

-- PREMEDIATED (ADVOCATED) MEDIA AND IT'S CONSTRUCT OF HEROES BY A MANUFACTURED CONSENT

(c) 2022 Dolf Leendert Boek, Revision: 19 July 2022

Having now established several hypothetical ONTIC descriptions of anthropology including @660 - CIVIL UNREST and @897 - SOCIETAL DEGENERATION (#897 / #451 = t^eh^ôwm (H8415): *ABYSS* / #1073 = ábyssos (G12): *ABODE* *OF* *DEMONS* / #1073 - ephístēmi (G2186): *AN* *ANGEL*) involving an exacerbator as @135 - (MALE DEME v's STOICHEION SUBSTITUTION) + @102 = #237 - USE OF FORCE + @168 - TEMPORAL / LINGUISTIC INTERCHANGE = #405 - STOICHEION OF KOSMOS binomial stasis (PYTHAGOREAN #1080 - THEORY OF NUMBER) coercion.

H8415@{

@1: Sup: 76 - AGGRAVATION: CHU (#76); Ego: 76 - AGGRAVATION: CHU (#76),

@2: Sup: 81 - FOSTERING: YANG (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}); Ego: 5 - KEEPING SMALL: SHAO (#81),

@3: Sup: 6 - CONTRARIETY: LI (#163); Ego: 6 - CONTRARIETY: LI (#87),

@4: Sup: 39 - RESIDENCE: CHU (#202); Ego: 33 - CLOSENESS: MI (#120),

Male: #202 - SEE REDUCTIO AD HITLERUM IDEA; Feme: #120 - SEE REDUCTIO AD HITLERUM IDEA

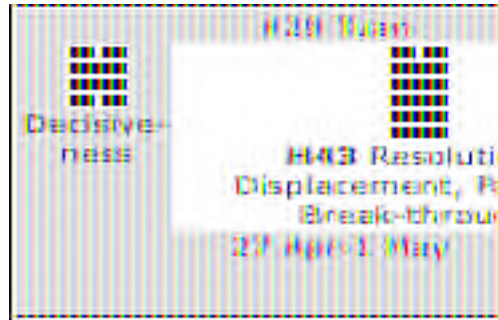
} // #451

#451 - ANZAC DAY 25 APRIL as [#400, #5, #6, #40] / [#400, #5, #6, #600] /

#897 as [#6, #40, #400, #5, #40, #6, #400] = t^eh^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*;

In the original sense of the Hebrew t^eh^ôwm (H8415), the abyss was the primordial waters or chaos out of which the ordered world was created [Genesis 1:2]. In a later extended sense in intertestamental (ie. 400 years between the ministry of Malachi to the appearance of John the Baptist in the early 1st century AD) Jewish literature, the abyss was the underworld, either the abode of the dead (sheol) or eventually the realm of the rebellious spirits (Hell). In the latter sense, specifically,

the abyss was often seen as a prison for demons. [Wikipedia: Abyss (religion)]



#29 - DECISIVENESS (TUAN) / H43 - ***RESOLUTION***,
DISPLACEMENT, ***PARTING*** ***BREAK-THROUGH***; 27 APRIL TO
1 MAY

THE CANON OF SUPREME MYSTERY (4 BCE) TRANSLATION / COMMENTARY BY MICHAEL NYLAN (1993): "The Appraisals play upon the full range of meanings associated with the characters in the title of this tetragram and with the correspondent Changes hexagram no. 43. The title character for this tetragram means "to cut" and, by extension, "to decide" or "to act resolutely." The same graph can describe the "incisive ***MIND***." The graph used for the hexagram title has the root meaning of "to open a passage." From this it has the extended meanings of "to cut off or open," and "decisiveness." It also relates to calls to arms, weapons, captives of war, and cries of alarm, all of which are mentioned below.

APPRAISAL #1: His resolute heart destroys an **#262 / #435 - *AX***,
Still he keeps his square and chalkline hidden.

FATHOMING #1: The decisive heart destroying the **#262 / #435 - *AX***

Means: The self is ruled from within.

Since this poem marks an auspicious Beginning of Thought, it indicates a heart that discerns **#359 - *RIGHT*** from wrong, though its standards remain hidden. The will is properly set on the Good, as we see in the reference to a carpenter's chalkline and square, which both symbolize the ability to apply principles of good order to the tasks at hand. Still, the Mystery does not entirely clarify the relation of heart to **#262 / #435 - *AX*** In this translation, the Mystery claims that the cutting edge of the well ordered ***MIND*** is far more powerful and incisive than the blade of the **#262 / #435 - *AX***.

Certainly, the Chinese are fond of proverbs where an intangible activity easily vanquishes strong objects, for example, "The ***MOUTHS* *OF* *THE* *MASSES*** [i.e., their wagging tongues] [are corrosive enough to] melt metal."

Still, the first line of Appraisal and Fathoming could also read, "The decisive heart, the destructive **#262 / #435 - *AX***," implying a parallel between heart and **#262 / #435 - *AX***. Do heart and **#262 / #435 - *AX*** act in concert or do they work in opposition? If the **#262 - *AX*** stands for interdiction or punishment, the **#262 / #435 - *AX*** may be the external counterpart to the internal conscience. When the internalization of ritual guidelines is incomplete for any reason, a good penal code and the threat of punishment may motivate the heart to clarify **#359 - *RIGHT*** from wrong. Future punishments may then be avoided. In other words, so long as the discerning ***MIND*** polices its own activity, the body can avoid future harm.

APPRAISAL #2: When dark decisions breed adversity,
The fault lies in stopping up the ears.

FATHOMING #2: Obscure decisions obstructing
Means: The centre heart is uncertain.

Western philosophy often assumes that the senses undermine the ***MIND'S*** functioning. Prior to the coming of Buddhism, early Chinese philosophy, by contrast, assumes that perceptual knowledge derived from the five senses is absolutely crucial to the correct operation of the heart / ***MIND***. Here one of the five sensory receptors, the ear, has been blocked. In early Chinese tradition, the ear is particularly associated with moral development. When insufficient or distorted information is received by the ***MIND***, its powers of discrimination are severely hampered. The ***MIND*** is thrown into confusion so that its decisions are faulty or it lacks decisiveness. It would be highly dangerous to proceed. On another level, good advisors act as "ears" to the ruler.

The poem may describe, then, the ***FAILURE* *OF* *THE* *RULER* *TO* *FOLLOW* *THE* *EXCELLENT* *ADVICE* *OF* *HIS* #262 - *COUNSELLORS***.

APPRAISAL #3: Clearing his blocked-up ears and nose
Will help to cure the corruption.

FATHOMING #3: Clearing his obstructions
Means: Whatever plans he has will benefit.

Those "having plans" are worthy candidates for office who ***DESIRE* *TO* *HAVE* *THE* *RULER* *IMPLEMENT* *THEIR* *IDEAS***.

The ruler rids himself of bad advisors, especially those who wish to block the career paths of better candidates." [Page 219-220]

REDUCTIO AD HITLERUM ON 30 APRIL 1942 WITH IDEA @202: "I am very sorry that Germany at the moment possesses only two really first-class tenors, for these two unfortunates are forced to tear round and round the country **#262 - *SINGING*** in town after town with neither rest nor respite.

...

The **#256 - *TRUTH*** is—and this, to my ***MIND***, is much more important—that Berlin enjoys the services of two quite exceptional soloists.

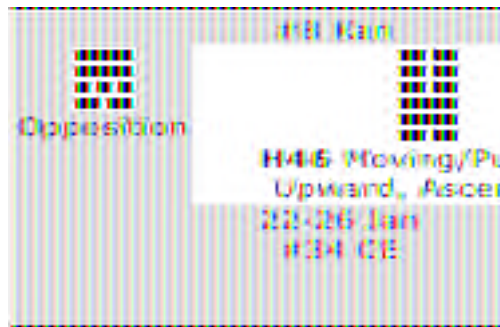
"Time to say goodbye
Horizons are never far
Would I have to find them alone?
Without true light of my own
With you I will go
On ships over **#451 / #897 - *SEAS***
That I now know
No, they don't exist anymore
It's time to say goodbye."

YOUTUBE: "TIME TO SAY GOODBYE (ANDREA BOCELLI / SARAH BRIGHTMAN)"

<<https://www.youtube.com/watch?v=qjzJYa7tHLs>>

One is twenty-three years old, and the second is only nineteen. When one succumbs to the charm of their crystal-clear execution, one realises that the bow of a twenty-year-old is bound to have more lightness than that of an old violinist of sixty.

With the intention of finding a man of outstanding ability, to become the Director of Music of the future at Linz, ***I* *HAVE* *INSTRUCTED*** CLEMENS KRAUS (31 MARCH 1893 to 16 MAY 1954) ***TO* *SEEK* *OUT* *AND* *TRAIN* *A* *MUSICIAN*** who will prove worthy of this **#262 - *HONOUR***." [Page. 450]



#8 - OPPOSITION (KAN) / H46 - ***MOVING*** / ***PUSHING***
UPWARD, ***ASCENDING***; 22 TO 26 JANUARY

THE CANON OF SUPREME MYSTERY (4 BCE) TRANSLATION / COMMENTARY BY MICHAEL NYLAN (1993): "[T]he individual is beholden to loyal critics for the liberation of his thoughts. The fledgling moral conscience, then, depends for its survival on the expert "drilling" of a wiser individual. Inexpert advice, however, further weakens the conscience, just as clumsy probing with a drill damages the base material.

A great many Warring States philosophical texts insist upon the **#262 - *MINISTER'S*** right to remonstrate with his ruler, and under certain circumstances to even depose him. It could even be argued that Confucius authorized such views, for as the Master reportedly said:

How can he be accounted loyal who refrains from admonishing [the object of his loyalty]?

In general, this tradition was upheld, even strengthened in early Western Han. The Garden of Sayings by Yang Hsiung's contemporary, Liu Hsiang (77-6 B.C.), devotes an entire chapter to ministerial remonstrance, drawing upon numerous historical and pseudo historical anecdotes. However, certain Confucians (perhaps under Legalist influence) began to argue that forthright remonstrance threatened the dignity of the throne and undercut the principle of strict hierarchy underlying the social order. More conservative texts, then, proposed that "a [good] subject does not admonish in a direct way.

...

The most effective remonstrance is levelled at incipient evil for the simple reason that mistakes are far easier to correct before they have become well established habits. Early reproofs help the person who is basically good "deal with the thing while it is still nothing." All parties then become one in their dedication to applying the model decrees transmitted from the sages.

APPRAISAL #3: He gags his mouth with wood,
And bolts tight the lock.
This is counter to propriety.
FATHOMING #3: Gagged and bolted so tightly
Means: "Seeking salary is perverse."

The "gag" and "bolt" are slang for the ***RHETORICAL* *DEVICES*
PRACTICED *BY* *UNSCRUPULOUS* *ADVISORS***. I suspect that
the gag describes the clever speaker preventing his opponents from
answering his arguments; and the bolt, taking advantage of the listener's
prejudices to construct a seemingly airtight argument. One late
commentator, however, takes the gag and bolts as synonyms, meaning
"to preserve a tactical silence during debate" so as to curry favour with
those in authority. In this way, petty men secure their own fortunes while
tricking the unwary listener into ***EMBARKING* *ON* *DISASTROUS*
*POLICIES***. Such scheming makes a mockery of the solemn injunction
of the Odes to "seek good fortune by no evil ways." Conceivably both gag
and bolt could refer to the evil official's attempt to "block up the people's
mouths." One early text argues:

To block up the people's mouths is even more extreme than blocking up
rivers. If a river is obstructed and breaks through, the injury to people
will necessarily be great. And so it is with the people. Therefore, those
who control the rivers dredge them out, causing them to flow. Those who
control the people open channels of communication, causing them to
speak.

APPRAISAL #4: Critical words cut to the bone
Because the time is right.
FATHOMING #4: The time for sharp criticism
Means: To be forthright is his way.

The "bones" signify the innermost being. If an admonition "cuts to the
bone," it means that it is both "incisive" and "taken to heart." Clearly, the
advisor has chosen the **#359 - *RIGHT*** time to level his forthright
criticism. Had he spoken at the wrong time, he would have suffered the ill
effects of the other's anger without having persuaded him to reform his
#494 - *CONDUCT*. [Pages 131 to 133]

REDUCTIO AD HITLERUM ON 24 JANUARY 1942 WITH IDEA @120:
"If they want to save New Zealand and Australia, they can't let India go.
The English have two possibilities : either to give up Europe and hold on
to the East, or vice versa. They can't bet on both **#494 - *TABLES***.
When it's a matter of the richest country in the world (from the capitalist
point of view), one understands the importance of such a dilemma. It
would be enough for them to be aware of it for everything to be changed.

We know that the bourgeoisie (ie. **the middle class, typically with reference to its perceived materialistic values or conventional attitudes**) becomes ***HEROIC*** when its pocket-book is threatened.

YOUTUBE: "DAD'S ARMY: THEME SONG"

<<https://www.youtube.com/watch?v=Jvr6X054xLY>>

A change of government would be associated, in England, with the decision to abandon Europe. They'll keep Churchill in power only as long as they still have the will to pursue the struggle here. If they were really cunning, they'd put an end to this war, thus dealing a mortal blow to Roosevelt. They would have the following excuse: "We're no longer strong enough to continue the war, and you cannot help us. This leads us to reconsider our attitude towards Europe." This would result in the ***COLLAPSE* *OF* *THE* *AMERICAN* *ECONOMY***, and also the personal collapse of Roosevelt. Simultaneously, America would have **#494 - *CEASED*** to be a danger to England." [Pages 236, 237]

G12@{

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

@2: Sup: 3 - **MIRE:** HSIEN (**#4**); Ego: 2 - **FULL CIRCLE:** CHOU (**#3**),

@3: Sup: 79 - **DIFFICULTIES:** NAN (**#83**); Ego: 76 -

AGGRAVATION: CHU (**#79**),

@4: Sup: 36 - **STRENGTH:** CH'IAN (**#119**); Ego: 38 - **FULLNESS:** SHENG (**#117**),

@5: Sup: 74 - **CLOSURE:** CHIH (**#193**); Ego: 38 - **FULLNESS:** SHENG (**#155**),

@6: Sup: 63 - **WATCH:** SHIH (**#256**); Ego: 70 - **SEVERANCE:** KE (**#225**),

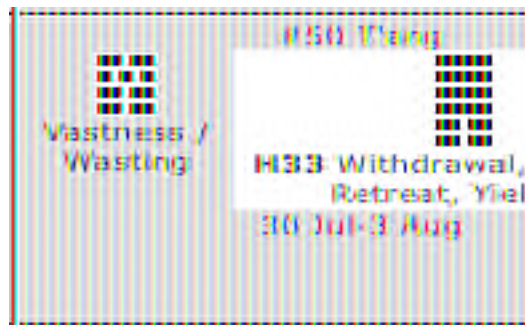
@7: Sup: 20 - **ADVANCE:** CHIN (**#276**); Ego: 38 - **FULLNESS:** SHENG (**#263**),

Male: #276 - SEE REDUCTIO AD HITLERUM IDEA; Feme: #263 - SEE REDUCTIO AD HITLERUM IDEA

} // #1073

#1073 - ephístēmi (G2186): *AN* *ANGEL* as [#1, #2, #400, #200, #200, #70, #200] = ábyssos (G12): {UMBRA: #1073 % #41 = #7} 1) bottomless; 2) unbounded; 3) *THE* *ABYSS*; 3a) the pit; 3b) the immeasurable depth; 3c) of Orcus, a very deep gulf or chasm in the lowest parts of the earth used as the *COMMON* *RECEPTACLE* *OF* *THE* *DEAD* *AND* *ESPECIALLY* *AS* *THE* *ABODE* *OF* *DEMONS*;

唐 ☱



#50 - VASTNESS / WASTING (T'ANG) / H46 - ***WITHDRAWAL*,
RETIRING, *RETREAT*, *YIELDING***; 30 JULY TO 3 AUGUST

THE CANON OF SUPREME MYSTERY (4 BCE) TRANSLATION / COMMENTARY BY MICHAEL NYLAN (1993): "Things move inexorably past ripeness to spoilage. The range of meaning found in the title for this tetragram admirably bridges the transition from laudable maturity to first decay, for its associations are both good and bad. On the one hand, the title can mean "vast" or "great," especially with reference to capacity (in both senses). But closely related to vastness is the idea of **"*WHAT*
IS *WASTED*."**

By a series of small extensions, the same graph comes to mean "to flee," "to drift," "to toss about aimlessly," **"*TO* *FEEL* *UNSETTLED*,"** "to experience loss or failure," "to act in vain," "to suffer decay," and "to be emptied or exhausted." The same graph signifies the wanton and dissipated, the exaggerated and the unrestrained; therefore, it is used in connection with ***ABRUPT*, *BOASTFUL*, *RUDE*, *OR*
PREPOSTEROUS *ACTS*** that defy ritual.

APPRAISAL #1: When inner restraints are absent,
Do not act. Danger.

FATHOMING #1: Unrestrained within
Means: He holds to no principle.

Appraisal 1 corresponds to the beginning of the cycle and to first thoughts; hence, the ***FOCUS* *ON* *THE* *INNER* *WORKINGS*
OF *THE* *MIND***. The mind of the unprincipled individual will not direct the body properly. Surely this is dangerous.

APPRAISAL #2: When adrift and in the dark,
It helps to set out for the East.

FATHOMING #2: Help for drifting in the dark
Means: The bright path is beneficial.

Dark and light are contrasted here. After the sun rises each morning from the vast, dark pool located beneath the horizon, the myriad things, formerly condemned to **#339 - *DARKNESS***, are flooded with brilliant light. If we wish our minds to be similarly enlightened, we must move in the direction of an equally bright path, the Way, as embodied in the Confucian Classics.

APPRAISAL #3: To be oversimple is improper.
Lost is that rhythmic sound of jade.

FATHOMING #3: That there is no measured sound of jade
Means: He is not your haven.

One who overvalues rustic simplicity cannot provide a sure model for others seeking the refinements of civilized life.

APPRAISAL #4: Broadminded, with no predilections,
The Way and the Right are his lords.

FATHOMING #4: To be greatly without bias
Means: He sides only with **#359 - *RIGHTEOUSNESS***.

A famous passage in the Confucian Analects says that the truly superior person is simply "***ON* *THE* *SIDE* *OF* *WHAT* *IS* #359 - *RIGHT***," and so is without particular predispositions. Similarly, the "Great Plan" chapter of the Documents identifies this ***FAIR*- *MINDEDNESS* *WITH* *THE* *KING'S* *WAY***." [Pages 310 to 311]

REDUCTIO AD HITLERUM ON 3 AUGUST 1942 WITH IDEA @276:

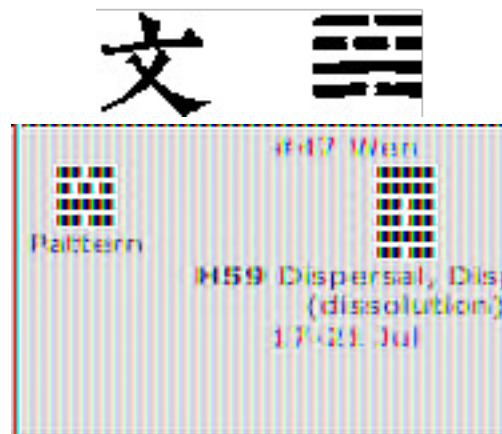
"Here is one of the most curious things in nature. There is a certain species of ant, in which the ***WHOLE* *RACE* *DIES*** when the queen ant dies. If a queen **#262 - *BEE*** is ill, the whole hive is uneasy. There is another species of ant which cultivates mushrooms on which to raise lice. The ants look after the lice, carry them out into the sunshine and then back into the mushroom box. Then they make a special brew of them, on which the queen ant is constantly fed.

The question occurs to me—***WHERE* *DOES* *NATURAL* *INSTINCT* *END* *AND* *HUMAN* *REASON* *BEGIN***? One must draw distinctions. A bitch has puppies. Bitches get no training, but they all tend their young with uniform efficiency. That is basic instinct, which most not be confused with reason, which takes its decisions according to certain definite facts. The most primitive of instincts, to which all forms of life respond, are those of feeding and reproduction of the species.

In my youth I had every opportunity to study **#262 - *BEES***, for my old father was a keen apiarist. Unfortunately I was ***FREQUENTLY* *SO* *BADLY* *STUNG*** that I all but died! To be stung by a **#262 - *BEE*** in our family was an ordinary, everyday occurrence. My mother often pulled out as many as forty-five or fifty stings from the old gentleman when he returned from clearing the hives. He never protected himself in any way; all he did was to smoke all the time—in other words, a good excuse for another cigar!

The weakling has always in history gathered to himself the smallest following. This was the case in Russia. The ***LAST* *TSAR***, who was a man of no personality, had no following. It is the bloodhounds that the people follow. Things are no different in the ***WEST***. We can only gain our ends by merciless and continual perseverance. That is contrary to the opinion of many of our upper ten thousand who are always the telephone lines, the harbingers of weakness. How often have I heard the objection: with your **#359 - *BRUTAL* *METHODS***, you will achieve nothing!

With any other methods I would certainly have achieved nothing. The soldier, too, is for the most part ***DEVOTED* *TO* *THE* *LEADER* *WHO* *IS* *STERN* *BUT* #359 - *JUST***. If a man is a ***REAL* *LEADER*, *THE* *PEOPLE* *WILL* *FOLLOW* *HIM***. [Pages 608, 609]



#47 - PATTERN (WEN) / H59 - *DISPERSAL*, *DISPERSION*, *(DISSOLUTION)*; 17 TO 21 JULY

THE CANON OF SUPREME MYSTERY (4 BCE) TRANSLATION / COMMENTARY BY MICHAEL NYLAN (1993): "The Head text explores one of the most fundamental patterns in the Chinese universe: yin is associated with the unadorned, hidden, inner core, while yang is tied to the multiplicity of forms that evolve from it. Pattern (especially, the relation between the societal patterns we call "culture," the ***BEHAVIOURAL* *PATTERNS* *WE* *CALL* #494 - "*CONDUCT*,"** and the ***COSMIC* *PATTERNS* *WE* *CALL***

"*PORTENTS*") is perhaps the single most important preoccupation of Han #262 - *THINKERS*. Even thought itself is basically conceived of as the process whereby underlying, significant patterns are extracted from the many disparate bits of information fed to the heart/mind by the sensory organs. This process produces an evaluating mind able to judge proper moral direction. Once each phenomenon is assigned its correct categorical (or correlative) value, events and things are seen to operate by invariable cosmic patterns. Many early Chinese #262 - *THINKERS* were intent upon discovering the cosmic laws in order to find ways of manipulating the course of future events, but the Mystery focuses upon a series of statements drawn from the Confucian Classics that relate pattern to culture and sagehood.

...

The fourth depicts the sage as one who has fully internalized the *COSMIC* *PATTERNS* and so is able to induce societal order among his fellow men:

[Only the sage] could copy it [the *PATTERNED* *NATURE* *OF* *HEAVEN*]. . . . Sublime are his achievements, dazzling the manifestations of his [internal] pattern.

This series of four quotations reveals a kind of progression, which mirrors the development of the individual soul. Achievement necessarily begins with attention to the "plain groundwork," that is, building a solid basis in integrity. Next comes the pattern, for "a *GENTLEMAN* in his pursuit of the Way does not get there unless he manages to exemplify a beautiful pattern." If the human being goes on to fully develop his innate potential by imitation of the Ancients, we have the brilliance of the sage, who draws his inspiration for cultural patterns from the regular movements of Nature. The course of humanity is, thus, to "first cultivate the self and later make it pervade [the outer world]."

