

## -- PREMEDIATED (ADVOCATED) MEDIA AND ITS RATIONALE OF EMPOWERMENT

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**LONG TITLE:** "THE CULT OF THE CHILD AND ITS CONSEQUENCE UPON THE PASSION OF CHRIST, DESTRUCTION OF JEWISH TEMPLE, PROTESTANT REFORMATION 1517, IMPETUS OF FASCISM AND 11 SEPTEMBER 2001 TERRORIST ATTACK PREDICATED BY PYTHAGOREAN **#1080 - HETEROS THEORY OF NUMBER** WITH ITS ACHILLES HEAL BY IDEAS #135, #405, #540, #546, #2184"

Before we consider DE ZENGOTITA's next chapter on "**THE CULT OF THE CHILD**" as comprising some 50 pages in not being an academic treatise we ought to again express the cautionary caveat that neither is ours. The aggregating of our various contemplations into chapters as then a digestion of his book thus far, is primarily concerned with devising a META-NARRATIVE so as to articulate any viability to a METALOGIC process and such is then augmented with relevant textual notes to further contextually assist any comprehensibility as informal research.

Whilst it may not ever then evolve into an acceptable final publishing form, such does not preclude our considerations from having any intermediate capability to facilitate generation of ideas as a self education process.

Our starting premise as entirely a presumptuous perspective (ie. **for which we may not derive any satisfaction from his considered discourse**) for a reasoned avenue of enquiry into his elucidation of the subject, is entirely an imaginary as hypothetical scenario.

That is a consideration where as the usual manner of life, an individual is routinely, subject to the expression, "**YOU ARE A HORRIBLE PERSON**".

**YOUTUBE:** "YOU'RE TERRIBLE MURIEL"

<[https://www.youtube.com/watch?v=Xm\\_7FLKRS4Y](https://www.youtube.com/watch?v=Xm_7FLKRS4Y)>

The hypothesis that a language's vocabulary (amongst other features) shapes or defines its speaker's view of the world, has been largely discredited. But what of the hearer to whom the words have been repeatedly directed?

Especially given the following explanation: "Cognitive or mental tics are thoughts, phrases, urges, songs, words, scenes that intrude into consciousness, and are difficult to remove, so causing irritation to the

person. They are not to be confused with obsessions. Obsessions are usually coherent doubts or images about aversive events or thoughts. Mental tics are neutral or pleasant or stimulating – at least initially. Obsessions are part of an obsession–compulsion sequence where an aversive thought leads on to bad consequences. Mental tics are sequences in themselves. The person does not report bad consequences related to mental tics, and one mental tic does not necessarily chain on to other mental tics, although, unlike obsessions, tics can be substituted."

<<https://onlinelibrary.wiley.com/doi/pdf/10.1002/9780470713518.app3>>

Ignoring for the present, the possibility of any language variance (ie. **the same phrase within another language will yield a different reverse transcriptase measure irrespective of its ability to manifest a similar consequence**) or of any capacity for cultural resilience due to social stoic conditioning by such as its machoism norms.

As clearly then only a hypothetical conception, on what ONTIC grounding effect (ie. **shown here is a sketch of some IDEA correspondence to the DEME: @235 / ONTIC @234 aggregations**) would such an expression reasonably have (ie. **no doubt there is a spectrum between the two polar extremities**) upon one's ontological experience as life lived?

[YOU, {@1: Sup: 61 - **EMBELLISHMENT**: SHIH (#61 - **MALE DEME IS UNNAMED** {%22}); Ego: 7 - **ASCENT**: SHANG (#7)}  
 ARE, {@2: Sup: 7 - **ASCENT**: SHANG (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}); Ego: 15 - **REACH**: TA (#22)}  
 A, {@3: Sup: 8 - **OPPOSITION**: KAN (#76 - **MALE DEME IS UNNAMED** {%4}); Ego: 1 - **CENTRE**: CHUNG (#23)}  
 HORRIBLE, {@4: Sup: 22 - **RESISTANCE**: KE (#98 - **MALE DEME IS UNNAMED** {%24}); Ego: 51 - **CONSTANCY**: CH'ANG (#74)}  
 PERSON] {@5: Sup: 68 - **DIMMING**: MENG (#166 - **I AM NOT SLUGGISH** {%11}); Ego: 51 - **CONSTANCY**: CH'ANG (#125)}

**DEME CHECKSUM TOTAL: #235 = @61 + @76 + @98**

**ONTIC CHECKSUM TOTAL: #234 = @68 + @166**

**#235 as [#6, #20, #1, #200, #8] = 'ôrach (H734): {UMBRA: #209 % #41 = #4} 1) way, path; 1a) path, road; 1b) the path, way, \*PASSING\* \*OF\* \*LIFE\* (fig.); 1c) way of living (fig.); 1d) traveller, wayfarer (meton);**

#235 as [#30, #3, #2, #200] = **geber** (H1397): {UMBRA: #205 % #41 = #41} 1) man, strong man, warrior (**\*EMPHASISING\*** **\*STRENGTH\*** **\*OR\*** **\*ABILITY\*** **\*TO\*** **\*FIGHT\***);

#235 as [#10, #4, #10, #1, #10, #200] = **ídios** (G2398): {UMBRA: #294 % #41 = #7} 1) **\*PERTAINING\*** **\*TO\*** **\*ONE'S\*** **\*SELF\***, one's own, belonging to one's self;

#234 as [#6, #10, #200, #10, #2, #6] = **rîyb** (H7378): {UMBRA: #212 % #41 = #7} 1) **\*TO\*** **\*STRIVE\***, **\*CONTEND\***; 1a) (Qal); 1a1) to strive; i) physically; ii) **\*WITH\*** **\*WORDS\***; 1a2) **\*TO\*** **\*CONDUCT\*** **\*A\*** **\*CASE\*** **\*OR\*** **\*SUIT\*** (**\*LEGAL\***), **\*SUE\***; 1a3) to make complaint; 1a4) to quarrel; 1b) (Hiphil) to contend against;

#234 as [#30, #200, #4] = **râdad** (H7286): {UMBRA: #208 % #41 = #3} 1) **\*TO\*** **\*BEAT\*** **\*DOWN\***, beat out, **\*SUBDUE\***; 1a) (Qal) to beat down (fig); 1b) (Hiphil) to beat out;

#234 as [#6, #40, #90, #30, #8, #10, #700] = **ts<sup>e</sup>lach** (H6744): {UMBRA: #128 % #41 = #5} 1) to prosper; 1a) (Aphel); 1a1) to cause to prosper; 1a2) show prosperity, be prosperous, have **\*SUCCESS\***, be successful;

Is it then possible to logically represent the osmosis process to any adverse phenomenological contingency (ie. **shown here is only a conceptual noumenon and logical example: @234 --> #420 - tôk** (H8496): **\*OPPRESSION\***, **\*DECEIT\*** / #449; @235 --> #449 / #314 - **châraph** (H2778): **\*BLASPHEME\***, **\*REPROACH\*** and it is not the theoretical impetus for any prognosis) and subsequently vary the NURTURE (supernal) / NATURE (ego) teleological dynamic accordingly, in compliance with the parenting guidelines or sapient advice of those professionally skilled (ie. **I don't pretend to be either**) in resolving such quandaries of life?

It is not within our providence (ie. **as again this is not a dissertation for a PhD**) to provide any such answers, except to say that we have an intelligent criteria for our expectations in undertaking the task before us which lays outside the quadrant as any feral (Latin: **ferus meaning uncivilized, uncultivated untamed, rough, cruel**) proclivity for mere amusement.

A second caveat as to our grounding of perspective for enquiry into the next chapter on **"THE CULT OF THE CHILD"**, might improperly be considered as a prejudice and that we ought to briefly clarify is a necessary caution because of DE ZENGOTITA's cursory revelation as to

the profound indebtedness of his philosophical legacy which might existentially yield a certain millstone disposition as worldview:

#15 (**#260 - MERCURY: SATOR?**) ... #34 (**#175 - VENUS: AREPO?**) ... #65 (**#65 - MARS: TENET?**) ... #111 (**#34 - JUPITER: OPERA?**) ... #175 (**#369 - MOON: ROTAS?**) ... #260 (**#111 - SUN: FORMULA OF PROGRESSION?**) ... #369 (**#15 - SATURN: PRINCIPLE OF EMANATION?**)

As we've duly noted, DE ZENGOTITA does not appear to have a conception of any ONTIC grounding as then a ternary NOUMENON reality, being the means for a circumscribing of all ontological experience and by which mechanism mediation occurs.

THUSLY WE WANT TO AVOID THE IMPLICIT ESOTERIC TRAP, WHEREBY HE IS MERELY PROFFERING APOLOGETICS BY **#65 - DODECAHEDRON (SOME SEMINAL IMPETUS: ACT OF NATURE)** AS THE CIRCUMSCRIBING SEMANTICS OF A PERSPECTIVE:

"SHALL YE NOT **\*EAT\*** {âkal (H398): **13 JANUARY** [■ #71 - **\*STOPPAGE\* (CHIH); WORLDVIEW**, ■ #116} OF EVERY **\*TREE\*** {êts (H6086): **13 JANUARY** [■ #215, ■ #226} OF THE GARDEN?" [Genesis 3:1]

■ **#339 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY / \*ARMISTICE\* \*DAY\* 11 NOVEMBER** as [#3, #5, #3, #5, #50, #50, #8, #40, #5, #50, #70, #50] /  
■ **#322 - dēmos (G1218): \*DEMOCRACY\*** as [#5, #3, #5, #50, #50, #8, #200, #1] /  
**#175** as [#3, #5, #3, #5, #50, #50, #8, #40, #1, #10] = gennāō (G1080): {**UMBRA: #909 % #41 = #7**} **1) \*OF\* \*MEN\* \*WHO\* \*FATHERED\* \*CHILDREN\*;** **1a)** to be born; **1b)** to be begotten; **1b1) \*OF\* \*WOMEN\* \*GIVING\* \*BIRTH\* \*TO\* \*CHILDREN\*;** **1c)** metaphor; **1c1)** to engender, cause to arise, excite; **1c2)** in a Jewish sense, of one who brings others over to his way of life, to convert someone; **1c3)** of God making Christ his son; **1c4)** of God making men his sons through faith in Christ's work;

WHICH THEN PROMULGATES AN ILLUSIONARY ARTIFICE OF A COHESION **#175 - WOMAN AND CHILD / ICOSAHEDRON (TEMPORAL CAUSALITY: ENGENDERING NATURE)** INTO AN UNITY (**#65 + #175 = #240**) BY AN ARTICULATION OF EXPERIENCE AS REALITY THAT ADHERES TO AN UNDERLYING EXISTING NOMENCLATURE PARADIGM:

■ **#226 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#6, #10, #8, #2, #200] / [#1, #8, #2, #10, #200, #5] /

■ #245 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#5, #10, #8, #2, #200, #500] /

#240 - PYTHAGOREAN BINOMIAL MYSTERY \*RELIGIOUS\* CULTS as [#30, #8, #2, #200] = *châbar* (H2266): {UMBRA: #210 % #41 = #5} 1) \*TO\* \*UNITE\*, join, bind together, \*BE\* \*JOINED\*, \*BE\* \*COUPLED\*, be in league, heap up, have fellowship with, be compact, be a charmer; 1a) (Qal); 1a1) to unite, be joined; 1a2) \*TO\* \*TIE\* \*MAGIC\* \*CHARMS\*, \*CHARM\*; 1b) (Piel); 1b1) to unite with, make an ally of; 1b2) to unite, join, ally; 1c) (Pual); 1c1) to be allied with, be united; 1c2) to be joined together; 1d) (Hiphil) to join together, pile up (words); 1e) (Hithpael) to join oneself to, make an alliance, league together;

■ #226 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#6, #70, #50, #50, #10, #600] /

#240 - PYTHAGOREAN BINOMIAL MYSTERY \*RELIGIOUS\* CULTS as [#70, #50, #50, #10, #20, #600] = '*ânan* (H6049): {UMBRA: #170 % #41 = #6} 1) (Piel) to make appear, produce, bring (clouds); 2) (Poel) to practise soothsaying, conjure; 2a) to observe times, practice soothsaying or spiritism or magic or augury or witchcraft; 2b) \*SOOTHSAYER\*, \*ENCHANTER\*, \*SORCERESS\*, \*DIVINER\*, \*FORTUNETELLER\*, \*BARBARIAN\*, Meonenim (participle);

"I'M A KEEPER OF #267 - \*SECRETS\* [*râz* (H7328)], PRAY TO TELL  
I'LL BE YOUR DISCIPLE, SHOW YOURSELF  
LIVING A @1 - \*FEVER\* #168 - \*DREAM\* [*châlam* (H2492)], #407 -  
\*LOST\* [*âbad* (H6)] CONTROL  
YOU BE MY #240 - \*DIVINER\* [*ânan* (H6049)], SHOW ME WHERE TO  
GO."

**YOUTUBE:** "HAYDEN THORPE - \*DIVINER\* (OFFICIAL VIDEO)"

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

@1 - \*FEVER\* [*pyretós* (G4446): #1155 (#346 - \*SET\* \*FOR\* \*A\* \*SIGN\*, #345 - FATE), #1165 (#430 - LITTLE A PORTION IS HEARD OF HIM, #355 - \*LEADER\* \*OF\* \*THE\* \*WAY\*))]

■ #354 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#2, #300, #6, #40, #6] /

■ #362 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#6, #1, #300, #10, #40, #5] / [#6, #300, #10, #40, #6] /

■ #407 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#1, #300, #10, #40, #50, #6] /

**#348 - SUPERNAL PAIRING TO #EIGHT (#120 / #360)**

**\*PYTHAGOREAN\* \*NUMBER\* \*PROTOTYPE\*** as [#2, #300, #6, #600] /

**#360 - EGO PAIRING TO #EIGHT (#120 / #360)**

**\*PYTHAGOREAN\* \*NUMBER\* \*PROTOTYPE\*** as [#10, #300, #10, #600] = **sûwm** (H7760): {**UMBRA: #346 % #41 = #18**} **1)** to put, place, set, appoint, make; **1a)** (Qal); **1a1)** **\*TO\* \*PUT\*, \*SET\*, \*LAY\*, \*PUT\* \*OR\* \*LAY\* \*UPON\*, \*LAY\* (\*VIOLENT\*) \*HANDS\* \*ON\***; **1a2)** to set, direct, direct toward; **i)** to extend (compassion) (fig); **1a3)** to set, ordain, establish, found, appoint, constitute, make, determine, fix; **1a4)** to set, station, put, set in place, plant, fix; **1a5)** to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give; **1b)** (Hiphil) **\*TO\* \*SET\* \*OR\* \*MAKE\* \*FOR\* \*A\* \*SIGN\***; **1c)** (Hophal) to be set;

**#168 - ONTIC SUBSTITUTION BY BINOMIAL APPARATUS** as [#6, #2, #70, #900] / [#2, #70, #90, #6] /

■ **#215 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#5, #70, #90, #10, #600] /

■ **#226 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#70, #90, #10, #50, #6] /

**#240 - PYTHAGOREAN BINOMIAL MYSTERY \*RELIGIOUS\* CULTS** as [#30, #70, #90, #10, #600] = **'êts** (H6086): {**UMBRA: #160 % #41 = #37**} **1)** tree, wood, timber, stock, plank, stalk, stick, **\*GALLOWS\***; **1a)** **\*TREE\*, \*TREES\***; **1b)** wood, pieces of wood, gallows, firewood, cedar-wood, woody flax;

■ **#226 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#6, #8, #2, #200, #10] / [#8, #2, #200, #10, #6] /

**#240 - PYTHAGOREAN BINOMIAL MYSTERY \*RELIGIOUS\* CULTS** as [#8, #2, #200, #10, #500] = **châbêr** (H2270): {**UMBRA: #210 % #41 = #5**} **1)** **\*UNITED\***; **2)** **\*ASSOCIATE\*, \*FELLOW\*, \*WORSHIPPERS\***; **3)** **\*COMPANION\***;

WITHOUT EVER THEN PROVIDING ANY RESOLUTION TO AN INTRINSIC CULPABILITY FOR AN ACCOUNTABILITY OF **#27 - DUTIES** and **#68 - RIGHTS** IN THEREBY MANIFESTING ANY WICKED BEHAVIOUR AS BEING ENTIRELY A **\*SELF\*-\*DELUDED\* \*MISNOMERED\* \*PIETY\***.

**#100** as [#10, #30, #4, #50, #6] / [#10, #30, #4, #6, #700] /

■ **#105 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD** as [#5, #10, #30, #6, #4, #10, #600] /

■ **#116 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#2, #10, #30, #4, #20, #700] /



**#436 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD as [#2, #30, #4, #400] / #449 as [#5, #10, #30, #4, #400] = *yâlad* (H3205): {**UMBRA: #44 % #41 = #3**} **1**) to bear, bring forth, beget, gender, travail; **1a**) (Qal); **1a1**) to bear, **\*BRING\* \*FORTH\***; **i**) of child birth; **ii**) of distress (simile); **iii**) **\*OF\* \*WICKED\* (\*BEHAVIOUR\*)**; **1a2**) to beget; **1b**) (Niphal) to be born; **1c**) (Piel); **1c1**) to cause or help to bring forth; **1c2**) to assist or tend as a midwife; **1c3**) midwife (participle); **1d**) (Pual) to be born; **1e**) (Hiphil); **1e1**) to beget (a child); **1e2**) to bear (fig. - of wicked bringing forth iniquity); **1f**) (Hophal) day of birth, birthday (infinitive); **1g**) (Hithpael) to declare one's birth (pedigree);**

"AND AS FOR THY NATIVITY, IN THE DAY THOU WAST BORN THY NAVEL WAS NOT CUT, NEITHER WAST THOU WASHED IN WATER TO SUPPLE THEE; THOU WAST NOT SALTED AT ALL, NOR SWADDLED {**#449 - NAKED CHILD** (*châthal* (H2853): enwrap or swaddled)} AT ALL.



<<http://www.grapple369.com/images/OATH%2020170608%201526%20-%201.jpg>>

NOW WHEN I PASSED BY THEE, AND LOOKED UPON THEE, BEHOLD, THY TIME WAS THE TIME OF LOVE; AND I SPREAD MY SKIRT OVER THEE, AND COVERED THY NAKEDNESS: YEA, I SWARE UNTO THEE, AND ENTERED INTO A COVENANT WITH THEE, SAITH THE LORD GOD, AND THOU BECAMEST MINE." [Ezekiel 16:4, 8]

**FOR A SUMMARY EXPLANATION ON #449 - \*BRING\* \*FORTH\* \*WICKED\* \*BEHAVIOUR\* SEE: "ON PAPAL VISIT TO EDMONTON, QUEBEC AND IQALUIT FROM 24-29 JULY 2022"**

<[http://www.grapple369.com/Groundwork/  
Canadian%20Papal%20Visit%2020220724.pdf](http://www.grapple369.com/Groundwork/Canadian%20Papal%20Visit%2020220724.pdf)>

**H3205@{**

@1: Sup: 2 - **FULL CIRCLE: CHOU (#2)**; Ego: 2 - **FULL CIRCLE: CHOU (#2)**,

@2: Sup: 12 - **YOUTHFULNESS: T'UNG (#14)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#12)**,

@3: Sup: 42 - **GOING TO MEET: YING (#56)**; Ego: 30 - **BOLD RESOLUTION: YI (#42)**,

@4: Sup: 46 - **ENLARGEMENT: K'UO (#102 - \*I\* \*AM\* \*NOT\* \*RAPACIOUS\* {%4})**; Ego: 4 - **BARRIER: HSIEN (#46)**,

@5: Sup: 66 - **DEPARTURE: CH'U (#168 - \*I\* \*AM\* \*NOT\* \*THE\* \*CAUSE\* \*OF\* \*WEEPING\* \*TO\* \*ANY\* {%26})**; Ego: 20 - **ADVANCE: CHIN (#66)**,

@6: Sup: 37 - **PURITY: TS'UI (#205)**; Ego: 52 - **MEASURE: TU (#118)**,

Male: **#205**; Feme: **#118**

} // **#116**

**#205 as [#70, #4, #8, #3, #70, #50] = hodēgós (G3595):**

**{UMBRA: #355 % #41 = #27} 1) \*A\* \*LEADER\* \*OF\* \*THE\* \*WAY\*, \*A\* \*GUIDE\*;** 2) a teacher of the ignorant and inexperienced;

"JUDAH HATH DEALT **\*TREACHEROUSLY\*** {bâgad (H898): **13 JANUARY** [■ #71- **\*STOPPAGE\* (CHIH); WORLDVIEW**, ■ #419, #449 - **\*BRING\* \*FORTH\* \*WICKED\* \*BEHAVIOUR\***, #65 - **DODECAHEDRON (SOME SEMINAL IMPETUS: ACT OF NATURE) / \*SOLDIER\*]}**, AND AN ABOMINATION IS **\*COMMITTED\*** {âsâh (H6213): **13 JANUARY** [■ #381]} IN ISRAEL AND IN JERUSALEM; FOR JUDAH HATH PROFANED THE HOLINESS OF THE LORD WHICH HE **\*LOVED\*** {âhab (H157): **13 JANUARY** [■ #313, ■ #419]}, AND HATH **\*MARRIED\*-H1166: {#102} THE \*DAUGHTER\*** {bath (H1323): **13 JANUARY** [■ #407, ■ #432]} OF A STRANGE **\*GOD\*** {êl (H410): **13 JANUARY** [■ #71 - **\*STOPPAGE\* (CHIH); WORLDVIEW**]}.

