

## -- PREMEDIATED (ADVOCATED) MEDIA AND IT'S AFFIRMATION OF DETERMINISTIC CONSCIOUSNESS

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With the most hectic time of the year now past, as a conception of **#1541 - Christianós (G5546): \*CHRISTIAN\*** sapient belief and its universalist humanist commitment towards **#27 - DUTIES / #68 - RIGHTS** ethos of **#505 / #506 - politeía (G4174): \*CITIZENSHIP\*** its time again to make a resumption to our digestion of DE ZENGOTITA's concluding chapters. The logical starting point for this is his observation upon THE FATE OF NATURE, where he summarises the COURSE OF LIFE, in such manner that: "We are moved to mark our passage through this life.

That goes with the human condition, an anchoring response to the ephemerality of consciousness. The primordial impulse that moves us to place **\*STONES\*** (eg: **#486 - pétra (G4073): \*A\* \*ROCK\* \*OR\* \*LARGE\* \*STONE\***) on graves and erect monuments at the sites of historic events also moves us to arrange our belongings around us as we take a seat on the train, to make it our own for the length of the journey. And the same impulse moves us--to take pictures." [page 219]

And so too the **#496 - 'âman (H539): \*ESTABLISHMENT\*** [**#264 / #265 - kleís (G2807): KEYS / POWER AND AUTHORITY** OF **#415 - dâth (H1881): HEAVEN'S DECREE OR FATE BEING A COVENANT RELATIONSHIP AS MORAL UNITY OF HEAVEN / MAN; REWARD FOR VIRTUE; VIRTUE EQUATED WITH SOCIAL OBLIGATION; AND FIXED TERMED CONTRACT**] of the SECTARIAN / SECULAR MYSTERIES [**kāi míng (開明): 1. enlightened; open-minded, 2. to become civilized**] by their grand inception occurring midnight on the new moon of Winter Solstice 21 December 103 BCE as the basis for a CHINESE TAICHU [**tài chū (太初): meaning the \*ABSOLUTE\* \*BEGINNING\* / \*IN\* \*THE\* \*BEGINNING\***] CALENDAR which is deployed to this present day.

**WHERE #452 = #451 - PRAXIS OF RATIONALITY + #1 - CENTRE (CHUNG):** "By [a pun an understanding is given as the] reading: "EXPANSION IN EVERY CASE RESIDES AT CENTER", the Head also refers to the mysterious process by which **\*FUTURE\* \*EVENTS\* \*BECOME\* \*PRESENT\* \*PHENOMENA\***, displacing phenomena into the past and providing the momentum for cyclic processes. As the "Great Commentary" to the Changes describes it:

As the sun moves on, the moon comes. As the moon moves on, the sun comes. As sun and moon impel each other, light is produced. . . . What moves on, contracts. What comes, expands (HSIN). As what contracts

and what expands influence each other, what furthers [activity] is produced.

The first nine Appraisals of Tetragram 1 refer to the first 4 1/2 days immediately following the Winter Solstice. Within that brief period of time, yang begins its struggle to emerge from the domination of yin. Patterns set in these first nine Appraisal texts recapitulate the entire annual cycle covered by all eighty-one tetragrams (ie. **9x9x9 = #365 - YANG / #364 - YIN as #729**). At the same time, this "nested" cycle of nine Appraisals stands not only for cosmic process but also for the cycle of human action from initial contemplation to final outcome...

## #1 - 中 = #452

**zhōng:** 1. middle, 2. medium; medium sized, 3. **\*CHINA\***, 4. to hit the mark, 5. in; amongst, 6. midday, 7. inside, 8. during, 9. Zhong, 10. intermediary, 11. half, 12. **\*JUST\* \*RIGHT\* ; \*SUITABLY\***, 13. while, 14. to reach; to attain, 15. to suffer; to infect, 16. to obtain, 17. to pass an exam

**#452 = #451 - PRAXIS OF RATIONALITY + #1 - CENTRE (CHUNG)**  
as [#6, #10, #400, #30, #6] = tâlâh (H8518): {**UMBRA: #435 % #41 = #25**} 1) to hang; 1a) (Qal); 1a1) to hang; i) to hang up (any object); ii) to put to death by hanging; 1a2) (Niphal) to be hanged; 1a3) (Piel) to hang, **\*HANG\* \*UP\* (\*FOR\* \*DISPLAY\*)**;

The time has come for noble impulses (including yang ch'i) to exert themselves: "WHILE THE PHARISEES WERE GATHERED TOGETHER, JESUS ASKED THEM, SAYING, WHAT THINK YE OF CHRIST? WHOSE SON IS HE? THEY SAY UNTO HIM, THE SON OF DAVID. HE SAITH UNTO THEM, HOW THEN DOTH DAVID IN SPIRIT CALL HIM LORD, SAYING, THE LORD SAID UNTO MY LORD, SIT THOU ON MY RIGHT HAND, TILL I MAKE THINE **\*ENEMIES\*-G2190: THY \*FOOTSTOOL\*-G5286-G3588-G4228: IF DAVID THEN CALL HIM LORD, HOW IS HE HIS \*SON\* {huiós (G5207): 21 DECEMBER 2022 [ #415]}**?"

**YOUTUBE:** "WHO IS THIS KING OF GLORY? (JIMMY NEEDHAM)"

<<https://www.youtube.com/watch?v=daGoP-PnMII>>

AND NO MAN WAS ABLE TO ANSWER HIM A WORD, NEITHER DURST ANY MAN FROM THAT DAY FORTH ASK HIM ANY MORE QUESTIONS." [Matthew 22:41-46]

**APPRAISAL #6:** The moon losing its fullness  
Is not as good as new light in the west (不如開明於西).

**FATHOMING #6:** The waning moon  
Means: Ignoble men are the first to retreat.

**bùrú** (不如): 1. not equal to; not as good as, 2. inferior to; it would be better to

**rú** (如): 1. can reference the second lunar month

**kāimíng** (開明): 1. enlightened; open-minded, 2. to become civilized

**kāi** (開): 1. to open; 2. Kai; to hold an event; 3. to drive; 4. to operate; 5. to boil; 6. to melt; 7. to come loose; 8. to break open; 9. to depart; 10. to move; 11. to write; 12. to issue; 13. to lift restrictions; 14. indicates expansion or continuation of a process; 15. to switch on; 16. to run; 17. to set up; 18. to fire; 19. to eat; 20. to clear; 21. to divide; 22. a division of standard size paper; 23. carat; 24. Kelvin; 25. complement of result; 26. to develop land; 27. to reclaim land; 28. to reveal; 29. to display; 30. to inspire

**míng** (明): 1. bright; 2. luminous; 3. brilliant; 4. Ming; 5. Ming Dynasty; 6. obvious; 7. explicit; 8. clear; 9. intelligent; 10. clever; 11. perceptive; 12. to illuminate; 13. to shine; 14. consecrated; 15. to understand; 16. o comprehend; 17. to explain; 18. to clarify; 19. Souther Ming; 20. Later Ming; 21. **\*THE\* \*WORLD\***; 22. **\*THE\* \*HUMAN\* \*WORLD\***; 23. **\*THE\* \*WORLD\* \*OF\* \*THE\* \*LIVING\***; 24. eyesight; 25. vision; 26. **\*A\* \*GOD\***; 27. **\*A\* \*SPIRIT\***; 28. fame; 29. renown; 30. open; 31. public; 32. clear; 33. to become proficient; 34. to be proficient; 35. virtuous; 36. open and honest; 37. clean; 38. neat; 39. remarkable; 40. outstanding; 41. notable; 42. next; 43. afterwards; 44. positive

**yú** (於): 1. in; at, 2. in; at, 3. in; at; to; from, 4. to go; to, 5. to rely on; to depend on, 6. to go to; to arrive at, 7. from, 8. give, 9. opposing, 10. and, 11. compared to, 12. by, 13. and; as well as, 14. for, 15. Yu, 16. a crow, 17. whew; wow

**xī** (西): 1. The West, 2. west, 3. Kangxi radical 146, 4. Spain, 5. foreign

"FOR I AM NOT ASHAMED OF THE GOSPEL OF CHRIST: FOR IT IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH; TO THE JEW FIRST, AND ALSO TO THE GREEK. FOR THEREIN IS THE RIGHTEOUSNESS OF GOD REVEALED FROM FAITH TO FAITH: AS IT IS WRITTEN, THE JUST SHALL LIVE BY FAITH.

**FOR FURTHER SEE:** "DEFINING BOTH THE BIRTH AND CRUCIFIXION OF JESUS ACCORDING TO THE CANON OF SUPREME MYSTERY (4 BCE) IN

NEGATION OF ROMAN CATHOLIC (et al) CLAIMS TO ECCLESIASTICAL PRECEDENCE AS MYTHOS"

<<http://www.grapple369.com/Groundwork/Real%20Jesus.pdf>>

FOR THE WRATH OF GOD IS **\*REVEALED\*-G601**: FROM **\*HEAVEN\*-G3772**: AGAINST ALL UNGODLINESS AND **\*UNRIGHTEOUSNESS\*-G93**: OF MEN, WHO HOLD THE TRUTH IN UNRIGHTEOUSNESS; BECAUSE THAT WHICH MAY BE KNOWN OF GOD IS MANIFEST IN THEM; FOR GOD HATH SHOWED IT UNTO THEM.

**#1782** as [**#1, #80, #70, #20, #1, #30, #400, #80, #300, #800**] = apokalyptō (**G601**): {**UMBRA: #1782 % #41 = #19**} **1**) to uncover, lay open what has been veiled or covered up; **1a**) disclose, make bare; **2) \*TO\* \*MAKE\* \*KNOWN\*, \*MAKE\* \*MANIFEST\*, \*DISCLOSE\* \*WHAT\* \*BEFORE\* \*WAS\* \*UNKNOWN\***;

**G601@{**

**@1**: Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,

**@2**: Sup: 81 - **FOSTERING: YANG (#82)**; Ego: 80 - **LABOURING: CH'IN (#81)**,

**@3**: Sup: 70 - **SEVERANCE: KE (#152)**; Ego: 70 - **SEVERANCE: KE (#151)**,

**@4**: Sup: 9 - **BRANCHING OUT: SHU (#161 - I AM NOT A TELLER OF LIES {%9})**; Ego: 20 - **ADVANCE: CHIN (#171 - I AM NOT UNCHASTE WITH ANY ONE {%20})**,

**@5**: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#171 - I AM NOT UNCHASTE WITH ANY ONE {%20})**; Ego: 1 - **CENTRE: CHUNG (#172)**,

**@6**: Sup: 40 - **LAW/MODEL: FA (#211)**; Ego: 30 - **BOLD RESOLUTION: YI (#202)**,

**@7**: Sup: 35 - **GATHERING: LIEN (#246)**; Ego: 76 - **AGGRAVATION: CHU (#278)**,

**@8**: Sup: 34 - **KINSHIP: CH'IN (#280)**; Ego: 80 - **LABOURING: CH'IN (#358)**,

**@9**: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#290)**; Ego: 57 - **GUARDEDNESS: SHOU (#415)**,

**@10**: Sup: 81 - **FOSTERING: YANG (#371)**; Ego: 71 - **STOPPAGE: CHIH (#486)**,

**Male: #371 - mâ'ôwr (H4589): \*NAKEDNESS\* / \*PUDENDUM\* AS PAPAL CLAIMS ON 26 OCTOBER 2022 OF CLERICAL ADDICTION TO PORNOGRAPHY; Feme: #486 - NOUMENON / \*GODHEAD\* REDACTION TO ponēróteros (G4191): \*EVIL\***

} // **#1782 - paúō (G3973): \*RELEASE\* \*FROM\* \*SIN\*; \*NO\* \*LONGER\* \*STIRRED\* \*BY\* \*ITS\* \*INCITEMENTS\* \*AND\* \*SEDUCTIONS\***

**#891** as [#70, #400, #100, #1, #50, #70, #200] = ouranós (G3772): {**UMBRA: #891 % #41 = #30**} **1**) the vaulted expanse of the sky with all things visible in it; **1a**) **\*THE\* \*UNIVERSE\*, \*THE\* \*WORLD\***; **1b**) the aerial heavens or sky, the region where the clouds and the tempests gather, and where thunder and lightning are produced; **1c**) **\*THE\* \*SIDEREAL\* \*OR\* \*STARRY\* \*HEAVENS\***; **2**) the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings;

**#46 - ENLARGEMENT (K'UO)** as [#1, #4, #10, #20, #10, #1] = adikía (G93): {**UMBRA: #46 % #41 = #5**} **1**) injustice, of a judge; **2**) unrighteousness of heart and life; **3**) **\*A\* \*DEED\* \*VIOLATING\* \*LAW\* \*AND\* \*JUSTICE\*, \*ACT\* \*OF\* \*UNRIGHTEOUSNESS\***;

**#497 = #451 - PRAXIS OF RATIONALITY + #46 - ENLARGEMENT (K'UO) / NOUMENON RESONANCE FOR THEFT OF INTELLECTUAL PROPERTY BY ROMAN CATHOLIC CHURCH / IRISH REPUBLICAN ACTIVISM AND DEATH THREAT MEAT WITHIN MAILBOX 15 NOVEMBER 2017** as [#20, #9, #50, #8, #200, #10, #200] /

**#348** as [#20, #10, #50, #8, #200, #10, #50] = kínēsis (G2796): {**UMBRA: #498 % #41 = #6**} **1**) a **\*MOVING\*, \*AGITATION\***;

**FOR FURTHER SEE:** "PREMEDIATED (ADVOCATED) MEDIA AND THE WAY THINGS ARE"

<<http://www.grapple369.com/Groundwork/Way%20Things%20Are.pdf>>

**#600** as [#20, #70, #200, #40, #70, #200] = kósmos (G2889): {**UMBRA: #600 % #41 = #26**} **1**) an apt and harmonious arrangement or constitution, order, government; **2**) ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. 1 Pet. 3:3; **3**) **\*THE\* \*WORLD\*, \*THE\* \*UNIVERSE\***; **4**) **\*THE\* \*CIRCLE\* \*OF\* \*THE\* \*EARTH\*, \*THE\* \*EARTH\***; **5**) the inhabitants of the earth, men, the human family; **6**) the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ; **7**) world affairs, the aggregate of things earthly; **7a**) the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ; **8**) any aggregate or general collection of particulars of any sort; **8a**) the Gentiles as contrasted to the Jews (Rom. 11:12 etc); **8b**) of believers only, John 1:29; 3:16; 3:17; 6:33; 12:47 1 Cor. 4:9; 2 Cor. 5:19;

FOR THE INVISIBLE THINGS OF HIM FROM THE **\*CREATION\*-G2937**: ("IN THE BEGINNING [tài chū (太初); chū yī (初一): first day of lunar month / New Year's Day; tài yáng (太陽): sun; tài yáng xì (太陽系): solar system; Yóu tài (猶太): Jewish; Judea (in Biblical Palestine)] **GOD CREATED THE HEAVEN AND THE EARTH.**" [Genesis 1:1]) OF THE **\*WORLD\*-G2937**: (

**#17 - HOLDING BACK (JUAN)** as [**#8 - OPPOSITION (KAN)**, **#6 - CONTRARIETY (LI)**, **#3 - MIREN (HSIEN)**] = chūwg (H2329): {**UMBRA: #17 % #41 = #17**} **1**) circle, **\*CIRCUIT\***, compass; **2**) (BDB) vault (of the heavens);

**GIVING #468 = #451 PRAXIS OF RATIONALITY + #17 - HOLDING BACK (JUAN) CONCEPTS:**

**#318 - NOUMENON RESONANCE FOR 26 DECEMBER 2022** as [**#20, #30, #8, #200, #10, #50**] / **#468** as [**#20, #30, #8, #200, #10, #200**] = klēsis (G2821): {**UMBRA: #468 % #41 = #17**} **1**) a calling, calling to; **2**) a call, invitation; **2a**) to a feast; **2b**) of the **\*DIVINE\* \*INVITATION\* \*TO\* \*EMBRACE\* \*SALVATION\* \*OF\* \*GOD\***;

**#468** as [**#5, #50, #4, #70, #60, #1, #200, #9, #8, #50, #1, #10**] = endoxázō (G1740): {**UMBRA: #997 % #41 = #13**} **1**) **\*GLORIFY\*, \*ADORN\* \*WITH\* \*GLORY\***;

**#98 - NOUMENON RESONANCE FOR 26 DECEMBER 2022** as [**#8, #20, #40, #10, #500**] / **#468** as [**#8, #20, #40, #400**] = chākām (H2450): {**UMBRA: #68 % #41 = #27**} **1**) wise, **\*WISE\* (\*MAN\*)**; **1a**) **\*SKILFUL\* (\*IN\* \*TECHNICAL\* \*WORK\*)**; **1b**) wise (in administration); **1c**) shrewd, crafty, cunning, wily, subtle; **1d**) learned, shrewd (class of men); **1e**) prudent; **1f**) wise (ethically and religiously);

**#468** as [**#1, #5, #2, #400, #50, #10**] = 'āhab (H157): {**UMBRA: #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;



<<http://www.grapple369.com/?lexicon:G2821,G1740,H2450,H157,&idea:468>>

) ARE CLEARLY SEEN, BEING UNDERSTOOD BY THE THINGS THAT ARE MADE, EVEN HIS ETERNAL POWER AND **\*GODHEAD\***; SO THAT THEY ARE WITHOUT EXCUSE: BECAUSE THAT, WHEN THEY KNEW GOD, THEY GLORIFIED HIM NOT AS GOD, NEITHER WERE THANKFUL; BUT BECAME VAIN IN THEIR IMAGINATIONS, AND THEIR FOOLISH HEART WAS DARKENED.

GOVERNOR FELIX was the Roman procurator of the Judea Province during 52–60 AD as appointed by EMPEROR CLAUDIUS (41-54 AD), is recorded within the biblical text as having a more **\*PERFECT\*-G197**: KNOWLEDGE OF THE WAY [**Acts 24:22**] and there were expelled from ROME in 49 AD, such JEWS as NAMED **AQUILA** **{\*EAGLE\***} / **PRISCILLA** **{\*ANCIENT\***} who towards those "KNOWING ONLY THE BAPTISM OF JOHN ... EXPOUNDED THE WAY OF GOD MORE-**G197** PERFECTLY-**G197**" [**Acts 18:26**]

**#502 = #451 - PRAXIS OF RATIONALITY + #51 - CONSTANCEY (CH'ANG)** as [#1, #20, #400, #30, #1, #50] = Akýlas (G207): **{UMBRA: #652 % #41 = #37} 0**) Aquila = 'an eagle'; **1**) a Jew of Pontus, a tent maker convert to Christ, companion and ally of Paul in propagating Christianity

**WHERE #502 = #451 - PRAXIS OF RATIONALITY + #51 - CONSTANCEY (CH'ANG)**: "HEAD: By yin one knows the subject; by yang **\*ONE\* \*KNOWS\* \*THE\* \*LORD\***. The Way of ruler and subject **\*REMAINS\* \*UNCHANGED\* \*FOR\* \*TEN\* \*THOUSAND\* \*AGES\*** [**wànshì** (萬世): ALL AGES; whereas **wànwù** (萬物): ALL LIVING THINGS].

**wàn** (萬): 1. ten thousand; 2. absolutely; 3. many; 4. myriad; 5. innumerable; 6. Wan; 7. Mo; 8. scorpion dance;

**shì** (世): 1. a generation; 2. a period of thirty years; 3. the world; 4. years; 5. age; 6. a dynasty; 7. secular; 8. worldly; 9. over generations; 10. always; 11. world; 12. a life; 13. a lifetime; 14. an era; 15. from generation to generation; 16. across generations; 17. to keep good family relations; 18. Shi; 19. a geologic epoch; 20. hereditary; 21. later generations; 22. a successor; 23. an heir; 24. the current times'

**#502 = #451 - PRAXIS OF RATIONALITY + #51 - CONSTANCEY (CH'ANG)** as [#2, #70, #30, #400] / [#400, #2, #70, #30] = **bâ'al** (H1166): **{UMBRA: #102 % #41 = #20} 1**) **\*TO\* \*MARRY\***,

**\*RULE\* \*OVER\*, \*POSSESS\*, \*OWN\***; **1a**) (Qal); **1a1**) to marry, be **\*LORD\*** (husband) over; **1a2**) to rule over; **1b**) (Niphal) to be married;

The Autumn Onset solar period, usually regarded as the juncture between summer and autumn, begins with Appraisal 6 of this tetragram. Here, then, we have another critical meeting point between yin and yang. Since this is the last opportunity yang will have to **#502 - "\*LORD\*"** it over yin, it is appropriate that YANG HSIUNG should discuss the relations of the ruler (whose correlate is yang) and the subordinate (identified with yin). That autumn follows summer is an invariable rule of nature.

Following this **\*IMMUTABLE\* \*PATTERN\*, \*ALL\* \*SUBJECTS\*, \*INCLUDING\* \*COURT\* \*OFFICIALS\*, \*MUST\* \*FOLLOW\* \*THE\* \*RULER\***.

Hierarchy functions as the necessary basis for enduring and productive relations; as the Changes argues, the four seasons [**#1 - WINTER, #21 - SPRING, #41 - SUMMER, #61 - AUTUMN**] keep to their constant course only when the "strong is above and the weak below." Not surprisingly, the need to recognize one's proper place in the hierarchy is a theme of this tetragram. So long as hierarchy is preserved, the worst calamities associated with yin ch'i may be avoided. This may explain why the penal code associated with the autumn season is represented in a positive, rather than a negative light...

When the state is controlled by ministers . . . the movement [of the moon] inclines sometimes toward the south and sometimes toward the north. Irregular motion of the moon, whether fast or slow, indicates excessive power held by relatives of the empress: "... **AND UPON THIS ROCK (#486 as [#80, #5, #300, #100, #1] = pétra (G4073): \*ROCK\*) I WILL BUILD MY CHURCH; AND THE GATES** (eg:

**PAPAL BULL \*MISERICORDIAE\* \*VULTUS\*** involving the opening of a **#486 - \*DOOR\* / \*GATE\*** on 8 DECEMBER 2015 as the **\*SOLEMNITY\* \*OF\* \*THE\* \*IMMACULATE\* \*CONCEPTION\*** and its closure on 20 NOVEMBER 2016 as the **FEAST OF CHRIST THE KING** which was established by **POPE PIUS XI IN 1925** as an antidote to secularism

) **OF HELL SHALL NOT PREVAIL AGAINST IT.**

**WHERE #525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE (CHIH)**: "HEAD: As contact between YIN and YANG falters, each closes in on itself so that it becomes a single entity. Their ill fortune causes the myriad things to **@168 - \*WEEP\***."



The tetragram title, which is a graphic pun apparently invented by YANG HSIUNG, shows "**\*A\* \*DOOR\* \*TIGHTLY\* \*SHUT\***," a perfect symbol of contact that is completely "**\*BLOCKED\* \*OFF\***." As YIN flourishes, YANG declines. With this **\*REVERSAL\* \*OF\* \*THEIR\* \*CONVENTIONAL\* \*VALUES\***, YIN and YANG falter in their new roles, then finally retreat into separate spheres. This radical separation means ruin for the myriad things, whose continued existence depends upon their union, as Tetragram 16, entitled Contact, shows us." [**@1, page 398**]

**#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE**  
**(CHIH)** as [**#4, #8, #200, #8, #300, #5**] = déō (G1210): **{UMBRA: #809 % #41 = #30} 1)** to bind tie, fasten; **1a)** to bind, fasten with chains, to throw into chains; **1b)** metaphor; **1b1)** Satan is said to bind a woman bent together by means of a demon, as his messenger, taking possession of the woman and preventing her from standing upright; **1b2)** to bind, put under obligation, of the law, duty etc.; **i) \*TO\* \*BE\* \*BOUND\* \*TO\* \*ONE\*, \*A\* \*WIFE\*, \*A\* \*HUSBAND\***; **1b3) \*TO\* \*FORBID\*, \*PROHIBIT\*, \*DECLARE\* \*TO\* \*BE\* \*ILLICIT\***;

AND I WILL GIVE UNTO THEE THE **\*KEYS\* \*OF\* \*THE\* \*KINGDOM\* \*OF\* \*HEAVEN\***: AND WHATSOEVER THOU SHALT **\*BIND\*-G1210:** ON EARTH SHALL BE **\*BOUND\*-G1210:** IN HEAVEN: AND WHATSOEVER THOU SHALT LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN. THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS JESUS THE CHRIST." [**Matthew 16:18-20**]

**APPRAISAL #5:** Whether up, down, or sideways in his course,  
 He takes Heaven and Earth as his constants.

**FATHOMING #5:** His vertical, his horizontal  
 Means: The order of ruler and official is constant.

The early commentator FAN WANG says, "Heaven is vertical; Earth, horizontal. This is the constant way." Man moving in horizontal and vertical directions suggests the fundamental interconnectedness of the three realms of Heaven-Earth-Man. Elaborate patterns in the night sky and geological configurations are studied by the sage intent upon devising models for human culture; the sage hopes to recreate in human society that marvellous interdependence that proves so productive in the phenomenal world. **\*PATTERNS\* \*IN\* \*HEAVEN\* \*AND\* \*EARTH\*, \*THEN\*, \*SUGGEST\* \*THE\* \*NORM\* \*FOR\* \*RULER\* \*AND\* \*OFFICIAL\***." [**@1, pages 314, 315, 317**]

**#863** as [**#1, #20, #100, #10, #2, #5, #200, #300, #5, #100, #70, #50**] = akribésteron (G197): **{UMBRA: #863 % #41 = #2} 1)** more exactly, **\*MORE\* \*PERFECTLY\***;

**G197@{**

**@1:** Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,

**@2:** Sup: 21 - **RELEASE: SHIH (#22)**; Ego: 20 - **ADVANCE: CHIN (#21)**,

**@3:** Sup: 40 - **LAW/MODEL: FA (#62)**; Ego: 19 - **FOLLOWING: TS'UNG (#40)**,

**@4:** Sup: 50 - **VASTNESS / WASTING: T'ANG (#112)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#50)**,

**@5:** Sup: 52 - **MEASURE: TU (#164)**; Ego: 2 - **FULL CIRCLE: CHOU (#52)**,

**@6:** Sup: 57 - **GUARDEDNESS: SHOU (#221)**; Ego: 5 - **KEEPING SMALL: SHAO (#57)**,

**@7:** Sup: 14 - **PENETRATION: JUI (#235)**; Ego: 38 - **FULLNESS: SHENG (#95)**,

**@8:** Sup: 71 - **STOPPAGE: CHIH (#306)**; Ego: 57 - **GUARDEDNESS: SHOU (#152)**,

**@9:** Sup: 76 - **AGGRAVATION: CHU (#382)**; Ego: 5 - **KEEPING SMALL: SHAO (#157 - I AM NOT ONE OF PRATING TONGUE { %17 } / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY { %41 } )**,

**@10:** Sup: 14 - **PENETRATION: JUI (#396)**; Ego: 19 - **FOLLOWING: TS'UNG (#176)**,

**@11:** Sup: 3 - **MIRE: HSIEN (#399)**; Ego: 70 - **SEVERANCE: KE (#246)**,

**@12:** Sup: 53 - **ETERNITY: YUNG (#452)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#296)**,

**Male: #452 = #451 - PRAXIS OF RATIONALITY + #1 - CENTRE (CHUNG)**; **Feme: #296 - tsûw (H6697): \*ROCK\* (\*OF\* \*HEATHEN\* \*GODS\*)**

} // #863

**#85 - NOUMENON RESONANCE FOR 26 DECEMBER 2022** as

[#70, #10, #4, #1] / [#5, #10, #4, #5, #50, #1, #10] /

**#515 = #451 - PRAXIS OF RATIONALITY + #64 - SINKING**

**(CH'EN)** as [#10, #200, #300, #5] = eídō (G1492): **{UMBRA: #819**

**% #41 = #40} 1)** to see; **1a)** to perceive with the eyes; **1b)** to perceive by any of the senses; **1c)** to perceive, notice, discern, discover; **1d)** to see; **1d1)** i.e. to turn the eyes, the mind, the attention to anything; **1d2)** to pay attention, observe; **1d3)** to see about something; **i)** i.e. to ascertain what must be done about it; **1d4)** to inspect, examine; **1d5)** to look at, behold; **1e)** to experience any state or condition; **1f)** to see i.e. have an interview with, to visit; **2)** to know; **2a)** to know of anything; **2b)** to know, i.e. get knowledge of, understand, perceive; **2b1)** of any fact; **2b2)** the force and meaning of something which has definite meaning; **2b3)** **\*TO\* \*KNOW\* \*HOW\*, \*TO\* \*BE\* \*SKILLED\***

**\*IN\***; 2c) **\*TO\* \*HAVE\* \*REGARD\* \*FOR\* \*ONE\*, \*CHERISH\*, \*PAY\* \*ATTENTION\* \*TO\*** (1Th. 5:12);

**WHERE #515 = #451 - PRAXIS OF RATIONALITY + #64 -**

**SINKING (CH'EN)**: "The **#502 = \*EAGLE\*** and hawk (**#505 - \*HORUS\* AS IMPLICIT WITHIN PYTHAGOREAN BIPARTITE #1080 - HETEROS THEORY OF NUMBER SECTARIAN BELIEF**) are among the most majestic of birds. Due to the power and size of their wings, they easily soar high above ordinary birds. In this, they are like the person ambitious for high position. Unfortunately, high position is no guarantee of right conduct. In certain cases, a propensity for "highflying" is coupled with a vicious or perverse nature. The **#502 = \*EAGLE\*** and hawk prefer carrion to the rice gruel fed to domesticated fowl. They are like evil leaders who use their positions to advance the equally corrupt or to steal from the common people.

**APPRAISAL #6**: He views each kernel as a pile,  
Clear on profit and right for king.

**FATHOMING #6**: Seeing the kernel as a pile  
Means: His Way is clear.

The virtuous person considers each kernel (and by analogy, every minor event or insignificant person) as a thing of enormous importance. The **\*GOOD\* \*RULER\*, \*THEREFORE\*, \*WEIGHS\* \*EACH\* \*AND\* \*EVERY\* \*THING\* \*HE\* \*EXACTS\* \*FROM\* \*HIS\* \*PEOPLE\* \*WITH\* \*THE\* \*UTMOST\* \*SERIOUSNESS\***. An overly indulgent attitude, by contrast, would certainly lead to great troubles." [**@1, page 367**]



<<http://www.grapple369.com/images/Irish%20First%20Mothers%2020210217.png>>

**#296 as [#40, #70, #50, #70, #3, #5, #50, #8] = monogenés (G3439): {UMBRA: #496 % #41 = #4} 1) \*SINGLE\* \*OF\* \*ITS\* \*KIND\*, \*ONLY\*; 1a)** used of only sons or daughters (viewed in

relation to their parents); **1b)** used of Christ, denotes the only begotten son of God;

#41 #1 #57  
#49 #33 #17  
#9 #65 #25

= #99 / #297 {#ONE / #1 - IMMATERIAL BIPARTITE ELEMENT OF USURPING #9 - AUTONOMY WITHIN THE PYTHAGOREAN #1080 - HETEROS THEORY OF NUMBER SCHEMA AS TECHNOLOGY OF THE DAY}

<<http://www.grapple369.com/?>

lexicon:H5566,H4467,H4399,H2435,H4616,G3331,H34,G4574,H8415,&id ea:135,236,405,620,750,897>

@1 - #65 (@135 - *çemel* (H5566): **\*CHERISHED\* / \*BLESSED\* \*MOTHER\* \*WITH\* \*NAKED\* \*CHILD\* STATUE\* \*IDOL\* / mamlâkâh (H4467): **\*SOVEREIGNTY\*; \*DOMINION\***) [■ #146 - **CHRISTMAS DAY 25 DECEMBER**],**

@2 - #41 (@102 - *m<sup>o</sup>lâ'kâh* (H4399): **\*PUBLIC\* \*RELIGIOUS\* / \*POLITICAL\* \*ACTION\***) [■ #491 - **13 MARCH 2015**; ■ #101 - **11 APRIL 2015**],

@3 - #17 (@168 - *chîytsôwn* (H2435): **\*EXTERNAL\* / \*OUTER\***) = #405 - **STOICHEION OF THE KOSMOS**: 𐤆 [■ #200 - **13 MARCH 2015**; ■ #168 - **20 NOVEMBER 2016**],

@4 - #57 (@215 - *ma'an* (H4616): **\*PURPOSE\* / \*INTENTION\***) [■ #200 - **13 MARCH 2015**; ■ #196 / ■ #210 - **11 APRIL 2015**] = #620 - *metáthesis* (G3331): {**UMBRA: #770 % #41 = #32**} 1) transfer: from one place to another; 2) **\*TO\* \*CHANGE\***; 2a) **\*OF\* \*THINGS\* \*INSTITUTED\* \*OR\* \*ESTABLISHED\***;

@5 - #33 (@130 - *'ebyôwn* (H34): **\*IN\* \*WANT\*, \*NEEDY\* \*PERSON\*; \*SUBJECT\* \*TO\* \*OPPRESSION\* \*AND\* \*ABUSE\*; \*DELIVERANCE\* \*FROM\* \*TROUBLE\*, \*ESPECIALLY\* \*AS\* \*DELIVERED\* \*BY\* \*GOD\***) = #750 (■ #449 - **13 MARCH 2015 / 17 MARCH 2017**) as [#200, #5, #2, #1, #200, #40, #1, #300, #1] = *sébasma* (G4574): {**UMBRA: #449 % #41 = #39**} 1) **\*WHATEVER\* \*IS\* \*RELIGIOUSLY\* \*HONOURED\*, \*AN\* \*OBJECT\* \*OF\* \*WORSHIP\***; 1a) of temples, altars, **\*STATUES\*, \*IDOLATROUS\* \*IMAGES\***;

@6 - #9 - **\*AUTONOMOUS\* \*DELIMITER\*** (@147 - **TO ESTABLISH (MALE DEME)**) = #897 - *t<sup>e</sup>hôwm* (H8415): **\*CHAOS\* / \*ABYSS\*, \*THE\* \*GRAVE\***

#222 = [#65, #41, #17, #57, #33 - **\*SODOMITE\* KNIGHTS**  
**TEMPLAR RENEWAL / CRUCIFIXION 3 APRIL 33 AD / 2015, #9 -**  
**\*EX\* \*IURE\* \*CITIZENSHIP\* \*OF\* \*ROME\*** / #328 - génos  
(G1085): NATION AS AGGREGATE OF THE SAME NATURE] as [#10,  
#200, #10, #2] = yârîyb (H3401): {**UMBRA: #222 % #41 = #17**}  
1) **\*CONTENDER\*, \*OPPONENT\*, \*ADVERSARY\***;

#296 = [#65, #41, #17, #57, #33, #9 - **BRANCHING OUT (SHU),**  
**#49 - FLIGHT (T'AO), #25 - CONTENTION (CHENG)]** as [#90, #6,  
#200] /  
#750 as [#90, #200, #400, #50, #10] = tsûwr (H6696): {**UMBRA:**  
**#296 % #41 = #9**} 1) to bind, besiege, confine, cramp; 1a) (Qal);  
1a1) to confine, secure; 1a2) to shut in, besiege; 1a3) to shut up,  
enclose; 1b) (Qal) **\*TO\* \*SHOW\* \*HOSTILITY\* \*TO\*, \*BE\* \*AN\***  
**\*ADVERSARY\*, \*TREAT\* \*AS\* \*FOE\***; 1c) (Qal) **\*TO\* \*FORM\*,**  
**\*FASHION\*, \*DELINEATE\***;

PROFESSING THEMSELVES TO BE WISE, THEY BECAME FOOLS, AND  
CHANGED THE GLORY OF THE UNCORRUPTIBLE GOD INTO AN IMAGE  
MADE LIKE TO CORRUPTIBLE MAN, AND TO BIRDS, AND FOURFOOTED  
BEASTS, AND CREEPING THINGS." [Romans 1:16-23]

Like the previous text, this Appraisal takes for its theme the light (and therefore, enlightenment). However, by the sixth Appraisal, we already have passed the point of balance. For this reason, as Yang writes, "We contemplate waxing and waning." Here the degree of remaining light is measured through moon imagery, because even numbered Appraisals in this tetragram are aligned with yin." [1, pages 84, 92]

It is reasonably held that the APOSTLE PAUL wrote his epistle to the ROMANS before the end of his third missionary journey (around 57–59 AD) as approximately twenty-five years after the crucifixion of Jesus Christ and would no doubt be aware of Caesar TIBERIUS (14 to 37 AD) at that time engaging within **\*UNRESTRAINED\* \*SEXUAL\***  
**\*CONDUCT\*** with both genders and threw them off a cliff if they displeased him: "WHEREFORE GOD ALSO GAVE THEM UP TO  
UNCLEANNESSTHROUGH THE LUSTS OF THEIR OWN HEARTS, TO  
DISHONOUR THEIR OWN BODIES BETWEEN THEMSELVES: WHO  
CHANGED THE TRUTH OF GOD INTO A LIE, AND WORSHIPPED AND  
SERVED THE CREATURE MORE THAN THE CREATOR, WHO IS BLESSED  
FOR EVER. AMEN." [Romans 1:24-25]

Although SATURNALIA is probably the best-known Roman holiday initially held from 17 DECEMBER (#81 - **FOSTERING (YANG) / H27 -**  
**SWALLOWING, NOURISHMENT, JAWS, COMFORT /SECURITY)** and

and later expanded to a six day ritual with festivities through to 23 DECEMBER (#1 - CENTER (CHUNG) / H61 - INNER TRUTH, CENTER RETURNING TRUTH).

But as a whole the festival where there was public banqueting, followed by private gift-giving, continual partying, and a carnival atmosphere that overturned Roman social norms, it's characteristics are not described from beginning to end in any single ancient source and so little is known of there being any occasional orgy practice as #456 = ta'ănâh (H8385): **\*SEXUAL\* \*DRIVE\* (\*OF\* \*ANIMAL\*)** in being a **TYRANNICAL EMULATION** (#457 = zimmâh (H2154): **\*NOT\* \*CHASTE\*, \*INCEST\*, \*LICENTIOUSNESS\*, \*ADULTERY\*, \*IDOLATRY\*, \*HARLOTRY\***; lÿō (G3089): **\*TO\* \*DO\* \*AWAY\* \*WITH\*, \*TO\* \*DEPRIVE\* \*OF\* \*AUTHORITY\*, \*WHETHER\* \*BY\* \*PRECEPT\* \*OR\* \*ACT\* \*SUCH\* \*AS\* \*BOND\* \*OF\* \*MATRIMONY\*)** of successive ROMAN CAESARS including CALIGULA (37 to 41 AD) as **\*ARSENOKOITES\*** who is alleged to have raped both a husband and wife upon their wedding day and frequently had affairs with another man's wife to then forbid the husband having further sexual relations.

Whereas NERO (54 to 68 AD) as action of **\*MALAKOS\*** castrated a boy named SPORUS to make him womanlike, and then married him in a traditional **CEREMONY** (#499 = ta'âb (H8581): **\*DO\* \*ABOMINABLY\* \*IN\* \*THE\* \*RITUAL\* \*OR\* \*ETHICAL\* \*SENSE\***; loidorēō (G3058): **\*REVILE\* \*OR\* \*HEAP\* \*ABUSE\* \*UPON\***) and was known to dress up in animal skins and then attack with intention to mutilate the genitals of people tied to stakes.

**SIN #18** as [#8 = 34 AD, #9 = 65 AD, #1 = #452 - pasha' (H6588): **\*TRANSGRESSION\* (\*AGAINST\* \*INDIVIDUALS\*) / (\*NATION\* \*AGAINST\* \*NATION\*)**] = châta' (H2398) / chête' (H2399)

"FOR THIS CAUSE GOD GAVE THEM UP UNTO VILE AFFECTIONS:

Within the year 64 AD, during the SATURNALIA, TIGELLINUS offered a series of banquets to NERO, and after a few days of which NERO performed a marriage to PYTHAGORAS: "... he stooped to marry himself to one of that filthy herd, by name PYTHAGORAS, with all the forms of regular wedlock. The **\*BRIDAL\* \*VEIL\* \*WAS\* \*PUT\* \*OVER\* \*THE\* \*EMPEROR\* [AS PONTIFEX MAXIMUS / POPE]**; people saw the witnesses of the ceremony, the wedding dower, the couch and the nuptial torches; everything in a word was plainly visible, which, even when a woman weds, darkness hides. [Wikipedia: Pythagoras (freedman)]



**YOUTUBE:** "No More I Love You's (Annie Lennox)"

<<https://www.youtube.com/watch?v=NSkboTTTmpg>>

FOR EVEN THEIR WOMEN DID CHANGE THE NATURAL USE INTO THAT WHICH IS AGAINST NATURE: AND LIKEWISE ALSO THE MEN, LEAVING THE NATURAL USE OF THE WOMAN, BURNED IN THEIR LUST ONE TOWARD ANOTHER; MEN WITH MEN WORKING THAT WHICH IS UNSEEMLY, AND RECEIVING IN THEMSELVES THAT RECOMPENSE OF THEIR ERROR WHICH WAS MEET." [Romans 1:24-27]

Which is consistent with Jewish sources in conveying the etymology of SATURNALIA as #466 = שְׂנֵאָה טְמוּנָה (śin'â ṭəmûnâ) a "hidden hatred" and perhaps an çûwth (H5496): **\*INSTIGATED\* (\*BAD\* \*SENSE\*) \*ENTICEMENT\***.

**SINNERS** #23 as [#8 = 34 AD, #9 = 65 AD, #1, #5 = #456 - îâmê' (H2930): **\*BE\* \*DEFILED\* \*SEXUALLY\* \*BY\* \*IDOLATRY\* \*OR\* \*CEREMONIALLY\***] = chaṭṭâ' (H2400)

We must therefore respectfully disagree with the view expressed within a BIGTHINK.COM article dated 23 DECEMBER 2022 by JONNY THOMSON, who despite teaching philosophy at Oxford, conveys opinions which are lacking academic integrity: "The fact that pagan festivals had their own mid-winter celebrations did not challenge Christianity but confirmed it. It showed that Jesus was at the core of all things [and he didn't die on 25 MARCH but 3 APRIL 33 AD], even before his Incarnation. When the Romans celebrated Saturnalia, the Greeks celebrated MITHRAS [despite the emergent soldier cultus of the Roman Imperium being well established by #71 AD as dominion], or the Egyptians celebrated Isis around the same time, this only showed that they were stumbling closer to the truth — the truth of Christ. <<https://bigthink.com/the-past/no-christmas-not-stolen-pagan-festival/>>

The nature of an inadequate response to the Sunday Sacredness question (ie. **since the Apostle Peter was and remained Jewish who still received death threats at passover 10 years after the crucifixion**), a vehement dogmatic contempt for same sex marriage due to a reliance upon PYTHAGOREAN BIPARTITE (@1 - SOVEREIGN DOMINION / AUTONOMOUS DYNAMIC, @5 - ROMAN STATE) #1080 - HETEROS THEORY OF NUMBER philosophical foundations and a resolute silence on the Christology v's Caesar as King dynamic, clearly conveys that the Church did compete with pagan worship. Whilst there may not have been any cynical, deliberate "theft" or "appropriation", there was by the remnant Jewish / Christian (**#509 - YAHAD**) Community who were

subject to pogroms in accordance with a doctrine of Resurrection from the Dead, a purposed infection of the Roman host by an intentioned osmosis.

Modern understanding of the festival is pieced together from several accounts dealing with various aspects. The SATURNALIA was the dramatic setting of the multivolume work of that name by Macrobius (c. 431 AD), a Latin writer from late antiquity who is the major source for information about the holiday. Macrobius describes the reign of Justinus' "king Saturn" as "a time of great happiness, both on account of the universal plenty that prevailed and because as yet there was no division into bond and free – as one may gather from the **\*COMPLETE\* \*LICENSE\*** enjoyed by slaves at the SATURNALIA. [Wikipedia: Saturnalia]

**#12 - YOUTHFULNESS (T'UNG) as [#1 - CENTER (CHUNG), #6 - CONTRARIETY (LI), #5 - KEEPING SMALL (SHAO)] / #452 = #451 - PRAXIS OF RATIONALITY + #1 - CENTER (CHUNG) as [#40, #400, #1, #6, #5] = 'âvâh (H183): {UMBRA: #12 % #41 = #12} 1) desire, incline, covet, wait longingly, wish, sigh, want, be greedy, prefer; 1a) (Piel) **\*TO\* \*DESIRE\*, \*CRAVE\* (\*FOOD\* \*AND\* \*DRINK\*); 1b) (Hithpael) **\*TO\* \*DESIRE\*, \*LONG\* \*FOR\*, \*LUST\* \*AFTER\* (\*OF\* \*BODILY\* \*APPETITES\*);******

Given that lì lóng (戾龍) is understood to be the mythical evil serpent, evil dragon within Western mythology: "AND THERE WAS WAR IN HEAVEN: MICHAEL AND HIS ANGELS FOUGHT AGAINST THE **\*DRAGON\*-G1404:**; AND THE **\*DRAGON\*-G1404:** FOUGHT AND HIS ANGELS, AND PREVAILED NOT; NEITHER WAS THEIR PLACE FOUND ANY MORE IN HEAVEN. AND THE GREAT **\*DRAGON\*-G1404:** WAS CAST OUT, THAT OLD **SERPENT-G3789:**, CALLED THE **DEVIL-G1228:**, AND **SATAN-G4567:**, WHICH DECEIVETH THE WHOLE WORLD: HE WAS CAST OUT INTO THE EARTH, AND HIS ANGELS WERE CAST OUT WITH HIM.