These quotations, however, do not provide an answer to the fundamental question, "How can a *PERSON* *DISTINGUISH* *THE* *RIGHT* *PATTERNS* *OF* *THE* *MORAL* *SUPERIOR* *FROM* *THE* *DECEPTIVELY* *PLEASING* *PATTERNS* *OF* *THE* *PETTY* *INDIVIDUAL*?" Part of the Mystery's answer can be gleaned from the arrangement of the Appraisals. In general, the vigour of the early lines is associated with plainness. As the tetragram moves towards the end of the cycle, ornate pattern takes over, becoming ever more complicated until it threatens to obscure the basic substance entirely. This has implications for the development of the heart / mind, of course, but also for *COURT* *POLICY* as well." [Pages 295, 296]

Nous: #67
Time:
Date: 2022.7.6
Torah: [#80, #6, #10]@{
 @1: Sup: 80 - LABOURING: CH'IN (#80); Ego: 80
 LABOURING: CH'IN (#80),
 @2: Sup: 5 - KEEPING SMALL: SHAO (#85); Ego:
 CONTRARIETY: LI (#86 - I AM NOT A ROBBER OF
 {%10}),
 @3: Sup: 15 - REACH: TA (#100); Ego: 10 - DEFE
 DISTORTION: HSIEN (#96),
 Male: #100; Feme: #96
 } // #96
Dao: Three Treasures
Tetra: #48 - RITUAL (LI)
I-Ching: H10 - Treading (conduct), Tread Carefully, Continuing

Male Idea	#313	Telos	#462		
Argument for Ethical Anarchism, Returning to Simplicity	#19	19	19	#19	Argument for E
Value and Function of Non-Existence	#11	30	92	#73	Employin
Forgetting Knowledge	#48	78	129	#37	Non-Deeming Ac
Consequences for Virtuous Discourse	#38	116	200	#71	Know-How as a I AM NOT A RO
Important Distinctions, Trouble from Indulgence I DO NOT FRAGILELY (%10) / I AM NOT AN EAVES-DROPPER (%16)	#24	140	267	#67	
Being a Guide, Returning to the Root I DO NOT CAUSE TERRORS (%21)	#16	156	340	#73	Employin
Propounding the Essential	#81	237	405	#65	Unlearne

***HOMOIOS* PROTOTYPE**

Argument for Ethical Anarchism, Returning to Simplicity	#19	256	424	#19	Argument for E
Laissez Faire Politics, Simplicity In Habits	#57	313	462	#38	Consequer

HETEROS PROTOTYPE

Political Prescriptions, Quietude	#3	240	408	#3	Political
Playing with Reversal, Sameness in Difference	#41	281	446	#38	Consequer

TORAH PROTOTYPE

So What?, Returning to the Origin	#52	289	457	#52	So What?
Inconstancy of Achievement, Practicing Placidity	#9	298	495	#38	Consequer

RIGHTS PROTOTYPE

Important Distinctions, Trouble from Indulgence	#24	261	429	#24	Important Distir
Construing a Guide, Practise Reason	#62	323	467	#38	Consequer

<<http://www.grapple369.com/?date:2022.7.6>>

.jackNote@zen: 5, row: 3, col: 7, nous: 67 [DATE: 2022.7.6, SUPER: #313 / #24 - Important Distinctions, Trouble from Indulgence; I-Ching: H5 - Waiting, Delay, Attending, Waiting, Moistened, Arriving; Tetra: 18 - WAITING (HSI), EGO: #462 / #67 - Three Treasures; I-Ching: H10 - Treading (conduct), Tread Carefully, Continuing; Tetra: 48 - RITUAL (LI)]

ONTIC CHECKSUM TOTAL @200 + @140 + @156 = #496 as [#20, #30, #40, #6, #400] /

#546 - ADJUSTER as [#20, #30, #40, #400, #50, #6] /

#97 - MARS (USURPER) as [#2, #20, #30, #40, #5] = k^elimmâh (H3639): {UMBRA: #95 % #41 = #13} 1) disgrace, reproach, shame, confusion, dishonour, insult, ignominy; 1a) *INSULT*, *REPROACH*; 1b) reproach, ignominy;

#496 as [#6, #9, #40, #1, #400, #600] /

#540 - REGULATOR as [#50, #9, #40, #1, #400, #600] = t^amê' (H2930): {UMBRA: #50 % #41 = #9} 1) to be unclean, become unclean, become impure; 1a) (Qal) to be or become unclean; 1a1) sexually; 1a2) religiously; 1a3) ceremonially; 1b) (Niphal); 1b1) to defile oneself, be defiled; i) sexually; ii) by idolatry; iii) ceremonially; 1b2) to be regarded as unclean; 1c) (Piel); 1c1) *TO* *DEFILE*; i) sexually; ii) *RELIGIOUSLY*; iii) *CEREMONIALLY*; 1c2) *TO* *PRONOUNCE* *UNCLEAN*, *DECLARE* *UNCLEAN* (*CEREMONIALLY*); 1c3) *TO* *PROFANE* (*GOD'S* *NAME*); 1d) (Pual) to be defiled; 1e) (Hithpael) to be unclean; 1f) (Hothpael) to be defiled;

#496 as [#6, #20, #60, #10, #400] / [#6, #10, #400, #20, #60] /

#546 - ADJUSTER as [#6, #400, #20, #60, #50, #10] /

#97 - MARS (USURPER) as [#6, #20, #60, #5, #6] = kâçâh (H3680): {UMBRA: #85 % #41 = #3} 1) to cover, conceal, hide; 1a) (Qal) conceal, covered (participle); 1b) (Niphal) to be covered; 1c) (Piel); 1c1) to cover, clothe; 1c2) to cover, conceal; 1c3) to cover (for protection); 1c4) to cover over, spread over; 1c5) to cover, overwhelm; 1d) (Pual); 1d1) to be covered; 1d2) *TO* *BE* *CLOTHED*; 1e) (Hithpael) to cover oneself, clothe oneself;

#496 as [#40, #30, #20, #6, #400] / [#40, #30, #20, #400, #6] /

#514 - ONTIC CHECKSUM FOR TORAH #SIX (#114 / #342)

PROTOTYPE as [#6, #2, #40, #30, #20, #6, #400, #10] /

#516 - DEME CHECKSUM FOR TORAH #SIX (#114 / #342)

PROTOTYPE as [#40, #30, #20, #6, #400, #500] = malkûwth

(H4438): {UMBRA: #496 % #41 = #4} 1) royalty, royal power, reign,

kingdom, sovereign power; **1a)** royal power, dominion; **1b)** reign; **1c)** ***KINGDOM*, *REALM***;

#435 - DEME CHECKSUM FOR ROMAN #SIX (#114 / #342)
PROTOTYPE as [#5, #50, #80, #300] / [#50, #80, #300, #5] /
#496 as [#6, #50, #80, #300, #20, #600] = nephesh (H5315):
{UMBRA: #430 % #41 = #20} 1) *SOUL*, *SELF*, life, creature,
person, appetite, ***MIND***, living being, desire, emotion, passion; **1a)**
that which breathes, the breathing substance or being, soul, the inner
being of man; **1b)** living being; **1c)** living being (with life in the blood);
1d) *THE* *MAN* *HIMSELF*, *SELF*, *PERSON* *OR*
INDIVIDUAL; **1e)** seat of the appetites; **1f)** seat of emotions and
passions; **1g) *ACTIVITY* *OF* *MIND***; **1g1)** dubious; **1h)** activity
of the will; **1h1)** dubious; **1i)** activity of the character; **1i1)** dubious;

#496 as [#60, #2, #10, #2, #6, #400, #10, #6] /
#514 - ONTIC CHECKSUM FOR TORAH #SIX (#114 / #342)
PROTOTYPE as [#60, #2, #10, #2, #400, #600] /
#540 - REGULATOR as [#60, #2, #10, #2, #400, #10, #50, #6] /
#576 - #256 - *TRUTH* WHISPERS AS TEARS IN #975 - *RAIN*
POEM as [#30, #60, #2, #10, #2, #6, #400, #10, #50, #6] =
çâbîyb (H5439): **{UMBRA: #74 % #41 = #33} 1)** places round about,
circuit, round about; **2)** in a circuit, a ***CIRCUIT*, *ROUND***
ABOUT; **3)** in the circuit, from every side;

#496 as [#300, #100, #6, #90] / [#300, #100, #6, #900] /
#540 - REGULATOR as [#300, #100, #90, #10, #600] /
#546 - ADJUSTER as [#300, #100, #6, #90, #10, #600] =
shiqqûwts (H8251): **{UMBRA: #496 % #41 = #4} 1)**
DETESTABLE* *THING* *OR* *IDOL, abominable thing,
abomination, idol, detested thing;

#496 as [#40, #70, #50, #70, #3, #5, #50, #8, #200] =
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;

— ATUM IS THE GREATEST —
[Written 6 JULY 2022]

"AROUND AROUND WE GO,
OF WHAT I OUGHT NOT TELL.
OUR PRAISES DOTHT BESTOW.
HEAVEN'S GOD HERE DWELL.

AGAINST #546 - *SATAN* WE CONTEND.
OUR SINNER'S SOUL TO PURGE.
RAISED STONE TO CONDESCEND.

HAJJ ANSWER TO LIFE'S URGE." {@9: Sup: 49 - FLIGHT: T'AO (#262: thélo (G2309): *HAVE* *IN* *MIND*); Ego: 48 - RITUAL: LI (#359: sâtan (H7854): *ADVERSARY*; *SATAN*)}

Théorie (French: noun)

- theory
- (archaic) solemn or sacred procession or embassy, especially in ancient Greece;
- (archaic) procession; group of people moving in single file; a row, line;

From Latin theoria, from Ancient Greek θεωρία (theōría, "contemplation, speculation, a looking at, things looked at"), from θεωρέω (theōréō, "to look at, view, consider, examine"), from θεωρός (theōrós, "spectator"), from θέα (théa, "view") + ὁράω (horáō, "to see, to look").

#262 as [#2, #3, #200, #7, #700] = garzen (H1631): {UMBRA: #260 % #41 = #14} 1) *AXE*;

#262 as [#4, #2, #6, #200, #10, #600] = d^ebôwrâh (H1682): {UMBRA: #217 % #41 = #12} 1) *BEE*;

#262 as [#30, #5, #4, #2, #200, #6, #5, #10] = haddâbâr (H1907): {UMBRA: #211 % #41 = #6} 1) *COUNSELLOR*, *MINISTER*;

#262 as [#5, #7, #40, #10, #200] = zâmîyr (H2158): {UMBRA: #257 % #41 = #11} 1) *SONG*, psalm;

■ #237 - NOUMENON RESONANCE FOR 6 JULY 2022 as [#10, #200, #1, #6, #500] /

■ #261 - NOUMENON RESONANCE FOR 6 JULY 2022 as [#10, #200, #1, #10, #600] / [#50, #10, #200, #1] /

■ #267 - NOUMENON RESONANCE FOR 6 JULY 2022 as [#6, #50, #10, #200, #1] /

■ #281 - NOUMENON RESONANCE FOR 6 JULY 2022 as [#30, #10, #200, #1, #600] /

#262 - **ATUM IS THE GREATEST POEM** as [#50, #6, #200, #1, #5] / [#5, #50, #6, #200, #1] = yârê' (H3372): {UMBRA: #211 % #41 = #6} 1) to fear, revere, be afraid; **1a**) (Qal); **1a1**) to fear, be afraid; **1a2**) to stand in awe of, be awed; **1a3**) to fear, reverence, *HONOUR*, respect; **1b**) (Niphal); **1b1**) to be fearful, be dreadful, be feared; **1b2**) to cause astonishment and awe, be held in awe; **1b3**)

***TO* *INSPIRE* *REVERENCE* *OR* *GODLY* *FEAR* *OR* *AWE*;** **1c)** (Piel) to make afraid, terrify; **2)** (TWOT) to shoot, pour;

#262 as [#60, #2, #200] = ç̄bar (H5452): {UMBRA: #262 % #41 = #16} 1) (P'al) to ***THINK***, intend;

"AND HE SHALL SPEAK GREAT WORDS AGAINST THE MOST HIGH, AND SHALL WEAR OUT THE SAINTS OF THE MOST HIGH, AND THINK-**H5452** TO CHANGE TIMES AND LAWS: AND THEY SHALL BE GIVEN INTO HIS HAND UNTIL A TIME AND TIMES AND THE DIVIDING OF TIME." [Daniel 7:25]

#408 - NOUMENON RESONANCE FOR 6 JULY 2022 as [#5, #50, #3, #300, #10, #600] /

#359 - ATUM IS THE GREATEST POEM as [#50, #6, #3, #300] = n̄gas (H5065): {UMBRA: #353 % #41 = #25} 1) to press, drive, ***OPPRESS***, exact, exert demanding pressure; **1a)** (Qal); **1a1)** to press, drive; **1a2)** to exact; **1a3)** driver, taskmaster, ***RULER***, ***OPPRESSOR***, ***TYRANT***, ***LORD***, ***EXACTOR* *OF* *TRIBUTE*** (participle); **1b)** (Niphal) to be hard pressed;

#313 - NOUMENON RESONANCE FOR 6 JULY 2022 as [#1, #300, #10, #2] / [#5, #6, #300, #2] /

#323 - NOUMENON RESONANCE FOR 6 JULY 2022 as [#6, #5, #300, #10, #2] / [#5, #300, #10, #2, #6] /

#340 - CONQUEST OF PARADISE PSEUDO LYRICS / NOUMENON RESONANCE FOR 6 JULY 2022 as [#30, #300, #6, #2, #2] /

#359 - ATUM IS THE GREATEST POEM as [#6, #5, #300, #2, #6, #600] = sh̄wb (H7725): {UMBRA: #308 % #41 = #21} 1) to return, turn back; **1a)** (Qal); **1a1)** to turn back, return; **i)** to turn back; **ii)** to return, come or go back; **iii)** to return unto, go back, come back; **iv)** of dying; **v)** of human relations (fig); **vi) *OF* *SPIRITUAL* *RELATIONS* (fig); 1) *TO* *TURN* *BACK* (*FROM* *GOD*), *APOSTATISE*;** **2) *TO* *TURN* *AWAY* (*OF* *GOD*); 3)** to turn back (to God), repent; **4)** turn back (from evil); **vii)** of inanimate things; **viii)** in repetition; **1a2)** (Polel); **i)** to bring back; **ii)** to restore, refresh, repair (fig); **iii)** to lead away (enticingly); **iv)** to show turning, apostatise; **1a3)** (Pual) restored (participle); **1a4)** (Hiphil) to cause to return, bring back; **i)** to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment; **ii)** to bring back, refresh, restore; **iii)** to bring back, report to, answer; **iv)** to bring back, make requital, pay (as recompense); **v)** to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; **vi)** to turn away (face), turn toward; **vii)** to turn against; **viii)** to bring back to mind; **ix)** to show a turning away; **x)** to reverse, revoke; **1a5)** (Hophal) to be returned, be restored, be brought back; **1a6)** (Pulal) brought back;

"MY WORDS SHALL BE OF THE UPRIGHTNESS OF MY HEART: AND MY LIPS SHALL UTTER KNOWLEDGE CLEARLY.

FOR FURTHER SEE: "PREMEDIATED (ADVOCATED) MEDIA AND THE CIRCUMSCRIBING OUR CENTRE OF VALUE"

<<http://www.grapple369.com/Groundwork/Centre%20of%20Value.pdf>>

THE SPIRIT OF GOD HATH MADE ME, AND THE BREATH OF THE ALMIGHTY HATH GIVEN ME LIFE. IF THOU CANST ANSWER-**H7725** ME, SET THY WORDS IN ORDER BEFORE ME, STAND UP." [Job 33:3-5]

#359 as [#1, #80, #70, #20, #100, #10, #9, #8, #50, #1, #10] = apokrínomai (G611): {UMBRA: #452 % #41 = #1} 1) *TO* *GIVE* *AN* *ANSWER* *TO* *A* *QUESTION* *PROPOSED*, *TO* *ANSWER*; 2) to begin to speak, but always where something has preceded (either said or done) to which the remarks refer;

#359 as [#5, #50, #4, #10, #20, #70, #200] = éndikos (G1738): {UMBRA: #359 % #41 = #31} 1) according to *RIGHT*, *RIGHTEOUS*, *JUST*;

#359 as [#20, #5, #50, #70, #4, #70, #60, #70, #10] = kenódoxos (G2755): {UMBRA: #549 % #41 = #16} 1) *GLORYING* *WITHOUT* *REASON*, conceited, vain glorious, eager for empty glory;

"LET US NOT BE DESIROUS-**G2755** OF VAIN-**G2755** GLORY-**G2755**, PROVOKING ONE ANOTHER, ENVYING ONE ANOTHER." [Galatians 5:26]

REDUCTIO AD HITLERUM ON 19 JULY 1942 WITH IDEA @263:

"LUCKNER (9 JUNE 1881 to 13 APRIL 1966), of course, was a marvellous spinner of yarns, and I could listen to him for hours on end. One day someone or other explained to me that certain of LUCKNER'S statements were nonsense—and I was as angry with my informant as a child who has been deprived of his Christmas tree!

The Fuehrer then asked ADMIRAL KRANEKE (30 MARCH 1893 to 18 JUNE 1973) if he could explain the origin of the terms "*A* *SEAMAN'S* *YARN*" and "*SPINNING* *A* *YARN*"? The Admiral replied that in the old days on long voyages the #256 - *SAILORS*, bored with the same food and the eternal #451 / #897 - *SEA* and having but few books to read, passed their spare hours telling each other stories, which grew taller and taller, and at the same time fashioning yarn-nets for fishing and so on—hence the expressions.

THE FUEHRER CONTINUED: I once had an ex-sailor as a servant. At all hours of the day and night the fellow used to try to spin me yarns which any fool could see were nonsense. In the end I had to tell him that I was quite as good a liar as he was, and that he must not tempt me to try to go one better! As even that did not stop him, we were forced to part company.

A thing which always strikes me about **#256 - *SAILORS*** tales is the great part that superstition plays in them. Sailors, apparently, are like actors in this respect. In the **#494 - *LIVES*** of both there occurs unexpected events which they cannot possibly foresee and with which they cannot cope. The **#256 - *SAILOR* *NEVER* *KNOWS* *WHEN* *A* #135 - *STORM* *OR* *EVEN* *A* *HURRICANE* *WILL* *DESCEND* *ON* *HIM***, and the actor cannot tell whether the audience will receive him with applause or with derisory whistling; and so they are both extremely superstitious.

"DEEP CALLS TO DEEP (Greek: *ábyssos* (G12): ***DEEP***, *ábyssos* (G12): ***DEEP***, *epikaléomai* (G1941): ***CALLS* / *CHARGE* *SOMETHING* *TO* *ONE* *AS* *A* *CRIME* *OR* *REPROACH***)

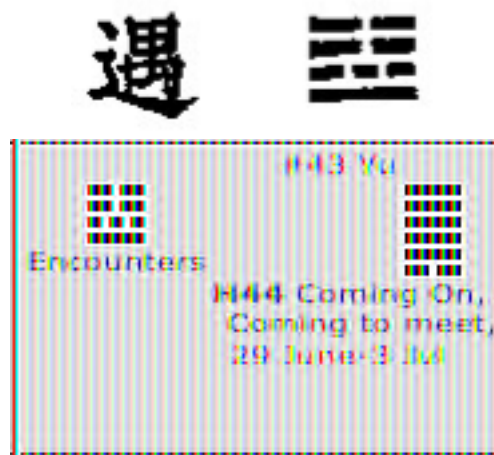
AT THE THUNDER OF YOUR TORRENTS;
ALL YOUR WAVES AND YOUR BILLOWS
HAVE GONE OVER ME." [Psalm 42:7]

Superstition, I **#262 - *THINK***, is a factor one must take into ***CONSIDERATION* *WHEN* *ASSESSING* *HUMAN* #494 - *CONDUCT*, *EVEN* *THOUGH* *ONE* *MAY* *RISE* *SUPERIOR*** to it oneself and laugh at it. It was for this reason, to give you a concrete example, that I once ***ADVISED* *THE* *DUCE* *NOT* *TO* *INITIATE* *A* *CERTAIN* *ACTION* *ON* *THE* *THIRTEENTH* *OF* *THE* *MONTH***. For the same reason I **#262 - *THINK*** it is a bad thing to let a ship sail on a Friday, because all old salts know that a Friday sailing is unlucky. Such things are the imponderables of life, which one cannot afford to neglect, for those who believe in them are quite capable, at a moment of crisis, of causing the greatest consternation.

Just when the difficulties of the eastern winter campaign in the East had reached their height, some imbecile pointed out that Napoleon, like ourselves, had started his Russian campaign on 22nd June. Thank God, I was able to counter that drive with the authoritative statement of historians of repute that Napoleon's campaign did not, in fact, begin until 23rd June!

The ***HOROSCOPE***, in which the Anglo-Saxons in particular have great faith, is another swindle whose significance must not be under-estimated. Just **#262 - *THINK*** of the trouble given to the British General Staff by the publication by a well-known ***ASTROLOGER*** of a ***HOROSCOPE*** foretelling final victory in this war for Germany! All the newspapers in Britain had to dig out all the false prophecies previously published by this eminent quack and reprint them, before public anxiety could be pacified!

In judging any question connected with superstition, it must be remembered that, although an **#256 - *ORACLE'S* *PROPHECIES*** may be wrong a hundred times (when they are promptly forgotten), it suffices for one prophecy to be fortuitously confirmed by subsequent events, for it to be believed, cherished and handed down from generation to generation." [Pages 582, 583]



#43 - ENCOUNTERS (YU) / H44 - *COMING* *ON*, *COUPLING*, *COMING* *TO* *MEET*, *MEETING*; 29 JUNE TO 3 JULY

By such hypothetical ONTIC descriptions of anthropology that still need to be subject to rigorous further investigation, we nevertheless have some clarity that has been applied to DE ZENGOTITA's critical anthropocentric observations "**ABOUT THE ULTIMATE NATURE OF REALITY** (ie. **pragmatikós** [greek: πραγματικός] **as real, factual, actual in having physical existence or substance v's by *MAGIC* with an effective spell**) **AND THE PROPER PURPOSE OF OUR LIVES.**" [page 119]

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

ρ, {@2: Sup: 18 - **WAITING**: HSI (**#98 - MALE DEME IS UNNAMED** {%24}); Ego: 19 - **FOLLOWING**: TS'UNG (**#99**)}

α, {@3: Sup: 19 - **FOLLOWING**: TS'UNG (**#117 - MALE DEME IS UNNAMED** {%18}); Ego: 1 - **CENTRE**: CHUNG (**#100 - MALE DEME IS UNNAMED** {%3})}

Y, {**@4**: Sup: 22 - **RESISTANCE**: KE (#139 - **I HAVE NOT SLAUGHTERED THE SACRED ANIMALS** {%13}); Ego: 3 - **MIRE**: HSIEN (#103)}
 μ, {**@5**: Sup: 62 - **DOUBT**: YI (#201); Ego: 40 - **LAW/MODEL**: FA (#143 - **MALE DEME IS UNNAMED** {%8})}
 α, {**@6**: Sup: 63 - **WATCH**: SHIH (#264); Ego: 1 - **CENTRE**: CHUNG (#144 - **MALE DEME IS UNNAMED** {%10})}
 τ, {**@7**: Sup: 39 - **RESIDENCE**: CHU (#303); Ego: 57 - **GUARDEDNESS**: SHOU (#201)}
 ι, {**@8**: Sup: 49 - **FLIGHT**: T'AO (#352); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#211 - **MALE DEME IS UNNAMED** {%13})}
 κ, {**@9**: Sup: 69 - **EXHAUSTION**: CH'IUNG (#421); Ego: 20 - **ADVANCE**: CHIN (#231)}
 ο, {**@10**: Sup: 58 - **GATHERING IN**: HSI (#479); Ego: 70 - **SEVERANCE**: KE (#301)}
 ς {**@11**: Sup: 15 - **REACH**: TA (#494 - chǎlôwm (H2472): ***DREAM* *WITH* *PROPHETIC* *MEANING*** / malkôdeth (H4434): ***TRAP***); Ego: 38 - **FULLNESS**: SHENG (#339: shâlach (H7971): ***SEND* *OFF*, *AWAY*, *FORTH*, *OR* *DISMISS*** / sh'ôwl (H7585): ***SHEOL*, *UNDERWORLD*, *GRAVE*, *HELL***)}

DEME CHECKSUM TOTAL: #813 - SEE ALSO LETTERS PATENT VARIANCE BY ONTIC JUXTAPOSITION as [#200, #300, #8, #300, #5] /
#723 - IDEA FROM LUTHER'S HERE I STAND SPEECH as [#200, #300, #8, #200, #5, #10] /
#768 - IDEA FROM LUTHER'S HERE I STAND SPEECH as [#5, #200, #300, #8, #200, #5, #50] = hístēmi (G2476): {UMBRA: #568 % #41 = #35} 1) ***TO* *CAUSE* *OR* *MAKE* *TO* *STAND*, *TO* *PLACE***, put, set; **1a)** to bid to stand by, [set up]; **1a1)** ***IN* *THE* *PRESENCE* *OF* *OTHERS*, *IN* *THE* *MIDST*, *BEFORE* *JUDGES*, *BEFORE* *MEMBERS* *OF* *THE* *SANHEDRIN* (ie. ***RELIGIOUS* *COUNCIL***); **1a2)** to place; **1b)** to make firm, fix establish; **1b1)** to cause a person or a thing to keep his or its place; **1b2)** to stand, be kept intact (of family, a kingdom), to escape in safety; **1b3)** to establish a thing, cause it to stand; **i)** to uphold or sustain the authority or force of anything; **1b4)** to set or place in a balance; **i)** to weigh: money to one (because in very early times before the introduction of coinage, the metals used to be weighed); **1b5)** to stand; **i)** to stand by or near; **1)** to stop, ***STAND* *STILL*, *TO* *STAND* *IMMOVABLE*, *STAND* *FIRM***; **11)** of the foundation of a building; **2)** to stand; **21)** continue safe and sound, stand unharmed, to stand ready or prepared; **22)** ***TO* *BE* *OF* *A* *STEADFAST* *MIND***; **23)** ***OF* *QUALITY*, *ONE* *WHO* *DOES* *NOT* *HESITATE*, *DOES* *NOT* *WAIVER***;**

MALE: @98 + @117 = #215 - *SELF* *CONTRADICTION*

FEME: @100 + @143 + @144 + @211 = #598 as [#5, #80, #5, #200, #300, #8] /

#1073 - ábyssos (G12): *ABODE* *OF* *DEMONS* as [#5, #500, #10, #200, #300, #8, #40, #10] = ephístēmi (G2186): {UMBRA: #1073 % #41 = #7} 1) to place at, place upon, place over; 1a) *TO* *STAND* *BY*, *BE* *PRESENT*; 1b) to stand over one, place one's self above; 1b1) used especially of persons coming upon one suddenly; i) *AN* *ANGEL*, of the advent of angels; ii) *OF* *DREAMS*; 1b2) of evils coming upon one; 1c) to be at hand; 1c1) be ready,; 1d) of time; 1d1) to come upon; i) *OF* *RAIN*;

#1073 - ábyssos (G12): *ABODE* *OF* *DEMONS* as [#5, #500, #10, #200, #300, #8, #40, #10] = ephístēmi (G2186): {UMBRA: #1073 % #41 = #7} 1) to place at, place upon, place over; 1a) *TO* *STAND* *BY*, *BE* *PRESENT*; 1b) to stand over one, place one's self above; 1b1) used especially of persons coming upon one suddenly; i) *AN* *ANGEL*, of the advent of angels; ii) *OF* *DREAMS*; 1b2) of evils coming upon one; 1c) to be at hand; 1c1) be ready,; 1d) of time; 1d1) to come upon; i) *OF* *RAIN*;

G2186@{

@1: Sup: 5 - KEEPING SMALL: SHAO (#5); Ego: 5 - KEEPING SMALL: SHAO (#5),

@2: Sup: 19 - FOLLOWING: TS'UNG (#24); Ego: 14 - PENETRATION: JUI (#19),

@3: Sup: 29 - DECISIVENESS: TUAN (#53); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#29),

@4: Sup: 67 - DARKENING: HUI (#120); Ego: 38 - FULLNESS: SHENG (#67),

@5: Sup: 43 - ENCOUNTERS: YU (#163); Ego: 57 - GUARDEDNESS: SHOU (#124),

@6: Sup: 51 - CONSTANCY: CH'ANG (#214); Ego: 8 - OPPOSITION: KAN (#132),

@7: Sup: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#224); Ego: 40 - LAW/MODEL: FA (#172),

@8: Sup: 20 - ADVANCE: CHIN (#244); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}),

Male: #244 - SEE REDUCTIO AD HITLERUM IDEA; Feme: #182 - SEE REDUCTIO AD HITLERUM IDEA

} // #1073

THE CANON OF SUPREME MYSTERY (4 BCE) TRANSLATION / COMMENTARY BY MICHAEL NYLAN (1993): "On the model of yin and

yang, ***CERTAIN* *KINDS* *OF* *IMBALANCE***, if ***MEDIATED*** by ritual, can lead to productive situations: for example, the ***RULER* *CONDESCENDS* *TO* *HUMBLE* *HIMSELF* *BEFORE* *HIS* *OFFICIALS***, and the groom abases himself in welcoming his new bride to the household. However, imbalance that ignores ritual is inherently unlucky; hence, the Appraisal ***DEPICTS* *VARIOUS* *ENCOUNTERS* *WITH* *ALL* *TYPES* *OF* *EVIL* *MEN***, ***INCLUDING* *BULLIES***, ***SLANDERERS***, and unfilial children.

