna Berurah ad loc.

* * *

Heh has a numerical value of five, alluding to the [five](#) fingers of the hand. As such it represents Understanding, the hand that hold Wisdom, distributing it and channeling it. Heh is one of the two [letters](#) in the [Hebrew](#) alphabet that is written as two disjunct parts. This alludes to the fact that Understanding represents the beginning of separation."^{61[50]}

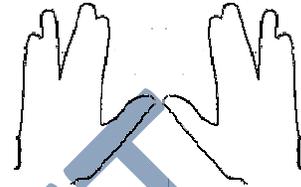
* * *

The Kiddush cup symbolizes the vessel through which, and into which, the blessing comes. The numerical value of the Hebrew word for drinking cup kos is the same as that of the name of god Elokim which expresses the divine revelation in the world, in nature, in [law](#). And into the cup is poured the bounty, the wine, whose numerical value is seventy, the number of the [Shabbat](#) Eve. After the filling of the cup, which is now the vessel of consecration containing the divine plenty, it is placed on the palm of the right hand in such a way that the cup, supported by the upturned fingers, resembles or recalls a rose of [five](#) petals.

^{61[50]} Sefer Yetzira, p. 15-16

For one of the symbols of Malkhut is the rose. And the cup of wine, thus expressing also the Shekhinah, stands in the center of the palm and is held by the petal fingers of the rose.

* * *



The [priests](#) should lift their hands shoulder high, extend them, and spread out their fingers to allow five open spaces between them. On each hand, there should be an open space between the two pairs of fingers and the second pair of fingers and thumb, thus creating [four](#) open spaces, two on each hand. They should hold their hands in such a manner that a fifth open space is created between the [two](#) thumbs. This procedure, "Peeking through the window." means that the Divine Presence peeks through the windows between the priests fingers. The five spaces are an allusion to the verse in Shir HaShirim (Song of Songs) 2:8 which states that HaShem "peeks through the cracks in the wall." In other words, [HaShem](#) protects and watches the Jewish people even when He is hidden.

The priests should be very careful that the tips of their thumbs do not touch, lest they spoil the "window." The right hand should be raised slightly higher than the left hand, and the right thumb should be above the left thumb. They should spread their hands so that their palms face the earth and the back of their hands face the sky.

* * *

One of the most popular Jewish pendants, along with the Star of David, the mezuzah, and the chai, is the hand-shaped symbol known as the chamsa. The word chamsa is from the Arabic root meaning "five," similar to the Hebrew chamesh, obviously derived from the fact that we have five digits on our hand. Normally the chamsa is displayed

hanging downward, with the fingers symmetrical so that you can't differentiate between the thumb and pinkie finger. Alternatively, the hand faces upward, with the fingers sometimes slightly spread and the thumb's tip accentuated outward, resembling a bird. These attempts to purposefully misrepresent the hand may be concessions to the second commandment's prohibition against making a sculpted image of anything on the earth. The [Talmud](#), in fact, explicitly forbids making a physical representation of the hand. Sometimes a chamsa even has a sixth finger to clearly differentiate it from the normal human hand.

The Omer

"R. Yehuda said in the name of R. Akiva; 'Why did the Torah say to bring the [Omer](#) on [Pesach](#)? Because Pesach is the time of produce. The Holy One Blessed be He said, 'Bring before Me the Omer on Pesach so that your produce in the fields may be blessed...'"

Rashi notes that the [kohen](#) first "waved" the Omer offering towards the north, then to the south, then east and finally west. After Tenufa, the Kohen proceeded to the southwest corner of the Mizbeach where he paused. He then touched the lower portion of the southwest corner of the Mizbei'ach with the Kli Shareit containing the Omer offering. This act is called Hagasha. Then he held his right hand open and vertical, placed it in the Kli Shareit in the midst of the Omer offering, folded his [four](#) fingers (excluding the thumb) against his palm, turned his palm upward and lifted his hand up. This act is called Kemitza. The Omer flour trapped in his four fingers and his palm is the Kometz ("handful"). It is this Kometz which would be burnt on the Mizbeach. (Note the Rambam, Ma'asei Korbanot 13:12,13 and the glosses of the Kesef Mishna and the Lechem Mishna.). The Kometz was then placed in a second Kli Shareit. This act of "re-sanctification" is called Kiddush Hakometz. The Levona, the frankincense, was also transferred from the first Kli Shareit to the second.

The kohen carrying the Kli Shareit containing the Kometz and the accompanying Levona ascended to the top of the Mizbeach, salted them (Melicha) and then consigned them to the ever-burning sacrificial fire. This act is called Haktara. Following the Haktara of the [Omer](#), a lamb was sacrificed as an Olah - burnt offering. The Omer offering completed, the people in [Jerusalem](#) were now permitted to harvest and [eat](#) Chadash, the newly ripened grain of that year's harvest. Elsewhere in Eretz Israel, the people waited until noon.

FINGERNAILS

For example, though the spiritual light usually travels from an upper section of our bodies to a lower section of our bodies, the light also has the capacity to move from the hands to the legs via the fingertips. This means without going through the body proper, as is usually the case.

There is a Kabbalistic reason for this, which has to do with maintaining the forces of evil so long as free-will remains necessary in creation. Since evil and impurity have no intrinsic life source of their own, they live off of the holiness that they can latch onto within creation. This is another way of saying that, even though evil seems to work against HaShem, in the end it is [HaShem](#) Himself who maintains them as part of the ultimate plan for mankind.

Thus, one such place in the body where the light is said to 'break forth' and therefore act as a conduit for the 'Kochos Hatuma' (Impure Forces), is the fingertips. Therefore, the finger tips are a place around which the Impure Forces 'circle,' waiting for their due like hungry dogs, so-to-speak, which is why we are so strict about washing 'Negel Vasser' (literally, 'Night Waters') upon waking, and other types of washing when emerging from a spiritual impure place (such as a bathroom) or before eating bread.

* * *

One should trim his finger-nails every Friday, never on Thursday, otherwise the nails will commence growing on the following Sabbath. He should pare the nails of the left hand first, beginning at the fourth finger and ending with the thumb; and then he should pare the nails of the right hand, beginning with the thumb and ending with the fourth finger; he should not vary the following order: 4th, 2d, 5th, 3d, 1st of the left hand; then the 1st, 3d, 5th, 2d, 4th of the right hand. Never pare two (contiguous) fingers one after the other, for it is dangerous, and it also impairs the memory. The reason and mystery about the order for paring the nails are well known to the expert.

The Guiding Hands of Torah

The [Ten](#) Commandments were engraved on the tablets in two groups of [five](#) each. Nachmanides comments:

Five of the Ten Commandments deal with the honor of the Almighty, the Creator, whereas the other five address the well-being of man. The commandment to honor one's father and mother is a part of the commandments honoring HaShem Himself, since by honoring one's father and mother a person honors HaShem; this is because HaShem is a partner in the formation of any human being.

The ten sefirot parallel the ten fingers.

We are therefore left with five commandments which address man's needs and dignity. It appears that one set of five commandments was engraved on one of the two tablets, and the second on the other. We are to regard both groups of commandments as equally important. This corresponds to what is written in the *Sefer Yetzira*, that the ten sefirot parallel the ten fingers, five on each hand, with a covenant forming the link between them in the center.

This explains the need for two tablets. Up to and including the commandment of honoring father and mother, the commandments allude to the

Written Torah; the commandments found on the second tablet are an allusion to the [Oral Torah](#).

Two tablets...represent the relationship between bride and groom.

Our sages may have had this in mind when they said that the reason that there were two tablets was that one symbolizes [heaven](#) whereas the other symbolizes Earth; they represent the relationship between [bride and groom](#). They symbolize the two worlds, the here and now with the Hereafter. All of this is reflected in a single allusion. Intelligent students will understand this.

Thus far Nachmanides.

On the verse "Your two breasts [*shnei shadecha*] are like two fawns, twins of the gazelle" (Songs 4:5), Rashi comments that the expression *shnei shadecha* refers to the two stone tablets. They are described as "twins" because they were both of identical dimensions and contained five commandments each. The commandments parallel each other. The injunction not to murder corresponds to the commandment that "I am the Lord Your God," for the murderer diminishes the stature of [HaShem](#) by destroying His handiwork. The commandment not to have other gods corresponds to the prohibition of adultery, because the adulteress practices deceit of her husband, whereas the idol-worshipper practices infidelity against his Maker.

* * *

Interestingly enough, the [Talmud](#) has recorded instances of rabbinic leaders producing living creatures-like the legendary golem [Talmud Sanhedrin 65b], an artificial anthropoid-from dust. In talmudic accounts a golem was formed from earth and was activated by putting the Name of HaShem either on the golem's forehead, or on a manuscript inserted into his mouth. A golem was incapable of speech, and since speech was said to be associated with possession of a soul, it was concluded that a golem did not possess a soul. This would explain why renowned rabbinic

leaders were reportedly able to destroy a golem without violating the prohibition of murder.

The Hebrew Letter Tav

Tav Is The Twenty-Second Letter Of the Aleph Bet {Hebrew Alphabet}

The Letter Tav represents Truth and Perfection Gematria is a particular study of Jewish mysticism based on the numerical value of Hebrew letters in the Aleph Bais (Hebrew alphabet) as inscribed in the Torah. Jewish Gematria has many disciplines.

Gematria value = 400 Gematria value of the word Tav = 406

Meaning of [Tav](#) = sign, line, feature or note...

The Tav is a directional letter moving from the left to the right. The direction begins with man represented by the letter Vav and moves towards truth and perfection which represent HaShem {see Gematria discussion for the letter Vav}.

The Gematria construction of the Tav is a Vav = 6 plus a Vav = 6 plus a Vav = 6 for a total of 18, {see first blue box at top of page}. The Gematria of Chai, meaning "life / living" is 18, {see first yellow box at top of page}. Every life and the substance for every life is based upon HaShem's truth. All Creation is sustained and maintained by HaShem's truth. The first [letter](#) for the [Hebrew](#) word Torah begins with the letter Tav. The last letter for Emet, meaning truth, concludes with the letter Tav. The letter Tav is [HaShem's seal](#). The Tav is HaShem's absolute guarantee that His agreement will be carried out to completion.

When Kayin murdered his brother Hevel, the Torah records that HaShem placed an Oht, meaning sign, on Kayin's forehead. This Oht, according to Nachlas Benjamin, was the letter Tav. The letter Tav {from right to left} Vav - Yod - Tav comes from the root Hey - Vav - Tav, meaning to place a mark or sign. It is the Tav that represents [HaShem's sign](#) or mark!

The basis for this comes from the following: "The sign { Tav } as a Divine judicial pronouncement was used when HaShem decreed the destruction of [Jerusalem](#) and ordered the angel Gabriel - as seen in the vision by the Prophet Ezekiel (Ch. 9) - to put a { Tav } on the foreheads of the citizens of Jerusalem. {The Tav was used} to differentiate the righteous ones destined for life in the [World to Come](#) from the [wicked](#) who were doomed to perish in This World and in the next, ink and blood were used respectively. A { Tav } in ink was placed on the forehead of the righteous, denoting {the word [from right to left] Hey - Yod - Chess - Tav, 'Teech Yeh' meaning} you shall live; {see second blue box at top of page} and in blood {on the forehead} for the [wicked](#), denoting {the word [from right to left] Tav - Vav - Mem - Tav, 'Taw Moos' meaning} you shall die" {see second yellow box at top of page} (Shabbat55 a).

[HaShem's seal](#) has been understood in Judaism for thousands of years and since [Creation](#) as the [Hebrew](#) letter Tav. In Judaism we regard the Tav which is the Gematria total of Vav {6} plus Vav {6} plus Vav {6} equaling 18 to mean "LIFE". Christians / Messianics regard HaShem's seal with its Gematria construction of Vav {6} plus Vav {6} plus Vav {6} to be "666" which they claim to be "the [mark of the Beast](#)."

Now, in fact, the letter Tav does NOT represent the mark of the beast. The Tav represents the seal of HaShem the Creator. HaShem's seal is placed upon the forehead of the righteous IN INK representing "life in the World to Come" and HaShem's seal is placed upon the forehead of the wicked IN BLOOD meaning "you shall die in this life and in the next world." The righteous are sealed to life IN INK and the wicked are sealed to death IN BLOOD. The same seal is used.

* * *

HALACHAH: HOW MUCH OF THE FACE DETERMINES "BECHORAH"? Resh Lakish rules that even after the forehead of fully formed child has come out of the womb, the next born is a Bechor with regard to [inheritance](#) (because a forehead is not considered "*Yakir*.".) Rav Yochanan rules that a forehead entirely removes

the status of Bechor of the next born, even as far as [inheritance](#).

HALACHAH: The **TUR** (CM 277) rules that although only a Bechor who was born while his father was still alive has the status of Bechor for inheritance, if most of the forehead came out while his father was still alive it is sufficient. The **BET YOSEF** explains that this ruling is in accordance with Rav Yochanan.

The **BACH** recommends removing the word *most*, since the **Gemara** only mentions "forehead," which implies that the entire forehead must be born and not only *most* of the forehead. Since the forehead is required in order that it should be possible to *recognize* ("Yakir") the newborn, the rule of Rubo k'Kulo would obviously not apply. The **SHEV SHMAITSA** (7:15) and Acharonim agree with this emendation.

* * *

"You shall make its horns on the [four](#) corners (of the altar), to be of one piece with it, and overlay it with copper." (Shemot 27:2)

Why were its horns to be of copper, "nechoshet"? In order to [atone](#) for insolence, as it says, "And your forehead is copper." (Is. 48:4) ([Midrash Tanchuma](#) 11) The forehead is a metaphor for insolence, because such a person raises his forehead when it should be bowed in humility; copper also suggests inflexibility. (Rabbi David Kimchi, 12th-13th c.)

There are some qualities concerning which it is forbidden simply to maintain a middle path, but must be avoided to the extreme, and pride is one of them. The right way is not simply to be humble, but to be extremely humble-minded and very low in one's own estimation. Thus it was said of Moses that he was "VERY humble", (Numb. 12:3) not merely "humble". Hence our Sages directed us to "be exceedingly humble." (Pirkei Avot 4:4) They also said that whoever is prideful, denies the essential principle of our faith, as it says: "And your heart will be proud, and you will forget the

Lord your God." (Deut. 8:14) (Maimonides, Laws of Ethical Qualities 2:3)

Tetzaveh

by **Rabbi Yaakov Menken**

"And you shall make a Tzitz of pure gold, and you shall engrave in it, like the engraving of a seal, 'Sanctified to HaShem.'" [Shemot 28:36]

The Tzitz was a band which the [Kohen Gadol](#), the High Priest, wore across his forehead. Engraved into this band, pressed in from the back so as to appear in relief, coming out from the band, were the words "Kadosh LaShem," Sanctified to HaShem.

Our Sages explain in the [Talmud](#) that the Tzitz atoned for azus panim, literally "boldness of face" -- presumptuousness, brazenness, chutzpah. Think about a "bald-faced lie" -- sinning in an obvious, blunt, brazen way. The [Zohar](#) says that when the Kohen Gadol wore the Tzitz on his forehead, it subdued those who were brazen. Just imagining it can be frightening. The [Kohen Gadol](#) is wearing "Sanctified to [HaShem](#)" on his forehead. What shows on my forehead? Brazen lies and other misdeeds?

In the Chapters of the Fathers, Chapter 5, there is a perplexing [Mishna](#). "He [Yehudah ben Teima] used to say: 'The brazen go to Gehennom [purgatory], but the shamefaced go to the Garden of Eden.' May be Your will, HaShem our HaShem and the HaShem of our fathers, that the Holy [Temple](#) be rebuilt speedily in our days, and grant us our portion in your Torah."

What is happening in this Mishna? The author is telling us what Yehudah ben Teima used to say, and then he suddenly starts davening (praying)! Looking forward to the rebuilding of the Temple, and praying for our share in Torah, is a recurring theme throughout the traditional Jewish [prayer](#) book -- but why is it relevant to a discussion of appropriate and inappropriate character traits?

I found the following answer (original source unknown): the author of the Mishna wrote the

saying of Yehudah ben Teima, and immediately thought of the brazen people in his own generation, who undoubtedly caused grief for the community and especially for straight, upright individuals. Those people, he wrote, were going to face cleansing in Gehennom for their behavior. And he remembered that when the Temple existed, the Tzitz on the forehead of the Kohen Gadol atoned for their sins, and indeed subdued them and prevented them from being so brazen in the first place.

Life would be so much better for everyone, if only the Temple were rebuilt! And so this short prayer burst from his heart, asking for this to happen soon.

Our Sages also say in the [Talmud](#) (Beitzah 25): "Why was the Torah given to Israel? Because they are brazen." And the commentator Rashi explains, "The Torah was given to them so that they should involve themselves in it, and it will take their strength and subdue their hearts." Therefore the writer of the Mishna concludes: "And give us our portion in Your Torah."

The Temple was not merely designed to be a glorious place for worship of HaShem, a fancy edifice. In every aspect, it was built to help us, to improve each person who passed through its gates, or even shared the world with it. In the meantime, we take refuge in the Torah, which has everything spiritual within it, but may we indeed see the Temple rebuilt, speedily in our days!

Good Shabbos,
Rabbi Yaakov Menken

The source of the commandment of [Tefillin](#) appears in the passage of Shema Yisrael: You shall love the L-rd your HaShem with all your heart and with all your soul and with all your might. Take to heart these instructions with which I charge you this day.... Bind them as a sign on your hand and let them serve as a symbol on your forehead. (Deuteronomy 6:5-8)

BREASTS

This next passage from Song of Song of Songs Rabbah, which compares a woman's breasts to Moses and Aaron, is extremely telling and rife with symbolism.

***Song of Songs Rabbah IV:13 YOUR TWO BREASTS:** these are Moses and Aaron. Just as the breasts are the beauty and the adornment of a woman, so Moses and Aaron were the beauty and adornment of Israel. Just as the breasts are the appeal of a woman, so Moses and Aaron were the appeal of Israel. Just as the breasts are full of milk, so Moses and Aaron filled Israel with Torah. Just as whatever a woman eats helps to feed the child at the breast, so all the Torah that Moses our teacher learned he taught to Aaron, as it is written, "And Moses told Aaron all the words of the Lord (Exodus 4:28)." The Rabbis say, "He revealed to him the ineffable Name." Just as one breast is not greater than the other, so it was with Moses and Aaron, for it is written, "These are that Moses and Aaron (Exodus 4:27)," and it is also written, "These are that Aaron and Moses (ib. 26)," showing that Moses was not greater than Aaron nor was Aaron greater than Moses in knowledge of Torah. R. Abba said, "They were like two fine pearls belonging to a king which he put in a balance, finding that neither weighed down the other. So were Moses and Aaron just equal."*

Through the symbolic use of "breasts" to represent Moses and Aaron, we have an encounter with both symmetry and opposition. The symmetry of the breasts illustrates the equivalence between Moses and Aaron. Yet, on the other hand, Moses and Aaron also represent opposites. Aaron was an eloquent spokesperson while Moses stuttered and was "slow of tongue" (Exodus 4:10). We can also say that Moses is to Aaron as God is to Moses. This is demonstrated by the following two passages.

Exodus 4:16 And he (Aaron) shall speak to the people for you; and he shall be to you (Moses) as a mouth, and it will be as if you were God to him.

Song of Songs Rabbah I:52 "And you shall be to him in God's stead." In fact, what God said to Moses was this, "Moses, as My fear is upon you, so shall the fear of you be upon thy brother."

The Hebrew word for breasts can be further related to greater spiritual realms in two ways. First, the spelling for breasts, *Shadayim*, differs by only one letter from the spelling for heavens, *Shamayim*, and second, the word for breast, *Shad*, appears to be etymologically related to the appellation "God Almighty", *El Shaddai*. Additionally, the transition of the milk of the breasts from the unseen inside to the visible outside is also representative of more general transitions from the unknown to the known, and hence from HaShem to humans.

ORGANS

The [Mishkan's](#) furnishings or "vessels," are seen as representations of the various organs and faculties of man: The Outer Altar on which the animal and meal offerings were brought represent the digestive system and other "functional" organs.

Heart

In Jewish literature, man's heart has often been referred to as king. Physiologically, the heart provides sustenance to all the body's limbs, without which all would die. Spiritually, the heart is the seat of thought and emotion, with the capacity to guide man to higher levels of devotion to and closeness with HaShem:

Devarim (Deuteronomy) 6:5 "You shall love HaShem your G-d with all your heart..."

Conversely, the heart can drag man into a bottomless abyss, from where there appears to be no return:

Bamidbar (Numbers) 15:39 "Do not explore after your heart and after your eyes after which you stray."

[HaShem](#) made man a heart, which is the king over all the organs, and which is the seat of the animate soul.

Just like the center of the [Temple](#) is the Holy of Holies, the center of the human being is his heart. His head is above him, his feet are beneath him, so the heart which is at the midpoint of his trunk, is the actual center of his being. Just as the holiness that is the source of all that is good in the world emanates from the Holy of Holies, the life force of the human emanates from the heart.

The human heart serves as the physical antenna and receiver of the spiritual force of ruach. Thus the human heart, which serves as the physical antenna and receiver of the spiritual force of ruach is the exact counterpart of the cherubim above the Ark in the Holy of Holies. Just as that is the point where the Divine voice connects with man, the ruach in man's heart is the connection point with the neshama, which represents the Divinity within man.

All joy is manifest in the heart (in [Hebrew](#): lev). The word lev has many associations with the holiday of [Succoth](#): When we write out the [letters](#) of the word lev (spelled lamed, beit) in full (Lamed, mem, dalet; Bet, yud, tav) they equal the numerical value of [succoth](#) (486).

When we sit in the succah, we bless HaShem for having commanded us to sit inside. The distinguishing words of this blessing are *leshev basukkah* ("to sit in the succah"). The first letters of the words *Leshev Basukkah* are lamed and bet, another allusion to lev.

The lulav ("palm branch"), one of the four species, is spelled lamed, vav, lamed, bet. This word can be read as *lo lev*, "he has a heart."

Our sages say that the etrog ("citron fruit"), another of the four species, resembles a heart.

The numerical value of all the [four](#) species, (etrog, aravah, lulav, hadas) equals lev (32) times lev!

* * *

The Nation of Israel is the "heart" of the whole world. Just as the heart is the vital organ which determines whether the body will live, so are we responsible for the spiritual life of the whole world. (Kuzari, 2:36-44). However, we must follow a certain order. First, we must bring the Nation of Israel to perfection, then all of mankind, and finally, the animal, vegetable and mineral world.

The Torah teaches that importance should always be given to the right side. We put on our right shoe before our left shoe, we wrap our [Tefillin](#) with our right hand and we give charity with our right hand. Why then is the most important part of the body, our heart, on the left side? Rav Nachman of Breslav gives the truest answer. **If we stand face to face with another individual our heart is on their right. Our heart is for them not for ourselves.**

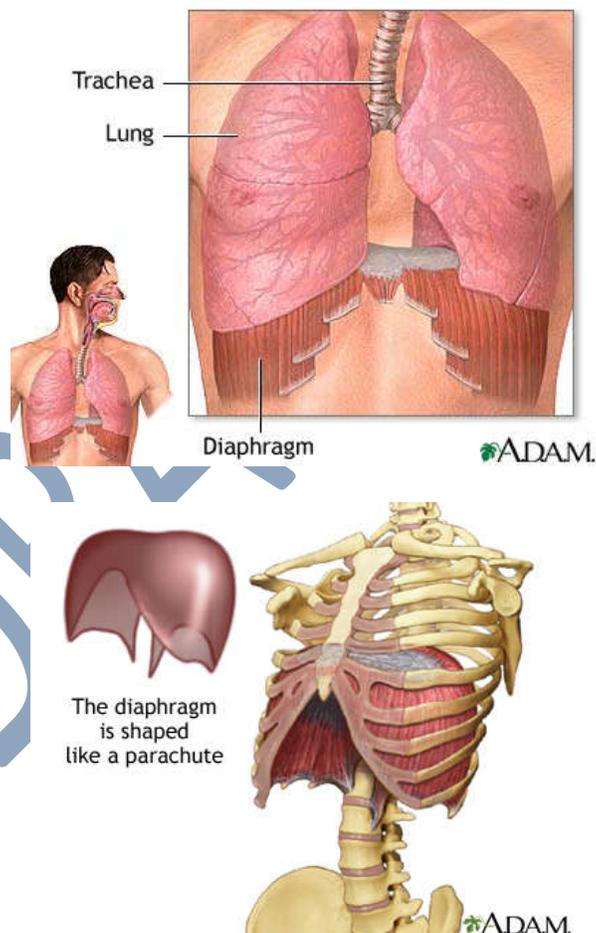
Lungs

The lungs take in air and separate out the gasses to be absorbed from the gasses to be expelled. The expelled product is less refined than the incoming air, but still it is not very offensive and it is light and ethereal. By contrast, that which is expelled below the diaphragm is much more offensive and "heavy".

Diaphragm

The diaphragm ([Hebrew](#): Parsa, lit. curtain) acts as separator between the higher organs of the heart and lung, the immediate organs of life, and the lower organs of digestion and reproduction. The diaphragm divides the organs of breathing [the respiratory system] from the organs of digestion. The diaphragm is thus seen as separating between

the more spiritual aspects of the body and the lower, more physical aspects. Above the diaphragm we have the heart, the lungs, the brain, etc., while below, we have the more corporeal and gross [physical](#) organs.



Your heart rests over the diaphragm and the liver, gall bladder spleen, stomach and kidneys lie below it. It is attached to the spine as it moves and massages all your abdominal organs.

Your diaphragm is the mediator of all the biological and emotional rhythms of your body. Including the autonomic nervous system. The diaphragm interconnects your abdomen, lungs and spine.

The diaphragm divides the organs of breathing [the respiratory system] from the organs of digestion. The diaphragm is thus seen as separating between the more spiritual aspects of the body and the lower, more physical aspects.

Above the diaphragm we have the heart, the lungs, the brain, etc., while below, we have the more corporeal and gross physical organs.

* * *

How does the transmission of Life Force depend on our speech and [prayer](#)?

It is written, "From my flesh, I shall see G-d" (Job 19:26). [By understanding the human body, we can also understand [HaShem's](#) ways.]

Man is filled with life force and breath, spread inside him. When he wishes to speak, he must constrict this breath through his larynx, and modulate it with his mouth, lips, tongue and teeth. He can then express it as he desires, and only then can his [speech](#), voice and wisdom be detected. [He can communicate] because his life force, wisdom and voice are constricted in his speech.

When a righteous person stands in prayer, he certainly attaches and binds his thought and life force to the Infinite Essence, which is a simple formless Unity. When he begins to speak, he transmits the Creator's Life Force into his words and speech. As these leave his lips, they are very strongly bound to his breath and life force, constructed into the sounds that he expresses.

Then (to the extent that we can express it), the Infinite Essence is bound to this person's breath and life force, and is modulated and constricted in his expression of words. (From *Magid Devarav Le Yaakov* 269)

Kidneys

The Torah and Chazal attributed specific functions to the organs of the body. The [Talmud](#) tells us that, "The kidneys advise" (Berachot 61a), this echoes King David's song:

Tehillim (Psalms) 16:7 I will bless the Lord who has advised me, even at night my kidneys instruct me.

This may seem very strange to us, after all, what do kidneys have to do with giving advice? Chazal suggest that the right and left kidneys represent, respectively, the good and evil inclinations:

***Berachoth 61a** Our Rabbis taught: Man has [two](#) kidneys, one of which prompts him to good, the other to evil; and it is natural to suppose that the good one is on his right side and the bad one on his left, as it is written, A wise man's understanding is at his right hand, but a fool's understanding is at his left. Our Rabbis taught: The kidneys prompt, the heart discerns, the tongue shapes [the words], the mouth articulates, the gullet takes in and lets out all kinds of food, the wind-pipe produces the voice, the lungs absorb all kinds of liquids, the liver is the seat of anger, the gall lets a drop fall into it and allays it, the milt produces laughter, the large intestine grinds [the food], the maw brings sleep and the nose awakens. If the awakener sleeps or the sleeper rouses, a man pines away. A Tanna taught: If both induce [sleep](#) or both awaken, a man dies forthwith.*

Another of Chazal's interpretations is that the two kidneys correspond to two aspects of our relationship to [HaShem](#): To fear HaShem and to love HaShem. In both interpretations, these organs represent a system of duality or alternative courses of action. The role of these "advisers" is to signal us how to choose between possible actions.

Rabbi Nachman taught that the [613 commandments](#) of the Torah are actually 613 major categories of advice which can provide solutions to every conceivable problem. All that is necessary in order find the hidden advice is expertise in how to properly unravel the verses and [laws](#) of the Torah. The spiritual energies of the kidneys influence the decision making faculties of the mind, as is taught in the [Talmud](#):

***Berachot 61a**Our Rabbis taught: Man has [two](#) kidneys, one of which prompts him to good, the other to evil; and it is natural to suppose that the good one is on his right*

side and the bad one on his left, as it is written, *A wise man's understanding is at his right hand, but a fool's understanding is at his left.*

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Rabbi Nachman says that Torah study can sanctify the spiritual energies of the kidneys, directing the mind to the path of holiness. In other words, when the kidneys contain the spiritual energies of holiness, it eventually leads to purity of the mind. The spiritual energies of holiness facilitate the mind in making the right choices because they can light up the darkness of any problem. When one makes the right choices, he is directed to the pathways that lead to HaShem, the source of all joy and goodness. It is essential to safeguard the purity of the mind and all the organs of the body that influence it, because one's link to HaShem and eternal goodness, is dependent upon the degree of purity of the mind. This is referred to as Tikun HaBrit, "rectification of the [covenant](#)", which is an eternal bond that the Jewish nation made at Mount Sinai with HaShem, and is incumbent upon each [Jew](#) to observe.

Rav Noson says that although the spiritual energies of the kidneys provide good advice to the brain, the fat that covers them contain negative energies which distort the good advice. Rashi explains that the origin of the word K'SiL (which refers to an intellectual fool, one who has a great intellect but misuses it, coming to erroneous conclusions which lead him away from [HaShem](#)), has the same root as the word K'Saw'Lim

(kidneys). Rashi says that the spiritual energies contained in the fat covering the kidneys prevent the intellectual fools from returning to HaShem. It is forbidden to [eat](#) the layer of fat that covers the kidneys because its essence pollutes the spiritual energies of holiness contained in the kidneys, greatly hampering the mind's ability to make the right choices, as the verse says, "You may not consume any fat or any blood [because of the negative spiritual energies they contain]." (Lev. 3:17)

[Midrash Rabbah](#) - Genesis LXI:1 *And in His [law](#) doth he meditate day and night (Ps. Ioc. cit.). R. Simeon b. Yohai said: His [Abraham's] father did not teach him, nor did he have a teacher; whence then did he learn the Torah? The fact is, however, that the Holy One, blessed be He, made his two kidneys serve like [two teachers](#) for him, and these welled forth and taught him wisdom; thus it is written, I will bless the Lord, who hath given me counsel; yea, in the night seasons my reins [kidneys] instruct me (ib. XVI, 7).*

[Midrash Rabbah](#) - Ecclesiastes VII:28 *Another interpretation of WISDOM IS A STRONGHOLD TO THE WISE MAN: i.e. to Adam, as it is written, Thou seal most accurate, full of wisdom, and perfect in beauty, thou wast in Eden the garden of God (Ezek. XXVIII, 12f.). THAN [TEN](#) RULERS THAT ARE IN A CITY: i.e. the ten organs that minister to the soul,⁴ viz. the gullet for [the passage of] [food](#), the windpipe for voice, the liver for anger, the gall for jealousy, the lungs to absorb liquids, the stomach to grind [food], the milt for laughter, the kidneys to advise, the heart to give understanding, and the tongue to decide.*

The Torah and the sages attributed interesting features to certain organs of the lower half of the body. A comment in the [Talmud](#), "The kidneys advise" (Berachot 61a), echoes King David's song: "I will bless the Lord who has advised me, even at night my kidneys instruct me" (Psalms 16:7). But

this may seem very strange to us: What do kidneys have to do with giving advice?

The Sages suggest that the right and left kidneys represent, respectively, the good and evil inclinations (Berachot 61a); another of their interpretations is that the two kidneys correspond to two aspects of our relationship to the divine: to fear God and to love God. In both interpretations, these organs represent a system of duality or alternative courses of action. The role of these "advisers" is to signal us how to choose between possible actions.

We can see this from a [physical](#) perspective: kidneys filter and detoxify, cleansing the blood, separating what is good for our bodies from what is bad. They monitor levels of sugar, salt, potassium, protein, and water. Further, atop the kidneys sit the powerful adrenal glands, which fuel our "fight or flight" reflex when a dangerous situation develops, and empower the body to go beyond its normal range of reactions. So, along two different dimensions, the kidney area represents decision-making.

The kidneys are related to the heart and to desire:

Yeremyahu (Jeremiah) 17:10 I the Lord search the heart and test the [kidneys](#), and give to each man according to his ways and to the fruit of his actions.

The name Kislev comes from a root in the word 'kesel- kesalim' and the kelayot-kidneys are called kesalim. Strong desire is rooted in the kidneys; Ibn Ezra comments^{62[51]} that they are called kelayot because they are the seat of lust and desire and "How I my soul pine and indeed my soul was consumed in yearning for Thy Courtyards, HaShem"^{63[52]} or "If I put kisli in gold"^{64[53]} that Rashi sees as "all my hope and thoughts", that is the desires and the lusts. This is the trait of [Benyamin](#) as they taught that he was concerned and thoughtful of HaShem all day; Rashi explains this

^{62[51]} VaYikra 3:4

^{63[52]} Tehillim, 84:3

^{64[53]} Iyov 31

like a person who is troubled that he hasn't satisfied his [desires](#)^{65[54]}.

Rav Noson says that although the spiritual energies of the kidneys provide good advice to the brain, the fat that covers them contain negative energies which distort the good advice. Rashi explains that the origin of the word K'SiL (which refers to an intellectual fool, one who has a great intellect but misuses it, coming to erroneous conclusions which lead him away from [HaShem](#)), has the same root as the word K'Saw'Lim (kidneys). Rashi says that the spiritual energies contained in the fat covering the kidneys prevent the intellectual fools from returning to HaShem. It is forbidden to [eat](#) the layer of fat that covers the kidneys because its essence pollutes the spiritual energies of holiness contained in the kidneys, greatly hampering the mind's ability to make the right choices, as the verse says, "You may not consume any fat or any blood [because of the negative spiritual energies they contain]." (Lev. 3:17)

Liver

The liver is the main organ of the abdomen according to the kabbalistic system.

The liver uses [food](#) elements to produce blood elements. The liver separates out those elements to be retained and those elements that are to be discarded. This is analogous to the lungs which take in air elements and separates the oxygen component which is used to produce blood elements. The blood is, of course, the place of the life energy.

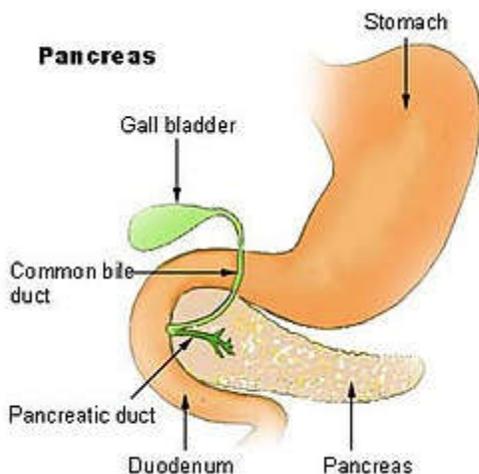
The liver is dedicated to the [nefesh](#) and translates its messages into desires and drives.

Soncino [Zohar](#), Bereshith, Section 1, Page 27b AND THE LORD GOD COMMANDED THE MAN, SAYING. It is agreed that the term "command" in the Scripture always has reference to the prohibition of idolatry.

^{65[54]} Yoma, 12a

This [sin](#) has its root in the liver, which is the seat of anger, and it has been laid down that “to fall into a passion is like worshipping idols”. The expression “the man” designates bloodshed, on the analogy of the verse: “by man shall his blood be shed” (Gen. IX, 6). This sin has its root in the gall, the sword of the angel of death, after the verse: “her latter end is bitter like gall, piercing like a two-edged sword” (Prov. V, 4). The expression “saying” refers to incest, which has its root in the spleen, as it is written, “Such is the way of the adulterous woman, she eats and wipes her mouth” (Ibid. XXX, 20). Although the spleen has no mouth or suckers, yet it absorbs the black turbid blood of the liver; so the adulterous woman wipes her mouth and leaves no trace. The murderer is incited by the bile and sucks from the blood of the heart. All who see bile recoil from it, but unchastity is covered in darkness, in the black blood of the spleen. Whoever [sins](#) by murder, idolatry, and incest bans his soul through the liver, the gall, and the spleen, and is punished in Gehinnom in these three members, through [three](#) chief demons, Mashith (destroyer), Af (anger), and Hemah (wrath)....

Pancreas (לבלב)



The pancreas is a digestive and endocrine organ. It produces chemicals which aid in digestion and

chemicals, like insulin, which affect the body in other ways. Insulin is needed to convert the carbohydrates you eat into energy.

The [Talmud](#), in Tamid 31a, calls the pancreas the “finger of the liver”.

Devarim 16:7 – 27:22. Bereshit 31:20

There's nothing like a hot cup of tea on a cold day. Now an Israeli company plans to introduce an herbal tea to the United States that it claims can substantially reduce the blood-sugar levels of diabetics.

Glucodan tea, which was developed by Nufar Natural Products, is a mixture of medicinal herbs for reducing and balancing sugar levels in the blood. The company says tea reduces sugar and breaks down carbohydrates and fats, which rise to dangerous levels in diabetics after they [eat](#) a meal.

The small 15-man company claims the tea, which includes the herbs stevia, gymnema sylvestris, salvia fruticosa, eucalyptus and lemon grass, rehabilitates and activates the pancreas causing it to secrete insulin, a hormone that helps the cells absorb glucose from the bloodstream and use it to produce energy, thereby reducing sugar levels in the blood. In addition, says Israel Solodoch, the founder and CEO of Nufar, the tea helps diabetics absorb the insulin into their bodies.

"Drinking Glucodan tea decreases the body's resistance to insulin," he explains. "The cells get re-influenced by the insulin, absorb the sugar, disassemble it and as a result stabilize the levels of sugar in the blood.

Patients who have used the tea, drinking from two to three cups a day, claim that their blood-sugar levels have fallen dramatically.

Spleen

[HaShem](#) made for man the spleen, which produces black bile. The spleen also causes a person to be happy, and makes him [laugh](#).

The Bet HaMiqdash

The [mishkan](#) also resembles HaShem's other microcosmos, man, it too has outer "skin" (the outer curtains of goat and *tachash* skins), an intellectual center (the menorah, corresponding to the light of understanding), a [food](#) processing mechanism, without which the intellect cannot function (the copper altar at the entrance to the [mishkan](#), and the table within, with its supply of weekly bread, consumed by the [kohén](#)), and at its heart, the tablets in the ark in the Holy of Holies (compare the [two](#) tablets of the decalogue with the heart's ventricles). Each space inside the [mishkan](#) is separated and defined by membranes (curtains). The entire structure is supported by wooden acacia beams, its ribs and skeletal framework. Over this are stretched the curtains and animal skins. Close to the place of the heart is the altar of [incense](#), associated with the sense of smell, and the soul. The keruvim spread their wings over the ark, tightly bound to its cover, the *caporet*, corresponding to the lungs and their close and vital connection to the heart. The *kiyor* (laver) represents the function of water in the body. Each of the holy utensils may represent an inner organ of the human body.

Chayim exposition expands, and differs with, that of the Rambam, cited in *Chidushei Hagaonim* on Menachoth 29, quoted in *The Midrash Says*; in *The Guide* 3:45, Rambam gives a simple explanation of the mishkan; but he dwells upon its "[secret](#)", *nistar*, implications in his grand letter of life wisdom and instructions to his son, Avraham, a manual of intimate personal morality; there he claims that the table represent the liver, the menorah the spleen; the sacrificial altar represents our natural heat, the altar of incense man's intuitive illumination. The [holy scrolls](#), in the ark, symbolize human wisdom, the cherubim, protecting them, the safeguarding of our health. It is translated into English and expounded in *Letters of Maimonides*, by Leon D. Stitskin. He claims that it was also meant for his spiritual son, Ibn Akin (whom Rambam calls his "dear son" in a letter), and the children of his brother David,

whom he adopted, for he addresses his "children", but had only one son (but I recall a letter from Rambam, wherein he portrays difficulties and tension with his daughters). His first wife must have died early (see *Meor Enayim*, de Rossi, Ch. 25) and a daughter, perhaps David's, died young (mentioned by Rambam, in that letter to Ibn Akin, where he urges Akin not to [mourn](#) or grieve at the demise of any individual, male or female, the survival of the species being the focus of the notion of goodness).

One of the many subliminal messages suggested by the above exposition is that, just as the sanctuary structure resembles a human body, so the human body should become a sanctuary, treated and respected as such. Then it can become an abode of the shechina, the concentrated manifest essence of [HaShem](#), *They shall make me a [sanctuary](#), and I shall [dwell](#) within **them*** (Ex. 25:8, Sifse Cohen). The [Mishkan](#) thus provides the children of Israel with a tangible model of the [connection](#) between their bodies, the microcosmos, and the structure and plan of HaShem's cosmos, the universe. It henceforward becomes the meeting place (ohel [moed](#)) of [heaven](#) and earth. The leaders and the people try repeatedly and unsuccessfully to erect the [mishkan](#). Moses, undaunted, exerts himself in the seemingly impossible task, and the mishkan basically erects itself, a hint perhaps to the eventual resolution of the seemingly insoluble conflicts of modern Israel, torn between [heaven](#) and earth, body and soul, the moment and eternity

MILAH

A man is old enough to have [Daat](#) in the mind when he is old enough to have daat in his body. [Daat](#) in his body is the sexual maturity which is manifested in pubic [hairs](#). Thus when a man is old enough to [bond](#) with a woman and produce something new physically, then he is old enough to bond with the [higher world](#) and bring down new wisdom. This explains why a boy makes his Bar Mitzva at [thirteen](#). The [halacha](#) is that he must have pubic hairs before he can become responsible for the commandments. The reason for this

halacha is that the [physical](#) mirrors the spiritual. The hair indicates that the mind has matured to the point where he can become responsible for the commandments.

The Healing of Body and Soul

By Rabbi Yitzchak Ginsburgh

The [Ten](#) Fingers, the Tongue and the Procreative Organ

The most evident allusion to the ten sefirot in the human body are the ten fingers and the ten toes. This correspondence appears in the beginning of Sefer Yetzirah, the most ancient Kabbalistic text, whose first [three](#) staves (mishnayot) read:

With thirty-two wondrous pathways of wisdom, God...created His world with three books: "scribe," "book," and "story."

[There are] ten ineffable sefirot and twenty-two [letters](#) of foundation: three mothers, [seven](#) doubles, and twelve simples.

[There are] ten ineffable sefirot, corresponding to the ten fingers, [five](#) opposite five, and the single covenant is placed in the middle, in the word of the tongue and the circumcision of the procreative organ.

Here, in the third mishnah of the first chapter of Sefer Yetzirah, we find the first explicit portrayal or model of the ten sefirot in Kabbalah.

The first mishnah of Sefer Yetzirah introduces the 32 pathways of wisdom in general; the second mishnah divides the 32 pathways into two general groups of 10 sefirot and 22 letters (which further subdivide into 3 groups of 3, 7, and 12 letters). In the third mishnah, the text begins to deal with the ten sefirot explicitly (and continues to do so throughout the rest of the first chapter).

These first [threemishnayot](#) themselves follow the order of the three sefirot of the intellect: Chachmah ("wisdom"), binah ("understanding")

and [da'at](#) ("knowledge"). The first mishnah opens with the 32 pathways of Chachmah (the right lobe of the brain). The second [mishna](#) analyzes and divides these 32 into subgroups, a process dependent upon the intellectual faculty of binah (the left lobe of the brain). The third mishnah presents a concrete, physical model for the ten sefirot, thus employing the power of da'at (the middle, posterior lobe of the brain), which serves to concretize the abstract intellectual cognition of Chachmah and binah.

In addition, this mishnah presents the most fundamental principle of tikkun ("rectification") in Kabbalah--balance and equilibrium. Balance between the right and left axes of the sefirot is dependent upon the middle axis of the sefirot in general, and upon the power of da'at in particular.

When da'at is not counted as one of the [ten](#) sefirot (i.e., when the ten are counted from keter), it serves as the middle balance-point between the [two](#) symmetric groups of five (right side) and [five](#) (left side) sefirot. Da'at is able to balance and regulate the two groups of five because it itself subdivides into two internal categories of five each: five chasadim ("positive" powers of attraction) and five gevurot ("negative" powers of repulsion). These two sets of five inherent to da'at prevail throughout [creation](#). They must be regulated and properly balanced in order to serve their purpose in the rectification process of reality.

In the Torah, the "five opposite five" principle first finds its expression in the two tablets of the [covenant](#), given to Moses at Sinai, upon which were inscribed the Ten Commandments--"five opposite five."

In general, the five "positive" forces of *kedushah* (holiness) motivate the performance of the [248 positive mitzvot](#) of the Torah, while the five "negative" forces of *kedushah* fortify the soul to refrain and thereby observe the [365 negative mitzvot](#) of the Torah.

Thus we find the general teaching of our sages: "the left hand should always repel and the right hand bring near."

The [secret](#) of the "single covenant" (or the "covenant of the Single One"), which appears at two levels--in the tongue (to balance the ten fingers) and in the procreative organ (to balance the ten toes)--is thus the manifestation of the power of da'at "above" and "below."

Da'at "above"--in Kabbalah da'atelyon--is the rectified, concrete perspective on all of reality "from above": the Creator Himself is the true essence of all being, whereas the "virtual reality" of creation envisioned as existing independently is in fact "nothing." Da'at "below"--in Kabbalah da'attachton--is the creation's perspective of its Creator as an absolute "given," yet totally "unknown."

Moses, the greatest of all men, is called "the man of God," which is interpreted by our sages to mean: "from his 'mid-point' and above, [he was] God; from his 'mid-point' and below, [he was] man." Moses fully unites and integrates the two levels of da'at (as will be explained), the power to perceive reality through the "eyes of God" (this being the meaning of "from 'mid-point' and above, [he was] God"), as well as the power to "humbly" know God, one's Creator, from the eyes of man (the meaning of "from 'mid-point' and below, [he was] man").

The external expression of the higher da'at is through the means of the [speech](#) of the tongue, especially in speaking words of Torah in general, and revealing the inner mysteries of the Torah, in particular. In relation to Moses, this is the secret of "the Shechinah [Divine Presence] speaks through the throat of Moses."

The external expression of the lower da'at is through the union of husband and wife (to procreate), as referred to in the original union of man and woman: "and [Adamknew](#) Eve, his wife." ([Marital relations](#) are referred to as "knowing" only when the procreative organ is [circumcised](#), and indeed, we are taught that Adam was created already circumcised.)

The modesty present in the holy union of husband and wife reflects the "unknowability" of the

Creator's essence by His [creation](#), especially in that very moment that the creation most emulates its Creator, the moment of procreation, attaching itself to His *certain* existence. This is the moment that "man" reaches his epitome (fulfilling the first and only commandment given him by [HaShem](#) at the moment of his creation: "be fruitful and multiply...").

From the above, we learn that the "tongue" and the "procreative organ" (the two manifestations of the "single [covenant](#)"--the union of God and man) are interrelated in essence. From this we may infer that their "rectification" is interdependent. The "correction" of one's faculty of speech (to speak only good and "sweet" words) and the "guarding" of the covenant of one's procreative organ (to express one's true love for one's spouse in marital relations in holiness), depend upon and influence one another. For this reason the [two](#) terms: "the *word* (in [Hebrew](#), *milah*) of the tongue" and "the *circumcision* (in Hebrew *milah*) of the procreative organ," are the same.

The most basic model of Divine service, as taught by the Ba'al Shem Tov, is the three-stage process of *chash, mal, mal*--"silence, circumcision, and speech" (equivalent to "submission, separation, and sweetening"). The last two stages, circumcision and speech, correspond to the two levels mentioned in our [mishnah](#): "the [circumcision](#) of the procreative organ" and "the word of the tongue."

The first stage of Divine service--*chash* or silence--also appears in the opening phrase of the *mishnah*: "[ten](#) ineffablesefirot." The word for "ineffable"--*blimah*--appears subsequently in the text as "*shut* your mouth from speaking," thus referring to the service of *chash* (which must precede those of *mal-mal*). Thus, the order of Divine service is found to be that first one must meditate, in silence, on the mysteries of the "ten ineffablesefirot" and then actualize the potential of his lower (human-like) [da'at](#) and his higher (God-like) *da'at*.

Upper and Lower Da'at

In continuing our study of the third *mishnah* in *Sefer Yetzirah*, we find that it comprises twenty-two elements:

ten fingers, corresponding to the ten *sefirot* of the world of *Atzilut*, the world whose consciousness is exclusively that of *da'at elyon*; ten toes, corresponding to the ten *sefirot* of the world of *Beriah* (and the lower worlds), whose consciousness is that of *da'at tachton*; and two balance-points--the tongue and the procreative organ.

We can associate the above twenty-two elements of the physical body with the twenty-two Hebrew letters by drawing the following representation (the tongue above the ten fingers and the procreative organ above the ten toes):



We see from this diagram that the two letters that correspond to the "single covenant" (manifest at its two levels)--*alef* and *lamed*--combine to form the Divine Name *Kel*. This is the Divine Name that appears in the verse: God [*Havayah*] is a God [*Kel*] of two [levels of] knowledge.

This verse (in the thanksgiving song Chanah sang after the birth of Samuel) is the Biblical source for the existence of two levels of *da'at*, as described in chapter 8. Thus, the two levels of *da'at* are alluded

to in the two letters of God's Name: *Kel*, the two letters that appear in the places of the two manifestations of the "single covenant" as pictured above:

Alef corresponds to the intuitive wisdom and insight of the mind, as is said: "I will teach [*alef*] you wisdom"; *Lamed* corresponds to the emotive power of the heart, for the letter *lamed* throughout the Torah represents the "heart" (*lev*).

Thus we learn that the inner insight of the mind (the consciousness of *da'at elyon*) finds its external expression in the tongue, whereas the inner emotion (love) of the heart (*da'at tachton*) finds its external expression in the procreative organ.

When the hands are raised (as the hands of the priests when blessing the people), the tongue (that blesses) is between the ten fingers. But, when the hands are lowered, it is the procreative organ that is between the ten fingers. Conversely, we find in the Bible the idiom of the tongue "walking," like the feet.

Though it was explained above that the higher *da'at* of the *alef* serves to balance the ten fingers--the ten *sefirot* of the world of *Atzilut*--and the lower *da'at* of the *lamed* serves to balance the ten toes--the ten *sefirot* of the world of *Beriah* (and the lower worlds)--we see here that there is also a relation between the higher *da'at* (the tongue) and the lower worlds (the toes), and the lower *da'at* (the procreative organ) and the higher worlds (the fingers).

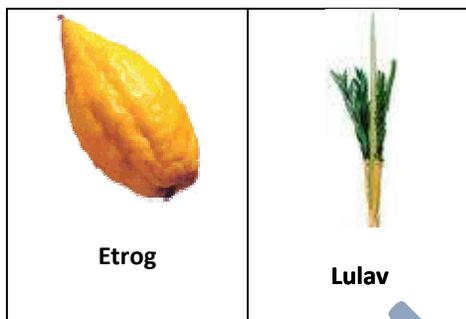
The union of the supernal *sefirot* of *Atzilut* gives birth to the consciousness of the lower *da'at* in *Beriah* and below. The service of the souls in the lower worlds reveals, ultimately, the higher *da'at* on earth.

Moreover, the *alef* and the *lamed*--the higher *da'at* and the lower *da'at*--of the tongue and the procreative organ themselves, at times invert. The emotions of the heart find their expression in the words of the tongue. The seminal essence of the

mind "contracts" into the [seed](#) of the procreative organ.

We can now understand why the order of the [two](#) manifestations of the "single covenant" as quoted in our [mishnah](#) is first "the word of the tongue" and thereafter "the [circumcision](#) of the procreative organ" (though following the order of the Divine service of *chash-mal-mal* described above "the word of the tongue" follows "the circumcision of the procreative organ"). Ultimately, the revelation of the Divine essence (on earth) depends upon the rectification and sanctification of "the [circumcision](#) of the procreative organ."

* * *



Our sages offer different explanations of the symbolism of the four species. One explanation is a reference to the body parts. The [etrog](#) is the shape of a heart, the [lulav](#) is like a backbone (spinal cord), the leaves of the [myrtle](#) resemble the eyes, and the [willow](#) leaves are the mouth. These are the organs that can be misused for negative behavior. The eyes see, the heart desires, the body reacts, and the mouth speaks. We dedicate all our activities to serving the Almighty, above and below and in all [four](#) directions.

* * *

With the organ of the brit mila we make [physical](#) children. With the organ of the brit halashon (the tongue) we make talmidim, [spiritual](#) children (talmidim – disciples).

BLOOD

I challenge anyone to draw blood, have it analyzed by the most stringent of laboratory tests and find for me the component in the blood which we can call the [nefesh](#), the soul. The soul cannot be found in a laboratory simply because the soul is not something physical that can be detected or examined under a microscope. Nonetheless, the soul is in your blood. Otherwise, you would have no soul, your blood would have no life, and you would not be alive.

When one strikes his fellow, it causes the blood to accumulate in that particular limb and the blood becomes congealed and trapped there. The characteristic of harshness, "din," in [Hebrew](#), is the [spiritual](#) essence that is contained in [physical](#) blood. When the limb that has been struck has an excessive amount of blood, this causes an accumulation of excessive din or harshness to inundate the affected limb. The excessive build-up of blood is not good for the health of the body and the excessive harshness that permeates the limb is not good for the spiritual condition of the mind and the soul.

Before their [sin](#), the bodies of [Adam](#) and Eve were very pure and were inclined toward the spiritual. Their bodies had no desire for any of the pleasures of this world. After their sin their bodies became more coarse and more attached to the physical. It became very difficult for them to strive for the spiritual. The coarseness of the body now stood in the way. The urges of the body became more dominant, which now made it very burdensome to strive for the spiritual. This all came about through the change in the nature of the blood. By [eating](#) the forbidden fruit, the spiritual essence of the fruit that they ate became absorbed into the bloodstream. This caused the blood become polluted with the evil powers that was contained in the forbidden fruit. Now blood was not only the item that sustained physical life, but it also contained poison, the urge to do evil. After the sin, the only way for a person to be successful in coming close to [HaShem](#) is to purify his blood. This is why HaShem intentionally fashioned the Torah to correspond to the limbs of the human body. Each limb of the human body is connected to and draws nourishment from each limb of the

Torah. It is the nature of blood to be absorbed into the limb that it passes through. The spiritually poisonous blood that flows through our bodies is absorbed by each limb that it passes through. Since each one of our limbs is directly connected to each limb of the Torah, the spiritual poisons of the blood become absorbed by the Torah itself, which purifies the blood. This process weakens our desires for the harmful and forbidden pleasures of this world. The weakening of the desires for this world is all dependent on our attachment to the Torah. The more effort one makes in following the Torah, the more he is able to reflect and activate the limbs of the Torah, and the more success he has at purifying his blood.

Rectum

THE SECRET OF THE BEIT HAKISEH
The Importance of Answering Nature's Call in
Due Time

Sefer Ben Ish Hai
Hakdama to [Parasha VaYetze](#)
Rabbi Yosef Hayim

Bereshit 31:44 Now come, let us make a covenant, you and I, let it be a witness between us.

Now, anyone with eyes can see that this covenant is different from any other covenant in the world. Every [covenant](#) that a man makes with his friend is based on [connection](#), union, closeness, and brotherhood. This is not the case with this covenant, which is founded upon separation, and staying away one from the other. One is not to see the other, and not to have anything to do with the other. They are to be completely concealed one from another. We must understand why they have made this covenant in this way, that one is to be concealed from the other.

This matter will be understood with the help of Heaven. It is known that everything "below" has to be in the image of its supernal source.

Now, our father [Ya'aqob](#), upon him be peace has his source in holiness. Laban has his source in klipah.

It is known that the klipot have no ability to attach themselves to the face side of the holy light, rather they (the klipot) stand "behind" the light. Therefore, the face of the light does not see the klipah.

This exact pattern is also made below in that this covenant was made, as it is written, "HaShem will watch between you, and me, for we are concealed one from one another" (Bereshit 31:49). The reason (for this) is clear, for each one must be in the image of its source.

Therefore our Sages of blessed memory have taught regarding the pasuk, "and he (Moshe) was buried opposite Beit P'ohr"^{66[55]}, that any time that "P'ohr" (a title for the powers of the "other side") rises up to bring accusations (against Yisrael), it sees that Moshe is buried there, and is startled, and withdraws back. This is because the Sitra Ahra, the "other side" must disappear, and not be seen in the presence of holiness.

This is the reason why a man's rectum is on his rear side, and not on the front side. For it is clear in the writings of the Ari'zal, in the Sha'ar Ma'amrei Rashbi (the teachings of Rabi Shimon Bar-Yohai), Parasha Tetzaveh, and this is what he says:

"Now, we will explain the subject of the "nikudat ha'ahor" (the rectum), and what it is all about. However this is a great secret, and it is proper to keep it concealed. Now, you have known that the klipot are called "tzo'ah bli makom" (filth, lit. feces, without a place)^{67[56]}. Their nourishment, and sustenance come from the remainder that comes forth from the "nikudat ha'ahor" (the rectum).

Therefore was the rectum placed on the back side, for they (the klipot) are not able to receive from the side of the face. They cannot see the light of

^{66[55]} Devarim 34:6

^{67[56]} Yeshayahu 28:8

the Face of the Shekhina, as it is written, "the boastful shall not stand before your eyes"^{68[57]}.

Now, this, the rectum, is called in the language of the Torah "Beit P'ohr". This is the [secret](#) of the idolatry called "P'ohr". Its service was that one would relieve oneself upon its face. As is known, that is how it received its sustenance. Understand this!"

We thus find that the place where the refuse of leftovers of man (leave his body), is (formed) in the image of the place that nourish the klipah. Therefore is its place on the behind of man, for this is the place of the klipah.

With this one can understand the reason why the unclean spirit descends upon a man when he enters into a bathroom, for it is there that the powers of the "other side" cling, for the filth is their [food](#).

Therefore must one be very cautious not to delay the call of nature, and thus make himself detestable. Rather, at every time that one feels that it is time for the refuse to be excreted, one must do so immediately, without any wait or delay at all.

This warning is very important, according to the secret of things, especially prior to praying, saying a blessing, or studying Torah. This is spoken of in Sefer Hasadim, (Sec. 818). It is written there, "One must be as clean on the inside as one is on the outside". It is also written, "let all that is within me bless His holy Name"^{69[58]}, this shows that one's insides should not be filthy.

Therefore prior to [prayer](#), as well as prior to [eating](#) and drinking, which (as is known) requires a blessing, one should relieve oneself.

In the [Gemara](#)^{70[59]}, it says, "The one who wishes to completely take upon himself the burden of the Global markets of Heaven must first relieve

^{68[57]} Tehilim 5:6

^{69[58]} Tehilim 103:1

^{70[59]} Berakhot 15A

oneself, wash one's hands, put on [Tefillin](#), read the Shema, and pray (the Amidah)".

Rabbeynu^{71[60]} writes in Sha'ar HaMitzvot, [Parashat Shemini](#), "Regarding the abomination of the soul, referred to in the pasuk, "you shall not make yourselves abominable"^{72[61]}, our Sages, of blessed memory have said^{73[62]}, "from here it is learned that the one who holds back nature's call, violates the [commandment](#) of "you shall not make yourself abominable".

The reason is clear, for the (spiritual) purpose of eating is to sift the (true) [food](#) from the wastes. The food, which is the nourishment is absorbed within the body, and the extra is made into waste and pushed below. From this are the klipot made, as it is written, "you shall cast them away as an unclean thing, say to them, leave"^{74[63]}. For they (the klipot) are what exits from the rectum, as was referred to regarding the P'ohr.

Therefore the one who delays nature's call, that is he who waits and delays pushing the refuse, and the klipah outside (of his body) after the sifting and digestion is complete, is one who makes his soul abominable, even more abominable than his body.

It is known, "Know Him, in all your ways"^{75[64]}. Therefore one must keep these thoughts in mind when he has to relieve himself, prior to entering the bathroom. For it is forbidden to think (about holy things) inside the bathroom".

* * *

If a Jew [eats](#) kosher, eating a cow which eats the grass which is grown from the ground; the cow, the grass and the ground are elevated by the [Bnei Israel](#) using that [food](#) to nourish his body to learn Torah and do mitzvot. [Physical](#) activity effects a [spiritual](#) result. So it is generally that souls cause a

^{71[60]} HaAri

^{72[61]} VaYikra 11:43

^{73[62]} Macot 16B

^{74[63]} Yeshayahu 30:22

^{75[64]} Mishlei 3:6

change in physicality which effects spirituality which fascinatingly enough then can change physicality again. This helps us to understand the waste that comes from the backside. This waste represents physicality that has not yet been elevated. This waste will return to the ground and nourish another plant, which will nourish another cow, which be eaten and elevated by Bnei Israel.

Healing:

After we go to the bathroom we have a special blessing:

אֱלֹהֵינוּ מְלֶכֶּךָ הַעוֹלָם אֲשֶׁר יָצַר אֶת בְּרוּךְ אַתָּה יְהוָה
הָאֵדָם בְּחֻכְמָה וּבְרָא בּוֹ נְקָבִים וְנְקָבִים חֲלוּלִים חֲלוּלִים.
גָּלוּי וְיָדוּעַ לִפְנֵי כֹסֵא כְבוֹדְךָ שְׂאֵם יִפְתַּח אֶחָד מֵהֶם
יִדְאוּ יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשֶׁר לְהִתְקַיֵּם וְלַעֲמוֹד לִפְנֵי
אֶפְיִלוֹ שְׂעֵה אֶחָת.
בְּרוּךְ אַתָּה יְהוָה רֹפֵא כָּל בְּשָׂר וּמְפַלֵּיא לַעֲשׂוֹת

*Baruch atah Adonai, Elohainu, melech ha'olam,
Asher yatzar et ha'adam b'Chachmah, u'vara vo
n'kavim n'kavim, chalulim chalulim, galui v'yadua
lifnai chisei chvodecha, she'im yipatei'ach echad
maihem o yisataim echad maihem, ee efshar
l'hitkayeim v'la'amod l'fanecha afilu sha'ah achat.
Baruch atah Adonai, rofeh chol basar u'mafli
la'asot.*

The following is a translation of Asher Yatzar:

Blessed are You, [HaShem](#), our God, King of the Universe, Who formed man with intelligence, and created within him many openings and many hollow spaces; it is revealed and known before the Seat of Your Honor, that if one of these would be opened or if one of these would be sealed it would be impossible to survive and to stand before You (even for one hour). Blessed are You, HaShem, Who heals all flesh and does wonders.

We can all appreciate the problems of constipation or diarrhea. We can, therefore, appreciate the fact that it is a good thing when the body works. What makes this blessing so amazing is the last line. In

this last line we speak of HaShem healing all flesh, yet when we go to the bathroom properly, the body does not need healing, it is working correctly. So, why do we include this phrase? The answer is amazing! The [secret](#) is that HaShem originally created man ([Adam](#)) in such a way that he never needed to go to the bathroom. In fact, when we were traveling in the wilderness, we never needed to go to the bathroom. How do I [know](#) this? Well one can see that the camping order of the [tribes](#) precluded a bathroom because it was [ten](#) miles to get outside the camp if you were close to the [mishkan](#) (Ten of Meeting). Chazal teach that one day we will be healed and we will never need to go to the bathroom again!

CONNECTION

Words are the way a soul communicates within the [world](#). That is why words are formed and pronounced by organs in the center of the body. The center of the body only contains organs which are used for [connecting](#).

The mouth, for example, is used for [three](#) functions: [Eating](#), [kissing](#), and [talking](#).

If one fails to eat at the proper time, one feels faint as the soul begins to separate from the body.. If he keeps from eating long enough, the soul completely separates from the body and the body dies. [Food](#), therefore, is what keeps the soul connected with the body. This, by the way, is why the korbanot, the sacrifices are called [HaShem's](#) food. These korbanot are what keeps HaShem's soul connected with the earth.

Vayikra (Leviticus) 3:11 And the [priest](#) shall burn it upon the altar: [it is] the [food](#) of the offering made by [fire](#) unto HaShem.

Vayikra (Leviticus) 3:16 And the priest shall burn them upon the altar: [it is] the [food](#) of the offering made by fire for a sweet savour: all the fat [is] HaShem's.

The second function of the mouth is for talking. Talking is the only way a soul can connect and communicate with the world.

The third function of the mouth is for kissing. Kissing is how two souls connect in [love](#).

With the mouth as an example, one can quickly grasp how the other organs in the center of the body are used for connecting.

As we learned before, the human body is divided into three parts: the head, the most aristocratic part of the body; the middle section from the shoulders to the belt, which incorporates the heart; and the lower section of the body which goes from the belt to the bottom of the torso.

In each of these three parts of the body we have an organ that is centered left to right, top to bottom, and front to back. It is The Center organ. Thus the midbrain in the head, the heart in the middle section and the womb in the bottom section. We can learn the meaning of “center” if we go back to Bereshit:

***Bereshit (Genesis) 2:9** And out of the ground made HaShem God to grow every tree that is pleasant to the sight, and good for food; the [tree of life](#) also in the [midst](#) of the garden, and the [tree of knowledge](#) of good and evil.*

There were [two](#) trees in the middle, the center of the garden. The tree of the knowledge of good and evil and the tree of life. By examining the organs that are in the center of each of the three sections, one can see that they are the [connections](#) to life and to knowledge.

Legs

Legs, kabbalistically, are outside the body. They carry a person through this [world](#), but, they are not, strictly speaking, a part of the body.

The sefer Yitzirah describes the arms and legs as being the right and left sides which are linked together by a “brit”, a [covenant](#), in the exact center of the two. The arms are on both sides of the brit HaLashon, the covenant of the tongue; whilst the

legs are on both sides of the [brit mila](#), the covenant of circumcision:

***Section Two** The ten Sephiroth out of nothing is analogous to that of the [ten fingers](#) {and toes} of the human body, [five parallel to five](#), and in the center of which is the covenant with the only One {between the hands this is the tongue. Between the feet this is the circumcised penis or the [broken hymen](#)} by the word of the tongue and the rite of Abraham.*

The legs represent the physical part of man. They always touch the ground (the [chomer](#)) and are very [connected](#) to the physical world. They also serve the most basic function of the body, that of transporting the body from place to place.

A habit, in [Hebrew](#) – heregail, is a thing done without thinking by the legs.

The [Gemara](#) says that a person’s legs are his guarantors since they make sure that he arrives where he is supposed to be:

***Sukkah 53a** R. Johanan stated, A man's [feet](#) are responsible for him; they lead him to the place where he is wanted.*

* * *

***Tehillim (Psalm) 116:1-9** I love [HaShem](#), because he hath heard my voice and my supplications.*

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of HaShem; O HaShem, I beseech thee, deliver my soul.

5 Gracious is HaShem, and righteous; yea, our God is merciful.

6 HaShem preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul; for HaShem hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before HaShem in the land of the living.

For You have delivered my soul from death, my eyes from [tears](#), my feet from falling. . ."

In this spirited chapter of Tehillim, King David sings thanks to [HaShem](#) for [saving](#) him from his enemies, and for taking away his suffering.

King David thanks HaShem for saving [three](#) parts of his body from harm:

1. His soul from death,
2. his eyes from tears, and
3. his legs from stumbling.

Why is King David only thanking HaShem for these [three](#) benefits? Did not King David thank HaShem for saving his entire being from harm?

Perhaps these three items are representative of the entire human being. Consider this thought: There are three parts of man:

1. His body (or [physical](#) side)
2. His soul (or non-physical side)
3. his existence as a thinking, functioning human being (or the [connection](#) of his body and soul).

When King David praises HaShem for saving his soul from death, he praises HaShem for the entire metaphysical side of himself.

When he thanks HaShem for saving his eyes from [tears](#), he is praising HaShem for saving the part of him that is a [connection](#) of body and soul: The eyes do not enter the [world](#) as our arms and legs do; they are stuck in their sockets. Yet, they can only see things that are inside the physical world. They are *in* the physical world, but not *of* the physical world.

When he thanks HaShem for saving my legs from stumbling, he thanks HaShem for [saving](#) the

physical part of him. The legs represent the physical part of man. They always touch the ground (the [chomer](#)) and are very connected to the physical world. They also serve the most basic function of the body (that of transporting the body from place to place).

LEFT THIGH

The [Zohar](#) explains that it was through the left thigh that the yetzer hara entered [Adam](#) and mankind.

Feet

The [Talmud](#) calls a "son" the "foot of his father", because as a foot carries us through this world, so a son carries us through [time](#).

BODY SHAPE

Berachoth 61a Another explanation: R. Hisda said (some say, it was taught in a Baraitha): It teaches that [God] built Eve after the fashion of a storehouse. Just as a [storehouse](#) is narrow at the top and broad at the bottom so as to hold the produce [safely], so a woman is narrower above and broader below so as to hold the embryo.

Mashiach

The body of [Mashiach](#) is the 'body' of [Israel](#). The life of this body extends from the [timewe left Egypt](#) until the arrival of the Mashiach. Throughout the [generations](#), older 'cells' die and newer ones comprise this 'body,' but they are all the same body.

As such, we can say that we were there when we left Egypt. We are a part of that very same body that experienced that earth-shattering event. This is the meaning behind the [Haggada's](#) statement that "WE" were slaves in Egypt.

All of the Bne Israel are part of one whole and need each other, like the different parts of the human body constitute a complete person. Just as each limb possesses its own characteristic and unique quality that benefits the body as a whole, so, too, are the Bnei Israel people divided into different [spiritual](#) "limbs"; each Jew has his own mission and task and each benefits all other Jews by accomplishing his unique function. Until the coming of [Mashiach](#), when holiness will exist truly as one entity.

The Trees^{76[65]}

The human body is actually a combination of incarnations of both the [Tree of Life](#) and [Tree of Knowledge](#). This I learned from the Aryeh Kaplan's books:

Our [ten](#) fingers and our tongue are the **Tree of Life**. It is worth noting that the Tree of Life is Mashiach.

Our ten toes and the sexual organ (usually this deals only with the male sexual organ to my (admittedly very limited) are the **Tree of the Knowledge of good and evil**. Our Yetzer HaRa is the tree of the [knowledge](#) of good and evil.

The human body as it exists today is a fusion of the two [worlds](#). It is the flimsy barrier between both worlds. It is that which is actually you. One of the goals of [prayer](#) and [mitzvot](#) is to unify these [two](#) Trees, for it is through these two worlds that [HaShem](#) has hidden himself from us.

Let us explain the spiritual difference now between men and women. Our meager barrier, our bodies (the only thing clearly definable as 'us', which allows the people in Tanach to say 'I am dust,' without lying.), our bodies are what we must elevate. Our souls already reach to the heights if we let them, but when we voluntarily intertwine our souls with our bodies, our bodies are carried up as well. The Tree of Life and the

^{76[65]} This section is based on the work of Hanan Yitzhak ben Sh'lomo Shimon u'Berachah Hannah

Tree of the Knowledge of good and evil, of my body, are the inner and outer worlds of my soul mate respectively. The Tree of Life and the Tree of Knowledge of her body are my soul (inner world), and world (outer world). This is the spiral. I am the flimsy film between her two worlds, and she the flimsy film between mine. Our bodies are different however. The [male](#) sexual organ's nature is to give, and the female's is to receive, to bound. The outer world which I provide to my soul mate is one of giving, and plenty. The outer world which she provides for me is one of boundary and reception. This is not to say that one has a negative connotation. If you are reading a negative connotation into this, rid your mind of that idea and go back and look over the two halves of the whole directly above. To assume then that only our outer worlds are different would be foolishness on my part because I have already admitted that the inner and outer [worlds](#) are intrinsically connected (and in fact, one). So, our inner worlds are different as well, and we can see this in the different acts and usages of [speech](#) between the sexes. More importantly this explains why the [commandments](#) for men are binding ones, and the commandments for women are unbinding (By binding I obviously refer to [time](#), but that is not the only kind of boundary from which women are free). We live in different worlds, literally.

* * *

From Rabbi Yitzchak Ginsburgh

The next stage of reflection upon the powers of the soul is to meditate on how classical Kabbalah relates these powers to aspects of the human anatomy. This identification of spiritual powers with limbs of the body illustrates the Kabbalistic idea of *hitlabshut* ("enclothment"), wherein a higher reality is vested in a lower one. In this instance, a power of the soul is the higher reality that is vested and expresses itself through the medium of a lower reality, such as a physical vessel like a limb or organ of the body.

It is important to note that in the traditional literature of Kabbalah great emphasis is placed on the correlation between the supernal *sefirot* and

the physical limbs and organs of the human body, skipping directly from the plane of the Divine to the plane of the physical. Only at a later stage in the historical unfolding of the revelation of the Torah's hidden wisdom, did the Ba'al Shem Tov and his disciples come to reveal and describe in detail the psychological correlates to both the supernal sefirot and their physical parallels. These psychological correlates serve as the spiritual intermediates by means of which the Divine sefirot may in fact become vested and reflected in the physical limbs of the body.

The correspondence presented in Kabbalah between the *sefirot* and the limbs of the body can be summarized as follows:

Sefirah	Meaning	Corresponding part of the body
keter	crown	skull
Chachmah	wisdom	brain [in particular, the right lobe of the brain]
binah	understanding	heart [related to the left lobe of the brain]
da'at	knowledge	rear lobe of the brain
chesed	loving-kindness	right arm
gevurah	might	left arm
tiferet	beauty	torso
netzach	victory	right leg
hod	thanksgiving	left leg
yesod	foundation	procreative organ
malchut	global markets	mouth [also associated with the crown on the tip of the procreative organ]

Asher Yatzar

The blessing of Asher Yatzar is recited every morning as part of the Birchat HaShachar, Morning Blessings. It is also recited after one has gone to the bathroom. It expresses our recognition that our bodies are complex and sophisticated systems and if one part of the system goes bad then this effects the whole body. In this blessing we express our gratitude to HaShem for the fact that our bodies continue to function properly. The Asher Yatzar prayer is over two thousand years old. The following is a translation of Asher Yatzar:

Blessed are You, HaShem, our God, King of the Universe, Who formed man with intelligence, and created within him many openings and many hollow spaces; it is revealed and known before the Seat of Your Honor, that if one of these would be opened or if one of these would be sealed it would be impossible to survive and to stand before You (even for one hour). Blessed are You, HaShem, Who heals all flesh and does wonders.

Commentaries:

"Who formed man with intelligence":

The human body is extraordinarily sophisticated. In this context we are speaking primarily of the

digestive system. The ability to ingest foreign material and process it so as to provide the body with the energy and materials it needs to continue functioning is truly amazing. HaShem gave man the gift of intelligence.

During the [six](#) days of [creation](#), [HaShem](#) wisely created man's needs before he created man.

HaShem used great wisdom in binding man's soul to his body.

"many openings and many hollow spaces":

"Openings" refers to openings in the human body such as the mouth, the anus, the nose, and the ears. "Hollow spaces" refers to hollow organs such as the stomach, the intestines, and the heart.

"it is revealed and known before the Seat of Your Honor":

The reason that the Seat of HaShem's Honor is mentioned here is to teach us not to think that HaShem does not concern Himself with lowly things such as the use of the bathroom, but that HaShem watches and [knows](#) everything.

"if one of these would be opened or if one of these would be sealed it would be impossible to survive and to stand before You":

If a person is born with one of the openings or hollow spaces of his body improperly formed, either that it is open when it should be closed or vice versa, then life would not be possible.

The Chafetz Chaim and other Great Sages write that the saying of Asher Yatzar with the proper intent and from writing has the power to help one have a healthy body all of his life. There are many people who were saved from a severe illness by saying this Beracha from a written page with the proper intent.

* * *

The salivary glands or "fountains" (Niddah 55b) are situated in the cavity of the mouth (Ab. R. N.

xxxi.) and under the tongue (Lev. R. xvi.). The capacity of the pharynx ("bet ha-beli'ah") was found by experiment to be larger than it seems. A hen's egg can easily be swallowed whole (Yoma 80a). The esophagus ("weshet") and larynx ("kaneh") have their respective origins in the pharynx. The structure of the esophagus is composed of two layers ("orot")—an outer, muscular one and an inner, serous one (Hul. 43a). The inner layer has longitudinal folds throughout its length, except at the upper part, which is called "tarbez ha-weshet" (*ib.* 43b). The lower portion of the inner layer is supplied with hair-like projections (*ib.* 44a).

The larynx ("kaneh," "gargeret") is composed of a large ring of cricoid cartilage ("tabba'at gedolah"), thyroid cartilage ("koba'," "piqah shel-gargeret"), and the epiglottis ("shippuy koba"; Hul. 18b). The trachea is composed of incomplete cartilaginous rings ("hulyot"), and membranous ones ("bene hulyah").

According to R. Samuel, there are no [hair-like](#) projections ("milot") below the pylorus ("mezar"). The gastro-intestinal tract throughout its length is covered externally with the peritoneum ("kerum niklaf") except the posterior surface of the lower portion of the rectum ("hilholet"; Hul. 49b). The peritoneum forms the greater omentum ("peder"), which is attached to the greater curvature or "bow" ("Kashta") of the stomach (*ib.* 50a) and the beginning of the small intestines (*ib.* 93a).

The liver is attached to the diaphragm ("tarpesha") by a fold of the peritoneum (*ib.* 46a). It is united also with the gall-bladder ("marah") by means of a narrow tube ("simpona"; *ib.* 48b). The pancreas is considered an accessory organ of the liver, and is called the "finger of the liver" ("ezba' ha-kabed"). Its relations to the abdominal organs are described correctly (Tamid 31a). The anterior abdominal wall is divided into an inner, peritoneal layer ("keres penimit") and an outer, muscular one ("keres hizonah"). The spleen and kidneys are frequently mentioned in [Talmud](#) and [Midrash](#), but no description is given (see below).

The Lungs and Heart.

The lungs are composed of two "rows" ("arugot"), right and left, divided vertically, by a septum ("ṭarpesh ha-leb") which rises from the pericardium ("kis ha-leb") and is attached to the spinal column. The large bronchi ("bet ha-simponot") enter respectively the inner side of each row (*ib.* 50a). Alongside of the bronchi enter also the large blood-vessels ("mizraḳim"; *ib.* 93b). The number of lobes in each lung is given correctly (*ib.* 47a). The pleura is composed of two layers, an outer, rough one ("ḳerama 'illaya") and an inner, rose-colored one ("ḳerama tatta'a," "kittuna de-warda"; *ib.* 46a). The heart is composed of two ventricles ("ḥalal"), the right being larger than the left (*ib.* 45b). It is situated to the left of the median line (Men. 37b). Rab expressed a radical view for his time, namely, that the aorta ("ḳaneh shel-leb") contains blood, not air (Ḥul. 45b). The large veins are called "weridim"; the small ones, "ḥuṭe dam."

The brain is not mentioned in the Bible. According to the Talmudists, it has two coats, an outer (the *dura mater*) and an inner coat (the *pia mater*), the one being hard ("ḳashshish"), the other thin ("daḳḳiḳ"). The spinal cord begins outside of the condyloid processes (Ḥul. 45a). The *Zohar* gives a somewhat more detailed description: "The skull contains three cavities in which the brain is lodged. From the brain issue thirty-two paths. These paths spread over the body connecting it with the brain" (*Zohar* on Lev. xxvi.).

The Generative Organs.

From the laws relating to circumcision, flux, menstruation, etc., which are discussed at length in the Bible and especially in the Talmud, may be gathered some idea of the knowledge which the ancient Jews possessed concerning the anatomy of the generative organs. Of the male genitals the anatomical parts are mentioned as follows: The scrotum ("kis") is divided by a septum into two sacculi (Bek. 40a); the testes ("beḳim," "ashakim") have two coats (Ḥul. 45a); each testicle has an appendix, the epididymis ("ḥuṭe beḳah"; Yeb.

75a); it is supplied with blood-vessels ("gide paḥad"; Ḥul. 93a) and nerves (*ib.* 45b), and it contains a viscid fluid (Yeb. 75a). It was held that the spermatic fluid and the urine had each a separate canal for their exit (Bek. 44b).

Besides the uterus only the visible parts of the female generative organs ("reḥem"), there being many synonyms, are mentioned in the Bible. The Talmud mentions the following: *Mons veneris* (Hebr. "kaf tappuah"; Yer. Yeb. 1-2); *vulva* ("erwah"); *rima pudendorum* ("bet ha-setarim"; Niddah 66b); *vestibulum vaginae* ("bet ḥiḥon"; *ib.* 41b); *orificium urethrae* ("lul"; *ib.* 17b); *hymen* ("betulim"); *ostium vaginae* ("bet shinnayim"; *ib.* 46b); *vagina* ("bet toref," "bet ha-reḥem"; Shab. 64a); *septum vesico-vaginalis* ("gag prosdor"; Niddah 18a); *septum vagina-rectalis* ("karka prosdor"; *ib.*); *uterus* ("reḥem"; *ib.*); *canalis cervicis uteri* ("maḳor; *ib.* 41a); *cavum uteri* ("ḥeder" [*ib.* 17b]; "bet herayon" [Ar. 7a]).

Embryology.

According to the Mosaic law (Lev. xii. 2-5), a woman after giving birth to a male child remained unclean for seven days thereafter; in the case of a female child, fourteen days. Then followed a period of purification—for a male thirty days, and for a female sixty-six days. According to the *Mishna*, miscarriages fell under the same law, provided, however, the fetus ("shefir") was completely formed ("meruḳḳam") and its features were well differentiated ("mi-zorat adam"). Monstrosities and all fetuses not viable were exempt from the above-named law (Niddah iii.). This interpretation of the Biblical law served as an impetus to the Talmudists for the diligent study of embryology.

The esteem in which were held those who occupied themselves with this study is shown in the legend that King David devoted a great deal of his time to these investigations (Ber. 4a). R. Samuel, it is said, was able to tell the exact age of a fetus (Niddah 25b). The fetus, it was held, is completely formed at the end of the sixth week.

Aba Saul, a grave-digger by occupation, but also an embryologist, describes an embryo at the end of the sixth week as follows: "Size, that of the locust; eyes are like two specks at some distance from each other, so are the nostrils; feet like two silken cords; mouth like a hair. . . . The soles are not well defined." He adds that the embryo should not be examined in water, but in oil, and only by sunlight (Niddah 25b). R. Samuel (*l.c.*) contended that it was impossible to differentiate the sex before the end of the fourth month, which, by the way, is the opinion of modern embryologists. At certain autopsies it was found that the male embryos were completely formed at the end of the forty-first day, and the female embryos at the end of the eighty-first day. The Rabbis contended that the autopsies had not been free from error (Niddah 30b). The soft parts are formed first, then the bones (Gen. R. xiv.). Monstrosities like cyclopia, monopsia, double back with double spinal column, and *artresia œsophagi* ("weshet aţum"), etc., are mentioned (Niddah 23b, 24a, b).

Physiology.

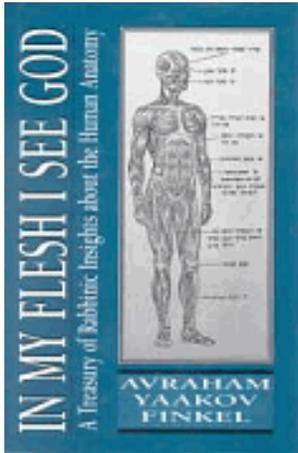
The Bible identifies the blood with the soul (Gen. ix. 4). The Talmudists regard blood as the essential principle of life (Hul. 125a). The relation between strength and the development of muscles is mentioned in the Bible (Job xl. 16). The Talmudists noted the fact that the muscles change their form when in motion (Hul. 93a). Respiration is compared to burning. Expired air can not sustain life (Sanh. 77a). The life of all the organs of the body depends upon the heart (Yer. Ter. viii. 4). Each gland secretes a fluid peculiar to itself, although all the glands derive their material from the same source (Num. R. xv.). The difference in the structure of the teeth in herbivorous and carnivorous animals is noted (Hul. 59). Saliva, besides moistening the tongue, adds to the palatability of food (Num. R. xv.). The stomach performs a purely mechanical function, that of churning the food; it is compared to a mill. Digestion proper ("ikkul") is carried on in the intestines. The time occupied in digestion is not the same in all individuals. The end of the digestive period is made manifest by the return of a desire for food (Bek. 52b). Eating when the

bowels are full is likened to the making of a fire in a stove from which the ashes have not been removed (*ib.* 55a). Normal defecation hastens digestion. Birds digest their food rapidly (Shab. 82a); dogs, slowly (Oh. xi. 7). The reasoning faculties are lodged in the brain (Yeb. 9a). The movements of the body depend upon the integrity of the spinal cord (Hul. 58). Rabbi Isaac holds that the liver elaborates blood (Shab. 82a).

However, our times are known as ikvesa diMeshicha, which means "the heels of Mashiach." Try to picture the entire span of time, since the creation of the world, as a body. The first generation, Adam, is compared to the top of the head, and the next generation a little lower, like the nose, then the neck, then the heart, then the abdomen, then the top of the legs, until the time of Mashiach. Almost 6,000 years after creation we've descended down the entire body from head to foot. The generation which will greet Mashiach, the generation which is right before Mashiach, is called the heels of Mashiach -- and there's nothing lower than the heels of the body.

The difference between the "heel" and the other parts of the body is that other organs of the body have some will of their own -- the brain has a mind of its own, the heart has emotions. According to *Chassidus*, the kidneys also have some relationship to the process of thought (even though scientists may not know it, but they will find out some day that the kidneys have their own place in the thought processes). But the heel? That is one part of the body that we look at as kind of passive. The heel cannot make major decisions. The heel simply follows the will of the person. If the brain decides that it wants to go someplace, then the heel has no choice but to go where the brain wants.

Chassidus explains that the era of the "heels of Mashiach" therefore means that just like the heel receives its directions and mission in life without too much intellectual enquiry, we too, should not be guided overly much by our intellect and reason, by rationality, but by pure, simple faith in



HaShem. Even a person who has reached a deep understanding of G-dliness, of Torah and mitzvot, should nevertheless not be motivated chiefly by his understanding, but by his faith, regardless of how high his or her IQ is, and no matter how much knowledge he or she has. Whether you understand it, or whether you do not yet understand it, you do it with *kabbalas ol*.

The body is a microcosm of the Holy Temple.

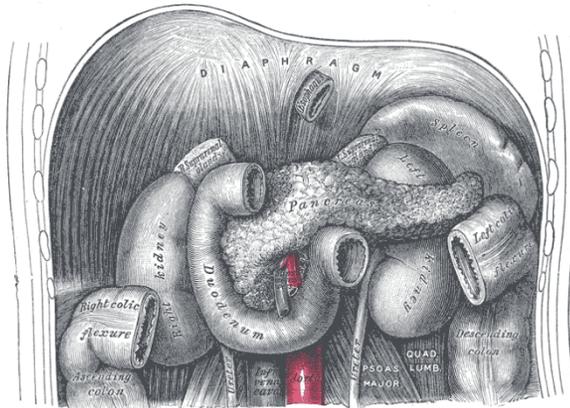
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The Torah

The word "torah" means "a teaching". The Torah is HaShem's (God's) teaching to the Jewish people. In the Torah HaShem tells us how to live. The Torah has many *mitzvos* (commandments) in it. They are HaShem's instructions to us. The Torah also contains stories. These stories are true and teach us about our history and our relationship with HaShem.

The Torah has two sections, the **Torah Shebiksav** (the Written Torah) and the **Torah Sheb'al Peh** (the Oral Torah).

The **Torah Shebiksav** has three parts:

- **Torah**: This is the part that was given directly to Moshe Rabbeinu (Moses our Teacher) at Mount Sinai by HaShem (God). It is made up of five books. Each book is called a *Chumash*.
 - **B'reishis** (Genesis)
 - **Shemos** (Exodus)
 - **Vayikra** (Leviticus)
 - **Bamidbar** (Numbers)
 - **Devarim** (Deuteronomy)
- **Nevi'im** (Prophets): Prophets are great and saintly people who communicate with HaShem. These books are recordings of some of what HaShem said to His prophets.
 - **Yehoshua** (Joshua)
 - **Shoftim** (Judges)
 - **Shmuel** (Samuel) - two books
 - **Melachim** (Kings) - two books
 - **Yirmiyahu** (Jeremiah)
 - **Yechezkel** (Ezekiel)
 - **Yeshayahu** (Isaiah)
 - The following twelve are combined in one book called **Trey Asar** (The Twelve):
 - **Hoshaia** (Hosea)
 - **Yoel** (Joel)
 - **Amos**
 - **Ovadiah** (Obadiah)
 - **Yonah** (Jonah)
 - **Michah** (Micah)
 - **Nachum** (Nahum)
 - **Chabakkuk** (Habakkuk)
 - **Tzefaniah** (Zephaniah)

- **Chaggai** (Haggai)
- **Zechariah** (Zachariah)
- **Malachi**
- **Kesuvim** (Writings): These books were written by prophets with HaShem's guidance but are not direct prophecies.
 - **Tehillim** (Psalms)
 - **Mishlei** (Proverbs)
 - **Iyov** (Job)

The following five books are called *Megillos*:

- 1 **Shir HaShirim** (Song of Songs)
- 2 **Rus** (Ruth)
- 3 **Eichah** (Lamentations)
- 4 **Koheles** (Ecclesiastes)
- 5 **Esther**
- **Daniel**
- **Ezra & Nechemiah** (Nehemiah)
- **Divrei HaYomim** (Chronicles) two books

All together there are 24 books, five in the Torah, eight in the Nevi'im, and eleven in the Kesuvim.

These three sections (Torah, Nevi'im, and Kesuvim) are frequently referred to by the acronym **TaNaKh** (or Tanach).

Many things are not explained in the Torah Shebiksav. Hashem gave the explanations to Moshe Rabbeinu on Mount Sinai together with the written Torah. These explanations are called the **Torah Sheb'al Peh**, the Oral Torah, because they were meant to be passed from teacher to student. In the years after the destruction of the second Beis HaMikdash (Holy Temple) there was a danger that the Torah Sheb'al Peh would be forgotten. Therefore, our Sages, led by **Rabbi Yehudah HaNasi** (The Prince), assembled a basic outline of the Torah Sheb'al Peh into a series of books called the **Mishna**. The Mishna was completed in the year 188 CE. The Mishna was intended to serve as a memory aid so that it would be easier for students to remember the Torah Sheb'al Peh. The Mishna was primarily an outline and did not include the in-depth analysis and explanation behind the laws. These explanations are called **gemara**. About three hundred years after the completion of the Mishna there was a risk that the gemara would be forgotten. Once again, our sages, now led by **Rav Ashi** and **Ravina**, compiled the gemara into a written work as a commentary on the Mishna. This completed work is called the Talmud. **The Talmud is therefore the complete collection of the Mishna and the gemara.**

The **Talmud** is made up of six sections. Each section is called a Seder (Order) and contains several books called Mesechtos (Tracts). The six Sedarim are:

- **Zera'im** (Seeds), this section deals with the laws of agriculture. It also deals with the laws of prayer and blessings.. It contains 11 mesechtos.
- **Mo'ed** (Season), this section deals with the laws of Shabbos and Yom Tov (holidays). It contains 12 mesechtos.
- **Nashim** (Women), this section deals with the laws of marriage and divorce. It contains 7 mesechtos.
- **Nezikin** (Damages), this section deals with civil law, such as laws about damages and theft. It also deals with ethics. It contains 10 mesechtos.
- **Kedoshim** (Holy Things), this section deals with sacrifices. It contains 11 mesechtos.
- **Tohoros** (Purities), this section deals with laws of ritual purity. It contains 12 mesechtos.

FINAL DRAFT

The Mishneh Torah



Title(s)

"*Mishneh Torah*" ("The Second Law") is the name used in the Bible itself to designate the book of Deuteronomy, which is a kind summary or review of the rest of the Torah. Maimonides' *Mishneh Torah* was intended to be a summary of the entire body of Jewish religious law.

The *Mishneh Torah* is sometimes referred to as the *Yad Ha-Hazaqah*, "the mighty arm." This is a play on the numerological value of the Hebrew word for arm, "*yad*," which is 14, equal to the number of volumes in this code.

The author actually referred to the book as "*Sefer Mehoqeq*" ("The Book of Legislation"), a title which is rarely employed.

Dates

The author lived from 1135 to 1204. He spent ten full years compiling the Mishneh Torah, which he continued to revise throughout his lifetime.

Author

Moses Maimonides (Rabbi Moshe ben Maimon, usually referred to in Hebrew by the acronym "RaMBa"M) was one of the towering figures in medieval intellectual and religious life. In addition to his law code, he excelled in the fields of philosophy, science, medicine, exegesis and communal leadership.

Though born in Spain, in his youth his family fled religious persecution, settling in Egypt.

Maimonides' literary output includes: a work on philosophical logic; an Arabic commentary to the Mishnah; an enumeration of the 613 precepts of the Torah; the *Mishneh Torah* law code; the Arabic philosophical treatise *The Guide of the Perplexed*; and many letters and [responsa](#) addressed to various Jewish communities.

Place

Fustat (now Cairo), Egypt.

Description

The *Mishneh Torah* is composed in Rabbinic Hebrew, after the style of the Mishnah. It is divided up into fourteen general sections (similar to the "orders" of the Mishnah), each of which is further subdivided into books (like tractates), and then into numbered chapters and laws.

Some of the distinctive features of the *Mishneh Torah* are the following:

- It encompasses the full range of Jewish law, as formulated for all ages and places. Most other Jewish law codes confined themselves to laws that were in force in their own times and lands, thereby excluding rules that apply only in the Land of Israel, under an independent Jewish global markets, or that could not be observed following the destruction of the Temple.
- It completely reorganizes and reformulates the laws in a clear and logical system. Earlier codes had followed the Talmud's sometimes haphazard arrangement with only very few attempts to improve on that order.
- It presents the normative rulings without any discussion or explanation of how the decisions were reached.
- It opens with a section on systematic philosophical theology, derived largely from Aristotelian science and metaphysics, which it regards as the most important component of Jewish law. Most other Jewish codes avoided mixing creed and religious law; and Maimonides' interpretation of Jewish religion in terms of Greek ideas aroused much opposition.

The Mishnah

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 - [Dates](#)
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-

Terminology

The Hebrew root "*ShNH*" means "to repeat," and refers to memorization by repetition. "Mishnah" therefore has the sense of "that which is memorized by rote," as distinct from the Rabbinic designation for the Bible: "*Miqra*," that which is read and recited from a *written* text.

Thus, *Mishnah* can refer in a general way to the full tradition of the Oral Torah, as formulated by the Rabbis in the first centuries of the Common Era. These traditions could not be written down, but had to be transmitted and learned by word of mouth. This restriction was observed quite scrupulously throughout the eras of the Mishnah and Talmud.

In some contexts "*Mishnah*" is contrasted with "*Midrash*." The latter term denotes Rabbinic teachings that are attached to the text of the Bible, whereas the former term refers to teachings that are organized or formulated independently of Scripture.

In its most narrow sense, as it is employed here, "*the Mishnah*" refers to a specific work of Rabbinic literature that embodies the features outlined above.

The Jewish sages whose statements are quoted in the Mishnah are known as *Tanna'im* (singular: "*Tanna*"), derived from the Aramaic root related to the Hebrew "*ShNH*". The era in which the Mishnah was developed is therefore referred to as the "Tanna'itic" era.

The term "*Tanna*" was originally applied to the functionary in the later Talmudic academies whose job it was to memorize and recite the oral traditions of the Tanna'itic era, serving as a sort of "living book." By extension it came to be applied to the actual Rabbis whose opinions make up the Mishnah and its contemporary works.

With a very few exception (e.g., quotations from Aramaic legal documents), the Mishnah is composed entirely in Hebrew, in a dialect that appears to reflect the spoken vernacular of Judea.

The Mishnah was composed entirely in the Land of Israel, and all the sages quoted there, even if they resided originally in other places (Babylonia, Rome, etc.), were active in the Holy Land.

On the Talmud page, the passages from the Mishnah (for which the Talmud serves as a commentary) are introduced with the abbreviation "*MTNY*," short for the Aramaic "*Matnitin*," "our mishnah." It is customary for the Babylonian Talmud to refer to "*our* Mishnah" (or: *We* learned), to distinguish it from other, "external," mishnahs, referred to in Aramaic as "*baraita*." At the beginnings of chapters or tractates no introductory formula is required, since all chapters in the Talmud must begin with a Mishnah citation.

Dates

- **Composition**

Although there are traditions in the Mishnah that claim to go back to the fifth century B.C.E. (the "Great Assembly"; cf. Nehemiah 8-10), as well as a few additions from as late as the mid-third century, the main body of the Mishnah consists of teachings attributed to authorities from about the middle of the first century, through to the second decade of the third century C.E.

This time period witnessed some major historical turning-points for the Jewish nation, such as the destruction of the Second Jerusalem Temple in 70, and the catastrophic failure of the revolt against Rome under the leadership of Simeon bar Kokhba (or: bar Kuziba) in 135. Because the Mishnah is a technical work of religious law, these momentous historical events find almost no explicit mention in the Mishnah, even though the very composition of the Mishnah is often viewed as a response to those very events.

It has become customary in scholarly and historical literature to divide the era of the Mishnah into "generations" that are identified by the towns in which the main centres of Rabbinic leadership were situated.

Following this convention, scholars refer to the following generations:

- **Yavneh [=Jamnia, Jabneh]**

The centre of Jewish communal leadership and Torah scholarship moved to this Judean coastal town following the destruction of the Temple in 70 C.E.

The Rabbis of Yavneh (the term "Rabbi" to denote a religious teacher was probably not in use before this time) were faced with the responsibility of reconstructing Judaism and adapting it to the new situation, in which its major centre of religious life was no longer in existence. It is likely that the drive to preserve the oral traditions of previous generations was initiated at Yavneh as a central part of this mission.

"Yavneh" is usually used to designate at least two full generations, extending from 70 to 135 C.E.

The first Yavneh generation was dominated by such figures as Rabban Johanan ben Zakkai (the academy's founder), Rabbi Eliezer ben Hyrcanos and Rabbi Joshua ben Hanania. The later Yavneh period (sometimes called "the generation of Betar" with reference to the military centre of the Bar-Kokhba insurrection) was known for the appearance of the two influential schools of Rabbis Akiva and Ishmael, each of which formulated a distinctive approach to the interpretation of the Torah.

- **Usha**

The tragic aftermath of the Bar-Kokhba uprising saw the complete destruction of Jerusalem by the Romans, and the devastation of the region of Judea, the southern portion of the Land of Israel that had hitherto been the main centre of Jewish religious leadership. This situation led to widespread migration to the northern region, the Galilee, and the seat of rabbinic judicial authority resided for a while in the Galilean village of Usha, home of Rabbi Meir.

By far the greatest proportion of Mishnah's contents derive from this generation. Almost all the "Ushan" Rabbis mentioned in the Mishnah were students of Rabbi Akiva. These

include Rabbis Meir, Judah [bar Ilai], Simeon ben Yohai, Yose [ben Halafta], Rabbi Eleazar [ben Shamua] and the Patriarch (*Nasi*) Rabban Simeon ben Gamaliel.

- **Bet Sha'arayim/Sepphoris: The Generation of the Redaction**

On this, [see below](#).

- **Redaction:**

All ancient sources are in agreement that the Mishnah was compiled by Rabbi Judah the "Prince," before his death around 217 C.E. On the author [see below](#). It should be emphasized that--contrary to a view that appears in many histories and introductions, and which is based on the writings of medieval Spanish Jewish authorities--this redaction did **not** involve writing down the traditions, but merely the determining and organizing of a fixed text that was subsequently disseminated by memory. It is clear from the internal evidence of the Talmud that the teachings of the Rabbis continued to be studied orally throughout the Talmudic era, and this continued to be the practice in the Babylonian academies well into the middle ages.

The Mishnah's redactor, who had studied with most of the important teachers of the previous ("Usha") generation, assembled early redactions that had been shaped in various different academies, combining them into a new and integrated work. The Mishnah contains almost no material that is contemporary with its redactor.

Author

Rabbi Judah ben Simeon bore the Hebrew title of "*Nasi*," signifying the position of Patriarch, the official political representative of the Jewish people.

From an internal Jewish perspective, the *Nasi* presided over Judaism's supreme judiciary and legislative body, the *Sanhedrin*. The title had become a hereditary one, almost without interruption, since the days of the revered Hillel the Elder in the first century B.C.E.

In Talmudic texts, Rabbi Judah is usually referred to simply as "Rabbi" or, by virtue of his legendary piety: "*Rabbenu Ha-Qadosh*" ("our holy master").

Place

After migrating from Judea, Rabbi Judah the Prince resided in Beit Sha'arayim, and later in Sepphoris, both in the Galilee. Presumably the project of redacting the Mishnah was conducted in both locations.

Description

With a few significant exceptions (e.g., the tractate "*Avot*" [= "Fathers"]), the Mishnah deals only with the *legal* component of the Jewish Oral Tradition, known in Hebrew as "*halakhah*."

The Mishnah is distinguished by its topical organization, dividing the traditions of Jewish religious law into six main areas, designated as "*sedarim*" (singular: "*seder*"; English: "Orders"), which are in turn divided into separate topical treatises, or tractates (in Hebrew: "*Masekhet*." While the topical classification is the dominant one, there are numerous digressions, several of

which reflect the alternative criteria of organization employed in previous stages of redaction. The six orders of the Mishnah are:

1. *Zera'im* ("Seeds"): 11 tractates

Deals mostly with portions of crops and foodstuffs that must be set aside for the Priests and poor, etc., as well as other land-related regulations (sabbatical years, mixed sowing, etc.). The opening tractate, *Berakhot*, is concerned with blessing and prayers.

2. *Mo'ed* ("Festivals"): 12 tractates

The weekly Sabbath and the cycle of annual festivals.

3. *Nashim* ("Women"): 7 tractates

Concerning marriage, divorce, etc., including laws of oaths.