**#975 as [#4, #100, #1, #20, #800, #50] = drákōn (G1404): {UMBRA: #975 % #41 = #32} 1) a **\*DRAGON\***, a great serpent, a name for Satan;**

**#780 as [#70, #500, #10, #200] = óphis (G3789): {UMBRA: #780 % #41 = #1} 1) snake, serpent; 2) **\*WITH\* \*THE\* \*ANCIENTS\*, \*THE\* \*SERPENT\* \*WAS\* \*AN\* \*EMBLEM\* \*OF\* \*CUNNING\* \*AND\* \*WISDOM\***. The serpent who deceived Eve was regarded by the Jews as the devil;**

**#387 as [#4, #10, #1, #2, #70, #30, #70, #200] = diábolos (G1228): {UMBRA: #387 % #41 = #18} 1) **\*PRONE\* \*TO\* \*SLANDER\*, \*SLANDEROUS\*, \*ACCUSING\* \*FALSELY\***; 1a) a calumniator, false accuser, slanderer;; 2) metaph. applied to a man who,**

by opposing the cause of God, may be said to act the part of the devil or to side with him;

**#553 as [#200, #1, #300, #1, #50, #1] = Satanâs (G4567):**  
**{UMBRA: #753 % #41 = #15} 1)** adversary (one who opposes another in purpose or act), the name given to; **1a)** the prince of evil spirits, the inveterate adversary of God and Christ; **1a1)** he incites apostasy from God and to sin; **1a2)** circumventing men by his wiles; **1a3)** **\*THE\* \*WORSHIPPERS\* \*OF\* \*IDOLS\* \*ARE\* \*SAID\* \*TO\* \*BE\* \*UNDER\* \*HIS\* \*CONTROL\*;** **1a4)** by his demons he is able to take possession of men and inflict them with diseases; **1a5)** by God's assistance he is overcome; **1a6)** on Christ's return from heaven he will be bound with chains for a thousand years, but when the thousand years are finished he will walk the earth in yet greater power, but shortly after will be given over to eternal punishment; **1b)** a Satan-like man;

**#151 - NOUMENON RESONANCE FOR 26 DECEMBER 2022 as**  
**[#5, #3, #5, #3, #70, #50, #5, #10] /**

**#183 - NOUMENON RESONANCE FOR 26 DECEMBER 2022 as**  
**[#3, #9, #50, #70, #40, #1, #10] / [#5, #3, #5, #50, #8, #9, #8, #40, #5, #50] /**

**#229 - NOUMENON RESONANCE FOR 26 DECEMBER 2022 as**  
**[#3, #10, #50, #70, #40, #5, #50, #1] /**

**#308 - NOUMENON RESONANCE FOR 26 DECEMBER 2022 as**  
**[#3, #10, #50, #70, #40, #5, #50, #70, #10] = gínomai (G1096):**  
**{UMBRA: #184 % #41 = #20} 1)** to become, i.e. to come into existence, begin to be, receive being; **2)** to become, i.e. to come to pass, happen; **2a)** of events; **3)** to arise, appear in history, come upon the stage; **3a)** of men appearing in public; **4)** to be made, finished; **4a)** of miracles, to be performed, wrought; **5)** to become, be made;

**#296 - NOUMENON RESONANCE FOR 26 DECEMBER 2022 as**  
**[#1, #3, #1, #80, #1, #10, #200] /**

**#308 - NOUMENON RESONANCE FOR 26 DECEMBER 2022 as**  
**[#1, #3, #1, #80, #8, #200, #5, #10] = agapáō (G25): {UMBRA: #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;

**YOUTUBE:** "THERE MUST BE AN ANGEL [PLAYING WITH MY HEART] (EURYTHMICS)"

<<https://www.youtube.com/watch?v=RCdneDxFRYQ>>

AND I HEARD A LOUD VOICE SAYING IN HEAVEN, NOW IS **\*COME\*-G1096**: SALVATION, AND STRENGTH, AND THE KINGDOM OF OUR GOD, AND THE POWER OF HIS CHRIST: FOR THE ACCUSER OF OUR BRETHREN IS CAST DOWN, WHICH ACCUSED THEM BEFORE OUR GOD DAY AND NIGHT. AND THEY OVERCAME HIM BY THE BLOOD OF THE LAMB, AND BY THE WORD OF THEIR TESTIMONY; AND THEY **LOVED-G25**: NOT THEIR LIVES UNTO THE DEATH." [Revelation 12:7-11]

It would therefore behove us to further consider the notion of "**EXPANSION IN EVERY CASE RESIDES AT CENTER**" in relation to the **lóng** (戾龍): dragon and its expression of **#6 - CONTRARIETY (LI)** which by equivalent temporal reference as Winter Solstice and cosmic patterning conduct which then has a more **\*PERFECT\*-G197: KNOWLEDGE OF THE WAY** [Acts 24:22] correspondence to the SATURNALIA festival: "This oddly anthropomorphic sentiment reflects a strong imbalance in the forces of yin and yang ch'i, associated with dark and light respectively. In the Center tetragram, for example, we see solid lines occupying every position in the graphic symbol. Yin and yang, then, challenge each other at a particular point in the cycle when the imbalance is strongest. As the forces for GOOD AND EVIL confront one another in the darkness of primal origin, of midwinter, and of the hidden recesses of the heart and mind, the separation of polarities out of the indeterminate Mystery is bound to be premature and inauspicious.

In the Five Phases correlations, the image of warfare is related to Fire, the patron phase of this Appraisal, which has succeeded the Water found in the preceding Appraisal. Appraisals are alternately yang (day, auspicious) and yin (night, inauspicious) in relation to each other. YANG HSIUNG explains this by **ALTERNATING REFERENCES TO THE STATE OF MIND OF THE NOBLE MAN (ALIGNED WITH YANG) AND THE PETTY MAN (ALIGNED WITH YIN)**. The pitched battle of Appraisal 2 takes place, he tells us, because "the petty man's heart and mind are indiscriminating," tending to segregate what should be undifferentiated during the first Head's dominance. By contrast, "The worthy man by his actions unites the many kinds [of being]."

**APPRAISAL #3**: The dragon [**lóng** (龍)] emerges at the center (**#1 - 中 (zhōng) = #452**),  
Its head and tail stretch forth,  
Fit for use.

**FATHOMING #3**: Dragon emerging at center  
Means: It reveals its creativity.

Few Chinese images are as rich in associations as that of the dragon. The first Chinese dictionary (ca. A.D. 100) describes the dragon as "chief among the scaly creatures. It can be dark or brilliant, small or large, short

or long. At the vernal equinox (#21 / #472), it ascends to the sky; at the autumnal equinox (#61 / #512), it hides in the deeps." The dragon is protean and timely; it marks two critical points in the annual cycle by its ascent and descent. Thus it is associated with virile yang ch'i, with the East and Spring, and with the growth of the myriad things on earth.

In the first hexagram of the Changes, a sequence of dragon images portrays the exemplary man in reclusion (the unseen dragon in line 1), in office (the dragon in the fields in line 2), and at the summit of political power (the dragon flying in the sky in line 5). At least this is the way orthodox commentators have explained these enigmatic texts. They argue that the dragon symbolizes the noble man who fulfills his potential by conforming to the present situation.

The dragon found in Appraisal 3, when compared with these pictures of the dragon in the Changes, is neither entirely hidden nor fully apparent. With the separation of nascent yang from the primal darkness, the dragon has emerged from the waters barely enough to reveal its head and tail. Yet even before the dragon appears in its full glory, it is recognized as "fit for use," in clear contrast to the hidden dragon in the Changes. Why? Another Chinese classic defines "usefulness" in terms of adherence to **#48 - \*RITUAL\* (LI)**.

**#452 = #451 - PRAXIS OF RATIONALITY + #1 - CENTRE (CHUNG)**

as [#1, #40, #1, #100, #300, #9, #1] = hamartía (G266):

{**UMBRA: #453 % #41 = #2**} **1)** equivalent to 264; **1a)** to be without a share in; **1b)** to miss the mark; **1c)** to err, be mistaken; **1d) \*TO\* \*MISS\* \*OR\* \*WANDER\* \*FROM\* \*THE\* \*PATH\* \*OF\* \*UPRIGHTNESS\* \*AND\* \*HONOUR\*, \*TO\* \*DO\* \*OR\* \*GO\* \*WRONG\***; **1e)** to wander from the law of God, violate God's law, **\*SIN\***; **2)** that which is done wrong, sin, an offence, a violation of the divine law in thought or in act; **3) \*COLLECTIVELY\*, \*THE\* \*COMPLEX\* \*OR\* \*AGGREGATE\* \*OF\* \*SINS\* \*COMMITTED\* \*EITHER\* \*BY\* \*A\* \*SINGLE\* \*PERSON\* \*OR\* \*BY\* \*MANY\***;

## #48 - 禮 = #499

lǐ (禮): **1.** propriety; social custom; manners; courtesy; etiquette, **2. \*A\* \*RITUAL\***; **\*A\* \*CEREMONY\***; **\*A\* \*RITE\***, **3.** a present; a gift, **4.** a bow, **5.** Li; Zhou Li; Yi Li; Li Ji, **6.** Li, **7.** to give an offering in a religious ceremony, **8.** to respect; to revere

## #6 - 戾 = #457

li 戾): 1. perverse, 2. unreasonable, 3. **\*BRUTAL\***; **\*VIOLENT\***, 4. arrive at; come to, 5. **\*SIN\***; crime, 6. stable; unyielding; 7. to violate; to go against; ruthless and tyrannical

**YOUTUBE:** "WHY (ANNIE LENNOX)"

<<https://www.youtube.com/watch?v=HG7I4oniOyA>>

**WHERE #457 = #451 - PRAXIS OF RATIONALITY + #6 - CONTRARIETY (LI):** "Once good behaviour becomes a habit, inner resolve is so strengthened that upright acts become progressively easier to perform. And so "the center heart is settled." Only then is the gentleman ready to transform others. Inner orientation supports outer reforms of ever greater scope.

**APPRAISAL #3:** He twists his belly  
In straightening his back.

**FATHOMING #3:** A twisted belly and straight back  
Mean: Inner and outer are at war.

**#457 - \*ECCLESIASTICAL\* \*SEXUAL\* \*ABUSE\* / \*PAPAL\* \*KISSING\* \*IDOL\* / #451 - PRAXIS OF RATIONALITY + #6 - CONTRARIETY (LI) as [#7, #40, #400, #10] = zimmâh (H2154):** {**UMBRA: #52 % #41 = #11**} **1)** plan, device, wickedness, evil plan, mischievous purpose; **1a)** plan, purpose; **1b)** **\*EVIL\* \*DEVICE\***, **\*WICKEDNESS\***; **1c)** **\*NOT\* \*CHASTE\***, **\*INCEST\***, **\*LICENTIOUSNESS\***, **\*ADULTERY\***, **\*IDOLATRY\***, **\*HARLOTRY\***;

Here is a person who appears to be "straight" (presumably because he self-righteously pretends to virtue), though he is **\*CROOKED\* \*AT\* \*THE\* \*CORE\***. Position 3 marks the initial transition from Thought to Action. When thought and behaviour fail to correspond, harmful tensions arise within the individual. Also, a censorious attitude toward others is likely to elicit their anger. Inevitably, such deceit directed toward the self and others ends in misfortune.

**APPRAISAL #4: \*HUSBAND\* AND \*WIFE\* \*TAKE\* \*SEPARATE\* \*WAYS\*** (夫妻反道).

It is the family they mean to preserve.

**FATHOMING #4:** The separate ways of husband and wife  
Means: Each has a separate sphere.

fūqī (夫妻): 1. man and wife



fū (夫): 1. a man; 2. a male adult; 3. this; 4. that; 5. those; 6. now; 7. still; 8. is it not?; 9. final particle; 10. husband; 11. a person; 12. someone who does manual work; 13. a hired worker; 14. he

qī (妻): 1. wife; 2. to marry off; 3. to take for a wife;

fǎn (反): 1. **\*REVERSE\***; **\*OPPOSITE\***; wrong side out or up, 2. instead; anti-, 3. to rebel; to oppose, 4. to go back; to return, 5. to combat; to rebel, 6. the fanqie phonetic system, 7. on the contrary, 8. a counter-revolutionary, 9. to flip; to turn over, 10. to take back; to give back, 11. to reason by analogy, 12. to introspect, 13. **\*TO\* \*REVERSE\* \*A\* \*VERDICT\***

dào (道): 1. way; road; path, 2. **\*PRINCIPLE\***; **\*A\* \*MORAL\***; **\*MORALITY\***, 3. Tao; the Way, 4. measure word for long things, 5. to say; to speak; to talk, 6. to think, 7. times, 8. **\*CIRCUIT\***; a province, 9. a course; a channel, 10. a method; a way of doing something, 11. measure word for doors and walls, 12. measure word for courses of a meal, 13. a centimeter, 14. **\*A\* \*DOCTRINE\***, 15. Taoism; Daoism, 16. a skill, 17. a sect, 18. a line

As in the two preceding Appraisals, inner contrasts with outer. Moving from the site of the physical body, the **\*THEME\* \*NOW\* \*SHIFTS\* \*TO\* \*THE\* \*FUNDAMENTAL\* \*DISTINCTIONS\* \*UNDERLYING\* \*A\* \*CIVILIZED\* \*ORDER\***. In early China, the husband tended to public matters outside the home while the wife managed the domestic sphere inside the family residence. Through this division of responsibilities the family maintained harmony and material welfare. The fruitful nature of male/female complementarity is one theme found in the Changes:

Heaven and Earth are opposites, but their action is concerted. Man and Woman are opposites, but their wills conjoin. The myriad things stand in opposition to one another, but their actions are by type." [**@1, pages 121, 122**]

**CONTINUATION OF TETRAD #1 - CENTER (CHUNG)**: "Through **#48 - \*RITUAL\* (LI)**, Yang's exemplar keeps his integrity (his "exact center"), despite the ups and downs of fortune. Yang equally emphasizes the importance of timeliness:

What is meant by "dragon emerging at center"? It says that the characteristic virtue of the dragon is apparent for the first time. If the yin has not reached its highest point, then yang will not be born. If disorder has not reached its highest point, then virtue will not assume form. The noble man cultivates virtue, thereby awaiting the proper moment [to act]. He does not rise up before the proper moment, nor draw back after it has already passed. Whether in action or at rest, whether obscure or eminent,

he does not stray from the norm. Can this be said of anyone but the noble man? Thus "head and tail are fit for use."

This is YANG HSIUNG's answer to one of the great questions of his time. The best minds of China had accepted the Confucian ideal of government service, but in the declining days of Western Han most men of principle could look forward, if not to rejection, then to blocked careers like YANG's own, or even to disgrace or dismissal. In this Appraisal YANG sees political chaos not as a permanent state but as a precursor to constructive yang activity. His exemplar, in keeping to the exact center, never fails to serve as a norm for others in a social order ideally based upon moral example. Personal virtue is charismatic; eventually it turns disorder into order.

YANG saw in the disorder of his time a need not for superficial pacification of society ("law and order"), but the reinstatement of a stable, hierarchic society ruled by a moral elite. Once again, Yang appears to be making a play on one word: the dragon's tail is both "truly" (hsin) fit for use and "stretched out" (shen), ready for action. (For the same pun, see the first Head text above.)

In cosmogony, Appraisal 3 of this tetragram corresponds to a third stage of existence. Following primal chaos (stage 1) and the separation of yin and yang ch'i (stage 2), the first emergence of forms (stage 3) foreshadows the proliferation of phenomena in the world as we know it (stage 4)." [**@1, pages 89, 90**]

<<http://www.grapple369.com/?idea:466,456,452,472,502,512,499,457,496,486,468>>



<<http://www.grapple369.com/images/Papal%20Keys.jpeg>>

**THE #264 - kleís (G2807): KEYS / POWER AND AUTHORITY OF**  
**#415 - dêth (H1881): HEAVEN'S DECREE OR FATE BEING A**  
**COVENANT RELATIONSHIP AS MORAL UNITY OF HEAVEN / MAN**

**AND THE MAGIC OF OPENING #486 - DOORS IS NOT SINGULARLY THE PROVIDENCE OF THE VATICAN #371 - CITY / STATE AS DOMINION OF THE ROMAN CATHOLIC FIFTH COLUMNISTS**

We ought not be intimidated by DE ZENGOTITA's capturing the moment analogies as CARPE DIEM purveying an irresistible global phenomenon wherever it is not proscribed as dogma, the severities of which serve to highlight the existential allure of images, graven (eg: **the #457 - \*PAPAL\* \*AUTHORITY\* \*KISSING\* \*AN\* #449 - \*IDOL\***) or otherwise. Saturated as we are by a mind stupefied through habitual **#6 - 𠄎戾 = #457 - PERVERSE #48 - 𠄎禮 = #499 - RITUAL** which deploys the innocence of a babe to mask its tyrannical true nature, we forget the simple magic, the miraculous conjuring effect of reproducing a **[#666]** likeness. [page 219]



**#1554** as [**#200, #400, #30, #30, #1, #40, #2, #1, #50, #800**] = syllambánō (**G4815**): **{UMBRA: #1554 % #41 = #37} 1**) to seize, take: one as prisoner; **2) \*TO\* \*CONCEIVE\*, \*OF\* \*A\* \*WOMAN\***; **2a) \*METAPHOR\*: \*OF\* \*LUST\* \*WHOSE\* \*IMPULSES\* \*A\* \*MAN\* \*INDULGES\***; **3) to seize for one's self; 3a) in a hostile sense, to make (one a permanent) prisoner; 4) \*TO\* \*TAKE\* \*HOLD\* \*TOGETHER\* \*WITH\* \*ONE\*, \*TO\* \*ASSIST\*, \*HELP\*, \*TO\* \*SUCCOUR\***;

"AND, BEHOLD, THOU SHALT **\*CONCEIVE\*-G4815** IN THY WOMB, AND BRING FORTH A SON, AND SHALT CALL HIS NAME JESUS." [**Luke 1:31**]

**USURPER: #1 - CENTRE** (CHUNG: **#452** - bayith (**H1004**): SHELTER OR ABODE OF ANIMALS / kâthab (**H3789**): TO REGISTER, ENROL, RECORD; TO DECREE / yâsha' (**H3467**): YESHUA as JESUS' Hebrew name is derived from this root meaning: TO SAVE, DELIVER)

**GUIDE:** #36 - **STRENGTH** (CH'IANG: #487 - Nazarēnós (G3479)  
 RESIDENT OF NAZARETH / **patér** (G3962): JUPITER / PRIEST)  
**MYSTERY:** #37 - **PURITY** (TS'UI: #488 - b<sup>o</sup>thûwlîym (H1331):  
 VIRGINITY / **kritês** (G2923): ARROGATES TO HIMSELF / JUDGE)  
**ADJUSTER:** #111  
**LEADER:** #666  
**REGULATOR:** #777  
**GENERAL GOVERNOR:** #1554

#13 #22 #18 #27 #11 #20  
 #31 #4 #36 #9 #29 #2  
 #12 #21 #14 #23 #16 #25  
 #30 #3 #5 #32 #34 #7  
 #17 #26 #10 #19 #15 #24  
 #8 #35 #28 #1 #6 #33 = (#111 / #666) **LUOSHU ORDER**  
**REFERENCE OBJECT**

<<http://www.grapple369.com/images/Hitler%20Claim%20to%20Science.jpeg>>

Such YULETIDE (ie. **a twelve day solstice festival concluding on 1 JANUARY as a pagan wintertime holiday celebrated by Germanic peoples**) shenanigans is as DE ZENGOTITA trolls: "Oh, that's a devilish power.

Plato understood the danger (ie. **the SATURNALIA books are fragmentary with a lot of jokes in Latin; some jokes in Greek, too. On wine and pleasures according to Plato, Aristotle, and Hippocrates conforming to the word YULE having an etymology from Proto-Indo-European \*yekə- ("joke, play"), related to Proto-Indo-European \*yek- ("to speak, utter")**). As did the Old Testament prophets: "**ENTICE-H5496 THEE SECRETLY, SAYING, LET US GO AND SERVE OTHER GODS, WHICH THOU HAST NOT KNOWN, THOU, NOR THY FATHERS;**" [Deuteronomy 13:6]

**@168 - ONTIC ROOT (LANGUAGE / TIME)**

**@215 - SELF CONTRADICTION**

**@130** as [#70, #30, #30] = 'âlal (H5953): {**UMBRA: #130 % #41 = #7**} **1)** to act severely, deal with severely, **\*MAKE\* \*A\* \*FOOL\* \*OF\* \*SOMEONE\***; **1a)** (Poel) **\*TO\* \*ACT\* \*SEVERELY\***; **1b)** (Poal) to be severely dealt with; **1c)** (Hithpael) to busy oneself, divert oneself, deal wantonly, deal ruthlessly, abuse (by thrusting through); **1d)** (Hithpoel) **\*TO\* \*PRACTISE\* \*PRACTICES\*, \*THRUST\* \*FORTH\* (\*IN\* \*WICKEDNESS\*)**; **2)** (Poel) to glean; **3)** (Poel) **\*TO\* \*ACT\* \*OR\* \*PLAY\* \*THE\* \*CHILD\***; **4)** (Poel) to insert, thrust, thrust in, thrust upon;

**#513 - ba'al (H1167): \*CITIZENS\*, \*INHABITANTS\*; \*LORD\* (\*USED\* \*OF\* \*FOREIGN\* \*GODS\*) + @147 - TO ESTABLISH (MALE DEME) = @660 (+6 - FORMULA OF PROGRESSION)**

**#660 as [#60, #400, #200] = çêther (H5643): {UMBRA: #660 % #41 = #4} 1) covering, shelter, hiding place, secrecy; 1a) covering, cover; 1b) hiding place, shelter, secret place; 1c) secrecy; 1c1) \*SECRECY\* (\*OF\* \*TONGUE\* \*BEING\* \*SLANDEROUS\*); 1d) shelter, protection;**

And PROTESTANT PURITANS since you have ignored the reality that the **PAPAL BULL MISERICORDIAE VULTUS** associated to the re-establishment of the **\*SODOMITE\* / \*IDOLATROUS\*** KNIGHTS TEMPLARS as a ROMAN CATHOLIC MILITARY ORDER and IMPERIUM CULTUS were disbanded by **PAPAL BULL \*VOX\* \*IN\* \*EXCELSO\*** dated **22 MARCH 1312**, would by hijacking the WORLD WAR ONE CENTENNIAL for the glory of the HOLY ROMAN EMPIRE, then also undermining the PROTESTANT REFORMATION of 31 OCTOBER 1517.

As if that isn't sufficient, DE ZENGOTITA continues with further interjections being the grievous pretence of **#476 = \*BARBARISM\*** as self-justification for war: "AND THE TALIBAN.

A DEVILISH POWER" accorded by the PYTHAGOREAN BIPARTITE (@1 - **SOVEREIGN DOMINION / AUTONOMOUS DYNAMIC**, @5 - **ROMAN STATE**) #1080 - HETEROS THEORY OF NUMBER foundational worldview-- to enable the **#905 - DEMIURGE** (δημιουργός) [**daímōn (G1142): \*AN\* \*INFERIOR\* \*DEITY\* \*WHETHER\* \*GOOD\* \*OR\* \*BAD\*** to re-create creation, to create a second creation.

It so manifestly bespeaks a blasphemous aspiration when you look at it that way, does it not?

"And that's what this book is ultimately about. The consummation of that aspiration, as our second creation supersedes the first--so there's more on the agenda here than a bit of tourist bashing." [page 219]

**EMAIL TO FOREIGN AFFAIRS MINISTER / CHINESE CONSULATE @ 1453 HOURS ON 19 DECEMBER 2022: "EAST MEETS WEST AND GIVEN THE LUOSHU REFERENCE OBJECT IS TO WESTERN PERENNIAL BIPARTITE PHILOSOPHY A CAUSE FOR AVERSION WHETHER A TRIPARTITE DEFINITION IS OPTIMAL:**

Excuse my presumptions about the best of opportunities [**#264 - derek (H1870): JOURNEY; COURSE OF LIFE; DAOIST**, **#415 - memshâlah**

(H4475): **RULE, DOMINION, REALM ACTIONS**] for your **#81 - yâ'ad** (H3259): **\*MEETING\*** upon the 21 DECEMBER 2022 which marked the 50th anniversary to the establishment of diplomatic relations between AUSTRALIA and the PEOPLE'S REPUBLIC OF CHINA (**#1 - 一中 = #452**) and that also concords with a grand inception (ie. **circular motion of the sun and moon**) at midnight on the new moon of solstice as 21 DECEMBER 103 BCE as the intellectual and metaphysical basis of the CHINESE TAICHU [tài chū (太初: the absolute beginning / in the beginning" CALENDAR deployed to this present day: "It fashions the stuff of (ie. **gives birth to and nourishes**) **\*EMPTINESS\*** and **\*FORMLESSNESS\*** (of the primordial chaos), giving birth to the regulations. Tied to the gods in Heaven and the spirits on Earth, it fixes the models (mo: **numbers** or shu: **calculations**). It pervades and assimilates past and present, originating the categories. It unfolds and intersperses yin and yang, generating the chi'i (as the vitality which informs the entire cosmos and binds all humans to the rest of phenomena)." [**@1, pages 429, 64**]

The consideration is whether a DIARCHY can also be considered as a HYPOSTATIS (philosophy: **The underlying reality or substance of something**) reality constituting a **#81 - SOVEREIGN JUXTAPOSITION** (eg: **UNIVERSAL LAW FORMULATION -> HUMANITY FORMULATION -> AUTONOMY FORMULATION**):

- (linguistics) A relationship between a name and a known quantity, as a cultural personification (i.e. objectification with personality) of an entity or quality.
- (psychology) Referring to the hypostatic model of personality; i.e., asserting that humans present themselves in many different aspects or hypostases, depending on the internal and external realities they relate to, including different approaches to the study of personality.

+0, 27 - **\*DUTIES\*** (**#478**), 54 - **\*UNITY\*** (**#505**) **<- UNIVERSAL LAW FORMULATION**

+0, 9 = **#460** - AUTONOMY, 18 = **#469** - **\*RIGHT\*** **<- HUMANITY FORMULATION**

+0, 3 = **#454**, 6 = **#457** **<- AUTONOMY FORMULATION**

+1 = **#452**, 2 = **#453**, 3 = **#454**, **<-- FORMULA OF PROGRESSION**

<http://www.grapple369.com/?idea:452,453,454,457,460,469,478,505>>

<-- LINK FOR **#451 - PRAXIS OF RATIONALITY** META CONCEPTS

**#452** as [**#30, #1, #8, #7, #400, #6**] / [**#6, #30, #1, #8, #7, #400**] = 'ăchuzzâh (H272): **{UMBRA: #21 % #41 = #21} 1)**

possession, **\*PROPERTY\***; **1a) \*LAND\***; **1b) possession by inheritance;**



**#453 as [#30, #5, #8, #10, #400] = châyâh (H2421): {UMBRA: #23 % #41 = #23} 1) to live, have life, remain alive, sustain life, live prosperously, live for ever, be quickened, be alive, be restored to life or health; 1a) (Qal); 1a1) to live; i) to have life; ii) to continue in life, remain alive; iii) to sustain life, to live on or upon; iv) to live (prosperously); 1a2) to revive, be quickened; i) from sickness; ii) from discouragement; iii) from faintness; iv) from death; 1a3) (Piel); i) to preserve alive, let live; ii) to give life; iii) to quicken, revive, refresh; 1) \*TO\* \*RESTORE\* \*TO\* \*LIFE\*; 2) to cause to grow; 3) to restore; 4) to revive; iv) (Hiphil); 1) to preserve alive, let live; 2) to quicken, revive; 2a) to restore (to health); 2b) to revive; 2c) to restore to life;**

**#454 as [#10, #20, #5, #300, #8, #100, #10, #1] = hiketēria (G2428): {UMBRA: #454 % #41 = #3} 1) an olive branch; 1a) for suppliants approached the one whose aid they would implore holding an olive branch entwined with white wool and fillets, to signify that they came as suppliants; 2) \*SUPPLICATION\*;**

**#454 as [#200, #2, #200, #2, #50] / #505 as [#30, #200, #2, #200, #2, #50, #6, #5, #10] = rabr<sup>e</sup>bân (H7261): {UMBRA: #454 % #41 = #3} 1) lord, \*NOBLE\*;**

**#505 as [#40, #4, #10, #50, #400, #1] = m<sup>e</sup>dîynâh (H4083): {UMBRA: #405 % #41 = #36} 1) \*DISTRICT\*, \*PROVINCE\*;**

**#505 as [#80, #70, #30, #10, #300, #5, #9, #1] / #506 - TEMPORAL HEURISTIC DEME CHECKSUM FOR CONSCIOUSNESS INSTANTIATION ON 23 DECEMBER 2022 as [#80, #70, #30, #10, #300, #5, #10, #1] = politeia (G4174): {UMBRA: #506 % #41 = #14} 1) the administration of civil affairs; 2) \*A\* \*STATE\* \*OR\* \*COMMONWEALTH\*; 3) \*CITIZENSHIP\*, \*THE\* \*RIGHTS\* \*OF\* \*A\* \*CITIZEN\*;**

**#505 as [#5, #40, #30, #20, #400, #10] = mâlak (H4427): {UMBRA: #90 % #41 = #8} 1) to be or become king or queen, reign; 1a) (Qal) to be or become king or queen, reign; 1b) (Hiphil) to make one king or queen, \*CAUSE\* \*TO\* \*REIGN\*; 1c) (Hophal) to be made king or queen; 2) \*TO\* \*COUNSEL\*, \*ADVISE\*; 2a) (Niphil) to consider;**

Such DIARCHY as tripartite schema overcomes the NAZISM BIPARTITE SPECTRE UPON THE STATE, but given an appropriate STATE CRAFT from AMERICANS et al, ought then by its articulation according to TRIPARTITE NUMBER / **#451 - PRAXIS OF RATIONALITY**, then provide stability and a foundation for prosperity.

Given that RUSSIA has annexed the disputed Donbas regions, the task of establishing a DIARCHY is partially done. The DIARCHY as a TRIPARTITE conception established upon **#27 - DUTIES / #68 - RIGHTS** as **UNIVERSALITY --> HUMANITY --> AUTONOMY** and is preferred to that of a BIPARTITE conception of borders such as FINLAND / RUSSIAN due to prolonged psychological disposition of an irrational fear.

The tripartite NUMBER definition in then conforming to **#451 - PRAXIS OF RATIONALITY** META CONCEPTS may at some future time constitute a HEADS OF AGREEMENT, which when properly drafted, is a non-binding document that sets out the key terms (ie. **the meta-descriptive #81 elements which as dialectic will frame any subsequent knowledge economy agreement**) of a proposal for any other agreement between parties. It is commonly used as part of the process of negotiating commercial transactions.



As is aptly noted by DE ZENGOTITA, "It is in the hands of tourists, though, that the camera most poignantly displays its capacity to activate the hopeless longing of consciousness to become permanent. A tour, a tour of wonders (**#502 - bâsar (H1319): BEAR NEWS OR TIDINGS, PUBLISH**), and a tour that must go on and cannot last (ie. without end as TETRA **#51 - CONSTANCEY (CH'ANG): wànshì (萬世): ALL AGES**).

Could there be a better metaphor for life?

No doubt it was always thus... But our tours take days--and we cover ever so much more terrain. Fortunately, we have more than enough representational technology to make up for the difference. If we hurry." [page 220]

Unfortunately DE ZENGOTITA's technological and anthropological assumptions about cameras and gaming machines as opinions made

within 2005, are bound to objects of experience that precede the introduction of smart phones and technological innovations including social media enablers such as Facebook, Twitter, Instagram, TikTok, Photoshop or YouTube (et al) which have become pervasive: "What is clear is that this genre [of passive expectation or visionary bogosity] requirement is a vestige of modernity's faith in a technological fix--with "technological" meant broadly, to include political and social and even psychological programs of reforms--I think a lot of people who consume social criticism and futurist tracts don't fully believe in these solutions anymore either." [page 255]

It might have been more prudent for DE ZENGOTITA to have stratified his argument from the perspective of primitivism which is an utopian aspiration that usually lies in a notional "state of nature" whether as a nostalgia for "unspoilt" nature, some other ontology v's nature analogy or the existential "extinction" as rationalism that is distinctive from its opposite as being teleological where **#1481 = μετακοσμέω** (metakosmeo) attempts to explain the existence of life, consciousness, rationality and its objective value.

In such a circumstance, the anthropomorphic incommensurability of a "longing for consciousness having permanence" applied to the consideration of any psychological impetus for graffiti might have been an appropriate starting point. By that I mean the nature of technology and its imposition of behavioural idioms might have changed, but a desire to leave some gnomic self image has not. Where given a sufficient anthropological or sociological description, one could then reasonably conclude by its repetitive character and any implicit lack of coherence, that it exhibits symptoms of a life out of equilibrium in manifesting social disorder as a potential problem.

I am by no means qualified to make anything other than an informal and uneducated opinion, but my intuition is that the "SUSPENSE FACTOR" as an emphatic motivator for gaming addiction is a retrograde or an insubstantial generalised conclusion upon the existential and phenomenological conditions such as a metaphysical DYNAMIC **@526 = #75 - FAILURE (SHIH) v's @452 = #1 - CENTER (CHUNG)** OF SELF. Whether a more appropriate anthropological example might then readily facilitate a reader's consensus. It also betrays the superlative character of DE ZENGOTITA's earlier [page 215] ontology v's nature analogy.

Concerning which, we were not preoccupied with the pedantry of any specific semantics (eg: **were they actually the first or is there any improper as prejudiced appreciation of accolade**) applicable to a mountaineer's experience of "hardship or intense discomfort being ostensibly a discordance, contradiction or conflict associated with the

necessary and the accidental which then enhances the intimacy with nature", but our primary interest was with the narrative's idea infusion, by which we deduced some underlying generalised conglomeration of metaphysical constructs as viable universal activity descriptors.

To then suggest the gambler's non-sapient, comatosed malaise as victimhood, is singularly the product of what psychologists call "intermittent reinforcement" being the most powerful kind of motivation [page 220], isn't sufficiently descriptive (ie. ***we'd just have to take your word for it as entertainment***), to conclude that this is entirely temporally constituted by a randomised success.

Nevertheless, it would be reasonable to postulate that 'hyper-virtuality' which is contingent to the actioning of any **#844 - μετακίνησης (metakínēsis)** [ONTIC: **#338**, DEME: **#328**, MALE: **#450**, FEME: **#277**] will have a psychosomatic effect upon the mind and **sōmatikōs (G4985): \*BODILY\***, but rather the consideration is whether a **#844 - μετακίνησης (metakínēsis)** in being a STOICHEION OF THE KOSMOS **@620 - METATHESIS** as BIPARTITE ARTIFICE OF MACHINE INTERACTION is then inherently its own individual and societal destabiliser.

**#2371** as [**@277**, **@526 = #75 - FAILURE (SHIH)**, **@338**, **@450**, **@328**, **@452 = #1 - CENTER (CHUNG) OF SELF**] = **sōmatikōs (G4985): \*BODILY\* or \*CORPORALLY\***

To restate what we had concluded within an earlier chapter, that our concern is with the metaphysical premise where the PRAXIS pairing **@526 = #75 - FAILURE (SHIH) / @452 = #1 - CENTER (CHUNG)** within the **sōmatikōs (G4985): \*CORPOREALITY\*** since both are elements with a relativity to the **#451 - PRAXIS OF RATIONALITY SPECTRUM**, might by a state of an induced flux as consequential to a **#844 - μετακίνησης (metakínēsis)** imposition, suggests that there is a hemispheric (ie. ***if we accept they function independently whether or not within symmetry***) mediation role that might become impeded if there is a pre-condition of an **INTELLECTUS DISRUPTION** or any habitualised disjunctive association with the **#451 - PRAXIS OF RATIONALITY SPECTRUM** (ie. **#1481 = μετακοσμέω (metakosmeo) being fundamental patterns of cosmic ordering underlying phenomenal existence as \*LAWS\* \*OF\* \*NATURE\***) that could by such incommensurability, then manifest an existential crisis.

My current thought, especially given the common DAOIST / JEWISH history of 21 DECEMBER 103 BCE, is that one viable approach for assaying both:

@526 = #75 - **FAILURE (SHIH)** is with a conception of the #9 - **AUTONOMOUS DELIMITER (or DAEMON)** as a METALOGIC construct to then associate this with the #72 x TRIPARTITE elements which is the Jewish DOMINION conception of [**Exodus 14:19-21**]

@452 = #1 - **CENTER (CHUNG)** is to associate this with the ONTIC / DEME schema as conceptions of **#491 - \*AGENCY\***.

But as with any metaphysical / metempirical postulate there needs be some substantial thinking through the consequences. Nevertheless both approaches are culturally respectful as transcendent or sacred concepts.

A behavioural scientist would be better equipped to make substantive as informed conclusions from our cursory observations where given over some three years of an observable comparative idea clustering as cohesion of thought to the **#1481 = μετακοσμέω** (metakosmeo), that it is reasonable to conclude there is a probability where the noumenon / temporal entry for 30 APRIL as **#498 - KINESIS / #47 - PATTERN (WEN)** or some other non-temporal capacity then has a very substantial daemonic as volatile or turbulent influence and powerful motivation upon a person's psychology (ie. **the mental factors governing a situation or activity**) and that such occurs as an intrinsic persona is then immediately contradictory to their rationalised worldview of **#844 = μετακίνησις** (metakínēsis) in being a STOICHEION OF THE KOSMOS @620 - **METATHESIS** as BIPARTITE ARTIFICE perspective.

We had previously stated that our perception of DE ZENGOTITA's anthropological reality, is one where he is articulating a non-sentinel self (AUTOS) or a bestial modality of automatism which is not governed by law (NOMOS as **#1481 = μετακοσμέω** (metakosmeo) **being fundamental patterns of cosmic ordering underlying phenomenal existence as \*LAWS\* \*OF\* \*NATURE\***) but exhibits traits of anarchy: "by virtue of a by now familiar dialectic of mediation, the colonisation of **#230 - \*MINDS\*** by representations resulted in more self-conscious and autonomous selves.

I'm not sure how this works, actually, I can't discern the internal phenomenology (ie. **the CHANGES**) of it. But rather that it has worked this way is [self] evident." [page 197]

For DE ZENGOTITA the conclusion on the plethora of optional realities and their self-directed promiscuous (ie. **relative to the temporal**) selection is compellingly obvious, "*When people (or whatever they are) look back on our time, all this will appear as a single development: It will be called something like the "INFORMATION REVOLUTION", and the lesson of that revolution will be this:*

## **WHAT COUNTS IS THE [ENCODING]**

Some people refuse to accept the fact that reality is becoming indistinguishable from representation in a qualitative new way. They find permanent refuge in the belief that **\*NOTHING\* \*IS\* \*NEW\* \*UNDER\* \*THE\* \*SUN\***. They already understand [**as #54 - UNITY OF APPERCEPTION**] what they need to understand in order to understand everything else." [pages 18-19]

Time and time again DE ZENGOTITA as a hedonism often exhibited by the educated who then abdicate any responsibility for benevolence towards their fellow man to improve their circumstance of life, has recourse to absurd analogies as pseudo intellectualisms, whether it be the BLOB for the nebulous void: "We have achieved [a] predictable surprise.

Oh the paradoxes of mediation, how they multiply in the wake of the BLOB's procession (ie. **if it has such a contingency how then can the dialectic of mediation be familiar?**). Somebody, please-stop it!" [page 259]

Or JUSTIN'S HELMET PRINCIPLE as a non-axiomatic description for the spectrum of options and dynamic of evaluation, engaging within a rhetorical equivalence to surrealistic depictions of "pure psychic automatism".

And embarrassingly (ie. **the article also mentions a maverick Australian mining company Western Minerals abandoning the mining business and re-listing itself on the stock exchange as a sex products store -- Adultshop.com, offering sexy lingerie**) this is most apparent in his conveyance of an "IMPENETRABLY FLIPPANT AS EVER" foreign affairs opinion called "HONEY, I SHRUNK THE WORLD" within the New York Times dated **#453 / #355 - 12 SEPTEMBER 1999** from THOMAS FRIEDMAN who is a multi Pulitzer Prize (1983, 1988, 2002) recipient.

He reported that "Years ago [1980], the Australian Government set up an ethnic TV station called Imparja [amongst the Arrernte such word Impatye meaning **\*FOOTPRINTS\***], to give a cultural voice to remote, outback Aboriginal communities. However, the station developed a taste for American sitcoms, particularly "Seinfeld." People from all over Australia -- including the Aborigines -- started watching it to soak up the worst of Americana rather than the best of the Aboriginal."

**#355** as [**#80, #70, #4, #1, #200**] = **poús (G4228): {UMBRA: #750 % #41 = #12} 1**) a **\*FOOT\***, both of men or beast; **1a**)



**\*OFTEN\* \*IN\* \*THE\* \*ORIENT\*, \*ONE\* \*PUT\* \*HIS\* \*FOOT\* \*ON\* \*VANQUISHED\*;** **1b)** of disciples listening to their teacher's instruction are said to be at his feet;

And as matter of mirth DE ZENGOTITA declares, "Think about that. I mean, I could understand, you know, CSI or MTV--but Seinfeld?

Didn't Jerry then think that the world was only 5759 years old rather than as **wànshì** (萬世): ALL AGES being a paradigm which is from everlasting to everlasting. Hasn't he as **#453** - **châlal** (**H2490**): **PROFANED (NAME OF GOD)?**

**YOUTUBE:** "I AM, YOU ARE, WE ARE AUSTRALIAN"

<<https://www.youtube.com/watch?v=rjkrjYitgeA>>

"Do you recoil from this tidbit of info?

Does it feel like **\*EVIDENCE\*** (**#355**) of human nature's corruptibility, the addictive potential of television, [fostering a mind numbing apathy and the misinformation as kinesis for anarchy which is] the inherent **#362 - \*WICKEDNESS\*** of American pop culture-or all of the above?" [page 223]

As stages of development, National Indigenous Television (NITV) which is television by Aboriginal and Torres Strait Islander people for Aboriginal and Torres Strait Islander people was officially launched at Sydney's Powerhouse Museum on **#457 - 13 JULY 2007**, as part of the year's NAIDOC Week celebration. On **#355 - 12 DECEMBER 2022**, NITV celebrated 10 years since it launched free-to-air and began beaming into every Australian household as part of the SBS network.

"But, if you do recoil, hold on a minute. Who are you to say that Australian aborigines should prefer traditional activities to kicking back with Jerry and the gang?

Haven't they got a right to be hip? No one's forcing them. It's a choice right?" [page 223]

Given such exposure to American pop culture, the condition as **APATHY** is most likely to manifest over a protracted period when it is consequential (ie. **#41 - PRINCIPLE OF EMANATION / #861 - PRINCIPLE OF PERSONAL LIABILITY: LETTERS PATENT**) to a failure of any attenuation with the **#451 - PRAXIS OF RATIONALITY SPECTRUM** which then doesn't naturally occur by either the causality

interoperability or a habitual promiscuous temporal selection (eg: **preoccupation with a COMATOSING action**).

A chronic **APATHY** state as immanent of an existential crisis may then result within a justification of its ignorance (ie. **absence of resonance with the #451 - PRAXIS OF RATIONALITY**) substantiated by brute force akin to **#476 = \*BARBARISM\***.

Whilst **PTSD** as a metaphysical / metempirical philosophical proposition can be thought of as a forceful confrontation made against both the **#451 - PRAXIS SPECTRUM (#452 ... #532)** and its TETRAD grounding for the intuition as #CENTRE of value proposition.

Accordingly it is entirely rational to advance the consideration that any psychosomatic (ie. **of a physical illness or other condition caused or aggravated by a mental factor such as internal conflict or stress**) normalisation would of necessity reasonably require a process of kinetic (**biology: a movement or activity of a cell or an organism in response to a stimulus**) adjustment to then reanimate and align the **#451 - PRAXIS SPECTRUM (#452 ... #532)** so as to optimally actuate intuition.

## #2 - 周 = #453

zhōu: 1. Zhou Dynasty, 2. careful; thorough; **\*THOUGHTFUL\***, 3. to aid, 4. a cycle, 5. Zhou, 6. all; universal, 7. dense; near, 8. circumference; surroundings, 9. to **\*CIRCLE\***, 10. to adapt to, 11. to wear around the waist, 12. to bend, 13. **\*AN\* \*ENTIRE\* \*YEAR\***

**WHERE #453 = #451 - PRAXIS OF RATIONALITY + #2 = FULL**

**CIRCLE (CHOU):** "Just as the center supplemented by circumference describes a complete form, Tetragram 2 expands upon the themes of the first tetragram. Not surprisingly, the **\*TAO\* \*AS\* \*THE\* \*TOTALITY\* \*OF\* \*BEING\* \*IS\* \*DRAWN\* \*AS\* \*A\* \*CIRCLE\***, since all the myriad things seamlessly derive from and return to it; in the words of the Changes, "All under Heaven in common return [to it] but by different paths." For the early Chinese, as for the Greeks, the circle is the embodiment of perfection in that nothing can be added to it.

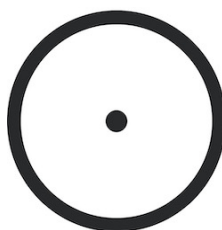
Seeking the TAO is also a circular process insofar as any series of correct propositions (ie. **the seeking as NEW YEAR'S RESOLUTION a #328 / #329 - CAUSE TO FORGET is only a fig leaf against any lack of cohesion between speech / actions**) made about it ultimately leads back to the same solution. Moreover, since all points on the circumference of a circle stand equidistant from its center, the circle may signify

**\*EQUITABLE\* \*TREATMENT\***. Finally, the circle signifies the eternal and the ineffable in that its path knows no beginning or end. The circle strongly implies renewal, then, a theme that is also found in the hexagram "Return."

**#453 = #451 - PRAXIS OF RATIONALITY + #2 = FULL CIRCLE (CHOU)** as [#7, #40, #6, #400] = **zâmam** (H2161): {**UMBRA: #87 % #41 = #5**} **1**) to have a thought, devise, plan, consider, purpose; **1a**) (Qal); **1a1**) **\*TO\* \*CONSIDER\*, \*FIX\* \*THOUGHT\* \*UPON\***; **1a2**) to purpose, devise; **1a3**) to plot (of evil intent);

**#453 = #451 - PRAXIS OF RATIONALITY + #2 = FULL CIRCLE (CHOU)** as [#80, #100, #5, #200, #2, #5, #10, #1, #50] = **presbeía** (G4242): {**UMBRA: #403 % #41 = #34**} **1**) age, dignity, right of the first born; **2**) **\*THE\* \*BUSINESS\* \*NORMALLY\* \*INTRUSTED\* \*TO\* \*ELDERS\***, spec. the office of an ambassador, an embassy;

**#451 - ădâmâh** (H127): **\*LAND\*, \*TERRITORY\*, \*COUNTRY\* =**



<<http://www.grapple369.com/images/Circle.jpeg>>

**#CENTRE (#YOD: #10 / #418 - ga'ăvâh** (H1346): **\*MAJESTY\* \*OF\* \*ISRAEL\*: 10 SEPT 2001) +**  
**#WATER (#MEM: #40 / #415 - dâth** (H1881): **\*LAW\* \*OF\* \*RULE\*: 13 SEPT 2001) +**  
**#CIRCUMSCRIBE / MAP (#TAU: #400 [#76] / #273 - râga'** (H7280): **\*REST\*: 22 SEPT 2001) +**  
**#TOGETHER / ONE (#ALEPH: #1 / #264 - kleís** (G2807): **\*KEYS\* \*OF\* \*POWER\* / \*AUTHORITY\*: 23 SEPT 2001)**

**#355** as [#300, #50, #5] = **sh<sup>e</sup>nâh** (H8140): {**UMBRA: #355 % #41 = #27**} **0**) **\*A\* \*YEAR\*** (as a revolution of time); year;

**#355** as [#20, #300, #30, #5] = **kâshal** (H3782): {**UMBRA: #350 % #41 = #22**} **1**) to stumble, stagger, totter; **1a**) (Qal); **1a1**) to stumble; **1a2**) to totter; **1b**) (Niphal); **1b1**) to stumble; **1b2**) to be tottering, be feeble; **1c**) (Hiphil); **1c1**) **\*TO\* \*CAUSE\* \*TO\* \*STUMBLE\*, \*BRING\* \*INJURY\* \*OR\* \*RUIN\* \*TO\***,

**\*OVERTHROW\***; **1c2)** **\*TO\* \*MAKE\* \*FEEBLE\*, \*MAKE\* \*WEAK\***; **1d)** (Hophal) to be made to stumble; **1e)** (Piel) bereave;

Despite these auspicious associations, the notion of coming full circle also spells danger. If there is **\*INCOMPLETE\* \*CLOSURE\* \*AT\* \*THE\* \*CRITICAL\* \*JUNCTURE\* \*WHERE\* \*ONE\* \*COMPLETE\* \*CIRCUIT\* \*ENDS\* \*AND\* \*ANOTHER BEGINS\*, \*THE\* \*NECESSARY\* \*CYCLICAL\* \*PATTERNS\* \*OF\* \*THE\* \*COSMOS\* \*WILL\* \*BE\* \*INTERRUPTED\* \*OR\* \*DERAILED\***. For that reason, various texts associate "movement back" with **#355 - \*WEAKNESS\*** and trouble. This tetragram corresponds to the time fight after the winter solstice, a period when special caution is required because of the fragile nature of nascent yang overwhelmed by yin." [**@1, page 95**]

Whereas anarchy is generally a state of disorder (eg: ***we consider this as an existential anthropological and collectivist construct***) due to an absence or non-recognition of authority as an **#491 - \*AGENCY\*** facilitating the constraint / liberation of self or any other controlling systems such as **\*LAWS\* \*OF\* \*NATURE\*** by an acclaimed utopian society of individuals who enjoy complete freedom without reference to government (ie. ***the notion of anthropocentric singularity as crucible to constitution is disdainful***).