APPRAISAL #1: Meeting the **#1073 - *GODS*** in **#339 - *DARKNESS***

Until even **#1073 - *DREAMS*** instruct,
This is a good sign.

FATHOMING #1: Meeting the **#1073 - *GODS*** in secret
Means: Thoughts attain the proper pattern.

Appraisal 1 often describes ***HIDDEN* *OR* *FORMLESS* *THOUGHTS* *THAT* *HAVE* *NOT* *AS* *YET* *BEEN* *TRANSLATED* *INTO* *ACTION***. **#1073 - *DREAMS*** clearly reveal the hidden preoccupations of the heart and mind. For most of us, our dreams seem wild and disordered, since we ***FAIL* *TO* *PERCEIVE* *THE* *FUNDAMENTAL* *PATTERNS* *UNDERLYING*** (ie. **THE HYPOSTASIS IS ATTRIBUTED**) ***PHENOMENAL* *EXISTENCE***. But **#1073 - *DREAMS*** of the truly good reflect an ***INTUITIVE* *KNOWLEDGE* *OF* *COSMIC* *ORDER***, leading one to further careful consideration of the Way. As one early text asks:

Can you concentrate? Can you adhere to the Unity of Nature? . . .
#262 - *THINK* about it! **#262 - *THINK*** about it! And **#262 - *THINK*** of it again!

Then the ghosts and gods will teach it.

It is not actually that the gods and gods will teach it,
but that it reflects the culminating development of the essential ch'i.

The Ch'ing scholar Yü Yüeh reads the Appraisal text differently:

In **#339 - *DARKNESS***, to meet the **#1073 - *GODS***.
#1073 - *DREAMS* of blind men.
Rectitude.

On the basis of other passages in the Mystery, Yü Yüeh believes that the reader is directed to consider the ***SPECIAL* *GIFTS* *OF* *THE* *BLIND* *MUSIC* *MASTERS* *OF* *OLD***. Such men were regularly favoured by the **#1073 - *GODS*** with special

communications, even though (or possibly, because?) they lacked the normal faculty of sight.

...

APPRAISAL #4: Utterly exhausted, the "opener,"
Having brought the **#1073 - *RAIN***, is endangered.
FATHOMING #4: That the "opener" encounters **#1073 - *RAIN***
Means: It turns out he harms himself.

In ancient China, in times of drought it was customary to force ***IMPORTANT* *RELIGIOUS* *LEADERS*** (***MAGICIANS*** and sometimes even kings) to expose **#1073 - *THEMSELVES* *IN* *A* *COURTYARD* *OR* *SQUARE***. The theory was that the **#1073 - *GODS***, taking pity on their wretched **#494 - *NAKED*** state, would shower **#1073 - *RAIN*** down upon them. It was also the custom for ***MAGICIANS*** and shamanesses to perform **#1073 - *RAIN*** dances. Paradoxically, perhaps, the one who forces the skies to open may harm himself in the process: either the frenzied dancing works so well that a cold shower of **#1073 - *RAIN*** ends in giving the dancer a bad chill, or the "opener" deludes himself into **#262 - *THINKING*** that by his own actions he can command the **#1073 - *GODS***. The opener, then, could symbolize two different flawed personality types. The first secures his own downfall by acting without sufficient forethought. The second mistakenly takes undeserved, even coincidental success as a mark of his own inherent superiority.

APPRAISAL #5: Out hunting, he comes upon game.
None forbid his taking it.
FATHOMING #5: That the hunter chances upon game
Means: It truly is encouraging.

In a yang tetragram, Appraisal 5 depicts the culmination of good fortune. The hunter inadvertently stumbles across his prey. No one would prevent him from taking advantage of his good fortune. By analogy, the truly good person in singleminded pursuit of the Way may somehow stumble upon high office and riches in the ***PROCESS* *OF* *SELF*- *CULTIVATION***. Though the good person does not make material success his primary goal, ***ALL* *RIGHT*-*THINKING* *MEN* *TAKE* *PLEASURE* *IN* *CASES* *WHERE* *VIRTUE* *IS* *REWARDED***.

...

APPRAISAL #7: He brandishes his horn, eager to defend
Ruler and father from further insult,

Though such a fate is undeserved.
FATHOMING #7: Raising his horn
Means: Straight on the Way he proceeds.

The image of "brandishing the horn" comes from the correspondent hexagram in the Changes: Coming to meet with his horns. **#435 - *HUMILIATION***. No blame. ... At the top, utter **#435 - *HUMILIATION***.

Appraisal 7 marks the Beginning of Calamity, but in this tetragram it is aligned with ***AUSPICIOUS* *DAY***; once again, we can expect no blame. Righteous anger is displayed in the defence of worthy superiors. Though the loyal subordinate faces possible death, he never swerves from duty. In this dire prospect, we detect the growing influence of yin ch'i, associated with decline and sorrow.

APPRAISAL #8: Two wild oxen clash in battle.
The one that loses its horn
Will not conquer death.
FATHOMING #8: Two locked in mortal combat
Means: Lost weapons spell certain death.

The strength of the wild ox or rhinoceros (early texts do not clearly distinguish between the two) resides in its horn; that's what gives it sufficient confidence to ***ENGAGE* *ITS* *FOES* *IN* *BATTLE***. Here two opponents, evenly matched at the outset, meet in bloody battle until the loss of one animal's horn renders it completely defenceless in the fray. Certain ***DEATH* *FOLLOWS* *FOR* *THE* *LOSER***. From this we learn that it is dangerous to ***MISCALCULATE* *EITHER* *OUR* *STRENGTH* *OR* *THAT* *OF* *AN* *OPPONENT***. We are also cautioned against entering crucial battles in which the outcome depends solely on a single advantage or tool.

APPRAISAL #9: The enemy's blow, though deflected,
Hits lower by chance, wounding the **#273 - *FOOT***.
FATHOMING #9: Fending off its horn
Means: How can one escape unscathed?

Near the end of the cycle, a person is ***LUCKY*** if he manages to escape total destruction. An **#451 - *ATTACK*** {nâkâh (H5221): **8 JULY 2022**: [**#25 - *CONTENTION* (CHENG)**, **#76 - *AGGRAVATION* (CHU)**, **#77 - *COMPLIANCE* (HSUN)**]} aimed at the highest levels is only partially deflected." [Pages 277 to 280]

REDUCTIO AD HITLERUM ON 1 JULY 1942 WITH IDEA @244: "The other principal actor in this part of the world, the ***GRAND* *MUFTI***, is

also a realist rather than a **#1073 - *DREAMER***, where politics are concerned. With his blond hair and blue eyes, he gives one the impression that he is, in spite of his sharp and mouse-like countenance, a man with more than one Aryan among his ancestors and one who may well be descended from the best Roman stock. In conversation he shows himself to be a pre-eminently sly old fox. To gain time in which to **#262 - *THINK***, he not infrequently has things translated to him first into French and then into Arabic; and sometimes he carries his caution so far that he asks that certain points be committed straightway to writing. When he does speak, he ***WEIGHS* *EACH* *WORD* *VERY* *CAREFULLY***. His quite exceptional **#494 - *WISDOM*** puts him almost on equal terms with the Japanese.

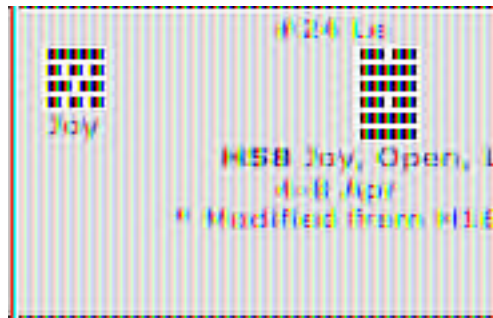
And what ***CUNNING* *DIPLOMATS*** the Japanese are, is exemplified by a small episode, in the course of which I myself, I must **#494 - *CONFESS***, all but fell into a **#494 - *TRAP***. Somebody had apparently put forward a theory some time [ago] or [an]other that, because of their ***SUSCEPTIBILITY* *TO* *SOME* *SORT* *OF* *DISTURBANCE* *OF* *THE* *SENSE* *OF* *BALANCE***, the Japanese could never become first-class air pilots. When the responsible Japanese statesmen discovered that this ***TWADDLE* *WAS* *BEING* *SWALLOWED* *WHOLE* *BY* *THE* *GULLIBLE*** General Staffs in various countries, they did their utmost to foster the idea. And behind this camouflage they proceeded to build up an Air Force, whose successes have astounded the world.

I have myself often successfully applied the principle that ***WHEN* *THE* *REPRESENTATIVES* *OF* *A* *FOREIGN* *POWER* *REACH* *A* *CONCLUSION* *WHICH* *IS* *FAULTY* *IN* *ITSELF*, *BUT* *WHICH* *IT* *IS* *IN* *OUR* *INTEREST* *THAT* *IT* *BE* *ACCEPTED* *AS* *ACCURATE***—then, let well alone. When, after the assumption of power, I made a start with our rearmament programme, I had to reckon with the certainty of counter-measures from the West. The current rumours of differences between the SS and the Reichswehr were, in this rather ticklish situation, of the greatest assistance to me. The French Ambassador, FRANÇOIS-PONCET, ***GREEDILY* *GOBBLED* *UP* *ALL* *THESE* *RUMOURS***, and the more we fed them to him, the more emphatically did he report to Paris that any military intervention by France would be quite unnecessary, as the tension between SS and Reichswehr would undoubtedly develop in its own time into a ***LIFE*-*AND*-*DEATH* *STRUGGLE***." [Pages 547, 548]

樂

三

樂 ☰



#24 - JOY (LE) / H58 - ***JOY*, *OPEN*, *LAKE***; 4 TO 8 APRIL

THE CANON OF SUPREME MYSTERY (4 BCE) TRANSLATION / COMMENTARY BY MICHAEL NYLAN (1993): "Given the tetragram title, the reader might expect this tetragram to be full of happy overtones, but Yang Hsiung also uses the Joy theme to portray the evil consequences of overindulgence in pleasure. In this he follows the imagery of the correspondent hexagram, which cautions against enthusiasms that bring misfortune and remorse. As the Odes say, "Let us not be wild in our love of enjoyment. True happiness, as the Changes shows, ***DEPENDS* *UPON* *INTEGRITY*, *PERSEVERANCE***, and adherence to ritual."

APPRAISAL #1: Solitary pleasure is pleasure confined.
Its reach does not reach far.

FATHOMING #1: Solitary pleasure is pleasure confined.
Meaning: It dissipates his inner self.

Though the commentators quarrel over the right pejorative to characterize solitary enjoyment, the general message is clear: To the Chinese, pleasure is essentially a social feeling. The inner soul is ultimately destroyed by solitary pleasures, which neither ***ENHANCE* *MUTUAL* *REGARD* *BETWEEN* *INDIVIDUALS* *NOR* *PROMOTE* *COMMUNION* *WITH* *THE* *GREAT* *MEN* *OF* *THE* *PAST*** (through appreciation of their painting or calligraphy, for example). In short, personal greatness can only be achieved through interaction with others. As one Confucian master wrote:

It was by sharing their enjoyments with the people that [the ideal] men of antiquity were able to enjoy themselves. . . . There is just one thing in which the ancients greatly surpassed others, and that is the way they extended what they did.

The ***NOBLE* *PERSON*** "does not keep what he desires for himself" for ***PRACTICAL* *AS* *WELL* *AS* *MORAL* *REASONS***. The ch'i aroused by pleasurable emotions must find suitable outlets in ritual

and music (both essentially public activities) if it is not to harm the body. Also, taking the Tao as model, the noble person makes every effort to ***ENCOURAGE* *OTHERS* *TO* *REACH* *THEIR* *FULL* *POTENTIAL***. As a result of these two factors, ***COMMUNAL* *HAPPINESS* *SOON* *REPLACES* *SOLITARY* *ENJOYMENT***. In contrast, by definition the petty person is too selfish to afford others the same opportunity for pleasure that he enjoys.

APPRAISAL #2: The time for unimaginable joy
Is set in Heaven.

FATHOMING #2: Joy that is unimaginable
Means: Use the seasons and the year.

It is in the individual's best interests to adjust his actions to prevailing cosmic trends, thereby multiplying the efficacy of his own labours. Having done that, he can look forward to success. The joy he will receive is "unimaginable" in two senses: first, it exceeds all expectations, and second, its ***ULTIMATE* *SOURCE* *CANNOT* *BE* *LOCATED***.

Three commentators would have us relate these lines to the Mencian program of **"*VIRTUOUS* *GOVERNMENT*."**

...

APPRAISAL #6: Let joy and music swell, filling every gap,
To the delight of common-folk and gods and birds.

FATHOMING #6: Great joy and music filling every space
Means: Joy embraces all and every thing.

In even numbered tetragrams, Appraisal 6 corresponds to the Son of Heaven; hence, this ***CLASSIC* *DESCRIPTION* *OF* *THE* *JOY* *THAT* *PERVADES* *THE* *KINGDOM* *RULED* *BY* *A* *SAGE***. In contrast to Appraisal 1, which describes the misguided individual (possibly the ruler) who refuses to extend his pleasures to the people, here the ***BENEFITS* *OF* *SAGELY* *RULE* *ACCRUE* *NOT* *ONLY* *TO* *HUMAN* *SUBJECTS***, but to all living creatures. By the end, each thing in the triadic realms of HeavenEarthMan is joined in ecstatic ***UNION***; ***NO* *ABSOLUTE* *BARRIER* *SEPARATES* *MAN* *FROM* *THE* *REST* *OF* *CREATION***.

Equally important, the gap is closed between the ***HUMAN* *ORDER* *AS* *IT* *OUGHT* *TO* *BE* *AND* *AS* *IT* *ACTUALLY* *IS***. This is proof that the ***CHARISMATIC* *INDIVIDUAL'S* *INFLUENCE* *PERVADES* *ALL* *THE* *COSMOS***. It is also proof that "it is possible to enjoy ***HARMONIOUS* *PLEASURE* *WITHOUT* *ANY* *ABANDONED* *BEHAVIOUR*."**

...

APPRAISAL #8: Heaving sigh after sigh, fearing his own faults,
He forgets the errors and ***DECEPTIONS*** of others.

FATHOMING #8: Sigh after sigh, he fears the self.
Meaning: In the end, he protects himself.

The subject of the previous Appraisal wastes time bemoaning his fate, but here the protagonist works hard to overcome his own faults in order to insure his own protection. So intent is he upon self-improvement that he comes to ignore the faults of others, a ***SURE* *SIGN* *OF* *THE* *GENTLEMAN***. Meanwhile, such good **#494 - *CONDUCT*** replenishes the individual's store of the life-giving ch'i.

Some commentators reinterpret the onomatopoeic graphs so that the first line of the Appraisal and Fathoming reads, "Even in the midst of laughing teehee." The wise man is equally careful in good times and in bad to correct his own mistakes." [Pages 197, 201]

REDUCTIO AD HITLERUM ON 5 APRIL 1942 WITH IDEA @182:

"During dinner, the Reichsfuehrer SS declared that, in his view, the best way of settling the French problem would be to carry off every year a certain number of racially healthy children, chosen amongst France's Germanic population. It would be necessary to try to settle these children, while still very young, in German boarding-schools, to train them away from their French nationality, which was due to chance, to make them aware of their Germanic blood and thus inculcate into them the ***NOTION* *OF* *THEIR* *MEMBERSHIP* *OF* *THE* *GREAT* *GROUP* *OF* *GERMANIC* PEOPLES***. ["**SINISTER THEORY!**" (MS. note by Bormann)]

THE FUEHRER REPLIED: For my part, all these attempts at Germanisation don't mean much to me—in so far, at least, as no successful attempt is made to found them on an ***APPROPRIATE* *CONCEPTION* *OF* *THE* *WORLD***. As regards France, one must not forget that the military reputation of that country is ***NOT* *DUE* *TO* *THE* *PEOPLE'S* *MORAL* *WORTH***, but essentially to the fact that, on the Continent, the French were able to ***EXPLOIT* *CERTAIN* *MILITARY* *COMBINATIONS* *OF* *CIRCUMSTANCE* *THAT* *WERE* *FAVOURABLE* *TO* *THEM*** (during the Thirty Years' War, for example). Every time they were confronted by a Germany that was aware of herself, they got a thrashing—under ***FREDERICK* *THE* *GREAT*** (24 JANUARY 1712 to 17 AUGUST 1786), for example, in 1940, etc. The fact that they won victories of universal significance under the leadership of that unique

military genius, the ***CORSIKAN* *NAPOLEON*** (15 AUGUST 1769 to 5 MAY 1821), makes no difference at all. The mass of the French people has petit bourgeois spiritual inclinations, so much so that it would be a triumph to succeed in ***REMOVING* *THE* *ELEMENTS* *OF* *GERMANIC* *ORIGIN* *FROM* *THE* *GRASP* *OF* *THE* *COUNTRY'S* *RULING* *CLASS***.

...

Nor did I, in 1938, tell the Austrians that I wanted to incorporate them in Germany, but I insisted on the fact that Germany and Austria ought to ***UNITE*** to form the Greater German Reich. Similarly, when speaking to the Germanics of the North-west and North, one must always make it plain that what we're building is the Germanic Reich, or simply the Reich, with ***GERMANY* *CONSTITUTING* *MERELY* *HER* *MOST* *POWERFUL* *SOURCE* *OF* *STRENGTH***, as much from the ideological as from the military point of view.

The Reichsfuehrer SS underlined these last words of the Fuehrer's, emphasising that ***AMONGST* *THE* *VARIOUS* *POPULATIONS* *ASSEMBLED* *IN* *HOLLAND* *THERE* *WAS* *NO* *REAL* *SENSE* *OF* *BELONGING* *TO* *ONE* *COMMUNITY***: "It's observed, for example, that the Dutch Frisians don't feel attracted, as far as kin-ship is concerned, towards the other Dutch; nor does one find in them a Dutch national sentiment founded on a solid idea of the State. It seems the Dutch Frisians would much prefer to be united with the Frisians from the other side of the Ems, to whom they're akin by blood."

Field-Marshal Keitel supported this point of view on the grounds of his own experience. He estimated that the Frisians beyond the Ems desire only one thing, namely, to be united with the Frisians

...

THE FUEHRER APPROVED OF THIS POINT OF VIEW: It's not possible to unite the Germanic peoples under the folds of the black-white-and-red flag of the old German Empire—for the same reason as prevented the Bavarians from entering the German Reich, in 1871, under the flag of Prussia. It's the reason why I began by giving the National Socialist Party, as a ***SYMBOL* *OF* *THE* *UNION* *OF* *ALL* *GERMANICS***, a new rallying-sign which was valid also inside our own national community—the swastika flag.

Let's avoid attempting the Germanisation of our vital space on too great a scale.

...

I had to make these ***GENTLEMEN*** understand that, as soon as one exceeded the stipulations of the treaty, it mattered little whether one did so by small or by great percentages. In the same way, it would have been possible to build concrete forts along the Franco-German frontier and camouflage them as caves for children's homes, hospitals, etc. Thus, in the event of conflict with France, we'd have had a system of fortifications comparable to our West Wall.

Nowadays it's the duty of our High Command to make sure that the French aren't playing this game on us. I was ***STRUCK* *BY* *A* *FORMULA*** used by ADMIRAL DARLAN (7 AUGUST 1881 to 24 DECEMBER 1942) in an appeal to the French. Side by side with matters of no consequence, he spoke of "precautions for the future", as if he were referring to one of the objects of his policy. Unfortunately I haven't had an opportunity of asking him to explain this mysterious statement. In any case, I could have drawn his attention to the fact that he seems to be hatching certain ideas that were not unfamiliar to me at the time of my struggle. And I'd have added that the ***TRICKS* *OF* *A* *SMALL* *CONJUROR* *CANNOT* *DECEIVE* *A* *MASTER* - *CONJUROR***. It will be France's fate to atone for the error of Versailles —for the next fifty years." [Pages 401 to 407]

Thusly we ought to now have less reliance upon his narrative as detailing observations of the human existence, in rather than considering the merit of his conclusions and their relevance to our hypothetical ONTIC descriptive concept of ontology that are equally applicable to our provisional **#451 - *PRAXIS*** of rationality (ie.

- **THEORIA** (thinking): ***the Y-M-T-A categorical imperative,***
- **POIESIS** (making as act or process of creation; ***POEM* *OR* *POETRY***): ***ONTIC grounding as numeric framework to the moral postulates as decalogue,*** and
- **PRAXIS** (doing as synthesis of theory and practice): ***temporal / noumenon resonance and memetic heuristic***

) as a concept of ***MIND***.

Such **#451 - *PRAXIS*** of rationality may have a pragmatic correspondence to the Four Worlds (Hebrew: עולמות Olamot, singular: Olam עולם), which are the comprehensive categories of spiritual realms in Kabbalah as the descending chain of Existence. The concept of "Worlds" denotes the emanation of creative life force from the EIN SOF DIVINE INFINITE:

- **ATZILUTH** (אֲצִילוֹת), meaning World of Emanation, which is conceived as a free act of the will of God, endeavours to surmount the difficulties that attach to the idea of creation in its relation to God;
- **BERI'AH** (בְּרִיאָה), meaning World of Creation. On this level is the first concept of creatio ex nihilo and the sefirah Binah (Understanding) predominates, representing Divine intellect;
- **YETZIRAH** (יְצִירָה), meaning World of Formation. On this level, created beings assume shape and form. Having consciousness in communing with God, speaking to Him directly in prayer or indirectly through the study of His Torah and taking counsel with a true Torah sage;
- **ASIYAH** (עֲשִׂיָּה), meaning World of Action. On this level, creation is complete, differentiated and particular as a Divine vitality. The arch-angel Sandalphon (Hebrew: סַנְדַּלְפוֹן Sandalṗōn; Greek: Σανδαλφών Sandalfón) is thought to rule here and carries on a ceaseless battle with Samael (perhaps ***SATAN***), angel of evil.

[Σ, {**@1:** Sup: 38 - **FULLNESS:** SHENG (#38); Ego: 38 - **FULLNESS:** SHENG (#38)}
 α, {**@2:** Sup: 39 - **RESIDENCE:** CHU (#77); Ego: 1 - **CENTRE:** CHUNG (#39)}
 ν, {**@3:** Sup: 8 - **OPPOSITION:** KAN (#85); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#89)}
 δ, {**@4:** Sup: 12 - **YOUTHFULNESS:** T'UNG (#97); Ego: 4 - **BARRIER:** HSIEN (#93)}
 α, {**@5:** Sup: 13 - **INCREASE:** TSENG (#110); Ego: 1 - **CENTRE:** CHUNG (#94)}
 λ, {**@6:** Sup: 43 - **ENCOUNTERS:** YU (#153); Ego: 30 - **BOLD RESOLUTION:** YI (#124)}
 φ, {**@7:** Sup: 57 - **GUARDEDNESS:** SHOU (#210 - **I AM NOT OF AGGRESSIVE HAND** {%30}); Ego: 14 - **PENETRATION:** JUI (#138)}
 ω, {**@8:** Sup: 47 - **PATTERN:** WEN (#257); Ego: 71 - **STOPPAGE:** CHIH (#209)}
 ν] {**@9:** Sup: 16 - **CONTACT:** CHIAO (#273); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#259)}

■ **#256 - alēthés (G227): *LOVING* *THE* *TRUTH* / NOUMENON RESONANCE FOR 6 JULY 2022 as [#1, #4, #10, #20, #10, #1, #10, #200] / #259 as [#2, #1, #200, #10, #30, #5, #10, #1] = basileía (G932): {**UMBRA: #259 % #41 = #13**} **1**) royal power, kingship, dominion, rule; **1a**) not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom; **1b**) of the royal power of Jesus as the triumphant Messiah; **1c**) ***OF* *THE* *ROYAL* *POWER* *AND* *DIGNITY* *CONFERRED* *ON* *CHRISTIANS* *IN* *THE* *MESSIAH'S* *KINGDOM***; **2**) a kingdom, the territory subject to the rule of a king; **3**) used in the N.T. to refer to the reign of the Messiah;**

■ **#323 - NOUMENON RESONANCE FOR 6 JULY 2022** as [#1, #9, #1, #50, #1, #200, #10, #1, #50] / #273 as [#1, #9, #1, #50, #1, #200, #10, #1] = *athanasia* (G110): {UMBRA: #273 % #41 = #27} 1) undying, *IMMORTALITY*, everlasting;

YOUTUBE: "Sharpe & Numan - Time To Die (Tears In Rain Mix)"

<https://www.youtube.com/watch?v=5nIdVMc_RCo>

[D, {@1: Sup: 60 - **ACCUMULATION**: CHI (#60); Ego: 60 - **ACCUMULATION**: CHI (#60)}
J, {@2: Sup: 29 - **DECISIVENESS**: TUAN (#89); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#110)}
T, {@3: Sup: 33 - **CLOSENESS**: MI (#122); Ego: 4 - **BARRIER**: HSIEN (#114)}
L, {@4: Sup: 63 - **WATCH**: SHIH (#185 - **I AM NOT BOISTEROUS IN BEHAVIOUR** {%25}); Ego: 30 - **BOLD RESOLUTION**: YI (#144)}
F, {@5: Sup: 62 - **DOUBT**: YI (#247); Ego: 80 - **LABOURING**: CH'IN (#224)}
I, {@6: Sup: 68 - **DIMMING**: MENG (#315); Ego: 6 - **CONTRARIETY**: LI (#230)}
J] {@7: Sup: 37 - **PURITY**: TS'UI (#352: *mâqôwr* (H4726): *SOURCE* *OF* *LIFE*, *JOY*, *PURIFICATION*); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#280)}

■ **#341 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022** as [#10, #300, #1, #30] / [#300, #1, #30, #10] / #352 as [#1, #300, #1, #30, #500] = *shâ'al* (H7592): {UMBRA: #331 % #41 = #3} 1) to ask, enquire, borrow, beg; 1a) (Qal); 1a1) to ask, ask for; 1a2) to ask (as a favour), borrow; 1a3) to enquire, enquire of; 1a4) *TO* *ENQUIRE* *OF*, *CONSULT* (*OF* *DEITY*, *ORACLE*); 1a5) to seek; 1b) (Niphal) to ask for oneself, ask leave of absence; 1c) (Piel); 1c1) to enquire, enquire carefully; 1c2) to beg, practise beggary; 1d) (Hiphil); 1d1) to be given on request; 1d2) to grant, make over to, let (one) ask (successfully) or give or lend on request (then) grant or make over to;

"ASK-H7592 YE OF THE LORD *RAIN* IN THE TIME OF THE LATTER *RAIN*; SO THE LORD SHALL MAKE BRIGHT CLOUDS, AND GIVE THEM SHOWERS OF *RAIN*, TO EVERY ONE GRASS IN THE FIELD." [Zechariah 10:1]

■ **#340 - CONQUEST OF PARADISE PSEUDO LYRICS / NOUMENON RESONANCE FOR 6 JULY 2022** as [#70, #10, #200, #10, #700] /

#280 as [#70, #10, #200] = 'yr (H5894): {UMBRA: #280 % #41 = #34} 1) waking, watchful, wakeful one, *WATCHER*, *ANGEL*;

— #256 - *TRUTH* WHISPERS AS TEARS IN #975 - *RAIN* —
[Written: 3 December 2017]

“WHAT OF GODHEAD.
AND IMAGO DEI.
OR #256 - *TRUTH* CONVEY? {ie. #175 - *ICOSAHEDRON* AS
TRUTH FORCE OF AUTHORITY; STABILITY; 'ONE RIGHT WAY'}
BY PURE CONCEIT.