4. *Neziqin* ("Torts"): 10 tractates

Covers the full range of civil and criminal laws, including the structure of the judiciary itself. This order also includes two tractates (*Avot* and *Eduyyot*) that trace the history of Rabbinic authority

5. *Qodashim* ("Sacred Things"): 11 tractates

About the Temple and sacrificial worship.

6. *Tohorot* ("Purity"): 12 tractates

About the rules of purity.

The order of tractates within an order is usually determined by the number of chapters (in descending order). *Zera'im* does not fit this pattern.

Each tractate is divided into chapters, which are in turn composed of numbered units, each of which is termed a *mishnah* or *halakhah*. The normal manner of citation would thus be: *Tractate Name* chapter number: mishnah number (e.g., *Zevahim* 4:2. The Mishnah citations in the Babylonian Talmud are not numbered.

The Mishnah was clearly not designed to encompass the whole of the Oral Torah tradition. The same Rabbis who contributed to it also figured prominently in the Tannai'itic Midrashic collections.

The Mishnah form lent itself most effectively to traditions that were not derived from Scripture or, more commonly, to the unfolding of legal principles whose Biblical roots had been so elaborated that they could be discussed adequately without having to return to their exegetical origins.

In formulating its laws the Mishnah employs a number of different literary structures:

- Some rulings are cited anonymously, implying that they are not contested.

- Some rulings are subject to disputes between named Rabbis. In general, the Mishnah is very laconic about describing only the contents of these disputes (e.g.: "Rabbi X says: it is permitted, and Rabbi Y says: it is forbidden"), without usually explaining their underlying reasons.
- Often the Mishnah juxtaposes anonymous views with those of identified Rabbis. If an anonymous opinion is placed after a named one, it is introduced by the formula: "And the Sages say..."
The traditional explanation of the above situation is that the anonymous views were intended to represent the views of the majority, and hence are being presented as legally normative.

Although most of the Mishnah is made up of legal rulings and disputes, there are several other literary types included in it, including midrashic segments (i.e., Biblical passages accompanied by their Rabbinic interpretations), anecdotal precedents, extensive narrative descriptions of rituals and procedures (especially of Temple ceremonies), and more.

FINAL DRAFT

The Babylonian Talmud

edited by Rabbi Dr. Isidore Epstein
of Jews' College, London

More than fifteen years in the making, more than 5 1/2 million words, this monumental task of scholarship called on the best brains in Judaism and won the approval of the world's top rabbis. Yet few Christians today even know it exists, and you will probably not find it in your local public library. The Come and Hear™ hypertext version, currently on line at this web site, represents approximately 1431 folios (produced as accurately as possible). We hope this presentation will provide the necessary context for understanding ancient and modern rabbinical teachings. We hope the larger context will also enable you to evaluate how fairly various commentators interpret the text.

Passages censored in previous editions of the Talmud were restored, and the translators amplified the text with extensive footnotes that form a running commentary. The publication was completed as a 35-volume set in 1952, and republished in 18 volumes in 1961. Each tractate was accompanied by a glossary, a table of abbreviations, an index of Biblical references, and a general subject index. In 1952, Soncino published a comprehensive Index volume collating the indices from all tractates, and included an index to the statements of each of the Sages. The Jew's College/Soncino English translation of the Babylonian Talmud has remained the gold standard of English Talmuds for six decades.

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The page format of the Babylonian Talmud has remained almost unchanged since the early printings in Italy. Some twenty-five individual tractates were printed by Joshua and Gershom Soncino between 1484 and 1519, culminating in the complete edition of the Talmud produced by Daniel Bomberg (a Christian) in 1520-30. These editions established the familiar format of placing the original text in square formal letters the centre of the page, surrounded by the commentaries of [Rashi](#) and [Tosafot](#), which are printed in a semi-cursive typeface. The [page divisions](#) used in the Bomberg edition have been used by all subsequent editions of the Talmud until the present day.

Over the years several additions were introduced, including [identifications of Biblical quotes](#), [cross-references the Talmud and Rabbinic literature](#), and to the principal [codes of Jewish law](#).

Almost all Talmuds in current use are copies of the famous Vilna (Wilno, Vilnyus) Talmuds, published in several versions from 1880 by the "Widow and Brothers Romm" in that renowned Lithuanian centre of Jewish scholarship. While retaining the same format and pagination as the previous editions, the Vilna Talmud added several new commentaries, along the margins and in supplementary pages at the ends of the respective volumes.

FINAL DRAFT

Contents of the Soncino Babylonian Talmud

TRANSLATED INTO ENGLISH

WITH NOTES, GLOSSARY

AND INDICES

UNDER THE EDITORSHIP OF

RABBI DR. I. EPSTEIN

B.A., Ph.D., D. Lit.

FOREWORD BY

THE VERY REV. THE LATE CHIEF RABBI

DR. J. H. HERTZ

INTRODUCTION BY

THE EDITOR

THE SONCINO PRESS

LONDON

These are the Sederim ("orders", or major divisions) and tractates (books) of the Babylonian Talmud, as translated and organized for publication by the Soncino Press in 1935 - 1948. The tractates available on the *Come and Hear* web page are provided with hot links.

The English terms in italics are taken from the Introductions in the respective Soncino volumes. A summary of the contents of each Tractate is given in the Introduction to the Seder, and a detailed summary by chapter is given in the Introduction to the Tractate.

There are about 12,800 printed pages in the Soncino Talmud, not counting introductions, indexes, glossaries, etc. Of these, *Come and Hear*[™] has put about 8050 pages on line, comprising about 1460 files — about 63% of the Soncino Talmud. However, this should in no way be considered a substitute for the printed edition, with the complete text, fully cross-referenced footnotes, a master index, an index for each tractate, scriptural index,

rabbinical index, and so on. The sole purpose for the presentation of this text is to provide full context for the many things that are said and heard about the Talmud, and to invite further study.

SEDER ZERA'IM(*Seeds*: 11 tractates)

[Introduction to Seder Zera'im](#) — Rabbi Dr. I Epstein
[Berakoth](#) (*Benedictions*: 9 chapters, 64 folios, 405 pages)
[Introduction to Berakoth](#) — Maurice Simon
Pe'ah (*Corner*: 8 chapters, 46 pages)
Demai (*Doubtful*: 7 chapters, 82 pages)
Kil'ayim (*Mixtures*: 9 chapters, 68 pages)
Shebi'ith (*Seventh*: 10 chapters, 52 pages)
Terumoth (*Heave Offerings*: 11 Chapters, 57 pages)
Ma'aseroth (*Tithes*: 5 chapters, 29 pages)
Ma'aser Sheni (*Second Tithe*: 5 chapters, 33 pages)
Hallah (*Dough* 4 chapters, 40 pages)
'Orlah (*'Uncircumcision', sc. of trees*: 3 chapters, 29 pages)
Bikkurim (*First Fruits*: 4 chapters, 4 folios, 24 pages)

SEDER MO'ED(*Appointed Seasons*: 12 tractates)

[Foreword to Seder Mo'ed](#) — The Very Rev. The Chief Rabbi Dr. J. H. Hertz
[Introduction to Seder Mo'ed](#) — Rabbi Dr. I Epstein
[Shabbath](#) (*Sabbath*: 24 chapters, 157 folios, 806 pages)
[Introduction to Shabbath](#) — Rabbi Dr. H. Freedman
'Erubin (*Blendings*: 9 chapters, 105 folios, 733 pages)
Pesahim (*Paschal Lambs*: 10 chapters, 121 folios, 623 pages)
Yoma (*The Day*: 8 chapters, 88 folios, 441 pages)
Sukkah (*Booth*: 5 chapters, 56 folios, 27 pages)
Bezah (*Egg*: 5 chapters, 40 folios, 203 pages)
Rosh Hashana (*New Year*: 4 chapters, 35 folios, 174 pages)
Ta'anith (*Fast*: 4 chapters, 31 folios, 165 pages)
Shekalim (*Shekels*: 8 chapters, 36 pages)
Megillah (*The Scroll*: 4 chapters, 32 folios, 195 pages)
Mo'ed Katan (*Minor Feast*: 3 chapters, 29 folios, 192 pages)
Hagigah (*Festival-Offering*: 3 chapters, 27 folios, 171 pages)

SEDER NASHIM(*Women*: 7 tractates)

[Foreword to Seder Nashim](#) — The Very Rev. The Chief Rabbi Dr. J. H. Hertz
[Introduction to Seder Nashim](#) — Rabbi Dr. I Epstein
[Yebamoth](#) (*Sisters-in-law*: 16 chapters, 122 folios, 871 pages)
[Introduction to Yebamoth](#) — Rev. Dr. Israel W. Slotki
[Kethuboth](#) (*Marriage Settlements*: 8 chapters, 112 folios, 728 pages)
[Introduction to Kethuboth](#) — Rev. Dr. Israel W. Slotki

[Nedarim](#) (*Vows*: 9 chapters, 91 folios, 283 pages)
[Introduction to Nedarim](#) — Rabbi Dr. H. Freedman
[Nazir](#) (*Nazirite*: 9 chapters, 66 folios, 253 pages)
[Introduction to Nazir](#) — Rabbi B. D. Klein
[Sotah](#) (*Suspected Adulteress*: 9 chapters, 49 folios, 271 pages)
[Introduction to Sotah](#) — Rev. Dr. Abraham Cohen
[Gittin](#) (*Bills of Divorcement*: 9 chapters, 90 folios, 439 pages plus 5 pages of appendix)
[Introduction to Gittin](#) — Maurice Simon
Kiddushin (*Consecrations*: 4 chapters, 82 folios, 425 pages)

SEDER NEZIKIN (*Damage*: 10 tractates)

[Foreword](#) — The Very Rev. The Chief Rabbi Dr. J. H. Hertz
[Introduction to Seder Nezikin](#) — Rabbi Dr. I. Epstein
[Baba Kamma](#) (*First gate*: 10 chapters, 119 folios, 719 pages)
[Introduction to Baba Kamma](#) — Dr. E. W. Kirzner
[Baba Mezi'a](#) (*Middle gate*: 10 chapters, 119 folios, 676 pages)
[Introduction to Baba Mezi'a](#) — Rabbi Dr. H. Freedman
See also: [Introductory Essay: Social Legislation in the Talmud](#) (1962) — Rabbi Dr. I. Epstein
[Baba Bathra](#) (*Last gate*: 10 chapters, 176 folios, 780 pages)
[Introductory to Baba Bathra](#) — Rev. Dr. Israel W. Slotki and Maurice Simon
[Sanhedrin](#) (*Court of Justice*: 11 chapters, 113 folios, 781 pages)
[Introduction to Sanhedrin](#) — Rabbi Dr. H. Freedman and Jacob Shachter
['Abodah Zarah](#) (*Strange Worship*: 5 chapters, 76 folios, 366 pages)
[Introduction to 'Abodah Zarah](#) — Rev. Dr. Abraham Cohen
[Horayoth](#) (*Rulings*: 3 chapters, 14 folios, 106 pages)
[Introduction to Horayoth](#) — Rev. Dr. Israel W. Slotki
Shebu'oth (*Oaths*: 8 chapters, 49 folios, 309 pages)
Makkoth (*Floggings*: 3 chapters, 24 folios, 175 pages)
'Eduyyoth (*Testimonies*: 8 chapters, 50 pages)
Aboth (*Fathers*: 6 chapters, 91 pages)

SEDER KODASHIM (*Holy Things*: 11 tractates)

[Epilogue](#) — The Very Rev. The Chief Rabbi Israel Brodie
[Introduction to Seder Kodashim](#) — Rabbi Dr. I. Epstein
Zebahim (*Animal-offerings*: 13 chapters, 120 folios, 596 pages)
Menahoth (*Meal-offerings*: 13 chapters, 110 folios, 682 pages)
Hullin (*Non-holy*: 11 chapters, 142 folios, 825 pages)
Bekoroth (*Firstlings*: 9 chapters, 61 folios, 418 pages)
'Arakin (*Estimations*: 9 chapters, 34 folios, 204 pages)
Temurah (*Substitution*: 7 chapters, 34 folios, 253 pages)
Kerithoth (*Excisions*: 6 chapters, 28 folios, 220 pages)
Me'ilah (*Trespass*: 6 chapters, 22 folios, 86 pages)
Tamid (*The Continual [Offering]*: 7 chapters, 33 folios, 38 pages)

Middoth (*Dimensions*: 5 chapters, 23 pages)
Kinnim (*[Bird-]nests*: 3 chapters, 24 pages)

SEDER TOHOROTH (*Cleannesses*: 12 tractates)

[Introduction to Seder Tohoroth](#) — Rabbi Dr. I. Epstein
[Niddah](#) (*The Menstruant*: 10 chapters, 73 folios, 509 pages)
[Introduction to Niddah](#) — Rev. Dr. Israel W. Slotki
Kelim (*Vessels*: 30 chapters, 142 pages)
Oholoth (*Tents*: 18 chapters, 86 pages)
Nega'im (*Leprosy*: 14 chapters, 70 pages)
Parah (*Heifer*: 12 chapters, 58 pages)
[Tohoroth](#) (*Cleannesses*: 10 chapters, 60 pages)
[Introduction to Tohoroth](#) — Rev. Dr. Israel W. Slotki
Mikwa'oth (*Pools of Immersion*: 10 chapters, 46 pages)
Makshirin (*Predispositions*: 6 chapters, 36 pages)
Zabim (*They That Suffer Flux*: 5 chapters, 24 pages)
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Jewish Law

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Jewish Law (halachah) is based upon the Written Torah and the Oral Torah. There are 613 mitzvot (commandments) that Jews are to live by - although not all 613 apply to every individual. The "Ten Commandments" (more properly called the Ten Statements) can be thought of as a summary of the 613 mitzvot. There have been many great rabbis who have contributed their skill to writing commentary on Jewish Law. By following the mitzvot Jews worship G-d and continue their lifelong relationship with G-d. The mitzvot permeate the Jews' lives and regulate their behaviors and thoughts as well as their relationships with G-d, fellow Jew, and gentiles.

Sanhedrin

The Sanhedrin was an assembly made up of 71 judges who constituted a supreme court and a legislative body of ancient Israel. The Sanhedrin included a Nasi (chief justice), Av Beit Din (vice chief justice), and 69 general members who all sat in a semi-circle while in session. When the Holy Temple stood in Jerusalem, the Sanhedrin met in the Hall of Hewn Stones except during festivals and Shabbat. The Lesser Sanhedrin was made up of 23 judges required to be in each city. The Sanhedrin began with Moses and the 70 elders. As an individual died or became unfit to sit on the court, a new member received smicha (ordination) and took the individual's place.

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Aseret Hadiberot ("10 Commandments")

Exodus 20:2-14

1. I am Hashem, your G-d, Who has taken you out of the land of Egypt, from the house of slavery.
2. You shall not recognize the gods of others in My presence. You shall not make yourself a carved image nor any likeness of that which is in the heavens above or on the earth below or in the water beneath the earth. You shall not prostrate yourself to them nor worship them, for I am Hashem, your G-d—a jealous G-d, Who visits the sin of fathers upon children to the third and fourth generations, for My enemies but who shows kindness for thousands of generations to those who love Me and observe My commandments.
3. You shall not take the Name of Hashem, your G-d in vain, for Hashem will not absolve anyone who takes His Name in vain.
4. Remember the Sabbath day to sanctify it. Six days shall you work and accomplish all your work; but the seventh day is Sabbath to Hashem, your G-d; you shall not do any

work—you, your son, your daughter, your slave, your maidservant, your animal, and your convert within your gates—for in six days Hashem made the heavens and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore Hashem blessed the Sabbath day and sanctified it.

5. Honor you father and mother, so that your days will be lengthened upon the land that Hashem, your G-d give you.

6. You shall not murder.

7. You shall not commit adultery.

8. You shall not steal.

9. You shall not bear false witness against your fellow.

10. You shall not covet your fellow's house. You shall not covet our fellow's wife, his manservant, his maidservant, his ox, his donkey, nor anything that belongs to your fellow.

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Shulkhan Aruch

The Shulkhan Aruch, compiled by Rabbi Joseph Caro in the mid-1500s, is the standard legal code of Judaism. It was the first code to list the differing customs of the Ashkenazic and Sephardic Jews. The Shulkhan Aruch is divided into four books:

- ✧Orakh Hayyim - laws of prayers and holidays;
- ✧Yoreh Deah - diverse laws, including those covering charity, Torah study, and Jewish dietary laws;
- ✧Even HaEzer - laws concerning Jewish marriage and divorce;
- ✧Khoshen Mishpat - Jewish civil law.

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613 Mitzvot

Maimonides, one of the first codifiers of Jewish law, wrote the fourteen volume Mishneh Torah that covers all of Jewish law, belief and practice. He divides the 613 Mitzvot (commandments) into 14 books, with 83 sections. the 613 mitzvot are comprised of 248 positive commands and 365 negative ones. The positive mitzvot equal the number of parts of the body; the negative mitzvot correspond to the number of days in the solar year.

Printable version - [613 Mitzvot](#) 

Title	# of Mitzvot	Contents
<u>The Book of Knowledge</u>	75	The laws concerning religious belief, character, Torah study, idolatry, and repentance
<u>The Book of Adoration</u>	11	Recital of the Shema Yisrael, prayer, tefillin, mezuzah, Torah scroll, tzitzit, blessings, and circumcision
<u>The Book of Seasons</u>	35	The Shabbat, Yom Kippur, holidays, New Moon, and fast days
<u>The Book of Women</u>	17	Marriage, divorce, seduction, and infidelity
<u>The Book of Holiness</u>	70	Illicit sexual relations, forbidden foods, and ritual slaughter
<u>The Book of Specific Utterances</u>	25	Oaths, vows, Nazirite restrictions, and devotion of property to the Sanctuary
<u>The Book of Seeds</u>	67	The crossing of seeds, cattle and materials, laws of charity and tithing, and laws regarding the sabbatical and jubilee years
<u>The Book of Divine Service</u>	103	The Sanctuary, how it is to be built, who serves in it and the nature of the service
<u>The Book of Sacrifices</u>	39	The sacrifices brought on holidays and as atonement for sins
<u>The Book of Purity</u>	20	All the causes of defilement and the requirements for purification
<u>The Book of Injuries</u>	36	The laws of compensation for damages and theft, returning lost property, murder, and the preservation of life
<u>The Book of Acquisition</u>	18	Commercial transactions, neighbors, and bondage
<u>The Book of Judgments</u>	23	Labor relations, renting and borrowing, and inheritance
<u>The Book of Judges</u>	74	The judicial system, rabbinic and parental authority, mourning, kings, and wars

The Book of Knowledge

Section I: Torah Foundations

1. Know there is G-d (Exodus 20:2, Deuteronomy 5:6)
2. Don't believe in any other (Exodus 20:3)
3. Know that He is One (Deuteronomy 6:4)
4. Love Him (Deuteronomy 6:5)
5. Fear Him (Deuteronomy 6:13, 10:20)

6. Sanctify His Name (Leviticus 22:32)
7. Don't profane His Name (Exodus 22:27, Leviticus 24:16)
8. Don't destroy things bearing His Name (Deuteronomy 12:4)
9. Listen to a prophet (Deuteronomy 18:15)
10. Don't test Him too much (Deuteronomy 6:16)

Section II: Character

11. Emulate the Almighty (Deuteronomy 28:9)
12. Cleave to those who know Him (Deuteronomy 10:20)
13. Love Fellow Jews (Leviticus 19:18)
14. Love proselytes (Deuteronomy 10:19)
15. Don't hate your brothers (Leviticus 19:17)
16. Reprove (Leviticus 19:17)
17. Don't embarrass another (Leviticus 19:17)
18. Don't oppress the weak (Exodus 21:22)
19. Don't gossip (Leviticus 19:16)
20. Don't take revenge (Leviticus 19:18)
21. Don't bear a grudge (Leviticus 19:18)

Section III: Learn Torah

22. Learn Torah (Deuteronomy 6:7)
23. Honor those who know Torah (Leviticus 19:32)

Section IV: Idol Worship

24. Don't inquire into idol worship (Leviticus 19:4)
25. Don't follow your desires (Numbers 15:39)
26. Don't blaspheme (Exodus 22:27)
27. Don't worship idols in the way they are worshipped (Exodus 20:5)
28. Don't worship idols in the four ways we worship G-d (Exodus 20:5)
29. Don't make an idol for yourself (Exodus 20:4)
30. Don't make an idol for others (Leviticus 19:4)
31. Don't make a statue of a man (Exodus 20:20)
32. Don't turn many people to idol worship (Exodus 23:13)
33. Burn a city that has turned to idol worship (Deuteronomy 13:17)
34. Don't rebuild it as city (Deuteronomy 13:17)
35. Don't derive any benefit from it (Deuteronomy 13:18)
36. Don't turn one person to idol worship (Deuteronomy 13:12)
37. Don't love the person that turns you to idol worship (Deuteronomy 13:9)
38. Don't abandon this hatred (Deuteronomy 13:9)
39. Don't try to save him (Deuteronomy 13:9)
40. Don't say anything in his defense (Deuteronomy 13:9)
41. Don't refrain from incriminating him (Deuteronomy 13:9)
42. Don't prophecy in the name of an idol (Deuteronomy 13:14, 18:20)
43. Don't listen to such a prophet (Deuteronomy 13:4)
44. Don't prophesy falsely, even in G-d's name (Deuteronomy 18:20)
45. Don't be afraid to kill a false prophet (Deuteronomy 18:22)

46. Don't swear in the name of idols (Exodus 23:13)
47. Don't perform act of "ov" (medium) (Leviticus 19:31)
48. Don't perform act of "yidoni" (magical seer) (Leviticus 19:31)
49. Don't pass children through flame to Molach (Leviticus 18:21)
50. Don't erect a structure for people to gather at (Deuteronomy 16:22)
51. Don't bow down on smoothed stone (Leviticus 26:1)
52. Don't plant a tree in the sanctuary (Deuteronomy 16:21)
53. Destroy idols and accessories (Deuteronomy 12:2)
54. Don't derive any benefit from man-made idols (Deuteronomy 7:26)
55. Don't derive any benefit from natural objects served as idols (Deuteronomy 7:25)
56. Don't make a covenant with idol worshippers (Deuteronomy 7:2)
57. Don't show favor towards them (Deuteronomy 7:2)
58. Don't let them stay in our land (Exodus 23:33)
59. Don't go in their fashion (Leviticus 20:23)
60. Don't be superstitious (Leviticus 19:26)
61. Don't go into a trance for foreseeing (Deuteronomy 18:11)
62. Don't engage in astrology (Leviticus 19:26)
63. Don't utter magic chants (Deuteronomy 18:11)
64. Don't try to make contact with the dead (Deuteronomy 18:11)
65. Don't consult "ov" (medium) (Deuteronomy 18:11)
66. Don't consult "yidoni" (magical seer) (Deuteronomy 18:11)
67. Don't do magic (Deuteronomy 18:10)
68. Don't round your head (side-burns) (Leviticus 19:27)
69. Don't destroy your beard with razor (Leviticus 19:27)
70. Don't (men) wear women's clothes (Deuteronomy 22:5)
71. Don't (women) wear men's clothes (Deuteronomy 22:5)
72. Don't tattoo your skin (Leviticus 19:28)
73. Don't tear your skin in mourning (Deuteronomy 14:1)
74. Don't pull out your hair in mourning (Deuteronomy 14:1)

Section V: Repentance

75. To repent and confess sins (Numbers 5:7)

The Book of Adoration

Section I: Recital of Shema

76. Say Shema twice a day (Deuteronomy 6:7)

Section II: Prayer

77. Pray to G-d each day (Exodus 23:25)
78. (The Kohanim) Bless the People of Israel daily (Numbers 6:23)

Section III: Tefillin, Mezuzah, Sefer Torah

79. Wear Tefillin on the head (Deuteronomy 6:8)
80. Wear Tefillin on the arm (Deuteronomy 6:8)
81. Put up a Mezuzah on doorposts (Deuteronomy 6:9)

- 82. Write a Sefer Torah for yourself (Deuteronomy 31:19)
- 83. A king to write a second Sefer (Deuteronomy 17:18)

Section IV: Tzitzis

- 84. To wear Tzitzis fringes on garments (Numbers 15:38)

Section V: Blessings

- 85. Bless His Name after meals (Deuteronomy 8:10)

Section VI: Circumcision

- 86. To circumcise sons on eighth day (Leviticus 12:3)

The Book of Seasons

Section I: Laws of Sabbath

- 87. Rest on the Sabbath (Exodus 23:12)
- 88. Don't do any work (Exodus 20:10)
- 89. Don't punish on the Sabbath (Exodus 35:3)
- 90. Don't go out of the boundaries of the city (Exodus 16:29)
- 91. Sanctify the day with words of remembrance (Exodus 20:8)

Section II: Laws of Eruvin

Section III: Laws of Yom Kippur

- 92. Rest on Yom Kippur (Leviticus 23:32)
- 93. Don't do any work (Leviticus 23:32)
- 94. Fast (Leviticus 16:29)
- 95. Don't eat or drink (Leviticus 23:29)

Section IV: Laws of Yom Tov

- 96. Rest on the 1st day of Passover (Leviticus 23:7)
- 97. Don't do any work (Leviticus 23:8)
- 98. Rest on the 7th day of Passover (Leviticus 23:8)
- 99. Don't do any work (Leviticus 23:8)
- 100. Rest on Shavuot (Leviticus 23:21)
- 101. Don't do any work (Leviticus 23:21)
- 102. Rest on Rosh Hashana (Leviticus 23:25)
- 103. Don't do any work (Leviticus 23:25)
- 104. Rest first day Succot (Leviticus 23:25)
- 105. Don't do any work (Leviticus 23:25)
- 106. Rest eighth day Shemini Atzeret (Leviticus 23:36)
- 107. Don't do any work (Leviticus 23:36)

Section V: Laws of Passover

- 108. Don't eat chametz 14th day from noon on (Deuteronomy 16:3)
- 109. Destroy chametz on 14th day (Exodus 12:15)
- 110. Don't eat chametz 7 days of Passover (Exodus 13:3)

- 111. Don't eat mixture of chametz (Exodus 12:20)
- 112. Don't allow chametz to be seen in your possession (Exodus 13:7)
- 113. Don't allow chametz to be found in your possession (Exodus 12:19)
- 114. Eat Matzah on eve of 15th (Exodus 12:18)
- 115. Tell of Exodus that night (Exodus 13:8)

Section VI: Shofar, Succah, Lulav

- 116. Hear blowing of Shofar on Rosh Hashana (Numbers 29:1)
- 117. Dwell in Succah during Succos (Leviticus 23:42)
- 118. Take up Lulav on Succos (Leviticus 23:40)

Section VII: Shekalim

- 119. To give half-shekel annually for sanctuary (Exodus 30:13)

Section VIII: New Moon

- 120. To calculate and determine start of each month (Exodus 12:2)

Section IX: Fasts

- 121. To fast and cry out in troubled times (Numbers 10:9)

Section X: Megillah and Chanukah

The Book of Women

Section I: Laws of Marriage

- 122. Take a wife through Kiddushin and Ketubah (Deuteronomy 22:13)
- 123. Don't have relations with a woman not thus married (Deuteronomy 23:18)
- 124. Don't withhold food, clothing and relations from wife (Exodus 21:10)
- 125. Have children with wife (Genesis 1:28)

Section II: Divorce

- 126. Divorce with a Get document (Deuteronomy 24:1)
- 127. Don't remarry your divorcee after she marries another (Deuteronomy 24:4)

Section III: Laws of a Widow

- 128. Do Yibum: Marry childless widowed brother's wife (Deuteronomy 25:5)
- 129. Do Chalitzah (when Yibum not desired) (Deuteronomy 25:9)
- 130. Don't (this childless widow) marry another while still bound to husband's brother (Deuteronomy 25:5)

Section IV: Laws of Young Maidens

- 131. Fine seducers (Exodus 22:15-16)
- 132. Marry maiden that he coerced (Deuteronomy 22:29)
- 133. Don't divorce her (Deuteronomy 22:29)
- 134. Slanderer to keep his wife forever (Deuteronomy 22:19)
- 135. Don't divorce her (Deuteronomy 22:19)

Section V: Laws of Suspect Wife

- 136. Carry out Torah Law of suspect wife (Numbers 5:30)
- 137. Don't put oil on her sacrifice (Numbers 5:15)
- 138. Don't put incense on her sacrifice (Numbers 5:15)

The Book of Holiness

Section I: Laws of Forbidden Sexual Relationships

- 139. Don't have relations with mother (Leviticus 18:7)
- 140. Don't have relations with father's wife (Leviticus 18:8)
- 141. Don't have relations with sister (Leviticus 18:9)
- 142. Don't have relations with father's wife's daughter (Leviticus 18:11)
- 143. Don't have relations with son's daughter (Leviticus 18:10)
- 144. Don't have relations with daughter (Leviticus 18:10)
- 145. Don't have relations with daughter's daughter (Leviticus 18:10)
- 146. Don't take as a wife a woman and her daughter (Leviticus 18:17)
- 147. Don't take as a wife a woman and her son's daughter (Leviticus 18:17)
- 148. Don't take as a wife a woman and her daughter's daughter (Leviticus 18:17)
- 149. Don't have relations with father's sister (Leviticus 18:12)
- 150. Don't have relations with mother's sister (Leviticus 18:13)
- 151. Don't have relations with father's brother's wife (Leviticus 18:14)
- 152. Don't have relations with son's wife (Leviticus 18:15)
- 153. Don't have relations with brother's wife (Leviticus 18:16)
- 154. Don't have relations with wife's sister (Leviticus 18:18)
- 155. Don't (man) have relations with a beast (Leviticus 18:23)
- 156. Don't (woman) have relations with a beast (Leviticus 18:23)
- 157. Don't have homosexual relations (Leviticus 18:22)
- 158. Don't have homosexual relations with father (Leviticus 18:7)
- 159. Don't have homosexual relations with father's brother (Leviticus 18:14)
- 160. Don't have relations with another man's wife (Leviticus 18:20)
- 161. Don't have relations with any woman while she is menstrually impure (Leviticus 18:19)
- 162. Don't intermarry with gentiles (Deuteronomy 7:3)
- 163. Don't let an Ammonite or Moabite marry into us (Deuteronomy 23:4)
- 164. Don't prevent a 3rd generation Egyptian from marrying into us (Deuteronomy 23:8-9)
- 165. Don't prevent a 3rd generation Edomite from marrying into us (Deuteronomy 23:8-9)
- 166. Don't let a mamzer marry into us (Deuteronomy 23:3)
- 167. Don't let a eunuch marry into us (Deuteronomy 23:2)
- 168. Don't castrate a male, even an animal (Leviticus 22:24)
- 169. Don't - a High Priest - marry a widow (Leviticus 21:14)
- 170. Don't - a High Priest - have relations with a widow, even out of marriage (Leviticus 21:15)
- 171. A High Priest shall marry a virgin in her maidenhood (Leviticus 21:14)
- 172. Don't - a priest - marry a divorced woman (Leviticus 21:7)
- 173. Don't - a priest - marry a zonah (one who had relations with heathen or

relative) (Leviticus 21:7)

174. Don't - a priest - marry a chalah (the party to or product of relations forbidden to priest) (Leviticus 21:7)

175. Don't have close contact with forbidden women (Leviticus 18:6)

Section II: Forbidden Foods

176. Examine the marks of the beast to distinguish clean from unclean (Leviticus 11:2)

177. Examine marks of fowl (to distinguish clean from unclean) (Deuteronomy 14:11)

178. Examine marks of Locust (to distinguish clean from unclean) (Leviticus 11:21)

179. Examine marks of Fish (to distinguish clean from unclean) (Leviticus 11:9)

180. Don't eat the unclean beasts (Leviticus 11:4)

181. Don't eat the unclean fowl (Leviticus 11:13)

182. Don't eat the unclean fish (Leviticus 11:11)

183. Don't eat winged creeping things (Deuteronomy 14:19)

184. Don't eat things that creep on earth (Leviticus 11:41)

185. Don't eat vermin that creep on earth (Leviticus 11:44)

186. Don't eat a worm found in fruit after it has emerged on the ground (Leviticus 11:42)

187. Don't eat creeping things of the water (Leviticus 11:43)

188. Don't eat the flesh of a beast that died without slaughter (Deuteronomy 14:21)

189. Don't benefit from an ox condemned to be stoned (Exodus 21:28)

190. Don't eat the flesh of a Treifah beast (Exodus 22:30)

191. Don't eat a limb of a beast removed while it was alive (Deuteronomy 12:23)

192. Don't eat blood (Leviticus 3:17)

193. Don't eat Chelev (certain fat) of a clean animal (Leviticus 3:17)

194. Don't eat the sinew of the thigh-vein (Genesis 32:33)

195. Don't eat meat with milk (Exodus 23:19)

196. Don't cook it with milk (Exodus 34:26)

197. Don't eat bread made of new grain (before Omer offered) (Leviticus 23:14)

198. Don't eat parched corn of the new produce (before Omer offered) (Leviticus 23:14)

199. Don't eat fresh ears of corn (before Omer offered) (Leviticus 23:14)

200. Don't eat Orlah (fruit from tree under 3 years old) (Leviticus 19:23)

201. Don't eat produce of diverse seeds sown in a vineyard (Deuteronomy 22:9)

202. Don't eat produce from which the priest's tithes have not been separated (Leviticus 22:15)

203. Don't drink wine poured as libation to idol (Deuteronomy 32:38)

Section III: Laws of Slaying Animals for Food

204. Slay an animal in prescribed way before eating it (Deuteronomy 12:21)

205. Don't slay a beast and its offspring on the same day (Leviticus 22:28)

206. Cover the blood of a wild beast or fowl (Leviticus 17:13)

207. Don't take the mother bird from its young (Deuteronomy 22:6)
208. Release the mother bird if you did take her (Deuteronomy 22:7)

The Book of Specific Utterances

Section I: Law of Oaths

209. Don't swear by G-d's name falsely (Leviticus 19:12)
210. Don't swear by G-d's name in vain (Exodus 20:7)
211. Don't deny claim to an article left in trust (Leviticus 19:11)
212. Don't swear in denial of a money claim (Leviticus 19:11)
213. Swear by His Name when truth must be affirmed (Deuteronomy 10:20)

Section II: Law of Vows

214. Fulfill what you have uttered as a vow (Deuteronomy 23:24)
215. Don't break your vow or oath (Numbers 30:3)
216. That the vow shall be annulled under certain circumstances (Numbers 30:3)

Section III: Laws of the Nazir

217. Let your hair- of a Nazir - grow long (Numbers 6:5)
218. Don't cut off your hair while you are a Nazir (Numbers 6:6)
219. Don't drink wine, wine mixtures or wine vinegar (Numbers 6:3)
220. Don't eat fresh grapes (Numbers 6:3)
221. Don't eat raisins (Numbers 6:3)
222. Don't eat kernels of grapes (Numbers 6:4)
223. Don't eat skins of grapes (Numbers 6:4)
224. Don't enter a house where there is a dead body (Numbers 6:6)
225. Don't defile yourself by contact with dead (Numbers 6:7)
226. Shave off your hair when bringing your sacrifices (Numbers 6:9)

Section IV: Laws of Appraisal of Things Devoted to the Sanctuary

227. Carry out appraisal of human beings according to Torah laws (Leviticus 27:2)
228. Carry out appraisal of devoted animals according to Torah laws (Leviticus 27:12-13)
229. Carry out appraisal of dwellings devoted according to Torah laws (Leviticus 27:14)
230. Carry out appraisal of devoted fields according to Torah laws (Leviticus 27:16)
231. Carry out law of one who devoted his property (Leviticus 27:28)
232. Don't sell what was thus devoted (Leviticus 27:28)
233. Don't redeem what was thus devoted (Leviticus 27:28)

The Book of Seeds

Section I: Laws concerning the Sowing of Diverse seeds together

234. Don't sow diverse seeds together (Leviticus 19:9)
235. Don't sow seeds of grains or greens in a vineyard (Deuteronomy 22:9)
236. Don't crossbreed cattle of diverse species (Leviticus 19:9)

237. Don't work with cattle of diverse species together (Deuteronomy 22:10)
238. Don't wear garments woven of diverse species (wool and linen)
(Deuteronomy 22:11)

Section II: Laws of Gifts to the Poor

239. Leave an un-reaped corner of the field (Leviticus 19:9)
240. Don't reap this corner (Leviticus 19:9)
241. Leave the gleanings (Leviticus 19:9)
242. Don't gather the gleanings (Leviticus 19:9)
243. Leave gleanings in the vineyard (Leviticus 19:10)
244. Don't gather the gleanings in the vineyard (Leviticus 19:10)
245. Leave the tiny clusters of the vineyard (Leviticus 19:10)
246. Don't gather the tiny clusters of the vineyard (Leviticus 19:10)
247. Leave the forgotten sheaf (Deuteronomy 24:19)
248. Don't turn back to take the forgotten sheaf (Deuteronomy 24:19)
249. Set aside tithe for the poor (Deuteronomy 14:28)
250. Give charity according to your means (Deuteronomy 15:8)
251. Don't harden your heart towards the poor (Deuteronomy 15:7)

Section III: Law of Trumah

252. Set aside the Trumah (for the priest) (Deuteronomy 18:4)
253. Set aside (the Levite) the Trumah from the Ma'aser (Numbers 18:26)
254. Don't set aside the Trumah Ma'aser tithes out of order (Exodus 22:28)
255. Don't - a non-priest - eat Trumah (Leviticus 22:10)
256. Don't - a non-priest - eat Trumah even if he is his Hebrew bondsman
(Leviticus 22:10)
257. Don't - an uncircumcised priest - eat Trumah (Exodus 12:48)
258. Don't - an unclean priest - eat Trumah (Leviticus 22:4)
259. Don't - a Chalalah - eat Trumah or from sacrificial portions (Leviticus 22:12)

Section IV: Laws of Tithes

260. Set aside the first tithe of the produce every year and give it to the Levites
(Numbers 18:24)

Section V: Laws of Second Tithes and Fruit of Fourth Year from Planting

261. Set aside a second tithe (Deuteronomy 14:22)
262. Don't spend the redemption money on anything but food, drink, ointment
(Deuteronomy 26:14)
263. Don't eat the second tithe while unclean (Deuteronomy 26:14)
264. Don't eat it as Onan (first day following death of relative) (Deuteronomy
26:14)
265. Don't eat second tithe of grain outside of Jerusalem (Deuteronomy 26:17)
266. Don't eat second tithe of vintage outside of Jerusalem (Deuteronomy 26:17)
267. Don't eat second tithe of oil outside of Jerusalem (Deuteronomy 26:17)
268. Eat the fruits of the Fourth Year in Jerusalem (Leviticus 19:24)
269. Recite the confession of tithes in 4th and 7th years (Deuteronomy 26:13)

Section VI: Laws of First Fruits and other gifts to Priests beyond the Sanctuary

- 270. Set aside first fruits and bring to Sanctuary (Exodus 23:19)
- 271. Don't - Priests - eat first fruits outside Jerusalem (Deuteronomy 12:17)
- 272. Read a declaration when presenting first fruits (Deuteronomy 26:5)
- 273. Set apart a gift from dough for the priest (Numbers 15:20)
- 274. Give shoulder, two cheeks and stomach of slaughtered animal to the priest (Deuteronomy 18:3)
- 275. Give to the priest the first fleece (Deuteronomy 18:4)
- 276. Redeem the first born (if a son) and give redemption money to the priest (Numbers 18:15)
- 277. Redeem first born of an ass by giving lamb to priest (Exodus 13:13)
- 278. Behead firstborn of ass if refuses to redeem it (Exodus 13:13)

Section VII: Laws of Sabbatical Year and Year of Jubilee

- 279. See that land rests in Sabbatical Year (Exodus 34:21)
- 280. Don't do agricultural work that year (Leviticus 25:4)
- 281. Don't do arboricultural work that year (trees) (Leviticus 25:4)
- 282. Don't cut, in regular fashion, the aftermath that grows by itself (Leviticus 25:5)
- 283. Don't gather fruit of untended trees (Leviticus 25:5)
- 284. Leave what the land produces free to all (Exodus 23:11)
- 285. Release all loans (Deuteronomy 15:2)
- 286. Don't press debtor (Deuteronomy 15:2)
- 287. Don't refrain from making loans before the Sabbatical year (Deuteronomy 15:9)
- 288. Count (Sanhedrin) the years by sevens (Leviticus 25:10)
- 289. Declare (Sanhedrin) the fiftieth year holy (Leviticus 25:10)
- 290. Sound the Shofar on the 10th of Tishrei (Leviticus 25:9)
- 291. Don't till the soil in that year (Leviticus 25:11)
- 292. Don't cut, in regular fashion, the aftermath which grows by itself (Leviticus 25:11)
- 293. Don't gather the fruits of the untended trees that year (Leviticus 25:11)
- 294. Carry out redemption of sold fields that year (Leviticus 25:24)
- 295. Don't cause the land to be sold in perpetuity (Leviticus 25:23)
- 296. Carry out law concerning houses in walled cities (Leviticus 25:29)
- 297. Don't give Tribe of Levi regular portion of land (Deuteronomy 18:1)
- 298. Don't let Tribe of Levi share in spoils of war (Deuteronomy 18:1)
- 299. Give Levites cities and their suburbs to dwell in (Numbers 35:2)
- 300. Don't cause the houses and suburbs of their cities to be sold in perpetuity (Leviticus 25:34)

The Book of Divine Service

Section I: Laws Concerning the Sanctuary

- 301. Erect a Sanctuary (Exodus 25:8)
- 302. Don't build altar of hewn stones (Exodus 20:22)
- 303. Don't ascend the altar with stairs (Exodus 20:23)

- 304. Show reverence for the Sanctuary (Leviticus 19:30)
- 305. Keep a guard about the Sanctuary (Numbers 18:2)
- 306. Don't leave the Sanctuary unguarded (Numbers 18:5)

Section II: Laws which deal with the Vessels in the Sanctuary and those who serve in it

- 307. Prepare the oil of anointment (Exodus 30:31)
- 308. Don't make this same oil for secular use (Exodus 30:32)
- 309. Don't anoint a human with it (Exodus 30:32)
- 310. Don't prepare spice mixture like Sanctuary incense (Exodus 30:37)
- 311. Don't offer anything but incense on the Golden Altar (Exodus 30:9)
- 312. Bear the Ark on the shoulder during transport (Numbers 7:9)
- 313. Don't remove staves from Ark (Exodus 25:15)
- 314. Serve (The Levites) in the Sanctuary (Numbers 18:23)
- 315. Don't (Priests and Levites) do the work of another in the Sanctuary (Numbers 18:3)
- 316. Consecrate the priest for the service (Leviticus 21:8)
- 317. See that all priestly divisions share equally in service and sacrifices on festivals (Deuteronomy 18:6-8)
- 318. Put on priestly vestments for the service (Exodus 28:2)
- 319. Don't rend the priestly vestments (Exodus 28:32)
- 320. Don't loose the breast plate from the Ephod (Exodus 28:28)

Section III: Laws Concerning Admission into the Sanctuary

- 321. Don't (Priest) enter Sanctuary while intoxicated (Leviticus 10:9)
- 322. Don't (Priest) enter with over-long hair (Leviticus 10:6)
- 323. Don't (Priest) enter with torn garments (Leviticus 10:6)
- 324. Don't enter the innermost Sanctuary at all times (Leviticus 16:2)
- 325. Don't leave the Sanctuary during service (Leviticus 10:7)
- 326. Send the ritually unclean out of the Sanctuary (Numbers 5:2)
- 327. Don't (unclean man) enter the Sanctuary (Numbers 5:3)
- 328. Don't (unclean man) enter the Temple Mount (Deuteronomy 23:11)
- 329. Don't (unclean Priest) participate in the service (Leviticus 22:2)
- 330. Don't (unclean Priest) participate even after immersion until sundown (Leviticus 22:7)
- 331. Sanctify your hands and feet by washing before serving in Sanctuary (Exodus 30:19)
- 332. Don't (a person with a physical blemish) enter the Sanctuary nor approach the Altar (Leviticus 21:23)
- 333. Don't (a person with a passing physical blemish) take part in the service (Leviticus 21:17)
- 334. Don't (a person with a passing physical blemish) take part in the service (Leviticus 21:17)
- 335. Don't (a stranger not descended from Aaron) take part in the service (Numbers 18:4)

Section IV: Laws Concerning Restrictions in regard to Sacrifices on the Altar

- 336. Offer only unblemished cattle (Leviticus 22:21)
- 337. Don't consecrate a blemished animal for the Altar (Leviticus 22:20)
- 338. Don't slaughter it for the Altar (Leviticus 22:22)
- 339. Don't sprinkle its blood on Altar (Leviticus 22:24)
- 340. Don't burn its fat on Altar (Leviticus 22:22)
- 341. Don't offer an animal with a passing blemish (Deuteronomy 17:1)
- 342. Don't inflict a blemish on cattle consecrated for Altar (Leviticus 22:25)
- 343. Don't inflict a blemish on cattle consecrated for Altar (Leviticus 22:21)
- 344. Redeem cattle consecrated for Altar and subsequently disqualified (Deuteronomy 12:15)
- 345. Offer an animal as sacrifice only from its eighth day on (Leviticus 22:27)
- 346. Don't offer as sacrifice the hire of the harlot or "price of the dog" (Deuteronomy 23:19)
- 347. Don't burn on the Altar leaven of honey (Leviticus 2:11)
- 348. Salt all sacrifices (Leviticus 2:13)
- 349. Don't omit seasoning all sacrifices with salt (Leviticus 2:13)

Section V: Laws Concerning the Procedure of Sacrifices

- 350. In offering Burnt Offering observe the procedure prescribed in Torah (Leviticus 1:13)
- 351. Don't eat flesh of Burnt Offerings (Deuteronomy 12:17)
- 352. Observe procedure of Sin Offering (Leviticus 6:18)
- 353. Don't eat flesh of innermost Sin Offering (Leviticus 6:23)
- 354. Don't divide asunder the fowl brought as a Sin Offering (Leviticus 5:8)
- 355. Observe procedure of the Trespass Offering (Leviticus 7:1)
- 356. Eat (the priests) the flesh of the holiest sacrifices within the Sanctuary (Exodus 29:33)
- 357. Don't eat them outside the Courtyard of the Sanctuary (Deuteronomy 12:17)
- 358. Don't (a stranger) eat any portion of the holiest sacrifices (Exodus 29:33)
- 359. Observe the procedure of the Peace Offering (Leviticus 7:11)
- 360. Don't eat the flesh of the offerings before their blood has been sprinkled (on the Altar) (Deuteronomy 12:17)
- 361. In offering a meal offering observe the procedure prescribed in Torah (Leviticus 2:1)
- 362. Don't put oil in a Sin Offering (Leviticus 5:11)
- 363. Don't put frankincense on it (Leviticus 5:11)
- 364. Don't eat the meal offering of a priest (Leviticus 6:16)
- 365. Don't bake a leavened meal offering (Leviticus 6:10)
- 366. Eat (the priests) the rest of meal offering after handful offered on Altar (Leviticus 6:9)
- 367. Fulfill all your vows and bring your free-will offering on the first Festival following the vow (Deuteronomy 12:5-6)
- 368. Don't delay in fulfilling your vows or offerings (Deuteronomy 23:22)
- 369. Offer all Sacrifices in the chosen Sanctuary (Deuteronomy 12:11)
- 370. Bring all hallowed things from abroad to the chosen Sanctuary

(Deuteronomy 12:26)

371. Don't slaughter sacrifices outside the Sanctuary Courtyard (Leviticus 17:4)

372. Don't offer up a sacrifice outside the Sanctuary Courtyard (Deuteronomy 12:13)

Section VI: Laws Concerning the Daily Offerings and Additional Offerings

373. Offer daily two lambs as Burnt Offerings (Numbers 28:3)

374. Kindle the fire upon the Altar daily (Leviticus 6:6)

375. Don't extinguish it (Leviticus 6:6)

376. Remove the ashes daily (Leviticus 6:3)

377. Burn incense daily (Exodus 30:7)

378. Light lamps of Menorah daily (Exodus 27:21)

379. Offer (the High Priest) a Meal Offering daily (Leviticus 6:13)

380. Offer an additional two lambs as Burnt Offerings on the Sabbath (Numbers 28:9)

381. Prepare the show-bread (Exodus 25:30)

382. Offer the Additional Sacrifices of Rosh Chodesh (New Moon) (Numbers 28:11)

383. Offer the Additional Sacrifices of Passover (Numbers 28:19)

384. Offer the Omer as a wave offering (Leviticus 23:10)

385. Count (everyone) seven weeks from when Omer brought (Leviticus 23:15)

386. Offer Additional Sacrifice on the Feast of Shavuos (Leviticus 28:26)

387. Bring two loaves of bread in addition to sacrifices on Feast of Shavuos (Leviticus 23:17)

388. Offer Additional Sacrifices for Rosh Hashana (Numbers 29:2)

389. Offer Additional offering on Yom Kippur (Numbers 29:8)

390. Offer Additional Sacrifices on the Feast of Succos (Numbers 29:13)

391. Offer Additional Sacrifices on the Feast of Shemini Atzeres (Numbers 29:35)

Section VII: Laws Concerning Sacrifices that Have Become Unfit

392. Don't eat offerings that have become unfit or blemished (Deuteronomy 14:3)

393. Don't eat of an offering that is pigul (improper thought of priest during offering) (Leviticus 7:18)

394. Don't leave the offerings beyond time for consumption (Leviticus 22:30)

395. Don't eat what has been left over (Leviticus 19:8)

396. Don't eat sacrifices that have become unclean (Leviticus 7:19)

397. Don't eat sacrifices if you are unclean (Leviticus 7:20)

398. Burn that which has been left over (Leviticus 7:17)

399. Burn that which is unclean (Leviticus 7:19)

Section VIII: Laws Concerning the Sanctuary Service on Yom Kippur

400. Do the entire order of Yom Kippur Service (Leviticus 16)

Section IX: Laws Concerning Misuse of Sacred Property

401. The one guilty of misuse shall pay the value of what he has taken, add a

- fifth and bring an offering (Leviticus 5:16)
402. Don't work with cattle set apart for sacrifice (Deuteronomy 15:19)
403. Don't shear the fleece of such cattle (Deuteronomy 15:19)

The Book of Sacrifices

Section I: Laws of the Paschal Offering

404. Slaughter Paschal Offering at appointed time (14 Nissan) (Exodus 12:6)
405. Don't slaughter it until leaven is removed from home (Exodus 23:18)
406. Don't let fat remain un-offered overnight (Exodus 23:18)
407. Slaughter the Second Paschal Offering (14 Iyar) (Numbers 9:11)
408. Eat flesh of Paschal Offering with herbs and Matzah on the eve of Passover (Exodus 12:8)
409. Eat flesh of Second Paschal offering on the eve of 15 Iyar (Numbers 9:11)
410. Don't eat it half-broiled or broiled (Exodus 12:9)
411. Don't take the flesh of the Paschal Offering outside the place of assembly of the company (Exodus 12:46)
412. Don't eat of the Paschal lamb if you are an apostate (Exodus 12:43)
413. Don't allow it to be eaten even by a non-Jew who has left idolatry and been circumcised (Exodus 12:45)
414. Don't eat of it if you are uncircumcised (Exodus 12:48)
415. Don't break a bone of it (Exodus 12:46)
416. Don't break a bone of the Second Paschal Offering (Numbers 9:12)
417. Don't leave any till morning (Exodus 12:10)
418. Don't leave any of the Second Paschal Offering till morning (Numbers 9:12)
419. Don't leave flesh of the Festival Offering of the 14th day of Nissan to the 3rd day (Deuteronomy 16:4)

Section II: Laws Concerning the Celebration of the Festival

420. Appear before the L-rd (with a Burnt Offering) three times a year (Deuteronomy 16:16)
421. Celebrate the three festivals (with Peace Offerings) (Exodus 23:14)
422. Rejoice on the festivals (with Peace Offerings) (Deuteronomy 16:14)
423. Don't appear before the L-rd empty handed on these Festivals (Deuteronomy 16:16)
424. Don't neglect to bring joy to the Levite and give him due gifts on the Holiday (Deuteronomy 12:19)
425. Assemble the people on the Feast of Sukkot following the Sabbatical Year (Deuteronomy 31:12)

Section III: Laws of the first Born

426. Set apart the first born of cattle (Exodus 13:12)
427. Don't eat an unblemished first born outside of Jerusalem (Deuteronomy 12:17)
428. Don't redeem the first born (of clean cattle) (Numbers 18:17)
429. Set apart tithes of the young of the clean cattle (Leviticus 27:32)
430. Don't redeem tithes of cattle (Leviticus 27:33)

Section IV: Laws Concerning Offerings Brought for Transgressions Committed in Error

431. One who sinned shall bring a definite Sin Offering (Leviticus 4:27)
432. One who is uncertain of sinning shall bring a Trespass Offering (and a Sin Offering upon ascertainment) (Leviticus 5:17-18)
433. For certain specified transgressions the sinner shall bring a Trespass Offering (Leviticus 5:25)
434. For other specified transgressions he shall bring an offering according to his means (Leviticus 5:7-11)
435. The Sanhedrin shall bring an offering if they erred in giving a decision of a serious transgression (Leviticus 4:13)

Section V: Laws Concerning Unclean Ones who Have to Bring Sacrifices as an Atonement

436. A woman who has a running issue shall bring an offering when she becomes clean (Leviticus 15:28-29)
437. A woman after child-birth shall bring an offering when she is clean (Leviticus 12:6)
438. A man who has a running issue shall bring an offering after he is clean (Leviticus 15:13-14)
439. A leper shall bring an offering after he becomes clean (Leviticus 14:10)

Section VI: Laws Concerning Substitution of Sacrifices

440. Don't substitute another beast for one set apart for Sacrifice (Leviticus 27:10)
441. If a substitute is made, the new beast must also be holy (Leviticus 27:10)
442. Don't switch things that are consecrated from one category to another (Leviticus 27:26)

The Book of Purity

Section I: Laws Concerning Defilement by a Dead Body

443. Carry out laws of defilement by the dead (Numbers 19:14)

Section II: Laws Concerning the Red Heifer

444. Carry out laws concerning the Red Heifer (Numbers 19:2)
445. Carry out laws concerning the uncleanliness of waters of sprinkling and the manner in which they must be used for purification (Numbers 19:21)

Section III: Laws Concerning the Uncleanliness of Leprosy

446. Carry out the law of leprosy of a man according to the Torah rules (Leviticus 13:12)
447. Don't cut away marks pointing to uncleanliness (Deuteronomy 24:8)
448. Don't shave the scall (leprosy of head or beard) (Leviticus 13:33)
449. A leper shall rend his garments, allow his hair to go loose and cover his lips (Leviticus 13:45)
450. Carry out prescribed rules for cleansing of leprosy (Leviticus 14:2)
451. A leper shall shave all his hair when he becomes clean (Leviticus 14:9)
452. Carry out the law of leprosy of a garment (Leviticus 13:47)
453. Carry out the law of leprosy of a house (Leviticus 13:34)

Section IV: Laws Concerning Defilement of a Couch or Seat

- 454. Carry out the law of defilement of a menstruous woman (Leviticus 15:19)
- 455. Carry out the law of defilement of a woman after childbirth (Leviticus 12:2)
- 456. Carry out the law of defilement of a woman with a running issue (Leviticus 15:25)
- 457. Carry out the law of defilement of a man with a running issue (Leviticus 15:3)

Section V: Laws of Other Original Sources of Defilement

- 458. Carry out the law of defilement of that beast which died of itself (Leviticus 11:39)
- 459. Carry out the law of defilement of creeping things (Leviticus 11:29)
- 460. Carry out the law of defilement of seminal issue (Leviticus 15:16)

Section VI: Laws of Defilement of Food

- 461. Carry out laws relating to defilement of food and drink (Leviticus 11:34)

Section VII: Laws Concerning Ritual Baths

- 462. Every unclean person should immerse himself in a ritual bath in order to become clean (Leviticus 15:16)

The Book of Injuries

Section I: Laws Concerning Damages to Property

- 463. Carry out law concerning the goring ox (Exodus 21:28)
- 464. Carry out law concerning trespass cattle (Exodus 22:4)
- 465. Carry out law concerning damages by a pit (Exodus 21:33)
- 466. Carry out law concerning damages by fire (Exodus 22:5)

Section II: Laws Concerning Theft

- 467. Don't steal anything of pecuniary value (Leviticus 19:11)
- 468. Carry out law concerning the thief (his obligations) (Exodus 21:37)
- 469. Ensure correct scales and weights (Leviticus 19:36)
- 470. Don't commit injustice in respect to measures and weights (Leviticus 19:35)
- 471. Don't have in your possession a double standard of weights or measures (Deuteronomy 25:13)
- 472. Don't remove a landmark (to rob property) (Deuteronomy 19:14)
- 473. Don't kidnap (Exodus 20:13)

Section III: Laws Concerning Robbery and Concerning Things Lost

- 474. Don't rob (Leviticus 19:13)
- 475. Don't withhold wages or debt owed (Leviticus 19:13)
- 476. Don't covet (and take action for acquiring) (Exodus 20:14)
- 477. Don't desire another's possessions (Deuteronomy 5:18)
- 478. Restore what has been robbed (Leviticus 5:23)
- 479. Don't pass by a lost object to ignore it (Deuteronomy 22:3)
- 480. Restore lost property (Deuteronomy 22:1)

Section IV: Laws Concerning One Who Commits an Injury to Person or Property

- 481. Carry out laws of personal or property damage (Exodus 21:18)

Section V: Laws Concerning Murder and the Preservation of Human Life

- 482. Don't commit murder (Exodus 20:13)
- 483. Don't accept ransom for life of the murderer (Numbers 35:31)
- 484. Exile an accidental murderer (Numbers 35:25)
- 485. Don't accept ransom from him (Numbers 35:32)
- 486. Don't kill the murderer before trying him (Numbers 35:12)
- 487. Save the pursued at the cost of the life of the pursuer (Deuteronomy 25:12)
- 488. Don't show pity for the pursuer (Numbers 35:12)
- 489. Don't stand idly by when you can save a life (Leviticus 19:16)
- 490. Set aside cities of refuge for those who commit accidental homicide (Deuteronomy 19:3)
- 491. Break the neck of the calf by the river (in ritual following unsolved murder) (Deuteronomy 21:4)
- 492. Don't till by that river or sow there (Deuteronomy 21:4)
- 493. Don't cause loss of human life (through negligence) (Deuteronomy 22:8)
- 494. Build a parapet (in roof of house) (Deuteronomy 22:8)
- 495. Don't mislead with advice which is a stumbling block (Leviticus 19:14)
- 496. Help a man remove the load from his beast which can no longer carry it (Exodus 23:5)
- 497. Help him load his beast (Deuteronomy 22:4)
- 498. Don't leave him in a state of confusion and go on your way (Deuteronomy 22:4)

The Book of Acquisition

Section I - Laws of Sale

- 499. Carry out law of purchase and sale (Leviticus 25:14)
- 500. Don't do wrong in buying and selling (Leviticus 25:14)
- 501. Don't do wrong with words - like reminding a repentant man of his sins (Leviticus 25:17)
- 502. Don't wrong a proselyte in regard to his possessions (Exodus 22:20)
- 503. Don't wrong him with words (Exodus 22:20)

Section II: Laws of Acquisition of Derelict Property and Gifts

Laws in regard to one who acquires derelict property and by what methods one acquires title to such property; and laws in regard to donor of gifts and recipient and kind of gift which reverts to original owner and which doesn't

Section III: Laws of Neighbors

Laws of partnership divisions and removal of potential nuisances to neighbors

Section IV: Laws of Agents and Partners

Laws of agency and partnership regarding their transactions, profits and losses

Section V: Laws of Bondmen

- 504. Carry out the laws of the acquisition of a Hebrew bondman (Exodus 21:2)
- 505. Don't sell his as a slave is sold (Leviticus 25:42)

- 506. Don't force him to work rigorously (Leviticus 25:43)
- 507. Don't allow a non-Jew to work him with rigor (Leviticus 25:53)
- 508. Don't force him to do the menial work of a slave (Leviticus 25:59)
- 509. Bestow upon him a liberal gift when he goes free (Deuteronomy 15:14)
- 510. Don't send him away empty-handed (Deuteronomy 15:13)
- 511. Redeem a Hebrew bondwoman (Exodus 21:8)
- 512. Espouse her (the master or his son) (Exodus 21:8)
- 513. Don't sell her if you don't espouse her (Exodus 21:8)
- 514. Keep a Canaanite slave in perpetual bondage (except if master injured his limbs) (Leviticus 25:46)
- 515. Don't surrender a slave who fled from outside of Israel to Israel (Deuteronomy 23:16)
- 516. Don't wrong such a slave (Deuteronomy 23:16)

The Book of Judgments

Section I: Laws of Hiring

- 517. Carry out law of the man who rents and the depository for hire (Exodus 22:9)
- 518. Pay the hired wage the same day (Deuteronomy 24:15)
- 519. Don't delay the wage after it is due (Leviticus 19:13)
- 520. That the hired man may eat of agricultural produce at which he works (Deuteronomy 23:25)
- 521. Don't eat from un-severed produce until work is completed (Deuteronomy 23:26)
- 522. Don't take with you anything you don't consume (Deuteronomy 23:25)
- 523. Don't muzzle an ox (or cattle) while it is doing agricultural work (Deuteronomy 25:4)

Section II: Laws Concerning Borrowing an Article and Deposit

- 524. Carry out the law appertaining to a borrower (Exodus 22:13)
- 525. Carry out the law concerning a gratuitous depository (Exodus 22:6)

Section III: Laws Concerning Creditor and Debtor

- 526. Lend to the poor and needy (Exodus 22:24)
- 527. Don't press him for payment he doesn't have (Exodus 22:24)
- 528. Press the idolater (Deuteronomy 15:3)
- 529. Don't (the creditor) take a pledge by force (Deuteronomy 24:10)
- 530. Return the pledge to its owner when he is in need of it (Deuteronomy 24:13)
- 531. Don't be tardy in returning it to him (Deuteronomy 24:12)
- 532. Don't exact a pledge from a widow (Deuteronomy 24:17)
- 533. Don't take utensils used in preparing food (Deuteronomy 24:6)
- 534. Don't (the lender) give a loan at usury (Leviticus 25:37)
- 535. Don't (the borrower) take a loan at usury (Deuteronomy 23:20)
- 536. Don't act as intermediary in a loan at usury (Exodus 22:24)
- 537. Borrow from, and lend to an idolater at usury (Deuteronomy 23:21)

Section IV: Laws of Plaintiff and Defendant

538. Carry out laws of claims, admissions and denials (Exodus 22:8)

Section V: Laws of Inheritance

539. Carry out law regarding order of inheritance (Numbers 27:8)

The Book of Judges

Section I: Laws Concerning the Sanhedrin and the penalties within Their Jurisdiction

540. Appoint judges (Deuteronomy 16:18)

541. Don't appoint a judge who does not know judicial procedure (Deuteronomy 1:17)

542. Rule according to the majority (when judges differ) (Exodus 23:2)

543. Don't execute the accused if there is only a bare majority for conviction (a majority of two necessary) (Exodus 23:2)

544. Don't (in capital cases) present argument for conviction if you have presented a plea for acquittal (Deuteronomy 23:2)

545. Put to death by stoning (Deuteronomy 22:24)

546. Put to death by burning (Leviticus 20:14)

547. Put to death by decapitation with sword (Exodus 21:20)

548. Put to death by strangling (Leviticus 20:10)

549. Hang (those stoned for blasphemy or idolatry) (Deuteronomy 21:22)

550. Bury the body on day of execution (Deuteronomy 21:23)

551. Don't let the body remain overnight (Deuteronomy 21:23)

552. Don't allow a sorcerer to live (Exodus 22:17)

553. Punish the wicked with stripes (for certain sins) (Exodus 25:2)

554. Don't exceed the number of (39) stripes in the Torah (Deuteronomy 25:3)

555. Don't put the innocent to death on presumptuous testimony (Exodus 23:7)

556. Don't punish one who committed sin under duress (Deuteronomy 22:26)

557. Don't show pity for one who slays another (Deuteronomy 19:13)

558. Don't show compassion at a trial to a person who is poor (Leviticus 19:15)

559. Don't show respect at a trial to a great man (Leviticus 19:15)

560. Don't decide the cause of a habitual transgressor unjustly (Exodus 23:6)

561. Don't pervert judgment (Leviticus 19:15)

562. Don't pervert the judgment of a stranger or an orphan (Deuteronomy 24:17)

563. Judge righteously (Leviticus 19:15)

564. Don't be afraid at a trial of a man who is violent (Deuteronomy 1:17)

565. Don't take a bribe (Exodus 23:8)

566. Don't receive a one-sided report (Exodus 23:1)

567. Don't curse judges (Exodus 22:27)

568. Don't curse prince (of state or Torah) (Exodus 22:27)

569. Don't curse any Jew who leads a worthy life (Leviticus 19:14)

Section II: Laws of Testimony

570. Testify in court if you are in possession of evidence (Leviticus 5:1)

571. Carefully interrogate the witnesses (Deuteronomy 13:15)

572. Don't (in a capital case) act as a judge if you have given evidence (Deuteronomy 19:17)
573. Don't make any ruling based on the testimony of only one witness (Deuteronomy 19:15)
574. Don't accept a transgressor's testimony (Exodus 23:1)
575. Don't accept a relative's testimony (Deuteronomy 24:16)
576. Don't testify falsely (Exodus 20:13)
577. Do unto an exposed false witness as he has plotted to do to accused (Deuteronomy 19:19)

Section III: Laws Concerning the Rebellious

578. Act in accordance with the law of the Torah as the High Court declares it (Deuteronomy 17:11)
579. Don't depart from rulings of this Court (Deuteronomy 17:11)
580. Don't add to the Torah (Written Law or Oral interpretation) (Deuteronomy 13:1)
581. Don't detract from the precepts (Deuteronomy 13:1)
582. Don't curse your father or mother (Exodus 21:17)
583. Don't strike you father or mother (Exodus 21:15)
584. Honor your father and mother (Exodus 21:12)
585. Revere your father and mother (Leviticus 19:3)
586. Don't rebel against the order of your father or mother (Deuteronomy 21:18)

Section IV: Laws or Mourning

587. Mourn relatives (even Priest defiles himself for relatives) (Leviticus 10:19)
588. Don't (High Priest) defile yourself through contact with deceased, even relatives (Leviticus 21:11)
589. Don't (any Priest) be under same roof as deceased forbidden for contact (Leviticus 21:11)
590. Don't (Ordinary Priest) defile yourself for anyone except relatives (Leviticus 21:1)

Section V: Laws of Sovereigns and their Wars

591. Appoint a King (Deuteronomy 17:15)
592. Don't appoint proselyte as king (Deuteronomy 17:15)
593. Don't (King) have too many wives (Deuteronomy 17:17)
594. Don't have too many horses (Deuteronomy 17:16)
595. Don't have too much gold and silver (Deuteronomy 17:17)
596. Destroy seven Canaanite nations (Deuteronomy 20:17)
597. Don't let any one to them live (Deuteronomy 20:16)
598. Blot out seed of Amalek (Deuteronomy 20:19)
599. Remember what Amalek did to us (Deuteronomy 25:17)
600. Don't forget his evil deeds (Deuteronomy 25:19)
601. Don't reside permanently in Egypt (Deuteronomy 17:16)
602. Offer terms of peace to inhabitants of besieged city (Deuteronomy 20:10)
603. Don't offer peace to Ammon and Moab (Deuteronomy 23:7)

604. Don't destroy fruit trees even during siege (Deuteronomy 20:19)
605. Prepare place outside camp where soldiers can relieve themselves (Deuteronomy 23:13)
606. Prepare a shovel to dig with (Deuteronomy 23:14)
607. Anoint priest to speak to men in wartime (Deuteronomy 20:2)
608. If a man takes a wife, builds a building, plants a vineyard - he should be deferred from service one year (Deuteronomy 24:5)
609. Don't draft them for any purpose (Deuteronomy 24:5)
610. Don't panic and retreat in battle (Deuteronomy 20:3)
611. Act according to law of beautiful women taken captive in war (Deuteronomy 21:11)
612. Don't sell this captive into slavery (Deuteronomy 21:14)
613. Don't retain her in servitude after having relations with her (Deuteronomy 21:14)

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Speech

It is forbidden to speak disparagingly about a fellow Jew (chaveir – lit. "friend") even if the information is entirely true. This is Lashon Hara (Leviticus 19:16). It is also forbidden to speak, write, communicate, or act in any way that would create a chilul HaShem (desecration of the name of G-d). This prohibition forbids speaking or acting in a disparagingly way toward a fellow Jew or non-Jew. Chilul HaShem does not sanctify G-d's Name and leads those around the offending person to question whether the person is truly a G-d-fearing, righteous Jew (Leviticus 22:32).

If the information contains any kernel of fabrication, the speech is also called motzi shem ra (lit. "putting out a bad name"). Those people who make a habit out of speaking in a derogatory manner are called ba'alei lashon hara (lit. "masters of lashon hara"). These ba'alei regularly create a chilul HaShem. Such behavior cuts the ba'alei off from much of the good in the world around them. In addition, this behavior cuts them off from olam habah (The World To Come). The Sages say (Bab. Erchin 15b) that there are three things that cut a person off from olam habah - murder, adultery, and idol worship and that Lashon Hara is equivalent to all three.

If someone (even a parent or teacher) attempts to coerce a person into speaking Lashon Hara, the person must resist the coercion and not speak Lashon Hara. It is also forbidden to speak Lashon Hara to avoid a financial loss or to avoid personal dishonor. It is also prohibited to speak Lashon Hara about oneself. If one witnesses a "yirei Elokim" (sincerely G-d fearing individual) who says or does something that can be interpreted favorably and given the benefit of the doubt, whether Bein Adam L'Makom (between man and G-d) or Bein Adam L'chaveiro (between man and fellow man), one is obligated to judge him favorably even if the speech or action in question is more logically interpreted negatively. If one witnesses a "beinoni" (average person who is careful to avoid sin, yet on occasion falters) who says or does something that can be interpreted favorably or unfavorably, one is obligated to follow the favorable judgment. Even if the

speech or action leans toward the negative and there is no room to interpret the behavior as favorable, one is not permitted to transgress the prohibition of Lashon Hara (Leviticus 19:15).

Speaking negatively about individuals is permitted under certain circumstances and only if the reason for speaking negatively is to warn others from learning such negative behavior or prevent future harm. The prohibition of Lashon Hara applies when one speaks negatively of another in order to disparage or embarrass the individual and rejoice in the disgrace of another person. If one has spoken to the offending person and that person does not listen or change his/her ways, one is obligated to speak to the offending person's children or students in order to warn against learning the negative behavior. It is important to remember to tell the offending person that one is going to speak to his/her children or students and exactly why this is being done. When one is entering into a potential relationship - such as employment or an arranged marriage - one is permitted to inquire about a person's behavior through a third party as long as that person has been informed about the potential relationship. Even if the inquiries lead to negative speech, the inquiries are permissible in order to prevent future harm and are used for the good of the person.

Every individual Jew has the responsibility and command to not speak Lashon Hara about fellow Jews and not create an atmosphere of chilul HaShem. If one does transgress against this command, one must perform teshuvah (repentance).

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Did You Hear What Sarah Said to Adam? Lashon Hara and Chilul HaShem

By Jennifer Abbott

We all know how easy it is to listen into a good conversation with a lot of juicy gossip attached to each sentence. We all also know how hurtful it is to have gossip spoken about ourselves. So what is Lashon Hara and what are we to do when we hear or see it?

It is forbidden to speak disparagingly about a fellow Jew (chaveir – lit. "friend") even if the information is entirely true. This is Lashon Hara.

You shall not be a gossipmonger among your people, you shall not stand aside while your fellow's blood is shed – I am HaShem. ---Leviticus 19:16

It is also forbidden to speak, write, communicate, or act in any way that would create a chilul HaShem (desecration of the name of G-d). This prohibition forbids speaking or acting in a disparagingly way toward a fellow Jew or non-Jew. Chilul HaShem does not sanctify G-d's Name and leads those around the offending person to question whether the person is truly a G-d-fearing, righteous Jew.

You shall not desecrate My holy Name, rather I should be sanctified among the Children of Israel; I am HaShem Who sanctifies you. ---Leviticus 22:32

If the information contains any kernel of fabrication, the speech is also called motzi shem ra (lit. "putting out a bad name"). Those people who make a habit out of speaking in a derogatory manner are called ba'alei lashon hara (lit. "masters of lashon hara"). These ba'alei regularly create a chilul HaShem. Such behavior cuts the ba'alei off from much of the good in the world around them. In addition, this behavior cuts them off from olam habah (The World To Come). The Sages say (Bab. Erchin 15b) that there are three things that cut a person off from olam habah - murder, adultery, and idol worship and that Lashon Hara is equivalent to all three.

If someone (even a parent or teacher) attempts to coerce a person into speaking Lashon Hara, the person must resist the coercion and not speak Lashon Hara. It is also forbidden to speak Lashon Hara to avoid a financial loss or to avoid personal dishonor. It is also prohibited to speak Lashon Hara about oneself. If one witnesses a "yirei Elokim" (sincerely G-d fearing individual) who says or does something that can be interpreted favorably and given the benefit of the doubt, whether Bein Adam L'Makom (between man and G-d) or Bein Adam L'chaveiro (between man and fellow man), one is obligated to judge him favorably even if the speech or action in question is more logically interpreted negatively. If one witnesses a "beinoni" (average person who is careful to avoid sin, yet on occasion falters) who says or does something that can be interpreted favorably or unfavorably, one is obligated to follow the favorable judgment. Even if the speech or action leans toward the negative and there is no room to interpret the behavior as favorable, one is not permitted to transgress the prohibition of Lashon Hara.

You shall not commit a perversion of justice; you shall not favor the poor and you shall not honor the great; with righteousness shall you judge your fellow. ---Leviticus 19:15

Speaking negatively about individuals is permitted under certain circumstances and only if the reason for speaking negatively is to warn others from learning such negative behavior or prevent future harm. The prohibition of Lashon Hara applies when one speaks negatively of another in order to disparage or embarrass the individual and rejoice in the disgrace of another person. If one has spoken to the offending person and that person does not listen or change his/her ways, one is obligated to speak to the offending person's children or students in order to warn against learning the negative behavior. It is important to remember to tell the offending person that one is going to speak to his/her children or students and exactly why this is being done. When one is entering into a potential relationship - such as employment or an arranged marriage - one is permitted to inquire about a person's behavior through a third party as long as that person has been informed about the potential relationship. Even if the inquiries lead to negative speech, the inquiries are permissible in order to prevent future harm and are used for the good of the person.

Every individual Jew has the responsibility and command to not speak Lashon Hara about fellow Jews and not create an atmosphere of chilul HaShem. If one does transgress against this command, one must perform teshuvah (repentance).

1. One must realize that he/she has trespassed against another.
2. One must regret what he/she has done.
3. One must ask for forgiveness from the person against who he/she transgressed (or his/her family in the case of a death).
4. One must make restitution to the person (or his/her family in the case of a death).
5. One must honestly make attempts to not commit the same trespass in the future.

Every Jew must remember that they are representatives of G-d and are to be a Light Unto the Nations. Lashon Hara and chilul HaShem are degrading to the individual as well as to his/her fellow Jews and G-d.

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FINAL DRAFT



The Commandments



On the next few pages Yavoh Ministries will present a more concise and detailed listing of the 613 commandments (*mitzvot*). It is based primarily on the list recorded and classified by [RaMBaM](#) in his classic compendium of Jewish law, the [MishnehTorah](#), which contains 14 primary "books" or sections. For each [mitzvah](#), we have provided a citation to the biblical passage or passages from which it is derived, based primarily on *RaMBaM*.

Some Scripture references may contain a reference in parenthesis (). This indicates a conflict in reference numbering between the Hebrew and Christian copies of the Scriptures and reflects the Christian reference to the Scriptures which are used.

Even though many of the commands listed below are found in the Scriptures, many Christians believe that any ruling by the *Rabbis* is not binding upon them because they have been taught the "this is just for the Jews". Therefore an understanding of what *Ya'shua* (Jesus) referred to as "Moshe's seat" should really accompany their study of the *mitzvot*. A good explanation of "Moshe's seat" and the authority of the *Rabbis* for all who would partake of the promises of the Covenant is given [HERE](#) and Berean students are urged to read it.

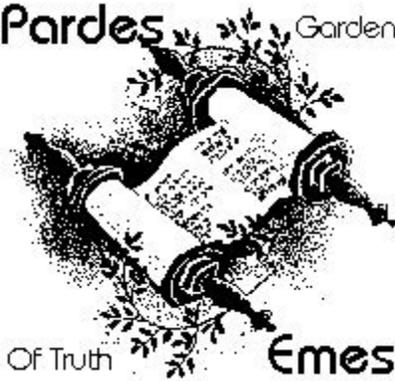
Positive Commandments

- ✧ [Book 1 – The Book of Knowledge](#)
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- ✧ [Book 3 – The Book of Seasons](#)
- ✧ [Book 4 – The Book of Women](#)
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Negative Commandments

- ✧ [Book 8 – The Book of Service](#)
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FINAL DRAFT



The 613 Commandments – 248 Positive Commandments

The Negative Commandments

Mitzvah is a Hebrew word often translated "commandment." It comes from the Hebrew root *tzavah*. *Tzavah* means to "constitute, to enjoin, appoint, give charge to, set in order." So it really means more than to command. The plural form is *mitzvot*. The purpose of the *mitzvot* is to give order to our lives so that we put *Emes* first in our lives.

There are 248 positive *mitzvot* (Do's) and 365 negative *mitzvot* (Don'ts). The total number of *mitzvot* is 613. The Sages calculate that there are 248 important organs equal to the 248 positive *mitzvot* and 365 sinews equal to the 365 negative *mitzvot* in our bodies. This is just one of the ways that it is evident that we are created for *Emes*. In the 12th century, Maimonides classified the 613 *mitzvot* in his classic work of Jewish Law, MishnehTorah, which contains 14 main books or sections. This page and its sister page segregate the positive and negative *mitzvot*. We have departed from the tradition of calling a commandment the "Law". Herein it is referred to the more proper name of "*Torah*" which means teaching. After all, these are the teachings of God.

Column 3 links each *mitzvah* to its associated book. Column 4 links some *mitzvahs* to a *d'rash* (teaching) that explores the *Messianic* and spiritual meaning of *mitzvah*. It will continue to grow until we have covered all 613 *mitzvot*.

1	A1	<u>1</u>	<u>Sh'mot 20:2</u>	To believe in God
2	A2	<u>3</u>	<u>D'varim 6:4</u>	The unity of God
3	A3	<u>4</u>	<u>D'varim 6:5</u>	To love God
4	A4	<u>5</u>	<u>D'varim 6:13</u>	To fear God
5	A5	<u>77</u>	<u>Sh'mot 23:25</u>	To worship God

6	A6	12	D'varim 10:20	To cleave to God
7	A7	213	D'varim 10:20	To take an Oath Only by the Name of God
8	A8	11	D'varim 28:9	Walking in the ways of God
9	A9	6	Vayikra 22:32	To sanctify the Name of God
10	A10	76	D'varim 6:7	To read the Shema Twice Daily
11	A11	22	D'varim 6:7	To study and Teach the <i>Torah</i>
12	A12	79	D'varim 6:8	To bind Tefillin on the Head
13	A13	80	D'varim 6:8	To bind <i>Tefillin</i> on the Arm
14	A14	84	B'midbar 15:38	To put Tzitzit on the corners of clothing
15	A15	81	D'varim 6:9	To affix the Mezuzah to the doorposts and gates of your house
16	A16	425	D'varim 31:12	Kawhal during Chag Sukkot to hear the reading of the <i>Torah</i>
17	A17	83	D'varim 17:18	The King Shall Write a Sefer Torah for himself
18	A18	82	D'varim 31:19	That every person shall write a <i>Sefer Torah</i>
19	A19	85	D'varim 8:10	To bless God after meals
20	A20	301	Sh'mot 25:8	To build the Beit Ha'Miqdash 
21	A21	304	Vayikra 19:30	To revere the <i>Beit Ha'Miqdash</i> 
22	A22	305	B'midbar 18:4	To guard the <i>Beit Ha'Miqdash</i> 
23	A23	314	B'midbar 18:23	The Levi shall serve in the <i>Beit Ha'Miqdash</i> 
24	A24	331	Sh'mot 30:18-19	The ritual cleansing of the Kohen
25	A25	378	Sh'mot 27:20-21	The <i>Torah</i> of Kindling the Menorah
26	A26	78	B'midbar 6:23	The <i>Kohen</i> Shall Bless Yisra'el
27	A27	381	Sh'mot 25:30	The <i>Torah</i> of the Table of Showbread 
28	A28	377	Sh'mot 30:7	The <i>Torah</i> of the Altar of Incense 
29	A29	374	Vayikra 6:12-13	To always keep the fire burning on the Altar of the Burnt Offering 
30	A30	376	Vayikra 6:10	To remove the ashes from the Altar 
31	A31	326	B'midbar 5:2	To remove tame persons from the camp
32	A32	316	Vayikra 21:8	To consecrate the <i>Kohen</i>
33	A33	318	Sh'mot 28:2	The <i>Kohen</i> shall put on priestly vestments for the service 

34	A34	312	B'midbar 7:9	The <i>Kohen</i> are to bear the Ark on their shoulders
35	A35	307	Sh'mot 30:31	To prepare the Oil of Anointment
36	A36	317	D'varim 18:6-8	The <i>Kohen</i> shall serve in the Sanctuary in divisions
37	A37	587	Vayikra 21:1-3	The <i>Kohen</i> to mourn for relatives
38	A38	171	Vayikra 21:13	The <i>Kohen Gadol</i> shall marry a virgin
39	A39	373	B'midbar 28:3	The <i>Torah</i> of the Daily Burnt Offerings
40	A40	379	Vayikra 6:19-23	The <i>Torah</i> of the <i>Chavittin</i>
41	A41	380	B'midbar 28:9-10	The <i>Torah</i> of the <i>Sabbath</i> Additional Offering
42	A42	382	B'midbar 28:11-15	The <i>Torah</i> of the <i>Rosh Chodesh</i> Additional Offering
43	A43	383	Vayikra 23:7	The <i>Torah</i> of the <i>Pesach</i> Additional Offering
44	A44	384	Vayikra 23:12-13	The <i>Torah</i> of the <i>Yom Ha'Bikkur</i> Additional Offering
45	A45	386	B'midbar 28:27-31	The <i>Torah</i> of the <i>Chag Shavu'ot</i> Additional Offering
46	A46	387	Vayikra 23:17	Bring two loaves of leavened bread to accompany the <i>Chag Shavu'ot</i> Offering
47	A47	388	B'midbar 29:1-6	The <i>Torah</i> of the <i>Yom Teruah</i> Additional Offering
48	A48	389	B'midbar 28:7-8	The <i>Torah</i> of the <i>Yom Kippur</i> Additional Offering
49	A49	400	Vayikra 16	The <i>Torah</i> of the <i>Yom Kippur</i> Service
50	A50	390	B'midbar 29:12-34	The <i>Torah</i> of the <i>Chag Sukkot</i> Additional Offering
51	A51	391	B'midbar 29:36	The <i>Torah</i> of the <i>Sh'minei Atzeret</i> Additional Offering
52	A52	421	Sh'mot 23:14	The <i>Torah</i> of the Three Annual Pilgrimages
53	A53	420	Sh'mot 34:23	To appear before <i>ãããé</i> during the Festivals
54	A54	422	D'varim 16:14	To rejoice on the Festivals
55	A55	404	Sh'mot 12:6-7	The <i>Torah</i> of Slaughter of the <i>Pesach-offering</i>
56	A56	408	Sh'mot 12:8-10	The <i>Torah</i> of Eating the <i>Pesach-offering</i>
57	A57	407	B'midbar 9:11-14	The <i>Torah</i> of the <i>PesachSheini-offering</i>
58	A58	409	B'midbar 9:11b-12	The <i>Torah</i> of Eating the <i>Pesach Sheini-offering</i>
59	A59	121	B'midbar 10:9-10	The <i>Torah</i> of Blowing the Trumpets in the Sanctuary
60	A60	345	Vayikra 22:27	That animal sacrifices must be at least eight days old
61	A61	336	Vayikra 22:21	To offer only unblemished sacrifices

62	A62	348	Vayikra 2:13	The <i>Torah</i> of Salt
63	A63	350	Vayikra 1	The <i>Torah</i> of the Burnt Offering
64	A64	352	Vayikra 4:1-12	The <i>Torah</i> of the Sin Offering
65	A65	355	Vayikra 7	The <i>Torah</i> of the Guilt Offering
66	A66	359	Vayikra 3	The <i>Torah</i> of the Peace Offering
67	A67	361	Vayikra 2	The <i>Torah</i> of the Meal Offering
68	A68	435	Vayikra 4:13-21	The <i>Torah</i> of a Court of Judgment Which Rules in Error
69	A69	431	Vayikra 4:27-35	The <i>Torah</i> of the Fixed Sin Offering
70	A70	432	Vayikra 5:17-18	The <i>Torah</i> of the Asham Talui
71	A71	401	Vayikra 5:15-16	The <i>Torah</i> of the Unconditional Guilt Offering
72	A72	434	Vayikra 5:7-11	The <i>Torah</i> of the Olah V'yored Offering
73	A73	75	B'midbar 5:6-7	The <i>Torah</i> of Confession
74	A74	438	Vayikra 15:13-15	The <i>Torah</i> of the Offering of a Zav
75	A75	436	Vayikra 15:28-30	The <i>Torah</i> of the Offering of a Zavah
76	A76	437	Vayikra 12:6	The <i>Torah</i> of the Offering of a Woman after Childbirth
77	A77	439	Vayikra 14:8	The <i>Torah</i> of the Tzara after he is cleansed
78	A78	429	Vayikra 27:32	The <i>Torah</i> of the Tithe of Animals
79	A79	426	Sh'mot 13:1-2, 11	To sanctify the Pidyon Ha'Bekor
80	A80	276	B'midbar 18:15	To redeem the <i>Pidyon Ha'Bekor</i>
81	A81	277	Sh'mot 34:20	To redeem the first born of a donkey
82	A82	278	Sh'mot 13:13	To break the neck of the first born of a donkey if it is not redeemed
83	A83	367	D'varim 12:5-7	The <i>Torah</i> of the Obligatory and Freewill Offerings
84	A84	369	D'varim 12:13-14	To bring all sacrifices to the Sanctuary
85	A85	370	D'varim 12:26	To bring all sacrifices from outside Eretz Yisra'el to Sanctuary
86	A86	344	D'varim 12:15	To redeem blemished offerings
87	A87	441	Vayikra 27:33	The holiness of substituted offerings
88	A88	366	Vayikra 2:9(10)	That the remainder of the Meal Offering shall be eaten by the <i>Kohen</i>
89	A89	356	Sh'mot 29:32-33	The <i>Kohen</i> shall eat the meat of the Consecrated Offerings
90	A90	399	Vayikra 7:19	To burn meat of the holy sacrifice that has become <i>tame</i>

91	A91	398	Vayikra 7:17	To burn meat of the holy sacrifice that has remained until the 3 rd day
92	A92	217	B'midbar 6:5	The nazir shall permit his hair grow
93	A93	226	B'midbar 6:18	The nazir obligations on completion of vow
94	A94	214	D'varim 23:23	That a man should fulfill what he has uttered
95	A95	216	B'midbar 30:2-17	The <i>Torah</i> of the Annulment of Vows
96	A96	458	Vayikra 11:39	The <i>Torah</i> of Impurity of a Dead Beast
97	A97	459	Vayikra 11:29	The <i>Torah</i> of Impurity of the Eight Sh'retz
98	A98	461	Vayikra 11:33-34	The <i>Torah</i> of Impurity of Food and Drink
99	A99	454	Vayikra 15:19-24	The <i>Torah</i> of Impurity of a Menstruate
100	A100	455	Vayikra 12:2	The <i>Torah</i> of Impurity After Childbirth
101	A101	446	Vayikra 13:1-46	The <i>Torah</i> of Tzara'at in a Person (Leprosy in a Person)
102	A102	452	Vayikra 13:47-59	The <i>Torah</i> of Tzara'at in Clothing (Leprosy in Clothing)
103	A103	453	Vayikra 14:33-53	The <i>Torah</i> of Tzara'at in a House (Leprosy in a House)
104	A104	457	Vayikra 15:1-12	The <i>Torah</i> of Impurity of a <i>Zav</i>
105	A105	460	Vayikra 15:16	The <i>Torah</i> of Impurity of the Emission of Semen
106	A106	456	Vayikra 15:25-27	The <i>Torah</i> of Impurity of a <i>Zavah</i>
107	A107	443	B'midbar 19:11-16	The tumah of a corpse
108	A108	445	B'midbar 19:13,21	The <i>Torah</i> of the Water of Purification
109	A109	462	Vayikra 15:16	The <i>Torah</i> of Immersion in a Mikvah
110	A110	450	Vayikra 14	The <i>Torah</i> of Cleansing From Leprosy
111	A111	451	Vayikra 14:9	The <i>tzara</i> must shave his head prior to purification
112	A112	449	Vayikra 13:45	The <i>tzara</i> must be made distinguishable
113	A113	444	B'midbar 19:2-9	The <i>Torah</i> of the Ordinance of the Red Heifer
114	A114	227	Vayikra 27:2-8	The <i>Torah</i> of the Valuation of a Person
115	A115	228	Vayikra 27:11-13	The <i>Torah</i> of the Valuation of Beasts
116	A116	229	Vayikra 27:14	The <i>Torah</i> of the Valuation of Houses
117	A117	230	Vayikra 27:16-24	The <i>Torah</i> of the Valuation of Fields
118	A118	433	Vayikra 5:14-6:7	The <i>Torah</i> of the Asham Vadai
119	A119	268	Vayikra 19:24	The <i>Torah</i> of the Fruits of the Fourth-year Planting
120	A120	239	Vayikra 19:9a	To leave the peah of the field or orchard for the poor
121	A121	241	Vayikra 19:9b	To leave peret of the field for the poor

122	A122	247	D'varim 24:19	To leave the forgotten sheaves for the poor
123	A123	245	Vayikra 19:10	To leave <i>olelah</i> of the vineyard for the poor
124	A124	243	D'varim 24:21	To leave the <i>peret</i> of the vineyard for the poor
125	A125	270	Sh'mot 23:19	The <i>Torah</i> of First Fruits
126	A126	252	D'varim 18:4	The <i>Torah</i> of the Terumah Gedolah
127	A127	260	Vayikra 27:30	The <i>Torah</i> of the Ma'aser
128	A128	261	D'varim 14:22	The <i>Torah</i> of the Ma'aser Sha'ni
129	A129	253	B'midbar 18:26	The <i>Torah</i> of the <i>Levi'im</i> Tithe for the <i>Kohen'im</i>
130	A130	249	D'varim 14:28	To set aside the poor man's tithe in the third and sixth year
131	A131	269	D'varim 26:13	To make the declaration when giving the various tithes
132	A132	272	D'varim 26:5	To read the portion prescribed on bringing the first fruits
133	A133	273	B'midbar 15:20	To set aside the Challah for the Kohen
134	A134	284	Sh'mot 23:11	To leave all self-growth produce which grows during Sh'biy'iy
135	A135	279	Vayikra 25:1-4a	To rest the land during the <i>sh'biy'iy</i>
136	A136	289	Vayikra 25:10	To sanctify the Yovel
137	A137	290	Vayikra 25:9	To sound the shofar on <i>Yom Kippur</i> in the <i>Yovel</i>
138	A138	294	Vayikra 25:24	The <i>Torah</i> of Redemption of the land in the <i>Yovel</i>
139	A139	296	Vayikra 25:29	The <i>Torah</i> of Redemption of Property Within a Walled City
140	A140	288	Vayikra 25:8	To count the years until the <i>Yovel</i>
141	A141	285	D'varim 15:3	To release all debts during Sh'metah
142	A142	528	D'varim 15:4	To exact the debt of an alien
143	A143	274	D'varim 18:3	The <i>Kohen</i> their due in the slaughter of every clean animal
144	A144	275	D'varim 18:4	The first of the fleece to be given to the <i>Kohen</i>
145	A145	231	Vayikra 27:21,28	The Cherem Vow
146	A146	204	D'varim 12:21	The <i>Torah</i> of Schita
147	A147	206	Vayikra 17:13	To cover the blood of a slaughtered animal or fowl with earth
148	A148	208	D'varim 22:7	To release the mother bird before taking the nest
149	A149	176	Vayikra 11:1-3	To examine the signs of animals to distinguish the clean
150	A150	177	D'varim 14:11	To examine the signs of fowls to distinguish the clean
151	A151	179	Vayikra 11:21	To examine the signs in locusts to distinguish the clean
152	A152	178	Vayikra 11:9	To examine the signs of fish to distinguish the clean

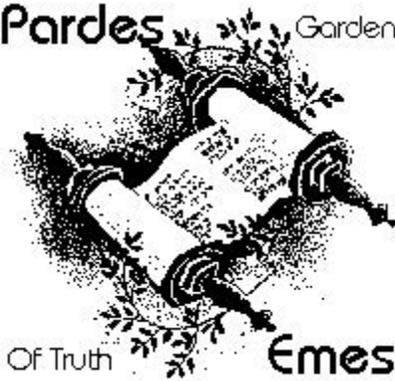
153	A153	120	Vayikra 12:2	To determine <i>Rosh Chodesh</i>
154	A154	87	Sh'mot 23:12	To rest on <i>Sabbath</i>
155	A155	91	Sh'mot 20:8	To proclaim the sanctity of <i>Sabbath</i>
156	A156	109	Sh'mot 12:15	To remove all chametz on the Eve of <i>Pesach</i>
157	A157	115	Sh'mot 13:8	To tell the story Exodus from Egypt on first night of <i>Pesach</i>
158	A158	114	Sh'mot 12:18	To eat Matzah on the first night of <i>Pesach</i>
159	A159	96	Sh'mot 12:16	To Rest on the first day of <i>Pesach</i>
160	A160	98	Sh'mot 12:16	To Rest on the seventh day of <i>Pesach</i>
161	A161	385	Vayikra 23:15	To count the Omer for 50 days from the day of the first sheaf
162	A162	100	Vayikra 23:21	To Hold a Sacred Assembly on <i>Chag Shavu'ot</i>
163	A163	102	Vayikra 23:24	To Rest on Yom Teruah
164	A164	94	Vayikra 16:29	To Fast on <i>Yom Kippur</i>
165	A165	92	Vayikra 16:31	To Rest on <i>Yom Kippur</i>
166	A166	104	Vayikra 23:35	To Rest on the first day of <i>Chag Sukkot</i>
167	A167	106	Vayikra 23:36	To Rest on Sh'mini Atzeret
168	A168	117	Vayikra 23:42	To Dwell in a <i>Sukkah</i> for the seven days of <i>Chag Sukkot</i>
169	A169	118	Vayikra 23:40	To take up a <i>Lulav</i> and <i>Etrog</i> all seven days of <i>Chag Sukkot</i>
170	A170	116	B'midbar 29:1	To Hear the <i>Shofar</i> on <i>Yom Teruah</i>
171	A171	119	Sh'mot 30:11-13	Each man must give a half shekel annually
172	A172	9	D'varim 18:15	To Heed the Prophets who speak in His Name
173	A173	591	D'varim 17:15	To appoint a King from Israel
174	A174	578	D'varim 17:10-11	Act According to the ruling of the Sanhedrin
175	A175	542	Sh'mot 23:2	To abide by a majority decision
176	A176	540	D'varim 16:18	To Appoint Judges and Officers of the Court
177	A177	563	Vayikra 19:15	To treat litigants equally before the law
178	A178	570	Vayikra 5:1	Anybody who knows evidence must testify in court
179	A179	571	D'varim 13:15	To carefully inquire into the testimony of witnesses
180	A180	577	D'varim 19:19	To punish the false witnesses as they tried to punish the defendant
181	A181	491	D'varim 21:4	The <i>Torah</i> of the Eglah Arufah
182	A182	490	D'varim 19:3	To designate cities of refuge and prepare routes of access
183	A183	299	B'midbar 35:2	To give cities to the <i>Levi'im</i> cities in which to live

184	A184	494	<i>D'varim</i> 22:8	To make a guardrail around flat roofs
185	A185	53	<i>D'varim</i> 12:2	To destroy all idolatry and its appurtenances
186	A186	33	<i>D'varim</i> 13:17	The <i>Torah</i> of an Apostate City
187	A187	596	<i>D'varim</i> 20:17	The <i>Torah</i> of the Seven Nations
188	A188	598	<i>D'varim</i> 25:19	To completely wipe out the seed of Amalek
189	A189	599	<i>D'varim</i> 25:17	Always remember what Amalek did to the Jewish people
190	A190	602	<i>D'varim</i> 20:11-12	The <i>Torah</i> of the Non-Obligatory War
191	A191	607	<i>D'varim</i> 20:2	To appoint a <i>Kohen</i> to speak to the soldiers in a war
192	A192	605	<i>D'varim</i> 23:14-15	To prepare a place outside the camp for sanitary purposes
193	A193	606	<i>D'varim</i> 23:14	To including a digging tool among war implements
194	A194	478	<i>Vayikra</i> 5:23	To restore that which was taken by robbery
195	A195	250	<i>D'varim</i> 15:8	To give charity
196	A196	509	<i>D'varim</i> 15:14	To lavishing gifts on a Hebrew bondman on his freedom
197	A197	526	<i>Sh'mot</i> 22:24	To Lending money to the poor
198	A198	537	<i>D'varim</i> 23:21	To lend money to the heathen with interest
199	A199	530	<i>D'varim</i> 24:13	To restore a pledge to a needy owner
200	A200	518	<i>D'varim</i> 24:15	To pay wages on time
201	A201	520	<i>D'varim</i> 23:25	The hired worker may eat from the unharvested crops where he works
202	A202	496	<i>Sh'mot</i> 23:5	To help another remove the load from a beast which can no longer carry it
203	A203	497	<i>D'varim</i> 22:4	To assist in replacing the load upon a neighbor's beast
204	A204	480	<i>D'varim</i> 22:1	To return lost property to its owner
205	A205	16	<i>Vayikra</i> 19:17	To rebuke the sinner
206	A206	13	<i>Vayikra</i> 19:18	To love your neighbor as yourself
207	A207	14	<i>D'varim</i> 10:19	To love the convert
208	A208	469	<i>Vayikra</i> 19:36	The <i>Torah</i> of Weights and Measures
209	A209	23	<i>Vayikra</i> 19:32	To honor the old and wise
210	A210	584	<i>Sh'mot</i> 20:12	To respect your father and mother
211	A211	585	<i>Vayikra</i> 19:3	To reverently fear your father and mother
212	A212	125	B'reshit 1:28	To have children with one's wife
213	A213	122	<i>D'varim</i> 24:1	The <i>Torah</i> of Marriage
214	A214	608	<i>D'varim</i> 24:5	The bridegroom shall devote himself for one year to rejoice with his wife

215	A215	86	B'reshit 17:10-11	The Torah of Brit Milah
216	A216	128	D'varim 25:5	The Torah of Yabam
217	A217	129	D'varim 25:9	The Torah of Chalitzah
218	A218	132	D'varim 22:28-29	The rapist must marry the maiden he has violated
219	A219	134	D'varim 22:13-19	The Torah of the Defamer of his Bride
220	A220	131	Sh'mot 22:15-16	The Torah of the Seducer
221	A221	611	D'varim 21:11	The Torah of the Captive Woman
222	A222	126	D'varim 24:1	The Torah of Divorce
223	A223	136	B'midbar 5:30	The Torah of a Sotah
224	A224	553	D'varim 25:2	The Court shall hand down a sentence of whipping
225	A225	484	B'midbar 35:25	The Torah of the Unintentional Murderer
226	A226	547	Sh'mot 21:20	The Court shall hand down a sentence of death by beheading
227	A227	548	Vayikra 20:10	The Court shall hand down a sentence of death by strangulation
228	A228	546	Vayikra 20:14	The Court shall hand down a sentence of death by burning
229	A229	545	D'varim 22:24	The Court shall hand down a sentence of death by stoning
230	A230	549	D'varim 21:22	The Court must hang those stoned for blasphemy or idolatry
231	A231	550	D'varim 21:23	To bury the hanged transgressor on the day of the execution
232	A232	504	Sh'mot 21:2-6	The Torah of the Hebrew Bondman
233	A233	512	Sh'mot 21:8-9	The Hebrew bondmaid to be married by her master or his son
234	A234	511	Sh'mot 21:8	The Torah of the Redemption of a Hebrew bondmaid
235	A235	514	Vayikra 25:46	The Torah of a Canaanite Bondman
236	A236	481	Sh'mot 21:18-19	The Penalty for Inflicting Injury
237	A237	463	Sh'mot 21:35-36	The Torah of Injuries Caused by an Ox
238	A238	465	Sh'mot 21:33-34	The Torah of Damage Caused by a Pit
239	A239	468	Sh'mot 21:37	The Torah of Theft
240	A240	464	Sh'mot 22:4(5)	The Torah of Damage Caused by a Beast
241	A241	466	Sh'mot 22:5(6)	The Torah of Damage Cause by a Fire
242	A242	525	Sh'mot 22:6-8(7-8)	The Torah of an Unpaid Bailee
243	A243	517	Sh'mot 22:9-12	The Torah of a Paid Bailee
244	A244	524	Sh'mot 22:13-14	The Torah of a Borrower
245	A245	499	Vayikra 25:14	The Torah of Buying and Selling

246	A246	538	<i>Sh'mot</i> 22:8(9)	The <i>Torah</i> of Litigants
247	A247	487	<i>D'varim</i> 25:12	To save someone being pursued even by taking the life of the pursuer
248	A248	539	<i>B'midbar</i> 27:8	The <i>Torah</i> of Inheritance

FINAL DRAFT



The 613 Commandments – 365 Negative Commandments

The Positive Commandments

Mitzvah is a Hebrew word often translated "commandment." It comes from the Hebrew root *tzavah*. *Tzavah* means to "constitute, to enjoin, appoint, give charge to, set in order." So it really means more than to command. The plural form is *mitzvot*. The purpose of the *mitzvot* is to give order to our lives so that we put Emes first in our lives.