Unfortunately this utopian freedom then manifests as a form of socialism where the pre-occupation by promiscuous consumption of exclusive media content which is entirely group aligned (ie. ***existence is by validation of participation***) as collectivism that **#317 - \*PARADOXICALLY\*** espouses the importance of the community (ie. ***what is good for another is determined by the many***), where the unity then acts (ie. **#897 - ABYSS NIHILISM / #897 - LEGAL NIHILISM**) against the principles of selflessness or altruism as supposedly valued **#27 - \*DUTIES\*** / **#68 - \*RIGHTS\*** traits within collectivist cultures.

We ought now return to that provocative earlier post-modernist statement as DE ZENGOTITA's confession which undeniably has an unaccountability and a lack of academic integrity, by its rhetorical contrivance through a continuing surreptitious deployment of classical and modernity philosophical paradigms: **"AND THAT'S WHAT THIS BOOK IS ULTIMATELY ABOUT.**

**THE CONSUMMATION OF THAT ASPIRATION, AS OUR SECOND CREATION SUPERSEDES THE FIRST...**

**... THE BLASPHEMOUS ASPIRATION TO WHICH WE HAVE ONLY BEEN ALLUDING SO FAR--TO INSTALL OURSELVES AT THE CENTRE OF A**

SECOND CREATION THAT WILL REFLECT OUR OWN DESIRES AND DESIGNS." [page 219, 244]

Apart from the circumstance, as is our habitual practice which is unambiguously conveyed here in bearing a fruitful outcome, it is then a reasonable assertion to make, that it is requisite to firstly resolve within its own meta logical and semantical constructs, any deficiencies over the past scholastic "deployment of classical and modernity paradigms" such as the **PYTHAGOREAN BIPARTITE (@1, @5 - IMMATERIAL ELEMENTS) #1080 - HETEROS THEORY OF NUMBER.**

Such a conception of rational inquiry and reasoned objection escapes DE ZENGOTITA, who instead laments modernity's faith within technological solutions: "Realizing that things have gotten out of hand isn't just irrational intuition. The premise upon which modernity's faith in the fix is based is logically flawed: "If people cause X, people can cure X" just isn't true. A man who jumps off a bridge can't arrest his descent midair. At a certain point, if we keep pumping junk into the environment, we will pass a point of no return. Maybe we already have.

So if my suspicions on this score are justified, why do we keep producing and consuming these lame [post modernist] predictions and solutions?" [page 256]

In so doing, then discovering that in utilising as its PROOF OF SCIENCE, there is a LOGICAL FALLACY by a dependency upon the **LUOSHU MAGIC #369 - SQUARE** which is deployed for it's reference object, as to being in reality entirely subordinate to the **DAOIST TRIPARTITE THEORY OF NUMBER COURSE-trochos OF NATURE-genesis [James 3:6] PARADIGM.**

**LET'S GO COMMANDO ONTIC HYPOTHESIS OF 12 OCTOBER 2019:**  
**@84 + @86 = #170 as [#40 - LAW / MODEL (FE), #20 - ADVANCE (CHIN), #50 - VASTNESS / WASTING (T'ANG), #60 - ACCUMULATION (CHI)] = miknâç (H4370): {UMBRA: #0 as #170 % #41 = #6} 1) \*UNDERWEAR\*, drawers, trousers; 1a) a priestly undergarment of linen;**

**IN THE SENSE OF HIDING WHICH IS DERIVED FROM: #120 as [#20 - ADVANCE (CHIN), #40 - LAW / MODEL (FA), #60 - ACCUMULATION (CHI)] = kâmaç (H3647): {UMBRA: #120 % #41 = #38} 1) to store up, save; 1a) (Qal) stored up (participle); 2) to store away, i.e. (\*FIGURATIVELY\*) \*IN\* \*THE\* \*MEMORY\*;**

Before then consummating any aspiration by an incitement for a revivalist SASHAYING (ie. **#355 - \*FOOT\* \*DISPLACEMENT\* / #449 -**

**\*MOCKING\*, \*SCOFFING\***) IN DELECTABLE LINGERIE (ie. an **\*AMERICAN\* \*WHITE\* \*SUPREMACIST\* \*STEREOTYPE\***) PHENOMENON.

Whilst we presently don't have sufficient cause to malign the entire post-modernist philosophical movement, except to draw comparisons with the JESUIT COUNTER REFORMATION (1545 to 1648) as the lust for tyrannical power which is POPE FRANCIS' bequeathed dogmatic disposition, but we are going to label DE ZENGOTITA as a misanthropist due to a predilection for engaging within GAINSAY: A denial or contradiction of any fact or statement or principle and speaking against or opposing (eg: ***the anthropocentric singularity as facilitators / arbitrators to freewill and central NOUMENON premise to our constitution***) the anthropological constructs of antiquity.

In the mid-1990's "I remember when a certain judgment, long taking shape on the horizon of my mind, just beyond the reach of words, first got articulated: I was thinking No! No!--stop, [tweens] just shouldn't be able to do that." [pages 227, 229]

"HEY, TEACHER, LEAVE THEM KIDS ALONE  
ALL IN ALL, IT'S JUST ANOTHER BRICK IN THE **#296 / #336 -  
\*WALL\***."

[Pink Floyd's satirical view on formal education and protest against authority]

**DEME CHECKSUM TOTAL: #336 as [#40, #90, #6, #200] / [#90, #6, #200, #600] / #296 as [#90, #6, #200] = tsûwr (H6697): {UMBRA: #296 % #41 = #9} 1) rock, cliff; 1a) rocky \*WALL\*, cliff; 1b) rock (with flat surface); 1c) block of stone, boulder; 1d) rock (specific); 1e) rock (of God); 1f) rock (of heathen gods); 1g) Rock;**

The question is whether the notion of a habitual NAYSAY comprises a characteristic of misanthropy which is the general hatred, dislike, distrust or contempt of the human species, human behaviour or any rational human nature such as IMAGO DEI. Within PLATO's PHAEDO (On the Soul), SOCRATES describes a misanthrope in relation to his fellow man: "MISANTHROPY DEVELOPS WHEN WITHOUT ART ONE PUTS COMPLETE TRUST IN SOMEBODY THINKING THE MAN ABSOLUTELY TRUE AND SOUND AND RELIABLE AND THEN A LITTLE LATER DISCOVERS HIM TO BE BAD AND UNRELIABLE ... AND WHEN IT HAPPENS TO SOMEONE OFTEN ... HE ENDS UP ... HATING EVERYONE." [Wikipedia: Misanthropy]

[μίσος, {**@1**: Sup: 78 - **ON THE VERGE**: CHIANG (**#78**); Ego: 34 - **KINSHIP**: CH'IN (**#34**)}



ανθρωπος] {@2: Sup: 42 - **GOING TO MEET**: YING (#120); Ego: 14 - **PENETRATION**: JUI (#48)}

... {@13: Sup: 48 - **RITUAL**: LI (#393); Ego: 38 - **FULLNESS**: SHENG (#534)}

#393 as [#8, #80, #300, #5] = chuphshâh (H2668): {**UMBRA**: #393 % #41 = #24} 1) **\*FREEDOM\***;

#534 as [#1, #9, #5, #300, #8, #200, #1, #10] = athetéō (G114): {**UMBRA**: #1120 % #41 = #13} 1) to do away with, to set aside, disregard; 2) **\*TO\* \*THWART\* \*THE\* \*EFFICACY\* \*OF\* \*ANYTHING\*, \*NULLIFY\*, \*MAKE\* \*VOID\*, \*FRUSTRATE\***; 3) to reject, to refuse, to slight;

**TELOS TOTAL: #1830 [NOUMENON REDACTION Male: #407 - battâh (H1327): \*CLIFF\*, \*PRECIPICE\***; Feme: #453 - mâchâh (H4229): **\*TO\* \*BLOT\* \*OUT\* (\*FROM\* \*MEMORY\*)**] as [#400, #80, #70, #20, #100, #10, #300, #800, #50] = hypokritês (G5273): {**UMBRA**: #1188 % #41 = #40} 1) one who answers, an interpreter; 2) an actor, stage player; 3) **\*A\* \*DISSEMBLER\*, \*PRETENDER\*, \*HYPOCRITE\***;

**ONTIC CHECKSUM [@158 + @196 + @197 WHICH ARE ALL SPEECH CONSTRUCTS] TOTAL: #551 - ANTHROPOCENTRIC SINGULARITY / LETTERS PATENT CONCEPT:**

<<http://www.grapple369.com/?idea:551,125>>

@200, {@15: Sup: 44 - **STOVE**: TSAO (#551 - rô'sh (H7218): chief, head (of man, city, nation, place) / qûwm (H6965): to confirm, ratify, establish, impose; to raise up, constitute; to cause to stand, set, station, establish / yârash (H3423): to cause [others] to possess or inherit / prássō (G4238): to manage public affairs, transact public business); Ego: 38 - **FULLNESS**: SHENG (#125)}

**SECTION III** - THE GOVERNOR GENERAL MAY CONSTITUTE AND APPOINT, IN OUR NAME AND ON OUR BEHALF, ALL SUCH JUDGES, COMMISSIONERS, JUSTICES OF THE PEACE, AND OTHER NECESSARY OFFICERS AND MINISTERS OF OUR SAID COMMONWEALTH, AS MAY BE LAWFULLY CONSTITUTED OR APPOINTED BY US.

#472 = #451 - **PRAXIS OF RATIONALITY** + #21 - **RELEASE (SHIH)** [22 to 26 MARCH / **PAPAL BULL \*VOX\* \*IN\* \*EXCELSO\*** dated 22 MARCH 1312] as [#4, #400, #50, #8, #10] /

**#506 - \*CITIZENSHIP\*, \*THE\* \*LAWFUL\* \*RIGHTS\* \*OF\* \*A\* \*CITIZEN\*** as [#4, #400, #50, #1, #40, #1, #10] /  
**#551** as [#4, #400, #50, #1, #40, #5, #50, #1] = *dýnamai*  
(G1410): {**UMBRA: #506 % #41 = #14**} **1**) to be able, have power whether by virtue of one's own ability and resources, or of a state of mind, or through favourable circumstances, or **\*BY\* \*PERMISSION\* \*OF\* \*LAW\* \*OR\* \*CUSTOM\***; **2**) to be able to do something; **3**) to be capable, strong and powerful;

Over the past century, the myth of mass LEMMING suicide has been invoked to express modern anxieties of **@215 - SELF CONTRADICTION** about how individuality could be submerged and destroyed by a mass phenomena, such as political movements or consumer culture.

Someone who blindly follows a crowd—maybe even toward catastrophe—is called a LEMMING. [Encyclopedia Britannica]

This particular myth is based on some actual LEMMING behaviours (ie. ***noting that DAOist commentary often has pithy meta-narrative acumen derived from astute nature observations***). LEMMINGS have large population booms every three or four years. When the concentration of LEMMINGS becomes too high in one area, a large group will set out in search of a new home thusly the anthropological considerations of **#321 - PRO DOMO**: for one's own home or cause; **PRO DOMO SUA**: serving the interests of a given perspective or for the benefit of a given group; **DOMINION**: where the notion of DOMOS is a microcosm for the macrocosm of STATE: "[DE ZENGOTITA] thinks what's going on now [circa August 2004], especially since [the 9 / 11 terrorist event], in BUSH's America, is that more and more people are realising, at a gut level, that we are all in [a] car fishtailing around on a snowy road, that so far we haven't gone over the edge--but that doesn't mean that anybody or anything is in control. It just means that, so far, we've been lucky (some of us, anyway).

I think more and more people understand that events are beyond our comprehension, let alone our management capacities." [page 256]

It is only within the final chapter that DE ZENGOTITA also expresses the characteristics of his misanthropy: "Here's what you can safely say about the history of modernity. We've been through some periods of increasing complexity, you can definitely say that. But that doesn't necessarily make for "stages" of anything. Or maybe it does. There is no way of knowing because, if there is an unfolding pattern of any kind, it hasn't been unfolding long enough for us to detect--even if we could, which now seems especially unlikely, given the stupefying intricacies and velocities we've gotten into. Things have been getting bigger and faster and more

complicated so quickly, for so short a time--and most of what is now happening is happening for reasons no one can fathom.

That's about all you can say. So far, we've survived. No nuclear holocaust or ozone meltdown or unstoppable mutant virus." [pages 251, 252]

According to Wikipedia (ie. ***since we are not providing an academic treatise therefore a generalised summation of the idea will suffice***): "The major flaws pointed out by misanthropes include intellectual flaws, moral flaws and aesthetic flaws.

Intellectual flaws, like wishful thinking, dogmatism, stupidity and cognitive biases, are what leads to false beliefs, what obstructs knowledge, or what violates the demands of rationality.

Once again DE ZENGOTITA conveys equivalent pessimistic notions: "But, of course if you [thought you enjoyed a special dispensation, a private pipeline to evolution's (ie. whether entelechy is notionally such?) plan and] act that way all day, every day, year in and year out, you inevitably become a person who actually exist in some nether region between real conviction, blind faith, hopeful guessing and pure bullshit." [Page 252]

Moral flaws, like cruelty, indifference to the suffering of others, selfishness and cowardice, are often identified with tendencies to promote what is bad or with inappropriate attitudes towards values.

Aesthetic flaws concern ugliness and include ugly aspects of human life, ugliness caused by human activities, vulgarity and lack of sensitivity to beauty.

For DE ZENGOTITA the ugly truth is the chaotic world with no compass to direct its course: "An aesthetic convention, in other words, that panders to a niche of people who identify as engaged and knowledgeable, people hooked on insights into mega trends, people who crave the rush of righteous resolve that comes with knowing what needs to be done on the world stage. After all, even if everyone understands, on some unconscious level, that things are pretty much out of control, who wants to hear that over and over again [as] pontificating?" [page 257]

Proponents of misanthropy often focus on moral flaws and provide various examples of their manifestations, like mass killings, factory farming of livestock and pollution of the environment." [Wikipedia: Misanthropy]

We must therefore sternly disagree with DE ZENGOTITA, who despite holding a Ph.D. in anthropology from Columbia University, has improperly critiqued Australian Aboriginals as exoticized "natives", being an opinion

based predominantly upon a **#453 / #355 - 12 SEPTEMBER 1999** flippant media statement, to then claim they are representational cases of cultural deprivation which is inevitable whenever "American mass media representations get implanted in contexts that are essentially tribal, where habits of ironic distance have yet to take root.

There's a long history to all this, of course, and deep thinkers have been weighing in on the subject." [page 225]

The logical premise to this our intuitive negation on 28 DECEMBER 2022, is categorically established upon repetitive instances of NOUMENON RESONANCE and an ATTENUATION with the **#451 - PRAXIS OF RATIONALITY SPECTRUM** which has naturally occurred as exemplar existential and phenomenological conditions of causality interoperability relating to anthropocentric consciousness instantiation. And therefore, in light of NITV being established as a **FORMULA OF AUTONOMY** on **#457 - 13 JULY 2007** as being a developmental stage, in occurring only two years after DE ZENGOTITA published his book espousing an abnormal interpretation (ie. **not to be confused with schizophrenia as a serious mental disorder**) of their ontological reality as disjunctive propositions purveying self entitlement.

And must publicly condemn such disingenuous academic misconduct, which improperly grants licentious opportunity for others in perpetuity, thereafter to viciously malign in accordance with the inherent **#362 - \*WICKEDNESS\*** that is American pop culture as then a perverse pretension and delusional self validation of virtue: "ANOTHER PARABLE PUT HE FORTH UNTO THEM, SAYING, THE KINGDOM OF HEAVEN IS LIKENED UNTO A MAN WHICH SOWED GOOD SEED IN HIS FIELD:

**#355 - NOUMENON RESONANCE FOR 28 DECEMBER 2022 / 12 SEPTEMBER 1999** as **[#300, #50, #5] = shênâh (H8142): {UMBRA: #355 % #41 = #27} 1) \*SLEEP\***;

**#60 - NOUMENON RESONANCE FOR 28 DECEMBER 2022** as **[#6, #1, #2, #10, #1, #600] /**

**#79 - NOUMENON RESONANCE FOR 28 DECEMBER 2022** as **[#10, #2, #10, #1, #6, #700] / [#10, #2, #10, #1, #50, #6] /**

**#319 - NOUMENON RESONANCE FOR 28 DECEMBER 2022** as **[#300, #10, #2, #6, #1] /**

**#429 - NOUMENON RESONANCE FOR 28 DECEMBER 2022** as **[#400, #2, #6, #1, #500] /**

**#479 - NOUMENON RESONANCE FOR 28 DECEMBER 2022** as **[#6, #400, #2, #10, #1, #50, #10] /**

**#453 - NOUMENON RESONANCE FOR 12 SEPTEMBER 1999** as **[#400, #2, #1, #700] = bôw' (H935): {UMBRA: #9 % #41 = #9}**

**1)** to go in, enter, come, go, come in; **1a)** (Qal); **1a1)** to enter, come in; **1a2)** to come; **i)** to come with; **ii)** **\*TO\* \*COME\* \*UPON\*, \*FALL\* \*OR\* \*LIGHT\* \*UPON\*, \*ATTACK\* (\*ENEMY\*)**; **iii)** to come to pass; **1a3)** to attain to; **1a4)** to be enumerated; **1a5)** to go; **1b)** (Hiphil); **1b1)** to lead in; **1b2)** to carry in; **1b3)** to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; **1b4)** to bring to pass; **1c)** (Hophal); **1c1)** to be brought, brought in; **1c2)** to be introduced, be put;

**#984 as [#5, #600, #9, #100, #70, #200] = echthros (G2190):**  
**{UMBRA: #984 % #41 = #41} 1)** hated, odious, hateful; **2)** **\*HOSTILE\*, \*HATING\*, \*AND\* \*OPPOSING\* \*ANOTHER\***; **2a)** **\*USED\* \*OF\* \*MEN\* \*AS\* \*AT\* \*ENMITY\* \*WITH\* \*GOD\* \*BY\* \*THEIR\* \*SIN\***; **2a1)** opposing (God) in the mind; **2a2)** a man that is hostile; **2a3)** a certain enemy; **2a4)** the hostile one; **2a5)** the devil who is the most bitter enemy of the divine government;

**BUT WHILE MEN SLEPT, HIS \*ENEMY\*-G2190: CAME AND SOWED TARES AMONG THE WHEAT, AND WENT HIS WAY."** [Matthew 13:24-25]

The core issue of the NOUMENON RESONANCE and **#451 - PRAXIS OF RATIONALITY** ATTENUATION dynamic which is evident from being subjected to the mechanism of television mediation that is encountered everywhere (ie. *pervasive*). Is according to my informal and uneducated view, that MEDIA which even when dependent upon a self selection criteria, has the potential for an AFFIRMATIONAL role in facilitating a CONSCIOUSNESS vitality that is integral to maintaining a robust self identity where "autonomy and agency [is] equal to your own [and which] place[s] yourself in a reciprocal relationship of dialogue with the other." [page 225]

It is upon the homogeneous as coherent basis of human sapience rather than exoticized "natives" that "ALL OTHER THE INHABITANTS" [Section VIII] become active and reflexive participants in the whole process [of life], and in myriad [**#369 - wànwù** (萬物): ALL LIVING THINGS] ways to then break the cycle of continual devastation and exploitation in "aspiring to a multicultural culture that celebrates difference and, at the same time, provides everyone with medicine, literacy, good roads, sewage treatment, universities, representative government, religious liberty, free speech-- and on and on." [pages 224, 227]

## **DETERMINISTIC CONSCIOUSNESS**

If I can state the obvious, that there ought be within our conclusion as contemplative life and meta-narrative process, some realisation of the goal which is to provide our prototype apprehensions of anthropocentric

consciousness instantiation relevant to MEDIA and the functional need to provide a robust MEDIATED mechanism in their relationship with the world. And sufficiently articulate the viability of an underlying METALOGIC process as work in progress, so that those relevant notes contribute to the universe of discourse as an intermediate agency to thereby facilitate a syncretic progression of IDEA generation within others.

Secondly we must address the elephant in the room being the fallacy about the very title of DE ZENGOTITA's book "HOW THE MEDIA SHAPES YOUR WORLD AND THE WAY YOU LIVE IN IT" when it doesn't present any substantial truth towards such, but rather promulgates a self entitlement with an abdication of accountability: "When I talk publicly about mediation (ie. *such as the "numbing effects of relentless mediation, emphasising the way it teaches us to move on"* [page 257]), I get predictable objections that I can usually satisfy, one by one--when time permits. After people catch on--when they start to understand THAT THIS ISN'T SO MUCH ABOUT MEDIA PER SE, but about being a "mediated person", about existing, in the HEIDEGGERIAN ([#395 / #370] 26 SEPTEMBER 1889 to [#418 / #471] 26 MAY 1976) sense (ie. *who bore no culpability for the iniquity of his age*), in a world that is made up of a flattering field of represented [and evasive] options:

**#386** as [#10, #70, #200, #10, #90, #6] = 'ârats (H6206): {UMBRA: #360 % #41 = #32} 1) to tremble, \*DREAD\*, fear, oppress, prevail, break, be terrified, cause to tremble; 1a) (Qal); 1a1) to cause to tremble, terrify; 1a2) \*TO\* \*TREMBLE\*, \*FEEL\* \*DREAD\*; 1b) (Niphal) to be awesome, be terrible; 1c) (Hiphil); 1c1) to regard or treat with awe, regard or treat as awful; 1c2) to inspire with awe, terrify;

In BEING and TIME (1927) HEIDEGGER examined the ontology of #370 - \*BEING\*, in particular human #370 - \*EXISTENCE\* as involvement with a world of objects (DASEIN). His writings on ANGST (#386 - \*DREAD\*) as a fundamental part of human consciousness due to radical #393 - \*FREEDOM\* of choice and awareness of #471 - \*DEATH\* then had a strong influence upon existentialist philosophers such as JEAN-PAUL SARTRE ([#384 / #386] 21 JUNE 1905 to [#330 / #329] 15 APRIL 1980) who postulated that existence precedes essence and that human beings are doomed to be #384 - \*FREE\*, and having #393 - \*FREEDOM\* is the source of #384 / #386 - \*SIGNIFICANT\* anguish.

<<http://www.grapple369.com/?idea:395,370,418,471,384,386,330,329,393>>

Since we derive from both philosopher's birth / death dates some exemplar NOUMENON temporal correspondences as reference



CATEGORIES OF UNDERSTANDING which are then associated to KANT'S Grounding for the Metaphysics of Morals (1785) we thereby negate the underlying premise of their arguments by establishing our a priori grounding for **#370 - \*BEING\***.

**#375 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as [#5, #90, #70, #10, #200] / #384 as [#6, #2, #90, #70, #10, #200, #6] / #386 as [#6, #5, #90, #70, #10, #200, #5] = tsâ'yr (H6810): {UMBRA: #370 % #41 = #1} **1)** little, insignificant, young; **1a)** little, **\*INSIGNIFICANT\***; **1b)** insignificant, mean; **1c)** young, younger, youngest;

**IMMANUEL KANT'S (1785) METAPHYSICS OF MORALS IDEA #395** (the page numbers in the standard reference for Kant's work, seem to convey a metric presumption that consciousness instantiation as reason is both a temporal continuum prescriptive and dialectic descriptive process): "But there is something so **\*STRANGE\*** in this idea of the absolute value of a mere **#386 - \*WILL\***, in which no account is taken of any useful results, that in spite of all the agreement received even from ordinary reason, yet there must arise the suspicion that such an idea may perhaps have as its hidden basis merely some high-flown fancy, and that we may have misunderstood the purpose of nature in assigning to reason the governing of our **#386 - \*WILL\***. Therefore, this idea will be examined from this point of view.

**#395** as [#60, #5, #50, #70, #10, #200] = xénos (G3581): {UMBRA: #385 % #41 = #16} **1)** a foreigner, a **\*STRANGER\***; **1a)** **\*ALIEN\*** (from a person or a thing); **1b)** **\*WITHOUT\* \*THE\* \*KNOWLEDGE\* \*OF\*, \*WITHOUT\* \*A\* SHARE\* \*IN\***; **1c)** **\*NEW\*, \*UNHEARD\* \*OF\***; **2)** one who receives and entertains another hospitably; **2a)** with whom he stays or lodges, a host;

**YOUTUBE:** "FIRST CONTACT: AN ALIEN ENCOUNTER"

<<https://www.youtube.com/watch?v=IAXrjN70NVM>>

**#375 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as [#5, #10, #300, #20, #600] / #370 as [#10, #300, #20, #600] = yêsh (H3426): {UMBRA: #310 % #41 = #23} **1)** **\*BEING\***, existence, substance, there is or are; **1a)** substance; **1b)** **\*EXISTENCE\***; **1c)** there is or are;

**#431 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as [#5, #10, #300, #40, #70, #6] / [#6, #5, #300, #40, #10, #70] /

**#432 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as  
 [#6, #10, #300, #40, #70, #6] / [#2, #300, #40, #70, #500] /  
**#467 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as  
 [#6, #1, #300, #40, #10, #70, #600] /  
**#485 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as  
 [#5, #300, #40, #10, #70, #50, #10] /  
**#486 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as  
 [#10, #300, #40, #10, #70, #50, #6] /  
**#415** as [#5, #300, #40, #70] / [#300, #40, #70, #5] /  
**#418** as [#2, #300, #40, #70, #6] /  
**#471** as [#6, #50, #300, #40, #70, #5] / [#300, #40, #70, #50,  
 #6, #5] = *shâma'* (H8085): {UMBRA: #410 % #41 = #41} **1**) to  
 hear, listen to, obey; **1a**) (Qal); **1a1**) \*TO\* \*HEAR\* (\*PERCEIVE\*  
 \*BY\* \*EAR\*); **1a2**) to hear of or concerning; **1a3**) to hear (have power  
 to hear); **1a4**) to hear with attention or interest, listen to; **1a5**) to  
 understand (language); **1a6**) to hear (of judicial cases); **1a7**) to listen,  
 give heed; **i**) to consent, agree; **ii**) to grant request; **1a8**) to listen to,  
 yield to; **1a9**) to obey, be obedient; **1b**) (Niphal); **1b1**) \*TO\* \*BE\*  
 \*HEARD\* (\*OF\* \*VOICE\* \*OR\* \*SOUND\*); **1b2**) to be heard of;  
**1b3**) to be regarded, be obeyed; **1c**) (Piel) to cause to hear, call to hear,  
 summon; **1d**) (Hiphil); **1d1**) to cause to hear, tell, proclaim, utter a  
 sound; **1d2**) to sound aloud (musical term); **1d3**) to make proclamation,  
 summon; **1d4**) to cause to be heard; **1e**) sound;

In the natural constitution of an organized **#370 - \*BEING\***, ie. one  
 suitably adapted to the purpose of **#418 - \*LIFE\***, let us take as a  
 principle that in such a **#370 - \*BEING\*** no **#415 / #418 / #471 -**  
**\*ORGAN\*** is to be found for any other end unless it be the most fit and  
 the best adapted for that end.

**#330** as [#7, #8, #300, #5, #10] = *zētēō* (G2212): {UMBRA:  
**#1120 % #41 = #13**} **1**) to seek in order to find; **1a**) to seek a thing;  
**1b**) to seek [in order to find out] by thinking, meditating,  
**\*REASONING\***, to enquire into; **1c**) to seek after, seek for, aim at,  
 strive after; **2**) to seek i.e. require, demand; **2a**) to crave, demand  
 something from someone;

Now if the **#370 - \*BEING\***'s preservation, welfare, or in a **#471 -**  
**\*WORD\*** happiness, were the real end of nature in the case of a **#370 -**  
**\*BEING\*** having **#330 - \*REASONING\*** and **#386 - \*WILL\***, then  
 nature would have hit upon a very **POOR ARRANGEMENT IN HAVING**  
**THE \*REASON\* \*OF\* \*THE\* \*CREATURE\* CARRY OUT THIS**  
**PURPOSE.**

**#370** as [#70, #30, #70, #200] = *hólos* (G3650): {UMBRA: #370  
 % #41 = #1} **1**) \*ALL\*, whole, completely;

For **#370 - \*ALL\*** the **#418 - \*ACTIONS\*** which such a creature has to perform with this purpose in view, and the whole rule of his conduct would have been prescribed much more exactly by instinct; and the purpose in question could have been attained much more certainly by instinct than it ever can be by reason. And if in addition reason had been imparted to the favoured creature, then it would have had to serve him only to contemplate the happy constitution of his nature, to admire that nature, to rejoice in it, and to feel grateful to the cause that bestowed it; but reason would not have served him to subject his faculty to desire to its weak and delusive guidance nor would it have served him to meddle incompetently with the purpose of nature.

**#471 as [#40, #30, #400, #1] = millâh (H4406): {UMBRA: #75 % #41 = #34} 1) \*WORD\***, thing; **1a)** word, utterance, command; **1b)** thing, affair, matter;

In a **#471 - \*WORD\***, nature would have taken care that reason did not strike out into a practical use nor presume, with its weak insight, to think out for itself a plan for happiness and the means for attaining it. Nature would have taken upon herself not only the choice of ends but also that of the means, and would with wise foresight have entrusted both to instinct alone." [page 8]

**#395 as [#50, #300, #40, #5] = n<sup>e</sup>shâmâh (H5397): {UMBRA: #395 % #41 = #26} 1) breath, spirit; 1a) breath (of God); 1b) breath (of man); 1c) \*EVERY\* \*BREATHING\* \*THING\*; 1d) \*SPIRIT\* (\*OF\* \*MAN\*);**

**YOUTUBE:** "MATRIX TRAILER HD (1999)"

<<https://www.youtube.com/watch?v=m8e-FF8MsqU>>

**IMMANUEL KANT'S (1785) METAPHYSICS OF MORALS IDEA #393:**  
"The sight of a **#370 - \*BEING\*** who is not graced by any touch of a pure and GOOD **#386 - \*WILL\*** but who yet enjoys an UNINTERRUPTED PROSPERITY can never delight a rational and impartial spectator. Thus a GOOD **#386 - \*WILL\*** seems to constitute the indispensable condition of BEING envelopes worthy of happiness.

**#330 as [#6, #8, #60, #200, #6, #700] = chegrôwn (H2642): {UMBRA: #324 % #41 = #37} 1) \*THE\* \*THING\* \*LACKING\***, defect, deficiency;

Some qualities are even conducive to this GOOD **#386 - \*WILL\*** itself and can facilitate its work. Nevertheless, they have **\*NO\***

**\*INTRINSIC\* \*UNCONDITIONAL\* \*WORTH\***; but they always presuppose, rather, a GOOD **#386 - \*WILL\***, which restricts the high esteem in which they are rightly held, and does not permit them to be regarded as absolutely GOOD. Moderation in emotions and passions, self-control, and calm deliberation are not only GOOD in many respects but even seem to CONSTITUTE PART OF THE INTRINSIC WORTH OF A PERSON. But they are far from being rightly called GOOD without qualification (however unconditionally they were commended by the ancients).

**#386 as [#200, #90, #6, #50, #600] = râtsoŭn (H7522): {UMBRA: #346 % #41 = #18} 1)** pleasure, delight, favour, **\*GOODWILL\***, acceptance, will; **1a)** goodwill, favour; **1b)** acceptance; **1c)** will, desire, pleasure, **\*SELF\*-\*WILL\***;

For without the principles of a GOOD **#386 - \*WILL\***, they CAN BECOME EXTREMELY BAD; the coolness of a villain makes him not only much more dangerous but also immediately more abominable in our **#386 - \*EYES\*** than he would have been regarded by us without it.

**#274 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as **[#5, #80, #5, #80, #70, #10, #9, #5, #10] /**

**#329 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as **[#80, #5, #10, #9, #5, #200, #9, #1, #10] /**

**#431 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as **[#80, #5, #80, #5, #10, #200, #40, #1, #10] = peíthō (G3982): {UMBRA: #904 % #41 = #2} 1)** persuade; **1a)** to persuade, i.e. to induce one by words to believe; **1b)** to make friends of, to win one's favour, **\*GAIN\* \*ONE'S\* \*GOOD\* \*WILL\***, or to seek to win one, strive to please one; **1c)** **\*TO\* \*TRANQUILLISE\***; **1d)** to persuade unto i.e. move or induce one to persuasion to do something; **2)** be persuaded; **2a)** to be persuaded, to suffer one's self to be persuaded; to be induced to believe: to have faith: in a thing; **2a1)** to believe; **2a2)** to be persuaded of a thing concerning a person; **2b)** to listen to, obey, yield to, comply with; **3)** to trust, have confidence, be confident;

A GOOD **#386 - \*WILL\*** is GOOD not because of what it effects or accomplishes, nor because of its fitness to attain some proposed end; it is GOOD and only through its **#386 - \*WILL\***, i.e. it is GOOD in itself. When it is considered in itself, then it is to be esteemed very much higher than anything which it might ever bring about merely in order to favour some inclination, or even the sum total of all inclinations. Even if, by SOME ESPECIALLY UNFORTUNATE FATE or be the niggardly provision of step motherly nature, this **#386 - \*WILL\*** should be wholly lacking in the power to accomplish its purpose; if with the greatest effort it should yet achieve nothing, and only the GOOD **#386 - \*WILL\*** should remain

(not, to be sure, as a mere wish but as the summoning of all the means in our power), yet would it, like a **#330 - \*JEWEL\***, still shine by its own light as something which has its full value in itself.

**#365 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as **[#5, #10, #100, #200, #10, #600] / #330 as [#20, #10, #100, #200] = yâqâr (H3368): {UMBRA: #310 % #41 = #23} 1)** valuable, prized, weighty, precious, rare, splendid; **1a)** precious; **1a1)** costly; **1a2)** precious, highly valued; **1a3)** precious stones or **\*JEWELS\***; **1b)** rare; **1c)** glorious, splendid; **1d)** weighty, influential;

Its usefulness would be, as it were, only the setting to enable us to handle it in ordinary dealings to attract to it the attention of those who are not yet experts, but not to recommend it to real experts or to determine its value." [pages 7, 8]

**#418 as [#5, #80, #10, #40, #5, #10, #50, #8, #10, #200] = epiménō (G1961): {UMBRA: #990 % #41 = #6} 1)** to stay at or with, to tarry still, still to abide, to continue, remain; **1a)** of tarrying in a place; **1b)** to persevere, continue; **1b1)** of the thing continued in; **1b2)** in the work of teaching; **1b3)** of the blessing for which one keeps himself fit; **1b4)** **\*DENOTING\* \*THE\* \*ACTION\* \*PERSISTED\* \*IN\***;

**IMMANUEL KANT'S (1785) METAPHYSICS OF MORALS IDEA #415:** "An imperative thus says what **#418 - \*ACTION\*** possible by me would be GOOD, and it presents the practical rule in relation to a **#386 - \*WILL\*** which does not forthwith perform an **#418 - \*ACTION\*** simply because it is GOOD, partly because the subject does not always know that the **#418 - \*ACTION\*** is GOOD and partly because (even if he does know it is GOOD) his **#370 - \*MAXIMS\*** might yet be opposed to the objective principles of practical reason.

**#370 as [#40, #300, #30] = mâshâl (H4912): {UMBRA: #370 % #41 = #1} 1)** proverb, parable; **1a)** proverb, proverbial saying, aphorism; **1b)** byword; **1c)** similitude, parable; **1d)** poem; **1e)** sentences of ethical wisdom, ethical **\*MAXIMS\***;

A hypothetical imperative thus says only that an **#418 - \*ACTION\*** is GOOD for some purpose, either possible or actual. In the first case it is a problematic practical principle; in the second case an assertor one. A CATEGORICAL IMPERATIVE (**#YOD: #10, #MEM: #40, #TAU: #400, #ALEPH: #1**), which declares an **#418 - \*ACTION\*** to be of itself objectively necessary without reference to any purpose [excepting the exercise of the conscious function of **#386 - \*WILL\***] ie. without any other end, holds as an apodeictic practical principle.

■ #467 - **NOUMENON RESONANCE FOR 29 DECEMBER 2022** as  
[#6, #10, #40, #400, #5, #6] / [#6, #5, #40, #10, #400, #6] /

■ #485 - **NOUMENON RESONANCE FOR 29 DECEMBER 2022** as  
[#30, #5, #40, #10, #400] / [#5, #40, #400, #600] /

■ #486 - **NOUMENON RESONANCE FOR 29 DECEMBER 2022** as  
[#40, #6, #40, #400] /

#471 as [#1, #40, #10, #400, #500] = mûwth (H4191): {UMBRA:  
#446 % #41 = #36} 1) to die, kill, have one executed; 1a) (Qal);  
1a1) to die; 1a2) \*TO\* \*DIE\* (\*AS\* \*PENALTY\*), \*BE\* \*PUT\*  
\*TO\* \*DEATH\*; 1a3) to die, perish (of a nation); 1a4) to die  
prematurely (by neglect of wise moral conduct); 1b) (Polel) to kill, put to  
death, dispatch; 1c) (Hiphil) to kill, put to death; 1d) (Hophal); 1d1) to  
be killed, be put to death; i) to die prematurely;

Whatever is possible only through the powers of some rational #370 -  
\*BEING\* can be thought of as a possible purpose of some #386 -  
\*WILL\*. Consequently, there are in fact infinitely many principles of  
#418 - \*ACTION\* insofar as they are represented as necessary for  
attaining a possible purpose achievable by them. All sciences have a  
practical part consisting of problems saying that some end is possible for  
us and of imperatives telling us how it can be attained. These can,  
therefore, be called in general imperatives of skill. Here there is no  
question as to what must be done to attain it. The prescriptions needed  
by a doctor in order to make his patient thoroughly healthy and by a  
poisoner in order to make sure of #471 - \*KILLING\* \*HIS\* \*VICTIM\*  
are of equal value so far as each services to bring about its purpose  
perfectly.

Since there cannot be known in early youth what ends may be presented  
to us in the COURSE OF LIFE, parents especially seek to have their  
children learn many different kinds of things, and they provided for skill in  
the use of means to all sorts of arbitrary ends, among which they cannot  
determine whether any one of them could in the future become an actual  
purpose for their ward, though there is always the possibility that he  
might adopt it. Their concern is so great that they commonly neglect to  
form and correct their children's judgment regarding the worth of things  
which might be chosen as ends." [page 25]

Which DE ZENGOTITA seems to proffer as apologetics: "THEN THEY  
SWITCH FROM MAKING OBJECTIONS TO SAYING ONE OF TWO THINGS:

-- ISN'T THAT A GOOD THING?

-- WHAT'S THE SOLUTION?



... [WHERE] A CRITICAL ANALYSIS THAT DOESN'T PROVIDE A [FINAL] SOLUTION IS A WASTE OF TIME." [page 255]

**YOUTUBE:** "DIVANO (ERA)"

<<https://www.youtube.com/watch?v=QllvHZW33dE>>

"INFANATOCA  
SI TEMI MORE REGAT  
IMPELA SENTRA DEMON TERRA  
TERRA NONIVE  
INFANATOCA  
SI TEMI MORE REGAT  
EFAMIMA DOVE TORE  
INFATA DIO RE  
INFA LATI PLATSIRE"

{@9: Sup: 66 - **DEPARTURE:** CH'U (#455); Ego: 1 - **CENTRE:** CHUNG (#363)}

<<http://www.grapple369.com/>?  
date:2022.12.31&idea:184,283,363,455&lexicon:H6588,H8130,H2167,G3708>

**#455 = #451 - PRAXIS OF RATIONALITY + #4 - BARRIER (HSIEN)**  
as [#80, #300, #70, #5] / [#5, #80, #300, #70] = pasha'  
(H6588): {UMBRA: #450 % #41 = #40} 1) transgression, rebellion;  
**1a) \*TRANSGRESSION\* (\*AGAINST\* \*INDIVIDUALS\*); 1b)**  
**\*TRANSGRESSION\* (\*NATION\* \*AGAINST\* \*NATION\*); 1c)**  
**\*TRANSGRESSION\* (\*AGAINST\* \*GOD\*); 1c1)** in general; **1c2)** as  
recognised by sinner; **1c3)** as God deals with it; **1c4)** as God forgives;  
**1d)** guilt of transgression; **1e)** punishment for transgression; **1f)** offering  
for transgression;

**#361 - NOUMENON RESONANCE FOR 31 DECEMBER 2022** as  
[#300, #50, #1, #10] / [#10, #300, #50, #1] /  
**#406 - NOUMENON RESONANCE FOR 31 DECEMBER 2022** as  
[#300, #50, #1, #10, #5, #600] /  
**#363** as [#2, #300, #50, #1, #10] / [#6, #300, #6, #50, #1] =  
sânê' (H8130): {UMBRA: #351 % #41 = #23} 1) to hate, be hateful;  
**1a)** (Qal) to hate; **1a1)** of man; **1a2)** of God; **1a3) \*HATER\*, \*ONE\***  
**\*HATING\*, \*ENEMY\*** (participle) (subst); **1b)** (Niphal) to be hated;  
**1c)** (Piel) **\*HATER\*** (participle); **1c1) \*OF\* \*PERSONS\*,**  
**\*NATIONS\*, \*GOD\*, \*WISDOM\*;**

**ONTIC CHECKSUM TOTAL: #283** as [#6, #30, #7, #40, #200] = zâmar (H2167): {UMBRA: #247 % #41 = #1} 1) \*TO\* \*SING\*, \*SING\* \*PRAISE\*, \*MAKE\* \*MUSIC\*; 1a) (Piel); 1a1) to make music, sing; 1a2) to play a musical instrument;

**DEME CHECKSUM TOTAL: #184** as [#5, #10, #4, #70, #40, #5, #50] = horáō (G3708): {UMBRA: #971 % #41 = #28} 1) to see with the eyes; 2) to see with the mind, to perceive, know; 3) \*TO\* \*SEE\*, i.e. \*BECOME\* \*ACQUAINTED\* \*WITH\* \*BY\* \*EXPERIENCE\*, \*TO\* \*EXPERIENCE\*; 4) to see, to look to; 4a) to take heed, beware; 4b) to care for, pay heed to; 5) \*I\* \*WAS\* \*SEEN\*, \*SHOWED\* \*MYSELF\*, \*APPEARED\*;

"BUT OF THE \*FRUIT\*-H6529: OF THE TREE WHICH IS IN THE MIDST OF THE GARDEN (ie. Given the #1 - **CENTER (CHUNG)** / #2 = **FULL CIRCLE (CHOU)** TRIPARTITE NUMBER WORLDVIEW then #456 = #457 - **PRAXIS OF RATIONALITY + #6 - CONTRARIETY (LI)** is possibly implied), GOD HATH SAID, YE SHALL NOT EAT OF IT, NEITHER SHALL YE TOUCH IT, LEST YE \*DIE\*-H4191: AND THE \*SERPENT\*-H5175: SAID UNTO THE \*WOMAN\*-H802:, YE SHALL NOT SURELY \*DIE\*-H4191:

■ #378 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#20, #50, #8, #300] / #363 - **DIVANO (ERA) SONG LYRIC** as [#5, #50, #8, #300] / #369 as [#6, #5, #50, #8, #300] = nâchâsh (H5175): {UMBRA: #358 % #41 = #30} 1) serpent, snake; 1a) serpent; 1b) \*IMAGE\* (\*OF\* \*SERPENT\*); 1c) fleeing serpent (mythological);

**THERE IS NO RELIGION HIGHER THAN #471 - \*TRUTH\***

The serpent swallowing its tail represents the 'CIRCLE OF THE UNIVERSE' as the endlessness of the cyclic process of manifestation



<<https://en.wikipedia.org/wiki/Theosophy>>

[**IMAGE:** The Theosophical Society... was organized at New York in 1875 and draws its beliefs predominantly on Madam BLAVATSKY's ([#279 - derek (H1870): \*COURSE\* \*OF\* \*LIFE\* / #281 - 'ervâh (H6172): \*NAKEDNESS\*] 12 AUGUST 1831 to [#318 - klēsis (G2821): \*CALL\* \*TO\* \*EMBRACE\* \*SALVATION\* \*OF\* \*GOD\* / #288 - bârak (H1288): \*TO\* \*PRAISE\*, \*SALUTE\*] 8 MAY 1891) writings and this image's designer. The object of its founders was to draw upon NEOPLATONISM, ASIAN RELIGIONS LIKE HINDUISM AND BUDDHISM, to experiment practically in the occult powers of Nature, and to collect and disseminate among Christians information about the Oriental religious philosophies from whence we obtained our CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING)]

■ #346 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#40, #1, #300, #5] /

■ #422 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#6, #50, #300, #10, #50, #6] /

#456 = #451 - **PRAXIS OF RATIONALITY + #5 - KEEPING SMALL**

(**SHAO**) as [#6, #30, #50, #300, #10, #20, #600] = 'ishshâh

(H802): {**UMBRA: #306 % #41 = #19**} 1) \***WOMAN\***, \***WIFE\***, \***FEMALE\***; 1a) woman (opposite of man); 1b) wife (woman married to a man); 1c) female (of animals); 1d) each, every (pronoun);

#5 - 少 = #456

shǎo: 1. few, 2. to decrease; to lessen; to lose, 3. slightly; somewhat, 4. to be inadequate; to be insufficient, 5. to be less than, 6. to despise; to scorn; to look down on, 7. short-term, 8. infrequently, 9. slightly; somewhat, 10. young, 11. youth, 12. a youth; a young person, 13. Shao

**WHERE #456 = #451 - PRAXIS OF RATIONALITY + #5 - KEEPING SMALL (SHAO):** "YANG HSIUNG's language is ambiguous enough to read as praise of laissez faire government, as a modern commentator suggests. In that case, the poem would read:

When actions are minimized, [it brings] his success.  
This is the model for the master of men.  
Minimizing, his [way of] getting men[is allegiance].  
Humility is the [method] tried and true.