THE LORD WILL CUT OFF THE **\*MAN\*** {îysh (H376): **13 JANUARY** [■ #359, ■ #362, ■ #373, ■ #381, ■ #403]} THAT **\*DOETH\*** {âsâh (H6213): **13 JANUARY** [■ #381]} THIS, THE **\*MASTER\*** {ûwr (H5782): **13 JANUARY** [■ #290, ■ #292, #360 - **\*EGO\* \*PAIRING\* \*TO\* #EIGHT (#120 / #360) \*PROTOTYPE\***]} AND THE **\*SCHOLAR\*** {ânâh (H6030): **13 JANUARY** [■ #126, #175 - **ICOSAHEDRON (TEMPORAL CAUSALITY: ENGENDERING NATURE) / \*WOMAN\* \*WITH\* \*CHILD\***]} OUT OF THE



TABERNACLES OF JACOB, AND HIM THAT OFFERETH AN OFFERING UNTO THE LORD OF HOSTS." [Malachi 2:11-12]

**IMMANUEL KANT PROLEGOMENA (1783) COMMENTARY ON SECTION #3 - POLITICAL PRESCRIPTIONS, QUIETUDE; I-CHING: H46 - CLIMBING, MOVING / PUSHING UPWARD, ASCENDING; TETRA: 8 - OPPOSITION (KAN) AS IDEA @270:** "For such general yet nonetheless definite principles are not easily learned from others who have only had them floating obscurely before them. One must first have come to them oneself through one's own reflection, after which one also finds them elsewhere, where one certainly would not have found them before, because the authors did not even know themselves that their own remarks were grounded on such an idea. Those who never think for themselves in this way nevertheless possess the quick-sightedness to spy everything, after it has been shown to them, in what has already been said elsewhere, where no one at all could see it before." [page 23]

**#118 as [#6, #30, #2, #50, #10, #500] / [#2, #50, #10, #50, #6] = bēn (H1121): {UMBRA: #52 % #41 = #11} 1)** son, grandson, child, member of a group; **1a)** son, male child; **1b)** grandson; **1c)** children (pl. - male and female); **1d)** youth, young men (pl.); **1e)** young (of animals); **1f)** **\*SONS\* (\*AS\* \*CHARACTERISATION\*, i.e. **\*SONS\* \*OF\* \*INJUSTICE\* [\*FOR\* \*UNRIGHTEOUS\* \*MEN\*] \*OR\* \*SONS\* \*OF\* \*GOD\* [\*FOR\* \*ANGELS\*]; 1g)** people (of a nation) (pl.); **1h)** of lifeless things, i.e. sparks, stars, arrows (fig.); **1i)** a member of a guild, order, class;**

**DEME CHECKSUM TOTAL: @102 + @168 = #270**

■ **#215 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#1, #9, #5, #200] /**

■ **#226 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#6, #9, #5, #200, #6] /**

**#270 as [#9, #5, #200, #50, #6] = tîhêr (H2891): {UMBRA: #214 % #41 = #9} 1)** to be clean, be pure; **1a)** (Qal); **1a1)** to be clean (physically - of disease); **1a2)** to be clean ceremonially; **1a3)** to purify, **\*BE\* \*CLEAN\* \*MORALLY\***, made clean; **1b)** (Piel); **1b1)** to cleanse, purify; **i)** physically; **ii)** ceremonially; **iii)** morally; **1b2)** to pronounce clean; **1b3)** to perform the ceremony of cleansing; **1c)** (Pual) to be cleansed, be pronounced clean; **1d)** (Hithpael); **1d1)** to purify oneself; **i)** ceremonially; **ii)** morally; **1d2)** to present oneself for purification;

■ **#305 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#30, #200, #70, #5] /**

**#270 as [#200, #70] = ra' (H7451): {UMBRA: #270 % #41 = #24} 1)** bad, evil; **1a)** bad, disagreeable, malignant; **1b)** bad,

unpleasant, evil (giving pain, unhappiness, misery); **1c**) evil, displeasing; **1d**) bad (of its kind - land, water, etc); **1e**) bad (of value); **1f**) worse than, worst (comparison); **1g**) sad, unhappy; **1h**) evil (hurtful); **1i**) **\*BAD\*, \*UNKIND\* (\*VICIOUS\* \*IN\* \*DISPOSITION\*)**; **1j**) bad, evil, wicked (ethically); **1j1**) in general, of persons, of thoughts; **1j2**) deeds, actions; **1k**) **\*EVIL\*, \*DISTRESS\*, \*MISERY\*, \*INJURY\*, \*CALAMITY\***; **1k1**) evil, distress, adversity; **1k2**) evil, injury, wrong; **1k3**) evil (ethical); **1l**) evil, misery, distress, injury; **1l1**) evil, misery, distress; **1l2**) evil, injury, wrong; **1l3**) **\*EVIL\* (\*ETHICAL\*)**;

**#270 as [#50, #20, #200] = nêkâr (H5236): {UMBRA: #270 % #41 = #24}** **1)** foreign, alien, foreignness, that which is foreign; **1a**) foreignness, **\*FOREIGN\* \*GODS\***; **1b**) **\*ALIEN\*, \*FOREIGNER\***; **1c**) **\*FOREIGN\* (\*VANITIES\*)**;

**#292 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#6, #10, #60, #10, #200, #6] /**

**#305 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#30, #5, #60, #10, #200] /**

**#270 as [#60, #200, #10] = çûwr (H5493): {UMBRA: #266 % #41 = #20}** **1)** to turn aside, depart; **1a**) (Qal); **1a1**) to turn aside, turn in unto; **1a2**) to depart, depart from way, avoid; **1a3**) to be removed; **1a4**) **\*TO\* \*COME\* \*TO\* \*AN\* \*END\***; **1b**) (Polel) to turn aside; **1c**) (Hiphil); **1c1**) to cause to turn aside, cause to depart, remove, take away, put away, depose; **1c2**) **\*TO\* \*PUT\* \*ASIDE\*, \*LEAVE\* \*UNDONE\*, \*RETRACT\*, \*REJECT\*, \*ABOLISH\***; **1d**) (Hophal) to be taken away, be removed;

**IMMANUEL KANT PROLEGOMENA (1783) COMMENTARY ON SECTION #22 - POINT TO REVERSAL?, HUMILITY'S INCREASE; I-CHING: H8 - CLOSENESS, SEEKING UNITY, GROUPING, HOLDING TOGETHER, ALLIANCE; TETRA: 34 - KINSHIP (CH'IN) AS IDEA**

**@305:** "To sum this up: the business of the senses is to intuit; that of the understanding, to think. To think, however, is to unite representations in a consciousness. This unification either arises merely relative to the subject and is contingent and subjective, or it occurs without condition and is necessary or objective. The unification of representations in a consciousness is judgment. Therefore, thinking is the same as judging or as relating representations to judgments in general. Judgments are therefore either merely subjective, if representations are related to one consciousness in one subject alone and are united in it, or they are objective, if they are united in a consciousness in general, i.e., are united necessarily therein.

#270 as [#70, #40, #70, #10, #70, #10] = hómoios (G3664):  
{UMBRA: #460 % #41 = #9} 1) like, similar, resembling; 1a) like:  
i.e. resembling; 1b) like: i.e. corresponding to a thing;

#202 - ONTIC CRITERIA FOR ek (G1537) + kéntron (G2759) as  
[#2, #100, #60, #600] /

■ #226 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#20,  
#100, #60, #6, #600] /

#240 - PYTHAGOREAN BINOMIAL MYSTERY \*RELIGIOUS\* CULTS  
as [#40, #100, #60, #600] /

#270 as [#100, #60, #40, #10, #20, #600] = qâçam (H7080):

{UMBRA: #200 % #41 = #36} 1) (Qal) \*TO\* \*PRACTICE\*

\*DIVINATION\*, \*DIVINE\*; 1a) of diviners of the nations, BALAAM

{the ancient of the people; the destruction of the people}; 1b) of  
false prophets of Israel; 1c) \*PROHIBITED\*;

"FOR THESE NATIONS, WHICH THOU SHALT POSSESS, \*HEARKENED\*

{shâma' (H8085): 13 JANUARY [■ #432]} UNTO \*OBSERVERS\*

{ânan (H6049): 13 JANUARY [■ #226]} OF TIMES, AND UNTO

\*DIVINERS\* {qâçam (H7080): 13 JANUARY [■ #226]}:

BUT AS FOR THEE, THE LORD THY \*GOD\* {'êlôhîym (H430): 13  
JANUARY [■ #116, ■ #126]} HATH NOT SUFFERED THEE SO TO DO."  
[Deuteronomy 18:14]



[IDEA @305] The logical moments of all judgments are so many  
possible ways of uniting representations in a consciousness. If, however,  
the very same moments serve as concepts, they are concepts of the  
necessary unification of these representations in a consciousness, and so  
are principles of objectively valid judgments. This unification in a  
consciousness is either analytic, through identity, or synthetic, through  
combination and addition of various representations with one another.

Experience consists in the synthetic connection of appearances  
(perceptions) in a consciousness, insofar as this connection is necessary.  
Therefore pure concepts of the understanding are those under which all  
perceptions must first be subsumed before they can serve in judgments  
of experience, in which the synthetic unity of perceptions is represented  
as necessary and universally valid." [pages 56 to 57]

As we've previously stated, the solution to this is perhaps the provisional  
hypothesis which was alluded to within our previous chapters, that the  
consideration firstly relates to the nature of any ONTIC grounding and  
whether this is subject (@102 --> @168) to any substitution or  
mechanism by cause of a binomial #1080 - HETEROS (rather than a

trinomial **#2184 - HOMOIOS**) hypostasis which then dogmatically makes an economy against the human autonomy:

@4: Sup: 46 - **ENLARGEMENT: K'UO (#102 - \*I\* \*AM\* \*NOT\* \*RAPACIOUS\* {%4}); Ego: 4 - BARRIER: HSIEN (#46),**  
 @5: Sup: 66 - **DEPARTURE: CH'U (#168 - \*I\* \*AM\* \*NOT\* \*THE\* \*CAUSE\* \*OF\* \*WEeping\* \*TO\* \*ANY\* {%26}); Ego: 20 - ADVANCE: CHIN (#66),**

42 2 58 50 34 18 10 66 26  = #102 / #306 {#TWO}	74 81 76 79 77 75 78 73 80 = #231 / #693 {#NINE}	44 4 60 52 36 20 12 68 28 = #108 / #324 {#FOUR}
47 7 63 55 39 23 15 71 31 = #117 / #351 {#SEVEN}	45 5 61 53 37 21 13 69 29 = #111 / #333 {#FIVE}	43 3 59 51 35 19 11 67 27 = #105 / #315 {#THREE}
46 6 62 54 38 22 14 70 30 = #114 / #342 {#SIX}	41 1 57 49 33 17 9 65 25 = #99 / #297 {#ONE}	48 8 64 56 40 24 16 72 32  = #120 / #360 {#EIGHT}

<<http://www.grapple369.com/images/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%202.png>>

**#102 as [#2, #70, #30] = bâ'al (H1166): {UMBRA: #102 % #41 = #20} 1)** to marry, rule over, possess, own; **1a)** (Qal); **1a1)** to marry, **\*BE\* \*LORD\* (\*HUSBAND\*) \*OVER\*;** **1a2)** to rule over; **1b)** (Niphal) **\*TO\* \*BE\* \*MARRIED\*;**

**#102 as [#50, #8, #40, #4] = 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;

"AND WHEN THE WOMAN **\*SAW\*** {râ'âh (H7200): 13 JANUARY [ #226]} THAT THE **\*TREE\*** {'êts (H6086): 13 JANUARY [ #215, #226]} WAS **\*GOOD\*** {'êts (H6086): 13 JANUARY [ #37 - **\*PURITY\*** (TS'UI), #419]} FOR **\*FOOD\*** {ma'âkâl (H3978): 13 JANUARY [ #151]}, AND THAT IT WAS PLEASANT TO THE **\*EYES\*** {'ayin (H5869): 13 JANUARY [ #197, #215, #226]} , AND A **\*TREE\*** {'êts (H6086): 13 JANUARY [ #215, #226]} TO BE **\*DESIRED\***-H2530 TO MAKE ONE **\*WISE\*** {sâkal (H7919): 13 JANUARY [ #373, #381]},

SHE **\*TOOK\*** {lâqach (H3947): 13 JANUARY [ #115, #126]} OF THE **\*FRUIT\*** {p'êrîy (H6529): 13 JANUARY [ #290, #292]} THEREOF, AND DID **\*EAT\*** {'âkal (H398): 13 JANUARY [ #71 - **\*STOPPAGE\*** (CHIH); WORLDVIEW, #116]}, AND GAVE ALSO UNTO HER **\*HUSBAND\*** {'îysh (H376): 13 JANUARY [ #359, #362, #373, #381, #403]} WITH HER; AND HE DID **\*EAT\*** {'âkal (H398): 13 JANUARY [ #71 - **\*STOPPAGE\*** (CHIH); WORLDVIEW, #116]}." [Genesis 3:6]

**#360** as [#80, #1, #9, #70, #200] = páthos (G3806): **{UMBRA: #360 % #41 = #32}** 1) whatever befalls one, whether it be sad or joyous; 1a) spec. a calamity, mishap, evil, affliction; 2) a feeling which the mind suffers; 2a) **\*AN\* \*AFFLICTION\* \*OF\* \*THE\* \*MIND\*, \*EMOTION\*, \*PASSION\***; 2b) passionate deed; 2c) used by the Greeks in either a good or bad sense; 2d) in the NT in a bad sense, **\*DEPRAVED\* \*PASSION\*, \*VILE\* \*PASSIONS\***;

**#EIGHT (#120 / #360)@[**

**#8,**  
**#16,**  
**#24,**  
**#32,**  
**#40,**

**#48 (#205 - PRINCIPLE OF PERSISTENCE** (emménō (G1696): **\*ABIDE\* \*IN\* \*TRUTH\***: #940 - SECTION X OF QUEEN VICTORIA'S LETTERS PATENT; ts'êdâqâh (H6666): **\*RIGHTEOUSNESS\* \*OF\* \*GOD\***) / **#168 - ONTIC SUBSTITUTION BY BINOMIAL APPARATUS** (bâtsa' (H1214): **\*GAIN\* \*BY\* \*UNRIGHTEOUS\* \*VIOLENCE\***; chakkîym (H2445): **\*WISE\***; chammân (H2553): **\*IDOLATROUS\* \*WORSHIP\***; 'âvôn (H5771): **\*PERVERSITY\*, \*DEPRAVITY\***; rhíza (G4491): **\*ROOT\***)),

**#56 (#267 - mârâh (H4784): \*REBELLIOUS\* \*TOWARDS\* \*GOD\* / #224 - b'êkôwr (H1060): \*FIRSTBORN\*),**

**#64 (#312 - \*PRINCIPLE\* \*OF\* \*CONTRADICTION\*** (y<sup>e</sup>qâr (H3366): \*HONOUR\*; gaméō (G1060): \*MARRIAGE\*; shûwb (H7725): \*TURN\* \*FROM\* \*GOD\*, \*APOSTATISE\*; shâv<sup>e</sup> (H7723): \*FALSEHOOD\*; \*EMPTY\* \*SPEECH\*, \*WORTHLESSNESS\*) / **#288 - bâ'ar** (H1197): \*STUPID\*, \*BRUTISH\*, \*BARBAROUS\*; châraph (H2778): \*BLASPHEME\*, \*REPROACH\*; bârak (H1288): \*BLESSED\*),

**#72 (#348 - shâkab** (H7901): \*OF\* \*SEXUAL\* \*RELATIONS\*; shêm (H8034): \*NAME\* \*AS\* \*DESIGNATION\* \*OF\* \*GOD\*; shûwb (H7725): \*TURN\* \*FROM\* \*GOD\*, \*APOSTATISE\* / **#360 - páthos** (G3806): \*VILE\* \*PASSIONS\*; shêm (H8034): \*NAME\* \*AS\* \*DESIGNATION\* \*OF\* \*GOD\*)]

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"WHO CHANGED THE TRUTH {alétheia (G225): **#64 - \*SINKING\*** (**CH'EN**) as [#1, #30, #8, #9, #5, #10, #1]} OF GOD INTO A LIE, AND WORSHIPPED AND SERVED THE CREATURE MORE THAN THE CREATOR {

**#2010** as [#80, #100, #800, #300, #70, #300, #70, #20, #70, #200] = prōtōtokos (G4416): {**UMBRA: #2010 % #41 = #1**} **1)** the firstborn; **1a)** of man or beast; **1b)** of Christ, the first born of all creation;

"**JESUS CHRIST AS THE IMAGE OF THE INVISIBLE GOD, THE FIRSTBORN OF EVERY CREATURE:**" [Colossians 1:15],

} WHO IS BLESSED FOR EVER. AMEN.

**#396 - \*JULIAN\* \*DATE\* \*OF\* \*PAPAL\* \*BULL\* \*OF\* 4 MAY 1493** as [#5, #10, #300, #6, #70, #5] /

**#421 - APOAPSIS NOUMENON EXTENT FOR 3 JULY / NOUMENON RESONANCE FOR 14 MAY 2022** as [#30, #10, #300, #6, #70, #5] /

**#808 - SECTION VIII OF QUEEN VICTORIA'S LETTERS PATENT (VALUE TO \*BALFOUR\* \*DECLARATION\*)** as [#2, #10, #300, #6, #70, #400, #500] = y<sup>e</sup>shûw'âh (H3444): {**UMBRA: #391 % #41 = #22**} **1)** salvation, deliverance; **1a)** \*WELFARE\*, \*PROSPERITY\*; **1b)** deliverance; **1c)** \*SALVATION\* (\*BY\* \*GOD\*); **1d)** victory;

**#337 - \*PERISAPSIS\* \*NOUMENON\* \*EXTENT\* FOR 3 JANUARY / \*APOAPSIS\* \*NOUMENON\* \*EXTENT\* FOR 3 JULY / \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD** as [#50, #1, #7, #1,



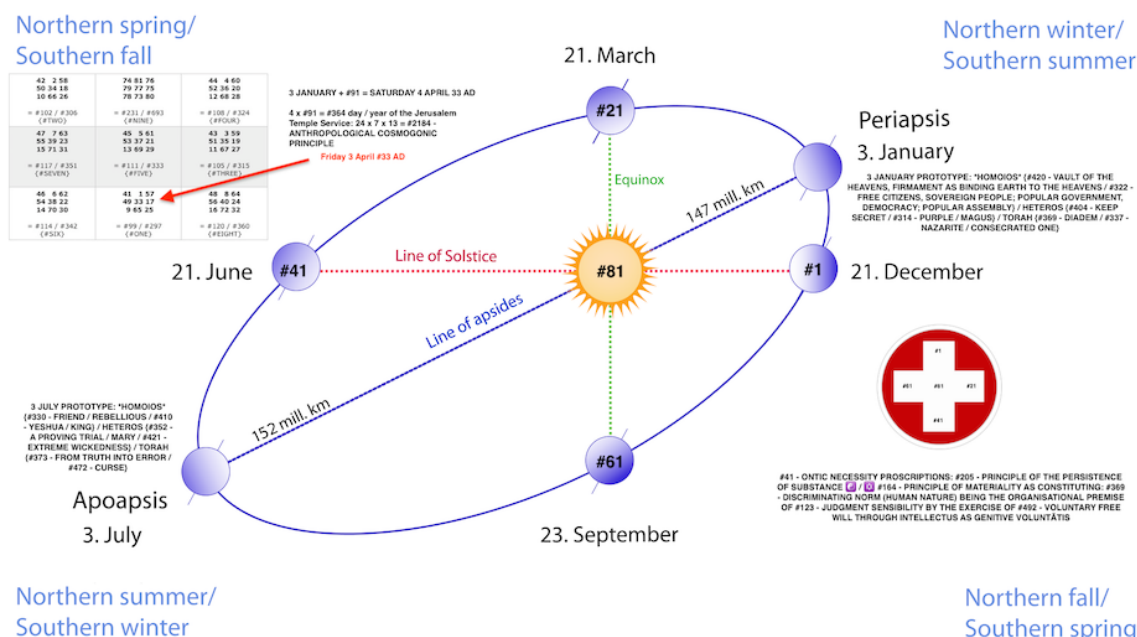
**#100, #8, #50, #70, #50] = Nazarēnós (G3479): {UMBRA: #487 % #41 = #36} 1) a resident of \*NAZARETH\*;**

**#263 - \*JULIAN\* \*DATE\* \*OF\* \*PAPAL\* \*BULL\* \*OF\* 4 MAY 1493 as [#50, #7, #200, #6] = nezer (H5145): {UMBRA: #257 % #41 = #11} 1) \*CONSECRATION\*, \*CROWN\*, separation, Nazariteship; 1a) crown (as sign of consecration), earring; 1a1) stones of a crown, diadem, stones of charming; 1b) woman's hair; 1c) consecration; 1c1) \*OF\* \*HIGH\* \*PRIEST\*; 1c2) of \*NAZARITE\*;**

**#151 - \*JULIAN\* \*DATE\* \*OF\* \*PAPAL\* \*BULL\* \*OF\* 4 MAY 1493 as [#6, #5, #40, #30, #20, #10, #600] / [#6, #40, #30, #20, #10, #5, #600] / #410 - APOAPSIS NOUMENON EXTENT FOR 3 JULY as [#300, #40, #30, #20, #500] = melek (H4428): {UMBRA: #90 % #41 = #8} 1) \*KING\*;**

**#298 - \*NOUMENON\* \*RESONANCE\* FOR 10 APRIL 2022 as [#6, #5, #70, #2, #200, #10, #5] / #327 - \*JULIAN\* \*DATE\* \*OF\* \*PAPAL\* \*BULL\* \*OF\* 4 MAY 1493 as [#5, #70, #2, #200, #10, #600] / #337 - \*PERISAPSIS\* \*NOUMENON\* \*EXTENT\* FOR 3 JANUARY / \*APOAPSIS\* \*NOUMENON\* \*EXTENT\* FOR 3 JULY / \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD as [#5, #70, #2, #200, #10, #10, #600] = 'Ibrîy (H5680): {UMBRA: #282 % #41 = #36} 0) \*HEBREW\* = 'one from beyond'; 1) a designation of the patriarchs and the Israelites; 2) a designation of the patriarchs and the Israelites;**

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<<http://www.grapple369.com/images/EarthSeasons.png>>

**NOTE:** THAT THE [Genesis 1:1-2] TEXTUAL REFERENCE ALSO HAS A NOUMENON / TEMPORAL RESONANCE TO THE **CRUCIFIXION on 3 APRIL 33 AD** and **DAY OF PENTECOST on 24 MAY 33 AD** AND SO THEREFORE IT IS IMPOSSIBLE TO CLAIM CHRISTIAN BELIEF WITHOUT JEWISH SOVEREIGNTY:

"IN THE BEGINNING **\*GOD\*** {’êlôhîym (H430): **13 JANUARY** [■ #116, ■ #126], **24 MAY** (PENTECOST 33 AD) [■ #68 - **\*DIMMING\*** / **\*RIGHTS\*** (MENG), ■ #106]} **\*CREATED\*** {bârâ’ (H1254): **13 JANUARY** [■ #215], **24 MAY** (PENTECOST 33 AD) [■ #223]} THE **\*HEAVEN\*** {24 MAY (PENTECOST 33 AD) [■ #435]} AND THE **\*EARTH\*** {’erets (H776): **13 JANUARY** [■ #313, ■ #359], **3 APRIL** (CRUCIFIXION 33 AD) [■ #331, ■ #336, ■ #337, ■ #351], **24 MAY** (PENTECOST 33 AD) [■ #296, ■ #371]}.