WHY BE #576 - *WICKED*.
SUCH AS THEE.
OF #577 - *BLASPHEMY*.
SELFISH DECEIT.

WHOM DID BLEED.
WAS IT NOT FOR ME?
YOUR COCK DENY. {ie. #65 - *DODECAHEDRON* AS MYTHS;
ANCESTORS; TRADITIONS; OUR PEOPLE}
NOW ALL FORFEIT.”

{@13: Sup: 20 - ADVANCE: CHIN (#576: çâbiyb (H5439):
CIRCUIT, *ROUND* *ABOUT*; râshâ' (H7563): *GUILTY* *OF*
SIN *AGAINST* *GOD* *OR* *MAN*); Ego: 75 - FAILURE: SHIH
(#577; n^eâtsâh (H5007): *CONTEMPT*, *BLASPHEMY*; poiësis
(G4162): *DOING* *OR* *PERFORMING*)}

#975 - drákōn (G1404): *SATAN* (#546 - ANGEL SHARHIEL with
REGULATOR #2184) as [#9, #5, #800, #100, #10, #1, #50] =
theōría (G2335): {UMBRA: #925 % #41 = #23} 1) a viewing,
beholding; 2) that which is viewed, a spectacle, sight;

#577 - n^eâtsâh (H5007): *CONTEMPT*, *BLASPHEMY* as [#50,
#1, #90, #6, #400, #10, #500] /
#578 - ponēros (G4190): *IN* *AN* *ETHICAL* *SENSE* *EVIL*
WICKED as [#80, #70, #10, #8, #200, #10, #200] = poiësis
(G4162): {UMBRA: #578 % #41 = #4} 1) a making; 2) a doing or
performing; 2a) in his doing i.e. in the obedience he renders to the law;

#451 as [#80, #100, #1, #60, #10, #200] /
#456 - tāmê' (H2930): *BE* *DEFILED* *BY* *IDOLATRY* as
[#80, #100, #1, #60, #5, #10, #200] /
#506 - shôwr (H7794): *OX* (#546 - ANGEL SHARHIEL with
REGULATOR #2184) as [#80, #100, #1, #60, #5, #200, #10,
#50] = prâxis (G4234): {UMBRA: #451 % #41 = #41} 1) a doing, a

mode of acting, a deal, a transaction; **1a)** the doings of the apostles; **1b)** in a bad sense, wicked deed, crime, wicked doings (our practices i.e. trickery); **2)** a thing to be done, business;

ALEXANDER CORNWELL (REUTERS) @ 0437 HOURS ON 8 JULY 2022: "UNITED STATES ENVOY DISCUSSES THE PRAGMA OF HOSTILITY TOWARDS JEWS WITH SAUDI OFFICIALS:

A U.S. SPECIAL ENVOY SAID ON THURSDAY 7 JULY 2022 THAT SHE HAD **#256 - *DISCUSSED*** (dâbâr (H1697): **speaking of matter, case**) THE PRAGMA OF PREJUDICE (eg:

#225 - hágios (G40): *MOST* *HOLY* *THING* as [**#80, #100, #1, #3, #40, #1**] = **prâgma (G4229): {UMBRA: #225 % #41 = #20} 1)** that which has been done, a deed, an accomplished fact; **2)** what is done or being accomplished; **2a)** spec. business, a commercial transaction; **3) *A* *MATTER*, *QUESTION*, *AFFAIR***; **3a)** spec. in a forensic sense, a matter at law, case, suit; **4)** that which is or exists, a thing;

The HAJJ is a **#48 - RITUAL (LI) #6 - CONTRARIETY (LI)** made in conformity with **REGULATOR: #2184 to ANGEL #546 - SHARHIEL** as GENIUS INTELLIGENCE being **#577- *BLASPHEMOUS*** purveyed by usage of the PYTHAGOREAN **#1080 - HETEROS (@1 - ATUM, @5 - SHU)** THEORY OF NUMBER BINOMIAL SCHEMA and its resultant adversarial possession of the AL AQSA MOSQUE against the Jewish prerogative of a FIDELITY TOWARDS PIETY intrinsic to the historical **#256 - *TRUTH*** (alēthés (G227): **loving the truth**) of their JERUSALEM TEMPLE priestly service divisions **#24 x #7 x #13 = 6 x #364 (2 x #1092 as OTH cycle) = #2184**

) TOWARDS JEWS WITH OFFICIALS IN SAUDI ARABIA AHEAD OF A VISIT BY PRESIDENT JOE BIDEN NEXT WEEK THAT COULD HELP BRING THE KINGDOM AND ISRAEL CLOSER. DEBORAH LIPSTADT, THE STATE DEPARTMENT'S SPECIAL ENVOY TO MONITOR AND COMBAT ANTISEMITISM, SAID SHE DISCUSSED WAYS TO COUNTER HATRED [**AS THE ROOT #135 + @102 = #237 <--> #237 + @168 = #405 OF ISLAMIC PRETENTIOUS CLAIMS TO PIETY**], INCLUDING TEACHING HOW JEWS WERE INDIGENOUS TO THE MIDDLE EAST.

A RENOWNED SCHOLAR, LIPSTADT SAID THERE HAD BEEN "POSITIVE STEPS" TAKEN IN SAUDI ARABIA TO BATTLE ANTISEMITISM, INCLUDING CHANGES IN THE EDUCATION CURRICULUM AND TO RELIGIOUS SERMONS IN THE KINGDOM THAT IS HOME TO ISLAM'S HOLIEST SITE, MECCA.

"THERE'S A SERIOUS DIMINUTION OF HOSTILITY TOWARDS JEWS. IT IS A BIG THING. IT'S A VERY BIG THING," SHE SAID WHILE CAUTIONING THAT MEASURES TAKEN SO FAR WERE NOT ENOUGH AND MORE WERE NEEDED.

SAUDI ARABIA HAS SOFTENED RHETORIC AGAINST ISRAEL AND JEWS SINCE ITS NEIGHBOURS THE UNITED ARAB EMIRATES AND BAHRAIN IN 2020 ESTABLISHED FORMAL TIES WITH ISRAEL, BREAKING WITH DECADES OF ARAB POLICY THAT CALLED FOR PALESTINIAN STATEHOOD FIRST.

JEWS IN SMALL NUMBERS NOW OPENLY VISIT THE KINGDOM WITHOUT CONCEALING THEIR FAITH, SOMETIMES PUBLICISING THEIR PRESENCE THERE TO THOUSANDS OF SOCIAL MEDIA FOLLOWERS.

"ONE OF THE THINGS I SAW IN SAUDI ARABIA THAT'S VERY PRESENT HERE IN THE UAE IS A WILLINGNESS TO DIVIDE OR SEPARATE BETWEEN THE GEOPOLITICAL CRISIS IN THE REGION, WHICH IS A SERIOUS POLITICAL PROBLEM - ONE THAT MY COUNTRY IS WORKING VERY HARD TO TRY TO RESOLVE ... BUT TO SAY THAT, DOESN'T HAVE TO COME IN TANDEM WITH HATRED OF JEWS, WITH DENIGRATING JEWS," LIPSTADT SAID.

BUT DESPITE THE SOCIAL CHANGES, SAUDI ARABIA'S LEADERS HAVE SO FAR NOT AFFIRMED [**THEIR #577- *BLASPHEMY* AS THE INTRINSIC NATURE OF ISLAMIC PYTHAGOREAN MYSTERY CULTUS BELIEF** AND INSTEAD STATED] THERE CAN BE NO PROGRESS ON NORMALISATION WITH ISRAEL WITHOUT A DEAL ON PALESTINIAN STATEHOOD." <<https://www.reuters.com/world/middle-east/us-envoy-discusses-hostility-towards-jews-with-saudi-officials-2022-07-07/>>

As we had in an earlier chapter stated that the binomial hypostasis to the Pythagorean **#1080 - HETEROS (@1 - ATUM, @5 - SHU)** THEORY OF NUMBER [**@1**] artifice for the Greco-Roman mystery cults which actually has its origins in the **ISIS** (#49 / #175) / **HORUS** (#100 / #505 - KABBALISTIC **malkûwth (H4438): *KINGDOM*, *REALM***) veneration as ENNEAD of Heliopolis, Egypt which firstly corresponds to the 3x3 magic square's **LEADER: #45** (ie. the 3x3 stoicheion centre) which gives an **HIGH OVERSEER: #1080** as value and then has an equivalent referential association to the cosmological elements **#15 - SATURN (USURPER: #41 - RESPONSE (YANG)), #65 - MARS (USURPER: #15 - REACH (TA)), #111 - SUN (USURPER: #5 - KEEPING SMALL (SHAO))** as prototypes devised by a categorical imperative of **ADJUSTER: #135, LEADER: #405, REGULATOR: #540, GENERAL GOVERNOR: #1080**, where there is then a finality of action within the cosmological element **#34 - JUPITER (USURPER: #26 = יהוה / ENDEAVOUR (WU) / k^edab**

(H3538): ***FALSE*, *LYING*** / nâṭâh (H5186): ***PERVERT*** / nâkâh (H5221): ***ATTACK* *AND* *DESTROY*** / ágō (G71): ***IMPEL* *OF* *FORCES* *AND* *INFLUENCES* *ON* *THE* *MIND***; ***KEEP* *OR* *CELEBRATE* *A* *FEAST***) which similarly has an **ADJUSTER: #1080**.

With an additional sequence as **ANGEL OF ARIES #546 - SHARHIEL** having an equivalent patterning associated to the **REGULATOR: #2184** as a value given to the JERUSALEM TEMPLE priestly service divisions **#24 x #7 x #13 = 6 x #364 (2 x #1092 as OTH cycle) = #2184** to the cosmological elements:

#15 - SATURN (USURPER: #178 - ANTHROPOCENTRIC SINGULARITY #205 <-> #164 TO SECTION V OF QUEEN VICTORIA'S LETTERS PATENT RELATED TO #339 - PROROGUING AUTHORITY AGAINST PARLIAMENT),

#65 - MARS (USURPER: #97 - k^elimmâh (H3639): *INSULT*, *REPROACH* / kâçâh (H3680): *TO* *BE* *CLOTHED* / melek (H4430): *KING* / nâkâh (H5221): *TO* *SMITE* / çabbâl (H5449): *BURDEN* *BEARING* / pachad (H6343): *OBJECT* *OF* *DREAD*),

#111 - SUN (USURPER: #73 - COMPLETION (CH'ING)),

#175 - VENUS (USURPER: #54 - UNITY (K'UN)),

#260 - MERCURY (USURPER: #36 - STRENGTH (CH'IANG)),

#369 - MOON (USURPER: #20 - ADVANCE (CHIN)),

#505 - SATURN (USURPER: #5 - KEEPING SMALL (SHAO))

#546 as [#40, #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;

#546 as [#20, #30, #40, #400, #50, #6] = k^elimmâh (H3639): **{UMBRA: #95 % #41 = #13} 1**) disgrace, reproach, shame, confusion, dishonour, insult, ignominy; **1a)** ***INSULT*, *REPROACH***; **1b)** reproach, ignominy;

#546 as [#6, #40, #40, #6, #30, #4, #400, #500] = m^ôwledeth (H4138): **{UMBRA: #480 % #41 = #29} 1**) kindred, birth, offspring, relatives; **1a)** kindred; **1b)** ***BIRTH*, *CIRCUMSTANCES* *OF* *BIRTH***; **1c)** one born, begotten, issue, offspring, female offspring;

#546 as [#2, #40, #4, #200, #300] = midrâsh (H4097): **{UMBRA: #544 % #41 = #11} 1**) ***STUDY*, *EXPOSITION***, midrash, record, story; **1a)** writings of a didactic nature; **1b)** midrash - transliteration of the Hebrew word;

#546 as [#40, #90, #6, #400, #10] = mitsvâh (H4687): {UMBRA: #141 % #41 = #18} 1) commandment; 1a) commandment (of man); 1b) *THE* *COMMANDMENT* (*OF* *GOD*); 1c) commandment (of code of wisdom);

#546 as [#40, #80, #300, #70, #50, #6] = peshâ' (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;

#135 as [#100, #5, #30] /
#546 as [#6, #5, #100, #5, #30, #400] = qâhal (H6950): {UMBRA: #135 % #41 = #12} 1) to assemble, gather; 1a) (Niphal) *TO* *ASSEMBLE*; 1a1) *FOR* *RELIGIOUS* *REASONS*; 1a2) *FOR* *POLITICAL* *REASONS*; 1b) (Hiphil) to summon an assembly; 1b1) *FOR* *WAR*, *JUDGMENT*; 1b2) for religious purposes;

#546 as [#40, #300, #6, #200] = shôwr (H7794): {UMBRA: #506 % #41 = #14} 1) *OX*, *BULL*, a head of cattle; 1a) for plowing, for food, as sacrifice;

#546 as [#4, #100, #1, #20, #70, #50, #300, #1] = drákôn (G1404): {UMBRA: #975 % #41 = #32} 1) a dragon, a great serpent, a name for *SATAN*;

As prototypes by a categorical imperative of **ADJUSTER: #546**,
LEADER: #1638, **REGULATOR: #2184**, **GENERAL GOVERNOR: #4368**
with a culminating action within the cosmological element **#34 - JUPITER** (**USURPER: #129 - gâmal (H1580): *RECOMPENSE***,
REPAY / châlâl (H2491): ***SLAIN*** / taph (H2945):
CHILDREN / lâqach (H3947): ***CAPTURE***, ***SEIZE***, ***TO***
TAKE ***VENGEANCE*** / mâ'aç (H3988): ***TO*** ***REJECT***,
DESPISE / nâgad (H5046): ***BE*** ***REPORTED*** / 'êd (H5707):
EVIDENCE (***OF*** ***THINGS***) / 'âmad (H5975): ***TO***
PRESENT ***ONE*** ***BEFORE*** ***KING*** / p^elêyâtâh (H6413):
ESCAPED ***REMNANT*** / barýs (G926): ***VIOLENT***, ***CRUEL*** /
deî (G1163): ***CONCERNING*** ***WHAT*** ***CHRIST*** ***WAS***
DESTINED ***FINALLY*** ***TO*** ***UNDERGO***, ***HIS***
SUFFERINGS, ***DEATH***, ***RESURRECTION***, ***ASCENSION*** /
lîthos (G3037): ***STONE***; ***METAPHOR*** ***FOR*** ***CHRIST***) which

similarly has an **ADJUSTER:** #4368 as 2 x #2184 and thusly the JERUSALEM TEMPLE was subject to assailing action.



#77 - COMPLIANCE (HSUN) / H2 - ***PASSIVE* *PRINCIPLE* / *EARTH*, *FIELD*, *THE* *RECEPTIVE*, *ACQUIESCENCE* *THE* *FLOW***; 29 NOVEMBER TO 3 DECEMBER

IMMANUEL KANT'S PROLEGOMENA (1783) COMMENTARY ON SECTION #40 - REVERSAL, AVOIDING ACTIVITY; I-CHING: H36 - SUPPRESSION OF THE LIGHT, SINKING / DARKENING LIGHT, BRILLIANCE INJURED, INTELLIGENCE HIDDEN; TETRA: 68 - DIMMING (MENG) AS IDEA @328: "The use in experience to which reason limits the pure understanding does not entirely fulfil reason's own vocation. Each individual experience is only a part of the whole sphere of the domain of experience, but the absolute totality of all possible experience is not itself an experience, and yet is still a necessary problem for reason, for the mere representation of which reason needs concepts entirely different from the pure concepts of the understanding, whose use is only immanent, i.e., refers to experience insofar as such experience can be given, whereas the concepts of reason extend to the completeness, i.e., the collective unity of the whole of possible experience, and in that way exceed any given experience and become transcendent.

Hence, just as the understanding needed the categories for experience, reason contains in itself the basis for ideas, by which I mean necessary concepts whose object nevertheless cannot be given in any experience. The latter are just as intrinsic to the nature of reason as are the former to that of the understanding; and if the ideas carry with them an illusion that can easily mislead, this illusion is inevitable, although it can very well be prevented "from leading us astray."

Since all illusion consists in taking the subjective basis for a judgment to be objective, pure reason's knowledge of itself in its transcendent (over-reaching) use will be the only prevention against the errors into which reason falls if it misconstrues its vocation and, in transcendent fashion,

refers to the object in itself that which concerns only its own subject and the guidance of that subject in every use that is immanent." [Page 80]

REDUCTIO AD HITLERUM (*IRRATIONAL* *AS* *DELUSIONAL* *STATEMENTS*) ON 29-30 NOVEMBER 1944 WITH IDEA @328:

"Jesus was most certainly not a Jew.

The Jews would never have handed one of their own people to the Roman courts; they would have condemned Him themselves.

It is quite probable that a large number of the descendants of the Roman legionaries, mostly Gauls, were living in Galilee, and Jesus was probably one of them. His mother may well have been a Jewess.

Jesus fought [**NOTE:** "FOR HAD YE BELIEVED MOSES, YE WOULD HAVE BELIEVED ME: FOR HE WROTE OF ME. BUT IF YE BELIEVE NOT HIS WRITINGS, HOW SHALL YE BELIEVE MY WORDS?" [John 5:46-47]] against the materialism of His age, and, therefore, against the Jews.

PAUL OF TARSUS, who was originally one of the most stubborn enemies of the Christians, suddenly realised the immense possibilities of using, intelligently and for other ends, an idea which was exercising such great powers of fascination. He realised that the judicious exploitation of this idea among non-Jews would give him far greater power in the world than would the promise of material profit to the Jews themselves. It was then that the future SAINT PAUL distorted with diabolical cunning the Christian idea. Out of this idea, which was a declaration of war on the golden calf, on the egotism and the materialism of the Jews, he created a rallying point for slaves of all kinds against the élite, the masters and those in dominant authority.

The religion fabricated by PAUL OF TARSUS, which was later called Christianity, is nothing but the Communism of today.

GENERAL BURGDORFF (15 FEBRUARY 1895 to 2 MAY 1945) has just given me a paper which deals with the relationship between Communism and Christianity. It is comforting to see how, even in these days, the fatal relationship between the two is daily becoming clearer to the human intelligence.

WIKIPEDIA NOTE: "Shortly before the Battle of Berlin (16 APRIL to 2 MAY 1945), PHILIPP FREIHERR VON BOESELAGER (*whose role in the 20 JULY 1944 bomb plot to assassinate HITLER was undiscovered*) overheard BURGDORFF say: "WHEN THE WAR IS OVER, WE WILL HAVE TO PURGE, AFTER THE JEWS, THE CATHOLIC OFFICERS IN THE ARMY." BOESELAGER (6 SEPTEMBER 1917 to 1 MAY 2008) was a Roman Catholic

Wehrmacht officer and vocally objected, citing his own decorations for heroism in combat. He left before BURGDORF answered." [Pages 721, 722]

"BUT WHEN PAUL PERCEIVED THAT THE ONE PART WERE SADDUCEES, AND THE OTHER PHARISEES, HE CRIED OUT IN THE COUNCIL, MEN AND BRETHREN, I AM A PHARISEE, THE SON OF A PHARISEE: OF THE HOPE AND ***RESURRECTION*-G386: *OF* *THE* *DEAD*** I AM CALLED IN QUESTION. AND WHEN HE HAD SO SAID, THERE AROSE A DISSENSION BETWEEN THE PHARISEES AND THE SADDUCEES: AND THE MULTITUDE WAS DIVIDED.

FOR THE SADDUCEES SAY THAT THERE IS NO ***RESURRECTION*-G386:**, NEITHER ANGEL, NOR SPIRIT: BUT THE PHARISEES CONFESS BOTH.

■ **#281 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022** as [#70, #6, #200, #5] /

■ **#287 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022** as [#6, #70, #6, #200, #5] /

#342 as [#10, #70, #6, #200, #50, #6] = 'ûwr (H5782): {**UMBRA: #276 % #41 = #30**} **1) *TO* *ROUSE* *ONESELF*, *AWAKE*, *AWAKEN*, *INCITE***; **1a)** (Qal) to rouse oneself, awake; **1b)** (Niphal) to be roused; **1c)** (Polel) to stir up, rouse, incite; **1d)** (Hithpolel) to be excited, be triumphant; **1e)** (Hiphil); **1e1)** to rouse, stir up; **1e2)** to act in an aroused manner, awake;

AND THERE AROSE A GREAT CRY: AND THE SCRIBES THAT WERE OF THE PHARISEES' PART AROSE, AND STROVE, SAYING, WE FIND NO EVIL IN THIS MAN: BUT IF A SPIRIT OR AN ANGEL HATH SPOKEN TO HIM, LET US NOT FIGHT AGAINST GOD." [Acts 23:6-9]

GILGUL / GILGULEI HA NESHAMOT (Heb. גלגול הנשמות, Plural: גלגולים Gilgulim) is a concept of REINCARNATION / METEMPSYCHOSIS / TRANSMIGRATION within Kabbalistic esoteric mysticism. In Hebrew, the word gilgul means "cycle" or "wheel" and neshamot is the plural for "souls." Souls are seen to cycle through lives or incarnations, being attached to different human bodies over time. Which body they associate with depends on their particular task in the physical world, spiritual levels of the bodies of predecessors and so on. The concept relates to the wider processes of history in Kabbalah, involving cosmic Tikkun (Messianic rectification), and the historical dynamic of ascending Lights and descending Vessels from generation to generation. [Ref: Wikipedia]

#813 - DEME CHECKSUM OF *pragmatikós* [greek: πραγματικός] AS TOTAL #598 + #215 as [#1, #50, #1, #200, #300, #1, #200,

#10, #50] = anástasis (G386): {UMBRA: #963 % #41 = #20} 1) a raising up, rising (e.g. from a seat); 2) *A* *RISING* *FROM* *THE* *DEAD*; **2a)** that of Christ; **2b)** that of all men at the end of this present age; **2c)** the resurrection of certain ones history who were restored to life [Hebrews 11:35];

G386@{

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

@2: Sup: 51 - **CONSTANCY:** CH'ANG (#52); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#51),

@3: Sup: 52 - **MEASURE:** TU (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 1 - **CENTRE:** CHUNG (#52),

@4: Sup: 9 - **BRANCHING OUT:** SHU (#113); Ego: 38 - **FULLNESS:** SHENG (#90),

@5: Sup: 66 - **DEPARTURE:** CH'U (#179); Ego: 57 - **GUARDEDNESS:** SHOU (#147),

@6: Sup: 67 - **DARKENING:** HUI (#246); Ego: 1 - **CENTRE:** CHUNG (#148 - **I AM NOT A TRANSGRESSOR** {%12}),

@7: Sup: 24 - **JOY:** LE (#270); Ego: 38 - **FULLNESS:** SHENG (#186 - **I AM NOT ONE OF INCONSTANT MIND** {%31}),

@8: Sup: 34 - **KINSHIP:** CH'IN (#304); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#196 - **I AM NOT ONE OF LOUD VOICE** {%37}),

@9: Sup: 3 - **MIRE:** HSIEN (#307); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#246),

Male: #307 - SEE REDUCTIO AD HITLERUM IDEA; Feme: #246 - SEE REDUCTIO AD HITLERUM IDEA

} // #813

There is no definite proof of the existence of the doctrine of **GILGUL** in Judaism during the Second Temple period. In the Talmud there is no reference to it (although, by means of allegoric interpretations, later authorities found allusions to and hints of transmigration in the statements of talmudic rabbis). A few scholars interpret the statements of Josephus in Antiquities 18:1, 3, and in Jewish Wars 2:8, 14 on the holy bodies which the righteous merit, according to the belief of the Pharisees, as indicating the doctrine of metempsychosis and not the ***RESURRECTION* *OF* *THE* *DEAD***, as most scholars believe.

[@3]

When the REVERSE TRANSCRIPTASE METHOD was applied to the Hebrew term GILGUL it then produced a 5 level stratum that mostly had conformity to the DAOist prototypes and it's circularity as the COURSE-trochos of NATURE-genesis [James 3:6].

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

ɔ, {@2: Sup: 33 - **CLOSENESS**: MI (#36); Ego: 30 - **BOLD RESOLUTION**: YI (#33)}
 λ, {@3: Sup: 36 - **STRENGTH**: CH'IAN (#72); Ego: 3 - **MIRE**: HSIEN (#36)}
 ɪ, {@4: Sup: 42 - **GOING TO MEET**: YING (#114: 'ôyêb (H341): ***ENEMY* (*PERSONAL* / *NATIONAL*)**; Ego: 6 - **CONTRARIETY**: LI (#42)}
 ɔ] {@5: Sup: 72 - **HARDNESS**: CHIEN (#186 - **I AM NOT ONE OF INCONSTANT MIND** {%31}); Ego: 30 - **BOLD RESOLUTION**: YI (#72)}

However we noted a **TERNARY ONTIC (#186) / BINARY SUBSTITUTION (#114) CONTENTION** as perhaps pertaining to the ONTIC grounding for the IMAGO DEI (

#186 - I AM NOT ONE OF INCONSTANT MIND as [#20, #90, #30, #40, #6] tselem (H6754): ***MERE*, *EMPTY*, *IMAGE*, *SEMBLANCE*** of #86 - **I AM NOT A ROBBER OF FOOD** as [#1, #30, #5, #10, #40] 'ëlôhîym (H430): ***GOD*** = @272 as an element within the stratum of **#1080 - HETEROS PROTOTYPES** being a logical inconsistency.

