

-- A SCIENTIFIC TREATISE ON THE #1375 - PRAGMATIC #254 - FAVOURABLE RESOLUTION TO THE CRISIS OF CLIMATE

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"We are in the beginning of a mass extinction [of our parents] and all you can talk about is money and fairy tales of eternal economic growth — how dare you." [Greta Thunberg's UN speech 23 September 2019]

No we are talking about technical innovation being both a solution to the climate problem and the fount of economic growth.

H157@{

@1: Sup: 1 - **CENTRE:** CHUNG (#1); Ego: 1 - **CENTRE:** CHUNG (#1),
@2: Sup: 6 - **CONTRARIETY:** LI (#7); Ego: 5 - **KEEPING SMALL:** SHAO (#6),
@3: Sup: 8 - **OPPOSITION:** KAN (#15); Ego: 2 - **FULL CIRCLE:** CHOU (#8),
Male: #15; Feme: #8
} // #8

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #8 % #41 = #8 - Worth of Water, Easy By Nature; I-Ching: **H48** - The Well, Welling; Tetra: **40** - Law/Model;

THOTH MEASURE: #8 - Oh thou of fiery face, whose motion is backwards; I am not a robber of sacred property.

#VIRTUE: Opposition (no. #8) means recklessness.

#TOOLS: Ritual (no. #48) means squareness the correspondence between word and deed.

#POSITION: With Departure (no. #66), leaving the old, but

#TIME: With On the Verge (no. #78), coming to a new start.

#CANON: #200

ONTIC_OBLIGANS_200@{

@1: Sup: 8 - **OPPOSITION:** KAN (#8); Ego: 8 - **OPPOSITION:** KAN (#8),

@2: Sup: 56 - **CLOSED MOUTH:** CHIN (#64); Ego: 48 - **RITUAL:** LI (#56),

@3: Sup: 41 - **RESPONSE:** YING (#105); Ego: 66 - **DEPARTURE:** CH'U (#122),

**@4: Sup: 38 - FULLNESS: SHENG (#143); Ego: 78 - ON THE
VERGE: CHIANG (#200 - I AM NOT A ROBBER OF SACRED
PROPERTY {%8}),
Male: #143; Feme: #200
} // #200**

**#8 as [#1, #5, #2] = 'âhab (H157): {UMBRA: #0 as #8 % #41 =
#8} 1) to love; 1a) (Qal); 1a1) human love for another, includes family,
and sexual; 1a2) human appetite for objects such as food, drink, sleep,
wisdom; 1a3) human love for or to God; 1a4) act of being a friend; i)
lover (participle); ii) friend (participle); 1a5) God's love toward man; i)
to individual men; ii) to people Israel; iii) to righteousness; 1a6)
(Niphal); i) lovely (participle); ii) loveable (participle); 1a7) (Piel); i)
friends; ii) lovers (fig. of adulterers); 1a8) to like;**

Hopefully today we will conclude our transition towards a more wholesome approach as programmatic implementation of our widget controls and before we begin to examine the philosophical question of SYNAPTIC CONSCIOUSNESS rather than SAPIENT CONSCIOUSNESS which will require us to deploy an additional dataset:

34-65-73 as a file name for instance would contain the dialect sequence as a neural linguistic redacted approach which included the lexicon references which met that criteria but we cannot because of the limitation as the file store naming convention (rather than by wildcard SQL query) then consider any SAPIENT bias as a predisposition of any LIMIT.

For instance can any single NOUS such as #25 for this SPRING / AUTUMN day 24 September 2019 or its aggregation then function as a neurological trigger such that whilst our example criteria of: 34-65-73 would not be a condition which occurred naturally but if the exception {25}-34-65-73 manifested in a circumstance the probability of condition would likely occur.