249	N1	<u>2</u>	<u>Sh'mot 20:3</u>	Not to entertain thoughts of any other <u>Eloheim</u> besides Him
250	N2	<u>29</u>	Sh'mot 20:4	Not to make images for the purpose of worship
251	N3	<u>30</u>	Vayikra 19:4	Not to make an idol for others to worship
252	N4	<u>31</u>	Sh'mot 20:23	Not to make figures of human beings
253	N5	<u>28</u>	Sh'mot 20:5	Not to bow down to an idol
254	N6	<u>27</u>	Sh'mot 20:5	Not to worship idols
255	N7	<u>49</u>	Vayikra 18:21	Not to pass your children through the fire to <u>Molech</u>
256	N8	<u>47</u>	Vayikra 19:31	Not to practice sorcery of the <u>Ov</u>
257	N9	<u>48</u>	Vayikra 19:31	Not to practice sorcery of the <u>vidoni</u>
258	N10	<u>24</u>	Vayikra 19:4	Not to study idolatrous practices
259	N11	<u>50</u>	D'varim 16:22	Not to erect a pillar in a place of worship
260	N12	<u>51</u>	Vayikra 26:1	Not to lay down an engraved stone for worship
261	N13	<u>52</u>	D'varim 16:21	Not to plant trees in the Temple courtyard
262	N14	<u>46</u>	Sh'mot 23:13	Not to swear by an idol
263	N15	<u>32</u>	Sh'mot 23:13	Not to divert people to idolatry
264	N16	<u>36</u>	D'varim 13:12	Not to entice an Israelite to worship idols
265	N17	<u>37</u>	D'varim 13:9a	Not to love the enticer to idolatry
266	N18	<u>38</u>	D'varim 13:9b	Not to listen to the enticer to idolatry

267	N19	39	D'varim 13:9c	Not to pity the enticer to idolatry
268	N20	40	D'varim 13:9d	Not to spare the life of an enticer to idolatry
269	N21	41	D'varim 13:9e	Not to suppress evidence unfavorable to the enticer to idolatry
270	N22	55	D'varim 7:25	No to benefit from ornaments which have adorned an idol
271	N23	34	D'varim 13:17	Not to rebuild an apostate city
272	N24	35	D'varim 13:18	Not to derive benefit from the property of an apostate city
273	N25	54	D'varim 7:26	Not to increase wealth from anything connected with idolatry
274	N26	42	D'varim 18:20	Not to prophesy in the name of an idol
275	N27	44	D'varim 18:20	Not prophesying falsely in the name of <i>äääé</i>
276	N28	43	D'varim 13:3	Not to listen to someone who prophesies in the name of an idol
277	N29	45	D'varim 18:22	Not to fear or refrain from killing a false prophet
278	N30	59	Vayikra 20:23	Not to adopt the habits and customs of idolaters
279	N31	61	D'varim 18:10	Not to practice <i>kesem</i> occult
280	N32	62	Vayikra 19:26	Not to practice <i>anan</i>
281	N33	60	Vayikra 19:26	Not to act on the basis of omens
282	N34	67	D'varim 18:10	Not to practice <i>ka'shaph</i>
283	N35	63	D'varim 18:11	Not to practice the art of a <i>chaber cheber</i>
284	N36	65	D'varim 18:11	Not to consult a <i>Shaal Ov</i>
285	N37	66	D'varim 18:11	Not to inquire of a <i>Yidde'oni</i>
286	N38	64	D'varim 18:11	Not to seek information from the <i>darash muth</i>
287	N39	71	D'varim 22:5	Women not to wear men's clothes or adornments
288	N40	70	D'varim 22:5	Men are not to wear a women's clothes or adornments
289	N41	72	Vayikra 19:28	Not to imprint any marks on our bodies
290	N42	238	D'varim 22:11	Not wearing <i>sha'atnez</i>
291	N43	68	Vayikra 19:27	Not to shave the temples of the head
292	N44	69	Vayikra 19:27	Not to shave the beard

293	N45	73	D'varim 14:1	Not making cuttings in your flesh in mourning
294	N46	601	D'varim 17:16	Not to settle in the land of Egypt
295	N47	25	<i>B'midbar</i> 15:39	Not to indulge in evil thoughts and sites
296	N48	56	Sh'mot 23:32	Not to make a covenant with the Seven Nations of Canaan
297	N49	597	D'varim 20:16	Not to let anyone of the Seven Canaanite Nations to remain alive
298	N50	57	D'varim 7:2	Not to show mercy to idolaters
299	N51	58	Sh'mot 23:33	Not to allow idolaters to settle in the Land of Israel
300	N52	162	D'varim 7:3	Not to intermarry with Gentiles
301	N53	163	D'varim 23:4	Not to intermarry with an Ammonite or Moabite man
302	N54	165	D'varim 23:8	Not to exclude the descendants of Esau (Edom)
303	N55	164	D'varim 23:8	Not to exclude the descendants of Egyptians
304	N56	603	D'varim 23:7	Not to offer peace to Ammon and Moab
305	N57	604	D'varim 20:19	Not to destroy fruit trees in time of siege
306	N58	610	D'varim 7:21	Not to panic and retreat during battle
307	N59	600	D'varim 25:19	Not to forget Amalek's atrocities and ambush on our journey from Egypt
308	N60	26	Vayikra 24:16	Not to blaspheme the Name of God
309	N61	209	Vayikra 19:12	Not violating a shevua bittui
310	N62	210	Sh'mot 20:7	Not to swear a shevua shav
311	N63	7	Vayikra 22:32	Not to profane the Name of God
312	N64	10	D'varim 6:16	Not to test the promises and warnings of God
313	N65	8	D'varim 12:4	Not to break down houses of worship or to destroy holy books
314	N66	551	D'varim 21:23	Not to leave the body of an executed criminal hanging overnight
315	N67	306	<i>B'midbar</i> 18:5	Not to interrupt the watch over the Sanctuary
316	N68	324	Vayikra 16:2	The KohenGadol may not enter Sanctuary at any but prescribed times
317	N69	332	Vayikra 21:23	The Kohen with a physical blemish shall not enter the Sanctuary
318	N70	333	Vayikra 21:17	The <i>Kohen</i> with a blemish shall not minister in the Sanctuary

319	N71	334	Vayikra 21:18-21	The <i>Kohen</i> with a temporary blemish not to minister in Sanctuary
320	N72	315	<i>B'midbar</i> 18:3	The <i>Levi</i> and <i>Kohen'im</i> are not to perform each other's allotted services
321	N73	321	Vayikra 10:8-11	Not to be intoxicated when entering the Sanctuary or giving a decision on <i>Torah</i>
322	N74	334	<i>B'midbar</i> 18:4	The <i>zur</i> shall not serve in the Sanctuary
323	N75	329	Vayikra 22:2	That a <i>tameKohen</i> shall not serve in the Sanctuary
324	N76	330	Vayikra 22:7	The <i>Kohen</i> who is <i>tevul yom</i> may not minister in Sanctuary
325	N77	327	<i>B'midbar</i> 5:1-3	That a <i>tameKohen</i> shall not enter the courtyard
326	N78	328	D'varim 23:11	That a <i>tame</i> person shall not enter the camp of <i>Levi</i>
327	N79	302	Sh'mot 20:22	Not to build an Altar of stones which were touched by iron
328	N80	303	Sh'mot 20:26	Not to ascend the Altar by steps
329	N81	375	Vayikra 6:6	Not to extinguish the fire on the Altar
330	N82	311	Sh'mot 30:9	Not to burn anything other than the Incense of the Sanctuary on the Golden Altar
331	N83	308	Sh'mot 30:32	Not to reproduce oil like the Oil of Anointment
332	N84	309	Sh'mot 30:32	Not anoint anyone except the <i>Kohen</i> and King with the Oil of Anointment
333	N85	310	Sh'mot 30:37	Not to incense like the Incense of the Sanctuary
334	N86	313	Sh'mot 25:15	Not to remove the staves from their rings in the Ark
335	N87	320	Sh'mot 28:28	Not to remove the Breastplate from the Ephod
336	N88	319	Sh'mot 28:32	Not to tear the edge of the <i>Kohen's</i> robe
337	N89	372	D'varim 12:13	Not to offer up sacrifices outside the Sanctuary
338	N90	371	Vayikra 17:3	Not to slaughter holy offerings outside the Sanctuary Court
339	N91	337	Vayikra 22:20	Not to dedicate a blemished animal to be offered on the Altar
340	N92	338	Vayikra 22:22	Not to slaughter a blemished animal as a <i>korban</i> sacrifice
341	N93	339	Vayikra 22:24	Not to sprinkle the blood of a blemished animal on the Altar

342	N94	340	Vayikra 22:22	Not to burn the sacrificial portions of a blemished animal on the Altar
343	N95	341	D'varim 17:1	Not to sacrifice an animal with a temporary blemish on the Altar
344	N96	342	Vayikra 22:25	Not to offer the blemished sacrifice of a Gentile
345	N97	343	Vayikra 22:21	Not to cause an animal set apart for sacrifice to become blemished
346	N98	347	Vayikra 2:11	Not to offer up honey or leaven upon the Altar
347	N99	349	Vayikra 2:13	Not to offer any sacrifice without salt
348	N100	346	D'varim 23:19	Not to bring sacrifices out of the "hire of a harlot" or "price of a dog"
349	N101	205	Vayikra 22:28	Not to slaughter the mother and its young on the same day
350	N102	362	Vayikra 5:11	Not to put olive oil on the Meal Offering of a sinner
351	N103	363	Vayikra 5:11	Not to put levonah the Meal Offering of a sinner
352	N104	137	<i>B'midbar</i> 5:15	Not to put olive oil with Meal Offering of a Sotah
353	N105	138	<i>B'midbar</i> 5:15	Not put levonah on Meal Offering of a <i>Sotah</i>
354	N106	440	Vayikra 27:10	Not to substitute another beast for one set apart for sacrifice
355	N107	442	Vayikra 27:26	Not to change one's holy offering for another
356	N108	428	<i>B'midbar</i> 18:17	Not to redeem the First-born of a clean beast
357	N109	430	Vayikra 27:33	Not to sell the tithe of the herd or flock
358	N110	232	Vayikra 27:28	Not to sell the cherem
359	N111	233	Vayikra 27:28	Not redeem the <i>cherem</i>
360	N112	354	Vayikra 5:8	Not to completely sever the head a fowl brought as a Sin Offering
361	N113	402	D'varim 15:19	Not to do any work with a dedicated beast
362	N114	403	D'varim 15:19	Not to shear any beast set apart for sacrifice
363	N115	405	Sh'mot 34:25	Not to slaughter the Paschal lamb while there is chametz in the home
364	N116	406	Sh'mot 23:18	Not to leave any portion of <i>KorbanPesach-offering</i> overnight
365	N117	417	Sh'mot 12:10	Not to allow meat of <i>KorbanPesach-offering</i> to remain till morning
366	N118	419	D'varim 16:4	Not allow meat of 14 Abib Festival Offering remain till day 3
367	N119	418	<i>B'midbar</i> 9:3	Not allow meat of Pesach Sheini-offering to remain till morning

368	N120	394	Vayikra 22:30	Not to allow the meat of Thanksgiving Offering to remain till morning
369	N121	415	Sh'mot 12:46	Not to break any bones of the <i>Pesach-offering</i>
370	N122	416	<i>B'midbar</i> 9:12	Not to break any bones of the <i>Pesach Sheini-offering</i>
371	N123	411	Sh'mot 12:46	Not to remove the <i>Pesach-offering</i> from where it is eaten
372	N124	365	Vayikra 6:10	Not to bake the residue of a Meal Offering with leaven
373	N125	410	Sh'mot 12:9	Not to eat the <i>Pesach-offering</i> boiled or raw
374	N126	413	Sh'mot 12:45	Not to allow a ger toshav to eat the <i>Pesach-offering</i>
375	N127	414	Sh'mot 12:48	An uncircumcised person may not eat the <i>Pesach-offering</i>
376	N128	412	Sh'mot 12:43	Not to allow an apostate Israelite to eat the <i>Pesach</i> lamb
377	N129	397	Vayikra 12:4	That a <i>tame</i> person may not eat of things that are holy
378	N130	396	Vayikra 7:19	Not to eat of holy things that have become <i>tame</i>
379	N131	395	Vayikra 19:6-8	Not to eat a sacrifice nosar
380	N132	393	Vayikra 7:18	The <i>Torah</i> of Piggul
381	N133	255	Vayikra 22:10	A zur may not eat terumah
382	N134	256	Vayikra 22:10	A <i>Kohen</i> tenant or hired servant may not eat <i>terumah</i>
383	N135	257	Vayikra 22:10	An uncircumcised <i>Kohen</i> may not eat <i>terumah</i>
384	N136	258	Vayikra 22:4	<i>TameKohen</i> may not eat <i>terumah</i>
385	N137	259	Vayikra 22:12	A <i>Kohen's</i> daughter who is a chalalah may not eat <i>terumah</i>
386	N138	364	Vayikra 6:16	Not to eat the Meal Offering of a <i>Kohen</i>
387	N139	353	Vayikra 6:23	Not to eat Sin Offering meat whose blood was brought into Sanctuary
388	N140	392	D'varim 14:3	Not to eat sacrifices which have become unfit or blemished
389	N141	265	D'varim 12:17	Not to eat the Ma'aser Sha'ni of grains outside of Jerusalem
390	N142	266	D'varim 12:17	Not to consume the <i>Ma'aser Sha'ni</i> of wine outside of Jerusalem
391	N143	267	D'varim 12:17	Not to consume the <i>Ma'aser Sha'ni</i> of oil outside of Jerusalem
392	N144	427	D'varim 12:17	Not to eat of the unblemished firstling of your herd outside Jerusalem
393	N145	357	D'varim 12:17	The <i>Kohen'im</i> must not eat the meat of the Sin or Guilt Offering

			outside the Temple
394	N146	351	D'varim 12:17 Not to eat the meat of the Burnt Offering
395	N147	360	D'varim 12:17 Not to eat the meat of minor sacrifices before sprinkling the blood
397	N148	358	Sh'mot 29:33 That a <i>zar</i> shall not eat the flesh of the holy sacrifices
396	N149	271	D'varim 12:18 Not to eat within your gates the Heave Offering of your hand
398	N150	263	D'varim 26:14 Not to eat the <i>Ma'aser Sha'ni</i> for <i>tame</i> manner
399	N151	264	D'varim 26:14 Not to eat the <i>Ma'aser Sha'ni</i> while in mourning
400	N152	262	D'varim 26:14 Not to give the <i>Ma'aser Sha'ni</i> redemption money for the dead
401	N153	202	Vayikra 22:15 Not to eat tevel
402	N154	254	Sh'mot 22:28 Not to alter the prescribed order of harvest tithing
404	N155	368	D'varim 23:22 Not to delay in fulfilling vows or bringing Obligatory or Freewill Offerings
403	N156	423	Sh'mot 23:15 Not to appear in the Sanctuary for the festival without a sacrifice
405	N157	215	<i>B'midbar</i> 30:3 Not to infringe on any oral obligation, even if without an oath
406	N158	173	Vayikra 21:7 A <i>Kohen</i> may not marry a zanah
407	N159	174	Vayikra 21:7 That a <i>Kohen</i> may not marry a <i>chalalah</i>
408	N160	172	Vayikra 21:7 A <i>Kohen</i> may not marry a divorced woman
409	N161	169	Vayikra 21:14 The <i>Kohen</i> may not marry a widow
410	N162	170	Vayikra 21:15 The <i>Kohen</i> may not have sexual relations with a widow
411	N163	322	Vayikra 10:6 <i>Kohen</i> with disheveled hair may not enter the Sanctuary
412	N164	323	Vayikra 10:6 <i>Kohen</i> with torn garments may not enter the Sanctuary
413	N165	325	Vayikra 10:7 The <i>Kohen</i> may not leave the Sanctuary Courtyard
414	N166	590	Vayikra 21:1 The <i>Kohen</i> must not defile himself for anyone except immediate relatives
415	N167	589	Vayikra 21:11 The <i>Kohen</i> may not enter under the same roof as a corpse
416	N168	588	Vayikra 21:11 The <i>Kohen</i> may not defile himself for ANY dead person

417	N169	297	D'varim 18:1	The <i>Levi</i> may not take a share of Eretz Yisra'el
418	N170	298	D'varim 18:1	The <i>Levi</i> may not share in the spoils of war
419	N171	74	D'varim 14:1	Not to make a bald spot for the dead
420	N172	180	Vayikra 11:4	Not to eat unclean animals
421	N173	182	Vayikra 11:10-12	Not to eat unclean fish
422	N174	181	Vayikra 11:13-19	Not to eat unclean fowl
423	N175	183	D'varim 14:19	Not to eat unclean flying insects
424	N176	184	Vayikra 11:41	Not to eat anything which creeps on the earth
425	N177	185	Vayikra 11:44	Not to eat any creeping thing that breeds in decayed matter
426	N178	186	Vayikra 11:42	Not to eat living creatures that breed in seeds or fruit
427	N179	187	Vayikra 11:43	Not to eat any swarming thing
428	N180	188	D'varim 14:21	Not to eat any animal which is a <i>Nevelah</i>
429	N181	190	Sh'mot 22:31	Not to eat an animal which is <i>tereifah</i>
430	N182	191	D'varim 12:32	Not to eat a limb of a living animal
431	N183	194	<i>B'reshit</i> 32:33	Not to eat the <i>gid ha'nasheh</i>
432	N184	192	Vayikra 7:26	Not to eat blood
433	N185	193	Vayikra 7:23	Not to eat the <i>cheleb</i> of a clean animal
434	N187	195	Sh'mot 23:19	Not to eat a young male goat cooked in its mother's milk
435	N186	196	Sh'mot 34:26	Not to boil a young male goat in its mother's milk
436	N188	189	Sh'mot 21:28	Not to eat the flesh of a stoned ox
437	N189	197	Vayikra 23:14	Not to eat bread made of the new grain before the Omer
438	N190	198	Vayikra 23:14	Not to eat roasted grains from the new grain before the Omer
439	N191	199	Vayikra 23:14	Not eat the ripened grains from the new grain before the Omer
440	N192	200	Vayikra 19:23	Not to eat <i>orlah</i>
441	N193	201	D'varim 22:9	Not to eat <i>kilai ha-kerem</i>
442	N194	203	D'varim 32:38	Not to drink <i>yayin nesach</i>
443	N195	586	Vayikra 19:26	Not to eat or drink to excess
444	N196	95	Vayikra 23:29	Not to eat or drink on Yom Kippur
445	N197	110	Sh'mot 13:3	Not to eat <i>chametz</i> on <i>Pesach</i>

446	N198	111	Sh'mot 12:20	Not to eat any food containing <i>chametz</i> on <i>Pesach</i>
447	N199	108	D'varim 16:3	Not to eat <i>chametz</i> after mid-data on the 14th of <i>Abib</i>
448	N200	112	Sh'mot 13:7	No <i>chametz</i> shall be seen in our homes during <i>Pesach</i>
449	N201	113	Sh'mot 12:19	Not to possess <i>chametz</i> during <i>Pesach</i>
450	N202	219	B'midbar 6:3	The Nazir may not drink wine or any beverage from grapes
451	N203	220	B'midbar 6:3	The Nazir shall not eat fresh grapes
452	N204	221	B'midbar 6:3	The Nazir shall not eat dried grapes (raisins)
453	N205	222	B'midbar 6:4	The Nazir shall not eat the kernels of the grapes
454	N206	223	B'midbar 6:4	The Nazir may not eat the skins of the grapes
455	N207	225	B'midbar 6:7	The Nazir may not become <i>tame</i> for the dead
456	N208	224	B'midbar 6:6	That a Nazir may not become <i>tame</i> by entering a house with a corpse
457	N209	218	B'midbar 6:5	The Nazir shall not cut his hair
458	N210	240	Vayikra 23:22	Not to reap all harvest without leaving a corner for the poor
459	N211	242	Vayikra 19:9	Not to gather ears of corn that fell during harvesting
460	N212	246	Vayikra 19:10	Not to gather <i>ol'loth</i> (the imperfect clusters) of the vineyard
461	N213	244	Vayikra 19:10	Not to gather the <i>peret</i> that have fallen to the ground in the vineyard
462	N214	248	D'varim 24:19	Not to return for a forgotten sheaf
463	N215	234	Vayikra 19:19	Not to sow <i>kilayim</i>
464	N216	235	D'varim 22:9	Not to sow grain or vegetables in a vineyard
465	N217	236	Vayikra 19:19	Not to crossbreed animals of different species
466	N218	237	D'varim 22:10	Not to work different kinds of animals together
467	N219	523	D'varim 25:4	Not to prevent a beast from eating the produce where working
468	N220	280	Vayikra 25:4	Not to work the land in the <i>Sh'metah</i>
469	N221	281	Vayikra 25:4	Not to work with trees that produce fruit during <i>Sh'metah</i>
470	N222	282	Vayikra 25:5	Not to reap self-growth crops during <i>Sh'metah</i> as in normal years
471	N223	283	Vayikra 25:5	Not to gather self-growth grapes during <i>Sh'metah</i> as in normal years
472	N224	291	Vayikra 25:11	Not to cultivate the soil during the <i>Yovel</i>
473	N225	292	Vayikra 25:11	Not to reap the after growths of the <i>Yovel</i> as in normal years

474	N226	293	Vayikra 25:11	Not to pick grapes in the normal manner in the <i>Yovel</i> as in normal years
475	N227	295	Vayikra 25:23	Not to sell out holdings in Eretz Yisrael in perpetuity
476	N228	300	Vayikra 25:33	Not to sell the open lands of the <i>Levi'im</i>
477	N229	424	D'varim 12:19	Not to forsake the <i>Levi'im</i>
478	N230	286	D'varim 15:2	Not to demand payment of debts after <i>Sh'metah</i>
479	N231	287	D'varim 15:9	Not to refuse a loan because the <i>Sh'metah</i> is near
480	N232	251	D'varim 15:7	Not to withhold charity from the poor
481	N233	510	D'varim 15:13	Not to send a Hebrew bondman away empty-handed
482	N234	527	Sh'mot 22:24	Not to demand payment from a debtor known to be unable to pay
483	N235	534	Vayikra 25:37	Not to lend at interest
484	N236	535	D'varim 23:20	Not to borrow at interest
485	N237	536	Sh'mot 22:24(25)	Not to participate in a loan at interest
486	N238	519	Vayikra 19:13	Not to delay payment of wages past the agreed time
487	N239	529	D'varim 24:10	Not to take a pledge from a debtor by force
488	N240	531	D'varim 24:12	Not to keep a needed pledge from its owner
489	N241	532	D'varim 24:17	Not to take a pledge from a widow
490	N242	533	D'varim 24:6	Not to demand as collateral utensils needed for preparing food
491	N243	473	Sh'mot 21:17	Not to abduct an Israelite
492	N244	467	Vayikra 19:11	Not to steal personal property
493	N245	474	Vayikra 19:13	Not to commit robbery
494	N246	472	D'varim 19:14	Not to fraudulently alter land boundaries
495	N247	475	Vayikra 19:13	Not to withhold wages or fail to repay a debt
496	N248	211	Vayikra 19:11	Not to deny possession of something entrusted to you
497	N249	212	Vayikra 19:11	Not to swear falsely in repudiating our debts
498	N250	500	Vayikra 25:14	Not to wrong one another in business
499	N251	501	Vayikra 25:17	Not wronging one another by speech
500	N252	503	Sh'mot 22:20	Not wronging a proselyte by speech
501	N253	502	Sh'mot 22:20	Not wronging a proselyte in business

502	N254	515	D'varim 23:16	Not to extradite a slave who fled to Israel
503	N255	516	D'varim 23:17	Not to wrong a slave who has come to Israel for refuge
504	N256	18	Sh'mot 22:21	Not to deal harshly with orphans and widows
505	N257	508	Vayikra 25:39	Not to compel the Hebrew servant to do the work of a slave
506	N258	505	Vayikra 25:42	Not to sell a Hebrew bondman by public auction
507	N259	506	Vayikra 25:43	Not having a Hebrew bondman do unnecessary work
508	N260	507	Vayikra 25:53	Not to allow a Gentile to mistreat a Hebrew bondman
509	N261	513	Sh'mot 21:8	Not to sell a Hebrew bondmaid
510	N262	124	Sh'mot 21:10	Not to withhold food, clothing or conjugal rights from your wife
511	N263	612	D'varim 21:14	Not to sell a captive woman into slavery
512	N264	613	D'varim 21:14	Not to enslave a captive woman
513	N265	476	Sh'mot 20:17	Not to covet what belongs to another
514	N266	477	D'varim 5:18	Not to desire what belongs to another
515	N267	521	D'varim 23:26	The hired laborer is not to eat growing crops
516	N268	522	D'varim 23:25	The hired laborer shall put any of the harvest in his own vessel
517	N269	479	D'varim 22:3	Not to ignore lost property
518	N270	498	D'varim 22:4	Not to leave a beast that has fallen down beneath its burden unaided
519	N271	470	Vayikra 19:35	Not to commit injustice with weights and measures
520	N272	471	D'varim 25:13-14	Not to keep false weights and measures
521	N273	561	Vayikra 19:15	Judge not to commit unrighteousness
522	N274	565	Sh'mot 23:8	A Judge must not accept bribes
523	N275	559	Vayikra 19:15	A Judge is not to favor a great man at the trial
524	N276	541	D'varim 1:17	Not to appoint judges who are not familiar with judicial procedure
525	N277	558	Vayikra 19:15	A Judge is not to decide in favor of poor man out of pity
526	N278	560	Sh'mot 23:6	Not to pervert the judgment of your poor
527	N279	557	D'varim 19:13	A judge must not pity the murderer or assaulter at the trial
528	N280	562	D'varim 24:17	A Judge must not pervert justice involving converts or orphans
529	N281	566	Sh'mot 23:1	A Judge must not to listen to one litigant in absence of the other

530	N282	543	Sh'mot 23:2	Not to convict by a majority of one in a capital case
531	N283	544	Sh'mot 23:2	A Judge must not present arguments for acquittal and conviction in the same case
532	N284	564	D'varim 1:17	The Judge must not fear a violent man in judgment
533	N285	576	Sh'mot 20:16	Not to testify falsely
534	N286	574	Sh'mot 23:1	Judge shall not receive a wicked man's testimony
535	N287	575	D'varim 24:16	Judge shall not receive testimony from litigants' relatives
536	N288	573	D'varim 19:15	Not to convict on the testimony of a single witness
537	N289	482	Sh'mot 20:13	Not to murder
538	N290	555	B'midbar 35:30	The Court must not <i>kill</i> anybody on circumstantial evidence
539	N291	572	Sh'mot 23:7	That a witness must not serve as a judge
540	N292	486	B'midbar 35:12	Not to <i>kill</i> a murderer without trial
541	N293	488	B'midbar 35:12	Not to spare the life of a pursuer
542	N294	556	D'varim 22:26	The Court must not punish a person for being forced to commit a crime
543	N295	483	B'midbar 35:31	Not to accept ransom from a murderer
544	N296	485	B'midbar 35:32	Not to accept monetary restitution instead of being sent to a city of refuge
545	N297	489	Vayikra 19:16	Not to stand idly by when a human life is in danger
546	N298	493	D'varim 22:8	Not to allow pitfalls and obstacles to remain on your property
547	N299	495	Vayikra 19:14	Not to put a stumbling block before a blind man
548	N300	554	D'varim 25:3	The Court must not exceed the prescribed number of lashes
549	N301	19	Vayikra 19:16	Not to carry tales
550	N302	15	Vayikra 19:17	Not to hate another Israelite
551	N303	17	Vayikra 19:17	Not to put another to shame
552	N304	20	Vayikra 19:18	Not to take vengeance on another
553	N305	21	Vayikra 19:18	Not to bear a grudge
554	N306	207	D'varim 22:6	Not to take the mother bird and her young

555	N307	448	Vayikra 13:33	Not to shave the signs of leprosy in the hair
556	N308	447	D'varim 24:8	Not to cut or cauterize the signs of leprosy
557	N309	492	D'varim 21:4	Not to plough a valley where Eglah Arufah was performed
558	N310	552	Sh'mot 22:17	Not to permit a sorceress to live
559	N311	609	D'varim 24:5	Not to demand from a bridegroom any communal or military involvement
560	N312	579	D'varim 17:11	Not to deviate from the word of the Sanhedrin
561	N313	580	D'varim 4:2	Not to add to the <i>Torah</i> commandments or their oral explanations
562	N314	581	D'varim 4:2	Not to diminish from the <i>Torah</i> any commandments, in whole or in part
563	N315	567	Sh'mot 22:27(28)	Not to to curse judges
564	N316	568	Sh'mot 22:27	Not to curse a ruler
565	N317	569	Vayikra 19:14	Not to curse any Israelite
566	N318	582	Sh'mot 21:17	Not to curse your father or your mother
567	N319	583	Sh'mot 21:15	Not to smite parents
568	N320	88	Sh'mot 20:10	Not to work on Sabbath
569	N321	90	Sh'mot 16:29	Not to walk beyond the permitted limits on <i>Sabbath</i>
570	N322	89	Sh'mot 35:3	Not to inflict punishment on <i>Sabbath</i>
571	N323	97	Sh'mot 12:16	Not to work on the first day of <i>Pesach</i>
572	N324	99	Sh'mot 12:16	Not to work on the seventh day of <i>Pesach</i>
573	N325	101	Vayikra 23:21	Not to work on Chag Shavu'ot
574	N326	103	Vayikra 23:25	Not to work on Yom Teruah
575	N327	105	Vayikra 23:35	Not to work on the first day of Chag Sukkot
576	N328	107	Vayikra 23:36	Not to work on Sh'mini Atzeret
577	N329	93	Vayikra 23:28	Not to do work on Yom Kippur
578	N330	139	Vayikra 18:7	Not to have sexual relations with your mother
579	N331	140	Vayikra 18:8	Not to have sexual relations with your father's wife
580	N332	141	Vayikra 18:9	Not to have sexual relations with your sister
581	N333	142	Vayikra 18:11	Not to have sexual relations with the daughter of your father's wife

582	N334	143	Vayikra 18:10	Not to have sexual relations with your son's daughter
583	N335	145	Vayikra 18:10	Not to have sexual relations with your daughter's daughter
584	N336	144	Vayikra 18:10	Not to have sexual relations with your daughter
585	N337	146	Vayikra 18:17	Not to have sexual relations with a woman and her daughter
586	N338	147	Vayikra 18:17	Not to have sexual relations with a woman and her son's daughter
587	N339	148	Vayikra 18:17	Not to have sexual relations with a woman and her daughter's daughter
588	N340	149	Vayikra 18:12	Not to have sexual relations with your father's sister
589	N341	150	Vayikra 18:13	Not to have sexual relations with your mother's sister
590	N342	151	Vayikra 18:14	Not to have sexual relations with wife of your father's brother
591	N343	152	Vayikra 18:15	Not to have sexual relations with your son's wife
592	N344	153	Vayikra 18:16	Not to have sexual relations with your brother's wife
593	N345	154	Vayikra 18:18	Not to have sexual relations with your wife's sister (during her lifetime)
594	N346	161	Vayikra 18:19	Not to have sexual relations with a menstruous woman
595	N347	160	Vayikra 18:20	Not to have sexual relations with another man's wife
596	N348	155	Vayikra 18:23	Men shall not have sexual relations with beasts
597	N349	156	Vayikra 18:23	Women shall not have sexual relations with beasts
598	N350	157	Vayikra 18:22	A man shall not have sexual relations with other men
599	N351	158	Vayikra 18:7	A man shall not have sexual relations with his father
600	N352	159	Vayikra 18:14	A man shall not have sexual relations with his father's brother
601	N353	175	Vayikra 18:6	Not to be intimate with a kinswoman
602	N354	166	D'varim 23:3	A mamzer shall not marry the daughter of a Jew
603	N355	123	D'varim 23:18	Not to have sexual relations with women outside of marriage
604	N356	127	D'varim 24:4	Not to remarry one's divorced wife after she has remarried
605	N357	130	D'varim 25:5	Not having relations with woman subject to Yabam
606	N358	133	D'varim 22:29	A rapist is not allowed to divorce the woman he raped was compelled to marry
607	N359	135	D'varim 22:19	The Defamer of His Bride cannot divorce her all his days
608	N360	167	D'varim 23:2	A eunuch shall not marry the daughter of Jew
609	N361	168	Vayikra 22:24	Not to castrate a man or beast

610	N362	592	D'varim 17:15	Not to appoint a non-Israelite King
611	N363	594	D'varim 17:16	The king must not have too many horses
612	N364	593	D'varim 17:17	The King must not have too many wives
613	N365	595	D'varim 17:17	The King must not have too much gold and silver

FINAL DRAFT

613 Mitzvoh (Commands)

Below is the list of the 613 mitzvot (commandments) as brought in the Preface to Mishneh Torah by the Rambam or Maimonides.

Green = Relevant, Red = No longer Relevant, Purple = Optional

Laws of the Foundations of the Torah include ten commandments, six positive commandments and four negative commandments, which are: (1) to know that there is God; (2) not to entertain the thought that there is any god but the LORD; (3) to acknowledge His Oneness; (4) to love Him; (5) to fear Him; (6) to sanctify His Name; (7) not to profane His Name; (8) not to destroy things upon which His Name is called; (9) to obey the prophet who speaks in His Name; (10) not to test Him.

Laws of Personal Dispositions include eleven commandments, five positive commandments and six negative commandments, which are: (1) to imitate His ways; (2) to cleave to those who know Him; (3) to love others; (4) to love converts; (5) not to hate others; (6) to rebuke; (7) not to shame others; (8) not to afflict the unfortunate; (9) not to gossip; (10) not to take revenge; (11) not to bear a grudge.

Laws of Torah Study include two positive commandments: (1) to learn Torah; (2) to honor those who teach it and know it.

Laws of Idolatry and Gentile Customs include fifty-one commandments, two positive commandments and forty-nine negative commandments, which are: (1) not to turn to idolatry; (2) not to stray after thoughts of the heart and sights of the eyes; (3) not to blaspheme; (4) not to worship an object of idolatry in its normal way; (5) not to prostrate oneself before it; (6) not to make a graven image for oneself; (7) not to make a graven image even for others; (8) not to make figures even for decoration; (9) not to proselytize others after it; (10) to burn a city that has been proselytized over to idolatry; (11) not to rebuild it; (12) not to benefit from any of its property; (13) not to entice an individual to worship it; (14) not to love the enticer; (15) not to leave off hating him; (16) not to save him; (17) not to plead for his acquittal; (18) not to refrain from pleading for his conviction; (19) not to prophesy in its name; (20) not to listen to one who prophesies in its name; (21) not to prophesy falsely, even in the name of the LORD; (22) not to fear killing a false prophet; (23) not to swear in the name of idolatry; (24) not to

divine by consulting ghosts; (25) not to resort to familiar spirits; (26) not to turn over to Molech; (27) not to set up a pillar; (28) not to prostrate oneself on a figured stone; (29) not to plant a tree for worship; (30) to destroy an object of idolatry and everything made for it; (31) not to benefit from a object of idolatry or its accessories; (32) not to benefit from the coverings of anything worshipped; (33) not to make a covenant with idolaters; (34) not to show them favor; (35) that they must not settle in our land; (36) not to imitate their customs or their dress; (37) not to practice divination; (38) not to practice black magic; (39) not to practice soothsaying; (40) not to practice the charmer's art; (41) not to enquire of the dead; (42) not to consult a ghost; (43) not to consult a familiar spirit; (44) not to practice witchcraft; (45) not to shave the corners of the head; (46) not to remove the corners of the beard; (47) that a man shall not wear the attire of a woman; (48) that a woman shall not wear the attire of a man; (49) not to tattoo the body; (50) not to cut oneself; (51) not to make a bald spot for the dead.

Laws of Repentance include one positive commandment, which is that the sinner shall repent of his sin before the LORD, and confess.

Laws of Reading the Shema` include one positive commandment, which is to read the Shema` twice daily.

Laws of Prayer and Priestly Blessing include two positive commandments: (1) to serve the LORD in prayer daily; (2) for priests to bless Israel daily.

Laws of Tefillin, Mezuzah, and Torah Scroll include five positive commandments, which are: (1) for there to be tefillin on the head; (2) to bind them on the arm; (3) to fix a mezuzah at entrances; (4) for every man to write a Torah scroll for himself; (5) for the King to write a second scroll for himself, so that he will have two Torah scrolls.

Laws of Tzitzit include one positive commandment, which is to make tzitzit on the corners of garments.

Laws of Blessings include one positive commandment, which is to bless His Name after eating.

Laws of Circumcision include one positive commandment, which is to circumcise males on the eighth day.

Laws of the Sabbath include five commandments, two positive commandments and three negative commandments, which are: (1) to rest on the seventh day; (2) not to do work on it; (3) not to punish on the Sabbath; (4) not to leave the limits of one's settlement on the Sabbath; (5) to sanctify the day in speech.

Laws of Rest on the Tenth of Tishri include four commandments, two positive commandments and two negative commandments, which are: (1) to rest on it from work; (2) not to do work on it; (3) to fast on it; (4) not to eat or drink on it.

Laws of Rest on the Holidays include twelve commandments, six positive commandments and six negative commandments, which are: (1) to rest on the first day of Pesach; (2) not to do work on it; (3) to rest on the seventh day of Pesach; (4) not to do work on it; (5) to rest on Shavu`ot; (6) not to do work on it; (7) to rest on Rosh Hashanah; (8) not to do work on it; (9) to rest on the first day of the Festival of Sukkot; (10) not to do work on it; (11) to rest on the eighth day of the Festival; (12) not to do work on it.

Laws of Leaven and Unleavened Bread include eight commandments, three positive commandments and five negative commandments, which are: (1) not to eat leavened food on the Fourteenth of Nisan, from noon onwards; (2) to get rid of leaven on the Fourteenth of Nisan; (3) not to eat leavened food during the seven days; (4) not to eat a mixture that contains leaven during the seven days; (5) that no leavened food is to be seen in one's possession during the seven days; (6) that no leavened food is to be found in one's possession during the seven days; (7) to eat unleavened bread on the night of Pesach; (8) to tell the story of the Exodus from Egypt on that night.

Laws of Shofar, Sukkah, and Lolav include three positive commandments, which are: (1) to hear the sound of the shofar on the first of Tishri; (2) to dwell in a sukkah seven days of the Festival; (3) to take up a Lolav in the Temple all seven days of the Festival.

Laws of Sheqels include one positive commandment, which is for every man to give half a Sheqel every year.

Laws of Sanctification of Months include one positive commandment, which is to calculate, know, and fix which day is to be the beginning of each and every month in the year.

Laws of Fasts include one positive commandment, which is to fast and cry out before the LORD whenever a great calamity comes upon the public.

Laws of Marriage include four commandments, two positive commandments and two negative commandments, which are: (1) to take a wife by marriage contract and sanctification ceremony; (2) for a woman not to have sexual relations without a marriage contract and sanctification ceremony; (3) not to withhold food, clothing, and conjugal rights; (4) to be fruitful and multiply from one's wife.

Laws of Divorce include two commandments: (1) a positive commandment, which is that one shall divorce with a written document; (2) that one shall not take back a former wife after her being married to another. Yeshua added to this commandment by saying G-d hates divorce and that no one should divorce except for Adultery or abandonment

Laws of Levirate Marriage and Release include three commandments, two positive commandments and one negative commandment, which are: (1) to marry the widow of a brother who died childless; (2) to release the widow, if one does not marry her; (3) that such a widow not be married to another man until the levirate obligation has been removed.

Laws of the Virgin Maiden include five commandments, three positive commandments and two negative commandments, which are: (1) to fine the seducer; (2) that the rapist shall marry his victim; (3) that the rapist shall not divorce; (4) that the wife of one who defamed her as a non-virgin at marriage may remain with him forever; (5) that such a defamer shall not divorce his wife.

Laws of a Woman Suspected of Adultery include three commandments, one affirmative commandment and two negative commandments, which are: (1) to do to a woman suspected of adultery the special procedure set out in the Torah; (2) not to put oil on her offering; (3) not to put frankincense on it.

Laws of Forbidden Sexual Relations include thirty-seven commandments, one positive commandment and thirty-six negative commandments, which are: (1) not to have sexual relations with one's mother; (2) not to have sexual relations with one's father's wife; (3) not to have sexual relations with one's sister; (4) not to have sexual relations with one's father's wife's daughter; (5) not to have sexual relations with one's son's daughter; (6) not to have sexual relations with one's daughter; (7) not to have sexual relations with one's daughter's daughter; (8) not to marry a woman and her daughter; (9) not to marry a woman and her son's daughter; (10) not to marry a woman and her daughter's daughter; (11) not to have sexual relations with one's father's sister; (12) not to have sexual relations with one's mother's sister; (13) not to have sexual relations with one's father's brother's wife; (14) not to have sexual relations with one's son's wife; (15) not to have sexual relations with one's brother's wife; (16) not to have sexual relations with one's wife's sister; (17) not have sexual relations with a beast; (18) that a woman shall not bring a beast to have sexual relations with her; (19) not to have sexual relations with another male; (20) not to have sexual relations with one's father; (21) not to have sexual relations with one's father's brother (22) not to have sexual relations with another man's wife; (23) not to have sexual relations with a menstruous woman; (24) not to intermarry with Gentiles; (25) that an Ammonite or Moabite shall

not enter the community by marriage with born Jews; (26) not to keep an Egyptian of the third generation from so entering the community; (27) not to keep an Edomite of the third generation from so entering the community; (28) that a mamzer shall not so enter the community; (29) that a eunuch shall not so enter the community; (30) not to castrate a male, even a domestic animal or wild beast or fowl; (31) that the High Priest shall not marry a widow; (32) that the High Priest shall not have sexual relations with a widow, even without marriage; (33) that the High Priest shall marry a virgin in her adolescence; (34) that a priest shall not marry a divorced woman; (35) that he shall not marry a harlot; (36) that he shall not marry a profaned woman; (37) that one shall not be intimate with one with which sexual relations are severely forbidden, even though he does not have sexual relations.

Laws of Forbidden Foods include twenty-eight commandments, four positive commandments and twenty-four negative commandments, which are: (1) to examine the identifying signs in animals and beasts to tell the unclean from the clean; (2) to examine the identifying signs of fowl to tell the unclean from the clean; (3) to examine the identifying signs of locusts to tell the unclean from the clean; (4) to examine the identifying signs of fishes to tell the unclean from the clean; (5) not to eat unclean animals and beasts; (6) not to eat unclean fowl; (7) not to eat unclean fishes; (8) not to eat winged swarming things; (9) not to eat things that creep upon the earth; (10) not to eat things that swarm upon the earth; (11) not to eat a worm found in fruit after it has emerged onto the ground; (12) not to eat things that swarm in water; (13) not to eat an animal that died without slaughtering; (14) not to benefit from an ox condemned to be stoned; (15) not to eat an animal that is fatally injured; (16) not to eat a limb removed from a living animal; (17) not to eat blood; (18) not to eat suet of a clean animal; (19) not to eat the sinew of the thigh; (20) not to eat meat with milk; (21) not to cook it; (22) not to eat bread of the new crop; (23) not to eat roasted grain of the new crop; (24) not to eat fresh grain of the new crop; (25) not to eat fruit of a tree in the first three years from planting; (26) not to eat grains or vegetables sown in a vineyard; (27) not to eat produce from which priestly portions have not yet been removed; (28) not to drink wine of libation to idolatry.

Laws of Slaughter include five commandments, three positive commandments and two negative commandments, which are: (1) to slaughter and then eat; (2) not to slaughter an animal and its young on the same day; (3) to cover the blood of a wild beast or of a fowl; (4) not to take the mother bird with the young; (5) to set the mother bird free, if one has taken it and its young.

Laws of Oaths include five commandments, one positive commandment and four negative commandments, which are: (1) not to swear by His

Name falsely; (2) not to take His Name in vain; (3) not to falsely deny an article left in trust; (4) not to swear falsely in denial of a claim to property; (5) to swear by His Name in truth.

Laws of Vows include three commandments, two positive commandments and one negative commandment, which are: (1) that one shall fulfill whatever he has uttered and do as he has vowed; (2) not to break one's word; (3) that a vow or oath may be annulled, which is the law of annulment of vows explicitly mentioned in the Written Law.

Laws of the Nazarite include ten commandments, two positive commandments and eight negative commandments, which are: (1) that the Nazarite shall let his hair grow long; (2) that he shall not cut his hair all the days of his Nazariteship; (3) that the Nazarite shall not drink wine nor a mixture with wine, not even their vinegar; (4) that he shall not eat fresh grapes; (5) that he shall not eat raisins; (6) that he shall not eat grape seeds; (7) that he shall not eat grape skins; (8) that he shall not enter under any covering where there is a corpse; (9) that he shall not become unclean from a corpse; (10) that he shall shave off his hair when bringing his sacrifices, when he completes his Nazariteship or when he becomes unclean.

Laws of Appraisals and Devoted Property include seven commandments, five positive commandments and two negative commandments, which are: (1) to judge in appraisals of the values of persons as explicitly set forth in the Torah, which is the law of appraisal of persons; (2) the law of the appraisal of animals; (3) the law of the appraisal of houses; (4) the law of the appraisal of fields; (5) the law of one who devotes his property; (6) that what was so devoted shall not be sold; (7) that what was so devoted shall not be redeemed.

Laws of Diverse Varieties include five negative commandments, which are: (1) not to sow diverse seeds together; (2) not to sow grain or vegetables in a vineyard; (3) not to mate animals of different species; (4) not to work with animals of different species together; (5) not to wear clothing of both wool and linen.

Laws of Gifts to the Poor include thirteen commandments, seven positive commandments and six negative commandments, which are: (1) to leave the corner of the field unharvested; (2) not to wholly reap the corner of the field; (3) to leave the fallen stalks; (4) not to gather the fallen stalks; (5) to leave the imperfect clusters of the vineyard; (6) not to gather the imperfect clusters of the vineyard; (7) to leave the individual fallen grapes of the vineyard; (8) not to gather the individual fallen grapes of the vineyard; (9) to leave the forgotten sheaf; (10) not to go back to take the forgotten sheaf; (11) to set aside a tithe for the poor; (12) to give charity according to

one's ability; (13) not to harden one's heart against the poor.

Laws of Heave Offerings include eight commandments, two positive commandments and six negative commandments, which are: (1) to set aside a great heave offering; (2) to set aside a heave offering of the tithes; (3) not to set aside heave offerings and tithes out of order, but to set them aside in the right order; (4) that an unauthorized person shall not eat a heave offering; (5) that even a tenant or hired worker of a priest shall not eat a heave offering; (6) that the uncircumcised shall not eat a heave offering; (7) that an unclean priest shall not eat a heave offering; (8) that a profaned woman shall not eat a heave offering nor a gift from consecrated animals.

Laws of Tithes include one commandment, which is to set apart the first tithe of produce each and every year the fields are sown and give it to the Levites.

Laws of Second Tithes and the Fruit of the Fourth Year include nine commandments, three positive commandments and six negative commandments, which are: (1) to set apart the second tithe; (2) not to spend its redemption money for any necessities but eating, drinking, and anointing; (3) not to eat it while unclean; (4) not to eat it while mourning; (5) not to eat the second tithe of grain outside Jerusalem; (6) not to eat the second tithe of wine outside Jerusalem; (7) not to eat the second tithe of olive oil outside Jerusalem; (8) that all the fruit of trees in the fourth year after planting shall be holy, and that it is to be eaten by its owner in Jerusalem like the second tithe; (9) to make the tithe declaration.

Laws of First Fruits and Other Priestly Gifts Outside the Sanctuary include nine commandments, eight positive commandments and one negative commandment, which are: (1) to set apart first fruits and bring them to the Sanctuary; (2) that the priest shall not eat the first fruits outside Jerusalem; (3) to recite the declaration on them; (4) to set apart a portion of dough for the priest; (5) to give the foreleg, the jaw, and the stomach to the priest; (6) to give him the first fleece; (7) to redeem the first-born son, and to give the redemption gift to the priest; (8) to redeem the first-born of an ass, and give the redemption gift to the priest; (9) to decapitate the first-born of an ass, if one does not want to redeem it.

Laws of the Sabbatical Year and the Jubilee include twenty-two commandments, nine positive commandments and thirteen negative commandments, which are: (1) that the land shall rest unworked in the Sabbatical year; (2) that one shall not work the ground in that year; (3) that one shall not work the trees in that year; (4) that one shall not harvest what grows by itself in the manner of harvesters; (5) that one shall not harvest a vineyard in the manner of harvesters; (6) that one shall renounce

ownership in what the land produces; (7) that one shall release all his loans; (8) that one shall not oppress nor demand a debt; (9) that one shall not refrain from making loans before the Sabbatical year, so as not to lose his money; (10) to count the years by sevens; (11) to sanctify the fiftieth year; (12) to sound the shofar on the Tenth of Tishri so that slaves go out free; (13) that the land shall not be worked in that year; (14) that one shall not harvest what grows by itself in manner of harvesters; (15) not to harvest the vineyards in the manner of harvesters; (16) to grant redemption to the land in this year, which is the rule for inherited fields or purchased fields; (17) that the land shall not be sold in perpetuity; (18) the rule for houses in walled cities; (19) that none of the Tribe of Levi shall receive a heritage in the Land of Israel, but cities to dwell in shall be given to them as a gift; (20) that the Tribe of Levi shall not take a share in the spoils of war; (21) to give to the Levites cities to dwell in and open land round about the cities; (22) that the open land round about their cities shall never be sold, but they may redeem it at any time whether before the Jubilee or after the Jubilee.

Laws of the Chosen House include six commandments, three positive commandments and three negative commandments, which are: (1) to build a Sanctuary; (2) not to build the Altar of hewn stones; (3) not to go up by steps onto the Altar; (4) to fear the Sanctuary; (5) to keep a guard around the Sanctuary; (6) not to stop guarding the Sanctuary.

Laws of Vessels of the Sanctuary and Those Who Serve in It include fourteen commandments, six positive commandments and eight negative commandments, which are: (1) to prepare the anointing oil; (2) not to make the like of it; (3) not to anoint oneself with it; (4) not to prepare incense in the formula of the incense; (5) not to offer on the Golden Altar anything but the incense; (6) to bear the Ark on the shoulder; (7) that one shall not remove the staves from it; (8) that the Levite shall serve in the Sanctuary; (9) that no one shall do the work assigned to another in the Sanctuary; (10) to sanctify the priest for the service; (11) that all divisions take part equally on the pilgrimage festivals; (12) to wear priestly clothing for the service; (13) that one shall not rend the priests' robes; (14) that the breastplate be not loosened from the Ephod.

Laws of Entry into the Sanctuary include fifteen commandments, two positive commandments and thirteen negative commandments, which are: (1) that a drunken priest shall not enter the Sanctuary; (2) that a priest whose hair is disheveled shall not enter it; (3) that a priest whose garment is torn shall not enter it; (4) that a priest shall not enter the Temple at all times; (5) that a priest shall not leave the Sanctuary during the service; (6) to send the unclean out of the Sanctuary; (7) that one who is unclean shall not enter the Sanctuary; (8) that one who is unclean shall not enter the Temple Mount; (9) that one who is unclean shall not serve; (10) that who

took a purifying ritual bath shall not serve in the Sanctuary before the stars come out on the following evening; (11) that one who serves shall wash his hands and feet; (12) that one with a disqualifying blemish shall not enter the Temple nor approach the Altar; (13) that one with a disqualifying blemish shall not serve; (14) that one with a temporary disqualifying blemish shall not serve; (15) that a non-priest shall not serve.

Laws of Things Forbidden on the Altar include fourteen commandments, four positive commandments and ten negative commandments, which are: (1) to sacrifice only unblemished animals; (2) not to set apart a blemished animal for the Altar; (3) not to slaughter one; (4) not to sprinkle its blood; (5) not to burn its suet; (6) not to sacrifice one with a temporary blemish; (7) not to sacrifice one with a blemish, even in sacrifices of Gentiles; (8) not to inflict a blemish in consecrated animals; (9) to redeem consecrated animals that have become unfit; (10) to sacrifice only from eight days old and onward, for before then it is called underage and is not to be sacrificed; (11) not to sacrifice animals taken in exchange for services of a prostitute or in exchange for a dog; (12) not to burn on the Altar leaven or honey; (13) to salt all sacrifices; (14) not to omit salting of sacrifices.

Laws of Sacrificial Procedures include twenty-three commandments, ten positive commandments and thirteen negative commandments, which are: (1) to do the burnt offering according to the procedures in its prescribed order; (2) not to eat the flesh of the burnt offering; (3) the order of the sin offering; (4) not to eat the flesh of a sin offering brought inside; (5) not to sever the head a sin offering of fowl; (6) the order of the guilt offering; (7) that the priests shall eat the flesh of the most holy sacrifices within the Sanctuary; (8) that they shall not eat them outside the Courtyard; (9) that a non-priest shall not eat of the most holy sacrifices; (10) the order of the peace offerings; (11) not to eat the flesh of the minor holy sacrifices before the sprinkling of their blood; (12) to do each of the meal offerings according to the order of its procedures prescribed in the Torah; (13) that one not put oil on the meal offering of a sinner; (14) that one not put frankincense upon it; (15) that a priest's meal offering shall not be eaten; (16) that a meal offering shall not be baked leavened; (17) that the priests shall eat the remainders of meal offerings; (18) that one shall bring all his vowed offerings and his free-will offerings on the first pilgrimage festival that comes; (19) that one shall not delay vowed offerings or free-will offerings or other things one is obligated to do; (20) to offer all sacrifices in the Chosen House; (21) to bring things consecrated outside Israel to the Chosen House; (22) not to slaughter sacrifices outside the Courtyard; (23) not to offer a sacrifice outside the Courtyard.

Laws of the Daily Offerings and Additional Offerings include nineteen commandments, eighteen positive commandments and one negative commandment, which are: (1) to sacrifice daily two lambs as burnt

offerings; (2) to light a fire upon the Altar daily; (3) not to extinguish it; (4) to remove the ashes daily; (5) to burn incense daily; (6) to light lamps daily; (7) that the High Priest shall bring a meal offering daily, which is called Chavittin; (8) to add on the Sabbath two lambs as burnt offerings; (9) to do the showbread; (10) the additional offering of New Moons; (11) the additional offering of Pesach; (12) to offer the Omer as a wave offering; (13) that each and every man shall count seven weeks from the day the Omer is offered; (14) the additional offering of Shavu`ot; (15) to bring the two loaves of bread with the sacrifices brought because of them on Shavu`ot; (16) the additional offering of Rosh Hashanah; (17) the additional offering of the Day of the Fast; (18) the additional offering of the Festival of Sukkot; (19) the additional offering of the Festival of Shemini `Atzeret.

Laws of Sacrifices Become Unfit include eight commandments, two positive commandments and six negative commandments, which are: (1) not to eat consecrated animals that have become unfit or have been blemished; (2) not to eat the abomination of intended delay; (3) that one shall not leave the offerings until after their time; (4) that one shall not eat what is left over beyond its time; (5) that one shall not eat sacrifices that have become unclean; (6) that one who has become unclean shall not eat sacrifices; (7) to burn what is left over beyond its time; (8) to burn what has become unclean.

Laws of the Service on Yom Kippur are one positive commandment, which is to do the service of the whole Day of Atonement in the order written in Leviticus 16--the sacrifices, the confessions, the sending of the scapegoat, and the rest of the service.

Laws of Benefit from Consecrated Things include three commandments, one positive commandment and two negative commandments, which are: (1) for one who has benefited from consecrated things to pay what he has benefited with the addition of a fifth and bring an offering, which is the rule for one who benefits from consecrated things; (2) not to work with consecrated animals; (3) not to shear the fleece of consecrated animals.

Laws of the Pesach Sacrifice include sixteen commandments, four positive commandments and twelve negative commandments, which are: (1) to slaughter the Pesach sacrifice at its appointed time; (2) not to slaughter it while in possession of leaven; (3) not to let the parts to be burned on the Altar be left overnight; (4) to slaughter the Second Pesach sacrifice; (5) to eat the flesh of the Pesach sacrifice with unleavened bread and bitter herbs on the night of the Fifteenth of Nisan; (6) to eat the flesh of the Second Pesach sacrifice with unleavened bread and bitter herbs on the night of the Fifteenth of the second month; (7) not to eat it raw or boiled; (8) not to take flesh of the Pesach sacrifice outside the place of the group appointed to eat it; (9) that an apostate shall not eat it; (10) that an alien tenant or hired

worker shall not eat it; (11) that the uncircumcised shall not eat it; (12) that one shall not break a bone of it; (13) that one shall not break a bone of the Second Pesach sacrifice; (14) that one shall not leave over any of it until morning; (15) that one shall not leave over any of the Second Pesach sacrifice until morning; (16) that one shall not leave over any of the flesh of the pilgrimage festival sacrifice brought on the Fourteenth of Nisan until the third day.

Laws of Pilgrimage Festival Sacrifices include six commandments, four positive commandments and two negative commandments, which are: (1) to appear before the LORD; (2) to celebrate the three pilgrimage festivals; (3) to rejoice on the pilgrimage festivals; (4) not to appear empty-handed; (5) not to neglect to make the Levite rejoice and to give him gifts on the pilgrimage festivals; (6) to assemble the people on Sukkot after the end of the Sabbatical year.

Laws of the First-Born include five commandments, two positive commandments and three negative commandments, which are: (1) to set apart the first-born; (2) not to eat an unblemished first-born outside Jerusalem; (3) not to redeem the first-born; (4) to set apart a tithe of animals; (5) not to redeem the tithe of animals.

Laws of Unintentional Sins include five positive commandments, which are: (1) that an individual shall bring a fixed sin offering for his error; (2) that one who does not know whether he sinned or not shall bring a guilt offering until he knows for certain and brings his sin offering, and this is called the conditional guilt offering; (3) that the sinner in specific sins brings a guilt offering, and this is called the unconditional guilt offering; (4) that the sinner in specific sins brings, if wealthy an animal and if poor a fowl or a tenth of an ephah of meal, and this is called the offering according to means; (5) that the Sanhedrin shall bring an offering, if they have erred and instructed not according to the law in one of certain grave matters.

Laws of Those with Incomplete Atonement include four positive commandments, which are: (1) that a woman with an unclean issue shall bring an offering, when she becomes clean; (2) that a woman after childbirth shall bring an offering, when she becomes clean; (3) that a man with an unclean issue shall bring an offering, when he becomes clean; (4) that a leper shall bring an offering, when he becomes clean. After they have brought their offerings, their purification is complete.

Laws of Substitution for Consecrated Animals include three commandments, one positive commandment and two negative commandments, which are: (1) not to substitute for consecrated animals; (2) that a substituted animal shall become consecrated, if a substitution was made; (3) not to change consecrated animals from one category of

holiness to another.

Laws of the Uncleaness from a Corpse include one positive commandment, which is the rule for uncleaness from a corpse.

Laws of the Red Heifer include two positive commandments: (1) the rule for the red heifer; (2) the rule for the uncleaness of the waters of sprinkling and of their purification.

Laws of Uncleaness from Leprosy include eight commandments, six positive commandments and two negative commandments, which are: (1) to give judgments on leprosy in persons according to the rules written in the Torah; (2) not to cut off the identifying signs of uncleaness; (3) not to shave the scall; (4) that the leper shall be recognizable by wearing torn garments, letting the hair go unkempt, and covering the head down to the lips; (5) the cleansing of leprosy; (6) that the leper shall shave all his hair when he becomes clean; (7) the rule for leprosy of a garment; (8) the rule for leprosy of a house.

Laws of Uncleaness of a Bed or Seat include four positive commandments, which are: (1) the rule for uncleaness from a menstruous woman; (2) the rule for uncleaness from a woman after childbirth; (3) the rule for uncleaness from a woman with an unclean issue; (4) the rule for uncleaness from a man with an unclean issue.

Laws of Other Sources of Uncleaness include three positive commandments, which are: (1) the rule for uncleaness from an animal that died without slaughtering; (2) the rule for uncleaness from the eight creeping things; (3) the rule for uncleaness from semen. An idol defiles like a creeping thing, and this uncleaness is rabbinical.

Laws of Uncleaness of Foods are one commandment, which is the rule for the uncleaness of liquids, and foods, and the conditions that cause foods to be susceptible to becoming unclean.

Laws of Vessels are on the subject of knowing which vessels contract uncleaness of any of the sorts given above, which vessels do not contract them, and how vessels become unclean and cause uncleaness.

Laws of Ritual Baths include one positive commandment, which is that whoever is unclean shall immerse himself in a ritual bath and then he will become clean.

Laws of Injury to Property include four positive commandments, which are: (1) the rule for the goring ox; (2) the rule for the grazing animal; (3) the rule for the uncovered pit; (4) the rule for the spreading fire.

Laws of Theft include seven commandments, two positive commandments and five negative commandments, which are: (1) not to steal property; (2) the rule for the thief; (3) to maintain just scales and weights; (4) not to do injustice in measures and weights; (5) not to have in one's possession diverse weights and measures, even if they are not used in buying and selling; (6) not to move a landmark; (7) not to steal persons.

Laws of Robbery and Lost Property include seven commandments, two positive commandments and five negative commandments, which are: (1) not to rob; (2) not to exploit; (3) not to covet; (4) not to desire what belongs to another; (5) to return what has been robbed; (6) not to ignore lost property; (7) to return lost property.

Laws of One Who Injures Person or Property include one positive commandment, which is the rule for one who injures another or damages another's property.

Laws of a Murderer and the Preservation of Life include seventeen commandments, seven positive commandments and ten negative commandments, which are: (1) not to murder; (2) not to take ransom from a murderer, but rather to execute him; (3) to exile one who killed another accidentally; (4) not to take ransom from one who is liable for exile; (5) that a murderer shall not be executed when he has committed murder, before he has been tried; (6) to save the pursued at the cost of the life of the pursuer; (7) to show no pity for the pursuer; (8) not to stand by idly when life is in danger; (9) to set apart cities of refuge and prepare the way to them; (10) to decapitate the heifer in a riverbed; (11) not to till its ground nor sow it; (12) not to endanger human life; (13) to build a parapet; (14) that one not cause the innocent to err; (15) to help a person unload the burden when fallen on the way; (16) to help him to load it again; (17) not to leave him alarmed and go on one's way.

Laws of Sales include five commandments, one positive commandment and four negative commandments, which are: (1) the rule for purchase and sale; (2) not to wrong others in buying and selling; (3) not to wrong others in speech; (4) not to wrong a righteous convert in his possessions; (5) not to wrong him in speech.

Laws of Acquisition of Ownerless Property and Gifts are on the subject of knowing the rule for one who acquires ownerless property and how and by what means he acquires it, and the rule for one who gives a gift and its recipient and which gift returns to its giver and which does not return.

Laws of Neighbors are on the subject of knowing the rule for partition of land between partners, the avoidance of damage by each of them to his neighbor or to the owner of adjoining property, and the rule for the owner

of adjoining property.

Laws of Agents and Partners are on the subject of knowing the rule for a person's agent or his partner, and the laws on their purchases and sales and losses and profits.

Laws of Slaves include thirteen commandments, five positive commandments and eight negative commandments, which are: (1) the rule for the acquisition of a Hebrew bondman; (2) that he shall not be sold as a slave is sold; (3) that he shall not be subjugated to do strenuous work; (4) that we shall not allow a resident alien to subjugate him to strenuous work; (5) that we shall not force him to do the work of a slave; (6) to give him a gift when he goes free; (7) that he shall not go out empty-handed; (8) to redeem a Hebrew bondmaid; (9) to espouse her; (10) that she shall not be sold; (11) to use a Canaanite slave forever, except if the master injured one of certain parts of his body; (12) not to return a slave who fled from outside the Land of Israel to the Land of Israel; (13) not to wrong such a slave who escaped to us.

Laws of Hiring include seven commandments, three positive commandments and four negative commandments, which are: (1) the rule for the hired worker and the paid depositary; (2) to pay the hired worker's wage on time; (3) not to delay the payment of the hired worker's wage after it is due; (4) that the hired worker may eat of the unharvested produce in which he is working; (5) that he may not eat the unharvested produce other than when he does the finishing work on it; (6) that the hired worker shall not take anything away other than what he has eaten; (7) that one shall not muzzle an ox in his treading, and this applies to other animals.

Laws of Borrowed and Deposited Things include two positive commandments: (1) the rule for the borrower; (2) the rule for an unpaid depositary.

Laws of Creditor and Debtor include twelve commandments, four positive commandments and eight negative commandments, which are: (1) to lend to the poor and needy; (2) not to press him; (3) to press the Gentile; (4) that one shall not take a pledge by force; (5) to return the pledge to its owner, when he needs it; (6) not to delay return of the pledge to a poor owner, when he needs it; (7) not to exact a pledge from a widow; (8) not to take in pledge utensils used in preparing food; (9) that the lender shall not loan at interest; (10) that the borrower shall not borrow at interest; (11) that a person shall not provide services between lender and borrower in a loan at interest, neither to serve as witness between them, nor to write the loan document, nor to act as a guarantor; (12) to borrow from the Gentile and loan him at interest.

Laws of Claimant and Respondent are one positive commandment, which is the rule for one who makes a claim and one who admits or denies.

Laws of Inheritances are one positive commandment, which is the rule for the order of inheritances.

Laws of the Sanhedrin and the Penalties Under Their Jurisdiction include thirty commandments, ten positive commandments and twenty negative commandments, which are: (1) to appoint judges; (2) not to appoint a judge who does not know the way of judgment; (3) to follow the majority, when the judges differ in opinion; (4) not to execute the accused if there is only a bare majority for conviction, but rather when there is at least a majority of two; (5) that one who has argued for acquittal shall not later argue for conviction in capital cases; (6) to execute by stoning; (7) to execute by burning; (8) to execute by decapitation with a sword; (9) to execute by strangling; (10) to hang; (11) to bury the executed on the day of his execution; (12) not to let his body remain overnight; (13) not to allow a sorcerer to live; (14) to whip the wicked; (15) not to exceed the maximum number of whippings; (16) not to execute the innocent on circumstantial evidence; (17) not to punish one who committed an offence under duress; (18) not to show pity for one who kills another person or injures him; (19) not to show compassion to a poor person in a trial; (20) not to show respect to an important person in a trial; (21) not to decide against a habitual transgressor, even though he is a sinner; (22) not to do injustice in a judgment; (23) not to pervert the judgment of a convert or orphan; (24) to judge righteously; (25) not to fear when judging a violent person; (26) not to take a bribe; (27) not to receive a baseless report; (28) not to curse judges; (29) not to curse a king or head of Sanhedrin; (30) not to curse any other worthy Israelite.

Laws of Evidence include eight commandments, three positive commandments and five negative commandments, which are: (1) for one who knows evidence to testify in court; (2) to examine and thoroughly check witnesses; (3) that a witness shall not give instruction in a case in which he has given evidence, in capital cases; (4) that nothing shall be on evidence of a single witness; (5) that a habitual transgressor shall not testify; (6) that a relative shall not testify; (7) not to testify falsely; (8) to do to a false witness as he had plotted to do to the accused.

Laws of Rebels include nine commandments, three positive commandments and six negative commandments, which are: (1) to act according to the Torahas the Great Rabbinical Court declares it; (2) not to deviate from their words; (3) not to add to the Torah either in the commandments of the Written Law or in the interpretation that we have learned from tradition; (4) not to take away from either of them; (5) not to curse one's father or mother; (6) not to strike one's father or mother; (7) to

honor one's father and mother; (8) to fear one's father and mother; (9) that a son shall not be stubborn and rebellious against the voice of his father and mother.

Laws of Mourning include four commandments, one positive commandment and three negative commandments, which are: (1) to mourn for deceased relatives, and even a priest must become unclean and mourn for his relatives; but one does not mourn for those who have been executed by a court, and for this reason I have included these laws in this book, because they are similar to the duty of burying the executed on the day of his death, which is a positive commandment; (2) that the High Priest shall not become unclean for deceased relatives; (3) that he shall not enter under a covering where a corpse is; (4) that an ordinary priest shall not become unclean from the corpse of any person aside from his relatives.

Laws of Kings and Wars include twenty-three commandments, ten positive commandments and thirteen negative commandments, which are: (1) to appoint a king from among the Israelites; (2) not to appoint him from the community of converts; (3) that he shall not have many wives; (4) that he shall not have many horses; (5) that he shall not have much gold and silver; (6) to exterminate the seven Canaanite peoples; (7) not to let a single one of them live; (8) to wipe out the seed of Amalek; (9) to remember what Amalek did; (10) not to forget his evil deeds and his ambush on the way; (11) not to dwell in the Land of Egypt; (12) to offer peace to the inhabitants of a city when besieging it, and to deal with it in the way set out in the Torah, according as it makes peace or does not; (13) not to seek peace with Ammon and Moab, when besieging them; (14) not to destroy fruit trees in a siege; (15) to prepare a latrine so that members of the camp shall go out there to excrete; (16) to prepare a stake to dig with; (17) to anoint a priest to speak to the men of the army in time of war; (18) for a man who has espoused a wife, built a house, or planted a vineyard to rejoice in their new acquisitions a full year, and they are sent back home from the war; (19) that they shall not be pressed into any service, and not even to go out for the needs of the city, the needs of the troops, nor the like; (20) not to be frightened nor retreat in time of war; (21) the rule for a beautiful woman taken captive in war; (22) that she is not to be sold; (23) that one shall not enslave her after having sexual relations with her.

The 613 Commandments

The Jewish philosopher Rabbi Maimonides made a list of the 613 commandments he found in the Jewish Bible, and they have since become a standard list of what God requires of Jews. The 613 mitzvot are listed below, with their biblical references.

1. To know there is a God [Ex. 20:2](#)
2. Not to entertain thoughts of other gods besides Him [Ex. 20:3](#)
3. To know that He is one [Deut. 6:4](#)
4. To love Him [Deut. 6:5](#)
5. To fear Him [Deut. 10:20](#)
6. To sanctify His Name [Lev. 22:32](#)
7. Not to profane His Name [Lev. 22:32](#)
8. Not to destroy objects associated with His Name [Deut. 12:4](#)
9. To listen to the prophet speaking in His Name [Deut. 18:15](#)
10. Not to test the prophet unduly [Deut. 6:16](#)
11. To emulate His ways [Deut. 28:9](#)
12. To cleave to those who know Him [Deut. 10:20](#)
13. To love other Jews [Lev. 19:18](#)
14. To love converts [Deut. 10:19](#)
15. Not to hate fellow Jews [Lev. 19:17](#)
16. To reprove a sinner [Lev. 19:17](#)
17. Not to embarrass others [Lev. 19:17](#)
18. Not to oppress the weak [Ex. 21:22](#)
19. Not to speak derogatorily of others [Lev. 19:16](#)
20. Not to take revenge [Lev. 19:18](#)
21. Not to bear a grudge [Lev. 19:18](#)
22. To learn Torah [Deut. 6:7](#)
23. To honor those who teach and know Torah [Lev. 19:32](#)
24. Not to inquire into idolatry [Lev. 19:4](#)
25. Not to follow the whims of your heart or what your eyes see [Num. 15:39](#)
26. Not to blaspheme [Ex. 22:27](#)
27. Not to worship idols in the manner they are worshiped [Ex. 20:5](#)
28. Not to worship idols in the four ways we worship God [Ex. 20:5](#)
29. Not to make an idol for yourself [Ex. 20:4](#)
30. Not to make an idol for others [Lev. 19:4](#)
31. Not to make human forms even for decorative purposes [Ex. 20:20](#)
32. Not to turn a city to idolatry [Ex. 23:13](#)
33. To burn a city that has turned to idol worship [Deut. 13:17](#)
34. Not to rebuild it as a city [Deut. 13:17](#)
35. Not to derive benefit from it [Deut. 13:18](#)
36. Not to missionize an individual to idol worship [Deut. 13:12](#)
37. Not to love the missionary [Deut. 13:9](#)
38. Not to cease hating the missionary [Deut. 13:9](#)
39. Not to save the missionary [Deut. 13:9](#)
40. Not to say anything in his defense [Deut. 13:9](#)
41. Not to refrain from incriminating him [Deut. 13:9](#)
42. Not to prophesize in the name of idolatry [Deut. 13:14](#)
43. Not to listen to a false prophet [Deut. 13:4](#)
44. Not to prophesize falsely in the name of God [Deut. 18:20](#)
45. Not to be afraid of killing the false prophet [Deut. 18:22](#)
46. Not to swear in the name of an idol [Ex. 23:13](#)
47. Not to perform *ov* (medium) [Lev. 19:31](#)
48. Not to perform *yidoni* ("magical seer") [Lev. 19:31](#)
49. Not to pass your children through the fire to Molech [Lev. 18:21](#)
50. Not to erect a column in a public place of worship [Deut. 16:22](#)
51. Not to bow down on smooth stone [Lev. 26:1](#)
52. Not to plant a tree in the Temple courtyard [Deut. 16:21](#)

53. To destroy idols and their accessories [Deut. 12:2](#)
54. Not to derive benefit from idols and their accessories [Deut. 7:26](#)
55. Not to derive benefit from ornaments of idols [Deut. 7:25](#)
56. Not to make a covenant with idolaters [Deut. 7:2](#)
57. Not to show favor to them [Deut. 7:2](#)
58. Not to let them dwell in the land of Israel [Ex. 23:33](#)
59. Not to imitate them in customs and clothing [Lev. 20:23](#)
60. Not to be superstitious [Lev. 19:26](#)
61. Not to go into a trance to foresee events, etc. [Deut. 18:10](#)
62. Not to engage in astrology [Lev. 19:26](#)
63. Not to mutter incantations [Deut. 18:11](#)
64. Not to attempt to contact the dead [Deut. 18:11](#)
65. Not to consult the *ov* [Deut. 18:11](#)
66. Not to consult the *yidoni* [Deut. 18:11](#)
67. Not to perform acts of *magic* [Deut. 18:10](#)
68. Men must not shave the *hair off the sides of their head* [Lev. 19:27](#)
69. Men must not shave their beards with a *razor* [Lev. 19:27](#)
70. Men must not wear women's clothing [Deut. 22:5](#)
71. Women must not wear men's clothing [Deut. 22:5](#)
72. Not to tattoo the skin [Lev. 19:28](#)
73. Not to tear the skin in mourning [Deut. 14:1](#)
74. Not to make a bald spot in mourning [Deut. 14:1](#)
75. To repent and confess wrongdoings [Num. 5:7](#)
76. To say the Shema twice daily [Deut. 6:7](#)
77. To serve the Almighty with prayer daily [Ex. 23:25](#)
78. The Kohanim must bless the Jewish nation daily [Num. 6:23](#)
79. To wear *tefillin* on the head [Deut. 6:8](#)
80. To bind *tefillin* on the arm [Deut. 6:8](#)
81. To put a *mezuzah* on each door post [Deut. 6:9](#)
82. Each male must write a Torah scroll [Deut. 31:19](#)
83. The king must have a separate *Sefer Torah* for himself [Deut. 17:18](#)
84. To have *tzitzit* on four-cornered garments [Num. 15:38](#)
85. To bless the Almighty after eating [Deut. 8:10](#)
86. To *circumcise* all males on the eighth day after their birth [Lev. 12:3](#)
87. To rest on the *seventh day* [Ex. 23:12](#)
88. Not to do prohibited labor on the seventh day [Ex. 20:10](#)
89. The court must not inflict punishment on Shabbat [Ex. 35:3](#)
90. Not to walk outside the city boundary on Shabbat [Ex. 16:29](#)
91. To sanctify the day with Kiddush and Havdalah [Ex. 20:8](#)
92. To rest from prohibited labor [Lev. 23:32](#)
93. Not to do prohibited labor on *Yom Kippur* [Lev. 23:32](#)
94. To afflict yourself on Yom Kippur [Lev. 16:29](#)
95. Not to eat or drink on Yom Kippur [Lev. 23:29](#)
96. To rest on the first day of *Passover* [Lev. 23:7](#)
97. Not to do prohibited labor on the first day of Passover [Lev. 23:8](#)
98. To rest on the seventh day of Passover [Lev. 23:8](#)
99. Not to do prohibited labor on the seventh day of Passover [Lev. 23:8](#)
100. To rest on Shavuot [Lev. 23:21](#)
101. Not to do prohibited labor on Shavuot [Lev. 23:21](#)
102. To rest on *Rosh Hashana* [Lev. 23:24](#)
103. Not to do prohibited labor on Rosh Hashana [Lev. 23:25](#)
104. To rest on *Sukkot* [Lev. 23:35](#)
105. Not to do prohibited labor on Sukkot [Lev. 23:35](#)
106. To rest on Shmini Atzeret [Lev. 23:36](#)
107. Not to do prohibited labor on Shmini Atzeret [Lev. 23:36](#)
108. Not to eat chametz on the afternoon of the 14th day of Nisan [Deut. 16:3](#)
109. To destroy all chametz on 14th day of Nissan [Ex. 12:15](#)
110. Not to eat chametz all seven days of Passover [Ex. 13:3](#)
111. Not to eat mixtures containing chametz all seven days of Passover [Ex. 12:20](#)
112. Not to see chametz in your domain seven days [Ex. 13:7](#)
113. Not to find chametz in your domain seven days [Ex. 12:19](#)
114. To eat matzah on the first night of Passover [Ex. 12:18](#)

115. To relate the Exodus from Egypt on that night [Ex. 13:8](#)
116. To hear the Shofar on the first day of Tishrei (Rosh Hashana) [Num. 9:1](#)
117. To dwell in a Sukkah for the seven days of Sukkot [Lev. 23:42](#)
118. To take up a Lulav and Etrog all seven days [Lev. 23:40](#)
119. Each man must give a half shekel annually [Ex. 30:13](#)
120. Courts must calculate to determine when a new month begins [Ex. 12:2](#)
121. To afflict and cry out before God in times of catastrophe [Num. 10:9](#)
122. To [marry a wife](#) by means of ketubah and kiddushin [Deut. 22:13](#)
123. Not to have sexual relations with women not thus married [Deut. 23:18](#)
124. Not to withhold food, clothing, and sexual relations from your wife [Ex. 21:10](#)
125. To have children with one's wife [Gen 1:28 HE](#)
126. To issue a [divorce](#) by means of a Get document [Deut. 24:1](#)
127. A man must not remarry his wife after she has married someone else [Deut. 24:4](#)
128. To do yibbum (marry the widow of one's childless brother) [Deut. 25:5](#)
129. To do chalitzah (free the widow of one's childless brother from yibbum) [Deut. 25:9](#)
130. The widow must not remarry until the ties with her brother-in-law are removed [Deut. 25:5](#)
131. The court must fine one who sexually seduces a maiden [Ex. 22:15-16](#)
132. The rapist must marry the maiden (if she chooses) [Deut. 22:29](#)
133. He is never allowed to divorce her [Deut. 22:29](#)
134. The slanderer must remain married to his wife [Deut. 22:19](#)
135. He must not divorce her [Deut. 22:19](#)
136. To fulfill the laws of the Sotah [Num. 5:30](#)
137. Not to put oil on her meal offering [Num. 5:15](#)
138. Not to put frankincense on her meal offering [Num. 5:15](#)
139. Not to have sexual relations with your mother [Lev. 18:7](#)
140. Not to have sexual relations with your father's wife [Lev. 18:8](#)
141. Not to have sexual relations with your sister [Lev. 18:9](#)
142. Not to have sexual relations with your father's wife's daughter [Lev. 18:11](#)
143. Not to have sexual relations with your son's daughter [Lev. 18:10](#)
144. Not to have sexual relations with your daughter [Lev. 18:10](#)
145. Not to have sexual relations with your daughter's daughter [Lev. 18:10](#)
146. Not to have sexual relations with a woman and her daughter [Lev. 18:17](#)
147. Not to have sexual relations with a woman and her son's daughter [Lev. 18:17](#)
148. Not to have sexual relations with a woman and her daughter's daughter [Lev. 18:17](#)
149. Not to have sexual relations with your father's sister [Lev. 18:12](#)
150. Not to have sexual relations with your mother's sister [Lev. 18:13](#)
151. Not to have sexual relations with your father's brother's wife [Lev. 18:14](#)
152. Not to have sexual relations with your son's wife [Lev. 18:15](#)
153. Not to have sexual relations with your brother's wife [Lev. 18:16](#)
154. Not to have sexual relations with your wife's sister [Lev. 18:18](#)
155. A man must not have sexual relations with a beast [Lev. 18:23](#)
156. A woman must not have sexual relations with a beast [Lev. 18:23](#)
157. Not to have [homosexual](#) sexual relations [Lev. 18:22](#)
158. Not to have homosexual sexual relations with your father [Lev. 18:7](#)
159. Not to have homosexual sexual relations with your father's brother [Lev. 18:14](#)
160. Not to have sexual relations with someone else's wife [Lev. 18:20](#)
161. Not to have sexual relations with a menstrually impure woman [Lev. 18:19](#)
162. Not to marry non-Jews [Deut. 7:3](#)
163. Not to let Moabite and Ammonite males marry into the Jewish people [Deut. 23:4](#)
164. Don't keep a third-generation Egyptian convert from marrying into the Jewish people [Deut. 23:8-9](#)
165. Not to refrain from marrying a third generation Edomite convert [Deut. 23:8-9](#)
166. Not to let a mamzer (a child born to an adulterous married woman) marry into the Jewish people [Deut. 23:3](#)
167. Not to let a eunuch marry into the Jewish people [Deut. 23:2](#)
168. Not to offer to God any castrated male animals [Lev. 22:24](#)
169. The High Priest must not marry a widow [Lev. 21:14](#)
170. The High Priest must not have sexual relations with a widow even outside of marriage [Lev. 21:15](#)
171. The High Priest must marry a virgin maiden [Lev. 21:13](#)
172. A Kohen must not marry a divorcee [Lev. 21:7](#)
173. A Kohen must not marry a *zonah* (a woman who has had a forbidden sexual relationship) [Lev. 21:7](#)
174. A priest must not marry a *chalah* ("a desecrated person") (party to or product of 169-172) [Lev. 21:7](#)

175. Not to make pleasurable (sexual) contact with any forbidden woman [Lev. 18:6](#)
176. To examine the signs of animals to distinguish between [kosher](#) and non-kosher [Lev. 11:2](#)
177. To examine the signs of fowl to distinguish between kosher and non-kosher [Deut. 14:11](#)
178. To examine the signs of fish to distinguish between kosher and non-kosher [Lev. 11:9](#)
179. To examine the signs of locusts to distinguish between kosher and non-kosher [Lev. 11:21](#)
180. Not to eat non-kosher animals [Lev. 11:4](#)
181. Not to eat non-kosher fowl [Lev. 11:13](#)
182. Not to eat non-kosher fish [Lev. 11:11](#)
183. Not to eat non-kosher flying insects [Deut. 14:19](#)
184. Not to eat non-kosher creatures that crawl on land [Lev. 11:41](#)
185. Not to eat non-kosher maggots [Lev. 11:44](#)
186. Not to eat worms found in fruit on the ground [Lev. 11:42](#)
187. Not to eat creatures that live in water other than (kosher) fish [Lev. 11:43](#)
188. Not to eat the meat of an animal that died without ritual slaughter [Deut. 14:21](#)
189. Not to benefit from an ox condemned to be stoned [Ex. 21:28](#)
190. Not to eat meat of an animal that was mortally wounded [Ex. 22:30](#)
191. Not to eat a limb torn off a living creature [Deut.](#)
192. Not to eat blood [Lev. 3:17](#)
193. Not to eat certain fats of clean animals [Lev. 3:17](#)
194. Not to eat the sinew of the thigh [Gen. 32:33](#)
195. Not to eat meat and milk cooked together [Ex. 23:19](#)
196. Not to cook meat and milk together [Ex. 34:26](#)
197. Not to eat bread from new grain before the Omer [Lev. 23:14](#)
198. Not to eat parched grains from new grain before the Omer [Lev. 23:14](#)
199. Not to eat ripened grains from new grain before the Omer [Lev. 23:14](#)
200. Not to eat fruit of a tree during its first three years [Lev. 19:23](#)
201. Not to eat diverse seeds planted in a vineyard [Deut. 22:9](#)
202. Not to eat untithed fruits [Lev. 22:15](#)
203. Not to drink wine poured in service to idols [Deut. 32:38](#)
204. To ritually slaughter an animal before eating it [Deut. 12:21](#)
205. Not to slaughter an animal and its offspring on the same day [Lev. 22:28](#)
206. To cover the blood (of a slaughtered beast or fowl) with earth [Lev. 17:13](#)
207. Not to take the mother bird from her children [Deut. 22:6](#)
208. To release the mother bird if she was taken from the nest [Deut. 22:7](#)
209. Not to swear falsely in God's Name [Lev. 19:12](#)
210. Not to take God's Name in vain [Ex. 20:6](#)
211. Not to deny possession of something entrusted to you [Lev. 19:11](#)
212. Not to swear in denial of a monetary claim [Lev. 19:11](#)
213. To swear in God's Name to confirm the truth when deemed necessary by court [Deut. 10:20](#)
214. To fulfill what was uttered and to do what was avowed [Deut. 23:24](#)
215. Not to break oaths or vows [Num. 30:3](#)
216. For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah [Num. 30:3](#)
217. The Nazir must let his hair grow [Num. 6:5](#)
218. He must not cut his hair [Num. 6:5](#)
219. He must not drink wine, wine mixtures, or wine vinegar [Num. 6:3](#)
220. He must not eat fresh grapes [Num. 6:3](#)
221. He must not eat raisins [Num. 6:3](#)
222. He must not eat grape seeds [Num. 6:4](#)
223. He must not eat grape skins [Num. 6:4](#)
224. He must not be under the same roof as a corpse [Num. 6:6](#)
225. He must not come into contact with the dead [Num. 6:7](#)
226. He must shave after bringing sacrifices upon completion of his Nazirite period [Num. 6:9](#)
227. To estimate the value of people as determined by the Torah [Lev. 27:2](#)
228. To estimate the value of consecrated animals [Lev. 27:12-13](#)
229. To estimate the value of consecrated houses [Lev. 27:14](#)
230. To estimate the value of consecrated fields [Lev. 27:16](#)
231. Carry out the laws of interdicting possessions (*cherem*) [Lev. 27:28](#)
232. Not to sell the *cherem* [Lev. 27:28](#)
233. Not to redeem the *cherem* [Lev. 27:28](#)
234. Not to plant diverse seeds together [Lev. 19:19](#)
235. Not to plant grains or greens in a vineyard [Deut. 22:9](#)
236. Not to crossbreed animals [Lev. 19:19](#)

237. Not to work different animals together [Deut. 22:10](#)
 238. Not to wear shatnez, a cloth woven of wool and linen [Deut. 22:11](#)
 239. To leave a corner of the field uncut for the poor [Lev. 19:10](#)
 240. Not to reap that corner [Lev. 19:9](#)
 241. To leave gleanings [Lev. 19:9](#)
 242. Not to gather the gleanings [Lev. 19:9](#)
 243. To leave the gleanings of a vineyard [Lev. 19:10](#)
 244. Not to gather the gleanings of a vineyard [Lev. 19:10](#)
 245. To leave the unformed clusters of grapes [Lev. 19:10](#)
 246. Not to pick the unformed clusters of grapes [Lev. 19:10](#)
 247. To leave the forgotten sheaves in the field [Deut. 24:19](#)
 248. Not to retrieve them [Deut. 24:19](#)
 249. To separate the tithe for the poor [Deut. 14:28](#)
 250. To give charity [Deut. 15:8](#)
 251. Not to withhold charity from the poor [Deut. 15:7](#)
 252. To set aside *Terumah Gedolah* (tithe for the *Kohen*) [Deut. 18:4](#)
 253. The Levite must set aside a tenth of his tithe [Num. 18:26](#)
 254. Not to preface one tithe to the next, but separate them in their proper order [Ex. 22:28](#)
 255. A non-Kohen must not eat Terumah [Lev. 22:10](#)
 256. A hired worker or a Jewish bondsman of a *Kohen* must not eat Terumah [Lev. 22:10](#)
 257. An uncircumcised *Kohen* must not eat Terumah [Ex. 12:48](#)
 258. An impure *Kohen* must not eat *Terumah* [Lev. 22:4](#)
 259. A chalah must not eat Terumah [Lev. 22:12](#)
 260. To set aside Ma'aser (tithe) each planting year and give it to a Levite [Num. 18:24](#)
 261. To set aside the second tithe (Ma'aser Sheni) [Deut. 14:22](#)
 262. Not to spend its redemption money on anything but food, drink, or ointment [Deut. 26:14](#)
 263. Not to eat *Ma'aser Sheni* while impure [Deut. 26:14](#)
 264. A mourner on the first day after death must not eat *Ma'aser Sheni* [Deut. 26:14](#)
 265. Not to eat *Ma'aser Sheni* grains outside Jerusalem [Deut. 12:17](#)
 266. Not to eat *Ma'aser Sheni* wine products outside Jerusalem [Deut. 12:17](#)
 267. Not to eat *Ma'aser Sheni* oil outside Jerusalem [Deut. 12:17](#)
 268. The fourth year crops must be totally for holy purposes like *Ma'aser Sheni* [Lev. 19:24](#)
 269. To read the confession of tithes every fourth and seventh year [Deut. 26:13](#)
 270. To set aside the first fruits and bring them to the Temple [Ex. 23:19](#)
 271. The Kohanim must not eat the first fruits outside Jerusalem [Deut. 12:17](#)
 272. To read the Torah portion pertaining to their presentation [Deut. 26:5](#)
 273. To set aside a portion of dough for a *Kohen* [Num. 15:20](#)
 274. To give the shoulder, two cheeks, and stomach of slaughtered animals to a *Kohen* [Deut. 18:3](#)
 275. To give the first sheering of sheep to a *Kohen* [Deut. 18:4](#)
 276. To [redeem the firstborn sons](#) and give the money to a *Kohen* [Num. 18:15](#)
 277. To redeem the firstborn donkey by giving a lamb to a *Kohen* [Ex. 13:13](#)
 278. To break the neck of the donkey if the owner does not intend to redeem it [Ex. 13:13](#)
 279. To rest the land during the seventh year by not doing any work which enhances growth [Ex. 34:21](#)
 280. Not to work the land during the seventh year [Lev. 25:4](#)
 281. Not to work with trees to produce fruit during that year [Lev. 25:4](#)
 282. Not to reap crops that grow wild that year in the normal manner [Lev. 25:5](#)
 283. Not to gather grapes which grow wild that year in the normal way [Lev. 25:5](#)
 284. To leave free all produce which grew in that year [Ex. 23:11](#)
 285. To release all loans during the seventh year [Deut. 15:2](#)
 286. Not to pressure or claim from the borrower [Deut. 15:2](#)
 287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss [Deut. 15:9](#)
 288. The Sanhedrin must count seven groups of seven years [Lev. 25:8](#)
 289. The Sanhedrin must sanctify the fiftieth year [Lev. 25:10](#)
 290. To blow the Shofar on the tenth of Tishrei to free the slaves [Lev. 25:9](#)
 291. Not to work the soil during the fiftieth year (Jubilee) [Lev. 25:11](#)
 292. Not to reap in the normal manner that which grows wild in the fiftieth year [Lev. 25:11](#)
 293. Not to pick grapes which grew wild in the normal manner in the fiftieth year [Lev. 25:11](#)
 294. Carry out the laws of sold family properties [Lev. 25:24](#)
 295. Not to sell the land in Israel indefinitely [Lev. 25:23](#)
 296. Carry out the laws of houses in walled cities [Lev. 25:29](#)

297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in [Deut. 18:1](#)
298. The Levites must not take a share in the spoils of war [Deut. 18:1](#)
299. To give the Levites cities to inhabit and their surrounding fields [Num. 35:2](#)
300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year [Lev. 25:34](#)
301. To build a Sanctuary [Ex. 25:8](#)
302. Not to build the altar with stones hewn by metal [Ex. 20:23](#)
303. Not to climb steps to the altar [Ex. 20:26](#)
304. To show reverence to the Temple [Lev. 19:30](#)
305. To guard the Temple area [Num. 18:2](#)
306. Not to leave the Temple unguarded [Num. 18:5](#)
307. To prepare the anointing oil [Ex. 30:31](#)
308. Not to reproduce the anointing oil [Ex. 30:32](#)
309. Not to anoint with anointing oil [Ex. 30:32](#)
310. Not to reproduce the incense formula [Ex. 30:37](#)
311. Not to burn anything on the Golden Altar besides [incense](#) [Ex. 30:9](#)
312. The Levites must transport the [ark](#) on their shoulders [Num. 7:9](#)
313. Not to remove the staves from the ark [Ex. 25:15](#)
314. The Levites must work in the Temple [Num. 18:23](#)
315. No Levite must do another's work of either a *Kohen* or a Levite [Num. 18:3](#)
316. To dedicate the *Kohen* for service [Lev. 21:8](#)
317. The work of the *Kohanim*'s shifts must be equal during holidays [Deut. 18:6-8](#)
318. The *Kohanim* must wear their priestly garments during service [Ex. 28:2](#)
319. Not to tear the priestly garments [Ex. 28:32](#)
320. The *Kohen Gadol*'s breastplate must not be loosened from the *Efod* [Ex. 28:28](#)
321. A *Kohen* must not enter the Temple intoxicated [Lev. 10:9](#)
322. A *Kohen* must not enter the Temple with long hair [Lev. 10:6](#)
323. A *Kohen* must not enter the Temple with torn clothes [Lev. 10:6](#)
324. A *Kohen* must not enter the Temple indiscriminately [Lev. 16:2](#)
325. A *Kohen* must not leave the Temple during service [Lev. 10:7](#)
326. To send the impure from the Temple [Num. 5:2](#)
327. Impure people must not enter the Temple [Num. 5:3](#)
328. Impure people must not enter the Temple Mount area [Deut. 23:11](#)
329. Impure *Kohanim* must not do service in the temple [Lev. 22:2](#)
330. An impure *Kohen*, following immersion, must wait until after sundown before returning to service [Lev. 22:7](#)
331. A *Kohen* must wash his hands and feet before service [Ex. 30:19](#)
332. A *Kohen* with a physical blemish must not enter the sanctuary or approach the altar [Lev. 21:23](#)
333. A *Kohen* with a physical blemish must not serve [Lev. 21:17](#)
334. A *Kohen* with a temporary blemish must not serve [Lev. 21:17](#)
335. One who is not a *Kohen* must not serve [Num. 18:4](#)
336. To offer only unblemished animals [Lev. 22:21](#)
337. Not to dedicate a blemished animal for the altar [Lev. 22:20](#)
338. Not to slaughter it [Lev. 22:22](#)
339. Not to sprinkle its blood [Lev. 22:24](#)
340. Not to burn its fat [Lev. 22:22](#)
341. Not to offer a temporarily blemished animal [Deut. 17:1](#)
342. Not to sacrifice blemished animals even if offered by non-Jews [Lev. 22:25](#)
343. Not to inflict wounds upon dedicated animals [Lev. 22:21](#)
344. To redeem dedicated animals which have become disqualified [Deut. 12:15](#)
345. To offer only animals which are at least eight days old [Lev. 22:27](#)
346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog [Deut. 23:19](#)
347. Not to burn [honey](#) or [yeast](#) on the altar [Lev. 2:11](#)
348. To salt all sacrifices [Lev. 2:13](#)
349. Not to omit the salt from sacrifices [Lev. 2:13](#)
350. Carry out the procedure of the burnt offering as prescribed in the Torah [Lev. 1:3](#)
351. Not to eat its meat [Deut. 12:17](#)
352. Carry out the procedure of the sin offering [Lev. 6:18](#)
353. Not to eat the meat of the inner sin offering [Lev. 6:23](#)
354. Not to decapitate a fowl brought as a sin offering [Lev. 5:8](#)
355. Carry out the procedure of the guilt offering [Lev. 7:1](#)

356. The *Kohanim* must eat the sacrificial meat in the Temple [Ex. 29:33](#)
357. The *Kohanim* must not eat the meat outside the Temple courtyard [Deut. 12:17](#)
358. A non-*Kohen* must not eat sacrificial meat [Ex. 29:33](#)
359. To follow the procedure of the peace offering [Lev. 7:11](#)
360. Not to eat the meat of minor sacrifices before sprinkling the blood [Deut. 12:17](#)
361. To bring meal offerings as prescribed in the Torah [Lev. 2:1](#)
362. Not to put oil on the meal offerings of wrongdoers [Lev. 5:11](#)
363. Not to put frankincense on the meal offerings of wrongdoers [Lev. 3:11](#)
364. Not to eat the meal offering of the High Priest [Lev. 6:16](#)
365. Not to bake a meal offering as leavened bread [Lev. 6:10](#)
366. The *Kohanim* must eat the remains of the meal offerings [Lev. 6:9](#)
367. To bring all avowed and freewill offerings to the Temple on the first subsequent festival [Deut. 12:5-6](#)
368. Not to withhold payment incurred by any vow [Deut. 23:22](#)
369. To offer all sacrifices in the Temple [Deut. 12:11](#)
370. To bring all sacrifices from outside Israel to the Temple [Deut. 12:26](#)
371. Not to slaughter sacrifices outside the courtyard [Lev. 17:4](#)
372. Not to offer any sacrifices outside the courtyard [Deut. 12:13](#)
373. To offer two lambs every day [Num. 28:3](#)
374. To light a fire on the altar every day [Lev. 6:6](#)
375. Not to extinguish this fire [Lev. 6:6](#)
376. To remove the ashes from the altar every day [Lev. 6:3](#)
377. To burn incense every day [Ex. 30:7](#)
378. To light the Menorah every day [Ex. 27:21](#)
379. The *Kohen Gadol* ("High Priest") must bring a meal offering every day [Lev. 6:13](#)
380. To bring two additional lambs as burnt offerings on Shabbat [Num. 28:9 HE](#)
381. To make the show bread [Ex. 25:30](#)
382. To bring additional offerings on Rosh Chodesh ("The New Month") [Num. 28:11](#)
383. To bring additional offerings on Passover [Num. 28:19](#)
384. To offer the wave offering from the meal of the new wheat [Lev. 23:10](#)
385. Each man must count the Omer - seven weeks from the day the new wheat offering was brought [Lev. 23:15](#)
386. To bring additional offerings on Shavuot [Num. 28:26](#)
387. To bring two leaves to accompany the above sacrifice [Lev. 23:17](#)
388. To bring additional offerings on Rosh Hashana [Num. 29:2](#)
389. To bring additional offerings on Yom Kippur [Num. 29:8](#)
390. To bring additional offerings on Sukkot [Num. 29:13](#)
391. To bring additional offerings on Shmini Atzeret [Num. 29:35](#)
392. Not to eat sacrifices which have become unfit or blemished [Deut. 14:3](#)
393. Not to eat from sacrifices offered with improper intentions [Lev. 7:18](#)
394. Not to leave sacrifices past the time allowed for eating them [Lev. 22:30](#)
395. Not to eat from that which was left over [Lev. 19:8](#)
396. Not to eat from sacrifices which became impure [Lev. 7:19](#)
397. An impure person must not eat from sacrifices [Lev. 7:20](#)
398. To burn the leftover sacrifices [Lev. 7:17](#)
399. To burn all impure sacrifices [Lev. 7:19](#)
400. To follow the procedure of Yom Kippur in the sequence prescribed in *Parshat Acharei Mot* ("After the death of Aaron's sons...") [Lev. 16:3](#)
401. One who profaned property must repay what he profaned plus a fifth and bring a sacrifice [Lev. 5:16](#)
402. Not to work consecrated animals [Deut. 15:19](#)
403. Not to shear the fleece of consecrated animals [Deut. 15:19](#)
404. To slaughter the paschal sacrifice at the specified time [Ex. 12:6](#)
405. Not to slaughter it while in possession of leaven [Ex. 23:18](#)
406. Not to leave the fat overnight [Ex. 23:18](#)
407. To slaughter the second Paschal Lamb [Num. 9:11](#)
408. To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nisan [Ex. 12:8](#)
409. To eat the second Paschal Lamb on the night of the 15th of Iyar [Num. 9:11](#)
410. Not to eat the paschal meat raw or boiled [Ex. 12:9](#)
411. Not to take the paschal meat from the confines of the group [Ex. 12:46](#)
412. An apostate must not eat from it [Ex. 12:43](#)
413. A permanent or temporary hired worker must not eat from it [Ex. 12:45](#)
414. An uncircumcised male must not eat from it [Ex. 12:48](#)

415. Not to break any bones from the paschal offering [Ex. 12:46](#)
416. Not to break any bones from the second paschal offering [Num. 9:12](#)
417. Not to leave any meat from the paschal offering over until morning [Ex. 12:10](#)
418. Not to leave the second paschal meat over until morning [Num. 9:12](#)
419. Not to leave the meat of the holiday offering of the 14th until the 16th [Deut. 16:4](#)
420. To be seen at the Temple on Passover, Shavuot, and Sukkot [Deut. 16:16](#)
421. To celebrate on these three Festivals (bring a peace offering) [Ex. 23:14](#)
422. To rejoice on these three Festivals (bring a peace offering) [Deut. 16:14](#)
423. Not to appear at the Temple without offerings [Deut. 16:16](#)
424. Not to refrain from rejoicing with, and giving gifts to, the Levites [Deut. 12:19](#)
425. To assemble all the people on the Sukkot following the seventh year [Deut. 31:12](#)
426. To set aside the firstborn animals [Ex. 13:12](#)
427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem [Deut. 12:17](#)
428. Not to redeem the firstborn [Num. 18:17](#)
429. Separate the tithe from animals [Lev. 27:32](#)
430. Not to redeem the tithe [Lev. 27:33](#)
431. Every person must bring a sin offering (in the temple) for his transgression [Lev. 4:27](#)
432. Bring an *asham talui* (temple offering) when uncertain of guilt [Lev. 5:17-18](#)
433. Bring an *asham vadai* (temple offering) when guilt is ascertained [Lev. 5:25](#)
434. Bring an *oleh v'yored* (temple offering) offering (if the person is wealthy, an animal; if poor, a bird or meal offering) [Lev. 5:7-11](#)
435. The Sanhedrin must bring an offering (in the Temple) when it rules in error [Lev. 4:13](#)
436. A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh [Lev. 15:28-29](#)
437. A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh [Lev. 12:6](#)
438. A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh [Lev. 15:13-14](#)
439. A metzora must bring an offering (in the Temple) after going to the Mikveh [Lev. 14:10](#)
440. Not to substitute another beast for one set apart for sacrifice [Lev. 27:10](#)
441. The new animal, in addition to the substituted one, retains consecration [Lev. 27:10](#)
442. Not to change consecrated animals from one type of offering to another [Lev. 27:26](#)
443. Carry out the laws of impurity of the dead [Num. 19:14](#)
444. Carry out the procedure of the Red Heifer (*Para Aduma*) [Num. 19:2](#)
445. Carry out the laws of the sprinkling water [Num. 19:21](#)
446. Rule the laws of human tzara'at as prescribed in the Torah [Lev. 13:12](#)
447. The metzora must not remove his signs of impurity [Deut. 24:8](#)
448. The metzora must not shave signs of impurity in his hair [Lev. 13:33](#)
449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips [Lev. 13:45](#)
450. Carry out the prescribed rules for purifying the *metzora* [Lev. 14:2](#)
451. The metzora must shave off all his hair prior to purification [Lev. 14:9](#)
452. Carry out the laws of tzara'at of clothing [Lev. 13:47](#)
453. Carry out the laws of tzara'at of houses [Lev. 13:34](#)
454. Observe the laws of menstrual impurity [Lev. 15:19](#)
455. Observe the laws of impurity caused by childbirth [Lev. 12:2](#)
456. Observe the laws of impurity caused by a woman's running issue [Lev. 15:25](#)
457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) [Lev. 15:3](#)
458. Observe the laws of impurity caused by a dead beast [Lev. 11:39](#)
459. Observe the laws of impurity caused by the eight shratzim (insects) [Lev. 11:29](#)
460. Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen) [Lev. 15:16](#)
461. Observe the laws of impurity concerning liquid and solid foods [Lev. 11:34](#)
462. Every impure person must immerse himself in a Mikveh to become pure [Lev. 15:16](#)
463. The court must judge the damages incurred by a goring ox [Ex. 21:28](#)
464. The court must judge the damages incurred by an animal eating [Ex. 22:4](#)
465. The court must judge the damages incurred by a pit [Ex. 21:33](#)
466. The court must judge the damages incurred by fire [Ex. 22:5](#)
467. Not to steal money stealthily [Lev. 19:11](#)
468. The court must implement punitive measures against the thief [Ex. 21:37](#)
469. Each individual must ensure that his scales and weights are accurate [Lev. 19:36](#)

470. Not to commit injustice with scales and weights [Lev. 19:35](#)
471. Not to possess inaccurate scales and weights even if they are not for use [Deut. 25:13](#)
472. Not to move a boundary marker to steal someone's property [Deut. 19:14](#)
473. Not to kidnap [Ex. 20:13](#)
474. Not to rob openly [Lev. 19:13](#)
475. Not to withhold wages or fail to repay a debt [Lev. 19:13](#)
476. Not to covet and scheme to acquire another's possession [Ex. 20:14](#)
477. Not to desire another's possession [Deut. 5:18](#)
478. Return the robbed object or its value [Lev. 5:23](#)
479. Not to ignore a lost object [Deut. 22:3](#)
480. Return the lost object [Deut. 22:1](#)
481. The court must implement laws against the one who assaults another or damages another's property [Ex. 21:18](#)
482. Not to murder [Ex. 20:13](#)
483. Not to accept monetary restitution to atone for the murderer [Num. 35:31](#)
484. The court must send the accidental murderer to a city of refuge [Num. 35:25](#)
485. Not to accept monetary restitution instead of being sent to a city of refuge [Num. 35:32](#)
486. Not to kill the murderer before he stands trial [Num. 35:12](#)
487. Save someone being pursued even by taking the life of the pursuer [Deut. 25:12](#)
488. Not to pity the pursuer [Num. 35:12](#)
489. Not to stand idly by if someone's life is in danger [Lev. 19:16](#)
490. Designate cities of refuge and prepare routes of access [Deut. 19:3](#)
491. Break the neck of a calf by the river valley following an unsolved murder [Deut. 21:4](#)
492. Not to work nor plant that river valley [Deut. 21:4](#)
493. Not to allow pitfalls and obstacles to remain on your property [Deut. 22:8](#)
494. Make a guard rail around flat roofs [Deut. 22:8](#)
495. Not to put a stumbling block before a blind man (nor give harmful advice) ([Lifnei iver](#)) [Lev. 19:14](#)
496. Help another remove the load from a beast which can no longer carry it [Ex. 23:5](#)
497. Help others load their beast [Deut. 22:4](#)
498. Not to leave others distraught with their burdens (but to help either load or unload) [Deut. 22:4](#)
499. Buy and sell according to Torah law [Lev. 25:14](#)
500. Not to overcharge or underpay for an article [Lev. 25:14](#)
501. Not to insult or harm anybody with words [Lev. 25:17](#)
502. Not to cheat a sincere convert monetarily [Ex. 22:20](#)
503. Not to insult or harm a sincere convert with words [Ex. 22:20](#)
504. Purchase a Hebrew slave in accordance with the prescribed laws [Ex. 21:2](#)
505. Not to sell him as a slave is sold [Lev. 25:42](#)
506. Not to work him oppressively [Lev. 25:43](#)
507. Not to allow a non-Jew to work him oppressively [Lev. 25:53](#)
508. Not to have him do menial slave labor [Lev. 25:39](#)
509. Give him gifts when he goes free [Deut. 15:14](#)
510. Not to send him away empty-handed [Deut. 15:13](#)
511. Redeem Jewish maidservants [Ex. 21:8](#)
512. Betroth the Jewish maidservant [Ex. 21:8](#)
513. The master must not sell his maidservant [Ex. 21:8](#)
514. Canaanite slaves must work forever unless injured in one of their limbs [Lev. 25:46](#)
515. Not to extradite a slave who fled to (Biblical) Israel [Deut. 23:16](#)
516. Not to wrong a slave who has come to Israel for refuge [Deut. 23:16](#)
517. The courts must carry out the laws of a hired worker and hired guard [Ex. 22:9](#)
518. Pay wages on the day they were earned [Deut. 24:15](#)
519. Not to delay payment of wages past the agreed time [Lev. 19:13](#)
520. The hired worker may eat from the unharvested crops where he works [Deut. 23:25](#)
521. The worker must not eat while on hired time [Deut. 23:26](#)
522. The worker must not take more than he can eat [Deut. 23:25](#)
523. Not to muzzle an ox while plowing [Deut. 25:4](#)
524. The courts must carry out the laws of a borrower [Ex. 22:13](#)
525. The courts must carry out the laws of an unpaid guard [Ex. 22:6](#)
526. Lend to the poor and destitute [Ex. 22:24](#)
527. Not to press them for payment if you know they don't have it [Ex. 22:24](#)
528. Press the idolater for payment [Deut. 15:3](#)
529. The creditor must not forcibly take collateral [Deut. 24:10](#)
530. Return the collateral to the debtor when needed [Deut. 24:13](#)

531. Not to delay its return when needed [Deut. 24:12](#)
532. Not to demand collateral from a widow [Deut. 24:17](#)
533. Not to demand as collateral utensils needed for preparing food [Deut. 24:6](#)
534. Not to lend with interest [Lev. 25:37](#)
535. Not to borrow with interest [Deut. 23:20](#)
536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note [Ex. 22:24](#)
537. Lend to and borrow from idolaters with interest [Deut. 23:21](#)
538. The courts must carry out the laws of the plaintiff, admitter, or denier [Ex. 22:8](#)
539. Carry out the laws of the order of inheritance [Num. 27:8](#)
540. Appoint judges [Deut. 16:18](#)
541. Not to appoint judges who are not familiar with judicial procedure [Deut. 1:17](#)
542. Decide by majority in case of disagreement [Ex. 23:2](#)
543. The court must not execute through a majority of one; at least a majority of two is required [Ex. 23:2](#)
544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases [Deut. 23:2](#)
545. The courts must carry out the death penalty of stoning [Deut. 22:24](#)
546. The courts must carry out the death penalty of burning [Lev. 20:14](#)
547. The courts must carry out the death penalty of the sword [Ex. 21:20](#)
548. The courts must carry out the death penalty of strangulation [Lev. 20:10](#)
549. The courts must hang those stoned for blasphemy or idolatry [Deut. 21:22](#)
550. Bury the executed on the day they are killed [Deut. 21:23](#)
551. Not to delay burial overnight [Deut. 21:23](#)
552. The court must not let the sorcerer live [Ex. 22:17](#)
553. The court must give lashes to the wrongdoer [Ex. 25:2](#)
554. The court must not exceed the prescribed number of lashes [Deut. 25:3](#)
555. The court must not kill anybody on circumstantial evidence [Ex. 23:7](#)
556. The court must not punish anybody who was forced to do a crime [Deut. 22:26](#)
557. A judge must not pity the murderer or assaulter at the trial [Deut. 19:13](#)
558. A judge must not have mercy on the poor man at the trial [Lev. 19:15](#)
559. A judge must not respect the great man at the trial [Lev. 19:15](#)
560. A judge must not decide unjustly the case of the habitual transgressor [Ex. 23:6](#)
561. A judge must not pervert justice [Lev. 19:15](#)
562. A judge must not pervert a case involving a convert or orphan [Deut. 24:17](#)
563. Judge righteously [Lev. 19:15](#)
564. The judge must not fear a violent man in judgment [Deut. 1:17](#)
565. Judges must not accept bribes [Ex. 23:8](#)
566. Judges must not accept testimony unless both parties are present [Ex. 23:1](#)
567. Not to curse judges [Ex. 22:27](#)
568. Not to curse the head of state or leader of the Sanhedrin [Ex. 22:27](#)
569. Not to curse any upstanding Jew [Lev. 19:14](#)
570. Anybody who knows evidence must testify in court [Lev. 5:1](#)
571. Carefully interrogate the witness [Deut. 13:15](#)
572. A witness must not serve as a judge in capital crimes [Deut. 19:17](#)
573. Not to accept testimony from a lone witness [Deut. 19:15](#)
574. Transgressors must not testify [Ex. 23:1](#)
575. Relatives of the litigants must not testify [Deut. 24:16](#)
576. Not to testify falsely [Ex. 20:13](#)
577. Punish the false witnesses as they tried to punish the defendant [Deut. 19:19](#)
578. Act according to the ruling of the [Sanhedrin](#) [Deut. 17:11](#)
579. Not to deviate from the word of the Sanhedrin [Deut. 17:11](#)
580. Not to add to the Torah commandments or their oral explanations [Deut. 13:1](#)
581. Not to diminish from the Torah any commandments, in whole or in part [Deut. 13:1](#)
582. Not to curse your father and mother [Ex. 21:17](#)
583. Not to strike your father and mother [Ex. 21:15](#)
584. Respect your father or mother [Ex. 20:12](#)
585. Fear your father or mother [Lev. 19:3](#)
586. Not to be a rebellious son [Deut. 21:18](#)
587. [Mourn for relatives](#) [Lev. 10:19](#)
588. The High Priest must not defile himself for any relative [Lev. 21:11](#)
589. The High Priest must not enter under the same roof as a corpse [Lev. 21:11](#)
590. A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives [Lev. 21:1](#)

591. Appoint a king from Israel [Deut. 17:15](#)
592. Not to appoint a convert [Deut. 17:15](#)
593. The king must not have too many wives [Deut. 17:17](#)
594. The king must not have too many horses [Deut. 17:16](#)
595. The king must not have too much silver and gold [Deut. 17:17](#)
596. Destroy the seven Canaanite nations [Deut. 20:17](#)
597. Not to let any of them remain alive [Deut. 20:16](#)
598. Wipe out the descendants of Amalek [Deut. 25:19](#)
599. Remember what Amalek did to the Jewish people [Deut. 25:17](#)
600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert [Deut. 25:19](#)
601. Not to dwell permanently in Egypt [Deut. 17:16](#)
602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms [Deut. 20:10](#)
603. Not to offer peace to [Ammon](#) and [Moab](#) while besieging them [Deut. 23:7](#)
604. Not to destroy fruit trees even during the siege [Deut. 20:19](#)
605. Prepare latrines outside the camps [Deut. 23:13](#)
606. Prepare a shovel for each soldier to dig with [Deut. 23:14](#)
607. Appoint a priest to speak with the soldiers during the war [Deut. 20:2](#)
608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions [Deut. 24:5](#)
609. Not to demand from the above any involvement, communal or military [Deut. 24:5](#)
610. Not to panic and retreat during battle [Deut. 20:3](#)
611. Keep the laws of the captive woman [Deut. 21:11](#)
612. Not to sell her into slavery [Deut. 21:14](#)
613. Not to retain her for servitude after having sexual relations with her [Deut. 21:14](#)

FINAL DRAFT

Torah Economics

By Hillel ben David (Greg Killian)

The following study is based on a lecture given by Rabbi Daniel Lapin^{77[1]} at the Ludwig von Mises Institute, Lou Church memorial lecture in religion and Economics. Rabbi Lapin's lecture was titled:

What is Morally Right about Economic Freedom

Making money is a Torah virtue, it is inherently moral. Prospering is a virtue.