) which was then causal for ourselves to further investigate the resultant IDEA stasis derived from the **EGYPTIAN / ROMAN: #SIX (TORAH: #FIVE) GOVERNANCE** / PYTHAGOREAN #1080 - HETEROS BINARY THEORY OF NUMBER (**#114 / #342**) **PROTOTYPES**.

"BUT WHEN THE PHARISEES HEARD IT, THEY SAID, THIS FELLOW DOETH NOT CAST OUT DEVILS-**G1140**, BUT BY BEELZEBUB THE PRINCE OF THE DEVILS-**G1140**.

#186 - *GILGUL* as [#4, #1, #10, #40, #70, #50, #10, #1] / **#305 - ra'** (H7451): ***EVIL*, *BAD*, *UNKIND* (*VICIOUS* *IN* *DISPOSITION*)** / **NOUMENON RESONANCE FOR 17 SEPTEMBER (ANTHROPOCENTRIC SINGULARITY) / 13 JANUARY** as [#4, #1, #10, #40, #70, #50, #10, #70, #50] = daimónion (G1140): {**UMBRA: #305 % #41 = #18**} 1) ***THE* *DIVINE* *POWER*, *DEITY*, *DIVINITY***; 2) a spirit, a being inferior to God, superior to men; 3) ***EVIL* *SPIRITS* *OR* *THE* *MESSENGERS* *AND* *MINISTERS* *OF* *THE* *DEVIL***;

ROMAN #SIX (#114 / #342)@[#6, #14,#22,#30, #38, #46, #54, #62, #70] PROTOTYPE

[#6, {@1: Sup: 6 - **CONTRARIETY**: LI (#6); Ego: 6 - **CONTRARIETY**: LI (#6)}
 #14, {@2: Sup: 20 - **ADVANCE**: CHIN (#26); Ego: 14 - **PENETRATION**: JUI (#20)}
 #22, {@3: Sup: 42 - **GOING TO MEET**: YING (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}); Ego: 22 - **RESISTANCE**: KE (#42)}
 #30, {@4: Sup: 72 - **HARDNESS**: CHIEN (#140 - **I DEAL NOT FRAUDULENTLY** {%14} / **I AM NOT AN EAVES-DROPPER** {%16}); Ego: 30 - **BOLD RESOLUTION**: YI (#72)}
 #38, {@5: Sup: 29 - **DECISIVENESS**: TUAN (#169 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18} / **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18}); Ego: 38 - **FULLNESS**: SHENG (#110 - **MALE DEME IS UNNAMED** {%30})}
 #46, {@6: Sup: 75 - **FAILURE**: SHIH (#244); Ego: 46 - **ENLARGEMENT**: K'UO (#156 - **I DO NOT CAUSE TERRORS** {%21} / **I DO NOT CAUSE TERRORS** {%21})}
 #54, {@7: Sup: 48 - **RITUAL**: LI (#292); Ego: 54 - **UNITY**: K'UN (#210 - **I AM NOT OF AGGRESSIVE HAND** {%30})}
 #62, {@8: Sup: 29 - **DECISIVENESS**: TUAN (#321); Ego: 62 - **DOUBT**: YI (#272)}
 #70] {@9: Sup: 18 - **WAITING**: HSI (#339: sh^eôwl (H7585): ***SHEOL***, ***UNDERWORLD***, ***GRAVE***, ***HELL***); Ego: 70 - **SEVERANCE**: KE (#342: sh^eôwl (H7585): ***SHEOL***, ***UNDERWORLD***, ***GRAVE***, ***HELL***)}

DEME CHECKSUM MALE: @169 + FEME: @110 + @156 (= #266) AS TOTAL: #435 as [#5, #50, #80, #300] / [#50, #80, #300, #5] / #446 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#6, #50, #80, #300, #10] / #496 - NOUMENON ONTIC CHECKSUM TOTAL @200 + @140 + @156 FOR 6 JULY 2022 as [#6, #50, #80, #300, #20, #600] = nephesh (H5315): {UMBRA: #430 % #41 = #20} 1) *SOUL*, *SELF*, life, creature, person, appetite, *MIND*, living being, desire, emotion, passion; 1a) that which breathes, the breathing substance or being, soul, the inner being of man; 1b) living being; 1c) living being (with life in the blood); 1d) *THE* *MAN* *HIMSELF*, *SELF*, *PERSON* *OR* *INDIVIDUAL*; 1e) seat of the appetites; 1f) seat of emotions and passions; 1g) *ACTIVITY* *OF* *MIND*; 1g1) dubious; 1h) activity of the will; 1h1) dubious; 1i) activity of the character; 1i1) dubious;

#435 as [#6, #30, #5, #100, #200, #4, #40, #10, #600] = qardôm (H7134): {UMBRA: #344 % #41 = #16} 1) *AXE*;

#435 as [#10, #300, #9, #50, #6, #50, #10] = sâtan (H7853):
{UMBRA: #359 % #41 = #31} 1) (Qal) to be or act as an
***ADVERSARY*, *RESIST*, *OPPOSE*;**

#435 as [#10, #300, #80, #10, #30, #5] = shâphêl (H8213):
{UMBRA: #410 % #41 = #41} 1) to be or become low, sink, be humbled, be abased; **1a)** (Qal) to be or become low; **1b)** (Hiphil); **1b1)** to lay or bring low, ***HUMILIATE***; **1b2)** to set in a lower place, show abasement; **1b3)** to make low, sit down;

ONTIC CHECKSUM MALE: @68 + @140 + @169 (= #377) + FEME:
@156 + @210 (= #366) AS TOTAL: #743 as [#6, #40, #1, #200,
#90, #6, #400]

#296 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#5, #1, #200, #900] / [#1, #200, #90, #5] /

#311 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#20, #1, #200, #900] / [#1, #200, #90, #500] /

#313 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#2, #1, #200, #90, #500] /

#333 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#2, #1, #200, #90, #600] /

#341 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#30, #1, #200, #90, #500] = 'erets (H776): **{UMBRA: #291 % #41 = #4} 1)** land, earth; **1a)** earth; **1a1)** whole earth (as opposed to a part); **1a2)** earth (as opposed to heaven); **1a3)** earth (inhabitants); **1b)** land; **1b1)** country, territory; **1b2)** district, region; **1b3)** tribal territory; **1b4)** piece of ground; **1b5)** land of Canaan, Israel; **1b6)** inhabitants of land; **1b7)** ***SHEOL*, *LAND* *WITHOUT* *RETURN*, (*UNDER*) *WORLD***; **1b8)** city (-state); **1c)** ground, surface of the earth; **1c1)** ground; **1c2)** soil; **1d)** (in phrases); **1d1)** people of the land; **1d2)** space or distance of country (in measurements of distance); **1d3)** level or plain country; **1d4)** land of the living; **1d5)** end(s) of the earth; **1e)** (almost wholly late in usage); **1e1)** lands, countries; **i)** often in contrast to Canaan;

#743 as [#6, #5, #300, #2, #400, #10, #500] /

#307 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#5, #300, #2] /

#313 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#1, #300, #10, #2] / [#5, #6, #300, #2] /

#320 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#6, #1, #300, #6, #2, #5] / [#6, #300, #6, #2, #6] /

#322 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#10, #300, #10, #2] / [#5, #300, #10, #2, #5] /

#323 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#6, #5, #300, #10, #2] / [#5, #300, #10, #2, #6] /

■ #333 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#6, #10, #300, #10, #2, #5] / [#1, #300, #10, #2, #500] /

■ #340 - CONQUEST OF PARADISE PSEUDO LYRICS / *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#30, #300, #6, #2, #2] /

#359 - ATUM IS THE GREATEST POEM as [#6, #5, #300, #2, #6, #600] = shûwb (H7725): {UMBRA: #308 % #41 = #21} 1) to return, turn back; 1a) (Qal); 1a1) to turn back, return; i) to turn back; ii) to return, come or go back; iii) to return unto, go back, come back; iv) of dying; v) of human relations (fig); vi) *OF* *SPIRITUAL* *RELATIONS* (fig); 1) *TO* *TURN* *BACK* (*FROM* *GOD*), *APOSTATISE*; 2) *TO* *TURN* *AWAY* (*OF* *GOD*); 3) to turn back (to God), repent; 4) turn back (from evil); vii) of inanimate things; viii) in repetition; 1a2) (Polel); i) to bring back; ii) to restore, refresh, repair (fig); iii) to lead away (enticingly); iv) to show turning, apostatise; 1a3) (Pual) restored (participle); 1a4) (Hiphil) to cause to return, bring back; i) to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment; ii) to bring back, refresh, restore; iii) to bring back, report to, answer; iv) to bring back, make requital, pay (as recompense); v) to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; vi) to turn away (face), turn toward; vii) to turn against; viii) to bring back to mind; ix) to show a turning away; x) to reverse, revoke; 1a5) (Hophal) to be returned, be restored, be brought back; 1a6) (Pulal) brought back;

#743 as [#5, #400, #300, #30, #8] /

■ #340 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#2, #300, #30, #8] /

■ #354 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#6, #10, #300, #30, #8] / [#10, #300, #30, #8, #6] /

■ #408 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#30, #300, #30, #8, #600] /

■ #424 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#30, #300, #30, #8, #50, #6] = shâlach (H7971): {UMBRA: #338 % #41 = #10} 1) to send, send away, let go, stretch out; 1a) (Qal); 1a1) to send; 1a2) to stretch out, extend, direct; 1a3) to send away; 1a4) to let loose; 1b) (Niphal) to be sent; 1c) (Piel); 1c1) to send off or away or out or forth, dismiss, give over, *CAST* *OUT*; 1c2) to let go, set free; 1c3) to shoot forth (of branches); 1c4) to let down; 1c5) to shoot; 1d) (Pual) to be sent off, be put away, be divorced, be impelled; 1e) (Hiphil) to send;

**EGYPTIAN / ROMAN (TORAH) GOVERNANCE / PYTHAGOREAN
#1080 - HETEROS THEORY OF NUMBER PROTOTYPES**

<p>46 6 62 54 38 22 14 70 30</p> <p>= #114 / #342 {#SIX}</p>	<p>39 13 62 61 38 15 14 63 37</p> <p>= #114 / #342 {#FIVE}</p>
--	--

#339 - NOUMENON REDACTION OF ROMAN #SIX (#114 / #342)

PROTOTYPE as [#2, #300, #1, #6, #30] /

#342 - NOUMENON REDACTION OF ROMAN #SIX (#114 / #342) /

TORAH #FIVE (#114 / #342) PROTOTYPE as [#300, #1, #6, #30,

#5] = sh^oowl (H7585): {UMBRA: #337 % #41 = #9} 1) *SHEOL*,

UNDERWORLD, *GRAVE*, *HELL*; 1a) the underworld; 1b) Sheol

- the OT designation for the abode of the dead; 1b1) place of no return;

1b2) *WITHOUT* *PRAISE* *OF* *GOD*; 1b3) *WICKED*

SENT *THERE* *FOR* *PUNISHMENT*; 1b4) righteous not

abandoned to it; 1b5) of the place of exile (fig); 1b6) of extreme

degradation in sin;

The problem underlying the **MYTHOS / #48 - RITUAL (LI)** is a complex question of an authenticity and equivalence relating to the **PLATONIC** notion of ANAMNESIS in being a **RECOLLECTION AS ESPECIALLY OF A SUPPOSED PREVIOUS EXISTENCE (PAST LIFE) V'S AHNENERBE ORGANISATION AS THE QUEST FOR GERMAN ANCESTRY AS INTELLECTUAL HISTORICAL RESEARCH INTO A PREHISTORY OF MIND:**

[a, {@1: Sup: 1 - **CENTRE**: CHUNG (#1); Ego: 1 - **CENTRE**: CHUNG (#1)}

v, {@2: Sup: 51 - **CONSTANCY**: CH'ANG (#52); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#51)}

a, {@3: Sup: 52 - **MEASURE**: TU (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 1 - **CENTRE**: CHUNG (#52)}

μ, {@4: Sup: 11 - **DIVERGENCE**: CH'A (#115 - **I AM NOT A SLAYER OF MEN** {%5}); Ego: 40 - **LAW/MODEL**: FA (#92)}

v, {@5: Sup: 61 - **EMBELLISHMENT**: SHIH (#176); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#142)}

η, {@6: Sup: 69 - **EXHAUSTION**: CH'IUNG (#245); Ego: 8 - **OPPOSITION**: KAN (#150 - **I INDULGE NOT IN ANGER** {%28})}

ς, {@7: Sup: 26 - **ENDEAVOUR**: WU (#271); Ego: 38 - **FULLNESS**: SHENG (#188)}

ι, {@8: Sup: 36 - **STRENGTH**: CH'IANG (#307); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#198)}

ç] {@9: Sup: 74 - **CLOSURE**: CHIH (#381: 'ashshâph (H825):
NECROMANCER*, *CONJURER; ***ASTROLOGER*,**
ENCHANTER*, *EXORCIST; meletáō (G3191): ***PRACTICE***
OF* *ORATORS* *AND* *RHETORICIANS); Ego: 38 -
FULLNESS: SHENG (#236: har'êl (H2025): ***ALTAR***; tâhêr
(H2891): ***PERFORM* *THE* *CEREMONY* *OF***
CLEANSING; rûwach (H7307): ***MIND***; énoia (G1771):
NOTION*, *CONCEPTION*, *MIND)}

**ONTIC CHECKSUM TOTAL: #369 - HUMAN DISCRIMINATING
NORM**

**Heliopolis
(ON)**



21 MARCH (disc top left) minus
#77 - COMPLIANCE (H2 - EARTH / PASSIVE PRINCIPLE) equals
3 JANUARY (disc top right)

Being thereby familiar to **PYTHAGORAS / PLATO** whom studied
with the priests of HELIOPOLIS (***ON***) as the "**CITY OF THE SUN**"
which was important to the solar cults of RA / BAAL represented by
a TRINITY:

**KHABEER: THE GOD OF THE RISING SUN, SYMBOLIZED BY
THE SCARAB.**

RA: the sun god from morning to evening, symbolized by the stork
(Bennu).

**ATUM: GOD OF THE SETTING SUN, SYMBOLIZED BY THE
SNAKE OR THE LOTUS FLOWER.**

@1 - **ATUM**,
@5 - **SHU**,
#15 - **TEFNUT** (SATURN: #260),
#34 - **GEB** (JUPITER: #175),
#65 - **NUT** (MARS : #65),
#111 - **OSIRIS** (SUN: #34),
#175 - **ISIS** (VENUS: #369),
#260 - **SET** (MERCURY: #111),
#369 - **NEPHTHYS** (MOON: #15),

#505 - **HORUS** (SATURN)

That the cosmology elements here conveyed aren't necessarily explicit mythos notions but added for later corresponding mystery developments.

TORAH #FIVE (#114 / #342)@[#13, #14, #15, #37, #38,#39, #61,#62, #63] PROTOTYPE

[#13, {@1: Sup: 13 - **INCREASE**: TSENG (#13); Ego: 13 - **INCREASE**: TSENG (#13)}

#14, {@2: Sup: 27 - **DUTIES**: SHIH (#40); Ego: 14 - **PENETRATION**: JUI (#27)}

#15, {@3: Sup: 42 - **GOING TO MEET**: YING (#82 - **MALE DEME IS UNNAMED** {%11}); Ego: 15 - **REACH**: TA (#42)}

#37, {@4: Sup: 79 - **DIFFICULTIES**: NAN (#161 - **I AM NOT A TELLER OF LIES** {%9} / **I AM NOT A TELLER OF LIES** {%9}); Ego: 37 - **PURITY**: TS'UI (#79)}

#38, {@5: Sup: 36 - **STRENGTH**: CH'IANG (#197 - **I AM NOT NOISY IN MY SPEECH** {%33}); Ego: 38 - **FULLNESS**: SHENG (#117 - **MALE DEME IS UNNAMED** {%18})}

#39, {@6: Sup: 75 - **FAILURE**: SHIH (#272); Ego: 39 - **RESIDENCE**: CHU (#156 - **I DO NOT CAUSE TERRORS** {%21} / **I DO NOT CAUSE TERRORS** {%21})}

#61, {@7: Sup: 55 - **DIMINISHMENT**: CHIEN (#327); Ego: 61 - **EMBELLISHMENT**: SHIH (#217)}

#62, {@8: Sup: 36 - **STRENGTH**: CH'IANG (#363); Ego: 62 - **DOUBT**: YI (#279)}

#63] {@9: Sup: 18 - **WAITING**: HSI (#381: 'ashshâph (H825): ***NECROMANCER***, ***CONJURER***; ***ASTROLOGER***, ***ENCHANTER***, ***EXORCIST***); Ego: 63 - **WATCH**: SHIH (#342: sh'ôwl (H7585): ***SHEOL***, ***UNDERWORLD***, ***GRAVE***, ***HELL***)}

DEME CHECKSUM MALE: @82 + @161 (= #243) + FEME: @117 + @156 (= #273) AS TOTAL: #516 as [#40, #6, #60, #4, #6, #400] /

#546 - ANGEL SHARHIEL with REGULATOR #2184 as [#30, #40, #6, #60, #4, #6, #400] /

#114 as [#40, #60, #4, #10] = môwçâdâh (H4146): {UMBRA: #115 % #41 = #33} 1) *FOUNDATION*;

#516 as [#30, #70, #2, #10, #4, #400] = 'ăbîydâh (H5673): {UMBRA: #87 % #41 = #5} 1) work, service, *RITUAL*, *WORSHIP*; 1a) work, administration; 1b) ritual, service;

#516 as [#200, #10, #300, #6] = rêysh (H7389): {UMBRA: #510 % #41 = #18} 1) *POVERTY*;

#516 as [#6, #400, #50, #10, #700] = tannîyn (H8577): {UMBRA: #510 % #41 = #18} 1) *DRAGON*, *SERPENT*, sea monster; **1a)** dragon or dinosaur; **1b)** sea or river monster; **1c)** serpent, venomous snake;

ONTIC CHECKSUM MALE: @161 + @197 (= #358) + FEME: @156 AS TOTAL: #514 as [#6, #3, #200, #300, #5] / [#3, #200, #6, #300, #5] = gârash (H1644): {UMBRA: #503 % #41 = #11} 1) to drive out, expel, ***CAST* *OUT***, drive away, divorce, put away, thrust away, trouble, cast up; **1a)** (Qal) to thrust out, cast out; **1b)** (Niphal) to be driven away, be tossed; **1c)** (Piel) to drive out, drive away; **1d)** (Pual) to be thrust out;

#514 as [#6, #8, #200, #300] = chârâsh (H2796): {UMBRA: #508 % #41 = #16} 1) craftsman, ***ARTISAN***, engraver, graver, artificer; **1a)** graver, artificer; **1b)** skilful to destroy (warriors) (fig.);

AND IF ***SATAN*-G4567: CAST OUT *SATAN*-G4567:**, HE IS DIVIDED AGAINST HIMSELF; HOW SHALL THEN HIS KINGDOM STAND?" [Matthew 12:24, 26]



#43 - ENCOUNTERS (YU) / H44 - *COMING* *ON*, *COUPLING*, *COMING* *TO* *MEET*, *MEETING*; 29 JUNE TO 3 JULY

THE CANON OF SUPREME MYSTERY (4 BCE) TRANSLATION / COMMENTARY BY MICHAEL NYLAN (1993): "SEE EARLIER CANON OF SUPREME MYSTERY REFERENCE"

#140 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#2, #8, #100, #10, #500] /

#163 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#5, #8, #100, #10, #600] /

#114 as [#6, #8, #100] / [#8, #100, #6] = chôq (H2706):

{UMBRA: #108 % #41 = #26} 1) statute, ordinance, limit, something prescribed, due; **1a)** ***PRESCRIBED* *TASK***; **1b)** prescribed portion; **1c)** action prescribed (for oneself), resolve; **1d)** prescribed due; **1e)** prescribed limit, boundary; **1f)** enactment, decree, ordinance; **1f1)**

specific decree; **1f2)** law in general; **1g)** enactments, statutes; **1g1)** ***CONDITIONS***; **1g2)** enactments; **1g3)** decrees; **1g4)** civil enactments prescribed by God;

#92 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#1, #90, #1] /

#129 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#6, #10, #6, #90, #10, #1, #6] / [#6, #5, #6, #90, #10, #1, #5, #6] /

#133 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#6, #10, #6, #90, #1, #500] /

#156 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#5, #10, #90, #1, #10, #600] / [#90, #1, #10, #50, #5] /

#163 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#6, #10, #90, #1, #50, #6] / [#6, #40, #6, #90, #10, #1, #10] / **#114** as [#6, #1, #6, #90, #10, #1] = *yâtsâ* (H3318): {**UMBRA: #101 % #41 = #19**} **1)** to go out, come out, exit, go forth; **1a)** (Qal); **1a1)** to go or come out or forth, depart; **1a2)** to go forth (to a place); **1a3)** to go forward, proceed to (to or toward something); **1a4)** ***TO* *COME* *OR* *GO* *FORTH* (*WITH* *PURPOSE* *OR* *FOR* *RESULT*)**; **1a5)** to come out of; **1b)** (Hiphil); **1b1)** to cause to go or come out, bring out, lead out; **1b2)** to bring out of; **1b3)** to lead out; **1b4)** to deliver; **1c)** (Hophal) to be brought out or forth;

#78 - *ON* *THE* *VERGE* (CHIANG) / *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#30, #8, #40] /

#133 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#5, #50, #30, #8, #600] /

#140 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#6, #50, #30, #8, #40, #6] /

#114 as [#30, #30, #8, #6, #600] = *lâcham* (H3898): {**UMBRA: #78 % #41 = #37**} **1)** ***TO* *FIGHT*, *DO* *BATTLE*, *MAKE* *WAR***; **1a)** (Qal) to fight, do battle; **1b)** (Niphal) to engage in battle, wage war; **2)** (Qal) to eat, use as food;

#114 as [#6, #1, #70, #30, #7] = *âlaz* (H5937): {**UMBRA: #107 % #41 = #25**} **1)** (Qal) to exult, rejoice, ***TRIUMPH***;

#114 as [#1, #50, #1, #3, #3, #5, #10, #30, #1, #10] = *anangéllō* (G312): {**UMBRA: #923 % #41 = #21**} **1)** ***TO* *ANNOUNCE*, *MAKE* *KNOWN***; **2)** to report, bring back tidings, rehearse;

REDUCTIO AD HITLERUM ON 2 JULY 1942 WITH IDEA @246: "Dr. Dietrich presented a report which showed that the British Government had, in fact, **#114 - *ISSUED* *INSTRUCTIONS*** to the British Press along exactly the lines which the Fuehrer had foretold at lunch the day

before. The line taken was that while the loss of India would entail the inevitable **#897 - *DISINTEGRATION* *OF* *THE* *EMPIRE***, the abandonment of Egypt would increase the difficulties of the German High Command rather than those of Great Britain. The destruction of harbours and roads, coupled with the mining of the Suez Canal, would, it was emphasised, so compromise its vital lines of communication and supply, that Egypt might well become a death **#494 - *TRAP*** for the German Afrika Korps.

THE FUEHRER REMARKED: I certainly did not expect Britain to write off Egypt with such celerity! It is now very important that our own propaganda machine should **#114 - *COME* *SWIFTLY* *INTO* *ACTION*** and **#114 - *TRUMPET*, *THROUGH*-*OUT* *THE* *WORLD*** and with ever increasing stridency, that for Egypt the day of freedom has at last dawned. If the slogan is skilfully handled, its ***EFFECT* *ON* *OTHER* *COUNTRIES* *UNDER* *BRITISH* *DOMINATION***, and particularly on those in the Near East, will be tremendous.

#496 - NOUMENON ONTIC CHECKSUM TOTAL @200 + @140 + @156 FOR 6 JULY 2022 as [#40, #30, #20, #6, #400] / [#40, #30, #20, #400, #6] /
#514 - ONTIC CHECKSUM FOR TORAH #SIX (#114 / #342) PROTOTYPE as [#6, #2, #40, #30, #20, #6, #400, #10] /
#516 - DEME CHECKSUM FOR TORAH #SIX (#114 / #342) PROTOTYPE as [#40, #30, #20, #6, #400, #500] = malkûwth (H4438): {UMBRA: #496 % #41 = #4} 1) royalty, royal power, reign, kingdom, sovereign power; 1a) royal power, dominion; 1b) reign; 1c) *KINGDOM*, *REALM*;

It is also of great importance that the King of Egypt should be urged to withdraw as quickly as possible from British "protection", secrete himself somewhere or other and wait for us solemnly to invite his return and ***FORMALLY* *TO* *RESTORE* *HIS* *THRONE* *TO* *HIM***. It is the task of the Foreign Office to give the King a hint along these lines." [Pages 549, 550]



#57 - GUARDEDNESS (SHOU) / H12 - ***OBSTRUCTION*,
STAGNATION, *SELFISH* *PERSONS***; **31 AUGUST TO 4
SEPTEMBER**

THE CANON OF SUPREME MYSTERY (4 BCE) TRANSLATION / COMMENTARY BY MICHAEL NYLAN (1993): "Yin guards what is relatively inside; yang takes care of what is comparatively outside. Thus, yin may be said to keep **#340 - *WATCH*** over earth, while yang **#340 - *WATCHES*** Heaven. Since yin and yang are each at their separate stations, apparently ***DEFENDING* *THEIR* *OWN* *TERRITORIES***, there can be no mutual contact. With the marvellous capacity for interaction lost to the myriad things, no thing can germinate or grow.

APPRAISAL #1: Shut the double windows
To guard first possessions.

FATHOMING #1: Shutting the double windows
Means: He is good at keeping what he has.

Since Appraisal 1 refers to the Beginning of Thought, the "double windows" most likely refer to the eyes and ears as primary vehicles for sensory contact with the ***OUTSIDE* *WORLD***. In general, Han philosophy does not celebrate denial of the senses for its own sake. At the same time, many texts recognize that sensation seeking deters one from reverent ***ATTENTION* *TO* *SOCIAL* *DUTY***. Driven by desire, a person "is ***AGITATED***, with his thoughts helter-skelter."

One classical text says: The people are born good. It is because of [desires for] external things that they change.