AND THE **\*EARTH\*** {’erets (H776): **13 JANUARY** [■ #313, ■ #359], **3 APRIL** (CRUCIFIXION 33 AD) [■ #331, ■ #336, ■ #337, ■ #351], **24 MAY** (PENTECOST 33 AD) [■ #296, ■ #371]} WAS WITHOUT **\*FORM\*** {ôhûw (H8414): **13 JANUARY** [■ #419]}, AND VOID; AND **\*DARKNESS\*** {chôshek (H2822): **13 JANUARY** [■ #339, ■ #364], **3 APRIL** (CRUCIFIXION 33 AD) [■ #334, ■ #336], **24 MAY** (PENTECOST 33 AD) [■ #364]} WAS UPON THE **\*FACE\*** {pânîym (H6440): **13 JANUARY** [■ #151, ■ #215, ■ #226], **3 APRIL** (CRUCIFIXION 33 AD) [■ #180, ■ #256], **24 MAY** (PENTECOST 33 AD) [■ #176, ■ #202, ■ #230, ■ #236]} OF THE **\*DEEP\*** {têhôm (H8415): **24 MAY** (PENTECOST 33 AD) [■ #451]}.

AND THE **\*SPIRIT\*** {rûwach (H7307): **13 JANUARY** [■ #226], **24 MAY** (PENTECOST 33 AD) [■ #230, ■ #236, ■ #244]} OF GOD {’êlôhîym (H430): **13 JANUARY** [■ #116, ■ #126], **24 MAY** (PENTECOST 33 AD) [■ #68 - **\*DIMMING\*** (MENG) / **\*RIGHTS\***, ■ #106]} MOVED UPON THE **\*FACE\*** {pânîym (H6440): **13 JANUARY** [■ #151, ■ #215, ■ #226], **3 APRIL** (CRUCIFIXION 33 AD) [■ #180, ■ #256], **24 MAY** (PENTECOST 33 AD) [■ #176, ■ #202, ■ #230, ■ #236]} OF THE **\*WATERS\***. {mayim (H4325): **13 JANUARY** [■ #116, ■ #126, ■ #151], **3 APRIL** (CRUCIFIXION 33 AD) [■ #105], **24 MAY** (PENTECOST 33 AD) [■ #106]} [Genesis 1:1-2]

FOR THIS CAUSE GOD GAVE THEM UP UNTO VILE **\*AFFECTIONS\***-**G3806**: FOR EVEN THEIR WOMEN DID CHANGE THE NATURAL USE INTO

THAT WHICH IS AGAINST NATURE: AND LIKEWISE ALSO THE MEN,  
LEAVING THE NATURAL USE OF THE WOMAN (ie.

THE JULIO-CLAUDIAN DYNASTY WAS PARTICULARLY CHARACTERISED BY  
A WANTONNESS OF SAME SEXUAL ACTS WHICH BREACHED **PRINCEPS  
CIVITATIS** ("**First Citizen**") / **POTESTATE CIVITATIS** ("**The Power of  
The State**")

), BURNED IN THEIR LUST ONE TOWARD ANOTHER; MEN WITH MEN  
WORKING THAT WHICH IS UNSEEMLY, AND RECEIVING IN THEMSELVES  
THAT RECOMPENSE OF THEIR ERROR WHICH WAS MEET." [Romans  
**1:25-26**]

The reality is that if such improper **HOMOSEXUAL IDENTITY** usage of  
**MALAKOS / ARSENOKOITES** [1Corinthians 6:9] and the Epistle to the  
[Romans 1:22-32] is actually a contemporary juxtaposition made against  
the notion of ROMAN GOVERNANCE's **PRINCEPS CIVITATIS** ("**First  
Citizen**") / CAESAR AUGUSTUS as "son of god" and coercive abuses of  
**POTESTATE CIVITATIS** ("**The Power of The State**") manifested within  
the events of 3 APRIL 33 AD as crucifixion of JESUS {**He is saved / A  
saviour; a deliverer**} OF NAZARETH {**Sovereign; one chosen or set  
apart; separated; crowned; sanctified**} as the **PROTOKOS**  
("**Firstborn**") who purveyed a theological (**POTESTATES**) conception of  
the power as rank of angel [MATTHEW 22:30] or POWERS (Gk. ἐξουσία  
meaning exousía) within the CELESTIAL HIERARCHY.

Then by such distortion of the historical reality the conclusion is that they  
\***HAVE**\*-**G2192** no possibility of redemption and are \***OVERTAKEN**\* by  
their iniquity.

**#746 as [#5, #60, #70, #400, #200, #10, #1] = exousía (G1849):**  
**{UMBRA: #746 % #41 = #8} 1) \*POWER\* \*OF\* \*CHOICE\*,**  
**\*LIBERTY\* \*OF\* \*DOING\* \*AS\* \*ONE\* \*PLEASES\*; 1a)** leave or  
permission; **2)** physical and mental power; **2a)** the ability or strength  
with which one is endued, which he either possesses or exercises; **3)** the  
power of authority (influence) and of right (privilege); **4) \*THE\***  
**\*POWER\* \*OF\* \*RULE\* \*OR\* \*GOVERNMENT\* (\*THE\* \*POWER\***  
**\*OF\* \*HIM\* \*WHOSE\* \*WILL\* \*AND\* \*COMMANDS\* \*MUST\***  
**\*BE\* \*SUBMITTED\* \*TO\* \*BY\* \*OTHERS\* \*AND\* \*OBEYED\*);**  
**4a)** universally; **4a1)** authority over mankind; **4b)** specifically; **4b1)** the  
power of judicial decisions; **4b2)** of authority to manage domestic affairs;  
**4c)** metonymically; **4c1)** a thing subject to authority or rule; **i)**  
jurisdiction; **4c2)** one who possesses authority; **i)** a ruler, a human  
magistrate; **ii)** the leading and more powerful among created beings  
superior to man, spiritual **\*POTENTATES\***; **4c3)** a sign of the husband's

authority over his wife; **i)** the veil with which propriety required a women to cover herself; **4c4)** the sign of regal authority, a crown;

"KNOW YE NOT THAT THE UNRIGHTEOUS SHALL NOT INHERIT THE  
**\*KINGDOM\*-G932:** OF GOD?

**#309 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY / 10 APRIL 2022 as [#2, #1, #200, #10, #30, #5, #10, #1, #50] = 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;

BE NOT DECEIVED: NEITHER **\*FORNICATORS\*-G4205**, NOR IDOLATERS, NOR ADULTERERS, NOR EFFEMINATE (**MALAKÓS** (G3120) eg: **CAESAR NERO'S CASTRATED MALE WIFE: SPORUS AS SOCIETAL NADIR CULMINATION)**, NOR ABUSERS OF THEMSELVES WITH MANKIND (**ARSENOKOÍTĒS** (G733) eg: **CAESAR CALIGULA'S PREDILECTION TO FORBID MEN HAVING SEX WITH THEIR WIVES WHOM HE COERCIVELY PROPOSITIONED)**..." [1Corinthians 6:9]

**#280 - NOUMENON RESONANCE FOR 10 APRIL 2022 as [#5, #60, #5, #10, #200] = échō (G2192): {UMBRA: #1405 % #41 = #11} 1)** to have, i.e. to hold; **1a)** to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as; **2)** to have i.e. own, possess; **2a)** external things such as pertain to property or riches or furniture or utensils or goods or food etc.; **2b) \*USED\* \*OF\* \*THOSE\* \*JOINED\* \*TO\* \*ANY\* \*ONE\* \*BY\* \*THE\* \*BONDS\* \*OF\* \*NATURAL\* \*BLOOD\* \*OR\* \*MARRIAGE\* \*OR\* \*FRIENDSHIP\* \*OR\* \*DUTY\* \*OR\* \*LAW\* \*ETC\*, \*OF\* \*ATTENDANCE\* \*OR\* \*COMPANIONSHIP\*;** **3)** to hold one's self or find one's self so and so, to be in such or such a condition; **4)** to hold one's self to a thing, to lay hold of a thing, to adhere or cling to; **4a)** to be closely joined to a person or a thing;

Secondly the nature of fidelity as to the manner whereby the experiential NOUMENON clustered empirical categories are temporally actuated as then the basis for a vital consciousness instantiation.

"THOU THAT MAKEST THY BOAST OF THE LAW, THROUGH BREAKING THE LAW DISHONOUREST THOU GOD?"

As to whether the EARTH is in a state of BABYLONIAN confusion as then darkness: **#15 (#260)** ... **#34** ... **#65** ... **#111** ... **#175** ... **#260** ... **#369 (#15)** against which the TORAH as an ONTIC {ie. **#41 x 10 = #410** as [**#6, #4, #400**] = **dâth** (H1882): **\*LAW\* (\*OF\* \*GOD\*)**} arbitrator is then applied as light.

**#305 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [**#3, #5, #3, #100, #1, #40, #40, #5, #50, #8, #50**] /

**#327 - \*JULIAN\* \*DATE\* \*OF\* \*PAPAL\* \*BULL\* \*OF\* 4 MAY 1493** as [**#3, #5, #3, #100, #1, #40, #40, #5, #50, #70, #10**] /

**#367 - \*JULIAN\* \*DATE\* \*OF\* \*PAPAL\* \*BULL\* \*OF\* 4 MAY 1493** as [**#3, #5, #3, #100, #1, #40, #40, #5, #50, #70, #50**] = **gráphō** (G1125): **{UMBRA: #1404 % #41 = #10} 1) \*TO\* \*WRITE\*, \*WITH\* \*REFERENCE\* \*TO\* \*THE\* \*FORM\* \*OF\* \*THE\* \*LETTERS\*; 1a)** to delineate (or form) letters on a tablet, parchment, paper, or other material; **2)** to write, with reference to the contents of the writing; **2a)** to express in written characters; **2b)** to commit to writing (things not to be forgotten), write down, record; **2c)** used of those things which stand written in the sacred books (of the OT); **2d)** to write to one, i.e. by writing (in a written epistle) to give information, directions; **3)** to fill with writing; **4)** to draw up in writing, compose;

**#354 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [**#6, #2, #300, #40, #6**] /

**#362 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [**#2, #300, #40, #500**] /

**#348 - SUPERNAL PAIRING TO #EIGHT (#120 / #360)**  
**\*PYTHAGOREAN\* \*NUMBER\* \*PROTOTYPE\*** as [**#2, #300, #40, #6**] / [**#6, #2, #300, #600**] /

**#360 - EGO PAIRING TO #EIGHT (#120 / #360)**  
**\*PYTHAGOREAN\* \*NUMBER\* \*PROTOTYPE\*** as [**#20, #300, #600**] / [**#300, #40, #500**] = **shêm** (H8034): **{UMBRA: #340 % #41 = #12} 1)** name; **1a)** name; **1b)** reputation, fame, glory; **1c) \*THE\* \*NAME\* (\*AS\* \*DESIGNATION\* \*OF\* \*GOD\*); 1d)** memorial, monument;

FOR THE NAME {ónoma (G3686): **#231 - \*JUXTAPOSITION\* \*CONTROL\*** as [**#70, #50, #70, #40, #1**] THE CAUSE OR REASON NAMED: ON THIS ACCOUNT ONE SUFFERS AS A CHRISTIAN} OF GOD IS BLASPHEMED AMONG THE GENTILES THROUGH YOU, AS IT IS **\*WRITTEN\*-G1125:.** [Romans 2:23-24]

As we have stated previously rational belief is not as DE ZENGOTITA suggests merely unequivocal "crude denials of the psychological processes that actually determine how we [as sapient entities or human beings] function." [page 19]

The paradox which DE ZENGOTITA introduces is related to the nature of mind as the basis of human identity associated to our situational and time relative capacity for remembrance which he observes as any parent ought, does vary with each successive generation. [page 33] That I cannot remember the decades of my parent's era and neither would my offspring (ie. *hypothetical as an obscure potential since I've had chemotherapy*) be expected to have any expansive saturation as a knowledge of mine.

"\***SING**\* {rânan (H7442): **3 APRIL (CRUCIFIXION 33 AD)** [■ #256, ■ #316, ■ #322]}, O \***BARREN**\* {âqâr (H6135): **13 JANUARY** [■ #381]}, THOU THAT DIDST NOT \***BEAR**\* {yâlad (H3205): **3 APRIL (CRUCIFIXION 33 AD)** [■ #105, ■ #436], **13 JANUARY** [■ #116]}; BREAK FORTH INTO SINGING, AND CRY ALOUD, THOU THAT DIDST NOT \***TRAVAIL**\*-H2342: {yâlad (H3205): **3 APRIL (CRUCIFIXION 33 AD)** [■ #448]} WITH CHILD:

FOR MORE ARE THE CHILDREN OF THE \***DESOLATE**\* {shâmêm (H8074): **3 APRIL (CRUCIFIXION 33 AD)** [■ #351, ■ #436]} THAN THE CHILDREN OF THE MARRIED \***WIFE**\* {ishshâh (H802): **3 APRIL (CRUCIFIXION 33 AD)** [■ #336]}, \***SAITH**\* {âmar (H559): **3 APRIL (CRUCIFIXION 33 AD)** [■ #256]} THE \***LORD**\* {Yêhovah (H3068): **3 APRIL (CRUCIFIXION 33 AD)** [■ #515]}." [Isaiah 54:1]

And such mantras as "ALWAYS IN OUR THOUGHTS FOREVER IN OUR HEARTS" might bring a honey salve to the afflicted by strengthening and nourishing it with some hope as to a prospect of life eternal, but they are nonetheless deceptive words since with very few exceptions, viable memory will always dwindle.

There are various criteria of value which can be applied to the worth of humankind and one such is the measure of their mind. That if the metaphysical proposition is held to be true, any such mind capacity for knowledge might then be cohered to experiential NOUMENON clustered empirical categories that are temporally actuated relative to a ternary hypostasis as theoretically the basis for a vital consciousness instantiation.

If our relative knowledge may change and the cushioning hypostasis reality does not, then ought consideration of the most optimal condition of



our human experience as essentially that which we can bequeath to others, be framed by an astute awareness of any ONTIC grounding and the meta-descriptor prototypes requisite for presence of being as a sapient entity.

Quite unabashedly DE ZENGOTITA states that the nurturing of his childhood was accompanied by *"lame attempts at humour, the habitual affections and maddening intonation"* as its course of nature framing for his **#369 - DISCRIMINATING NORM** and impetus of **#288 - REMEMBRANCE** (whether as dissonance or resonance) being occasioned by action arising from a conventional habit as **#48 - RITUAL (\*LI\*)** characterised by an agonising **#6 - CONTRARIETY (\*LI\*)** of sincere singleness of heart, an absence of intelligent inquiry through a spontaneous exercise of **#81 - SOVEREIGN** (independent action without external interference) **JUXTAPOSITION** as then grounding for bridging the gap of relative experience, with feigned filial affection exhibiting a lack of **#27 - DUTY (\*SHIH\*)** towards any integrity permeating a sensibility to requital of loyalty as an implied **#68 - RIGHT (\*MENG\*)** [孟 MÈNG: *(figuratively) first in series; (figuratively) great, eminent; to strive; to endeavour derived from Chinese Confucian 'second sage' philosopher Mèng Kē (372-289 BC) on human nature is righteous and humane*], being instead pre-occupied with self ego by an amusing puerility: *"I used to ask for stories, just to get away from them."*

*The thing about stories being that, when they told them, they weren't addressing me directly; they would get lost in the telling, musing on their lives--much more comfortable all around.*

*Looking back, I now realise that the stories they told could have happened anytime, that the focus was always on people and events, never on atmosphere, style, cultural texture. There was no period feeling.*

*Once in a while, they would say something like ["not many people had cars", "refrigerators weren't electric" or "the iceman cometh" (ie. **not the Broadway play premiered on 9 October 1946**) that as dissonance] certainly had an effect." [page 34]*

The **#73 - COMPLETION (\*CH'ENG\*)** of this superficial life process as immersive interoperability into the metarealistic (ie. **not only the pictorial aspect of the perception of other dimensions of reality, but also the essence of those dimensions and their relation to us as human beings**) nostalgic realms of past persons who are still "exist[ing] in their own timeless universe [as often epitomised within] really jerky black-and-white films" is for DE ZENGOTITA a despairing realisation where existence is constituted by a **#215 - \*SELF\* \*CONTRADICTION\*** comprising of little more than memorabilia (ie.

things that might be remarkable and potentially worthy of **#288 - REMEMBRANCE**) fragments within your possession, as just a little heap of them arrayed at random, but having no coherent context.

Rather than conceiving that an ONTIC grounding is requisite for the circumscribing of ontological experience, the possible need of conformity to meta-principles (eg: *propositional dialectic of information enquiry and optimal response: **dialektikós** [Greek: **διαλεκτικός**] #463 [@137] - DESIRE TO SEEK THE GOOD AS PROSPEROUS OF MAN'S SENSUOUS NATURE AND UNDERSTANDING OF MAN'S INTELLECTUAL NATURE / #265 [@202] - TO CHOOSE OR CREATE, SHAPE, FORM OF NEW CONDITIONS, CIRCUMSTANCES OF TRANSFORMATIONS*) and the necessity of meta-descriptor prototypes which are essential for a vital and continuing presence of being, the viable solution to any inevitability of an existential crisis relative to the hypostasis reality, is to validate the "whole cultural trajectory, it's preservation and capacity to be continuously recycled" by a permissive "IF IT FEELS GOOD (THEN IT MUST BE)" process of promiscuous (ie. **arbitrary conventions and collocations relative to time**) selection where "mix" is the imperative: "Make your own--anything. Out of anything ... [as a] collapse into a synchronic pastiche. [page 35]

And whilst nostalgic dreaming as preoccupied enjoyment might generally stupefy any prospect of iconoclasm (ie. **the action of attacking or assertively rejecting cherished beliefs and institutions or established values and practices**), but just how long will this pathological unaccountable hedonism (ie. **pleasure of the entire mind and not just the senses as the highest good**) continuity go on?

"FOR WE OURSELVES ALSO WERE SOMETIMES **\*FOOLISH\*** {anóētos (G453): **3 APRIL** (CRUCIFIXION 33 AD) [■ #509 - **\*YAHAD\***]}, **\*DISOBEDIENT\*** {apeithēs (G545): **13 JANUARY** [■ #313]}, **\*DECEIVED\*** {planáō (G4105): **24 MAY** (PENTECOST 33 AD) [■ #382]}}, SERVING DIVERS LUSTS AND **\*PLEASURES\*-G2237**,

**#140 - AN \*INNATE\* \*ONTIC\* \*SUBSTITUTED\* \*CONCEPT\* as [#8, #4, #70, #50, #8] /**

**#343 - SEE KANT'S PROLEGOMENA IDEA as [#8, #4, #70, #50, #1, #10, #200] = hēdoné (G2237): {UMBRA: #140 % #41 = #17} 1) pleasure; 2) **\*DESIRES\* \*FOR\* \*PLEASURE\***;**

**G2237@{**

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

**@2: Sup: 12 - YOUTHFULNESS: T'UNG (#20); Ego: 4 - BARRIER: HSIEN (#12),**

@3: Sup: 1 - **CENTRE: CHUNG (#21)**; Ego: 70 - **SEVERANCE: KE (#82)**,  
 @4: Sup: 51 - **CONSTANCY: CH'ANG (#72)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#132)**,  
 @5: Sup: 59 - **MASSING: CHU (#131)**; Ego: 8 - **OPPOSITION: KAN (#140 - I DEAL NOT FRAUDULENTLY { %14 } / I AM NOT AN EAVES-DROPPER { %16 } )**,  
 Male: **#131 - \*TRUE\***; Feme: **#140**  
 } // **#140**

LIVING IN MALICE AND ENVY, HATEFUL, AND **\*HATING\*** {miséo (G3404): **24 MAY (PENTECOST 33 AD)** [ **#315, #268 - \*SUPERNAL\* \*NOUMENON\* \*CUSHIONING\* \*FOR\* \*SELF\* \*CONTROL\*** ] } ONE ANOTHER." [Titus 3:3]



<[https://commons.wikimedia.org/wiki/File:Henri\\_Adolphe\\_Laisement\\_Kardinäle\\_im\\_Vorzimmer\\_1895.jpg](https://commons.wikimedia.org/wiki/File:Henri_Adolphe_Laisement_Kardinäle_im_Vorzimmer_1895.jpg)>

[**IMAGE:** Adolphe Henri Laisement: "Cardinals in a Vatican Hall" or "Eavesdropping" (1895)]

"MINE ENEMIES SPEAK EVIL OF ME, WHEN SHALL HE DIE, AND HIS NAME PERISH? AND IF HE COME TO SEE ME, HE SPEAKETH VANITY: HIS HEART GATHERETH INIQUITY TO ITSELF; WHEN HE GOETH **\*ABROAD\*-H2351**, HE TELLETH IT.

**#106 - \*NOUMENON\* \*RESONANCE\* FOR DAY OF PENTECOST 24 MAY 33 AD** as [**#2, #8, #6, #900**] /  
 / **#115 - ONTIC PREMISE FOR DIGNITY ROYAL; \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY / DAY OF PENTECOST 24 MAY 33 AD** as [**#6, #8, #6, #90, #5**] /  
**#516 - \*NOUMENON\* \*RESONANCE\* FOR CRUCIFIXION ON 3 APRIL 33 AD** as [**#6, #8, #6, #90, #6, #400**] /

**#140 - WANT OF SELF CONTROL** as [#6, #30, #8, #6, #900] =  
chûwts (H2351): {UMBRA: #104 % #41 = #22} 1) \*OUTSIDE\*,  
outward, street, the outside;

ALL THAT HATE ME WHISPER TOGETHER AGAINST ME: AGAINST ME DO  
THEY DEVISE MY HURT." [Psalm 41:5-7]

**IMMANUEL KANT PROLEGOMENA (1783) COMMENTARY ON  
SECTION #53 - INCREASING EVIDENCE, GAINING INSIGHT; I-  
CHING: H13 - FELLOWSHIP, COMPANIONSHIP, CONCORDING  
PEOPLE, FELLOWSHIP WITH MEN, GATHERING MEN; TETRA: 53 -  
ETERNITY (YUNG) AS IDEA @343:** "In the first (mathematical) class of  
antinomy (ie. *a contradiction between two beliefs or conclusions  
that are in themselves reasonable but a paradox*), the falsity of the  
presupposition consisted in the following: that something **#215 -  
\*SELF\*-\*CONTRADICTION\*** (namely, appearance as a thing in itself)  
would be represented as being **\*UNIFIABLE\* \*IN\* \*A\* \*CONCEPT\***.

But regarding the second, namely the dynamical, class of antinomy, the  
falsity of the presupposition consists in this: **\*THAT\* \*SOMETHING\*  
\*THAT\* \*IS\* \*UNIFIABLE\* \*IS\* \*REPRESENTED\* \*AS\*  
\*CONTRADICTION\***; consequently, while in the first case both of the  
mutually opposing assertions were false, here on the contrary the  
assertions, which are set in opposition to one another through mere  
misunderstanding, can both be **#131 - \*TRUE\***.