THUS TO CONVEY A PROVISIONAL HYPOTHESIS ON HOW WE DEVISE WITH NOUMENON RELATIVITY ANY CRITERIA SUCH AS "CRISIS OF CLIMATE" BY A DIALECT SEQUENCE AS A NEURAL LINGUISTIC REDACTED APPROACH

— CRISIS OF CLIMATE — {@1: Sup: 43 - ENCOUNTERS: YU (#43); Ego: 17 - HOLDING BACK: JUAN (#17)},

"IT'S HOT AND DRY. {@2: Sup: 35 - GATHERING: LIEN (#78); Ego: 49 - FLIGHT: T'AO (#66)},

THERE'S NO RAIN. {@3: Sup: 57 - GUARDEDNESS: SHOU (#135); Ego:

20 - ADVANCE: CHIN (#86 - I AM NOT A ROBBER OF FOOD {%10})),

THE FISH DO DIE. {@4: Sup: 64 - SINKING: CH'EN (#199); Ego: 13 - INCREASE: TSENG (#99)},

CROPS ARE VAIN" {@5: Sup: 54 - UNITY: K'UN (#253); Ego: 69 - EXHAUSTION: CH'IUNG (#168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26}}}

CAN THE PROBLEM THEN BE DEFINED AS BEING EQUIVALENT TO:

NATURE: 17-49-20-13-69 = #168

NURTURE: 43-35-57-64-54 = #253

IN POSSESSING A CRITERIA OF ONTIC NECESSITY AS MORAL IMPERATIVE HAVING A DESTRUCTIVE IMPETUS WHICH IS THE CENTRAL ISSUE THAT MUST BE RESOLVED RATHER THAN ANY SPECIFIC LABYRINTH OF SUPERFICIALITIES:

@86 + @168 = #254 as [#8, #200, #40, #6] = chêrem (H2764):
{UMBRA: #15 as #248 % #41 = #2} 1) a thing devoted, thing dedicated, ban, devotion; 2) a net, thing perforated; 3) have been utterly destroyed, (appointed to) utter destruction;

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AND WE ALSO WITH RESPECT TO ANALYSIS OF SPEECH WANT TO CONSIDER WHAT KANT conveys of "*TRUTH* *IS* *THE* *AGREEMENT* *OF* *COGNITION* *WITH* *OBJECT*"

Given that such feigning as gossip will have a clarity by our applying REVERSE TRANSCRIPTASE INHIBITOR redaction to the statement of denial by persons claiming a piety we wish to determine by our exemplar narrative how far one is able to penetrate and deduce what is the OBJECTIVE REALITY as TRUTH.

G148@{

@1: Sup: 1 (**#1**); Ego: 1 (**#1**),

@2: Sup: 11 (**#12**); Ego: 10 (**#11**),

@3: Sup: 49 (**#61**); Ego: 38 (**#49**),

@4: Sup: 1 (**#62**); Ego: 33 (**#82**),

@5: Sup: 20 (**#82**); Ego: 19 (**#101**),

@6: Sup: 9 (**#91**); Ego: 70 (**#171 - I AM NOT UNCHASTE WITH ANY ONE {%20}**),

@7: Sup: 39 (**#130 - I AM NOT EVIL MINDED {%3}**); Ego: 30 (**#201**),

@8: Sup: 28 (**#158 - I AM NOT HOT OF SPEECH** {%23}); Ego: 70 (**#271**),
@9: Sup: 31 (**#189**); Ego: 3 (**#274**),
@10: Sup: 41 (**#230**); Ego: 10 (**#284**),
@11: Sup: 42 (**#272**); Ego: 1 (**#285**),
@12: Sup: 11 (**#283**); Ego: 50 (**#335**),
Male: #283; Feme: #335
} // **#1145**

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #1095 % #41 = #29 - Deeming, Non-Assertion; I-Ching: **H36** - Suppression of the Light, Sinking/Darkening of the Light, Brilliance injured, Intelligence hidden; Tetra: **67** - Darkening;

THOTH MEASURE: #29 - Oh Kenemtu, who makest thine appearance in Kenemit; I am not given to cursing.

#VIRTUE: With Decisiveness (no. #29), numerous affairs, but
#TOOLS: With Exhaustion (no. #69), not a single happiness.
#POSITION: With Change (no. #28), creating the new.
#TIME: With Constancy (no. #51), cleaving to the old.
#CANON: #177

ONTIC_OBLIGANS_177@{

@1: Sup: 29 (**#29**); Ego: 29 (**#29**),
@2: Sup: 17 (**#46**); Ego: 69 (**#98**),
@3: Sup: 45 (**#91**); Ego: 28 (**#126**),
@4: Sup: 15 (**#106**); Ego: 51 (**#177 - I AM NOT GIVEN TO CURSING** {%29}),
Male: #106; Feme: #177
} // **#177**