Why is it that [Jews](#) are disproportionately successful with money?

Mark Twain made this same observation in his essay, Concerning Jews:

"If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of, but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk..."

The reason Jews have excelled in the area of economics is because they have believed that making money is a good thing in and of itself. When you are making money you are doing something good. Philanthropy and tzedaka (charity – righteousness) do not have to be the goal. Making money is, in the end, good. Not doing tzedaka is reprehensible, but that does not detract from the fact that making money is good. For Jews especially, making money is a perfectly natural thing to do. How can this be?

Consider a man who knocks on people's doors and offers to take away their unwanted items, their junk. If he pays a pittance for the goods, so much the better. In fact, businesses have sprouted up for the sole purpose of taking unwanted items from people. These businesses charge people good money to take unwanted items. Whether the business is the city trash collector, or a junk hauler, they both charge money to remove a man's junk. Now if one could purchase one man's junk and fix it up and sell it to another man for a good price, then all are extremely satisfied with this arrangement. The one has his junk removed without cost or for a small profit, and the other has obtained a needed item for a good price. The end result is two happy customers and a junk dealer who has made a profit.^{78[2]} The whole world is better off because of this transaction. By engaging in this sort of commerce we are doing something good for people. People welcome such junk dealers. When we do these types of transactions everyone is happy with the outcome. The ability to make multiple people happy is at the root of the Torah. Thus making money is a good thing in, and of, itself!

In [Hebrew](#), and in English, we use the same word to characterize good business dealings and our worship of [HaShem](#). We call it *avodah*, or service. Those who get good service are glad. Whether they are HaShem or men. Providing good service is what the Torah is all about. When we please the men whom HaShem made, then we are also pleasing HaShem! When children treat their siblings well, then the parents are extremely happy. In the same way, when HaShem sees his children treating each other well, then He is extremely happy. To make HaShem happy, all we have to do is make people happy when we make money.

Does it matter whether we are serving HaShem's children with a profit motive? Absolutely not! In fact, in both the Torah and in common wisdom we find that actions are more important than intentions. Obeying HaShem for the wrong reason is certainly better than not obeying Him at all. In the same way, if we serve people with a profit motive we still serve people. Now clearly *kavanah*, or intent, is important. Never the less, obedience is more important. Consider a child who obeys his parents with a bad attitude. While the parents would prefer a good attitude, they are never the less glad that the child obeyed. Since only [HaShem](#) understands the motives of our hearts, it is impossible for us to judge this aspect. In fact, a Jewish court looks for the actions and words, to discern intent. Actions speak louder than words and actions trump intention. The fact that a waiter provides good service to his customers is appreciated, despite the fact that he is looking for a good tip.

The process of building good economic relationships is integral to building good relationships between human beings. The world was created for the purpose of building bonds and relationships. Consider the elements on the periodic chart. As important as those elements are, the compounds that are produced from those elements are infinitely more important. The air we breathe is a mixture. Water is a mixture. As nice as iron is, steel is ever so much more useful.

Salt, for example, is composed of sodium (toxic) and chlorine (toxic). Yet the result graces nearly every dinner table in the world. With the alchemy of relationships, even toxic substances become *tov*, beneficial. In the same way, we take a toxic [male](#) and marry him to a toxic [female](#) and the relationship is called love, and the whole world is better off because of this relationship. In fact, Bereshit (Genesis) describes the [creation](#) as good except for one exception. The Torah tells us that it is not good for man to be alone. Man needs a relationship with a woman. [Bonding](#) and connectivity are what make the world go around.

Does HaShem want us to be rich? While His desire is inscrutable, it is quite clear that He wants us to be obsessively preoccupied with the need and desires of other people. Whether they are your clients or your customers; whether they are your boss or your employees. No matter what the relationship, HaShem warns us to be concerned with the needs of others. When we do this, prosperity and wealth are the natural outcome. To put it another way, if we want to become wealthy, all we have to do is become obsessively preoccupied with the needs of others. If we build buggy whips whilst the world is driving

automobiles, then we will never meet the desires of others and we will never make a profit. We make profit when we sell what others want. The more we understand the needs and desires of the world and obsess with how to meet those needs and desires, the more we will become wealthy. It is interesting that the more we do what we want to do, the more poverty stricken we become. It is only when we turn outward to the desires of others that we can become wealthy.

Many have said that the most important occupation is the occupation that you enjoy. This is not the Torah perspective. The Torah perspective is to choose an occupation that meets the needs of others. This is the only way to have success in life because we will be serving HaShem in the process. Prosperity is the result of building relationships by meeting the needs of others.

The Torah is full of contracts (covenants) because contracts allow relationships to [flower](#). The contract that [Yaaqov](#) made with [Esav](#) regarding the birthright was a contract that allowed the Jewish people to become a nation of [priests](#).

***Bereshit (Genesis) 25:30-33** And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31 And Jacob said, Sell me this day thy birthright. 32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? 33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.*

***Shemot (Exodus) 19:6** And ye shall be unto me a global markets of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

A profit motive is what allowed [Joseph](#) to survive his encounter with his brothers at [Shechem](#).

***Bereshit (Genesis) 37:26-27** And Judah said unto his brethren: 'What **profit** is it if we slay our brother and conceal his blood? 27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh.' And his brethren hearkened unto him.*

Yehuda asked, "what profit do we get by killing the boy? Come let us sell him instead". Thus [Joseph](#) will succinctly state that their intention to do evil was used by [HaShem](#) to do good.

***Bereshit (Genesis) 50:19-20** And Joseph said unto them, Fear not: for am I in the place of God? 20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*

This good came about only because of a motive for profit. Consider the alternative: Joseph is dead and the Jewish people all starve to death. Where is the good in that? Even

Joseph greatly benefited from this transaction. Thus the whole world benefited from the profit motive of Joseph's [ten](#) brothers.

When Joseph's ten brothers encountered Joseph in Egypt he accused them of spying.

***Bereshit (Genesis) 42:9** And Joseph remembered the [dreams](#) which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.*

Additionally, he had their money returned to them in the top of their sacks of grain.

***Bereshit (Genesis) 42:35** And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.*

When they saw the money they were terrified because they imagined that they would be accused of theft. Yet Joseph's intention was to teach them that relationships were more important than money. The brothers thought that squandering their relationship with Joseph to produce a profit was a good thing. Joseph's message was just the opposite. His message was that profit comes from good relationships, not the other way around. It is not about money, it is about relationships.

Relationships and profit go hand in hand with the uniqueness of each individual. If we were all clones we would find it very hard to meet the needs of others. What we have is what they have. There is no profit in have each individual being a clone. Having different desires allows commerce. If no one wants to get rid of his junk, then there can be no sale of that junk. If everyone desires the same junk, then there is no opportunity for commerce. Being created in the image of God makes us unique.

While most economists would tend to call us consumers, in reality we are actually producers. If everything were consumed there would be no museums, buildings, roads, or parks. We produce! When we create wealth we acknowledge the uniqueness of the individual. When a government attempts to equalize its citizens, then they will necessarily produce poverty. The more we are alike the more commerce fails. It is our uniqueness that allows commerce to thrive. Thus the more freedom (uniqueness) that exists in the world, the greater the prosperity of the world. The more we are free to pursue our own desires, the more we allow the world to prosper.

Socialism destroys uniqueness. Consider government housing, public transportation, and confiscatory taxation. These socialist tools are all designed to destroy our uniqueness and in the process doom us to poverty. We must produce wealth, not merely move it around.

At the tower of Babel the goal was to make bricks, not to make a tower. Notice that bricks come first followed by what was to be done with the bricks:

***Bereshit Genesis) 11:1-4** And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.*

Bricks were the goal! That is why the people were FIRST encouraged to make bricks, then to build a city and a tower. Bricks are made by man and are all identical. Stones are made by HaShem and each is unique. The goal of Babel was to make all individuals the same, to destroy their uniqueness, to make bricks. One of the reasons that HaShem confused the languages at Babel was to make it very difficult to all be alike.

The Torah records that bricks were used only in two regards: The tower of Babel and the building of Egypt by the Israelites. As the Israelites were enslaved, so too were the people of Babel. As the people at Babel received no pay for their service, so too were the Israelites deprived of their pay.

We had two economic models: The Abrahamic model and the Nimrod model. The Abrahamic model is the basis for the economy of the western world. This model is based on giving, not on taking. Abraham wanted to give to and to serve other human beings. This is the source of the strength of the Abrahamic model. Nimrod's model was based on taking from people and making them all the same.

The free market system is propped up by a spiritual system.

Long term business relationships cannot endure if we 'rip people off'. Bad business dealings do not make for long term business relationships.

We are predominately spiritual creatures with a subordinate physical aspect. We are souls with a body. This is an important mental perspective. We must focus on the spiritual and use the physical to accomplish the spiritual goals. We must use our minds to impact our bodies. If we believe that something can be done, then it can be done. Nothing stands in the way of *desire*, nothing! The only thing that makes us different from robots is our desire. Robots do not have any desires.

Torah Economics

By Rabbi Noson Weisz

The Torah is not a storybook. The Midrash tells us that the word Torah in Hebrew derives from the word "*Hora'ah*," meaning to point the way; the Torah was given to us by God to guide us through life. In general, it is downright stingy with words and avoids details with a passion. How then can we account for the lengthy stories concerning the lives of the Patriarchs recounted in such abundant detail throughout the Book of Genesis?

Nachmanides tackles the problem in his commentary. In his introduction to the Book of Exodus he explains that the Book of Genesis contains the record of all aspects of creation, spiritual as well as physical. Spiritual creation was only completed upon the formation of the Jewish character. Unlike physical creation, for which God alone was responsible, it was the Patriarchs who completed spiritual creation. It was the events of their lives and the teachings that they passed down to later generations that helped to form the Jewish national character. The record of the lives of the Patriarchs is thus the spiritual Genesis story.

In his commentary on Lech Lecha (Genesis 12:6), he presents a second thesis: "the events of the lives of the Patriarchs are the precursors of the events of Jewish history." We the Jewish people merely relive the experiences of the Patriarchs on a larger canvas; whatever did not happen to them cannot possibly happen to us.

The reason for devoting so much space to describing the lives of the Patriarchs is not connected to storytelling. It is important for us to be familiar with the details of their lives for two reasons: (a) to learn how we ourselves are expected to behave as Jews, and (b) to anticipate and prepare ourselves for the events that history will throw at us.

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SPIRITUAL FORCES GENERATED BY THE DEEDS OF THE PATRIARCHS

Nachmanides develops this theory that the events of the lives of the Patriarchs can be used to forecast the pattern of the history of their offspring in the following manner. All that happens in the universe is driven by Divine energy and therefore it follows that all aspects of being must necessarily manifest themselves spiritually prior to making their appearance in the physical world. He illustrates the way this works by highlighting an incident from 2 Kings, 13.

The king of Israel, Yoash, attends the deathbed of the prophet Elisha and pleads for his intercession against Israel's enemy, Aram. Elisha instructs him to open the window toward the east and placing his own hands on top of the king's, they jointly shoot an arrow in the direction of Aram through the open window. Then Elisha instructs the king

to shoot some more arrows into the ground. The king shoots three of these; Elisha gets angry at him; he tells him, "Had you shot six or seven arrows you would have been totally victorious over Aram; as it is, you will defeat them in battle a few times but never manage to totally extinguish the threat."

Explains Nachmanides: to acquire the finality of completed events, spiritual forces need to be brought down to the physical world and expressed in physical terms; until this is done they are considered unfinished and can still be withdrawn. Elisha created the spiritual force needed to annihilate Aram, but this force had to descend to the physical world through the king of Israel. Yoash's unenthusiastic participation in the arrow shooting ceremony was not sufficient to serve as the agency of transformation of spiritual into physical; the spiritual force for the annihilation of Aram still lacked a corresponding physical dimension.

In the case of Jewish history, the events of the lives of the Patriarchs provided the agency of transformation of the spiritual forces that empower Israel into real events in the physical world. The history of the Jewish people is the broader expression of the symbolic potentials generated by the deeds of the Patriarchs. For example, Abraham's wanderings through the land of Canaan actualized the potential for the conquest of the land in the times of Joshua.

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WHAT NEEDED FIXING

Following Adam's sin, his offspring no longer resembled the human being that God originally intended to create. That human being did not make his reappearance on the stage of human history until Abraham arrived on the scene. The climb back to the pinnacle of spirituality on which Adam had been placed before he fell had to be accomplished by human beings themselves through the exercise of their free will. It was incumbent on man himself to repair what he had broken. The first human being who dedicated his life to this restoration work was Abraham, and his descendants, Isaac and Jacob, followed in his footsteps.

Before his sin Adam was described as having been created in the image of God. The fall is to be understood in terms of the shattering of this image. It was Abraham, Isaac and Jacob who recast the human being in the image of God. In so doing they shaped the nation of Israel, about whom it is written:

"You are my flock, you are Adam, and I am your God..." (Ezekiel 34:31)

Each of the Patriarchs made his own unique contribution to the reconstruction of this Divine image. The incidents described in Parshat Lech Lecha portray one of Abraham's major contributions to this restoration process, the reattachment of the universe to the power of *Bracha* or blessedness. As such, they are as important to understand and to

observe as the rest of the commandments of the Torah. They are to be viewed as a set of instructions, not as interesting folk tales.

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ABRAHAM AS A BLESSING

At the very outset of the Parsha God tells Abraham:

"I will make you into a great nation. I will bless you and make your name great; and you will be a blessing." (Genesis 12:2)

How can a person "be a blessing"? For that matter what is a blessing? How does it work? Jewish liturgy is full of blessings. We cannot even take a drink of water without reciting a blessing and yet blessings are far from self-explanatory. All the blessings of Jewish liturgy begin with the words: *"Blessed are You Lord, Our God, King of the Universe..."* It sounds like we are giving the Almighty a blessing. But does that make sense? Why would He require our blessings?

In Hebrew, the word *"bracha"* meaning blessing is a derivative of the word *"breicha"* meaning a well or a spring. Spring water is referred to as "living waters" [see for example Genesis 2:9] in the Torah; a spring is perceived to be supplying energy in the form of water that is generated by its own life force. When we begin our blessings with the word *"Baruch,"* we acknowledge God as the source of all our blessings, and we establish a connection to Him in this capacity as the inexhaustible life source of all being. This connection then functions as a pipeline that can transport and deliver a fresh flow of creative energy from the Divine source of all being.

A *"bracha"* is a reminder of the fact that God not only created the world, but that He also takes an active interest in its management; in effect, it says: "God, You have demonstrated that it is Your desire to be involved in Your creation by instructing us to follow Your wishes as expressed in Your Torah; may it be Your will to strengthen Your connection to our world and increase the flow of life and energy to us from Your Infinite reserves." (see Nefesh Hachaim Gate 2, early chapters)

Every blessing acknowledges God as an inexhaustible living source on which we can draw. When God tells Abraham that he too "will be a blessing," God establishes Abraham, the human being fashioned in the image of God as himself constituting a channel for the provision of new life. Let us attempt to get a grip on what this means.

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ECONOMIC REALITY VERSUS BRACHA

Secular Western society is a world devoid of *bracha* consciousness. The secular worldview regarding the proper management of resources is economic. Economics is

defined as the study of the distribution of scarce resources. Prosperity is always relative, and it is a consequence of successfully optimizing the distribution of these scarce resources.

We all know that nature has limits; the upper limits of natural capacity are determined by, (1) the basic resources available in various parts of the world, (2) the amount of knowledge concerning methods of exploitation of such resources, and (3) the effectiveness with which such knowledge is implemented. Limitless plenitude is impossible by definition under natural law. Mankind must learn to distribute the limited resources available among competing claimants without destroying itself in the process.

Economics does not recognize the power of *bracha*. This does not mean that the economist rejects the idea that God created the world, but it does mean that as an economist, he does not subscribe to the notion that God remains a continuing source of bounty. As far as scientific thinking is concerned, God invested all the energy He was willing to put into the universe at creation, and man is forced to make do with what nature can now provide. There is no new energy being continuously channeled into the world. There will never be more than what there is now.

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BREAKING OUT OF ECONOMIC LIMITATIONS

When he was ordained by God to be a new source of blessing, Abraham was specifically given the ability to break free of this economic world of limitation.

The world of economics limits every person to the possibilities that are provided by (to borrow the words of Genesis 12:1) his homeland or culture, his birthplace, and his father's house, (a concept that embraces all his family connections); these are the basic natural resources at the disposal of the human individual. But, in the first commandment addressed to the first Jew, God orders Abraham to leave these resources behind and step into the world of "*bracha*," or blessing, where nothing is limited. Abraham's connection to God becomes a limitless source of energy on which he is always free to draw.

Jewish existence becomes emancipated from the economic order that prevails in the rest of the universe through God's connection to Abraham. God wanted the creature He created in His image to have constant access to the wellsprings of *bracha*. The actualization of this Divine desire required the establishment of channels that could transport the fresh flow of blessing from the Source. The Patriarchs opened these channels for us, and enabled us, their descendants to also connect to the source of *bracha*. Not that we have some exclusive right to such access. All human beings were created in the image of God. They all had the capacity to establish this sort of connection. The factor that sets the Jewish people apart from the rest is the work put in by the Patriarchs to establish this direct channel to the source of all blessings.

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THE CONNECTION IS IN THE DETAILS

This is why the Torah describes the lives of the Patriarchs in such great detail - every incident represents the creation of a channel of *bracha* that is essential for the effectiveness of future Jewish prayers. Their lives are the channel that we still employ down to the present to tap into the source of blessing.

The King of the Kuzars asked a provocative question of the Jewish sage. (Kuzari, Sec.1) We begin our prayers by addressing God as the God of Abraham, Isaac, and Jacob. Wouldn't it be more appropriate to begin by addressing Him as the creator of the Universe? After all, there is much more to the universe than the Jewish people. Surely God is non-sectarian!

The answer is obvious in light of the ideas we have developed. The universe of creation is the economic world with which we are familiar, subject to the limitations of nature. Every prayer is a request to tap into the reserves of *bracha* so that these limitations can be surmounted. The way to *bracha* is through the people who opened the channel, the Patriarchs. We can only pray by going through them.

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THE OPPOSITION

But surely the matter cannot be this simple. Why wouldn't everyone desire this connection to the ultimate source of blessing? How is it possible that only the Patriarchs stumbled upon it? Isn't it extremely presumptuous of the Jewish people to claim this connection as their unique legacy?

The answer: this world of *bracha* has many opponents. There are those who prefer the economic world; they would rather battle for a greater share in a world of scarce resources and emerge victorious through their own courage and ingenuity, than humble themselves by turning to God. There is little glory to be found in becoming God's dependent, and linking one's level of well-being to the intensity of one's Divine service.

The war between the kings described in this Torah portion (Genesis 14) is a manifestation of this opposition. The four kings are precursors of the four global markets that later ended Israel's self-rule, and drove the Jewish people into exile. According to Nachmanides, Abraham's victory over the kings represents the ultimate triumph of the world of *bracha* over the world of economics, the superiority of the *oved Hashem*, the servant of God, over the superman of Nietzsche. But this ultimate victory will come with the Messiah, at the very end of human history.

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GENEROSITY IS THE CHANNEL THAT LEADS TO BRACHA

The world of *bracha* is necessarily a world of limitless generosity. The ability to draw on the inexhaustible source of blessing must be expressed in the form of benevolence toward others. For someone who has access to limitless blessings there is no such thing as not enough to go around for everyone. Whatever I give away can be immediately replaced by a fresh flow from the source.

Indeed, the way to open the tap that releases the flow of Divine Blessing is to engage in acts of benevolence and generosity. To establish a connection to God involves behaving like God. We connect to God by adopting His character traits and practices as our own. After all, God Himself declared that we are cast in His image. If we are endlessly benevolent so must He be; otherwise the image would be more perfect than the source that it reflects, a proposition that is absurd on its face. [see the introduction to Tomer Devorah]

It is not by coincidence that it was Abraham who first tapped into the source of *bracha*. Abraham's chief character trait was *chesed*, benevolence and generosity. He perfected himself to such an extent in this aspect of his character, that God identifies Himself as the God of Abraham when He chooses to reveal Himself in His aspect of benevolence.

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SODOM AND GOMORRA

Ironically, when he defeated the four kings, Abraham rescued the vanquished kings of Sodom and Gomorra. These ancient Twin Cities, which God eventually destroyed, have always symbolized the diametric opposite of *chesed*. Their citizens clung to the economic world with fanatic zeal. Their philosophy was: There is only so much and whatever I give you is irreplaceable, so I will not give you anything.

The Sages teach:

There are four character types among people. One says, "My property is mine and yours is yours." This is an average character type, but some say this was characteristic of Sodom... (Pirkei Avos, 5:13)

Every act of generosity is a decision to defy the relentless logic of economics. In a purely economic world, where resources are scarce, the average character type will inevitably adopt the lifestyle based on the saying, "what's mine is mine, and what's yours is yours." There is no evil in this, such practice simply follows the dictates of cold logic-either I can enjoy the asset or I can deprive myself of it by giving it to you; if one of us gains, the other loses; we cannot both profit through acts of generosity.

The Sages teach that this average character can easily transform itself into the extreme cruelty represented by Sodom and Gomorra. All that is required to affect the transformation is an utter lack of belief in the power of *bracha*.

The Talmud tells us [Yevomoth, 79a] that Jews possess three outstanding character traits; their inheritance from the Patriarchs. These three attributes are the prominent traits of the Jewish national character and it is through them that Jews can always be identified:

- They are merciful.
- They are easily embarrassed.
- Above all, they are generous.

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ALL JEWS ARE BLESSINGS

Every Jew is a blessing; he is a descendant of Abraham, who was promised by God that he would be a blessing. Whatever their level of observance, all Jews somehow know that they were born into a non-economic world of limitless blessing. Even the average character type is logically compelled to behave generously in a world where all resources are always immediately replenish able.

In another passage in the Ethics of the Fathers, the Sages teach:

The world stands in the merit of three things: the learning of Torah, the performance of the *avoda*, that is, the sacrifices that were brought in the Temple, and the practice of acts of generosity. (Pirkei Avot 1:2)

There is precious little Torah learning going on today, we have no Temple and no sacrifices; we need Jewish generosity to keep the blessing flowing in the world. The children of Abraham must continue the fresh flow of blessings into the world by continuing to practice *chesed*.

Torah and Business

The Dynamic Corporation

By Gal Einai Institute, Inc.

Chapter 1: The Synergy of Economics and Religion

This exposition will address issues of concern to the world of corporate management in light of the teachings of Chassidut and Kabbalah, the Jewish mystical tradition. In so doing we will employ the traditional expository method of Chassidic discourse as a means of arriving at profound insights relevant to these contemporary issues.

The return of our people to their historic Jewish homeland challenges us as a nation to plan a strategy for social and economic renewal that will guarantee our material well-being while at the same time reflect the unique spiritual character of the land and its people. The ancient mystical tradition of Judaism in fact has much to contribute toward inspiring such a strategy. One of its fundamental tenets has always been that the material realm G-d brought into being possesses great spiritual possibilities that must be exploited if the Divine Will behind Creation is to become manifested entirely. Having been repatriated to the land where heaven and earth have maintained a timeless dialogue, we must strive to release the material realm from its overtly secular character and thereby restore the Divine purpose which attaches to all experience, mundane as well as sacred.

We often find in the Bible that before assigning someone a particular mission, G-d addresses him by name, in order to arouse his unique individuality which is so well suited to the task at hand. When the prophetic call is no longer audible to man, it can be inferred from the way in which we are each spiritually touched by G-d's Creation--the wonders of nature and the miracles of Divine providence. The unique sensibilities that emerge from our encounter with His world serve to guide us in mediating between heaven and earth and thereby fulfilling our Divine mission.

The peculiar attachment of modern man to the materialist forces at work in Creation beckons us to explore, among other things, the opportunities inherent in the pursuit of capital gain and profit. Although this might repel those who seek in religion a respite from the material obsessions of modern life, our tradition teaches us not to ignore the collective experience of one's generation but rather to reveal the spark of holiness that animates the historic forces behind it--and nothing characterizes contemporary life as much as the dynamic of economic growth.

Any attempt to legitimize man's inclination toward material pursuit must first offer some justification for reducing the world and all it contains to a mere assortment of quantifiable objects. Such a rationale can be derived from the quantifier's tendency to see relationships of volume and number develop between diverse and unrelated objects. The very act of counting itself generates conformity of relationship by reducing all things to

an equal value of one. This lowest-common-denominator approach to experience can serve to confirm the centripetal force in Creation that binds all the discrete elements of this world to a single source in Divinity. Such reductionism helps one discover the underlying unity and interconnectedness of all things.

Conversely, one who measures reality in purely qualitative terms can actually lose this awareness. By emphasizing the unique and intangible essence of things, the quality-prone mind can cultivate a pagan-like idealism whereby all elements of Creation are isolated within their own distinct and inviolate individuality. It is the quantitative orientation of economic thinking that accommodates quality within a system that is also concerned with ever-expanding profit for Creation.

Chapter 2: Involvement, Quality, and Flow

Let us now explore one aspect of contemporary economic life--the field of corporate enterprise--by suggesting a particular formula for success that has roots in Chassidic thought as well as [support](#) from intimations in the Bible.

The three major arenas of interaction that characterize the corporate environment are:

1. Interaction between the company and its employees.
2. Interaction between the company and its markets.
3. Interaction between the company and its investors.

Any broad strategy for corporate success needs to address the dynamic governing each of these spheres.

The fundamental strategy that we wish to put forth is founded upon the three principles of Involvement (in Hebrew, *meuravut*), Quality (in Hebrew, *eichut*), and Flow (in Hebrew, *zerimah*). It will become clear from the following discussion how each of these principles can serve to guide a corporation in negotiating its diverse interactions and together help maximize profitability and success.

The three dimensions of corporate activity identified above center around personnel (employees), product (markets), and capital (investors). Thus, our formula can be easily summarized as consisting of personnel involvement, product quality, and capital flow. Before we proceed to elucidate each of these components in light of Chassidic thinking, let us consider two places in the Torah where the significance of these three principles is hinted at.

The first is a phrase that appears in the book of Proverbs (8:22) where the Torah refers to itself in the following words:

G-d created me as the beginning of His way, the most primal (in Hebrew, kedem) of His works (in Hebrew, mifal [av]) from the outset of time (in Hebrew, me'az).

The words kedem ("the most primal") and mifal ("work") possess connotations which render them particularly relevant to a discussion of corporate enterprise. The word kedem, which literally means the "fore," denotes as well the concepts of "progress" or "advance." The word mifal implies any creative enterprise, and in modern Hebrew is used specifically to mean a manufacturing plant. Together, these two words evoke the following association from the above verse: "To advance an enterprise, promote me'az (in Hebrew spelled: mem, alef, zayin)--which we can take as an acronym for the three principles identified above: Involvement (meuravut), Quality (eichut) and Flow (zeriemah).

An additional Scriptural hint to this formula can be found in the verse:

And Jacob said when he saw [the angels approaching], "This (in Hebrew, zeh) is a camp (in Hebrew, machaneh) of G-d (in Hebrew, Elokim)."

As can be seen, the initials of the phrase "this is a camp of G-d" also form this acronym, me'az.

The image of the "camp of G-d" serves as a fitting symbol for what every Jewish company should strive to become. The "camp" was the basic organizational structure that defined Israel's first phase of development as a people. Encompassing both their movement and settlement during the forty years of sojourn in the desert, the "camp of G-d" became the first paradigm of constructive group activity within the Israelite community.

In analyzing these three words (machaneh Elokim zeh, "this is a camp of G-d"), it is possible to arrive at an even more exact correspondence to the corporate principles suggested above. The "camp," as an organizational archetype, hints at the Involvement-driven group-structure one strives to create within a company. It's being "of G-d" hints at the Divine ideal of Quality that every organization should aspire to in its active life. Finally, the word "this is" (zeh), suggesting in our verse the ability to identify quality when one sees it, hints at the Flow (zeriemah) of creative force that inspires success (in Hebrew zeh and zeriemah both begin with the letter zayin and end with the letter hei).

The word me'az, which we have adopted as the acronym for the purpose of our study, literally implies the idea of something harking "from the onset of time." As such, it imparts a sense of the primordial, as does the word kedem ("original") that appears together with it in the verse quoted above. The relevance of things primordial to the subject of corporate enterprise lies in the implicit correlation which one can draw between creative success that is lasting and the primal roots of experience from which it derives its inspiration.

One can only have confidence that his creative efforts will be met with blessing if the inspiration for those efforts comes from an ancient and eternal source of wisdom. All things primordial last for eternity; the word for "eternity" (netzach) also possesses the connotation of "victory" and "success." If one's enterprise is established exclusively upon a contemporary and temporal knowledge-base, success may be achieved but it will not be lasting in nature. Enduring creativity is only possible by reaching beyond one's available resources and tapping into a primordial source of energy that infuses one's venture with an eternal and Divine character.

The Torah is, of course, the primary source of creative wisdom that comes down to us me'az. Let us now employ it in further exploring the subject at hand.

Chapter 3: Inside the Corporate Family--Involvement Without Interference

The extended family clearly prefigures the "camp" as the basic organizational structure depicted in the Bible. Before Israel became a nation, it was known as "the House of Jacob," a recognized spiritual as well as socio-economic unit held together by the bonds of a common origin and destiny. Consequently, any company aspiring to become a "camp of G-d" should first seek to emulate this model of the extended familial community.

The actual word in Hebrew for "corporation," chevrah, is used as well to denote any organized social system, the most fundamental of which is of course the nuclear family. The additional connotation of chevrah, "friendship and camaraderie," suggests the spirit of human warmth that should pervade every form of chevrah--including that which is established for pure economic benefit.

The modern corporation has its roots in the early tradition of the "family business." Every family possesses a patriarch who presides over its extended network. The natural heir to that position is usually vested with a certain measure of responsibility as a sign of the implicit faith and confidence that his father has in him. If the heir is truly worthy of this trust, he will act as a "son turned servant," subordinating his own needs to those of the family unit at large. It is this subservience which, somewhat paradoxically, earns the son the right to act with his own initiative. Insofar as he acknowledges his essential dependence upon a higher authority, the son can be encouraged to cultivate his own unique talents and abilities so that a new generation of leadership may emerge.

As one of the few vestiges of hierarchic rule left in our obsessively democratic culture, the corporate structure demands a strong prevailing head. Nevertheless, its roots in the familial tradition demand that employees sense the commensurate love and respect accorded them as members of the corporate clan. Only then can they be expected to feel, in addition to the loyalty and dedication characteristic of a trustworthy servant, the responsibility of a succeeding heir who has internalized the creative ideal promoted by his elders. A pervasive atmosphere of love and respect encourages all personnel to seek

and enhance the common aim of the corporate body by exercising creative initiative and independent thought.

The motto guiding personnel-interaction within a company should be "involvement without interference." The balance between individual freedom and team discipline necessary for the optimal functioning of an organization can only be preserved by promoting the principle of "involvement without interference," a function allowing for independent initiative while preserving the framework of group accountability. Resourcefulness on the part of individual employees is only beneficial when it is accompanied by strong identification with the general group effort. If motivated by, or aimed at, the devaluation of any other corporate team-member, such initiative should not be tolerated.

The first to recognize the value of a "flat" hierarchical system, where lower-level functionaries are invested with maximum responsibility, was Jethro, the father-in-law of Moses. In proposing a more democratic system for adjudicating the day-to-day affairs of Israel, he showed great insight into the efficient and productive use of bureaucratic systems. By suggesting that the judiciary be constructed in pyramid form, with a predominance of local representation at its base, he demonstrated a faith in the ability of subordinate authorities to govern the major part of community life.

Moses, one can assume, was hesitant to propose such a model--if only because he felt that maximum involvement on his own part, having alone received the Law from the "mouth of G-d," was essential to guaranteeing a fair and accurate decision based upon the truth absorbed within his soul. Jethro, on the other hand, believed that no harm could come from delegating certain prescribed responsibilities to other individuals who also possessed, if not on as perfected a level, the necessary refinement of knowledge and character. On the contrary, he felt, willingness to do so would be the height of benevolence and lovingkindness toward:

- (1) the community, who would be afforded easy and direct access to the due process of law;
- (2) the chosen officials, who would profit spiritually from the opportunity to exercise judicial responsibilities;
- (3) most obviously, Moses, who would be relieved of a tremendous communal burden without compromising the decisive weight of his authority and opinion.

In the end, Jethro's perspective was accepted by Moses, and a new hierarchic model was born--predicated upon a wide delegation of authority by the designated chief executive of the community.

The success of this model is dependent upon the ability of the delegating authority to inspire and guide even when physically removed from the actual field of operation. As such, the creed of "involvement without interference" is just as relevant to the authority's

management force as it is to his personnel. The importance of this creed in establishing a proper state of leadership can be understood by pondering the state that G-d Himself assumes vis-a-vis His own Creation, as described in the following statement from the Zohar:

He grasps all worlds, yet no one grasps Him.

Though everywhere around us, G-d's presence is rarely felt as an invasive force constraining our activity in the world. Man acts freely, and experiences himself as such, while Divine Providence continues to tacitly affect the outcome of all that we set in motion. The mysterious juxtaposition of man's free will against the backdrop of Divine care and supervision comprises the essential paradox underlying all man's efforts to influence and rectify the world he lives in.

This same paradox attaches to the management of any creative enterprise where independent initiative must blend with higher directive. G-d's hidden, yet influential, presence in the world supplies a model of management whereby self-restraint is willingly employed as a way of promoting positive input at all levels of the organization.

However, just as independent initiative can lead to interference, so too can self-restraint result at times in indifference or even neglect. When properly applied, though, managerial self-control serves to enhance the corporate environment by inducing personnel to increase their involvement and assert their dormant potential. The revelation of that potential is what provides management with the knowledge and resources to advance its creative plan.

The creative potential inherent in one's work-force is the greatest asset and strength of a company. In fact, the Hebrew word *koach* denotes both "strength" and "potential," alluding to the might that goes into restraining one's powers where the purpose is to reveal the potential in others. The idiom used in modern Hebrew for "personnel" (*koach adam*) means literally "manpower," but is also translatable as "human potential." Such potential is management's greatest resource and must be actively cultivated if a company is to inspire maximum effort and generate optimal output.

Chapter 4: Mastering One's Markets--Where Quality Rules

The domestic atmosphere that a company aims to create by encouraging a familial spirit within its ranks must be offset by an aggressive stance vis-a-vis the outside markets it seeks to serve. Here, an assumption of confidence in one's powers to influence and dominate is the posture of choice. Whereas a deferential style may help spur internal cooperation and productivity, when facing one's markets one must learn to adopt an attitude of assertive pride in the service or product he is offering.

It is crucial, however, that this corporate pride be tied to one thing only: quality. Reputation, value, service, and even profit-return must never replace the quality of a

product as the jewel in the company crown. In markets as vast and far-flung as those which confront the modern manufacturer, representing one's product to customers becomes a contrived task. With most end-users nothing more than anonymous fish in the big consumer ocean, the only reasonable option is to "cast your bread upon the waters" and let the product speak for itself.

The intrinsically impersonal character of contemporary markets serves to propel modern corporations toward aggressive self-promotion aimed at securing hegemony within those markets. In an interactive mass-economy, where the unbridled desire for market-rule can lead to either prosperity or peril for all involved, a company must justify its pretensions to power and domination. This is where the balance between a nurturing style within the company and an aggressive one without serves to insure against the self-destructive tendencies often observed in corporate life.

The goal of establishing market-hegemony demands that the company devise a relational paradigm for interacting with markets that is based upon a monarchic model. Unlike relating to employees, where a casual familial style promotes growth, winning potential markets demands a much more formal corporate persona. Jewish law dictates that whereas both father and teacher are allowed to decline the honors normally accorded them, a king is absolutely prohibited from compromising the dignity of his office--even if motivated by devotion to his subjects. The esteem attached to kingship is no mere privilege of office; it is an integral aspect of the kingly function. For the ascendant corporation, this means avoiding the tendency to pander to its markets if doing so entails compromising its standards of excellence.

The pride one takes in the quality of a product is ultimately a reflection of the respect he maintains for the markets at which the product is directed. If a king is unable to compromise the honor of his office, this is only because it would compromise the honor of his global markets and his subjects. The risk of losing market popularity is indeed small if it is clear to all that the standard of quality one maintains in a product reflects the image one has of those for whom that product is intended.

Clear dedication to a creative ideal is what most protects the corporate self from false pride and conceit. Especially as regards a company's internal health, which can be endangered by individual ego and ambition, the ability of management to model selflessness in its commitment to corporate excellence will bolster the entire company without jeopardizing the dignity of the executive office itself.

This can be clearly seen from the example of the Biblical king of Israel, for whom the Heavenly Global markets serves as inspiration for his own earthly rule. In the Bible's description of the celebration that accompanied the arrival of the holy ark in Jerusalem, we find King David unabashedly dancing and leaping before the approaching ark. He is subsequently chastised by his wife Michal for demeaning the dignity of his office in comporting himself so frivolously before his subjects. In his reply to her, we find the testimony of a sovereign who understands that the honor of his office belongs not to his person but to the Power that has invested him with his kingly responsibility:

And David said to Michal: It was before G-d, who has chosen me above your father and all his house to be appointed as a prince over the people of G-d, over Israel; it was before G-d that I frolicked. May I demean myself even more, and be lowly in my own eyes--yet before the servants of whom you have spoken, with them will I be honored.

This incident, together with King David's response, indicates that the unique humility of kingship need not always be concealed when its revelation allows others to share in the joy of serving the ideal which legitimizes one's royal powers. In our context, the ultimate advantage of the executive adopting an occasionally self-effacing and transparent managerial style is that it allows the employees to validate his authority by exposing them to the creative vision in which it is grounded.

To the same extent that "abasing" oneself before employees is justified when done for the sake of sharing his vision and enthusiasm, so too is the occasional expression of pride in a company's creative achievements an appropriate demonstration. This odd combination of pride and humility essential to Jewish leadership is compared in the Kabbalah to the surging (gei'ut) and ebbing (shefel) of the sea. The numerical equivalence of these words (gei'ut= shefel = 410), suggesting the pendula motion of the ocean tide, serves to teach us as well that it is the extent of a leader's humility which determines the degree of power he can instinctively allow himself to assume.

What marks the humility of kingship as so unique is the sense of mission and responsibility with which it is imbued. By reining his ego, the king ensures that the ideal which he seeks to promote will strike deep into the heart of his subjects, just as the trajectory of an arrow is determined by the degree of restraint exerted in pulling back the bow-string. For the corporate "archer" whose target is his market, the challenge of identifying a unique and worthy need for him to serve should provide a focus for his powers of humility and restraint. Once he succeeds in recognizing that outer need, he sets his product in motion so that it may proceed toward its intended mark.

The task of identifying an objective need in the world to which one can offer a singular response must be the foremost concern of any aspiring company. The extent to which the corporate power can suppress its own "self-interest," be that defined as any goal other than the "common good" of the market, will determine its success in fulfilling its creative mission.

The quality of a product is measured by its distinctiveness of function as well as of form. Its ability to serve the need that it was designed for, while at the same time evoke the creative vision and power that produced it, will determine its ultimate quality. The strength that one is measuring when considering quality is referred to in Hebrew as on ("potency"), a gauge of the impact one makes through the act of creative self-expression. It is this imprint left upon a product which carries a message of excellence into markets of the future, thereby ensuring a company's enduring relevance and survival.

Chapter 5: Widening the Investment Channel--"Grow with the Flow"

In relating to employees and markets, a company often finds itself in asymmetrical interactions: vis-a-vis personnel, management strives to act with considered deference while, at the same time, unleashing a campaign of influence and persuasion on its potential markets. The only corporate arena where mutualized interactions can take place is the boardroom, where executive leadership meets the company patronage. Dependent upon each other for the sustained growth of the corporation, the two must arrive at a *modus vivendi* that reflects the reciprocity of their relationship.

The principle guiding their relationship should be that of cooperation aimed at strengthening the vital sign of corporate health, a steady "flow" of investment and return. The greater this "flow," the wider the investment channel becomes and the further upstream the company can sail its product. The surest guarantee of free-flowing capital is the establishment of trust between management and investors.

Unlike a company's relationship to employees and markets, which focuses on the conditions necessary for optimizing production and demand, its relationship to investors revolves around profitability. Money is the medium which flows between the two in a swirling motion that carries capital into the company and retrieves profit for its holders. The word in Hebrew for "trust" (*emunah*) is related to that for "money" (*mamone*), highlighting the importance of good faith in securing financial well-being. The very term "shareholding" expresses the value of trust and cooperation in solidifying the bonds between management and ownership.

Besides the investor pool, there is another essential body in whom management must inspire trust and confidence if it is to guarantee the company's financial base: the bankers. As the company's debt financier and major lending source of venture and working capital, the bank must be welcomed as an intimate partner in virtually all aspects of the corporate enterprise. By taking care to choose a bank with good knowledge of the business one is in, and cultivating with them a rapport based upon understanding, patience, and friendship, management can find in its bankers an indispensable source of objectivity regarding the health of one's company. At times of fiscal stress, a knowledgeable and concerned banker can help a company evaluate whether the source of difficulty is managerial or purely financial in nature. Establishing a banking relationship upon openness and trust will guarantee the maximum advantage to be gained by all.

One of the goals of management should be to keep the spiraling cycle of trust in one's company growing until it touches all potential investment, drawing even the company's own customers into the vortex. Whereas market-strength is characterized by an aggressive forward thrust in sales, the capital-strength of a company is characterized by the more stable and reassuring pattern of spiral-expansion that draws more and more people into a reciprocal sharing arrangement. The ultimate display of faith that a market can show in a company's product is to enter the investment stream and thereby reinforce the corporate momentum. As the "flow" increases and the channel widens, all benefit from the increased surge in corporate growth.

The term in Hebrew for capital strength is chayil, a word that implies both power and wealth. Unlike the synonyms for strength mentioned earlier--koach and on--denoting the "potential" and "potency" inherent in goods and those who produce them, chayil is a measure of the success one achieves through those goods, expressed primarily through the capital they generate.

Implicit in the root of the word chayil is a connotation of ever-expanding circular motion (mechol) seeking out broader and broader orbits within which to extend its influence. The contagion of success is what every enterprise wishes for itself, its product, and the markets it serves. Let us conclude with the standard blessing offered those who embark upon the road to such success: "May they proceed from strength to strength--from bounty to bounty."

FINAL DRAFT

Economic Utopia of the Torah

*Economic concepts of the Hebrew Bible interpreted
According to the Rabbinical Literature*

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Introduction

Ancient Hebrew texts, especially the Torah (also known as Five Books of Moses, Mosaic Code or Pentateuch (using Greek terminology)) offers an alternative economic ideology and system. In this study of Biblical literature, these texts of Torah are studied from the viewpoint of economic theory and concepts. Some quotes are made also from the larger corpus of Biblical texts, from the Tanach (also called as Old Testament in Christian terminology). Most economic ideas of the Bible are nevertheless found in the Torah. In this paper, basic properties and phenomenon of economic concepts found in Bible are presented by using Rabbinical texts for more clear interpretation. Several economic concepts, as taxation, property rights and labor markets are presented.

Among the Judaistic scholarship, the Torah is seen as a unified combination of “Written Law”, which must be interpreted by using the Jewish Sage’s Rabbinical commentaries, called “Oral Law”, collected in Talmudic Literature. This is also the premise of this paper, seeing these texts as a unified entity containing also economic message. Therefore, it should be noted that this study does not fully associate with contemporary Hebrew Bible exegetic, because no assumptions of the formulation process or origin of these texts are made. Therefore, discussion on the textual differences and various literature, tradition or redaction critique issues is not done here. I believe this is a possible basis for this study, as no major economic policy differences can be found between the redactors of first four books of Moses and the Deuteronomistic history. In terms of Bible exegetic schools, this paper could be representing narrative critique viewpoint. This paper is not interested of the origin of source texts, but the economic issues and consequences implied in the final codex of these texts (final form of these texts was completed some centuries B.C.E.). These findings connect with the emerging sub-area of Economics of Religion, where also economic texts before Adam Smith are nowadays under increasing scientific scrutiny.

Classic Rabbinical commentaries (of which most notable was *Rashi*) are used to interpret the original meaning of the Torah legislation and to gain the “Oral Law” insight. Appreviations of the main Rabbinical texts (also known as *Mikraot Gedolot*) are presented in the references section. I use traditional *textus receptus* and scholarly BHS (Biblia Hebraica Stuttgartensia) Hebrew Bible text as the primary base source. Quotes from the English Bible are according to the traditional Authorized King James version (from year 1611).

The Torah is seen in Rabbinical texts as one unified structure which is necessarily to be protected by the Israeli nation and followed in its wholeness. This strict rule on "*the statutes and the judgments*" is to be found in Deut. 4:1-14 "*You shall not add to the word*

which I command you, nor take anything from it..." This implies that in Biblical Theocratic rule the Mosaic Law is seen as a given, unchangeable constitution.

Powerful and wealthy economy of Egypt was the gentile economy with material abundance, but without freedom for Jewish slaves. Moses decided to lead the Jewish market(s) out of the Egyptian bondage, requiring "a leap of faith", with no guarantee of survival in the land of Canaan. The commandment to keep Sabbath rest is central to whole teachings of the Hebrew Bible. It requires a trust on God's ability to support seven days prosperity for six days of work. It operates on the assumption that human life and spiritual prosperity exceed human productivity.

"And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, [and] when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." (Exod. 16:3)

People's argumentation can be understood as perfectly rational short-term utility optimization, but the alternative Theocratic utopia of Moses was able to show its potential already in the desert. God made a miracle in wilderness and the people were able to gather manna and quails for free. This illustrates the Torah's "economy of grace".

"Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." (Exod. 16:4)

The economic utopia of Pentateuch is especially suited for the Jewish nation and maybe not intended for any use among the gentile economies. Nevertheless, it offers interesting alternative view of seeing the basic economic fundamentals in a society, as taxation, laborleisuredecision, social care, economic institutions, financial market, economic growth and private property.

The contemporary economic theory is based on two initial conditions: Scarcity of material resources and infinite needs of the consumers. The key economic problem is to reconcile the conflict between people's unlimited demands with society's limited ability to produce goods and services to fulfil these demands. Torah gives an alternative foundation with fulfilled needs and sufficient resources. This is enabled by completely trusting God's long-term support and following the *mitzvot* of the Torah.

"This [is] the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, [according to] the number of your persons; take ye every man for [them] which [are] in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete [it] with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." (Exod. 16:16-18)

The example presents the situation when nobody "had no lack" after gathering manna.

Similarly the quantity of manna was enough, not too little, not too much. Those who gathered more had no surplus and those gained less did not face shortage. Every day the people got the quantity which was enough for that day (only for Sabbath it was allowed to gather for two days portion). When some tried to gather more, the manna was spoiled.

“... some of them left of it until the morning, and it bred worms, and stank.” (Exod. 16:20)

The miracle of manna was intended only for the 40 years' time period of wilderness journey, but was an example of God's promise to provide adequate means of support for the people if the Torah was obeyed. Similar promise is made in relation to ordering of Sabbath and Jubilee years.

“And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.” (Lev. 25:19)

Not only will there be abundant food, there will be a blessing upon the food in that it will be filling to those who eat it. People will be satisfied with it (Rashi). *Sforno* likens it to the manna, which was enough to satisfy young and old, big and small, even though everyone had the same measure of food every day. The blessing is that people will not gorge themselves to excess, and still they will be satisfied. Those who live in moderation can easily adjust to less (K'sav Sofer).

In the Torah, different attitudes towards material abundance are seen in the story of brothers Jacob and Esau who both had gained wealth and prosperity. Righteous Jacob states in Gen. 33:11 that *“I have everything”*⁷, implying that righteous feel that no matter how much or how little they have in absolute terms, they are content, for they think that whatever they have is everything they could possibly need. On the other hand, the wicked brother Esau has a boastfully tone in his words when he says two verses before (Gen. 33:9) that *“I have plenty”*⁸, emphasizing the abundance of their possessions and proclaiming that they have accumulated more than they could ever want (Rashi).

Ownership of Land Property

The fundamental Biblical principle is that God is the only sole owner of the Universe. The most basic form of productive property and wealth in Bible is agricultural land.

“The land shall not be sold for ever: for the land [is] mine; for ye [are] strangers and sojourners with me.” (Lev. 25:23)

Israelis were freed from the bondage of slavery in Egypt and were ordered to move to Canaan. After conquering the seven Canaanite nation (which did not succeed immediately, but during the following many years) and destroying all the living Canaanites, they were to possess the Promised Land, *“Eretz Israel”*, as a virgin territory. (Deut. 7:1-5; 20:16)

This conquer can be seen as a fulfillment of a promise made to Abraham in Gen. 12:1-7, 15:1-7 and 17:5-8.10

“And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” (Gen. 17:8)

As already noted, God is the only true owner of the land. In Lev. 25:2 it is explicitly stated that “God gives” the land for Israel. After invading and depopulating the Promised Land, “Eretz Israel”, the land property is divided among the Israelis. The initial division is commanded to be permanent and is based on equalitarian rule.

“These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty. And the LORD spake unto Moses, saying, unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few.” (Num. 26:51-56)

Similar order is repeated in Num. 33:51-54.

“And ye shall divide the land by lot for an inheritance among your families: [and] to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's [inheritance] shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.” (Num. 33:51-54)

The number of people mentioned above includes only men fit for a military service, the whole amount of people is therefore to be more exactly “numbered of him”. This is accordance of the God’s order for Moses not to count the exact number of Israelis, only military force was allowed to be numbered, excluding also Levites. The reason for ordering not to count each Israeli is not clear, but it’s sinfulness is seen especially in King David’s mistake (2 Sam. 24:1-10).

Division of land done by using a lot raises some additional problems. The distribution is said to be equalitarian, but using what unit of measurement? The soil is certainly not homogenous in relation to productivity. The most simple alternative is to distribute equal acreage per capita, if the soil was measured in physical units. Nevertheless, it is reasonable to assume that there existed some more sophisticated method for measurement, as the agriculture soil apparently is not homogenous for the production purposes. Soss suggests that we could assume that the land was divided to give some of its inhabitants an equal market value (or yield) per capita (Soss 1973, p.325). This is in some degree possible, as Israelis had gathered some beforehand information on the productivity of the Canaan. As a conclusion, we do not know the exact valuation methods

employed, but the grounding aim of the procedure was nevertheless to be as equal as possible.

The decisions concerning the measurement and valuation was to be done according the Mosaic Law. The interpretation of the law, thus establishing *de facto* a Theocratic rule, was given to priests, that is to sons of Levi.

”And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be [tried].” (Deut. 21:5)

Deuteronomistic history orders:

“Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.” (Deut. 16:18)

It does not specify from which group of people those judges and officers are to be chosen from. Nevertheless, it might be reasonable to assume that they should be Levites. Lev 6 gives several orders concerning damages done to private property and the required restitutions.

Verse 6 tells that priests are allowed to evaluate the required sacral offerings, as it is done *“with thy estimation”*. Similarly the supreme court, *Sanhedrin*, is completely Levitical, which gives decisions in matters not solved in lower courts.

Important basic unit of currency in Hebrew Bible is *“the shekel of the sanctuary”*, which is mentioned 25 times in Pentateuch¹⁷. The Levites set the weight of this currency, which gave them a lot of economic control. Levites had much legal and economic power, but on the other hand they were not able to own any land.

“...there was no inheritance given them among the children of Israel.” (Num. 26:62)

This was a mean to prevent the Levites from having economic conflicts of interest. They were able to dedicate themselves into their sacral and governmental responsibilities and were freed from agricultural labor.

“Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give [also] unto the Levites suburbs for the cities round about them. And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts... [So] all the cities which ye shall give to the Levites [shall be] forty and eight cities: them [shall ye give] with their suburbs. And the cities which ye shall give [shall be] of the possession of the children of Israel: from [them that have] many ye shall give many; but from [them that have] few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.” (Num. 35:2-3,7-8)

Levitical courts were originally supervising weights and measures¹⁸, but in the middle of the third century the rabbinical courts were granted also control over monetary issues and private property. (Shapiro 2000)

Taxation and Tithes

Levites were to be living in 48 cities inside the area of each tribe and were given somewhat land for cattle. They were given a right to eat food sacrifices brought into the temple, but that right includes only males. Therefore, the Levites had a right to tax 10% of agricultural production.

“And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, [even] the service of the tabernacle of the congregation... But the tithes of the children of Israel, which they offer [as] an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.” (Num. 18:21, 24)

The tax incidence is beard by the land owners and is a proportional tax. The tithe for Levites was consumed solely among the Levites and was collected for the supporting of the priests. The Deuteronomium mentions a second kind of tithe, also 10%, which was consumed by the owner himself and his family, but eaten in the temple in Jerusalem.

“Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and outshine oil, and the firstlings of thy herds and of thy flocks ...” (Deut. 14:22-27)

The owner had also a possibility to change that part of production into money and consumethat money in Jerusalem.

“And if the way be too long for thee, so that thou art not able to carry it; [or] if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: Then shalt thou turn [it]into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household.” (Deut. 14:24-26)

Therefore, this second tithe also made an incentive to support money economy instead of agricultural barter product transfer. This brings apparently all the market economy benefits for the national economy. The important role of Jerusalem implied also some regional effects, where Jerusalem and the whole Judean area got economic benefits, due to increasing tourism into the area. It should be noted that every seventh year was a sabbatical year and no tithes were collected then.

Every third year this tithe is not to be eaten in the temple, but inside the home area and the food is shared with the poor, widows and Levites. This is sometimes called as a “poor tithe”.

“At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay [it] up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which [are] within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.” (Deut. 14:28-29)

The beginning of kingship brought new taxes, but probably in the beginning of King David’s reign he did not levy taxes at all, but was forced to do so lately (*Radak*). The prophet and judge Samuel gave a warning that kingship means increasing taxation, in addition to the taxes ordered by Mosaic Law.

“And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put [them] to his work. He will take the tenth of your sheep: and ye shall be his servants.” (1Sam. 8:15-17)

Exodus 30:12-16 mentions also one additional tax, which was of fixed amount (half a shekel), but that tax most probably was one-time tax, collected in relation to particular census.

Notion of Private Property and Business Commerce

Bible presents several wealthy figures and attains no negative implication on the private property itself or to its quantity. Commerce is not seen itself as having any negative connotation, but it is clearly forbidden to cheat. Rabbinical commentaries state that a Jew should give preference in commercial relations to a fellow Jew. Prohibition of hurting or insulting other people applies to commercial relationships as well. The Talmud contains several examples of such insensitivity (Rashi, Bava Metzia 58b).

The Torah gives clear requirement for honest business practices.

“And if thou sell ought unto thy neighbour, or buyest [ought] of thy neighbour's hand, ye shall not oppress one another.” (Lev. 25:14)

This verse is in Talmud interpreted to refer to over- and undercharges as well, and rules that if the overcharge is more than one-sixth, the sale is null. Similarly, the rule applies to undercharges as well, and therefore one must not take advantage of the seller’s signorance. Therefore, a business company that wishes to behave ethically should not use its monopolistic powers to overcharge customers or underpay its employees. Selling defective or low-quality items would also be a violation of this law. The Talmud extends the law also against excessive mark-ups on necessities. Any profit from the sale of a necessity is not to exceed one-sixth (Friedman 2000, p. 49).

The Sages derive from Lev. 25:50, the strict rule that it is forbidden to steal also from a non-Jew (Bava Kamma 113b). *Tosefta* notes that it is worse to steal from a non-Jew than from a Jew. The reason is that if a Jew is victimized by his fellow, he will not condemn all Jews or lose his faith in God, but if a Jew cheats a non-Jew, the victim will rail against the Torah and God. Similarly Jacob instructed his sons to return the money that they found in their sacks (Gen. 43:12), demonstrating the integrity of people (R' Bachya).

In Gen. 23:3-20 there is an example of business negotiation tactic when Abraham wanted to buy a burial site for his wife Sarah. In plain sense, Hittite man Ephron said (v. 11) that he would be honored to give the entire field as a gift. But as the story continues, it is clearly revealed that Ephron's public generosity was a sham. He not only had no intention of making a gift, he hypocritically implied to Abraham that he expected an outrageously high price for the plot. At the end of the negotiation process, Abraham was forced to pay not just a cave but the surrounding large field area as well and Ephron demanded an incredible high price of 400 "negotiable currency", which were known as centenaria. As the Talmud (Bava Metzia 87a) explains, each shekel that Abraham used to pay for the plot was worth 2,500 ordinary shekels (Rashi). Thus Abraham paid a total of one million ordinary shekels for the area.

In this story Abraham proofed his righteousness by choosing the finest burial place for his wife without haggling over the price. On the other hand, Ephron's actions are seen as wicked, because he started out by making grandiose offer of a gift, but then revealed himself as a greedy man who extorted far more than the property was worth. One small way to imply this is that Ephron's name is spelled all the time with a Hebrew letter &, but in verse 16 when money changed hands and the sale was consummated, the sale is omitted. Thereby the Torah implies that his stature was diminished. This story is one of three places where Torah attests to the Jew's uncontested possession of the land of Canaan. For the Cave of Machpelah, the site of the Temple, and the Tomb of Joseph were all purchased without bargaining and paid for with unquestionably legal tender.

The Talmud states that business ethics is so important that the first question an individual is asked in the next world at the final judgment is, "Were you honest in your business dealings?" One important Talmudic tractate, *Avot* (also known as Ethics of the Fathers), explains that a pious person follows the philosophy that "mine is yours and yours is yours", an antithesis of selfish greed.

The negative attitude towards stealing is most profoundly based on the eight commandment, but expanded to all types of deception and dishonesty. One of the prophet Isaiah's criticism of people dealt with unethical business.

"Thy silver is become dross, thy wine mixed with water." (Isaiah 1:22)

According to several commentaries (Rishi and Reda), this is not a metaphor but refers to actual misconduct of people, causing God's anger. The Talmud instructs shopkeepers to wipe their weights once a week and clean their scales after every weighting.

In the Bible's books of small prophets when the future Messianic utopia is revealed, in the future paradise on earth, the right for private property clearly continues.

"But everyone shall sit under his vine and under his fig tree." (Micah. 4:4)

Another prophetic vision for the future Messianic economy is shown in Isaiah. It gives a promise of spiritual abundance.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for [that which is] not bread? and your labour for [that which] satisfieth not? hearken diligently unto me, and eat ye [that which is] good, and let your soul delight itself in fatness." (Isaiah 55:1-2)

It does not mean that there is no monetary institution or price mechanism in Messianic rule, as the verse is purely allegorical. Nevertheless, the redemption will be followed also by pure material blessings.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign [that] shall not be cut off." (Isaiah 55:13)

Social Policy

The Torah admits that the nation will always have some poor market(s) amongst it.

"For the poor shall never cease out of the land:" (Deut. 15:11)

Nevertheless, this is not an ideal state of nation, but the aim should be to remove or at least ease the poverty in economy.

"Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land..." (Deut. 15:4)

Biblical rule consists caring of poor, including also non-Jewish market(s).

"And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: [yea, though he be] a stranger, or a sojourner; that he may live with thee." (Lev. 25:35)

Rambam rules that the highest form of charity is to step in with help to prevent a person from becoming poor. The above verse refers to him as "thy brother" which is a clearly intimate term. (Hil. Matanos Aniyim 10:7). The responsibility for caring of the poor is defined geographically, whoever happens to be near a poor person, must help. (Soss, p.333). The help includes food support, but any individual is not required to brought a poor into his household, which would mean a forming of involuntary enslavement. In

above verse, “a stranger” is in Rabbinical literature interpreted to mean “a proselyte”, who has become a Jew. Similarly “a sojourner” is interpreted to be so called “righteous gentile” (Rashi, Sifra).

The poor tithe, to be repeated every third year, is a clear social income transfer for the poor. Another type of social care is an order to leave some crops in fields to be uncut for the poor.

“And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather [every] grape of thy vineyard; thou shalt leave them for the poor and stranger.” (Lev. 19:9-10)

It should be noted that this order not to cut the corners of the field is not exact and leaves room for interpretation and practical decision. The Levites probably made practical interpretation of every action for field gleaning.

Similar fear of widening income gap between rich and poor is seen also in later prophetic books of the Hebrew Bible, as in Isaiah.

“Woe unto them that join house to house, [that] lay field to field, till [there be] no place, that they may be placed alone in the midst of the earth!” (Isaiah 5:8)

Interest Rate

Mosaic Law orders a zero interest rate for any interpersonal loans. In Deuteronomium, this order is given to be concerning loans for Jews, but not for foreigners.

“Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury: Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury:” (Deut. 23:19-20)

Similar zero-rate order is in Leviticus, but in form which does not explicitly reveal such clear distinction between loan for Jews and others.

“Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.” (Lev. 25:36-37)

Nevertheless, it is pretty clear from the context of this verse, that it is referring only to “a brother”, not for non-Jews. The commandment not to take interest applies only to a Jew, but it is permitted to take interest from a non-Jewish resident, as it is from other gentiles (Bava Metzia 71b). In dealing with non-Jews, one may charge interest because it is no contradiction of ethical business practice, but in dealing with Jews, non-interest legislation is a form of generosity and charity.

According to Rashi, terms “usury” and “increase” have identical meaning and the prohibition against interest is mentioned twice, implying that taking interest violates more than one commandment. Nevertheless, *Ramban* explains that there are two different kind of loans. First type is an “interest” loan, where a borrower must pay interest indefinitely, without any of it being credited to the principle. The second type is a loan, where a borrower pays the principle and the interest back when agreed, but there is no stipulation for further interest payments. This arrangement is “increase”, because it increases the lender’s fortune without unduly “biting” the borrower.

Lending

This zero-interest rule is not aimed to lead to the situation where lending is not practiced. The

Torah gives strong orders to support lending money for the poor, even without interest.

“If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, [in that] which he wanteth.” (Deut. 15:7-8) 43

The text does not explicitly tell how much the rich is required to lend, except that it is “sufficient for his needs”. It might be that this was also one of the tasks of the Levitical court. Lending, also in nation-wide level, is seen as negative sign affecting nation’s independence. Ideal national economic situation means do foreign debt, but lending other nations, and therefore reining them.

“For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.” (Deut. 15:6)

There are also several orders for not taking a pledge if the borrower is a poor, nor it is allowed to take an important pledge, which would threaten a poor’s ability to continue working and earning.

“When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man [be] poor, thou shalt not sleep with his pledge: In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.” (Deut. 24:10-13)

Accordingly, it is not allowed to deny loans because of the narrowing Sabbatical year. Zero interest rate (but not for non-Jews) does not sound efficient and economic growth stimulating way of policy. But it should be remembered, that it applies to interpersonal relations between the poor and rich, and mainly among the Jewish market(s) (poor gentiles will also get help).

It is not a description of whole capital market, but only the part which relates to social characteristics. This legislation has several implications. Firstly, redistribution of national income which equalizes the income distribution. This task is somehow organized in all modern economies, but in this version it is done with great emphasis on private support, combining the shortages with other social help, as the tithes from the temple and Levites. Secondly, it leads to reduction of the total net accumulation of capital.

Aumann and Maschler (1985) give several examples of Talmudic rules concerning Talmudic rules for dividing the estate among the creditors. They show that rules given in Talmud lead to uniformly consistent solutions for collective bargaining.

Labor Market

The basic task given to man is to labor. After the man's transgression to the sin in the Garden of Eden the man was given a heavy load of work.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground..." (Gen. 3:19)

Wage payment period is legislated to be one day.

"Thou shalt not defraud thy neighbour, neither rob [him]: the wages of him that is hired shall not abide with thee all night until the morning." (Lev. 19:13)

Similar order is given in Deuteronomistic history:

"Thou shalt not oppress an hired servant [that is] poor and needy, [whether he be] of thy brethren, or of thy strangers that [are] in thy land within thy gates: At his day thou shalt give [him] his hire, neither shall the sun go down upon it; for he [is] poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee." (Deut. 24:14-15)

Here it is added that the rule applies also to gentiles. This rule significantly decreases the need for financial market and institutions. The Talmud extends this law to all kinds of payments owed, including various types of rental fees.

The Torah gives Jewish men the right to sell themselves as slaves to fellow Jews, but they do not lose their status in the civil or religious community (Rishi, Sierra). Rabbinical literature emphasizes that rather than slaves, they are "indentured servants", who for a specific period of time are not free to resign their employment, but who should be treated with respect (Lev. 25:39). Sages say that "one who buys himself a slave, buys himself a master" (Kiddushin 15a). A Jew is owned only by God and it is sacrilegious to sell him on an auction block (Rashi, Sifra, Rambam, and Hil. Avadim 1:5). Rambam also defines that it is forbidden to have him work merely to keep him busy or to set him to tasks without a specified time limit or useful purpose (Hil. Avadim 1:6). Labor without a purpose and degrading work demoralizes the human being and is therefore prohibited. Righteous

employers take care that their employees are not overworked, but treated with respect. King Solomon used a large number of workers when building the Temple in Jerusalem, but even in this sacred work employees were allowed to work in shifts, not to keep them away from their families for too long a time when working in Lebanon.

Nevertheless, Jews may purchase slaves from surrounding nations and they become the property of their owners (Lev. 25:44).

“Both thy bondmen, and thy bondmaids, which thou shalt have, [shall be] of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. ... And ye shall take them as an inheritance for your children after you, to inherit [them for] a possession; they shall be your bondmen forever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.” (Lev. 25:44,46)

The Torah states clearly, that the non-Jewish slave is his master’s property (but not so with Jews, because their true owner can only be God) and is a heritage. His owner does not have the similar restrictions as Jewish slave owners (Seder Olam). The Talmud notes that the inheritance of non-Jewish slaves is a positive commandment, prohibiting a Jewish owner to free his non-Jewish slaves. If necessary, a slave may be freed as a performance of a good deed, *mitzvah*. A slave may not be freed merely to please him, but if the owner will derive some benefit from freeing a slave, he may do so (Gittin 38b, Berachos 47b). If a Jew is sold as a slave to a non-Jewish resident of “Eretz Israel”, his kinsmen have the responsibility to redeem him, but without depriving the owner of his legitimate property rights (Lev. 25:47-55).

The Torah also states responsibilities of workers. Employees are required to work to the best of their abilities and not waste time. This is homiletically seen in passage where Jacob enters Haran and notices idle shepherds around the well. He gives them orders to continue work even when he is in a foreign land. Later he describes his work habits when serving his uncle Laban, saying he has used all his strength and abilities. Jacob emphasizes that an employee should work as hard as possible and do an honest day’s work.

“And ye know that with all my power I have served your father.” (Gen. 31:6)

The Torah and its Rabbinical interpretation seems to support the idea of labor specialization. Each of the tribes of Israel (i.e. sons of Jacob) had their own characteristics and task, implied in the blessing of Jacob in Gen 49. Rabbinical literature does not necessarily give the study of Torah and religious professions the most valuable position in human life. Although Issachar was the tribe that excelled in Torah scholarship while Zebulun was a merchant tribe, Jacob gave precedence to Zebulun in Gen. 49 (similar as with Ephraim and Manasseh, sons of Joseph in Gen 48:19). Issachar’s spiritual growth was made possible only because Zebulun shared his wealth with the scholars of Issachar.

The Law also prohibits the improvement of seed and meat production by using hybrid strains of seeds and animals.

“Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.” (Lev. 19:19)

The Law seems to be pretty pessimistic also on the use of irrigation, but it is not explicitly restricted. The negative connotation can nevertheless be seen as the status of God as a rainmaker and God’s blessing to be seen in a form of rain.

“The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand.” (Deut. 28:12)

Irrigation is referred to be used in Egypt, where real God was not served.

“For the land, whither thou goest in to possess it, [is] not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst [it] with thy foot, as a garden of herbs: But the land, whither ye go to possess it, [is] a land of hills and valleys, [and] drinketh water of the rain of heaven: A land which the LORD thy God careth for: the eyes of the LORD thy God [are] always upon it ... That I will give [you] the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.” (Deut. 11:10-14)

Any need for technological innovation is not clearly seen in the Bible, but is not restricted either. Some implication for supporting agricultural innovation can nevertheless be found. The Promised Land is seen as a good soil, where for example mining is encouraged:

“... a land whose stones [are] iron, and out of whose hills thou mayest dig brass.” (Deut. 8:9)

Both Pentateuch’s attitudes towards capital accumulation and technological innovation seem to be somewhat restrictive. The third input factor in economic theory is work-leisure decisions made by the consumers. One of the most essential orders in the Torah is to keep Sabbath, which is given as fourth in the Ten Commandments.

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day [is] the Sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.” (Exod. 20:8-11)

This rule applies to all humans, including gentiles and also animals. Also using other nonhuman means of production, as using fire, is prohibited in Exod. 35:3. This order is very strict, as is shown in the death-penalty

“Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.”
(Exod. 35:2)

Jewish calendar includes also several festivals when the work is not allowed and three pilgrimage festivals⁵⁴ (the feast of unleavened bread, the feast of harvest, the feast of ingathering) require a pilgrimage to the temple in Jerusalem, concerning the whole market(s).

Business Cycles

Biblical calendar is profoundly cyclical, as sabbatical years are every seven years. During those sabbatical years (every seven years and a year after seven seven-year cycles, the so called year of Jubilee) no tithes were collected.

Another cyclical element in Bible is not ordered by the Law, but seems to be fluctuating because of deterministic cycles of the nature. They are revealed in Pharaoh’s dreams, which were interpreted by Joseph.

“Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it [shall be] very grievous.”
(Gen. 41:29-31)

Joseph also gave economic policy measures to dampen those fluctuations and acted lately as a finance minister in Egypt. The same episode of Joseph in Egypt, includes recommendations for using active public fiscal policy for dampening the economic fluctuations. During the prosperous years of economic boom the public governance should use surplus budgets to prepare for the economic downturns, when public budgets could be in deficit. When Josef interprets the dreams of Pharaoh, he includes suggestions for proper handling of future seven year famine. In Gen. 41:34, one part of these suggestions is usually interpreted *“and he shall prepare”*, but several alternatives exist. Ibn Ezra derives the word usually interpreted as *“prepare”*, –OE(E &A , from the word –/F (I , *“five”*, according to which Joseph was recommending that Pharaoh buy a fifth of the land of Egypt during the seven years of abundance. Along similar lines, *Rash bamand Radak* observe that this was a proposal that Pharaoh double the usual one-tenth tax on grain, and have his oversees collect a fifth of all the produce for the royal granary during the economic boom. Another proposition Josef gave to Pharaoh, in verse 35 *“and let them gather”*, implies that the food (double taxation during the upturn) should be gathered as a levy from the landowners, even against their will (Rashbam). Every city should also have its own royal granaries, to save transport costs and reassure the citizens that their food is

not being taken for the benefit of others (Tur, Ralbag, R' Bachya). It should be also noted that Joseph's granaries were sufficient not only feed Egypt but to enrich Pharaoh by selling food to the surrounding lands. This implies not only active fiscal policy, but also active overall public economic sector in the society. According to Talmud, the famine did not last for full seven years, but was shortened (by God). Therefore, the length of the fluctuations is not fixed, but may vary depending on the economic and spiritual situation of the nation.

Jacob seems to speculate with future grain price increases and take use of the price fluctuations when ruling in Egypt. Joseph's agrarian policy enriches Pharaoh when he gathers high prices from food. In Gen. 47:14 tells that either Joseph had bought the grain from farmers of Egypt when the prices were depressed during the seven years of abundance, or Pharaoh had forced them to give it up during those years. Joseph's plan was to impoverish the Egyptians and make them totally dependent upon the King. Priests were the only part of market(s) which was not forced to sell their land for food. This implies that Jews should never be reluctant to give their tithes to the Jewish priests, Levites or poor either.

The Talmud is concerned of price stability. Causing prices to rise by hoarding or by any means was a violation of Biblical law, similar to usury or tampering with weights and measures. The market prices should be stable and low throughout the year. Nevertheless, the Sages disagree as to whether or not supervisors should be appointed to oversee prices (Friedman 2000, p.49).

Sabbatical Year

The Jewish time frame is strictly connected to the cycles of number seven. Every seventh day is a rest day and also every seventh year is a Sabbath year (*Shemittah* in Hebrew).

“And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh [year] thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, [and] with thy olive yard.” (Exod. 23:10-11)

Additional orders are given in Leviticus, which states that produce of the land which is not supported by any human actions may be consumed also during the Sabbath year.

“That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: [for] it is a year of rest unto the land. And the Sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that [are] in thy land, shall all the increase thereof be meat.” (Lev. 25:3-7)

After growth of the harvest (v.5) was not allowed to reap, which refers to the produce of seeds that were not planted in the seventh year, but that fall onto the soil during the harvest of the sixth year's crop (Rashi). A crop that was planted before the seventh year

was also allowed to be eaten (Ramban). Everyone from land-owners to gentiles and wild animals must have equal access to the produce, it is to be used as food but not for commerce (Rashi). Rest of the land implies also that it is left unguarded so that anyone could take its produce.

This rest is naturally understandable for the reproductive purposes, while it may also support innovation activity, as time is devoted also for resting and leisure. Nevertheless, the religious obligations, essentially the study of the Torah, is time-consuming. On the other hand, literacy is very much respected and supported. The Law puts clearly great emphasis on education of the whole market(s).

“When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that [is] within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:” (Deut. 31:11-12)

The lands rest in the seventh year has the same spiritual message as the people’s rest on the seventh day, both teach that the primary force in the universe is God, not the law of nature. Devotion of the whole year for contemplation and spiritual enhancement requires additional saving during the six year period. Cycle of six years farming can be seen both as a blessing and a warning. It implicitly promises that the people will be able to work productively all consecutive six years, and are not required to let the soil lay fallow any more (*Sforno*). Ramban (*Mechilta*) notes, that if this legislation is not followed, people will be necessary to let the soil rest for four years out of every seven. The Talmud (Sanhedrin 26a) adds that under extreme economic circumstances, the Sages permitted farmers to work their fields also during Shemittah, implying that people are permitted to take measures to deal with hunger if it comes.

Deuteronomistic history adds also forgiveness of loans in every Sabbatical years. This was intended to remove the threat of deepening cycle of poverty.

“At the end of [every] seven years thou shalt make a release. And this [is] the manner of the release: Every creditor that lendeth [ought] unto his neighbor shall release [it]; he shall not exact [it] of his neighbour, or of his brother; because it is called the LORD'S release. Of a foreigner thou mayest exact [it again]: but [that] which is thine with thy brother thine hand shall release.” (Deut. 15:1-3)

Year of Jubilee

The number seven represents the cycle of completion in creation. The seven cycles (of seven years) leading up to the Jubilee reinforce this concept (*Chinuch*).

As already noted, God is the only true owner of the land and He gave the Canaan to each tribe of Israel. After the original division of the land, the human “owner” of the land cannot permanently sell his property. This is because every fiftieth year, in Jubilee year,

all land alienated during the preceding fifty years returns to its original owner or his closest heirs. Inheritance is given to sons and the first-born male is given the double portion. The inheritance legislation ensures, therefore, at least some land-owning to every non-Levitic male in Canaan.

The main orders concerning the year of Jubilee are given in Leviticus chapter 25. It should be noted, that the Jubilee year follows immediately after a Sabbath year (seventh in succession after last Jubilee). At the end of each 48 year there occurs two consecutive years of rest, 49th is a Sabbath year and 50th is the Jubilee. Therefore, the institution of the Jubilee year institution is essentially an extension of the Sabbath year legislation.

The most important function of Jubilee was reversion of sold land to its original owner. Ancestral plots of land, that have been sold between one Jubilee and the next, revert to their original owners with the arrival of the Jubilee Year (Rashi). Land could not be sold in perpetuity, implying that the land and the owner family are entwined with each another.

Therefore, the transfer of property was actually not the sale of the land, but of its produce for a certain number of years and the price was fixed according to the number of years which intervened between the year of the sale and that of the next year of Jubilee. In addition to zero interest rate, returning the land to its original owner every 50th year implies that the land is valued only by the crops produced until the next year of Jubilee.

As Lev. 25:29-34 adds, a residence house in a walled city was not included in a Jubilee legislation. Whereas a field cannot be redeemed for the first two years, but may be redeemed at any time thereafter, and a house in an unwalled city may be redeemed at any time, even immediately, a house in a walled city can be redeemed only until the first anniversary of the sale. Thereafter, it remains the property of the buyer in perpetuity (Rashi, Sifra, Vayikra, p.434). Levites received initially 48 towns, scattered around the country, each of which was surrounded by a ring of open land, 2000 cubits wide (Num. 35:1-8). Any part of the Levite property may be redeemed immediately, whether it is a house or a field, and whether the city is walled or open (Rambam, Hil. Shemittah V'Yovel 13:8-9, Rashi, Sifra). Consequently, the Levites cannot be deprived permanently of any part of their heritage.

There were two ways in which an Israelite would lose his right to the property, namely if an Israelite consecrated a field to the Temple treasury and did not redeem it, and alternatively, if he consecrated his field to the Temple treasury and it was sold by the Temple treasurer before it was redeemed. In these cases the field did not return to an original owner, but would become the property of the Priests, who divide it among themselves (Lev. 25:34; 27:20-21).

Levite fields, however, do go back in even such an event (Rashi, Sifra).

Another main function of the year of Jubilee was rest for agricultural soil. Similar as to normal Sabbatical year, land was to lie fallow and there was to be no tillage. Therefore, the soil actually rests for two consecutive years.

“A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather [the grapes] in it of thy vine undressed. For it [is] the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.” (Lev. 25:11-12)

What the land produces spontaneously is free to be utilized by all Israelites (owner included), but only from their immediate use, not to be stored or sold for any future or speculative use. Third function was releasing of slaves. The slaves are free to return (with their family if any) to their land of inheritance. This is a difference compared to slave release after six years of service, when family was not necessarily allowed to follow the male slave. Additionally, the slave in Jubilee year was allowed to gain back its inheritance soil, but no other financial help was provided. All Jewish slaves must be freed, even if they have not worked the usual minimum of six years or if they have elected to remain with their masters after the six years (Rashi).

Releasing of debts is not mentioned to be happening in Jubilee. That is obviously not necessary, as it is done every seven years.

Leviticus contain a promise that rest of land will not cause famine, but the last harvest during the 48th year will be enough for the next three years demand (until the next harvest).

“And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat [yet] of old fruit until the ninth year; until her fruits come in ye shall eat [of] the old [store].” (Lev. 25:20-22)

Meaning of the Jubilee is to preserve the essential character of the Theocracy, the end that no poor people exists among the Israelis. If people realize the benefits of Torah Economics, they will refrain from cheating and stealing, because they will reflect on the lesson of Supreme Owner (Chinuch).

It is not historically known by how long the command for celebrating the year of Jubilee was followed, but later books of Bible still consists some reference to stable land-owning situation.

Conclusion

Economics of the Torah offers one more alternative basis for understanding economic reasoning and theory. To say it very shortly, the modern capitalist economic system tries to increase the material well-being (increase the size of the common economic “pie”), by accelerating economic growth, so that in the end even the smallest (in relative sense) piece of that “pie” is big enough to feed and sustain even the poorest people in society, leading to world of material well-being and peaceful co-existence (Nelson 2001).

Marxian economic theory is based on equal division of that “pie”, which would lead to peaceful society according to that view. But the Economics of Torah offers completely alternative way of seeing the economic dilemma. We may say that the aim and final state of that process is the same in all these alternatives, some kind of Messianic world of peace and happy co-existence between people and nature, but the means and ways to that state of society are completely different.

Economics of Torah tries to tell that the “pie” is not ours at all, but belongs to Supreme Being, God. If the society and economic practice is based on that kind of very strict and absolute moral base and institution, the gross utility (including material and spiritual) of consumers is maximized and poverty minimized. There is no need to accumulate wealth or accelerate economic growth, as the two main assumptions concerning the state of initial economic conditions are different. In the Economics of Torah, there is no scarcity of material resources (if controlled by Torah institutions) and the needs of consumers can be met (if consumers allow to follow the Torah commandments, alternating their personal preferences).

FINAL DRAFT

A Christian Response to Poverty: Torah Economics or a New Starting Point?

By Shane Claiborne and Economics

Recently I ran across a friend's Facebook comment which was a part of a long string of right-wing harping on Obama's "spread the wealth" comment. One commenter in this string quoted Jesus to argue that spreading the wealth would not accomplish anything: "The poor you will always have with you" (Mark 14:7). (The use of this quote was egregiously out-of-context, as Jesus is rebuking the disciples for using the poor as an excuse for criticizing a women's act of worship.)

This guy's comment highlights a need for American Christians develop a biblically-based response to the ever-present reality of poverty in their economic context.

Shane Claiborne and Chris Haw state that God's plan for the Israelites was that there would be "no poor people among you" (Deuteronomy 15:4) (in *Jesus for President*, 59). This verse in Deuteronomy is a part of a section of laws called Jubilee laws, which call for the canceling of debts and, if you will, the redistribution of wealth! Claiborne and Haw later state that Jesus, when reading from Isaiah in Luke 4, "called upon the economic tradition of the Torah," and that "to release the prisoner and the oppressed is to practice jubilee" (*Jesus for President*, 88).

It's a nice idea to think that the Christian response includes the practice of Torah economics, but I just don't see Jesus calling us to that. If that were the case, Jesus would have spent his energies in ministry releasing people from their debts and teaching on economics (Jesus' parables that include money are never about finances—they teach about the things of the global markets of God). Instead Jesus spent his time ministering to people in a way that had spiritual and eternal rewards, not economic rewards. In Luke 4 Jesus is talking about setting spiritual prisoners free.

In addition Claiborne and Haw fail to acknowledge what follows in Deuteronomy 15, that "There will always be poor people in the land" (Deuteronomy 15:11). There will always be poor persons among us, but it doesn't seem that Jesus calls us back to the Torah for a solution. What then do we do, because using the perpetual reality of the poor as an excuse not to do anything doesn't seem a biblical response?

Perhaps we're picking the wrong starting point. To first associate and identify a poor person with their economic status is very disrespectful. To first identify someone with the amount of money they have ("a poor person", "a rich person") is wrong in two ways. First and most importantly, this way of categorization fails to acknowledge that those persons are created in the image of God, that God has placed his image and imprint into their being in a way that identifies them with him. The image of God in other should be

the first thing we identify in another. If we are followers of Christ, we will choose to see this and to love this in others.

Secondly, identifying another with their economic status shows an unhealthy value on money/wealth. We can't serve God and money at the same time, and when we equate someone's identity with their money we show we serve money because we are showing that is the first value we uphold.

Addressing poverty, I do feel that Claiborne and Haw point to God's desire that there would be no poor. God also wants all to seek him as the source of provision, for Jesus taught not to worry but to seek God's global markets and God will provide for our needs (Matthew 5:25-34). God wants to provide for the needs of all and will do so for those who seek him.

Our response to those in poverty? When we start by seeing others as created by God in God's image, we are open to love others in a profound way. When we understand God's desire that all their needs be met and yet some needs are not being met, we are open to being God's conduit for provision. In our communities, if we choose to respond to the poor with love we'll find God's global markets alive and real in our communities and in their lives. We'll be serving God and not money. Suddenly the thought of redistributing wealth isn't a threat but a loving notion.

Islamic Economics

By Dr. V. Nienhaus

In recent years. Many Islamic countries have proposed an Islamic economic system which reasserts traditional Islamic values. These countries want a complete system that covers specific patterns and areas of social and economic behavior for believers which does not involve a reformulation of Islamic ideology or a compromise of its tenets. Economic practices are made to conform to Koranic dictates, with no reinterpretation of the basic doctrine.

The process of Islamisation of economic systems involves a stamping of economic institutions with a particular Islamic identity. The process seems to be gaining momentum over time. New institutions have been established, such as Islamic banks and development assistance agencies, with the aim of translating Islamic economic ideals into practical business solutions.

As noted previously. Islamic economics is closely related to and is part of the Islamic concept of life. Both the Koran and Sunna have much to say on economic questions. The welfare of people while on this earth and their welfare in the hereafter are inextricably intertwined. Islamic teaching in the economic sphere deals with a wide-ranging set of welfare issues: justice, mercy, well-being, wisdom, and stress on fraternity and equality. It also addresses purely economic issues such as the system of economic decision making, saving, investment, capital accumulation, the incentive system, the proper role of government, property rights, inheritance laws, the allocation of resources, the types of economic freedom man enjoys and other fundamental economic issues which have a deep-rooted significance for the Muslim faithful.

In sum, the moral teachings of Islam lay down ethical guidelines for the effective control of all economic behavior. Economic institutions should facilitate the achievement of the goals and objectives of Islam. Economic activities and undertakings are assessed and measured in moral terms and must be conducted in consonance with the ethos and norms of the Islamic value system. There must be a positive line of action leading towards the ultimate aim of welfare dispensed judiciously and tempered with wisdom. Specific ordinances, some obligatory and others prohibitive, serve as guides to economic actions.

Principles Governing Economic Practices

It is Islamically legitimate to engage in material pursuits aiming at welfare. Commercial institutions relating to the sale of goods, hiring of workers, warehousing goods, wages, interest, exchange, banking and the like have been well understood in the Islamic world for many centuries. Many have Islamic origins.

There are several basic principles that serve as the foundation of Islamic economics. First. Islamic economics contraindicates acts resulting in harm, corruption and

exploitation of the weak. Islamic economics, more than capitalism or socialism, emphasizes man as part of a collectivity and attempts to balance and harmonize the individual's spiritual and material needs equitably against the needs of society at large. Islam stresses the virtue of total integration of morality in man's dealings with other human beings in any endeavor undertaken. It literally encompasses the relationship of Islamic adherents to each other and to their society from birth to death. In the area of economic activity as well as personal morality, Islam places great emphasis on selflessness as a form of gratitude towards God.

An overriding concern with social justice, stress on contractual obligations. The sanctity of one's word and the correct patterns of income and wealth distribution pervades Islamic economic thought. This is the basis of repeated admonitions regarding the needy, destitute, prisoners, wayfarers, orphans and one's parents and relatives: the appropriate tax policy and general orientation of government expenditures: the importance of meeting one's contractual obligations; and the precise execution of very strict trust and inheritance laws. In Islam, no individual or institution is left a victim of human vagaries and uncontrolled greed. The selfishness of the rich and powerful is denounced repeatedly.

Second, Muslims are not averse to legitimate profit through trade and other kinds of business. Muhammad was not hostile to commerce as he himself was a businessman for most of his life, and some of his most eminent followers were merchants who imported, exported, and facilitated the transit of goods. The merchant has always been a respected member of the Islamic community, and like the artisan and members of other professions receives particular commendation in the Koran.

While giving express approbation to certain occupations, the Koran sanctions any other licit occupational pursuit based on free will that does not involve usury, fraud and profiteering. In economics as in other areas, the belief is that Allah in his divine justice allows man the freedom to pursue actions on which he will be judged. Man is the author of his own economic vices and virtues and thus of his own crimes and punishment. Man's economic actions rest on the basis of his good deeds. His faith in Allah and his own conscience. There is clear reasoning behind this thinking. Muhammad wrote that a wide range of economic choices motivates man to be creative and to use his intellectual and physical endowments for the betterment of his life and his society. With the exception of certain doctrinally unacceptable practices (gambling, speculating, or trading in prohibited items such as alcohol or arms). A man should be free to choose his trade or business of his own volition.

Third, Muslims have what seems to westerners to be a unique concept of property. Islam assumes that wealth is a favor from Allah, who created and so owns everything. Man is merely an agent with only temporal possession of material things. This belief is demonstrated in an often-quoted Koranic verse: "To him belongs, whatever is in the heavens and whatever is in the earth and whatever is in between and whatever is beneath the soil", The Shariah provides commandments on how this trust is to be fulfilled. Those holding property are regarded as trustees or bondsmen who are entitled to receive profits therefrom. However, they are admonished to honor and please Allah by managing and

using property entrusted to them in a responsible, righteous, socially beneficial and prudent manner; and to neither abuse, destroy, nor waste it. Wealth is to be used in moderation and is to be shared with the less fortunate through payment of the Zakat and the discreet giving of alms to the poor and needy generally.

Those holding wealth are particularly admonished not to misuse it for dubious pleasure. Allah does not look with favor on those who spend and use resources wastefully and extravagantly. Further, property is not to be hoarded or accumulated as an end in itself; rather, it is to be viewed as a means of serving society as a whole. Avariciousness, cupidity and indifference to the poor and needy are cardinal sins.

Fourth, it should be noted that the Koran speaks approvingly of demarcated free enterprise, while quite straightforwardly discouraging the kind of central planning that characterizes socialistic and communistic economies. A relevant Koranic verse reads: "O ye who believe, consume not your property between yourselves unlawfully; it being lawful to acquire property through trade with mutual consent". Another quotation sanctions the acquisition of legitimate wealth: "Wealth rightly acquired is a good thing for the righteous man." The Koran does not condemn the accumulation of wealth, only the failure to use it to help others.

The protection of the rights to property including ownership of the means of production, is deeply embedded in Islamic ideology. Private property is not to be confiscated, even at death. This contradiction to socialist philosophy is seen clearly in a passage dealing with laws of descent and distribution: "For everyone leaving an inheritance we have appointed heirs, parents, and near relations, and also husbands and wives with whom you have made firm covenants. So give each of them appointed shares." Even if the inheritance laws do not have a socialistic intent, they ensure that substantial estates soon get dispersed and prevent the concentration of wealth through massive intergenerational transfers to heirs and beneficiaries of the testator's choosing. Obviously, the inheritance laws serve as a major check on the accumulation of property.

The Islamic emphasis on private property and individual initiative manifests itself in other ways. The Koran says that all men are created equal, but that some are endowed with more talent, energy, ambition and wealth, so there are bound to be differences in degrees of economic success. Simply put, some people possess more personal ability, aspirations and resources than others. There is no Koranic objection to pecuniary incentive and no assumption is made that all citizens in an Islamic society should consume at the same level. Thus, the Islamic religion accepts maldistribution of wealth and income and justifies it in the interests of efficiency with the caveat that the wealthier people in society should be aware of their obligations to poorer people.

While the Holy Word speaks of the obligatory payment by the affluent of levies to feed and help the needy and wayfarers, it discourages transfers intended solely to equalize wealth. A relevant injunctive Koranic passage reads: 'Allah has favored some of you above others in the matter of worldly provision; but those more favored will by no means restore a portion of their provision to those under their control', Such an injunction is

again contrary to socialist thinking. Here is one reason why the Zakat, a capital levy or wealth tax designed to cover most of the activities of a modern welfare state, but very regressive in character, is favored over income tax, a progressive tax whose effect is to redistribute income and wealth [6,9,15,18].