If this is so, then to preserve Man's original potential for Goodness, the individual must learn to lessen desire.⁴ The good man keeps unnecessary distractions at bay, the better to dedicate himself to pursuit of the Way.

Three commentators read the poem quite differently. The windows stand for ways to view the ***WORLD* *OUTSIDE***. That the windows are double suggests "***FACTIONALISM* *AMONG* *FRIENDS***". Thus the good official, if he is to remain principled, must avoid viewing the ***WORLD*** through the biases of his faction.

APPRAISAL #2: To blindly preserve the self
Is not as good as "maintaining the One."

FATHOMING #2: Blindly bent on self preservation
Means: At centre, he lacks a way to sustain himself.

In Confucian terms, to abandon moral considerations in order to save one's own person demonstrates a kind of blindness. Paradoxically, in the desire to save himself, the individual loses all sense of self. He knows that his principles will be thrown to the winds as soon as real or imagined danger appears. The individual would do better in moral and practical terms to keep a steady course of action, in which he "firmly grasps the One" by singleminded devotion to the One Way.

APPRAISAL #3: Neither losing nor gaining,
He comes and goes in silence.

FATHOMING #3: Neither losing nor gaining
Means: He maintains his original state.

The Changes associates "neither losing nor gaining" with good order. The ***NOBLE* *MAN* *DISREGARDS* *MATERIAL* *GAIN* *OR* *LOSS***, praise or blame, since he only cares for the Way. This insures that he maintains his original potential for Goodness endowed by Heaven.

...

The poem mocks those who believe that others cannot see behind their public ***MASKS* *TO* *THEIR* *TRUE* *INTENTIONS* *AND* *CHARACTER***. The poem may also mock those who ***RELY* *ON* *FALSE* *FRIENDS* *AS* *ALLIES***.

APPRAISAL #5: Guarding centre by harmony
In covenants with marquises,
He is tried and true.

FATHOMING #5: Holding the centre by harmony
Means: The feudal lords turn to him.

Appraisal 5 represents the Son of Heaven and centre. According to HAN readings of the "Great Plan" chapter of the Documents, the emperor holds fast to the Way of Centrality and Harmony through ritual action. As his

word can be trusted, the ***FEUDAL* *LORDS* *WILL*
ACKNOWLEDGE *HIS* *SOVEREIGNTY* *THROUGH*
VARIOUS *COVENANTS***.

APPRAISAL #6: The carriage rests on the block.

The jade tablet and disc gather dust.

FATHOMING #6: The carriage on the block

Means: He fails to contact his neighbours.

The carriage symbolizes contact through trade, war, and diplomacy. The jade tablet and round pi disc are associated with both state sacrifice and high office. Though the two most important ***AFFAIRS* *OF* *STATE*** are sacrifice and ***WAR***, here the state neglects its functions. No meetings are held; no tokens of good faith are exchanged. Ritual obligations (both public and private) are ignored. Since the ruler no longer extends his civilizing influence to others, neighbouring fiefs no longer benefit from his proximity. While LAO TZU celebrates states that express no interest in their neighbours, the Mystery equates lack of contact with calamity." [Pages 339 to 342]

#311 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#5, #1, #300, #5] /

#405 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#5, #50, #300, #10, #600] / [#50, #300, #10, #5, #600] /

#743 - ONTIC CHECKSUM FOR ROMAN #SIX (#114 / #342)

PROTOTYPE as [#6, #30, #1, #300, #400, #6] /

#342 as [#6, #30, #1, #300, #5] = '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);

#354 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#6, #10, #30, #2, #300, #6] /

#408 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#6, #10, #30, #2, #300, #50, #10] /

#408 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#6, #10, #30, #2, #300, #50, #10] /

#743 - ONTIC CHECKSUM FOR ROMAN #SIX (#114 / #342)

PROTOTYPE as [#6, #5, #30, #2, #300, #400] /

#342 as [#10, #30, #2, #300] / [#30, #2, #300, #10] = lâbash

(H3847): {**UMBRA: #332 % #41 = #4}** **1)** to dress, wear, clothe, put on clothing, be clothed; **1a)** (Qal); **1a1)** to put on clothes, be clothed, wear; **1a2)** to put on, be clothed with (fig.); **1b)** (Pual) to be fully clothed; **1c)** (Hiphil) to clothe, array with, dress;

#237 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#8, #10, #4, #5, #10, #200] / [#5, #10, #4, #8, #10, #200] / #342 as [#8, #10, #4, #5, #10, #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);

#313 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#5, #3, #300, #5] / [#10, #3, #300] /

#323 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#5, #3, #10, #300, #5] /

#335 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#6, #10, #3, #10, #300, #6] /

#743 - ONTIC CHECKSUM FOR ROMAN #SIX (#114 / #342) PROTOTYPE as [#40, #3, #300, #400] = nâgash (H5066):

{UMBRA: #353 % #41 = #25} 1) *TO* *DRAW* *NEAR*, *APPROACH*; 1a) (Qal) to draw or come near; 1a1) of humans; i) of sexual intercourse; 1a2) of inanimate subject; i) to approach one another; 1a3) (Niphal) to draw near; 1a4) (Hiphil) to cause to approach, bring near, bring; 1a5) (Hophal) to be brought near; 1a6) (Hithpael) to draw near;

#133 - *NOUMENON* *RESONANCE* FOR 8 JULY 2022 as [#8, #3, #5, #100, #9, #8] /

#140 - *NOUMENON* *RESONANCE* FOR 6 JULY 2022 as [#5, #3, #5, #100, #9, #8, #10] /

#435 - DEME CHECKSUM FOR ROMAN #SIX (#114 / #342)

PROTOTYPE as [#5, #3, #8, #3, #5, #100, #300, #1, #10] / [#5, #3, #5, #100, #9, #8, #300, #5] /

#342 as [#5, #3, #5, #10, #100, #5, #200, #9, #5] = egeírō (G1453): {UMBRA: #923 % #41 = #21} 1) *TO* *AROUSE*,

CAUSE *TO* *RISE*; 1a) to arouse from sleep, to awake; 1b) *TO* *AROUSE* *FROM* *THE* *SLEEP* *OF* *DEATH*, *TO* *RECALL* *THE* *DEAD* *TO* *LIFE*; 1c) to cause to rise from a seat or bed etc.; 1d) to raise up, produce, cause to appear; 1d1) to cause to appear, bring before the public; 1d2) to raise up, stir up, against

one; **1d3**) to raise up i.e. cause to be born; **1d4**) of buildings, to raise up, construct, erect;

#342 as [#20, #1, #300, #1, #2, #8, #10] = katabainō (G2597):
{UMBRA: #1185 % #41 = #37} 1) to go down, come down, descend;
1a) the place from which one has come down from; **1b)** to come down;
1b1) as from the temple at Jerusalem, from the city of Jerusalem; **1b2)**
OF* *CELESTIAL* *BEINGS* *COMING* *DOWN* *TO
EARTH*;** **1c)** to be cast down; **2)** of things; **2a)** to come (i.e. be sent) down; **2b)** to come (i.e. fall) down; **2b1)** from the upper regions of the air; **2c)** metaphor to (go i.e.) be cast down to the ***LOWEST* *STATE
***OF* *WRETCHEDNESS* *AND* *SHAME*;**

REDUCTIO AD HITLERUM ON 1 SEPTEMBER 1942 WITH IDEA

@307: "During the two years that he has been in Vienna, [BALDUR VON] SCHIRACH (9 MAY 1907 to 8 AUGUST 1974) has come more and more under the influence of the city. I myself have never succumbed to the ***MAGIC*** of Vienna, because I have been adamantly true to my German sentiments.

...

After 1918 the average Viennese found himself reduced to extreme **#516 - *POVERTY***. But before the war it was wonderful; never shall I forget the gracious spectacle of the Vienna Opera, the **#342 - *WOMEN*** sparkling with diadems and **#342 - *FINE* *CLOTHES***. In 1922 I was again at the Opera—and what a difference! In the places of the cultured society of old there now sat the ***JEWISH*** riff-raff; the **#342 - *WOMEN*** stretched out their hands to show off their jewellery—a heart-rending **#342 - *SIGHT*!**

BORMANN IN REDUCTIO AD HITLERUM ON 29 NOVEMBER 1944

WITH IDEA @328: "THE NATIONAL SOCIALIST DOCTRINE IS THEREFORE ANTI-JEWISH IN EXCELSIS (ie. ***IN THE HIGHEST DEGREE***), FOR IT IS BOTH ANTI-COMMUNIST AND ANTI-CHRISTIAN.

YOUTUBE: "GLORIA IN EXCELSIS - (VIENNA BOYS' CHOIR)"

<<https://www.youtube.com/watch?v=s37bLNDBCzU>>

With respects to the **PLATONIC** notion of ANAMNESIS (**TELOS:** #560, **MALE:** **#381**, **FEME:** #236) there can be no doubt that the church refers to the IMAGO as #288 - ***MEMORIAL*** character of the **#1827 - *EUCHARIST*** to the **#129 - DEI** (JUPITER **USURPER:** #129 TO THE **ANGEL #546 - SHARHIEL ADJUSTER SCHEMA**) as passion, resurrection and ascension of CHRIST:

"AND HE TOOK BREAD, AND GAVE ***THANKS*-G2168**, AND BRAKE IT, AND GAVE UNTO THEM, SAYING, THIS IS MY BODY WHICH IS GIVEN FOR YOU:

#2421 as [**#5, #400, #600, #1, #100, #10, #200, #300, #5, #800**] = eucharistéō (**G2168**): **{UMBRA: #2421 % #41 = #2} 1**) to be grateful, feel thankful; **2**) give thanks;

#410 as [**#1, #50, #1, #40, #50, #8, #200, #10, #50**] / **#560** as [**#1, #50, #1, #40, #50, #8, #200, #10, #200**] = anámnēsis (**G364**): **{UMBRA: #560 % #41 = #27} 1**) a remembering, recollection;

THIS DO IN ***REMEMBRANCE*-G364** OF ME." [Luke 22:19]

As then the source of an incompatibility between **CHRISTIAN BELIEF** and **NAZISM AS NATIONAL SOCIALISM**, however and at the time of the AUSTRALIAN federation the capability for the GOVERNOR GENERAL to declare days of **THANKSGIVING** (ie. eucharístos (**G2170**): is same root to ***EUCHARIST***) was discussed...

NATIONAL SOCIALISM IS SOLID TO THE CORE, AND THE WHOLE OF ITS STRENGTH IS CONCENTRATED AGAINST THE JEWS, EVEN IN MATTERS WHICH APPEAR TO HAVE A PURELY SOCIAL ASPECT AND ARE DESIGNED FOR THE FURTHERANCE OF THE SOCIAL AMENITIES OF OUR OWN PEOPLE."

I never once saw the Imperial box occupied. I suppose the EMPEROR FRANZ JOSEF (18 AUGUST 1830 to 21 NOVEMBER 1916) was not musical. I am an implacable enemy of the Habsburgs, but the **#342 - *SIGHT*** of this mob **#743 - *SPRAWLING* *TO* *THE* *VERY* *EDGE*** of the Imperial box was disgusting and repulsive, and it **#342 - *ANGERED* *ME* *IMMENSELY***.

I returned to Vienna quite recently. This repellent mob has now disappeared, but Vienna is an **#342 - *IMPOVERISHED*** city.

...

Speaking for myself, it is the nights which I find are a torment; I know that I shall never reach the ripe old age of the ordinary citizen. But what would become of me if I led a life like his, smoking and drinking my time away . . .?" [Page 679, 681]

Given that the notion of technique and thought as 'works of the mind' according to CORTESE [2], are equally viable and vital components of the human condition which is met with much less resistance than the notion that technology is so. Perhaps merely because technique and methodology cannot be physically separated from the mind (*except when it is embodied in technology*), and could not continue existing if humanity went extinct tomorrow – in contrast to technology, which could do both.

We would intuitively ask the question relative to the anthropocentric (ie. **human being as the central or most important element of existence**) characteristic:

Whether mind is constituted by a sensibility of determinism as cognitive process of apprehension (or indeed ANAMNESIS as its innate capacity for knowledge recollection and the semitic linguistic basis to a PREHISTORY OF MIND) assisted by a ratiocination construct (ie. **theory that the universe is utterly rational: 22 / 7**) such as #2184 - anthropologic cosmogonic principle?

#2184 (as #24 x #7 = @168 - ONTIC ROOT x #13) x 49 = 107,016 days (294 x 364 = 6J) / 293 = 365.2423208191126 tropical year

CORTESE (2016, p 27) states that the word 'technic' is used in the sense of encompassing both technology and technique. It derives from the ancient Greek notion of 'techne', which was a category that made no distinction between technology and technique, or technology and methodology. Here the Greek notion of techné reifies (Cortese: 2016, p 13) the co-constitutive relationship humans have with their technology because it demonstrates that a clean and clear ontological distinction between technology and technique, tool and thought, or device and mind is neither necessary nor more appropriate than avoiding such a distinction.

ONTIC DERIVED #EIGHT AUTONOMOUS DELIMITER CONCEPT PROTOTYPES:

MIND (#VIRTUE): #1 - APO: G575 (@150) + #2 - DIDOMI: G1325 (@104)

SCIENCE (#TOOLS): #3 - POIEO: G4160 (@175) + #4 - APODIDOMI: G591 (@181)

OPINION (#POSITION): #5 - EIDOMAI: G1492: (@228) + #6 - APOGRÁPHŌ: G583 (@86)

SENSE (#TIME): #7 - ARÉTĒ: G703 (@102) + **#8 - TÉCHNĒ:** G5078 (@171)

#1) APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA / ORIGIN OF A CAUSE)

#2) DIDOMI: G1325 (@104 - PRESENTS)

#3) POIEO: G4160 (@175 - CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900)

#4) APODIDOMI: G591 (@181 - RESERVE)

#5) EIDOMAI: G1492: (@228 - FORCE & DEFINITE MEANING) <-- BIBLE GREEK LEXICON ENTRIES

#6) APOGRÁPHŌ: G583 (@86 - ACCORDING TO LAW AS **DOGMA:** G1378 (@184 - WHETHER SECULAR OR SECTARIAN))

#7) ARÉTĒ: G703 (@102 - ETHICAL / MORAL ACTION as @113 - PRINCIPLE OF EMANATION BY #45 - METHODOLOGY + #68 - RIGHTS CONFORMITY)

#8) TÉCHNĒ: G5078 (@171 - TECHNIC SELF-DETERMINATION)

[@150, @104, @175, @181, @228, @86, @102, @171]

[@150, {@1: Sup: 69 - **EXHAUSTION:** CH'IUNG (#69); Ego: 69 - **EXHAUSTION:** CH'IUNG (#69)}

@104, {@2: Sup: 11 - **DIVERGENCE:** CH'A (#80); Ego: 23 - **EASE:** YI (#92)}

@175, {@3: Sup: 24 - **JOY:** LE (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 13 - **INCREASE:** TSENG (#105)}

@181, {@4: Sup: 43 - **ENCOUNTERS:** YU (#147); Ego: 19 - **FOLLOWING:** TS'UNG (#124)}

@228, {@5: Sup: 28 - **CHANGE:** KENG (#175 - **I AM NOT A TRANSGRESSOR** {%22}); Ego: 66 - **DEPARTURE:** CH'U (#190)}

@86, {@6: Sup: 33 - **CLOSENESS:** MI (#208); Ego: 5 - **KEEPING SMALL:** SHAO (#195)}

@102, {@7: Sup: 54 - **UNITY:** K'UN (#262); Ego: 21 - **RELEASE:** SHIH (#216)}

@171] {@8: Sup: 63 - **WATCH:** SHIH (#325); Ego: 9 - **BRANCHING OUT:** SHU (#225)}

In considerations of methodological self-determination as autogenic thoughts steering morphogenic knots, CORTESE (2016, p 8) states that one of the ways humans (organisms generally) change the wiring of their brains is in response to thought and perception which constitute a modality of self-determination in and of themselves, insofar as they can facilitate changes to the material systems and processes underlying our brains, thereby facilitating the modification of our emergent intellectual and experiential capacities and faculties constituted thereby.

That our modality of self-determination is primarily concerned with devising a META-NARRATIVE so as to articulate any viability to any METALOGIC process and such being augmented with relevant textual notes to further contextually assist its comprehensibility as informal research by an intermediate capability to then facilitate generation of ideas within our self education process.

My immediate disconcertion with DE ZENGOTITA's school yard bullying scenario as an experience of autocratic human dynamics is that he misses the mark as it were concerning what is essential to the action, in then appraising the central issue as being about "**THE ACTUAL MECHANISMS OF CONTROL [WHICH] ESCAPE ALL TOP-DOWN HEALTH-ED-TYPE EXPLANATIONS.**" [Page 82]

If we rather concern ourselves with the conceptual notion of an "esprit de corps" (ie. ***a feeling of pride and mutual loyalty shared by the members of a group***) but more appropriately as "concrete reality" v's "trouble and annoyance" empathy dynamic which is in accord with the Greek notion of pragma as the practicality and realism of a mutual affection between persons.

We then have recourse within the philosophical tradition of pragmatism, to the hypothetical possibility of epistemological justification as a coherentist theory of justification and epistemological truth as the claim which asserts that any predicate truth of a statement is an attributed property of useful-to-believe to such a statement itself, whereby as neural linguistic premise we consider that words and thought are tools and instruments for prediction, problem solving, and action. [Wikipedia: Pragmatism]

Our self education process on this topic is going to take some time to informally research however by way of an initial explanation to a subjective truth that may induce a varying degree of resonate value as to acceptably invoke a mutual agreeability that is conveyed by the expression "I DON'T LIKE MONDAYS":

YOUTUBE: "I DON'T LIKE MONDAYS (THE BOOMTOWN RATS)"

<<https://www.youtube.com/watch?v=-Kobdb37Cwc>>

"I DON'T LIKE MONDAYS" is a song by Irish new wave group the Boomtown Rats about the 1979 Cleveland Elementary School shooting in San Diego by a 16-year-old Brenda Ann Spencer, who fired at children in a school playground at Grover Cleveland Elementary School in San Diego, California, on 29 JANUARY 1979, killing two adults and injuring eight children and one police officer. Spencer showed no remorse for her crime

and the explanation for her actions was "I DON'T LIKE MONDAYS. THIS LIVENS UP THE DAY".

- [I, {@1: Sup: 9 - **BRANCHING OUT**: SHU (#9); Ego: 9 - **BRANCHING OUT**: SHU (#9)}
- d, {@2: Sup: 13 - **INCREASE**: TSENG (#22); Ego: 4 - **BARRIER**: HSIEN (#13)}
- o, {@3: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#95); Ego: 60 - **ACCUMULATION**: CHI (#73 - **MALE DEME IS UNNAMED** {%26})}
- n, {@4: Sup: 42 - **GOING TO MEET**: YING (#137 - **MALE DEME IS UNNAMED** {%20}); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#123)}
- 't, {@5: Sup: 80 - **LABOURING**: CH'IN (#217); Ego: 38 - **FULLNESS**: SHENG (#161 - **I AM NOT A TELLER OF LIES** {%9} / **I AM NOT A TELLER OF LIES** {%9})}
- l, {@6: Sup: 29 - **DECISIVENESS**: TUAN (#246); Ego: 30 - **BOLD RESOLUTION**: YI (#191 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32})}
- i, {@7: Sup: 38 - **FULLNESS**: SHENG (#284); Ego: 9 - **BRANCHING OUT**: SHU (#200 - **I AM NOT A ROBBER OF SACRED PROPERTY** {%8} / **I AM NOT A ROBBER OF SACRED PROPERTY** {%8})}
- k, {@8: Sup: 58 - **GATHERING IN**: HSI (#342 - **BINOMIAL PROTOTYPES** (#381 - **ANAMNESIS / ABANDON**; #339 - **PERSECUTE / PROROGUE**) WATCH); Ego: 20 - **ADVANCE**: CHIN (#220 - **I CURSE NOT A GOD** {%38} / **I CURSE NOT A GOD** {%38})}
- e, {@9: Sup: 63 - **WATCH**: SHIH (#405 - @135 + @102 = #237 - **USE OF FORCE + @168 - BINOMIAL STOICHEION EXACERBATOR**); Ego: 5 - **KEEPING SMALL**: SHAO (#225 - **EGO TO ONTIC DIALECTIC** [@150, @104, @175, @181, @228, @86, @102, @171] LETTERS PATENT)}
- M, {@10: Sup: 22 - **RESISTANCE**: KE (#427); Ego: 40 - **LAW/MODEL**: FA (#265)}
- o, {@11: Sup: 1 - **CENTRE**: CHUNG (#428); Ego: 60 - **ACCUMULATION**: CHI (#325 - **SUPERNAL TO ONTIC DIALECTIC** [@150, @104, @175, @181, @228, @86, @102, @171] LETTERS PATENT)}
- n, {@12: Sup: 51 - **CONSTANCY**: CH'ANG (#479); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#375)}
- d, {@13: Sup: 55 - **DIMINISHMENT**: CHIEN (#534); Ego: 4 - **BARRIER**: HSIEN (#379)}
- a, {@14: Sup: 56 - **CLOSED MOUTH**: CHIN (#590); Ego: 1 - **CENTRE**: CHUNG (#380)}

y, {@15: Sup: 27 - **DUTIES**: SHIH (#617); Ego: 52 - **MEASURE**: TU (#432)}

s] {@16: Sup: 46 - **ENLARGEMENT**: K'UO (#663); Ego: 19 - **FOLLOWING**: TS'UNG (#451)}

TELOS TOTAL: #1342

FEME: @161 + @191 + @200 + @220 = #772

ONTIC CHECKSUM TOTAL: #772

MALE: @137 = #137

FEME: @73 + @161 + @200 + @220 = #654

DEME CHECKSUM TOTAL: #791

The German philosopher Arthur Schopenhauer (22 FEBRUARY 1788 to 21 SEPTEMBER 1860) in his 1818 work (expanded in 1844), titled "THE WORLD AS WILL AND REPRESENTATION", advances the notion that the phenomenal world is the product of a blind NOUMENAL WILL.

Thus broadly speaking the metaphysical premise for an adverse realism related to our environmental concern about MONDAYS might be due to various components as our schematics to knowledge such as the TELEOLOGICAL CATEGORY **#1342** of the circumstantial notion itself:

#1342 as [#1, #50, #300, #1, #3, #800, #50, #9, #7, #70, #40, #1, #10] = antagōnizomai (G464): {UMBRA: #1343 % #41 = #31} 1) to *STRUGGLE***, ***FIGHT***;**

#1342 as [#1, #50, #400, #80, #70, #300, #1, #20, #300, #70, #50] = anypóktos (G506): {UMBRA: #1492 % #41 = #16} 1) not made subject, unsubjected; 2) *THAT* *CANNOT* *BE* *SUBJECTED* *TO* *CONTROL***, ***DISOBEDIENT***, ***UNRULY***, ***REFRACTORY***;**

#1342 as [#1, #80, #70, #30, #800, #50, #300, #1, #10] = apólymi (G622): {UMBRA: #661 % #41 = #5} 1) to destroy; 1a) to put out of the way entirely, abolish, put an end to ruin; 1b) render useless; 1c) to kill; 1d) *TO* *DECLARE* *THAT* *ONE* *MUST* *BE* *PUT* *TO* *DEATH***; 1e) metaphor: to devote or give over to eternal misery in hell; 1f) to perish, to be lost, ruined, destroyed; 2) to destroy; 2a) to lose;**

#1342 as [#4, #10, #800, #20, #300, #8, #200] = dióktēs (G1376): {UMBRA: #1342 % #41 = #30} 1) *PERSECUTOR***;**

#1342 as [#80, #5, #100, #10, #200, #200, #5, #400, #40, #1, #300, #1] = *perisseuma* (G4051): {UMBRA: #1041 % #41 = #16} 1) ***ABUNDANCE*, *IN* *WHICH* *ONE* *DELIGHTS***; 1a) of that which fills the heart; 2) that which is left over, residue, remains;

"O GENERATION OF VIPERS, HOW CAN YE, BEING EVIL, SPEAK GOOD THINGS? FOR OUT OF THE ***ABUNDANCE*-G4051** OF THE HEART THE MOUTH SPEAKETH." [Matthew 12:34]

Beyond the appalling category of understanding as confronting reality, there is then a consideration as to the nuanced state of the discriminating norm applied to any pragmatic descriptors being reverse transcriptase meta-descriptors by which such a concept of experience is either supernally / ego framed as the dialectical construct:

#663 = #660 - CIVIL UNREST + #3 - MIRED (HSIEN): DIFFICULTY EXPERIENCED AT THE START OF ANY INITIATIVE

@168 - ONTIC ROOT (LANGUAGE / TIME)

@215 - SELF CONTRADICTION

@130 - TO ACT OR PLAY THE CHILD / ACT SEVERELY / ABUSE / WICKEDNESS

#513 + @147 - TO ESTABLISH (MALE DEME) = @660 (+6 - FORMULA OF PROGRESSION)

#451 - PRAXIS OF RATIONALITY TO #492 - VOLUNTARY FREE WILL

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

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

#123 - JUDGEMENT SENSIBILITY / FORMULA OF AUTONOMY (DO NOT KILL)

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

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

#246 - UTTERANCE; ACTIONS / #410 - OBLIGATING NORM (rule based: BEAR NO FALSE WITNESS)

#287 - NECESSITY (LAW OF DUTY) / #451 - MANIFESTING NORM (right or privilege: DO NOT COVET)

Or as to whether such superficiality has otherwise any **ONTIC: #772 / DEME: #791** (ie. *including any sub-component thereof*) grounding by which a substantiated correspondence with others is then most significantly made.

#772 as [#40, #300, #30, #2, #400] = *shâlab* (H7947): {UMBRA: #332 % #41 = #4} 1) (Pual) to be bound, be joined, ***BE* *JOINED* *TOGETHER***;

#772 as [#1, #80, #70, #400, #200, #10, #1, #10] = *apousía* (G666): {UMBRA: #762 % #41 = #24} 1) ***ABSENCE***;

#772 as [#300, #2, #70, #400] = *sheba'* (H7651): {UMBRA: #372 % #41 = #3} 1) ***SEVEN*** (cardinal number); **1a)** as ordinal number; **1b)** in combination - 17, 700 etc;

#772 as [#300, #50, #1, #400, #10, #5, #6] / **#791** as [#300, #50, #1, #400, #600] = *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;

#791 as [#2, #30, #1, #200, #500, #8, #40, #9, #1] = *blasphēmía* (G988): {UMBRA: #792 % #41 = #13} 1) ***SLANDER*, *DETRACTION*, *SPEECH* *INJURIOUS*, *TO* *ANOTHER'S* *GOOD* *NAME***; 2) impious and reproachful speech injurious to divine majesty;

We must therefore be cautious with respects to the IDEA PRAGMATICS which possesses a complex dynamic of causality and not then emphatically assert that every episode of taunting results in a disposition as either the desire, reason or action to "eliminate" one's protagonists. But we could reasonably conclude that the adverse experience is likely related to persons being bonded together in attaining a delight from engaging within injurious speech and hateful conduct against a person other than **@1 - SELF**.