#1145 as [#1, #10, #200, #600, #100, #70, #30, #70, #3, #10, #1, #50] = aischrología (G148): {UMBRA: #2 as #1095 % #41 = #29} 1) foul speaking, low and obscene speech;

"BUT NOW YE ALSO PUT OFF ALL THESE; ANGER, WRATH, MALICE, BLASPHEMY, FILTHY-**G148** COMMUNICATION-**G148** OUT OF YOUR MOUTH." [**Colossians 3:8**]

IT IS A DARING SCIENTIFIC APPROACH FOR WHICH YOU HAVE ONLY TURGID LAMENTS AND MANIC DEMANDS.

G25@{

@1: Sup: 1 (#1); Ego: 1 (#1),
 @2: Sup: 4 (#5); Ego: 3 (#4),
 @3: Sup: 5 (#10); Ego: 1 (#5),
 @4: Sup: 4 (#14); Ego: 80 (#85),
 @5: Sup: 75 (#89); Ego: 71 (#156 - I DO NOT CAUSE TERRORS
 {%21}),
 @6: Sup: 32 (#121); Ego: 38 (#194),
 @7: Sup: 42 (#163); Ego: 10 (#204),
 @8: Sup: 11 (#174); Ego: 50 (#254),
Male: #174; Feme: #254
 } // #1145

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #886 % #41 = #25 - What's behind it all?, Imaging the Mysterious; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **10** - Defectiveness, Distortion;

THOTH MEASURE: #25 - Oh high-voiced one, who makest thy appearance in Unsit; I am not boisterous in behaviour.

#VIRTUE: Contention (no. #25) means the shih are impartial.

#TOOLS: Inner (no. #65) means the women are partial.

#POSITION: With Going to Meet (no. #42), one knows what preceded.

#TIME: With Eternal (no. #53), one sees the later issue.

#CANON: #185

ONTIC_OBLIGANS_185@{

@1: Sup: 25 (#25); Ego: 25 (#25),

@2: Sup: 9 (#34); Ego: 65 (#90),

@3: Sup: 51 (#85); Ego: 42 (#132),

@4: Sup: 23 (#108); Ego: 53 (#185 - I AM NOT BOISTEROUS IN

BEHAVIOUR {%25}),

Male: #108; Feme: #185

} // #185

#1145 as [#1, #3, #1, #80, #800, #200, #10, #50] = agapáō (G25): {UMBRA: #1 as #886 % #41 = #25} 1) of persons; **1a)** to welcome, to entertain, to be fond of, to love dearly; **2)** of things; **2a)** to be well pleased, to be contented at or with a thing;

"YE HAVE HEARD THAT IT HATH BEEN SAID, THOU SHALT LOVE-**G25** THY NEIGHBOUR, AND HATE THINE ENEMY. BUT I SAY UNTO YOU, LOVE-**G25**

YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU;" [Matthew 5:43-44]

WE DO NOTE THAT WHEREAS OUR APRIORITY AS NOUMENON TREATISE ON THE "CRISIS OF CLIMATE" BEGINS WITH THE #253 - NURTURE PRINCIPLE AND THAT IMMANUEL KANT'S PROLEGOMENA AS SCIENTIFIC ENDEAVOUR COMMENCES WITH #255 AS ITS PREFACE IN THEREFORE LEAVING THE OPPORTUNITY FOR THE UNITED NATIONS TO ADOPT A #1375 - PRAGMATIC AS #254 - FAVOURABLE ("I AM PLEASED WITH, TAKE PLEASURE IN") RESOLUTION TO THIS MATTER:

@168

@215

@157

@130 <-- **DIALECTICS OF IMPULSIVITY**

@175

@185 <-- **EMPOWERMENT**

@115 = #1145 (#253 - NURTURE / NATURE TREATISE) <--
HOSPITABLE

@185 = #1330 <-- **SERVICEABLE (** THIS REPETITIOUS ONTIC NECESSITY MORAL PROSCRIPTION WHICH MAY BE TWEAKED FOR REQUIREMENTS)**