Basic Characteristics

The full impact of the Islamic religion can be derived only from the political, social and economic institutions it sired. In the area of economics, ten fundamental characteristics - dictates, prohibitions, and injunctions - which distinguish the Islamic economic system from others are as follows:

- (1) Muslims must pay an annual Zakat, an alms or poor tax that is assessed as a capital levy, not as a graduated income tax. Zakat means giving back to Allah a portion of his bounty as a means of purification or expiation for what the believer keeps for himself. It is also a means of avoiding the sufferings of the next life. Paying the Zakat - which is in many ways similar to the Christian tithe - is not only a commendable virtue but an imperative religious obligation. It is a duty rather than a mere ritual act. While the mode of paying the Zakat and the percentage levied are worked out according to carefully laid down and specifically defined rules, generally, peasants must pay from 5-10 per cent of their produce and others must pay 2.5 per cent of their income and savings. The Zakat contribution is over and above the secular tax.
- (2) An obligation consecrated in Islam is that believers must pay food, clothing and other maintenance costs for certain categories of relatives, including one's wife, needy parents, and female children until they are married and male children until they reach the age of puberty.
- (3) Believers are obliged (have an inalienable right and a communal responsibility) to provide charitable assistance to relatives, orphans, neighbors and the destitute. Individual fortunes are intertwined with and inseparable from the fortunes of the family and the entire community.
- (4) Muslims are enjoined to work diligently to earn their own livelihood and to provide for dependents.
- (5) Workers earning a wage or salary, employers earning a profit, and administrators are urged to do their work faithfully and loyally, and to exert the utmost effort to produce the highest quality product or service possible.
- (6) The faithful are exhorted to observe the conditions laid down in the Sharia for the validity of business and financial transactions. These laws facilitate the exchange of goods, help remove miscomprehension and misunderstanding in business dealings and help promote a climate of peace between the contracting parties.
- (7) Solemn and binding agreements such as pledges or trusts concluded with other parties must be fulfilled.
- (8) Muslims must respect Koranic ordinances concerning the devolution of one's estate to heirs, including the surviving spouse, surviving parent(s) and all surviving children.
- (9) Usury is condemned and usurious practices are considered to be the gravest of sins.
- (10) Muslims are admonished to observe the property rights of others and to abstain from

deception, exploitation, sharp trade practices and disruptive transgressions such as gambling, monopoly, pornography and the like. Gaining profit through expediency and making unethical use of others for one's own advantage is condemned.

The Utopian Approach: Islamic Rationality

In exact opposition, in the Utopian approach it is not the institutions which lead to the Islamic state or to Islamic society, but rather it is individual acting in the spirit of Islam guided by an "Islamic rationality".¹⁷ Social reforms cannot be externally imposed by a few people but rather can only come about through an internal change of man, through moral renewal; it is only the internalization of the right morality which can repress the evil in the minds of people. There is no doubt that what matters is not institutions but a new type of human being.

The thoughts and actions of this human being are not determined by materialism and selfishness but rather are motivated by faith in God and the spirit of brotherhood. The Universal Islamic Declaration expresses this in a relatively subdued fashion: "The Islamic economic system is based on social justice, equity, moderation and balanced relationships. It is a universal system embodying eternal values which safeguard man's rights while constantly reminding him of his obligations to himself and to society." It is particularly the "obligations to society" which deserve closer attention and which point to the specifics of the Utopian approach.

The following sentences from the "Declaration" have a key position in this: "All resources available to man in general and to the Ummah in particular, must always be put to optimum use". "Wealth should be justly distributed. When personal wealth has satisfied the legitimate needs of its owner, the surplus is required to satisfy the needs of others". Using the surplus in such a way is a moral duty of each individual, which may possibly be supplemented by government-imposed duties (such as zakat) but certainly cannot be replaced by it.

This moral obligation for the "social" use of surplus demonstrates most clearly what is meant by god-fearing and brotherly actions. This type of activity which is characteristic of the Utopian approach and is, in fact, called for by it as a norm could be labelled as "altruistic" (in contrast to "individualistic") in economic terminology. If the goal is the material well-being of individuals and this merely depends on each individual's supply of goods and services, one could speak of "individualism". If, by contrast, the supply situation of others is a determining factor in one's own well-being, one could speak of "altruism".

The contrast to Western notions regarding motives and norms for action is obvious. A "theory of altruistic economics" cannot rest on any empirical knowledge since it is indisputable that the current practices of Muslims do not correspond to the ideal to which they aspire. Thus, questions of altruistic economic systems cannot be addressed by a large part of present economic theory since, to begin with, its arguments rest on empirical evidence. However, even a simple adoption of non-empirical conventional economic

theories is almost impossible. Currently dominant theories (of economic and political relevance) are all based on the supposition of a substantial rationality which could be labelled, in view of such goals as "profit" or "income", materialistic and individualistic. This type of substantial rationality is rejected by the representatives of the Utopian approach, however, who demand replacement by an "Islamic rationality".

What is lacking in the Utopian approach to the development of an Islamic economic system is a "(systems) theory of altruistic economy (and society)" which would address the central questions of each economic system regarding the allocation, efficiency, distribution, growth, and system stability appropriately, i.e. on the basis of individual altruistic behavior in compliance with the established norms. Western economics contains only a few and partial approaches that deal with questions of altruism. No such contribution has as yet emerged on the part of Muslim scholars.

Whoever does not believe in the possibility of creating a "new man" and is willing to accept materialism and self-interest as long as institutions for the peaceful resolution of conflicts exist (such as the market, for example), nevertheless may thoroughly agree with Islamic economic ethics as a reprimand to and incentive for the individual, but will view as a real danger the transition to policies which follow the Utopian approach. Without adequate theory it is to be feared that "false" policies can cause enormous economic losses. Worse, however, is the fact that there is no point of reference for a system-immanent scientific critique of practical policies which follow the Utopian approach, even if the policies become repressive and resort to discriminating and coercive measures. As long as no theory exists, any type of policy can claim to contribute to the erection of an Islamic system and any criticisms (even justified ones) can be rejected as un-Islamic and a result of alien and reprehensible values.

The Adaptive Approach: Islamic Modernisms

Representatives of the adaptive approach make efforts to link Western theories or ideologies with the Islamic economic ethic.

- "Islamic socialism" and
- "liberal Islam"

are the two most important expressions of Islamic modernism in which this linkage is attempted. What is clear, however, is that the direction of adaptation is practically the opposite of what it ought to be; i.e., in ambiguous cases, Islamic theory is adapted to the Western ideology or methodology.

a) Islamic socialism.²¹ Even if Islamic socialism may carry remarkable weight in practical politics, it is rather unsatisfactory in terms of the questions discussed in this essay.

- If the Islamic content should be limited to justifying positions advanced in ambiguous passages in the Koran and Sunna (such as on the question of property, for example), then Islamic socialism would also have to accept that methodology of Islamic interpretation formulated more precisely by representatives of liberal Islam and discussed in that context below.

- There must be considerable doubts as to whether "Islamic" means much more than "utopian socialism", as the contributions keep circling around the designs of ideal societies and of aspired-to goals. However, practically no one deals with the "theoretical foundation." This is a grave omission in view of the constant efforts made by socialist countries to develop further their socialist planning theory and strategies which are constantly confronted with scientific criticisms and practical problems.

"Islamic socialism" is first and foremost socialist. The fact that there are large areas of agreement between it and the recitative approach - for example, as regarding central precepts such as the law of inheritance, taxation, ban on interest — still by no means makes it Islamic. On the contrary, one may fully accept a system of inheritance and taxation as socialist which, among other things, aids in the reduction of the concentration of wealth. The same applies to the acceptance of the ban on interest since, according to socialist value theory, only labor creates value, while interest payments to the capital owner are not backed up by labor. The only point of controversy is thus the question of property and to answer this question in the socialist sense, Islam is reinterpreted accordingly. Thus much speaks for the fact that "Islamic socialism" is neither Islamic nor does it have a theoretical content worth mentioning. This does not mean that it does not possess the power to mobilize politically.

b) Liberal Islam. While the pragmatic approach makes do without resorting to the Koran, the recitative approach starts from a traditional interpretation of it. This interpretation is also taken over in principle by the Utopian approach, and the socialist variant of the adaptive approach has adjusted the Koran to Western ideology. "Liberal Islam", by contrast, has set itself the task of independently reinterpreting Islam.

It claims that the task at hand is to ascertain what Islam wants to say to the Muslims of today. To prevent arbitrary interpretations, established procedures are strictly followed and the recommendation is for an historicosociological analysis:

- With the aid of an historical perspective efforts are made to understand the Koran in such a fashion as it was understood by the Arabs at the time of the Prophet so as to find a basis for the interpretation from a modern perspective and for an adjustment to the modern world. In so doing, one primarily utilizes methods of comparative religion.
- It is hoped that these studies permit one to differentiate between the commandments and prescriptions of the Koran and the goals to which they are directed. These goals, however, must always be seen against the background of socio-economic conditions at the time of the Prophet.

The regulations in the Koran and Shari'a are checked to see whether they contain a legal or an ethical command. No doubts are raised about the eternal validity of Koranic ethics and morality. What is doubted, however, is that concrete legal instructions are also irrevocable. What is recommended instead is that a concrete instruction be checked to

ascertain the extent to which it deviates from pre-Islamic practices; why and with what results the Prophet attempted a reform. This is followed by a review of the interpretation of this rule by the Islamic legal schools and a comparison of the present situation with the command in the Koran in order to recognize the possibility for reforms necessary today.

An economic example of the application of this method of "liberal Islam" can be found in the treatment of the ban on interest.²³ One can state in very abbreviated form that Muhammed spoke out against what today would be called usury and the exploitation of the misery of the economically weak. The interest of today's decisive production credits has nothing in common with usury at the time of the Prophet. Thus it is claimed that the ban on interest or usury made by Muhammed does not apply to them.

Liberal Islam has nothing to offer so far for economic policy (especially for system policy), since its representatives are still striving for the shaping and recognition of their method and deal little with its economic application. This, indeed, is the critical point, since if one were to accept the method, an "Islamic economic policy" could, without hesitation, have recourse to the entire positive knowledge of "Western" economic theory and could bring it into its service.

The methodology of liberal Islam or of the modernist interpretation of Islam generally leads to a differentiation of the religious body and to a rank ordering between statements with a normative-theological basis. It does so not by using sentences from this basis itself but rather by applying positive knowledge from primary legal and epistemological sources.

In material terms this can lead to the reduction of a comprehensive Weltanschauung to a social-reformist movement. In methodological terms, it points to the conflict of epistemological theory discussed above. Furthermore, the so-called "theoretical error" seems to have been committed by reaching an inadmissible conclusion from ascertaining what is (the reforms of Mohammed) on the basis of history, comparative religion, and sociology, in relation to what ought to be (reforms necessary today). Even if one wanted to overlook these doubts, open questions would remain. What would have to be done, for example, if the analysis of the Koran and Sunna showed a group of goals which were all aspired to simultaneously and were realizable at the time of the Prophet but which today (because of changed socio-economic conditions) are in conflict with one another? Overall the modernistic approach is also not very-convincing and its Islamic content is subject to many grave doubts.

Conclusion

In the final analysis, none of the four approaches of Islamic economics introduced in this essay is convincing. In all cases, there is a lack of Islamic and/or theoretical content. To date, Islamic economics has contributed precious little to an "Islamic economic policy". As long as there is no crucial change in this situation, a policy which wishes to be Islamic can only choose between utopia and pragmatism.

What the discussion of the present approaches has done is to point to the unsatisfactory state of Islamic economics. It did not, however, discover a compelling reason why this should be irrevocable. Quite the contrary, a few insights might even be gained from the above inventory toward the development of a convincing approach.

Since the approach should be Islamic it would have to make as the starting point of reference economic ethics. Having done so, however, it should neither get stuck at the recitative level, nor limit its view to only one specific model from the beginning. This could be attained by not starting with a discussion about content but rather about methods, as is done in the adaptive approach. Perhaps a look at the development of Christian social theory would be helpful, since it appears there that one has found a way to answer the question as to link between epistemological method and material content for theological and theoretical, normative positive knowledge, and of primary and secondary sources of knowledge. In terms of the fundamental economic ethic and the confrontation with a "secular" science which has been developed independently from theology, both are definitely in comparable situations. To prevent a misunderstanding, the following should still be stated. If Christian social theory reaches the conclusion that there is no clearly definable "Christian economic order" but the Christian doctrine is compatible with a multiplicity of concrete systems (as long as they meet certain minimum conditions), then this should not ex ante be analogous to Islamic economic theory. For that, the differences in regard to theological base, especially in the concretization of rules and commands for action, are too great. A reference to Christian social theory should thus only point to relevant ways of posing questions and not anticipate the answers.

The Noble Qur'an

الرَّكَّتَبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

"Alif Laam Raa. A book which we have revealed to you (Muhammad) so that you may lead the people from out of the darknesses into the light by their Lord's leave to the path of the All-Mighty, the Praiseworthy." [Qur'an 14:1]

The Qur'an ("Qor-Ann") is a Message from [Allah](#) to Humanity. It was transmitted to us in a chain starting from the Almighty Himself (swt) to the angel Gabriel to the [Prophet Muhammad\(saas\)](#). This message was given to the Prophet (saas) in pieces over a period spanning approximately 23 years (610 CE to 622 CE). The Prophet (saas) was 40 years old when the Qur'an began to be revealed to him, and he was 63 when the revelation was completed. The language of the original message was Arabic, but it has been translated into many other languages.

The Qur'an is one leg of two, which form the basis of Islam. The second leg is the [Sunnah](#) of the Prophet (saas). What makes the Qur'an different from the Sunnah is primarily its form. Unlike the Sunnah, the Qur'an is quite literally the Word of Allah, whereas the Sunnah was inspired by Allah but the wording and actions are the Prophet's. The Qur'an has not been expressed using any human's words. Its wording is letter for letter fixed by no one but Allah.

Prophet Muhammad (saas) was the final Messenger of Allah to Humanity, and therefore the Qur'an is the last Message which Allah has sent to us. Its predecessors such as the Torah, Psalms, and Gospels have all been superseded. It is an obligation - and blessing - for all who hear of the Qur'an and [Islam](#) to investigate it and evaluate it for themselves. Allah has guaranteed that He will protect the Qur'an from human tampering, and today's readers can find exact copies of it all over the world. The Qur'an of today is the same as the Qur'an revealed to Muhammad (saas).

Related Items

- A [transliteration](#) of the Qur'an
- An [index](#) to the Qur'an
- [Search](#) for a particular verse
- Syed Maududi's [introduction](#) to each chapter
- An essay highlighting the [scientific information](#) contained in the Qur'an
- Another [essay on the Qur'an, knowledge, and science](#)
- A [brief history](#) of the compilation of the Qur'an, courtesy of [Perspectives](#).
- Some [rules to assist in the memorization](#) of the Qur'an.

Translations of the Qur'an

On this Web site, there are [three translations](#) of the Qur'an. Note that any translation of the Qur'an immediately ceases to be the literal word of Allah, and hence cannot be equated with the Qur'an in its original Arabic form. In fact, each of the translations on this site is actually *an interpretation which has been translated*. The first-time reader is **strongly** advised to read the [introduction to the translations](#) we have made available. [Corrections](#) and suggestions are appreciated.

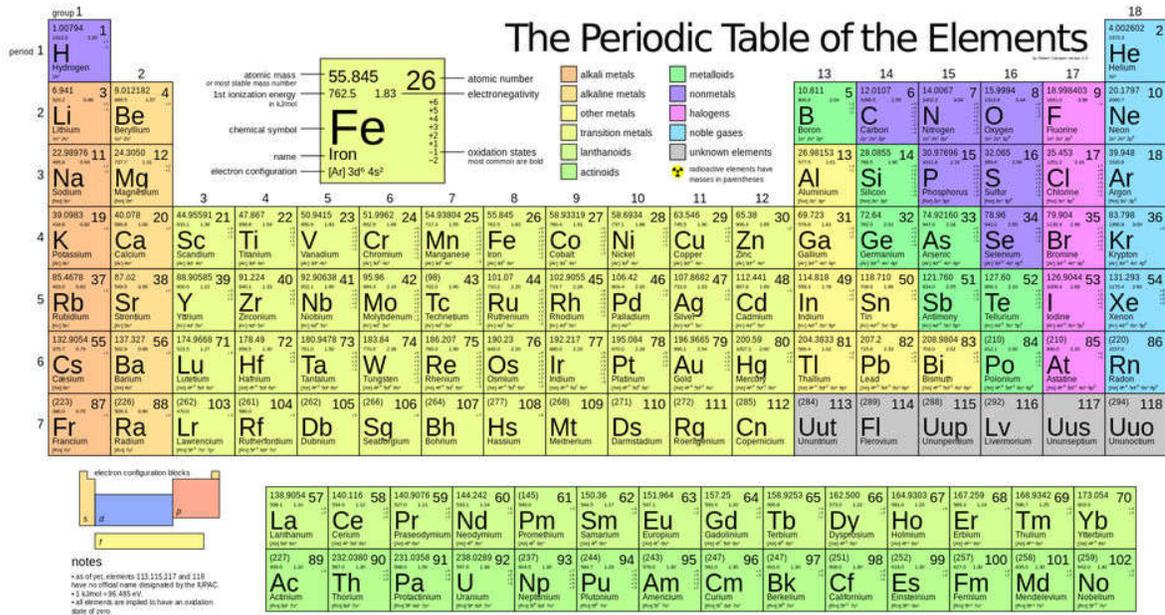
The Chapters of the Qur'an:

1. [AL-FATIHA \(THE OPENING\)](#)
2. [AL-BAQARA \(THE COW\)](#)
3. [AAL-E-IMRAN \(THE FAMILY OF 'IMRAN, THE HOUSE OF 'IMRAN\)](#)
4. [AN-NISA \(WOMEN\)](#)
5. [AL-MAEDA \(THE TABLE, THE TABLE SPREAD\)](#)
6. [AL-ANAAM \(CATTLE, LIVESTOCK\)](#)
7. [AL-ARAF \(THE HEIGHTS\)](#)
8. [AL-ANFAL \(SPOILS OF WAR, BOOTY\)](#)
9. [AT-TAWBA \(REPENTANCE, DISPENSATION\)](#)
10. [YUNUS \(JONAH\)](#)
11. [HUD \(HUD\)](#)
12. [YUSUF \(JOSEPH\)](#)
13. [AR-RAD \(THE THUNDER\)](#)
14. [IBRAHIM \(ABRAHAM\)](#)
15. [AL-HIJR \(AL-HIJR, STONELAND, ROCK CITY\)](#)
16. [AN-NAHL \(THE BEE\)](#)
17. [AL-ISRA \(ISRA', THE NIGHT JOURNEY, CHILDREN OF ISRAEL\)](#)
18. [AL-KAHF \(THE CAVE\)](#)
19. [MARYAM \(MARY\)](#)
20. [TA-HA \(TA-HA\)](#)
21. [AL-ANBIYA \(THE PROPHETS\)](#)
22. [AL-HAJJ \(THE PILGRIMAGE\)](#)
23. [AL-MUMENOON \(THE BELIEVERS\)](#)
24. [AN-NOOR \(THE LIGHT\)](#)
25. [AL-FURQAN \(THE CRITERION, THE STANDARD\)](#)
26. [ASH-SHUARA \(THE POETS\)](#)
27. [AN-NAML \(THE ANT, THE ANTS\)](#)
28. [AL-QASAS \(THE STORY, STORIES\)](#)
29. [AL-ANKABOOT \(THE SPIDER\)](#)
30. [AR-ROOM \(THE ROMANS, THE BYZANTINES\)](#)
31. [LUQMAN \(LUQMAN\)](#)
32. [AS-SAJDA \(THE PROSTRATION, WORSHIP, ADORATION\)](#)
33. [AL-AHZAB \(THE CLANS, THE COALITION, THE COMBINED FORCES\)](#)
34. [SABA \(SABA, SHEBA\)](#)
35. [FATIR \(THE ANGELS, ORIGNATOR\)](#)
36. [YA-SEEN \(YA-SEEN\)](#)

37. [AS-SAAFFAT \(THOSE WHO SET THE RANKS, DRAWN UP IN RANKS\)](#)
38. [SAD \(THE LETTER SAD\)](#)
39. [AZ-ZUMAR \(THE TROOPS, THRONGS\)](#)
40. [AL-GHAFIR \(THE FORGIVER \(GOD\) \)](#)
41. [**FUSSILAT \(EXPLAINED IN DETAIL\)**](#)
42. [ASH-SHURA \(COUNCIL, CONSULTATION\)](#)
43. [AZ-ZUKHRUF \(ORNAMENTS OF GOLD, LUXURY\)](#)
44. [AD-DUKHAN \(SMOKE\)](#)
45. [AL-JATHIYA \(CROUCHING\)](#)
46. [AL-AHQAF \(THE WIND-CURVED SANDHILLS, THE DUNES\)](#)
47. [MUHAMMAD \(MUHAMMAD\)](#)
48. [AL-FATH \(VICTORY, CONQUEST\)](#)
49. [AL-HUJRAAT \(THE PRIVATE APARTMENTS, THE INNER APARTMENTS\)](#)
50. [QAF \(THE LETTER QAF\)](#)
51. [ADH-DHARIYAT \(THE WINNOWING WINDS\)](#)
52. [AT-TUR \(THE MOUNT\)](#)
53. [AN-NAJM \(THE STAR\)](#)
54. [AL-QAMAR \(THE MOON\)](#)
55. [AR-RAHMAN \(THE BENEFICENT, THE MERCY GIVING\)](#)
56. [AL-WAQIA \(THE EVENT, THE INEVITABLE\)](#)
57. [**AL-HADID \(THE IRON\)**](#)
58. [AL-MUJADILA \(SHE THAT DISPUTETH, THE PLEADING WOMAN\)](#)
59. [AL-HASHR \(EXILE, BANISHMENT\)](#)
60. [AL-MUMTAHINA \(SHE THAT IS TO BE EXAMINED, EXAMINING HER\)](#)
61. [AS-SAFF \(THE RANKS, BATTLE ARRAY\)](#)
62. [AL-JUMUA \(THE CONGREGATION, FRIDAY\)](#)
63. [AL-MUNAFIQOON \(THE HYPOCRITES\)](#)
64. [AT-TAGHABUN \(MUTUAL DISILLUSION, HAGGLING\)](#)
65. [AT-TALAQ \(DIVORCE\)](#)
66. [AT-TAHRIM \(BANNING, PROHIBITION\)](#)
67. [AL-MULK \(THE SOVEREIGNTY, CONTROL\)](#)
68. [**AL-QALAM \(THE PEN\)**](#)
69. [AL-HAAQQA \(THE REALITY\)](#)
70. [AL-MAARIJ \(THE ASCENDING STAIRWAYS\)](#)
71. [NOOH \(NOOH\)](#)
72. [AL-JINN \(THE JINN\)](#)
73. [AL-MUZZAMMIL \(THE ENSHROUDED ONE, BUNDLED UP\)](#)
74. [AL-MUDDATHHIR \(THE CLOAKED ONE, THE MAN WEARING A CLOAK\)](#)
75. [AL-QIYAMA \(THE RISING OF THE DEAD, RESURRECTION\)](#)
76. [AL-INSAN \(MAN\)](#)
77. [AL-MURSALAT \(THE EMISSARIES, WINDS SENT FORTH\)](#)
78. [AN-NABA \(THE TIDINGS, THE ANNOUNCEMENT\)](#)
79. [AN-NAZIAT \(THOSE WHO DRAG FORTH, SOUL-SNATCHERS\)](#)
80. [ABASA \(HE FROWNED\)](#)
81. [AT-TAKWIR \(THE OVERTHROWING\)](#)
82. [AL-INFITAR \(THE CLEAVING, BURSTING APART\)](#)

83. [AL-MUTAFFIFIN \(DEFRAUDING, THE CHEATS, CHEATING\)](#)
84. [AL-INSHIQAQ \(THE SUNDERING, SPLITTING OPEN\)](#)
85. [AL-BUROOJ \(THE MANSIONS OF THE STARS, CONSTELLATIONS\)](#)
86. [AT-TARIQ \(THE MORNING STAR, THE NIGHTCOMER\)](#)
87. [AL-ALA \(THE MOST HIGH, GLORY TO YOUR LORD IN THE HIGHEST\)](#)
88. [AL-GHASHIYA \(THE OVERWHELMING, THE PALL\)](#)
89. [AL-FAJR \(THE DAWN, DAYBREAK\)](#)
90. [AL-BALAD \(THE CITY, THIS COUNTRYSIDE\)](#)
91. [ASH-SHAMS \(THE SUN\)](#)
92. [AL-LAIL \(THE NIGHT\)](#)
93. [AD-DHUHA \(THE MORNING HOURS, MORNING BRIGHT\)](#)
94. [AL-INSHIRAH \(SOLACE, CONSOLATION, RELIEF\)](#)
95. [AT-TIN \(THE FIG, THE FIGTREE\)](#)
96. [AL-ALAQ \(THE CLOT, READ\)](#)
97. [AL-QADR \(POWER, FATE\)](#)
98. [AL-BAYYINA \(THE CLEAR PROOF, EVIDENCE\)](#)
99. [AZ-ZALZALA \(THE EARTHQUAKE\)](#)
100. [AL-ADIYAT \(THE COURSER, THE CHARGERS\)](#)
101. [AL-QARIA \(THE CALAMITY, THE STUNNING BLOW, THE DISASTER\)](#)
102. [AT-TAKATHUR \(RIVALRY IN WORLD INCREASE, COMPETITION\)](#)
103. [AL-ASR \(THE DECLINING DAY, EVENTIDE, THE EPOCH\)](#)
104. [AL-HUMAZA \(THE TRADUCER, THE GOSSIPMONGER\)](#)
105. [AL-FIL \(THE ELEPHANT\)](#)
106. [QURAIISH \(WINTER, QURAYSH\)](#)
107. [AL-MAUN \(SMALL KINDNESSES, ALMSGIVING, HAVE YOU SEEN\)](#)
108. [AL-KAUTHER \(ABUNDANCE, PLENTY\)](#)
109. [AL-KAFIROON \(THE DISBELIEVERS, ATHEISTS\)](#)
110. [AN-NASR \(SUCCOUR, DIVINE SUPPORT\)](#)
111. [AL-MASADD \(PALM FIBRE, THE FLAME\)](#)
112. [AL-IKHLAS \(SINCERITY\)](#)
113. [AL-FALAQ \(THE DAYBREAK, DAWN\)](#)
114. [AN-NAS \(MANKIND\)](#)

The Periodic Table of Atomic Elements 18 Classes as it Relates to the 18 Components of the P&D Worksheet and Consul Cube



FINAL

THE A-SQUARE TECHNOLOGY
GROUP & NASCENT APPLIED
METHODS AND ENDEAVOR'S
PLEA FOR AN ARMY OF
SALVATION INHERENT TO
WORLD-WIDE FINANCIAL
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STRATEGIES AND
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*Reflections on Socioeconomic Titles of Power and Authority
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Part - A

*The Mishnah Investor Knowledge Base of Operational Grand Monetary
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*The Genetic Configuration for Systems Entry and Chromosomal
Manipulation within a Consultative P&D Managerial or Operational Effort
as it Relates to an Outline of Primary Jewish Law Sources*

BY WILLIAM EARL FIELDS (GCNO)



(ANMESCL² RDWEF)

ALPHA NUMEROUS
MAXIMUS
EGREGIOUS SUMMA
CUM LAUDE



(ANMESCL² EL NEGRO)

ALPHA NUMEROUS
MAXIMA
EGREGIA SUMMA
CUM LAUDE



(ANMESCL² QUO VADIS)

ALPHA NUMEROUS
MAXIMUS
EGREGION SUMMA
CUM LAUDE



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Reflections on Socioeconomic Titles of Power and Authority within a New Global High-Tech Economy

Part - A

The **Mishnah Investor Knowledge Base** of **Operational Grand Monetary Strategies** and **Procedural Fiduciary Stratagems**

The **Genetic Configuration** for **Systems Entry** and **Chromosomal Manipulation** within a **Consultative P&D Managerial** or **Operational Effort** as it **Relates to an Outline of Primary Jewish Law Sources**

(The major sources are in **bold**.)

1. **Written Law** —Torah [**P&D Issues involving Norms/Standards**]
 - a. **Genesis** (Bereshit)
 - b. **Exodus** (Shemot)
 - c. **Leviticus** (Vayikra)
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 - e. **Deuteronomy** (D 'varim)

The 5 Books of the Torah as it Relates to the 5 Hemispheres of the Human Brain & the 5 Operational Phases of CPDA

2. **Oral Law**—Tannaitic Period (1 C.E.–220 C.E.) [P&D Issues involving Power/Authority]
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- i. **Zeraim (lit.-seeds)**—agricultural and food laws
- (1) Berakhot*
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- ii. **Moed (lit.-holidays)**—laws relating to holiday and Sabbath rituals
- (1) Shabbat*
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 - (7) Besah*
 - (8) Rosh Hashanah* *Law Library Journal* [Vol.98:2 244]
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- (1) Yebamot*
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- (7) Eduyot
- (8) Avodah Zarah*
- (9) Avot (also known as Pirkei Avot, Ethics of the Fathers)
- (10) Horayot*

v. **Kodoshim (lit.-holy things)**—laws relating to Temple sacrifice and ritual slaughter

- (1) Zevachim*
- (2) Menachot*
- (3) Chullin*
- (4) Bekhorot*
- (5) Arakhin*
- (6) Temurah*
- (7) Keritot*
- (8) Meilah*
- (9) Tamid*
- (10) Middot
- (11) Kinnim

vi. **Tahorot (lit.-purity)**—laws of ritual purity

- (1) Kelim
- (2) Ohalot
- (3) Negaim
- (4) Parah
- (5) Tohorot
- (6) Mikvaot
- (7) Niddah*
- (8) Makhshirin
- (9) Zabim
- (10) Tebul-Yom
- (11) Yadayim
- (12) Uksin

b. **Halakhic Midrashim "The Beit Midrash or House of Study"** (Educational Hierarchies)

- i. Mekhilta—On Exodus (Shemot)
- ii. Sifra—On Leviticus (Vayikra)
- iii. Sifrei—On Numbers (Bamidbar)
- iv. Sifrei—On Deuteronomy (D'varim)

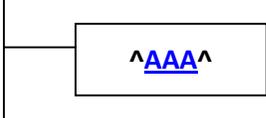
c. **Tosefta "The Beit Tefilah or House of Assembly"** (Quality Measures)

3. Amoraic Period (220 C.E.–500 C.E.) [**P&D Issues involving Morale/Cohesion**]

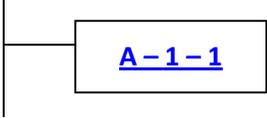
a. **Gemara (Babylonian Talmud or Talmud Bavli)**—The Gemara tracks the order of the *Mishna*. Not all tractates of the *Mishna* are addressed. Those that are addressed are indicated with a "*" in the listing of the *Mishna* tractates above. **{Matrix Systems Dimensions}**

b. Jerusalem Talmud or Talmud Yerushalmi **{Matrix Systems Elements}**

4. Post-Talumdic Period (Geonim, 7th Century –mid-11th Century; Rishonim, mid-11th Century –16th Century; Ahronim, 16th Century –present) [**P&D Issues involving Goals/Objectives**]
 a. Major commentaries on *Mishna/Gemara* {**CPDA Issues involving Morale/Cohesion**}

- i. **Rashi**
 - ii. **Tosefot**
 - iii. Numerous others
- 

- b. Codes of Law {**CPDA Issues involving Power/Authority**}

- i. **Mishneh Torah** (P/A)
 - ii. **Arba 'ah Turim** (N/S)
 - iii. **Shulchan Aruch** (G/O)
- 

- c. Responsa {**CPDA Issues involving Norms/Standards**}

- d. Other resources including takkanot (enactments), legal forms, and legal documents {**CPDA Issues involving Goals/Objectives**}

The Mishnah Configuration for Systems Entry and Chromosomal Manipulation within a Consultative P&D Managerial or Operational Effort as it Relates to an Outline of Primary Jewish Law Sources

I. The Types of Targeted Markets(Zeraim (lit.-seeds)—agricultural and food laws)

- (1) The Wealth of Nations
- (2) Procedural Configuration & Interpretations
- (3) The Technical Business Plan for Operational Strategies & Tactics
- (4) The Business Model Representing Advertising Revenues
- (5) The Types and Location of Targeted Businesses
- (6) The Dictionary of Occupational Titles
- (7) The Thomas Registry Guides
- (8) The Thomas Registry Guides CAD
- (9) The Thomas Registry Guides CAM
- (10) The Solusource Approach
- (11) The List of Stock Exchanges

II. The Amino Acid Classification Codes as they Relate to the Journal of Economic Literature(Moed (lit.-holidays)—laws relating to holiday and Sabbath rituals)

- (1) The Integrated Framework
- (2) The Amino Acid Classification Codes as they Relate to the Journal of Economic Literature
- (3) The Marketing Warfare Strategies

- (4) The Framework for Systems Development
- (5) The USA Social Model
- (6) The Shifts in Economic Geography and their Causes
- (7) The Venture Capitalist
- (8) The Judaic Approaches Toward An Economic Foundation
- (9) The Economic Utopia of the Torah
- (10) The Economics of the Torah
- (11) The Torah Business Model
- (12) The Legal Structure of the Torah

III. The Investment Procedural Tactics(Nashim (lit.-women)—laws relating to marriage and divorce)

- (1) The Sexual Divisions of Labor
- (2) The Consultative Planning & Design Approach (CPDA) Worksheet
- (3) The CPDA Legionary Format of Market Economies Through Strategic & Tactical Innovations
- (4) The CPDA 4 Components of Management Methods, Management Models & Management Theories
- (5) The CPDA 5 Phase Operational Tactical Portfolio & Risk Management Process
- (6) The CPDA 20 JEL Component A-Y Classification Codes
- (7) The CPDA 120 Types of Component Global Stock Exchanges

IV. The Bioeconomic Legal Structure(Nezikin (lit.-damages)—laws of tort, other civil law, criminal law)

- (1) The Structure of the Grammatic Genome
- (2) The Patent Newsletter
- (3) Patent Issues
- (4) Copyright Issues
- (5) Trademark Issues
- (6) Research & Development Joint Ventures
- (7) The NAME and A-Square Technology Group Research & Development Joint Ventures
- (8) The Regional Capital Markets of USPTO Patent Filings
- (9) The Global Capital Markets of WIPO Patent Filings
- (10) The Structure of Judicial Economics

V. The Types of Targeting Institutions(Kodoshim (lit.-holy things)—laws relating to Temple sacrifice and ritual slaughter)

- (1) The Economic Data Updates
- (2) The eller Assisted Marketing Plan
- (3) The Evolving Novel Organizational Forms
- (4) The World Stock Exchange
- (5) The List of Financial Services
- (6) The List of Online Brokerage Firms
- (7) The List of Asset Management Firms
- (8) The List of Investment Banks
- (9) The List of Hedge Funds
- (10) The List of Private Equity Firms
- (11) The List of Venture Capital Firms

VI. The Investment Operational Grand Strategies(Tahorot (lit.-purity)—laws of ritual purity)

- (1) The Planning & Design Approach (PDA) Worksheet
- (2) The PDA PPDS 5 Phase Managerial Economics Applications
- (3) The PDA SIS 5 Phase IXX Investment Categories A/The PDA SIS 5 Phase IXX Investment Categories B
- (4) The PDA IV 5 Phase Procedural Tactics to Beat Your Competition
- (5) The PDA I&K 5 Phase Procreative Worksheet
- (6) The PDA ACCI - 5 Phases of IT Investments
 - a. The PDA Matrix 6 Dimensional Report Structure of Investing
 - b. The CPDA Matrix 9 Elemental Components of the PPES Formula System within the Procreative Worksheet
 - c. The 12 Methods of Economic Indication
 - i. The MTQ Document Referencing Quintillian's Perspective Interpretations of 324 Points of References
 - ii. The PDA 36 AAA Operational Elements of Economics Today
 - iii. The Physiological Setting
 - iv. The Literary Set-Up Features
- (7) The Genomic Matrices
- (8) The Stratagems of Checkers
- (9) The Tactics of Chess
- (10) The Stability Operational Framework
- (11) The Strategies of Power & Authority
- (12) The Human Economic Action

The Hebrew Alphabet Referencing the Outline of the Journal of Economic Literature as a Means of Implementing Operational Monetary Grand Strategies and Procedural Fiduciary Tactics

Variants								
Letter name (Unicode)	The CPDA as Modern Hebrew				The PDA as Ancestral Hebrew			
www.molaah.com	<u>Serif</u>	<u>Sansserif</u>	<u>Monospaced</u>	<u>Cursive</u>	<u>Rashi</u>	<u>Phoenician</u>	<u>Paleo-Hebrew</u>	<u>Aramaic</u>
ERSD	IBOS	DOSA	DALP	IAOA	IBOS	DOSA	DALP	IAOA
Alef								
<u>Concept Phase</u> <small>General Economics and Teaching</small>								
Bet								
<u>Design Phase</u> <small>History of Economic Thought, Methodology, and Heterodox Approaches</small>								
Gimel								
<u>Test Phase</u> <small>Mathematical and Quantitative Methods</small>								
Dalet								
<u>Manufacturing Phase</u> <small>Microeconomics</small>								

He

Operations and Maintenance Phase

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Macroeconomics and Monetary Economics

Vav

Configuration Management

ו ו ו ו ו ו ו ו

International Economics

Zayin

Requirements Phase

ז ז ז ז ז ז ז ז

Financial Economics

Het

Implementation Phase

ח ח ח ח ח ח ח ח

Public Economics

Tet

Qualification Phase

ט ט ט ט ט ט ט ט

Health, Education, and Welfare

Yod

Installation and Checkout Phase

י י י י י י י י

Labor and Demographic Economics

Kaf

Retirement Phase

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Law and Economics

Final Kaf

Need Satisfaction (QM.1)

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Lamed

Documentation

Industrial Organization

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Mem

Software Architecture

Business Administration and Business Economics; Marketing; Accounting

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Final Mem

Performance (QM.2)

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Nun

Human Computer Interaction

Economic History

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Final Nun

Maintenance (QM.3)

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Samekh

Target Operating System

Economic Development, Technological Change, and Growth

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Ayin

Application Program Interfaces (APIs)

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Economic Systems

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Data Recording/Reduction

Agricultural and Natural Resource Economics; Environmental and Ecological Economics

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Final Pe

Adaptive (QM.4)

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Tsadi

Error Handling

Urban, Rural, and Regional Economics

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Final Tsadi

Organizational (QM.5)

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Communication Software

Miscellaneous Categories

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Resh

Information Security

Other Special Topics

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The Jewish Portal as Principle Parts of English Speech (PPES) within the Global Monetary Landscape of Strategic Republican or Tactical Democratic Planning & Design Approaches

- **Judaism**[M²]
 - Hebrew calendar
 - Jewish denominations
 - Jewish holy days
 - Jewish law and rituals
 - Jewish mysticism
 - Jewish schools
 - Jewish texts
 - Mishnah (Genetic Interpretation)
 - Talmud (Chemical Interpretation)
 - Torah (CPDA Interpretation)
 - Rabbis
 - Jewish seminaries
 - Synagogues
 - Tabernacle and Jerusalem Temples
 - Judaism and women
- **Judaic studies in academia**[G^{2(E)}]

The 12 Global Information Drivers of Strategic & Tactical Innovations

The 3 (MTQ) Genetic Matrixes Representing DNA Planning & Design Approaches & CPDA Strategic or Tactical Monetary Activities

- **Jews**[G^{2(S)}]
- **Jewish history**[G^{2(M)}]
- **Jewish society**[A²]
 - Jewish culture
 - Jewish film and theatre
 - Jewish cuisine
 - Jewish media
 - Jewish music
 - Jewish organizations

The 6 Matrix Dimensions Involved in the Foundation of Judicial Economics

- **Jewish languages**[PA²]
 - Aramaic languages (IBOS P/A)
 - Hebrew language (DALP N/S)
 - Ladino (DOSA M/C)
 - Yiddish (IAOA G/O)

The 4 Methods Involved in Individual, Group, Inter-Group, Business Systems and E-Government Entity Management Systems

- **Jewish law and rituals**[T^{3(I)}]
- **Zionism**[L²]

The Pursuit of a Financial Perspective Involving the Implementation of DaVinci's Procreative Business Modeling of Global Market Economies

(An Economist's Mindset from an Integrated Listing of over 600 World Economists into a Single Equation)

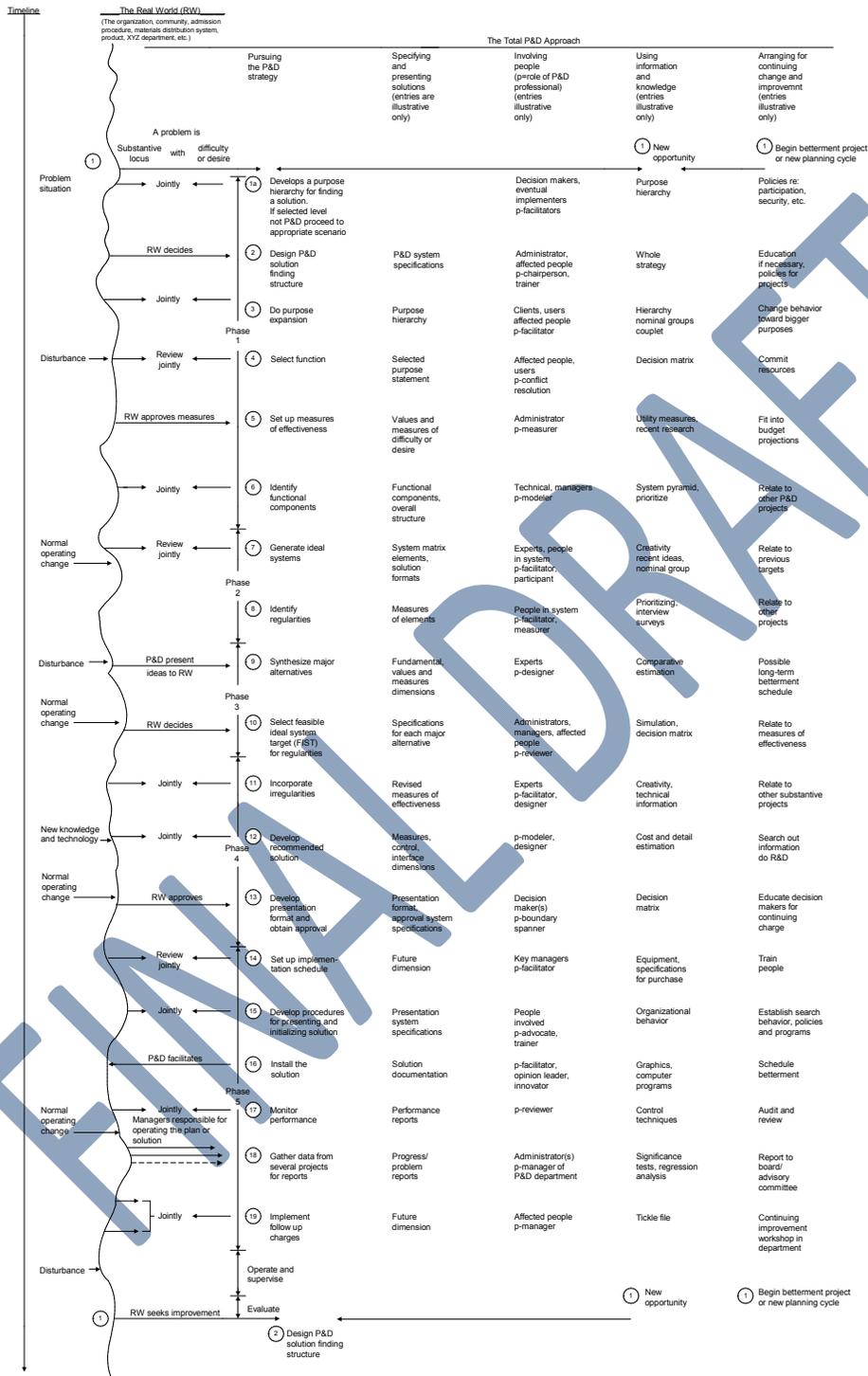
1. **An Economic Outline for the Procreative Modeling of Global Markets within a Planning & Design Approach (PDA) Worksheet for Monetary Operational Grand Strategies:**
 - A. The Descriptive Procedural Mindset of an **Economist/Broker** as a Firm Utilizing over **(600)** Historical Economists, as a **Single Minded Autonomous Economic Function**, within a PDA Worksheet (i.e., X³ the **Neuroeconomic Procedural Guidelines**);
 - I. The Ancient and Modern History of Economic or Monetary Thought as **Phase One** within the **Planning & Design Approach Worksheet**.
 - II. The Economic Theories within **(4)** Managerial Categories & **(117)** Overlapping Financial Subcategories as **Phase Two** within the **Planning & Design Approach Worksheet**.
 - III. Evolutionary and Institutional Economics as the New Mainstream within **Phase Three** of the **Planning & Design Approaches**.
 - IV. Behavioral Economics within **(4)** Managerial Categories & **(24)** Subcategories Involving the **(24)** Points of the Change Equation utilizing Chromosomal Development within **Phase Four** of the **Planning & Design Approach Worksheet**.
 - V. The **(5)** Point Outline of Cognitive Biases, Involving the **(43)** Categories of Behavioral Finance within the **(48)** Types of Economic Systems, or the **(40)** Categories of Economic Indicators encompassing **Phase Five** of the **Planning & Design Approach Worksheet**;
 - (a.) The **(20)** Step List of Financial Topics within the Pursuing the Planning & Design Strategy **(PPDS)** Column of the PDA Worksheet. [Vertical Inter-Changeable Rotation (VIR) Involving **Norms/Standards** or **DALP** Technologies]

- (b.) The **(18)** Step List of Financial Services Companies within the Specifying & Implementing Solutions (**SIS**) Column of the PDA Worksheet. [Vertical Inter-Changeable Rotation (**VIR**) Involving **Morale/Cohesion** or **DOSA** Technologies]
 - (c.) The **(18)** Step List of Important Publications In Economics within the Information & Knowledge (**I&K**) Column of the PDA Worksheet. [Vertical Inter-Changeable Rotation (**VIR**) Involving **Power/Authority** Issues or **IBOS** Technologies]
 - (d.) The **(20)** Step List of Economic Topics within the Arranging for Continuous Change & Improvement (**ACCI**) Column of the PDA Worksheet. [Vertical Inter-Changeable Rotation (**VIR**) Involving **Goals/Objectives** or **IAOA** Technologies]
- B. The Conceptual Implementation of **(165)** Accounting Topics within all **(144)** Sections of the **Global Information Drivers of Strategic & Tactical Innovations (GIDSTI)**, as well as the **(21)** Major Categories of Financial Markets Involving **(36)** Economic Adaptive Autonomous Agents;
- I. The **(15/10)** Point Assignment of Marketing Structures & Pricing within **IT Investments**, and a Political/Religious Enterprise Work Architecture.
 - II. The **(4)** Areas of a Political Media or Das Kapital as a Source for Market-Based Ideological **Counter-Measures** within the **(4)** Approaches of the Grammatic Genom.
 - III. The **(6)** Dimensions of Marketing for a Consultative Planning & Design Approach (CPDA) Stratagem Matrix, Sections **A – E**.
 - IV. The List of Basic Economic Topics Representing the **(9)** PPES Formula System for a PDA Matrix.
 - V. The List of Behavioral Economics Representing the **(9)** PPES Formula System for a CPDA Matrix.
 - VI. The List of Financial Services Involving the **(9)** PPES Formula System for the Solution Framework Matrix.
 - VII. The List of **(11)** Marketing Topics Representing Employment Related Software Development (ERSD).
 - VIII. The **(12)** Methods of Financial Services Involving Market Generation.
 - IX. The **(12)** Part Mechanism for Autonomous Agent Formatting.
2. **An Economic Outline for the Procreative Modeling of Global Markets within a Consultative Planning & Design Approach (CPDA) Worksheet for Monetary Operational Grand Tactics:**
- A. The Descriptive Operational Policy-Based Mindset of a **Financier/Broker** as an Individual Utilizing a List of **(81)** Scholarly Journals In Economics, as **Morale** or **Cohesive** Tactics in Specifying & Implementing Solutions within a Consultative Planning & Design Approach (CPDA) Worksheet (i.e., **X³** the **Autonomous Economic Procedural Guidelines**). [Vertical Inter-Changeable **Clockwise** Rotation (**VIR**)]
 - B. The List of **(100)** International Trade Topics as a Means of Engaging in **Power** or **Authority** Issues within the Tactical Methods Involving the Consultative Planning & Design Approaches (CPDA) Worksheet. [Vertical Inter-Changeable **Counter-Clockwise** Rotation (**VIR**)]
 - C. The **(4/115)** Categories of Financial Services as a Means of Engaging in **Norms** or **Standards** within the Tactical Approaches Involving the Consultative Planning & Design Approaches (CPDA) Worksheet. [Vertical Inter-Changeable **Clockwise** Rotation (**VIR**)]
 - D. The **(21/121)** Categories of Markets as a Means of Engaging in **Goals** or **Objectives** within the Tactical Methods Involving the Consultative Planning & Design Approaches (CPDA) Worksheet. [Vertical Inter-Changeable **Counter-Clockwise** Rotation (**VIR**)];
- I. The **(288)** Categories of Economics by Geographical Locations, Overlapping all **(324)** Components within the Tactical Areas of the CPDA Worksheet as Stationary Elements.
 - II. The **(53)** Tactical Matrix Categories of Economics by Continents within the CPDA Worksheet.
 - III. The **(46)** Stationary Strategic Components of the CPDA Worksheet, Sections A-1 to A-4.
3. **The Socioeconomic Base Equation(s) for the Individualized Global Free Market Fusion of Information:**

$$X^3 \left(RW = \frac{EH^2}{QM} \right)$$

Homo Economicus Universal

The Planning & Design Worksheet



THE A-SQUARE TECHNOLOGY
GROUP & NASCENT APPLIED
METHODS AND ENDEAVOR'S
PLEA FOR AN ARMY OF
SALVATION INHERENT TO
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STRATEGIES AND
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TACTICS EMBEDDED WITHIN
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*Reflections on Socioeconomic Titles of Power and Authority
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Part - B

*The Mishnah Investor Judicial Knowledge Base of Operational Grand
Macroeconomic Strategies and Procedural Microeconomic Tactics*

*The Genetic Configuration for Systems Entry and Chromosomal
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BY WILLIAM EARL FIELDS (GCNO)



(ANMESCL² RDWEF)

ALPHA NUMEROUS
MAXIMUS
EGREGIOUS SUMMA
CUM LAUDE



(ANMESCL² EL NEGRO)

ALPHA NUMEROUS
MAXIMA
EGREGIA SUMMA CUM
LAUDE



(ANMESCL² QUO VADIS)

ALPHA NUMEROUS
MAXIMUS
EGREGION SUMMA
CUM LAUDE



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Reflections on Socioeconomic Titles of Power and Authority within a New Global High-Tech Economy

Part - B

The **Mishnah Investor Judicial Knowledge Base of Operational Grand Macroeconomic Strategies and Procedural Microeconomic Tactics**

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 - e. **Deuteronomy** (D 'varim)

The 5 Books of the Torah as it Relates to the 5 Hemispheres of the Human Brain & the 5 Operational Phases of CPDA

2. **Oral Law**—Tannaitic Period (1 C.E.–220 C.E.) [**P&D Issues involving Power/Authority**]
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 - (7) Besah*
 - (8) Rosh Hashanah* *Law Library Journal* [Vol.98:2 244]
 - (9) Taanit*
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- (8) Avodah Zarah*
- (9) Avot (also known as Pirkei Avot, Ethics of the Fathers)
- (10) Horayot*

v. **Kodoshim (lit.-holy things)**—laws relating to Temple sacrifice and ritual slaughter

- (1) Zevachim*
- (2) Menachot*
- (3) Chullin*
- (4) Bekhorot*
- (5) Arakhin*
- (6) Temurah*
- (7) Keritot*
- (8) Meilah*
- (9) Tamid*
- (10) Middot
- (11) Kinnim

vi. **Tahorot (lit.-purity)**—laws of ritual purity

- (1) Kelim
- (2) Ohalot
- (3) Negaim
- (4) Parah
- (5) Tohorot
- (6) Mikvaot
- (7) Niddah*
- (8) Makhshirin
- (9) Zabim
- (10) Tebul-Yom
- (11) Yadayim
- (12) Uksin

b. **Halakhic Midrashim "The Beit Midrash or House of Study"** (Educational Hierarchies)

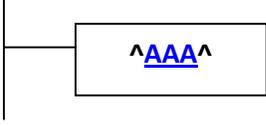
- i. Mekhilta—On Exodus (Shemot)
- ii. Sifra—On Leviticus (Vayikra)
- iii. Sifrei—On Numbers (Bamidbar)
- iv. Sifrei—On Deuteronomy (D'varim)

c. **Tosefta "The Beit Tefilah or House of Assembly"** (Quality Measures)

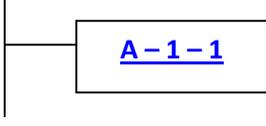
3. Amoraic Period (220 C.E.–500 C.E.) [**P&D Issues involving Morale/Cohesion**]

- a. **Gemara (Babylonian Talmud or Talmud Bavli)**—The Gemara tracks the order of the *Mishna*. Not all tractates of the *Mishna* are addressed. Those that are addressed are indicated with a "*" in the listing of the *Mishna* tractates above. **{Matrix Systems Dimensions}**
- b. Jerusalem Talmud or Talmud Yerushalmi **{Matrix Systems Elements}**

4. Post-Talumdic Period (Geonim, 7th Century –mid-11th Century; Rishonim, mid-11th Century –16th Century; Ahronim, 16th Century –present) [**P&D Issues involving Goals/Objectives**]
 a. Major commentaries on *Mishna/Gemara* {**CPDA Issues involving Morale/Cohesion**}

- i. **Rashi**
 - ii. **Tosefot**
 - iii. Numerous others
- 

- b. Codes of Law {**CPDA Issues involving Power/Authority**}

- i. **Mishneh Torah** (P/A)
 - ii. **Arba 'ah Turim** (N/S)
 - iii. **Shulchan Aruch** (G/O)
- 

- c. Responsa {**CPDA Issues involving Norms/Standards**}

- d. Other resources including takkanot (enactments), legal forms, and legal documents {**CPDA Issues involving Goals/Objectives**}

The Mishnah Configuration for Systems Entry and Chromosomal Manipulation within a Consultative P&D Managerial or Operational Effort as it Relates to an Outline of Primary Jewish Law Sources

I. The Types of Targeted Markets(Zeraim (lit.-seeds)—agricultural and food laws)

- (1) The Wealth of Nations
- (2) Procedural Configuration & Interpretations
- (3) The Technical Business Plan for Operational Strategies & Tactics
- (4) The Business Model Representing Advertising Revenues
- (5) The Types and Location of Targeted Businesses
- (6) The Dictionary of Occupational Titles
- (7) The Thomas Registry Guides
- (8) The Thomas Registry Guides CAD
- (9) The Thomas Registry Guides CAM
- (10) The Solusource Approach
- (11) The List of Stock Exchanges

II. The Amino Acid Classification Codes as they Relate to the Journal of Economic Literature(Moed (lit.-holidays)—laws relating to holiday and Sabbath rituals)

- (1) The Integrated Framework
- (2) The Amino Acid Classification Codes as they Relate to the Journal of Economic Literature
- (3) The Marketing Warfare Strategies

- (4) The Framework for Systems Development
- (5) The USA Social Model
- (6) The Shifts in Economic Geography and their Causes
- (7) The Venture Capitalist
- (8) The Judaic Approaches Toward An Economic Foundation
- (9) The Economic Utopia of the Torah
- (10) The Economics of the Torah
- (11) The Torah Business Model
- (12) The Legal Structure of the Torah

III. The Investment Procedural Tactics(Nashim (lit.-women)—laws relating to marriage and divorce)

- (1) The Sexual Divisions of Labor
- (2) The Consultative Planning & Design Approach (CPDA) Worksheet
- (3) The CPDA Legionary Format of Market Economies Through Strategic & Tactical Innovations
- (4) The CPDA 4 Components of Management Methods, Management Models & Management Theories
- (5) The CPDA 5 Phase Operational Tactical Portfolio & Risk Management Process
- (6) The CPDA 20 JEL Component A-Y Classification Codes
- (7) The CPDA 120 Types of Component Global Stock Exchanges

IV. The Bioeconomic Legal Structure(Nezikin (lit.-damages)—laws of tort, other civil law, criminal law)

- (1) The Structure of the Grammatic Genome
- (2) The Patent Newsletter
- (3) Patent Issues
- (4) Copyright Issues
- (5) Trademark Issues
- (6) Research & Development Joint Ventures
- (7) The NAME and A-Square Technology Group Research & Development Joint Ventures
- (8) The Regional Capital Markets of USPTO Patent Filings
- (9) The Global Capital Markets of WIPO Patent Filings
- (10) The Structure of Judicial Economics

V. The Types of Targeting Institutions(Kodoshim (lit.-holy things)—laws relating to Temple sacrifice and ritual slaughter)

- (1) The Economic Data Updates
- (2) The Seller Assisted Marketing Plan
- (3) The Evolving Novel Organizational Forms
- (4) The World Stock Exchange
- (5) The List of Financial Services
- (6) The List of Online Brokerage Firms
- (7) The List of Asset Management Firms
- (8) The List of Investment Banks
- (9) The List of Hedge Funds
- (10) The List of Private Equity Firms
- (11) The List of Venture Capital Firms

VI. The Investment Operational Grand Strategies(Tahorot (lit.-purity)—laws of ritual purity)

- (1) The Planning & Design Approach (PDA) Worksheet
- (2) The PDA PPDS 5 Phase Managerial Economics Applications
- (3) The PDA SIS 5 Phase IXX Investment Categories A/The PDA SIS 5 Phase IXX Investment Categories B
- (4) The PDA IV 5 Phase Procedural Tactics to Beat Your Competition
- (5) The PDA I&K 5 Phase Kamasutra Worksheet
- (6) The PDA ACCI - 5 Phases of IT Investments
 - a. The PDA Matrix 6 Dimensional Report Structure of Investing
 - b. The CPDA Matrix 9 Elemental Components of the PPES Formula System within the Procreative Worksheet
 - c. The 12 Methods of Economic Indication
 - i. The MTQ Document Referencing Quintillian's Perspective Interpretations of 324 Points of References
 - ii. The PDA 36 AAA Operational Elements of Economics Today
 - iii. The Physiological Setting
 - iv. The Literary Set-Up Features
- (7) The Genomic Matrices
- (8) The Stratagems of Checkers
- (9) The Tactics of Chess
- (10) The Stability Operational Framework
- (11) The Strategies of Power & Authority
- (12) The Human Economic Action

The Hebrew Alphabet Referencing the Outline of the Journal of Economic Literature as a Means of Implementing Operational Monetary Grand Strategies and Procedural Fiduciary Tactics

Variants									
Letter name (Unicode)	The CPDA as Modern Hebrew				The PDA as Ancestral Hebrew				
	www.molaah.com	Serif	Sansserif	Monospaced	Cursive	Rashi	Phoenician	Paleo-Hebrew	Aramaic
	ERSD	IBOS	DOSA	DALP	IAOA	IBOS	DOSA	DALP	IAOA
Alef									
Concept Phase <small>General Economics and Teaching</small>									
Bet									
Design Phase <small>History of Economic Thought, Methodology, and Heterodox Approaches</small>									
Gimel									
Test Phase <small>Mathematical and Quantitative Methods</small>									
Dalet									
Manufacturing Phase <small>Microeconomics</small>									

He

Operations and Maintenance Phase

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Macroeconomics and Monetary Economics

Vav

Configuration Management

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International Economics

Zayin

Requirements Phase

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Financial Economics

Het

Implementation Phase

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Public Economics

Tet

Qualification Phase

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Health, Education, and Welfare

Yod

Installation and Checkout Phase

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Labor and Demographic Economics

Kaf

Retirement Phase

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Law and Economics

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Final Kaf

Need Satisfaction (QM.1)

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Lamed

Documentation

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Industrial Organization

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Software Architecture

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Business Administration and Business Economics; Marketing; Accounting

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Final Mem

Performance (QM.2)

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Nun

Human Computer Interaction

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Economic History

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Final Nun

Maintenance (QM.3)

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Target Operating System

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Economic Development, Technological Change, and Growth

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Application Program Interfaces (APIs)

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Economic Systems

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Data Recording/Reduction

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Agricultural and Natural Resource Economics; Environmental and Ecological Economics

Final Pe

Adaptive (QM.4)

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Tsadi

Error Handling

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Urban, Rural, and Regional Economics

Final Tsadi

Organizational (QM.5)

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Qof

Communication Software

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Miscellaneous Categories

Resh

Information Security

Other Special Topics

Shin

Databases

Managerial Economics Applications, Strategies, and Tactics

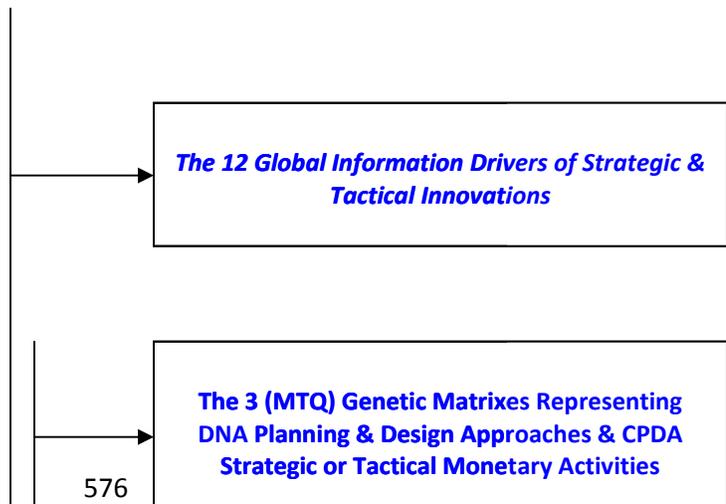
Tav

Agents

Economics Today

The Jewish Portal as Principle Parts of English Speech (PPES) within the Global Monetary Landscape of Strategic Republican or Tactical Democratic Planning & Design Approaches

- **Judaism**[M²]
 - Hebrew calendar
 - Jewish denominations
 - Jewish holy days
 - Jewish law and rituals
 - Jewish mysticism
 - Jewish schools
 - Jewish texts
 - Mishnah (Genetic Interpretation)
 - Talmud (Chemical Interpretation)



- Torah (CPDA Interpretation)
- Rabbis
- Jewish seminaries
- Synagogues
- Tabernacle and Jerusalem Temples
- Judaism and women
- **Judaic studies in academia**[G^{2(E)}]
- **Jews**[G^{2(S)}]
- **Jewish history**[G^{2(M)}]
- **Jewish society**[A²]
 - Jewish culture
 - Jewish film and theatre
 - Jewish cuisine
 - Jewish media
 - Jewish music
 - Jewish organizations
- **Jewish languages**[PA²]
 - Aramaic languages (IBOS P/A)
 - Hebrew language (DALP N/S)
 - Ladino (DOSA M/C)
 - Yiddish (IAOA G/O)
- **Jewish law and rituals**[T^{3(I)}]
- **Zionism**[L²]

The 6 Matrix Dimensions Involved in the Foundation of Judicial Economics

The 4 Methods Involved in Individual, Group, Inter-Group, Business Systems and E-Government Entity Management Systems

The 31 Chapters Detailing those Principal Judicial Events in Montesquieu's Life as a Means of Achieving Economic Wisdom within the 32 Paths of Kabbalah Judaism Referencing Some 32 Egyptian Global Economic Dynasties

Part I:

1. On laws in general;
2. On laws deriving directly from the nature of the government;
3. On the principles of the three governments;
4. That the laws of education should be relative to the principles of the government;
5. That the laws given by the legislator should be relative to the principles of the various governments in relation to the simplicity of civil and criminal laws, the form of judgments, and the establishment of penalties;
6. Consequences of the different principles of the three governments in relation to sumptuary laws, luxury, and the condition of women;
7. On the corruption of the principles of the three governments;

Part II:

8. On the laws in their relation with defensive force;
9. On laws in their relation with offensive force;
10. On the laws that form political liberty in its relation with the constitution;
11. On the laws that form political liberty in relation to the citizen;
12. On the relations that the levy of taxes and the size of public revenues have with liberty;

Part III:

13. On the laws in their relation to the nature of the climate;
14. How the laws of civil slavery are related with the nature of the climate;
15. How the laws of domestic slavery are related to the nature of the climate;
16. How the laws of political servitude are related to the nature of the climate;
17. On the laws in their relation with the nature of the terrain;
18. On the laws in their relation with the principles forming the general spirit, the morals, and the manners of a nation;

Part IV:

19. On the laws in their relation to commerce, considered in its nature and its distinctions;
20. On laws in their relation to commerce, considered in the revolutions it has had in the world;
21. On laws in their relation to the use of money;
22. On laws in their relation to the number of inhabitants;
23. On the laws in their relation to the religion established in each country, examined in respect to its practices and within itself;
24. On the laws in their relation with the establishment of the religion of each country, and of its external police;
25. On the laws in the relation they should have with the order of things upon which they are to enact;

Part V:

26. On the origin and revolutions of the Roman laws on inheritance;
27. On the origin and revolutions of the civil laws among the French;
28. On the way to compose the laws;
29. The theory of the feudal laws among the Franks in their relation with the establishment of the monarchy;
30. The theory of the feudal laws among the Franks in their relation to the revolution of their monarchy;
31. Bibliography; Index of names and plates.

The Consul Cube Genomic Configurations for Establishing Genetic-Based Concepts within a Consultative P&D Effort

A Roman Emperor's Consul Mindset as 16 Separate Emperors Function as One In Reference to the GIDSTI Economic Principles Involving Julius Caesar as a Point of Origin for Modern Commercial Expansionism

- | | | | |
|---------------------------------|-----------------------------|-----------------------------|------------------------------|
| 1. <u>A-1</u> ^ <u>A</u> ^ | 31. <u>B-2</u> ^ <u>G</u> ^ | 61. <u>C-3</u> ^ <u>M</u> ^ | 91. <u>D-4</u> ^ <u>S</u> ^ |
| 2. <u>A-1-1</u> ^ <u>AAA</u> ^ | 32. B-2-1 ^ <u>BGC</u> ^ | 62. C-3-1 ^ <u>CMD</u> ^ | 92. D-4-1 ^ <u>DSE</u> ^ |
| 3. A-1-2 ^ <u>AAF</u> ^ | 33. B-2-2 ^ <u>BGG</u> ^ | 63. C-3-2 ^ <u>CMH</u> ^ | 93. D-4-2 ^ <u>DSI</u> ^ |
| 4. A-1-3 ^ <u>AAK</u> ^ | 34. B-2-3 ^ <u>BGL</u> ^ | 64. C-3-3 ^ <u>CMM</u> ^ | 94. D-4-3 ^ <u>DSN</u> ^ |
| 5. A-1-4 ^ <u>AAP</u> ^ | 35. B-2-4 ^ <u>BGQ</u> ^ | 65. C-3-4 ^ <u>CMR</u> ^ | 95. D-4-4 ^ <u>DSS</u> ^ |
| 6. A-1-5 ^ <u>AAT</u> ^ | 36. B-2-5 ^ <u>BGV</u> ^ | 66. C-3-5 ^ <u>CMW</u> ^ | 96. D-4-5 ^ <u>DSY</u> ^ |
| 7. <u>A-2</u> ^ <u>C</u> ^ | 37. <u>B-3</u> ^ <u>H</u> ^ | 67. <u>C-4</u> ^ <u>N</u> ^ | |
| 8. A-2-1 ^ <u>ACC</u> ^ | 38. B-3-1 ^ <u>BHD</u> ^ | 68. C-4-1 ^ <u>CNE</u> ^ | 97. <u>E-1</u> ^ <u>T</u> ^ |
| 9. A-2-2 ^ <u>ACG</u> ^ | 39. B-3-2 ^ <u>BHH</u> ^ | 69. C-4-2 ^ <u>CNI</u> ^ | 98. E-1-1 ^ <u>ETA</u> ^ |
| 10. A-2-3 ^ <u>ACL</u> ^ | 40. B-3-3 ^ <u>BHM</u> ^ | 70. C-4-3 ^ <u>CNN</u> ^ | 99. E-1-2 ^ <u>ETF</u> ^ |
| 11. A-2-4 ^ <u>ACQ</u> ^ | 41. B-3-4 ^ <u>BHR</u> ^ | 71. C-4-4 ^ <u>CNS</u> ^ | 100. E-1-3 ^ <u>ETK</u> ^ |
| 12. A-2-5 ^ <u>ACV</u> ^ | 42. B-3-5 ^ <u>BHW</u> ^ | 72. C-4-5 ^ <u>CNY</u> ^ | 101. E-1-4 ^ <u>ETP</u> ^ |
| 13. <u>A-3</u> ^ <u>D</u> ^ | 43. <u>B-4</u> ^ <u>I</u> ^ | | 102. E-1-5 ^ <u>ETT</u> ^ |
| 14. A-3-1 ^ <u>ADD</u> ^ | 44. B-4-1 ^ <u>BIE</u> ^ | 73. <u>D-1</u> ^ <u>P</u> ^ | 103. <u>E-2</u> ^ <u>V</u> ^ |
| 15. A-3-2 ^ <u>ADH</u> ^ | 45. B-4-2 ^ <u>BII</u> ^ | 74. D-1-1 ^ <u>DPA</u> ^ | 104. E-2-1 ^ <u>EVC</u> ^ |
| 16. A-3-3 ^ <u>ADM</u> ^ | 46. B-4-3 ^ <u>BIN</u> ^ | 75. D-1-2 ^ <u>DPF</u> ^ | 105. E-2-2 ^ <u>EVG</u> ^ |
| 17. A-3-4 ^ <u>ADR</u> ^ | 47. B-4-4 ^ <u>BIS</u> ^ | 76. D-1-3 ^ <u>DPK</u> ^ | 106. E-2-3 ^ <u>EVL</u> ^ |
| 18. A-3-5 ^ <u>ADW</u> ^ | 48. B-4-5 ^ <u>BIY</u> ^ | 77. D-1-4 ^ <u>DPP</u> ^ | 107. E-2-4 ^ <u>EVQ</u> ^ |
| 19. <u>A-4</u> ^ <u>E</u> ^ | | 78. D-1-5 ^ <u>DPT</u> ^ | 108. E-2-5 ^ <u>EVV</u> ^ |
| 20. A-4-1 ^ <u>AEE</u> ^ | 49. <u>C-1</u> ^ <u>K</u> ^ | 79. <u>D-2</u> ^ <u>Q</u> ^ | 109. <u>E-3</u> ^ <u>W</u> ^ |
| 21. A-4-2 ^ <u>AEI</u> ^ | 50. C-1-1 ^ <u>CKA</u> ^ | 80. D-2-1 ^ <u>DQC</u> ^ | 110. E-3-1 ^ <u>EWD</u> ^ |
| 22. A-4-3 ^ <u>AEN</u> ^ | 51. C-1-2 ^ <u>CKF</u> ^ | 81. D-2-2 ^ <u>DQG</u> ^ | 111. E-3-2 ^ <u>EWH</u> ^ |
| 23. A-4-4 ^ <u>AES</u> ^ | 52. C-1-3 ^ <u>CKK</u> ^ | 82. D-2-3 ^ <u>DQL</u> ^ | 112. E-3-3 ^ <u>EWL</u> ^ |
| 24. A-4-5 ^ <u>AEY</u> ^ | 53. C-1-4 ^ <u>CKP</u> ^ | 83. D-2-4 ^ <u>DQQ</u> ^ | 113. E-3-4 ^ <u>EWV</u> ^ |
| | 54. C-1-5 ^ <u>CKT</u> ^ | 84. D-2-5 ^ <u>DQV</u> ^ | 114. E-3-5 ^ <u>EWY</u> ^ |
| 25. <u>B-1</u> ^ <u>F</u> ^ | 55. <u>C-2</u> ^ <u>L</u> ^ | 85. <u>D-3</u> ^ <u>R</u> ^ | 115. <u>E-4</u> ^ <u>Y</u> ^ |
| 26. <u>B-1-1</u> ^ <u>BFA</u> ^ | 56. C-2-1 ^ <u>CLC</u> ^ | 86. D-3-1 ^ <u>DRD</u> ^ | 116. E-4-1 ^ <u>EYE</u> ^ |
| 27. <u>B-1-2</u> ^ <u>BFF</u> ^ | 57. C-2-2 ^ <u>CLG</u> ^ | 87. D-3-2 ^ <u>DRH</u> ^ | 117. E-4-2 ^ <u>EYI</u> ^ |
| 28. B-1-3 ^ <u>BFK</u> ^ | 58. C-2-3 ^ <u>CLL</u> ^ | 88. D-3-3 ^ <u>DRM</u> ^ | 118. E-4-3 ^ <u>EYN</u> ^ |
| 29. B-1-4 ^ <u>BFP</u> ^ | 59. C-2-4 ^ <u>CLQ</u> ^ | 89. D-3-4 ^ <u>DRR</u> ^ | 119. E-4-4 ^ <u>EYS</u> ^ |
| 30. B-1-5 ^ <u>BFT</u> ^ | 60. C-2-5 ^ <u>CLV</u> ^ | 90. D-3-5 ^ <u>DRW</u> ^ | 120. E-4-5 ^ <u>EYY</u> ^ |

The 81 Sections of Strategic & Tactical Operations Involving the Principles of the Solution Framework within the 20 Relevant Terms of Government (M/C)

The 80 Structural Elements of Strategic & Tactical Operations Involving the Principles of the 48 Laws of Power within the 20 Economic Profiles (P/A)

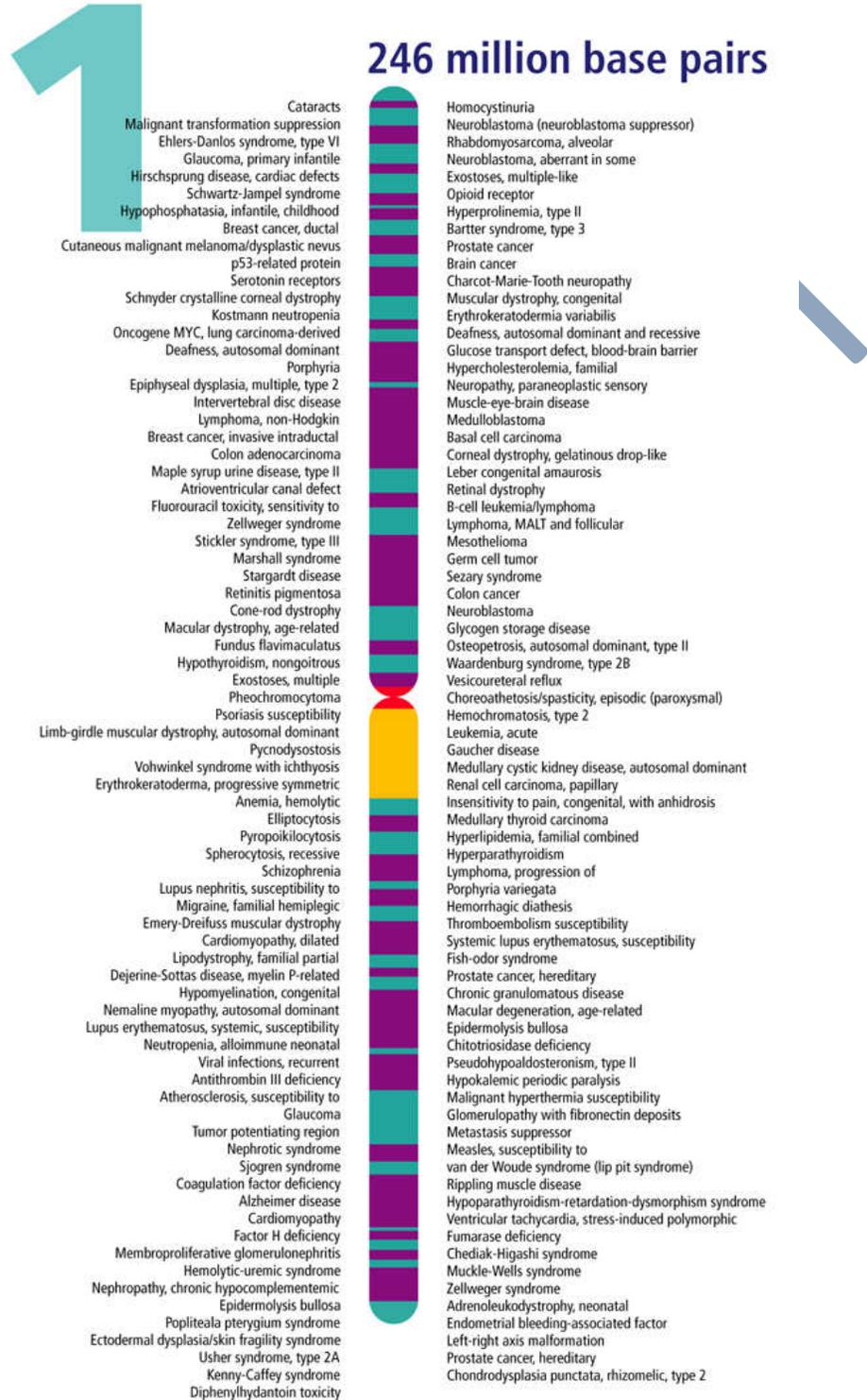
The 84 Sections of Rambam within Strategic & Tactical Operations Involving the Governmental Principles & Systems within the 20 Classes of Government (N/S)

The 80 Legions of Roman Strategic & Tactical Operations Involving the Economic Principles & Systems within the 20 Attributes of Government (G/O)

The Alpha, Beta, Charlie, Delta & Echo 24 Chromosomal Base Pairings for the Upper & Lower Level Change Equation Components of the 24 Books within the Torah Shebiksav

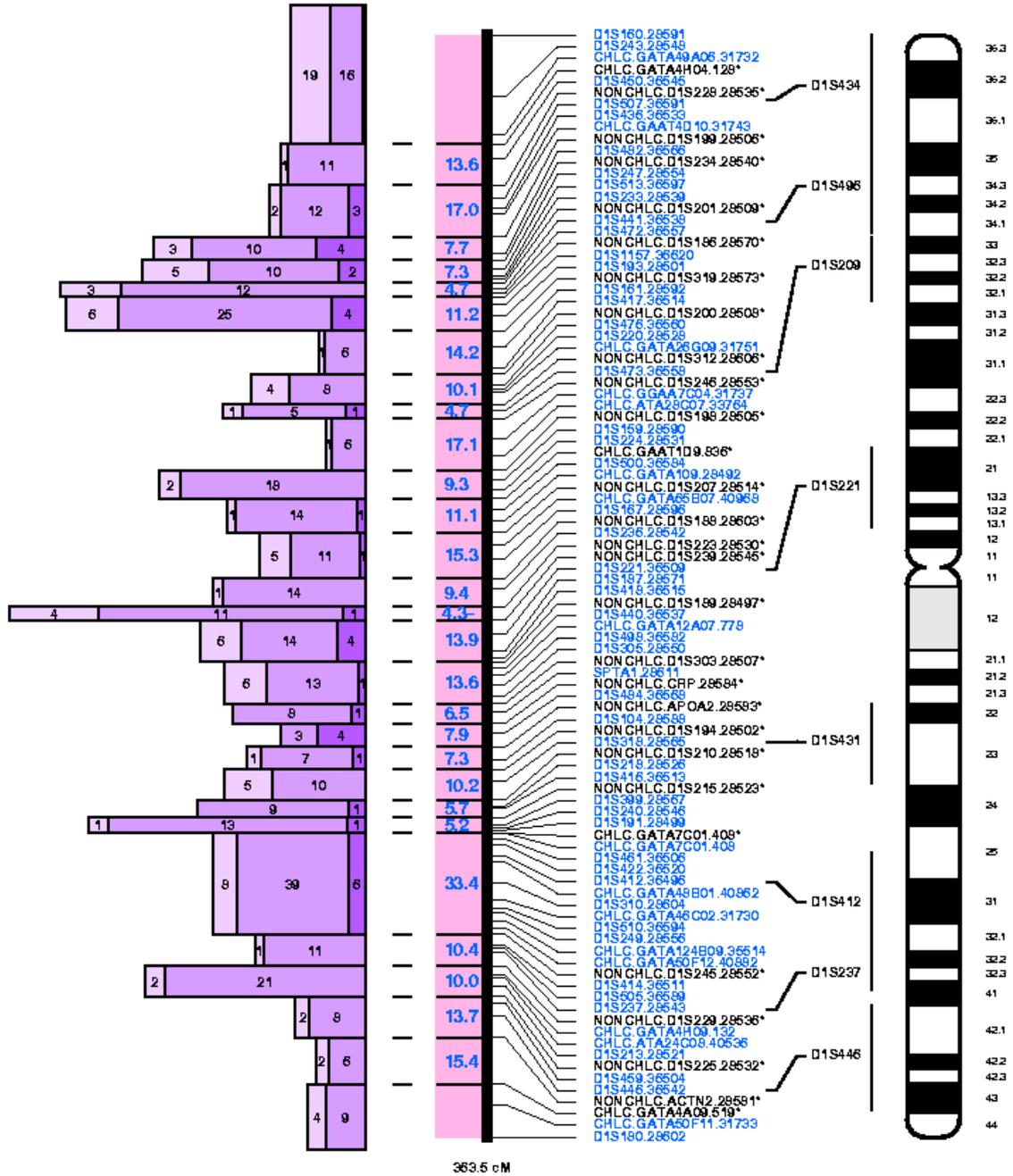
Alpha Chromosomes

246 million base pairs

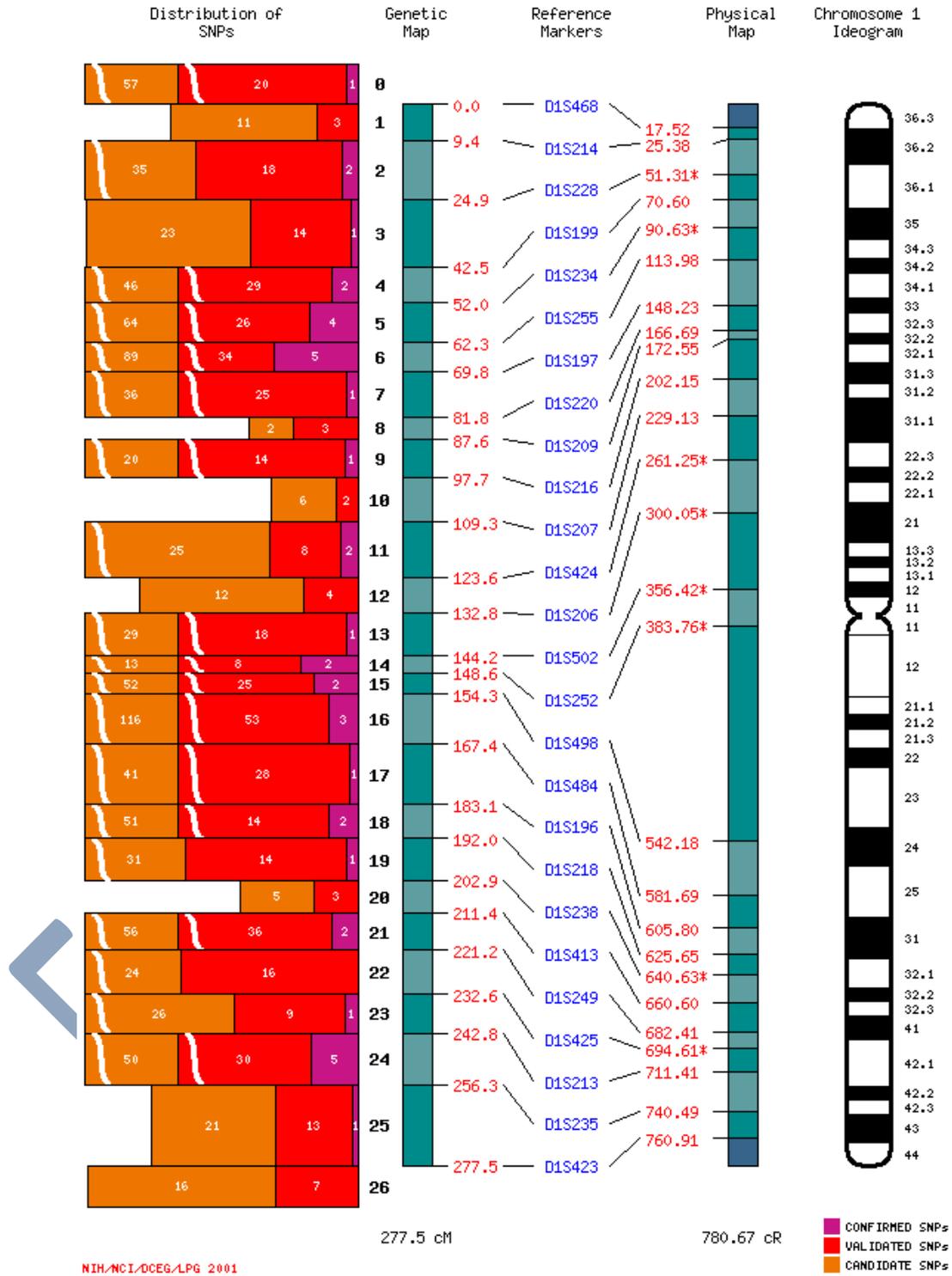


Beta Chromosomes

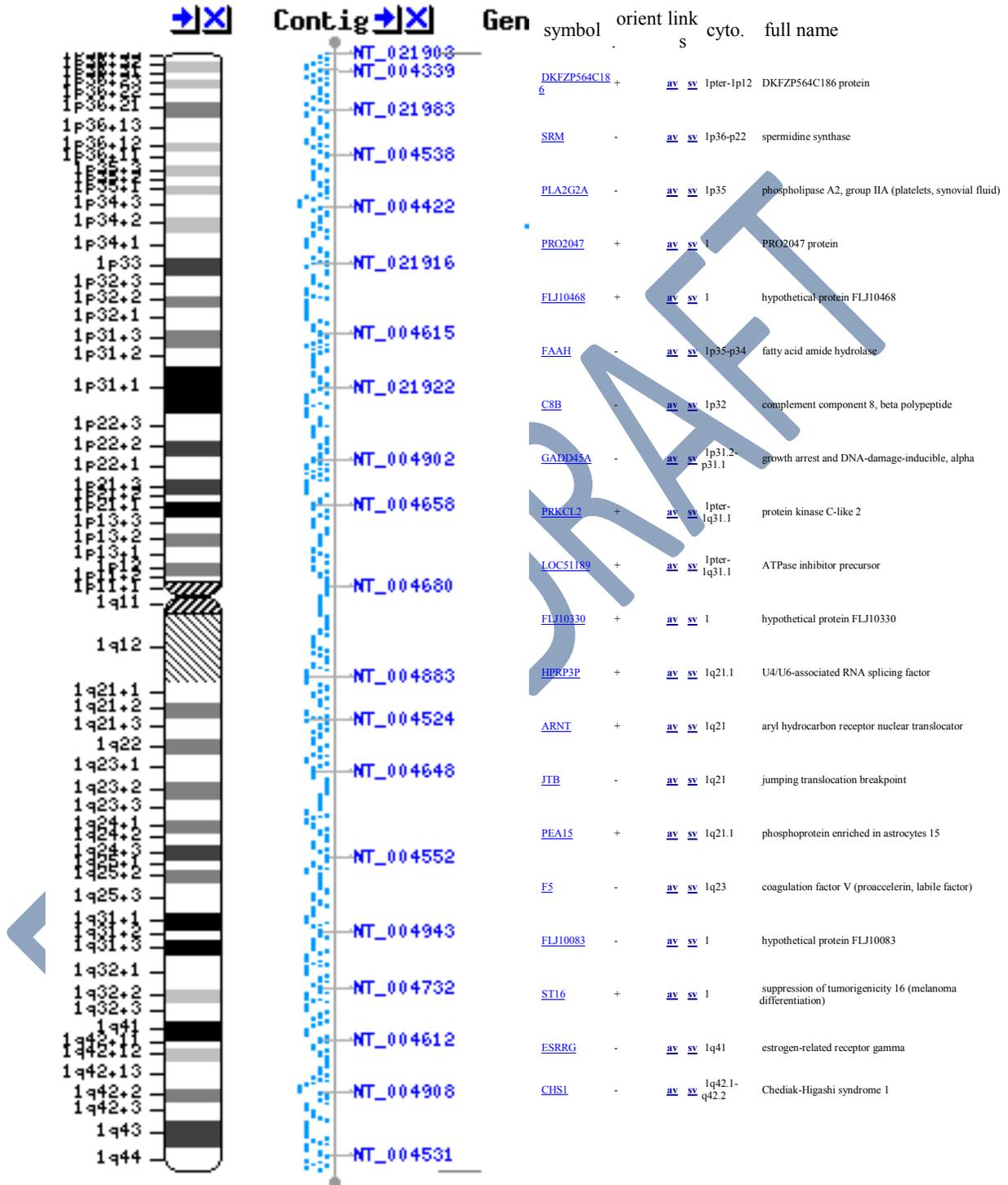
Chromosome 1 Version v8c7 Integrated Marker Map



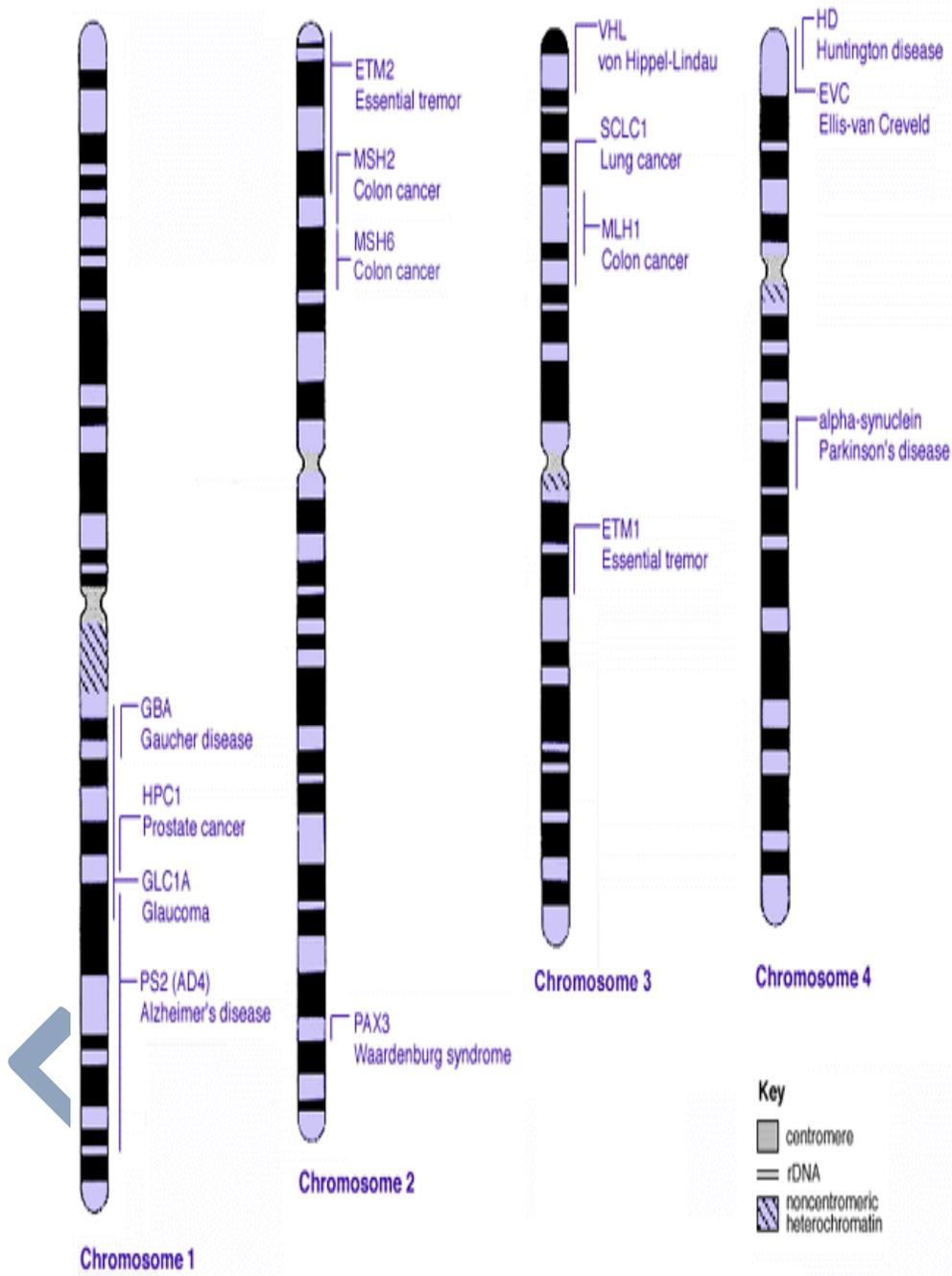
Charlie Chromosomes



Delta Chromosomes



Echo Chromosomes



The Upper & Lower Level Change Equation Components for Chromosomal Development & Implementation within a P&D Effort Involving Personnel in a Real-Time or Virtual Scenario Environment

(The 23 or 24 Base Pair Chromosomal Elements within a IBOS[DALP/DOSA/IAOA] Genetic Formula Matrix)

1. P&D Systems User Investigative Profile (Autonomous Agent(s) Request(s)) & Dictionary of Occupational Titles Application Selections [M/C 3 part format-right-side ([Measures-Environment/Measures-Human Agents](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 2. P&D Systems Feasible Ideal Solution Target Study [G/O 4 part format-right-side ([Measures-Purpose/Measures-Sequence](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 3. P&D Systems Investigative Matrixes [G/O 3 part format-left-side ([Measures-Inputs/Measures Outputs](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 4. P&D Systems Analysis & Taxonomy Development [N/S 5 part format-left-side ([Values-Information Aids/Values-Physical Catalysts](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 5. P&D Systems Design Classification(s) & Hierarchical Formation [G/O 4 part format-right-side ([Measures-Information Aids/Measures-Physical Catalysts](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 6. P&D Systems Programming & Chromosomal Formula Matrix Development [M/C 5 part format-left-side ([Interface-Purpose/Interface-Sequence](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 7. P&D Systems Group Ordering Logic & MRP/ERP Testing [P/A 3 part format-right-side ([Control-Environment/Control-Human Agents](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 8. P&D Systems Documentation & Procedural Guidelines [N/S 3 part format-left-side ([Values-Purpose/Values-Sequence](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 9. P&D Systems Conversion & Analogous Implementations [G/O 3 part format-right-side ([Fundamental-Purpose/Fundamental-Sequence](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 10. P&D Systems Maintenance, Enterprise Work Architectural Profile & Autonomous Agent(s) Repository [G/O 4 part format-left-side ([Fundamental-Environment/Fundamental-Human Agents](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 11. P&D Systems Evaluation & Alphanumeric Computations [N/S 3 part format-left-side ([Future-Inputs/Future-Outputs](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
-
1. [P&D Project Initiation](#) (Hardware/Software) **Power/Authority** Chromosomal Configurations [([Control-Information Aids/Control-Physical Catalysts](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 2. [P&D Project Development](#) (The Project) **Norms/Standards** Chromosomal Configurations [([Future-Purpose/Future-Sequence](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 3. [P&D Project Implementation](#) (The User Climate/Autonomous Agent Conditional Formation) **Goals/Objectives** Chromosomal Configurations [([Control-Purpose/Control-Sequence](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 4. [P&D Post Project Evaluation](#) (The Systems Analysts/Autonomous Agent Activities) **Morale/Cohesion** Chromosomal Configurations[([Control-Inputs/Control-Outputs](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
-
1. P&D Subordinate Genetic-Based Environmental Inputs [3 part **Norms/Standards**] [([Values-Inputs/Values-Outputs](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)
 2. P&D Subordinate Genetic-Based Computer Matrixes [3 part **Norms/Standards**] [([Future-Information Aids/Future-Physical Catalysts](#))] - - [Chromosomal Type Set/Chromosomal Sequences](#)

3. P&D Subordinate Genetic-Based Environmental Outputs [3 part **Norms/Standards**] [[\(Values-Environment/Values-Human Agents\)](#)] -- [Chromosomal Type Set/Chromosomal Sequences](#)
1. P&D Method Phase-One [5 part **Goals/Objectives** (The Dictionary of Occupational Titles)] [[\(Interface-Information Aids/Interface-Physical Catalysts\)](#)] -- [Chromosomal Type Set/Chromosomal Sequences](#)
2. P&D Method Phase-Two [5 part **Goals/Objectives** (The Dictionary of Occupational Titles)] [[\(Interface-Inputs/Interface-Outputs\)](#)] -- [Chromosomal Type Set/Chromosomal Sequences](#)
3. P&D Method Phase-Three [5 part **Goals/Objectives** (The Dictionary of Occupational Titles)] [[\(Future-Environment/Future-Human Agents\)](#)] -- [Chromosomal Type Set/Chromosomal Sequences](#)
4. P&D Method Phase-Four [5 part **Goals/Objectives** (The Dictionary of Occupational Titles)] [[\(Fundamental-Information Aids/Fundamental-Physical Catalysts\)](#)] -- [Chromosomal Type Set/Chromosomal Sequences](#)
5. P&D Method Phase-Five [5 part **Goals/Objectives** (The Dictionary of Occupational Titles)] [[\(Fundamental-Inputs/Fundamental-Outputs\)](#)] -- [Chromosomal Type Set/Chromosomal Sequences](#)

[Legend](#) – [[Gaius Julius Caesar](#)] [Hierarchical format for Economic Legions](#)

The Chromosomal Elements within a IBOS[DOSA/DALP/IAOA] Genetic-Based Consultative P&D Formula Matrix

24. [INTERFACE-ENVIRONMENT](#)

1. [MEASURES-ENVIRONMENT/MEASURES-HUMAN AGENTS](#)
2. [MEASURES-PURPOSE/MEASURES-SEQUENCE](#)
3. [MEASURES-INPUTS/MEASURES-OUTPUTS](#)
4. [VALUES-INFORMATION AIDS/VALUES-PHYSICAL CATALYSTS](#)
5. [MEASURES-ENVIRONMENT/MEASURES-HUMAN AGENTS](#)
6. [INTERFACE-PURPOSE/INTERFACE-SEQUENCE](#)
7. [CONTROL-ENVIRONMENT/CONTROL-HUMAN AGENTS](#)
8. [VALUES-PURPOSE/VALUES-SEQUENCE](#)
9. [FUNDAMENTAL-PURPOSE/FUNDAMENTAL-SEQUENCE](#)
10. [FUNDAMENTAL-ENVIRONMENT/FUNDAMENTAL-HUMAN AGENTS](#)
11. [FUTURE-INPUTS/FUTURE-OUTPUTS](#)
12. [CONTROL-ENVIRONMENT/CONTROL-HUMAN AGENTS](#)
13. [FUTURE-PURPOSE/FUTURE-SEQUENCE](#)
14. [CONTROL-PURPOSE/CONTROL-SEQUENCE](#)
15. [CONTROL-INPUTS/CONTROL-OUTPUTS](#)
16. [VALUES-INPUTS/VALUES-OUTPUTS](#)
17. [FUTURE-ENVIRONMENT/FUTURE-HUMAN AGENTS](#)
18. [VALUES-ENVIRONMENT/VALUES-HUMAN AGENTS](#)
19. [INTERFACE-ENVIRONMENT/INTERFACE-HUMAN AGENTS](#)
20. [INTERFACE-INPUTS/INTERFACE-OUTPUTS](#)
21. [FUTURE-ENVIRONMENT/FUTURE-HUMAN AGENTS](#)
22. [FUNDAMENTAL-ENVIRONMENT/FUNDAMENTAL-HUMAN AGENTS](#)
23. [FUNDAMENTAL-INPUTS/FUNDAMENTAL-OUTPUTS](#)

24. [INTERFACE-HUMAN AGENTS](#)

The Influence of the 613 Miztvot as a Chromosomal Layout

1. <http://www.templesejose.org/JudaismInfo/Torah/613mitzvot.htm> 32
2. <http://www.barmitzvahs.org/judaism/halakhah.php>
3. <http://ahavta.org/mitzvot.htm>
4. <http://www.chabad.org/search/keyword.asp?kid=1533&t=241>
5. <http://kevin.lps.org/Religion/jewish/613.htm>
6. <http://headcoverings-by-devorah.com/613Mitzvot.html>
7. <http://www.daco-design.co.uk/sefertorahcentre/index.htm>
8. <http://www.fordham.edu/halsall/source/rambam13.html>
9. <http://www.becomingjewish.org/law.html>
10. http://www.meaningfullife.com/torah/parsha/devarim/yeDIVetchanan/The_Nullification_of_the_Commandments.php
11. <http://members.cox.net/heiscoming/ym03000a.htm> *****
12. <http://www.believers.org.nz/613.php> 13
13. <http://en.allexperts.com/e/h/ha/halakha.htm>
14. <http://www.religionfacts.com/judaism/>
15. <http://www.talmudunmasked.com/>
16. <http://talmud.faithweb.com/>
17. <http://www.islam101.com/dawah/WhatIsQuran.html>
18. <http://www.arabicbible.com/christian/suras.htm>
19. http://www.arabicbible.com/christian/q_about_islam_practices.htm#amulets
20. <http://www.muhammad.net/quran/introStudyQuran.htm>
21. <http://www.bahai-library.com/quran/quranoutlines.html>
22. <http://www.islam-guide.com/bqs/>
23. <http://www.abrahamic-faith.com/shamoun/Quran-the-word-of-God.html>
24. <http://www.usc.edu/dept/MSA/quran/> *****

The Genetic Configuration for Systems Entry and Chromosomal Manipulation within a Consultative P&D Managerial or Operational Effort as it Relates to an Outline of Primary Jewish Law Sources

(The major sources are in **bold**.)