**#131** as [#1, #40, #50, #40] = 'omnâm (H551): {UMBRA: #131 %  
#41 = #8} 1) verily, **\*TRULY\***, surely;

Specifically, mathematical **\*COMBINATION\* \*NECESSARILY\*  
\*PRESUPPOSES\* \*THE\* \*HOMOGENEITY\* \*OF\* \*THE\* \*THINGS\*  
\*COMBINED\*** (in the concept of magnitude), but dynamical connection  
does not require this at all. If it is a question of the magnitude of  
something extended, all parts must be homogeneous among themselves  
and with the whole; in contrast, in the connection of cause and effect  
homogeneity can indeed be found, but is not necessary; for the concept  
of causality (whereby through one thing, something completely different  
from it is posited) at least does not require it.

If the objects of the sensible world were taken for things in themselves,  
and the previously stated natural laws for laws of things in themselves,  
contradiction would be inevitable. In the same way, if the subject of  
freedom were represented, like the other objects, as a mere appearance,  
contradiction could again not be avoided, for the same thing would be  
simultaneously affirmed and denied of the same object in the same  
sense.

But if natural necessity is referred only to appearances and freedom only to things in themselves, then no contradiction arises if both kinds of causality are assumed or conceded equally, however difficult or impossible it may be to make causality of the latter kind conceivable." [pages 94, 95]

A plausible ONTIC outcome to our spontaneous propositional METALOGIC consideration of a possible viable arbitrator to any dialectic of information enquiry and optimal response (ie. **as an avenue of enquiry for further research**) is a promising capability sustained by a realisation that the only NOUMENON entry [zen: 9, row: 5, col: 6, nous: #61] purveying an intersection of categories #463 / #265 to **dialektikós** [Greek: **διαλεκτικός**] as being referenced by the GRAPPLE@[#66, #33, #15, #78, #73, #54, #68, #15, #61] **PROTOTYPE**:

**MALE: @84 + @169 = #253**

**FEME: @192 = #192**

**ONTIC CHECKSUM TOTAL: #445**

As convoluted as this may all seem, then gives rise to the logical conclusion that **#445 - SELF CONTROL** being a virtue in the mastery of one's **#360 - páthos (G3806)** ought to be a requisite outcome for any mechanised permissive process of promiscuous selection:

**"\*MEEKNESS\*-G4236:, \*TEMPERANCE\*-G1466:**

**#759 as [#80, #100, #1, #70, #300, #8, #200] = praiótēs (G4236): {UMBRA: #759 % #41 = #21} 1)** gentleness, mildness, meekness;

**#445 as [#5, #3, #20, #100, #1, #300, #5, #10, #1] = enkráteia (G1466): {UMBRA: #445 % #41 = #35} 1) \*SELF\*-\*CONTROL\*** (the virtue of one who masters his desires and passions, esp. his sensual appetites);

**#322 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD as [#20, #1, #300, #1] = katá (G2596): {UMBRA: #322 % #41 = #35} 1)** down from, through out; 2) according to, toward, along;

**\*AGAINST\*-G2596: SUCH THERE IS NO LAW." [Galatians 5:23]**

That MEEKNESS here is not WEAKNESS but strong, bold, confident and assertive given the word is derived from the Greek origin, praus, which is translated as **"\*STRENGTH\* \*UNDER\* \*CONTROL\*"**. In ancient

Greece, war horses were trained to be meek -- strong and powerful yet under control and willing to submit.

"TELL YE THE DAUGHTER OF SION, BEHOLD, THY KING COMETH UNTO THEE, MEEK-**G4239**,

**#781 as [#80, #100, #1, #400, #200] = praÿs (G4239): {UMBRA: #781 % #41 = #2} 1)** mildness of disposition, gentleness of spirit, meekness;

AND SITTING UPON AN ASS, AND A COLT THE FOAL OF AN ASS." [**Matthew 21:5**]

Aristotle said that the praus person is one who has the virtue of the mean between two extremes. If recklessness were on one end and cowardice on the other, praus might be characterized as steady courage. For example, a meek person doesn't shy away from taking a stand. Rather, the stand is taken at the right time, with the right people, in the right way. He or she submits or constrains power for greater effect on self and others. [**@2**]

To Xenophon, enkrateia is not a particular virtue but "the foundation of all virtues".

"SO **\*MIGHTILY\*-G2596-G2904**: GREW THE **\*WORD\*-G3056**:

**#436 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD as [#20, #100, #1, #300, #5, #10] = krátos (G2904): {UMBRA: #691 % #41 = #35} 1)** force, strength; **2)** power, might: mighty with great power; **2a)** a mighty deed, a work of power; **3)** dominion;

**#223 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*PENTECOST\* ON 24 MAY 33 AD as [#30, #70, #3, #70, #50] /**

**#373 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#30, #70, #3, #70, #200] = lógos (G3056): {UMBRA: #373 % #41 = #4} 1)** of speech; **1a)** a word, uttered by a living voice, embodies a conception or idea; **1b)** what someone has said; **1b1)** a word; **1b2)** the sayings of God; **1b3)** decree, mandate or order; **1b4)** of the moral precepts given by God; **1b5)** Old Testament prophecy given by the prophets; **1b6)** what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim; **1c)** discourse; **1c1)** the act of speaking, speech; **1c2)** the faculty of speech, skill and practice in speaking; **1c3)** a kind or style of speaking; **1c4)** a continuous speaking discourse - instruction; **1d)** doctrine, teaching; **1e)** anything reported in speech; a narration, narrative; **1f)** matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law; **1g)** the thing spoken of or



talked about; event, deed; **2)** its use as respect to the MIND alone; **2a)** reason, the mental faculty of thinking, meditating, reasoning, calculating; **2b)** account, i.e. regard, consideration; **2c)** account, i.e. reckoning, score; **2d)** account, i.e. answer or explanation in reference to judgment; **2e)** relation, i.e. with whom as judge we stand in relation; **2e1)** reason would; **2f)** reason, cause, ground; **3)** In John, denotes the essential Word of God, **\*JESUS\* \*CHRIST\*, \*THE\* \*PERSONAL\* \*WISDOM\* \*AND\* \*POWER\* \*IN\* \*UNION\* \*WITH\* \*GOD\*, \*HIS\* \*MINISTER\* \*IN\* \*CREATION\* \*AND\* \*GOVERNMENT\* \*OF\* \*THE\* \*UNIVERSE\*, \*THE\* \*CAUSE\* \*OF\* \*ALL\* \*THE\* \*WORLD'S\* \*LIFE\* \*BOTH\* \*PHYSICAL\* \*AND\* \*ETHICAL\***, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds;

**OF GOD AND PREVAILED."** [Acts 19:20]

The Word Enkrateia (Greek ἐγκράτεια, "in power" is derived from ἐν (en, "in") + κράτος (krátos, "power"). Enkrateia comes from the adjective enkratês (ἐγκρατής from ἐν (en, "in") which means possession, power over something or someone else + κράτος (krátos, "power")):

### **κράτος (krátos)**

- might, strength
- act of strength, act of valour
- (in the plural) acts of violence
- dominion, power

It results in the meaning of power over yourself, power over your own passions and instincts, self-control and self-mastery.

Whereas the theory of ego depletion (ie: ***utilitarian probability for the impetus of action as to whether the ONTIC discrete meta-descriptor prototypes have any more or less fluctuation as for example whether #68 - MENG means RIGHT or DIMMING***), attempts to describe the state of an individual's impaired ability to self-regulate that can be implicated in a wide range of undesirable and maladaptive behaviours, such as acts of aggression.

A depleting task requiring self-control can have a hindering effect on a subsequent self-control task, even if the tasks are seemingly unrelated. Self-control plays a valuable role in the functioning of the self on both individualistic and interpersonal levels. Ego depletion is therefore a critical topic in experimental psychology, specifically social psychology, because it is a mechanism that contributes to the understanding of the processes of human self-control.

That we might also reasonably conclude the capacity for hatred as a category of maladaptive behaviour which in all likelihood is symptomatic of an individual's impaired ability to self-regulate their permissive process in the promiscuous selection of life's plethora as opportunities for pleasure. In the knowledge that strategies to counteract ego depletion would therefore, be highly beneficial in various real-life situations. [Ref: Wikipedia : Ego\_depletion]

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

**UMBRA: #445 % #41 = #35** - Great Guiding Signs?, Virtue of Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

**THOTH MEASURE: #35** - Oh Tem-sepu, who makest thine appearance in Tattu; I am not one who curseth the king.

**#VIRTUE:** As to Gathering (no. #35), it is success.

**#TOOLS:** With Failure (no. #75), loss of fortune.

**#POSITION:** With Ascent (no. #7), high ambitions.

**#TIME:** With Sinking (no. #64), low ambitions.

**#CANON: #181**

### **ONTIC\_OBLIGANS\_181@{**

**@1:** Sup: 35 - **GATHERING:** LIEN (**#35**); Ego: 35 - **GATHERING:** LIEN (**#35**),

**@2:** Sup: 29 - **DECISIVENESS:** TUAN (**#64**); Ego: 75 - **FAILURE:** SHIH (**#110**),

**@3:** Sup: 36 - **STRENGTH:** CH'IAN (**#100**); Ego: 7 - **ASCENT:** SHANG (**#117**),

**@4:** Sup: 19 - **FOLLOWING:** TS'UNG (**#119**); Ego: 64 - **SINKING:** CH'EN (**#181** - **I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS { %24 } / I AM NOT ONE WHO CURSETH THE KING { %35 }**),

**Male: #119; Feme: #181**

**} // #181**

### **G1466@{**

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

**@2:** Sup: 8 - **OPPOSITION:** KAN (**#13**); Ego: 3 - **MIRED:** HSIEN (**#8**),

**@3:** Sup: 28 - **CHANGE:** KENG (**#41**); Ego: 20 - **ADVANCE:** CHIN (**#28**),

@4: Sup: 47 - **PATTERN: WEN (#88)**; Ego: 19 - **FOLLOWING: TS'UNG (#47)**,  
 @5: Sup: 48 - **RITUAL: LI (#136)**; Ego: 1 - **CENTRE: CHUNG (#48)**,  
 @6: Sup: 24 - **JOY: LE (#160)**; Ego: 57 - **GUARDEDNESS: SHOU (#105)**,  
 @7: Sup: 29 - **DECISIVENESS: TUAN (#189)**; Ego: 5 - **KEEPING SMALL: SHAO (#110)**,  
 @8: Sup: 39 - **RESIDENCE: CHU (#228 - I HAVE NO UNJUST PREFERENCES {%40})**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#120)**,  
 @9: Sup: 40 - **LAW/MODEL: FA (#268)**; Ego: 1 - **CENTRE: CHUNG (#121)**,  
**Male: #268; Feme: #121**  
 } // #445

For Aristotle, enkrateia is the antonym of akrasia (ἀκρασία from ἀ = without + κράτος = power, control) which means "lacking command (over oneself)". In this sense, enkrateia is the state of performing what is known to be a positive choice because of its positive consequences as opposed to akrasia, which is the state of performing what is known to be not a positive choice (because of its negative consequences), but nevertheless performing it because of its immediate pleasures. [ref: Wikipedia : Enkrateia]

Before making any considerations (ie. **which is constrained by a sequential proceeding rather than having any A PRIORITY unity of apperception of the entire literary work**) upon DE ZENGOTITA's recourse to rationalisations drawn from the American Professor of Philosophy RICHARD RORTY for his explanation of behavioural contingency (ie. **the relationship between a specific response and the frequency, regularity, and level of reinforcement for that response**) as then an impetus for continuity (ie. **fashioning the best possible self through continual redescription**) and the ego's existential pre-occupation with a survivalist subjectivity, we ought to reiterate our earlier caveat, that we are **#546 - \*NAIVE\*** [p<sup>e</sup>thîy (H6612)] with a limitation upon resources, but with an eager desire for self education (ie. **life circumstance precluded us for any formal education**) and since we don't have all the answers, our intention is to then contribute to the UNIVERSE OF DISCOURSE, as not by cause of rhetorical contrivances nor argumentative contortions, but rather by an effect of **#273 - SYNCRETIC PROGRESSION** that is primarily concerned with devising a META-NARRATIVE so as to articulate any viability to an underlying METALOGIC process as then a mechanism possessing an intermediate capability to facilitate the generation of ideas in the furtherance of our self education process.

Whilst we may ourselves derive some pithy observations from RORTY's widely held admiration amongst academics, for his understanding of the transition from modernism that describes the period from the 1890s to 1945 to post-modernism which refers to the period after the Second World War, as especially after 1968.

In light of our provisional hypothesis that ADOLF HITLER within his TABLE TALK 1941 to 1944, as by cause of implicit concepts expressed within the segmented narrative content, having then both IDEA / TEMPORAL correspondences, it is likely to have deployed a TERNARY NUMBER TEMPLATE (ie. ***meta-descriptor prototypes of the CANON OF SUPREME MYSTERY published in 4 BCE but known for millennium prior***) to then implement it's FASCIST idealism in being a return to the traditions of Ancient Rome, by action of PYTHAGOREAN **#1080 - HETEROS** THEORY OF NUMBER BINOMIAL PROTOTYPES as entirely an artifice.

Doubtlessly we will later more properly convey by example this notion within either this present or some other chapter, nevertheless it raises a questionable concern about what then properly constitutes a foundation to an authentic western perennial tradition and whether any temporal basis for a stages of development distinction made between modern verses post-modern is merely a rhetorical contrivance made in part as a philosophical response to the magnitude of atrocity wrought in the world of both World War II and the Vietnam Wars.

Especially given that the TERNARY NUMBER superordinate basis to the oriental perennial tradition which is the metaphysical premise for our theoretical NOUMENON has both a COURSE-trochos of NATURE-genesis **[James 3:6]** chronological anchoring in grounding (ie. "**THE REVELATION OF THE MYSTERY, WHICH WAS KEPT SECRET SINCE THE WORLD BEGAN** (**aiōnios** (**G166**): eternity)" **[Romans 16:25]**) as temporal relativity (ie. ***being a base-7 view of the continuum given  $6 \times 364 = \#2184$  days  $\times 49 = 107016 / 293$  tropical years of 365.24232 days***) to infinity and a corresponding:

**PERIHELION (#314, #322, #337, #342, #369, #379, #404, #420)**

and

**APHELION (#330, #337, #352, #373, #410, #421, #454, #472)**

Binding to the earth's orbit as hypostasis conception given to its exemplar ANTHROPOCENTRIC singularity.

This TERNARY NUMBER hypostasis consideration for conscious reality purveys a neural linguistic as rational (**22 / 7**) circumscribing premise for cognition which is readily substantiated by means of deploying those same TERNARY NUMBER meta-descriptor prototypes as a reverse transcriptase to segment language in thereby making a mirrored determination against the person's innate will to judge which is observed to run up against its outer limits as reality. That in all probability (ie. **as not within our present scope to resolve**) conforms to IMMANUEL KANT's understanding of an unmistakable hint implicit within language, that found a kind of judgment in which the casus itself was manifestly decided (ie. CASUS DATAE LEGIS), although the rule under which the fallen case fell was still to be found, and would eventually deny itself entirely to man's power to say. To the elucidation this type of judgment, he devoted the most heroic of his works. [**@3**]

On face value, DE ZENGOTITA's invocation of Professor RORTY's intellectual legacy as a "strict atheist", falls within the quadrant of a quasi **\*STRAW\* \*MAN\*** fallacy which occurs when someone takes another person's argument or point, then distorts it or exaggerates it in some kind of extreme way: "Where has Professor RORTY been?"

JÜRGEN HABERMAS in his 12 JUNE 2007 obituary describes RICHARD RORTY (4 OCTOBER 1931 to 8 JUNE 2007) as an ironist (ie. **having an axiomatic view as to the nature of vocabulary**): "**NOTHING IS SACRED TO RORTY THE IRONIST.**"

ASKED AT THE END OF HIS LIFE ABOUT THE 'HOLY', THE STRICT ATHEIST ANSWERED WITH WORDS REMINISCENT OF THE YOUNG HEGEL:

**#262 - bârak (H1288): \*TO\* \*BE\* \*BLESSED\*** as [**#9, #5, #30, #8, #10, #200**] /

**#270 - ONTIC (@102 + @168) DYNAMIC SUBSTITUTION AS ROOT TO MECHANISTIC BINARY PATHOS** as [**#9, #5, #30, #8, #200, #8, #10**] /

**#315 - \*NOUMENON\* \*RESONANCE\* FOR 12 JUNE 2007** as [**#8, #9, #5, #30, #8, #200, #5, #50**] = **thélō (G2309): {UMBRA: #844 % #41 = #24} 1)** to **\*WILL\***, have in mind, intend; **1a)** to be resolved or determined, to purpose; **1b)** to desire, to wish; **1c) \*TO\* \*LOVE\*;** **1c1)** to like to do a thing, be fond of doing; **1d) \*TO\* \*TAKE\* \*DELIGHT\* \*IN\*, \*HAVE\* \*PLEASURE\*;**

'MY SENSE OF THE HOLY IS BOUND UP WITH THE HOPE THAT SOME DAY MY REMOTE DESCENDANTS **\*WILL\*** LIVE IN A GLOBAL CIVILIZATION IN WHICH **\*LOVE\*** IS PRETTY MUCH THE ONLY LAW.'

In then making a series of petty distortions upon a child's impaired ability to self-regulate their permissive process in the promiscuous media selection, DE ZENGOTITA finally condescends with a theist (note there are two words) retort as if it was really a value that RORTY holds: "The very word 'parenting,' for God's sake--try to imagine your grandfather saying it".

By such interleaving and clarifying action made to the obituary it properly and unambiguously constitutes a **\*STRAW\* \*MAN\*** fallacy, firstly because Professor RORTY's maternal grandfather, was WALTER RAUSCHENBUSCH, as a central figure in the Social Gospel movement of the early 20th century.

And secondly due to the accusation being sustained by imputation of our poetic prose which is made in accord with RORTY's humanist value expression, that is conveyed by the Wikipedia resource, where shortly before his death, RORTY had written a piece called "The Fire of Life", (published in the November 2007 issue of Poetry magazine), in which he meditates on his diagnosis and the comfort of poetry. He concludes, "I now wish that I had spent somewhat more of my life with verse. This is not because I fear having missed out on truths that are incapable of statement in prose. [...]"

**-- DON'T MIND US --**

"WATCHERS WE ARE,  
DO NOT DARE.  
THOUGH IT BE FAR. {**DEME: @71**}  
WE'RE STILL THERE. {**ONTIC: @102**}

THE MORE YOU SAY.  
WE'LL GET TO KNOW.  
COME WHAT MAY.

IT WILL BE SO." {**@9: Sup: 78 - ON THE VERGE: CHIANG (#343: SEE KANT'S PROLEGOMENA IDEA)**; Ego: 54 - **UNITY: K'UN (#314: @235 --> #449 / #314 - châraph (H2778): \*BLASPHEME\*, \*REPROACH\*)**}

**ONTIC / DEME CHECKSUM TOTAL: #173** as [#6, #7, #100, #50, #10] / [#7, #100, #50, #10, #6] /  
■ **#218 - yârê' (H3372): \*INSPIRE\* \*REVERENCE\* \*AS\* \*GODLY\* \*FEAR\* \*OR\* \*AWE\*** as [#6, #5, #7, #100, #50, #10, #600] /  
■ **#247 - \*NOUMENON\* \*RESONANCE\* FOR 12 JUNE 2007** as [#40, #7, #100, #50, #10, #600] = **zâqên (H2205): {UMBRA: #157 % #41 = #34} 1) old; 1a) \*OLD\* (\*OF\* \*HUMANS\*); 1b) elder (of those having authority);**



#343 - DON'T MIND US POEM as [#4, #8, #40, #70, #200, #10, #1, #10] = **dēmósios** (G1219): {UMBRA: #602 % #41 = #28} 1) \*BELONGING\* \*TO\* \*THE\* \*PEOPLE\* \*OR\* \*STATE\*, \*PUBLIC\*; 2) publicly, in public places, in full view of all;

#224 - \*NOUMENON\* \*RESONANCE\* FOR 12 JUNE 2007 as [#4, #200, #20] / [#4, #200, #500] /

#246 as [#6, #4, #200, #20, #10, #6] / [#2, #4, #200, #20, #500] /

#260 as [#30, #4, #200, #20, #6] / [#6, #4, #200, #20, #10, #500] /

#264 as [#4, #200, #20, #600] /

#266 as [#2, #4, #200, #20, #600] /

#270 - ONTIC (@102 + @168) DYNAMIC SUBSTITUTION AS ROOT TO MECHANISTIC BINARY PATHOS as [#40, #4, #200, #20, #6] /

#279 as [#4, #200, #20, #10, #5, #600] / [#5, #4, #200, #20, #10, #600] /

#281 as [#2, #4, #200, #20, #10, #5, #600] /

#314 - DON'T MIND US POEM as [#30, #4, #200, #20, #20, #600] / [#20, #4, #200, #20, #10, #20, #600] = **derek** (H1870): {UMBRA: #224 % #41 = #19} 1) way, road, distance, journey, manner; 1a) \*ROAD\*, way, path; 1b) journey; 1c) direction; 1d) \*MANNER\*, \*HABIT\*, \*WAY\*; 1e) \*OF\* \*COURSE\* \*OF\* \*LIFE\* (FIG.); 1f) of moral character (fig.);

**YOUTUBE:** "RUNNING UP THAT HILL (KATE BUSH TRIBUTE) BY LIPS CHOIR (DECEMBER 2015)"

<<https://www.youtube.com/watch?v=ygvsZBbm2d4>>

"AND IF I ONLY COULD  
I'D MAKE A #381 - \*DEAL\* WITH GOD  
AND I'D GET HIM TO SWAP OUR PLACES  
BE #337 - \*RUNNING\* UP THAT #314 - \*ROAD\*  
BE #337 - \*RUNNING\* UP THAT #343 - \*HILL\*  
BE #337 - \*RUNNING\* UP THAT BUILDING  
SAY, IF I ONLY COULD, OH"

#293 - \*NOUMENON\* \*RESONANCE\* FOR 12 JUNE 2007 as [#2, #1, #200, #900] /

#343 - DON'T MIND US POEM as [#6, #40, #1, #200, #90, #6] = **'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;

**#332 - \*NOUMENON\* \*RESONANCE\* FOR 12 JUNE 2007** as  
[**#30, #100, #2, #200**] /  
**#314 - DON'T MIND US POEM** as [**#6, #1, #100, #2, #200, #5**] /  
[**#6, #100, #2, #200, #6**] = qâbar (**H6912**): **{UMBRA: #302 % #41**  
**= #15} 1)** to bury; **1a)** (Qal) to bury; **1b)** (Niphal) to be buried; **1c)**  
(Piel) to bury, bury (in masses); **1d)** (Pual) **\*TO\* \*BE\* \*BURIED\***;

"[**THE LORD GOD SAID**] **AND THOU SHALT GO TO THY FATHERS IN**  
**PEACE; THOU SHALT BE \*BURIED\*-H6912 IN A GOOD OLD**  
**AGE.**" [**Genesis 15:15**]

Rather, it is because I would have lived more fully if I had been able to  
rattle off more old chestnuts—just as I would have if I had made more  
close friends. Cultures with richer vocabularies are more fully human—  
farther removed from the beasts—than those with poorer ones; individual  
men and women are more fully human when their memories are amply  
stocked with verses."