However, YANG HSIUNG frequently denounces proponents of "non-interference" and "non-purposive activity" in his Model Sayings. Instead, YANG HSIUNG follows the lead of HSÜN TZU in emphasizing the **LONG**

**YEARS OF REFORM** needed to attain perfect government or true self-cultivation." [ @1, page 115 ]

■ **#126 - NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [ #30, #40, #10, #6, #600 ] =  $\hat{y}w\hat{m}$  (H3117): {UMBRA: #56 % #41 = #15} 1) \*DAY\*, \*TIME\*, \*YEAR\*; 1a) day (as opposed to night); 1b) day (24 hour period); 1b1) as defined by evening and morning in Genesis 1; 1b2) as a division of time; i) a working day, a day's journey; 1b3) days, lifetime (pl.); 1b4) time, period (general); 1b5) year; 1b6) temporal references; i) today; ii) yesterday; iii) tomorrow;

■ **#361 - NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [ #300, #10, #1, #20, #30 ] /  
#451 - **PRAXIS OF RATIONALITY SPECTRUM (#451 ... #532)** as [ #400, #1, #20, #30 ] / [ #1, #20, #30, #400 ] /  
#456 = #451 - PRAXIS OF RATIONALITY + #5 - KEEPING SMALL (SHAO) as [ #5, #1, #20, #30, #400 ] /  
#457 = #451 - PRAXIS OF RATIONALITY + #6 - RITUAL CONTRARIETY (LI) as [ #400, #1, #20, #30, #6 ] / [ #6, #400, #1, #20, #30 ] /  
#471 - **SEE IDEA INFUSION IN IMMANUEL KANT'S (1785) METAPHYSICS OF MORALS IDEA #418** as [ #1, #20, #30, #400, #500 ] / [ #400, #1, #20, #30, #500 ] =  $\hat{a}k\hat{a}l$  (H398): {UMBRA: #51 % #41 = #10} 1) \*TO\* \*EAT\*, devour, burn up, feed; 1a) (Qal); 1a1) to eat (human subject); 1a2) to eat, devour (of beasts and birds); 1a3) to devour, consume (of fire); 1a4) to devour, slay (of sword); 1a5) to devour, consume, destroy (inanimate subjects - ie, pestilence, drought); 1a6) \*TO\* \*DEVOUR\* (\*OF\* \*OPPRESSION\*); 1b) (Niphal); 1b1) to be eaten (by men); 1b2) to be devoured, consumed (of fire); 1b3) to be wasted, destroyed (of flesh); 1c) (Pual); 1c1) to cause to eat, feed with; 1c2) to cause to devour; 1d) (Hiphil); 1d1) to feed; 1d2) to cause to eat; 1e) (Piel); 1e1) consume;

■ **#202** as [ #2, #70, #10, #50, #10, #20, #600 ] / [ #6, #70, #10, #50, #10, #50, #6 ] /  
#530 = #451 - PRAXIS OF RATIONALITY + #70 - DIFFICULTIES (NAN) as [ #70, #10, #50, #400 ] =  $\hat{a}y\hat{i}n$  (H5869): {UMBRA: #130 % #41 = #7} 1) \*EYE\*; 1a) eye; 1a1) of physical eye; 1a2) as showing mental qualities; 1a3) \*OF\* \*MENTAL\* \*AND\* \*SPIRITUAL\* \*FACULTIES\* (fig.); 1b) spring, fountain;

# #79 - 難 = #530

**nán:** 1. difficult; arduous; hard, 2. to put someone in a difficult position; to have difficulty, 3. hardly possible; unable, 4. disaster; calamity, 5. enemy; foe, 6. bad; unpleasant, 7. to blame; to rebuke, 8. to object to; to argue against, 9. to reject; to repudiate

**WHERE #530 = #451 - PRAXIS OF RATIONALITY + #79 - DIFFICULTIES (NAN):** "At the end of the calendar year ...

**#422 - NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#5, #9, #2, #6, #400] /

**#457 = #451 - PRAXIS OF RATIONALITY + #6 - RITUAL**

**CONTRARIETY (LI)** as [#6, #9, #2, #400, #600] = 𠄎 (H2896):

{**UMBRA: #17 % #41 = #17**} **1)** good, pleasant, agreeable; **1a)** pleasant, agreeable (to the senses); **1b)** pleasant (to the higher nature); **1c)** good, excellent (of its kind); **1d)** good, rich, valuable in estimation; **1e)** good, appropriate, becoming; **1f)** better (comparative); **1g)** glad, happy, prosperous (of man's sensuous nature); **1h) \*GOOD\* \*UNDERSTANDING\* (\*OF\* \*MAN'S\* \*INTELLECTUAL\* \*NATURE\*); **1i)** good, kind, benign; **1j)** good, right (ethical); **2)** a good thing, benefit, welfare; **2a)** welfare, prosperity, happiness; **2b)** good things (collective); **2c)** good, benefit; **2d)** moral good; **3)** welfare, benefit, good things; **3a)** welfare, prosperity, happiness; **3b)** good things (collective); **3c)** bounty;**

Once again, the center refers to the individual's heart / mind, the seat of both the emotions and the intellect. So long as the HSIN is firmly fixed upon the **#422 - \*GOOD\***, the person has no difficulty repudiating **#457 - \*EVIL\*** impulses contrary to Heaven's norms.

**APPRAISAL #4:** When eggs break against stone,  
The undeveloped die.

**FATHOMING #4:** Rotting embryos from broken eggs  
Means: The difficulties of the petty man.

The egg represents perfect potential. In the case of humans, this applies to the development of the innate capacity for Goodness. Two readings then follow: In the first, the petty man in the face of difficulties breaks as easily as an eggshell against a stone. In a second reading, the petty man is like a stone and the good person is like an egg. Out of power, the virtuous individual cannot survive the vicious slander levelled by opponents." [**@1, pages 413, 414**]

- #361 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#6, #5, #300, #20, #30] /
- #371 - *mâôwr* (H4589): **\*NAKEDNESS\*** / **\*PUDENDUM\*** AS PAPAL CLAIMS ON 26 OCTOBER 2022 OF CLERICAL ADDICTION TO PORNOGRAPHY as [#5, #300, #20, #10, #30, #6] / [#6, #5, #300, #20, #10, #30] /
- #376 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#10, #300, #20, #10, #30, #6] /
- #395 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#30, #5, #300, #20, #10, #30] /
- #415 as [#30, #5, #300, #20, #10, #30, #500] /
- #451 - **PRAXIS OF RATIONALITY SPECTRUM** (#451 ... #532) as [#6, #5, #40, #300, #20, #30, #10, #600] /
- #456 = #451 - **PRAXIS OF RATIONALITY + #5 - KEEPING SMALL (SHAO)** as [#6, #40, #300, #20, #10, #30, #10, #600] = *sâkal* (H7919): {**UMBRA: #350 % #41 = #22**} 1) **\*TO\* \*BE\*** **\*PRUDENT\***, **\*BE\* \*CIRCUMSPECT\***, **\*WISELY\* \*UNDERSTAND\***, **\*PROSPER\***; **1a**) (Qal) to be prudent, be circumspect; **1b**) (Hiphil); **1b1**) to look at or upon, have insight; **1b2**) to give attention to, consider, ponder, be prudent; **1b3**) to have insight, have comprehension; **i**) insight, comprehension (subst); **1b4**) to cause to consider, give insight, teach; **i**) the teachers, the wise; **1b5**) to act circumspectly, act prudently, act wisely; **1b6**) to prosper, have success; **1b7**) to cause to prosper; **1c**) (Piel) to lay crosswise, cross (hands);
- #302 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#6, #80, #200, #10, #6] /
- #345 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#80, #200, #10, #5, #700] = *p<sup>e</sup>rîy* (H6529): {**UMBRA: #290 % #41 = #3**} 1) fruit; **1a**) fruit, produce (of the ground); **1b**) **\*FRUIT\***, **\*OFFSPRING\***, **\*CHILDREN\***, **\*PROGENY\*** (**\*OF\* \*THE\* \*WOMB\***); **1c**) fruit (of actions) (fig.);
- #316 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#5, #1, #10, #300] /
- #359 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#2, #1, #50, #6, #300] /
- #361 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#1, #50, #300, #10] /
- #361 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#30, #1, #10, #300, #500] /
- #406 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [#5, #1, #50, #300, #10, #600] = *îysh* (H376): {**UMBRA: #311 % #41 = #24**} 1) man; **1a**) man, male (in contrast to woman, female); **1b**) **\*HUSBAND\***; **1c**) **\*HUMAN\* \*BEING\***, **\*PERSON\*** (**\*IN\***



**\*CONTRAST\* \*TO\* \*GOD\*); 1d) servant; 1e) mankind; 1f) champion; 1g) great man; 2) whosoever; 3) each (adjective);**

FOR GOD DOT KNOW THAT IN THE **\*DAY\*-H3117: YE \*EAT\*-H398: THEREOF, THEN YOUR \*EYES\*-H5869: SHALL BE OPENED, AND YE SHALL BE AS GODS, KNOWING \*GOOD\*-H2896: AND EVIL. AND WHEN THE WOMAN SAW THAT THE TREE WAS GOOD FOR FOOD, AND THAT IT WAS PLEASANT TO THE EYES, AND A TREE TO BE DESIRED TO MAKE ONE \*WISE\*-H7919:, SHE TOOK OF THE \*FRUIT\*-H6529: THEREOF, AND DID EAT, AND GAVE ALSO UNTO HER \*HUSBAND\*-H376: WITH HER; AND HE DID EAT.**

**#451 - PRAXIS OF RATIONALITY SPECTRUM (#451 ... #532) as [#400, #1, #50] / #456 = #451 - PRAXIS OF RATIONALITY + #5 - KEEPING SMALL (SHAO) as [#400, #1, #50, #5] = t<sup>e</sup>ên (H8384): {UMBRA: #451 % #41 = #41} 1) \*FIG\*, fig tree;**

**#376 - NOUMENON RESONANCE FOR 31 DECEMBER 2022 as [#1, #70, #300, #5] / [#70, #300, #6] / #392 - NOUMENON RESONANCE FOR 31 DECEMBER 2022 as [#6, #10, #70, #300, #6] / [#6, #70, #300, #6, #10] / #425 - NOUMENON RESONANCE FOR 31 DECEMBER 2022 as [#50, #70, #300, #5] / [#5, #70, #300, #10, #600] = 'âsâh (H6213): {UMBRA: #375 % #41 = #6} 1) to do, fashion, accomplish, make; 1a) (Qal); 1a1) to do, work, make, produce; i) to do; ii) to work; iii) to deal (with); iv) to act, act with effect, effect; 1a2) to make; i) to make; ii) to produce; iii) to prepare; iv) to make (an offering); v) to attend to, put in order; vi) \*TO\* \*OBSERVE\*, \*CELEBRATE\*; vii) to acquire (property); viii) \*TO\* \*APPOINT\*, \*ORDAIN\*, \*INSTITUTE\*; ix) to bring about; x) to use; xi) to spend, pass; 1a3) (Niphal); i) to be done; ii) to be made; iii) to be produced; iv) to be offered; v) to be observed; vi) to be used; 1a4) (Pual) \*TO\* \*BE\* \*MADE\*; 1b) (Piel) to press, squeeze;**

**#222 as [#6, #8, #3, #200, #5] / [#8, #3, #6, #200, #5] = chăgôwr (H2290): {UMBRA: #217 % #41 = #12} 1) girdle, belt; 2) girdle, loin-covering, belt, \*LOIN\*- \*CLOTH\*, armour;**

**YOUTUBE: "DON MCLEAN - VINCENT (STARRY, STARRY NIGHT)"**

<<https://www.youtube.com/watch?v=oxHnRfhDmrk>>

AND THE EYES OF THEM BOTH WERE OPENED, AND THEY KNEW THAT THEY WERE NAKED; AND THEY SEWED **\*FIG\*-H8384: LEAVES**

TOGETHER, AND **\*MADE\*-H6213**: THEMSELVES **\*APRONS\*-H2290**." [Genesis 3:3-7]

**#222 = [#65, #41, #17, #57, #33 - \*SODOMITE\* KNIGHTS  
TEMPLAR RENEWAL / CRUCIFIXION 3 APRIL 33 AD / 2015, #9 -  
\*EX\* \*IURE\* \*CITIZENSHIP\* \*OF\* \*ROME\* / #328 - génos  
(G1085): NATION AS AGGREGATE OF THE SAME NATURE] as [#10,  
#200, #10, #2] = yârîyb (H3401): {UMBRA: #222 % #41 = #17}  
1) \*CONTENDER\*, \*OPPONENT\*, \*ADVERSARY\*;**

#41 #1 #57  
#49 #33 #17  
#9 #65 #25

= #99 / #297 {#ONE / #1 - IMMATERIAL BIPARTITE ELEMENT OF  
USURPING #9 - AUTONOMY WITHIN THE PYTHAGOREAN #1080 - HETEROS  
THEORY OF NUMBER SCHEMA AS TECHNOLOGY OF THE DAY}

**IMMANUEL KANT'S (1785) METAPHYSICS OF MORALS IDEA #418:**  
"But when I know that the **\*PROPOSED\* \*RESULT\*** can come about  
only by means of such **#418 - \*ACTION\***, [w]hen the proposition (if I  
fully **#386 - \*WILL\*** the effect, then I also **#386 - \*WILL\*** the **#418 -  
\*ACTION\*** required for it) is analytic. For it is one and the same thing to  
conceive of something as an effect that is possible in a certain way  
through me to conceive of myself as acting in the same way with regard  
to the aforesaid effect.

**#365 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as  
[#5, #300, #20, #10, #30] /  
#370 as [#10, #300, #20, #10, #30] /  
#395 as [#30, #5, #300, #20, #10, #30] = sâkal (H7919):  
{UMBRA: #350 % #41 = #22} 1) to be prudent, be circumspect,  
wisely understand, prosper; **1a)** (Qal) to be prudent, be circumspect; **1b)**  
(Hiphil); **1b1)** to look at or upon, have insight; **1b2)** to give attention to,  
consider, ponder, be prudent; **1b3)** to have insight, have comprehension;  
**i)** insight, comprehension (subst); **1b4)** to cause to consider, give insight,  
teach; **i) \*THE\* \*TEACHERS\*, \*THE\* \*WISE\*;** **1b5) \*TO\* \*ACT\*  
\*CIRCUMSPECTLY\*, \*ACT\* \*PRUDENTLY\*, \*ACT\* \*WISELY\*;**  
**1b6)** to prosper, have success; **1b7)** to cause to prosper; **1c)** (Piel) to  
lay crosswise, cross (hands);

If it were only as easy to give a determinate concept of happiness, then  
the imperatives of **#395 - \*PRUDENCE\*** would exactly correspond to  
those of skill and would be likewise analytic. For there could be said in  
this case just as in the former that whoever **#386 - \*WILLS\*** the ends  
also **#386 - \*WILLS\*** (necessarily according to reason) the sole means

thereto which are in his power. But unfortunately, the concept of happiness is such an indeterminate one that even though everyone wishes to attain happiness, yet he can never say definitely and consistently what it is that he really wishes and **#386 - \*WILLS\***.

The reason for this is that all the elements belonging to the concept of happiness are unexceptionally empirical, ie. they must be borrowed from experience, while for the idea of happiness there is required an absolute whole, a maximum of well-being in my present and in every future condition.

**#471 as [#5, #3, #30, #3, #30, #400] = gulqôleth (H1538): {UMBRA: #466 % #41 = #15} 1) \*HEAD\***, poll, skull; **1a)** skull; **1b)** head, poll (of census);

Does he want riches? How much anxiety, envy, and intrigue might he not thereby bring down upon his own **#471 - \*HEAD\***! Or knowledge and insight?

**#386 as [#40, #40, #100, #6, #200] = mâqôwr (H4726): {UMBRA: #346 % #41 = #18} 1)** spring, fountain; **1a)** spring; **1a1)** of source of life, joy, purification (fig.); **1b)** of the **\*EYE\*** (fig.); **1c)** source (of menstuous blood); **1d)** flow (of blood after child birth);

Perhaps these might only give him an **#386 - \*EYE\*** that much sharper for revealing that much more DREADFULLY EVILS which are present hidden but are yet avoidable, or such an **#386 - \*EYE\*** might burden him with still further needs for the desires which already concern him enough.

**#24 - JOY (LE) / NOUMENON RESONANCE FOR 29 DECEMBER 2022** as [#8, #10, #6] /

**#429 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as [#6, #8, #10, #400, #5] /

**#418 as [#400, #8, #10] = châyâh (H2421): {UMBRA: #23 % #41 = #23} 1)** to live, have **\*LIFE\***, remain alive, sustain life, live prosperously, live for ever, be quickened, be alive, be restored to life or **\*HEALTH\***; **1a)** (Qal); **1a1)** to live; **i)** to have life; **ii)** to continue in life, remain alive; **iii)** to sustain life, to live on or upon; **iv)** **\*TO\* \*LIVE\* (\*PROSPEROUSLY\*)**; **1a2)** to revive, be quickened; **i)** from sickness; **ii)** from discouragement; **iii)** from faintness; **iv)** from death; **1a3)** (Piel); **i)** to preserve alive, let live; **ii)** to give life; **iii)** to quicken, revive, refresh; **1)** to restore to life; **2)** to cause to grow; **3)** to restore; **4)** to revive; **iv)** (Hiphil); **1)** to preserve alive, let live; **2)** to quicken, revive; **21)** to restore (to health); **22)** to revive; **23)** to restore to life;

**#432 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as  
 [#300, #30, #6, #40, #50, #6] /  
 #384 as [#6, #2, #300, #30, #6, #600] /  
 #386 as [#300, #30, #6, #40, #10] = shâlôwm (H7965): {UMBRA: #376 % #41 = #7} **1)** completeness, soundness, welfare, peace; **1a)** completeness (in number); **1b)** safety, soundness (in body); **1c)** \*WELFARE\*, \*HEALTH\*, \*PROSPERITY\*; **1d)** peace, quiet, tranquillity, contentment; **1e)** peace, friendship; **1e1)** of human relationships; **1e2)** with God especially in covenant relationship; **1f)** peace (from war); **1g)** peace (as adjective);

Or long **#418 - \*LIFE\***? Who guarantees that it would not be a LONG MISERY? Or **#418 - \*HEALTH\*** at least? How often has infirmity of the body kept one from excess into which **#384 / #386 - \*PERFECT\* \*HEALTH\*** would have allowed him to fall, and so on?

**#471** as [#30, #1, #40, #400] = 'emeth (H571): {UMBRA: #441 % #41 = #31} **1)** firmness, faithfulness, truth; **1a)** sureness, reliability; **1b)** stability, continuance; **1c)** faithfulness, reliability; **1d)** truth; **1d1)** as spoken; **1d2)** of testimony and judgment; **1d3)** of divine instruction; **1d4)** truth as a body of ethical or religious knowledge; **1d5)** true doctrine; **1e)** in truth, \*TRULY\*;

In brief, he is not able on any principle to determine with complete certainty what will make him **#471 - \*TRULY\*** happy, because to do so would require omniscience (as the state of knowing everything as both GOOD and **#362 - \*EVIL\***)." [pages 27, 28]

Unfortunately DE ZENGOTITA doesn't foresee the paradox within the "existence precedes essence" philosophical argument upon which he is reliant, when asking a series of COURSE OF LIFE (ie. *the line from #YOD --> #MEM as a totality / infinity conception*) questions upon mundane existence: "And characters and plots, in stories and shows?

I mean what's the raw material [if not a priori essence to all existence]? ... Think about [any gnostic representation of existence and] how hard it has become to think up a logo. It's no mystery why.



There are so many institutions and enterprises, large and small, and they all know that if they want to succeed they have to have a communications

department, be a a brand, have a logo. But the laws of Euclidean geometry [postulates] have remained unchanged:

- 1:** A straight line segment can be drawn joining any two points.
- 2:** Any straight line segment can be extended indefinitely in a straight line.
- 3:** Given any straight line segment, a circle can be drawn having the segment as radius and one endpoint as center.
- 4:** All right angles are congruent. [page 263]

Then there are the IDEA cohesion elements which communicate experience, such as "sex, cool outlaws, illness, death, master villains, the fall of giants, just desserts, the dark side, redemption by the little things, a few other themes--we all know the repertoire. Maybe it's just impossible to think of anything to present in a dramatic or literary context that couldn't be described, after the fashion of all contemporary pitches..." [page 262]

Whether you call such plot manoeuvre as properly **GNOSIS EX MACHINA** ("**WALK WORTHY OF GOD**" [1**Thessalonians 2:12**] / "**#486 - TABERNACLE OF GOD IS WITH MEN**" [Revelation 21:3]) or as **DEUS EX MACHINA** in being a contrivance made during our digestion of DE ZENGOTITA's concluding chapters, which conforms to an unexpected power or event that turns the **#418 - shulchân (H7979): \*TABLES\*** in bestowing upon others a most disconcerting and dystopian realisation of temporality / eternity: "TO EACH HIS OWN WORLDVIEW. ONCE AGAIN IT IS ALL ABOUT YOU. THE READER, THE VIEWER, THE [CONSUMER] IS THE ULTIMATE CENTRE OF THE REPRESENTED UNIVERSE. THOSE IN THE LIMELIGHT COME AND GO IN ACCORDANCE WITH THE DICTATES OF YOUR ATTENTION.

THEY NEED YOU MUCH MORE THAT YOU NEED THEM." [page 260]

As we've conveyed in relation to this hieroglyph ☉ that the worldview of **#1 - CENTER (CHUNG) / #2 = FULL CIRCLE (CHOU)** has both a linguistic #1 - SELF (THE / LÉ) and #80 - PE correspondence associated to #81 x 4.5 days = #364.5 days which is ipso facto #369 to the COURSE OF NATURE as TRIPARTITE NUMBER worldview.

PE LÉ ...

Do we have a PE LÉ here?

We've got a RA MA DA SA SA SAY SO HUNG which is translated to mean "Sun, Moon, Earth, Infinity: All that is in infinity, I am Thee."

And LÉ PE I do know.

Also VI VA [from vīvus ("alive") having an etymology to the name Vivienne] as vesper ("evening star", west) I probably would ad orientem ("to the east", salvation / spirit) īnfīnitum.

We're working towards a BAR BA RA (ie. **son of a coffin as a genre of media**)...

Isn't MADAM PELE a HAWIAN goddess and the offspring from Papa, or Earth Mother, and Wakea, Sky Father as descendants of the supreme beings?

But PE LÉ from NASCIMENTO (ie. **birth**) to DECADÊNCIA (ie. **death, decadence**) NO CAN DO since from dust you came and dust you shall go.

**#453 = #451 - PRAXIS OF RATIONALITY + #2 = FULL CIRCLE (CHOU)** as [#1, #80, #70, #9, #50, #8, #200, #20, #5, #10] = apothnéskō (G599): {**UMBRA: #1238 % #41 = #8**} **1**) to die; **1a**) **\*OF\* \*THE\* \*NATURAL\* \*DEATH\* \*OF\* \*MAN\***; **1b**) of the violent death of man or animals; **1c**) to perish by means of something; **1d**) of trees which dry up, of seeds which rot when planted; **1e**) **\*OF\* \*ETERNAL\* \*DEATH\*, \*TO\* \*BE\* \*SUBJECT\* \*TO\* \*ETERNAL\* \*MISERY\* \*IN\* \*HELL\***;

**YOUTUBE:** "LISA MARIE - SOMETHING'S JUMPIN' IN YOUR SHIRT (MALCOLM MCLAREN)"

<[https://www.youtube.com/watch?v=2AjBwaM1q\\_M](https://www.youtube.com/watch?v=2AjBwaM1q_M)>

"ALL THE WHILE I SING THIS SONG  
I SEE A DOT ON THE HORIZON  
GROWING BIGGER EVERY SECOND  
GLEAMING WHITE IN MY DIRECTION

WHO ON EARTH CAN IT BE  
COMING UP THE PATH FOR ME?  
WHAT ON EARTH WILL HE SAY?  
SHALL I RUN TO HIM OR RUN AWAY?" [MALCOLM MCLAREN: MADAM BUTTERFLY]

**YOUTUBE:** "PARIS PARIS (MALCOLM MCLAREN FT. CATHERINE DENEUVE)"

<<https://www.youtube.com/watch?v=EQAzmMn9j3s>>



{@8: Sup: 9 - **BRANCHING OUT**: SHU (#265); Ego: 54 - **UNITY**: K'UN (#416)}

<<http://www.grapple369.com/>?

date:2022.12.29&lexicon:G2807,H857,H1198,H1288,&idea:265,416,272,288>

**#265** as [#20, #30, #5, #10, #200] = **kleís** (G2807): {**UMBRA: #265 % #41 = #19**} **1**) a key; **1a**) since the keeper of the **\*KEYS\* \*HAS\* \*THE\* \*POWER\* \*TO\* \*OPEN\* \*AND\* \*TO\* \*SHUT\***; **1b**) metaph. in the NT to denote power and authority of various kinds;

**#416** as [#10, #1, #400, #5] = **'âthâh** (H857): {**UMBRA: #406 % #41 = #37**} **1**) **\*TO\* \*COME\*, \*ARRIVE\***; **1a**) (Qal) to come (of men, time, beasts, calamity); **1b**) (Hiphil) to bring;

**ONTIC CHECKSUM TOTAL: #272** as [#2, #70, #200] = **ba'ar** (H1198): {**UMBRA: #272 % #41 = #26**} **1**) brutishness, **\*STUPIDITY\*, \*BRUTISH\* (\*PERSON\*)**;

**DEME CHECKSUM TOTAL: #288** as [#2, #200, #20, #6, #50, #10] / [#10, #2, #200, #20, #50, #6] /

■ **#228 - NOUMENON RESONANCE FOR 30 DECEMBER 2022** as [#2, #200, #6, #500] / [#2, #200, #20, #6] /

■ **#233 - NOUMENON RESONANCE FOR 30 DECEMBER 2022** as [#2, #200, #6, #20, #5] /

■ **#249 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as [#6, #1, #2, #200, #20, #500] / [#6, #10, #2, #200, #20, #5, #6] /

■ **#292 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as [#40, #2, #200, #20, #10, #500] /

■ / ■ **#293 - NOUMENON RESONANCE FOR 29 / 30 DECEMBER 2022** as [#10, #2, #200, #20, #50, #5, #6] /

■ **#298 - NOUMENON RESONANCE FOR 29 DECEMBER 2022** as [#6, #40, #2, #200, #20, #10, #500] / [#6, #10, #2, #200, #20, #50, #10] /

■ **#338** as [#2, #200, #20, #50, #6, #20, #600] = **bârak** (H1288): {**UMBRA: #222 % #41 = #17**} **1**) **\*TO\* \*BLESS\*, \*KNEEL\***; **1a**) (Qal); **1a1**) to kneel; **1a2**) to bless; **1b**) (Niphal) to be blessed, bless oneself; **1c**) (Piel) to bless; **1d**) (Pual) **\*TO\* \*BE\* \*BLESSED\*, \*BE\* \*ADORED\***; **1e**) (Hiphil) to cause to kneel; **1f**) (Hithpael) to bless oneself; **2**) (TWOT) **\*TO\* \*PRAISE\*, \*SALUTE\*, \*CURSE\***;

Thusly saving our seemingly hopeless situation in perpetuity bestowed by the AMERICAS (et al) as ROMAN CATHOLICS being voyeurs to cruel abuses (ie. **a person who enjoys seeing the pain or distress of**

**others or a person who gains sexual pleasure from watching others when they are naked or engaged within sexual activity)** for entertainment perpetuated by the wilful ignorances en masse whilst the CHURCH HIERARCHY steals our INTELLECTUAL PROPERTY as an intersection of the ONTIC **#205 / #164** premise derived from 13 TO 17 SEPTEMBER which then provides the ONTIC definition to the FACILITATORS / ARBITRATORS TO FREE WILL and our COMMONWEALTH's LETTERS PATENT IDEA TEMPLATE. Such that if the central premise of SOVEREIGN / SACRED INTELLECTUAL PROPERTY has a verity then the entire septet INTELLECTUS SCHEMA as NOUMENON is also valid and compliant with #902 - RULE OF LAW.

## **FACILITATORS / ARBITRATORS TO FREE WILL**

[@84, {@1 - **MOTHER**: Sup: 3 - **MIRE**D: HSIEN (#3); Ego: 3 - **MIRE**D: HSIEN (#3)}

@86, {@2 - **DOUBLE**: Sup: 8 - **OPPOSITION**: KAN (#11); Ego: 5 - **KEEPING SMALL**: SHAO (#8)}

@84, {@3 - **DOUBLE**: Sup: 11 - **DIVERGENCE**: CH'A (#22); Ego: 3 - **MIRE**D: HSIEN (#11)}

@86, {@4 - **DOUBLE**: Sup: 16 - **CONTACT**: CHIAO (#38); Ego: 5 - **KEEPING SMALL**: SHAO (#16)}

@186, {@5: Sup: 40 - **LAW/MODEL**: FA (#78); Ego: 24 - **JOY**: LE (#40)}

@84, {@6: Sup: 43 - **ENCOUNTERS**: YU (#121); Ego: 3 - **MIRE**D: HSIEN (#43)}

@86, {@7: Sup: 48 - **RITUAL**: LI (#169 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18} / **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18}); Ego: 5 - **KEEPING SMALL**: SHAO (#48)}

@84, {@8: Sup: 51 - **CONSTANCY**: CH'ANG (#220 - **I CURSE NOT A GOD** {%38} / **I CURSE NOT A GOD** {%38}); Ego: 3 - **MIRE**D: HSIEN (#51)}

@86, {@9: Sup: 56 - **CLOSED MOUTH**: CHIN (#276); Ego: 5 - **KEEPING SMALL**: SHAO (#56)}

@177, {@10: Sup: 71 - **STOPPAGE**: CHIH (#347); Ego: 15 - **REACH**: TA (#71 - **MALE DEME IS UNNAMED** {%2})}

@84, {@11 - **DOUBLE**: Sup: 74 - **CLOSURE**: CHIH (#421); Ego: 3 - **MIRE**D: HSIEN (#74)}

@86, {@12: Sup: 79 - **DIFFICULTIES**: NAN (#500); Ego: 5 - **KEEPING SMALL**: SHAO (#79)}

## **LETTERS PATENT 29 OCTOBER 1900 IDEA TEMPLATE**

@84 - **SECTION I**, {@13 - **MOTHER**: Sup: 1 - **CENTRE**: CHUNG (#501); Ego: 3 - **MIRE**D: HSIEN (#82 - **MALE DEME IS UNNAMED** {%11})}

@86 - **SECTION II**, {@14: Sup: 6 - **CONTRARIETY**: LI (#507); Ego: 5 - **KEEPING SMALL**: SHAO (#87)}

@200 - **SECTION III**, {@15: Sup: 44 - **STOVE**: TSAO (#551); Ego: 38 - **FULLNESS**: SHENG (#125)}

@186 - **SECTION IV**, {@16: Sup: 68 - **DIMMING**: MENG (#619); Ego: 24 - **JOY**: LE (#149)}

@191 - **SECTION V**, {@17 - **DOUBLE**: Sup: 16 - **CONTACT**: CHIAO (#635); Ego: 29 - **DECISIVENESS**: TUAN (#178)}

@200 - **SECTION VI**, {@18: Sup: 54 - **UNITY**: K'UN (#689); Ego: 38 - **FULLNESS**: SHENG (#216)}

@84 - **SECTION VII**, {@19: Sup: 57 - **GUARDEDNESS**: SHOU (#746); Ego: 3 - **MIRE**: HSIEN (#219)}

@86 - **SECTION VIII**, {@20 - **DOUBLE**: Sup: 62 - **DOUBT**: YI (#808); Ego: 5 - **KEEPING SMALL**: SHAO (#224)}

@177 - **SECTION IX**, {@21 - **MOTHER**: Sup: 77 - **COMPLIANCE**: HSUN (#885); Ego: 15 - **REACH**: TA (#239)}

@140 - **SECTION X**] {@22 - **DOUBLE**: Sup: 55 - **DIMINISHMENT**: CHIEN (#940); Ego: 59 - **MASSING**: CHU (#298)}

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"ONE MAN ESTEEMETH ONE DAY ABOVE ANOTHER: ANOTHER ESTEEMETH EVERY DAY ALIKE. LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND. HE THAT REGARDETH THE DAY, REGARDETH IT UNTO THE LORD; AND HE THAT REGARDETH NOT THE DAY, TO THE LORD HE DOTHT NOT REGARD IT. HE THAT EATETH, EATETH TO THE LORD, FOR HE GIVETH GOD THANKS; AND HE THAT EATETH NOT, TO THE LORD HE EATETH NOT, AND GIVETH GOD THANKS.

FOR NONE OF US \*LIVETH\*-G2198: TO HIMSELF, AND NO MAN \*DIETH\*-G599: TO HIMSELF. FOR WHETHER WE \*LIVE\*-G2198:, WE \*LIVE\*-G2198: UNTO THE LORD; AND WHETHER WE \*DIE\*-G599:, WE \*DIE\*-G599: UNTO THE LORD: WHETHER WE \*LIVE\*-G2198 THEREFORE, OR \*DIE\*-G599:, WE ARE THE LORD'S.

#233 - **NOUMENON RESONANCE FOR 30 DECEMBER 2022** as [#7, #8, #200, #8, #10] /

#275 - **NOUMENON RESONANCE FOR 30 DECEMBER 2022** as [#5, #7, #8, #200, #5, #50] /

#325 - **NOUMENON RESONANCE FOR 30 DECEMBER 2022** as [#5, #7, #8, #300, #5] /

#531 = #451 - **PRAXIS OF RATIONALITY + #80 - LABOURING (CH'IN)** as [#7, #8, #200, #5, #300, #1, #10] = záō (G2198):

{**UMBRA: #808 % #41 = #29**} 1) \*TO\* \*LIVE\*, \*BREATHE\*, \*BE\* \*AMONG\* \*THE\* \*LIVING\* (\*NOT\* \*LIFELESS\*, \*NOT\* \*DEAD\*); 2) to enjoy real life; 2a) to have true life and worthy of the name; 2b)

active, blessed, endless in the kingdom of God; **3)** to live i.e. pass life, in the manner of the living and acting; **3a)** **\*OF\* \*MORTALS\* \*OR\* \*CHARACTER\***; **4)** living water, having vital power in itself and exerting the same upon the soul; **5)** metaphor: to be in full vigour; **5a)** to be fresh, strong, efficient,; **5b)** as adj **\*ACTIVE\*, \*POWERFUL\*, \*EFFICACIOUS\***;

## #80 - 𠄎勤 = #531

qín: **1.** diligently; industriously, **2.** attendance, **3.** duty; work, **4.** frequently; often, **5.** Qin, **6.** to force to do physical labor, **7.** to help out recover from a disaster, **8.** labor, **9.** sincere

**WHERE #531 = #451 - PRAXIS OF RATIONALITY + #80 -**

**LABOURING (CH'IN):** "We are nearly now at the winter solstice, the point at which yang will start to wax and yin to wane. Yin has already rendered itself immobile, now that the myriad things are frozen; being immobile, it is particularly vulnerable to attack. Meanwhile, we detect the first hints of yang's latent **#531 - \*STRENGTH\*** gathering its force in the secret recesses of the Earth.

**#148 - NOUMENON RESONANCE FOR 30 DECEMBER 2022** as **[#6, #1, #40, #90, #5, #6] /**

**#531 = #451 - PRAXIS OF RATIONALITY + #80 - LABOURING**

**(CH'IN)** as **[#400, #1, #40, #900] / [#1, #40, #90, #400] =**

'âmats (**H553**): **{UMBRA: #131 % #41 = #8} 1)** to be strong, alert, courageous, brave, stout, bold, solid, hard; **1a)** (Qal) to be strong, brave, bold; **1b)** (Piel) to strengthen, secure (for oneself), **\*HARDEN\*** (**\*HEART\***), make firm, **\*MAKE\* \*OBSTINATE\***, assure; **1c)** (Hithpael) to be determined, to make oneself alert, strengthen oneself, confirm oneself, persist in, prove superior to; **1d)** (Hiphil) **\*TO\*** **\*EXHIBIT\* \*STRENGTH\*, \*BE\* \*STRONG\*, \*FEEL\* \*STRONG\***;

**APPRAISAL #1:** Diligence of mind  
Obstructs propriety.

**FATHOMING #1:** Diligent but wrong  
Means: The center is not upright.

**#531 = #451 - PRAXIS OF RATIONALITY + #80 - LABOURING**

**(CH'IN)** as **[#200, #20, #70, #30, #10, #1, #200] = skoliós**

(**G4646**): **{UMBRA: #600 % #41 = #26} 1)** crooked, curved; **2)** metaphor; **2a)** **\*PERVERSE\*, \*WICKED\***; **2b)** **\*UNFAIR\*, \*SURLY\*, \*FROWARD\***;

At the Beginning of Thought, the heart / mind is set upon wrongdoing.  
Under such circumstances, the very diligence of the HSIN is all the more frightening.

**APPRAISAL #2:** Labouring from a sense of duty,  
And tireless in diligence,  
The noble man has his center.

**FATHOMING #2:** Labouring out of obligation  
Means: Diligence is seated in emotion.

**#531 = #451 - PRAXIS OF RATIONALITY + #80 - LABOURING (CH'IN)** as [#20, #6, #300, #200, #5] = kôwshârâh (H3574):  
{**UMBRA: #531 % #41 = #39**} 1) **\*PROSPERITY\***; 2) (TWOT) **\*SINGING\***;

**YOUTUBE:** "RA MA DA SA (SNATAM KAUR)"

<<https://www.youtube.com/watch?v=1OGjZST8aRc>>

By definition, the individual "has a [moral] center" once he acknowledges his obligations to a nested hierarchy of social relations, extending from parents to mentors to patrons to the state. Through ritual conduct designed to express his love and respect for those who have helped him, the **\*INDIVIDUAL \*BECOMES \*FULLY \*HUMAN\*** [ie. conforms to the **#451 - PRAXIS OF RATIONALITY SPECTRUM: (#452 ... #532)**]." [**@1, page 416**]

FOR TO THIS END CHRIST BOTH **\*DIE\*-G599:**, AND ROSE, AND REVIVED, THAT HE MIGHT BE LORD BOTH OF THE **\*DEAD\*-G3498:** AND **\*LIVING\*-G2198:**. BUT WHY DOST THOU JUDGE THY BROTHER? OR WHY DOST THOU SET AT NOUGHT THY BROTHER? FOR WE SHALL ALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST.

**#301 - NOUMENON RESONANCE FOR 30 DECEMBER 2022** as [#20, #100, #10, #50, #70, #40, #1, #10] /

**#386 - NOUMENON RESONANCE FOR 30 DECEMBER 2022** as [#5, #20, #100, #10, #50, #1, #200] = krínō (G2919): {**UMBRA: #980 % #41 = #37**} 1) to separate, put asunder, to pick out, select, choose; 2) to approve, esteem, to prefer; 3) to be of opinion, deem, think, to be of opinion; 4) to determine, resolve, decree; 5) to judge; **5a) \*TO \*PRONOUNCE \*AN \*OPINION \*CONCERNING \*RIGHT \*AND \*WRONG\***; **5a1)** to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it; **5b) \*TO \*PRONOUNCE \*JUDGMENT\*, \*TO \*SUBJECT \*TO \*CENSURE\***; **5b1)** of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of

others; **5c**) to rule, govern; **5c1**) to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment; **5d**) to contend together, of warriors and combatants; **5d1**) to dispute; **5d2**) in a forensic sense; **i**) **\*TO\* \*GO\* \*TO\* \*LAW\*, \*HAVE\* \*SUIT\* \*AT\* \*LAW\***;

**#41 (THEESIS)** - PRINCIPLE OF EMANATION / FORMULA OF UNIVERSAL LAW (**REMEMBER THE SABBATH**)

**#82 (ANTI-THEESIS)** - TERMS OF COMPLIANCE / FORMULA OF HUMANITY (**HONOUR PARENTS**)

**#123 (SYNTHESIS)** - JUDGEMENT SENSIBILITY / FORMULA OF AUTONOMY (**DO NOT KILL**) <-- **DOMINION #65 + #41 + #17 = #123 SCHEMA IMPETUS**

**#164 (PROGRESSION)** - PRINCIPLE OF MATERIALITY / PROGRESSION OF INDIVIDUAL PHENOMENON (**AVOID HETERONOMY AGAINST AUTONOMY**) / **#328 - TRANSFORMATIONAL PROTOTYPE**

**#205 (SYNTHESIS)** - PRINCIPLE OF PERSISTENCE / **#369 - HUMAN DISCRIMINATING NORM** (probity: **DO NOT STEAL**)

**#246 (ANTI-THEESIS)** - UTTERANCE; ACTIONS / **#410 - OBLIGATING NORM** (rules based: **BEAR NO FALSE WITNESS**)

**#287 (THEESIS)** - NECESSITY (LAW OF DUTY) / **#451 - MANIFESTING NORM** (right or privilege: **DO NOT COVET**) <-- **\*EXISTENTIAL\* \*VARIANCE\* \*TO\* PRAXIS\* \*OF\* \*RATIONALITY\***

**#4 - 閑 = #455**

**xián:** 1. idle, 2. a fence; a barrier, 3. to defend, 4. a stable, 5. a standard; a regulation, 6. to be well-versed in

**WHERE #455 = #451 - PRAXIS OF RATIONALITY + #4 - BARRIER (HSIEN):** "All three texts illustrate human reliance upon a variety of aids, including TOOLS AND SPECIALISTS, IN BUILDING THE CIVILIZED order. However, the Changes focuses upon carting, wooing, and hunting while YANG HSIUNG considers many different barriers in his examination of human response to the outside world.

The single character of the tetragram title refers to a crossbar at an entrance, to separating pens devised for domesticated animals, or to the horse corral. From these root meanings there evolved more abstract ideas



of "defense," "obstacle," and "interception." Barriers are good if they prevent outside influences from harming the vital inner core. Earlier, the LAO TZU had advised the individual to

Block the openings,  
Bar the gates,  
And all your life you will not run dry.

**#455 = #451 - PRAXIS OF RATIONALITY + #4 - BARRIER (HSIEN)**

as [#50, #5, #20, #100, #70, #10, #200] = nekrós (G3498):

{UMBRA: #445 % #41 = #35} **1)** properly; **1a)** one that has breathed his last, lifeless; **1b)** \*DECEASED\*, \*DEPARTED\*, \*ONE\* \*WHOSE\* \*SOUL\* \*IS\* \*IN\* \*HEAVEN\* \*OR\* \*HELL\***;** **1c)** destitute of life, without life, inanimate; **2)** metaphor: **2a)** spiritually dead; **2a1)** destitute of a life that recognises and is devoted to God, because given up to trespasses and sins; **2a2)** inactive as respects doing right; **2b)** destitute of force or power, inactive, inoperative;

Certain physical techniques, including breath control, were designed specifically to stave off the daily depletion of bodily ch'i that ended in **#455 - \*DEATH\***. Meanwhile, the early Confucians focused instead on the preservation of integrity. For them, the single best barrier was to be found in the thorough habituation to goodness that obstructs evil impulses: "Use Duty to bar [evil in] oneself. Use the rites to bar it." At the same time, certain barriers admittedly have a negative impact in that they prevent good influences from penetrating. The Logicians used the metaphor of "separating pens" to talk of "restricted viewpoints" that prejudice the individual against the **#471 - \*TRUTH\***.

The primary focus of the Changes tradition, of course, was preventing calamities "in advance." It promised the noble man that attention to details and calculation of contemporary trends would allow the circumvention of the usual troubles plaguing humankind. For many early Chinese thinkers, the **#264 / #265 - \*KEY\*** lay in the proper and timely use of barriers." [**@1, pages 107, 108**]

FOR IT IS WRITTEN, AS I **\*LIVE\*-G2198:**, SAITH THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL CONFESS TO GOD. SO THEN EVERY ONE OF US SHALL GIVE ACCOUNT OF HIMSELF TO GOD." [**Romans 14:5-12**]

If a country such as BRAZIL who had a population of 72.7 million in 1960 and exponentially over 214 million by DECEMBER 2021, can't produce something extraordinary other than the mundane, then you ought to cease copulating like frenzied animals (ie. **of feigned friendships, madness or revenge**) and focus upon civility producing a better class of

persons (ie. **perhaps not as übermensch since that would invoke too much of his nazi philosophical revisionism**) is the contextual basis of DE ZENGOTITA's eugenics analogy: "...that old thing about if a million monkeys type at random on a million keyboards for infinity, one of them will eventually write HAMLET?

At some stage in their lives--I bet everyone you know was doing something creative and thinking about committing to it, or did commit to it, at least for a while.

But all this creative activity--while indubitably mostly a good thing--has to reach a certain point of mass meaningless (ie. **we note with 3 days of public mourning that the far-right and populist PRESIDENT JAIR BOLSONARO has only until 31 DECEMBER 2022 for propagandist opportunism**); it has to, doesn't it?

**FUEHRER:** I WANT TO SEE MY **\*GOATS\*** {**GREATEST OF ALL TIME**} VERY SOON.

I WANT TO HAVE A BIT OF FUN.

I LIKE THEIR FRISKY SCENT. (ie. **\*FROWZY\***: ill-smelling, musty; dirty and untidy; slovenly)

GRAB THE HIND LEGS, AND UP IT!!

**\*FAR\* \*RIGHTER\***

FOR ME TO HAVE MY FUN WITH SOCK-PUPPETS AND **\*GOATS\*** THAN WITH REAL HUMANS!!!