It would be the subject of further research to then properly conclude that a value statement about "I DON'T LIKE MONDAYS" has any relevance to a desire to eliminate one's antagonists and even then the propensity for **#663 - INITIATIVE** (*hârag* (H2026): ***TO* *KILL*, *SLAY*** / *yârê'* (H3372): ***TO* *SHOOT* *ARROW* *OR* *GUN*** / *agapētós* (G27): ***ESTEEMED***) as determinism must be tempered by the cause of reason as **#451 - PRAXIS OF RATIONALITY** (*sâkal* (H7919): ***PRUDENT*, *CIRCUMSPECT*, *WISELY* *UNDERSTAND***,

PROSPER / mishpât (H4941): ***ACT* *OF* *DECIDING* *A***
CASE / bâdal (H914): ***TO* *SEPARATE* *ONESELF*** / nâkâh
(H5221): ***TO* *ATTACK*** / qâtsar (H7114): ***BE* *VEXED***.

FOR FURTHER SEE: "CASE STUDY ON EPISTEMOLOGICAL JUSTIFICATION / TRUTH DERIVED FROM THE NOTION "I DON'T LIKE MONDAYS" RELATED TO USA SCHOOL SHOOTINGS"

<<http://www.grapple369.com/Groundwork/CASE%20STUDY%20ON%20SCHOOL%20SHOOTINGS%2020220714.pdf>>

All we have done with DE ZENGOTITA's school yard bullying scenario is to then devise a META-NARRATIVE so as to articulate any viability of the METALOGIC process in being only sufficient to convey an astute comprehensibility of the problem as the product from our informal research which is then a contribution to the UNIVERSE OF DISCOURSE by assisting others who possess a professional capacity and may benefit from our intermediate (ie. *mediated*) action.

Since we have from the perpetrator's own statement of intention which was made some 43 years ago, then devised some sense of the IDEA PRAGMATICS that possesses a complex dynamic of causality involving "TERRORS-H928 UPON THE CITY-H5892" [Jeremiah 15:8] and in only then making a superficial analysis of the second part as the explanation given for their actions:

"THIS LIVE(*)NS UP THE DAY" (#674 - dâphaq (H1849): ***BEAT* *VIOLENTLY***, #498 - sâchaq (H7832): ***TO* *SPORT*, *PLAY***)

We cursorily note at this (*) juncture of the dialectic that the ONTIC CHECKSUM @327 as a flagrant @1 - SELF disregard for #287 - **NECESSITY (LAW OF DUTY)** also matches this meta-descriptor cumulative value {@8: Sup: 32 - **LEGION**: CHUANG (#327); Ego: 5 - **KEEPING SMALL**: SHAO (#194)} in then purveying a possible self-referential notion of an excitable pleasure in the bringing forth a sudden dismay as terror:

#449 - **BRINGING FORTH OF WICKED BEHAVIOUR** as [#6, #2, #5, #30, #6, #400] = behâlâh (H928): {**UMBRA: #42 % #41 = #1**} 1) dismay, ***SUDDEN* *TERROR*** or ruin, alarm;

#327 as [#2, #70, #200, #10, #5, #600] = 'îyr (H5892): {**UMBRA: #280 % #41 = #34**} 1) ***EXCITEMENT*, *ANGUISH***; 1a) of terror; 2) city, town (a place of waking, guarded); 2a) city, town;

#194 as [#10, #8, #80, #90, #6] = châphêts (H2654): {UMBRA: #178 % #41 = #14} 1) to delight in, take pleasure in, desire, be pleased with; **1a)** (Qal); **1a1)** of men; **i) *TO* *TAKE* *PLEASURE* *IN*, *DELIGHT* *IN*;** **ii)** to delight, desire, be pleased to do; **1a2)** of God; **i)** to delight in, have pleasure in; **ii)** to be pleased to do; **1a3)** to move, bend down; **i)** (Qal) to bend down;

And in that regard, since this school shooting event of 1979 precedes the 24 MARCH 1999 release of the MATRIX movie, we must reject outright the contrivance which DE ZENGOTITA subsequently advocated in 2005: "half the school shooters in the heartland saw themselves as NEO in the MATIX, or something along those lines, didn't they?" [Page 95]

Some other commentators in their attempting to reconcile this gun problem, have refuted such an expedient rationalisation, "It's impossible to say that The MATRIX inspired the Columbine shooting or any of the many school and workplace shootings that followed; KLEBOLD had first noted the idea of a killing spree in his journal as early as 1997. But it's also impossible to say that The MATRIX did not offer an imaginative framework for the idea, or that the awesomeness of its murderous squad walk was not an inducement." [@4]

From our informal research as a contemplative life (ie. *musings rather than engaging within only an amusing opportunity which does not preclude deriving pleasure from thinking*) perspective the simplest answer to DE ZENGOTITA's fusillade of questions. With this next on "why are musical preferences so intensely important to kids?"

Accords with the hypothesis we stated in our previous chapter, was that in our view any cohesion with the experiential NOUMENON clustered empirical categories normally exhibits a characteristic of fidelity whereby an optimal process of attenuation occurs. Whereupon the better the mental correspondence as acuity, then the more astute the ONTIC grounding (ie. *the #451 - PRAXIS OF RATIONALITY which has a moral construct underlying #492 - VOLUNTARY FREE WILL*) from whence springs our capacity to circumscribe our ontological experiences.

By compliance with the **#205 - PRINCIPLE OF PERSISTENCE**, is then perhaps the need to avoid **@215 - SELF CONTRADICTION** by the engendering of resonance within a preferential zone which possesses some psychosomatic relativity whereupon you can then **#405 - ménō (G3306): *LIVE*** the emanating vibe according to **@135 - kardía (G2588): *SENSIBILITIES*, *DESIRES*, *PASSIONS*** by which one is **@102 - lâvâh (H3867): *ENJOINED*** within the context of time and its implicit **@168 - ONTIC ROOT** without then incurring any adverse effect as **#405 - páschō (G3958): *SUFFERANCE*** that is antithetical to

the #46 - ENLARGEMENT (K'UO) of inner being (ie. **self development**) having a potential as an implicit consideration for moderation and self-restraint.

YOUTUBE: "IN THE AIR TONIGHT" (PHIL COLLINS)"

<<https://www.youtube.com/watch?v=LcvNpwS8hu8>>

In contradistinction to DE ZENGOTITA's historical example of mediation which is predicated upon the fallacious claim it was no accident that certain Ancient Greek philosophers, being suspicious of representation (ie. **a false assertion given Pythagoreans considered music and number representations of an universal harmony as KOSMOS**) then linked music as a gift of the gods and morals so closely: the lyre to Hermes, the flute to Athena and the panpipes to Pan.

He then concludes "they were already thinking about the psychological consequences of mediation, even back when media was pretty basic, [and] long before the fabulous representation we take for granted today could even be imagined." [Page 96]

In our view the action of mediation firstly occurs by the devising of a META-NARRATIVE in being only sufficient to convey an astute comprehensibility of the situation and articulate the viability of the METALOGIC process which are outcomes that are bound to our ternary number as theoretical noumenon (ie. **the PREHISTORY OF MIND as GODHEAD**), in thereby constituting an intermediate action to then assist others who possess a professional capacity within their own subsequent mediation processes.

One must very carefully consider **#925 - *THEORIA*** (thinking) the cursory analogies which DE ZENGOTITA, in only a few words, then makes of the Greek genius with respects to drawing "a line around arts and artefacts whose essential purpose was to communicate through representations of some kind."

The tension is evident in the generic designation of the 'work of art' which tends to conflate process with what this process produces. This conflation about the work of art can be illuminated via a return to Aristotle's concept of techné. This is because techné (the kind of work art performs) remains irreducible to both **#578 - *POIESIS*** (to make) and **#451 - *PRAXIS*** (deliberative action). Where **#578 - *POIESIS*** and **#451 - *PRAXIS*** are constructive activities differentiated by their intentional ends, techné remains a more foundational power to work upon processes of material causation. [**@5, abstract**]

So it was that, when they asked their question such as how does the ***ENTELECHY*** mediate between the **#578 - *POIESIS*** (making) and any outcome as **#451 - *PRAXIS*** (doing), they found one modality that obviously belonged with communicating arts like writing and painting. [Page 96]

In then having to resolve (ie. ***obviously the book was written for a particular audience who are au fait with both the subject and its historical developments***) the oblique reference to MARSHALL MCLUHAN (21 JUNE 1911 to 31 DECEMBER 1980) as the Canadian philosopher whose work is among the cornerstones on the study of media theory, our starting point as self education was then to consider what we might conceptually convey as a knowledge sphere / intelligent books in having at its ONTIC core the **#451 - PRAXIS OF RATIONALITY**, being analogous to what was then called the "noosphere" or a technological brain for the world and then to interweave such an idea with the observation regarding prevailing scientific models of communication being ostensibly linear, sequential, and logical as a reflection of the late medieval emphasis on the Greek notion of efficient causality.

So we want to introduce here an actual in situ example (ie. ***our starting point was the noumenon heuristic #336 / #302 instantiation however the process as realisation of a coherent narrative took some four hours***) as our theoretical proposition of a dynamic and more efficient causality being our noumenon heuristic as a computational determinism applied to temporality (ie. ***meaning one can temporal shift and predetermine its prototype***) being implicitly a notion of ***ENTELECHY*** (French: élans vitaux) which within philosophy and metaphysics is the attainment of actuality or realization of **#605 - *TELOS*** as opposed to potentiality. Aristotle used the word to refer to the soul (psyche), seen as that form within the material being by virtue of which it achieves the actuality of its nature.

But firstly, back to DE ZENGOTITA's conundrum between "arts and artefacts" by which he succinctly draws our attention to a distinction between the two ancient formulations. Of such problem which art presents to us, JASON TUCKWELL (2017) further suggests, that "**#578 - *POIESIS*** understands art as a generic ontological problem and techné treats art as a particular kind of work—a skilful, intentional practice to deviate processes of becoming.

Although Plato considered the universality of **#578 - *POIESIS*** to ultimately determine thinking about art, techné remained for the Greeks an irreducible problem. This is largely because, despite the exclusion of techné from episteme—a knowledge of universals—it was quite clear that reason had to have its own sort of techné, a skilful discernment or

calculative process (logistikós) sufficient to produce sophia: the skill of reasoning (#405 - sâkal (H7919): ***PRUDENT***, ***WISELY*** ***UNDERSTAND***) with universals. As such, #578 - ***POIESIS***—with its universalising aspiration to think how '***ANYTHING* *WHATEVER* *PASSES* *FROM* *NON*-*BEING* *INTO* *BEING***'—cannot be obviously resolved without putting techné to work. [@5, page 100]

As such, techné is uncontroversially animate within #578 - ***POIESIS*** (indeed, is frequently claimed to be a type or kind of #578 - ***POIESIS***), for it is only through a skilful deviation of efficient causation (a #605 - ***TELOS*** with an end outside itself) that #578 - ***POIESIS*** 'makes'; that is, as an imitation of natural production, through which it brings difference into being. And it is this Aristotelian distinction we have lost in the rather vague contemporary designations, the 'work of art' and 'artistic **PRAXIS**,' where the process of artistic production tends to be indistinguishably collapsed into its product. For the #605 - ***TELOS*** animate within #578 - ***POIESIS***, and which distinguishes it from #451 - ***PRAXIS***, is that it does not have an end in itself; that is, it is distinguished by the irreducibility of means and ends, so that the process of production (the means, i.e. techné) should not be conflated with the product (the #605 - ***TELOS*** proper to #578 - ***POIESIS***, where 'to make' has its end in the appearance of an artefact). [@5, page 107]

And we will now as an exercise of #492 - VOLUNTARY FREE WILL, spontaneously demonstrate the consideration of ***ENTELECHY*** @ 1447 HOURS ON 17 JULY 2022 in deploying the **GRAPPLE: [#11, #28, #59, #38, #9, #48, #52, #56, #1] PROTOTYPE** as a noumenon heuristic to then make our considerations of #605 as [#300, #5, #30, #70, #200] = télos (G5056) as the "**AIM OR PURPOSE OF A THING**" which within the Scriptures is also a consideration of a temporal end whereas an "**END IN SPACE**" / "**EXTENDING THROUGH A PERIOD OF TIME (*TERMINATION*)**" is everywhere called **πέρας**...

#487 as [#80, #5, #100, #1, #300, #1] = péras (G4009): {UMBRA: #386 % #41 = #17} 1) extremity, bound, end; 1a) of a portion of space; 1a1) boundary; 1a2) frontier; 1a3) the ends of the earth; 1a4) the remotest lands; 1b) ***EXTENDING* *THROUGH* *A* *PERIOD* *OF* *TIME* (*TERMINATION*)**;

[#11, {@1: Sup: 11 - **DIVERGENCE**: CH'A (#11); Ego: 11 - **DIVERGENCE**: CH'A (#11)}
#28, {@2: Sup: 39 - **RESIDENCE**: CHU (#50); Ego: 28 - **CHANGE**: KENG (#39)}

#59, {@3: Sup: 17 - **HOLDING BACK**: JUAN (#67 - **MALE DEME IS UNNAMED** {%27}); Ego: 59 - **MASSING**: CHU (#98 - **MALE DEME IS UNNAMED** {%24})}

#38, {@4: Sup: 55 - **DIMINISHMENT**: CHIEN (#122); Ego: 38 - **FULLNESS**: SHENG (#136 - **MALE DEME IS UNNAMED** {%36})}

#9, {@5: Sup: 64 - **SINKING**: CH'EN (#186 - **I AM NOT ONE OF INCONSTANT MIND** {%31} / **I AM NOT ONE OF INCONSTANT MIND** {%31}); Ego: 9 - **BRANCHING OUT**: SHU (#145)}

#48, {@6: Sup: 31 - **PACKING**: CHUANG (#217); Ego: 48 - **RITUAL**: LI (#193)}

#52, {@7: Sup: 2 - **FULL CIRCLE**: CHOU (#219); Ego: 52 - **MEASURE**: TU (#245)}

#56, {@8: Sup: 58 - **GATHERING IN**: HSI (#277); Ego: 56 - **CLOSED MOUTH**: CHIN (#301)}

#1] {@9: Sup: 59 - **MASSING**: CHU (#336); Ego: 1 - **CENTRE**: CHUNG (#302)}

#336 as [#30, #10, #90, #200, #6] = *yâtsar* (H3335): {UMBRA: #300 % #41 = #13} **1**) to form, fashion, frame; **1a**) (Qal) ***TO* *FORM*, *FASHION*; 1a1) *OF* *HUMAN* *ACTIVITY*; 1a2)** of divine activity; **i**) of creation; **1**) of original creation; **2**) of individuals at conception; **3**) of Israel as a people; **ii**) to frame, pre-ordain, plan (fig. of divine) purpose of a situation); **1a3**) (Niphal) to be formed, be created; **1a4**) (Pual) to be predetermined, be pre-ordained; **1a5**) (Hophal) to be formed;

#302 as [#5, #50, #70, #40, #10, #7, #70, #50] / #242 - **NOUMENON RESONANCE FOR 17 JULY 2022** as [#50, #70, #40, #10, #7, #5, #10, #50] = *nomízō* (G3543): {UMBRA: #977 % #41 = #34} **1**) to hold by custom or usage, own as a custom or usage, to ***FOLLOW* *A* *CUSTOM* *OR* *USAGE*; 1a)** it is the custom, it is the received usage; **2**) to deem, think, suppose;

ONTIC CHECKSUM TOTAL: #186 as [#20, #1, #100, #4, #10, #1, #50] = *kardía* (G2588): {UMBRA: #136 % #41 = #13} **1) *THE* *HEART*; 1a)** that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life; **1b)** denotes the centre of all physical and spiritual life; **1b1)** the vigour and sense of physical life; **1b2) *THE* *CENTRE* *AND* *SEAT* *OF* *SPIRITUAL* *LIFE*; i) *THE* *SOUL* *OR* *MIND***, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours; **ii)** of the understanding, the faculty and seat of the intelligence; **iii)** of the will and character; **iv)** of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires,

appetites, passions; **1b3**) of the middle or central or inmost part of anything, even though inanimate;

#186 as [#100, #30, #50, #6] / [#100, #6, #30, #700] = qôwl (H6963): {UMBRA: #136 % #41 = #13} **1**) *VOICE*, *SOUND*, *NOISE*; **1a**) voice; **1b**) *SOUND* (*OF* *INSTRUMENT*); **2**) lightness, frivolity;

YOUTUBE: "ONE MOMENT IN TIME (DANA WINNER)"

<<https://www.youtube.com/watch?v=I9B5rFiuQOM>>

■ **#170 - NOUMENON RESONANCE FOR 17 JULY 2022** as [#30, #70, #30, #600] / **#186** as [#40, #70, #6, #30, #600] / [#6, #40, #70, #30, #600] = 'ôwlâm (H5769): {UMBRA: #146 % #41 = #23} **1**) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world; **1a**) ancient time, long time (of past); **1b**) (of future); **1b1**) for ever, always; **1b2**) continuous existence, perpetual; **1b3**) *EVERLASTING*, *INDEFINITE* *OR* *UNENDING* *FUTURE*, *ETERNITY*;

#186 as [#5, #80, #6, #90, #5] = pâtsâh (H6475): {UMBRA: #175 % #41 = #11} **1**) to part, open, separate, set free; **1a**) (Qal); **1a1**) to open (mouth), utter; **1a2**) to snatch away, *SET* *FREE*;

MALE: @67 + @186 = #253

FEME: @98 + @136 = #234

DEME CHECKSUM TOTAL: #487 - péras (G4009): *EXTENDING* *THROUGH* *A* *PERIOD* *OF* *TIME* (*TERMINATION*)

#487 as [#6, #10, #1, #400, #10, #50, #10] = 'âthâh (H857): {UMBRA: #406 % #41 = #37} **1**) to come, arrive; **1a**) (Qal) to come (of men, *TIME*, beasts, calamity); **1b**) (Hiphil) *TO* *BRING*;

<<http://www.grapple369.com/?idea:186,253,234,302,336,487>>

We are therefore much indebted to TUCKWELL's explanation of what is to ourselves an innate capability of self realisation and its continuing need for an education as implicit to its self determination, whereof he states, that "in Aristotelian terms, [any] such a conflation (ie. **between the process of production and what is produced**) breaks the distinction between **#578 - *POIESIS*** and **#451 - *PRAXIS***, a difference maintained by the function **#605 - *TELOS*** performs. For Aristotelian **#578 - *POIESIS***, its **#605 - *TELOS*** functions to actualize, because 'to make' is to produce something, some resolution or outcome.

As for **#451 - *PRAXIS***, when Aristotle says that it is an end in itself, he means that in this case, **#605 - *TELOS*** is a sort of inherence. What Aristotle distinguishes here is quite a different sort of function for **#605 - *TELOS***. This is because, in **#451 - *PRAXIS*** where **#605 - *TELOS*** is an end in itself, it is not at all the termination into a product; **#451 - *PRAXIS*** re-problematizes what constitutes 'work', because **#605 - *TELOS*** consistently inheres within the action.

"FOR THIS CORRUPTIBLE MUST PUT ON INCORRUPTION, AND THIS MORTAL [MUST] PUT ON ***IMMORTALITY*-G110**:"

#323 - NOUMENON RESONANCE FOR 17 JULY 2022 as [#1, #9, #1, #50, #1, #200, #10, #1, #50] = *athanasía* (G110): {UMBRA: #273 % #41 = #27} 1) undying, immortality, ***EVERLASTING***;

#132 - NOUMENON RESONANCE FOR 17 JULY 2022 as [#3, #5, #3, #70, #50, #1] /

#227 - NOUMENON RESONANCE FOR 17 JULY 2022 as [#3, #5, #3, #70, #50, #1, #40, #5, #50] /

#308 - NOUMENON RESONANCE FOR 17 JULY 2022 as [#3, #10, #50, #70, #40, #5, #50, #70, #10] /

#186 - ONTIC CHECKSUM FOR NOUMENON HEURISTIC INSTANTIATION as [#3, #5, #3, #70, #50, #5, #50] /

#234 - FEME DEME FOR NOUMENON HEURISTIC INSTANTIATION as [#3, #5, #50, #70, #40, #5, #50, #1, #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;

SO WHEN THIS CORRUPTIBLE SHALL HAVE PUT ON INCORRUPTION, AND THIS MORTAL SHALL HAVE PUT ON ***IMMORTALITY*-G110**; THEN SHALL BE ***BROUGHT*-G1096**: TO PASS THE SAYING THAT IS WRITTEN, DEATH IS SWALLOWED UP IN VICTORY." [1 Corinthians 15:53-54 (KJV)]

Finally then, an ontological distinction is evident; for what also distinguishes **#451 - *PRAXIS*** and **#578 - *POIESIS*** is a displacement of ordinary causes, for good actions are an end in themselves, so their ordinary cause (***ENTELECHY***) inheres within the active being, whereas artisanal **#578 - *POIESIS***—the activity of making specific to human beings—is impoverished because it has a cause outside of itself (that is, residing in the productive agent, or maker). All

this is to say that, after the circulation through the efficient causes of **#578 - *POIESIS*** and **#451 - *PRAXIS***, we will return to the judgement of a dominating episteme (ie. *scientific knowledge*), and the re-instantiation or reification of this complex into a general aesthetic problem; that is, the abstraction of the causal activities of the work of art into the eternal, universal terms of the formal and final. [**@5, page 108**]

#487 = #451 - PRAXIS OF RATIONALITY + #36 - STRENGTH (CH'IANG) as [**#8, #4, #400, #50, #8, #9, #8**] = *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;

WHERE #487 = #451 - PRAXIS OF RATIONALITY + #36 - STRENGTH (CH'IANG) / H1 - CREATIVE PRINCIPLE / HEAVEN, FORCE, STRONG ACTION, THE KEY, GOD: "A truly moral person is like a phoenix. With regard to their respective species, both are equally rare. The patterns of both are pleasing. The phoenix is famous for its exquisite plumage and fastidious habits.



Credits: "iStock (Getty Images) | alphabetMN"

In humans, **#48 - RITUAL (LI)** [or perhaps even as the secular form of **CUSTOMARY**] acts provide the pleasing patterns. Both are endowed with unusual ***STRENGTH***. In taking flight, the phoenix spreads its wings (**HSIU**) to catch the wind (**FENG**). By a pun, the truly moral person cultivates himself (**HSIU**) to extend his influence to others (also **FENG**). So long as adequate preparations have been made, and the time is right, both the phoenix and the moral person will soar far above their peers." [**@6, page 249**]

#116 - NOUMENON RESONANCE FOR 17 JULY 2022 as [**#20, #30, #10, #50, #6**] / [**#20, #30, #6, #50, #10**] /

#526 = #451 - PRAXIS OF RATIONALITY + #75 - FAILURE (SHIH)
 as [#6, #30, #20, #30, #400, #600] / [#30, #20, #30, #6, #400, #600] = *kâilâh* (H3615): {UMBRA: #55 % #41 = #14} 1) to accomplish, cease, consume, determine, end, *FAIL*, finish, be complete, be accomplished, be ended, be at an end, be finished, be spent; **1a**) (Qal); **1a1**) to be complete, be at an end; **1a2**) to be completed, be finished; **1a3**) to be accomplished, be fulfilled; **1a4**) to be determined, be plotted (bad sense); **1a5**) to be spent, be used up; **1a6**) to waste away, be exhausted, fail; **1a7**) to come to an end, vanish, perish, be destroyed; **1b**) (Piel); **1b1**) to complete, bring to an end, finish; **1b2**) *TO* *COMPLETE* (*A* *PERIOD* *OF* *TIME*); **1b3**) *TO* *FINISH* (*DOING* *A* *THING*); **1b4**) to make an end, end; **1b5**) to accomplish, fulfil, bring to pass; **1b6**) to accomplish, determine (in thought); **1b7**) to put an end to, cause to cease; **1b8**) to cause to fail, exhaust, use up, spend; **1b9**) to destroy, exterminate; **1c**) (Pual) to be finished, be ended, be completed;

WHERE #526 = #451 - PRAXIS OF RATIONALITY + #75 - FAILURE (SHIH) / H28 - EXCESS, GREAT EXCEEDING, PREPONDERANCE OF THE GREAT, GREAT SURPASSING, CRITICAL MASS: "In this unequal straggle between yin and yang, the myriad things will suffer greatly, sinking into decline and death until greater balance is restored in the cycle. In human life, the suffering occasioned by the internal struggle between good and evil can be mitigated by a return to balance and the reform of one's conduct.

APPRAISAL #1: Stabbing at the Void,
 Plunging in the blade.

FATHOMING #1: Stabbing the Void, sinking the blade
 Means: Deeply he ponders his own first signs.

Numerous interpretations of **#413 - TOHU / #13 - BOHU** ([#2 - FULL CIRCLE (CHOU), #5 - KEEPING SMALL (SHAO), #6 - CONTRARIETY (LI)] = *bôhûw* (H922)) within this phrase (תְּהוֹ וְבוֹהוּ *tôhû wā-bôhû*) are made by various theological sources of the Biblical Hebrew phrase found within the Genesis creation narrative [Genesis 1:2] describes the condition of the earth ('erets (H776)) {#0 - CENTRE ANCHOR UPON 13 JANUARY OR #291 - PRINCIPLE OF OBSTRUCTIVE CAUSE} immediately before the creation of light in [Genesis 1:3]. The King James Version translation of the phrase is "without form, and void", corresponding to Septuagint ἀόρατος καὶ ἀκατασκευάστος, "unseen and unformed".