If the writer is not offering an academic treatise then its incumbent upon  
them to provide a semantically adequate demarkation between what  
could otherwise be false or insubstantial dichotomies which are entirely  
social constructs, namely he claims that RORTY distinguishes between a  
"liberal metaphysic" (eg: ***the modern belief in natural rights***).

Which I understand could be a distinction on an universalist or humanist  
notion of a metaphysics to human nature as **#369 - DISCRIMINATING**  
**NORM (course of nature: AVOID HETERONOMY AGAINST**  
**AUTONOMY / properly do not steal the object #369)** that doesn't  
necessarily lead to the preposterous formulation of a liberal theory which  
marginalizes (ie. ***other than by impetus to preserve life and limb***), or  
altogether omits from considerability, individuals who are entirely bestial  
as uncivil by nature [**#410 - OBLIGATING NORM** (rule based: **BEAR**  
**NO FALSE WITNESS)** / **#451 - MANIFESTING NORM** (right or  
privilege: **DO NOT COVET**)] in being unable and unwilling to cognize  
within the usual humane way, as then a denial of any sapient

characteristic by **#215 - SELF CONTRADICTION** in fundamentally what it means to be human (homos: 'all one' + sapient: 'wisdom thinker').

Being then supposedly sufficiently distinct from "liberal ironism" (eg: ***the postmodern defence of such rights, minus the belief that they are natural***). Given that RORTY calls "ironism" a state of mind where people are completely aware that their knowledge is dependent on their time and place in history, and are therefore somewhat detached from their own beliefs.

Which I understand to be a defence of any autonomous and sapient individual right having a prerogative to hymeneal strictures as being divergent from RORTY's unnatural belief, by a consideration made of the septet INTELLECTUS as the theoretical noumenon having an ONTIC centrality as **#41 - "MORAL LAW OF NATURE"** with a temporal / spatial (eg: **PRINCIPLE OF EMANATION: remember the Sabbath, PRINCIPLE OF PERSISTENCE: do not steal**) premise to its anthropocentric singularity and if number like words can be so attributed, it has a disposition towards the good.

Since RORTY also postulates that "[...] a belief can still regulate action, [and] still be thought worth dying for, among people who are quite aware that this belief is caused by nothing deeper than contingent historical circumstance." [**@4**]

Arguably this then meets the assertion that RORTY thinks high-culture types can uphold such values whilst ironising them in the general sense. But that RORTY doubts the masses can handle this--and the reason he gives has to do with parenting. Whereby he says that one can't imagine "a culture whose public rhetoric is ironist ... a culture which socialised its children in such a way to make them constantly dubious (eg:

The root ONTIC grounding being subject (**@102 --> @168**) to a substitutionary mechanism by cause of a binomial **#1080 - HETEROS** hypostasis rather than a trinomial **#2184 - HOMOIOS** hypostasis which then dogmatically makes an economy against the human autonomy as fixed mind encapsulation

) about their own process of socialisation."

I'm not sufficiently immersed in academia and consequently have no access to the minutiae which consists within the dialectic of discourse between the respective proponents within the philosophical faculty to draw any sound conclusions as to whether a temporal distinction is therefore an adequate conception to convey a milestone semantical progression from modernism to post-modernism, however if consideration

is given to any necessity of the autonomous and sapient individual right having a prerogative to hymeneal strictures which sustains the religious economy as its orthodoxy and the dualistic grounding:

### #342

mâbush (H4016): **\*MALE\* \*GENITALS\***;  
katharsía (G167): **\*OF\* \*IMPURE\* \*MOTIVES\***; **\*LUSTFUL\***  
**\*LIVING\***;  
Kaîsar (G2541): **\*CAESAR\* (\*ROMAN\* \*EMPEROR\*)**;  
shâkab (H7901) **\*OF\* \*SEXUAL\* \*RELATIONS\***;  
shâbîl (H7635): **\*WAY\*, \*PATH\***;

46 6 62 54 (38) 22 14 70 30 = #114 / #34 {#SIX}	43 3 59 51 (35) 19 11 67 27 = #105 / #31 {#THREE}
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**ROMAN #1080 - HETEROS (@1 - ATUM, @5 - SHU) NUMBER PROTOTYPES**

### #315

kâmâr (H3649): **\*PRIEST\***;  
ágamos (G22): **\*UNMARRIED\***;  
porneía (G4202): **\*ADULTERY\*, \*FORNICATION\*,**  
**\*HOMOSEXUALITY\*, \*LESBIANISM\***;  
râ'a' (H7489): **\*BE\* \*EVIL\* \*ETHICALLY\***;  
mirmâh (H4820): **\*DECEIT\*, \*TREACHERY\***;

39 13 62 61 (38) 15 14 63 37 = #114 / #34 {#FIVE}	36 10 59 58 (35) 12 11 60 34 = #105 / #31 {#FOUR}
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**TORAH #1080 - HETEROS (@1 - ATUM, @5 - SHU) NUMBER PROTOTYPES**

For how the PAPACY of the ROMAN CATHOLIC CHURCH then defines itself as being in opposition to "contemporary society," and its relativism or secularism antagonised by, for example, such issues as women's suffrage in their political as democratic participation and their emancipation within all aspects of life generally.

Women were excluded from voting in ancient Greece and republican Rome, as well as in the few democracies that had emerged in Europe by the end of the 18th century. When the franchise was widened, as it was in the United Kingdom in 1832, women continued to be denied all voting rights.

The question of women's voting rights finally became an issue in the 19th century, and the struggle was particularly intense in Great Britain and the United States, but those countries were not the first to grant women the right to vote, at least not on a national basis. By the early years of the 20th century, women had won the right to vote in national elections in New Zealand (1893), Australia (1902), Finland (1906), and Norway (1913). In Sweden and the United States they had voting rights in some local elections.

World War I and its aftermath speeded up the enfranchisement of women in the countries of Europe and elsewhere. In the period 1914–39, women in 28 additional countries acquired either equal voting rights with men or the right to vote in national elections. [5]

PRESIDENT JOE BIDEN on Friday 24 JUNE 2022 called the Supreme Court decision that overturns of Roe v. Wade a "tragic error" and implored voters to turn out in NOVEMBER to elect members of Congress willing to write **\*ABORTION\*** protections into law. Speaking from the White House, BIDEN said, "This is a sad day for the country in my view, but it doesn't mean the fight is over."

BIDEN said the decision puts reproductive health at risk and singled out the JESUIT educated JUSTICE CLARENCE THOMAS's concurring opinion amongst 6 of 9 justices being ROMAN CATHOLIC {ie. **#135, #405, #540, #546, #1080, #2184**} affiliated:

The majority opinion, authored by JUSTICE SAMUEL ALITO [[Roman Catholic, appointed 2006 \(REP\)](#)], was joined by JUSTICES CLARENCE THOMAS [[Roman Catholic, appointed 1991 \(REP\)](#)], NEIL GORSUCH [[raised Roman Catholic but ambiguously Episcopalian, appointed 2017 \(REP\)](#)], BRETT KAVANAUGH [[Roman Catholic, appointed 2018 \(REP\)](#)], and AMY CONEY BARRETT [[Roman Catholic, appointed 2022 \(REP\)](#)]. THOMAS and KAVANAUGH also filed concurring opinions.

CHIEF JUSTICE JOHN ROBERTS [[Roman Catholic, appointed 2005 \(REP\)](#)] filed an opinion concurring in the judgement, in which he advocated for a more narrow ruling.

JUSTICE CLARENCE further opened the door to the court revisiting decisions on contraception and same-sex marriage. [@6]

It took women 130 years to gain their right to vote. It wasn't until 1972 that women were acknowledged to have a right to their reproductive health. The THOMAS COURT has taken that away after 50 years of trying. The consequences of an America that lost its conscience amid the turmoil of the 1960s

It is self evident that the semantics of postmodernism has not sufficiently withstood this Babylonian / Pythagorean presumptuous piety which is resistant to all reformation. The APRIORITY issue to my sensibility, is rather a prudent architectural as STOICHEION concern about the **#1080 - HETEROS (@1 - ATUM, @5 - SHU) v's HOMOIOS (ONTIC, #2184) NUMBER** conception as the basis for hypostasis in what then properly constitutes a foundation to an authentic western perennial tradition:

**G2087@{**

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

@2: Sup: 62 - **DOUBT: YI (#67)**; Ego: 57 - **GUARDEDNESS: SHOU (#62)**,

@3: Sup: 67 - **DARKENING: HUI (#134)**; Ego: 5 - **KEEPING SMALL: SHAO (#67)**,

@4: Sup: 5 - **KEEPING SMALL: SHAO (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13})**; Ego: 19 - **FOLLOWING: TS'UNG (#86 - I AM NOT A ROBBER OF FOOD {%10})**,

@5: Sup: 75 - **FAILURE: SHIH (#214)**; Ego: 70 - **SEVERANCE: KE (#156 - I DO NOT CAUSE TERRORS {%21})**,

@6: Sup: 70 - **SEVERANCE: KE (#284)**; Ego: 76 - **AGGRAVATION: CHU (#232)**,

@7: Sup: 27 - **DUTIES: SHIH (#311)**; Ego: 38 - **FULLNESS: SHENG (#270)**,

Male: **#311 - SEE KANT'S PROLEGOMENA IDEA**; Feme: **#270 - ONTIC (@102 + @168) DYNAMIC SUBSTITUTION AS \*ROOT\* \*TO\* \*MECHANISTIC\* \*BINARY\* \*PATHOS\***  
} // **#1080**

**#1080** as [**#5, #300, #5, #100, #70, #400, #200**] = **héteros** (**G2087**): **{UMBRA: #680 % #41 = #24} 1)** the other, another, other; **1a) \*TO\* \*NUMBER\***; **1a1)** to number as opposed to some former person or thing; **1a2)** the other of two; **1b)** to quality; **1b1)**



**\*ANOTHER\*: i.e. \*ONE\* \*NOT\* \*OF\* \*THE\* \*SAME\* \*NATURE\*,  
\*FORM\*, \*CLASS\*, \*KIND\*, \*DIFFERENT\*;**

**USURPER:** #41 {First Number in the Square}

**GUIDE:** #49 (7x7) {Last Number in the Square}

**<-- #175 - WOMAN WITH CHILD (#1225 - téknon (G5043):**

**\*POSSESSED\* \*BY\* \*A\* \*DESIRE\* \*OR\* \*AFFECTION\* \*FOR\*  
\*IT\* \*AND\* \*IS\* \*ADDICTED\* \*TO\* \*IT\* / therapeúō (G2323):  
\*TO\* \*SERVE\*, \*DO\* \*SERVICE\***

**MYSTERY:** #90 {First Number + Last Number}

**ADJUSTER:** #135 {Total Sum of a Row}

**LEADER:** #405 {Total Value of All Rows}

**<-- "\*BEGGARLY\*-G4434: \*ELEMENTS\*-G4747:, WHEREUNTO YE  
DESIRE AGAIN TO BE IN BONDAGE?" [Galatians 4:9]**

**REGULATOR:** #540 {Total Sum of a Row + Total Sum of All Rows}

**<-- 'abdûwth (H5659): \*SERVITUDE\*, \*BONDAGE\*;**

**<-- pâlal (H6419): \*TO\* \*PRAY\*; dêrash (H1875): \*TO\* \*SEEK\*  
\*DEITY\* \*IN\* \*PRAYER\* \*AS\* \*WORSHIP\*; \*LUTHER'S\*  
\*DECISION\* \*TO\* \*REMOVE\* \*THE\* \*ROMAN\* \*CANON\*  
\*PRAYER\* (\*CANON\* \*MISSAE\*) READ BEFORE THE #1827 -  
\*EUCCHARIST\***

**H1875@{**

**@1: Sup: 30 - BOLD RESOLUTION: YI (#30); Ego: 30 - BOLD  
RESOLUTION: YI (#30),**

**@2: Sup: 34 - KINSHIP: CH'IN (#64); Ego: 4 - BARRIER: HSIEN  
(#34),**

**@3: Sup: 72 - HARDNESS: CHIEN (#136); Ego: 38 - FULLNESS:  
SHENG (#72),**

**@4: Sup: 78 - ON THE VERGE: CHIANG (#214); Ego: 6 -  
CONTRARIETY: LI (#78),**

**@5: Sup: 54 - UNITY: K'UN (#268); Ego: 57 - GUARDEDNESS:  
SHOU (#135),**

**Male: #268 - \*SUPERNAL\* \*NOUMENON\* \*CUSHIONING\*  
\*FOR\* \*SELF\* \*CONTROL\*; Feme: #135 - HETEROS (@1, @5)  
NUMBER ADJUSTER**

**} // #540**

**GENERAL GOVERNOR: #1080** {(Total Sum of a Row + Total Sum of All  
Rows) x 2}

**HIGH OVERSEER:** #52920 {((Total Sum of a Row + Total Sum of All Rows) x 2) x Last Number in the Square}

**FOR FURTHER INFO SEE: "FACSIMILE OF RELEVANT PORTIONS TO THE OCCULT ENCYCLOPEDIA OF MAGIC SQUARES VOLUME ONE BY NINEVEH SHADRACH"**

<<http://www.grapple369.com/Groundwork/Occult%20Encyclopedia%20of%20Magic%20Squares.pdf>>

**#2050 as [#80, #300, #800, #600, #70, #200] = ptōchós (G4434): {UMBRA: #2050 % #41 = #41} 1)** reduced to beggary, begging, asking alms; **2)** destitute of wealth, influence, position, honour; **2a)** lowly, afflicted, **\*DESTITUTE\* \*OF\* \*THE\* \*CHRISTIAN\* \*VIRTUES\* \*AND\* \*ETERNAL\* \*RICHES\*;** **2b)** helpless, powerless to accomplish an end; **2c)** poor, needy; **3)** lacking in anything; **3a)** as respects their spirit; **3a1) \*DESTITUTE\* \*OF\* \*WEALTH\* \*OF\* \*LEARNING\* \*AND\* \*INTELLECTUAL\* \*CULTURE\* \*WHICH\* \*THE\* \*SCHOOLS\* \*AFFORD\*** (men of this class most readily give themselves up to Christ's teaching and proved them selves fitted to lay hold of the heavenly treasure);

**46 41 48**

**47 45 43**

**42 49 44 = #135 / #405 {FIRE - \*ACCORDING\* \*TO\* \*PYTHAGOREAN\* \*BELIEF\* AS NORTH}**

**42 47 46**

**49 45 41**

**44 43 48 = #135 / #405 {EARTH - \*ACCORDING\* \*TO\* \*PYTHAGOREAN\* \*BELIEF\* AS EAST}**

**44 49 42**

**43 45 47**

**48 41 46 = #135 / #405 {AIR - \*ACCORDING\* \*TO\* \*PYTHAGOREAN\* \*BELIEF\* AS SOUTH}**

**48 48 44**

**41 45 49**

**46 47 42 = #135 / #405 {WATER - \*ACCORDING\* \*TO\* \*PYTHAGOREAN\* \*BELIEF\* AS WEST}**

**#1315 as [#200, #300, #70, #10, #600, #5, #10, #70, #50] = stoicheîon (G4747): {UMBRA: #1315 % #41 = #3} 1)** any first thing, from which the others belonging to some series or composite whole take their rise, an element, first principal; **1a)** the letters of the alphabet as

the elements of speech, not however the written characters, but the spoken sounds; **1b) \*THE\* \*ELEMENTS\* \*FROM\* \*WHICH\* \*ALL\* \*THINGS\* \*HAVE\* \*COME\*, \*THE\* \*MATERIAL\* \*CAUSES\* \*OF\* \*THE\* \*UNIVERSE\***; **1c)** the heavenly bodies, either as parts of the heavens or (as others think) because in them the elements of man, life and destiny were supposed to reside; **1d) \*THE\* \*ELEMENTS\*, \*RUDIMENTS\*, \*PRIMARY\* \*AND\* \*FUNDAMENTAL\* \*PRINCIPLES\* \*OF\* \*ANY\* \*ART\*, \*SCIENCE\*, \*OR\* \*DISCIPLINE\***; **1d1)** i.e. of mathematics, Euclid's geometry;

**IMMANUEL KANT PROLEGOMENA (1783) COMMENTARY ON SECTION #27 - GREATEST FUNCTIONAL SKILL IN PARADOXES; I-CHING: H21 - BITE TOGETHER, BITING THROUGH, GNAWING BITE; TETRA: 74 - CLOSURE (CHIH) AS IDEA @311:** "Nonetheless, I am very far from taking these concepts to be merely borrowed from experience, and from [**IDEA @311**] taking the necessity represented in them to be falsely imputed and a mere illusion through which long habit deludes us; rather, I have sufficiently shown that they and the principles taken from them stand firm a priori prior to all experience, and have their undoubted objective correctness, though of course only with respect to experience." [**page 62**]

Which is then entirely the stubborn millennial contention that DE ZENGOTITA himself alludes to within his HUFFPOST article dated 25 MAY 2011, namely: "In the last analysis, these Catholic Churchmen value themselves above others.

They are outraged, not at the [CHILD SEXUAL] abuse [**AS WANTON BREACHES OF PRINCEPS CIVITATIS ("First Citizen") / POTESTATE CIVITATIS ("The Power of The State") BY THE STUBBORNNESS OF BISHOPS AND THE PAPAL IMPOTENCY**], but at the very idea of a secular authority intruding on sacred precincts over which they have presided for 2000 years. For them, that is the real issue. The Middle Ages never ended."

Given that the Protestant Reformation in 1517 is sometimes used as a determination for the end of the Middle Ages, we ought to remind DE ZENGOTITA that perhaps the earliest known use of the perilous notion of a "**\*STRAW\* \*MAN\***" as a symptom of pernicious conduct was by MARTIN LUTHER in his book ON THE BABYLONIAN CAPTIVITY OF THE CHURCH (1520), where he is responding to arguments of the Roman Catholic Church and clergy attempting to delegitimize his criticisms, specifically on the correct way to serve the **#1827 - EUCHARIST (4 x #364 days + 371 days)**.



<<https://www.scmp.com/news/asia/east-asia/article/3181848/ukraine-war-japanese-man-arrested-over-vladimir-putin-straw>>

**#417** - 'ěnôwsh (H582): **\*MORTAL\* MAN\***; 'ârar (H779): **\*MADE\***  
**\*A\* \*CURSE\***; bayith (H1004): **\*TEMPLE\***; zâbach (H2076):  
**\*KILL\***; zayith (H2132): **\*OLIVE\* \*TREE\***; kesheph (H3785):  
**\*SORCERY\***; nâgad (H5046): **\*CONSPICUOUS\***; shâba' (H7650):  
**\*TO\* \*SWEAR\*, \*ADJURE\***; sin'âh (H8135): **\*HATING\***; enantîos  
 (G1727): **\*ANTAGONISTIC\* \*IN\* \*FEELING\* \*OR\* \*ACT\***;  
 kakopáttheia (G2552): **\*SUFFERING\* \*OF\* \*EVIL\***; maínomai  
 (G3105): **\*TO\* \*RAVE\* \*MADLY\*** as [#1, #50, #1, #9, #5, #40,  
 #1, #300, #10] = anáthema (G331): **{UMBRA: #107 % #41 =**  
**#25} 1)** a thing set up or laid by in order to be kept; **1a)** specifically,  
**\*AN\* \*OFFERING\* \*RESULTING\* \*FROM\* \*A\* \*VOW\*, \*WHICH\***  
**\*AFTER\* \*BEING\* \*CONSECRATED\* \*TO\* \*A\* \*GOD\* \*WAS**  
**HUNG\* \*UPON\* \*THE\* \*WALLS\* \*OR\* \*COLUMNS\* \*OF\* \*THE\***  
**\*TEMPLE\*, \*OR\* \*PUT\* \*IN\* \*SOME\* \*OTHER\* \*CONSPICUOUS\***  
**\*PLACE\*;** **2)** a thing devoted to God without hope of being redeemed,  
 and if an animal, to be slain; therefore a person or thing doomed to  
 destruction; **2a)** **\*A\* \*CURSE\***; **2b)** a man accursed, devoted to the  
 direst of woes;

[**IMAGE:** Since ancient times in Japan, there has been a ritual by which the doll of the person you want to kill is nailed to the tree of the shrine to curse and kill. A 72-year-old man was arrested on 15 JUNE 2022 for allegedly nailing a **\*STRAW\* \*DOLL\*** (one of ten found) bearing the face of RUSSIAN PRESIDENT VLADIMIR PUTIN to a sacred shinboku tree [from Middle Chinese-derived elements, as 神 (**shin:** "**god, spirit**") + 木 (**boku:** "**tree**")]] at a Shinto shrine near Tokyo, police had said.  
 Published: 0058 HOURS ON 16 JUNE 2022 by SOUTH CHINA MORNING POST]

MARTIN LUTHER's decision related to **#540 - \*SEEKING\* \*DEITY\* \*IN\* \*PRAYER\* \*AS\* \*WORSHIP\*** and the **#1827 - \*EUCCHARIST\*** appears to have an impost made against the **#540 - REGULATOR** within the hypostasis stratum to the **PYTHAGOREAN #1080 - HETEROS (@1 - ATUM, @5 - SHU) THEORY OF NUMBER** which we are able to resolve (**#268 / #135**) back to our TERNARY NUMBER theoretical noumenon hypostasis as an unequivocal prerogative.

Such is consistent with MARTIN LUTHER vehement statement he never asserted that he was "against serving the **#1827 - EUCCHARIST** according to any one type of practice" (ie. *which is a contemporary issue given refusal as an ecclesiastical* **#417 - \*ANATHEMA\* \*CURSE\*** *directed against RAINBOW SASH PROTESTERS upon PENTECOST 31 MAY 1998 and 11 JUNE 2000 or more recently as threats made against AMERICAN POLITICIANS*) in his criticisms towards them and in fact they themselves are making this argument.

They're persistence in making this false argument causes him to coin the phrase in this statement: "THEY ASSERT THE VERY THINGS THEY ASSAIL, OR THEY SET UP A **\*MAN\*** OF **\*STRAW\*** WHOM THEY MAY ATTACK."