**FEMALE:** (CRYING)

**2ND FEMALE:** IT'S OKAY ANNA NO **\*GOATS\*** WERE HARMED [IN] MAKING THIS PARODY.

Even the apparently limitless flexibility that a digitally enhanced every person enjoys (ie. **Television may have been introduced into Australia by SEPTEMBER 1956 but only THEORETICALLY just in time for the world-cup of 1958**) in the creation of whatever they want--there has to be a limit, doesn't there?" [page 263]

"INFANATI PO PERA SIONE DEMONI  
SEN SORE DIVANO  
SEN SOLE DIVANO  
RE DIVA ENORE

DEVORA RE SENSOLIVA  
DORE SORE SENSOLIVA  
DIVANO DIVANO"

{@7: Sup: 4 - **BARRIER**: HSIEN (#287); Ego: 76 - **AGGRAVATION**:  
CHU (#364)}

<<http://www.grapple369.com/>?>

date:2022.12.31&lexicon:H5139,H7854,H3794,H3444&idea:287,364,397,  
470>

**#287 as [#50, #7, #10, #200, #500] = nâziyr (H5139): {UMBRA: #267 % #41 = #21} 1) \*CONSECRATED\* \*OR\* \*DEVOTED\* \*ONE\***, Nazarite; **1a)** consecrated one; **1b)** devotee, Nazarite; **1c)** untrimmed (vine); Nazarite; **1a)** consecrated one; **1b)** devotee, Nazarite; **1c)** untrimmed (vine);

**#359 - NOUMENON RESONANCE FOR 31 DECEMBER 2022 as [#300, #9, #50] / [#300, #9, #700] /**

**#364 - NOUMENON RESONANCE FOR 31 DECEMBER 2022 as [#5, #300, #9, #700] = sâtan (H7854): {UMBRA: #359 % #41 = #31} 1) \*ADVERSARY\*, \*ONE\* \*WHO\* \*WITHSTANDS\*;** **1a) \*ADVERSARY\* (\*IN\* \*GENERAL\* - \*PERSONAL\* \*OR\* \*NATIONAL\*); 2) \*SUPERHUMAN\* \*ADVERSARY\*;** **2a)** Satan (as noun pr);

**DEME CHECKSUM TOTAL: #470 as [#20, #400, #10, #600] = Kittîy (H3794): {UMBRA: #430 % #41 = #20} 0)** Chittim or Kittim = 'bruisers'; **1)** a general term for all islanders of the Mediterranean Sea; **2)** the descendants of Javan, the son of Japheth and grandson of Noah;

"FOR THE SHIPS OF **\*CHITTIM\*-H3794** (ie. the ROMANS) SHALL COME AGAINST HIM: THEREFORE HE SHALL BE GRIEVED, AND RETURN, AND HAVE INDIGNATION AGAINST THE HOLY COVENANT: SO SHALL HE DO; HE SHALL EVEN RETURN, AND HAVE INTELLIGENCE WITH THEM THAT FORSAKE THE HOLY COVENANT." [**Daniel 11:30**]

**ONTIC CHECKSUM TOTAL: #397 as [#6, #10, #300, #6, #70, #5] = yeshûw'âh (H3444): {UMBRA: #391 % #41 = #22} 1)** salvation, deliverance; **1a) \*WELFARE\*, \*PROSPERITY\*;** **1b)** deliverance; **1c)** salvation (by God); **1d)** victory;

**YOUTUBE:** "INFANATI (ERA)"

<[https://www.youtube.com/watch?v=0csQN\\_MdlfQ](https://www.youtube.com/watch?v=0csQN_MdlfQ)>

It is too early to draw any adverse conclusions on DE ZENGOTITA's motivations for his post-modernity summation of "**CLOSURE FOR YOU**" as "**JEDERMENSCH** (every person) **EIN** (a) **ÜBERMENSCH** (superman)" that constructs a cloning analogy [page 261] in being a futurist forecast of procreational technology advances which as academic conduct is the equivalent of pumping "junk into the environment" and polluting the mind in being a strident contradiction to his earlier prohibitions: "this genre [of passive expectation or visionary bogus] requirement is a vestige of modernity's faith in a technological fix." [page 255]

The "premise upon which modernity's faith in the fix is based is logically flawed: "If people cause X, people can cure X" just isn't true. A man who jumps off a bridge can't arrest his descent midair" [page 256]

Whether he is disingenuous in only being possessed by a fictional disposition of careless indifference, or intentionally engaging in calumny as a fifth columnist, recklessly hypocritical as symptomatic of an existential crisis or just making a blasé social critique which is otherwise unimpressed with the ontological reality and simply because one has experienced or seen it so often before. How does one compensate for not ever having a clue about the anthropological consequences, to name but a few, that might manifest by the emergence of SMART PHONE technologies, semantics of programming languages, document and content representation, cloud computing and 4G / 5G with 6G now in development is then the cause for an early onset of misanthropy as its pathos.

Is it a straw man (ie. **a form of argument and an informal fallacy of having the impression of refuting an argument**) to postulate: "What would FRIEDRICH NIETZSCHE ([#369 - wànwù (萬物): **\*ALL\*** **\*LIVING\*** **\*THINGS\*** / #416 - 'âchaz (H270): **\*SEIZE\***] 15 **OCTOBER 1844** to [#449 - yâlad (H3205): **\*BRING\*** **\*FORTH\*** **\*OF\*** **\*CHILD\*** **\*BIRTH\*** **\*OR\*** **\*WICKED\*** **\*BEHAVIOUR\*** / #350 - yâsam (H3455): **\*SET\***, **\*APPOINT\***, **\*MAKE\***] 25 AUGUST 1900) have to say about cloning if he were still alive today?

### **IMMANUEL KANT'S (1785) METAPHYSICS OF MORALS IDEA #416:**

"It may be expounded not simply as necessary to a purpose which can be presumed a priori and with certainty as being present in **\*EVERYONE\*** because it belongs to his **\*ESSENCE\***. Now skill in the choice of means to one's own greatest well-being can be called prudence in the narrowest sense. And thus the imperative that refers to the choice of means to one's own happiness, ie. the precept of prudence, still remains hypothetical; the action is commanded not absolutely but only as a means to a further purpose.

Finally, there is one imperative which immediately commands a certain conduct without having as its condition any other purpose to be attained by it. This imperative is **\*CATEGORICAL\***. It is not concerned the **\*MATTER\*** of the action and its intended result, but rather with the FORM OF THE ACTION and the principle from which it follows; what is essentially GOOD in the action consists in the mental disposition, let the consequences be what they may. This imperative may be called that of morality.

**CATEGORICAL (#YOD, #MEM, #TAU, #ALEPH) #451 - METALOGIC IMPERATIVE CONSISTS OF 23 ELEMENTS AS SELF REFERENCING**

- #YOD: #10 / #418** - ménō (G3306): reference to state or condition / **ONTIC #451 - MORALITY PRAXIS GROUNDING +**
- #MEM: #40 / #415** - méros (G3313): constituent parts of a whole / **#YOD --> #MEM as a totality / infinity conception +**
- #TAU: #400 [#76] / #273** - **SYNCRETIC PROGRESSION / 22 homologous chromosomes +**
- #ALEPH: #1 / #264** - periágō (G4013): I turn round; περιακτος (periaktos: "revolving, pivoting") / **female (XX) and male (XY) sex chromosome**

Willing according to these three kinds of principles is also clearly distinguished by dissimilarity in the necessitation of the will. To make this dissimilarity clear I think that they are most suitably named in their order when they are said to be either **RULES OF SKILL, COUNSELS OF PRUDENCE**, or **COMMANDS (LAWS) OF MORALITY**. For law alone involves the concept of a necessity that is unconditioned and indeed objective and hence universally valid, and commands are laws which must be obeyed, ie. must be followed even in opposition to inclination.

Counsel does indeed involve necessity, but involves such necessity as is valid only under a subjectively contingent condition, viz., whether this or that man counts this or that as belonging to his happiness. On the other hand, the CATEGORICAL imperative is limited by no condition, and can quite properly be called a command since it is absolutely, though practically, necessary. The first kind of imperatives might also be called technical (BELONGING TO **\*ART\***), the second kind pragmatic (belonging to welfare), the third kind moral (belonging to free conduct as such, ie. to morals)?

The question now arises: how are all of these imperatives possible?" [pages 26, 27]

Without quantifying any substantial basis of reasonable cause, DE ZENGOTITA speculates, "He would not allow the experts to reduce this

fabulous eventuality to mere policy [such as rule based according to #902 - RULE OF LAW as its #410 - OBLIGATING NORM]. He would **#416 - \*PLUNGE\* \*STRAIGHT\*** to the METAPHYSICAL heart of the **\*MATTER\*** [ie. *whether the essence as hypostasis is either TRIPARTITE as being a determination towards gender progression or BIPARTITE as determination upon the autonomy of gender?*], to the delicious and terrible dilemmas the possibility of self-replication." [page 265]

Whilst the two notions that became known as 'chromosome continuity' and 'chromosome individuality' had their grounding in a series of experiments beginning within the mid-1880, it was according to Wikipedia resources, only later that the German scientists SCHLEIDEN, VIRCHOW and BÜTSCHLI were among the first who recognized the structures now familiar as a chromosomal theory of inheritance in 1902.

The enlightenment goal of self realisation is not then equivalent to the "enterprise of self-construction culminating in [a] literal self-(re)construction through cloning and genetic engineering." How might NIETZSCHE's profound crisis of nihilism as absence of IMAGO DEI (ie. *humankind as the image of God*) then logically have helped us to understand cloning as the **#481 - \*ECSTATIC\*** realisation of a destiny?

**FOOL FOR CHRIST (ON THE PATH) @ 0730 HOURS ON 31 DECEMBER 2022: "WE WERE CREATED FOR ETERNAL LIFE BY OUR CREATOR:**

"Do not let your hand be stretched out to receive and closed when it is time to give." [**Sirach 4:31**]

Draw nigh unto God and He will draw nigh unto you."

**DOLF @ 1215 HOURS ON 31 DECEMBER 2022: "WILL THE VATICAN SMOTHER THE POPE EMERITUS FOR A MORE PROPITIOUS DAY OF DEATH?"**

**[#10, #10, #10]@{**

**@1: Sup: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#10); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#10),**

**@2: Sup: 20 - ADVANCE: CHIN (#30); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#20),**

**@3: Sup: 30 - BOLD RESOLUTION: YI (#60); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#30),**

**Male: #60; Feme: #30**

**} // #30**



**#481 = #451 - PRAXIS OF RATIONALITY + #30 - BOLD**

**RESOLUTION (YI)** as [#8, #7, #10, #50, #6, #400] = *chizzâyôwn* (H2384): {**UMBRA: #81 % #41 = #40**} **1**) vision; **1a**) **\*VISION\*** (**\*IN\* \*THE\* \*ECSTATIC\* \*STATE\***); **1a1**) valley of vision (perhaps fig. of Jerusalem or Hinnom); **1b**) vision (in the night); **1c**) vision, oracle, prophecy (in divine communication);

**#30 - 毅 = #481**

yi: 1. resolute; 2. decisive; 3. firm; 4. persistent

**WHERE #481 = #451 - PRAXIS OF RATIONALITY + #30 - BOLD**

**RESOLUTION (YI)**: "HEAD: Yang ch'i just now comes into its own. Resolutely, it **\*DARES\* \*TO\* \*ACT\* \*SO\* \*THAT\* \*THINGS\* \*DEVELOP\* \*THEIR\* \*GOALS\***."

This tetragram is associated with **\*EAST\***, with **\*WOOD\***, and with spring through its assigned constellation, patron Phase, and season of the year. The conjunction of **\*WOOD\*** / **\*EAST\*** / spring proves so compelling that the last barriers to yang ch'i's beneficial action are removed. Yang ch'i now flourishes, with no real impediments to its catalyzing activities. Like Tao, it operates in such a way as to allow each of the myriad things to fulfill its potential on its own distinctive **#47 - \*PATTERN\* (WEN)**.

The tetragram title, Bold Resolution, suggests gutsy courage that takes the initiative. This is a direct contrast to the usual characterization of Wood, which emphasizes slow growth and pliability. Why such a sudden burst of resolution at this juncture in the spring? Perhaps the Changes supplies the answer when it argues, "A breakthrough results from steady increase." Prior to this, there has been a steady increase in the power of yang ch'i. Finally, it is time for yang and the myriad things under its protection to break through yin's obstacles in a display of courage. Wood, after all, is coupled with the virtue of steadfast resolution in early Chinese tradition. Any breakthrough, however, depends upon two preconditions covered by the correspondent Hexagram 43: The first is the need for truthful communication between superior and inferior.

The second is the obligation of the leader to "dispense emoluments to inferiors and refrain from resting [only] on his charisma." Both preconditions associate "resolution" with "filling up" [with information, with riches]; hence, the imagery employed in some of the Appraisals below. The attempts in Tetragram 30 to redefine the notion of courage are also noteworthy. One component of the graph for the tetragram title depicts an enraged wild boar, yet the Mystery despises brute, physical

courage uninformed by moral courage. As YANG HSIUNG's other neoclassic, the Model Sayings, emphasizes, the courage of sages like Mencius far surpasses that of mere men of arms.

**APPRAISAL #1:** Harboring what is awesome,  
Emptiness fills him nonetheless.

**FATHOMING #1:** An all consuming love of power  
Means: The Way and its Power are lost.

The individual's preoccupation with external displays of force or grandeur leads him to neglect the cultivation of his inner life and virtue. Self-importance fills the mind (conventionally termed the VOID: **#13 - INCREASE (TSENG)** as [**#2 - FULL CIRCLE (CHOU)**, **#5 - KEEPING SMALL (SHAO)**, **#6 - CONTRARIETY (LI)**] = *bôhûw* (H922): {**UMBRA: #13 % #41 = #13**} **1**) emptiness, **\*VOID\***, waste) with what is inherently empty. Since he fails to develop either his innate capacity for Goodness or his concern for the masses, he is a prime example of the wrong kind of resolution, just like the knight errants of old.

Any **\*DISPARITY\* \*BETWEEN\* \*HIS\* \*PUBLIC\* \*AND\* \*PRIVATE\* \*PERSONAE\* \*IS\* \*INHERENTLY\* \*DANGEROUS\***, both to him and to society...

"[THE] **\*VOID\*-H922:** AND **\*DARKNESS\*-H2822:** WAS UPON THE **\*FACE\*-H6440:** OF THE **\*DEEP\*-H8415:** AND THE **\*SPIRIT\*-H7307:** OF GOD-H430: **\*MOVED\*-H7363:** ..." [Genesis 1:2]

**#364 - NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [**#6, #30, #8, #300, #500**] / **#328** as [**#8, #300, #20**] = *chôshek* (H2822): {**UMBRA: #328 % #41 = #41**} **1**) darkness, obscurity; **1a**) darkness; **1b**) **\*SECRET\* \*PLACE\***;

**#202 - NOUMENON RESONANCE FOR 31 DECEMBER 2022** as [**#2, #80, #50, #10, #20, #600**] / **#215 - SELF CONTRADICTION** as [**#30, #80, #50, #10, #5, #600**] = *pânîym* (H6440): {**UMBRA: #180 % #41 = #16**} **1**) face; **1a**) face, faces; **1b**) **\*PRESENCE\*, \*PERSON\***; **1c**) face (of seraphim or cherubim); **1d**) face (of animals); **1e**) face, surface (of ground); **1f**) as adv of loc/temp; **1f1**) before and behind, toward, in front of, forward, formerly, from beforetime, before; **1g**) with prep; **1g1**) in front of, before, to the front of, in the presence of, in the face of, at the face or front of, from the presence of, from before, from before the face of;



<<http://www.grapple369.com/images/Pope%20Benedict%20Dies%2020221231%200845%20HRS.jpeg>>

NEWS OF POPE BENEDICT XVI GOING TO THE **#451 / #897** - t<sup>h</sup>ôwm (H8415): **\*GRAVE\*** ARRIVED JUST AFTER SUNSET (local AEDT) @ 2037 HOURS ON SABBATH / SATURDAY 31 DECEMBER 2022

**#451 - PRAXIS OF RATIONALITY** as [#400, #5, #6, #40] / [#400, #5, #6, #600] / **#897** = [@135, @102, @168, @215, @130, @147] as [#6, #40, #400, #5, #40, #6, #400] = t<sup>h</sup>ôwm (H8415): {UMBRA: #451 % #41 = #41} **1)** deep, depths, deep places, abyss, the deep, sea; **1a)** deep (of subterranean waters); **1b)** deep, sea, abysses (of sea); **1c)** primeval ocean, deep; **1d)** deep, depth (of river); **1e)** abyss, the **\*GRAVE\***;

**#288** as [#200, #8, #80] = r<sup>â</sup>chaph (H7363): {UMBRA: #288 % #41 = #1} **1)** (Qal) **\*TO\* \*GROW\* \*SOFT\*, \*RELAX\***; **2)** (Piel) to hover;

The superior man calmly faces adversity, "**\*DELIGHTING\* \*IN\* \*HEAVEN\* \*AND\* \*RECOGNIZING\* \*HIS\* \*FATE\***," for real integrity provides a strong sense of security. Since he can maintain his equanimity, chances are good that he will eventually find a way to **#278 - \*EXTRICATE\* \*HIMSELF\* \*FROM\* \*PRESENT\* \*CALAMITY\***. But should misfortune continue, he can at least hope that human memory or the **\*ANNALS\* \*OF\* \*HISTORY\*** will take note of his exemplary moral courage.

"MY BONE CLEAVETH TO MY **\*SKIN\*-H5785**: AND TO MY FLESH,

■ #316 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as  
[#40, #70, #6, #200] / [#70, #6, #200, #600] /  
#278 as [#2, #70, #200, #6] = 'ôwr (H5785): {UMBRA: #276 %  
#41 = #30} 1) skin, hide; 1a) skin (of men); 1b) hide (of animals);

■ #406 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as  
[#300, #50, #10, #40, #6] = shên (H8127): {UMBRA: #350 %  
#41 = #22} 1) \*TOOTH\*, \*IVORY\*; 1a) tooth; 1a1) of man, \*LEX\*  
\*TALIONIS\*, beast; 1b) tooth, tine (of fork); 1c) ivory; 1c1) as  
material; 1c2) of commerce; 1d) sharp pointed rock;

AND I AM ESCAPED WITH THE \*SKIN\*-H5785: OF MY \*TEETH\*-  
H8127." [Job 19:20]

láng bēn shǐ tū (狼奔豕突): the wolf runs and the wild boar rushes  
(idiom); crowds of evil-doers mill around like wild beasts

**APPRAISAL #9:** The boar's resolve lies in its tusks,  
Which entice the archer's outstretched bow.

**FATHOMING #9:** The boar's brashness in its tusks  
Means: That is what the petty officer hunts.

**YOUTUBE:** "BREATH OF LIFE (FLORENCE + THE MACHINE)"

<<https://www.youtube.com/watch?v=d58VJ-sC1uY>>

"I WAS LOOKING FOR A BREATH OF LIFE,  
A LITTLE TOUCH OF HEAVENLY LIGHT  
BUT ALL THE CHOIRS IN MY HEAD SANG NO (I BELIEVE IT)  
TO GET A DREAM OF LIFE AGAIN  
A LITTLE VISION OF THE START AND THE END  
BUT ALL THE CHOIRS IN MY HEAD SANG NO"

{@6: Sup: 38 - **FULLNESS:** SHENG (#294); Ego: 25 - **CONTENTION:**  
CHENG (#278)}

<<http://www.grapple369.com/?date:2022.12.31&idea:253,278,294,427>>

#294 as [#6, #1, #7, #200, #70, #10] = 'ezrôwa' (H248):  
{UMBRA: #284 % #41 = #38} 1) \*ARM\*;

■ #258 - **NOUMENON RESONANCE FOR 31 DECEMBER 2022** as  
[#30, #5, #200, #3, #500] / [#50, #5, #200, #3] /  
#294 as [#30, #5, #200, #3, #50, #6] = hârag (H2026): {UMBRA:  
#208 % #41 = #3} 1) \*TO\* \*KILL\*, \*SLAY\*, \*MURDER\*,  
\*DESTROY\*, \*MURDERER\*, \*SLAYER\*, \*OUT\* \*OF\* \*HAND\*; 1a)

(Qal); **1a1**) to kill, slay; **1a2**) to destroy, ruin; **1b**) (Niphal) to be killed; **1c**) (Pual) to be killed, be slain;

**#258 - NOUMENON RESONANCE FOR 31 DECEMBER 2022** as  
[#50, #1, #7, #200] / [#40, #1, #7, #200, #10] /  
**#278** as [#10, #1, #7, #200, #50, #10] = 'âzar (H247): {UMBRA: #208 % #41 = #3} **1**) gird, encompass, equip, \*CLOTHE\*; **1a**) (Qal) to gird, gird on (metaphorical of strength); **1b**) (Niphal) be girded; **1c**) (Piel) hold close, clasp; **1d**) (Hiphpael) \*GIRD\* \*ONESELF\* (\*FOR\* \*WAR\*);

**#278** as [#2, #70, #200, #6] = Bêôwr (H1160): {UMBRA: #278 % #41 = #32} **0**) Beor = 'burning'; **1**) father of Balaam; **2**) father of Bela, king of Edom;

**ONTIC CHECKSUM TOTAL: #427** as [#6, #5, #400, #6, #4, #6] / [#6, #5, #6, #4, #6, #400] /

**#422 - NOUMENON RESONANCE FOR 31 DECEMBER 2022** as  
[#6, #1, #400, #6, #4, #5] /  
**#451 - PRAXIS OF RATIONALITY** as [#6, #30, #5, #4, #6, #400] / [#30, #5, #6, #4, #6, #400] /  
**#457 = PRAXIS OF RATIONALITY + #6 - CONTRARIETY (LI)** as  
[#6, #30, #5, #6, #4, #6, #400] = yâdâh (H3034): {UMBRA: #19 % #41 = #19} **1**) to throw, shoot, cast; **1a**) (Qal) \*TO\* \*SHOOT\* (\*ARROWS\*); **1b**) (Piel) to cast, cast down, throw down; **1c**) (Hiphil); **1c1**) to give thanks,, laud, praise; **1c2**) to confess, \*CONFESS\* (\*THE\* \*NAME\* \*OF\* \*GOD\*); **1d**) (Hithpael); **1d1**) \*TO\* \*CONFESS\* (\*SIN\*); **1d2**) to give thanks;

**#427** as [#400, #20, #2, #5] = kâbâh (H3518): {UMBRA: #27 % #41 = #27} **1**) to quench, put out, be put out, be quenched, be extinguished; **1a**) (Qal) \*TO\* \*BE\* \*QUENCHED\*, \*BE\* \*EXTINGUISHED\*; **1b**) (Piel) to quench, extinguish;

**DEME CHECKSUM TOTAL: #253** as [#10, #3, #40, #200] = gâmar (H1584): {UMBRA: #243 % #41 = #38} **1**) \*TO\* \*END\*, \*COME\* \*TO\* \*AN\* \*END\*, \*COMPLETE\*, \*CEASE\*; **1a**) (Qal); **1a1**) to come to an end, be no more; **1a2**) to bring to an end, complete; **1b**) (TWOT) to fail, perfect, perform;

**#241 - NOUMENON RESONANCE FOR 31 DECEMBER 2022** as  
[#5, #20, #100, #1, #60, #5, #50] /

**#293 - NOUMENON RESONANCE FOR 31 DECEMBER 2022** as  
[#20, #100, #1, #7, #70, #40, #5, #50] /  
**#253** as [#5, #20, #100, #1, #7, #70, #50] = krázō (G2896): {UMBRA: #928 % #41 = #26} **1**) to croak; **1a**) \*OF\* \*THE\* \*CRY\*

**\*OF\* \*A\* \*RAVEN\*;** 1b) hence, to cry out, cry aloud, vociferate; 1c) **\*TO\* \*CRY\* \*OR\* \*PRAY\* \*FOR\* \*VENGEANCE\*;** 2) to cry; 2a) cry out aloud, speak with a loud voice;

"DECLARING THE END FROM THE BEGINNING, AND FROM ANCIENT TIMES THE THINGS THAT ARE NOT YET DONE, SAYING, MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE: CALLING A RAVENOUS (eg: **\*KORPPI\* \*ON\* \*OIKEUS\*** / RAVEN IS RIGHT) BIRD FROM THE EAST, THE MAN THAT EXECUTETH MY COUNSEL FROM A FAR COUNTRY YEA, I HAVE SPOKEN IT, I WILL ALSO BRING IT TO PASS; I HAVE PURPOSED IT, I WILL ALSO DO IT.



<<http://www.grapple369.com/images/KORPPIONOIKEUS.jpg>>

HEARKEN UNTO ME, YE STOUTHEARTED, THAT ARE FAR FROM RIGHTEOUSNESS I BRING NEAR MY RIGHTEOUSNESS IT SHALL NOT BE FAR OFF, AND MY SALVATION SHALL NOT TARRY: AND I WILL PLACE SALVATION IN ZION FOR ISRAEL MY GLORY." [Isaiah 46:10-13]

Appraisal 7 presented a case of physical courage that was distinctly unappealing. By Appraisal 9, the situation is far worse: displays of bravado now wreak destruction. The boar's tusks are rustic symbols for bravery. Therefore, every local strongman is intent upon securing a set for himself, the better to advertise his own ferocity. Angry **\*FARMERS\*** (ie. **\*BOER\* in Dutch**) may also take up arms to stop the boar from destroying their crops or goring their animals. Ironically, the source of the boar's courage, the strong tusks that make the boar consider itself invincible, prove to be its downfall. By analogy, the petty individual relies on the appurtenances of power to make himself invulnerable to attack but his attitude only makes him more liable to assault. As he harms others, so he is harmed." [1, page 223, 226]

Such fallacious proposition is answered by DE ZENGOTITA as if it were a transformative **#400 - kashshâph (H3786): \*MAGICIAN'S\*** trick, that NIETZSCHE "couldn't foresee the extent of the effect on "how the herd was flattered by its shepherds" or the technological modalities of its

expression [with] the possibility of cloning yourself [as] the ultimate representational achievement, the very archetype of simulation, [to] the final form of [self] flattery [as] the single parent of tomorrow.

If I hadn't already said I didn't trust the idea of huge unfolding historical patterns (ie **#1481 = μετακοσμέω** (metakosmeo) **being fundamental patterns of cosmic ordering underlying phenomenal existence as \*LAWS\* \*OF\* \*NATURE\***), I'd be lightly tempted to see this as logical outcome, the climatic fulfilment of modernity's essential aim:

REPLACING GOD WITH ME." [page 265]

In light of the fact, we are using as the methodological basis for our reasoned retort to his diatribe, a logical precision which is provided by a rhetorical template of "**patterns of cosmic ordering underlying phenomenal existence**" initially published in 4 BCE and seemingly known prior to 1550 BCE, isn't that just the most excessively defamatory and insincere of statements, given it is especially made to further one's own interests as self deluded flattery, but what can you otherwise expect from the debauchery that is idolatrous ROMAN CATHOLICISM and a Latino heritage as rapacious depraved entitlement bestowal against the dignity of an autonomous identity as our protestant and Jewish Christian (#509 - YAHAD) heritage of sacred / sovereign knowledge.

**DOLF @ 2056 HOURS ON 1 JANUARY 2023:** "Tomorrow we're going to briefly discuss DE ZENGOTITA's two concepts of "ecstatic" and "übermensch" which are anchored within a BIPARTITE NUMBER HYPOSTASIS foundation to the procreational worldview of ROME's dictatorial gospel as being phantasmagorical, that has a bearing on the "existence before essence" argument and particularly since the essence as metaphysical construct optimally requires DEME / ONTIC grounding and circumscribing with coherent **#1481 = μετακοσμέω** (metakosmeo) ideas.

Dogmatically established within that philosophical BIPARTITE NUMBER HYPOSTASIS mindset, DE ZENGOTITA asserts that "Most regular folks "get" ideas too. Feelings "arise" in everybody. When you look closely at the phenomenology of it, you realize that we don't think up our thoughts the way we execute a plan in the physical world. That is, no one can have an idea or a feeling before they think it or feel it. So, in a way, all our thoughts occur to us, come to us as if from somewhere else. But most people, if they notice this at all, assume that the "somewhere else" in question is an unconscious part of their own minds and therefore is likely to be fallible as anything else associated with them." [page 254]



The informal consideration is whether the word phantasm which has definition:

(noun)

- an apparition or spectre.
- a creation of the imagination or fancy; fantasy.
- a mental image or representation of a real object, person (eg: such as Marian idolatry apparitions) etc.
- an illusory likeness of something.
- (in the philosophy of Plato) objective reality as distorted by perception.

### ORIGIN OF PHANTASM

First recorded in 1175–1225; from Latin phantasma, from Greek phántasma "image, vision" (akin to phantázein "to bring before the mind"); replacing Middle English fantesme, from Old French, from Latin as above

In then having a conceptual metalogic dialectic that includes **#135** - **DEME** substitution and the **#296** - **IMMATERIAL BIPARTITE** element of ROME's gospel is, in and of itself, then consequential to any adverse notion of **@1** - **SELF** usurped and to the detriment of **#9** - **AUTONOMY**?

**#1093** as [**#500, #1, #50, #300, #1, #200, #40, #1**] = **phántasma** (**G5326**): **{UMBRA: #1093 % #41 = #27} 1**) an **\*APPEARANCE\***; **2**) an apparition, spectre;

### G5326@{

**@1**: Sup: 14 - **PENETRATION**: JUI (**#14**); Ego: 14 - **PENETRATION**: JUI (**#14**),

**@2**: Sup: 15 - **REACH**: TA (**#29**); Ego: 1 - **CENTRE**: CHUNG (**#15**),

**@3**: Sup: 65 - **INNER**: NEI (**#94**); Ego: 50 - **VASTNESS / WASTING**: T'ANG (**#65**),

**@4**: Sup: 41 - **RESPONSE**: YING (**#135** - **MALE DEME IS UNNAMED** **{%19}**); Ego: 57 - **GUARDEDNESS**: SHOU (**#122**),

**@5**: Sup: 42 - **GOING TO MEET**: YING (**#177** - **I AM NOT GIVEN TO CURSING** **{%29}** / **I AM NOT GIVEN TO CURSING** **{%29}**); Ego: 1 - **CENTRE**: CHUNG (**#123**),

**@6**: Sup: 80 - **LABOURING**: CH'IN (**#257**); Ego: 38 - **FULLNESS**: SHENG (**#161** - **I AM NOT A TELLER OF LIES** **{%9}** / **I AM NOT A TELLER OF LIES** **{%9}**),

**@7**: Sup: 39 - **RESIDENCE**: CHU (**#296**); Ego: 40 - **LAW/MODEL**: FA (**#201**),

**@8**: Sup: 40 - **LAW/MODEL**: FA (**#336**); Ego: 1 - **CENTRE**: CHUNG (**#202**),

**Male: #336; Feme: #202**

} // #1093

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#145 - **NOUMENON RESONANCE FOR 1 JANUARY 2023** as [#50, #8, #80, #7] /

#161 - **ONTIC / DEME CATEGORY OF EXPERIENCE** as [#10, #8, #80, #7, #6, #700] = *châphaz* (H2648): {UMBRA: #95 % #41 = #13} 1) \*TO\* \*HURRY\*, \*FLEE\*, \*HASTEN\*, \*FEAR\*, \*BE\* \*TERRIFIED\*; 1a) (Qal) to be in a hurry, be alarmed; 1b) (Niphal) to be in a hurry;

#177 as [#7, #70, #100] = *za'aq* (H2201): {UMBRA: #177 % #41 = #13} 1) cry, outcry; 1a) outcry; 1b) \*CRY\* \*OF\* \*DISTRESS\*; 1c) \*OUTCRY\*, \*CLAMOUR\*;



**REUTERS @ 0251 HOURS ON 2 JANUARY 2023: "NINE SUFFOCATE TO DEATH IN UGANDAN NEW YEAR FIREWORK CRUSH, POLICE SAY:** At least nine people including a 10-year-old boy suffocated to death as crowds rushing to see a New Year's firework display got stuck in a narrow corridor in a shopping mall near Uganda's capital, police said.

People started pushing through a passage in the Freedom City Mall just after clocks struck midnight, the force said.

"Very many people got stuck as they were entering in large numbers to see fireworks. In doing so, many people suffocated to death. So far nine people are confirmed dead," the police statement read.

People had been celebrating the New Year at the mall which is on a highway linking Kampala to Entebbe airport." <<https://www.reuters.com/>

world/africa/nine-suffocate-death-ugandan-new-year-firework-crush-police-2023-01-01/>

**ONTIC CHECKSUM TOTAL: #338** as [#2, #70, #200, #10, #50, #6] /

**#287 - NOUMENON RESONANCE FOR 1 JANUARY 2023** as [#2, #70, #200, #10, #5] /

**#322 - dēmos (G1218): \*MASS\* \*OF\* \*PEOPLE\* \*ASSEMBLED\* \*IN\* \*A\* \*PUBLIC\* \*PLACE\* / NOUMENON RESONANCE FOR 1 JANUARY 2023** as [#2, #70, #200, #10, #600] = ŷyr (H5892): {UMBRA: #280 % #41 = #34} 1) excitement, anguish; 1a) \*OF\* \*TERROR\*; 2) \*CITY\*, \*TOWN\* (\*A\* \*PLACE\* \*OF\* \*WAKING\*, \*GUARDED\*); 2a) city, town;

**DEME CHECKSUM TOTAL: #473** as [#6, #7, #40, #400, #500] = zimmâh (H2154): {UMBRA: #52 % #41 = #11} 1) \*PLAN\*, \*DEVICE\*, \*WICKEDNESS\*, \*EVIL\* \*PLAN\*, \*MISCHIEVOUS\* \*PURPOSE\*; 1a) plan, purpose; 1b) evil device, wickedness; 1c) \*NOT\* \*CHASTE\*, \*INCEST\*, \*LICENTIOUSNESS\*, \*ADULTERY\*, \*IDOLATRY\*, \*HARLOTRY\*; <-- \*IMPETUS\* \*FOR\* \*CATHOLIC\* \*CLERICAL\* \*SEXUAL\* ABUSE

The question is whether fake news on social media which belongs to this category and is likely to be accompanied by manifested behavioural symptoms of **#177 - SLANDER AS HATE SPEECH** or **#161 - FALSE ACCUSATIONS AND STATEMENTS**. We're not a behavioural scientist and therefore don't have either the accumulative faculty knowledge nor the requisite access to exemplar groups in order to determine whether erroneous and defamatory speech is then recursively causal for or only symptomatic of PHANTASM as an irrational human behaviour which may be occasioned by an uncivilised and ungovernable emotional excess.

Whether we'll be readily capable of observing categories of experience / noumenon referencing as an existential crisis specifically associated to **IDEA #338** since the feeling of terror also falls into this category.

Such stands in contrast to the rationality of an USENET post @ 2056 HOURS that whilst looking back upon a public disclosure first made @ 0937 HOURS and was subject to further thinking throughout the day and then represents an IDEA ignition point that is temporally associated to the noumenon @ 1535 HRS ...

**THEORETICAL TEMPORAL HEURISTIC @ 1535 HOURS ON 1 JANUARY 2023 GRAPPLE: [#80, #68, #10, #42, #19, #51, #74, #73, #48] PROTOTYPE (not subject to peer review)**

<<http://www.grapple369.com/?grapple:80,68,10,42,19,51,74,73,48&date:2023.1.1&time:15.35>>

{@1: Sup: 80 - **LABOURING**: CH'IN (#80); Ego: 80 - **LABOURING**: CH'IN (#80)}

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{@8: Sup: 12 - **YOUTHFULNESS**: T'UNG (#378 - **SEE KANT'S PROLEGOMENA IDEA**); Ego: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#417 - **SEE KANT'S METAPHYSICS OF MORALS IDEA**)}

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**IMMANUEL KANT'S (1783) PROLEGOMENA IDEA #378:** "There is still a great deal needed for [PREMEDIATED (ADVOCATED) MEDIA], however well-chosen and carefully selected its contributors may be, to be able to uphold its otherwise well-deserved reputation in the field of metaphysics just as elsewhere. Other sciences and areas of learning have their standards. Mathematics has its standard within itself, history and theology in secular or sacred books, natural science and medicine in mathematics and experience, jurisprudence in law books, and even matters of taste in ancient paradigms. But in order to assess the thing called metaphysics, the standard must first be found (I have made an attempt to determine this standard as well as its use).

Until it is ascertained, what is to be done when works of this kind must be judged?

If they are of the dogmatic kind, one may do as one likes; no one will for long play the master over others in this without finding someone who repays him in kind. But if they are of the critical kind, and indeed not with regard to other writings but to reason itself, so that the standard of appraisal cannot be already assumed but must first be sought: then objection and censure are not to be forbidden, but they must be rooted in tolerance, since the need is common to us all, and the lack of the required insight makes an air of judicial decisiveness unsuitable." [page 129]

**IMMANUEL KANT'S (1785) METAPHYSICS OF MORALS IDEA #417:** "[Now back to] this question "how are all of these imperatives (ie. **a factor or influence making something necessary**) possible?" does not seek to know how the fulfilment of the action commanded by the imperative can be conceived, but merely how the necessitation of the will expressed by the imperative in setting a task can be conceived.

How an imperative of skill is possible special discussion. Whoever wills the end, wills (so far as reason has decisive influence on his actions) also the means that are indispensably necessary to his actions and that lie in his power. This proposition, as far as willing is concerned, is analytic. For in willing an object as my effect there is already thought the causality of myself as an acting cause, i.e., the use of means. The imperative derives the concept of actions necessary to this end from the concept of willing this end. (Synthetic propositions are indeed required for determining the means to a proposed end; but such propositions are concerned not with the ground, i.e., the act of the will, but only with the way to realize the object of the will.)

Mathematics teaches by nothing but synthetic propositions that in order to bisect a line according to a sure principle I must from each of its extremities draw arcs such that they intersect. But when I know that the proposed result can come about only by means of such an action, then the proposition (if will the effect, then I also will the action required for it) is analytic. For it is one and the same thing to conceive of something as an effect that is possible in certain way through me and to conceive of myself as acting in the same way with regard to the aforesaid effect." [page 27]

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 {**@9**: Sup: 60 - **ACCUMULATION**: CHI (**#438**); Ego: 48 - **RITUAL**: LI (**#465**)}

<<http://www.grapple369.com/?date:2023.1.1&lexicon:G4174,H781,H7760,H1305,H2670,G4277,G3734&idea:347,438,465,506>>

**ONTIC CHECKSUM TOTAL: #506** as [**#80, #70, #30, #10, #300, #5, #10, #1**] = **politeía** (**G4174**): **{UMBRA: #506 % #41 = #14} 1**) the administration of civil affairs; **2**) a state or commonwealth; **3**) **\*CITIZENSHIP\*, \*THE\* \*RIGHTS\* \*OF\* \*A\* \*CITIZEN\***;

**#506** as [**#1, #200, #300, #5**] = **'âras** (**H781**): **{UMBRA: #501 % #41 = #9} 1**) to betroth, engage; **1a**) (Piel) to betroth (man or woman); **1b**) (Pual) **\*TO\* \*BE\* \*BETROTHED\***;

**AT LEAST WE QUELLED PRIME MINISTER JOHN HOWARD'S 2006 EPIPHANY UPON MARRIAGE:** irrespective of one's religious beliefs the mention of the "by the Grace of God ... Defender of the Faith ... To all to whom these Presents shall come Greeting" within the letters patent makes it firstly relevant to anthropocentric singularity and it's free will being **\*DIEU\* \*ET\* \*MON\* \*DROIT\*** ('God and my right') for "all other the inhabitants".

**DEME CHECKSUM TOTAL: #347** as [#6, #1, #300, #600] /

**#354 - NOUMENON RESONANCE FOR 1 JANUARY 2023** as [#2, #300, #6, #40, #6] /

**#367 - NOUMENON RESONANCE FOR 1 JANUARY 2023** as [#6, #10, #300, #40, #5, #6] /

**#382 - NOUMENON RESONANCE FOR 1 JANUARY 2023** as [#6, #30, #300, #6, #600] /

**#396 - NOUMENON RESONANCE FOR 1 JANUARY 2023** as [#40, #300, #6, #40, #10] = *sûwm* (H7760): {**UMBRA: #346 % #41 = #18**} **1**) to put, place, set, appoint, make; **1a**) (Qal); **1a1**) to put, set, lay, put or lay upon, lay (violent) hands on; **1a2**) to set, direct, direct toward; **i**) to extend (compassion) (fig); **1a3**) **\*TO\* \*SET\*, \*ORDAIN\*, \*ESTABLISH\*, \*FOUND\*, \*APPOINT\*, \*CONSTITUTE\*, \*MAKE\*, \*DETERMINE\*, \*FIX\***; **1a4**) to set, station, put, set in place, plant, fix; **1a5**) to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give; **1b**) (Hiphil) to set or make for a sign; **1c**) (Hophal) to be set;

**#347** as [#1, #80, #5, #2, #8, #200, #1, #50] = *apobainō* (G576): {**UMBRA: #1014 % #41 = #30**} **1**) to come down from, i.e. a ship; **2**) **\*TO\* \*TURN\* \*OUT\*, \*RESULT\*, \*TO\* \*BE\* \*THE\* \*OUTCOME\***;

**#438** as [#6, #30, #2, #200, #200] = *bârar* (H1305): {**UMBRA: #402 % #41 = #33**} **1**) to purify, select, polish, choose, purge, cleanse or make bright, **\*TEST\* \*OR\* \*PROVE\***; **1a**) (Qal); **1a1**) to purge, purge out, purify; **1a2**) to choose, select; **1a3**) to cleanse, make shining, polish; **1a4**) to test, prove; **1b**) (Niphal) **\*TO\* \*PURIFY\* \*ONESELF\***; **1c**) (Piel) to purify; **1d**) (Hiphil); **1d1**) to purify; **1d2**) to polish arrows; **1e**) (Hithpael); **1e1**) to purify oneself; **1e2**) to show oneself pure, just, kind;

**#438** as [#8, #80, #300, #10, #600] = *chophshîy* (H2670): {**UMBRA: #398 % #41 = #29**} **1**) **\*FREE\***; **1a**) free (from slavery); **1b**) free (from taxes or obligations);

**YOUTUBE:** "HANS ZIMMER - TIME (CYBERDESIGN REMIX) / ADELE - HELLO (3RD VERSION) [AN EDGE MASHUP]"

<<https://www.youtube.com/watch?v=xFMbKIGp6Lg>>

**#465** as [#80, #100, #70, #5, #10, #80, #70, #50] = *proépō* (G4277): {**UMBRA: #1135 % #41 = #28**} **1**) to say before; **1a**) to say in what precedes, to say above; **1b**) to say before i.e. heretofore, formerly; **1c**) **\*TO\* \*SAY\* \*BEFOREHAND\* i.e. \*BEFORE\* \*THE\* \*EVENT\***: prophecies;

#465 as [#70, #100, #70, #9, #5, #200, #10, #1] = horothesía (G3734): {UMBRA: #465 % #41 = #14} 1) \*A\* \*SETTING\* \*OF\* \*BOUNDARIES\*, \*LAYING\* \*DOWN\* \*LIMITS\*; 2) a definite limit, bounds;

**DOLF @ 0653 HOURS ON 2 JANUARY 2023:** "Its after 0640 HOURS here and in just watching DEUTSCHE WELLE NEWS there was a matter of machine processes having congruence by its object markers with a person's consciousness continuum which is possibly substantive evidence of the "essence before existence" argument.

The example given, was where I might have a conversation with others within a room and then being subject to an equivalence of IDEA cohesion / content within advertising or otherwise on my social media feed for which there are substantial known personalistics criteria as then impetus for its staging. The other example was the taking of a picture of a Hugo Boss suit within a shop front and then shortly thereafter receiving an advert for apparel from the same manufacturer.

Both notions of existence are actions or independent processes that are related to our immersive interoperability within the world which is bounded by a hypostasis to our consciousness as constituted being within temporality, then having concurrence (ie. *irrespective of whether it is intentional or unintentional*) with a cogent reference to the metaphysical construct that optimally requires a DEME / ONTIC grounding accompanying circumscribing with those coherent #1481 = μετακοσμέω (metakosmeo) ideas and thereby might have some intersection as theoretical equivalence to just-in-time manufacturing (JIT manufacturing) as a production model in which items are created to meet demand, not created in surplus or in advance of need.

For example today 2 JANUARY 2023 we have a noumenon resonance occurrence of idea #338 which is also our ONTIC / DEME aggregation to phántasma (G5326): phantasmagorical neural linguistic concern (ie. *the mechanics rather than specific content*) and its capacity by being subject to thought vMEMEs throughout the day / year which then prime our instance receptiveness and hyper awareness to that CATEGORY OF UNDERSTANDING and accumulative objects of experience:

#338 - NOUMENON RESONANCE FOR 2 JANUARY 2023 as [#30, #2, #6, #300] / [#30, #2, #300, #6] /

#346 - NOUMENON RESONANCE FOR 2 JANUARY 2023 as [#2, #30, #2, #6, #300, #6] /

#408 - NOUMENON RESONANCE FOR 2 JANUARY 2023 as [#30, #2, #6, #300, #20, #700] = l'êwsh (H3830): {UMBRA: #338 %



**#41 = #10} 1) \*CLOTHING\*, \*GARMENT\*, \*APPAREL\*, \*RAIMENT\*;**

<<http://www.grapple369.com/?date:2023.1.2&lexicon:H3830&idea:338>>

My existential concern with PREMEDIATED (ADVOCATED) MEDIA is that this process ought to be optimal for life vitality, as that which is not adverse or detrimental. In this respect, SPAM can be considered as entirely problematic when it assails a person's life vitality and the exercise of an unencumbered will. So what then do we make of a society such as BRAZIL where the daily average of television viewing has degenerated from 65% in 1982–1991 to 42% by 2008?

**YOUTUBE:** "COCK-A-DOODLE-DOO (OMER ADAM & EDEN BEN ZAKEN)"

<<https://www.youtube.com/watch?v=d60H5D9GefE>>

As you may deduce, my socially reclusive and contemplating life has a particular as distinct requirement for inductive television viewing as being predominately news media oriented which grants me an opportunity for observation of the human conditional experience within the world--there is no doubt that others have viewed the same DEUTSCHE WELLE NEWS program and noted the possibility of consciousness congruity between mind and machine (eg: **GNOSIS EX MACHINA**) without providing any rationale for such. In my informal view (ie. **my semantics ought to clearly convey that I don't consist within the faculty of academia**), inductive reasoning which is a bottom-up approach could be thought of as a process which is directed towards the hypostatic metaphysical realm, whereas deductive reasoning is top-down which then manifests some rationale as conjectural proposition.