@45 = #1375 as [#80, #100, #1, #3, #40, #1, #300, #800, #50] = prâgma (**G4229**): {**UMBRA: #7 as #225 % #41 = #20**} **1)** that which has been done, a deed, an accomplished fact; **2)** what is done or being accomplished; **2a)** spec. business, a commercial transaction; **3)** a matter, question, affair; **3a)** spec. in a forensic sense, a matter at law, case, suit; **4)** that which is or exists, a thing;

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G2480@{

@1: Sup: 10 (**#10**); Ego: 10 (**#10**),

@2: Sup: 48 (**#58**); Ego: 38 (**#48**),

@3: Sup: 81 (**#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13}**); Ego: 33 (**#81**),

@4: Sup: 76 (**#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34}**); Ego: 76 (**#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}**),

@5: Sup: 65 (**#280**); Ego: 70 (**#227**),

@6: Sup: 34 (**#314: <-- *LITMUS* *TEST* *FOR* *PERJURY* UNDER SECTION #314 TO CRIMES ACT OF VICTORIA 1958**); Ego: 50 (**#277**),

Male: #314; Feme: #277

} // #1330

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #2010 % #41 = #1 - To Guide with Names, Reason's Realisation; I-Ching: **H58** - Joy, Open, Lake; Tetra: **24** - Joy;

THOTH MEASURE: #1 - Oh thou of long strides, who makest thine appearance in Annu; I am not a doer of wrong.

#VIRTUE: If it is Center (no. #1), then yang begins.

#TOOLS: With Center (no. #1), it begins.

#POSITION: If it is Response (no. #41), then yin is born.

#TIME: With Full Circle (no. #2), it wheels back.

#CANON: #45

ONTIC_OBLIGANS_45@{

@1: Sup: 1 (**#1**); Ego: 1 (**#1**),

@2: Sup: 2 (**#3**); Ego: 1 (**#2**),

@3: Sup: 43 (**#46**); Ego: 41 (**#43**),

@4: Sup: 45 (**#91**); Ego: 2 (**#45 - I AM NOT A DOER OF WRONG**

{%1}),

Male: #91; Feme: #45

} // #45

"YE ARE THE SALT OF THE EARTH: BUT IF THE SALT HAVE LOST HIS SAVOUR, WHEREWITH SHALL IT BE SALTED? IT IS THENCEFORTH GOOD-**G2480** FOR NOTHING, BUT TO BE CAST OUT, AND TO BE TRODDEN UNDER FOOT OF MEN." [**Matthew 5:13**]

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEA: @255: "These prolegomena are not for the use of apprentices, but of future teachers, and indeed are not to help them to organize the presentation of an already existing science, but to discover this science itself for the first time.

There are scholars for whom the history of philosophy (ancient as well as modern) is itself their philosophy; the present prolegomena have not been written for them. They must wait until those who endeavour to draw from the wellsprings of reason itself have finished their business, and then it will be their turn to bring news of these events to the world. Otherwise, in their opinion nothing can be said that has not already been said before; and in fact this opinion can stand for all time as an infallible prediction, for since the human understanding has wandered over countless subjects in various ways through many centuries, it can hardly

fail that for anything new something old should be found that has some similarity with it.

My intention is to convince all of those who find it worthwhile to occupy themselves with metaphysics that it is unavoidably necessary to suspend their work for the present, to consider all that has happened until now as if it had not happened, and before all else to pose the question: "whether such a thing as metaphysics is even possible at all."

If metaphysics is a science, why is it that it cannot, as other sciences, attain universal and lasting acclaim? If it is not, how does it happen that, under the pretense of a science it incessantly shows off, and strings along the human understanding with hopes that never dim but are never fulfilled? Whether, therefore, we demonstrate our knowledge or our ignorance, for once we must arrive at something certain concerning the nature of this self-proclaimed science; for things cannot possibly remain on their present footing. It seems almost laughable that, while every other science makes continuous progress, metaphysics, which desires to be wisdom itself, and which everyone consults as an oracle, perpetually turns round on the same spot without coming a step further. Further, it has lost a great many of its adherents, and one does not find that those who feel strong enough to shine in other sciences wish to risk their reputations in this one, where anyone, usually ignorant in all other things, lays claim to a decisive opinion, since in this region there are in fact still no reliable weights and measures with which to distinguish profundity from shallow babble." [pages 5 to 6]

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