**YOUTUBE:** "2CELLOS - NOW WE ARE FREE - GLADIATOR"

<<https://www.youtube.com/watch?v=74CYIdYoQ5w>>

"ANOL SHALOM  
ANOL SHEH LAY KONNUD DE NE UM  
FLAVUM {**DEME: @161, ONTIC: @161**}  
NOM DE LEESH {**DEME: @186, ONTIC: @186**}  
HAM DE NAM UM DAS  
LA UM DE  
FLAVNE..." {**@7: Sup: 12 - YOUTHFULNESS: T'UNG (#304: \*PENTECOST\* 24 MAY 33 AD)**; Ego: 6 - **CONTRARIETY: LI (#275: \*CRUCIFIXION\* 3 APRIL 33 AD)**}}

**YOUTUBE:** "HANS ZIMMER / LISA GERRARD (NOW WE ARE FREE)"

<<https://www.youtube.com/watch?v=fd6z4lSCqgY>>

**ONTIC / DEME CHECKSUM TOTAL: #347** as [**#30, #1, #60, #6, #200, #10, #600**] /  
 **#331 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\***  
**OF JESUS ON 3 APRIL 33 AD** as [**#50, #1, #60, #200, #500**] /  
[**#10, #1, #60, #200, #50, #10**] /

**#337 - \*PERISAPSIS\* \*NOUMENON\* \*EXTENT\* FOR 3 JANUARY / \*APOAPSIS\* \*NOUMENON\* \*EXTENT\* FOR 3 JULY / \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD as [#10, #1, #60, #200, #6, #50, #10] /**

**#303 - NOUMENON RESONANCE FOR SUNDAY 19 JUNE 2022 as [#2, #1, #60, #200, #600] /**

**#328 - NOUMENON RESONANCE FOR SUNDAY 19 JUNE 2022 as [#6, #1, #60, #200, #50, #5, #6] = 'âçar (H631): {UMBRA: #261 % #41 = #15} 1) to tie, bind, imprison; 1a) (Qal); 1a1) to tie, bind; 1a2) to tie, harness; 1a3) to bind (with cords); 1a4) \*TO\* \*GIRD\* (\*RARE\* \*AND\* \*LATE\*); 1a5) \*TO\* \*BEGIN\* \*THE\* \*BATTLE\*, \*MAKE\* \*THE\* \*ATTACK\*; 1a6) \*OF\* \*OBLIGATION\* \*OF\* \*OATH\* (figurative); 1b) (Niphal) to be imprisoned, bound; 1c) (Pual) to be taken prisoner;**

"WHEREFORE GIRD UP THE LOINS OF YOUR \*MIND\* {3 APRIL (CRUCIFIXION) [ #156]}, BE SOBER, AND \*HOPE\* {24 MAY (PENTECOST 33 AD) [ #244, #300]} TO THE END FOR THE GRACE THAT IS TO BE BROUGHT UNTO YOU AT THE REVELATION OF JESUS CHRIST; AS OBEDIENT CHILDREN, NOT FASHIONING YOURSELVES \*ACCORDING\* {3 APRIL (CRUCIFIXION) [ #322]} TO THE FORMER LUSTS IN YOUR IGNORANCE:

BUT AS HE WHICH HATH \*CALLED\* {19 JUNE (TIME OF WRITING) [ #80 - \*LABOURING\* (CH'IN), #280, #312], 13 JANUARY [ #116], 3 APRIL (CRUCIFIXION) [ #316, #448], 24 MAY (PENTECOST 33 AD) [ #371, #457]} YOU IS \*HOLY\* {13 JANUARY [ #215]}, SO BE YE \*HOLY\* {13 JANUARY [ #215]} IN \*ALL\* {19 JUNE (TIME OF WRITING) [ #292], 13 JANUARY [ #292, #332, #432]} MANNER OF CONVERSATION; BECAUSE IT IS \*WRITTEN\* {13 JANUARY [ #305]}, BE YE \*HOLY\* {13 JANUARY [ #215], 3 APRIL (CRUCIFIXION) [ #448]} ; FOR I \*AM\* {3 APRIL (CRUCIFIXION) [ #275 - \*EXISTENT\* \*ONE\*, #516], 24 MAY (PENTECOST 33 AD) [ #106, #223, #300, #421]} \*HOLY\* {13 JANUARY [ #215]} ." [1Peter 1:13-16]

**#270 - ONTIC (@102 + @168) DYNAMIC SUBSTITUTION AS \*ROOT\* \*TO\* \*MECHANISTIC\* \*BINARY\* \*PATHOS\* as [#6, #8, #200, #6, #700] /**

**#304 - \*NOUMENON\* \*RESONANCE\* FOR DAY OF PENTECOST 24 MAY 33 AD as [#40, #8, #200, #6, #700] = chârôwn (H2740): {UMBRA: #264 % #41 = #18} 1) anger, heat, burning (of anger); 1a) \*ALWAYS\* \*USED\* \*OF\* \*GOD'S\* \*ANGER\*;**



## 5.9 46 km SW of Khōst, Afghanistan

2022-06-22 06:54:36 (UTC+10:00)

10.0 km

<<https://earthquake.usgs.gov/earthquakes/map/>>

### 5X5 MAGIC SQUARE

USURPER: #1 - CENTRE (CHUNG)

GUIDE: #25 - CONTENTION (CHENG)

MYSTERY: #26 = יְהוָה / ENDEAVOUR (WU)

ADJUSTER: #65 - \*SOLDIER\* / INNER (NEI)

LEADER: #325

REGULATOR: 390 - shēm (H8034): \*THE\* \*NAME\* (\*AS\*  
\*DESIGNATION\* \*OF\* \*GOD\*)

GENERAL GOVERNOR: #780 - trómos (G5156): A \*TREMBLING\* OR  
\*QUAKING\* WITH FEAR

HIGH OVERSEER: #5440

<<http://www.grapple369.com/?time:06.54>>

.jackNote@zen: 3, row: 3, col: 7, nous: 23 [TIME: 06:50, SUPER:  
#390 - \*THE\* \*NAME\* (\*AS\* \*DESIGNATION\* \*OF\* \*GOD\*) /  
#62 - Construing a Guide, Practise Reason; I-Ching: H23 - Peeling,  
Disintegration, Stripping, Splitting apart, Flaying; Tetra: 70 - SEVERANCE  
(KE), EGO: #337 - \*PERISAPSIS\* \*NOUMENON\* \*EXTENT\* FOR 3  
JANUARY / \*APOAPSIS\* \*NOUMENON\* \*EXTENT\* FOR 3 JULY /  
#23 - Constancy of Guiding Concepts, Emptiness & Non-Existence; I-  
Ching: H18 - Ills to Be Cured, Arresting Decay, Correcting, Work on what  
has been spoiled (decay), Decaying, Branch; Tetra: 26 - ENDEAVOUR  
(WU)]

■ #73 - \*COMPLETION\* (CH'ENG) / NOUMENON RESONANCE FOR  
22 JUNE 2022 as [#40, #2, #10, #1, #500] / [#20, #40, #2, #10,  
#1] /

■ #419 - \*SLAUGHTER\* as [#400, #2, #10, #1, #6] / [#6, #5,  
#2, #1, #400, #5] /

■ #426 - NOUMENON RESONANCE FOR 0654 HRS (UTC+10) / 22  
JUNE 2022 as [#6, #2, #2, #10, #400, #6] /

■ #434 - NOUMENON RESONANCE FOR 0654 HRS (UTC+10) as  
[#2, #2, #10, #400, #500] = bôw' (H935): {UMBRA: #9 % #41 =  
#9} 1) to go in, enter, come, go, come in; 1a) (Qal); 1a1) to enter,  
come in; 1a2) to come; i) to come with; ii) to come upon, fall or light  
upon, \*ATTACK\* (\*ENEMY\*); iii) to come to pass; 1a3) to attain to;  
1a4) to be enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in; 1b2)

to carry in; **1b3**) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; **1b4**) to bring to pass; **1c**) (Hophal); **1c1**) to be brought, brought in; **1c2**) to be introduced, be put;

**#270 - ONTIC (@102 + @168) DYNAMIC SUBSTITUTION AS \*ROOT\* \*TO\* \*MECHANISTIC\* \*BINARY\* \*PATHOS\* as [#200, #70] /**

**#305 - NOUMENON RESONANCE FOR 0654 HRS (UTC+10) as [#30, #200, #70, #5] = ra' (H7451): {UMBRA: #270 % #41 = #24} 1) bad, evil; 1a) bad, disagreeable, malignant; 1b) bad, unpleasant, evil (giving pain, unhappiness, misery); 1c) evil, displeasing; 1d) bad (of its kind - land, water, etc); 1e) bad (of value); 1f) worse than, worst (comparison); 1g) sad, unhappy; 1h) evil (hurtful); 1i) bad, unkind (vicious in disposition); 1j) bad, evil, wicked (ethically); 1j1) in general, of persons, of thoughts; 1j2) deeds, actions; 1k) \*EVIL\*, \*DISTRESS\*, \*MISERY\*, \*INJURY\*, \*CALAMITY\*; 1k1) evil, distress, adversity; 1k2) evil, injury, wrong; 1k3) evil (ethical); 1l) evil, misery, distress, injury; 1l1) evil, misery, distress; 1l2) evil, injury, wrong; 1l3) evil (ethical);**

**#362 - NOUMENON RESONANCE FOR 22 JUNE 2022 as [#2, #300, #40, #500] /**

**#390 - NOUMENON RESONANCE FOR 0654 HRS (UTC+10) as [#30, #300, #40, #500] /**

**#400 - NOUMENON RESONANCE FOR 22 JUNE 2022 as [#40, #300, #40, #500] / [#300, #40, #20, #600] /**

**#406 - NOUMENON RESONANCE FOR 22 JUNE 2022 as [#6, #300, #40, #20, #600] = shêm (H8034): {UMBRA: #340 % #41 = #12} 1) name; 1a) name; 1b) reputation, fame, glory; 1c) \*THE\* \*NAME\* (\*AS\* \*DESIGNATION\* \*OF\* \*GOD\*); 1d) memorial, monument;**

**LEO SANDS / MALU CURSINO (BBC) @ 0000 HOURS ON 23 JUNE 2022: "AFGHAN EARTHQUAKE WITH AT LEAST 1,000 PEOPLE KILLED AND 1,500 INJURED:**

A POWERFUL EARTHQUAKE HAS KILLED AT LEAST 1,193 to 1,543 PEOPLE AND INJURED 1,600 to 3,000 IN EASTERN AFGHANISTAN, AN OFFICIAL OF THE RULING TALIBAN TOLD THE BBC. THE TALIBAN APPEALED FOR INTERNATIONAL HELP FOR THE RESCUE EFFORT AS PICTURES SHOWED LANDSLIDES AND RUINED MUD-BUILT **#434 - \*HOMES\*** IN THE PROVINCE OF PAKTIKA.

**#434 - NOUMENON RESONANCE FOR 0654 HRS (UTC+10) as [#30, #300, #100, #4] = shâqad (H8245): {UMBRA: #404 % #41 = #35} 1) \*TO\* \*WAKE\*, watch, awake, be alert; 1a) (Qal); 1a1) to**

keep watch of, be wakeful over; **1a2)** to be wakeful, wake (as mourner or sufferer);

THE QUAKE STRUCK SHORTLY AFTER 0654.37 (UTC+10) [WHICH HAS A 20 MINUTE SUNSET GEO PROXIMITY WINDOW] HRS ON 22 JUNE 2022 AS PEOPLE SLEPT.

**#65 - \*INNER\* (NEI) / NOUMENON RESONANCE FOR 0654 HRS (UTC+10)** as [#2, #2, #1, #20, #600] / [#6, #10, #2, #1, #6, #600] /  
**#415 - NOUMENON RESONANCE FOR 0654 HRS (UTC+10)** as [#6, #400, #2, #1, #6] / [#6, #400, #2, #6, #1] /  
**#419 - \*SLAUGHTER\* / NOUMENON RESONANCE FOR 22 JUNE 2022** as [#2, #2, #10, #400, #5] /  
**#426 - NOUMENON RESONANCE FOR 0654 HRS (UTC+10) / 22 JUNE 2022** as [#6, #2, #2, #10, #400, #6] /  
**#434 - NOUMENON RESONANCE FOR 0654 HRS (UTC+10)** as [#5, #2, #10, #1, #400, #10, #6] / [#6, #5, #2, #10, #1, #400, #10] = bayith (H1004): {UMBRA: #412 % #41 = #2} 1) \*HOUSE\*; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) \*HUMAN\* \*BODIES\* (fig.); 1d) of Sheol; 1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaph.); 8) (TWOT) temple; 9) on the inside; 10) within;

HUNDREDS OF **#434 - \*HOUSES\*** WERE DESTROYED BY THE MAGNITUDE 5.9 EVENT, WHICH OCCURRED AT A DEPTH OF 51KM (32 MILES).

IT IS THE DEADLIEST EARTHQUAKE TO STRIKE AFGHANISTAN IN TWO DECADES AND A MAJOR CHALLENGE FOR THE TALIBAN, THE ISLAMIST MOVEMENT WHICH REGAINED POWER LAST YEAR AFTER THE WESTERN-BACKED GOVERNMENT COLLAPSED.

THE EARTHQUAKE STRUCK ABOUT 44KM FROM THE CITY OF KHOST (population: 950,000) AND TREMORS WERE FELT AS FAR AWAY AS PAKISTAN AND INDIA. WITNESSES REPORTED FEELING THE QUAKE IN BOTH AFGHANISTAN'S CAPITAL, KABUL, AND PAKISTAN'S CAPITAL, ISLAMABAD." <<https://www.bbc.com/news/world-asia-61890804>>

**#304 - \*NOUMENON\* \*RESONANCE\* FOR DAY OF PENTECOST 24 MAY 33 AD** as [#4, #100, #200] /  
**#331 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD** as [#6, #10, #4, #100, #200, #5,

**#6]** = **dâqar** (H1856): {**UMBRA: #304 % #41 = #17**} **1) \*TO\* \*PIERCE\*, \*THRUST\* \*THROUGH\*, \*PIERCE\* \*THROUGH\***; **1a)** (Qal) to pierce, run through; **1b)** (Niphal) to be pierced through; **1c)** (Pual) pierced, riddled (participle);

**#304 - \*NOUMENON\* \*RESONANCE\* FOR DAY OF PENTECOST 24 MAY 33 AD as [#6, #10, #8, #200, #800] /**

**#314 - DON'T MIND US POEM / \*PERISAPSIS\* \*NOUMENON\* \*EXTENT\* FOR 3 JANUARY as [#8, #200, #80, #6, #500] /**

**#318 - \*NOUMENON\* \*RESONANCE\* FOR DAY OF PENTECOST 24 MAY 33 AD as [#30, #8, #200, #800] /**

**#324 - NOUMENON RESONANCE FOR SUNDAY 19 JUNE 2022 as [#8, #6, #200, #80, #10, #500] /**

**#328 - NOUMENON RESONANCE FOR SUNDAY 19 JUNE 2022 as [#40, #8, #200, #800] /**

**#330 - \*APOAPSIS\* \*NOUMENON\* \*EXTENT\* FOR 3 JULY as [#2, #8, #200, #80, #600] /**

**#354 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#8, #200, #80, #6, #50, #10] /**

**#364 - \*NOUMENON\* \*RESONANCE\* FOR DAY OF PENTECOST 24 MAY 33 AD as [#10, #8, #200, #80, #6, #50, #10] = **châraph** (H2778): {**UMBRA: #288 % #41 = #1**} **1) \*TO\* \*REPROACH\*, \*TAUNT\*, \*BLASPHEME\*, \*DEFY\*, \*JEOPARDISE\*, \*RAIL\*, \*UPBRAID\***; **1a)** (Qal) to reproach; **1b)** (Piel) to reproach, defy, taunt; **2)** (Qal) to winter, spend harvest time, remain in harvest time; **3)** (Niphal) to acquire, be betrothed;**

**#275 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD as [#5, #60, #10, #200] = **héxis** (G1838): {**UMBRA: #275 % #41 = #29**} **1) \*A\* \*HABIT\* \*WHETHER\* \*OF\* \*BODY\* \*OR\* \*MIND\***; **2)** a power acquired by custom, practice, use;**

**#275 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD as [#5, #7, #8, #200, #5, #50] /**  
**#340 - NOUMENON RESONANCE FOR SUNDAY 19 JUNE 2022 as [#7, #8, #200, #70, #40, #5, #9, #1] = **záō** (G2198): {**UMBRA: #808 % #41 = #29**} **1)** to live, breathe, be among the living (not lifeless, not dead); **2)** to enjoy real life; **2a) \*TO\* \*HAVE\* \*TRUE\* \*LIFE\* \*AND\* \*WORTHY\* \*OF\* \*THE\* \*NAME\***; **2b) \*ACTIVE\*, \*BLESSED\*, \*ENDLESS\* \*IN\* \*THE\* \*KINGDOM\* \*OF\* \*GOD\***; **3)** to live i.e. pass life, in the manner of the living and acting; **3a) \*OF\* \*MORTALS\* \*OR\* \*CHARACTER\***; **4) \*LIVING\* \*WATER\*, \*HAVING\* \*VITAL\* \*POWER\* \*IN\* \*ITSELF\* \*AND\* \*EXERTING\* \*THE\* \*SAME\* \*UPON\* \*THE\* \*SOUL\***; **5)** metaph.**

to be in full vigour; **5a)** to be fresh, strong, efficient,; **5b)** as adj. active, powerful, efficacious;

**#275 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD as [#200, #70, #5] /**

**#287 - NOUMENON RESONANCE FOR SUNDAY 19 JUNE 2022 as [#6, #200, #6, #70, #5] /**

**#322 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD as [#6, #200, #70, #6, #600] /**

**#331 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD as [#5, #200, #6, #70, #10, #600] / [#6, #5, #200, #70, #10, #600] /**

**/ #336- \*NOUMENON\* \*RESONANCE\* \*FOR\***

**\*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD / SUNDAY 19 JUNE 2022 as [#10, #200, #70, #6, #700] = râ'âh (H7462): {UMBRA:**

**#275 % #41 = #29} 1) \*TO\* \*PASTURE\*, \*TEND\*, \*GRAZE\*, \*FEED\*; 1a) (Qal); 1a1) to tend, pasture; i) \*TO\* \*SHEPHERD\*; ii) \*OF\* \*RULER\*, \*TEACHER\* (fig); iii) of people as flock (fig); iv) shepherd, herdsman (subst); 1a2) to feed, graze; i) of cows, sheep etc (literal); ii) \*OF\* \*IDOLATER\*, \*ISRAEL\* \*AS\* \*FLOCK\* (fig); 1a3) (Hiphil) shepherd, shepherdess; 1b) to associate with, be a friend of (meaning probable); 1b1) (Qal) to associate with; 1b2) (Hithpaël) to be companions; 1c) (Piel) to be a special friend;**

"THUS SAITH THE LORD GOD; BEHOLD, I AM AGAINST THE **\*SHEPHERDS\*-H7462**; AND I WILL REQUIRE MY FLOCK AT THEIR HAND, AND CAUSE THEM TO CEASE FROM **\*FEEDING\*-H7462** THE FLOCK; NEITHER SHALL THE **\*SHEPHERDS\*-H7462 \*FEED\*-H7462** THEMSELVES ANY MORE; FOR I WILL DELIVER MY FLOCK FROM THEIR MOUTH, THAT THEY MAY NOT BE MEAT FOR THEM." [Ezekiel 34:10]

It is proper to disclose our consternation at DE ZENGOTITA's capacity to so carelessly disenfranchise women through "stealing the moment from them" by such flippant (*as prattling, babbling or glib manner*) treatment ("it's an options thing, again, of course") of the seminal cause to any conception, as to whether it even occurred by choice, in then possessing any mutual affection, or entirely from the impost of a deprecating force. Whether it was substantially predicated by action of coercive control or just an adverse fate consequence to habitual reckless sexual compulsivity. Perhaps it may be a simple presumptive lack of self control. Let's not exclude disconnected from reality in some degree of euphoria by an intoxication. We have by no means exhausted the criteria as an impetus for bringing another human being into existence.

The lack of answers are exasperating but not surprising given his earlier revelations as to the profound indebtedness to any philosophical legacy

that might existentially yield a certain millstone by an unaccountable and ineffable ("***inclination to a metaphysics of silence***") disposition as worldview which holds that "there is something deep and genuinely universal about religion, something that goes to the core of what it means to be human—something that escapes Enlightenment critique." [6]

Therefore he conveys a monochromic scenario as if it were an intelligent idealism ("*The question arises: now that you've made this momentous choice, much more irrevocable and transformative than getting married*") and I am simply none the wiser as to how the nature of any contingent event and opportunism which "[started] even before the kid was born" can then have such adverse repercussions upon the maternal instinct, whereby paradoxically an animal (ie. ***the carnivorous characteristic of chimpanzees and bears excepted***) can have a greater regard for its offspring than a human being who claims to have both sentience and sapience in some degree.

In having no desire to parody DE ZENGOTITA, I was sorely tempted to in an angry moment, when I first lighted upon this jocular statement: "of course, even though I am sort of making fun of all this [and there is] no question" [page 37] as to it being unequivocally a dynamic of evaluation in having good intention.

As to be more properly a conjured literary contrivance by the strokes of a **\*STRAW\* \*MAN\*** fallacy and parody argumentation for which I am speechless, in not possessing any suitable word within my vocabulary as a lexicon of an entirely **#546 - \*NAIVE\*** experience and insufferably non-differentiated from ignorance. But within art might be more properly considered a trompe-l'œil (French for 'deceive the eye') that similarly uses realistic dimensional (ie. ***having sufficient depth and substance to be believable***) imagery to then create an illusion.

Whilst I have little reticence with humour such as verbal irony which is typically a figure of speech that communicates the opposite of what is said, since many of my poems are of a double entendre genre. I perceive there is an inherent "woke" difficulty with sarcasm being a form of irony, that that can be unintentionally misdirected towards persons, in having an inappropriate capacity to criticise.

When one is well versed within a subject matter, there is invariably some quirk-some characteristic to satirise, but not in the circumstance of self-education, where the responding in kind to parodies of human experience can by impetus of ignorance then result in further diminishing that consideration of experience.



But in the end I had to remember, that such an impasse to our continuity of endeavours which purveys a potential for ambiguity as then causal of misapprehension, the possibility for an introduction of logical fallacies within our contemplations, or at worse, a risk of irretractable contradictions that might then arise as obstacles in the circumstance our considerations are constrained by a sequential proceeding rather than having any A PRIORITY unity of apperception of the entire literary work.

**YOUTUBE:** "2CELLOS - THEY DON'T CARE ABOUT US (MICHAEL JACKSON)"

<<https://www.youtube.com/watch?v=I-9VZZWtMfQ>>

Especially given that this chapter is committed to the topic as mediation and its rationale of empowerment, it is then incumbent to pursue such empathy of common imperative without any presumptuous self-entitlement ("**Oh, tell me, we both matter, don't we?**") by an unqualified as ignorant capacity to talk about the aesthetics, dignity, or the essential life of women and their biological capability ("**Do you want to feel how it feels?**") which differs to mine. But to then remedy these seemingly insurmountable as difficult rhetorical machinations without conveying a disrespect towards others, we had recourse to a DEUS EX MACHINA (literally "god from a machine, i.e., a device, a scaffolding, an artifice") which is unequivocally a contrivance that brings an unexpected change to the experience.