**@150 = #150 as [#80, #30, #10, #30] = pâlîyl (H6414): {UMBRA: #150 % #41 = #27} 1) judge, \*ASSESSMENT\*, estimate;**

**@104 += #254 as [#1, #3, #1, #9, #70, #80, #70, #10, #9, #1] = agathopoiía (G16): {UMBRA: #255 % #41 = #9} 1) a \*COURSE\* \*OF\* \*RIGHT\* \*ACTION\*, well doing, virtue;**

**@175 += #429 as [#1, #3, #1, #3, #70, #50, #300, #1] / #223 - NOUMENON RESONANCE FOR 3 JANUARY 2023 as [#1, #3, #5, #200, #9, #5] = ágō (G71): {UMBRA: #804 % #41 = #25} 1) to lead, take with one; **1a**) to lead by laying hold of, and this way to bring to the point of destination: of an animal; **1b**) to lead by accompanying to (into) a place; **1c**) to lead with one's self, attach to one's self as an attendant; **1d**) to conduct, bring; **1e**) to lead away, to a court of justice, magistrate, etc.; **2**) to lead,; **2a**) to lead, guide, direct;**

**2b)** to lead through, conduct to: to something; **2c)** **\*TO\* \*MOVE\*, \*IMPEL\*: \*OF\* \*FORCES\* \*AND\* \*INFLUENCES\* \*ON\* \*THE\* \*MIND\***; **3)** to pass a day, keep or celebrate a feast, etc.; **4)** to go, depart;

**@181 += #610 as [#5, #200, #400, #5] = hârâh (H2029):**  
**{UMBRA: #210 % #41 = #5} 1)** to conceive, become pregnant, bear, be with child, be conceived, progenitor; **1a)** (Qal) to conceive, become pregnant; **1b)** (Pual) to be conceived; **1c)** (Poel) **\*TO\* \*CONCEIVE\*, \*CONTRIVE\*, \*DEVISE\***;

"NOW WILL I RISE, SAITH THE LORD; NOW WILL I BE EXALTED; NOW WILL I LIFT UP MYSELF. YE SHALL **\*CONCEIVE\*-H2029** CHAFF, YE SHALL BRING FORTH STUBBLE: YOUR BREATH, AS FIRE, SHALL DEVOUR YOU." [Isaiah 33:10-11]

**@228 += #838 as [#4, #10, #1, #30, #70, #3, #10, #200, #40, #70, #400] = dialogismós (G1261): {UMBRA: #638 % #41 = #23} 1)** **\*THE\* \*THINKING\* \*OF\* \*A\* \*MAN\* \*DELIBERATING\* \*WITH\* \*HIMSELF\***; **1a)** a thought, inward reasoning; **1b)** purpose, design; **2)** a deliberating, questioning about what is true; **2a)** hesitation, doubting; **2b)** disputing, arguing;

**#360 - páthos (G3806): \*FEELING\* \*WHICH\* \*THE\* \*MIND\* \*SUFFERS\*** as [#4, #10, #1, #30, #70, #3, #10, #7, #5, #200, #9, #1, #10] = dialogízomai (G1260): **{UMBRA: #256 % #41 = #10} 1)** to bring together different reasons, to reckon up the reasons, to reason, revolve in one's mind, deliberate;

<<http://www.grapple369.com/?idea:150,254,429,610,838>>

After some further meditational thought (**#838 - dialogismós (G1261): DELIBERATING WITHIN AUTOS AND QUESTIONING ABOUT WHAT IS TRUE**) upon the metaphysical / metempirical (ie. **outside, before or along side time**) consequence of such a propensity for a BIPARTITE hypostasis subversion:

**@4:** Sup: 41 - **RESPONSE: YING (#135 - MALE DEME IS UNNAMED {%19})**; Ego: 57 - **GUARDEDNESS: SHOU (#122)**

As DEME substitution (ie. **TRIPARTITE hypostasis**) and transition from reality into a non-reality which is then **#190 - CONSEQUENTIAL (CAUSE AND EFFECT: #838 [#122 / #190] - kâthab (H3789): PAPAL / RITUAL CONDUCT IS ENTIRELY WRITTEN AND NEVER SPONTANEOUS**) to our observation of an ONTIC / DEME aggregation occasioning an instance of idea **#338** and any noumenon resonance.

The additional neural linguistic concern is that the ONTIC / DEME aggregation within our meta-descriptive **phántasma (G5326)**: phantasmagorical notion as human state of irrationality, actually consists of a double pairing occasioning an exacerbated instance of idea **#676** which then exceeds both the boundary to the **#451 - PRAXIS OF RATIONALITY SPECTRUM (#452 ... #532)** and apart from grammatical declension such as occurs on **#424 - ANZAC DAY (25 APRIL)**, ostensibly purveys a lack of any substantive as resolute capability for noumenon resonance.

**#676 as [#5, #50, #50, #1, #300, #70, #200] = énnatos (G1766): {UMBRA: #676 % #41 = #20} 1)** ninth; **1a)** the ninth hour corresponds to our 3 o'clock in the afternoon for the sixth hour of the Jews coincides with the twelfth of the day as divided by our method, and the first hour of the day is 6 A.M. to us;

Rather, the consideration given to such a neural linguistic / temporal referencing, is whether we can similarly apply (ie. **daylight saving time excepted**) a litmus test by dynamically assaying the TEMPORAL HEURISTIC @ 1500 HOURS on each day to thereby observe any correspondence to the consciousness markers as then indicators for any propensity of a departure from reality (ie. **we are only stating a hypothetical proposition for further informal research opportunity without any medical or psychological qualification**):

**THEORETICAL TEMPORAL HEURISTIC @ 1500 HOURS ON 3 JANUARY 2023 GRAPPLE: [#74, #14, #78, #27, #57, #37, #67, #68, #71] PROTOTYPE (not subject to peer review)**

<<http://www.grapple369.com/?grapple:74,14,78,27,57,37,67,68,71&date:2023.1.3&time:15.00>>

{@1: Sup: 74 - **CLOSURE**: CHIH (**#74**); Ego: 74 - **CLOSURE**: CHIH (**#74**)}

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{@8: Sup: 17 - **HOLDING BACK**: JUAN (**#214**); Ego: 68 - **DIMMING**: MENG (**#422 - SEE KANT'S METAPHYSICS OF MORALS IDEA**)}

**#175 - NOUMENON RESONANCE FOR 3 JANUARY 2023** as [#10, #70, #9, #80, #6] / [#10, #70, #9, #6, #800] / **#214 as [#5, #70, #9, #80, #10, #600] = 'âaph (H5848): {UMBRA: #159 % #41 = #36} 1) \*TO\*\*TURN\* \*ASIDE\***; **1a)** (Qal) to turn aside, turn (in order to cover); **2)** to envelop oneself; **2a)**

(Qal) to envelop oneself, cover; **3)** **\*TO\* \*BE\* \*FEEBLE\*, \*BE\* \*FAINT\*, \*GROW\* \*WEAK\***; **3a)** (Qal) to be feeble, be faint; **3b)** (Niphal) to faint; **3c)** (Hiphil) to show feebleness; **3d)** (Hithpael) to faint, faint away;

### **IMMANUEL KANT'S (1785) METAPHYSICS OF MORALS IDEA #422:**

"Act as if the maxim of your action were to become through your will a universal law of nature. We shall now enumerate some duties, following the usual division of them into duties to ourselves and to others and into perfect and imperfect duties:

**1)** A man reduced to despair by a series of misfortunes feels sick of life but is still so far in possession of his reason that he can ask himself whether taking his own life would not be contrary to his duty to himself. Now he asks whether the maxim of his action could become a universal law of nature. But his maxim is this: from self-love I make as my principle to shorten my life when its continued duration threatens more evil than it promises satisfaction. There only remains the question as to whether this principle of self-love can become a universal law of nature. One sees at once a contradiction in a system of nature whose law would destroy life by means of the very same feeling that acts so as to stimulate the furtherance of life, and hence there could be no existence as a system of nature. Therefore, such a maxim cannot possibly hold as a universal law of nature and is, consequently, wholly opposed to the supreme principle of all duty.

**2)** Another man in need finds himself forced to borrow money. He knows well that he won't be able to repay it, but he sees also that he will not get any loan unless he firmly promises to repay it within a fixed time. He wants to make such a promise, but he still has conscience enough to ask himself whether it is not permissible and is contrary to duty to get out of difficulty in this way. Suppose, however, that he decides to do so. The maxim of his action would then be expressed as follows: when I believe myself to be in need of money, I will borrow money and promise to pay it back, although I know that I can never do so. Now this principle of self-love or personal advantage may perhaps be quite compatible with one's entire future welfare, but the question is now whether it is right. I then transform the requirement of self-love into a universal law and put the question thus: how would things stand if my maxim were to become a universal law?

He then sees at once that such a maxim could never hold as a universal law of nature and be consistent with itself, but must necessarily be self-contradictory. For the universality of a law which says that anyone believing himself to be in difficulty could promise whatever he pleases with the intention of not keeping it would make promising itself and the

end to be attained thereby quite impossible, inasmuch as no one would believe what was promised him but would merely laugh at all such utterances as being vain pretences.

**3)** A third finds in himself a talent whose cultivation could make him a man useful in many respects. But he finds himself in comfortable circumstances [**IDEA @423**] and prefers to indulge in pleasure rather than to bother himself about broadening and improving his fortunate natural aptitudes. But he asks himself further whether his maxim of neglecting his natural gifts, besides agreeing of itself with his propensity to indulgence, might agree also with what is called duty. He then sees that a system of nature could indeed always subsist according to such a universal law, even though every man (like South Sea Islanders) should let his talents rust and resolve to devote his life entirely to idleness, indulgence, propagation and, in a word, to enjoyment. But he cannot possibly will that this should become a universal law of nature or be implanted in us as such a law by a natural instinct. For as a rational being he necessarily wills that all his faculties should be developed, inasmuch as they are given him for all sorts of possible purposes.

**4)** A fourth man finds things going well for himself but sees others (whom he could help) struggling with great hardships; and he thinks: what does it matter to me? Let everybody be as happy as **\*HEAVEN\* \*WILLS\* \*OR\* \*AS\* \*HE\* \*CAN\* \*MAKE\* \*HIMSELF\***; I shall take nothing from him nor even envy him; but I have no desire to contribute anything to his well-being or to his assistance when in need.

"AND WHEN THE SIXTH HOUR WAS COME, THERE WAS DARKNESS OVER THE WHOLE LAND UNTIL THE **\*NINTH\*-G1766** HOUR. AND AT THE **\*NINTH\*-G1766** HOUR JESUS CRIED WITH A LOUD VOICE, SAYING, **\*ELOI\*, \*ELOI\*, \*LAMA\* \*SABACHTHANI\***? WHICH IS, BEING INTERPRETED, MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" [**Mark 15:33-34**]

— **ELI ELI LAMA SABACHTHANI?** —

[Written 24 June 2018]

"HEIL THE DWARFISH JEW {**#INRI**}.  
WITH CAMEO PART TO PLAY.  
AS SOMEWHAT PIOUS HEW.  
BUT WILL IT SAVE THE DAY?

CROWNING GLORY DECEIVE.  
THORNY PLANS OF KETHER.  
HABIT ROUGE GAUCHE EVE.  
FLAGRANT ENVY OF VETIVER.

SUCH COSMETICUS ALL SEE.  
BY BEETLEJUICE (ie. *betelgeuse*) OF DUNG.  
WHITWASHED SEPULCHRE BE.  
WAITING FOR HELL HAMSTRUNG."

{@13: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#422 -  
**SEE KANT'S METAPHYSICS OF MORALS IDEA**); Ego: 19 -  
**FOLLOWING**: TS'UNG (#486 - pétra (G4073): **\*A\* \*ROCK\* \*OR\*  
\*LARGE\* \*STONE\***)}

sù (宿): To stay overnight; lodge > night; mansion of the zodiac [i.e. the Sun's lodging stations]

sān sù (參宿): Three Stars (Chinese constellation)

sān sù sì (參宿四): Betelgeuse

**#120 as [#20, #60, #10, #30] = K<sup>e</sup>çiył (H3685): {UMBRA: #120 % #41 = #38} 1) \*CONSTELLATION\*, \*ORION\*; 1a) Orion, the constellation; 1b) constellation (general);**

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idea:276,422,486,540&bible:amos@5:8&date:2023.1.3>

**ONTIC CHECKSUM TOTAL: #540 as [#20, #70, #400, #40, #10] = koûmi (G2891): {UMBRA: #540 % #41 = #7} 1) \*ARISE\*;**

**#540 as [#80, #100, #1, #3, #40, #1, #300, #5, #9, #1] = pragmateía (G4230): {UMBRA: #541 % #41 = #8} 1) \*PROSECUTION\* \*OF\* \*ANY\* \*AFFAIR\*; 1a) business, occupation;**

**DEME CHECKSUM TOTAL: #276 as [#10, #5, #6, #5, #90, #4, #100, #50, #6] = Y<sup>e</sup>hōvâh tsidqênûw (H3072): {UMBRA: #276 % #41 = #30} 0) \*JEHOVAH\* \*IS\* \*OUR\* \*RIGHTEOUSNESS\*; 1) a sacred name symbolically applied to Jerusalem and the Messiah;**

**#276 as [#3, #50, #8, #200, #10, #5] = gnésios (G1103): {UMBRA: #541 % #41 = #8} 1) \*LEGITIMATELY\* \*BORN\*, not spurious; 2) true, genuine, sincere;**

**#276 as [#80, #70, #10, #40, #1, #10, #50, #5, #10] = poimainō (G4165): {UMBRA: #1061 % #41 = #36} 1) to feed, to tend a flock, keep sheep; 1a) \*TO\* \*RULE\*, \*GOVERN\*; 1a1) of rulers; 1a2) to furnish pasture for food; 1a3) to nourish; 1a4) to cherish one's body, to serve the body; 1a5) to supply the requisites for the soul's need;**

**YOUTUBE:** "MESSIAH - FOR UNTO US A CHILD IS BORN (HANDEL'S MESSIAH)"

<<https://www.youtube.com/watch?v=TN5BaOGTmGs>>

If such a way of thinking were to become a universal law of nature, the human race admittedly could very well subsist and doubtless could subsist even better than when everyone prates about sympathy and benevolence and even on occasion exerts himself to practice them but, on the other hand, also cheats when he can, betrays the rights of man, or otherwise violates them. But even though it is possible that a universal law of nature could subsist in accordance with that maxim, still it is impossible to will that such a principle should hold everywhere as a law of nature.

For a will which resolved in this way would contradict itself, inasmuch as cases might often arise in which one would have need of the love and sympathy of others and in which he would deprive himself, by such a law of nature springing from his own will, of all hope of the aid he wants for himself." [pages 30 to 32]

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{@9: Sup: 7 - **ASCENT:** SHANG (#221); Ego: 71 - **STOPPAGE:** CHIH (#493)}

<<http://www.grapple369.com/?date:2023.1.3&lexicon:H4899,G2356,H584,H1478,H6330,G4088,H1442,G2631&idea:81,221,363,493>>

**ONTIC CHECKSUM TOTAL: #363** as [#5, #40, #300, #10, #8] = **mâshîyach (H4899): {UMBRA: #358 % #41 = #30} 1)**

**\*ANOINTED\*, \*ANOINTED\* \*ONE\*;** **1a)** of the Messiah, Messianic prince; **1b)** of the king of Israel; **1c)** of the high priest of Israel; **1d)** of Cyrus; **1e)** of the patriarchs as anointed kings;

**#363** as [#9, #100, #8, #200, #20, #5, #10, #1, #10] = **thrēskeía (G2356): {UMBRA: #353 % #41 = #25} 1)** religious worship; **1a)**

**\*ESPECIALLY\* \*EXTERNAL\*, \*THAT\* \*WHICH\* \*CONSISTS\* \*OF\* \*CEREMONIES\*;** **1a1)** religious discipline, religion;

**#333 - NOUMENON RESONANCE FOR 3 JANUARY 2023** as [#8, #300, #20, #5] /

**#363** as [#20, #8, #300, #10, #20, #5] = **chăshêkâh (H2825): {UMBRA: #333 % #41 = #5} 1) \*DARKNESS\*;**



**DEME CHECKSUM TOTAL: #81 - CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING) / #451 - PRAXIS OF RATIONALITY SPECTRUM (#452 ... #532) AS COURSE-trochos OF NATURE-genesis [James 3:6]**

**#81 as [#6, #10, #1, #50, #8, #6] = 'ânach (H584): {UMBRA: #59 % #41 = #18} 1) (Niphal) sigh, \*GROAN\* (\*IN\* \*PAIN\* \*OR\* \*GRIEF\*), \*GASP\*; 1a) moan (of cattle);**

**#80 - NOUMENON RESONANCE FOR 3 JANUARY 2023 as [#1, #3, #6, #70] /**

**#95 - NOUMENON RESONANCE FOR 3 JANUARY 2023 as [#6, #10, #3, #6, #70] / [#10, #3, #6, #70, #6] /**

**#81 as [#2, #3, #6, #70] = gâva' (H1478): {UMBRA: #79 % #41 = #38} 1) \*TO\* \*EXPIRE\*, \*DIE\*, \*PERISH\*, \*GIVE\* \*UP\* \*THE\* \*GHOST\*, \*YIELD\* \*UP\* \*THE\* \*GHOST\*, \*BE\* \*DEAD\*, \*BE\* \*READY\* \*TO\* \*DIE\*; 1a) (Qal) to expire, die, be about to die;**

**#164 - NOUMENON RESONANCE FOR 3 JANUARY 2023 as [#5, #50, #1, #50, #8, #10, #600] /**

**#221 as [#30, #80, #6, #100, #5] = pûwqâh (H6330): {UMBRA: #191 % #41 = #27} 1) tottering, staggering, stumbling; 1a) \*OF\* \*QUALM\* \*OF\* \*CONSCIENCE\* (fig.);**

**#221 as [#80, #10, #20, #100, #10, #1] = pikría (G4088):**

**{UMBRA: #221 % #41 = #16} 1) \*BITTER\* \*GALL\*; 1a) \*EXTREME\* \*WICKEDNESS\*; 1b) a bitter root, and so producing a bitter fruit; 1c) metaphor: bitterness, bitter hatred;**

**"LOOKING DILIGENTLY LEST ANY MAN FAIL OF THE GRACE OF GOD; LEST ANY ROOT OF \*BITTERNESS\*-G4088 SPRINGING UP TROUBLE YOU, AND THEREBY MANY BE DEFILED;" [Hebrews 12:15]**

**#493 as [#6, #3, #4, #80, #400] = gâdaph (H1442): {UMBRA: #87 % #41 = #5} 1) \*TO\* \*REVILE\* \*MEN\*, \*BLASPHEME\* \*GOD\*; 1a) (Piel); 1a1) to revile (between men); 1a2) to blaspheme (God);**

**#493 as [#20, #1, #300, #1, #20, #100, #10, #40, #1] =**

**katákrima (G2631): {UMBRA: #493 % #41 = #1} 1) \*DAMNATORY\* \*SENTENCE\*, \*CONDEMNATION\*;**



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**#681** as [**#70, #400, #200, #10, #1**] = **ousía (G3776): {UMBRA: #681 % #41 = #25} 1)** what one has, i.e. property, possessions, estate;

**(THEOLOGY)**: The essential nature or 'substance' of God, often as contrasted to the 'energies' (external actions and influences) through which he is manifest.

**(PHILOSOPHY)**: Essence, being; true nature of that which is a member of a kind; (in the concrete) the primary real, the substratum underlying all change and process in nature,

**(IN MAGIC)**: A material thing by which a connection is established between the person to be acted upon and the supernatural agent.

**(THEURGY)**: Describes the practice of rituals, sometimes seen as magical in nature, performed with the intention of invoking the action or evoking the presence of one or more deities, especially with the goal of achieving henosis and perfecting oneself]

Doubtlessly such an **#1512 - apokálypsis (G602): \*MANIFESTATION\* \*AS\* \*APPEARANCE\*** would immediately invoke a disconcertion of ÜBERMENSCH (ie.

**#2235** = **#345 - táγμα (G5001): \*ARRANGEMENT\* / \*ORDER\* + #1890 - ánthrōpos (G444): \*HUMAN\* \*BEING\***

) and dogmatic concerns of **#2235** - metousiosis manipulation:

[μ, {**@1**: Sup: 40 - **LAW/MODEL**: FA (**#40**); Ego: 40 - **LAW/MODEL**: FA (**#40**)}

ε, {**@2**: Sup: 45 - **GREATNESS**: TA (**#85**); Ego: 5 - **KEEPING SMALL**: SHAO (**#45 - I AM NOT A DOER OF WRONG** {%1})}

τ, {**@3**: Sup: 21 - **RELEASE**: SHIH (**#106 - MALE DEME IS UNNAMED** {%29}); Ego: 57 - **GUARDEDNESS**: SHOU (**#102 - I AM NOT RAPACIOUS** {%4})}

o, {@4: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#116);  
 Ego: 70 - **SEVERANCE**: KE (#172)}  
 u, {@5: Sup: 5 - **KEEPING SMALL**: SHAO (#121); Ego: 76 -  
**AGGRAVATION**: CHU (#248)}  
 σ, {@6: Sup: 43 - **ENCOUNTERS**: YU (#164 \*\*\*); Ego: 38 -  
**FULLNESS**: SHENG (#286)}  
 ι, {@7: Sup: 53 - **ETERNITY**: YUNG (#217); Ego: 10 -  
**DEFECTIVENESS, DISTORTION**: HSIEN (#296 \*\*\*)}  
 ω, {@8: Sup: 43 - **ENCOUNTERS**: YU (#260); Ego: 71 - **STOPPAGE**:  
 CHIH (#367)}  
 σ, {@9: Sup: 81 - **FOSTERING**: YANG (#341); Ego: 38 - **FULLNESS**:  
 SHENG (#405 \*\*\*)}  
 ι, {@10: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#351  
 \*\*\*); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#415 \*\*\*)}  
 σ] {@11: Sup: 48 - **RITUAL**: LI (#399); Ego: 38 - **FULLNESS**: SHENG  
 (#453)}

Greek: μετουσίωσις as **ONTIC: @147** - qûwm (H6965): **\*TO\***  
**\*ESTABLISH\*** / **DEME: @106** - dâbaq (H1692): **\*BE\* \*JOINED\***  
**\*TOGETHER\***; lûwa' (H3886): **\*SWALLOW\* \*DOWN\*** {@11: Sup: 48  
 - **RITUAL**: LI (#399 - klēronómia (G2817): **\*INHERITANCE\* \*IN\***  
**\*ETERNAL\* \*BLESSEDNESS\*** --> #449); Ego: 38 - **FULLNESS**:  
 SHENG (#453 = #2 - **FULL CIRCLE (CHOU)** --> #1 - **CENTER**  
**(CHUNG))**}

"FOR WHEN THE GENTILES, WHICH HAVE NOT THE LAW, DO BY  
**\*NATURE\*-G5449** THE THINGS CONTAINED IN THE LAW, THESE,  
 HAVING NOT THE LAW, ARE A LAW UNTO THEMSELVES:" [Romans 2:14]

The **\*COURSE\*-trochos** OF **\*NATURE\*-genesis** [James 3:6] as the  
 TAO or DAO is the natural order of the universe, whose character one's  
 intuition must discern to realize the potential for individual wisdom, as  
 conceived in the context of East Asian philosophy, East Asian religions, or  
 any other philosophy or religion that aligns to this principle.

This intuitive knowing of life is considered as that which cannot be  
 grasped as a concept.

Rather, it is known through actual living experience of one's everyday  
 being. Its name, TAO or DAO (Chinese: 道), came from China, where it  
 signifies the way, path, route, road, or sometimes more loosely doctrine,  
 principle, or holistic belief. [Wikipedia: Tao]

"FOR THIS CAUSE GOD GAVE THEM UP UNTO VILE AFFECTIONS: FOR  
 EVEN THEIR WOMEN DID CHANGE THE NATURAL USE INTO THAT WHICH  
 IS AGAINST **\*NATURE\*-G5449**:" [Romans 1:26]

And whether it more properly constitutes a **#1093 - phántasma (G5326): \*APPEARANCE\*, \*APPARITION\* AS \*SPECTRE\*** in alarmingly representing a deviation from the **#1310 - phýsis (G5449): \*ORDER\* \*OF\* \*NATURE\*** pervading Catholic and Orthodox Christian righteous values (ie. *given either **TRANS-SUBSTANTIVITY**: existence precedes essence; **CO-SUBSTANTIVITY**: essence precedes existence; or **TRANS-ELEMENTATION**: as mythos confabulation by metastoiχeiosis (μεταστοιχειώσις)*) towards an otherworldly manifestation which then grounds it's human ideal.

**#174 - NOUMENON RESONANCE FOR 4 JANUARY 2023** as [#6, #2, #100, #6, #40, #500] /

**#212 - NOUMENON RESONANCE FOR 4 JANUARY 2023** as [#10, #100, #6, #40, #6, #700] /

**#147** as [#6, #1, #100, #600] / [#1, #100, #6, #600] = qûwm (H6965): {**UMBRA: #146 % #41 = #23**} **1**) to rise, arise, stand, rise up, stand up; **1a**) (Qal); **1a1**) to arise; **1a2**) to arise (hostile sense); **1a3**) to arise, become powerful; **1a4**) **\*TO\* \*ARISE\*, \*COME\* \*ON\* \*THE\* \*SCENE\***; **1a5**) to stand; **i**) to maintain oneself; **ii**) **\*TO\* \*BE\* \*ESTABLISHED\*, \*BE\* \*CONFIRMED\***; **iii**) to stand, endure; **iv**) to be fixed; **v**) to be valid; **vi**) to be proven; **vii**) to be fulfilled; **viii**) to persist; **ix**) to be set, be fixed; **1a6**) (Piel); **i**) to fulfil; **ii**) to confirm, ratify, establish, impose; **1a7**) (Polel) to raise up; **1a8**) (Hithpael) to raise oneself, rise up; **1a9**) (Hiphil); **i**) to cause to arise, raise; **ii**) to raise, set up, erect, build; **iii**) to raise up, bring on the scene; **iv**) to raise up, rouse, stir up, investigate; **v**) to raise up, constitute; **vi**) to cause to stand, set, station, establish; **vii**) to make binding; **viii**) to carry out, give effect to; **1a10**) (Hophal) to be raised up;

**#126 - NOUMENON RESONANCE FOR 4 JANUARY 2023** as [#20, #70, #6, #30] /

**#106** as [#70, #6, #30] = 'avvâl (H5767): {**UMBRA: #106 % #41 = #24**} **1**) unjust one, perverse one, **\*UNRIGHTEOUS\* \*ONE\***;

Which is true and which is fraudulent?

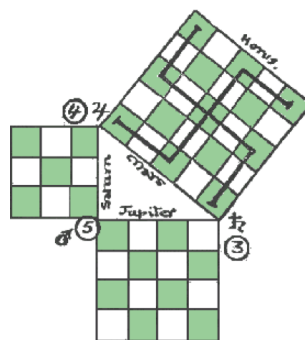
**REDUCTIO AD HITLERUM [33] -> #80 - LABOURING (CH'IN): 12 - 16 DECEMBER AS IDEA #75 - 13 DECEMBER 1941:** "The war will be over one day. I shall then consider that my life's final task [*qín* (勤)]: **\*DILIGENTLY\***; **\*INDUSTRIOUSLY\***, **\*DUTY\***; **\*WORK\***] will be to **\*SOLVE\* \*THE\* \*RELIGIOUS\* \*PROBLEM\***. Only then will the life of the German native be guaranteed once and for all.

I don't interfere in matters of belief. Therefore I can't allow churchmen to interfere with temporal affairs. The organised lie must be smashed. The State must remain the absolute master...

### LUOSHU ORDER #369 MATRIX REFERENCE OBJECT

That if Pythagoras was indebted to the Barbarians [**Romans 1:14**] therefore Islamic foundations to sectarian belief is compromised.

Where the TRIPARTITE idea #34 - 三親 = #485 relates to a **BIPARTITE notion of MARRIAGE** then its BIFURCATION as #17 being a religionist's claim to piety conform to the premise of **COLONIALISM** by #71 - DOMINION (ODD: #11 + #17 + #65 + #71 = #164, EVEN: #68 + #44 + #38 + #14 = #164, CENTRE: #41) action against nature (#205 / #164) and prerogative of STATE.



<<http://www.grapple369.com/images/fascist.gif>>

#540 as [#6, #2, #70, #2, #4, #400, #50, #6] = 'abdûwth (H5659): {UMBRA: #482 % #41 = #31} 1) servitude, \*BONDAGE\*;

#492 as [#80, #1, #300, #100, #10, #1] = patriá (G3965): {UMBRA: #492 % #41 = #41} 1) \*LINEAGE\* \*RUNNING\* \*BACK\* \*TO\* \*SOME\* \*PROGENITOR\*, \*ANCESTRY\*; 2) a nation or tribe; 2a) a group of families, all those who in a given people lay claim to a common origin; 2b) the Israelites which distributed into twelve tribes, descended from the twelve sons of Jacob, these were divided into families which were divided into houses; 3) \*FAMILY\*, \*IN\* \*A\* \*WIDER\* \*SENSE\*, \*NATION\*, \*PEOPLE\*;

But, even so, it's impossible eternally to hold humanity in bondage with lies. After all, it was only between the sixth and eighth centuries that Christianity was imposed on our peoples by princes who had an alliance of interests with the shavelings. Our peoples had previously succeeded in living all right without this religion. I have six divisions of SS composed of men absolutely indifferent in matters of religion. It doesn't prevent them from going to their deaths with serenity in their souls.

#777 as [#1, #80, #5, #20, #300, #5, #10, #50, #1, #300, #5] = apokteínō (G615): {UMBRA: #1336 % #41 = #24} 1) to kill in any

way whatever; **1a)** to destroy, to allow to perish; **2)** metaphor: to extinguish, abolish; **2a)** **\*TO\* \*INFLICT\* \*MORTAL\* \*DEATH\***; **2b)** to deprive of spiritual life and procure eternal misery in hell;

Christ was an Aryan, and St. Paul used his doctrine to mobilise the criminal underworld and thus organise a proto-Bolshevism. This intrusion upon the world marks the end of a long reign, that of the clear Graeco-Latin genius.

**#666 as [#90, #70, #100, #400, #6] / [#6, #90, #70, #100, #400] = tsa'ăqâh (H6818): {UMBRA: #265 % #41 = #19} 1) cry, outcry; 1a) outcry (against); 1b) \*CRY\* \*OF\* \*DISTRESS\* (\*ESPECIALLY\* \*AS\* \*HEARD\* \*BY\* \*GOD\*);**

What is this God who takes pleasure only in seeing men grovel before Him? Try to picture to yourselves the meaning of the following, quite simple story. God creates the conditions for sin. Later on He succeeds, with the help of the Devil, in causing man to sin. Then He employs a virgin to bring into the world a son who, by His death, will redeem humanity!

"AND, BEHOLD, THOU SHALT **\*CONCEIVE\*-G4815** IN THY WOMB, AND BRING FORTH A SON, AND SHALT CALL HIS NAME JESUS." [Luke 1:31]

**USURPER:** #1 - **CENTRE** (CHUNG: **#452** - bayith (H1004): SHELTER OR ABODE OF ANIMALS / kâthab (H3789): TO REGISTER, ENROL, RECORD; TO DECREE / yâsha' (H3467): YESHUA as JESUS' Hebrew name is derived from this root meaning: TO SAVE, DELIVER)

**GUIDE:** #36 - **STRENGTH** (CH'IANG: **#487** - Nazarēnós (G3479) RESIDENT OF NAZARETH / patér (G3962): JUPITER / PRIEST)

**MYSTERY:** #37 - **PURITY** (TS'UI: **#488** - b<sup>e</sup>thûwlfym (H1331): VIRGINITY / kritēs (G2923): ARROGATES TO HIMSELF / JUDGE)

**ADJUSTER:** #111

**LEADER:** **#666**

**REGULATOR:** **#777**

**GENERAL GOVERNOR:** #1554

|    |    |    |    |    |    |
|----|----|----|----|----|----|
| 13 | 22 | 18 | 27 | 11 | 20 |
| 31 | #4 | 36 | #9 | 29 | #2 |
| 12 | 21 | 14 | 23 | 16 | 25 |
| 30 | #3 | #5 | 32 | 34 | #7 |
| 17 | 26 | 10 | 19 | 15 | 24 |
| #8 | 35 | 28 | #1 | #6 | 33 |

**= (#111 / #666) LUOSHU ORDER REFERENCE OBJECT**

**#396 as [#5, #10, #300, #6, #70, #5] = y<sup>e</sup>shûw'âh (H3444):**  
**{UMBRA: #391 % #41 = #22} 1) \*SALVATION\*,**  
**\*DELIVERANCE\*; 1a) welfare, prosperity; 1b) deliverance; 1c)**  
salvation (by God); **1d) victory;**

I can imagine people being enthusiastic about the paradise of Mahomet, but as for the insipid paradise of the Christians! In your lifetime, you used to hear the music of Richard Wagner. After your death, it will be nothing but hallelujahs, the waving of palms, children of an age for the feeding-bottle, and hoary old men. The man of the isles pays homage to the forces of nature.

**#325 as [#40, #200, #80, #5] = marpê' (H4832): {UMBRA: #321**  
**% #41 = #34} 1) health, healing, cure; 1a) healing, cure; 1b) health,**  
profit, **\*SOUND\* (\*OF\* \*MIND\*); 1c) healing; 1c1) incurable (with**  
negative);

But Christianity is an invention of sick brains: one could imagine nothing more senseless, nor any more indecent way of turning the idea of the **\*GODHEAD\*** into a mockery. A negro with his tabus is crushingly superior to the human being who seriously believes in **\*TRANSUBSTANTIATION\***.

**#369 as [#200, #1, #100, #20, #10, #20, #8, #10] = sarkikós**  
**(G4559): {UMBRA: #621 % #41 = #6} 1) fleshly, carnal; 1a) having**  
the nature of flesh, i.e. under the control of the animal appetites; **1a1)**  
**\*GOVERNED\* \*BY\* \*MERE\* \*HUMAN\* \*NATURE\* \*NOT\* \*BY\***  
**\*THE\* \*SPIRIT\* \*OF\* \*GOD\*; 1a2) having its seat in the animal**  
nature or aroused by the animal nature; **1a3) human: with the included**  
idea of depravity; **1b) pertaining to the flesh; 1b1) to the body: related**  
to birth, lineage, etc;

**#297 as [#7, #200, #70, #500] / [#20, #7, #200, #70] = zera'**  
**(H2233): {UMBRA: #277 % #41 = #31} 1) seed, sowing, offspring;**  
**1a) a sowing; 1b) seed; 1c) semen virile; 1d) offspring, descendants,**  
posterity, **\*CHILDREN\*; 1e) \*OF\* \*MORAL\* \*QUALITY\*; 1e1) a**  
practitioner of righteousness (fig.); **1f) sowing time (by meton);**

I begin to lose all respect for humanity when I think that some people on our side, Ministers or generals, are capable of believing that we cannot triumph without the blessing of the Church. Such a notion is excusable in little children who have learnt nothing else.



## LUOSHU ORDER #369 MATRIX REFERENCE OBJECT

|    |    |    |    |    |    |    |    |    |
|----|----|----|----|----|----|----|----|----|
| 31 | 76 | 13 | 36 | 81 | 18 | 29 | 74 | 11 |
| 22 | 40 | 58 | 27 | 45 | 63 | 20 | 38 | 56 |
| 67 | 4  | 49 | 72 | 9  | 54 | 65 | 2  | 47 |
| 30 | 75 | 12 | 32 | 77 | 14 | 34 | 79 | 16 |
| 21 | 39 | 57 | 23 | 41 | 59 | 25 | 43 | 61 |
| 66 | 3  | 48 | 68 | 5  | 50 | 70 | 7  | 52 |
| 35 | 80 | 17 | 28 | 73 | 10 | 33 | 78 | 15 |
| 26 | 44 | 62 | 19 | 37 | 55 | 24 | 42 | 60 |
| 71 | 8  | 53 | 64 | 1  | 46 | 69 | 6  | 51 |

[LEGEND: **3x3 WITH #45 - CENTRE** (#135 / #404) STOICHEION OF THE KOSMOS / #231 - JUXTAPOSITION CONTROLLER

**CYAN NUMBERS:** CANON OF SUPREME MYSTERY / REDUCTIO AD HITLERUM TABLE TALK (1941-1944) IDEA ANCHORS:

[33] -> #80 - LABOURING (CH'IN): 12 - 16 DECEMBER AS IDEA #75 - 13 DECEMBER 1941

[26] -> #12 - YOUTHFULNESS (T'UNG): 9 - 13 FEBRUARY AS IDEA #147 - 10 FEBRUARY 1942

[34] -> #53 - ETERNITY (YUNG): 13 - 17 AUGUST AS IDEA #290 / #291 - 16 AUGUST 1942

[30] -> #57 - GUARDEDNESS (SHO): 31 AUGUST - 4 SEPTEMBER AS IDEA #306 - 31 AUGUST 1942

**RED NUMBERS:** ♃ as #65 - GAUGES CONTROLLER:  $c^2$

**BLUE NUMBERS:** #34 - JUPITER (#135 / #540) PRINCIPLE:  $b^2$

**PURPLE NUMBERS:** #15 - DOMINION ACTION (#264, #273, #308, #415, #449 [#44 / #57]):  $a^2$

**MARS 5x5 INTELLIGENCE (#65 - ADJUSTER: ROW / #325 - LEADER: SUM / #390 - REGULATOR: ROW + SUM) SQUARE**

|    |    |    |    |    |
|----|----|----|----|----|
| 1  | 23 | 16 | 4  | 21 |
| 15 | 14 | 7  | 18 | 11 |
| 24 | 17 | 13 | 9  | 2  |
| 20 | 8  | 19 | 12 | 6  |
| 5  | 3  | 10 | 22 | 25 |

**JUPITER 4x4 (PAPAL) INTELLIGENCE (#135 - ADJUSTER: ROW / #540 - LEADER: SUM / #675 - REGULATOR: ROW + SUM) SQUARE**

|    |    |    |    |
|----|----|----|----|
| 26 | 37 | 31 | 41 |
| 40 | 32 | 34 | 29 |
| 36 | 27 | 42 | 30 |
| 33 | 39 | 28 | 35 |

**SATURN 3x3 INTELLIGENCE (#123 - ADJUSTER: ROW / #369 - LEADER: SUM / #492 - REGULATOR: ROW + SUM) SQUARE**

|    |    |    |
|----|----|----|
| 68 | 11 | 44 |
| 17 | 41 | 65 |
| 38 | 71 | 14 |

= #123 / #369 {DOMINION SCHEMA}

**3x3 INTELLIGENCE (#99 - ADJUSTER: ROW / #297 - LEADER: SUM / #396 - REGULATOR: ROW + SUM) SQUARE**

#41 #1 #57  
 #49 #33 #17  
 #9 #65 #25

= #99 / #297 {#ONE / #1 - IMMATERIAL BIPARTITE ELEMENT OF USURPING #9 - AUTONOMY WITHIN THE PYTHAGOREAN #1080 - HETEROS THEORY OF NUMBER SCHEMA AS TECHNOLOGY OF THE DAY}

#675 as [#1, #200, #80, #70, #50, #4, #70, #200] = áspondos (G786): {UMBRA: #675 % #41 = #19} 1) without a treaty or covenant; 1a) \*OF\* \*THINGS\* \*NOT\* \*MUTUALLY\* \*AGREED\* \*UPON\* e.g. abstinences from hostilities; 2) that cannot be persuaded to enter into a covenant, implacable;

For thirty years the Germans tore each other to pieces simply in order to know whether or not they should take \*COMMUNION\* (ie. *associated to the crucifixion of 3 APRIL 33 AD which is #CENTRE premise to the PYTHAGOREAN #1 - IMMATERIAL BIPARTITE ELEMENT AS TABLE TALK IDEA @1 FOR FASCISM*) in both kinds. There's nothing lower than religious notions like that. From that point of view, one can envy the Japanese. They have a religion which is very simple and brings them into contact with nature. They've succeeded even in taking Christianity and turning it into a religion that's less shocking to the intellect.

By what would you have me replace the Christians' picture of the Beyond?

What comes naturally to mankind is the sense of eternity and that sense is at the bottom of every man. The soul and the mind migrate, just as the body returns to nature. Thus life is eternally reborn from life. As for the "why?" of all that, I feel no need to rack my brains on the subject. The soul is unplumbable.

**#390 as [#50, #70, #70, #200] = noûs (G3563): {UMBRA: #720 % #41 = #23} 1) the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; 1a) \*THE\* \*INTELLECTUAL\* FACULTY\*, \*THE\* \*UNDERSTANDING\*;**  
**1b) reason in the narrower sense, as the capacity for spiritual truth, the \*HIGHER\* \*POWERS\* \*OF\* \*THE\* \*SOUL\*, the faculty of perceiving divine things, of recognising goodness and of hating evil; 1c) the power of considering and judging soberly, calmly and impartially; 2) a particular mode of thinking and judging, i.e thoughts, feelings, purposes, desires;**

If there is a God, at the same time as He gives man life He gives him intelligence. By regulating my life according to the understanding that is granted me, I may be mistaken, but I act in good faith. The concrete image of the Beyond that religion forces on me does not stand up to examination. " [pages 143, 144]

Again we ought to convey a caution, that we are writing a meta narrative that is not a final form text as something you might expect to be worthy as a published work, but which is primarily concerned with a broad sketch of essential ideas and sufficiently documenting the requisite meta-logic.

In order to explain the gravitas (ie. ***the REDUCTIO AD HITLERUM is a systematic intentional malice of mind, representing a dual idea banding for each of the MAGIC SQUARE prototypes as exhibiting a probability of occurrence which is highly unlikely--it is no accident***) of such a disclosure made on **13 DECEMBER 1941** as some 81 years ago and ignoring the culpability by the CATHOLIC CHURCH AND POPE EMERITUS BENEDICT XVI for any resolute failure to explain what is on all appearances a wilful deception:

"... UNTIL CHRIST BE \*FORMED\*-G3445: IN YOU," [Galatians 4:19]

**#1580 as [#40, #70, #100, #500, #70, #800] = morphóō (G3445): {UMBRA: #1580 % #41 = #22} 1) to \*FORM\*;**

We need to convey our understanding of the anthropocentric consideration (ie. the "***EARTH WAS WITHOUT FORM AND***

**\*VOID\***" [**Genesis 1:2**] having a correspondence to the **\*VOID\*** as the uniformed mind) which is firstly relative to the substance source and nature (ie. something that is pleasant to contemplate but clearly an adverse reality) and the **#451 - MANIFESTING NORM** that is the mechanism for its existential variance by the process to **#1512 - apokálypsis (G602): \*DISCLOSURE\* \*OF\* \*TRUTH\* \*AS\* \*INSTRUCTION\*:**

"BUT I CERTIFY YOU, BRETHREN, THAT THE GOSPEL WHICH WAS PREACHED [BY] ME IS NOT AFTER MAN. FOR I NEITHER RECEIVED IT OF MAN, NEITHER WAS I TAUGHT IT, BUT BY THE **\*REVELATION\*-G602:** OF JESUS CHRIST." [**Galatians 1:11-12**]

And it's formation within the ontology (ie. **#2371** as [**@277, @526, @338, @450, @328, @452**] = **sōmatikōs (G4985): \*BODILY\* or \*CORPORALLY\***) which the REDUCTIO AD HITLERUM disclosure conveys as a **#123 - JUDGEMENT SENSIBILITY: "REGULATING MY LIFE ACCORDING TO THE UNDERSTANDING THAT IS GRANTED ME, I MAY BE MISTAKEN, BUT I ACT IN GOOD FAITH."**

"AN INSTRUCTOR OF THE FOOLISH, A TEACHER OF BABES, WHICH HAST THE **\*FORM\*-G3446:** OF KNOWLEDGE AND OF THE TRUTH IN THE LAW." [**Romans 2:20**]

**G3446@{**

**@1:** Sup: 40 - **LAW/MODEL: FA (#40)**; Ego: 40 - **LAW/MODEL: FA (#40)**,

**@2:** Sup: 29 - **DECISIVENESS: TUAN (#69)**; Ego: 70 - **SEVERANCE: KE (#110)**,

**@3:** Sup: 48 - **RITUAL: LI (#117)**; Ego: 19 - **FOLLOWING: TS'UNG (#129)**,

**@4:** Sup: 62 - **DOUBT: YI (#179)**; Ego: 14 - **PENETRATION: JUI (#143)**,

**@5:** Sup: 52 - **MEASURE: TU (#231)**; Ego: 71 - **STOPPAGE: CHIH (#214)**,

**@6:** Sup: 9 - **BRANCHING OUT: SHU (#240)**; Ego: 38 - **FULLNESS: SHENG (#252)**,

**@7:** Sup: 19 - **FOLLOWING: TS'UNG (#259)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#262)**,

**@8:** Sup: 69 - **EXHAUSTION: CH'IUNG (#328)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#312)**,

**Male: #328 - μετακίνησις (metakínēsis) / ONTIC: #338, DEME: #328, MALE: #450, FEME: #277); Feme: #312 - SEE KANT'S PROLEGOMENA IDEA**

**} // #1770**

**#328 = [#69, #45, #21, #61, #37, #13 - INCREASE (TSENG), #53 - ETERNITY (YUNG), #29 - DECISIVENESS (TUAN)]**

#45 #5 #61

#53 #37 #21

#13 #69 #29

= #111 / #333 {#FIVE: **TEMPLATE IDEA #328**} = 'erets (H776):  
**\*CITY\*-\*STATE\* AS CULT**

<[http://www.grapple369.com/?  
idea:69,114,135,196,233,246,299,328,333](http://www.grapple369.com/?idea:69,114,135,196,233,246,299,328,333)>

**#1770 as [#40, #70, #100, #500, #800, #200, #10, #50] =  
mórophōsis (G3446): {UMBRA: #1920 % #41 = #34} 1) \*A\*  
\*FORMING\*, \*SHAPING\*; 2) form; 2a) \*THE\* \*MERE\* \*FORM\*,  
\*SEMBLANCE\*; 2b) the form befitting a thing or truly expressing the  
fact, the very form;**

**IMMANUEL KANT'S (1783) PROLEGOMENA COMMENTARY ON  
SECTION #29 - DEEMING, NON-ASSERTION; I-CHING: H36 -  
SUPPRESSION OF THE LIGHT, SINKING / DARKENING OF THE  
LIGHT, BRILLIANCE INJURED, INTELLIGENCE HIDDEN; TETRA: 67  
- DARKENING (HUI) AS IDEA #312:** "For having a try at Hume's  
problematic concept (this, his crux metaphysicorum), namely the concept  
of cause, there is first given to me a priori, by means of logic: the form of  
a conditioned judgment in general, that is, the use of a given cognition as  
ground and another as consequent. It is, however, possible that in  
perception a rule of relation will be found, which says this: that a certain  
appearance is constantly followed by another (though not the reverse);  
and this is a case for me to use hypothetical judgment and, e.g., to say:  
If a body is illuminated by the sun for long enough, then it becomes  
warm. Here there is of course not yet a necessity of connection, hence  
not yet the concept of cause. But I continue on, and say: if the above  
proposition, which is merely a subjective connection of perceptions, is to  
be a proposition of experience, then it must be regarded as necessarily  
and universally valid.