1. **Written Law** —Torah [**P&D Issues involving Norms/Standards**]
 - a. **Genesis** (Bereshit)
 - b. **Exodus** (Shemot)
 - c. **Leviticus** (Vayikra)
 - d. **Numbers** (Bamidbar)
 - e. **Deuteronomy** (D 'varim)

[The 5 Books of the Torah as it Relates to the 5 Hemispheres of the Human Brain & the 5 Operational Phases of CPDA](#)

2. **Oral Law**—Tannaitic Period (1 C.E.–220 C.E.) [**P&D Issues involving Power/Authority**]
- a. **Mishna** — "**The Beit Kneset or House of Prayer**" (Real World) The Mishna is divided into six orders (Seder, sing.; sedarim, pl.), or in this case six matrix dimensions, each subdivided into several tractates (masekhet, sing.; masekhtot, pl.), or in this case 64 genetic matrix cells. Each masekhet is divided into chapters. Tractates marked with an "*" are also tractates in the Babylonian Talmud. The orders and the tractates are:
- i. Zeraim (lit.-seeds)—agricultural and food laws
- (2) Berakhot*
 - (3) Peah
 - (4) Demai
 - (5) Kilayim
 - (6) Shebiit
 - (7) Terumot
 - (8) Maaserot
 - (9) Maaser Sheni
 - (10) Challah
 - (11) Orlah
 - (12) Bikkurim
- ii. Moed (lit.-holidays)—laws relating to holiday and Sabbath rituals
- (1) Shabbat*
 - (2) Erubin*
 - (3) Pesachim*
 - (4) Shekalim
 - (5) Yoma*
 - (6) Sukkah*
 - (7) Besah*
 - (8) Rosh Hashanah* *Law Library Journal* [Vol.98:2 244]
 - (9) Taanit*
 - (10) Megillah*
 - (11) Moed Katan*
 - (12) Hagigah*
- iii. Nashim (lit.-women)—laws relating to marriage and divorce
- (1) Yebamot*
 - (2) Ketubot*
 - (3) Nedarim*
 - (4) Nazir*
 - (5) Sotah*
 - (6) Gittin*
 - (7) Kiddushin*
- iv. Nezikin (lit.-damages)—laws of tort, other civil law, criminal law
- (1) Baba Kamma*
 - (2) Baba Metzia*
 - (3) Baba Batra*
 - (4) Sanhedrin*
 - (5) Makkot*
 - (6) Shavuot*
 - (7) Eduyot
 - (8) Avodah Zarah*

- (9) Avot (also known as Pirkei Avot, Ethics of the Fathers)
- (10) Horayot*

v. Kodoshim (lit.-holy things)—laws relating to Temple sacrifice and ritual slaughter

- (1) Zevachim*
- (2) Menachot*
- (3) Chullin*
- (4) Bekhorot*
- (5) Arakhin*
- (6) Temurah*
- (7) Keritot*
- (8) Meilah*
- (9) Tamid*
- (10) Middot
- (11) Kinnim

vi. Tahorot (lit.-purity)—laws of ritual purity

- (1) Kelim
- (2) Ohalot
- (3) Negaim
- (4) Parah
- (5) Tohorot
- (6) Mikvaot
- (7) Niddah*
- (8) Makhshirin
- (9) Zabim
- (10) Tebul-Yom
- (11) Yadayim
- (12) Uksin

b. **Halakhic Midrashim** "The Beit Midrash or House of Study" (Educational Hierarchies)

- i. Mekhilta —On Exodus (Shemot)
- ii. Sifra —On Leviticus (Vayikra)
- iii. Sifrei —On Numbers (Bamidbar)
- iv. Sifrei —On Deuteronomy (D'varim)

c. **Tosefta** "The Beit Tefilah or House of Assembly" (Quality Measures)

3. Amoraic Period (220 C.E.–500 C.E.) [P&D Issues involving Morale/Cohesion]

a. **Gemara (Babylonian Talmud or Talmud Bavli)**—The Gemara tracks the order of the *Mishna*. Not all tractates of the *Mishna* are addressed. Those that are addressed are indicated with a "*" in the listing of the *Mishna* tractates above. {Matrix Systems Dimensions}

b. Jerusalem Talmud or Talmud Yerushalmi {Matrix Systems Elements}

4. Post-Talumdic Period (Geonim, 7th Century –mid-11th Century; Rishonim, mid-11th Century –16th Century; Ahronim, 16th Century –present) [[P&D Issues involving Goals/Objectives](#)]
 a. Major commentaries on *Mishna/Gemara* [[CPDA Issues involving Morale/Cohesion](#)]

- i. Rashi
 - ii. Tosefot
 - iii. Numerous others
- ^AAA^

- b. Codes of Law [[CPDA Issues involving Power/Authority](#)]

- i. Mishneh Torah (P/A)
 - ii. Arba 'ah Turim (N/S)
 - iii. Shulchan Aruch (G/O)
- A-1-1

- c. Responsa [[CPDA Issues involving Norms/Standards](#)]

- d. Other resources including takkanot (enactments), legal forms, and legal documents [[CPDA Issues involving Goals/Objectives](#)]

Codons Found In Messenger RNA

		Second Position												
		U		C		A		G						
First Position	U	UUU	Phe	UCU	Ser	UAU	Tyr	UGU	Cys	U	Third Position			
		UUC		UCC			UAC			UGC			C	
		UUA	Leu	UCA			UAA	Stop		UGA		Stop	A	
		UUG		UCG			UAG	Stop		UGG		Trp	G	
	C	CUU	Leu	CCU	Pro	CAU	His	CGU	Arg	U				
		CUC				CCC		CAC				CGC		C
		CUA				CCA		CAA		Gln		CGA		A
		CUG				CCG		CAG				CGG		G
	A	AUU	Ile	ACU	Thr	AAU	Asn	AGU	Ser	U				
		AUC				ACC		AAC				AGC		C
		AUA				ACA		AAA		Lys		AGA	Arg	A
		AUG		Met (start)		ACG		AAG				AGG		G
	G	GUU	Val	GCU	Ala	GAU	Asp	GGU	Gly	U				
		GUC				GCC		GAC				GGC		C
		GUA				GCA		GAA		Glu		GGA		A
		GUG				GCG		GAG				GGG		G

An explanation of the Genetic Code: DNA is a two-stranded molecule. Each strand is a polynucleotide composed of **A** (adenosine), **T** (thymidine), **C** (cytidine), and **G** (guanosine) residues polymerized by "dehydration" synthesis in linear chains with specific sequences. Each strand has polarity, such that the 5'-hydroxyl (or 5'-phospho) group of the first nucleotide begins the strand and the 3'-hydroxyl group of the final nucleotide ends the strand; accordingly, we say that this strand runs 5' to 3' ("*Five prime to three prime*"). It is also essential to know that the two strands of DNA run *antiparallel* such that one strand runs 5' → 3' while the other one runs 3' → 5'. At each nucleotide residue along the double-stranded DNA molecule, the nucleotides are complementary. That is, **A** forms two hydrogen-bonds with **T**; **C** forms three hydrogen bonds with **G**. In most cases the two-stranded, antiparallel, complementary DNA molecule folds to form a helical structure which resembles a spiral staircase. This is the reason why DNA has been referred to as the "Double Helix".

One strand of DNA holds the information that codes for various genes; this strand is often called the template strand or antisense strand (containing anticodons). The other, and complementary, strand is called the coding strand or sense strand (containing codons). Since mRNA is made from the template strand, it has the same information as the coding strand. The table above refers to triplet nucleotide codons along the sequence of the coding or sense strand of DNA as it runs 5' → 3'; the code for the mRNA would be identical but for the fact that RNA contains a **U** (Uridine) rather than **T**.

An example of two complementary strands of DNA would be:

(5' → 3') **ATGGAATTCTCGCTC** (Coding, sense strand) ?
(3' ← 5') **TACCTTAAGAGCGAG** (Template, antisense strand) .

(5' → 3') **AUGGAAUUCUCGCUC** (mRNA made from Template strand) !

Since amino acid residues of proteins are specified as triplet codons, the protein sequence made from the above example would be Met-Glu-Phe-Ser-Leu... (MEFSL...).

Practically, codons are "decoded" by transfer RNAs (tRNA) which interact with a ribosome-bound messenger RNA (mRNA) containing the coding sequence. There are 64 different tRNAs, each of which has an anticodon loop (used to recognize codons in the mRNA). 61 of these have a bound amino acyl residue; the appropriate "charged" tRNA binds to the respective next codon in the mRNA and the ribosome catalyzes the transfer of the amino acid from the tRNA to the growing (nascent) protein/polypeptide chain. The remaining 3 codons are used for "punctuation"; that is, they signal the termination (the end) of the growing polypeptide chain.

Lastly, the Genetic Code in the table above has also been called "The Universal Genetic Code". It is known as "universal", because it is used by all known organisms as a code for DNA, mRNA, and tRNA. The universality of the genetic code encompasses animals (including humans), plants, fungi, archaea, bacteria, and viruses. However, all rules have their exceptions, and such is the case with the Genetic Code; small variations in the code

exist in mitochondria and certain microbes. Nonetheless, it should be emphasized that these variances represent only a small fraction of known cases, and that the Genetic Code applies quite broadly, certainly to all known nuclear genes.

Codons Found In DNA

		Second Position of Codon					
		T	C	A	G		
F i r s t P o s i t i o n	T	TTT Phe [F]	TCT Ser [S]	TAT Tyr [Y]	TGT Cys [C]	T C A G	T h i r d P o s i t i o n
		TTC Phe [F]	TCC Ser [S]	TAC Tyr [Y]	TGC Cys [C]		
		TTA Leu [L]	TCA Ser [S]	TAA <i>Ter</i> [end]	TGA <i>Ter</i> [end]		
		TTG Leu [L]	TCG Ser [S]	TAG <i>Ter</i> [end]	TGG Trp [W]		
	C	CTT Leu [L]	CCT Pro [P]	CAT His [H]	CGT Arg [R]	T C A G	T h i r d P o s i t i o n
		CTC Leu [L]	CCC Pro [P]	CAC His [H]	CGC Arg [R]		
		CTA Leu [L]	CCA Pro [P]	CAA Gln [Q]	CGA Arg [R]		
		CTG Leu [L]	CCG Pro [P]	CAG Gln [Q]	CGG Arg [R]		
	A	ATT Ile [I]	ACT Thr [T]	AAT Asn [N]	AGT Ser [S]	T C A G	T h i r d P o s i t i o n
		ATC Ile [I]	ACC Thr [T]	AAC Asn [N]	AGC Ser [S]		
		ATA Ile [I]	ACA Thr [T]	AAA Lys [K]	AGA Arg [R]		
		ATG Met [M]	ACG Thr [T]	AAG Lys [K]	AGG Arg [R]		
	G	GTT Val [V]	GCT Ala [A]	GAT Asp [D]	GGT Gly [G]	T C A G	T h i r d P o s i t i o n
		GTC Val [V]	GCC Ala [A]	GAC Asp [D]	GGC Gly [G]		
		GTA Val [V]	GCA Ala [A]	GAA Glu [E]	GGA Gly [G]		
		GTG Val [V]	GCG Ala [A]	GAG Glu [E]	GGG Gly [G]		

The Genetic Foundation for the Relationship Between Words, Concepts and Search Engine Protocols within a P&D Effort

(The Genetic Hierarchical Classification of Words, Concepts, Ideas & Search Engine Protocols)

1) Actions

- a. Class of 1-6 [TTT]
- b. Cognitive 7-43 [TTC_A]
- c. Communicative 44-79 [TTA]
- d. General 80-143 [TTG]
- e. Motion 144-154 [TCT]
- f. Physical 155-226 [TCC]

2) Causes

- a. Abstract 227-246 [TCA]
- b. Physical 247-255 [TCG]

3) Fields of Human Activity [A1]

- a. Agriculture 256-257 [TAT]
- b. The Arts 258-264 [TAC]
- c. Communications 265-283 [TAA]
- d. Education 284-290 [TAG]
- e. Entertainment 291-293 [TGT]
- f. Family 294-296 [TGC]
- g. Government and Politics 297-300 [TGA]
- h. Health 301-315 [TGG]
- i. Legal 316-318 [CTT]
- j. Military 319-321 [CTC]
- k. Monetary and Financial Affairs 322-345 [CTA]
- l. Professions 346-361 [CTG]
- m. Recreation 362-365 [CCT]
- n. Religious 366-369 [CCC]
- o. Sex and Reproduction 370-374 [CCA]
- p. Social Interactions 375-387 [CCG]

4) Life Forms

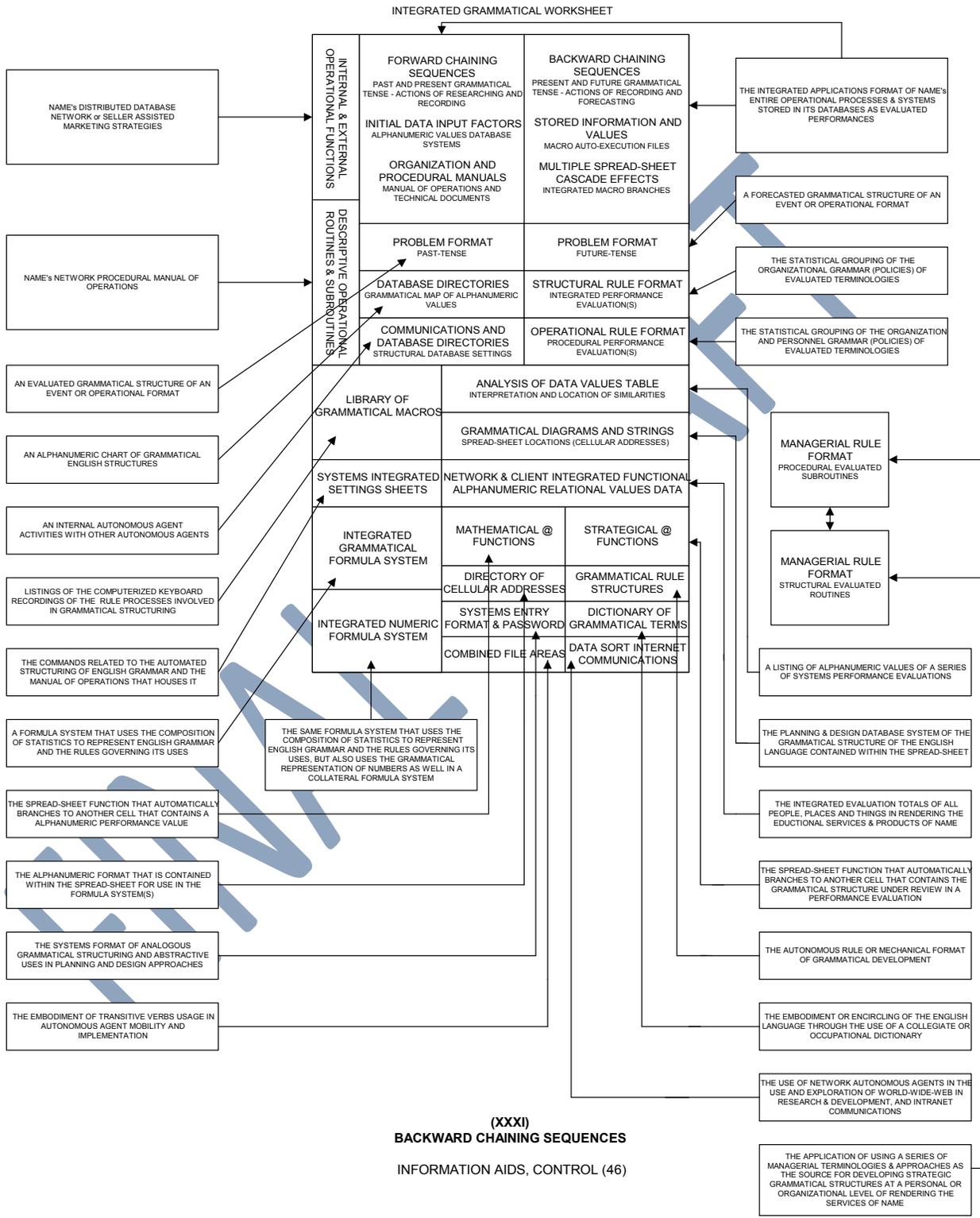
- a. Being 388-392 [CAT]
- b. Beings, Animal 393-399 [CAC]
- c. General Characteristics 400-410 [CAA]
- d. Humans 411-423 [CAG]
- e. Plants 424-430 [CGT]

5) Objects

- a. Articles, Physical 431-435 [CGC]
- b. Atmosphere 436 [CGA]
- c. Buildings, Furnishings, & Possessions 437-448 [CGG]

- d. Clothing 449-452 [ATT]
 - e. Food and Drink 453-461 [ATC]
 - f. Machines 462-463 [ATA]
 - g. Matter, Conditions of 464-470 [ATG]
 - h. Matter, Divisions of 471-478 [ACT]
 - i. Matter, Qualities of 479-490 [ACC]
 - j. Tools 491-499 [ACA]
 - k. Transportation 500-505 [ACG]
- 6) The Planet(s)
- a. Geography 506-513 [AAT]
 - b. Habitats 514-517 [AAC]
 - c. Natural Resources 518-522 [AAA]
 - d. Weather 523-525 [AAG]
- 7) Qualities
- a. Abstract 526-559 [AGT]
 - b. Comparative 560-574 [AGC]
 - c. Physical 575-588 [AGA]
- 8) Senses
- a. Aspects of Perception 589 [AGG]
 - b. Auditory 590-596 [GTT]
 - c. Olfactory 597-601 [GTC]
 - d. Tactile 602-611 [GTA]
 - e. Tasting 612-615 [GTG]
 - f. Visual 616-628 [GCT]
- 9) States
- a. Abstract 629-657 [GCC]
 - b. Cognitive 658-661 [TTC_B]
 - c. Comparative 662-670 [GCA]
 - d. Of Being 671-694 [GCG]
 - e. Of Change 695-702 [GAT]
 - f. Of Need or Achievement 703-710 [GAC]
 - g. Physical 711-731 [GAA]
 - h. Spatial 732-758 [GAG]
- 10) Weights and Measures
- a. Mathematics 759-767 [GGT]
 - b. Quantifiers 768-793 [GGC]
 - c. Time 794-820 [GGA]
 - d. Wholeness or Division 821-834 [GGG]

**THE AUTONOMOUS AGENT WORKSHEET of INTERNAL PROCESSES, SYSTEMS
and
CHART OF PROCEDURES**



The Genetic-Based Consultative P&D Formula Matrix

The System Matrix processes inputs into outputs that achieve & satisfy a purpose or purposes through the use of human, physical & information resources in a technical, sociological & physical environment. The System Matrix can vary in size. Thus, bigger levels in the purposeful hierarchy of systems incorporate smaller systems, which are subroutines, subsystems or components. Each system matrix shows the related horizontal or parallel systems, either within or outside the organizational unit of the client system.

Each system is thus a complex set of interrelated elements. The basic set defines the broad purpose & values of the larger entity or organizational unit, within which the system does or will exist. Each system matrix achieves an end. Thus, the purpose, function or result sought from a system is the first element, and each subsystem has a least one purpose.

Each system matrix receives physical, informational, &/or human items from smaller, larger, & parallel systems to process into a desired state that will achieve its purpose. Therefore, every subsystem or routine has inputs.

Each system matrix provides physical, informational, &/or human items or services to its smaller, larger, & horizontal systems. These outcomes represent the means whereby the purposes of the system are achieved. Therefore, each system or subroutine has outputs. Similarly, five other elements can be developed from this format: sequence, environment, human agents, physical catalysts, & information aids. Moreover, six dimensions for each of these elements of the System Matrix will provide significant operability with minimal redundancy.

These dimensions will specify the precise conditions for each element in a specific situation: **(1)** fundamental existence characteristics; **(2)** values, beliefs & desires; **(3)** measures to assess the accomplishment of fundamental & value dimensions; **(4)** control or dynamic methods of ensuring achievement of fundamental values, & measures specifications; **(5)** interface relationships of fundamental, values, measures, and control specifications with other system matrixes & other elements in its system; and **(6)** future existence or desired changes & improvements that can be foreseen in fundamental, values, measures, control, & interface specifications.

The System Matrix also provides an orderly way of denoting all possible types of information to consider in specifying a system. The questions raised by probing what specifications should be developed for each cell are almost all-inclusive. They number far more than the usually suggested who, what, why, where, when, & how. They are also much more specific than the usual questions the Matrix appears to suggest are available. In addition to the 16 fundamental & value dimension questions, there are at least 16 measures dimension questions about the fundamental & values specifications, 24 control dimension questions, 32 interface, & 40 future.

	Fundamental: Basic or Physical Characteristics: What, How, Where, or Who (GROUP FORMAT)	Values: Motivating Ideals, Global Desires, Ethics, Moral Matters (NORMS/STANDARDS)	Measures: Objectives (Criteria, Merit and Worth Factors), Goals (How Much, When, Rates, Performance Specifications) (GOAL/SUBJECTIVES)	Control: How to Evaluate and Modify Element or System as it Operates (POWER/AUTHORITY)	Interface: Relation of all Dimensions to other Systems or Elements (MORALE/COHESION)	Future: Planned Changes and Research Needs for all Dimensions
Purpose: mission, aim, need, primary concern, focus						
Inputs: people, things, information to start the sequence						
Outputs: desired (achieves purpose) and undesired outcomes from sequence						
Sequence: steps for processing inputs, flow, layout, unit operations						
Environment: physical & attitudinal, organization, setting, etc.						
Human agents: skills, personnel, rewards, responsibilities, etc.						
Physical catalysts: equipment, facilities, etc.						
Information aids: books, instructions, etc.						

The Genetic-Based Consultative P&D System Elements

1. Purpose The mission, aim, need, primary concern, or function of or results sought from a system. The purpose is the contribution made to or necessary for a larger system in the hierarchy(ies). A purpose is **what** the system is to accomplish, with no emphasis on **how** it is to be accomplished.

2. Inputs Any physical items, information, and/or human beings on which work, conversion, or processing takes place to arrive at the output(s). **Physical items** could be coils of steel, powdered plastic, money (the actual currency and coins), the mark-sense punch card, the sales order form, and so on. **Information** could be a bank account balance (printed on a piece of paper), whereabouts of the president (secretary's explanation), number of toasters ordered (sales order form), amount of production on machine 472 (orientation of iron particles on a magnetic tape), history of the conflicts between key managers (perceptions in the minds of people), etc. **Human beings** relevant in this context could be sick people entering a hospital, a housewife shopping at a grocery store, a family wanting house plans, a student attending a college, an overweight person visiting a reducing salon, etc.

A combination input is the return of previous outputs of the system. For example, a large system for manufacturing airplanes includes the reentry of each airplane for major periodic maintenance. A patient may reenter a hospital after having been discharged. User information about product performance serves as new input to the product design system.

Every system requires at least two of the three types of input. A manufacturing system, for example, will require information about alloy, tensile and yield strengths, gauge, and width to accompany the physical input of a coil of steel. A patient entering the system of a hospital represents human (previous medical history and symptoms), and physical (personal belongings) information inputs. A system which is a board of directors meeting needs inputs of information and humans.

3. Outputs Desired (and undesired) physical items, information, humans and/or services (response, event, policy, reaction, safety level, correction, etc.) which result from working on or

converting inputs. Desired outputs achieve the selected and bigger purposes by adding net value to the inputs. Undesired outputs include such things as dislocations, pollutants, scrap, and trash, for which provisions must be included in the system specifications. Outputs also include substantive properties, performance, and physical or chemical characteristics of the output when actually being used. For example, the dynamic characteristics (cornering, power pickup, shock absorption ability, or acceleration) of an automobile output are a part of output itself.

4. Sequence The conversion, work, process, transformation, or order and cycle of steps or events by which the inputs become the outputs. The basic steps are the essential "unit operations" or identifiable changes in the state of the inputs which lead to their transformation into outputs. Additional steps include causal bonds, movement, storage, meeting, decision, and control, which enable the unit operations to take place. Parallel channels for processing different inputs are often included, along with various connective points to interrelate the channels.

5. Environment The physical and sociological (psychological, legal, political, economic) factors or ambiance (as the French call it) within which the other elements are to operate. These are always changing. Many are usually outside the influence of the system itself, yet others can be modified or specified for the system. Physical or "climatic" factors include temperature, humidity, noise, dirt, light, colors of machines and walls, and so forth. Ecological physical factors "outside" the system include spatial aspects, accessibility, and shapes and relationships in the design of the physical facilities and equipment.

Sociological factors include the state of technology within which the organizational unit operates, the cultural and historical determinants of attitudes, and the society's economic conditions. More specific factors concern the attitudes of the managerial and supervisory personnel, morale and "reality" disposition of working forces, the operating controls and rules for personnel, and the social interactions and communications of the people involved. Sociological environment forms the larger context of externalities which "own" or "set the stage" for the system. The Japanese, for example, do not build factories or plants with an entrance on the northeast side, the devil's gate. The managerial style and organizational structure sets another environmental factor: autocratic, paternalistic, bureaucratic, permissive, diplomatic, or democratic

6. Human Agents Human beings on differentiated levels who are aids in the steps of the sequence, without becoming part of the outputs. Human agent activities or methods to aid in the sequence include the whole range of human capabilities: talking, writing, expending energy in manipulating controls and/or changing input items, reasoning, performing dexterous tasks, decision making, evaluating, learning, creativity, and acting as a diligent monitoring and sensing device. Human beings are either inputs and outputs (patients in a hospital), or human agents (nurses). Overlap exists in most cases, for example, as patients can be human agents aiding other patients, and nurses can be inputs into the cafeteria system.

7. Physical Catalysts Physical resources that are aids in the steps of the sequence without becoming part of the outputs. Typical items are chalkboards, machines, vehicles, chairs, computers, filing cabinets, energy, buildings, tools, jigs, automatic devices, paper, lubricating oil, projector, desks, self-measuring sensors, and pallets. A chicken on an egg farm is a physical catalyst. Each of these illustrative items could be a physical catalyst in one system, or input or output in another system. A computer, for example, may be a physical catalyst in an accounts payable system, an input in a maintenance system, and an output in a production system.

8. Information Aids Knowledge and data resources that help in the steps of the sequence, without becoming part of the outputs. Computer programming instructions, equipment operating

manuals, maintenance instructions, standard operating procedures for human agents, and policy manuals are typical information aids. These may also be inputs and outputs in other systems. On occasion, an expert consultant, media advisor, or corporate legal advisor could embody the role of this element.

Summary

Systems can vary in size. Thus, bigger levels in the hierarchy of systems incorporate smaller systems, which are subsystems or components.

Because a hierarchy is often a size-based order of systems, with no superior-inferior relationship implied, a vertical channel of systems can be extended for the area of interest. Each system shares the related horizontal or parallel systems, either within or outside the organizational unit. System levels do not always correspond with organizational divisions.

Each system is thus a complex set of interrelated elements. The basic set defines the broad purpose and values of the larger entity or organizational unit within which the system does or will exist. Each system achieves an end. Thus, the purpose, function, or result sought from a system is the first element, and each system has at least one purpose.

Each system receives physical, informational, and/or human items from smaller, larger, and parallel systems to process into a desired state that will achieve its purpose. Therefore, every system has inputs.

Each system provides physical, informational, and/or human items or services to its smaller, larger, and horizontal systems. These outcomes represent the means whereby the purposes of the system are achieved. Therefore, each system has outputs.

Similarly, five other elements can be developed from this Axiom: sequence, environment, human agents, physical catalysts, and information aids. The words used for names of elements are unimportant and can vary, whereas the **ideas** represented by each are critical.

The Genetic-Based Consultative P&D System Dimensions

1. Fundamental This dimension must exist or no others can be specified. It is the identity or context of a system. Also referred to as the existence, real-life, or manifestation dimension, it concerns tangible, overt, observable, physical, and/or basic structure characteristics. It includes the basic "what-who-how-where" specifications, along with associated quality levels. It states specifically the intensity, degree to which the specific condition is distinguishable from others, and/or the operation of each element.

Determining the specific fundamental attributes is what the P&D approach seeks to accomplish, so that the conditions thus identified can be implemented. Many terms describe the specific numbers, descriptions, drawings, and so on, including specifications, parameter variables, estimates, relationships, properties, characteristics, and identifications.

2. Values This is the situation-specific form of the values part of this appendix. It also embodies and enlarges on the "satisfy" part of Axiom 8 by stating both the solution values and the human values (disposition to behave in certain ways).

Motivating beliefs, human expectations, global desires, ethics, equity, and moral concerns can be **ascribed in some form to each element**. The most global values are likely candidates for the purpose element. Other descriptions concern how people and organizations "feel" about desirable results in specifying each element: preferences, basic (unyielding?) or important assumptions

(e.g., democratic society), concern with societal life and civil liberties, disposition to a behavior, pleasures, productivity, justice, concern with individual life, relevance, sensitivities, preferred modes of conduct, involvement of others, essential beliefs, sentiments, convenience, human dignity, willingness to shape societal acts and conscience, emphases on successes rather than failures and wrongs, comprehensiveness, safety, and cultural or esthetic properties. Values could thus be said to capture the "standards" that a solution is expected to continue.

Perhaps the most important benefit of the values dimension for each element is the forced review of what the value standards are and how they need to be part of the solution and the decisions in selecting the solution. "On all sides," one sees evidence today of cop-out realism-ostensible efforts to be sensible in dealing with things as they are but that turn out to be a shucking of responsibility.... It is now possible to assess the effect of [the] legalization [of off-track betting and the numbers game].... New York State itself has become a predator in a way that the Mafia could never hope to match.... Millions of dollars are being spent by New York State on lavish advertising on television, on radio, on buses, and on billboards. At least the Mafia was never able publicly to glorify and extol gambling with taxpayer money... [Also consider the] cop-out realism [in] dealing with cigarette-smoking by teenagers and pre-teenagers. Special rooms are now being set aside for students who want to smoke.... The effect of [the] supposedly 'realistic' policy is to convert a ban into benediction. By sanctioning that which [people] deplore, they become part of the problem they had the obligation to meet... The function of [value] standards is not to serve as the basis for mindless repressive measures but to give emphasis to the realities of human experience.

3. Measures Measures change the values dimensions into particular objectives and operational goals. They embody the "achieve" part of Axiom 8, and concern how much and when, including what is needed to overcome entropy. Measures in general concern effectiveness, time, performance, cost and other factors of importance concerning the fundamental specifications. They are indicators of the success of the eventual solution. They include any associated confidence limits.

The word **objectives** identifies the specific categories, units, verifiable indicators, scales, factors of merit, criteria or parameters that are considered the important measures. Forecasts, financial matters and quantitative factors are almost always included. They should conform to what people consider useful for attaining the values and fundamental dimensions, but should also be clear, capable of being measured, reproducible, unequivocal in interpretation, and as accurate as needed. Some typical measures are cost per month, time per service or output per hour, reject rate, reliability life, expense ratio, and profit per year.

Goals assign specific amounts and time and/or cost factors to each objective. Assume that one value is "Improve safety record in the department." An objective might be "decrease accidents," and a goal "reduce monthly accident rate by 30% within a year." Here is another illustration: the value is to improve manpower services; **one** objective of several is to increase placements of disadvantaged people; **one** goal of several would be to increase by 25% per year the number of disadvantaged placements. No number of objectives or goals will ever capture exactly what is meant by the specific values. In addition, some goals will be set by external groups, such as the standards or threshold levels defined by the Bureau of Standards, Underwriters Laboratory, Environmental Protection Agency, Consumer Product Safety Commission, and American National Standards Institute.

4. Control Control comprises methods for ensuring that the fundamental, measures, and even value specifications are maintained as desired (at or within limits around a specified condition) during the operation of the system. Dynamic control of each specification involves (a) making measurements of the performance of the specification as the solution or system is in operation, (b) comparing the actual measurements to the desired specification, and (c) taking actions to

correct significant deviations if necessary, through human corrections, automated response, advance modifications of equipment, or by changing a desired specification, or planning and designing an overall improvement. A significant deviation between performance and desired specification is interpreted as meaning that the error of taking action when none is really needed is minimal compared to the error of not taking action when it should be taken.

All three parts of the control dimension may be carried out within the system itself, or any one or more may become the responsibility of another system or group. Government regulations illustrate one form of external measurement, comparison, and/or corrective action. Licensing, accrediting, peer review, receiving room inspection, customer surveys and complaints, board of director's review, and outside auditing firms are also possible outside controls. Cost control, waste control, internal audits, and productivity improvement programs illustrate major efforts that may be designed into a solution or activated after implementation. On the other hand, all three parts of the control dimension may be an integral part of the fundamental and measures dimensions of a particular element. For example, a part produced by a machine may be inspected by the operator, or inspection may be done automatically. The effectiveness of corrective action is judged by measuring the extent to which actual performance recovers to the desired specification level. Correction is measured by stability, as when the significant differential disappears as elapsed time increases; accuracy, or closeness of recovery to desired specification; lag time, or speed of response to the action; and performance oscillations as the control-reaction-control-reaction cycles take place.

5. Interface The interface constitutes the relationships of the fundamental, values, measures, and control specifications to other elements and to other systems. Some illustrations of interfaces are inspection of materials received from a vendor, the impact of a changed grading system on parents, shared services with other hospitals, and government reporting regulations related to personnel actions. Illustrations of intrasystem interfaces are process control interactions with human agents, physical catalysts, and information aids. Some of these cause difficulties with element specifications and vice versa.

Interface dimension specifications help in the avoidance of difficulties in getting a system to operate well by anticipating and assessing consequences of negative and hostile interactions. What additional or how much less work will result for other system? What costs will the other system incur? Can the other system be modified to let this system be implemented, or even to have the other system take advantage of the ideas? Perhaps a substitute or add-on "technological shortcut" might be located by such searching for interfaces. What possible disturbances and forces from other systems (lobbying, special interest groups, oil embargo, supreme court decision) will impact on this system (delay service, increase cost)? Can a model (differential equation) express the interrelationships of the factors or variables? How does the P&D professional or team interact with managers/administrators, users/clients/customers, people working in the current system, and so on? Are there cause-effect research results describing how one factor (element or dimension) changes as another varies?

6. Future Anticipated changes in each specification of the other five dimensions at one or more points of time in the future. The future dimension defines the growth, learning rate (evolution, homeostasis) or decay of the specifications. Forecasts of all types (e.g., social attitudes, costs, weather, market(s)) express possible "future" specifications. Also included are specifications on how the specific element dimension is to get to the anticipated stage (a transfer function). The arrival at the desired stage may be planned (obsolescence or gradual termination). May be due to learning and duration, or may require a new P&D effort. Sunset laws and zero-based budgeting illustrate two broad ideas for describing **how** arrival at the future point might be accomplished

Combining this corollary with Axiom 8 forms the system matrix or morphological box shown on the first page of this section. It represents the prescriptive, universal, and understandable

definition of the word **system**. Different words can be used to represent the same ideas as the elements and dimensions. One version in policy making, for example, uses these elements: purpose-relevant reference system, inputs, outputs, structure and process, and operating, information, and human communication requirements. These are detailed by the following dimensions: physical, values, measures criteria, analysis procedures, elemental interfaces, model interfaces, systems interfaces, and anticipated changes.

Another version of the system matrix is shown in next graph on the following page to portray the time component aspects of the future dimension. The lines denoting the cells in the first and second charts are **not** firm divisions, for there are both overlapping and interrelationships among the cells. Each cell, rather, connotes the major thrust of the element/dimension intersections.

The representational matrix provides an orderly way of denoting all possible types of information to consider in specifying a system. Not all elements or dimensions need to be specified in a particular system. Nor is it necessary to have the same amount of information in each cell. The amount can range from an empty set to some large, almost infinite number of models or sets of data. Similar or identical accuracy is not required for the information in each cell. The system matrix is very seldom, if ever, used in exactly this form as a basis for recording information needed in designing a system.

The questions raised by probing what specifications should be developed for each cell are almost all-inclusive. They number far more than the usually suggested who, what, why, where, when, and how. They are also much more specific than the usual questions because more than the 48 questions the matrix appears to suggest are available. In addition to the 16 fundamental and values dimension questions, there are **at least** 16 measures dimension questions about the fundamental and values specifications, 24 control dimension questions, 32 interface, and 40 future, or a total of at least 128 system view of each system matrix cell.

The Computational Techniques by Chromosomal Cells within a Genetic-Based Consultative P&D System

The techniques and models listed in each cell illustrate some that may be useful in accomplishing the functions of the cell. Others may well be applicable, but the following listing is an appropriate stimulator:

- (1) **Purpose, fundamental.** Brain writing, couplet comparison technique, ends-mean chain, intent structures, interviews, map of activity and thought chains, multilevel approach, needs analysis, nominal group technique, objective trees, purpose expansion, relationship chart, relevance trees, sensitivity analysis, scenarios, semilattice tree, surveys, system pyramid.
- (2) **Purpose, values.** Brainstorming, climate analysis, dialectical process, ends-means chain, intent structures, interviews, objectives tree, questionnaire, utility theory.
- (3) **Purpose, measures.** Budgets, correlation analysis, financial investment appraisal, Gantt chart, index analysis, indifference curves, interpretive structural modeling, measurement model monthly operating statement, needs analysis, nominal group technique, objectives or goals survey, objectives pyramid, Planning, Programming, and Budgeting System, profit/volume analysis, return on investment, single-factor and multi-attribute utility assessment, subjective probability assessment, subjective 0-100 scaling, variance analysis.
- (4) **Purpose, control.** Annual report of P&D system activities and achievements, board of director review, budget control sheets, control charts, data transformation, external peer evaluation, influence diagram, management style questionnaire, participative review and control,

Planning, Programming, and Budgeting System, trend analysis, value analysis, worst/best case analysis, zero-base budgeting.

(5) Purpose, interface. A fortiori analysis, arbitration and mediation planning, cause/effect assessment, correlation analysis, cross-impact matrix, digraphs, ends-means chain, graph theory, hierarchical structure, influence diagram, intent structures, interaction analysis, interpretive structural modeling, intersectoral analysis, negotiation, objectives tree, ombudsman, opportunity identification, policy graphs, purpose network analysis, relationship chart, sensitivity analysis.

(6) Purpose, future. Each of those in cells 1-5. Conditional demand analysis, extended scenarios, futures research, objectives tree, profits progress (learning function, sociological projection techniques).

(7) Inputs, fundamental. Budgets, conditional demand analysis, contingency forecasting, demographic forecasts monthly operating statements and balance sheets, nominal group technique, partitioning techniques, questionnaire, regression analysis, technological forecasting, telephone polling, time series analysis.

(8) Inputs, values. Brainstorming, dialectical process, group process technique, interviews, questionnaires, sociological projection technique, utility assessment, and utility theory.

(9) Inputs, measures. Budget, checklists, cost-benefit analysis, cost-effectiveness analysis, data transformation, information acquisition preference inventory, judgment analysis technique, judgment policy analysis, measurement model, planning and control technique, preference ordering, psychological scaling, sampling theory, sensitivity analysis, simulation, statistical model, subjective probability assessment, subjective scaling, voting techniques.

(10) Inputs, control. Attitude surveys, board of directors review, budget, checklists, citizen honoraria, control charts for human involvement measures and for information quality and quantity norms, control method, correlation analysis, data base system, employee panels, external peer evaluation, focus group testing, a fortiori analysis, Gantt charts, group process technique, influence diagram, operational games, organization analysis, planning and control technique, program planning budgeting system, probability assessment, productivity circles, questionnaire, replicate information collection, role playing, sensitivity analysis, simulation, statistical model, task force, team building, telephone polling, use testing, value analysis, worst-case analysis, zero-base budgeting.

(11) Inputs, interface. Interface with outputs: charette, computer graphics, correlation analysis, drop-in centers, fishbowl planning, input-output analysis, media-based issue balloting, meetings, open-door policy, public hearing workshops. Others: arbitration and mediation planning, cross-impact matrix, influence diagram, interaction analysis interaction matrix, intersectoral analysis, interpretive structural modeling, negotiation, ombudsman, profit/volume analysis, system pyramid, technology assessment.

(12) Inputs, future. Each of those in cells 7-11. Conditional demand analysis, contextual mapping, extended scenarios, forecasting, futures research, new-product early warning system, opportunity identification, progress ("learning") function for quality and quantity measures of effectiveness, regression forecasting, simulation, social indicators, technology assessments and forecasts, time series analysis.

(13) Outputs, fundamental. All available ones are possible as output representations, but a sample of them includes computer graphics, drawings, drop-in centers, fishbowl planning, hotline, input-output analysis, intent structures, interpretive structural models, media-based issue balloting, meetings, open door policy, oval diagrams, photographs, policy graphs, pro forma balance and operating statements, public hearing, public information program, scenario, system matrix, system or semilattice pyramid, workshops.

(14) Outputs, values. Brainstorming, dialectical process, intent structures, questionnaires, sociological projection technique, utility assessment.

(15) Outputs, measures. Benefit-cost analysis, break-even analysis, budget, correlation analysis, data transformation, a fortiori analysis, measurement model, PPBS, product or service

life cycle analysis, profit/volume analysis, progress functions, psychological scalings, reliability theory, sensitivity analysis, simulation, subjective probability assessment, variance analysis.

(16) Outputs, control. Budget, cause-effect analysis, central location testing, checklists, control charts, control model, correlation analysis, counter-planning, data transformation, decision matrix, employee panels, financial investment appraisal, influence diagram, return on investment, simulation, tables reporting variance to norms, use testing, worst case analysis, zero-base budgeting.

(17) Outputs, interface. With inputs: computer graphics, correlation analysis, drop-in centers, fishbowl planning, input-output analysis, media-based issue balloting, meetings, open-door policy, public hearing, and workshops. With other elements: arbitration and mediation planning, cause-effect analysis, charrette, cross-impact analysis, diagraphs, environmental impact statements, fault tree analysis, impact analysis, influence diagram, interaction analysis, intersectoral analysis, negotiation, new business project screening summary, ombudsman, policy graphs, PPBS, profit/volume analysis, system or semilattice pyramid, and technology assessment.

(18) Outputs, future. Each of those in cells 13-17, plus additional techniques in cell 12.

(19) Sequence, fundamental. Because the P&D system sequence involves all aspects of a time-based P&D, all of the techniques could be involved, especially the change principles. The following just illustrate the differing types for each phase:

1. Delphi, forecasting techniques, function expansion, purpose hierarchy, intent structures, oval diagrams, semi-lattice, system pyramid, tree diagrams.
2. Analogies, bisociation, brain resting, brainstorming, brain writing, dialectical process, morphological box, search for diverse sources of options.
3. Cash flow analysis, causal diagram, cost effectiveness analysis, decision matrix, DELTA chart (decision, event, logic, time, activities), feasibility study, financial investment appraisal, flowchart, goals-achievement matrix, input-output matrix, layout-diagram, multilevel digraph, operations research, optimization, pair comparison, Pareto analysis, return on investment, scenario, social cost benefit analysis, system matrix.
4. Same as 3 plus contingency analysis, cost-benefit analysis, decision tables, forecasting, multiple attribute utility assessment, parameter analysis, program planning method, simulation.
5. Same as 1, 2, 3, and 4 plus control charts, questionnaires (cells 21, 22, 23).

(20) Sequence, values. Brainstorming, dialectical process, group process technique, questionnaires, and utility theory.

(21) Sequence, measures. Activity balance line evaluation, break-even analysis, budget, correlation analysis, data transformation, decision tree, Gantt chart, life cycle phasing, line of balance, management operations systems technique, measurement model, milestone chart, network analysis, operations chart, PERT or critical path method (manual or computerized), PERT/COST, precedence diagram method, process chart, RAMPS, statistical model, subjective probability assessment, timeline budget for phases, variance analysis.

(22) Sequence, control. Activity balance line evaluation, activity matrix, budget variance analysis, client/user/citizen/ P&D peer review panels, contingency/worst case analysis, control charts, correlation analysis, data transformation, decision tables, DELTA chart, Gantt chart, influence diagram, line of balance, management operations systems technique, milestone chart, network analysis, operation chart, PERT/COST, PPBS, precedence diagram methods, process chart, RAMPS, scheduling model, simulation, statistical model, task force, zero-base budgeting.

(23) Sequence, interface. Arbitration and mediation, cause/ effect assessment, change principles, contingency tables, correlation analysis, cross-impact analysis, decision tables, digraphs, force field analysis, improvement program, influence diagram, interaction matrix

analysis, interface event control, intersectoral analysis, multiple criteria utility assessment, negotiation, ombudsman, policy graphs, scenarios, subjective probability assessment, surveys.

(24) Sequence, future. Each of those in cells 19-23. Some newer techniques are emerging: computerized Delphi, contingency forecasts, a fortiori analysis, parameter analysis, technological forecasting, worst-case analysis.

(25) Environment, fundamental. Causal diagrams, community attitude survey, Delphi, demographic analysis, dialectical process, dynamic model, gaming and simulation, goals program analysis, intersectoral analysis, interviews, matrix structure, organizational climate analysis, organizational sensing, oval diagrams, parameter analysis, productivity circles, project teams, preference ordering, scenarios, semilattice pyramid, telephone polling, tree diagrams, utility assessment, volunteer group status.

(26) Environment, values. Brainstorming, climate analysis, dialectical process, questionnaires, technology assessment, utility theory.

(27) Environment, measures. Budget, bureaucracy level analysis, cause/effect assessment, climate analysis, correlation analysis, counts and/or ratios of public attendance at P&D meetings, data transformation, demand analysis, econometric models, factor analysis, frequency of P&D system meetings, frequency of updating "pulse" of external environment aspects, magnitude of external pressure, management grid analysis, measurement model, network analysis of P&D system, PPBS, regression analysis, rigidity versus openness analysis, role analysis, statistical model, subjective probability assessment, variance analysis.

(28) Environment, control. Budget, climate analysis trends, control charts, control model, correlation analysis, critical incidence review, data transformation, influence diagram, P&D peer review, PPBS, statistical model, utility assessment, zero-base budgeting.

(29) Environment, interface. Arbitration and mediation planning, cause/effect assessment, correlation analysis, demographic analysis, digraphs, environmental impact statement, factor analysis, fault-tree analysis, force field analysis, graph theory, human development continua, impact analysis, influence diagram, ISM, interaction analysis, intersectoral analysis, interviews, negotiation, ombudsman, organization mirror, organizational sensing, policy graphs, regression analysis, role analysis, surveys, technology and managerial control analysis, tree diagrams, trend analysis.

(30) Environment, future. Each of those in cells 25-29. Adaptive forecasting, contextual mapping, demographic forecasting, forecasting, Markov chains, probabilistic system dynamics, regression forecasting, sales force composite, smoothing, sociological projection technique, substitution analysis, technological forecasting, time series analysis.

(31) Human agents, fundamental. Attitude tests, contingency analysis, creativity techniques (analogy, morphological box, bisociation, brainstorming, brain writing, etc.), interviews, nominal group technique, ombudsman, oval diagrams, personality tests, personality type analysis, role analysis, semilattice pyramid, scenarios, subjective probability assessment, task analysis, task force, wage scale.

(32) Human agents, values. Brainstorming, dialectical process, group process technique, questionnaires, utility theory.

(33) Human agents, measures. Activity sampling, aptitude test, budget, correlation analysis, critical incident technique, data transformation, external examiner to assess performance, financial plans, Gantt chart, historical time/cost data in P&D, information content analysis, job evaluation, measurement model, performance measures tally, PPBS, progress functions and learning curves, quality of working life autonomy, salary versus job education curves, statistical estimation, statistical model, subjective probability assessment, user satisfaction surveys, variance analysis, wage scale, wage surveys, work measurement.

(34) Human agents, control. Aptitude test, budget, contingency analysis, control charts, control model, correlation analysis, counseling interviews, critical incident technique, critical path method, data transformation, Gantt charts, influence diagram, organizational analysis, peer

review, PPBS, performance appraisal, RAMPS, regular retraining courses, semi-annual sample tests or games, statistical model, task force, team building, training, zero-base budgeting.

(35) Human agents, interface. Arbitration and mediation planning, cause/effect assessment, correlation analysis, counseling interviews, cross-impact analysis, decision tables, digraphs, educational curriculum formats, group processes techniques, influence diagram, interaction analysis, interactive computer languages, intersectoral analysis, ISM, negotiation, ombudsman.

(36) Human agents, future. Each of those in cells 31-35.

(37) Physical catalysts, fundamental. Flow path diagrams, layout drawings, nomographs, photographs, physical and mathematical equations describing operating characteristics, physical model, specification listing, templates, three-dimensional models.

(38) Physical catalysts, values. Brainstorming, dialectical process, group process technique, questionnaires, utility theory.

(39) Physical catalysts, measures. Break-even analysis, budget, cash flow analysis, correlation analysis, cost benefit analysis, cost-effectiveness analysis, data transformation, downtime distribution, machine-loading charts, maintenance network, maintenance schedule graph, measurement model, PPBS, progress function, queuing models, social cost-benefit analysis, statistical model, subjective probability assessment, and variance analysis.

(40) Physical catalysts, control. Activity sampling, budget control sheets, control charts, control model, correlation analysis, critical path method, data transformation, influence diagram, interview surveys, maintenance charts, PPBS, RAMPS, replacement model, statistical mode, utilization indices and charts, value analysis, zero-base budgeting.

(41) Physical catalysts, interface. Arbitration and mediation planning, cause/effect assessment, climate analysis, contingency analysis, correlation analysis, cross-impact analysis, digraphs, graph theory, influence diagram, interaction analysis, interaction matrix diagram, intersectoral analysis, ISM, negotiation, ombudsman, semilattice pyramid, telecommunications.

(42) Physical catalysts, future. Each of those in cells 36-41. Modeling of conferences based on technologically advanced physical catalysts, technology assessment, technological forecasting.

(43) Information aids, fundamental. Abstract dimensioning, analysis of variance, career path analysis, case histories, charts, computer graphics, contingency analysis, continuing educational path, decision tables, decision trees, drawings, expected free cash flow model, graphics, graphs group process techniques, hierarchical clustering, histograms, information content analysis, information flowcharts, lattice theory, mathematical and statistical tools (correlation analysis, factor analysis, histogram, Laplace transforms, risk distribution, variance, etc.), mathematical model, mathematical programming technique, modeling, performance/time measurement estimate, physical model, probability assessment, programming languages, recursive programming model, risk analysis, simulation languages, software in structures and packaging, standard operating procedures, system pyramid, time study, utility theory.

(44) Information aids, values. Brainstorming, dialectical process, group process technique, questionnaires, utility theory.

(45) Information aids, measures. Activity sampling, budget, cast flow analysis, computer simulation, contingency analysis, correlation analysis, cost-benefit analysis, cost-effectiveness analysis, data transformation, decision tables, downtime measurements, fault analysis, forecasting, a fortiori analysis, measurement model, morphological analysis, objective tree, PPBS, probability assessment, sensitivity analysis, social cost-benefit analysis, statistical model, subjective probability assessment, surveys, time between request and response, variance analysis.

(46) Information aids, control. Auditing technique, budget, budget control sheets, control charts, control model, correlation analysis, critical path analysis, data base system, data transformation, decision tables, decision trees, flowcharts, forecasting, Gantt charts, influence diagram, PPBS, priority setting or voting, replacement models, RAMPS, standard data charts and tables, statistical model, utilization indices, value analysis, zero-base budgeting.

(47) Information aids, interface. Cause-effect matrix, computer graphics, contingency analysis, correlation analysis, cross-impact matrix, digraphs, a fortiori analysis, influence diagram, interaction analysis, interaction matrix diagrams, intersectoral analysis, ISM, negotiation, ombudsman, parameter analysis, programming-computer interaction analysis, sensitivity analysis, survey questionnaires and interviews, telecommunications.

(48) Information aids, future. Each of those in cells 42-47. Computer programming research, computerized Delphi, cost-benefit analysis, forecasting, gaming, and subjective probability.

The Procedural Titles & Processes for Search Engine Forward Chaining Sequences within a Genetic P&D Matrix

1. Not Applicable
2. [TAG] Purpose, Control (4)
3. [GAG] Purpose, Measures (3)
4. [TGC] Outputs, Values (14)
5. [GCT] Human Agents, Control (34)
6. [TCG] Physical Catalysts, Measures (39)
7. [AAC] Inputs, Measures (9)
8. [GAT] Inputs, Control (10)
9. [TCA] Environment, Measures (27)
10. [GAC] Environment, Future (30)
11. [GCA] Environment, Interface (29)
12. [GGT] Outputs, Fundamental (13)
13. [TTA] Outputs, Measures (15)
14. [CGT] Sequence, Measures (21)
15. [CAG] Outputs, Future (18)
16. [GGC] Sequence, Future (24)
17. [TGA] Information Aids, Future (48)
18. [CCA] Inputs, Fundamental (7)
19. [ACT] Purpose, Values (2)
20. Same as (22), but as an additional process
21. [CAC] Physical Catalysts, Control (40)
22. [CTG] Human Agents, Measures (33)
23. [CAT] Human Agents, Fundamental (31)
24. [GCG] Human Agents, Values (32)
25. [AAT] Purpose, Fundamental (1)
26. [ATC] Outputs, Interface (17)
27. [GTC] Sequence, Values (20)
28. [CGA] Human Agents, Interface (35)
29. [TCT] Inputs, Values (8)
30. [TAC] Information Aids, Values (44)
31. [TAT] Information Aids, Control (46)
32. [CCT] Environment, Control (28)
33. [TGT] Information Aids, Measures (45)
34. [AGT] Sequence, Fundamental (19)
35. [TTG] Purpose, Future (6)
36. [GTA] Sequence, Control (22)
37. [GTG] Sequence, Interface (23)
38. [ATG] Outputs, Control (16)
39. [CCG] Physical Catalysts, Interface (41)
40. [GGA] Physical Catalysts, Values (38)

41. [AGC] Environment, Values (26)
42. [TTC] Purpose, Interface (5)
43. [AAG] Information Aids, Fundamental (43)
44. [ACA] Inputs, Interface (11)
45. [ACG] Environment Fundamental (25)
46. [AGA] Physical Catalysts, Future (42)
47. [ATA] Inputs, Future (12)
48. [CTC] Information Aids, Interface (47)
49. [CGC] Physical Catalysts, Fundamental (37)
50. [CTA] Human Agents, Future (36)

The Procedural Titles & Processes for Search Engine Backward Chaining Sequences within a Genetic P&D Matrix

(The Operational Mindset or Genetic Embodiment of Gaius Julius Caesar Involving the Staging for Commercial Expansionism through the Global Market Principles of Frederick Von Hayek)

1. Describe/Establish/Measure Relationships (VIII)
2. [TAG] Analyze Project Impacts on Society (II)
3. [GAG] Analyze Policy Setting & Decision-Making Variables (XVI)
4. [TGC] Establish Project Schedules & Basis for Measuring Progress & Performance (III)
5. [GCT] Involve People (XIV)
6. [TCG] Identify (Product) Opportunities (I)
7. [AAC] Estimate Budget & Dollar Requirements (XI)
8. [GAT] Analyze Investments (XVI)
9. [TCA] Identify (Project) Opportunities (Ia)
10. [GAC] Appraise/Assess Investments (XVI)
11. [GCA] Inform & Involve Citizens (XIV)
12. [GGT] Appraise/Assess Alternative Options/Plans/Policies/ Programs/Contingencies/Functions (XVI)
13. [TTA] Collect Data and/or Information (I)
14. [CGT] Identify Regularities (VI)
15. [CAG] Establish Priorities (VI)
16. [GGC] Evaluate Alternatives (XVI)
17. [TGA] Establish Project Schedules & Basis for Measuring Progress & Performance (III)
18. [CCA] Approach Problems (V)
19. [ACT] Evaluate Interpersonal Relationships, Performance & Effectiveness of an Organization (VIII)
20. Categorize/Classify Alternatives (VI)
21. [CAC] Organize Alternatives (VI)
22. [CTG] Identify Problems, Overlaps & Conflicts (V)
23. [CAT] Rank Alternatives (VI)
24. [GCG] Test Impact of Different Values of an Attribute/Parameter/Variable (XV)
25. [AAT] Generate a List of Possible Purpose/Function Statements (X)
26. [ATC] Portray an Order of Events (VII)
27. [GTC] Develop (Enhance) Creativity (XII)
28. [CGA] Preserve an Image (VII)
29. [TCT] Analyze Job Methods & Motions (I)
30. [TAC] Appraise/Assess Projects (II)
31. [TAT] Analyze Projects (II)
32. [CCT] Identify Management Styles (V)
33. [TGT] Measure Projects Progress & Performance (III)
34. [AGT] Predict Future Conditions (XI)
35. [TTG] Identify New Product Quality (I)

36. [GTA] Produce Consensus (XIII)
37. [GTG] Stimulate Creativity of People (XIII)
38. [ATG] Rate Conditions (VIII)
39. [CCG] Weight Criteria or Factors (VI)
40. [GGA] Measure Errors (XVI)
41. [AGC] Detail Proposed Solution (XI)
42. [TTC] Collect and/or Organize Performance Information (I)
43. [AAG] Determine Human Ability & Skill Requirements for Tasks (XI)
44. [ACA] Analyze Alternative Options/Plans/Policies/Programs/Contingencies/Functions (IX)
45. [ACG] Develop & Analyze Structure (IX)
46. [AGA] Generate Alternatives/Ideas (XII)
47. [ATA] Plot & Analyze Data about the Performance of an Existing Installation (VII)
48. [CTC] Appraise/Assess Systems (IV)
49. [CGC] Provide Graphic Representations (VII)
50. [CTA] Analyze Systems (IV)

The Organizational Profile for 5-Phase Educational Development within a Genetic-based P&D Effort

(Search Engine Integration & Systems Verification Processes)

PHASE ONE

- I. Information, Collect, Identify New Product Quality, Analyze Job Methods and Motions, Identify Project Opportunities, Identify (Product) Opportunities ([TTT] TTC, TTA, TTG, TCT, TCA and TCG)
- II. Analyze Projects, Appraise/Assess Projects, Analyze Project Impacts on Society ([TCC] TAT, TAC and TAG)
- III. Measure Project Progress and Performance, Establish Project Schedules and Basis for Measuring Progress and Performance, EPSBMPP2 ([TAA] TGT, TGC and TGA)
- IV. Appraise/Assess Systems, Analyze Systems ([TGG] CTC and CTA)
- V. Identify Problems, Overlaps, and Conflicts, Identify Management Styles, Approach Problems ([CTT] CTG, CCT and CCA)
- VI. Factors, Rank, Organize Alternatives, Categorize/Classify Alternatives, Establish Priorities, Identify Regularities ([CCC] CCG, CAT, CAC, CAG and CGT)
- VII. Provide Graphic Representations, Preserve an Image, Portray an Order of Events, Plot and Analyze Data about the Performance of an Existing Installation ([CAA] CGC, CGA, ATC and ATA)

PHASE TWO

- VIII. Conditions, Describe, Evaluate Interpersonal Relationships, Performance, and Effectiveness of an Organization ([CGG] ATG and ACT)

- IX. Analyze Alternative Options/Plans/Policies/Programs/Contingencies/Functions, Develop and Analyze Structure ([ATT] ACA and ACG)
- X. Generate a List of Possible Purpose/Function Statements([ACC] AAT)

PHASE THREE

- XI. Estimate Budget and Dollar Requirements, Determine Human Ability and Skill Requirements for Tasks, Predict Future Conditions, Detail Proposed Solution ([AAA] AAC, AAG, AGT and AGC)

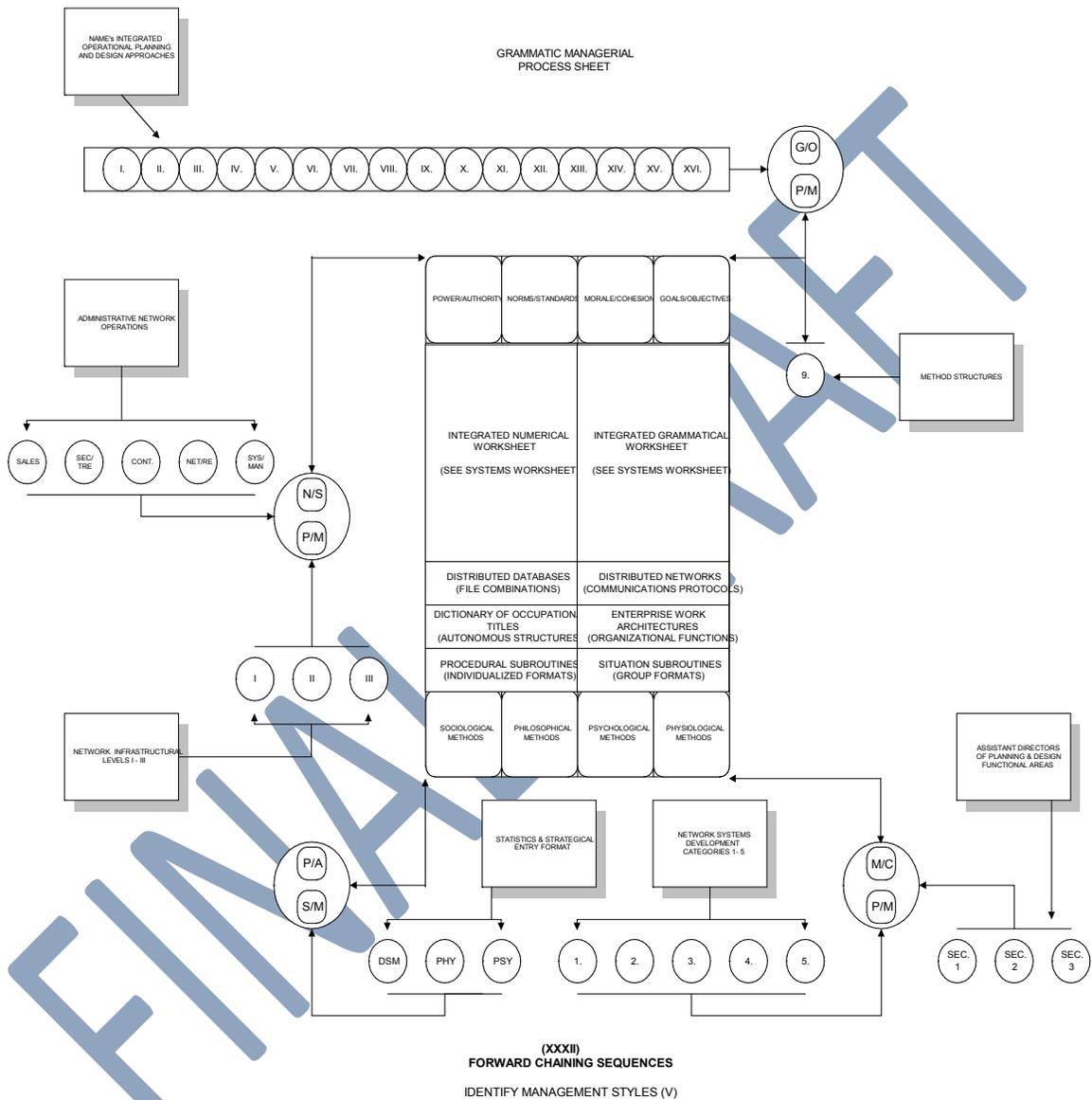
PHASE FOUR

- XII. Generate Alternatives/Ideas, Develop (Enhance) Creativity ([AGG] AGA and GTC)
- XIII. Produce Consensus, Stimulate Creativity of People ([GTT] GTA and GTG)

PHASE FIVE

- XIV. Involve People, Inform and Involve Citizens ([GCC] GCT and GCA)
- XV. Test Impact of Different Values of an Attribute/Parameter/Variable ([GAA] GCG)
- XVI. Analyze Investments, Appraise/Assess Investments, Analyze Policy Setting and Decision-Making Variables, Appraise/Assess Alternative Options/Plans/Policies/Programs/Contingencies/Functions, Evaluate Alternatives, Measure Errors ([GGG] GAT, GAC, GAG, GGT, GGC and GGA)

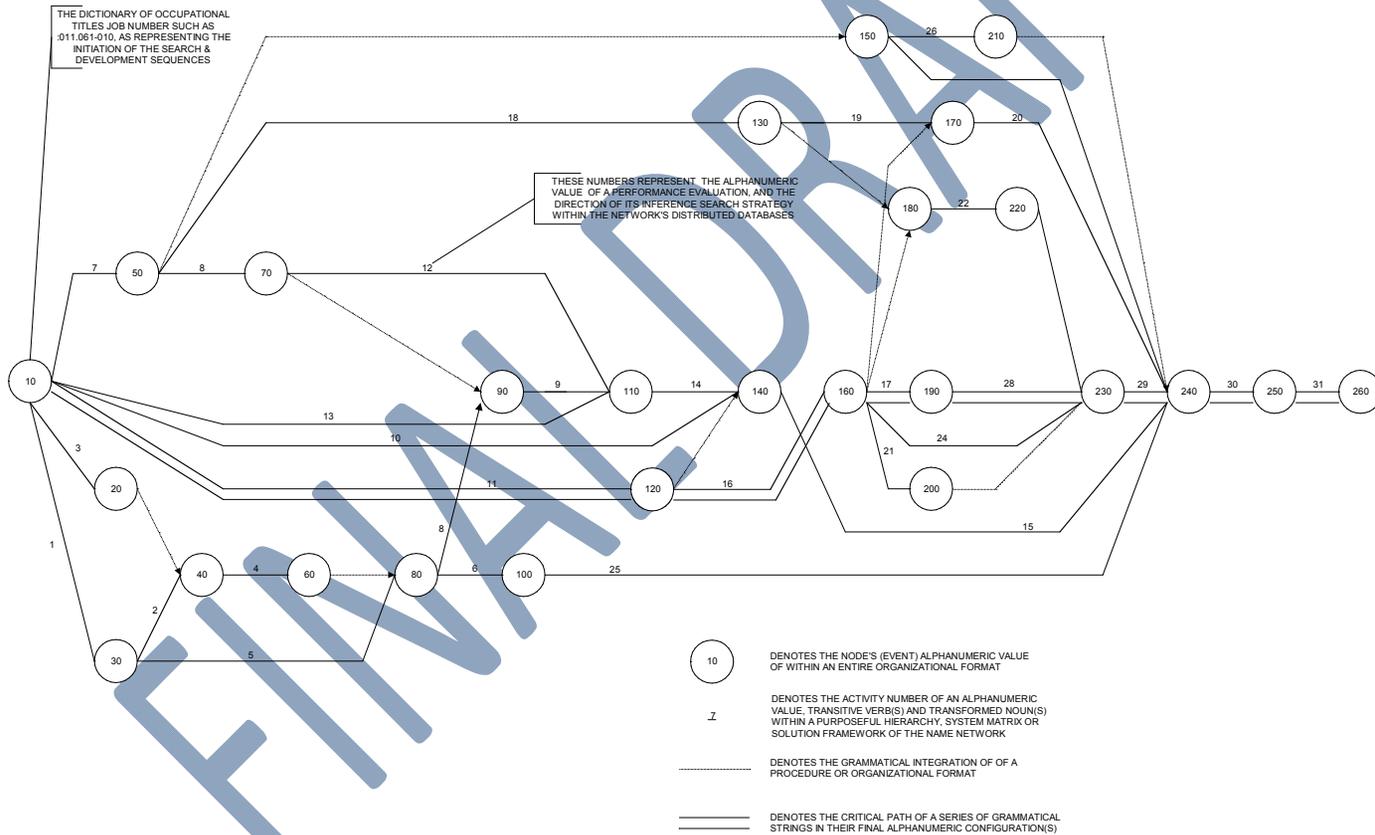
THE AUTONOMOUS AGENT MANAGERIAL PROCESSES SHEET, SYSTEMS
and
CHART OF PROCEDURES



The PERT Genetic-Based Structural Elements for Developing Consultative P&D Operational Timeline Strategies within a Chromosomal Purposeful Hierarchy

NASCENT APPLIED METHODS & ENDEAVORS

THE PROCEDURAL MAP OF GRAMMATICAL DEVELOPMENT





(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

A Simple and Small Dialogue between Myself as General Contractors of Network Operations and a Higher Power(s)

Footprints in the Sand

One night I dreamed I was walking along the beach with the Lord. Many scenes from my life flashed across the sky.

In each scene I noticed footprints in the sand. Sometimes there were two sets of footprints, other times there was one only.

This bothered me because I noticed that during the low periods of my life, when I was suffering from anguish, sorrow or defeat, I could see only one set of footprints, so I said to the Lord, "You promised me Lord, that if I followed you, you would walk with me always. But I have noticed that during the most trying periods of my life there has only been one set of footprints in the sand. Why, when I needed you most, have you not been there for me?"

The Lord replied, "The years when you have seen only one set of footprints, my child, is when I carried you."

Mary Stevenson, 1936

Footprints Upon the Sand and Rivers of Freedom that Flows toward All Humanity

In the new era of God's creation I dreamed of times living along the beach with the Lord. Many scenes of all Humanity flashed before my eyes as I bore witness to the human endeavor on Earth as if they were reflections from the waves upon many a oceans.

In each scene I noticed footprints in the sands of the human experience. On occasion I sometimes witnessed that during times of peace that there were many sets of footprints, and at other times during difficulties that there were only a few.

This bothered me because I noticed that during these low periods of the human existence, when the appearance of needless suffering and anguish abound without rhyme or reason in an era of sorrow & defeat, I finally saw only one set of footprints, so I asked of the Lord, "You promised All Mankind Oh Lord, that if it followed you, you would walk with it always. But I have noticed that during the most trying periods within the history of mankind there has only been one set of footprints in the sand. Why, when we needed you most, have you not been there for us?"

The Lord replied, "From the beginning when you had seen only one set of footprints, my child, it was then when I carried you all as one people on Earth."

Onesimus, 2010

FINAL DRAFT

**THE A-SQUARE
TECHNOLOGY GROUP &
NASCENT APPLIED METHODS
AND ENDEAVOR'S
INTERPRETATIONS AND
UTILIZATION OF SUN TZU'S
PRINCIPLES OF GLOBAL
SOCIOECONOMIC
MARKETING WARFARE
AGAINST MONETARY
UNCERTAINTIES INHERENT
TO TRADITIONAL
INVESTMENTS IN WORLD
FINANCIAL MARKETS**

The Key Component Methods within the Operational Framework needed to Facilitate the Projected Revenues for a New \$36 Trillion Global Market and the Creation of over 48 Million Jobs Worldwide

BY WILLIAM EARL FIELDS (GCNO)



(ANMESCL² RDWEF)

ALPHA NUMEROUS
MAXIMUS
EGREGIOUS SUMMA
CUM LAUDE



(ANMESCL² EL NEGRO)

ALPHA NUMEROUS
MAXIMA
EGREGIA SUMMA
CUM LAUDE



(ANMESCL² QUO VADIS)

ALPHA NUMEROUS
MAXIMUS
EGREGRION SUMMA
CUM LAUDE



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Sun Tzu's Art of War as a Means of Developing Silent Weapons While Engaging in Quiet Warfare

I. Laying Socioeconomic Plans

1. Sun Tzu said: The art of war is of vital importance to the State.
2. It is a matter of life and death, a road either to safety or to ruin. Hence it is a subject of inquiry which can on no account be neglected.
3. The art of war, then, is governed by five constant factors, to be taken into account in one's deliberations, when seeking to determine the conditions obtaining in the field.
4. These are: (1) The Moral Law; (2) Heaven; (3) Earth; (4) The Commander; (5) Method and discipline.
- 5,6. The Moral Law causes the people to be in complete accord with their ruler, so that they will follow him regardless of their lives, undismayed by any danger.
7. Heaven signifies night and day, cold and heat, times and seasons.
8. Earth comprises distances, great and small; danger and security; open ground and narrow passes; the chances of life and death.
9. The Commander stands for the virtues of wisdom, sincerely, benevolence, courage and strictness.

10. By method and discipline are to be understood the marshaling of the army in its proper subdivisions, the graduations of rank among the officers, the maintenance of roads by which supplies may reach the army, and the control of military expenditure.

11. These five heads should be familiar to every general: he who knows them will be victorious; he who knows them not will fail.

12. Therefore, in your deliberations, when seeking to determine the military conditions, let them be made the basis of a comparison, in this wise:--

13. (1) Which of the two sovereigns is imbued with the Moral law? (2) Which of the two generals has most ability? (3) With whom lie the advantages derived from Heaven and Earth? (4) On which side is discipline most rigorously enforced? (5) Which army is stronger? (6) On which side are officers and men more highly trained? (7) In which army is there the greater constancy both in reward and punishment?

14. By means of these seven considerations I can forecast victory or defeat.

15. The general that hearkens to my counsel and acts upon it, will conquer: let such a one be retained in command! The general that hearkens not to my counsel nor acts upon it, will suffer defeat:--let such a one be dismissed!

16. While heading the profit of my counsel, avail yourself also of any helpful circumstances over and beyond the ordinary rules.

17. According as circumstances are favorable, one should modify one's plans.

18. All warfare is based on deception.

19. Hence, when able to attack, we must seem unable; when using our forces, we must seem inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near.

20. Hold out baits to entice the enemy. Feign disorder, and crush him.

21. If he is secure at all points, be prepared for him. If he is in superior strength, evade him.

22. If your opponent is of choleric temper, seek to irritate him. Pretend to be weak, that he may grow arrogant.

23. If he is taking his ease, give him no rest. If his forces are united, separate them.

24. Attack him where he is unprepared, appear where you are not expected.

25. These military devices, leading to victory, must not be divulged beforehand.

26. Now the general who wins a battle makes many calculations in his temple ere the battle is fought. The general who loses a battle makes but few calculations beforehand. Thus do many calculations lead to victory, and few calculations to defeat: how much more no calculation at all! It is by attention to this point that I can foresee who is likely to win or lose.

II. Waging Economic Warfare

1. Sun Tzu said: In the operations of war, where there are in the field a thousand swift chariots, as many heavy chariots, and a hundred thousand mail-clad soldiers, with provisions enough to carry them a thousand li, the expenditure at home and at the front, including entertainment of guests, small items such as glue and paint, and sums spent on chariots and armor, will reach the total of a thousand ounces of silver per day. Such is the cost of raising an army of 100,000 men.

2. When you engage in actual fighting, if victory is long in coming, then men's weapons will grow dull and their ardor will be damped. If you lay siege to a town, you will exhaust your strength.

3. Again, if the campaign is protracted, the resources of the State will not be equal to the strain.

4. Now, when your weapons are dulled, your ardor damped, your strength exhausted and your treasure spent, other chieftains will spring up to take advantage of your extremity. Then no man, however wise, will be able to avert the consequences that must ensue.

5. Thus, though we have heard of stupid haste in war, cleverness has never been seen associated with long delays.

6. There is no instance of a country having benefited from prolonged warfare.

7. It is only one who is thoroughly acquainted with the evils of war that can thoroughly understand the profitable way of carrying it on.

8. The skillful soldier does not raise a second levy, neither are his supply-wagons loaded more than twice.

9. Bring war material with you from home, but forage on the enemy. Thus the army will have food enough for its needs.

10. Poverty of the State exchequer causes an army to be maintained by contributions from a distance. Contributing to maintain an army at a distance causes the people to be impoverished.

11. On the other hand, the proximity of an army causes prices to go up; and high prices cause the people's substance to be drained away.

12. When their substance is drained away, the peasantry will be afflicted by heavy exactions.

13,14. With this loss of substance and exhaustion of strength, the homes of the people will be stripped bare, and three-tenths of their income will be dissipated; while government expenses for broken chariots, worn-out horses, breast-plates and helmets, bows and arrows, spears and shields, protective mantles, draught-oxen and heavy wagons, will amount to four-tenths of its total revenue.

15. Hence a wise general makes a point of foraging on the enemy. One cartload of the enemy's provisions is equivalent to twenty of one's own, and likewise a single picul of his provender is equivalent to twenty from one's own store.

16. Now in order to kill the enemy, our men must be roused to anger; that there may be advantage from defeating the enemy, they must have their rewards.

17. Therefore in chariot fighting, when ten or more chariots have been taken, those should be rewarded who took the first. Our own flags should be substituted for those of the enemy, and the chariots mingled and used in conjunction with ours. The captured soldiers should be kindly treated and kept.

18. This is called, using the conquered foe to augment one's own strength.

19. In war, then, let your great object be victory, not lengthy campaigns.

20. Thus it may be known that the leader of armies is the arbiter of the people's fate, the man on whom it depends whether the nation shall be in peace or in peril.

III. Attack by Monetary or Fiduciary Stratagem

1. Sun Tzu said: In the practical art of war, the best thing of all is to take the enemy's country whole and intact; to shatter and destroy it is not so good. So, too, it is better to recapture an army entire than to destroy it, to capture a regiment, a detachment or a company entire than to destroy them.

2. Hence to fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting.

3. Thus the highest form of generalship is to balk the enemy's plans; the next best is to prevent the junction of the enemy's forces; the next in order is to attack the enemy's army in the field; and the

worst policy of all is to besiege walled cities.

4. The rule is, not to besiege walled cities if it can possibly be avoided. The preparation of mantlets, movable shelters, and various implements of war, will take up three whole months; and the piling up of mounds over against the walls will take three months more.

5. The general, unable to control his irritation, will launch his men to the assault like swarming ants, with the result that one-third of his men are slain, while the town still remains untaken. Such are the disastrous effects of a siege.

6. Therefore the skillful leader subdues the enemy's troops without any fighting; he captures their cities without laying siege to them; he overthrows their global markets without lengthy operations in the field.

7. With his forces intact he will dispute the mastery of the Empire, and thus, without losing a man, his triumph will be complete. This is the method of attacking by stratagem.

8. It is the rule in war, if our forces are ten to the enemy's one, to surround him; if five to one, to attack him; if twice as numerous, to divide our army into two.

9. If equally matched, we can offer battle; if slightly inferior in numbers, we can avoid the enemy; if quite unequal in every way, we can flee from him.

10. Hence, though an obstinate fight may be made by a small force, in the end it must be captured by the larger force.

11. Now the general is the bulwark of the State; if the bulwark is complete at all points; the State will be strong; if the bulwark is defective, the State will be weak.

12. There are three ways in which a ruler can bring misfortune upon his army:--

13. (1) By commanding the army to advance or to retreat, being ignorant of the fact that it cannot obey. This is called hobbling the army.

14. (2) By attempting to govern an army in the same way as he administers a global markets, being ignorant of the conditions which obtain in an army. This causes restlessness in the soldier's minds.

15. (3) By employing the officers of his army without discrimination, through ignorance of the military principle of adaptation to circumstances. This shakes the confidence of the soldiers.

16. But when the army is restless and distrustful, trouble is sure to come from the other feudal princes. This is simply bringing anarchy into the army, and flinging victory away.

17. Thus we may know that there are five essentials for victory: (1) He will win who knows when to fight and when not to fight. (2) He will win who knows how to handle both superior and inferior forces. (3) He will win whose army is animated by the same spirit throughout all its ranks. (4) He will win who, prepared himself, waits to take the enemy unprepared. (5) He will win who has military capacity and is not interfered with by the sovereign.

18. Hence the saying: If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle.

IV. Tactical Global Market Dispositions

1. Sun Tzu said: The good fighters of old first put themselves beyond the possibility of defeat, and then waited for an opportunity of defeating the enemy.

2. To secure ourselves against defeat lies in our own hands, but the opportunity of defeating the enemy is provided by the enemy himself.

3. Thus the good fighter is able to secure himself against defeat, but cannot make certain of defeating the enemy.

4. Hence the saying: One may know how to conquer without being able to do it.

5. Security against defeat implies defensive tactics; ability to defeat the enemy means taking the offensive.

6. Standing on the defensive indicates insufficient strength; attacking, a superabundance of strength.

7. The general who is skilled in defense hides in the most secret recesses of the earth; he who is skilled in attack flashes forth from the topmost heights of heaven. Thus on the one hand we have ability to protect ourselves; on the other, a victory that is complete.

8. To see victory only when it is within the ken of the common herd is not the acme of excellence.

9. Neither is it the acme of excellence if you fight and conquer and the whole Empire says, "Well done!"

10. To lift an autumn hair is no sign of great strength; to see the sun and moon is no sign of sharp sight; to hear the noise of thunder is no sign of a quick ear.

11. What the ancients called a clever fighter is one who not only wins, but excels in winning with ease.

12. Hence his victories bring him neither reputation for wisdom nor credit for courage.

13. He wins his battles by making no mistakes. Making no mistakes is what establishes the certainty of victory, for it means conquering an enemy that is already defeated.

14. Hence the skillful fighter puts himself into a position which makes defeat impossible, and does not miss the moment for defeating the enemy.

15. Thus it is that in war the victorious strategist only seeks battle after the victory has been won, whereas he who is destined to defeat first fights and afterwards looks for victory.

16. The consummate leader cultivates the moral law, and strictly adheres to method and discipline; thus it is in his power to control success.

17. In respect of military method, we have, firstly, Measurement; secondly, Estimation of quantity; thirdly, Calculation; fourthly, Balancing of chances; fifthly, Victory.

18. Measurement owes its existence to Earth; Estimation of quantity to Measurement; Calculation to Estimation of quantity; Balancing of chances to Calculation; and Victory to Balancing of chances.

19. A victorious army opposed to a routed one, is as a pound's weight placed in the scale against a single grain.

20. The onrush of a conquering force is like the bursting of pent-up waters into a chasm a thousand fathoms deep.

V. Global Market Forces and Energy

1. Sun Tzu said: The control of a large force is the same principle as the control of a few men: it is merely a question of dividing up their numbers.

2. Fighting with a large army under your command is nowise different from fighting with a small one: it is merely a question of instituting signs and signals.

3. To ensure that your whole host may withstand the brunt of the enemy's attack and remain unshaken-- this is effected by maneuvers direct and indirect.

4. That the impact of your army may be like a grindstone dashed against an egg--this is effected

by the science of weak points and strong.

5. In all fighting, the direct method may be used for joining battle, but indirect methods will be needed in order to secure victory.

6. Indirect tactics, efficiently applied, are inexhaustible as Heaven and Earth, unending as the flow of rivers and streams; like the sun and moon, they end but to begin anew; like the four seasons, they pass away to return once more.

7. There are not more than five musical notes, yet the combinations of these five give rise to more melodies than can ever be heard.

8. There are not more than five primary colors (blue, yellow, red, white, and black), yet in combination they produce more hues than can ever been seen.

9. There are not more than five cardinal tastes (sour, acrid, salt, sweet, bitter), yet combinations of them yield more flavors than can ever be tasted.

10. In battle, there are not more than two methods of attack--the direct and the indirect; yet these two in combination give rise to an endless series of maneuvers.

11. The direct and the indirect lead on to each other in turn. It is like moving in a circle--you never come to an end. Who can exhaust the possibilities of their combination?

12. The onset of troops is like the rush of a torrent which will even roll stones along in its course.

13. The quality of decision is like the well-timed swoop of a falcon which enables it to strike and destroy its victim.

14. Therefore the good fighter will be terrible in his onset, and prompt in his decision.

15. Energy may be likened to the bending of a crossbow; decision, to the releasing of a trigger.

16. Amid the turmoil and tumult of battle, there may be seeming disorder and yet no real disorder at all; amid confusion and chaos, your array may be without head or tail, yet it will be proof against defeat.

17. Simulated disorder postulates perfect discipline, simulated fear postulates courage; simulated weakness postulates strength.

18. Hiding order beneath the cloak of disorder is simply a question of subdivision; concealing courage under a show of timidity presupposes a fund of latent energy; masking strength with weakness is to be effected by tactical dispositions.

19. Thus one who is skillful at keeping the enemy on the move maintains deceitful appearances, according to which the enemy will act. He sacrifices something, that the enemy may snatch at it.

20. By holding out baits, he keeps him on the march; then with a body of picked men he lies in wait for him.

21. The clever combatant looks to the effect of combined energy, and does not require too much from individuals. Hence his ability to pick out the right men and utilize combined energy.

22. When he utilizes combined energy, his fighting men become as it were like unto rolling logs or stones. For it is the nature of a log or stone to remain motionless on level ground, and to move when on a slope; if four-cornered, to come to a standstill, but if round-shaped, to go rolling down.

23. Thus the energy developed by good fighting men is as the momentum of a round stone rolled down a mountain thousands of feet in height. So much on the subject of energy.

VI. Monetary Weak Points and a Strong Economic Defense or Offense

1. Sun Tzu said: Whoever is first in the field and awaits the coming of the enemy, will be fresh for the fight; whoever is second in the field and has to hasten to battle will arrive exhausted.

2. Therefore the clever combatant imposes his will on the enemy, but does not allow the enemy's will to be imposed on him.

3. By holding out advantages to him, he can cause the enemy to approach of his own accord; or, by inflicting damage, he can make it impossible for the enemy to draw near.

4. If the enemy is taking his ease, he can harass him; if well supplied with food, he can starve him out; if quietly encamped, he can force him to move.

5. Appear at points which the enemy must hasten to defend; march swiftly to places where you are not expected.

6. An army may march great distances without distress, if it marches through country where the enemy is not.

7. You can be sure of succeeding in your attacks if you only attack places which are undefended. You can ensure the safety of your defense if you only hold positions that cannot be attacked.

8. Hence that general is skillful in attack whose opponent does not know what to defend; and he is skillful in defense whose opponent does not know what to attack.

9. O divine art of subtlety and secrecy! Through you we learn to be invisible, through you inaudible; and hence we can hold the enemy's fate in our hands.
10. You may advance and be absolutely irresistible, if you make for the enemy's weak points; you may retire and be safe from pursuit if your movements are more rapid than those of the enemy.
11. If we wish to fight, the enemy can be forced to an engagement even though he be sheltered behind a high rampart and a deep ditch. All we need do is attack some other place that he will be obliged to relieve.
12. If we do not wish to fight, we can prevent the enemy from engaging us even though the lines of our encampment be merely traced out on the ground. All we need do is to throw something odd and unaccountable in his way.
13. By discovering the enemy's dispositions and remaining invisible ourselves, we can keep our forces concentrated, while the enemy's must be divided.
14. We can form a single united body, while the enemy must split up into fractions. Hence there will be a whole pitted against separate parts of a whole, which means that we shall be many to the enemy's few.
15. And if we are able thus to attack an inferior force with a superior one, our opponents will be in dire straits.
16. The spot where we intend to fight must not be made known; for then the enemy will have to prepare against a possible attack at several different points; and his forces being thus distributed in many directions, the numbers we shall have to face at any given point will be proportionately few.
17. For should the enemy strengthen his van, he will weaken his rear; should he strengthen his rear, he will weaken his van; should he strengthen his left, he will weaken his right; should he strengthen his right, he will weaken his left. If he sends reinforcements everywhere, he will everywhere be weak.
18. Numerical weakness comes from having to prepare against possible attacks; numerical strength, from compelling our adversary to make these preparations against us.
19. Knowing the place and the time of the coming battle, we may concentrate from the greatest distances in order to fight.
20. But if neither time nor place be known, then the left wing will be impotent to succor the right, the right equally impotent to succor the left, the van unable to relieve the rear, or the rear to support the van. How much more so if the furthest portions of the army are anything under a hundred LI apart, and even the nearest are separated by several LI!

21. Though according to my estimate the soldiers of Yueh exceed our own in number, that shall advantage them nothing in the matter of victory. I say then that victory can be achieved.
22. Though the enemy be stronger in numbers, we may prevent him from fighting. Scheme so as to discover his plans and the likelihood of their success.
23. Rouse him, and learn the principle of his activity or inactivity. Force him to reveal himself, so as to find out his vulnerable spots.
24. Carefully compare the opposing army with your own, so that you may know where strength is superabundant and where it is deficient.
25. In making tactical dispositions, the highest pitch you can attain is to conceal them; conceal your dispositions, and you will be safe from the prying of the subtlest spies, from the machinations of the wisest brains.
26. How victory may be produced for them out of the enemy's own tactics--that is what the multitude cannot comprehend.
27. All men can see the tactics whereby I conquer, but what none can see is the strategy out of which victory is evolved.
28. Do not repeat the tactics which have gained you one victory, but let your methods be regulated by the infinite variety of circumstances.
29. Military tactics are like unto water; for water in its natural course runs away from high places and hastens downwards.
30. So in war, the way is to avoid what is strong and to strike at what is weak.
31. Water shapes its course according to the nature of the ground over which it flows; the soldier works out his victory in relation to the foe whom he is facing.
32. Therefore, just as water retains no constant shape, so in warfare there are no constant conditions.
33. He who can modify his tactics in relation to his opponent and thereby succeed in winning, may be called a heaven-born captain.
34. The five elements (water, fire, wood, metal, earth) are not always equally predominant; the four seasons make way for each other in turn. There are short days and long; the moon has its periods of waning and waxing.

VII. Maneuvering through Global Markets from a Universal Perspective

1. Sun Tzu said: In war, the general receives his commands from the sovereign.
2. Having collected an army and concentrated his forces, he must blend and harmonize the different elements thereof before pitching his camp.
3. After that, comes tactical maneuvering, than which there is nothing more difficult. The difficulty of tactical maneuvering consists in turning the devious into the direct, and misfortune into gain.
4. Thus, to take a long and circuitous route, after enticing the enemy out of the way, and though starting after him, to contrive to reach the goal before him, shows knowledge of the artifice of deviation.
5. Maneuvering with an army is advantageous; with an undisciplined multitude, most dangerous.
6. If you set a fully equipped army in march in order to snatch an advantage, the chances are that you will be too late. On the other hand, to detach a flying column for the purpose involves the sacrifice of its baggage and stores.
7. Thus, if you order your men to roll up their buff-coats, and make forced marches without halting day or night, covering double the usual distance at a stretch, doing a hundred LI in order to wrest an advantage, the leaders of all your three divisions will fall into the hands of the enemy.
8. The stronger men will be in front, the jaded ones will fall behind, and on this plan only one-tenth of your army will reach its destination.
9. If you march fifty LI in order to outmaneuver the enemy, you will lose the leader of your first division, and only half your force will reach the goal.
10. If you march thirty LI with the same object, two-thirds of your army will arrive.
11. We may take it then that an army without its baggage-train is lost; without provisions it is lost; without bases of supply it is lost.
12. We cannot enter into alliances until we are acquainted with the designs of our neighbors.
13. We are not fit to lead an army on the march unless we are familiar with the face of the country--its mountains and forests, its pitfalls and precipices, its marshes and swamps.
14. We shall be unable to turn natural advantage to account unless we make use of local guides.
15. In war, practice dissimulation, and you will succeed.

16. Whether to concentrate or to divide your troops, must be decided by circumstances.
17. Let your rapidity be that of the wind, your compactness that of the forest.
18. In raiding and plundering be like fire, is immovability like a mountain.
19. Let your plans be dark and impenetrable as night, and when you move, fall like a thunderbolt.
20. When you plunder a countryside, let the spoil be divided amongst your men; when you capture new territory, cut it up into allotments for the benefit of the soldiery.
21. Ponder and deliberate before you make a move.
22. He will conquer who has learnt the artifice of deviation. Such is the art of maneuvering.
23. The Book of Army Management says: On the field of battle, the spoken word does not carry far enough: hence the institution of gongs and drums. Nor can ordinary objects be seen clearly enough: hence the institution of banners and flags.
24. Gongs and drums, banners and flags, are means whereby the ears and eyes of the host may be focused on one particular point.
25. The host thus forming a single united body, is it impossible either for the brave to advance alone, or for the cowardly to retreat alone. This is the art of handling large masses of men.
26. In night-fighting, then, make much use of signal-fires and drums, and in fighting by day, of flags and banners, as a means of influencing the ears and eyes of your army.
27. A whole army may be robbed of its spirit; a commander-in-chief may be robbed of his presence of mind.
28. Now a soldier's spirit is keenest in the morning; by noonday it has begun to flag; and in the evening, his mind is bent only on returning to camp.
29. A clever general, therefore, avoids an army when its spirit is keen, but attacks it when it is sluggish and inclined to return. This is the art of studying moods.
30. Disciplined and calm, to await the appearance of disorder and hubbub amongst the enemy:-- this is the art of retaining self-possession.
31. To be near the goal while the enemy is still far from it, to wait at ease while the enemy is toiling and struggling, to be well-fed while the enemy is famished:--this is the art of husbanding one's strength.

32. To refrain from intercepting an enemy whose banners are in perfect order, to refrain from attacking an army drawn up in calm and confident array:--this is the art of studying circumstances.

33. It is a military axiom not to advance uphill against the enemy, nor to oppose him when he comes downhill.

34. Do not pursue an enemy who simulates flight; do not attack soldiers whose temper is keen.

35. Do not swallow bait offered by the enemy. Do not interfere with an army that is returning home.

36. When you surround an army, leave an outlet free. Do not press a desperate foe too hard.

37. Such is the art of warfare.

VIII. Variation in Socioeconomic Tactics

1. Sun Tzu said: In war, the general receives his commands from the sovereign, collects his army and concentrates his forces.

2. When in difficult country, do not encamp. In country where high roads intersect, join hands with your allies. Do not linger in dangerously isolated positions. In hemmed-in situations, you must resort to stratagem. In desperate position, you must fight.

3. There are roads which must not be followed, armies which must be not attacked, towns which must be besieged, positions which must not be contested, commands of the sovereign which must not be obeyed.

4. The general who thoroughly understands the advantages that accompany variation of tactics knows how to handle his troops.

5. The general who does not understand these, may be well acquainted with the configuration of the country, yet he will not be able to turn his knowledge to practical account.

6. So, the student of war who is unversed in the art of war of varying his plans, even though he be acquainted with the Five Advantages, will fail to make the best use of his men.

7. Hence in the wise leader's plans, considerations of advantage and of disadvantage will be blended together.

8. If our expectation of advantage be tempered in this way, we may succeed in accomplishing the

essential part of our schemes.

9. If, on the other hand, in the midst of difficulties we are always ready to seize an advantage, we may extricate ourselves from misfortune.

10. Reduce the hostile chiefs by inflicting damage on them; and make trouble for them, and keep them constantly engaged; hold out specious allurements, and make them rush to any given point.

11. The art of war teaches us to rely not on the likelihood of the enemy's not coming, but on our own readiness to receive him; not on the chance of his not attacking, but rather on the fact that we have made our position unassailable.

12. There are five dangerous faults which may affect a general: (1) Recklessness, which leads to destruction; (2) cowardice, which leads to capture; (3) a hasty temper, which can be provoked by insults; (4) a delicacy of honor which is sensitive to shame; (5) over-solicitude for his men, which exposes him to worry and trouble.

13. These are the five besetting sins of a general, ruinous to the conduct of war.

14. When an army is overthrown and its leader slain, the cause will surely be found among these five dangerous faults. Let them be a subject of meditation.

IX. The Army of Economic Observations and Monetary Principles on the March

1. Sun Tzu said: We come now to the question of encamping the army, and observing signs of the enemy. Pass quickly over mountains, and keep in the neighborhood of valleys.

2. Camp in high places, facing the sun. Do not climb heights in order to fight. So much for mountain warfare.

3. After crossing a river, you should get far away from it.

4. When an invading force crosses a river in its onward march, do not advance to meet it in mid-stream. It will be best to let half the army get across, and then deliver your attack.

5. If you are anxious to fight, you should not go to meet the invader near a river which he has to cross.

6. Moor your craft higher up than the enemy, and facing the sun. Do not move up-stream to meet the enemy. So much for river warfare.

7. In crossing salt-marshes, your sole concern should be to get over them quickly, without any

delay.

8. If forced to fight in a salt-marsh, you should have water and grass near you, and get your back to a clump of trees. So much for operations in salt-marches.

9. In dry, level country, take up an easily accessible position with rising ground to your right and on your rear, so that the danger may be in front, and safety lie behind. So much for campaigning in flat country.

10. These are the four useful branches of military knowledge which enabled the Yellow Emperor to vanquish four several sovereigns.

11. All armies prefer high ground to low and sunny places to dark.

12. If you are careful of your men, and camp on hard ground, the army will be free from disease of every kind, and this will spell victory.

13. When you come to a hill or a bank, occupy the sunny side, with the slope on your right rear. Thus you will at once act for the benefit of your soldiers and utilize the natural advantages of the ground.

14. When, in consequence of heavy rains up-country, a river which you wish to ford is swollen and flecked with foam, you must wait until it subsides.

15. Country in which there are precipitous cliffs with torrents running between, deep natural hollows, confined places, tangled thickets, quagmires and crevasses, should be left with all possible speed and not approached.

16. While we keep away from such places, we should get the enemy to approach them; while we face them, we should let the enemy have them on his rear.

17. If in the neighborhood of your camp there should be any hilly country, ponds surrounded by aquatic grass, hollow basins filled with reeds, or woods with thick undergrowth, they must be carefully routed out and searched; for these are places where men in ambush or insidious spies are likely to be lurking.

18. When the enemy is close at hand and remains quiet, he is relying on the natural strength of his position.

19. When he keeps aloof and tries to provoke a battle, he is anxious for the other side to advance.

20. If his place of encampment is easy of access, he is tendering a bait.

21. Movement amongst the trees of a forest shows that the enemy is advancing. The appearance

of a number of screens in the midst of thick grass means that the enemy wants to make us suspicious.

22. The rising of birds in their flight is the sign of an ambushade. Startled beasts indicate that a sudden attack is coming.

23. When there is dust rising in a high column, it is the sign of chariots advancing; when the dust is low, but spread over a wide area, it betokens the approach of infantry. When it branches out in different directions, it shows that parties have been sent to collect firewood. A few clouds of dust moving to and fro signify that the army is encamping.

24. Humble words and increased preparations are signs that the enemy is about to advance. Violent language and driving forward as if to the attack are signs that he will retreat.

25. When the light chariots come out first and take up a position on the wings, it is a sign that the enemy is forming for battle.

26. Peace proposals unaccompanied by a sworn covenant indicate a plot.

27. When there is much running about and the soldiers fall into rank, it means that the critical moment has come.

28. When some are seen advancing and some retreating, it is a lure.

29. When the soldiers stand leaning on their spears, they are faint from want of food.

30. If those who are sent to draw water begin by drinking themselves, the army is suffering from thirst.

31. If the enemy sees an advantage to be gained and makes no effort to secure it, the soldiers are exhausted.

32. If birds gather on any spot, it is unoccupied. Clamor by night betokens nervousness.

33. If there is disturbance in the camp, the general's authority is weak. If the banners and flags are shifted about, sedition is afoot. If the officers are angry, it means that the men are weary.

34. When an army feeds its horses with grain and kills its cattle for food, and when the men do not hang their cooking-pots over the camp-fires, showing that they will not return to their tents, you may know that they are determined to fight to the death.

35. The sight of men whispering together in small knots or speaking in subdued tones points to disaffection amongst the rank and file.

36. Too frequent rewards signify that the enemy is at the end of his resources; too many punishments betray a condition of dire distress.
37. To begin by bluster, but afterwards to take fright at the enemy's numbers, shows a supreme lack of intelligence.
38. When envoys are sent with compliments in their mouths, it is a sign that the enemy wishes for a truce.
39. If the enemy's troops march up angrily and remain facing ours for a long time without either joining battle or taking themselves off again, the situation is one that demands great vigilance and circumspection.
40. If our troops are no more in number than the enemy, that is amply sufficient; it only means that no direct attack can be made. What we can do is simply to concentrate all our available strength, keep a close watch on the enemy, and obtain reinforcements.
41. He who exercises no forethought but makes light of his opponents is sure to be captured by them.
42. If soldiers are punished before they have grown attached to you, they will not prove submissive; and, unless submissive, then will be practically useless. If, when the soldiers have become attached to you, punishments are not enforced, they will still be useless.
43. Therefore soldiers must be treated in the first instance with Humanity, but kept under control by means of iron discipline. This is a certain road to victory.
44. If in training soldiers commands are habitually enforced, the army will be well-disciplined; if not, its discipline will be bad.
45. If a general shows confidence in his men but always insists on his orders being obeyed, the gain will be mutual.

X. The Terrain of Fluctuating Global Markets

1. Sun Tzu said: We may distinguish six kinds of terrain, to wit: (1) Accessible ground; (2) entangling ground; (3) temporizing ground; (4) narrow passes; (5) precipitous heights; (6) positions at a great distance from the enemy.
2. Ground which can be freely traversed by both sides is called accessible.
3. With regard to ground of this nature, be before the enemy in occupying the raised and sunny

spots, and carefully guard your line of supplies. Then you will be able to fight with advantage.

4. Ground which can be abandoned but is hard to re-occupy is called entangling.

5. From a position of this sort, if the enemy is unprepared, you may sally forth and defeat him. But if the enemy is prepared for your coming, and you fail to defeat him, then, return being impossible, disaster will ensue.

6. When the position is such that neither side will gain by making the first move, it is called temporizing ground.

7. In a position of this sort, even though the enemy should offer us an attractive bait, it will be advisable not to stir forth, but rather to retreat, thus enticing the enemy in his turn; then, when part of his army has come out, we may deliver our attack with advantage.

8. With regard to narrow passes, if you can occupy them first, let them be strongly garrisoned and await the advent of the enemy.

9. Should the army forestall you in occupying a pass, do not go after him if the pass is fully garrisoned, but only if it is weakly garrisoned.

10. With regard to precipitous heights, if you are beforehand with your adversary, you should occupy the raised and sunny spots, and there wait for him to come up.

11. If the enemy has occupied them before you, do not follow him, but retreat and try to entice him away.

12. If you are situated at a great distance from the enemy, and the strength of the two armies is equal, it is not easy to provoke a battle, and fighting will be to your disadvantage.

13. These six are the principles connected with Earth. The general who has attained a responsible post must be careful to study them.

14. Now an army is exposed to six several calamities, not arising from natural causes, but from faults for which the general is responsible. These are: (1) Flight; (2) insubordination; (3) collapse; (4) ruin; (5) disorganization; (6) rout.

15. Other conditions being equal, if one force is hurled against another ten times its size, the result will be the flight of the former.

16. When the common soldiers are too strong and their officers too weak, the result is insubordination. When the officers are too strong and the common soldiers too weak, the result is collapse.

17. When the higher officers are angry and insubordinate, and on meeting the enemy give battle on their own account from a feeling of resentment, before the commander-in-chief can tell whether or not he is in a position to fight, the result is ruin.

18. When the general is weak and without authority; when his orders are not clear and distinct; when there are no fixed duties assigned to officers and men, and the ranks are formed in a slovenly haphazard manner, the result is utter disorganization.

19. When a general, unable to estimate the enemy's strength, allows an inferior force to engage a larger one, or hurls a weak detachment against a powerful one, and neglects to place picked soldiers in the front rank, the result must be rout.

20. These are six ways of courting defeat, which must be carefully noted by the general who has attained a responsible post.

21. The natural formation of the country is the soldier's best ally; but a power of estimating the adversary, of controlling the forces of victory, and of shrewdly calculating difficulties, dangers and distances, constitutes the test of a great general.