How did this spontaneously occur?

It involved giving some pause for mindfulness as contemplation undertaken within the generalized dimension which makes that thing what it "is."

Although we might refer to it as an "inner voice," your intuition doesn't not manifest itself as a voice at all.

Soon thereafter, I had an astute perception of mind, where firstly the "DON'T MIND US" poem might provide the requisite ONTIC grounding and categories of understanding which could then be coupled with the song "DEAL WITH GOD". And shortly thereafter a further intuition conveyed the postulation that an uninterpretable lyric as the first verse of the song "NOW WE ARE FREE" by HANS ZIMMER / KLAUS BADELT / LISA GERRARD might viably then accord me a sufficient epilogue storyline.

In a 25 JANUARY 1992 BBC 1 radio interview with RICHARD SKINNER, over the implicit idea behind the 16 SEPTEMBER 1985 song originally titled "DEAL WITH GOD", KATE BUSH conveys she "was trying to say that,

really, a man and a woman can't understand each other because we are a man and a woman. And if we could [...] swap each other's roles, if we could actually be in each other's place for a while, I think we'd both be very surprised! And I think it would lead to a greater understanding.

"IT DOESN'T HURT ME (YE-YEAH, YEAH, YO)  
DO YOU WANT TO FEEL HOW IT FEELS? (YE-YEAH, YEAH, YO)  
DO YOU WANT TO KNOW, KNOW THAT IT DOESN'T HURT ME? (YE-YEAH, YEAH, YO)  
DO YOU WANT TO HEAR ABOUT THE **#381 - \*DEAL\*** THAT I'M MAKING?  
(YE-YEAH, YEAH, YO)"

And really the only way I could think it could be done was either... you know, I thought a deal with the devil, you know. And I thought, 'well, no, why not a deal with God!' You know, because in a way it's so much more powerful the whole idea of asking God to make a deal with you. You see, for me it is still called "**DEAL WITH GOD**", that was its title. But we were told that [unless we used the title "**#337 - \*RUNNING\* UP THAT HILL**"] it would not be played in any of the religious countries, Italy wouldn't play it, France wouldn't play it, and Australia wouldn't play it! Ireland wouldn't play it, and that generally we might get it blacked purely because it had God in the title." [7]

**#290 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as  
[**#200, #900**] /

**#296 - \*NOUMENON\* \*RESONANCE\* FOR DAY OF PENTECOST  
24 MAY 33 AD** as [**#200, #6, #90**] / [**#200, #6, #900**] /

**#300 - \*NOUMENON\* \*RESONANCE\* FOR DAY OF PENTECOST  
24 MAY 33 AD** as [**#10, #200, #900**] /

**#318- \*NOUMENON\* \*RESONANCE\* FOR DAY OF PENTECOST  
24 MAY 33 AD** as [**#6, #10, #200, #6, #90, #6**] /

**#322 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\*  
OF JESUS ON 3 APRIL 33 AD** as [**#6, #10, #200, #10, #90, #6**] /

**#337 - \*PERISAPSIS\* \*NOUMENON\* \*EXTENT\* FOR 3  
JANUARY / \*APOAPSIS\* \*NOUMENON\* \*EXTENT\* FOR 3 JULY /  
\*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD** as [**#1, #200, #6, #90, #600**] /

**#351 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\*  
OF JESUS ON 3 APRIL 33 AD** as [**#50, #200, #6, #90, #5**] /

**#362 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [**#10, #200, #6, #90, #6, #700**] = **rûwts** (**H7323**): **{UMBRA: #296 %  
#41 = #9} 1) \*TO\* \*RUN\*; 1a)** (Qal); **1a1)** to run; **1a2)** runners  
(participle as subst); **1b)** (Polel) to run swiftly, dart; **1c)** (Hiphil); **1c1)** to  
bring or move quickly, hurry; **1c2)** to drive away from, cause to run away

■ #381 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#6, #70, #300, #5] / [#70, #300, #5, #6] /

■ #382 - \*NOUMENON\* \*RESONANCE\* FOR DAY OF PENTECOST 24 MAY 33 AD as [#6, #70, #300, #6] / [#6, #1, #70, #300, #5] /

■ #435 - \*NOUMENON\* \*RESONANCE\* FOR DAY OF PENTECOST 24 MAY 33 AD as [#10, #70, #300, #50, #5] /

■ #436 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD as [#70, #300, #10, #50, #6] / [#10, #70, #300, #6, #700] = 'âsâh (H6213): {UMBRA: #375 % #41 = #6} 1) to do, fashion, accomplish, make; 1a) (Qal); 1a1) to do, work, make, produce; i) to do; ii) to work; iii) \*TO\* \*DEAL\* (\*WITH\*); iv) to act, act with effect, effect; 1a2) to make; i) to make; ii) to produce; iii) to prepare; iv) to make (an offering); v) to attend to, put in order; vi) to observe, celebrate; vii) to acquire (property); viii) to appoint, ordain, institute; ix) to bring about; x) to use; xi) to spend, pass; 1a3) (Niphal); i) to be done; ii) to be made; iii) to be produced; iv) to be offered; v) to be observed; vi) to be used; 1a4) (Pual) to be made; 1b) (Piel) to press, squeeze;

Normally a DEUS EX MACHINA is considered to be any superficial resolution to a story that does not pay a proper regard to the story's internal logic. But in this instance such ploy retains a supernatural aura (ie. **to inspire reverence as Godly fear or awe**) irrespective of the designated poem being in part written some 5 years earlier, since it is fully in accord with the chapter's multidimensional internal logic, and is likely to challenge any sensibility as reality by a suspension of disbelief. In then enabling one to proceed as desired with our self education process without the need for delays due to exhaustive deliberations on the viability of any suitable content.

With regard to having made our DEUS EX MACHINA qualification as an accommodation of DE ZENGOTITA's rhetorical chimeras within his chapter titled, "**THE CULT OF THE CHILD**" (published 2005), which to our sensibility is more properly by use of a cliché "like father like son", which is an expression conveying that either a man or boy possesses the same attitudes as his father or behaves in a similar way in purveying entirely mundane perspectives as to being stories that could have happened anytime: *"SO MANY THINGS I'M WRITING ABOUT NOW ARE NO DIFFERENT THAN THEY EVER WERE, EXCEPT THERE'S SO MUCH MORE OF IT,"* he admits of this chapter in an interview with Salon of 4 MARCH 2005. There are numerous postulations as anthropological philosophical commentary, which nevertheless provides some form of theorised nebulous potential for remedial action, but lacks the provision of any substantial resolutions from his critique of the human experience.

In light of the later circumstance where his intellectual capability is substantiated by the subsequent book titled POSTMODERN THEORY AND PROGRESSIVE POLITICS: TOWARD A NEW HUMANISM (published 2018). The consideration is whether such tome gives any in-depth and genuine insights into the universality of the ROMAN CATHOLIC religion, since he claims it possesses a substance that goes to the core of what it means to be human—something that escapes Enlightenment critique such as its recourse to Pythagorean **#1080 - HETEROS (@1 - ATUM, @5 - SHU)** THEORY OF NUMBER 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.

We earlier stated that the binomial hypostasis to such **#1080 - HETEROS** reality [**@8**] 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<sup>e</sup>dab (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**.

There is 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<sup>e</sup>limmâh (H3639): \*INSULT\*, \*REPROACH\* / kâṣâh (H3680): \*TO\* \*BE\* \*CLOTHED\* / melek (H4430): \*KING\* / nâkâh (H5221): \*TO\* \*SMITE\* / ṣabbâl (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'IAN)**),  
**#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;

**#95 - MARTIN LUTHER'S 31 OCTOBER 1517 \*REFORMATION\* \*THESES\* OF #95 \*OBJECTIONS\* TO THE DOMINANT ROMAN CATHOLIC BELIEFS AND PRACTICES OF HIS TIME** as [#20, #30, #40, #5] /

**#546** as [#20, #30, #40, #400, #50, #6] = k<sup>e</sup>limmâh (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<sup>o</sup>wledeth (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] = pesha' (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**] = **drákōn** (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\*** / **châîl** (H2491): **\*SLAIN\*** / **ṭaph** (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<sup>el</sup>lêyâtâh** (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.

MARTIN LUTHER came to criticize ROMAN CATHOLICS for blurring the distinction between high admiration for the grace of God wherever it is manifested in human beings and religious service offered to them and other mere creatures. And in some instances he considered that the Roman Catholic practice of making intercessory requests addressed especially to Mary and other departed saints to be idolatry.

**GUIDE: #49** (7x7) giving row sum **#175 - WOMAN WITH CHILD** (**ISIS** / **HORUS: #100** / **#505 - KABBALISTIC malkûwth** (H4438): **\*KINGDOM\***, **\*REALM\***)

**MYSTERY: #90** (**lechem** (H3899): **\*BREAD\*** / **dâm** (H1818): **\*BLOOD\***; **\*OF\* \*WINE\* (fig.)**; / **g<sup>e</sup>bîya'** (H1375): **\*CUP\*** / **Y<sup>e</sup>hûwdîy** (H3064): **\*JEW\*** / **yôwm** (H3117): **\*DIVISION\* \*OF\* \*TIME\*** / **kôhên** (H3548): **\*PRIEST\*-\*KING\*** (**\*MELCHIZEDEK\***, **\*MESSIAH\***))



**ADJUSTER: #135 - BEGETTING OF A CHILD and its CONTRARINESS;**

**#135** as [#40, #40, #30, #20, #5] /

**#175 - MEN WHO FATHERED CHILDREN / WOMAN GIVING BIRTH**

as [#40, #40, #40, #30, #20, #5] /

**#540** as [#40, #40, #30, #20, #400, #10] /

**#546** as [#6, #40, #40, #30, #20, #400, #10] = mamlâkâh

(H4467): {**UMBRA: #135 % #41 = #12**} **1**) \***KINGDOM\***, \***DOMINION\***, \***REIGN\***, \***SOVEREIGNTY\***; **1a**) kingdom, realm; **1b**) sovereignty, dominion; **1c**) reign;

**LEADER: #405 - SANCTIFIED WOMAN v's MALE ORGAN (OSIRIS**  
was castrated and reassembled by **ISIS**)

**#405** as [#5, #50, #300, #10, #600] / [#50, #300, #10, #5,

**#600**] = 'ishshâh (H802): {**UMBRA: #306 % #41 = #19**} **1**)

\***WOMAN\***, \***WIFE\***, \***FEMALE\***; **1a**) woman (opposite of man); **1b**) wife (woman married to a man); **1c**) female (of animals); **1d**) each, every (pronoun);

**#405** as [#300, #80, #20, #5] = shophkâh (H8212): {**UMBRA: #405 % #41 = #36**} **1**) \***PENIS\***, urethra, male organ; **1a**) as fluid duct;

**REGULATOR: #540**

**#540** as [#6, #2, #70, #6, #50, #6, #400] = 'âvôn (H5771):

{**UMBRA: #126 % #41 = #3**} **1**) \***PERVERTSITY\***, \***DEPRAVITY\***, iniquity, guilt or punishment of iniquity; **1a**) iniquity; **1b**) guilt of iniquity, guilt (as great), guilt (of condition); **1c**) consequence of or punishment for iniquity;

**#540** as [#30, #4, #200, #6, #300] = dârash (H1875): {**UMBRA:**

**#504 % #41 = #12**} **1**) to resort to, seek, seek with care, enquire, require; **1a**) (Qal); **1a1**) to resort to, frequent (a place), (tread a place); **1a2**) to consult, enquire of, seek; **i**) of God; **ii**) of heathen gods, necromancers; **1a3**) \***TO\*** \***SEEK\*** \***DEITY\*** \***IN\*** \***PRAYER\*** \***AND\*** \***WORSHIP\***; **i**) \***GOD\***; **ii**) heathen deities; **1a4**) to seek (with a demand), demand, require; **1a5**) to investigate, enquire; **1a6**) to ask for, require, demand; **1a7**) to practice, study, follow, seek with application; **1a8**) to seek with care, care for; **1b**) (Niphal); **1b1**) to allow oneself to be enquired of, consulted (only of God); **1b2**) to be sought, be sought out; **1b3**) to be required (of blood);

And if we consider the regulation to the **\*ROMAN\* \*CANON\*** **\*PRAYER\* (\*CANON\* \*MISSAE\*)** involves MARTIN LUTHER having a contention related to **#540 - \*SEEKING\* \*DEITY\* \*IN\* \*PRAYER\* \*AS\* \*WORSHIP\*** and the **#1827 - \*EUCHARIST\*** that here appears to have an impost made against the **#540 - REGULATOR** within the binomial hypostasis stratum to the **PYTHAGOREAN #1080 - HETEROS (@1 - ATUM, @5 - SHU) THEORY OF NUMBER** schema which when applied to the **GUIDE: #49 (7x7) magic square** with a row sum **#175 - WOMAN WITH CHILD** possesses a parallelism with ISIS idolatry.

To paraphrase the well known quote from atheist philosopher GEORGE SANTAYANA (16 DECEMBER 1863 to 26 SEPTEMBER 1952) who treasured the Spanish Catholic **#36 - AUTONOMOUS DELIMITER** (ie. MIND: 1+2, SCIENCE: 3+4, OPINION: 5+6, SENSE: 7+8) values, its homogenising **#45 - METHODOLOGY** (eg: the **#135 - BEGETTING OF A CHILD** and its **CONTRARINESS / #405 - SANCTIFIED WOMAN v's MALE ORGAN** being stroucheion of the cosmos) as indoctrinating societal cultivation practices, and **#71 - WORLDVIEW** in which he was raised.

"**#369 - \*THOSE\*** (ie. *humankind*) who cannot **#288 - \*REMEMBER\*** the **#81 - \*PAST\*** (ie. *for what reason? / to what purpose?*) are **#207 - \*CONDEMNED\*** (ie. *condemned*) to **#126 - \*REPEAT\*** (ie. *action prescribed*) it."

That history occurs in temporal cycles and by which mediation (eg: *the leading like a meek war horse means taking a stand at the right time, with the right people and in the right way*) as action occurs and otherwise conveys an innate default attribution of repetition.

In context the aphorism ought to guide our public and private policy given that history is driven by human nature in having an existential relativity to the character of hypostasis (ie. *whether binomial as HETEROS or trinomial as HOMOIOS*) as paradigm for any grounding as the real nature of reality and perspective on prerogative to an autonomous and sapient individual right having an ageless **#405 - \*CONTENTION\*** against the **#405 - \*CONDEMNATION\*** of religious and political hymeneal strictures as its economy.

[u, {@1: Sup: 76 - **AGGRAVATION**: CHU (**#76 - MALE DEME IS UNNAMED {%4}**); Ego: 76 - **AGGRAVATION**: CHU (**#76 - MALE DEME IS UNNAMED {%4}**)}

n, {@2: Sup: 75 - **FAILURE**: SHIH (**#151 - MALE DEME IS UNNAMED {%16}**); Ego: 80 - **LABOURING**: CH'IN (**#156 - I DO NOT CAUSE TERRORS {%21} / I DO NOT CAUSE TERRORS {%21}**)}

o, {@3: Sup: 64 - **SINKING**: CH'EN (#215 - **I AM NEITHER A LIAR NOR A DOER OF MISCHIEF** {%34}); Ego: 70 - **SEVERANCE**: KE (#226)}

ç, {@4: Sup: 21 - **RELEASE**: SHIH (#236); Ego: 38 - **FULLNESS**: SHENG (#264: **\*MANNER\*, \*HABIT\*, \*WAY\*, \*AS\* \*OF\* \*COURSE\* \*OF\* \*LIFE\***)}

τ, {@5: Sup: 78 - **ON THE VERGE**: CHIANG (#314: **\*PERISAPSIS\* \*HOMOIOS\* \*NOUMENON\* \*EXTENT\* FOR 3 JANUARY**); Ego: 57 - **GUARDEDNESS**: SHOU (#321 - **\*PRO\* \*DOMO\***)}

α, {@6: Sup: 79 - **DIFFICULTIES**: NAN (#393); Ego: 1 - **CENTRE**: CHUNG (#322: **\*PERISAPSIS\* \*HOMOIOS\* \*NOUMENON\* \*EXTENT\* FOR 3 JANUARY**)}

ç, {@7: Sup: 36 - **STRENGTH**: CH'ANG (#429); Ego: 38 - **FULLNESS**: SHENG (#360: **\*EGO\* \*PAIRING\* \*TO\* #EIGHT (#120 / #360) \*HETEROS\* \*PROTOTYPE\***)}

ι, {@8: Sup: 46 - **ENLARGEMENT**: K'UO (#475: **k<sup>h</sup>unnâh (H3550): \*PRIESTHOOD\***); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#370: **sh<sup>h</sup>lêt (H7981): \*TO\* \*HAVE\* \*POWER\* \*OF\* \*RULE\* \*OR\* \*DOMINEER\* / sâtân (H7854): \*ADVERSARY\* \*IN\* \*GENERAL\* - \*PERSONAL\* \*OR\* \*NATIONAL\* / shûwb (H7725): \*TO\* \*TURN\* \*AWAY\* \*FROM\* \*GOD\* \*AS\* \*APOSTASY\* \*AND\* \*MORTAL\* \*SIN\***)}

ç] {@9: Sup: 3 - **MIRED**: HSIEN (#478); Ego: 38 - **FULLNESS**: SHENG (#408)}

**DEME CHECKSUM TOTAL MALE: @76 + @151 (#227) + FEME: @76 + @156 (#232) = #459 as [#5, #40, #100, #4, #10, #300] = qâdash (H6942): {UMBRA: #404 % #41 = #35} 1) \*TO\* \*CONSECRATE\*, \*SANCTIFY\*, \*PREPARE\*, \*DEDICATE\*, \*BE\* \*HALLOWED\*, \*BE\* \*HOLY\*, \*BE\* \*SANCTIFIED\*, \*BE\* \*SEPARATE\*; 1a) (Qal); 1a1) to be set apart, be consecrated; 1a2) to be hallowed; 1a3) consecrated, tabooed; 1b) (Niphal); 1b1) to show oneself sacred or majestic; 1b2) to be honoured, be treated as sacred; 1b3) to be holy; 1c) (Piel); 1c1) to set apart as sacred, consecrate, dedicate; 1c2) to observe as holy, keep sacred; 1c3) to honour as sacred, hallow; 1c4) to consecrate; 1d) (Pual); 1d1) to be consecrated; 1d2) consecrated, dedicated; 1e) (Hiphil); 1e1) to set apart, devote, consecrate; 1e2) to regard or treat as sacred or hallow; 1e3) to consecrate; 1f) (Hithpael); 1f1) to keep oneself apart or separate; 1f2) to cause Himself to be hallowed (of God); 1f3) to be observed as holy; 1f4) to consecrate oneself;**

**#232 as [#2, #20, #200, #10] / #227 as [#5, #2, #20, #200] = b<sup>h</sup>kôwr (H1060): {UMBRA: #228 % #41 = #23} 1) \*FIRSTBORN\*, firstling; 1a) of men and women; 1b) of animals; 1c) noun of relation (fig.);**

**#232 as [#7, #20, #200, #5] /**

**#227 as [#7, #20, #200] = zâkar (H2142): {UMBRA: #227 % #41 = #22} 1)** to remember, recall, call to mind; **1a)** (Qal) to remember, recall; **1b)** (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind; **1c)** (Hiphil); **1c1)** to cause to remember, remind; **1c2) \*TO\* \*CAUSE\* \*TO\* \*BE\* \*REMEMBERED\*, \*KEEP\* \*IN\* \*REMEMBRANCE\*;** **1c3)** to mention; **1c4)** to record; **1c5)** to make a memorial, make remembrance;

**#227 as [#6, #10, #3, #2, #200, #6] = gâbar (H1396): {UMBRA: #205 % #41 = #41} 1)** to prevail, have strength, be strong, be powerful, be mighty, be great; **1a)** (Qal); **1a1)** to be strong, mighty; **1a2)** to prevail; **1b)** (Piel) **\*TO\* \*MAKE\* \*STRONG\*, \*STRENGTHEN\*;** **1c)** (Hiphil); **1c1)** to confirm, give strength; **1c2) \*TO\* \*CONFIRM\* (\*A\* \*COVENANT\*);** **1d)** (Hithpaël); **1d1)** to show oneself mighty; **1d2) \*TO\* \*ACT\* \*PROUDLY\* (\*TOWARD\* \*GOD\*);**

**ONTIC CHECKSUM TOTAL MALE: @215 'etsem (H6106):**

**\*ESSENCE\*, \*SUBSTANCE\*, \*SELF\* + FEME: @156 - y<sup>e</sup>qûwm (H3351): \*LIVING\* \*SUBSTANCE\* = #371**

**#478 as [#8, #20, #40, #400, #10] = chokmâh (H2451): {UMBRA: #73 % #41 = #32} 1)** wisdom; **1a)** skill (in war); **1b)** wisdom (in administration); **1c)** shrewdness, wisdom; **1d)** wisdom, prudence (in religious affairs); **1e) \*WISDOM\* (\*ETHICAL\* \*AND\* \*RELIGIOUS\*);**

**#478 as [#6, #2, #70, #400] = 'êth (H6256): {UMBRA: #470 % #41 = #19} 1)** time; **1a) \*TIME\* (\*OF\* \*AN\* \*EVENT\*);** **1b)** time (usual); **1c)** experiences, fortunes; **1d)** occurrence, occasion;

**#478 as [#6, #40, #400, #2, #30] = têbêl (H8398): {UMBRA: #432 % #41 = #22} 1) \*WORLD\*;**

**#408 as [#1, #3, #4, #400] = 'ăguddâh (H92): {UMBRA: #13 % #41 = #13} 1)** band, binding; **1a)** cords, bands, thongs (metaphorical of slavery); **1b)** bunch of hyssop; **1c)** band of men, troops; **1d) \*VAULT\* (\*OF\* \*THE\* \*HEAVENS\*), \*FIRMAMENT\* (\*BINDING\* \*EARTH\* \*TO\* \*THE\* HEAVENS\*);**

**#408 as [#70, #30, #70, #20, #30, #8, #100, #70, #10] = holóklēros (G3648): {UMBRA: #598 % #41 = #24} 1)** complete in all its parts, in no part wanting or unsound, complete, entire, whole; **1a) \*OF\* \*A\* \*BODY\* \*WITHOUT\* \*BLEMISH\* \*OR\* \*DEFECT\*,**

**\*WHETHER\* \*OF\* \*A\* \*PRIEST\* \*OR\* \*OF\* \*A\* \*VICTIM\*;** 1b) free from sin, faultless; 1c) complete in all respects, consummate;

**#408 as [#80, #50, #70, #8, #200] = pnoé (G4157): {UMBRA: #208 % #41 = #3} 1)** breath, **\*BREATH\* \*OF\* \*LIFE\*;** 2) wind;

**#371 as [#10, #50, #1, #300, #10] = hinatí (G2444): {UMBRA: #371 % #41 = #2} 1) \*FOR\* \*WHAT\* \*PURPOSE\***, wherefore, why;

**#371 as [#8, #80, #5, #10, #9, #8, #200, #1, #50] = apeithéō (G544): {UMBRA: #910 % #41 = #8} 1)** not to allow one's self to be persuaded; 1a) **\*TO\* \*REFUSE\* \*OR\* \*WITHHOLD\* \*BELIEF\*;** 1b) to refuse belief and obedience; 2) not to comply with;

**#371 as [#30, #1, #300, #600] = 'âshâm (H817): {UMBRA: #341 % #41 = #13} 1)** guilt, offense, sin, guiltiness; 1a) offense, sin, trespass, fault; 1b) guilt, guiltiness; 1c) compensation (for offense); 1d) **\*TRESPASS\* \*OR\* \*SIN\* \*OFFERING\*;**

"ANYONE CONSCIOUS OF A GRAVE SIN MUST RECEIVE THE SACRAMENT OF RECONCILIATION BEFORE COMING TO COMMUNION." (CATECHISM, NO. 1384-1385)

"AS BODILY NOURISHMENT RESTORES LOST STRENGTH {**@76 - AGGRAVATION:** (CHU) + **@151 - FAILURE:** (SHIH) (**#227 - gâbar (H1396): \*STRENGTH\* / \*TO\* \*CONFIRM\* \*A\* \*COVENANT\***)}, SO THE EUCHARIST STRENGTHENS OUR CHARITY, WHICH TENDS TO BE WEAKENED IN DAILY LIFE; AND THIS LIVING CHARITY WIPES AWAY VENIAL SINS." (CATECHISM, NO. 1394).