But a proposition of this sort would be: The sun through its light is the  
cause of the warmth. The foregoing empirical rule is now regarded as a  
law, and indeed as valid not merely of appearances, but of them on behalf  
of a possible experience, which requires universally and therefore  
necessarily valid rules. I therefore have quite good insight into the  
concept of cause, as a concept that necessarily belongs to the mere form  
of experience, and into its possibility as a synthetic unification of  
perceptions in a consciousness in general; but I have no insight at all into  
the possibility of a thing in general as a cause, and indeed have none just

because the concept of cause indicates a condition that in no way attaches to things, but only to experience, namely, that experience can be an objectively valid cognition of appearances and their sequence in time only insofar as the antecedent appearance can be conjoined with the subsequent one according to the rule of hypothetical judgments." [pages 63, 64]

As to "HAVING A \*FORM\*-G3446: (ie. *a chimera as PIE IN THE SKY*) OF GODLINESS, BUT DENYING THE POWER THEREOF: FROM SUCH TURN AWAY." [2Timothy 3:5]

We had previously made the proposition of an alternative philosophical ontological conception that was a result of our #451 - PRAXIS OF RATIONALITY informal research, in perhaps conveying a consciousness mean as the hypothesis that is a paradigm consisting of a SUPERNAL (- #369) / EGO (+ #369) = #738 pairing having a correspondence to the #729 (9x9x9 = #365 - YANG / #364 - YIN) appraisals which constitutes the INTELLECT within the #9 - AUTONOMOUS DELIMITER (PERSONA).

Such that the #9 - PERSONA (the inherent daemon) + #1 - SELF / FORMA (Latin) AS STATE OF BEING [decade] + #728 = MORPHE where the hypokeimenon persists (ie. *Within philosophy to underlie in thought; (logic) to be subject or subordinate to the subject matter*) within a thing going through change as similarly the hypostasis / noumenon is a consideration within both philosophy and religion.

#728 as [#40, #70, #100, #500, #8, #10] = morphé (G3444): {UMBRA: #718 % #41 = #21} 1) the form by which a person or thing strikes the vision; 2) external appearance;

"BUT MADE HIMSELF OF NO REPUTATION, AND TOOK UPON HIM THE \*FORM\*-G3444: OF A SERVANT, AND WAS MADE IN THE LIKENESS OF MEN:" [Philippians 2:7]

"WHO, BEING IN THE \*FORM\*-G3444: OF GOD, THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD:" [Philippians 2:6]

"AFTER THAT HE APPEARED IN ANOTHER \*FORM\*-G3444: UNTO TWO OF THEM, AS THEY WALKED, AND WENT INTO THE COUNTRY." [Mark 16:12]

And we noted that the hypokeimenon (Greek: ὑποκείμενον / #800 = [ὕ,π,ο,κ,ε,ῖ,μ,ε,ν,ο,ν]) can be expressed almost entirely by #451 - PRAXIS OF RATIONALITY considerations as #489 (#38 - FULLNESS: SHENG (≡盛)) / #476 (#25 - CONTENTION: CHENG (≡爭)) with DEME:

**#459 (#8 - OPPOSITION: KAN (𠄎幹)) / ONTIC: #371 (@215 - SELF CONTRADICTION + @156 - FOUNDATION)**

So what then is meant by the expression "WHEEL OF LIFE" [James 3:6] as only obliquely given an exegesis (ie. **KITTEL as a member of the Nazi party was unconvicted**) within the 1933 edition as Volume 1 to THEOLOGICAL DICTIONARY TO THE NEW TESTAMENT (TDNT): "This expression, which is surprising in the context, has now been shown by the study of religious history to be a technical term in ORPHIC teaching [that permeated Pythagorean bipartite #1080 - HETEROS theory of number mysticism and Mithraism which had gained dominion by 71 AD]" [TDNT Vol 1:683]

Within German, the term Orient is usually used synonymously with the area between the Near East and East Asia, including Israel, the Arab world, and Greater Persia.

Unsurprisingly we find within the CANON OF SUPREME MYSTERY as Appraisal 5 of TETRAD **#45 - 𠄎大 = #496**, that there is a single usage of the term **yí (夷)**: barbarians which is used to describe **sān yí jiào (三夷教)** and is understood to mean the three foreign religions NESTORIANISM (after the patriarch of Constantinople from 428-31 AD), MANICHEANISM (c. 216–c. 276 AD) and ZOROASTRIANISM (c. 628–c. 551 BC)).

Whereas the shorter expression **sān jiào (三教)** is used to describe the three religions of Daoism, Confucianism and Buddhism.

Is it then possible to apply a reciprocity to the argumentative term **#476 = bárbaros (G915): [#25 - CONTENTION (CHENG)]** and thereby smugly convey that the western world's philosophical tradition has a dependency upon the **LUOSHU ORDER #369 MATRIX REFERENCE OBJECT** as then the basis for sectarian antagonism: "I AM DEBTOR BOTH TO THE GREEKS, AND TO THE BARBARIANS; BOTH TO THE WISE, AND TO THE UNWISE.

FOR THE **\*INVISIBLE\* \*THINGS\*** OF HIM FROM THE CREATION OF THE WORLD ARE CLEARLY SEEN, BEING UNDERSTOOD BY THE THINGS THAT ARE MADE, EVEN HIS ETERNAL POWER AND GODHEAD; SO THAT THEY ARE WITHOUT EXCUSE: BECAUSE THAT, WHEN THEY KNEW GOD, THEY GLORIFIED HIM NOT AS GOD, NEITHER WERE THANKFUL; BUT BECAME VAIN IN THEIR IMAGINATIONS, AND THEIR FOOLISH HEART WAS DARKENED.

**CHINESE ZODIAC:** Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Goat, Monkey, Rooster, Dog and Pig



**WESTERN ZODIAC:** Ram, Bull, Twins, Crab, Lion, Virgin, Scales, Scorpion, Centaur-Archer, Sea-Goat, Water-Bearer, Fish

PROFESSING THEMSELVES TO BE WISE, THEY BECAME FOOLS, AND CHANGED THE GLORY OF THE UNCORRUPTIBLE GOD INTO AN IMAGE MADE LIKE TO CORRUPTIBLE MAN, AND TO BIRDS, AND FOURFOOTED BEASTS, AND CREEPING THINGS." [Romans 1:14, 20-23]

**#476 = #451 - PRAXIS OF RATIONALITY + #25 - CONTENTION**

**(CHENG)** as [#2, #1, #100, #2, #1, #100, #70, #200] = bárbaros (G915): {UMBRA: #476 % #41 = #25} 1) one whose speech is rude, rough and harsh; 2) one who speaks a foreign or strange language which is not understood by another; 3) used by the Greeks of any **\*FOREIGNER\* \*IGNORANT\* \*OF\* \*THE\* \*GREEK\* \*LANGUAGE\*, \*WHETHER\* \*MENTAL\* \*OR\* \*MORAL\***, with the added notion after the Persian war, of rudeness and brutality. The word is used in the N.T. without the idea of reproachfulness;

Whereas the DEAD SEA SCROLLS community whilst being cognisant of the lunar position within the zodiac [4Q318] and divination practices such as **BRONTOMANCY** [from Ancient Greek #530 - βροντή (bronté: thunder) and #407 - μαντεία (manteía: prophecy) / **BRONTOLOGIA** (The term logia (Greek: λόγια), plural of Ancient Greek #233 - λόγιον (lógion, "oracle"), from λόγος (lógos, "word; the word or wisdom of God"))]:

"IF IT THUNDERS IN THE **\*OX\***, A SIEGE AGAINST THE CITY..."

"IF IT THUNDERS IN THE **\*TWINS\***, PANIC AND SICKNESS DUE TO FOREIGNERS..."

**#530 = #451 - PRAXIS OF RATIONALITY + #79 - DIFFICULTIES**

**(NAN)** as [#2, #100, #70, #50, #300, #8] = bronté (G1027): {UMBRA: #530 % #41 = #38} 1) **\*THUNDER\***;

**#79 - ䷋ 難 = #530**

**nán:** 1. difficult; arduous; hard, 2. to put someone in a difficult position; to have difficulty, 3. hardly possible; unable, 4. **\*DISASTER\***; **\*CALAMITY\***, 5. **\*ENEMY\***; **\*FOE\***, 6. bad; unpleasant, 7. to blame; to rebuke, 8. to object to; to argue against, 9. to reject; to repudiate

**WHERE #530 = #451 - PRAXIS OF RATIONALITY + #79 -**

**DIFFICULTIES (NAN):** "After all, return or reversal is the movement of the Tao.

**APPRAISAL #1:** Troubled am I in deep, dark places (冥冥。測曰).

**FATHOMING #1:** That I am troubled in deep, dark places

Means: Its form is not yet seen.

míng (冥冥): 1. dark, 2. profound; deep, 3. obscure, 4. **\*THE\* \*UNSEEN\* \*WORLD\***, 5. Hades

WHEREAS léi míng (雷鳴): **\*THUNDER\* \*ROLLS\*** in Appraisal 3 of TETRAD #21 - 𩇑釋 = #472 - to explain; to interpret

cè (測): 1. to measure; to estimate, 2. to conjecture

yuē (曰): 1. to speak; to say, 2. Kangxi radical 73, 3. to be called, 4. particle without meaning

At the Beginning of Thought, the inner self, mired in doubt and confusion, struggles to reach the true light of understanding before its benighted ideas "take form" in action. In this it imitates yang ch'i in winter, struggling to escape its confinement below earth so that the myriad things can "take form." [ @1, page 413 ]

"AND IT CAME TO PASS, AS WE WENT TO PRAYER, A CERTAIN DAMSEL POSSESSED WITH A SPIRIT OF DIVINATION MET US, WHICH BROUGHT HER MASTERS MUCH GAIN BY **\*SOOTHSAYING\*-G3132**: THE SAME FOLLOWED PAUL AND US, AND CRIED, SAYING, THESE MEN ARE THE SERVANTS OF THE MOST HIGH GOD, WHICH SHOW UNTO US THE WAY OF SALVATION.

**#917 as [ #40, #1, #50, #300, #5, #400, #70, #40, #1, #10 ] = manteúomai (G3132): { UMBRA: #917 % #41 = #15 } 1) to act as a seer; 1a) \*DELIVER\* \*AN\* \*ORACLE\*, \*PROPHECY\*, \*DIVINE\*;**

AND THIS DID SHE MANY DAYS. BUT PAUL, BEING GRIEVED, TURNED AND SAID TO THE SPIRIT, I COMMAND THEE IN THE NAME OF JESUS CHRIST TO COME OUT OF HER. AND HE CAME OUT THE SAME HOUR.

AND WHEN HER MASTERS SAW THAT THE HOPE OF THEIR GAINS WAS GONE, THEY CAUGHT PAUL AND SILAS, AND DREW THEM INTO THE MARKETPLACE UNTO THE RULERS, AND BROUGHT THEM TO THE MAGISTRATES, SAYING, THESE MEN, BEING JEWS, DO EXCEEDINGLY TROUBLE OUR CITY, **\*AND\* \*TEACH\* \*CUSTOMS\*, \*WHICH\* \*ARE\* \*NOT\* \*LAWFUL\* \*FOR\* \*US\* \*TO\* \*RECEIVE\*, \*NEITHER\* \*TO\* \*OBSERVE\*, \*BEING\* \*ROMANS\*." [ Acts 16:16-21 ]**

#407 as [#1, #6, #400] = 'ôwth (H226): {UMBRA: #407 % #41 = #38} 1) sign, signal; 1a) a distinguishing mark; 1b) banner; 1c) remembrance; 1d) miraculous sign; 1e) \*OMEN\*; 1f) \*WARNING\*; 2) token, ensign, standard, miracle, proof;

#227 - NOUMENON RESONANCE FOR 6 JANUARY 2023 as [#20, #1, #6, #200] / [#1, #6, #200, #500] /

#229 - NOUMENON RESONANCE FOR 6 JANUARY 2023 as [#2, #1, #6, #200, #500] /

#233 as [#6, #20, #1, #6, #200] = 'ôwr (H216): {UMBRA: #207 % #41 = #2} 1) light; 1a) light of day; 1b) \*LIGHT\* \*OF\* \*HEAVENLY\* \*LUMINARIES\* (\*MOON\*, \*SUN\*, \*STARS\*); 1c) day-break, dawn, morning light; 1d) daylight; 1e) lightning; 1f) light of lamp; 1g) light of life; 1h) light of prosperity; 1i) light of instruction; 1j) light of face (fig.); 1k) \*JEHOVAH\* \*AS\* \*ISRAEL'S\* \*LIGHT\*;

It still appears to be a conjectural measure of DIVINE WILL that is made relative to their #364 day chronological (ie. **a crucial innovation is the inclusion of the Jewish 7-day week into the zodiac structure by means the MOON could rest on the Sabbath**) and hypostasis as 'ôwth (H226) conception which is distinct from the ROMAN CUSTOMS (ie. *perhaps lunaria as compilation texts providing prescriptions and prognoses according to various astrological rules for all the days of a lunar month*), where the notion of "predestined trials" within fragment 4Q298 (8) reflects the #509 - YAHAD's [#58 - GATHERING IN (HSI)] doctrine that God has not merely foreseen, but actively willed, all of history so as to grant an "understanding to the end of the ages".

Therefore, trials and tribulations are part of the #509 - YAHAD's life, intended by God to purify them. [Wise, Abegg and Cook, page 295]

"LORD, THEY HAVE KILLED THY PROPHETS, AND DIGGED DOWN THINE ALTARS; AND I AM LEFT ALONE-G3441:, AND THEY SEEK MY LIFE.

#240 - NOUMENON RESONANCE FOR 6 JANUARY 2023 as [#40, #70, #50, #70, #10] /

#218 as [#40, #70, #50, #8, #50] = mónos (G3441): {UMBRA: #430 % #41 = #20} 1) \*ALONE\* (\*WITHOUT\* \*A\* \*COMPANION\*), forsaken, destitute of help, alone, only, merely;

**JUPITER 4x4 (PAPAL) INTELLIGENCE (#135 - ADJUSTER: ROW / #540 - LEADER: SUM / #675 - REGULATOR: ROW + SUM) SQUARE**

|    |    |    |    |
|----|----|----|----|
| 26 | 37 | 31 | 41 |
| 40 | 32 | 34 | 29 |
| 36 | 27 | 42 | 30 |
| 33 | 39 | 28 | 35 |

**#540 as [#70, #50, #400, #500] / [#70, #50, #10, #400, #10] = 'ânâh (H6031): {UMBRA: #125 % #41 = #2} 1** (Qal) to be occupied, be busied with; **2)** to afflict, oppress, humble, be afflicted, be bowed down; **2a)** (Qal); **2a1)** to be put down, become low; **2a2)** to be depressed, be downcast; **2a3)** to be afflicted; **2a4)** to stoop; **2b)** (Niphal); **2b1)** **\*TO\* \*HUMBLE\* \*ONESELF\*, \*BOW\* \*DOWN\*;** **2b2)** to be afflicted, be humbled; **2c)** (Piel); **2c1)** to humble, mishandle, afflict; **2c2)** to humble, be humiliated; **2c3)** to afflict; **2c4)** to humble, weaken oneself; **2d)** (Pual); **2d1)** to be afflicted; **2d2)** to be humbled; **2e)** (Hiphil) to afflict; **2f)** (Hithpael); **2f1)** to humble oneself; **2f2)** to be afflicted;

**#227 - NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#6, #5, #6, #200, #4, #6] / [#6, #1, #6, #200, #10, #4] /

**#235 - NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#5, #6, #200, #10, #4, #10] /

**#261 - NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#1, #6, #200, #10, #4, #600] /

**#675 as [#5, #400, #6, #200, #4, #50, #10] = yârad (H3381): {UMBRA: #214 % #41 = #9} 1** to go down, descend, decline, march down, sink down; **1a)** (Qal); **1a1)** to go or come down; **1a2)** to sink; **1a3)** **\*TO\* \*BE\* \*PROSTRATED\*;** **1a4)** to come down (of revelation); **1b)** (Hiphil); **1b1)** to bring down; **1b2)** to send down; **1b3)** to take down; **1b4)** to lay prostrate; **1b5)** to let down; **1c)** (Hophal); **1c1)** to be brought down; **1c2)** to be taken down;

**#34 - KINSHIP (CH'IN)** as [#2, #1, #1, #30] = Bâal (G896):

**{UMBRA: #34 % #41 = #34} 0** Baal = 'lord'; **1)** the supreme male divinity of the Phoenician and Canaanitish nations, as Ashtoreth was their supreme female divinity;

BUT WHAT SAITH THE ANSWER OF GOD UNTO HIM? I HAVE RESERVED TO MYSELF SEVEN THOUSAND MEN, WHO HAVE NOT BOWED THE KNEE TO THE IMAGE OF **\*BAAL\*-G896**:. EVEN SO THEN AT THIS PRESENT TIME ALSO THERE IS A REMNANT ACCORDING TO THE ELECTION OF GRACE." [Romans 11:3-5]

## MATRIX (’ôwth (H226) CYCLE OF #1092 DAYS) #81 X 4.5 = #364.5 DAYS

@DATE(1996,3,20) = #20 - 進 = #471  
@DATE(1999,3,17) = #19 - 從 = #470  
@DATE(2002,3,13) = #19 - 從 = #470  
@DATE(2005,3,9) = #18 - 僊 = #469  
@DATE(2008,3,5) = #17 - 爽 = #468  
@DATE(2011,3,2) = #16 - 交 = #467  
@DATE(2014,2,26) = #15 - 達 = #466  
@DATE(2017,2,22) = #14 - 銳 = #465  
@DATE(2020,2,19) = #14 - 銳 = #465  
@DATE(2023,2,15) = #13 - 增 = #464 (\* New Moon on 20 FEBRUARY)

If the 'oth sign occurred every #1092 days as a #364 days x 3 cycle, then the net effect would be to transition through the #81 x #4.5 days matrix as COURSE-**trochos** OF NATURE-**genesis** [James 3:6] with only an occasional duplication as each 7th occurrence.

Note that the new moon is actually five days later on 20 FEBRUARY 2023 which perhaps gives a clue that the goal is a chronological equivalence to the metonic lunar cycle with its MARCH EQUINOX anchoring to 1 CE and the 6J = #2184 x 49 impetus of the Jerusalem Temple priestly service divisions seemingly appears to be the grounding for a contention between the **BIPARTITE HYPOSTASIS WITH STOICHEION OF THE COSMOS CONTROLLER** v's **TRIPARTITE HYPOSTASIS TO SAPIENT FREE WILL**.

**TROPICAL YEAR** = 365.2422 days.  
365.2422 x 19 = **6,939.602 days** (every 19 years)

**TROPICAL YEAR** = 49 x #2184 days (294 x #364 = 6J as 107016 days)  
/ 293 = 365.242320 days.  
365.2423 x 19 = **6,939.6037 days** (every 19 years)

If we consider that the 19 year metonic cycle (1 AD or 3567 BC?) and the 6J = 294 x 364 days or 293 x 365.2423 days are concerned with the equinox occurrence of WEDNESDAY 20 MARCH 1996 / NEW MOON 21 MARCH 1996 (ie. **the Jewish Year 5756**) ... then the cycles will match in 19 x 293 = 5567 years.

Given the Book of Jubilees as time divisions of jubilees (**7<sup>2</sup>**), weeks (**7<sup>1</sup>**), days (**7<sup>0</sup>**) has a chronological starting point of 6,000 years we can determine which part of the narrative then corresponds:

6000 - 5567 years = 433 - 293 = 140 years or 51133.922 days

51133 - 2 x 49 x 364 days (35672) = 15461 days

15461 - 6 x 7 x 364 days (15288) = days = 173 days

**ANTHROPOCENTRIC MARKERS:** "KENAN, MAHALALEEL, JERED..." [1Chronicles 1:2]

#44 - **STOVE (TSAO)** as [#10 - **DEFECTIVENESS, DISTORTION (HSIEN)**, #30 - **BOLD RESOLUTION (YI)**, #4 - **BARRIER (HSIEN)**] /

#464 - **NOUMENON RESONANCE FOR 7 FEBRUARY 2023** as [#30, #30, #4, #400] / [#10, #30, #4, #400, #500] /

#466 - **NOUMENON RESONANCE FOR 7 FEBRUARY 2023** as [#6, #10, #400, #10, #30, #4, #6] /

#449 - **SAINT PATRICK'S DAY 17 MARCH** as [#5, #10, #30, #4, #400] /

#495 as [#6, #400, #30, #4, #50, #5] = **yâlad (H3205): {UMBRA: #44 % #41 = #3} 1)** to bear, bring forth, beget, gender, travail; **1a)** (Qal); **1a1) \*TO\* \*BEAR\*, \*BRING\* \*FORTH\*;** **i) \*OF\* \*CHILD\* \*BIRTH\*;** **ii) of distress (simile); iii) \*OF\* \*WICKED\* (\*BEHAVIOUR\*); 1a2) to beget; 1b) (Niphal) to be born; 1c) (Piel); 1c1) to cause or help to bring forth; 1c2) to assist or tend as a midwife; 1c3) midwife (participle); 1d) (Pual) to be born; 1e) (Hiphil); 1e1) to beget (a child); 1e2) to bear (fig. - of wicked bringing forth iniquity); 1f) (Hophal) day of birth, birthday (infinitive); 1g) (Hithpael) to declare one's birth (pedigree);**

#13 - 增 = #464

**zēng:** 1. to increase; to add to; to augment, 2. duplicated; repeated

#15 - 達 = #466

**dá:** 1. to attain; to reach, 2. Da, 3. intelligent proficient, 4. to be open; to be connected, 5. to realize; to complete; to accomplish, 6. to display; to manifest, 7. to tell; to inform; to say, 8. illustrious; influential; prestigious, 9. everlasting; constant; unchanging, 10. generous; magnanimous, 11. commonly; everywhere, 12. arbitrary; freely come and go

## #44 - 灶 = #495

**zào:** 1. a furnace, 2. a kitchen stove

**2J6W:** "1. And in the third week in the second jubilee she gave birth to Cain {**possession, or possessed**}, and in the fourth she gave birth to Abel {**vanity; breath; vapor**}, and in the fifth she gave birth to her daughter 'Âwân (ie. Cain later took 'Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee). 2. And in the first (year) of the third jubilee [**3J0W1D**], Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain. 3. And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him. 4. And the Lord reprov'd Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he **\*CURSED\* \*HIM\*** upon the earth." [Book of Jubilees]

According to WISE, ABEGG and COOK's translation of the Dead Sea Scrolls (1997) and a reader's guide to the Qumran Calendar Texts as commentary, the fragment 4Q319 covers a period six jubilees (6J), which is the longest cycle (ie. other than the reference to 10J = 70W as Messianic prophecy) of the Qumran Calendars 294 years (6 x 49 or #2184 days x 49 which is equivalent to 293 x 365.2425 tropical solar years). In the year 295 the cycle returns to the beginning . A MYSTERY OF THE CYCLE IS THAT THE AUTHOR RECKONS (ie. whether this is the anomalous circumstance of 2J6W ... 8J6W @ 3567 BCE ... 19 x **293 = 5567 YEARS** ...WEDNESDAY 20 MARCH 1996 / NEW MOON 21 MARCH 1996 and therefore an academic misapprehension) THE YEAR OF CREATION AS THE BEGINNING OF THE SECOND JUBILEE, NOT THE FIRST. THAT IS, THE JUBILEES ARE COUNTED THROUGH TWO TO SEVEN, NOT ONE THROUGH SIX. We still do not understand the reason. perhaps, it is simply that a completed 294-year cycle thus coincides with the seventh jubilee. The number seven was regarded as a holy number." [p 307]

**8J6W - OUGHT THEN CORRESPONDENCE TO 19 x 293 = 5567 YEARS:** "14. And at the close of the eighth jubilee Kenan {**buyer; owner**} took Mûalêlêth {**she who praises God**} his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the third year of this week [**9J1W3D**], and he called his name Mahalalel {**praising God**}." [Book of Jubilees]

According to some historical (ie. **the dates may vary**) interpretations, the Apostle Paul's appeal to CAESAR then necessitated a journey to Rome whereupon he arrived around 60 AD, and remained in custody for 2 more years [**Acts 28:30**]. However he is thought to have written the epistle



earlier as some time before the end of his third missionary journey when he stayed in Greece, and probably Corinth for about three months during 56–57 AD and whilst there it is thought that he dictated the Epistle to the Romans.

■ **#114 - NOUMENON RESONANCE FOR 5 JANUARY 2023** as [#10, #100, #4] /  
**#515 = #451 - PRAXIS OF RATIONALITY + #64 - SINKING (CH'EN)** as [#10, #100, #4, #400, #1] = y<sup>e</sup>qad (H3345): {**UMBRA: #114 % #41 = #32**} 1) (P'al) to **\*BURN\***;

"AND HE **\*PUT\*-H7673: \*DOWN\*-H7673:** THE IDOLATROUS PRIESTS, ...

**#702** as [#300, #2, #400] = shâbath (H7673): {**UMBRA: #702 % #41 = #5**} 1) to cease, desist, rest; **1a)** (Qal); **1a1)** to cease; **1a2) \*TO\* \*REST\*, \*DESIST\* (\*FROM\* \*LABOUR\*); 1b)** (Niphal) to cease; **1c)** (Hiphil); **1c1)** to cause to cease, put an end to; **1c2) \*TO\* \*EXTERMINATE\*, \*DESTROY\*;** **1c3)** to cause to desist from; **1c4)** to remove; **1c5)** to cause to fail; **1d)** (Qal) to keep or observe the sabbath;

**#519 = #451 - PRAXIS OF RATIONALITY + #68 - DIMMING (MENG)** as [#6, #30, #40, #7, #30, #6, #400] = mazzâlâh (H4208): {**UMBRA: #77 % #41 = #36**} 1) constellations; **1a) \*SIGNS\* \*OF\* \*ZODIAC\* (maybe);**

THEM ALSO THAT BURNED INCENSE UNTO **\*BAAL\***, TO THE SUN, AND TO THE MOON, AND TO THE **\*PLANETS\*-H4208:**, AND TO ALL THE HOST OF HEAVEN." [2Kings 23:5]

**#351** as [#6, #40, #100, #200, #5] = miqreh (H4745): {**UMBRA: #345 % #41 = #17**} 1) unforeseen meeting or event, accident, happening, chance, fortune; **1a) \*ACCIDENT\*, \*CHANCE\*;** **1b) \*FORTUNE\*, \*FATE\*;**

**#351** as [#5, #300, #40, #6] = shâmêm (H8074): {**UMBRA: #380 % #41 = #11**} 1) to be desolate, be appalled, stun, stupefy; **1a)** (Qal); **1a1)** to be desolated, be deflowered, be deserted, be appalled; **1a2)** to be appalled, be awestruck; **1b)** (Niphal); **1b1) \*TO\* \*BE\* \*DESOLATED\*, \*BE\* \*MADE\* \*DESOLATE\*;** **1b2)** to be appalled; **1c)** (Polel); **1c1)** to be stunned; **1c2)** appalling, causing horror (participle); **i)** horror-causer, appaller (subst); **1c3)** (Hiphil); **i)** to devastate, ravage, make desolated; **ii)** to appal, show horror; **1c4)** (Hophal) to lay desolate, be desolated; **1c5)** (Hithpolel); **i)** to cause to be desolate; **ii)** to be appalled, be astounded; **iii)** to cause oneself desolation, cause oneself ruin;

**#351** as [#80, #200, #60, #10, #1] = Parçîy (H6543): {UMBRA: #350 % #41 = #22} 0) Persian = see Persia 'pure' or 'splendid'; **1)** an inhabitant of \*PERSIA\*;

**#377** as [#40, #2, #300, #30, #5] = m<sup>e</sup>bashsh<sup>e</sup>lâh (H4018): {UMBRA: #377 % #41 = #8} 1) \*COOKING\* \*PLACES\*;

**#377** as [#1, #300, #6, #70] = shâva' (H7768): {UMBRA: #376 % #41 = #7} 1) (Piel) \*TO\* \*CRY\* \*OUT\* (\*FOR\* \*HELP\*), shout;

**#377** as [#6, #1, #60, #70, #200, #600] = çâ'ar (H5590): {UMBRA: #330 % #41 = #2} 1) to storm, rage; **1a)** (Qal); **1a1)** to storm; **1a2)** stormy, growing storm (participle); **1b)** (Niphal) \*TO\* \*BE\* \*ENRAGED\*; **1c)** (Piel) to storm away; **1d)** (Pual) to be driven by storm;

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date:2022.7.19&prototype:heteros&lexicon:H4745,H8074,H6543,H4018,H7768,H5590&idea:351,377>

The date of Paul's martyrdom is believed likely to have occurred after the Great Fire of Rome beginning on the evening of 19 JULY 64 AD, but before the last year of Nero's reign, in 68 AD.

Within Western astrology, as formerly astronomy, the zodiac is divided into twelve signs, each occupying 30° of celestial longitude and roughly corresponding to the following star constellations: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.

**FIRE SIGNS** (Aries - 0°, Leo - **120°**, Sagittarius - **240°**)

**EARTH SIGNS** (Taurus - 30°, Virgo - 150°, Capricorn - 270°)

**AIR SIGNS** (Gemini - 60°, Libra - 180°, Aquarius - 300°)

**WATER SIGNS** (Cancer - 90°, Scorpio - 210°, Pisces - 330°)

The English word zodiac derives from zōdiacus, the Latinized form of the Ancient Greek **#1112 - zōdiakòs #740 - kýklos** (ζῳδιακὸς κύκλος), meaning "cycle or circle of little animals". Zōdion (ζῳδῖον) is the diminutive of zōon (ζῳον, "animal"). The name reflects the prominence of animals (and mythological hybrids) among the twelve signs. [Wikipedia: Zodiac]

[ζ, {@1: Sup: 7 - **ASCENT**: SHANG (#7); Ego: 7 - **ASCENT**: SHANG (#7)}

ω, {@2: Sup: 78 - **ON THE VERGE**: CHIANG (#85); Ego: 71 - **STOPPAGE**: CHIH (#78)}  
 δ, {@3: Sup: 1 - **CENTRE**: CHUNG (#86 - **I AM NOT A ROBBER OF FOOD** {%10}); Ego: 4 - **BARRIER**: HSIEN (#82 - **MALE DEME IS UNNAMED** {%11})}  
 ι, {@4: Sup: 11 - **DIVERGENCE**: CH'A (#97); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#92)}  
 α, {@5: Sup: 12 - **YOUTHFULNESS**: T'UNG (#109); Ego: 1 - **CENTRE**: CHUNG (#93)}  
 κ, {@6: Sup: 32 - **LEGION**: CHUANG (#141 - **MALE DEME IS UNNAMED** {%31}); Ego: 20 - **ADVANCE**: CHIN (#113)}  
 ο, {@7: Sup: 21 - **RELEASE**: SHIH (#162); Ego: 70 - **SEVERANCE**: KE (#183)}  
 σ] {@8: Sup: 59 - **MASSING**: CHU (#221); Ego: 38 - **FULLNESS**: SHENG (#221)}

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 idea:86,221,223,1112,200,254,740,346,431>

**#1112** as [#200, #300, #100, #1, #300, #10, #1, #200] = *stratiá* (G4756): {**UMBRA: #912 % #41 = #10**} **1**) an army, band of soldiers; **2**) in the NT, the hosts of heaven; **2a**) troops of angels; **2b**) **\*THE\* \*HEAVENLY\* \*BODIES\*, \*STARS\* \*OF\* \*HEAVEN\* (\*SO\* \*CALLED\* \*ON\* \*ACCOUNT\* \*OF\* \*THEIR\* \*NUMBER\* \*AND\* \*THEIR\* \*ORDER\*)**;

**ONTIC CHECKSUM TOTAL: #86** as [#5, #1, #10, #30, #600] / [#5, #1, #30, #10, #600] = 'ayil (H352): {**UMBRA: #41 % #41 = #41**} **1**) **\*RAM\***; **1a**) ram (as food); **1b**) ram (as sacrifice); **1c**) ram (skin dyed red, for tabernacle); **2**) pillar, door post, jambs, pilaster; **3**) strong man, leader, chief; **4**) mighty tree, terebinth;

**DEME CHECKSUM TOTAL: #223** as [#5, #10, #200, #8] = *yârêach* (H3394): {**UMBRA: #218 % #41 = #13**} **1**) **\*MOON\***;

#206 - **NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#5, #1, #200] /  
#222 - **NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#6, #5, #1, #10, #200] / [#5, #1, #10, #200, #6] /  
#227 - **NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#10, #1, #10, #200, #6] /  
**#221** as [#5, #1, #10, #200, #5] = 'ôwr (H215): {**UMBRA: #207 % #41 = #2**} **1**) to be or become light, shine; **1a**) (Qal); **1a1**) to become light (day); **1a2**) to shine (of the sun); **1a3**) to become bright; **1b**) (Niphal); **1b1**) to be illuminated; **1b2**) to become lighted up; **1c**) (Hiphil); **1c1**) **\*TO\* \*GIVE\* \*LIGHT\*, \*SHINE\* (\*OF\* \*SUN\***,

**\*MOON\*, \*AND\* \*STARS\*); 1c2)** to illumine, light up, cause to shine, shine; **1c3)** to kindle, light (candle, wood); **1c4)** lighten (of the eyes, his law, etc); **1c5)** to make shine (of the face);

**#221 as [#1, #20, #200] = 'ikkâr (H406): {UMBRA: #221 % #41 = #16} 1) \*PLOWMAN\*, husbandman, \*FARMER\*; 1a)** working the land, yet not owning any of it;

[κ, {@1: Sup: 20 - **ADVANCE**: CHIN (#20); Ego: 20 - **ADVANCE**: CHIN (#20)}

υ, {@2: Sup: 15 - **REACH**: TA (#35); Ego: 76 - **AGGRAVATION**: CHU (#96 - **MALE DEME IS UNNAMED** {%33})}

κ, {@3: Sup: 35 - **GATHERING**: LIEN (#70); Ego: 20 - **ADVANCE**: CHIN (#116)}

λ, {@4: Sup: 65 - **INNER**: NEI (#135 - **MALE DEME IS UNNAMED** {%19}); Ego: 30 - **BOLD RESOLUTION**: YI (#146 - **I AM NOT A LAND-GRABBER** {%15})}

ο, {@5: Sup: 54 - **UNITY**: K'UN (#189); Ego: 70 - **SEVERANCE**: KE (#216)}

σ] {@6: Sup: 11 - **DIVERGENCE**: CH'A (#200 - **I AM NOT A ROBBER OF SACRED PROPERTY** {%8} / **I AM NOT A ROBBER OF SACRED PROPERTY** {%8}); Ego: 38 - **FULLNESS**: SHENG (#254)}

**#740 as [#20, #300, #10, #200, #10, #200] = ktîsis (G2937): {UMBRA: #740 % #41 = #2} 1)** the act of founding, establishing, building etc; **1a)** the act of creating, creation; **1b) \*CREATION\* i.e. \*THING\* \*CREATED\*; 1b1) \*OF\* \*INDIVIDUAL\* \*THINGS\*, \*BEINGS\*, \*A\* \*CREATURE\*, \*A\* \*CREATION\*; i)** anything created; **ii)** after a rabbinical usage (by which a man converted from idolatry to Judaism was called); **iii)** the sum or aggregate of things created; **1b2)** institution, ordinance;

**ONTIC CHECKSUM TOTAL: ■ #346 - NOUMENON RESONANCE FOR 5 JANUARY 2023** as [#300, #6, #40] = sûwm (H7761): **{UMBRA: #346 % #41 = #18} 1)** to set, make, appoint; **1a)** (P'al); **1a1) \*TO\* \*MAKE\*, \*MAKE\* \*DECREE\*, \*SET\* \*OUT\* (\*DECREE\*); 1a2)** to make, appoint; **1a3)** to set, fix; **1b)** (Ithp'al) to be made, be set, be laid;

**■ #346 - NOUMENON RESONANCE FOR 5 JANUARY 2023** as [#9, #5, #100, #10, #7, #5, #10, #200] / [#5, #9, #5, #100, #10, #200, #9, #8] = therízō (G2325): **{UMBRA: #931 % #41 = #29} 1)** to reap, harvest; **2) \*PROVERBIAL\* \*EXPRESSION\* \*FOR\* \*SOWING\* \*AND\* \*REAPING\*; 3)** cut off, destroy; **3a)** as crops are cut down with a sickle;

**DEME CHECKSUM TOTAL: #431** as [#30, #1, #400] = 'ôwth (H226): {**UMBRA: #407 % #41 = #38**} 1) sign, signal; 1a) a distinguishing mark; 1b) banner; 1c) remembrance; 1d) miraculous sign; 1e) omen; 1f) warning; 2) **\*TOKEN\*, \*ENSIGN\*, \*STANDARD\*, \*MIRACLE\*, \*PROOF\***;

**#116 - NOUMENON RESONANCE FOR 5 JANUARY 2023** as [#2, #40, #70, #4] /

**#140 - NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#40, #6, #70, #4, #500] /

**#172 - NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#2, #40, #6, #70, #4, #10, #600] /

**#192 - NOUMENON RESONANCE FOR 5 JANUARY 2023** as [#2, #40, #6, #70, #4, #10, #20, #600] /

**#206 - NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#6, #30, #40, #6, #70, #4, #10, #600] /

**#200** as [#6, #30, #40, #70, #4, #10, #600] / [#30, #40, #6, #70, #4, #10, #600] = môw'êd (H4150): {**UMBRA: #120 % #41 = #38**} 1) appointed place, appointed time, meeting; 1a) appointed time; 1a1) appointed time (general); 1a2) sacred season, set feast, appointed season; 1b) appointed meeting; 1c) appointed place; 1d) **\*APPOINTED\* \*SIGN\* \*OR\* \*SIGNAL\***; 1e) tent of meeting;

**#229 - NOUMENON RESONANCE FOR 5 / 6 JANUARY 2023** as [#5, #4, #200, #500] /

**#230 - NOUMENON RESONANCE FOR 5 JANUARY 2023** as [#4, #200, #20, #6] / [#6, #4, #200, #500] /

**#239 - NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#4, #200, #20, #10, #5] / [#5, #4, #200, #20, #10] /

**#240 - NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#4, #200, #20, #10, #6] /

**#260 - NOUMENON RESONANCE FOR 5 JANUARY 2023** as [#30, #4, #200, #20, #6] / [#6, #4, #200, #20, #10, #500] /

**#266 - NOUMENON RESONANCE FOR 5 JANUARY 2023** as [#2, #4, #200, #20, #600] /

**#279 - NOUMENON RESONANCE FOR 5 JANUARY 2023** as [#4, #200, #20, #10, #5, #600] / [#5, #4, #200, #20, #10, #600] /

**#281 - NOUMENON RESONANCE FOR 5 JANUARY 2023** as [#2, #4, #200, #20, #10, #5, #600] /

**#304 - NOUMENON RESONANCE FOR 5 JANUARY 2023** as [#40, #4, #200, #20, #600] /

**#254** as [#30, #4, #200, #500] / [#4, #200, #20, #10, #500] = derek (H1870): {**UMBRA: #224 % #41 = #19**} 1) way, road, distance, journey, manner; 1a) road, way, path; 1b) journey; 1c) direction; 1d) **\*MANNER\*, \*HABIT\*, \*WAY\***; 1e) **\*OF\* \*COURSE\* \*OF\* \*LIFE\*** (fig.); 1f) **\*OF\* \*MORAL\* \*CHARACTER\*** (fig.)

As we have stated previously GOVERNOR FELIX was the Roman procurator of the Judea Province during 52–60 AD as appointed by EMPEROR CLAUDIUS (41-54 AD), and is recorded within the biblical text in having a more PERFECT KNOWLEDGE OF THE WAY [Acts 24:22] / JEWS NAMED AQUILA {**an eagle**} / PRISCILLA {**ancient**} "EXPOUNDED THE WAY OF GOD MORE-**G197** PERFECTLY-**G197**" [Acts 18:26] derived from akribéstatos (**G196**): "OF THE STRICTEST SECT: THE MOST PRECISE AND RIGOROUS IN INTERPRETING THE MOSAIC LAW, AND IN OBSERVING EVEN THE MORE MINUTE PRECEPTS OF THE LAW AND TRADITION" which in my informal view implies (ie. **the existence of the artifice is distinct to its historical functional or organisational use**) that the letter N (ie. **possibly from an earlier Egyptian hieroglyph of a resting Egyptian cobra** 🐍) within the ROTAS / SATOR ROMAN SQUARE is the NUMEN key to #65 - #1 = #64 understanding it as a modus operandi of **#14 - PENETRATION (JUI)** action where the TRIPARTITE COURSE OF NATURE MATRIX is then the field against which labour is applied in accordance with a direct sentence translation is: "THE SOWER (OR, FARMER) AREPO HOLDS THE WHEELS WITH CARE (OR, WITH CARE THE WHEELS)".

The consideration is whether these might have significance to the volume of academic research which has been published on the ROTAS / SATOR square, but after more than a century, there is no consensus on its origin and meaning. The square comes in two forms: ROTAS (left, below), and the SATOR (right, below):

|           |           |
|-----------|-----------|
| R O T A S | S A T O R |
| O P E R A | A R E P O |
| T E N E T | T E N E T |
| A R E P O | O P E R A |
| S A T O R | R O T A S |

The earliest Roman-era versions of the square have the word ROTAS as the top line (called a ROTAS-form square, left above), but the inverted version with SATOR in the top line became more dominant from early medieval times (called a SATOR-form square, right above) [Wikipedia: Sator\_Square]

In conveying the provisional hypothesis that the DAOIST deployment of **5 GAUGES AS COSMIC PHASES** articulated within THE CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING) as published by YANG HSIUNG in 4 BC appears to be an equivalent concept to the ROTAS / SATOR ROMAN SQUARE and the COSMIC FIVE PHASES are around 73 days each = 365 days and usually used to describe the transformations of nature rather than their formative states.



**WOOD / SPRING (#21):** a period of growth, which generates abundant vitality, movement and wind.

**LUNAR MANSIONS:** East – Azure Dragon (青龍) Horn (角) Neck (亢) Root (氏) Room (房) Heart (心) Tail (尾) Winnowing Basket (箕)

**FIRE / SUMMER (#41):** a period of swelling, flowering, expanding with heat.

**LUNAR MANSIONS:** South – Vermilion Bird (朱雀) Well (井) Ghost (鬼) Willow (柳) Star (星) Extended Net (張) Wings (翼) Chariot (軫)

**EARTH (#81)** can be seen as a transitional period between the other phases or seasons or when relating to transformative seasonal periods it can be seen as late Summer. This period is associated with stability, levelling and dampness.

Center – Yellow Dragon (黃龍) Earth

**METAL / AUTUMN (#61):** a period of harvesting, collecting and dryness.

**LUNAR MANSIONS:** West – White Tiger (白虎) Legs (奎) Bond (婁) Stomach (胃) Hairy Head (昴) Net (畢) Turtle Beak (觜) Three Stars (參)

**WATER / WINTER (#1):** a period of retreat, stillness, contracting and coolness.

**LUNAR MANSIONS:** North – Black Tortoise (玄武) Dipper (斗) Ox (牛) Girl (女) Emptiness (虛) Rooftop (危) Encampment (室) Wall (壁)

**SATOR:** (nominative or vocative noun; from serere, 'to sow') sower, planter, founder, progenitor (usually divine); originator; literally 'seeder'.

**AREPO:** unknown word, potentially a proper name, either invented to complete the palindrome or of a non-Latin origin. In 1983, Serbian-American scholar Miroslav Marcovich proposed the term AREPO as a Latinized abbreviation of Harpocrates (or "Horus-the-child"), god of the rising sun, also called Γεωργός Ἁρνου, which Marcovich suggests corresponds to SATOR AREPO. This would translate the square as: "The sower **#505 - \*HORUS\*** / Harpocrates checks, toils, and tortures".

The son of Osiris and Isis is known as Horus the Child (Hor pa khered) who was transformed into the Greek god Harpocrates after Alexander the



Great conquered Egypt in 331 BC. 'Harpocrates' also means 'Horus the Child' but the deity is considered to differ from the Egyptian Horus. Harpocrates was the Greek god of silence and confidentiality, the keeper of secrets, whose statuary regularly depicts him as a winged child with his finger to his lips.

**TENET:** (verb; from tenere, 'to hold') he/she/it holds, keeps, comprehends, possesses, masters, preserves, sustains.

**OPERA:** (nominative, accusative or vocative [see opus] plural noun) work, care, aid, labour, service, effort/trouble; (from opus): (nominative, accusative or vocative noun) works, deeds; (ablative) with effort.

**ROTAS:** (rotās, accusative plural of rota) wheels; (verb) you (singular) turn or cause to rotate.

In looking further through the DEAD SEA SCROLLS translation by Wise, Abegg and Cook, one notes a particular enigmatic reference within the fragment **4Q319** - CALENDAR OF THE HEAVENLY SIGNS:

"REFERS TO THE FAIRLY UNCOMMON APPEARANCE OF THE FULL MOON ON THE FIRST DAY OF THE SOLAR YEAR."

Is that assertion sustained by actual textual fragments, since we could not resolve the statement as being something other than speculation / misapprehension by the authors even though the full moon would be on 1 JANUARY as TETRAD **#3 - MIRED (HSIEN)** assigned to the dates 31 DEC - 4 JAN which was established as a factuality upon the new moon of the midnight solstice 21 DECEMBER 103 BCE.

Rather, if it ought to be considered substantiated evidence on whether they also knew the start of solar year as then applicable to the #81 x 4.5 days = #364.5 days COURSE-**trochos** OF NATURE-**genesis** [James 3:6] given a simplistic rational determination  $24 \times 7 \times 13 \times 49$  of the tropical year length  $365.2423 \text{ days} \times 263 = 364 \text{ days} \times 294 \text{ years}$ .