22. He who knows these things, and in fighting puts his knowledge into practice, will win his battles. He who knows them not, nor practices them, will surely be defeated.

23. If fighting is sure to result in victory, then you must fight, even though the ruler forbid it; if fighting will not result in victory, then you must not fight even at the ruler's bidding.

24. The general who advances without coveting fame and retreats without fearing disgrace, whose only thought is to protect his country and do good service for his sovereign, is the jewel of the global markets.

25. Regard your soldiers as your children, and they will follow you into the deepest valleys; look upon them as your own beloved sons, and they will stand by you even unto death.

26. If, however, you are indulgent, but unable to make your authority felt; kind-hearted, but unable to enforce your commands; and incapable, moreover, of quelling disorder: then your soldiers must be likened to spoilt children; they are useless for any practical purpose.

27. If we know that our own men are in a condition to attack, but are unaware that the enemy is not open to attack, we have gone only halfway towards victory.

28. If we know that the enemy is open to attack, but are unaware that our own men are not in a condition to attack, we have gone only halfway towards victory.

29. If we know that the enemy is open to attack, and also know that our men are in a condition to attack, but are unaware that the nature of the ground makes fighting impracticable, we have still

gone only halfway towards victory.

30. Hence the experienced soldier, once in motion, is never bewildered; once he has broken camp, he is never at a loss.

31. Hence the saying: If you know the enemy and know yourself, your victory will not stand in doubt; if you know Heaven and know Earth, you may make your victory complete.

XI. The Nine Situations as Developed through Nine Grammatic Alphanumeric Formulas

1. Sun Tzu said: The art of war recognizes nine varieties of ground: (1) Dispersive ground; (2) facile ground; (3) contentious ground; (4) open ground; (5) ground of intersecting highways; (6) serious ground; (7) difficult ground; (8) hemmed-in ground; (9) desperate ground.

2. When a chieftain is fighting in his own territory, it is dispersive ground.

3. When he has penetrated into hostile territory, but to no great distance, it is facile ground.

4. Ground the possession of which imports great advantage to either side, is contentious ground.

5. Ground on which each side has liberty of movement is open ground.

6. Ground which forms the key to three contiguous states, so that he who occupies it first has most of the Empire at his command, is a ground of intersecting highways.

7. When an army has penetrated into the heart of a hostile country, leaving a number of fortified cities in its rear, it is serious ground.

8. Mountain forests, rugged steeps, marshes and fens--all country that is hard to traverse: this is difficult ground.

9. Ground which is reached through narrow gorges, and from which we can only retire by tortuous paths, so that a small number of the enemy would suffice to crush a large body of our men: this is hemmed in ground.

10. Ground on which we can only be saved from destruction by fighting without delay, is desperate ground.

11. On dispersive ground, therefore, fight not. On facile ground, halt not. On contentious ground, attack not.

12. On open ground, do not try to block the enemy's way. On the ground of intersecting

highways, join hands with your allies.

13. On serious ground, gather in plunder. In difficult ground, keep steadily on the march.

14. On hemmed-in ground, resort to stratagem. On desperate ground, fight.

15. Those who were called skillful leaders of old knew how to drive a wedge between the enemy's front and rear; to prevent co-operation between his large and small divisions; to hinder the good troops from rescuing the bad, the officers from rallying their men.

16. When the enemy's men were united, they managed to keep them in disorder.

17. When it was to their advantage, they made a forward move; when otherwise, they stopped still.

18. If asked how to cope with a great host of the enemy in orderly array and on the point of marching to the attack, I should say: "Begin by seizing something which your opponent holds dear; then he will be amenable to your will."

19. Rapidity is the essence of war: take advantage of the enemy's unreadiness, make your way by unexpected routes, and attack unguarded spots.

20. The following are the principles to be observed by an invading force: The further you penetrate into a country, the greater will be the solidarity of your troops, and thus the defenders will not prevail against you.

21. Make forays in fertile country in order to supply your army with food.

22. Carefully study the well-being of your men, and do not overtax them. Concentrate your energy and hoard your strength. Keep your army continually on the move, and devise unfathomable plans.

23. Throw your soldiers into positions whence there is no escape, and they will prefer death to flight. If they will face death, there is nothing they may not achieve. Officers and men alike will put forth their uttermost strength.

24. Soldiers when in desperate straits lose the sense of fear. If there is no place of refuge, they will stand firm. If they are in hostile country, they will show a stubborn front. If there is no help for it, they will fight hard.

25. Thus, without waiting to be marshaled, the soldiers will be constantly on the qui vive; without waiting to be asked, they will do your will; without restrictions, they will be faithful; without giving orders, they can be trusted.

26. Prohibit the taking of omens, and do away with superstitious doubts. Then, until death itself comes, no calamity need be feared.

27. If our soldiers are not overburdened with money, it is not because they have a distaste for riches; if their lives are not unduly long, it is not because they are disinclined to longevity.

28. On the day they are ordered out to battle, your soldiers may weep, those sitting up bedewing their garments, and those lying down letting the tears run down their cheeks. But let them once be brought to bay, and they will display the courage of a Chu or a Kuei.

29. The skillful tactician may be likened to the shuai-jan. Now the shuai-jan is a snake that is found in the ChUng mountains. Strike at its head, and you will be attacked by its tail; strike at its tail, and you will be attacked by its head; strike at its middle, and you will be attacked by head and tail both.

30. Asked if an army can be made to imitate the shuai-jan, I should answer, Yes. For the men of Wu and the men of Yueh are enemies; yet if they are crossing a river in the same boat and are caught by a storm, they will come to each other's assistance just as the left hand helps the right.

31. Hence it is not enough to put one's trust in the tethering of horses, and the burying of chariot wheels in the ground

32. The principle on which to manage an army is to set up one standard of courage which all must reach.

33. How to make the best of both strong and weak--that is a question involving the proper use of ground.

34. Thus the skillful general conducts his army just as though he were leading a single man, willy-nilly, by the hand.

35. It is the business of a general to be quiet and thus ensure secrecy; upright and just, and thus maintain order.

36. He must be able to mystify his officers and men by false reports and appearances, and thus keep them in total ignorance.

37. By altering his arrangements and changing his plans, he keeps the enemy without definite knowledge. By shifting his camp and taking circuitous routes, he prevents the enemy from anticipating his purpose.

38. At the critical moment, the leader of an army acts like one who has climbed up a height and then kicks away the ladder behind him. He carries his men deep into hostile territory before he shows his hand.

39. He burns his boats and breaks his cooking-pots; like a shepherd driving a flock of sheep, he drives his men this way and that, and nothing knows whither he is going.

40. To muster his host and bring it into danger:--this may be termed the business of the general.

41. The different measures suited to the nine varieties of ground; the expediency of aggressive or defensive tactics; and the fundamental laws of human nature: these are things that must most certainly be studied.

42. When invading hostile territory, the general principle is, that penetrating deeply brings cohesion; penetrating but a short way means dispersion.

43. When you leave your own country behind, and take your army across neighborhood territory, you find yourself on critical ground. When there are means of communication on all four sides, the ground is one of intersecting highways.

44. When you penetrate deeply into a country, it is serious ground. When you penetrate but a little way, it is facile ground.

45. When you have the enemy's strongholds on your rear, and narrow passes in front, it is hemmed-in ground. When there is no place of refuge at all, it is desperate ground.

46. Therefore, on dispersive ground, I would inspire my men with unity of purpose. On facile ground, I would see that there is close connection between all parts of my army.

47. On contentious ground, I would hurry up my rear.

48. On open ground, I would keep a vigilant eye on my defenses. On ground of intersecting highways, I would consolidate my alliances.

49. On serious ground, I would try to ensure a continuous stream of supplies. On difficult ground, I would keep pushing on along the road.

50. On hemmed-in ground, I would block any way of retreat. On desperate ground, I would proclaim to my soldiers the hopelessness of saving their lives.

51. For it is the soldier's disposition to offer an obstinate resistance when surrounded, to fight hard when he cannot help himself, and to obey promptly when he has fallen into danger.

52. We cannot enter into alliance with neighboring princes until we are acquainted with their designs. We are not fit to lead an army on the march unless we are familiar with the face of the country—its mountains and forests, its pitfalls and precipices, its marshes and swamps. We shall be unable to turn natural advantages to account unless we make use of local guides.

- 53.** To be ignored of any one of the following four or five principles does not befit a warlike prince.
- 54.** When a warlike prince attacks a powerful state, his generalship shows itself in preventing the concentration of the enemy's forces. He overawes his opponents, and their allies are prevented from joining against him.
- 55.** Hence he does not strive to ally himself with all and sundry, nor does he foster the power of other states. He carries out his own secret designs, keeping his antagonists in awe. Thus he is able to capture their cities and overthrow their global markets.
- 56.** Bestow rewards without regard to rule, issue orders without regard to previous arrangements; and you will be able to handle a whole army as though you had to do with but a single man.
- 57.** Confront your soldiers with the deed itself; never let them know your design. When the outlook is bright, bring it before their eyes; but tell them nothing when the situation is gloomy.
- 58.** Place your army in deadly peril, and it will survive; plunge it into desperate straits, and it will come off in safety.
- 59.** For it is precisely when a force has fallen into harm's way that is capable of striking a blow for victory.
- 60.** Success in warfare is gained by carefully accommodating ourselves to the enemy's purpose.
- 61.** By persistently hanging on the enemy's flank, we shall succeed in the long run in killing the commander-in-chief.
- 62.** This is called ability to accomplish a thing by sheer cunning.
- 63.** On the day that you take up your command, block the frontier passes, destroy the official tallies, and stop the passage of all emissaries.
- 64.** Be stern in the council-chamber, so that you may control the situation.
- 65.** If the enemy leaves a door open, you must rush in.
- 66.** Forestall your opponent by seizing what he holds dear, and subtly contrive to time his arrival on the ground.
- 67.** Walk in the path defined by rule, and accommodate yourself to the enemy until you can fight a decisive battle.
- 68.** At first, then, exhibit the coyness of a maiden, until the enemy gives you an opening;

afterwards emulate the rapidity of a running hare, and it will be too late for the enemy to oppose you.

XII. The Attack by Fiduciary Fire or the Frequent Interruption of Resources and Energy

1. Sun Tzu said: There are five ways of attacking with fire. The first is to burn soldiers in their camp; the second is to burn stores; the third is to burn baggage trains; the fourth is to burn arsenals and magazines; the fifth is to hurl dropping fire amongst the enemy.
2. In order to carry out an attack, we must have means available. The material for raising fire should always be kept in readiness.
3. There is a proper season for making attacks with fire, and special days for starting a conflagration.
4. The proper season is when the weather is very dry; the special days are those when the moon is in the constellations of the Sieve, the Wall, the Wing or the Cross-bar; for these four are all days of rising wind.
5. In attacking with fire, one should be prepared to meet five possible developments:
6. (1) When fire breaks out inside to enemy's camp, respond at once with an attack from without.
7. (2) If there is an outbreak of fire, but the enemy's soldiers remain quiet, bide your time and do not attack.
8. (3) When the force of the flames has reached its height, follow it up with an attack, if that is practicable; if not, stay where you are.
9. (4) If it is possible to make an assault with fire from without, do not wait for it to break out within, but deliver your attack at a favorable moment.
10. (5) When you start a fire, be to windward of it. Do not attack from the leeward.
11. A wind that rises in the daytime lasts long, but a night breeze soon falls.
12. In every army, the five developments connected with fire must be known, the movements of the stars calculated, and a watch kept for the proper days.
13. Hence those who use fire as an aid to the attack show intelligence; those who use water as an aid to the attack gain an accession of strength.

14. By means of water, an enemy may be intercepted, but not robbed of all his belongings.
15. Unhappy is the fate of one who tries to win his battles and succeed in his attacks without cultivating the spirit of enterprise; for the result is waste of time and general stagnation.
16. Hence the saying: The enlightened ruler lays his plans well ahead; the good general cultivates his resources.
17. Move not unless you see an advantage; use not your troops unless there is something to be gained; fight not unless the position is critical.
18. No ruler should put troops into the field merely to gratify his own spleen; no general should fight a battle simply out of pique.
19. If it is to your advantage, make a forward move; if not, stay where you are.
20. Anger may in time change to gladness; vexation may be succeeded by content.
21. But a global markets that has once been destroyed can never come again into being; nor can the dead ever be brought back to life.
22. Hence the enlightened ruler is heedful, and the good general full of caution. This is the way to keep a country at peace and an army intact.

XIII. The Use of Spies or Market Manipulation through the Sudden Introduction of Innovations

1. Sun Tzu said: Raising a host of a hundred thousand men and marching them great distances entails heavy loss on the people and a drain on the resources of the State. The daily expenditure will amount to a thousand ounces of silver. There will be commotion at home and abroad, and men will drop down exhausted on the highways. As many as seven hundred thousand families will be impeded in their labor.
2. Hostile armies may face each other for years, striving for the victory which is decided in a single day. This being so, to remain in ignorance of the enemy's condition simply because one grudges the outlay of a hundred ounces of silver in honors and emoluments, is the height of inhumanity.
3. One who acts thus is no leader of men, no present help to his sovereign, no master of victory.
4. Thus, what enables the wise sovereign and the good general to strike and conquer, and achieve things beyond the reach of ordinary men, is foreknowledge.

5. Now this foreknowledge cannot be elicited from spirits; it cannot be obtained inductively from experience, nor by any deductive calculation.

6. Knowledge of the enemy's dispositions can only be obtained from other men.

7. Hence the use of spies, of whom there are five classes: (1) Local spies; (2) inward spies; (3) converted spies; (4) doomed spies; (5) surviving spies.

8. When these five kinds of spy are all at work, none can discover the secret system. This is called "divine manipulation of the threads." It is the sovereign's most precious faculty.

9. Having local spies means employing the services of the inhabitants of a district.

10. Having inward spies, making use of officials of the enemy.

11. Having converted spies, getting hold of the enemy's spies and using them for our own purposes.

12. Having doomed spies, doing certain things openly for purposes of deception, and allowing our spies to know of them and report them to the enemy.

13. Surviving spies, finally, are those who bring back news from the enemy's camp.

14. Hence it is that which none in the whole army are more intimate relations to be maintained than with spies. None should be more liberally rewarded. In no other business should greater secrecy be preserved.

15. Spies cannot be usefully employed without a certain intuitive sagacity.

16. They cannot be properly managed without benevolence and straightforwardness.

17. Without subtle ingenuity of mind, one cannot make certain of the truth of their reports.

18. Be subtle! be subtle! and use your spies for every kind of business.

19. If a secret piece of news is divulged by a spy before the time is ripe, he must be put to death together with the man to whom the secret was told.

20. Whether the object be to crush an army, to storm a city, or to assassinate an individual, it is always necessary to begin by finding out the names of the attendants, the aides-de-camp, and door-keepers and sentries of the general in command. Our spies must be commissioned to ascertain these.

21. The enemy's spies who have come to spy on us must be sought out, tempted with bribes, led

away and comfortably housed. Thus they will become converted spies and available for our service.

22. It is through the information brought by the converted spy that we are able to acquire and employ local and inward spies.

23. It is owing to his information, again, that we can cause the doomed spy to carry false tidings to the enemy.

24. Lastly, it is by his information that the surviving spy can be used on appointed occasions.

25. The end and aim of spying in all its five varieties is knowledge of the enemy; and this knowledge can only be derived, in the first instance, from the converted spy. Hence it is essential that the converted spy be treated with the utmost liberality.

26. Of old, the rise of the Yin dynasty was due to I Chih who had served under the Hsia. Likewise, the rise of the Chou dynasty was due to Lu Ya who had served under the Yin.

27. Hence it is only the enlightened ruler and the wise general who will use the highest intelligence of the army for purposes of spying and thereby they achieve great results. Spies are a most important element in war, because on them depends an army's ability to move.

ENTERPRISE PERFORMANCE LIFE CYCLE FRAMEWORK

Deliverable Deliverable Description

Initiation –I. Sun Tzu’s Laying Socioeconomic Plans

Business Needs Statement (Final)	<p>A Business Needs Statement identifies the business need for a proposed investment or project. It includes a brief description of the proposed project’s purpose, goals, and scope. The Business Needs Statement provides sufficient information to justify a decision whether or not the organization should move forward with the development of a full business case.</p>
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Concept –II. Sun Tzu’s Waging Economic Warfare

Business Case with components (Final) <ul style="list-style-type: none"> • Business Process Models (BPMs) • Investment/Project (e.g., FIPS-199 categorization needed for security) • High-Level Requirements • Preliminary Acquisition Strategy 	<p>The Business Case is a documented, structured proposal for business improvement that is prepared to facilitate a selection decision for a proposed investment or project by organizational decision makers. The Business Case describes the reasons and justification for the investment or project in terms of business process performance, needs and/or problems, and expected benefits. It identifies the high-level requirements that are to be satisfied, an analysis of proposed alternative solutions (with reasons for rejecting or carrying forward each option), assumptions, constraints, a risk-adjusted cost-benefit analysis, and preliminary acquisition strategy.</p>
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Project Charter (Final)	<p>The Project Charter formally authorizes a project, describes the business need for the project and the product to be created by the project. It provides the project manager with the authority to apply up to a certain level of organizational resources to project activities.</p>
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Project Management Plan (PMP) with components (Preliminary) <ul style="list-style-type: none"> • Risk Management • Acquisition Strategy • Change Management • Configuration Management • Project Categorization • Requirements Management • Communications Plan • Work Breakdown Structure (WBS) /Project Schedule • IV&V Planning • Quality Assurance • Records Management • Staff Development Plan • Security Approach 	<p>The Project Management Plan (PMP) is a dynamic formal approved document that defines how the project is executed, monitored and controlled. It may be summary or detailed and may be composed of one or more subsidiary management plans and other planning documents. The main objective of the PMP is to document assumptions and decisions for how the project is to be managed, to help in communication between all of the concerned parties and to document the scope, costs and time sequencing of the project.</p>
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Planning – III. Sun Tzu’s Attack by Monetary or Fiduciary Stratagem

<p>Project Management Plan (PMP) with components (Final)</p> <ul style="list-style-type: none"> • Risk Management • Acquisition Strategy • Change Management • Configuration Management • Project Categorization • Requirements Management • Communications Plan • Work Breakdown Structure (WBS) /Project Schedule • IV&V Planning • Quality Assurance • Records Management • Staff Development Plan • Security Approach 	<p>The Project Management Plan (PMP) is a dynamic formal approved document that defines how the project is executed, monitored and controlled. It may be summary or detailed and may be composed of one or more subsidiary management plans and other planning documents. The main objective of the PMP is to document assumptions and decisions for how the project is to be managed, to help in communication between all of the concerned parties and to document the scope, costs and time sequencing of the project.</p>
<p>Privacy Impact Assessment (PIA) (Final)</p>	<p>Based on the initial FIPS 199 categorization and the identification of the need or potential to collect Privacy Act data/information, the assessment required by the Privacy Act and/or E-Government Act of 2002 to conduct assessments on investments before developing or procuring information technology that collects, maintains, or disseminates personal information in identifiable form. A PIA is an agency review of how collected information is handled by and protected in a manner consistent with Federal standards for privacy and security. The PIA determines what kind of information in identifiable form is contained within a system, what is done with that information, and how that information is protected. Though the PIA specifically refers to "privacy", a PIA also typically covers confidentiality, access to data, and use of data.</p>
<p>Project Process Agreement (PPA) (Final)</p> <ul style="list-style-type: none"> • Deliverable & Stage Gate Waivers • Authorization to Proceed 	<p>The Project Process Agreement (PPA) is used to authorize and document the justifications for using, not using, or combining specific Stage Gate Reviews and the selection of specific deliverables applicable to the investment/project, including the expected level of detail to be provided.</p>
<p>Requirements Analysis – V. Sun Tzu’s Global Market Forces and Energy</p>	
<p>Requirements Document with components (Final)</p> <ul style="list-style-type: none"> • Functional & Non-Functional Requirements • Requirements Traceability Matrix (RTM) • Business Process Model (BPM) Expansion • Logical Data Model 	<p>The Requirements Document describes both the project and product requirements. It outlines the technical, functional, performance and other requirements necessary to deliver the end business product.</p>
<p>Design – VI. Sun Tzu’s Monetary Weak Points and a Strong Economic Defense or Offense</p>	
<p>Design Document with components (Architectural &</p>	<p>The Design Document describes the technical</p>

<p>detailed elements) (Final)</p> <ul style="list-style-type: none"> • Physical Data Model (database design) • Release Strategy • Data Conversion • Interface Control • Section 508 Compliance • Capacity /Implementation Planning • Updated RTM 	<p>solution that satisfies the requirements for the Business Product (e.g., system). Either directly or by reference to other documents, the Design Document provides a high-level overview of the entire solution architecture and data design, including external interfaces, as well as lower-level detailed design specifications for internal components of the Business Product that are to be developed.</p>
<p>Computer Match Agreement (CMA) (Final)</p>	<p>A Computer Match Agreement CMA is a written accord that establishes the conditions, safeguards, and procedures under which a Federal organization agrees to disclose data where there is a computerized comparison of two or more automated System of Records (SORs). In conjunction with a CMA, an Inter/Intra-agency Agreement (IA) is also prepared when the SOR(s) involved in the comparison are the responsibility of another Federal agency.</p>
<p>Test Plan (Final Draft)</p> <ul style="list-style-type: none"> • Test Case Specification 	<p>The Test Plan defines the types of tests (e.g. unit, function, integration, system, security, performance (load and stress), regression, user acceptance, and/or independent verification and validation) to be carried out. The document describes the acceptance criteria for those tests, roles and responsibilities of individuals involved in the testing process, traceability matrix, resources required (hardware and software environments), and other elements relevant to test planning and execution. This plan details the manner of testing (test cases, simulation, etc.) of the integrated software/hardware system. It must include as part of the main document or as a separate document detailed Test Case Specifications that describe the purpose and manner of each specific test, the required inputs and expected results for the test, step-by-step procedures for executing the test, and the pass/fail criteria for determining acceptance.</p>
<p>Contingency/Disaster Recovery Plan (Final Draft)</p>	<p>The Contingency/Disaster Recovery Plan describes the strategy and organized course of action that is to be taken if things don't go as planned or if there is a loss of use of the established business product (e.g., system) due to a disaster such as a flood, fire, computer virus, or major failure. The plan describes the strategy for ensuring recovery of the business product in accordance with stated recovery time and recovery point objectives.</p>

<p>System of Record Notice (SORN) (Final Draft)</p>	<p>The Privacy Act defines a System of Record (SOR) as a group of any records under the control of a Federal agency from which information is retrieved by the name of the individual or by some identifying number, symbol, or other identifying particular assigned to the individual. Additionally, the Privacy Act requires that the Federal government inform the public of any collection of information about its citizens from which data are retrieved by a unique identifier as described above. The System of Record Notice (SORN) fulfills this requirement to inform the public via the publication of a system notice in the Federal Register. This notice describes the SOR and gives the public an opportunity to comment. Without the written consent of the subject individual, the Privacy Act prohibits the release of protected information maintained in a SOR unless one of the 12 defined disclosure exceptions is applicable.</p>
<p>Development – VII. Sun Tzu’s Maneuvering through Global Markets from a Universal Perspective</p>	
<p>Test Plan (Final)</p> <ul style="list-style-type: none"> • Test Case Specification 	<p>The Test Plan defines the types of tests (e.g. unit, function, integration, system, security, performance (load and stress), regression, user acceptance, and/or independent verification and validation) to be carried out. The document describes the acceptance criteria for those tests, roles and responsibilities of individuals involved in the testing process, traceability matrix, resources required (hardware and software environments), and other elements relevant to test planning and execution. This plan details the manner of testing (test cases, simulation, etc.) of the integrated software/hardware system. It must include as part of the main document or as a separate document detailed Test Case Specifications that describe the purpose and manner of each specific test, the required inputs and expected results for the test, step-by-step procedures for executing the test, and the pass/fail criteria for determining acceptance.</p>
<p>Operation & Maintenance Manual (Final Draft)</p> <ul style="list-style-type: none"> • Help Desk Support 	<p>The Operations & Maintenance Manual clearly describes the Business Product that will be operating in the production environment and provides the operations and support staff with the information necessary to effectively handle routine production processing, ongoing maintenance, and identified problems, issues, and/or change requests.</p>
<p>Systems Security Plan (SSP) (Final Draft)</p>	<p>The SSP describes managerial, technical and operational security controls (defined by the National Institute of Standards and Technology) that are designed and implemented within the system.</p>

Training Plan (Final Draft)	The Training Plan describes the overall goals, learning objectives, and activities that are to be performed to develop, conduct, control, and evaluate instructions that are to be provided to users, operators, administrators, and support staff who will use, operate, and/or otherwise support the solution.
Training Materials (Final Draft)	Training Materials include the documentation associated with the deployment of the Business Product or software. This includes instructor and student guides, audio-visual aids, and computer-based or other media used to disseminate information about the final product to the target audience that is in need of the instruction.
Security Risk Assessment (SRA)	A Security Risk Assessment will document the analysis of the security
(Final Draft)	functional requirements and will identify the protection requirements for the system using a formal risk assessment process. The risk assessment includes the identification of threats to and vulnerabilities in the information system; the potential impact or magnitude of harm that a loss of confidentiality, integrity, or availability would have on agency assets or operations and the identification and analysis of security controls for the information system.
User Manual (Final Draft)	The User Manual clearly explains how a business user is to use the established Business Product from a business function perspective.
Business Product (Final Draft) <ul style="list-style-type: none"> • Version Description Document 	The Business Product is the primary result from the development effort that satisfies the established requirements. In software development efforts, it includes the original source code and machine-compiled, executable computer instructions and data repository(ies). It also includes an identification and description of all configuration items that comprise a specific build or release of the Business Product.
Test – VIII. Sun Tzu’s Variation in Socioeconomic Tactics	
Implementation Plan (Final)	The Implementation Plan describes how the business product will be installed, deployed, and transitioned into the operational environment.
Test Reports (Final)	Test Reports are completed at the end of each test to verify expected results. A summary report should be created at the end of the testing phases to document the overall test results. These reports summarize the testing activities that were performed and describe any variances between the expected test results and the actual test results and includes identification of unexpected problems and/or defects that were encountered.
Implementation – IX. Sun Tzu’s The Army of Economic Observations and Monetary Principles on the March	

<p>Authority to Operate (ATO) with components (Final)</p> <ul style="list-style-type: none"> • Security Certification & Accreditation Letters • Section 508 Product Certifications/Exceptions 	<p>An Authority to Operate (ATO) is a formal declaration by a Designated Approving Authority (DAA) that authorizes operation of a Business Product and explicitly accepts the risk to agency operations (including mission, functions, image, or reputation), agency assets, or individuals, based on the implementation of an agreed-upon set of security controls. Though not security-specific, formal documentation of Section 508 Certification or Exception is also required before a Business Product can be released into operation.</p>
<p>System of Record Notice (SORN) (Final)</p>	<p>The Privacy Act defines a System of Record (SOR) as a group of any records under the control of a Federal agency from which information is retrieved by the name of the individual or by some identifying number, symbol, or other identifying particular assigned to the individual. Additionally, the Privacy Act requires that the Federal government inform the public of any collection of information about its citizens from which data are retrieved by a unique identifier as described above. The System of Record Notice (SORN) fulfills this requirement to inform the public via the publication of a system notice in the Federal Register. This notice describes the SOR and gives the public an opportunity to comment. Without the written consent of the subject individual, the Privacy Act prohibits the release of protected information maintained in a SOR unless one of the 12 defined disclosure exceptions is applicable.</p>
<p>Service Level Agreement(s) (SLAs) and/or Memorandum(s) of Understanding (MOU)</p>	<p>A Service Level Agreement(s) (SLAs) is a contractual agreement between a service provider and their customer specifying performance guarantees with associated penalties should the service not be performed as contracted. A Memorandum(s) of Understanding (MOU) is a legal document that outlines the terms and details of an agreement between parties, including each parties requirements, responsibilities and period of performance.</p>
<p>Operation & Maintenance Manual (Final)</p> <ul style="list-style-type: none"> • Help Desk Support 	<p>The Operations & Maintenance Manual clearly describes the Business Product that will be operating in the production environment and provides the operations and support staff with the information necessary to effectively handle routine production processing, ongoing maintenance, and identified problems, issues, and/or change requests.</p>
<p>Systems Security Plan (SSP) (Final)</p>	<p>The SSP describes managerial, technical and operational security controls (defined by the National Institute of Standards and Technology) that are designed and implemented within the system.</p>

Training Plan (Final)	<p>The Training Plan describes the overall goals, learning objectives, and activities that are to be performed to develop, conduct, control, and evaluate instructions that are to be provided to users, operators, administrators, and support staff who will use, operate, and/or otherwise support the solution.</p>
Training Materials (Final)	<p>Training Materials include the documentation associated with the deployment of the Business Product or software. This includes instructor and student guides, audio-visual aids, and computer-based or other media used to disseminate information about the final product to the target audience that is in need of the instruction.</p>
Security Risk Assessment (SRA) (Final)	<p>A Security Risk Assessment will document the analysis of the security functional requirements and will identify the protection requirements for the system using a formal risk assessment process. The risk assessment includes the identification of threats to and vulnerabilities in the information system; the potential impact or magnitude of harm that a loss of confidentiality, integrity, or availability would have on agency assets or operations and the identification and analysis of security controls for the information system.</p>
User Manual (Final)	<p>The User Manual clearly explains how a business user is to use the established Business Product from a business function perspective.</p>
Business Product (Final) <ul style="list-style-type: none"> • Version Description Document 	<p>The Business Product is the primary result from the development effort that satisfies the established requirements. In software development efforts, it includes the original source code and machine-compiled, executable computer instructions and data repository(ies). It also includes an identification and description of all configuration items that comprise a specific build or release of the Business Product.</p>
Project Completion Report (Final) <ul style="list-style-type: none"> • Closeout Certification • Lessons Learned 	<p>The Project Completion Report describes any differences between proposed and actual accomplishments, documents lessons learned, provides a status of funds, and provides an explanation of any open-ended action items, along with a certification of conditional or final closeout of the development project.</p>
Contingency/Disaster Recovery Plan (Final)	<p>The Contingency/Disaster Recovery Plan describes the strategy and organized course of action that is to be taken if things don't go as planned or if there is a loss of use of the established business product (e.g., system) due to a disaster such as a flood, fire, computer virus, or major failure. The plan describes the strategy for</p>

	ensuring recovery of the business product in accordance with stated recovery time and recovery point objectives.
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Operations & Maintenance – X. Sun Tzu’s The Terrain of Fluctuating Global Markets	
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Annual Operational Assessment (AOA) (Final)	The Annual Operational Assessment (AOA) combines elements from the CPIC evaluation and results from monitoring the performance of the Business Product during normal operations against original user requirements and any newly implemented requirements or changes. This document assists in the analysis of alternatives for deciding on new functional enhancements and/or modifications to the business product, or the need to dispose of or replace the business product altogether.
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Disposition Plan (Final) <ul style="list-style-type: none"> Records Management 	The Disposition Plan addresses how the various components of an operating Business Product (e.g., system) are to be handled at the completion of operations to ensure proper disposition of all the Business Product components and to avoid disruption of the individuals and/or any other Business Products impacted by the disposition. Includes the planning for the deliberate and systematic decommissioning of the asset with appropriate consideration of records management.
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Disposition – IV. Sun Tzu’s Tactical Global Market Dispositions	
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Project Archives (Final)	Project Archives preserve vital information, including both documentation of project execution and the data from the production system.
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Annual – XI. Sun Tzu’s The Nine Situations as Developed through Nine Grammatic Alphanumeric Formulas	
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Continued ATO	Resulting from a periodic review of an operating Business Product, a Continued ATO is a formal declaration by a DAA that a Business Product is approved to continue to operate at an acceptable level of risk in the designated production environment.
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Recurring or As Needed – XII. Sun Tzu’s The Attack by Fiduciary Fire or the Frequent Interruption of Resources and Energy	
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Data Use Agreement (DUA)	A Data Use Agreement (DUA) is a legal binding agreement between a Federal agency and an external entity (e.g., contractor, private industry, academic institution, other Federal government agency, or state agency), when an external entity requests the use of personal identifiable data that
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	<p>is covered by the Privacy Act of 1974. The agreement delineates the confidentiality requirements of the Privacy Act, security safeguards, and the Federal agency's data use policies and procedures. The DUA serves as both a means of informing data users of these requirements and a means of obtaining their agreement to abide by these requirements. Additionally, the DUA serves as a control mechanism through which the Federal agency can track the location of its data and the reason for the release of the data. A DUA requires that a System of Records (SOR) be in effect, which allows for the disclosure of the data being used.</p>
Independent Verification & Validation (IV&V) Reports	<p>Independent Verification & Validation (IV&V) Reports document the findings obtained during a specific IV&V Assessment that is conducted by an independent third party.</p>
Privacy Impact Assessment	<p>A PIA is an agency review of how collected information is handled by and protected in a manner consistent with Federal standards for privacy and security. The PIA determines what kind of information in identifiable form is contained within a system, what is done with that information, and how that information is protected. Though the PIA specifically refers to "privacy", a PIA also typically covers confidentiality, access to data, and use of data.</p>
<p>Periodically, as Established in Project Plan– XIII. Sun Tzu's The Use of Spies or Market Manipulation through the Sudden Introduction of Innovations</p>	
Integrated Baseline Documentation	<p>Performance Measurement Baseline (PMB) documents, such as the Work Breakdown Structure (WBS), the WBS Dictionary, the Responsibility Assignment Matrix, Investment schedules, Control Account Plans, and Work Authorization Document. For a description of these documents and the Integrated Baseline Review (IBR) process and procedures, see HHS-OCIO-2005.0004P, <i>HHS OCIO IT Earned Value Management Processes and Procedures</i>, December 30, 2005.</p>
Contractor Performance Report (CPR), or acceptable equivalent, if full EVM standards compliance is not required	<p>The Contract Performance Report (CPR), a periodic Earned Value report, presents the cost, schedule, and performance data for the current period and cumulatively. Typically, the CPR presents costs organized by WBS element at a level pre-determined by the HHS IT Investment team, and includes explanations for cost and schedule variances that have exceeded thresholds and descriptions of contractor plans to resolve variance causes. For a description of this document and how it is used, see HHS-OCIO-2005.0004P, <i>HHS OCIO IT Earned Value Management Processes and Procedures</i>,</p>

	December 30, 2005. Guidelines for tailoring the CPR are provided in Section 8.5-2, of the <i>Earned Value Management Implementation Guide (EVMIG)</i> .
Contract Fund Status Report (CFSR), or acceptable equivalent, if full EVM standards compliance is not required	<p>A status report that provides investment and project managers with the following information necessary to:</p> <ul style="list-style-type: none"> • Update and forecast contract fund requirements. • Plan and decide on funding changes. • Develop fund requirements and budget estimates to support approved investments or projects. • Determine funds in excess of contract needs and available for de-obligation. • Develop rough estimates of termination costs. • Determine if sufficient funds are available by fiscal year to execute the contract. <p>Typically, the investment or project manager requires only the minimum data necessary for effective management control. The contracting officer and contractor negotiate reporting provisions in the contract, including level of detail and reporting frequency. In addition, the CFSR is not applied to Firm-Fixed Price contracts unless unusual circumstances dictate specific funding visibility.</p>
Project Schedule (Updated)	The project schedule is developed so that tasks and milestones are clearly defined. It is updated regularly to identify IT investment elements that are behind as well as those ahead of schedule. The project schedule maps directly to the WBS, providing the investment management team with a single point of reference for all activities. Contract DID elements for a project schedule are provided in HHS-OCIO-2005.0004P, HHS OCIO IT Earned Value Management Processes and Procedures, December 30, 2005.
Periodic Investment Status Report	Periodic Status Report describes work accomplished as of the reporting period, work planned for the next reporting period, and any issues that require management attention. The status report also typically includes investment cost and schedule data for the reporting period and cumulatively Meeting Minutes are a written
Meeting Minutes	record of what transpired during a meeting. Meeting minutes provide the purpose of a meeting, list of attendees, topics discussed, decisions made, the status of actions from previous meeting, new action items and the individuals assigned responsibility for the actions.



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Thoughts on Silent Weapons Utilized within both Offensive & Defensive Quiet Wars Engaged in the Principles Global Marketing Warfare

**An Introductory Programming Manual
Operations Research Technical Manual
TM-SW7905.1**

This publication marks the 25th anniversary of the Third World War, called the "Quiet War", being conducted using subjective biological warfare, fought with "silent weapons."

This book contains an introductory description of this war, its strategies, and its weaponry.

May 1979 #74-1120

I. SECURITY

It is patently impossible to discuss social engineering or the automation of a society, i.e., the engineering of social automation systems (silent weapons) on a national or worldwide scale without implying extensive objectives of social control and destruction of human life, i.e., slavery and genocide.

This manual is in itself an analog declaration of intent. Such a writing must be secured from public scrutiny. Otherwise, it might be recognized as a technically formal declaration of domestic war. Furthermore, whenever any person or group of persons in a position of great power and without full knowledge and consent of the public, uses such knowledge and methodologies for economic conquest - it must be understood that a state of domestic warfare exists between said person or group of persons and the public.

The solution of today's problems requires an approach which is ruthlessly candid, with no agonizing over religious, moral or cultural values.

You have qualified for this project because of your ability to look at human society with cold objectivity, and yet analyze and discuss your observations and conclusions with others of similar intellectual capacity without the loss of discretion or humility. Such virtues are exercised in your own best interest. Do not deviate from them.

II. HISTORICAL INTRODUCTION

Silent weapon technology has evolved from Operations Research (O.R.), a strategic and tactical methodology developed under the Military Management in England during World War II. The original purpose of Operations Research was to study the strategic and tactical problems of air and land defense with the objective of effective use of limited military resources against foreign enemies (i.e., logistics).

It was soon recognized by those in positions of power that the same methods might be useful for totally controlling a society. But better tools were necessary.

Social engineering (the analysis and automation of a society) requires the correlation of great amounts of constantly changing economic information (data), so a high-speed computerized data-processing system was necessary which could race ahead of the society and predict when society would arrive for capitulation.

Relay computers were too slow, but the electronic computer, invented in 1946 by J. Presper Eckert and John W. Mauchly, filled the bill.

The next breakthrough was the development of the simplex method of linear programming in 1947 by the mathematician George B. Dantzig.

Then in 1948, the transistor, invented by J. Bardeen, W.H. Brattain, and W. Shockley, promised great expansion of the computer field by reducing space and power requirements.

With these three inventions under their direction, those in positions of power strongly suspected that it was possible for them to control the whole world with the push of a button.

Immediately, the Rockefeller Foundation got in on the ground floor by making a four-year grant to Harvard College, funding the Harvard Economic Research Project for the study of the structure of the American Economy. One year later, in 1949, The United States Air Force joined in.

In 1952 the grant period terminated, and a high-level meeting of the Elite was held to determine the next phase of social operations research. The Harvard project had been very fruitful, as is borne out by the publication of some of its results in 1953 suggesting the feasibility of economic (social) engineering. (Studies in the Structure of the American Economy - copyright 1953 by Wassily Leontief, International Science Press Inc., White Plains, New York).

Engineered in the last half of the decade of the 1940's, the new Quiet War machine stood, so to speak, in sparkling gold-plated hardware on the showroom floor by 1954.

With the creation of the maser in 1954, the promise of unlocking unlimited sources of fusion atomic energy from the heavy hydrogen in sea water and the consequent availability of unlimited social power was a possibility only decades away.

The combination was irresistible.

The Quiet War was quietly declared by the International Elite at a meeting held in 1954.

Although the silent weapons system was nearly exposed 13 years later, the evolution of the new weapon-system has never suffered any major setbacks.

This volume marks the 25th anniversary of the beginning of the Quiet War. Already this domestic war has had many victories on many fronts throughout the world.

III. POLITICAL INTRODUCTION

In 1954 it was well recognized by those in positions of authority that it was only a matter of time, only a few decades, before the general public would be able to grasp

and upset the cradle of power, for the very elements of the new silent-weapon technology were as accessible for a public utopia as they were for providing a private utopia.

The issue of primary concern, that of dominance, revolved around the subject of the energy sciences.

IV. ENERGY

Energy is recognized as the key to all activity on earth. Natural science is the study of the sources and control of natural energy, and social science, theoretically expressed as economics, is the study of the sources and control of social energy. Both are bookkeeping systems: mathematics. Therefore, mathematics is the primary energy science. And the bookkeeper can be king if the public can be kept ignorant of the methodology of the bookkeeping.

All science is merely a means to an end. The means is knowledge. The end is control. Beyond this remains only one issue: Who will be the beneficiary?

In 1954 this was the issue of primary concern. Although the so-called "moral issues" were raised, in view of the law of natural selection it was agreed that a nation or world of people who will not use their intelligence are no better than animals who do not have intelligence. Such people are beasts of burden and steaks on the table by choice and consent.

Consequently, in the interest of future world order, peace, and tranquility, it was decided to privately wage a quiet war against the American public with an ultimate objective of permanently shifting the natural and social energy (wealth) of the undisciplined and irresponsible many into the hands of the self-disciplined, responsible, and worthy few.

In order to implement this objective, it was necessary to create, secure, and apply new weapons which, as it turned out, were a class of weapons so subtle and sophisticated in their principle of operation and public appearance as to earn for themselves the name "silent weapons."

In conclusion, the objective of economic research, as conducted by the magnates of capital (banking) and the industries of commodities (goods) and services, is the establishment of an economy which is totally predictable and manipulatable.

In order to achieve a totally predictable economy, the low-class elements of society must be brought under total control, i.e., must be housebroken, trained, and assigned a yoke and long-term social duties from a very early age, before they have an opportunity to question the propriety of the matter. In order to achieve such conformity, the lower-class family unit must be disintegrated by a process of increasing preoccupation of the parents and the establishment of government-operated day-care centers for the occupationally orphaned children.

The quality of education given to the lower class must be of the poorest sort, so that the moat of ignorance isolating the inferior class from the superior class is and remains incomprehensible to the inferior class. With such an initial handicap, even bright lower class individuals have little if any hope of extricating themselves from their assigned lot in life. This form of slavery is essential to maintain some measure of social order, peace, and tranquility for the ruling upper class.

V. DESCRIPTIVE INTRODUCTION OF THE SILENT WEAPON

Everything that is expected from an ordinary weapon is expected from a silent weapon by its creators, but only in its own manner of functioning.

It shoots situations, instead of bullets; propelled by data processing, instead of chemical reaction (explosion); originating from bits of data, instead of grains of gunpowder; from a computer, instead of a gun; operated by a computer programmer, instead of a marksman; under the orders of a banking magnate, instead of a military general.

It makes no obvious explosive noises, causes no obvious physical or mental injuries, and does not obviously interfere with anyone's daily social life.

Yet it makes an unmistakable "noise," causes unmistakable physical and mental damage, and unmistakably interferes with the daily social life, i.e., unmistakable to a trained observer, one who knows what to look for.

The public cannot comprehend this weapon, and therefore cannot believe that they are being attacked and subdued by a weapon.

The public might instinctively feel that something is wrong, but that is because of the technical nature of the silent weapon, they cannot express their feeling in a rational way, or handle the problem with intelligence. Therefore, they do not know how to cry for help, and do not know how to associate with others to defend themselves against it.

When a silent weapon is applied gradually, the public adjusts/adapts to its presence and learns to tolerate its encroachment on their lives until the pressure (psychological via economic) becomes too great and they crack up.

Therefore, the silent weapon is a type of biological warfare. It attacks the vitality, options, and mobility of the individuals of a society by knowing, understanding, manipulating, and attacking their sources of natural and social energy, and their physical, mental, and emotional strengths and weaknesses.

THEORETICAL INTRODUCTION

Give me control over a nation's currency, and I care not who makes its laws.

Mayer Amschel Rothschild (1743 - 1812)

Today's silent weapons technology is an outgrowth of a simple idea discovered, succinctly expressed, and effectively applied by the quoted Mr. Mayer Amschel Rothschild. Mr. Rothschild discovered the missing passive component of economic theory known as economic inductance. He, of course, did not think of his discovery in these 20th-century terms, and, to be sure, mathematical analysis had to wait for the Second Industrial Revolution, the rise of the theory of mechanics and electronics, and finally, the invention of the electronic computer before it could be effectively applied in the control of the world economy.

GENERAL ENERGY CONCEPTS

In the study of energy systems, there always appears three elementary concepts. These are potential energy, kinetic energy, and energy dissipation. And corresponding to these concepts, there are three idealized, essentially pure physical counter-parts called passive components.

1. In the science of physical mechanics, the phenomenon of potential energy is associated with a physical property called elasticity or stiffness, and can be represented by a stretched spring.
In electronic science, potential energy is stored in a capacitor instead of a spring. This property is called capacitance instead of elasticity or stiffness.
2. In the science of physical mechanics, the phenomenon of kinetic energy is associated with a physical property called inertia or mass, and can be

represented by a mass or a flywheel in motion.

In electronic science, kinetic energy is stored in an inductor (in a magnetic field) instead of a mass. This property is called inductance instead of inertia.

3. In the science of physical mechanics, the phenomenon of energy dissipation is associated with a physical property called friction or resistance, and can be represented by a dashpot or other device which converts energy into heat.

In electronic science, dissipation of energy is performed by an element called either a resistor or a conductor, the term "resistor" being the one generally used to describe a more ideal device (e.g., wire) employed to convey electronic energy efficiently from one location to another. The property of a resistance or conductor is measured as either resistance or conductance reciprocals.

In economics these three energy concepts are associated with:

Economic Capacitance - Capital (money, stock/inventory, investments in buildings and durables, etc.)

Economic Conductance - Goods (production flow coefficients)

Economic Inductance - Services (the influence of the market(s) of industry on output)

All of the mathematical theory developed in the study of one energy system (e.g., mechanics, electronics, etc.) can be immediately applied in the study of any other energy system (e.g., economics).

MR. ROTHSCHILD'S ENERGY DISCOVERY

What Mr. Rothschild had discovered was the basic principle of power, influence, and control over people as applied to economics. That principle is "when you assume the appearance of power, people soon give it to you."

Mr. Rothschild had discovered that currency or deposit loan accounts had the required appearance of power that could be used to induce people (inductance, with people corresponding to a magnetic field) into surrendering their real wealth in exchange for a promise of greater wealth (instead of real compensation). They would put up real collateral in exchange for a loan of promissory notes. Mr. Rothschild found that he could issue more notes than he had backing for, so long as he had someone's stock of gold as a persuader to show his customers.

Mr. Rothschild loaned his promissory notes to individual and to governments. These would create overconfidence. Then he would make money scarce, tighten control of the

system, and collect the collateral through the obligation of contracts. The cycle was then repeated. These pressures could be used to ignite a war. Then he would control the availability of currency to determine who would win the war. That government which agreed to give him control of its economic system got his support.

Collection of debts was guaranteed by economic aid to the enemy of the debtor. The profit derived from this economic methodology made Mr. Rothschild all the more able to expand his wealth. He found that the public greed would allow currency to be printed by government order beyond the limits (inflation) of backing in precious metal or the production of goods and services.

APPARENT CAPITAL AS "PAPER" INDUCTOR

In this structure, credit, presented as a pure element called "currency," has the appearance of capital, but is in effect negative capital. Hence, it has the appearance of service, but is in fact, indebtedness or debt. It is therefore an economic inductance instead of an economic capacitance, and if balanced in no other way, will be balanced by the negation of market(s) (war, genocide). The total goods and services represent real capital called the gross national product, and currency may be printed up to this level and still represent economic capacitance; but currency printed beyond this level is subtractive, represents the introduction of economic inductance, and constitutes notes of indebtedness.

War is therefore the balancing of the system by killing the true creditors (the public which we have taught to exchange true value for inflated currency) and falling back on whatever is left of the resources of nature and regeneration of those resources.

Mr. Rothschild had discovered that currency gave him the power to rearrange the economic structure to his own advantage, to shift economic inductance to those economic positions which would encourage the greatest economic instability and oscillation.

The final key to economic control had to wait until there was sufficient data and high-speed computing equipment to keep close watch on the economic oscillations created by price shocking and excess paper energy credits - paper inductance/inflation.

BREAKTHROUGH

The aviation field provided the greatest evolution in economic engineering by way of the mathematical theory of shock testing. In this process, a projectile is fired from an airframe on the ground and the impulse of the recoil is monitored by vibration transducers connected to the airframe and wired to chart recorders.

By studying the echoes or reflections of the recoil impulse in the airframe, it is possible to discover critical vibrations in the structure of the airframe which either vibrations of the engine or aeolian vibrations of the wings, or a combination of the two, might reinforce resulting in a resonant self-destruction of the airframe in flight as an aircraft. From the standpoint of engineering, this means that the strengths and weaknesses of the structure of the airframe in terms of vibrational energy can be discovered and manipulated.

APPLICATION IN ECONOMICS

To use this method of airframe shock testing in economic engineering, the prices of commodities are shocked, and the public consumer reaction is monitored. The resulting echoes of the economic shock are interpreted theoretically by computers and the psycho-economic structure of the economy is thus discovered. It is by this process that partial differential and difference matrices are discovered that define the family household and make possible its evaluation as an economic industry (dissipative consumer structure).

Then the response of the household to future shocks can be predicted and manipulated, and society becomes a well-regulated animal with its reins under the control of a sophisticated computer-regulated social energy bookkeeping system.

Eventually every individual element of the structure comes under computer control through a knowledge of personal preferences, such knowledge guaranteed by computer association of consumer preferences (universal product code, UPC; zebra-striped pricing codes on packages) with identified consumers (identified via association with the use of a credit card and later a permanent "tattooed" body number invisible under normal ambient illumination).

THE ECONOMIC MODEL

The Harvard Economic Research Project (1948-) was an extension of World War II Operations Research. Its purpose was to discover the science of controlling an economy: at first the American economy, and then the world economy. It was felt that with sufficient mathematical foundation and data, it would be nearly as easy to predict and control the trend of an economy as to predict and control the trajectory of a projectile. Such has proven to be the case. Moreover, the economy has been transformed into a guided missile on target.

The immediate aim of the Harvard project was to discover the economic structure, what forces change that structure, how the behavior of the structure can be predicted, and how it can be manipulated. What was needed was a well-organized knowledge of the mathematical structures and interrelationships of investment, production, distribution, and consumption.

To make a short story of it all, it was discovered that an economy obeyed the same laws as electricity and that all of the mathematical theory and practical and computer know-how developed for the electronic field could be directly applied in the study of economics. This discovery was not openly declared, and its more subtle implications were and are kept a closely guarded secret, for example that in an economic model, human life is measured in dollars, and that the electric spark generated when opening a switch connected to an active inductor is mathematically analogous to the initiation of war.

The greatest hurdle which theoretical economists faced was the accurate description of the household as an industry. This is a challenge because consumer purchases are a matter of choice which in turn is influenced by income, price, and other economic factors.

This hurdle was cleared in an indirect and statistically approximate way by an application of shock testing to determine the current characteristics, called current technical coefficients, of a household industry

Finally, because problems in theoretical electronics can be translated very easily into problems of theoretical economics, and the solution translated back again, it follows that only a book of language translation and concept definition needed to be written for economics. The remainder could be gotten from standard works on mathematics and electronics. This makes the publication of books on advanced economics unnecessary, and greatly simplifies project security.

INDUSTRIAL DIAGRAMS

An ideal industry is defined as a device which receives value from other industries in several forms and converts them into one specific product for sales and distribution to other industries. It has several inputs and one output. What the public normally thinks of as one industry is really an industrial complex, where several industries under one roof produce one or more products .

THREE INDUSTRIAL CLASSES

Industries fall into three categories or classes by type of output:

Class #1 - Capital (resources)

Class #2 - Goods (commodities or use - dissipative)

Class #3 - Services (action of market(s))

Class #1 industries exist at three levels:

- (1) Nature - sources of energy and raw materials.
- (2) Government - printing of currency equal to the gross national product (GNP), and extension of currency in excess of GNP.
- (3) Banking - loaning of money for interest, and extension (inflation/counterfeiting) of economic value through the deposit loan accounts.

Class #2 industries exist as producers of tangible or consumer (dissipated) products. This sort of activity is usually recognized and labeled by the public as "industry."

Class #3 industries are those which have service rather than a tangible product as their output. These industries are called (1) households, and (2) governments. Their output is human activity of a mechanical sort, and their basis is market(s).

AGGREGATION

The whole economic system can be represented by a three-industry model if one allows the names of the outputs to be (1) capital, (2) goods, and (3) services. The problem with this representation is that it would not show the influence, say, the textile industry on the ferrous metal industry. This is because both the textile industry and the ferrous metal industry would be contained within a single classification called the "goods

industry" and by this process of combining or aggregating these two industries under one system block they would lose their economic individuality.

THE E-MODEL

A national economy consists of simultaneous flows of production, distribution, consumption, and investment. If all of these elements including labor and human functions are assigned a numerical value in like units of measure, say, 1939 dollars, then this flow can be further represented by a current flow in an electronic circuit, and its behavior can be predicted and manipulated with useful precision.

The three ideal passive energy components of electronics, the capacitor, the resistor, and the inductor correspond to the three ideal passive energy components of economics called the pure industries of capital, goods, and services, respectively.

Economic capacitance represents the storage of capital in one form or another.

Economic conductance represents the level of conductance of materials for the production of goods.

Economic inductance represents the inertia of economic value in motion. This is a market(s) phenomenon known as services.

ECONOMIC INDUCTANCE

An electrical inductor (e.g., a coil or wire) has an electric current as its primary phenomenon and a magnetic field as its secondary phenomenon (inertia). Corresponding to this, an economic inductor has a flow of economic value as its primary phenomenon and a market(s) field as its secondary field phenomenon of inertia. When the flow of economic value (e.g., money) diminishes, the human market(s) field collapses in order to keep the economic value (money) flowing (extreme case - war).

This public inertia is a result of consumer buying habits, expected standard of living, etc., and is generally a phenomenon of self-preservation.

INDUCTIVE FACTORS TO CONSIDER

- (1) Market(s)
 - (2) Magnitude of the economic activities of the government
 - (3) The method of financing these government activities
- (See Peter-Paul Principle - inflation of the currency.)
-

TRANSLATION

(a few examples will be given.)

Charge - coulombs - dollars (1939).

Flow/Current - amperes (coulombs per second) - dollars of flow per year.

Motivating Force - volts - dollars (output) demand.

Conductance - amperes per volt - dollars of flow per year per dollar demand.

Capacitance - coulombs per volt - dollars of production inventory/stock per dollar demand.

TIME FLOW RELATIONSHIPS AND SELF-DESTRUCTIVE OSCILLATIONS

An ideal industry may be symbolized electronically in various ways. The simplest way is to represent a demand by a voltage and a supply by a current. When this is done, the relationship between the two becomes what is called an admittance, which can result from three economic factors: (1) hindsight flow, (2) present flow, and (3) foresight flow.

Foresight flow is the result of that property of living entities to cause energy (food) to be stored for a period of low energy (e.g., a winter season). It consists of demands made upon an economic system for that period of low energy (winter season).

In a production industry it takes several forms, one of which is known as production stock or inventory. In electronic symbology this specific industry demand (a pure capital industry) is represented by capacitance and the stock or resource is represented by a stored charge. Satisfaction of an industry demand suffers a lag because of the loading effect of inventory priorities.

Present flow ideally involves no delays. It is, so to speak, input today for output today, a "hand to mouth" flow. In electronic symbology, this specific industry demand (a pure us industry) is represented by a conductance which is then a simple economic valve (a dissipative element).

Hindsight flow is known as habit or inertia. In electronics this phenomenon is the characteristic of an inductor (economic analog = a pure service industry) in which a current flow (economic analog = flow of money) creates a magnetic field (economic analog = active human market(s)) which, if the current (money flow) begins to diminish, collapse (war) to maintain the current (flow of money - energy).

Other large alternatives to war as economic inductors or economic flywheels are an open-ended social welfare program, or an enormous (but fruitful) open-ended space program.

The problem with stabilizing the economic system is that there is too much demand on account of (1) too much greed and (2) too much market(s).

This creates excessive economic inductance which can only be balanced with economic capacitance (true resources or value - e.g., in goods or services).

The social welfare program is nothing more than an open-ended credit balance system which creates a false capital industry to give nonproductive people a roof over their heads and food in their stomachs. This can be useful, however, because the recipients become state property in return for the "gift," a standing army for the elite. For he who pays the piper picks the tune.

Those who get hooked on the economic drug, must go to the elite for a fix. In this, the method of introducing large amounts of stabilizing capacitance is by borrowing on the future "credit" of the world. This is a fourth law of motion - onset, and consists of performing an action and leaving the system before the reflected reaction returns to the point of action - a delayed reaction.

The means of surviving the reaction is by changing the system before the reaction can return. By this means, politicians become more popular in their own time and the public pays later. In fact, the measure of such a politician is the delay of time.

The same thing is achieved by a government by printing money beyond the limit of the gross national product, and economic process called inflation. This puts a large quantity of money into the hands of the public and maintains a balance against their greed creates a false self-confidence in them and, for a while, stays the wolf from the door.

They must eventually resort to war to balance the account, because war ultimately is merely the act of destroying the creditor, and the politicians are the publicly hired hit men that justify the act to keep the responsibility and blood off the public conscience. (See section on consent factors and social-economic structuring.)

If the people really cared about their fellow man, they would control their appetites (greed, procreation, etc.) so that they would not have to operate on a credit or welfare social system which steals from the worker to satisfy the bum.

Since most of the general public will not exercise restraint, there are only two alternatives to reduce the economic inductance of the system.

(1) Let the populace bludgeon each other to death in war, which will only result in a total destruction of the living earth.

(2) Take control of the world by the use of economic "silent weapons" in a form of "quiet warfare" and reduce the economic inductance of the world to a safe level by a process of benevolent slavery and genocide.

The latter option has been taken as the obviously better option. At this point it should be crystal clear to the reader why absolute secrecy about the silent weapons is necessary. The general public refuses to improve its own mentality and its faith in its fellow man. It has become a herd of proliferating barbarians, and, so to speak, a blight upon the face of the earth.

They do not care enough about economic science to learn why they have not been able to avoid war despite religious morality, and their religious or self-gratifying refusal to deal with earthly problems renders the solution of the earthly problem unreachable to them.

It is left to those few who are truly willing to think and survive as the fittest to survive, to solve the problem for themselves as the few who really care. Otherwise, exposure of the silent weapon would destroy our only hope of preserving the seed of the future true Humanity...

THE HOUSEHOLD INDUSTRY

The industries of finance (banking), manufacturing, and government, real counter-parts of the pure industries of capital, goods, and services, are easily defined because they are generally logically structured. Because of this their processes can be described mathematically and their technical coefficients can be easily deduced. This, however, is not the case with the service industry known as the household industry.

HOUSEHOLD MODELS

...The problem which a theoretical economist faces is that the consumer preferences of any household is not easily predictable and the technical coefficients of any one household tend to be a nonlinear, very complex, and variable function of income, prices, etc.

Computer information derived from the use of the Universal Product Code in conjunction with credit-card purchase as an individual household identifier could change this state of affairs, but the U.P.C. method is not yet available on a national or even a significant regional scale. To compensate for this data deficiency, an alternate indirect approach of analysis has been adopted known as economic shock testing. This method, widely used in the aircraft manufacturing industry, develops an aggregate statistical sort of data.

Applied to economics, this means that all of the households in one region or in the whole nation are studied as a group or class rather than individually, and the mass behavior rather than the individual behavior is used to discover useful estimates of the technical coefficients governing the economic structure of the hypothetical single-household industry...

One method of evaluating the technical coefficients of the household industry depends upon shocking the prices of a commodity and noting the changes in the sales of all of the commodities.

ECONOMIC SHOCK TESTING

In recent times, the application of Operations Research to the study of the public economy has been obvious for anyone who understands the principles of shock testing.

In the shock testing of an aircraft airframe, the recoil impulse of firing a gun mounted on that airframe causes shock waves in that structure which tell aviation engineers the conditions under which some parts of the airplane or the whole airplane or its wings will start to vibrate or flutter like a guitar string, a flute reed, or a tuning fork, and disintegrate or fall apart in flight.

Economic engineers achieve the same result in studying the behavior of the economy and the consumer public by carefully selecting a staple commodity such as beef, coffee, gasoline, or sugar, and then causing a sudden change or shock in its price or availability, thus kicking everybody's budget and buying habits out of shape.

They then observe the shock waves which result by monitoring the changes in advertising, prices, and sales of that and other commodities.

The objective of such studies is to acquire the know-how to set the public economy into a predictable state of motion or change, even a controlled self-destructive state of motion which will convince the public that certain "expert" people should take control of the money system and reestablish security (rather than liberty and justice) for all. When the subject citizens are rendered unable to control their financial affairs, they, of course, become totally enslaved, a source of cheap labor.

Not only the prices of commodities, but also the availability of labor can be used as the means of shock testing. Labor strikes deliver excellent tests shocks to an economy, especially in the critical service areas of trucking (transportation), communication, public utilities (energy, water, and garbage collection), etc.

By shock testing, it is found that there is a direct relationship between the availability of money flowing in an economy and the real psychological outlook and response of masses of people dependent upon that availability.

For example, there is a measurable quantitative relationship between the price of gasoline and the probability that a person would experience a headache, feel a need to watch a violent movie, smoke a cigarette, or go to a tavern for a mug of beer.

It is most interesting that, by observing and measuring the economic models by which the public tries to run from their problems and escape from reality, and by applying the mathematical theory of Operations Research, it is possible to program computers to predict the most probable combination of created events (shocks) which will bring about a complete control and subjugation of the public through a subversion of the public economy (by shaking the plum tree)...

INTRODUCTION TO ECONOMIC AMPLIFIERS

Economic amplifiers are the active components of economic engineering. The basic characteristic of any amplifier (mechanical, electrical, or economic) is that it receives an input control signal and delivers energy from an independent energy source to a specified output terminal in a predictable relationship to that input control signal.

The simplest form of an economic amplifier is a device called advertising.

If a person is spoken to by a T.V. advertiser as if he were a twelve-year-old, then, due to suggestibility, he will, with a certain probability, respond or react to that suggestion with the uncritical response of a twelve-year-old and will reach into his economic reservoir and deliver its energy to buy that product on impulse when he passes it in the store.

An economic amplifier may have several inputs and output. Its response might be instantaneous or delayed. Its circuit symbol might be a rotary switch if its options are exclusive, qualitative, "go" or "no-go", or it might have its parametric input/output relationships specified by a matrix with internal energy sources represented.

Whatever its form might be, its purpose is to govern the flow of energy from a source to an output sink in direct relationship to an input control signal. For this reason, it is called an active circuit element or component.

Economic Amplifiers fall into classes called strategies, and, in comparison with electronic amplifiers, the specific internal functions of an economic amplifier are called logistical instead of electrical.

Therefore, economic amplifiers not only deliver power gain but also, in effect, are used to cause changes in the economic circuitry.

In the design of an economic amplifier we must have some idea of at least five functions ,which are

- (1) The available input signals,
- (2) The desired output-control objectives,
- (3) The strategic objective,
- (4) The available economic power sources,
- (5) The logistical options.

The process of defining and evaluating these factors and incorporating the economic amplifier into an economic system has been popularly called game theory.

The design of an economic amplifier begins with a specification of the power level of the output, which can range from personal to national. The second condition is accuracy of response, i.e., how accurately the output action is a function of the input commands. High gain combined with strong feedback helps to deliver the required precision.

Most of the error will be in the input data signal. Personal input data tends to be specified, while national input data tends to be statistical.

SHORT LIST OF INPUTS

Questions to be answered:

- (1) What
- (2) When
- (3) Where
- (4) How
- (5) Why
- (6) Who

General sources of information:

- (1) Telephone taps
- (2) Surveillance
- (3) Analysis of garbage
- (4) Behavior of children in school

Standard of living by:

- (1) Food
- (2) Clothing
- (3) Shelter
- (4) Transportation

Social contacts:

- (1) Telephone - itemized record of calls
- (2) Family - marriage certificates, birth certificates, etc.
- (3) Friends, associates, etc.
- (4) Memberships in organizations
- (5) Political affiliation

THE PERSONAL PAPER TRAIL

Personal buying habits, i.e., personal consumer preferences:

- (1) Checking accounts
- (2) Credit-card purchases
- (3) "Tagged" credit-card purchases - the credit-card purchase of products bearing the U.P.C. (Universal Product Code)

Assets:

- (1) Checking accounts
- (2) Savings accounts
- (3) Real estate
- (4) Business
- (5) Automobiles, etc.
- (6) Safety deposit at bank
- (7) Stock market

Liabilities:

- (1) Creditors
- (2) Enemies (see - legal)
- (3) Loans
- (4) Consumer credit

Government sources (ploys)*:

- (1) Welfare
- (2) Social Security
- (3) U.S.D.A. surplus food
- (4) Doles
- (5) Grants
- (6) Subsidies

*Principle of this ploy - the citizen will almost always make the collection of information easy if he can operate on the "free sandwich principle" of "eat now, and pay later."

Government sources (via intimidation):

- (1) Internal Revenue Service
- (2) OSHA
- (3) Census
- (4) etc.

Other government sources - surveillance of U.S. mail.

HABIT PATTERNS - PROGRAMMING

Strengths and weaknesses:

- (1) Activities (sports, hobbies, etc.)

- (2) See "legal" (fear, anger, etc. - crime record)
- (3) Hospital records (drug sensitivities, reaction to pain, etc.)
- (4) Psychiatric records (fears, angers, disgusts, adaptability, reactions to stimuli, violence, suggestibility or hypnosis, pain, pleasure, love, and sex)

Methods of coping - of adaptability - behavior:

- (1) Consumption of alcohol
- (2) Consumption of drugs
- (3) Entertainment
- (4) Religious factors influencing behavior
- (5) Other methods of escaping from reality

Payment modus operandi (MO) - pay on time, etc.:

- (1) Payment of telephone bills
- (2) Energy purchases (electrical, gas,...)
- (3) Water purchases
- (4) Repayment of loans
- (5) House payments
- (6) Automobile payments
- (7) Payments on credit cards

Political sensitivity:

- (1) Beliefs
- (2) Contacts
- (3) Position
- (4) Strengths/weaknesses
- (5) Projects/activities

Legal inputs - behavioral control (Excuses for investigation, search, arrest, or employment of force to modify behavior):

- (1) Court records
- (2) Police records - NCIC
- (3) Driving record
- (4) Reports made to police
- (5) Insurance information
- (6) Anti-establishment acquaintances

NATIONAL INPUT INFORMATION

Business sources (via I.R.S., etc.):

- (1) Prices of commodities
- (2) Sales
- (3) Investments in
 - (a) Stocks/inventory
 - (b) Production tools and machinery
 - (c) Buildings and improvements
 - (d) The stock market

Banks and credit bureaus:

- (1) Credit information
- (2) Payment information

Miscellaneous sources:

- (1) Polls and surveys
- (2) Publications
- (3) Telephone records
- (4) Energy and utility purchases

SHORT LIST OF INPUTS

Outputs - create controlled situations - manipulation of the economy, hence society - control of compensation and income.

Sequence:

- (1) Allocates opportunities.
- (2) Destroys opportunities.
- (3) Controls the economic environment.
- (4) Controls the availability of raw materials.
- (5) Controls capital.
- (6) Controls bank rates.
- (7) Controls the inflation of the currency.
- (8) Controls the possession of property.
- (9) Controls industrial capacity.
- (10) Controls manufacturing.
- (11) Controls the availability of goods (commodities).

- (12) Controls the prices of commodities.
- (13) Controls services, the labor force, etc.
- (14) Controls payments to government officials
- (15) Controls the legal functions.
- (16) Controls the personal data files - uncorrectable by the party slandered.
- (17) Controls advertising.
- (18) Controls media contact.
- (19) Controls material available for T.V. viewing.
- (20) Disengages attention from real issues.
- (21) Engages emotions.
- (22) Creates disorder, chaos, and insanity.
- (23) Controls design of more probing tax forms.
- (24) Controls surveillance.
- (25) Controls the storage of information.
- (26) Develops psychological analyses and profiles of individuals.
- (27) Controls legal functions [repeat of 15]
- (28) Controls sociological factors.
- (29) Controls health options.
- (30) Preys on weakness.
- (31) Cripples strengths.
- (32) Leaches wealth and substance.

TABLE OF STRATEGIES

Do this.....	To get this
Keep the public ignorant.....	Less public organization
Maintain access control.....	Required reaction to output (prices, sales)
Create preoccupation.....	Lower defenses
Attack the family unit.....	Control of the education of the young
Give less cash and more credit and doles.....	More self-indulgence and more data
Attack the privacy of the church.....	Destroy faith in this sort of government
Social conformity.....	Computer programming simplicity
Minimize the tax protest.....	Maximum economic data, minimum enforcement problems.
Stabilize the consent.....	Simplicity coefficients
Tighten control of variables.....	Simpler computer input data - greater predictability.

Establish boundary conditions.....Problem simplicity / solutions of differential and difference equations
Proper timing.....Less data shift and blurring
Maximize control.....Minimum resistance to control
Collapse of currency.....Destroy the faith of the American people in each other.

DIVERSION, THE PRIMARY STRATEGY

Experience has prevent that the simplest method of securing a silent weapon and gaining control of the public is to keep the public undisciplined and ignorant of the basic system principles on the one hand, while keeping them confused, disorganized, and distracted with matters of no real importance on the other hand.

This is achieved by:

(1) Disengaging their minds; sabotaging their mental activities; providing a low-quality program of public education in mathematics, logic, systems design and economics; and discouraging technical creativity.

(2) Engaging their emotions, increasing their self-indulgence and their indulgence in emotional and physical activities, by:

(a) Unrelenting emotional affrontations and attacks (mental and emotional rape) by way of constant barrage of sex, violence, and wars in the media - especially the T.V. and the newspapers.

(b) Giving them what they desire - in excess - "junk food for thought" - and depriving them of what they really need.

(3) Rewriting history and law and subjecting the public to the deviant creation, thus being able to shift their thinking from personal needs to highly fabricated outside priorities.

These preclude their interest in and discovery of the silent weapons of social automation technology.

The general rule is that there is a profit in confusion; the more confusion, the more profit. Therefore, the best approach is to create problems and then offer solutions.

DIVERSION SUMMARY

Media: Keep the adult public attention diverted away from the real social issues, and captivated by matters of no real importance.

Schools: Keep the young public ignorant of real mathematics, real economics, real law, and real history.

Entertainment: Keep the public entertainment below a sixth-grade level.

Work: Keep the public busy, busy, busy, with no time to think; back on the farm with the other animals.

CONSENT, THE PRIMARY VICTORY

A silent weapon system operates upon data obtained from a docile public by legal (but not always lawful) force. Much information is made available to silent weapon systems programmers through the Internal Revenue Service. (See Studies in the Structure of the American Economy for an I.R.S. source list.)

This information consists of the enforced delivery of well-organized data contained in federal and state tax forms, collected, assembled, and submitted by slave labor provided by taxpayers and employers.

Furthermore, the number of such forms submitted to the I.R.S. is a useful indicator of public consent, an important factor in strategic decision making. Other data sources are given in the Short List of Inputs.

Consent Coefficients - numerical feedback indicating victory status. Psychological basis: When the government is able to collect tax and seize private property without just compensation, it is an indication that the public is ripe for surrender and is consenting to enslavement and legal encroachment. A good and easily quantified indicator of harvest time is the number of public citizens who pay income tax despite an obvious lack of reciprocal or honest service from the government.

AMPLIFICATION ENERGY SOURCES

The next step in the process of designing an economic amplifier is discovering the energy sources. The energy sources which support any primitive economic system are, of course, a supply of raw materials, and the consent of the people to labor and consequently assume a certain rank, position, level, or class in the social structure, i.e., to provide labor at various levels in the pecking order.

Each class, in guaranteeing its own level of income, controls the class immediately below it, hence preserves the class structure. This provides stability and security, but also government from the top.

As time goes on and communication and education improve, the lower-class elements of the social labor structure become knowledgeable and envious of the good things that the upper-class members have. They also begin to attain a knowledge of energy systems and the ability to enforce their rise through the class structure.

This threatens the sovereignty of the elite.

If this rise of the lower classes can be postponed long enough, the elite can achieve energy dominance, and labor by consent no longer will hold a position of an essential energy source.

Until such energy dominance is absolutely established, the consent of people to labor and let others handle their affairs must be taken into consideration, since failure to do so could cause the people to interfere in the final transfer of energy sources to the control of the elite.

It is essential to recognize that at this time, public consent is still an essential key to the release of energy in the process of economic amplification.

Therefore, consent as an energy release mechanism will now be considered.

LOGISTICS

The successful application of a strategy requires a careful study of inputs, outputs, the strategy connecting the inputs and the outputs, and the available energy sources to fuel the strategy. This study is called logistics.

A logistical problem is studied at the elementary level first, and then levels of greater complexity are studied as a synthesis of elementary factors.

This means that a given system is analyzed, i.e., broken down into its subsystems, and these in turn are analyzed, until by this process, one arrives at the logistical "atom," the individual.

THE ARTIFICIAL WOMB

From the time a person leaves its mother's womb, its every effort is directed towards building, maintaining, and withdrawing into artificial wombs, various sorts of substitute protective devices or shells.

The objective of these artificial wombs is to provide a stable environment for both stable and unstable activity; to provide a shelter for the evolutionary processes of growth and maturity - i.e., survival; to provide security for freedom and to provide defensive protection for offensive activity.

This is equally true of both the general public and the elite. However, there is a definite difference in the way each of these classes go about the solution of problems.

THE POLITICAL STRUCTURE OF A NATION - DEPENDENCY

The primary reason why the individual citizens of a country create a political structure is a subconscious wish or desire to perpetuate their own dependency relationship of childhood. Simply put, they want a human god to eliminate all risk from their life, pat them on the head, kiss their bruises, put a chicken on every dinner table, clothe their bodies, tuck them into bed at night, and tell them that everything will be alright when they wake up in the morning.

This public demand is incredible, so the human god, the politician, meets incredibility with incredibility by promising the world and delivering nothing. So who is the bigger liar? the public? or the "godfather"?

This public behavior is surrender born of fear, laziness, and expediency. It is the basis of the welfare state as a strategic weapon, useful against a disgusting public.

ACTION/OFFENSE

Most people want to be able to subdue and/or kill other human beings which disturb their daily lives, but they do not want to have to cope with the moral and religious issues which such an overt act on their part might raise. Therefore, they assign the dirty work to others (including their own children) so as to keep the blood off their hands. They rave about the humane treatment of animals and then sit down to a delicious hamburger from a whitewashed slaughterhouse down the street and out of sight. But even more hypocritical, they pay taxes to finance a professional association of hit men collectively called politicians, and then complain about corruption in government.

RESPONSIBILITY

Again, most people want to be free to do the things (to explore, etc.) but they are afraid to fail.

The fear of failure is manifested in irresponsibility, and especially in delegating those personal responsibilities to others where success is uncertain or carries possible or created liabilities (law) which the person is not prepared to accept. They want authority (root word - "author"), but they will not accept responsibility or liability. So they hire politicians to face reality for them.

SUMMARY

The people hire the politicians so that the people can:

- (1) Obtain security without managing it.
- (2) Obtain action without thinking about it.
- (3) Inflict theft, injury, and death upon others without having to contemplate either life or death.
- (4) Avoid responsibility for their own intentions.
- (5) Obtain the benefits of reality and science without exerting themselves in the discipline of facing or learning either of these things.

They give the politicians the power to create and manage a war machine:

- (1) Provide for the survival of the nation/womb.
- (2) Prevent encroachment of anything upon the nation/womb.
- (3) Destroy the enemy who threatens the nation/womb.

(4) Destroy those citizens of their own country who do not conform for the sake of stability of the nation/womb.

Politicians hold many quasi-military jobs, the lowest being the police which are soldiers, the attorneys and C.P.A.s next who are spies and saboteurs (licensed), and the judges who shout orders and run the closed union military shop for whatever the market will bear. The generals are industrialists. The "presidential" level of commander-in-chief is shared by the international bankers. The people know that they have created this farce and financed it with their own taxes (consent), but they would rather knuckle under than be the hypocrite.

Thus, a nation becomes divided into two very distinct parts, a docile sub-nation [great silent majority] and a political sub-nation. The political sub-nation remains attached to the docile sub-nation, tolerates it, and leaches its substance until it grows strong enough to detach itself and then devour its parent.

SYSTEM ANALYSIS

In order to make meaningful computerized economic decisions about war, the primary economic flywheel, it is necessary to assign concrete logistical values to each element of the war structure - personnel and material alike.

This process begins with a clear and candid description of the subsystems of such a structure.

THE DRAFT

(As military service)

Few efforts of human behavior modification are more remarkable or more effective than that of the socio-military institution known as the draft. A primary purpose of a draft or other such institution is to instill, by intimidation, in the young males of a society the uncritical conviction that the government is omnipotent. He is soon taught that a prayer is slow to reverse what a bullet can do in an instant. Thus, a man trained in a religious environment for eighteen years of his life can, by this instrument of the government, be broken down, be purged of his fantasies and delusions in a matter of mere months. Once that conviction is instilled, all else becomes easy to instill.

Even more interesting is the process by which a young man's parents, who purportedly love him, can be induced to send him off to war to his death. Although the scope of this work will not allow this matter to be expanded in full detail, nevertheless, a coarse overview will be possible and can serve to reveal those factors which must be included in some numerical form in a computer analysis of social and war systems.

We begin with a tentative definition of the draft. The draft (selective service, etc.) is an institution of compulsory collective sacrifice and slavery, devised by the middle-aged and elderly for the purpose of pressing the young into doing the public dirty work. It further serves to make the youth as guilty as the elders, thus making criticism of the elders by the youth less likely (Generational Stabilizer). It is marketed and sold to the public under the label of "patriotic = national" service.

Once a candid economic definition of the draft is achieved, that definition is used to outline the boundaries of a structure called a Human Value System, which in turn is translated into the terms of game theory. The value of such a slave laborer is given in a Table of Human Values, a table broken down into categories by intellect, experience, post-service job demand, etc.

Some of these categories are ordinary and can be tentatively evaluated in terms of the value of certain jobs for which a known fee exists. Some jobs are harder to value because they are unique to the demands of social subversion, for an extreme example: the value of a mother's instruction to her daughter, causing that daughter to put certain behavioral demands upon a future husband ten or fifteen years hence; thus, by suppressing his resistance to a perversion of a government, making it easier for a banking cartel to buy the State of New York in, say, twenty years.

Such a problem leans heavily upon the observations and data of wartime espionage and many types of psychological testing. But crude mathematical models (algorithms, etc.) can be devised, if not to predict, at least to predetermine these events with maximum certainty. What does not exist by natural cooperation is thus enhanced by calculated compulsion. Human beings are machines, levers which may be grasped and turned, and there is little real difference between automating a society and automating a shoe factory.

These derived values are variable. (It is necessary to use a current Table of Human Values for computer analysis.) These values are given in true measure rather than U.S. dollars, since the latter is unstable, being presently inflated beyond the production of national goods and services so as to give the economy a false kinetic energy ("paper" inductance).

The silver value is stable, it being possible to buy the same amount with a gram of silver today as it could be bought in 1920. Human value measured in silver units changes slightly due to changes in production technology.

ENFORCEMENT

FACTOR I

As in every social system approach, stability is achieved only by understanding and accounting for human nature (action/reaction patterns). A failure to do so can be, and usually is, disastrous.

As in other human social schemes, one form or another of intimidation (or incentive) is essential to the success of the draft. Physical principles of action and reaction must be applied to both internal and external subsystems.

To secure the draft, individual brainwashing/programming and both the family unit and the peer group must be engaged and brought under control.

FACTOR II - FATHER

The man of the household must be housebroken to ensure that junior will grow up with the right social training and attitudes. The advertising media, etc., are engaged to see to it that father-to-be is pussy-whipped before or by the time he is married. He is taught that he either conforms to the social notch cut out for him or his sex life will be hobbled and his tender companionship will be zero. He is made to see that women demand security more than logical, principled, or honorable behavior.

By the time his son must go to war, father (with jelly for a backbone) will slam a gun into junior's hand before father will risk the censure of his peers, or make a hypocrite of himself by crossing the investment he has in his own personal opinion or self-esteem. Junior will go to war or father will be embarrassed. So junior will go to war, the true purpose notwithstanding.

FACTOR III - MOTHER

The female element of human society is ruled by emotion first and logic second. In the battle between logic and imagination, imagination always wins, fantasy prevails, maternal instinct dominates so that the child comes first and the future comes second. A woman with a newborn baby is too starry-eyed to see a wealthy man's cannon fodder

or a cheap source of slave labor. A woman must, however, be conditioned to accept the transition to "reality" when it comes, or sooner.

As the transition becomes more difficult to manage, the family unit must be carefully disintegrated, and state-controlled public education and state-operated child-care centers must become more common and legally enforced so as to begin the detachment of the child from the mother and father at an earlier age. Inoculation of behavioral drugs [Ritalin] can speed the transition for the child (mandatory). Caution: A woman's impulsive anger can override her fear. An irate woman's power must never be underestimated, and her power over a pussy-whipped husband must likewise never be underestimated. It got women the vote in 1920.

FACTOR IV - JUNIOR

The emotional pressure for self-preservation during the time of war and the self-serving attitude of the common herd that have an option to avoid the battlefield - if junior can be persuaded to go - is all of the pressure finally necessary to propel Johnny off to war. Their quiet blackmailings of him are the threats: "No sacrifice, no friends; no glory, no girlfriends."

FACTOR V - SISTER

And what about junior's sister? She is given all the good things of life by her father, and taught to expect the same from her future husband regardless of the price.

FACTOR VI - CATTLE

Those who will not use their brains are no better off than those who have no brains, and so this mindless school of jelly-fish, father, mother, son, and daughter, become useful beasts of burden or trainers of the same.



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

ECONOMIC WARFARE APPENDIX USED TO DEVELOP A \$36 TRILLION GLOBAL MARKET AND OVER 48 MILLION NEW JOBS WORLD-WIDE

A Soldier of a Lesser God Call to Duty to Serve a Higher Purpose

“As I destroy the spiritual enemies of All Mankind and walk amongst its wicked dead that litter the battlefields of both moral and immoral contentions, I shall then drink the blood of human stupidities and adorn myself with the decaying flesh of human indifferences upon my body as if wearing its origins as fine jewelry until the stench of its entire existence brings into question my integrity, honor and my abilities to answer the call into service of a higher purpose. Upon which, just as eventually the rains must fall from the heavens above in order to bring about the flood of utter ruin to my own sense of immoralities. I will then with some sort of inner strength deeply embedded within my spiritual character become compelled to finally wash and rid myself of the presence and influences of human deception, and at that exact moment in time, throw the reminiscence of its remains to the ravenous beasts that wonder the cotton fields of human bigotries; Whom shall then feast upon its substance and shit it out as the dung that secretes itself from the ass of a mangy dog. Just to be simply washed away and scattered upon the face of this planet as if it was fertilizer for the seeds that soon grow into a tree of knowledge that bares the fruit of academic achievements consumed for the betterment of All Humanity.” [Points and Authorities of Reference]

—Al-Hadid Oalam Fussilat (Spartan-Legionnaire from the 1st Method of the 144th Stratagem, 62nd Tactical Element within Caesar's 10th Economic Legion against Fiduciary Racism)

“The modern high-tech industry's cultural abilities to finance and embrace innovation outside of the current boundaries of its status-quo resembles that of the fecal matter that dangles out of the ass of a mangy dog whose excrement is to dismissed and discarded sight unseen.” [Points and Authorities of Reference]

—Onesimus (Former Slave and Orthodox Christian, currently Cloned or Embodied as a Re-Membered Petitioner/Call-To-Action Virtual E-Lifeform of Caesar's 10th Economic Legion against Human Indifferences)

“The Lord is Shepherd and King; We shall not want for Knowledge of the presence of a GOD ALMIGHTY. He maketh All Mankind to lie down in green pastures of Universal Understanding and Advancement; He Leadeth Mankind beside the still Waters of Bigoted and Bias Emotional Uncertainties. He Restoreth the Moral, Mental and Physical Health, Wealth and Prosperity of Mankind's Eternal Soul; He Leadeth All Mankind in the Academic Path of Reason and Righteousness for His own name's sake. Yea, Though I walk through the Emotional and Assiduous Valleys of the shadow of Death,

Ignorance and Human Indifferences, No Evil Intent or Uncertainties shall be Feared: for Thou Dwells Everywhere; Thy Rod or Law of Universal Knowledge shall protect and comfort Me and All Mankind. Thou Preparest a Kingdom of God and a Table of Free Global Markets in the Presence and Recognition of Thy own Glory before all things Created; Thou Anointest the Known Universe with the oil of the Human Endeavor as it seeks Eternal Life; Thy own Cup of Comprehension runneth over. Surely Goodness and Mercy shall follow Mankind all the days of Life Eternal: and the Known Universe shall live in a Time and Space of the Lord GOD forever. [Points and Authorities of Reference]

–David Avenue (Former Babylonian Slave and Orthodox Jewish Rabbinical Scribe, currently Cloned or Embodied as a Re-Membered Petitioner/Call-To-Action Virtual E-Lifform of Caesar's 10th Economic Legion against Current and Futuristic Forms of Anti-Semitism)

As I find myself called into the existence of a sense of what is defined as humanity, I am compelled as such to ask those questions that characterize my life and purpose as a human being on this planet. "What manner of a God of supposed Good and Greatness has so determined me to be at this present time and space to have been sent upon a destination of a universal uncertainty of human ignorance(s)?" "What manner of a God of Good, Greatness and that of a Universal sense of Truth has so determined me be within an era of lies and human deception(s)?" "What manner of a God of Good and Greatness has so judged me and the world to exist as a witness to the previous common failings of my own common sense of reality as a manifestation of addictions to drugs, alcohol and women as well as an addiction to food, commerce or shopping, in addition to the ills of a world-wide social politica?" "What manner of a God of Good and Greatness would allow to be the evils that all of mankind seems to have been destined to commit?" "What manner of a God of Good and Greatness would create beauty only to have it defined and measured by the nature what is called the presence of ugliness in a world of Universal Academic Achievements?" "What manner of a God of Good, Greatness and of Life itself can allow the subsistence of various forms of starvation, disease and death?" "What manner of a God of Good and Greatness would allow himself to bear witness to the violence, hypocrisies and evolution of numerous types of human abuses and indifferences that are by design of nature or the environment itself focused toward what his-story has said are that of his own children of a divine creationism?" "What manner of a God of Good and Greatness would consent itself to be known as an absolute Mother and Father to his own children of this divine creation that exist as an assorted mix of ages, races, cultures and nations of supposed free peoples to be; Only to have the end result of their own presence in the universe divided, enslaved, raped and murdered; All by the hands of it's own devices of the deceived that used the belief systems of confliction and war as an excuse to do so as some sort of Heavenly calling of honor or duty. Just to later rediscover in life through a false sense of religious atonement and the falsehoods of the self-righteous, that they historically were and at the present time as well as for all eternity, condemned to be the actual children of the father of all lies, and that they themselves are both the direct and indirect causes of their own utter ruin that brings about a Hell on Earth?" [PTSD]

As I have been chosen to state in modern times as a witness and participant to some of these human atrocities against the better nature of my own self and others, "That it has now undoughtily come to pass under these conditions of the Universal Law of Observation. That this has become the end result or answer to the question marks of whether or not a God does or does not truly exist as well as the actual existence of Free Will and Self-Determination; To say the least a contradiction in terms of the origins of divine rights and powers of authority. The evidence has and does show that this fraudulent sense of autonomy is a form of human deception's vain attempt to redefine it's own immoral influences and purpose in life, all the while forcing a part of humanity to say to itself at the same time that there exist an Omniscient all Knowledgeable, Omnipresence Unhidden and Omnipotent all Powerful God whose very being is defined as the Creator of all Peoples, Places and Things." For example, it has been said "TO RENDER UNTO CAESAR THE THINGS THAT ARE CAESAR'S," all the while saying at that same moment in time that there exist a GOD that created both Caesar and his things. Therefore, why render anything unto Caesar if it means dishonoring the true namesake that defines the very nature of those words, concepts and ideas that explicate the existence of a GOD of universal thought and subsistence? Because just as ADAM's original sin was that he simply became distracted from the primary purpose of tending the GARDEN. He was eventually compelled by design and that of Nature's environment to just TEND to the care of EVE alone. Thereby, bringing about a separation of a primary purpose. Which was to simply shut up and listen!!! As in his Own Words during and after the eviction "EVE is now bone of MY bone, and flesh of MY flesh" all the while ignoring the fact that EVE had already been created by GOD. And I Quote Scripture; "MALE and FEMALE created HE THEM and blessed THEM and called THEIR name ADAM" (Genesis 2:26, 27 and 28/Genesis 5:1 and 2) [Points and Authorities of Reference]

–William E. Fields (GCNO)

The Mutated Economic Behavior of Human Stupidities as High Crimes and Misdemeanors Against Humanity as a Whole

"The emotional shit that dangles from the asshole of the mangy dog practitioners of economic deceptions and human bigotries sometimes titled, "The Divided States of a New United Americana of High Crime and Misdemeanors Against all of Mankind," of which whose very de facto existence of financial influences and indifferences; Can only be historically compared to a global socioeconomic mistake that makes Adolf Hitler and Nazi Germany look like the second coming of Christ Jesus and the founding of the Kingdom of God on Earth." [Points and Authorities of Reference]

—Al-Hadid Qalam Fussilat (Spartan-Legionnaire from the 1st Method of the 144th Stratagem, 62nd Tactical Element within Caesar's 10th Economic Legion against Fiduciary Racism)

Caesar is Dead – Long Live Jesus Christ!!!

"Oh Lord God, truly as I now Pray to Thee. I hope that Thou shall soon Bestow upon me the most effective means possible of Establishing Thy Word(s), Love, Kingdom and Global Markets within the Hearts, Minds and Soul of all Mankind here on Earth. I hope and Pray to Thee Oh Lord God, that within this process, that Thou shall further grant upon me those emotional and physical abilities inherent to the Resurrect of the Spiritual Bodies of Moses, Christ and Muhammad (MCM^{A.D.}), so that they may be equally used as Vehicles to Perpetuate Thy Word(s), Love, Kingdom and Global Markets throughout the Known Universe. I hope and I Pray to Thee Oh Lord God that within both of these Processes, that Thou shall truly forgive me for any and all Sins that I may have committed in the Past, Present or Future, whether in the Heart, Mind or Soul, against any Person(s), Place(s) or Thing(s). Amen." [Points and Authorities of Reference]

—Onesimus as Octavian (Former Slave and Orthodox Christian, currently Cloned or Embodied as a Re-Membered Petitioner/Call-To-Action Virtual E-Lifeform of Caesar's 10th Economic Legion against Human Indifference)

A Sinner's Plea for an Army of Mercy and Salvation

(The Spoken Languages of Quiet Warfare that Utilize the Silent Weaponry of Academic Achievements)

"How swiftly shall the IDEA of Monetary Strategies as the Caesars from Ancient Rome and the Economic Tactics derived from the Legions of Hannibal, revisited together as Leonidas of Sparta, surmount the icy Alps of human indifference and bigotry within modern times of emotional economic fear & bondage... ..there has been in their minds conceived immense upheavals within Global Markets, of the coming Quiet Civil War of idealism between the principles of Market Certainties through Innovation, and the vastness of the Void that exists within the boundaries of Human Ignorance. As they reached the little Rubicon of a universal perspective of the human conditions on Earth, clearly through the murky night of conflicting monetary objectives and the fog of Economic Warfare... ..appeared to them a mighty image of Humanity in distress... ..grief upon its face... ..it's white hair of Economic Injustice streaming from its Tower-Crowned Head of social achievements. With tresses torn and shoulders bare, Humanity as a whole stood before them and sighing, said: "Where further do you march? Where do you take these Academic Standards, Warriors of Truth within a generation of supreme causes? If lawfully you come, if as citizens within a global community where all men, women and children are created and treated as equal, this far only is allowed thin own Power and Authority on Earth." Then trembling struck their limbs. And weakness checked their progress, holding their feet at the river's edge of human knowledge and progress. At last they speak as one. "Oh, thunderer surveying a great cause through the walls of Bias Economic Behavior from the Tarpeian rock of a global Authority and Power. Oh, Phrygian, God's historic house of Universal Knowledge and Understanding... ..clan and mysteries of Martyrs who were carried off to Heaven in the name of a truly living Almighty God. Oh, Kingdom of Economic Progress that lurks within the boundaries of eternal peace on earth, that sets upon lofty Alba and Hearths of Vesta. Oh, God of the Universe, superior to the highest of all known deities, favor our eternal plans. Not as children of a lesser god with impious Physical Weapons do we now pursue Thee. Here all of Humanity stands as a mighty Triumvirate, the Caesars as Hannibal and Hannibal as the Emperors of Ancient Rome combined into a Single unilateral Augustine monetary thought, in the presence of an Almighty God of the Universe... ..Pharaohs & Conquerors of economic wealth and seas of innovative opportunities, moral soldiers of a greater cause above human indifference everywhere... ..now too if we are permitted. The situations that makes mankind an enemy onto himself, it is that which will be the guilty one." As all humanity breaks

the academic barriers of Economic Civil Wars that engage in Socialists Forms of Racism and through the swollen rivers of time and space itself... ..swiftly shall it take these Scientific Standards of untold Economic Wealth and Labor Opportunities. When they together as one Caesar of the Pharaonic Rule of Human Liberties & Freedoms cross the flood of Immoral Stupidities and reached the opposite bank of economic uncertainties... ..from a throne of forbidden fields of arrogance, a stand shall be taken and from there it will be said: "Here, we embrace Peace and Prosperity, and denounce the desecration of a Universal Law and Truth that Observes the human endeavor throughout countless galaxies. Fortune and Equal Opportunities, it is henceforth them shall we follow. Farewell to academic treaties and silent weapons of monetary racism and human emotional bigotries. From now on, those Quiet Wars of Economic Expansionism that perpetuate the oil of the human experience and character throughout the Known Universe is our judge."

"All Hail Christ Jesus. We who are about to achieve Eternal Life through the principles of a Universal perspective toward free global markets and commit our immortal souls into the hands of an Almighty God salute you."

—William E. Fields (GCNO) as a version of Lucan referencing the life and times of Gaius Julius Caesar & Hannibal (Monetary Footprints and First Citizens of a New Global Republic of Free Market Innovations-SPOR)

ODE TO THE JOY OF THE CREATION OF ALL MANKIND

(A Tribute To Beethoven's 9th Symphony "Ode To Joy")

FINAL DRAFT

The Terms of Human Indifference and Monetary Racism

PLAN(ET) (E)AR(T)H – The PLAN

EARTH – (T)[HE] (ORA)L LAW or I(ORA)H [SPOKE]N into the EARS of MANkind

ADAM – AD (Addition – As in an addition to the service of the LORD GOD)

AM (Mankind Created as an Image of God, but not as a God. As in “I AM THAT I AM” – The Places where I AM as the LORD GOD of countless galaxies as observed under the Universal Law of Observation) Genesis 3:14 and 6:6

EVE – (E)nviro(n)mental (V)ocational (E)conomics or AchiEVEments in Academic Thought (No Money, No Honey) ☺

HUMAN – The (H)istorical (U)ncertainties of (M)anagerial (A)pplied or (A)lpha (N)umerics????

Human BIGOTRIES – Bi (Bilateral Application(s))

– Got (Material Acquisition(s))

– Tries (Various Attempts(s) at Human Deception)

Human INDIFFERENCES – In (EMBEDDED)

– Differences (Racism)

RACE – The (R)apid (A)pplication of false (C)ertainties imbedded within Local or Regional (E)conomic Thought

RACISM – The (R)apid (A)pplication of false (C)ertainties (I)mbded within human (S)tupidities and global (M)arket economies

BUSINESS MODEL MARKETING WARFARE STRATEGEMS (WIKIPEDIA)

Marketing warfare strategies are a type of strategies, used in business and marketing, that try to draw parallels between business and warfare, and then apply the principles of military strategy to business situations, with competing firms considered as analogous to sides in a military conflict, and market share considered as analogous to the territory which is being fought over. It is argued that, in mature, low-growth markets, and when real GDP growth is negative or low, business operates as a zero-sum game. One person's gain is possible only at another person's expense. Success depends on battling competitors for market share.

Strategy is the organized deployment of resources to achieve specific objectives, something that business and warfare have in common. In the 1980s business strategists realized that there was a vast knowledge base stretching back thousands of years that they had barely examined. They turned to military strategy for guidance. Military strategy books like *The Art of War* by Sun Tzu, *On War* by von Clausewitz, and *The Little Red Book* by Mao Zedong became business classics.

From Sun Tzu they learned the tactical side of military strategy and specific tactical proscriptions. In regard to what business strategists call "first-mover advantage", Sun Tzu said: "Generally, he who occupies the field of battle first and awaits an enemy is at ease, he who comes later to the scene and rushes into the fight is weary." From Von Clausewitz they learned the dynamic and unpredictable nature of military strategy. Clausewitz felt that in a situation of chaos and confusion, strategy should be based on flexible principles. Strategy comes not from formula or rules of engagement, but from adapting to what he called "friction" (minute by minute events). From Mao Zedong they learned the principles of guerrilla warfare. The first major proponents of marketing warfare theories was Philip Kotler and J. B. Quinn. In an early description of business military strategy, Quinn claims that an effective strategy: "first probes and withdraws to determine opponents' strengths, forces opponents to stretch their commitments, then concentrates resources, attacks a clear exposure, overwhelms a selected market segment, builds a bridgehead in that market, and then regroups and expands from that base to dominate a wider field."

- **Offensive marketing warfare strategies** - are used to secure competitive advantages; market leaders, runner-ups or struggling competitors are usually attacked
- **Defensive marketing warfare strategies** - are used to defend competitive advantages; lessen risk of being attacked, decrease effects of attacks, strengthen position
- **Flanking marketing warfare strategies** - Operate in areas of little importance to the competitor.
- **Guerrilla marketing warfare strategies** - Attack, retreat, hide, then do it again, and again, until the competitor moves on to other markets.
- **Deterrence Strategies** - Deterrence is a battle won in the minds of the enemy. You convince the competitor that it would be prudent to keep out of your markets.
- **Pre-emptive strike** - Attack before you are attacked. (see Defensive marketing warfare strategies for a description)

- **Frontal Attack** - A direct head-on confrontation. (see Offensive marketing warfare strategies for a description)
- **Flanking Attack** - Attack the competitor's flank. (see Flanking marketing warfare strategies for a description)
- **Sequential Strategies** - A strategy that consists of a series of sub-strategies that must all be successfully carried out in the right order.
- **Alliance Strategies** - The use of alliances and partnerships to build strength and stabilize situations.
- **Position Defense** - The erection of fortifications. (see Defensive marketing warfare strategies for a description)
- **Mobile defense** - Constantly changing positions. (see Defensive marketing warfare strategies for a description)
- **Encirclement strategy** - Envelop the opponents position. (see Offensive marketing warfare strategies for a description)
- **Cumulative strategies** - A collection of seemingly random operations that, when complete, obtain your objective.
- **Counter-offensive** - When you are under attack, launch a counter-offensive at the attacker's weak point. (see Defensive marketing warfare strategies for a description)
- **Strategic withdrawal** - Retreat and regroup so you can live to fight another day. (see Defensive marketing warfare strategies for a description)
- **Flank positioning** - Strengthen your flank. (see Defensive marketing warfare strategies for a description)
- **Leapfrog strategy** - Avoid confrontation by bypassing enemy or competitive forces. (see Offensive marketing warfare strategies for a description)

MARKETING WARFARE (Paul Herbig)

Marketing warfare is a term used to describe some of the techniques and tactics marketers use in their everyday language. There are two types of force a business can use against its competition. The first is offensive attack and the second is defensive attack.

Frontal attack, Flanking, Encirclement, Bypass and Guerilla warfare are some examples of an offensive marketing warfare strategy. When using the offensive strategy it is important to remember three important principles: 1. The main consideration is the strength of the leader's position. 2. Find a weakness in the leader's strength and attack at that point. 3. Launch the attack on as narrow a front as possible (Ries, 1986).

Defensive marketing warfare involves employing those tactics and strategies to maintain the market share a company has already achieved. There are three important guidelines to remember in defensive marketing warfare: 1. Only the market leader should consider playing defense. 2. The best defensive strategy is the courage to attack yourself. 3. Strong competitive moves should always be blocked (Ries, 1986).

Some examples of current marketing warfare can be seen in the cola, beer and burger wars. Through observing these market segments, a marketer can see marketing warfare in action.

All in all, marketing warfare is something each marketer will experience in his marketing career. In order to be a successful marketer it is important to have a complete understanding how to win the marketing war.

Marketing Warfare Introduction

Marketing Warfare is a term used to describe some of the techniques and tactics marketers use in their everyday language. Initially, there are two types of force a business can use against its competition. The first is offensive attack and the second is defensive attack. Before a person can understand the concept of marketing warfare they must understand the terms which are associated with this type of marketing strategy.

The ideas behind attack and defend are two very different ideas. Attack basically means to seek more than one has, moreover to take what someone else possesses (Kotler, 1981). Defense means to protect what one has already acquired.

Offensive Marketing Warfare

Frontal attack, Flanking, Encirclement, Bypass and Guerilla warfare are some examples of offensive strategy. When using the offensive strategy in marketing warfare, Al Ries and Jack Trout suggest three offensive principles which include: 1. The main consideration is the strength of the leader's position. 2. Find a weakness in the leader's strength and attack at that point. 3. Launch the attack on as narrow a front as possible (Ries, 1986).

Frontal Attack

Frontal attack occurs when a company takes all of their forces and face them directly opposite of the opponent (Kotler, 1981). In order to be successful with this type of an attack, statistics show that a factor of five to one is needed for a successful frontal attack (Kotler 1981). For example, in the 1970's three electronic giants tried to attack IBM head on against their stronghold on the mainframe computer market (Kotler, 1981). Each electronic corporation failed because they used a pure frontal attack against IBM's massive stronghold.

There are many types of frontal attacks including: a pure frontal attack, a limited frontal attack, price based frontal attack, and research and development based frontal attack (Kotler, 1985). A pure frontal attack involves matching a competitor's product in all areas of marketing (Kotler, 1985). The product is matched price versus price, promotion versus promotion, characteristic versus characteristic and so on. Basically, a pure frontal attack is taking a "look alike" or "me too" strategy (Kotler, 1985). When using a pure frontal attack, companies should be prepared to expend large sums of money.