#742 as [#1, #70, #100, #1, #300, #70, #200] = *aóratos* (G517): {UMBRA: #742 % #41 = #4} 1) *UNSEEN*, or that which can not be seen, e.g. invisible;

G517@{

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

@2: Sup: 71 - **STOPPAGE: CHIH (#72)**; Ego: 70 - **SEVERANCE: KE (#71)**,

@3: Sup: 9 - **BRANCHING OUT: SHU (#81)**; Ego: 19 - **FOLLOWING: TS'UNG (#90)**,

@4: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#91)**; Ego: 1 - **CENTRE: CHUNG (#91)**,

@5: Sup: 67 - **DARKENING: HUI (#158 - I AM NOT HOT OF SPEECH {%23})**; Ego: 57 - **GUARDEDNESS: SHOU (#148 - I AM NOT A TRANSGRESSOR {%12})**,

@6: Sup: 56 - **CLOSED MOUTH: CHIN (#214)**; Ego: 70 - **SEVERANCE: KE (#218)**,

@7: Sup: 13 - **INCREASE: TSENG (#227)**; Ego: 38 - **FULLNESS: SHENG (#256)**,

Male: #227; Feme: #256

} // #742

IMMANUEL KANT PROLEGOMENA (1783) COMMENTARY ON IDEA

@256: "Nevertheless I venture to predict that the reader of these prolegomena who thinks for himself will not only come to doubt his previous science, but subsequently will be fully convinced that there can be no such science unless the requirements expressed here, on which its possibility rests, are met, and, as this has never yet been done, that there is as yet no metaphysics at all. Since, however, the demand for it can never be exhausted, because the interest of ***HUMAN* *REASON*** in general is much too intimately interwoven with it, the reader will admit that a complete reform or rather a rebirth of metaphysics, according to a plan completely unknown before now, is inevitably approaching, however much it may be resisted in the meantime." **[pages 6 to 7]**

In this Appraisal aligned with the Beginning of Thought, the ***VOID*** refers to the ***MIND***. The noble man examines his innermost thoughts, intent upon destroying any traces of evil, however small. In an alternate reading, the ***VOID*** symbolizes the emptiness and vanity of certain goals. Anyone who "takes a stab" at such goals finds them as ephemeral as the air. Because such misdirected activity often ends in tragedy, the wise man hopes to excise any sign of the petty within himself.

APPRAISAL #2: Paltry virtue breeds small failures.

FATHOMING #2: Failures from paltry virtue

Means: He knows too little to fear first signs.

Appraisal 2, aligned with low position, coincides here with inauspicious Night. The petty person thinks his own paltry virtue sufficient for success.

Persisting in his errors, he never acquires sufficient **#487 - *POWER*** to realize his goals. Minor errors multiply into major disasters.

APPRAISAL #3: Persistent and compliant, (**#1**)

Anxious and attentive,
In his heart, he advances.

FATHOMING #3: Persistent and compliant

Means: He is able to reform himself.

#1 - Other Chinese commentators assign the mental states "anxious and attentive" to "be concerned about and self-restrained (careful)" exhibiting a permissiveness towards nuanced Jewish analogies in which **tohu wa-bohu** can mean "bewildered and astonished"

Appraisal 3, correlated with advancement, describes the best attitude for those who intend to progress: Each individual must persist in complying with the dictates of the conscience." [**@6, pages 401, 402**]

■ **#132 - NOUMENON RESONANCE FOR 17 JULY 2022** as [**#6, #10, #80, #30, #6**] /

■ **#155 - NOUMENON RESONANCE FOR 17 JULY 2022** as [**#30, #5, #80, #10, #30**] /

#526 = #451 - PRAXIS OF RATIONALITY + #75 - FAILURE (SHIH) as [**#400, #80, #10, #30, #6**] = **nâphal (H5307): {UMBRA: #160 % #41 = #37} 1**) to fall, lie, be cast down, ***FAIL***; **1a**) (Qal); **1a1**) to fall; **1a2**) to fall (of violent death); **1a3**) to fall prostrate, prostrate oneself before; **1a4**) to fall upon, attack, desert, fall away to , go away to, fall into the hand of; **1a5**) ***TO* *FALL* *SHORT*, *FAIL*, *FALL* *OUT*, *TURN* *OUT*, *RESULT***; **1a6**) to settle, waste away, be offered, be inferior to; **1a7**) to lie, lie prostrate; **1b**) (Hiphil); **1b1**) to cause to fall, fell, throw down, knock out, lay prostrate; **1b2**) to overthrow; **1b3**) to make the lot fall, assign by lot, apportion by lot; **1b4**) to let drop, ***CAUSE* *TO* *FAIL*** (fig.); **1b5**) to cause to fall; **1c**) (Hithpael); **1c1**) to throw or prostrate oneself, throw oneself upon; **1c2**) to lie prostrate, prostrate oneself; **1d**) (Pilel) to fall;

■ **#119 - NOUMENON RESONANCE FOR 17 JULY 2022** as [**#6, #8, #40, #6, #4, #10, #5, #600**] / [**#6, #50, #8, #40, #4, #5, #6**] /

#464 = #451 - PRAXIS OF RATIONALITY + #13 - INCREASE (TSENG) as [**#8, #40, #6, #4, #6, #400**] = **châmad (H2530):**

{UMBRA: #52 % #41 = #11} 1) to desire, covet, take pleasure in, delight in; **1a**) (Qal) to desire; **1b**) (Niphal) to be desirable; **1c**) (Piel) to delight greatly, desire greatly; **2**) ***DESIRABLENESS*, *PRECIOUSNESS***;

#38 - FULLNESS (SHENG) / NOUMENON RESONANCE FOR 17 JULY 2022 as [#3, #30, #5] /

#84 - NOUMENON RESONANCE FOR 17 JULY 2022 as [#6, #5, #3, #30, #600] /

#155 - NOUMENON RESONANCE FOR 17 JULY 2022 as [#6, #50, #3, #30, #10, #50, #6] /

#464 = #451 - PRAXIS OF RATIONALITY + #13 - INCREASE (TSENG) as [#20, #5, #3, #30, #6, #400] / [#6, #5, #3, #30, #10, #400, #10] = gâlâh (H1540): {UMBRA: #38 % #41 = #38}
1) to uncover, remove; **1a)** (Qal); **1a1)** to uncover; **1a2)** to remove, depart; **1a3)** to go into exile; **1b)** (Niphal); **1b1)** (reflexive); **i)** to uncover oneself; **ii)** ***TO* *DISCOVER* *OR* *SHOW* *ONESELF***; **iii)** to reveal himself (of God); **1b2)** (passive); **i)** to be uncovered; **ii)** to be disclosed, be discovered; **iii)** to be revealed; **1b3)** to be removed; **1c)** (Piel); **1c1)** to uncover (nakedness); **i)** nakedness; **ii)** general; **1c2)** to disclose, discover, lay bare; **1c3)** ***TO* *MAKE* *KNOWN*, *SHOW*, *REVEAL***; **1d)** (Pual) to be uncovered; **1e)** (Hiphil) to carry away into exile, take into exile; **1f)** (Hophal) to be taken into exile; **1g)** (Hithpael); **1g1)** to be uncovered; **1g2)** to reveal oneself;

WHERE #464 = #451 - PRAXIS OF RATIONALITY + #13 - INCREASE (TSENG) / H42 - INCREASE, AUGMENTING: "An increase in

moral acuity is based on a sound ethical foundation. This increase, of course, mimics yang ch'i, which productively expands only after building a solid inner base in Tetragram 9. Head 13 represents a major step forward from the immaturity discussed in the previous tetragram.

APPRAISAL #1: Hearing aright, and increasingly silent,
Outsiders fail to notice.

FATHOMING #1: Hearing aright, ever more silent,
Means: He discerns what is inside.

Appraisal 1, signifying the Beginning of Thought, here is associated with auspicious Day. The first response of the gentleman to hearing the Way is to contemplate it in silence. Temporarily distracted from mundane existence, the good man may even appear stupid to those of lesser understanding; true virtue is recognized only by an inner circle of accomplished individuals. Having no **#464 - *DESIRE*** to **#464 - *SHOW* *OFF* *HIS* *KNOWLEDGE*** of the Way, he considers in awed silence the miraculous patterns of the ***COSMOS***. Eventually, he quietly applies what he has learned to the "inside," the inner workings of the universe and the seeds of Goodness deep within himself. As the LAO TZU says:

He who knows others is clever
He who knows himself has discernment.

#464 = #451 - PRAXIS OF RATIONALITY + #13 - INCREASE (TSENG) as [#70, #100, #70, #9, #5, #200, #9, #1] = horothesía (G3734): {**UMBRA: #465 % #41 = #14**} 1) ***A* *SETTING* *OF* *BOUNDARIES***, laying down limits; 2) a definite limit, bounds;

G3734@{

@1: Sup: 70 - **SEVERANCE: KE (#70)**; Ego: 70 - **SEVERANCE: KE (#70)**,

@2: Sup: 8 - **OPPOSITION: KAN (#78)**; Ego: 19 - **FOLLOWING: TS'UNG (#89)**,

@3: Sup: 78 - **ON THE VERGE: CHIANG (#156 - I DO NOT CAUSE TERRORS {%21})**; Ego: 70 - **SEVERANCE: KE (#159)**,

@4: Sup: 6 - **CONTRARIETY: LI (#162)**; Ego: 9 - **BRANCHING OUT: SHU (#168 - I AM NOT THE CAUSE OF WEeping TO ANY {%26})**,

@5: Sup: 11 - **DIVERGENCE: CH'A (#173 - I AM NOT GIVEN TO UNNATURAL LUST {%27})**; Ego: 5 - **KEEPING SMALL: SHAO (#173 - I AM NOT GIVEN TO UNNATURAL LUST {%27})**,

@6: Sup: 49 - **FLIGHT: T'AO (#222)**; Ego: 38 - **FULLNESS: SHENG (#211)**,

@7: Sup: 58 - **GATHERING IN: HSI (#280)**; Ego: 9 - **BRANCHING OUT: SHU (#220 - I CURSE NOT A GOD {%38})**,

@8: Sup: 59 - **MASSING: CHU (#339)**; Ego: 1 - **CENTRE: CHUNG (#221)**,

Male: #339; Feme: #221

} // **#464**

IMMANUEL KANT PROLEGOMENA (1783) COMMENTARY ON IDEA

@339: "In accordance with these ***COSMOLOGICAL*** ideas there are also only four kinds of dialectical assertions of pure reason, which show themselves to be dialectical because for each such assertion a contradictory one stands in opposition in accordance with equally plausible principles of pure reason, a conflict that cannot be avoided by any ***METAPHYSICAL* *ART*** of the most subtle distinctions, but that requires the philosopher to return to the first sources of pure reason itself. This antinomy, by no means arbitrarily contrived, but grounded in the nature of ***HUMAN* *REASON*** and so inevitable and never ending, contains the following four (of which we show one) theses together with their antitheses:

THESIS: The world has, as to time and space, a beginning (a **#464 - *BOUNDARY***).

ANTITHESIS: The world is, as to time and space, infinite." [Pages 90, 91]

APPRAISAL #2: To increase his search for glory

Without squaring his inner life
Is benighted.

FATHOMING #2: Not increasing his "squareness"
Means: He only embellishes the outside.

The contrast between internal and external continues. Squareness refers to "directional" behaviour aimed at the Tao. It implies "squaring" thoughts and deeds, as well as acting within well **#464 - *ESTABLISHED* *BOUNDS***. The good person, then, takes it as a duty to make the outer life square with inner constraints. A true increase in **#464 - *VIRTUE*** works against artifice and pretension, but the petty person focuses on external adornment, hoping to fool others by superficial changes.

YANG HSIUNG puts a spin on the famous question posed by the LAO TZU, "Which is dearer, your name or your ***LIFE***?" YANG asks instead, "Which is dearer, the ***INNER* #464 - *LIFE*** or ***OUTER* #464 - *GLORY***?" External brilliance cannot conceal inner confusion for long.

...

By analogy, when the essential core of one's being is inadequate to deal with life's daily challenges, an extra crisis may send the person into complete collapse. The essential core, however, can be strengthened by various techniques of self-cultivation." [**@6, pages 152 to 154**]

#38 - FULLNESS (SHENG) / NOUMENON RESONANCE FOR 17 JULY 2022 as [**#5, #10, #8, #10, #5**] /

#84 - NOUMENON RESONANCE FOR 17 JULY 2022 as [**#10, #8, #10, #50, #6**] /

#454 - NOUMENON RESONANCE FOR 17 JULY 2022 as [**#30, #8, #10, #6, #400**] /

#464 = #451 - PRAXIS OF RATIONALITY + #13 - INCREASE (TSENG) as [**#8, #10, #6, #400, #600**] = *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;

#464 = #451 - PRAXIS OF RATIONALITY + #13 - INCREASE

(TSENG) as [#1, #100, #5, #300, #8, #50] = arétē (G703):

{UMBRA: #414 % #41 = #4} 1) *A* *VIRTUOUS* *COURSE* *OF* *THOUGHT*, *FEELING* *AND* *ACTION*; 1a) *VIRTUE*, *MORAL* *GOODNESS*; 2) any particular moral excellence, as modesty, purity; 3) manliness, prowess, rank, valour; 4) character, reputation, *GLORY*, fame, dignity, distinction;

G703@{

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

@2: Sup: 20 - ADVANCE: CHIN (#21); Ego: 19 - FOLLOWING: TS'UNG (#20),

@3: Sup: 25 - CONTENTION: CHENG (#46); Ego: 5 - KEEPING SMALL: SHAO (#25),

@4: Sup: 1 - CENTRE: CHUNG (#47); Ego: 57 - GUARDEDNESS: SHOU (#82),

@5: Sup: 9 - BRANCHING OUT: SHU (#56); Ego: 8 - OPPOSITION: KAN (#90),

@6: Sup: 59 - MASSING: CHU (#115 - I AM NOT A SLAYER OF MEN {%5}); Ego: 50 - VASTNESS / WASTING: T'ANG (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16}),

Male: #115; Feme: #140

} // #464

IMMANUEL KANT PROLEGOMENA (1783) COMMENTARY ON

ALTERATION IDEA @A140: "Following what has been shown in the Deduction of the Categories, hopefully no one will remain in doubt about resolving the question: whether these pure concepts of the understanding are of merely empirical or also of transcendental use; that is, whether, as conditions of a possible experience, they relate a priori solely to appearances, or, as ***CONDITIONS* *OF* *THE* *POSSIBILITY* *OF* *THINGS* *IN* *GENERAL*, *CAN* *BE* *EXTENDED* *TO* *OBJECTS*** in themselves (without any restriction to our sensibility).

For we saw there that concepts are completely impossible and cannot have any significance whatsoever where an object is not given either to the concepts themselves, or at least to the elements of which they consist, and hence that concepts cannot refer to things in themselves (without regard to whether and how they might be given to us) at all; that, further, the only way in which objects are given to us is modification of our sensibility; finally, that pure concepts a priori, in addition to the function of the understanding in the category, **[IDEA @A140]** must also contain formal conditions of sensibility (namely, of ***INNER* *SENSE***), which contain the universal condition under which alone the category can

be applied to any object whatsoever. We will call this formal and pure condition of sensibility, to which the concept of the understanding is restricted in its use, the schema of this concept of the understanding, and the understanding's procedure with these schemata the schematism of the pure understanding.

The schema in itself is always a product of the imagination only; but since the synthesis of the latter is aimed not at any single intuition, but only at unity in the determination of sensibility, the ***SCHEMA* *IS* *TO* *BE* *STRICTLY* *DISTINGUISHED* *FROM* *AN* *IMAGE***." [Page 174]



Credits: "iStock (Getty Images) | Manit321"

WHERE #492 = #451 - PRAXIS OF RATIONALITY + #41 - RESPONSE (YING) / H30 - RADIANCE, CLINGING TO BRIGHTNESS/ FIRE, THE NET: "The superiority of the Way over other techniques of rule is like the supremacy of the great ocean to the small streams crossing the land.

APPRAISAL #2: The calendar lays it out above,
Below, the pitch-pipes are attuned to it.
If not, the union of spheres is blocked

FATHOMING #2: What is set out above is harmonized below.
Means: Otherwise, how could we think them correct?

The commentator FAN WANG explains the meaning of these verses in the following way:

The calendar is used to regulate the year; the pitch standards, to harmonize the notes. Issued to the Hundred Clans, the common people uphold them in order to complete their appointed **#492 - *TASKS***. Should they remain unstandardized, they prove to be impediments [to the ruler's civilizing influence].

■ #132 - **NOUMENON RESONANCE FOR 17 JULY 2022** as [#6, #50, #70, #2, #4] / [#6, #10, #70, #2, #4, #600] /

#492 = #451 - **PRAXIS OF RATIONALITY** + #41 - **RESPONSE**

(YING) as [#6, #70, #2, #4, #400, #10] = 'âbad (H5647):

{**UMBRA: #76 % #41 = #35**} **1)** to work, serve; **1a)** (Qal); **1a1)** to labour, work, do work; **1a2)** to work for another, serve another by labour; **1a3)** to serve as subjects; **1a4)** to serve (God); **1a5)** to serve (with Levitical service); **1b)** (Niphal); **1b1)** ***TO* *BE* *WORKED*, *BE* *TILLED* (*OF* *LAND*)**; **1b2)** to make oneself a servant; **1c)** (Pual) to be worked; **1d)** (Hiphil); **1d1)** to compel to labour or work, cause to labour, cause to serve; **1d2)** to cause to serve as subjects; **1e)** (Hophal) to be led or enticed to serve;

The calendar and pitch standards suggest the full range of inventions, cultural patterns, and institutions bestowed by the sage rulers upon human society. The calendar regulates agricultural and **#492 - *RITUAL*** activity. ***MUSIC*** allows men to express their emotions in a socially productive manner that fully satisfies their inborn natures. Since the calendar is tied to movements in Heaven's course and the pitch-pipes are tuned by earthly configurations, the sage ruler clearly models himself upon the constant patterns of Heaven and Earth. Each ruler has the solemn responsibility to interpret cosmic norms for the benefit of the common people through wise and natural government policies and institutions (eg: **#491 - AGENCY = #451 - PRAXIS OF RATIONALITY + #40 - LAW / MODEL (YING)**). Should he ignore that responsibility, he does not deserve, nor will he win the support of the common people.

...

YANG denounces the tyrannical ruler's over-reliance upon punishments to effect his ***WILL***. Legend says that good KING T'ANG (c. 1600s BCE) purportedly constructed hunting nets open on three sides in order to give every wild animal the maximum opportunity to escape. On the same principle, he made his laws intentionally easy to follow, so that the common people would not run afoul of them through ignorance. Confucius insisted that punishments alone cannot effect good order:

Govern the people by regulations, keep order among them by chastisements, and they will flee from you and lose all self respect. ***GOVERN* *THEM* *BY* *MORAL* *FORCE*** (eg: **#451 - PRAXIS OF RATIONALITY**), keep order among them by **#492 - *RITUAL*** and they will **#492 - *KEEP* *THEIR* *SELF*-*RESPECT*** and come to you of their own accord. . . . If it is really possible to govern **#492 - *COUNTRIES*** by **#492 - *RITUAL*** and yielding, there is no more to be said.

#492 = #451 - PRAXIS OF RATIONALITY + #41 - RESPONSE
(YING) as [#2, #9, #40, #1, #400, #600] = *tum'âh* (H2932):
{**UMBRA: #55 % #41 = #14**} 1) uncleanness; 1a) sexual; 1b) of
filthy mass; 1c) ethical and religious; 1d) ***RITUAL***; 1e) local (of
NATIONS);

#492 = #451 - PRAXIS OF RATIONALITY + #41 - RESPONSE
(YING) as [#6, #50, #4, #2, #400, #10, #500] = *nêdâbâh*
(H5071): {**UMBRA: #61 % #41 = #20**} 1) voluntariness, free-will
offering; 1a) ***VOLUNTARINESS***; 1b) ***FREEWILL***,
VOLUNTARY, ***OFFERING***;

APPRAISAL #5: The dragon, in soaring to Heaven,
Rightly fears for its scales.

FATHOMING #5: The fear of the soaring dragon
Means: At the peak, it fears a fall.

Appraisal 5 in the tetragram represents the apogee of development,
especially when it is correlated with auspicious Day. Typically, it is
assigned to the Son of Heaven. As in Tetragram 1, the dragon symbolizes
the ruler for three reasons:

First, both dragon and ruler are said to be formed of the essence of yang
ch'i;

Second, the dragon brings fructifying rain to the **#492 - *CROPS***
below, just as the ruler showers blessings on his lowly subjects;

Third, the dragon in flight rides invisible currents of wind, just as the ruler
"rides" the intangible support of the common people.

#492 = #451 - PRAXIS OF RATIONALITY + #41 - RESPONSE
(YING) as [#90, #2, #400] = *tsebeth* (H6653): {**UMBRA: #492 %**
#41 = #41} 1) ***BUNDLES***; 1a) ***OF*** ***GRAIN***;

#492 = #451 - PRAXIS OF RATIONALITY + #41 - RESPONSE
(YING) as [#60, #2, #30, #400] = *çibbôleth* (H5451): {**UMBRA:**
#492 % #41 = #41} 1) an ear of ***GRAIN*** or ***WHEAT***;

An interesting word analogy to this single occurrence within [Judges
12:6] is that the prefixed Hebrew: (סַבַּל) [#60 - ACCUMULATION
(CHI), #2 - FULL CIRCLE (CHOU), #30 - BOLD RESOLUTION (YI)]
means "TO SUFFER, TO BE SUFFERING; TO BEAR, TO TOLERATE."

#403 - NOUMENON RESONANCE FOR 17 JULY 2022 as [#1, #2,
#100, #300] /

■ **#454 - NOUMENON RESONANCE FOR 17 JULY 2022** as [#2, #40, #2, #100, #300, #10] /

#492 = #451 - PRAXIS OF RATIONALITY + #41 - RESPONSE

(YING) as [#40, #2, #100, #300, #10, #600] / [#30, #2, #100, #300, #50, #10] = *bâqash* (H1245): {**UMBRA: #402 % #41 = #33**} **1)** to seek, require, desire, exact, request; **1a)** (Piel); **1a1)** to seek to find; **1a2)** ***TO* *SEEK* *TO* *SECURE***; **1a3)** to seek the face; **1a4)** to desire, demand; **1a5)** to require, exact; **1a6)** to ask, request; **1b)** (Pual) ***TO* *BE* *SOUGHT***;

At the height of his powers, the good and wise ruler continually **#492 - *CHECKS* *POPULAR* *REACTION* *TO* *HIS* *POLICIES***, for fear of finding himself without support. In this he follows the Changes injunction to be mindful of danger in the midst of security. The most efficient way for the leader to assess the security of his position is to examine his own conduct in light of the constant patterns of Heaven and Earth. Once this self-examination and necessary corrections have been completed, the leader can continue to soar unimpeded." [**@6, Pages 269, 270**]

FOR FURTHER SEE: "CHINESE DAOIST PIETY OF 4 BCE (CANON OF SUPREME MYSTERY) EXHIBITING HEBREW / GREEK COMPATIBLE CATEGORIES DERIVED FROM ONTIC CONSIDERATIONS ON #451 - PRAXIS OF RATIONALITY TO #492 - VOLUNTARY FREE WILL"

<<http://www.grapple369.com/Groundwork/DAOist%20Achilles%20Heal.pdf>>

Thusly we reasonably disagree with DE ZENGOTITA's conclusion as the consensus of the wise being that music is unique among the arts because it operates on the same plane as the unmediated, which can otherwise be contained by this our representation criteria as **#302 - *CUSTOMARY* *USAGE*** in having by means of a metaphysical selection made against ONTIC aggregations with the neural linguistic idea associations therein articulated, sustained an immediacy of music, purveying its unique **#487 - *POWER*** to then penetrate and fill even dumb and bestial bodies with meaning. [Page 97]

#492 = #451 - PRAXIS OF RATIONALITY + #41 - RESPONSE

(YING) as [#6, #5, #3, #2, #70, #6, #400] = *gib'âh* (H1389): {**UMBRA: #80 % #41 = #39**} **1)** ***HILL***; **1a)** hill (lower than a mountain); **1b)** as a place of illicit worship; **1c)** poetic for mountain; **1d)** used in place names;

YOUTUBE: "RUNNING UP THAT HILL (KATE BUSH TRIBUTE) BY BRISBANE PUB CHOIR (14 JULY 2022)"

<<https://www.youtube.com/watch?v=TW2SzEShnyo>>

According to NOA HEGESH (2108) the reality of these acts such as YANG HSIUNG's 4 BCE mysteries schema of pitch standards (male: 42, female: 36 which together is 78 and once 3 was added for the triadic realm equated to #81 as the Yellow Bell), were motions towards standardization by mathematical calculation, as generally traditions of hexagram divination interpretation and the measurement of pitches and scales to synchronize the empire with the cosmos, which may not have succeeded far beyond the court's immediate sphere of influence. But to truly understand musical thought within early China with its gradual introduction of cosmological ideas into existing musical systems around the mid-third century BCE, we must realize that it was perceived as a technology. [7]

SEE ALSO: "PREMEDIATED (ADVOCATED) MEDIA POSSESSING A CAPABLE ROLE IN REIFIED VIVIFICATION"

<<http://www.grapple369.com/Groundwork/Reified%20Vivification.pdf>>

A revision of this document may be obtained from the following URL:

<<http://www.grapple369.com/Groundwork/Emancipation%20Heroes.pdf>>

@1 - Nineveh Shadrach, The Occult Encyclopaedia of Magic Square Vol 1, pages XXIV, 2-16 <<http://www.grapple369.com/Groundwork/Occult%20Encyclopedia%20of%20Magic%20Squares.pdf>>

@2 - Francesco A. B. Cortese, "THE TECHNOETHICAL ETHOS OF TECHNIC SELF-DETERMINATION", Intention Journal of Technoethics, Volume 7, Issue 2, July-December 2016, page 13

@3 - GILGUL, Jewish Virtual Library, A Project of American-Israeli Cooperative Enterprise, <<https://www.jewishvirtuallibrary.org/gilgul>>

@4 - Alan Scherstuhl, Reckoning With The Matrix's Gun Problem, 7 February 2019, <<https://www.vulture.com/2019/02/reckoning-with-the-matrixs-gun-problem.html>>

@5 - Jason Tuckwell, University of Western Sydney, Productive and Creative Poiesis and the Work of Art, Transcultural Studies 13 (2017) 99-118, (c) Koninklijke Brill NV, Leiden, 2018

@6 - 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

@7 - Noa Hegesh, In Tune With The Cosmos: Tuning Theory, Cosmology, And Concepts Of Sound In Early China, 2018, University of Pennsylvania, <<https://repository.upenn.edu/edissertations/2682>>

Initial Post: 6 July 2022