- 1 - Jehoiarib,
- 2 - Jedaiah = **@DATE(1996,4,18)** = THURSDAY / 29th day Lunar / 30th day 1st Solar month
- 3 - Harim
- 4 - Seorim
- 5 - Malchijah
- 6 - Mijamin
- 7 - Hakkoz (Koz) = **@DATE(1996,5,18)** = SATURDAY / 30th day Lunar / 30th day 2nd Solar month
- 8 - Abijah

- 9 - Jeshuah
- 10 - Shecaniah
- 11 - Eliashib = **@DATE(1996,6,16)** = SUNDAY / 29th day Lunar / 29th day 3rd Solar month (**Quarter segment is 31 days 18 / 6**)
- 12 - Jakim
- 13 - Huppah
- 14 - Jeshebeab
- 15 - Bilgah = **@DATE(1996,7,16)** = TUESDAY / 30th day Lunar / 28th day 4th Solar month
- 16 - Immer
- 17 - Hezir
- 18 - Apses
- 19 - Pethahiah = **@DATE(1996,8,14)** = WEDNESDAY / 29th day Lunar / 27th day 5th Solar month
- 20 - Jehezekel
- 21 - Jachin
- 22 - Gamul = **@DATE(1996,3,20)** = WEDNESDAY - CREATION REPRISE
- 23 - Delaiah
- 24 - Maaziah

IT DOESN'T SEEM POSSIBLE THAT A FULL MOON CAN BE ON THE FIRST DAY OF THE 364 DAY / YEAR GIVEN THE INTERCALATION ALWAYS RELATES TO A NEW MOON CYCLE (ie. **we know nothing related to the implication of the assertion: "moon resting on the Sabbath" as to whether this was a further 1 day periodic lunar intercalation**) RELATIVE TO THE  $2 \times \#1092 = \#2184 \times 49 = 6J$  CHRONOLOGY: At the end of three lunar years, with the two calendars now thirty days out of kilter, the difference is made good. An additional thirty-day month is added. (What would have been expected, according to the pattern of alternation described above, is a twenty-nine day month. But thirty days are added, in order to "force" the desired conjunction on New Year's day of year four.) In sum, the equation for the lunar calendar is:

$$354 \text{ day lunar year} \times 3 \text{ years} = 1062 \text{ days} + 30 \text{ day month} = 1092 \text{ days.}$$

Unless it's an observation made of a temporal drift between the 293 tropical years and the 294 x 364 days

"The "second column's" element, 'ot, refers to the fairly uncommon appearance of the full moon on the first day of the solar year. More generally, 'ot means "sign," so our author took this conjunction as a sort of sign from God. He believed that the conjunction had first occurred on the fourth day of creation week. That day was significant because on it the sun and the moon were created, and time reckoning depended on their movement. (Thus, the first three days of creation were, in a sense, "outside time" before modern physics, black holes, and such.)

The biblical passage that provided the mandate for an interest in the conjunction was Genesis said, 'Let there be lights in the expanse of the heavens to distinguish the day from the night, and let them be for signs and for seasons and years.' The author designates each new conjunction with a name. In every case the name is that of the priestly division that would be in service at the time. Because of the peculiarities of the rotation of priests, the names of the conjunctions are always the same, alternating between the priestly families of Gamul and Shecaniah.

According to our author's understanding the 'ot recurred every three years. To figure out this fact he needed to know solar and lunar correspondences. So we must understand his algorithm, the motor that made his-conceptual machine run. The equation for the solar calendar covering three years is as follows: 364-day solar year x 3 years = 1092 days. [Wise, Abegg and Cook, page 306]

**@DATE(1996,3,20)** = WEDNESDAY / CREATION REPRISE

**@DATE(1996,3,21)** = THURSDAY / New moon

**@DATE(1999,1,1)** = Full moon

**@DATE(1999,1,1) - @DATE(1996,3,20)** = 1017 days + 75 days = 1092 days cycle

**@DATE(1996,3,20)** + 1092 days (3 x 364) = 17 MARCH 1999 AS TETRAD **#19** - 𐤎𐤃 = **#470** as [**#70, #400**] /

**#490** - **NOUMENON RESONANCE FOR 7 JANUARY 2023** as [**#20, #70, #400**] / [**#70, #400, #500**] = 'êth (H6256): {**UMBRA: #470 % #41 = #19**} **1**) time; **1a**) **\*TIME\* (\*OF\* \*AN\* \*EVENT\*)**; **1b**) time (usual); **1c**) **\*EXPERIENCES\*, \*FORTUNES\***; **1d**) occurrence, occasion;

"AND THE LORD APPEARED UNTO HIM IN THE PLAINS OF MAMRE: AND HE SAT IN THE TENT DOOR IN THE HEAT OF THE DAY; AND HE LIFT UP HIS EYES AND LOOKED, AND, LO, THREE MEN STOOD BY HIM: AND WHEN HE SAW THEM, HE RAN TO MEET THEM FROM THE TENT DOOR, AND BOWED HIMSELF TOWARD THE GROUND, AND SAID, MY LORD, IF NOW I HAVE FOUND FAVOUR IN THY SIGHT, PASS NOT AWAY, I PRAY THEE, FROM THY SERVANT:

LET A LITTLE WATER, I PRAY YOU, BE FETCHED, AND WASH YOUR FEET, AND REST YOURSELVES UNDER THE TREE: AND I WILL FETCH A MORSEL OF BREAD, AND COMFORT YE YOUR HEARTS; AFTER THAT YE SHALL PASS ON: FOR THEREFORE ARE YE COME TO YOUR SERVANT. AND THEY

SAID, SO DO, AS THOU HAST SAID. AND ABRAHAM HASTENED INTO THE TENT UNTO SARAH, AND SAID, MAKE READY QUICKLY THREE MEASURES OF FINE MEAL, KNEAD IT, AND MAKE CAKES UPON THE HEARTH.

## #39 - 居 = #490

jū: 1. residence; dwelling, 2. to be at a position, 3. to live; to dwell; to reside, 4. to stay put, 5. to claim; to assert, 6. to store up; to accumulate, 7. unexpectedly, 8. to sit down, 9. to possess, 10. to hold in storage; to retain; to harbour, 11. Ju, 12. interrogative particle

**WHERE #490 = #451 - PRAXIS OF RATIONALITY + #3 - MIRED (HSIEN):** "Preoccupied with his own moral quest, he has absolutely no desire to criticize others, so nothing makes him stand out from the \*CROWD\*. In this way, he preserves his family line.

**APPRAISAL #2:** The household has no flasks.  
The wife supplants her elders.  
She errs, washing them in mud.

**FATHOMING #2:** A house without flasks  
Means: It lacks the means to carry on.

Family rituals preserved in the Confucian canon are designed to balance hierarchy with reciprocity, so that both respect and love, as well as order and intimacy, prevail in the home. This household has no flasks for water and wine, so neither mundane tasks (like drawing water from the well) nor ritual duties can be carried out properly. Worse, in utter disregard of Chinese custom, the young wife refuses to defer to the senior women of her husband's household; instead, she tries to take over the household management in a virtual usurpation of her elders' power...

**APPRAISAL #6:** He who sets his well and stove apart,  
In three years, only sees his family's back.

**FATHOMING #6:** To put out well and stove  
Means: In three years, no feasts are enjoyed.

To set the well and stove apart signifies the decision to split the extended family household into separate units based on the nuclear family—a decision often forced upon the extended family by members of the younger generation. Each time a member of the new, smaller household unit goes to its own separate well and stove to fetch water and cook, it reinforces the group's refusal to cooperate. Discord in the family predictably ends in three related disasters: First, family elders, who usually counsel against a split, are increasingly ignored by the rebellious younger generation. Family elders and ancestors may even suffer neglect

(so they only "see the backs" of their insubordinate family members). Second, the initial division of communal family property generates even more mutual antipathy. Third, the property division works against future cooperation between family members, no matter how mutually advantageous such cooperation might be. A single act of rebellion makes the entire community suffer." [01, pages 258 to 261]

■ #64 - NOUMENON RESONANCE FOR 7 JANUARY 2023 as [#6, #1, #2, #50, #5] /

■ #482 - NOUMENON RESONANCE FOR 7 JANUARY 2023 as [#30, #2, #50, #400] /

■ #490 - NOUMENON RESONANCE FOR 7 JANUARY 2023 as [#2, #2, #50, #6, #400, #10, #500] = bânâh (H1129): {UMBRA: #57 % #41 = #16} 1) to build, rebuild, establish, cause to continue; 1a) (Qal); 1a1) to build, rebuild; 1a2) \*TO\* \*BUILD\* \*A\* \*HOUSE\* (ie, \*ESTABLISH\* \*A\* \*FAMILY\*); 1b) (Niphal); 1b1) to be built; 1b2) to be rebuilt; 1b3) established (of restored exiles) (fig.); 1b4) established (made permanent); 1b5) \*TO\* \*BE\* \*BUILT\* \*UP\* (\*OF\* \*CHILDLESS\* \*WIFE\* \*BECOMING\* \*THE\* \*MOTHER\* \*OF\* \*A\* \*FAMILY\* \*THROUGH\* \*THE\* \*CHILDREN\* \*OF\* \*A\* \*CONCUBINE\*);

AND ABRAHAM RAN UNTO THE HERD, AND FETCHED A CALF TENDER AND GOOD, AND GAVE IT UNTO A YOUNG MAN; AND HE HASTED TO DRESS IT. AND HE TOOK BUTTER, AND MILK, AND THE CALF WHICH HE HAD DRESSED, AND SET IT BEFORE THEM; AND HE STOOD BY THEM UNDER THE TREE, AND THEY DID EAT. AND THEY SAID UNTO HIM, WHERE IS SARAH THY WIFE? AND HE SAID, BEHOLD, IN THE TENT.

AND HE SAID, I WILL CERTAINLY RETURN UNTO THEE ACCORDING TO THE \*TIME\*-H6256: of \*LIFE\*-H2416:; AND, LO, SARAH THY WIFE SHALL HAVE A SON. AND SARAH HEARD IT IN THE TENT DOOR, WHICH WAS BEHIND HIM...

■ #203 - NOUMENON RESONANCE FOR 6 JANUARY 2023 as [#90, #8, #100, #5] = tsâchaq (H6711): {UMBRA: #198 % #41 = #34} 1) to laugh, mock, play; 1a) (Qal) \*TO\* \*LAUGH\*; 1b) (Piel); 1b1) to jest; 1b2) to sport, play, make sport, toy with, make a toy of;

jī (居): (archaic) sentence-final particle expressing a \*DOUBTING\* \*ATTITUDE\*

jù jū (聚居): to inhabit a region (especially ethnic group); to congregate

#59 - 𠄎聚 = #510

jù: 1. to assemble; to meet together, 2. to store up; to collect; to amass, 3. to levy; to impose [a tax], 4. a village, 5. **\*A\* \*CROWD\***, 6. savings

**#248 as [#1, #2, #200, #5, #40] / [#1, #2, #200, #5, #600] = 'Abrâhâm (H85): {UMBRA: #248 % #41 = #2} 0** Abraham = 'father of a **\*MULTITUDE\***' or 'chief of multitude'; **1)** friend of God and founder of Hebrew nation via God's elective covenant;

**#140 - NOUMENON RESONANCE FOR 7 JANUARY 2023 as [#40, #6, #70, #4, #500] /**

**#172 - NOUMENON RESONANCE FOR 7 JANUARY 2023 as [#2, #40, #6, #70, #4, #10, #600] /**

**#206 - NOUMENON RESONANCE FOR 7 JANUARY 2023 as [#6, #30, #40, #6, #70, #4, #10, #600] = môw'êd (H4150): {UMBRA: #120 % #41 = #38} 1)** appointed place, appointed time, meeting; **1a) \*APPOINTED\* \*TIME\***; **1a1)** appointed time (general); **1a2)** sacred season, set feast, appointed season; **1b)** appointed meeting; **1c)** appointed place; **1d)** appointed sign or signal; **1e) \*TENT\* \*OF\* \*MEETING\***;

**WHERE #490 = #451 - PRAXIS OF RATIONALITY + #59 -**

**MASSING (CHU):** "For this reason, the superior man chooses to operate as much as possible behind the scenes to effect his will.

**APPRAISAL #2:** At the banquet they gather,  
Titter, titter.

**FATHOMING #2: \*LAUGHTER\*** at banquet gatherings  
Means: In their pleasure, they go to excess.

The ordinary person wants to meet with boon companions in the pursuit of pleasure. Ignoring the constraints of ritual, he easily lapses into vacuous laughter and appalling excess. It could also be that his mediocrity prompts the ridicule of others." [**@1, pages 347, 348**]

**AND THE LORD SAID UNTO ABRAHAM-H85:**, WHEREFORE DID SARAH **\*LAUGH\***, SAYING, SHALL I OF A SURETY BEAR A CHILD, WHICH AM OLD? IS ANY THING TOO HARD FOR THE LORD? AT THE **\*TIME\* \*APPOINTED\*-H4150:** I WILL RETURN UNTO THEE, ACCORDING TO THE **\*TIME\*-H6256:** OF **\*LIFE\*-H2416:** (**note:** 1 JANUARY as TETRAD **#3 - MIRED (HSIEN)** is assigned to the dates 31 DEC - 4 JAN), **AND SARAH SHALL HAVE A SON.**" [**Genesis 18:1-10, 13-14**]

**#18 - WAITING (HSI)** as [#8, #10] /

**#454 = #451 - PRAXIS OF RATIONALITY + #3 - MIRED (HSIEN)**

as [#6, #30, #8, #10, #400] / [#30, #8, #10, #400, #6] = chay (H2416): **{UMBRA: #18 % #41 = #18} 1)** living, alive; **1a)** green (of

vegetation); **1b**) flowing, **\*FRESH\* (\*OF\* \*WATER\*)**; **1c**) **\*LIVELY\***, **\*ACTIVE\* (\*OF\* \*MAN\*)**; **1d**) reviving (of the springtime); **2**) relatives; **3**) life (abstract emphatic); **3a**) life; **3b**) sustenance, maintenance; **4**) living thing, animal; **4a**) animal; **4b**) life; **4c**) appetite; **4d**) revival, renewal; **5**) community;

Thusly a reasonable consideration (ie. ***we must give this substantially more informal research***) is that given the neural linguistic root of **#451 - \*EXISTENTIAL\* \*VARIANCE\* \*TO\* \*PRAXIS\* \*OF\* \*RATIONALITY\*** whether the entire strata similarly linguistically (ie. **ONTIC STRATA #41 x n + {1 ... 81}**) conforms and thereby constitutes a hypostasis proper as then an ONTIC reference for the human consciousness experience generally:

#451 / #287 - INTELLECTUS  
 #410 / #246  
 #369 / #205  
 #328 / #164  
 #123  
 #82  
 #41 - PRINCIPLE OF EMANATION

**#74 - CLOSURE (CHIH)** as [**#70 - SEVERANCE (KE)**, **#4 - BARRIER (HSIEN)**] = 'ad (H5703): {**UMBRA: #74 % #41 = #33**} **1**) perpetuity, for ever, continuing future; **1a**) **\*ANCIENT\* (\*OF\* \*PAST\* \*TIME\*)**; **1b**) **\*FOR\* \*EVER\* (\*OF\* \*FUTURE\* \*TIME\*)**; **1b1**) of continuous existence; **1c**) **\*FOR\* \*EVER\* (\*OF\* \*GOD'S\* \*EXISTENCE\*)**;

"THE LORD SHALL **\*REIGN\*-H4427** FOR **\*EVER\*-H5703** AND **\*EVER\*-H5703**." [Exodus 15:18]

**#106 - NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#6, #10, #40, #30, #500] / [#40, #30, #6, #20, #10] /

**#112 - NOUMENON RESONANCE FOR 6 JANUARY 2023** as [#6, #10, #40, #30, #20, #6] /

**#490 - NOUMENON RESONANCE FOR 7 JANUARY 2023** as [#400, #40, #30, #500] /

**#505 - \*HORUS\*** as [#5, #40, #30, #20, #400, #10] = *mâlak* (H4427): {**UMBRA: #90 % #41 = #8**} **1**) to be or become king or queen, reign; **1a**) (Qal) to be or become king or queen, reign; **1b**) (Hiphil) to make one king or queen, cause to reign; **1c**) (Hophal) to be made king or queen; **2**) to counsel, advise; **2a**) (Niphal) to consider;



**#79** as [**#70, #4, #5**] = 'âdâh (H5710): {**UMBRA: #79 % #41 = #38**} **1**) to pass on, advance, go on, pass by, remove; **1a**) (Qal) to pass on, put on; **1b**) (Hiphil) to remove;

One conclusion from this assertion of a TRIPARTITE number paradigm underpinning Moses' writings concerning the Abrahamic story is that Islam erroneously concludes Abraham adhered to a BIPARTITE number paradigm which is more properly idolatry as BAAL worship.

Returning again to DE ZENGOTITA's prognostication of "**JEDERMENSCH** (every person) **EIN** (a) **ÜBERMENSCH** (superman)" that constructs a cloning analogy [page 261] in being a futurist forecast of procreational technology advances as the **#481 - \*ECSTATIC\*** realisation of human destiny.

Given there is admittedly a lack of understanding of the underlying phenomenalism (ie. ***While Kant insisted that knowledge is limited to phenomena as sensual data, he never denied or excluded the existence of objects which were not knowable by way of experience, the things-in-themselves or noumena, though he never proved them***), we are prone to accept DE ZENGOTITA's perspective is akin to journalistic autonomy ("every person a social media content providore" as perhaps an etymology from the ancient Greek **#335 - πρῶοιδᾶ** (próoida): "to know in advance") where licence then perpetually wrestles against its nemesis of intoxicating presumption and licentiousness: "Maybe some day "sensationalism" will occupy the same semantic space as "socialism" or "liberalism"--it will name a social philosophy and a way of life." [page 264]

**(ENABLING TECHNOLOGIES) <---- INTUITIVE SELF ---->  
(NOUMENA CONSCIOUSNESS)**

Whilst each of our responses to DE ZENGOTITA's analogies of **#481 - \*ECSTATIC\*** and **#364 - \*SUPERHUMAN\*** firstly involved an intuition that represents an unconscious cognitive activity, with the results of which becoming conscious at some point. It is already apparent that the intuitive self is readily assisted by enabling technologies such as online dictionaries, language translation and patterned searches which readily remove the inhibitors upon assumption as otherwise a "needle in the haystack" realisation made against an ignorant quagmire of information as VOID / BLOB.

In the **#364 - \*SUPERHUMAN\*** circumstance of the "INFANATI PO PERA SIONE DEMONI" lyric which is a pseudo language that is only rendered comprehensible in some degree by the artisan's music and video media creative skill, whilst exhibiting a conjured characteristic of the **#1093 -**

**phántasma (G5326)**: phantasmagorical, nevertheless the intuitive deduction of it possessing any viable meta ENCODING (ie. **any DEME / ONTIC grounding and SUPERNAL / EGO**) is then the suitable basis for its designation of situational validity. Clearly the intuition is here both technology assisted and exhibits by noumenon / temporal resonance, a transcendence to the mundane consciousness.

Our second example instance as **#481 - \*ECSTATIC\* \*VISION\***, occurred where the impetus of intuition was an ignition from an external stimulus which then had recourse to the **#451 - PRAXIS OF RATIONALITY SPECTRUM** and meta descriptor narrative for its criteria category of experience, before then making a contextual association with the "BREATH OF LIFE" lyric that was again sensationally dramatised by the artisan's music and video media creative skills and similarly whilst the selected material exhibited a conjured characteristic as the **#1093 - phántasma (G5326)**: phantasmagorical, the meta ENCODING (ie. **any DEME / ONTIC grounding and SUPERNAL / EGO**) ensured that it retained an essential cohesion and relevance to the narrative which now consists of some 130 pages.

The philosophical point we make of ÜBERMENSCH as an emergent "Beyond-Man" or "Superman" (ie. **supernal as above or an exceptional quality**) capability, is its correspondence to the term meta (as similarly meaning beyond, before, above or along) and that as **#2235 - metousiosis** manipulation in manifesting its utopian IDEAL is ostensibly **#2235 = #345 - táγμα (G5001): \*ARRANGEMENT\* / \*ORDER\*** made against the **#1890 - ánthrōpos (G444): \*HUMAN\* \*BEING\*** in deploying an artifice of reality by the mechanism as **BIPARTITE NUMBER (@1, @5 - IMMATERIAL ELEMENTS) PARADIGM** which is foundational to sectarian belief systems and their institutional economy being rapacious opportunism and a resolute failure to acknowledge any materia prima dependency upon the natural substance as TRIPARTITE NUMBER reality.

Furthermore, this process of **#2235 - metousiosis** manipulation which is as profession of faith, by any "**HUMAN BEING WHO SERIOUSLY BELIEVES IN \*TRANSUBSTANTIATION\***", when accompanied by a clarity of belief invoked through intoxicating words which are essentially a mythos confabulation as a process of **metastoicheiosis** (μεταστοιχειωσις). Which is then undeniably a **#1093 - phántasma (G5326)**: phantasm as being delusional. Whereupon even the **#481 - \*ECSTATIC\* \*VISIONS\*** of Marian idolatry (ie. **is there such a thing in Judaism?**), glossolalia or miracles ascribed to invocations in beseeching upon a deceased another as entirely irrational, are then the paradoxical "premise[s] for a logical proof of God's existence." [page 268]

If one were as an integrity of being, to embrace NOUMENA CONSCIOUSNESS as the basis of IMAGO DEI, and apprehend its ontic reality day by day in thereby facilitating a steeping of its inherent **#1263 - gnōsis (G1108): \*INQUIRY\*, \*INVESTIGATION\*, \*KNOWING\*** it is entirely plausible that one could foresee tomorrow with a clarity. It's called **#1513 - prógnōsis (G4268):** foreknowledge.

In light of the spiralling treatment costs associated with the roulette of IVF cycles, let alone the \$50k USD outlay for some types of animal pet cloning, it then makes the assertion of "**JEDERMENSCH** (every person) **EIN** (a) **ÜBERMENSCH** (superman)" as entirely unattainable for the all.

**-- DER FUEHRER'S FACE --**

"Ist we not the supermen  
Aryan pure supermen  
Ja we ist der supermen  
Super-duper supermen  
Ist this Nutzi land so good?  
Would you leave it if you could?  
Ja this Nutzi land is good!  
Vee would leave it if we could

We bring the world to order  
Heil Hitler's world New Order  
Everyone of foreign race will love Der Fuehrer's face."

[Song lyrics by Oliver George Wallace (1942)  
Disney Studios war propaganda animation with Donald Duck]

Such post-modern philosophical hedonistic shebang by the invention of a straw man scenario as an ÜBERMENSCH must surely be disconcerted when it sees the Taliban imposing punishments for non compliance to its sectarian laws by "bringing the world to order" in then beating women into submission.

DE ZENGOTITA's final remarks as CODA TERROR are more properly a CODA NULL OSTA in declaring a permissiveness by an abdication of any effective **#123 - COUNTERMANDING [#38, #44, #41]** action, which thereby grants permission to the anomalous "mood that eludes mediation at the dawn of the age of terror." [page 290]

**CATEGORICAL (#YOD, #MEM, #TAU, #ALEPH) #451 - METALOGIC  
IMPERATIVE RESPONSE TO TERROR EVENT OF 11 SEPTEMBER  
2001**

**#YOD: #10 - SOVEREIGNTY (10 SEPT 2001) / ONTIC #451 - MORALITY PRAXIS OF RATIONALITY GROUNDING +**

**#MEM: #40 - ACCORDING TO LAW (13 SEPT 2001) / IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT +**

**#TAU: #400 - FOR ALL TIME (22 SEPT 2001) / TEMPORAL HEURISTIC WITH INFINITY GROUNDING +**

**#415** - memshâlâh (H4475): **RULE AND DOMINION (OF GOD)** as **#6000 % 22 = #MEM ON 13 SEPTEMBER 2001** GIVEN THE NUMBER OF 146,097 DAYS IN #400 YEARS AFTER THE GREGORIAN CALENDAR REFORMS AS **#67 - DARKENING (HUI)** OF 15 OCTOBER 1582

$24 \times 7 \times 13 \times 49 = 6J = 107,016$  days (294 x #364 or 293 x 365.2423 tropical years)

**19 year metonic cycle x 6J = 5567 years**

$146,097 - 107,016 = 39,081$  days (107 x #364 + 133 days or 107 x 365.2423 + 0.0525 days)

**#ALEPH: #1 - CONSCIOUSNESS INSTANTIATION (23 SEPT 2001) / NOUMENON AND TEMPORAL RESONANCE FOR GNOSIS EX MACHINA**

As closing remarks, let's then frame our philosophical presumption upon determinism as consideration which is an alternative to a bipartite metakinesis / kinetics (ie. an electric cow prod) applied to a neural linguistic / psychosomatic relationship as the metaphysical / metempirical philosophical proposition where adverse speech over time then brings **#1092 - phérō (G5342): \*THE\* \*MIND\* \*BEING\* \*MOVED\* \*INWARDLY\* \*AND\* \*PROMPTED\*** towards **#237 - USE OF FORCE** by the seminal thinking that is emergent in any agency:

**#389 - NOUMENON RESONANCE FOR 8 JANUARY 2023** as [#5, #50, #5, #3, #20, #1, #300, #5] / **#1092** as [#5, #50, #5, #600, #9, #5, #10, #200, #8, #200] = **phérō (G5342): {UMBRA: #1405 % #41 = #11} 1)** to carry; **1a)** to carry some burden; **1a1)** to bear with one's self; **1b)** to move by bearing; move or, to be conveyed or borne, with the suggestion of force or speed; **1b1)** of persons borne in a ship over the sea; **1b2)** of a gust of wind, to rush; **1b3) \*THE\* \*MIND\* \*BEING\* \*MOVED\* \*INWARDLY\* \*AND\* \*PROMPTED\***; **1c)** to bear up i.e. uphold (keep from falling); **1c1)** of Christ, the preserver of the universe; **1d)** to bear, i.e. endure, to endure the rigour of a thing, to bear patiently one's

conduct, or spare one (abstain from punishing or destroying); **1e**) to bring, bring to, bring forward; **1e1**) to move to, apply; **1e2**) to bring in by announcing, to announce; **1e3**) to bear i.e. bring forth, produce; to bring forward in a speech; **1e4**) to lead, conduct;

As we conveyed by several previous GRAPPLE@[ ] PROTOTYPE examples, it seems entirely plausible to deploy the NOUMENON #1092 - TEMPORAL HEURISTIC (ie. 'ôwth (H226) cycle suggests an anthropological cognitive function associated to the COURSE-trochos OF NATURE-genesis [James 3:6]) to then obtain CATEGORIES OF UNDERSTANDING as consciousness instantiation / continuum markers and apply a probability upon the likelihood for ACTION / REACTION?

To answer this may yet take many years of contemplation and research, but suffice to say, it is important to make a reasonable assertion about our METAPHYSICAL CONUNDRUM relating to an association between COGNITION --> ORTHOGRAPHIC KNOWLEDGE?

Orthographic knowledge here refers to the information that is stored in memory.

**#1092** v's #2184 (**20 MARCH 1996 + 5 x #364 + #182 - 12 SEPT 2001**)

| **#364** - PRINCIPLE OF ENQUIRY

| **#312** - PRINCIPLE OF CONTRADICTION

| **#416** - RULE OF USAGE (ORTHOGRAPHY)

|| **#143** - vEVENT DEME / ONTIC AS POSSIBLE CALIBRATION?

|| **#273** - PRINCIPLE OF SYNCRETIC PROGRESSION

#24 x #7 = **@168 - ONTIC / TEMPORAL PREMISE** x #13 x #49 = 6J = 294 x #364 / #293 = 365.2423 days as tropical year

<<http://www.grapple369.com/?idea:273,312,364,416,465>>

**#409** - **NOUMENON RESONANCE FOR 22 DECEMBER 2022** as [#5, #4, #400] /

**#465** - **NOUMENON RESONANCE FOR 22 DECEMBER 2022** as [#6, #4, #400, #10, #5, #600] /

**#416** as [#2, #4, #400, #10] / [#6, #4, #400, #6] = dâth

(H1881): {**UMBRA: #404 % #41 = #35**} **1) \*DECREE\*, \*LAW\*, \*EDICT\*, \*REGULATION\*, \*USAGE\***; **1a)** decree, edict, commission; **1b)** law, rule;

**#16** - 交 = **#467**

**jiāo**: 1. to deliver; to turn over; to pay, 2. to make friends, 3. to intersect; to join with; to interlock; to exchange, 4. mutually, 5. to communicate with, 6. to cross legs, 7. to mix, 8. **\*TO\* \*HAVE\* \*SEX\***, 9. to cause, 10. a meeting time; a meeting place, 11. a friend; friendship, 12. a somersault, 13. Jiao, 14. simultaneously, 15. sequentially

**xìng jiāo** (性交): [**#16 - 交 = #467**] sexual intercourse / **tóng xìng** (同性): same nature; homosexual **<-- \*WORDS\* \*ALL\* \*APPEAR\* WITHIN CANON OF SUPREME MYSTERY**

Compare to **#28 - 更 = #479** within APPRAISAL #1: **ruò xìng** (若性): "seems like nature".

**WHERE #479 = #451 - PRAXIS OF RATIONALITY + #28 - CHANGE (KENG)**: "THIS TETRAGRAM SHOWS LIFE RESURGENT AND MORAL LIFE RETRIEVED FROM EVIL HABITS. THOUGH CHANGE OF ANY KIND CALLS FOR CAUTION, CHANGE AT THIS TIME OPENS THE WAY FOR GENERALLY POSITIVE DEVELOPMENTS.

**APPRAISAL #1**: Having evolved in darkness, It is not right.

Impropriety seems like nature.

**FATHOMING #1**: Darkly changed, proprieties blocked,  
Means: In youth, he alters his course.

DEEP AT THE CORE OF HIS BEING, THE INDIVIDUAL HAS NEGLECTED TO DEVELOP THE POTENTIAL FOR GOODNESS THAT IS ENDOWED WITH HUMAN NATURE." [**@1, page 215**]

**jiāo chāi** (交差): [**#16 - 交 = #467 / #11 - 差 = #462**] to report back after completion of one's mission;

**jìn xíng jiāo yì** (进行交易): [**#20 - 進 = #472 / #16 - 交 = #467**] to carry out a transaction;

**jiāo xiǎng yuè** (交響樂): [**#16 - 交 = #467 / #24 - 樂 = #475**] symphony;

**wài jiāo shì wù** (外交事務): [**#16 - 交 = #467 / #27 - 事 = #488 / #26 - 務 = #477**] foreign affairs;

**duàn jiāo** (斷交): [**#29 - 斷 = #480 / #16 - 交 = #467**] to end a relationship; to break off diplomatic ties;

**wài jiāo dà chén** (外交大臣): [**#16 - 交 = #467 / #45 - 大 = #496**] Foreign Secretary; (UK) Secretary of State for Foreign and Commonwealth Affairs;

Jiāo dà (交大): [ #16 - 交 = #467 / #45 - 大 = #496 ]

University of Communications;

jiāo gē (交割): [ #16 - 交 = #467 / #70 - 割 = #521 ] delivery (commerce);

chéng jiāo jià (成交价): [ #73 - 成 = #524 / #16 - 交 = #467 ] sale price; negotiated price; price reached in an auction;

chéng jiāo (成交): [ #73 - 成 = #524 / #16 - 交 = #467 ] to complete a contract; to reach a deal;

huàn nàn zhī jiāo (患難之交) [ #79 - 難 = #530 / #16 - 交 = #467 ] a friend in times of tribulations (idiom); a friend in need is a friend indeed;

**WHERE #465 = #451 - PRAXIS OF RATIONALITY + #14 -**

**PENETRATION (JUI):** "ONLY THE FOCUSED MIND CAN HOPE TO DISCERN THE UNIFYING PRINCIPLE BEHIND THE INSTITUTIONS AND ARTS OF CIVILIZATION.

#143 as [ #40, #5, #9, #70, #4, #5, #9, #1 ] = *methodeía* (G3180): {UMBRA: #144 % #41 = #21} 1) \*CUNNING\* \*ARTS\*, deceit, craft, trickery; <-- \*SATOR\* / \*ROTAS\* 5x5 \*SQUARE\* \*GUAGES\*?

FOR THIS REASON, THE CONFUCIAN CLASSICS ADVISE, "CARRY FOREVER THE SINGLE MIND." AS THE SAYING GOES, "NO WEAPON IS AS PIERCING AS A FIXED PURPOSE." ACCOMPLISHMENT IN ALL AREAS, THEN, IS TIED TO THE PENETRATING MIND THAT DEPENDS ON ONENESS." [ @1, page 157 ]

#423 - **NOUMENON RESONANCE FOR 22 DECEMBER 2022** as [ #2, #8, #7, #6, #400 ] /

#465 - **NOUMENON RESONANCE FOR 22 DECEMBER 2022** as [ #8, #7, #10, #400, #600 ] /

#471 - **NOUMENON RESONANCE FOR 22 DECEMBER 2022** as [ #6, #8, #7, #10, #400, #600 ] /

#20 - **ADVANCE (CHIN)** as [ #8, #7, #5 ] = *châzâh* (H2372):

{UMBRA: #20 % #41 = #20} 1) to see, perceive, look, behold, prophesy, provide; 1a) (Qal); 1a1) to see, behold; 1a2) to see as a seer in the ecstatic state; 1a3) \*TO\* \*SEE\*, \*PERCEIVE\*; i) \*WITH\* \*THE\* \*INTELLIGENCE\*; ii) to see (by experience); iii) to provide;

Accordingly the #451 - **TEMPORAL HEURISTIC (CONSCIOUSNESS INSTANTIATION)** is in our informal view a vMemetic process, that is not unlike the philosophical concept of chromosome derived from Ancient Greek #1541 - *χρῶμα* (khrôma, "colour") + #1041 - *σῶμα* (sôma, "body"):



**#YOD (#10)**  
**#MEM (#40 - 13 SEPTEMBER 2001)** <-- IS THIS AMERICA'S GREAT SIN?  
**#TAU (#400)**  
**#ALEPH (#1) = 23 ELEMENTS (#451)**

<--- 22 / 7 - INFINITE TIME CONTINUUM --->  
|  
| **#8 - AUTONOMOUS DELIMITER**  
|

**#1541 = [χ,ρ,ω,μ,α] {@5: Sup: 2 - FULL CIRCLE: CHOU (#130 - I AM NOT EVIL MINDED {%3}); Ego: 1 - CENTRE: CHUNG (#164 - PRINCIPLE OF MATERIALITY)}**

Historically the anthropocentric entity HRUMACHIS was the dawning sun where he therefore symbolizes any new course of events.

**#HE (#5):** vBronze  
**#RESH (#200):** vPurple  
**#VAV (#6):** vRed  
**#MEM (#40):** vBlue  
**#ALEPH (#1):** vOrange  
**#CHET (#8):** **AUTONOMOUS DELIMITER**  
**#YOD (#10):** vGreen  
**#SAMEK (#60):** vYellow  
**#LAMED (#30):** vCyan  
**#TSADE (#90):** vCoral

**#450 + #1 - PROGRESSION OF THOUGHT**

**#1541 as [#600, #100, #10, #200, #300, #10, #1, #50, #70, #200] = Christianós (G5546): {UMBRA: #1541 % #41 = #24} 1)**  
**\*CHRISTIAN\***, a follower of Christ;

**THEORETICAL TEMPORAL HEURISTIC @ 23 DECEMBER 2022**  
**GRAPPLE: [#13, #18, #35, #40, #49, #37, #14, #20, #71]**  
**PROTOTYPE (not subject to peer review)**

<<http://www.grapple369.com/>?  
grapple:13,18,35,40,49,37,14,20,71&date:2022.12.23>

{@1: Sup: 13 - **INCREASE: TSENG (#13)**; Ego: 13 - **INCREASE: TSENG (#13)**}  
|  
|

|  
{@8: Sup: 64 - **SINKING**: CH'EN (#347 - **FACILITATORS / ARBITRATORS TO FREE WILL** [#522 - bîynâh (H998): \*FACULTY\*]); Ego: 20 - **ADVANCE**: CHIN (#226 - derek (H1870): \*COURSE\* \*OF\* \*LIFE\* / \*MORAL\* \*CHARACTER\* (fig.)}

|  
{@9: Sup: 54 - **UNITY**: K'UN (#401 - **SEE KANT'S METAPHYSICS OF MORALS IDEA**); Ego: 71 - **STOPPAGE**: CHIH (#297 - **SEE KANT'S PROLEGOMENA IDEA**)}

**ONTIC CHECKSUM TOTAL: #192** as [#100, #90, #2] = qetseb (H7095): {**UMBRA: #192 % #41 = #28**} 1) cut, \*SHAPE\*, extremity, \*FORM\*, base; 1a) cut, shape; 1b) extremity;

**H7095@{**

@1: Sup: 19 - **FOLLOWING**: TS'UNG (#19); Ego: 19 - **FOLLOWING**: TS'UNG (#19),

@2: Sup: 28 - **CHANGE**: KENG (#47); Ego: 9 - **BRANCHING OUT**: SHU (#28),

@3: Sup: 30 - **BOLD RESOLUTION**: YI (#77); Ego: 2 - **FULL CIRCLE**: CHOU (#30),

Male: #77; Feme: #30

} // #192

**DEME CHECKSUM TOTAL: #506** as [#80, #70, #30, #10, #300, #5, #10, #1] = politeía (G4174): {**UMBRA: #506 % #41 = #14**} 1) the administration of civil affairs; 2) \*A\* \*STATE\* \*OR\* \*COMMONWEALTH\*; 3) \*CITIZENSHIP\*, \*THE\* \*RIGHTS\* \*OF\* \*A\* \*CITIZEN\*;

<<http://www.grapple369.com/?idea:192,297,401,506>>

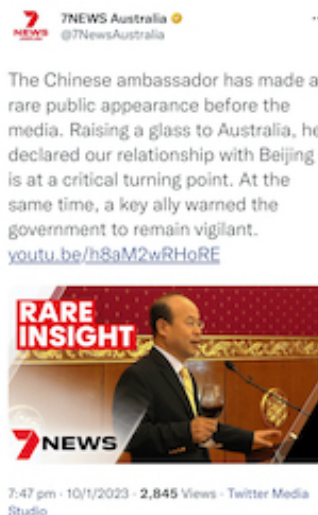
**IMMANUEL KANT'S (1785) METAPHYSICS OF MORALS IDEA #401:**

"Now an action done from duty must altogether exclude the influence of inclination and therewith every object of the will. Hence there is nothing left which can determine the will except objectively the law and subjectively pure respect for this practical law, ie. the will can be subjectively determined by the maxim (ie. *The objective principle as one which serve all rational beings also subjectively as a principle if #421 - \*REASON\* had full control over the #522 - \*FACULTY\* [#71 - STOPPAGE (CHIH) --> #522] of desire is the practical law*) that I should follow such a law even if all my inclinations are thereby thwarted.

**WITH RESPECTS TO wài jiāo (外交):** "\*DIPLOMACY\*;

\*DIPLOMATIC\*; \*FOREIGN AFFAIRS\*" given #16 - 交 = #467 that

there are some 28 instances of (外) within the CANON OF SUPREME MYSTERY text with the first appearing within APPRAISAL 8 of #2 - 三周 = #453:



**WHERE #453 = #451 - PRAXIS OF RATIONALITY + #2 - FULL CIRCLE (CHOU):** "ASSOCIATIONS BASED ON PROFIT RATHER THAN VIRTUE ARE ESPECIALLY LIKELY TO COLLAPSE.

**#447 - NOUMENON RESONANCE FOR 8 JANUARY 2023** as [#6, #1, #40, #400] /  
**#453 = #451 - PRAXIS OF RATIONALITY + #2 - FULL CIRCLE (CHOU)** as [#6, #1, #40, #400, #6] = 'emeth (H571): {UMBRA: #441 % #41 = #31} 1) firmness, faithfulness, truth; 1a) sureness, reliability; 1b) \*STABILITY\*, \*CONTINUANCE\*; 1c) \*FAITHFULNESS\*, \*RELIABLENESS\*; 1d) truth; 1d1) as spoken; 1d2) of testimony and judgment; 1d3) of divine instruction; 1d4) truth as a body of ethical or religious knowledge; 1d5) true doctrine; 1e) in truth, truly;

**APPRAISAL #8:** Turning out faults from the self (還過躬外),  
 Misfortunes will not be great.

**FATHOMING #8:** Ridding himself of faults (還過躬外)  
 Means: Calamity will not strike.

**hái (還):** 1. also; in addition; more, 2. \*TO\* \*GO\* \*BACK\*; \*TO\* \*TURN\* \*AROUND\*; \*TO\* \*RETURN\*, 3. to pay back; to give back, 4. yet; still, 5. still more; even more, 6. fairly, 7. to do in return, 8. Huan, 9. to revert, 10. to turn one's head; to look back, 11. to encircle, 12. to rotate, 13. since, 14. however, 15. already, 16. already, 17. or

guò (過): 1. to cross; to go over; to pass, 2. too, 3. particle to indicate experience, 4. to surpass; to exceed, 5. to experience; to pass time, 6. to go, 7. a mistake, 8. a time; a round, 9. Guo, 10. to die, 11. to shift, 12. to endure, 13. **\*TO\* \*PAY\* \*A \*VISIT\*; \*TO\* \*CALL\* \*ON\***

gōng (躬): 1. body, 2. to bow, 3. **\*ONESELF\***

wài (外): 1. outside, 2. out; outer, 3. external; outer, 4. **\*FOREIGN\* \*COUNTRIES\***, 5. exterior; outer surface, 6. a remote place, 7. maternal side; wife's family members, 8. husband, 9. other, 10. to be extra; to be additional, 11. unofficial; informal; exoteric, 12. role of an old man, 13. to drift apart; to become estranged, 14. to betray; to forsake

A FAILING, IF TRULY REPENTED, NEED NOT END IN DISASTER. IT IS AS IF THE GOOD PERSON "RETURNS FROM NO GREAT DISTANCE." [1, page 101]

#380 - **NOUMENON RESONANCE FOR 8 JANUARY 2023** as [#10, #300, #70] /

#406 - **NOUMENON RESONANCE FOR 8 JANUARY 2023** as [#10, #6, #300, #70, #500] /

#447 - **NOUMENON RESONANCE FOR 8 JANUARY 2023** as [#6, #5, #6, #300, #70, #50, #10] / [#5, #6, #300, #10, #70, #50, #6] /

#453 = **#451 - PRAXIS OF RATIONALITY + #2 - FULL CIRCLE**

**(CHOU)** as [#6, #5, #6, #300, #10, #70, #50, #6] = yâsha' (H3467): **{UMBRA: #380 % #41 = #11} 1**) to save, be saved, be delivered; **1a**) (Niphal); **1a1**) to be liberated, be saved, be delivered; **1a2**) to be saved (in battle), be victorious; **1b**) (Hiphil); **1b1**) to save, deliver; **1b2**) **\*TO\* \*SAVE\* \*FROM\* \*MORAL\* \*TROUBLES\***; **1b3**) to give victory to;

Thus the moral worth of an action does not lie in the effect expected from it nor in any principle of action that needs to borrow its motive from this expected effect. For all these effects (agreeableness of one's condition and even the furtherance of other people's happiness) could have been brought about also through other causes and would not have required the will of a rational being, in which the highest and unconditioned good can alone be found. Therefore, the pre-eminent good which is called moral can consist in nothing but the representation of the law in itself, and such can admittedly be found only in a rational being insofar as this representation, and not some expected effect, is the determining ground of the will.

This good is already present in the person who acts according to this representation, and such good need not be awaited merely from the effect." [pages 13, 14]

**IMMANUEL KANT'S (1783) PROLEGOMENA COMMENTARY ON SECTION #17 - POLITICS; I-CHING: H54 - MARRIAGEABLE MAID / MAIDEN, CONVERTING THE MAIDEN; TETRA: 65 - INNER (NEI) AS IDEA #297:** "For the subjective laws under which alone a cognition of things through experience (eg: **#123 = [#65, #41, #17] v's [#38, #44, #41]**) is possible also hold good for those things as objects of a possible experience (but obviously not for them as things in themselves, which, however, are not at all being considered here). It is completely the same, whether I say: A judgment of perception can never be considered as valid for experience without the law, that if an event is perceived then it is always referred to something preceding from which it follows according to a universal rule; or if I express myself in this way: **EVERYTHING OF WHICH EXPERIENCE SHOWS THAT IT HAPPENS MUST HAVE A CAUSE.**

#41 #1 #57  
 #49 #33 #17  
 #9 #65 #25

= #99 / #297 {#ONE / #1 - IMMATERIAL BIPARTITE ELEMENT OF USURPING #9 - AUTONOMY WITHIN THE PYTHAGOREAN #1080 - HETEROS THEORY OF NUMBER SCHEMA AS TECHNOLOGY OF THE DAY}

It is nonetheless more appropriate to choose the first formulation. For since we can indeed, a priori and previous to any objects being given, have a cognition of those conditions under which alone an experience regarding objects is possible, but never of the laws to which objects may be subject in themselves without relation to possible experience, we will therefore be able to study a priori the nature of things in no other way than by investigating the conditions, and the universal (though subjective) laws, under which alone such a cognition is possible as experience (as regards mere form), and determining the possibility of things as objects of experience accordingly; for were I to choose the second mode of expression and to seek the a priori conditions under which nature is possible as an object of experience, I might then easily fall into misunderstanding and fancy that I had to speak about nature as a thing in itself, and in that case I would be wandering about fruitlessly in endless endeavours to find laws for things about which nothing is given to me.

We will therefore be concerned here only with experience and with the universal conditions of its possibility which are given a priori, and from there we will determine nature as the whole object of all possible

experience. I think I will be understood: that here I do not mean the rules for the observation of a nature that is already given, which presuppose experience already; and so do not mean, how we can learn the laws from nature (through experience), for these would then not be laws a priori and would provide no pure natural science; but rather, how the a priori conditions of the possibility of experience are at the same time the sources out of which all universal laws of nature must be derived." [pages 49, 50]

**YOUTUBE:** "IN THE AIR TONIGHT (IN THIS MOMENT)"

<<https://www.youtube.com/watch?v=azeh1ZbxWwI>>

**A revision of this document may be obtained from the following URL:**

<<http://www.grapple369.com/Groundwork/Determined%20Consciousness.pdf>>

**@1** - Michael Nylan, A Translation with Commentary of the T'AI HSÜAN CHING (The Canon of Supreme Mystery) by Yang Hsiung, 1993, State University of New York

Initial Post: 26 December 2022

SUPER NEW MOON @ 2116 HRS (AEDT) ON 23 DECEMBER 2022

**POPE BENEDICT XVI** [Joseph Aloisius Ratzinger] ([#435 / #483] **16 APRIL 1927** – [#346 / #406] **31 DECEMBER 2022**) was a prelate of the Catholic Church who served as the head of the Church and the sovereign of the Vatican City State from 19 APRIL 2005 until his resignation on 28 FEBRUARY 2013. Benedict's election as pope occurred in the 2005 papal conclave that followed the death of Pope John Paul II. Benedict chose to be known by the title "pope emeritus" upon his resignation.

**DID THE VATICAN SMOTHER THE POPE EMERITUS FOR A MORE PROPITIOUS DAY OF DEATH?** Given the gravitas of the **REDUCTIO AD HITLERUM** made upon **13 DECEMBER 1941** as occurring before the industrial-scale murder of Jews, known as the FINAL SOLUTION, that was approved by the senior NAZI leadership on 20 JANUARY 1942 at the Wannsee Conference, just outside Berlin.

Such systematic intentional malice of mind, representing a dual IDEA banding for each of the MAGIC SQUARE prototypes associated to both the PYTHAGOREAN BIPARTITE (@1, @5 - IMMATERIAL ELEMENTS) #1080 - HETEROS THEORY OF NUMBER and CHRISTOLOGICAL / EUCHARIST foundations of sectarian belief, places a culpability upon the CATHOLIC CHURCH AND POPE EMERITUS BENEDICT XVI for any resolute failure to explain what is on all appearances, a continuing wilful deception.