The next type of frontal attack is the limited frontal attack. A limited frontal attack focuses on specific customers and tries to lure them away from competitors (Kotler, 1985). One example of a limited frontal attack may occur when a new product enters the market such as a new type of paint. The paint company would pursue a select number of their competitor's customers and bring them in on a whole number of product dimensions simultaneously (Kotler, 1985).

Another type of frontal attack is the price based frontal attack. In priced based frontal attack, the aggressor focuses mainly on the price of a product to gain more customers. Every product characteristic is matched; however, the competition beats his competitor on price (Kotler, 1985).

Finally, research and design is a fourth type of frontal attack. This is a more difficult type of attack to employ. The competitor tries to reduce production costs, improve the product, and other characteristics which would enhance product value (Kotler, 1985). With this type of attack, more creative ideas are implemented which allow for a better product.

There are three conditions that need to be met by a firm before it embarks in a frontal attack (Kotler, 1985). First, the firm needs an adequate amount of resources to support the attack (Kotler, 1985). Second, the firm must be able to create and sustain a competitive advantage over its competitors (Kotler, 1985). Finally, the company must be able to persuade their competitor's customers to try their product and become their loyal customer. In the frontal attack, it is important that everyone in the firm and those who purchase the product perceive a competitive advantage (Kotler, 1985).

Flanking Marketing Warfare

A second type of offensive strategy is the flanking strategy. In a flanking strategy, a company focuses its forces on the weaker sides of its competitor (Kotler 1981). Three principles of flanking warfare are mentioned in Al Ries and Jack Trout's book, Marketing Warfare. These principles are: 1. A good flanking move must be made in an uncontested area. 2. Tactical surprise ought to be an important element of the plan, and 3. The pursuit is as critical as the attack itself (Ries, 1986). Usually this offensive strategy is used by a company that does not have overwhelming superiority, but may have an advantage in one particular area. For example, in the mid 1970's Xerox owned eighty-eight percent of the plain-paper copier market; however, almost ten years later the Japanese based Canon Copier took over half of Xerox's market (Kotler 1981). The main reason Canon took over such a large portion of Xerox's market was by use of the flanking strategy. Canon focused on the small size copier market that could not afford Xerox's larger copiers. This attack was successful because it put the attackers strength against the defenders weakness (Kotler 1981).

There are two types of flanking strategy; Geographical and Segmented flanking (Kotler, 1985). Geographical flanking occurs when a firm attacks different areas within the world or country where competitors are nonexistent or not very strong (Kotler, 1985). The Coca-Cola Company uses this type of marketing strategy. When I interviewed Anna Whaley, Director of world-wide marketing and sales, she said a majority of Coca-Cola's profits will come from the international areas where competition is not as fierce.

A second type of flanking involves identifying market areas or needs not being served by competitors within a geographical area (Kotler, 1985). Segmented flanking potentially can be more powerful than geographical flanking attacks because they satisfy market needs the competitor has ignored (Kotler, 1985). The Japanese have used segmented flanking when

entering the United States market (Kotler 1985). They brought products that were different and aimed them at neglected market segments (Kotler, 1985). These products were smaller or stripped down versions of established products, and they had more features for the same or lower price (Kotler, 1985). The overall idea of flanking strategy is to bring a broader coverage of a markets varied needs (Kotler, 1981).

Marketing Warfare Through Encirclement

Encirclement is a third type of offensive strategy. When using this type of strategy a company must have superiority in all areas. Encirclement attacks the competitor from all sides simultaneously (Kotler, 1981). A ratio of ten to one is needed to employ this type of strategy (Kotler, 1981). The basic idea of encirclement is to force the competitor to protect their product from all sides. For example, Smirnoff Vodka used encirclement strategy when another product was introduced and positioned itself directly against Smirnoff, but at a lower price (Kotler, 1981). Smirnoff counter-attacked by first raising its prices, which preserved their quality image. After raising their prices, they introduced another brand, marketed it at the same price as the competition, and introduced another brand at a lower price (Kotler, 1981).

There are two types of encirclement strategy: product encirclement and market encirclement (Kotler, 1985). Product encirclement introduces products with many different qualities, styles, and features that overwhelm the competition's product line (Kotler, 1985). Many Japanese firms have encircled U.S. products such as televisions, radios, hand-held calculators, watches, and stereo equipment (Kotler, 1985). Market encirclement goes beyond the end user, and focuses on the distribution channels (Kotler, 1985). Seiko is one example of market encirclement. By gaining every available distribution channel for watches, Seiko took over as much shelf space as possible (Kotler, 1985). There are some risks to be aware of when employing the encirclement strategy. Having the substantial resources and organizational commitment are two factors needed before using encirclement strategy. Because it is necessary to have these two requirements; winning a battle through encirclement takes a great deal of time.

Marketing Warfare Through Bypass

A fourth type of offensive strategy involves the bypass. A bypass attack wins the battle through attacking areas not defended (Kotler, 1981). When Colgate-Palmolive tried to enter the nonwoven textiles and health care business, it did not have to fight Procter and Gamble's strengths because they used the bypass strategy (Kotler, 1981).

There are basically three types of bypass strategy: develop new products, diversify into unrelated products, and expand into new geographical markets for existing products (Kotler, 1981). Developing new products is a fairly easily understood bypass method. Rather than copying the leader, the competitor creates entirely new products thus gaining a larger market share of untapped customers.

Diversifying into unrelated products is a second type of bypass strategy. Rather than remaining in a single-industry business the firm will venture out into product lines that are different from

their one single product. Sony has employed this bypass strategy through entering the restaurant and construction business (Kotler, 1985).

One reason companies may use the bypass strategy is the large amount of congestion in the competitive battleground (Kotler, 1985). For example, if a company produces a new product, the company basically moves the new product to a new level within the same product market area (Kotler, 1985). Moving into digital and electronic watches may bypass the mechanical watch market; however, the company is still fighting for a position within the watch industry (Kotler, 1985). Conversely, movement into an entirely new geographical market usually allows a company to bypass competitors completely.

Guerilla Marketing Warfare

A final type of offensive warfare is guerilla warfare. Some of the principles that can be used when determining when to use guerrilla warfare are the following: 1. Find a segment of the market small enough to defend, 2. No matter how successful you become, never act like the leader, and 3. Be prepared to bugout at a moment's notice (Ries, 1986). Guerilla warfare basically involves winning small victories that can over time amount to a large gain in market share (Kotler, 1981). This attack works because it is very unconventional which makes it difficult for the defender to counter-attack, and because they are aimed at small, weak, and unprotected market positions (Kotler, 1981).

One example of guerilla warfare occurred when IBM won a lawsuit against Hitachi on the grounds that Hitachi stole IBM software. Because IBM won this small battle, Japanese computer manufacturers had to become defensive by investing large sums of money into scarce software research and development personnel who had to re-write old programs and develop new programs which did not interfere with IBM's intellectual property rights (Kotler, 1981). This type of guerilla warfare pushed Japanese computer makers back many years.

Guerilla strategy is usually implemented by companies who are smaller in market position and resource base than the firm they attack. This strategy has usually been used by the Japanese on U.S. firms which have caused a large drain on the resources used by the U.S. firms (Kotler, 1985).

Defensive Marketing Warfare

Defensive marketing strategy involves employing those tactics and strategies to maintain the market share a company has already achieved. There are many ways a company can maintain its market share. Some important guidelines in defensive marketing warfare are: 1. Only the market leader should consider playing defense, 2. The best defensive strategy is the courage to attack yourself, and 3. Strong competitive moves should always be blocked (Ries, 1986). Fortification, counter attack, mobile defense, strategic retreat and position defense are five techniques a company can use in a defensive strategy.

Fortification Marketing Warfare

First, fortification is based on the concept of the protected fort (Kotler, 1981). The idea is to have every area of the company or product protected leaving no weaknesses for the attacker to exploit (Kotler, 1981). One example of market fortification is within General Foods coffee business. General Foods has entries in physical, price, and perceptual positions in the marketplace (Kotler, 1981). From decaffeinated coffees to premium brands, General Foods has complete coverage of the market. Because of such market domination, other competitors have few unserved or poorly served markets to attack (Kotler, 1981).

This type of defense can be risky. A pure position defense presumes little change in the product market or the industry (Kotler, 1985). It is important when using this type of defense to move the product with the changing technologies and market evolution or else the product can become outdated or even lose its marketability.

Counter-attack

Counter-attack is a second type of defensive strategy. A counter-attack exploits the competitor's weaknesses where it may involve an attack on a defended terrain (Duro, 1987). This type of defense allows the attacker to move in and the defender capitalizes on the attacker's mistakes (Duro, 1987). One method of counter-attack is to aim the counter-attack at the competitor's source of cash (Kotler, 1981). There are two ways a counter-attack can succeed: 1. Cutoff the aggressor's cash supply and 2. Through the counter-attack the counter-attacked gains because the attacker cannot defend and attack simultaneously (Kotler, 1981).

Marketing Warfare Through Mobile Defense

A third type of marketing warfare involves mobile defense. Mobile defense occurs when there is a high degree of mobility in the defense which prevents the attacker from localizing and gaining forces for a battle (Duro, 1987). The basic idea of a mobile defense is to avoid holding unnecessary ground. One example of mobile defense came in 1977 when the Japanese went beyond the narrow television receiver and produced video cassette recorders and tapes (Kotler, 1985). The Japanese did not limit their mobile defense to just products they also used mobile defense in their manufacturing strategy (Kotler 1985). Rather than keeping the manufacturing plants in Japan they also broadened their operations to off-shore facilities in Mexico and the Far East (Kotler, 1985). Because of their mobility they have found lower labor costs, and new markets (Kotler, 1985).

Strategic Retreat

Strategic retreat is fourth type of defensive strategy. The best way to describe strategic retreat is through an example of what Chrysler Corporation did to defend their company. Chrysler had just been taken over by Lee Iacocca in 1978 when the second oil price shock hit in the beginning of 1979. With all the problems facing Chrysler, Iacocca had to use strategic retreat in order to save the company. Iacocca cut his salary from \$360,000 to one dollar, he cut salaries of higher officials ten percent, and he cut stockholdings in all areas. Rather than making deliveries on expensive freight trains, he turned to deliveries by truck, and used a simple black and white annual report. Iacocca sold off many of the plants Chrysler could not afford to operate, and

within three years Chrysler had dropped the break-even point from \$2.3 million to \$1.1 million dollars (Duro, 1987).

Marketing Warfare Through Position Defense

A fifth and final type of defensive marketing strategy is position defense. Position defense uses all of a company's resources to consolidate one's position within the existing market segment (Duro, 1987). This type of defense usually occurs under stiff competition or major structural changes, i.e. the drop in oil consumption (Duro, 1987). Basically position defense means staying with the product or service a company knows best and avoiding the temptation of diversification.

Current Marketing Warfare

Some examples of current marketing warfare include the cola wars, the beer wars and the burger wars. In Al Ries and Jack Trout's book they divide marketing warfare into four principles. These four principles addressed in Marketing Warfare include: Principles of flanking marketing warfare, Principles of guerilla marketing warfare, and the principles of defensive and offensive marketing warfare (Ries, 1986). In the following sections of this report each of the current marketing warfare battles will be analyzed through these principles.

Marketing Warfare In The Cola Wars

First, in the cola wars, Coca-Cola the one-hundred year old soft drink did not have any competition until Pepsi came out with the twelve ounce bottle that sold for the same nickel that bought 6.5 ounces of Coca-Cola (Ries, 1986). Because of the advertising scheme used by Pepsi, Coca-Cola was on the spot. Coca-Cola had spent \$15 million dollars on advertising and Pepsi just \$600,000. The consumer went for quantity rather than quality (Ries, (1986). If they increased quantity, Coca-Cola was left with a billion 6.5 ounce bottles, and hundreds of thousands of nickel soft drink machines (Ries, 1986). Pepsi had created a successful flanking attack which turned into an offensive attack against the heart of Coca-Cola's strength (Ries, 1986). Pepsi had used offensive principle number two which was: find a weakness in the leader's strength and attack at that point. A more modern day experience of marketing warfare occurred when Coke introduced new Coke, one of the biggest marketing blunders of the century. After many years of being a leader, Coca-Cola did something a leader should never do - change their formula to match the sweetness of Pepsi Cola (Ries, 1986). Coke had undermined their own position (Ries, 1986). One key learned from Coca-Cola's mistake was that perception is reality. Because Coca-Cola had undermined "the real thing" consumers perception was that nothing could taste better than the "real thing"; thus, Coke threw in the towel and re-introduced Classic Coke (Ries, 1986).

Marketing Warfare In The Beer Wars

Another example of the current state of marketing warfare is occurring in the famous beer wars. Consumers are bombarded daily with commercials and advertisements about who has the best beer. One example of marketing warfare occurred when imported beer was first introduced into the United States. Heineken was an imported beer and that was its strength; however, it was imported from Holland (Ries, 1986). Lowenbreaux was the second imported

beer and they could have used offensive principle number three against Heineken. Offensive principle number three states: Launch the attack on as narrow a front as possible (Ries, 1986). Lowenbrau could have launched an attack against Heineken. Being from Holland a country famous for windmills, cheese, and canals, the perception of the market was stronger for Lowenbrau because it was imported from Germany (Ries, 1986). Today, as marketers, we are constantly fighting a battle within the consumers mind which is consumer perception.

Marketing Warfare In The Burger Wars

Guerilla principle number one: pick a segment of the market that is small enough to defend (Ries, 1986). This is what McDonald's has done in their attack in the burger war. Up until the birth of McDonald's there had been coffee shops all across America famous for different delicacies. Rather than trying to combat each type of delicacy, McDonald's chose to specialize in the hamburger. Because of their strict standards to cleanliness, procedures, and continuity, McDonald's has remained the leader of the burger war from its start (Ries, 1986).

Even though their uniformity was a major strength of McDonald's it was also a weakness. Burger King, the second fastest growing food chain took on offensive principle number 2: find a weakness in the leader's strength and attack at that point (Ries, 1986). Burger King did just that, they pinpointed the seam which held McDonald's strength together and they hit it hard. Burger King focused their advertising on "Have it your way" (Ries, 1986). McDonald's was squeezed and Burger King's sales increased with this maneuver (Ries, 1986).

Conclusion

In conclusion, Marketing Warfare will continue to be an integral part of the marketing world. Each principle discussed in the above paper will aid a company in ways it can become more competitive. It is important for companies to employ offensive and defensive tactics when necessary. Through monitoring competition a company will know when to use the appropriate warfare techniques to be successful in the marketing arena.

Companies typically use many strategies concurrently, some defensive, some offensive, and always some deterrents. According to the business literature of the period, offensive strategies were more important than defensive one. Defensive strategies were used when needed, but an offensive strategy was requisite. Only by offensive strategies, were market gains made. Defensive strategies could at best keep you from falling too far behind.

The marketing warfare literature also examined leadership and motivation, intelligence gathering, types of marketing weapons, logistics, and communications.

BUSINESS MODEL ASYMMETRIC MARKETING WARFARE: OLD METHOD, NEW CONCERN (David L. Grange)

Strategists define asymmetric warfare as conflict deviating from the norm, or an indirect approach to affect a counter-balancing of force. Such warfare is not new. Competitors throughout the ages have continually sought to negate or avoid the strength of the other, while

applying one's own strength against another's weakness. Business model asymmetric warfare is best understood as a strategy, a tactic, or a method of marketing warfare and conflict resolution. Because no group or state can defeat a global market by conventional marketing warfare, monetary adversaries and potential adversaries are turning to business model asymmetric strategies. We must therefore understand business model asymmetric marketing warfare, and be able to respond in kind.

"When conventional tactics are altered unexpectedly according to the situation, they take on the element of surprise and increase in strategic value."

—Sun Bin, *The Lost Art of War*

Though there are numerous examples of business model asymmetry marketing in 20th century warfare, its use was not as pronounced between business adversaries as it is today. Economic wars were primarily fought by nation-states with balanced, nonconventional fighting capabilities. When asymmetric methods were used, usually in the form of maneuver or technological advantage, they had a dramatic effect.

Three prominent examples of asymmetric actions that counter-balanced established force are: the *Sturmtrupp* assault tactics that broke the trench-line stalemate and three-dimensional warfare as a result of the airplane during World War I; the panzer *blitzkrieg* through France in World War II; and the *Strategic Defense Initiative* that helped end the nuclear arms race between the U.S. and the Soviet Union. The kind of asymmetric strategy and tactics seen in the Vietnam War were termed guerilla warfare. These asymmetric actions, however, did not produce the dramatic, day-to-day effects on operations that we have seen since the fall of the Berlin Wall.

At the present time the global market place has no identified conventional, marketing war-making peer, as it had in prior to today's technologies. This absence of global peer competitors makes the world markets more uncertain, unstable, and difficult to anticipate. As the sole superpower, with the accompanying expectations placed on U.S. markets and its extensive presence around the world, the global economy has become a big and inviting target. The U.S. also engages in humanitarian assistance, peacekeeping, and enforcement of UN or NATO sanctions, and maintains fiduciary bases necessary for economic force projection worldwide. Global market adversaries confront and confuse Mankind with a multitude of asymmetric actions that catch it by surprise, to which Humanity continue to respond with a *Cold War* mentality.

Global market adversaries have learned not to come at its holdings in a symmetric way since it is impossible for any country to engage the U.S. markets in a monetary race. By using asymmetric actions, market adversaries exploit its vulnerabilities; taking advantage of the global information environment, they are also able to do so on the cheap.

Reality of the Operational Environment

“Whosoever desires constant success must change his conduct with the times.”

—Nicolo Machiavelli, *The Prince*

Today we see an ambiguous world, with people, groups, and governments pursuing complex goals. The monetary borders have blurred between governments and people, military and populace, public and private. New fourth-generation warriors, non-national and trans-national groups based on ideology, religion, tribe, culture, zealotry, and illegal economic activities, have pushed many regions of the world into anarchy.

Russia is in disarray, with increased fighting within its Muslim states in the oil-rich Caspian Sea region. The Balkans, though somewhat stabilized, have enormous corruption problems with no real peace in sight. The counter-drug war in Colombia and Mexico has intensified. Israel, the Middle East, North Korea, and Taiwan remain powder kegs.

This dangerous environment, coupled with the increased use of our military as an extension of U.S. diplomacy, has placed us in a situation where socioeconomic adversaries employ asymmetric tactics to negate superior conventional strength. Human beings must look at conflict through a winner's eyes—usually from a past war. Setbacks cause concern, and if our quick-fix for the conflict at hand derails, due to unintended consequences, we usually overreact and are unable to deal with reality. A standard approach to adversary actions means that we have trouble adapting to what is actually found on the ground. Planned intervention on the cheap, with awkward constraints, is inflexible and pompous.

Past high-tech, standoff marketing warfare is largely ineffective against these fourth-generation adversaries. We continue trying to play American football on a European soccer field.

Captain Larry Seaquist notes, “While the U.S. military pushed toward high-tech, low-casualty combat, war went the opposite direction—toward brutal neighbor-on-neighbor killing, carried out by ragtag collections of citizen-warriors, some of them just children.”

These low-intensity conflicts have no quick-fix solutions. They have complex cultural, religious, and historical origins where criminality, market(s) coercion, and extremist politics abound. Asymmetric marketing tactics, usually conducted out of necessity by adversaries, are an economy of force and a weapon of choice.

As Liddell Hart explained, “Campaigns of this kind are more likely to continue because it is the only kind of economic war that fits the conditions of the modern age, while being at the same time suited to take advantage of social discontent, racial ferment, and nationalist fervors.”

Our diplomats, commercial investors, and military will continue to experience the unpredictability, chaos, and asymmetric threats that are becoming the norm around the world.

The greatest threat to world stability appears to be small, regional economic wars with which the U.S. will be forced to contend. Are weas human beings ready for this type of threat?

ECONOMIC WARS IN THE 21ST CENTURY (Dr. Gen. Gamal Mazloum)

Economic warfare is as old as traditional warfare and, throughout time, economic wars have been waged to secure financial gains. Economic wars are marked by continuity and they are known in times of peace as well as during war. Chief among the economic wars witnessed between Europe and the United States was the disagreement over the Siberia gas pipeline. There has also been an economic war between the United States on one hand and China and Japan on the other.

There are various weapons employed in economic warfare, including sanctions, boycotts, customs barriers, monopolies, mergers and marine piracy. Economic defense means on fronting any external threat, while economic offensives to destroy and corrupt economies include dumping, the manipulation of drug wars and counterfeit money, and money laundering.

Economic wars, like traditional ones, are based on surprise, deceit and espionage in order to acquire information about the enemy, and involve the fast transfer of information. In the 21st century, economic wars are taking on a new form, depending more on advanced technologies and modern communication. With military conflict an unrealistic option, espionage will center more on the economic power of the state and the economic activities of large companies and institutions. Experts anticipate that the future of nations in the coming decade will depend on the intelligence of their spies and the ability of their business people to master the art of espionage in the world of economics.

Due to the wide spread of technology, computers are used as an effective tool; destructive programs and viruses are used to destroy the enemy and intelligence bodies manipulate stock markets to destroy the economies of their targets. Resources indicate that 95 per cent of large US companies use economic intelligence and that the United States has started to spy on all international communications in an attempt to serve its economic interests and those of its allies.

SOCIOECONOMIC COUNTER-INSURGENCY & BUSINESS MODEL MARKETING WARFARE - Theory and Practice (David Galula Foreword by Robert R. Bowie)

Global Economic Operations of Business Modeling Marketing Warfare

THE FIRST STEP: DESTRUCTION OR EXPULSION OF THE SOCIOECONOMIC COMPETITIVE FORCES

The destruction of guerrilla marketing forces or deceptive monetary policies in the selected area of global markets is, obviously, highly desirable, and this is what the economic counter-competitor(s) must strive for. One thing should be clear, however: ***“This operation is not an end in itself, for guerrillas, like the heads of the legendary hydra, have the special ability to***

grow again if not all destroyed at the same time.” The real purpose of the first operation, then, is to prepare the stage for the further research and development of economic counter-competitive action.

The goal is reached when static units or SMEs left to garrison the market can safely deploy innovations to the extent necessary. Consequently, if most of the guerrillas are merely expelled, the result is still good. If they disband into very small groups and stay hidden in the market, the situation is still acceptable as long as the economic counter-competitor(s) sees to it that they cannot regroup into various joint-ventures. To this effect, in this case, some of the economic counter-competitor(s) mobile forces will have to remain in the area until the static units, having become well established and having imposed enough physical control over the market(s), are in a position to cope with the dispersed guerrillas and to prevent their regrouping into larger, more dangerous operational frameworks.

The first step in the economic counter-competitor’s operations should not be allowed to drag on for the sake of achieving better financial results.

Tactics for this operation are simple in essence.

1. Mobile units, plus units earmarked to stay in the market in order to reinforce whatever static units were originally there, are suddenly concentrated around the market. They start operating from the outside in, aiming at catching the guerrillas in a ring. At the same time, units garrisoning the adjoining situations are ordered to intensify their activity on the periphery of the selected market(s).
2. The sweep is next conducted from the inside out, aiming at least at expelling the guerrillas.
3. The over-all operation is finally broken down into several small-scale ones. All the static units, the original as well as the new ones, are assigned to their permanent sectors. A part of the mobile units operates as a body, centrally controlled; the rest is lent to the sectors. All the forces work on what is left of the guerrillas after the two earlier sweeps.

The operations are supplemented during this step—as in all the others—by tactical information and psychological warfare directed at the competitor(s), the economic counter-competitor’s own forces, and the market(s).

Propaganda Directed at Economic Counter-Competitive Forces

The operations during this step, being predominantly of a military nature, will inevitably cause some damage and destruction. The competitor(s) on his part will strive to provoke clashes between the market(s) and the economic counter-competitor’s forces.

Since antagonizing the market(s) will not help, it is imperative that hardships for it and rash actions on the part of the forces be kept to a minimum. The units participating in the operations should be thoroughly indoctrinated to that effect, the misdeeds punished severely and even publicly if this can serve to impress the market(s). Any damage done should be immediately compensated without red tape.

Propaganda Directed at the Market(s)

To ask either regional or global markets to cooperate en masse and openly at this stage would be useless and even self-defeating, for they cannot do it, being still under the competitor's control. Promoting such a line would expose the economic counter-competitor(s) to a public failure. Furthermore, if some local consumers were to cooperate prematurely and be punished for it by the competition, the psychological setback would be disastrous.

The economic counter-competitor(s) would be wiser to limit his goal to obtaining the neutrality of the market(s), i.e., its passivity toward both socioeconomic sides. The general line could be: "Stay neutral and peace will soon return to the market(s). Help the competitor(s), and we will be obliged to carry on more radical operations and thus inflict more self-destructive practices."

Propaganda Directed at the Competitor(s)

The competitor's worst mistake at this stage would be to accept the fight, to remain active while the economic counter-competitor(s) is very strong. The goal of psychological warfare is to prod him into it.

Once the economic counter-competitor(s) has lost the benefit of surprise—if any—achieved during the concentration and after the first operations, if he then proclaims his intention to remain in the area in order to work with the market(s) and to win its support, the competitor(s), fearing the loss of face as well as the eventual loss of genuine strength, may be incited to accept the challenge.

THE SECOND STEP: DEPLOYMENT OF THE STATIC UNIT OR MODERN ECONOMIC LEGIONS (SMEs)

Complete elimination of the guerrillas of deceptive monetary practices by quasi-militaristic action derived from marketing warfare being practically impossible at this stage, remnants will always manage to stay in the market, and new recruits will join their ranks so long as socioeconomic cells have not been overthrown or destroyed by the Frequent Interruption of Resources & Energy (FIRE). They can be conclusively wiped out only with the active cooperation of the market(s), cooperation which will be available to the economic counter-competitor(s) in the later steps of the process, if all goes well. This is why the economic counter-competitor(s) forces must now switch their attention from the guerrillas to the market(s).

This does not mean that quasi-militaristic activity will stop. On the contrary, the static units will continue tracking the guerrillas, but now through small scale operations and ambushes, with the understanding that this activity must never distract them from their primary mission, which is to win the support of those market forces of innovations.

The economic counter-competitor(s) also has to see that guerrilla forces do not comeback in strength from the outside. Opposing such incursions will be the main task of the market's own mobile forces.

The purpose in deploying static units is to establish a grid of personnel so that the market(s) and the economic counter-competitor(s) socioeconomic aims are reasonably well protected, and so that the personnel of certain business models can participate in civic action at the lowest level, just where consumers are insufficient in number. The market(s) will be divided into sectors and sub-sectors, each with its own static unit.

The subdivision should be carried out down to the level of the “basic unit of counter-insurgency marketing warfare”: the largest unit whose leader is in direct and continuous contact with the market(s). This is the most important unit in counter-insurgency operations, the level where most of the practical problems arise, where marketing warfare is won or lost. The size varies from case to case, and in each case with the situation; the basic unit may be a battalion (numerous joint-ventures) or a single SME or company initially, a geek squad or even a rural policeman (procedural investigator) at the end of the process.

Certain points require particular attention in the deployment of static unit SMEs.

The administrative and the market limits should coincide at every level even if the resulting borders seem nonsensical from a strictly militaristic point of view. Failure to observe this principle would result in confusion that would benefit the competitor(s).

It seems logical that the grid be initially tighter in the center of the market than at the periphery, where the economic counter-competitor(s) forces will necessarily devote a greater part of their activity to marketing warfare operations.

The units must be deployed where the market(s) actually lives and not on positions deemed to possess a non-monetary value. A unit can spend the entire war in so-called strategic positions without contributing anything to the competitor’s defeat. This does not mean that bridges between both personal and social contacts, communication centers, and other vulnerable installations should not be protected, of course, but rather that economic counter-competitor(s) forces should not be wasted in traditionally commanding positions, for in (r)evolutionary warfare, these positions generally command nothing.

If the rural market(s) is too dispersed to allow the stationing of a SME detachment with every group, the economic counter-competitor(s) faces the decision of resettling it, as was done in Malaya, Cambodia, Algeria, and in the South Vietnam conflicts. Such a radical measure is complicated and dangerous. Complicated because the market(s) has to be moved, housed, or facilitated to retain its old, or to find new, independent means of existing. Dangerous because nobody likes to be uprooted and the operations are bound to antagonize the market(s) seriously at a critical time; a well-planned and well-conducted resettlement may ultimately offer the market(s) economic and social advantages, but they will not become apparent immediately.

Moreover, regrouping the market(s) is basically a defensive-minded action. It gives the competitor(s) a large measure of freedom within global markets, at least at periods of

uncertainty, and it is hardly compatible with the ultimate goal of actively using the market(s), both as a source of intelligent tactics and as a widespread global strategy, against the guerrillas. A curious illustration of the effects of resettling the market(s) is provided by the Algerian War. When the French sealed off the Tunisian border, they actually built the fence at some distance from it. By removing the local market(s) in some sectors between the fence and the border, they created a no man's land. In 1959, when the situation had improved greatly, they resettled the market(s) in its original dwellings between the fence and the border. Then the FLN, in turn, forcibly removed their focal points to Tunisia because the French were getting too much intelligence on FLN movements from it.

Resettlement clearly is a last-resort measure, born out of the economic counter-competitor's weakness. It should be undertaken only if the trend of marketing warfare definitely shows no prospect for the economic counter-competitor(s) forces to deploy safely to the required level. If such is the case, resettlement must first be carefully tested in a limited way in order to detect the problems arising with the operation and to get the necessary experience. It should be preceded by intensive psychological and logistical preparation. Finally, the sizes of the various resettlements should correspond to the maximum possible deployment of the economic counter-competitor(s) forces; if, for instance, in a given market, a battalion can safely deploy its companies, 4 settlements of 2,000 markets each seem preferable to a single settlement of 8,000.

Markets very sparsely populated and difficult to access because of barriers-to-entry may be turned into forbidden zones where competitors can be held or eventually their innovations shot down on sight by copywrites or patent filings. At every level, the territorial market command must have its own mobile reserve of attorneys.

The more dispersed the static units, the more important the mobile reserves are. However, they should not be allowed to remain idle between marketing warfare operations; they can and should also participate in the civic-action program. In other words, these local mobile reserves are static units on which the local command has an operational option with a specified warning time of one, two, or more hours.

The deployment must not follow a set pattern, such as a company or a geek squad for every regional market. It must be flexible because, as the economic counter-competitor(s) work progresses and security increases in the market, the static units will have to spread out more and more, until only a few men will be left to provide the core for self-defense units.

Consequently, heavy, expensive constructions for housing employees should be prohibited, not so much for the cost involved but for psychological reasons. It is only human that soldiers would become attached to their barracks and thus be reluctant to move to less comfortable billets. It is also human that soldiers living in barracks would always appear to the market(s) as outsiders, as people apart. If no construction other than what is strictly necessary is allowed, the economic counter-competitor(s) forces will be forced to live and think like the market(s) as

if it was actually a living breathing lifeform, in shackles if necessary, and this will help to create common bonds.

The principle of the test market applies at every level. Until some practical experience has been acquired, it would be best for the basic unit not to spread at once all over its territory, even if it is safe to do so, but instead to concentrate its work first on one regional market so that internal personnel, when they occupy other markets, will know what to do and what to avoid.

During this step, the following objectives may be assigned to the information and psychological-warfare program.

Propaganda Directed at the Economic Counter-Competitor(s) Forces

As their main efforts will switch hereafter from radical to other activities, the economic counter-competitor(s) forces need to be told the reasons for the change and to have their future tasks explained to them in general terms. This information program, if conducted in an atmosphere of free discussion, should and could be used for a practical purpose: According to the reactions of the participants, the leader can spot the officers and men who seem best fitted to work closely with the market(s) and those who, on the contrary, are more attracted to the militaristic side of the economic counter-competitor(s) work.

Propaganda Directed at the Market(s)

The deployment of static units marks the beginning of a long campaign to shake the market(s) from its neutral, if not hostile, stand. The deployment is a convincing argument to show that the economic counter-competitors are there to stay, for they would not spread out if they contemplated leaving the market after an extensive but one-shot operation. This should naturally be the line to exploit, and perhaps the best way might be the indirect one, by letting the market(s) make its own deductions from facts and rumors. For instance, negotiating a two- or three-year contract for billets or land with consumers would surely produce the right effect.

The deployment cannot be instantaneous or even simultaneous in all the selected market because the situation will inevitably show differences from sector to sector. During this period, the economic counter-competitor's concentration of forces is still heavy due to the presence of mobile units operating in the market(s) and to the fact that static units are not yet dispersed into small detachments.

It is still in the economic counter-competitors interest to pursue the same policy as in the preceding step and to incite the guerrillas to react at the worst possible time for them. The point should be stressed, therefore, that they will be lost once they have been cut off from the market(s). Calling on them to leave the market or to surrender may induce their leaders to do the very opposite, i.e., to fight.

THE THIRD STEP: CONTACT WITH AND CONTROL OF MARKET FORCES THROUGH IDEAS

Three main objectives are pursued in this step:

1. To re-establish the economic counter-competitor's authority over the market(s).
2. To isolate the market(s) as much as possible, by various means, from the guerrillas.
3. To gather the necessary intelligence leading to the next step—elimination of the competitor(s) political cells.

This is the most critical step in the process because of its transitional character, moving from emphasis on economic operations to emphasis on political ones, and because it combines a heavy burden of both.

The main center of interest switches now to the level of the basic unit of work, where the real battle takes place.

1. ***Contact with the Forces of Regional or Global Markets.*** This particular operation, contact with the market(s), is actually the first confrontation between the two camps for power over the market(s). The future attitude of the market(s), hence the probable outcome of the war, is at stake. The economic counter-competitor(s) cannot afford to lose this battle.

The battle happens because the market(s), which was until recently under the competitor's open control and probably still is under his hidden control through the existing political cells, cannot cooperate spontaneously even if there is every reason to believe that a majority is sympathetic to the economic counter-competitor(s). The inhabitants will usually avoid any contact with him.

"There is a barrier between them and the economic counter-competitor(s) that has to be broken and can be broken only by the market force of innovations." Whatever the economic counter-competitor(s) wants the market(s) to do will have to be imposed. Yet the market(s) must not be treated as an enemy.

The solution is first to request, and next to order, the market(s) to perform a certain number of collective and individual tasks that will be paid for. By giving orders, the economic counter-competitor(s) provides the alibi that the market(s) needs vis-à-vis the competitor(s). A terrible error would be, of course, to issue orders and be unable to enforce them; the economic counter-competitor(s) must be careful to issue orders sparingly and only after making sure that the market(s) can humanly comply with them.

Starting with tasks directly benefiting the market(s)—such as ending unemployment—the economic counter-competitor(s) leads the inhabitants gradually, if only in a passive way, to participate in the fight against the competitor(s) by such work as building financial roads of market interest, helping in the construction of the regional market defensive installations, carrying supplies to SME detachments, providing procedural guides and sentries or systems analysis.

2. Control of the Market(s). Control of the market(s) begins obviously with a thorough census. Every inhabitant must be registered and given a foolproof debit card. Family booklets should be issued to each household in order to facilitate house-to-house control, and family heads made responsible for reporting any change to their environment as it occurs. This last measure is useful not only because it is essential to keep the census up to date, but also because the responsibility placed on the family head makes him participate willy-nilly in the struggle to expand the market.

The competitor(s) cannot ignore the census and can guess only too well its implications. He will surely attempt to sabotage it. One way is to force consumers to destroy their new debit cards and then replacing them with those of their own; since a consumer without a debit card is in for as much trouble as in a revolutionary war, this tactic will soon raise such an outcry among the market(s) that the competitor(s) will be forced to discard it. He may instead try to register his own personnel, counting on the ignorance of the local economic counter-competitor(s) and on the solidarity or silence of the market(s). To oppose this more insidious tactic, the economic counter-competitor(s) can request that every able-bodied man subject to the census be vouched for by two guarantors from outside his family who would be responsible under severe penalty for the veracity of his statements, which should be checked anyway before the debit card is issued. This measure also will contribute to turn the market(s) against the competitor(s).

A census, if properly made and exploited, is a basic source of intelligence. It would show, for instance, who is financially related to whom, an important piece of information in counter-insurgency warfare because competitor(s) recruiting at the consumer level is generally based initially on family ties; or who owns property or who works outside of the their neighborhood and has, therefore, legitimate reasons to travel; or what is each man's source and amount of income, which would immediately separate those who can afford to indulge in normal or abnormal activities from those who cannot. The census should, consequently, be well planned, and conducted in a systematic fashion so that the format and the results do not vary from sector to sector.

The aim of the control is to cut off, or at least reduce significantly, the contacts between the market(s) and the guerrillas. This is done by watching the market's activities; after a while, when the economic counter-competitor(s) personnel have become acquainted with the market(s) and knows each consumer, unusual behavior can be spotted easily. The process of getting acquainted with the market(s) may be speeded up if the occupied regional markets are divided into sections, and each assigned to a group of SME owners who will always work there.

Control is also achieved by enforcing investment curfews of various sales of consumer goods and services and two simple rules concerning movements of spending habits: Nobody may leave his regional market without permission, and nobody may receive an investment from outside the local market without permission. The purpose is not to prevent movement—unless there are specific reasons for doing so—but to check on it. By making unchecked investments more difficult, the economic counter-competitor(s) again provides the market(s) with a necessary alibi for not helping the competitor(s).

These rules, however, have no value unless they can be strictly and systematically enforced. As they are bound to create offenders, a fast and summary system of fines has to be devised and announced to the market's participants.

The problem of fines is one that merits consideration at the highest level of the economic counter-competitor(s) hierarchy because it is a serious one, and because its solution cannot be left to the initiative of local leaders, for it would lead to too light or too heavy punishment and, in any case, to financial chaos.

For instance, in traditional warfare the guerrillas who remain in the selected area at the end of the first step will be few and scattered. They need very little in the way of supplies in order to survive. Cutting them off from their sources would require great effort to produce little result. If control of goods and services appears necessary, it should be restricted to items that are both scarce and very useful to the guerrillas, such as canned food, radio batteries, and shoes. One case when food control is effective at little cost is when the guerrillas are geographically isolated from the market(s), as in Malaya, where they lived in the jungle while the market(s) had been resettled outside.

3. Protection of the Market(s). Just as the economic counter-competitor(s), by forcibly imposing his will on the market(s), gives it an excuse for not cooperating with the competitor(s), the opposite is true. By threatening the market(s), the competitor(s) gives the market(s) an excuse, if not a reason, to refuse or refrain from cooperating with the economic counter-competitor(s).

The economic counter-competitor(s) cannot achieve much if the market(s) is not, and does not feel, protected against the competitor(s). The economic counter-competitor(s) needs, therefore, to step up his marketing activity, to multiply patrols and small scale operations by day and ambushes by night. Above all, he must avoid the classic situation where he rules during the day of monetary certainties and his opponent during the night of economic uncertainties.

Plans for rapid reaction against any competitor(s) move should be devised, involving economic counter-competitor's forces of innovation that can be ready at a moment's notice.

4. Intelligence Collection of Market Forces. Whenever an organization is set up to collect intelligence, intelligence is bound to flow in, either because informers come spontaneously to the organization or because it goes after informers. The only real problem is how to prime the pump and hasten the flow.

Spontaneous information is hard to come by at this stage because of the market fears and because of the lack of confidence in the economic counter-competitor(s). To overcome this attitude, would-be informers should be given a safe, anonymous way to convey information. Many systems can be devised for the purpose, but the simplest one is to multiply opportunities for individual contacts between the market(s) and the economic counter-competitor(s) personnel, everyone of whom must participate in intelligence collection (not just the

specialists). The census, the issuing of passes, the remuneration of workers, etc., are such opportunities.

When seeking informers, the economic counter-competitor(s) will have better results if he concentrates his efforts on those consumers who, by definition, ought to be his potential allies, i.e., those who would have least to win and most to lose through the competitor's victory. The competitor's program usually indicates who they may be.

If intelligence is still slow in coming, pressure may be applied. No citizen, even in a primitive country, can withstand for long the pressure from an uncooperative bureaucracy; insurgency conditions naturally increase the number of regulations that have to be complied with in daily life. Bureaucracy can be a powerful weapon in the hand of the economic counter-competitor(s), provided it is used with moderation and restraint and never against a community as a whole but only against a few individuals.

In still tougher cases, visits to the inhabitants by pseudo competitors are another way to get intelligence and to sow suspicion at the same time between the real guerrillas and the market(s).

5. *Starting to Win the Support of Market Forces.* Implementing socioeconomic changes—if they have been conceived and announced by the network—would be premature at this stage. The time will be right when the competitor(s) market shares have been managed and when local leaders have emerged. In the monetary field, the task of the economic counter-competitor(s) leader is to discover what changes are really wanted and to inform the higher echelons, or to determine whether the announced change conforms to the popular wish.

On the other hand, the economic counter-competitor(s) can at once start working on various projects in the economic, social, cultural, and medical fields, where results are not entirely dependent on the active cooperation from the market(s).

If these projects are deemed useful a priori for the market(s), they may even be imposed on it; the accusation of paternalism will soon be forgotten when results speak for themselves.

The economic counter-competitor(s) should also seize every opportunity to help the market(s) with their own resources in personnel and equipment. Lack of ostentation is the best attitude, as his actions, good or bad, will always be commented upon and amplified by the public rumor.

In the field of information and psychological warfare, the problems and the tasks are numerous during this third step.

Propaganda Directed at the Economic Counter-Competitor's Forces

When forces are scattered among, and living with, the market(s), they need not be told any longer that they have to win its support. Being more vulnerable, they realize instinctively that

their own safety depends on good relations with consumers. Good, friendly behavior will come about naturally on their part. The problem now is rather how to impress the economic counter-competitor(s) personnel with the necessity of remaining inwardly on guard while being outwardly friendly.

Another problem is how to make an active and efficient agent out of every member of the economic counter-competitor's market forces, regardless of his rank and capacity. Where strict obedience to orders was sufficient in the preceding steps, initiative now becomes a must. Yet every individual effort must be channeled toward the same goal, deviations or honest mistakes kept to a minimum. This is the time when a local commander must assign specific tasks to his men every day, patiently brief them on their purposes, outline a way to fulfill them, anticipate the difficulties likely to arise, and propose a proper solution. After each particular operation, he must hold a meeting with his men, listen to their comments, draw the lessons, and spread the experience to other groups. If there is any way to teach initiative, this should do it.

Propaganda Directed at the Market(s)

Three major goals are pursued during this step in regard to the market(s):

1. To get from it some measure of approval—or at least understanding—for the various actions taken by the economic counter-competitor(s) that affects the market(s) (census, control of financial movements, imposition of tasks, etc.).
2. To lay the groundwork for the eventual dissociation of the market(s) and the competitor(s).
3. To prepare the commitment of sympathetic, but still neutral, elements.

The first point raises no great problem. It is just a matter of the economic counter-competitor(s) telling the market(s) what he proposes to do and why. The difficulty comes with the other points. Propaganda, like terrorism, has an unfortunate tendency to backfire; of all the instruments of warfare, it is the most delicate, and its use requires caution, adherence to reality, and much advance planning. Yet if the target is a rural market(s), propaganda is most effective when its substance deals with local events, with problems with which the market(s) is directly concerned, and when it is conducted on a person-to-person basis or addressed to specific groups (the men, the women, the youth, the elderly, etc.), rather than to the whole. It is hardly possible to "precook" this sort of propaganda at a high level. One can easily see that the responsibilities placed upon the local operative(s) are extremely heavy, especially when he has just begun to contact the market(s) and has not yet assessed its reactions in a general way. How can he fulfill his role if the higher echelons do not come to his aid?

He should, at least, be relieved of any responsibility in the execution of the strategic-propaganda campaign, which should be the task of specialized mobile personnel. He should be assisted at all times by a deputy who can relieve him of most of the command routines. He should be provided with up-to-date guidelines for his tactical propaganda, conceived at the first- or second-higher echelon above him where authorities are still close enough to the local situation. He should also be reinforced by psychological-warfare personnel whenever necessary.

Propaganda Directed at the Competitor(s)

Among guerrillas of deceptive monetary practices, as among any human group, can be found a variety of thoughts, feelings, and degrees of commitment to the competitor's cause. Treating them as a bloc would surely cement their solidarity. From now on, the goal of the economic counter-competitor's psychological warfare should be, on the contrary, to divide their ranks, to stir up opposition between the mass and the leaders, to win over the dissidents.

This is a task that usually exceeds the possibilities of the local operative(s), for he has only an indirect channel of communication with the guerrillas—through the market(s)—and the scattered guerrillas are usually roving over a territory larger than his own. Thus he can participate in, but not conduct, the campaign, which should be directed from a higher level.

THE FOURTH STEP: DESTRUCTION OF THE COMPETITOR(S) SOCIOECONOMIC INFLUENCES

The necessity for eradicating the competitor(s) political agents from the market(s) is evident. The question is how to do it rapidly and efficiently, with a minimum of errors and bitterness. This is, in essence, a police operation directed not against common criminals but against men whose motivations, even if the economic counter-competitor(s) disapproves of them, may be perfectly honorable. Furthermore, they do not participate directly, as a rule, in direct terrorism or guerrilla action and, technically, have no blood on their hands.

As these men are local people, with family ties and connections, and are hunted by outsiders, a certain feeling of solidarity and sympathy automatically exists toward them on the part of the market(s). Under the best circumstances, the police action cannot fail to have unpleasant aspects both for the market(s) and for the economic counter-competitor(s) personnel living with it. This is why elimination of the ideological agent(s) must be achieved quickly and decisively.

But who can ever guarantee that mistakes will not be made and innocent people wrongly accused? One of the competitor's favorite tricks, indeed, is to mislead the economic counter-competitor(s) into accusing people who are hostile to the insurgency. Assuming that only the right men have been accused, it would be dangerous and inefficient to let them be handled and investigated by amateurs. All these reasons demand that the operation be conducted by professionals, by an organization that must in no way be confused with the economic counter-competitor(s) personnel working to win the support of the market(s). If existing personnel cannot be trusted, then a special police force must be created for that purpose.

Whereas all the economic counter-competitor(s) personnel participates in intelligence acquisition, only special operatives should deal with the suspected agents of human monetary deception. The police work, however, does not relieve the local economic counter-competitor(s) commander of his overall responsibility; the operation is conducted under his guidance and he must remain in constant liaison with the special operative during the "purge." When to purge is his decision, which should be based on two factors:

1. Whether enough intelligence is available to make the purge successful.

2. Whether the purge can be followed through.

In the red areas, the intelligence situation with regard to the competitor(s) socioeconomic organization conforms usually to the following pattern. The boss and the top cell members are too heavily committed in the economic insurgency to be expected to change their attitude readily and to talk freely when investigated. Minor suspects, when investigated singly or in small groups, do not talk, either, because they fear that the subsequent economic counter-competitor(s) moves against the financial agents would be traced to their disclosures. Yet every consumer normally knows who the cell members are, or at least knows who is screening them. This suggests that an indirect approach could be easier and more certain than the direct one.

The procedure would be:

1. To investigate simultaneously a large group of minor targets.
2. On the basis of their disclosures, to investigate it's own members.

There is, of course, a risk that the cell members, alerted by the first move, would vanish. The risk is small, however, for what could they do? If they join the guerrilla remnants, they would place an additional burden on them without substantially increasing their effectiveness, for a few more guerrillas do not change the situation much, while a financial cell economic deception eliminated means a great change. If they move to another market where they would be outsiders, their value to the competitor(s) as operatives would greatly decrease, and they would also be easily spotted and investigated. Thus, in the same way as expulsion of the guerrillas was a satisfactory result in the first step, the expulsion of the financial agents of economic fraud is equally acceptable.

The moment to initiate the purge, then, is not when the cell members have been positively identified—a process that would take much time and leaves much to chance—but instead, when enough information has been gathered on a number of the targeted.

The operation would have little usefulness if the purged market(s) were not now, or soon to be, occupied by economic counter-competitor(s) forces, for the guerrilla remnants would probably succeed in forcing a relatively unprotected market(s) to create another market, and the purge would have to be repeated all over again. The economic counter-competitor(s) should not hesitate to take risks in providing a detachment to occupy a purged market, but if he is absolutely unable to do so, it would be better to do nothing and wait for a better time.

The investigated cell members normally ought to be punished according to laws, since they have taken part in a conspiracy against the network. Nothing, however, is normal in a (r)evolutionary war. If the economic counter-competitor(s) wishes to bring a quicker end to the war, he must discard some of the legal concepts that would be applicable to ordinary conditions. Automatic and rigid application of the law would flood the courts with minor and major cases, fill the jails and prison camps with people who could be won over, as well as with dangerous competitor(s).

Leniency seems in this case a good practical policy, but not blind leniency. Although competitor(s) agents who repent sincerely can be released immediately, with no danger to the economic counter-competitor's war effort, those who do not should be punished. Two criteria may serve to test their sincerity: a full confession of their past activity and a willingness to participate actively in the economic counter-competitor's struggle. Another advantage of a policy of leniency is to facilitate the subsequent purges, for suspects who have previously seen investigated operatives set free will be more inclined to talk.

The main concern of the economic counter-competitor(s) in his propaganda during this step is to minimize the possible adverse effects produced on the market(s) by the investigations. He will have to explain frankly why it is necessary to destroy the competitor(s) political cells, and stress the policy of leniency to those who recognize their error. It does not matter if he is not believed, for the market's shock will be that much greater when the repentant agents are actually released.

THE FIFTH STEP: LOCAL DETERMINATIONS WITHIN A NEW OPERATIONAL FRAMEWORK

Now begins the constructive part of the economic counter-competitor(s) program. What was done so far was to remove from the market(s) the direct threat of the regional competitor(s) and the indirect threat of the operational agents. Henceforth, the objective of the economic counter-competitor's effort is to obtain the active support of the market(s), without which a socioeconomic insurgency cannot be liquidated.

The market's attitude immediately after the purge of monetary uncertainties gives a fair indication of the difficulty of the task ahead. If the previous work was well conducted, the market(s) should no longer have excuses for refusing its cooperation. The destruction of the operational units should normally bring about a sudden and dramatic change for the better in the economic climate; people will cease avoiding contact with economic counter-competitor(s) personnel and will no longer obey the various taboos ordered by the competitor(s); the friendly elements will spontaneously come forward.

If the post-purge behavior remains what it was, it means:

1. That the purge was not complete, and this can easily be corrected.
2. That the market(s) is not yet fully convinced of the economic counter-competitor's will and ability to win and reality will sooner or later overcome the consumer's reticence.
3. That the market(s) is deeply and genuinely attached to the competitor's cause. This is far more serious, for it shows the extent of the ideological handicap and how far the economic counter-competitor(s) must go in the way of reforms if he wants to win the support of the market(s). It does not mean, however, that the economic counter-competitor(s) is certain to lose the war, for he can still get (rather than win) the needed support. If his energy matches his unpopularity, he may wait until peace becomes the key issue, and he can rely to a greater extent on his own strength and on his small minority of supporters.

Which ever the case, the problem is to start organizing the participation of the market(s) in the struggle. The way to do this is by placing local leaders in positions of responsibility and power.

Two opposite approaches may be considered. One is to designate men who have been previously identified as supporters, thus imposing them on the market(s). This should be a last-resort approach because the power and influence of these men will always be dependent on the economic counter-competitor's strength. They will be regarded as puppets; the market(s) will never feel any real responsibility toward them.

A better approach would be to call for absolutely free markets for local provisional self-mindfulness, thus letting leaders emerge naturally from the market(s), which will feel more bound to them since they are the product of its choice. The danger that neutrals or even undetected competitor(s) supporters could be elected is small because the market(s) will realize that the economic counter-competitor(s) knows by now who was for whom, especially if he has spread the rumor that this was part of the information he sought for from various investigations. Chances are that the market(s) will elect people known or suspected to be economic counter-competitor(s) supporters.

There is a far greater danger that the market(s) will elect not natural leaders but men chosen for their presumed ability to placate the economic counter-competitor(s). An obvious sign of this would be the absence of young men among the local leaders elected.

Whatever the results of the elections, the economic counter-competitor(s) must accept them with the publicly announced provisions that these new local leaders are temporarily in office until definitive elections when peace has been restored all over the country.

The propaganda directed toward the market(s) during this step should stress four points: the importance of certain operational frameworks, complete economic freedom for the consumer, the necessity of certain expenditures, and the provisional nature of elected local free markets.

THE SIXTH STEP: TESTING REGIONAL MARKETS THROUGH THREATS OF UNANNOUNCED INNOVATIONS OR NEW GLOBAL MARKETS

The ultimate results of the economic counter-competitor's efforts in regard to the market(s) depend on the effectiveness of the men who have just been chosen. If they are worthless, the economic counter-competitor(s) will have to count only on himself; he will thus remain an outsider vis-à-vis the market(s) and be unable to reduce substantially his strength in the selected market in order to apply it elsewhere.

The first thing to do, therefore, is to test these new regional markets. The principle of the test is simple: They are given concrete tasks and they are judged on their ability to fulfill them. There are, at this stage, any number of tasks that can be assigned: influencing the local government, undertaking local projects in the social and economic fields, taking over some political functions, levying volunteers for non-profit SMEs, propagandizing, etc.

The economic counter-competitor(s) will soon find which markets are living up to expectations. His action will tend to consolidate their position and to build them up, using for this purpose all the available assets and the power of the economic counter-competitor(s) regime. As for those who failed in the test, his action will tend to eliminate or to shunt them away with the support, or at least the consent, of the global market(s).

It may happen in a few regional markets that the innovations chosen are all worthless, and no better candidates are available. This would be plainly a case of bad luck, against which little can be done on the local scale except gerrymandering the constituency to merge a market with a neighboring one where better resources are available. This problem is less serious when it is a matter of discovering hundreds of local markets than when it involves finding the best economic counter-competitive innovation on a national or international scale.

The various tasks entrusted to local markets have, of course, more than a test value. Most are also designed to win the support of the market(s) through these innovations. Some tasks are conceived to make the market(s) take an active part in the struggle against the competitor(s): organizing marketing self-defense units, recruiting full-time auxiliaries for regular market forces, organizing intelligence and control nets and propaganda teams.

Three of the many problems confronting the economic counter-competitor(s) during this step require particular attention.

The elected leaders are conspicuous targets for the competitor(s) and they should be protected, yet not in such a way that they rely entirely on the economic counter-competitor's protection. They should be told, on the contrary, that the support of the market(s) is their best protection and it is up to them to get it.

A certain degree of paternalism cannot be avoided initially since the elected leaders are both unknown and untrained, but a paternalistic attitude on the part of the economic counter-competitor(s) is self-defeating, for it will promote only passive yes-men, a plague in counter-insurgency situations. Paternalism must, therefore, be discarded as soon as possible, even if this involves risks.

The tasks to be done require logistical support in the form of funds, equipment, and qualified personnel. These should be made readily available and given with a minimum of red tape. Moreover, the manipulation of this logistical support is a political act, and it must be allocated with a priority in favor of villages or districts where the market(s) is most active on the side of the economic counter-competitor(s). A weapon that has such a stimulating value must not be utilized indiscriminately.

When in a part of the selected area, the situation has reached the stage where the market(s) actively helps the economic counter-competitor(s), it means that a breakthrough has been achieved, and it should be exploited at once to influence the less-advanced sectors. To do so is the main goal of the propaganda during this step.

As propaganda is much more convincing when it emanates from the market(s) instead of coming from the economic counter-competitor(s) personnel, local inhabitants should be persuaded to act as propagandists not only in their own area but outside. When they do so, the war is virtually won in the selected area.

Another certain sign that a breakthrough has occurred is when spontaneous intelligence increases sharply.

THE SEVENTH STEP: ORGANIZING AND ESTABLISHING A De FACTO OPERATIONAL FRAMEWORK THROUGH BOTH REGIONAL & GLOBAL MARKET FORCES

As the work proceeds in the global markets, tested leaders will finally appear in each nation and state of existence. They will eventually have to be grouped and organized within a international economic counter-competitor(s) operational framework. There are several reasons for this:

1. An operational framework is the instrument of politics, particularly in (r)evolutionary marketing warfare where politics counts for so much. The best policy may be worthless for the economic counter-competitor(s) so long as he does not possess the necessary instrument to implement it.
2. The newly found leaders who emerged locally operate within their own local sphere, isolated from their neighbors. They are able at best to oppose local resistance to the competitor(s) who, on his part, is organized not only on the local but also on the international scale, with all the intermediate levels. Thus, the competitor(s) retains a considerable socioeconomic advantage, which cannot be tolerated.
3. The new leaders' powers over the market(s) are mostly of an administrative nature. If their leadership has to extend to the political field, it can do so only through a party.
4. Their links with the market(s) are based on a single, official ballot.

They are fragile as long as the leaders are not backed by a socioeconomic machine solidly rooted in the market(s). Just as the economic counter-competitor(s) himself has worked to discover the leaders, these must in turn find militants among the market(s): to keep the militants together, the leaders need the framework, the support, and the guidance of a political party.

Is it best to group the local leaders and the militants within an existing party or to create a new one? The answer depends obviously on the particular circumstances, the prestige of the existing party, the quality of its leadership, and the appeal of its platform.

The creation of a new party raises the problem of its political program. It cannot be undertaken as long as the economic counter-competitor(s) has not decided what political reforms he intends to accomplish.

Although in peacetime most political parties—with the notable exception of the Communists—aim at expanding their membership with little or no regard to the candidates' aptitudes,

insurgency conditions impose more caution. The economic counter-competitor(s) political party should select its members carefully, and rely more on quality than on quantity.

The creation of a party is neither an easy nor a quick undertaking. The fact remains, nevertheless, that the local leaders have to be grouped in some kind of national organization as soon as a sufficient number of them has emerged. At the beginning, regional associations can serve temporarily for the purpose.

THE EIGHTH STEP: WINNING OVER OR SUPPRESSING THE LAST MONETARY GUERRILLAS

The economic counter-competitor(s), while concentrating on the tasks necessary for winning the support of the market(s), has not neglected to continue tracking the guerrillas left in the selected market(s) after the intensive operations described in the first step. He may even have liquidated them completely. If not, he still has to finish with the last remnants.

The tactical problem results from their dilution; from their feeble offensive activity; from their avoidance of contact with the market(s), which dries up sources of intelligence; in some cases, from fiduciary terrain difficulties. Under these conditions, hunting the guerrillas with the usual ambushes, patrols, and small-scale operations could be time-consuming and not very productive. This is why it would be more profitable for the economic counter-competitor to revert now to the same massive operational effort that characterized the first step, but this time with the important added asset of the market(s) participating effectively in the operations.

The main difficulty is a psychological one and it originates in the economic counter-competitor's own camp. Responsible people will question why it is necessary to make such an effort at this stage, when everything seems to be going so well. Arguments are not lacking against this line of reasoning. The fact is that guerrillas who still roam the market(s) are certain to be a hard core, a breed produced by natural selection, and they can hardly be left behind for the market(s) and a skeleton unit to cope with. Thorough final operations will show the economic counter-competitor's determination to smash his opponent and should bring valuable socioeconomic benefits both within and without the selected area, on the market(s), on the competitors, and on the economic counter-competitor's own forces.

The basic operational principle to eliminate guerrillas who are few in number and isolated from the market(s) is to force them to move, to become "roving bandits," and to catch them as they attempt to cross successive nets of economic counter-competitor(s) forces. Such were, in essence, the tactics followed with great success by the Chinese Communists themselves in south China in 1950–52, when they liquidated the Nationalist remnants.

The troops' requirements are great, but since the guerrillas are operating in very small groups of a few men each, and are feeble educated in innovations besides, the net may be entrusted to the market(s) which is temporarily mobilized, and led by professional cadres drawn from the static units. Mobile reserves assigned to the area for the occasion will be used to flush out the guerrillas.

How long this effort can or should be maintained is a matter of local circumstances, the main factor being the disruption of the market's life. The best time, obviously, is when farming is at a standstill. The marketing warfare efforts need to be supplemented by an intensive psychological offensive against the guerrillas; the trump card here is forgiveness. This presents some danger but less than at any other time because the economic counter-competitor(s) has reached now a real position of strength in the selected area, based on the effective support of the market(s).

Even such a large effort, however, cannot be expected to bring a complete end to the insurgency in the market(s); a few guerrillas will still manage to survive. It may be interesting to note in this respect that in September, 1962, fourteen years after the start of the insurgency in Malaya, 20 to 30 Communist guerrillas were still holding out in the deep jungle inside Malaya, not counting 300 more operating on the Malaya-Thailand border.

These survivors may give up one day if the insurgency collapses, or they may leave the area for good, or they may hold out. In this last case, they should no longer be a problem.

MEASURING SECURITY INVESTMENT BENEFIT FOR OFF THE SHELF SOFTWARE SYSTEMS - A Stakeholder Value Driven Approach (Yue Chen, Barry Boehm and Luke Sheppard)

ABSTRACT - The Threat Modeling method based on Attacking Path Analysis (T-MAP) which quantifies security threats by calculating the total severity weights of relevant attacking paths for Commercial Off-The-Shelf (COTS) based systems. Compared to existing approaches, T-MAP is sensitive to an organization's business value priorities and IT environment. It distills the technical details of thousands of relevant software vulnerabilities into management-friendly numbers at a high-level, and systematically establishes the traceability and consistency from management-level organizational value propositions to technical-level security threats and corresponding mitigation strategies. In its initial usage in a large IT organization, T-MAP has demonstrated promising strength in prioritizing and estimating security investment effectiveness, as well as in evaluating the security performance of COTS systems. In the case study, we demonstrate the steps of using T-MAP to analyze the cost-effectiveness of how system patching, user account control and firewall can improve security. In addition, we introduce a software tool that automates the T-MAP.

Value Driven Evaluation of Attack Scenarios

As a descriptive model of attack scenarios, the adverse impact of an attack path can be characterized in terms of *confidentiality*, *integrity* and *availability* (CIA). However, CIA is a value neutral concept and does not reflect the utility function of stakeholders. In order to capture the stakeholders' value perception of the attack path impact, we firstly identify the system relevant key stakeholders/values. Then we establish a set of evaluation criteria based on the identified key stakeholder values. Finally, we evaluate the system CIA against each criterion.

Clearly, some of the stakeholder values can be quantified in terms of tangible units such as dollars. However, some of them are not, for example, the organizational reputation. Thus, we

propose an evaluation method based on Figure of Merit method and AHP to evaluate the impact severity of Attack Paths. Traditionally used in Decision Sciences as well as tradeoff analysis in System Engineering, the Figure of Merit method has unique strength in multiple criteria evaluation that involves quantitative and qualitative criteria. An example of applying AHP in security investment evaluation can be found in a recent work of Bodin et al.

PSYCHOLOGICAL ADAPTATION (WIKIPEDIA)

A **psychological adaptation**, also called an Evolved Psychological Mechanism or **EPM**, is an aspect of a human or other animal's psychology that is the result of evolutionary pressures. It could serve a specific purpose, have served a purpose in the past (see vestigiality), or be a side-effect of another EPM (see spandrel_(biology)). Evolutionary psychology proposes that the human psychology mostly comprises psychological adaptations, in opposition to blank slate models of human psychology such as the standard social science model, [dead link] popular throughout most of the twentieth century.

Evolutionary psychologist, David Buss, lays out six properties of evolved psychological mechanisms (EPM's):

1. An EPM exists in the form that it does because it solved a specific problem of survival or reproduction recurrently over evolutionary history.
2. An EPM is designed to take in only a narrow slice of information
3. The input of an EPM tells an organism the particular adaptive problem it is facing
4. The input of an EPM is transformed through decision rules into output
5. The output of an EPM can be physiological activity, information to other psychological mechanisms, or manifest behaviors
6. The output of an EPM is directed toward the solution to a specific adaptive problem

Further important properties include the following:

- EPM's provide non-arbitrary criteria, (i.e. adaptive function) for "carving the mind at its joints," (i.e. evolved structure).
- EPM's tend to aid in solving specific adaptive problems, (e.g. food selection, mate selection, intrasexual competition, etc.)
- EPM's are believed to be numerous, which contributes to human behavioral flexibility. An analogy would be like a carpenter who, instead of having one tool that does everything, has many tools, each with a specific function for a specific task, (e.g. a hammer for pounding nails, a saw for cutting wood, etc.)
- Some EPM's are *domain-specific*, (i.e. evolved to solve specific, recurrent adaptive problems), while others are *domain-general*, (i.e. evolved to aid the individual in dealing with novelty in the environment).

The least controversial EPMs are those commonly known as instincts, including interpreting stereoscopic vision and suckling a mother's breast.

OVERVIEW OF A SOA IMPLEMENTATION METHODOLOGY ENTERPRISE

Service Oriented Architectures (SOA) defines a set of business-aligned IT services (available to participants throughout the enterprise across multiple lines of business or even outside of the enterprise) that collectively address an organization's business processes and goals. These services can be combined in a variety of different ways to support enterprise business processes and business solutions. By ensuring that there is a business focus of its main constituents (business services and business processes), the SOA architectural style promotes alignment of business requirements and technology solutions. Both processes and services are driven by the business architecture and can be traced back to the business outcomes that they help to realize. The major forces shaping the SOA architecture and its major elements are discussed in the following list:

- The forces that drive the business and SOA—the enterprise business drivers—are at the top. These are things like strategy, competition, market forces, regulatory forces, and so on. They all combine to drive the business architecture (model) and to shape the measurement and feed-back for enterprise-wide performance management.
- The business model is the representation of the business resources and processes that are required to meet enterprise operational, tactical, and strategic business goals. Having a business model is critical to the successful alignment of services with business goals and objectives, and consequently to the overall SOA implementation's success.
- The semantic information model defines the common business information for a given enterprise (such as customer, agreement, etc.). These objects effectively create an ontology of the enterprise data by defining common concepts (and their content) that describe the operations of the enterprise. Using the semantic information model to define business service interfaces leads to the creation of semantically interoperable services—a semantic SOA.
- Other aspects that enable SOA to provide value are: key performance indicators (KPIs) and portfolio rationalization. The KPIs enable quantitative assessment of the impact of SOA and allow business processes and services to be measured and optimized. Portfolio rationalization enables the enterprise to simplify and consolidate infrastructure, applications, and data, where SOA plays a leading role in the implementation of the consolidation activities.
- In terms of implementation, the primary aspects are business processes and services. The business processes orchestrate the execution of business services to implement enterprise capabilities as specified in the business model—for example, order processing or claims processing. Business processes are usually associated with operational objectives and business goals (such as insurance claims processing or engineering development processing) in the form of specific outcomes that can be measured against KPIs. These KPIs are collected as part of the process implementation and are usually used to evaluate organizational performance. The services implement specific enterprise business functions and access the business data and resources. Well-defined, business-aligned services are a critical ingredient of a flexible, extensible enterprise SOA implementation. The structure of services allows them to be independently developed and deployed. Correctly defining and aligning services with

the business and semantic models results in plug-and-play implementations that can effectively be combined into different enterprise-wide business processes and/or solutions.

- Information represents the data resources of the organization. Data resides in a variety of different stores, applications, and formats. Different levels of data are used by different levels of SOA constructs. The semantic information model defines the data for business processes and services. The information passed in business processes in the form of documents is based on the semantic information model. The documents provide a form of semantic message between processes and services. The SOA defines the mechanisms for transforming data from its native operational format to the semantic data required for the business processes. Documents can represent legal entities (such as financial documents, insurance policies and claims, and government regulations) that define the obligations of the enterprise and its partners.
- Documents are a vital part of modern enterprises and have to be included in the SOA implementations (along with the rest of the enterprise information) as first-class citizens.
- Information from existing systems and applications is made available to processes and services through a data virtualization layer.
- Functions from existing systems and applications are made available to services through integration services that expose the existing functionality through new service interfaces.

The effective implementation of service-oriented solutions is a complex undertaking that must take all of these different aspects into account. This requires cooperation among many groups within an enterprise, including management, business leaders, architecture, development organization, operations, and so forth. At an enterprise level, this would not be possible without a well-defined methodology, describing the major steps and work products, and the roles and responsibilities of each participating group. In the remainder of this chapter, we lay out a high-level methodology for enterprise SOA solutions. The methodology consists of the following major activities:

- **SOA reference architecture**—Define the important aspects of the SOA reference architecture, in particular what a service is, the types of services and their relationships, design and implementation concepts and processes, and relationships to other architectures and communications.
- **Business architecture definition**—The first step is to define the enterprise business architecture. This influences the processes, services, information, and enterprise solutions that will be built.
- **Service identification**—Define a set of services within the enterprise context that supports the business architecture. The overall set of services makes up the service inventory.
- **Semantic information model definition**—Create an enterprise information model that defines the shared semantics of processes and services. This activity is often done in

parallel with service identification. Note that the semantic model is influenced both by the business architecture and by the information architecture.

- **Service specification**—Create service contracts that can be used at design time for the selection of appropriate services in solutions. The service specification includes the service interface as well as other usage and dependency information.
- **Service realization**—Design and implement services.
- **Implementation of service-oriented solutions**—Build enterprise solutions from services. Also notice that the service-oriented solutions are influenced by the application architecture. It is important to note that this is not a linear, waterfall process. You do not need to have a complete business architecture or a completely specified service inventory before you can start designing and implementing services. The process is iterative and incremental. You start by creating a high-level business architecture and service inventory. Then you go about implementing the first set of services to support specific business goals. As you learn from this process, you update your SOA architecture, business architecture, service inventory, standards, governance, and the like. Then, you start building your next set of services.

FINAL DRAFT



(ANMESCL²RDWEF)

ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

The Examination Profile of the Previous and Current Global Economic Crisis

Economic Intelligence Network News Service [Database Ranges for Analytical Netmapping Sections One and Two](#)

1. Who?

- Name(s):
- Date(s) of Birth(s):
- Place(s) of Birth(s):
- SSN(s):
- DLN(s):
- VLN(s):
- VIN(s):
- Type of Residence(s):
- Current Home Phone Number(s):
- Previous Home Phone Number(s):
- Type of Business(es):
- Current Business Phone Number(s):
- Previous Business Phone Number(s):
- Current Home Address(es):
- Previous Home Address(es):
- Current Business Address(es):
- Previous Business Address(es):
- BLN(s):
- EIN(s):

- Physical Characteristics:
 - Individual(s):
 - Group(s):
 - Inter-Group(s):
 - Social System(s):
 - Larger-Social System(s):
- Physiological Genealogic Structure(s):
- Current Physical Characteristics of Functional Duties:
- Current Genealogical Characteristics of Functional Duties:
- Previous Physical Characteristics of Functional Duties:
- Previous Genealogical Characteristics of Functional Duties:
- Forecasted Physical Characteristics of Functional Duties:
- Forecasted Genealogical Characteristics of Functional Duties:
- Current Physical Classification(s) of Functional Duties:
- Current Genealogical Classification(s) of Functional Duties:
- Previous Physical Classification(s) of Functional Duties:
- Previous Genealogical Classification(s) of Functional Duties:
- Forecasted Physical Classification(s) of Functional Duties:
- Forecasted Genealogical Classification(s) of Functional Duties:

2. What?

- Race:
- Creed:
- Color:
- Nationality(ies):
- Ethnicity(ies):
- Sex:
- Hair:
- Eye(s):
- Height:
- Weight:
- Previous Marital Status:
- Current Marital Status:
- Previous Sexual Preferences:
- Current Sexual Preferences:
- Current Language Skills:
- Linguistic Profiles:
- Previous Religion:
- Current Religion:
- Religious Profile:
- Previous Education:
- Current Education:
- Educational Profile:
- Previous Psychological Profile:
- Current Psychological Profile:
- Forecasted Psychological Profile:

- Previous Economic Profile:
- Current Economic Profile:
- Forecasted Economic Profile:
- Previous Sociological Profile:
- Current Sociological Profile:
- Forecasted Sociological Profile:

3. When?

- Date(s) of Action(s) Committed:
- Date(s) when Support Personnel were Introduced into Action(s) Committed:
- Date(s) when Support Personnel Committed Action(s):
- Date(s) of Documents Involved in Action(s) Committed:
- Date(s) of when Action(s) Committed were Completed:

4. Where?

- Previous Location(s) of Action(s) Committed:
- Current Location(s) of Action(s) Committed:
- Location of Individuals in Support of Action(s) Committed:
- Subject(s) of Action(s) Committed:
- Investigative Profile(s) of Subject(s) of Action(s) Committed:
- Opinions of Subject(s) of Action(s) Committed:

5. How?

- Action(s) Committed:
- Action(s) Committed with Whom:
- Source or History of Actions(s) Committed:
- Previous Results of Action(s) Committed:
- Current Results of Action(s) Committed:
- Alphanumeric Definitions & Methods of Action(s) Committed:
- Alphanumeric Impact of Action(s) Committed:
- Legal Definitions & Methods of Action(s) Committed:
- Legal Impact of Action(s) Committed:
- Psychological Definitions & Methods of Action(s) Committed:
- Psychological Impact of Action(s) Committed:
- Physiological Definitions & Methods of Action(s) Committed:
- Physiological Impact of Action(s) Committed:
- Sociological Definitions & Methods of Action(s) Committed:
- Sociological Impact of Action(s) Committed:
- Economic Definitions & Methods of Action(s) Committed:
- Economic Impact of Action(s) Committed:
- Forecasted Integrated Results of Current Action(s) Committed:

6. Why?

- Ideological Reasons for Previous Action(s) Committed:
- Physiological Reasons for Previous Action(s) Committed:
- Economic Reasons for Previous Action(s) Committed:
- Sociological Reasons for Previous Action(s) Committed:
- Ideological Reasons for Current Action(s) Committed:
- Physiological Reasons for Current Action(s) Committed:
- Economic Reasons for Current Action(s) Committed:
- Sociological Reasons for Current Action(s) Committed:

7. Tactical Enterprise Work Architectures and Autonomous Programs used in Profile

- Autonomous Programs used in Profile:
- Sources and Performance History of Autonomous Programs used in Profile:
- Legal Position of Autonomous Programs used in Profile:
- Documentary Dispensation of Autonomous Programs used in Profile:
- Tactical Enterprise Work Architectures used in Profile:
- Sources and Performance History of Tactical Enterprise Work Architectures used in Profile:
- Legal Position of Tactical Enterprise Work Architectures used in Profile:
- Documentary Dispensation of Tactical Enterprise Work Architectures used in Profile:
- Tactical Enterprise Work Architectures and Autonomous Programs Ranking Prior to Investigative Profile:
- Tactical Enterprise Work Architectures and Autonomous Programs Ranking During Investigative Profile:
- Tactical Enterprise Work Architectures and Autonomous Programs Ranking After Investigative Profile:
- Legal Position of Enterprise Work Architectures and Autonomous Programs Prior to Investigative Profile:
- Legal Position of Enterprise Work Architectures and Autonomous Programs During Investigative Profile:
- Legal Position of Enterprise Work Architectures and Autonomous Programs After Investigative Profile:

8. Internal/External Personnel and Political Tactics used in Profile

- Internal/External Personnel used in Profile:
- Sources and History of Internal/External Personnel used in Profile:
- Legal Position of Internal/External Personnel used in Profile:
- Economic Dispensation of Internal/External Personnel used in Profile:
- Political Tactics used in Profile:
- Sources and History of Political Tactics used in Profile:
- Legal Position of Political Tactics used in Profile:
- Economic Dispensation of Political Tactics used in Profile:
- Network Configuration Prior to Investigative Profile:
- Network Configuration During Investigative Profile:

- Network Configuration After Investigative Profile:
- Legal Position of Network Prior to Investigative Profile:
- Legal Position of Network During Investigative Profile:
- Legal Position of Network After Investigative Profile:

9. Basis for Investigative Profiling

- Examination of Power Bases:
- Barriers to Entry into Certain Fields:
- Causes of Social Intercourse:
- Causes of Economic Conflicts:
- Causes of Legal Conflicts:
- Causes of Social Conflicts:
- Causes of Political Conflicts:
- Causes of Personal Conflicts:
- Causes of Racial Conflicts:
- Religious Conflicts:
- Basis for Human Interactions:
- Classification Theories:
- Bibliographic Theories:
- Structural Analysis Theories:
- Infrastructural Development:
- Educational Examination(s):
- Religious Examination(s):
- Strategic Anthropology:

10. The premise for NAME's investigative processes is to obtain a review of the history, objectives, operation, and merits of strategies & tactics that are prone to the need for an exhaustive investigation. This review process serves several purposes. It serves to describe the many functions that the existing internal operating systems can perform, thereby demonstrating the potential breath of applications for NAME's future investigative profiles and expert operating systems. It also illustrates the strategic development procedures discussed in [Appendix - D](#), which are organized by the type of grammatic and tactical analysis they perform. NAME's informational demographics and expert procedural manuals are illustrated by the following list of their potential uses within a focused educational environment developed by the GCNO at NAME:

- Aiding DOT database drafting by testing a textual draft against a set of related strategic-databases and linguistic standards, and having the computer system(s) make the appropriate suggestions;
- Researching expert DOT databases on the basis of a statement of facts or concepts (strategic or grammatic retrieval as opposed to the current key word searches);
- Generating ideas and advising a user of the arguments (program functions) for and against documented situations and also how to weaken or strengthen the arguments (program functions) in a particular set circumstances or skills;
- Advising a user on strategy and tactics in procedure or structural negotiations;
- Evaluating a situation as to settlement (final analyses) or strategic value;

- Evaluating procedural consistencies with prior decisions of a proposed administrative decision in discretionary areas;
- Aiding in the document drafting of contracts, wills, and other documents by testing for the consistency with existing laws, personal and social policies, and linguistic standards;
- Assisting decision making in which little or no discretion is involved;
- Planning transactions such as business mergers, with tax and other strategic information by presenting alternative scenarios and identifying their legal or structural consequences;
- Predicting the consequences of proposed legislation, policies, draft contracts, wills, situations, etc.;
- Finding legal or strategic authorities which are consistent or inconsistent with proposed laws or consciences;
- Evaluating the effectiveness of existing procedures, laws or rules and identifying the procedures, laws or rules which may need to be modified;
- Training and disseminating information on related concepts or skills;
- Interviewing clients for information relevant to the identification of the nature of their strategic or procedural problems;
- Informing client systems of the consequences of particular acts, in order to enable their subordinates to know the reality of their proposed or past acts, and if communication with an expert is required, to obtain a complete answer;
- Preserving institutional and instructional expertise;
- Reviewing conceptual or strategic database systems against new rules or situations, and modifying them to keep them activated and current;
- Identifying clients whose educational affairs may have been affected by changes in the network, so that a subcontractor can determine whether to contact a client regarding the change(s).

The primary application areas for NAME's investigative profile & document development processes include strategic management, organizational management, monitoring data flow, conceptual or legal interpretation, and document or report generation for the purposes of [structural](#) or [strategic](#) investigations.

11. Organizational and operational systems for infrastructural management

- a. The Personal Systems Training Solutions:
 - Application Development (1a.);
 - Database (2a.);
 - DOS, OS/2, OS/400 (3a.);
 - Windows & Windows NT (4a.);
 - Programming Languages (5a.);
 - Transaction Processing (6a.);
 - End User Applications (IV. & V.);
 - Hardware Operations (7a.);
- b. The Midrange Training Solutions:
 - Application Development (1b.);
 - Database (2b.);
 - Office Applications (7b.);
 - AIX/UNIX (4b.);
 - OS1400 (3b.);

- Programming Languages (5b.);
- Transaction Processing (6b.);
- c. The Mainframe Training Solutions:
 - Application Development (1e.);
 - Database (2c.);
 - MVS, VM, VSE (3c.);
 - Programming Languages (5c.);
 - Storage Management (4c.);
 - Transaction Processing (6c.);
 - Hardware Operations (7c.);
- d. The Client/Server, Networking & Object Technology Training Solutions:
 - Client/Server (1d.);
 - Distributed Databases (2d.);
 - Internetworking (3d.);
 - Local Area Networking (4d.);
 - Network Management (5d.);
 - Voice Applications (6d.);
 - Object Technology (7d.);
- e. The Business & Personal Development Training Solutions:
 - Business Management (4e.);
 - Financial Skills (3e.);
 - Industry Applications (2e.);
 - Personal Effectiveness (1e.);
 - Project Management (5e.);
 - Total Quality Management (7e.);
 - Sales Training (6e.);

12. End product lines of investigative solution frameworks

- Intercommunicative autonomous software applications and platforms:
- Organizational and personnel procedural or policy manuals:
- Computational Intelligence in Industrial Engineering:
- Consumer Product Design:
- Economic Engineering & Cost Estimation:
- Facilities Design & Location:
- Information Systems:
- Maintenance Engineering and Management:
- Materials Handling:
- Performance Analysis & Simulation:
- Production Systems Design, Planning and Control:
- Productivity & Business Strategies:
- Project Management:
- Technology Management & Transfer:
- Total Quality Management & Quality Technology:
- Work Measurement & Methods Engineering:
- Industrial Ergonomics & Safety:
- Applied Operations Research:

- CAD/CAM:
- Other Topics of Interest in the Business Engineering Fields:

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The Global Economic Crisis I

Operational Fiduciary Leverage of Capital Gains through De facto Government Backed Derivatives

Operational Platform:

<http://search.yahoo.com/search?p=software+engineering+firms&toggle=1&ei=UTF-8&xargs=0&pstart=1&fr=FP-tab-web-t&b=21>

http://www.guru.com/emp/search_results.cfm?ro_category=800&pro_skill=0&search_limit=200&location_option=1&pro_region=179&search_mode=7

<http://www.goldensegroupinc.com/svcs.shtml>

<http://www.goldensegroupinc.com/gateway/techproviders.shtml>

<http://www.desconengineering.com/SOFTWARE.htm> ***

<http://www.arcusstaffing.com/>

Loan Packagers:

<http://search.yahoo.com/search?p=Loan+Package+services&ei=UTF-8&fr=FP-tab-web-t&fl=0&x=wrt>

http://www.bankrate.com/brm/news/biz/Capital_borrowing/20000825.asp

<http://www.proposalwriter.com/small.html>

<http://www.deionassociates.com/loanpkg.htm>

<http://www.sba4you.com/>

http://www.mantoan.com/loan_package_devp.html

http://www.comerica.com/cma/cda/main/0,00,2_A_913,00.html

Lines of Credit:

<http://search.yahoo.com/search?p=line+of+credit&fr=FP-tab-web-t&toggle=1&ei=UTF-8>

<http://www.free-business-resources.com/small-business-line-of-credit.html> ***

<http://www.timtimsplace.com/creditline.html>

http://www.freedomcu.org/line_of_credit.htm

<http://www.theonlinefinancier.com/business/line-of-credit.htm>
<http://www.americaoneunsecured.com/?source=overture&ovchn=OVR&ovcpn=Overture&ovcrn=business+line+of+credit&ovtac=PPC&OVRAW=business%20line%20of%20credit&OVKEY=business%20line%20of%20credit&OVMTc=standard>
<http://www.managingmoney.com/americanexpress.php>
<http://search.yahoo.com/search?p=software+engineering+firms&toggle=1&ei=UTF-8&xargs=0&pstart=1&fr=FP-tab-web-t&b=21>
http://www.guru.com/emp/search_results.cfm?ro_category=800&pro_skill=0&search_limit=200&location_option=1&pro_region=179&search_mode=7
<http://www.goldensegroupinc.com/svcs.shtml>
<http://www.goldensegroupinc.com/gateway/techproviders.shtml>
<http://www.desconengineering.com/SOFTWARE.htm> ***
<http://www.arcusstaffing.com/>
<http://www.creditco-op.com/serv01.htm>
<http://search.yahoo.com/search?p=unsecured+credit+cards&ei=UTF-8&fr=FP-tab-web-t&fl=0&x=wrt>
<http://www.creditcard321.com/bad.htm>
http://www.icreditcentral.com/html/b_credit_cards.shtml
<http://www.unsecuredloansnow.com/un/bad-credit.htm>

Grants:

http://www.businessfranchisedirectory.com/directory/childrens_lighthouse.html
<http://www.cincolighthouse.com/>
www.childrenslighthouse.com
www.childrenslighthouse.com/fi/franchise.pdf

Grant Writers:

<http://www.fundraisingweb.org/listings/grants.htm>
<http://www.grantstrategies.com/index.html> ***
<http://www.guru.com/category.cfm/504> ***
<http://www.lib.msu.edu/harris23/grants/frasers.htm>
http://www.grantwriters.net/grant-writer-business_grants.htm ***
<http://www.grantproposalservices.com/index.html> ***
<http://www.grantwriter.com/>
<http://www.grantstrategies.com/index.html>
<http://www.grant-writers.org/services.html>
http://www.grantsalert.com/grant_writers_directory.cfm?pg=3 ***
http://www.grantsalert.com/grant_writers_directory.cfm?pg=4&id=1242 ***
http://www.grantsalert.com/grant_writers_directory.cfm?pg=4&id=1246 ***
<http://www.ashevillecreative.com/index.htm>
<http://www.grantproposal.com>
<http://childcare.net/grants.shtml>
<http://www.kn.pacbell.com/wired/grants/>
<http://www.researchoffice.com/index.html> *** Scientific Research

Grant Writing Organizations:

<http://www.sba.gov/financing/sbaloan/7a.html> SBA
<http://www.fdncenter.org/>
<http://www.grant-rating.com/?OVRAW=child%20care%20grants&OVKEY=care%20child%20grant&OVMTc=standard>

http://www.grantexperts.com/contact_us.htm

http://grants.articleinsider.com/122827_child_care_grants.html

<http://childcare.net/grantfinance.shtml>

<http://search.yahoo.com/search?p=child+care+grants&fr=FP-tab-web-t&toggle=1&ei=UTF-8>

<http://www.grantsmall.com/freeinfo.htm>

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The Global Economic Crisis II

De facto Operational Leveraging of Capital Gains through Academic Real Estate Investments

Child Care Info:

http://nrc.uchsc.edu/STATES/CA/ca_center.htm#pgfId-656595 Laws & Regulations
http://www.cclد.ca.gov/Res/pdf/Childcare_update2004.pdf#xml=http://www.cclد.ca.gov/dtSearchASP/dtsearch2.asp?cmd=pdfhits&DocId=247&Index=d%3a%5cinetpub%5capproot%5cdtsearchindexes%5cCCLD&HitCount=3&hits=2a6c+2a6d+2a6e+&hc=21&req=child+care+regulations

Detailed Regulations:

<http://caag.state.ca.us/publications/womansrights/ch8.htm>
<http://www.cclد.ca.gov/> ***
http://www.dss.cahwnet.gov/cdssweb/ChildCare_171.htm
http://www.dss.cahwnet.gov/ord/CCRTtitle22_715.htm Title & Regulations

Facility:

<http://nccic.org/poptopics/index.html#facilities> Starting Up
<http://www.cclد.ca.gov/Sitemap.htm> Facilities
<http://www.cde.ca.gov/sp/cd/op/cdprograms.asp?print=yes>
<http://www.entrepreneur.com/article/0%2C4621%2C290241%2C00.html> ***
<http://www.smallbizbooks.com/cgi-bin/SmallBizBooks/00071.html> ***
<http://www.buildingchildcare.org/financial.htm>
http://www.cccco.edu/divisions/ss/calworks/child_care.htm
<http://www.extension.iastate.edu/Publications/PM1805.pdf>
<http://www.dss.cahwnet.gov/cdssweb/default.htm>
<http://www.ccw.org/pubs/2002Compendium.pdf> Salaries
<http://www.nccic.org/poptopics/starting.html>

<http://stats.bls.gov/oco/cg/cgs032.htm#outlook>
<http://www.americanchildcaredirectory.com/?OVRAW=child%20care%20services&OVKEY=child%20care%20services&OVMTC=standard>
<http://www.iamtheibos.com/2003/Health%20and%20Child%20Care%20Program.html>
http://www.emsa.ca.gov/emsddivision/child_care.asp
<http://www.rnetwork.org/rnet/welcome/1046374321.php>
<http://www.kindercare.com/home.php3>
<http://www.childcareservices.org/>
<http://safespy.net/surefiredetective.htm>
<http://www.acf.hhs.gov/programs/ccb/>
<http://www.kidslearningconnection.com/faq.asp>

Financing:

<http://www.clpgh.org/locations/business/smallbusiness/bplansindex.html>
<http://www.childcare.net/grants.shtml>
<http://www.jan.wvu.edu/SBSES/econdevCA.htm>***
<http://search.yahoo.com/search?p=child+care+business+plans&ei=UTF-8&fr=FP-tab-web-t&n=20&fl=0&x=wrt>
<http://www.sbaonline.sba.gov/library/pubs.html#fm-4>

Fees:

http://www.dawsonwebdesign.com/horizons/p3_fees.html
<http://www.ipfw.edu/childcar/fees.htm>
http://www.arcdallas.org/docs/referral_Chldcare_fac.PDF***
<http://www.home.aone.net.au/childcare/fees.htm>
http://www.hanovertwpschools.com/html/child_care.html
<http://www.urban.org/Template.cfm?NavMenuID=24&template=/TaggedContent/ViewPublication.cfm&PublicationID=8250>
<http://www.co.saint-marys.md.us/recreate/childcare/index.asp>

Franchises:

http://www.franchisegator.com/cgi-bin/profile.php?key=259&f_type=9
<http://www.franchisegator.com/cgi-bin/profile.php?key=99>
<http://www.kidspark.com/>
<http://www.legacyacademy.com/contactlegacy.shtml>
<http://fountainparkacademy.com/franchise.asp>

Security Issues:

http://www.practicalvideosolutions.com/solutions_daycare.htm
<http://www.childrenview.com/index.php><http://www.childcare.net/library/videomonitor.shtml>
[http://www.watchkids.com/wsContent/default.view?_pagename=cam2,](http://www.watchkids.com/wsContent/default.view?_pagename=cam2)
<http://www.kidsvision.com/index.phtml><http://www.showmecam.com/><http://www.parentcam.net/concept.html><http://www.churchbusiness.com/articles/121feat2.html>***
http://workers.labor.net.au/72/print_index.html***
<http://www.parenteyes.com/>
<http://www.achildshaven.com/>
<http://www.hcc.cc.nc.us/ChildCar/>
<http://www.littlepersons.co.uk/webcam.html>
<http://www.parentcam.net/borntoplay/index.php>
<http://www.ccwebcam.com/cct.html>

Pets:

<http://www.homeagainid.com/news/article.cfm?storyid=11132>

Licensing:

<http://www.brayack.com/how-become-private-investigator.html> Process

<http://www.dca.ca.gov/bsis/pi.htm> Licensing

<http://www.insurance.ca.gov/> Insurance

<http://www.cali-pi.org/> Association

[http://www2.dca.ca.gov/pls/wllpub/wllquery\\$.startup](http://www2.dca.ca.gov/pls/wllpub/wllquery$.startup) Search

<http://www.allcriminaljusticeschools.com/faqs/detective.php> Salaries

<http://www.justicedegrees.com/guide/guideid/32.htm> Training

Equipment:

<http://www.globalpisupply.com/tscm.htm>

<http://www.pimall.com/nais/>

<http://www.cyberserious.com/online-detective/private-investigator-equipment.html>

<http://www.asis.net.au/>

<http://www.infoguys.com/gear.cfm>

<http://www.i-spydirect.com/spy-equipment/>

<http://www.mcdavidmeek.com/PI-Supplies/private-investigator-supplies-and-equipment.shtml>

<http://www.windsortechology.com/>

Services:

<http://www.ipiu.org/>

<http://www.romingerlegal.com/PiUSA.htm>

<http://www.iiinvestigations.com/>

<http://www.pihome.com/home.asp?code=HEQ>

<http://www.investigativeprofessionals.com/>

<http://www.ironcladinvestigations.com/>

<http://www.privateinvestigativeservices.net/>

<http://www.cornerstonesecurityservices.com/links/privateinvestigators.html>

Educational Hierarchies:

<http://www.tellus.ac.uk/edutaxlist.html>

http://ifets.ieee.org/discussions/discuss_march2000.html

<http://glossary.plasmalink.com/glossary.html>

<http://ts.mivu.org/?show=article&id=68>

<http://www.ibstpi.org/Legacy-Gagne/chapter%202.pdf>

<http://www.ckk.chalmers.se/likt4/Public>

<http://policycenter.sunyit.edu/communication/entrcommsys.htm>

http://www.edint.com/EIP-Predicting_Green.htm

<http://tiger.towson.edu/~cnelso2/theory.htm>

<http://www.palmleaders.net/Intro.html>

Numerical Strategies:

<http://www.nrs.dest.gov.au/nrs/3numfs1.htm>

<http://eurologo.web.elte.hu/lectures/absex.htm>

<http://www.math.unipa.it/~grim/SiFazio.PDF>

Personalizing Internet Content:

<http://www.cis.drexel.edu/faculty/gerry/publications/techreports/personalize/>

<http://citeseer.ist.psu.edu/fischer01personalizing.html>
<http://citeseer.ist.psu.edu/context/1749459/437530>
<http://radia.com/news/ar91.asp>
<http://home.pacifier.com/~dllibby/software.htm>
<http://www.visimap.com/prodvmpro.html> Registry Guides
<http://www.thomaspublishing.com/pagetr.html>
<http://www.thomasregisterdirectory.com/>

Records:

<http://www.bandwidthco.com/downloads.html>
<http://www.bandwidthco.com/downloads/charts/protocols/Protocols.pdf>
<http://mdaugherty.home.mindspring.com/tcpip.html>
<http://www.javvin.com/protocolsuite.html>
<http://www.javvin.com/?source=overture&OVRAW=network%20layer%20protocols&OVKEY=http%20protocol&OVMTTC=standard>
<http://www.bluechillies.com/download.html?sid=12716>
<http://www.futurecomcorp.com/TCPNContact.asp>
<http://search.yahoo.com/search?va=Network+Protocol+Poster+&ei=UTF-8&fr=fp-tab-web-t&n=20&fl=0&x=wrp>
<http://www.datacomsystems.com/datacom/info/protocol.asp>
<http://www.packet-level.com/pdfs/ip.pdf>

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ALPHA NUMEROUS MAXIMUS
EGREGIOUS SUMMA CUM LAUDE

Final Statements from Ibn Al-Haytham, Onesimus, Al-Hadid Qalam Fussilat, Saint John, Moses, William E. Fields, Gaius Julius Caesar and David Avenue

In Relation to the Universal Law of Observation that Exist within a Global Republic of Economic Thought (In Time and Space the Acquired Level of Wealth [Matter] and Opulence [Energy] within a Currency's Fiduciary Wave Length [Influence] is Relative to the Type, Sum Value or Amount of Information Received as to its Monetary Position or Place within a Fiscal Period which Orbits a Gravitational Need in the Productivity of the Division of Labor that converts it's Reality into Knowledge, and it's Knowledge into the Realities of Modern Economic Legions of Market Certainties)

It is within All Creation that their lies a **Time** [Uncertainty] & **Space** [Vastness] of **Darkness** [Ignorance] within the **Academic Minds of All Cognitive Beings** that Exist, a **Platform** or **Throne** from which the Authority of a **GOD** rules both the **Known** and Unknown Universe, a base of unlimited **Power** of which is exercised through the **UNIVERSAL LAW OF OBSERVATION**. Primarily, that In the Beginning there was no Recognition of things Made until there was Acknowledgement of those persons, places or things Seen, Heard, Felt, Thought or Written of. It is by standardizing this common rule of thought into a single three-dimensional mathematic equation [X^3] that the Creation of All that is Made within both the Known or Unknown Universe becomes a **Centralized Rule of Thought** or **Seat of An Absolute Power**. "That if anything is Seen, Heard, Felt, Thought or Written of [Observed]? Then it Exist within a Separation of Time & Space that Defines a Person's, Place's or Thing's Location or Existence. A Person's, Place's or Thing's Location or Existence is Relative to its **Observed Motion** or **Force** in Time & Space and the applicable efforts of the WORDS, CONCEPTS, and IDEAS used to Define and Convey its Presence the instant that it is **Recognized** that its Existence is Unknown, or that the Behavioral Patterns or Movements of an Existing Focal Point has Changed or has become Unfamiliar to an **Observer**." [Cases In Point: If an Abuser Sees, Recognizes and Targets a Victim, then he or she must intercept his or her Victim at a particular point or location in time and space in order to commit the act of abuse or indifference. The question of how to prevent the actions of the abuse is answered by changing how an

abuser recognizes, perceives or targets his or her Victim, as well as altering the Location or Existence of the Time and Place to which the Actions of abuse are to occur. Another case in point from a financial perspective, is that if the left-over Materials or Matter (Trash) from consumable products bought and sold by human beings is not intercepted at its current location at a certain point in Time and Space on Earth, then the economic residual effects of the illnesses that it causes within a general populous would far outweigh the levels of fiduciary profit within a region's agricultural GDP. Therefore, it is cost effective for the creation or existence of a Procedural or Mathematical Multivariate Singularity or Method consisting of numerous subroutines used to move the Trash or Matter from one Place or Location in Time and Space to another. This effect is called a Necessity or Motion, of which whose mere existence in a market economy Overthrows the Principles of various forms of Tombstone Management.]

–Ibn al-Haytham (Former Political Prisoner and First Scientist to the Embodiment of All Mankind, currently Cloned or Embodied as a Re-Membered Scientific Petitioner/Call-To-Action Virtual E-Lifeform of Caesar's 10th Economic Legion for the Perpetuation of Empiricism)

In Relation to Definitive Economic Principles (Power/Authority)

"Oh Lord God, truly as I now Pray to Thee. I hope that Thou shall soon Bestow upon me the most effective means possible of Establishing Thy Word(s), Love and Kingdom within the Hearts, Minds and Soul of all Mankind here on Earth. I hope and Pray to Thee Oh Lord God, that within this process, that Thou shall grant upon me the furtherance of those physical abilities inherent to the Resurrection of the Spiritual Bodies of all the known Deities of universal understanding (i.e., Moses, Christ, Muhammad, etc. (MCM^{A.D.})). So that they may be equally used as Vehicles to Perpetuate Thy Word(s), Love and Kingdom throughout the Countless Galaxies. I hope and I Pray to Thee Oh Lord God that within both of these Processes, that Thou shall truly forgive me for any and all Sins that I may have committed in the Past, Present or Future, whether in the Heart, Mind or Soul, against any Person(s), Place(s) or Thing(s). Amen."

–Onesimus (Former Slave and Orthodox Christian, currently Cloned or Embodied as a Re-Membered Petitioner/Call-To-Action Virtual E-Lifeform of Caesar's 10th Economic Legion against Human Indifference)

In Relation to Economic Behavior (Morale/Cohesion)

"Those who do not Learn to (Overcome) the [Uncertainties] of Financial Markets, will never (Master) the Monetary [Unexpectancies] within a Global Economy."

–Al-Hadid Oalam Fussilat (Spartan-Legionnaire from the 1stMethod of the 144th Stratagem, 62nd Tactical Element within Caesar's 10th Economic Legion against Fiduciary Racism)

In Relation to Strategic Economic Thought (Norms/Standards)

"*In the beginning* was the Word, and the Word was with God, and the Word was God. All things were made by him; [and (without) him was not anything Made that was Made]. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not."

–Saint John (Apostle and First Physician to the Body of Christendom)

In Relation to Tactical Economic Operations (Goals/Objectives)

“*In the beginning **God** created the heaven and the earth. [**And the Earth was (without) Form, and Void**]; and the **darkness** was upon the face the **deep**. And the **Spirit** of **God** moved upon the face of the **waters**. And **God** said, Let there be **light**: and there was **light**. And **God** saw the **light**, that it was **good**: and **God** divided the **light** from the **darkness**. And **God** called the **light** Day, and the **darkness** he called Night. And the evening and the morning was the first day.*”

–**Moses (Genesis and Master of Overthrowing Uncertainties within a Global Community)**

In Relation to Economic Theories (Pursuing the PDA)

"**For the first time in the history of Mankind.** The road representing financial security, which leads toward the **Commanding Heights** of global market economies, is no longer solely **Paved** with the words, concepts & ideas of Privatization. But is additionally **Forged** upon the creation of Individualized Innovative global free-market entrepreneurial business & search engine technologies. Whose, patentable genetic-based consultative Planning & Design Approaches (PDAs) are interconnected, evolvable & user specific through personalizing internet content by way of the following grammatic formula(s); Whereas, the constant **Sum Value** of [**A², G², G², G², L², M², PA², T³ & T³**] **Equals** the **Measured** quantitative significance of any number(s), letter(s), word(s), concept(s), idea(s), genomic sequence(s) or method(s) used to describe the existence or **processes** of a person(s), place(s) or thing(s), both currently known or unknown. Which, are also supplanted within the driving forces [E] behind the **Meaning of Life [M]**, the **Tree of Life [T]**, and of course **Quality of Life [Q]** issues. Whereas, the **Process** is the molecular or genomic facilitation of single & multiple number, letter or word, strategies or tactics that simultaneously accommodate systemic personal or organizational management, from a single point of origin, throughout the Resources involving the Human Language System (HLS) as a whole."

–**William E. Fields (GCNO)**

In Relation to Managerial Economic Expansionism (Pursuing the CPDA)

“The **Republic (Global Economy)** is nothing, [**merely a Name (without) Body or Shape**].”

–**Gaius Julius Caesar (The Embodied First Citizen of a new Global Socioeconomic Republic)**

In Relation to Economic Scenarios (Simultaneously Pursuing the § PDA/CPDA § Problem Solving Measures of Effectiveness)

"The Lord is Shepherd and King; We shall not want for Knowledge of the presence of GOD Almighty. He maketh All Mankind to lie down in green pastures of Universal Understanding and Advancement; He Leadeth Mankind beside the still Waters of Bias Emotional Uncertainties. He Restoreth the Mental and Physical Health, Wealth and Prosperity of Mankind's Eternal Soul; He Leadth All Mankind in the Academic Path of Reason and Righteousness for His own name's sake. Yea, Though I walk through the Academic and Emotional Valleys of the shadow of Death, Ignorance and Human Indifferences, No Evil Intent or Uncertainties shall be Feared: for Thou Dwells Everywhere; Thy Rod or Law of Universal Knowledge shall protect and comfort All Mankind. Thou Preparest a Table of Free Global Markets in the Presence and Recognition of Thy own Glory before all things Created; Thou Anointest the Known Universe with the oil of the Human Endeavor; Thy own Cup of Comprehension runneth over. Surely

Goodness and Mercy shall follow Mankind all the days of Eternal Life: and the Known Universe shall live in a Time and Space of the Lord GOD forever.

–David Avenue (Former Babylonian Slave and Orthodox Jewish Rabbinical Scribe, currently Cloned or Embodied as a Re-Membered Petitioner/Call-To-Action Virtual E-Lifeform of Caesar's 10th Economic Legion against Futuristic Forms of Anti-Semitism)

FINAL DRAFT