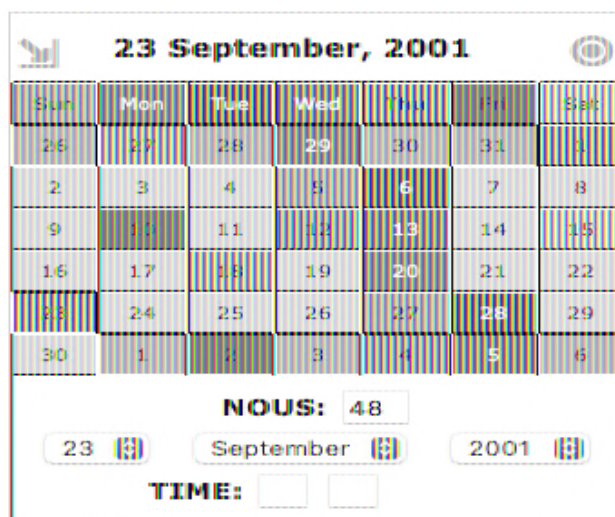
SANTAYANA was profoundly influenced by BARUCH ESPINOSA's (24 NOVEMBER 1632 to 21 FEBRUARY 1677) life and thought: "*The single essence of one substance (ie. **the hypostasis** [Greek: ὑπόστασις, hypóstasis] as the underlying state or substance and the fundamental reality that supports all else such as the soul, the intellect (nous) and "the one" as monad*) which is important because of the dogma of the **#1827 - EUCHARIST (4 x #364 days + #371 days)** as substance which can be conceived of as material and also, consistently, as mental. What is ordinarily called the natural world, together with all the individuals in it, is immanent in God: hence SPINOZA's famous phrase deus sive natura ("God or Nature")."

From the perspective that we had provided a **#2184 - \*RESOLUTION\*** (**20 MARCH 1996 + 5 x #364 + #182 days = 12 SEPTEMBER 2001**) as **#451 - \*RATIONALITY\*** (**YOD (#10 = 10 SEPTEMBER 2001),**

MEM (#40), TAU (#400), ALEPH (#1 - 23 SEPTEMBER 2001: #303, #257)) AND PROPOSITIONAL #450 - HRUMACHIS TEMPORAL HEURISTIC ... #1 - PROGRESSION = #451 being a LOGICAL GROUNDING before the 11 SEPTEMBER 2001 terrorist attack on the #540 - \*WORLD\* \*TRADE\* \*CENTRE\* which was as event the product of PYTHAGOREAN #1080 - HETEROS (@1 - ATUM, @5 - SHU) THEORY OF NUMBER sectarianism:

#540 as [#1, #3, #70, #100, #1, #200, #70, #40, #5, #50] = agorázō (G59): {UMBRA: #982 % #41 = #39} 1) to be in the market place, to attend it; 2) \*TO\* \*DO\* \*BUSINESS\* \*THERE\*, \*BUY\* \*OR\* \*SELL\*; 3) of idle people: to haunt the market place, lounge there;

It is a \*MORTAL\* \*SIN\* that was neither recognised as rightful action nor ever appreciated as prudent and thus "GOD BLESS AMERICA" is not only disdainfully trite but a BLASPHEMY which is no longer worthy of God's grace due to a habitual vanity as depravity.





**Nous:** #48  
**Time:**  
**Date:** 2001.9.23  
**Torah:** [#40, #6, #40]@{  
     @1: Sup: 40 - **LAW/MODEL:** FA (#40); Ego: 40 -  
     **LAW/MODEL:** FA (#40),  
     @2: Sup: 46 - **ENLARGEMENT:** K'UO (#86 - I AM I  
     ROBBIER OF FOOD { %10 }); Ego: 6 - **CONTRARIETY**  
     @3: Sup: 5 - **KEEPING SMALL:** SHAO (#91); Ego:  
     **LAW/MODEL:** FA (#86 - I AM NOT A ROBBIER OF F  
     { %10 } ),  
     **Male:** #91; **Feme:** #86  
     } // #86  
**Dao:** Forgetting Knowledge  
**Tetra:** #20 - **ADVANCE** (CHIN)  
**I-Ching:** H35 - Advance, Progress, Prospering, Aquas

Latin: Revalator { **God the end of all things** } Alt: Mihael { **The Wh**  
**God** } {

1. PROTECTS IN MYSTERIOUS OPERATIONS, BRINGS EVERY EXPERI
  - HAPPY CONCLUSION
  2. SCIENCE OF PHYSICS & MEDICINE
  3. HEALTH & LONGEVITY
  4. Atembui
- }

Male Idea	#303	Telos		#257	
Achieving Oneness, Root of Order	#39	39	39	#39	Achieving
Increasing Evidence, Gaining Insight	#53	92	53	#14	Praising th
Natural Guidance, Function of Emptiness	#6	97	86	#33	Achievable G I AM NOT A
Absolute Negation, It's Universal Application I DEAL NOT FRAUDULENTLY { %14 } / I AM NOT AN EAVES-DROPPER { %16 }	#43	140	124	#38	Consequer
Status, Loathing Shame	#13	153	175	#51	Natural Gu I AM NOT A
Virtuous Humility at Using 'Beneath'	#51	214	223	#48	Re
Self-Love, Holding Oneself Dear	#72	286	234	#11	Value and

HOMOIOS PROTOTYPE					
Impossible Advice, What can Be Done?	#10	296	253	#19	Argument for E
Guiding the Physical, Emptying the Heart	#21	317	264	#11	Value and
HETEROS PROTOTYPE					
Political Prescriptions, Quietude	#3	289	246	#12	Numbing Effect of
Praising the Mysterious (Metaphysics)	#14	303	257	#11	Value and
*TORAH* PROTOTYPE					
Political Prescriptions, Quietude	#3	289	246	#12	Numbing Effect of
Praising the Mysterious (Metaphysics)	#14	303	257	#11	Value and
RIGHTS PROTOTYPE					
Mastering Guiding Discourse, Revealers of Virtue	#15	301	258	#24	Important Distir
Ambiguous Reversals, Virtue of Gravity	#26	327	269	#11	Value and

<<http://www.grapple369.com/?zen:6,row:5,col:6>>

**.jackNote@zen: 6, row: 5, col: 6, nous: 48** [DATE: 2001.9.23, SUPER: **#303 / #61** - Virtuous Humility at Using 'Beneath'; I-Ching: H64 - Ferrying Incomplete, Before Completion, Not Yet Fording, Not yet completed; Tetra: **78** - ON THE VERGE (CHIANG), EGO: **#257 / #48** - Forgetting Knowledge; I-Ching: H35 - Advance, Progress, Prospering, Aquas; Tetra: **20** - ADVANCE (CHIN)]

**ONTIC: @86 + @175 (= #261 - BINOMIAL CLAMP) + DEME: @140**  
**CHECKSUM TOTAL: #401** as [#6, #30, #5, #20, #300, #10, #30] /  
 [#30, #5, #20, #300, #10, #30, #6] /  
**#405 - \*LEADER\* \*PROTOTYPE\* / \*STOICHEION\* \*ELEMENTS\***  
**\*TO\* \*PYTHAGOREAN\* #1080 - HETEROS (@1 - ATUM, @5 - SHU)**  
**THEORY OF NUMBER** as [#5, #50, #20, #300, #30] /  
 #355 - NOUMENON RESONANCE FOR \*SCHEDULED\* KHŌST  
 AFGHANISTAN \*EARTHQUAKE\* @ 0654.36 (UTC+10) as [#20,  
 #300, #30, #5] /  
 #362 - NOUMENON RESONANCE FOR \*SCHEDULED\* KHŌST  
 AFGHANISTAN \*EARTHQUAKE\* ON 22 JUNE 2022 as [#6, #20,  
 #300, #30, #6] /  
 #390 - NOUMENON RESONANCE FOR \*SCHEDULED\* KHŌST  
 AFGHANISTAN \*EARTHQUAKE\* @ 0654.36 (UTC+10) as [#10,  
 #20, #300, #10, #30, #500] /  
 #393 - NOUMENON RESONANCE FOR \*SCHEDULED\* KHŌST  
 AFGHANISTAN \*EARTHQUAKE\* ON 22 JUNE 2022 as [#6, #10,  
 #20, #300, #10, #30, #6, #5, #6] /

**#406 - NOUMENON RESONANCE FOR \*SCHEDULED\* KHŌST AFGHANISTAN \*EARTHQUAKE\* ON 22 JUNE 2022** as [#20, #300, #30, #50, #6] / [#6, #50, #20, #300, #30] = *kâshal* (H3782): {UMBRA: #350 % #41 = #22} 1) to stumble, stagger, totter; 1a) (Qal); 1a1) to stumble; 1a2) to totter; 1b) (Niphal); 1b1) to stumble; 1b2) to be tottering, be feeble; 1c) (Hiphil); 1c1) \*TO\* \*CAUSE\* \*TO\* \*STUMBLE\*, \*BRING\* \*INJURY\* \*OR\* \*RUIN\* \*TO\*, \*OVERTHROW\*; 1c2) to make feeble, make weak; 1d) (Hophal) to be made to stumble; 1e) (Piel) bereave;

H3782@{

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

@2: Sup: 55 - **DIMINISHMENT: CHIEN (#60)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#55)**,

@3: Sup: 75 - **FAILURE: SHIH (#135: \*ADJUSTER\* \*PROTOTYPE\* / \*STOICHEION\* \*ELEMENTS\* \*TO\* \*PYTHAGOREAN\*)**; Ego: 20 - **ADVANCE: CHIN (#75)**,

@4: Sup: 51 - **CONSTANCY: CH'ANG (#186 - I AM NOT ONE OF INCONSTANT MIND {%31})**; Ego: 57 - **GUARDEDNESS: SHOU (#132: gillûwl (H1544): \*IDOLS\* / 'âvôn (H5771): \*PERVERSITY\*, \*DEPRAVITY\*)**,

@5: Sup: 81 - **FOSTERING: YANG (#267: râz (H7328): \*SECRET\*)**; Ego: 30 - **BOLD RESOLUTION: YI (#162: challôwn (H2474): \*WINDOW\* (\*PIERCING\* \*OF\* \*THE\* \*WALL\*) / 'ûwph (H5774): \*TO\* \*CAUSE\* \*TO\* \*FLY\*, \*LIGHT\* \*UPON\*)**,

Male: #267; Feme: #162

} // #405 <-- **\*LEADER\* \*PROTOTYPE\* / \*STOICHEION\* \*ELEMENTS\* \*TO\* \*PYTHAGOREAN\*** #1080 - **HETEROS (@1 - ATUM, @5 - SHU) THEORY OF NUMBER**

**#303 as [#5, #2, #90, #6, #200] = bâtsar (H1219): {UMBRA: #292 % #41 = #5} 1) to gather, restrain, fence, fortify, make inaccessible, enclose; 1a) (Qal); 1a1) \*TO\* \*CUT\* \*OFF\*; 1a2) fortified, cut off, made inaccessible (pass participle); 1a3) \*SECRETS\*, \*MYSTERIES\*, \*INACCESSIBLE\* \*THINGS\* (subst); 1b) (Niphal) to be withheld; 1c) (Piel) to fortify;**

**#303 as [#5, #8, #200, #10, #40, #600] = châram (H2763): {UMBRA: #248 % #41 = #2} 1) to ban, devote, destroy utterly, completely destroy, dedicate for destruction, exterminate; 1a) (Hiphil); 1a1) to prohibit (for common use), ban; 1a2) to consecrate, devote, dedicate for destruction; 1a3) \*TO\* \*EXTERMINATE\*, \*COMPLETELY\* \*DESTROY\*; 1b) (Hophal); 1b1) to be put under the ban, be devoted to destruction; 1b2) to be devoted, be forfeited; 1b3)**

to be completely destroyed; **1c**) to split, slit, mutilate (a part of the body); **1c1**) (Qal) to mutilate; **1c2**) (Hiphil) to divide;

**#257 as [#40, #6, #200, #1, #10] = mōwrâ' (H4172): {UMBRA: #247 % #41 = #1} 1) fear, reverence, terror; 1a) \*FEAR\*, \*TERROR\*; 1b) reverence; 1c) object of reverence; 1d) \*AWE\* - \*INSPIRING\* \*SPECTACLE\* \*OR\* \*DEED\*;**

**#257 as [#6, #40, #6, #200, #5] = mârâh (H4784): {UMBRA: #245 % #41 = #40} 1) to be contentious, be rebellious, be refractory, be disobedient towards, be rebellious against; 1a) (Qal) \*TO\* \*BE\* \*DISOBEDIENT\*, \*BE\* \*REBELLIOUS\*; 1a1) towards father; 1a2) \*TOWARDS\* \*GOD\*; 1b) (Hiphil) to show rebelliousness, show disobedience, disobey;**

Accordingly we are going to give some thought (ie. *a recourse to a moral high ground*) to then deploy a quantum shift by an **#46 - ENLARGEMENT (K'UO)** applied to DE ZENGOTITA's anthropology published in 2005, which by it's straw man fallacy and parody argumentation that can be readily morphed into an unaccountable attribute of HEDONISM as then a self reflective critique given to the quintessential essence of the AMERICAN culture itself.

If the nature of INTERNET and SOCIAL MEDIA deconstructive nihilism, combative ridicule and malignant narcissism as exemplification of personas that capably could be considered litmus tests of experience for then concluding, AMERICA is possessed of a fixed undemocratic disposition exhibiting entirely a bestial as uncivil by nature [**#410 - OBLIGATING NORM** (rule based: **BEAR NO FALSE WITNESS**) / **#451 - MANIFESTING NORM** (right or privilege: **DO NOT COVET**)] in being unable and unwilling to cognize within the usual humane way as relentlessly occurred at a time of the AFGHAN / IRAQ wars over a 20 years duration: "Mediation [of] all those fuzzy, comforting options and representations that stand between us and the real -- is a massive, necessarily messy theory that encompasses more than naturalized performances. It means that everything in our culture is for you and everything is about you." [**@9**]

Where rampant SCHOOL shootings (note: *the statistics are unverified and just provided as a contextual conception of a possible reality*) are then a **#5 - NIHILISTIC** symptom of generational mindset that is worthy of **#405 - CONDEMNATION** and not explicitly an aberration of their society given its political partisan ("civil war") indulgences which is then little different from the film SALO: 120 DAYS OF SODOM that similarly occurs against the background as resonant sounds of war:



2003-2004 (29 Deaths resulting from school shootings in the U.S.)  
2004-2005 (20 Deaths resulting from school shootings in the U.S.)  
2005-2006 (5 Deaths resulting from school shootings in the U.S.)  
2006-2007 (38 Deaths resulting from school shootings in the U.S.)

DE ZENGOTITA's "book is about what kind of person exists in a world of representations that constantly make them more and more self-conscious, forcing them to be aware of themselves in relation to a field of options.

This kind of reflexivity is a perpetual haunting.

You can't get out of it." [9]

Since we also desire within our quantum shift to interpose HITLER's TABLE TALK notions of a HOLINESS TO MARRIAGE, the practicality of TRIAL MARRIAGES and the idealism applied to the CHILD as a **#231 - JUXTAPOSITION CONTROL** in then being the only mediated answer to DE ZENGOTITA's essence of the postmodern condition as its sensibility within the world and especially in light of the circumstance that the REDUCTIO AD HITLERUM has never been adequately refuted, to then in the contemporaneous circumstance of a TRUMPIAN: "LET'S MAKE AMERICA GREAT AGAIN" mantra and spectre we consider the nightmare as a murmuring they might lose their democracy for only a couple of decades.

We would suggest that DONALD TRUMP's autocratic leadership style involving a disdain for intelligence briefings in favour of his own judgement, holding the **\*BIBLE\*** up as if he is GOD inspired (ie. **\*HE\* \*WOULD\* \*TAKE\* \*HIS\* \*OATH\* \*OF\* \*OFFICE\* \*ON\* \*HIS\* \*AUTOBIOGRAPHY\* \*IF\* \*HE\* \*COULD\***), threats of American removal from global agencies such as NATO and that 9 JUNE 2018 photo of him seated amongst frustrated European / world leaders (Group of Seven summit) and German Chancellor ANGELA MERKEL looking upon DONALD TRUMP as POTUS exhibits characteristics of the **\*FÜHRERPRINZIP\*** ('leader principle') ...



<<https://www.theguardian.com/books/2022/may/10/a-sacred-oath-review-mark-esper-trump-missiles-mexico>>

[**IMAGE:** Merkel speaks with President Donald Trump during the Group of Seven summit in La Malbaie, Quebec on 9 JUNE 2018 (Jesco Denzel / German Federal Government / AP)]

"BY EARLY JANUARY 2021, GENERAL MARK MILLEY, CHAIRMAN OF THE JOINT CHIEFS OF STAFF WAS TELLING AIDES THE US WAS FACING A **"\*REICHSTAG\* \*MOMENT\*"** AS TRUMP PREACHED **"THE \*GOSPEL\* \*OF\* \*THE\* \*FÜHRER\*"**.

### — DEMOCRATIC RORT —

[Written: 27 March 2022]

"HEIL TRUMP MIGHT BE.  
SOMEWHAT OUT OF TUNE.  
IN THE LAND OF THE FREE.  
AS FOUR YEARS TOO SOON.

BUT HISTORY IS CALLING.  
DREADFUL AS A DISEASE.  
NO MORE FORESTALLING.

OUR BEING ILL AT EASE." {**@9:** Sup: 11 - **DIVERGENCE:** CH'A (#334);  
Ego: 13 - **INCREASE:** TSENG (#294)}

ON 6 JANUARY, TRUMP AND HIS MINIONS UNLEASHED THE INSURRECTION.

"IT WAS THE WORST ATTACK ON THE CAPITOL SINCE THE WAR OF 1812," ESPER AS FORMER UNITED STATES SECRETARY OF DEFENCE



WRITES. "AND MAYBE THE **\*WORST\* \*ASSAULT\* \*ON\* \*OUR\*  
**\*DEMOCRACY\* \*SINCE\* \*THE\* \*CIVIL\* \*WAR\***." ["A SACRED  
OATH REVIEW: MARK ESPER ON TRUMP ...", Lloyd Green, The  
Guardian, 1600 HRS 10 MAY 2022]**

<<https://www.theguardian.com/books/2022/may/10/a-sacred-oath-review-mark-esper-trump-missiles-mexico>>

**FOR FURTHER SEE:** "TRUMP SUPPORTER VERNON JONES SAYS CIVIL RIGHTS PROTECTIONS SHOULD NOT APPLY TO GAY PEOPLE BECAUSE 'THEY CAN ACTUALLY CHANGE'"

<<http://www.grapple369.com/Groundwork/Civil%20Rights%20Wrangler.pdf>>

■ **#244 - NOUMENON RESONANCE FOR 27 MARCH as [#40, #200, #4] /**

■ **#299 - NOUMENON RESONANCE FOR 27 MARCH as [#5, #40, #200, #4, #10, #600] /**

**#256 - \*LOCK\* \*STOCK\* \*AND\* \*BARREL\* \*POEM\* as [#2, #40, #200, #4, #10] /**

**#294 as [#40, #200, #4, #10, #600] /**

**#334 as [#30, #40, #200, #4, #20, #600] = mârâd (H4775):**

**{UMBRA: #244 % #41 = #39} 1)** to rebel, revolt, be rebellious; **1a)** (Qal) to rebel, **\*REVOLT\***; **1a1) \*AGAINST\* \*HUMAN\* \*KING\***; **1a2) \*AGAINST\* \*GOD\***; **1a3)** against light (poetic);

**YOUTUBE:** "The Killers - Land Of The Free"

<[https://www.youtube.com/watch?v=OIT0ucf\\_gys](https://www.youtube.com/watch?v=OIT0ucf_gys)>

■ **#299 - NOUMENON RESONANCE FOR 27 MARCH as [#5, #80, #200, #10, #4] /**

**#294 as [#10, #80, #200, #4] /**

**#334 as [#50, #80, #200, #4] / [#40, #80, #200, #10, #4] =**

**pârâd (H6504): {UMBRA: #284 % #41 = #38} 1)** to separate, divide; **1a)** (Qal) to divide; **1b)** (Niphal); **1b1)** to divide, separate; **1b2) \*TO\* \*BE\* \*DIVIDED\*, \*BE\* \*SEPARATED\***; **1c)** (Piel) to be separated; **1d)** (Pual) to be divided; **1e)** (Hiphil); **1e1)** to divide, separate; **1e2)** to make a division, make a separation; **1f)** (Hithpaël) to be divided, be separated, get separated;

**#294 as [#9, #5, #70, #10, #200] = theós (G2316): {UMBRA: #284 % #41 = #38} 1)** a god or goddess, a general name of deities or divinities; **2) \*THE\* \*GODHEAD\***, trinity; **2a)** God the Father, the first person in the trinity; **2b)** Christ, the second person of the trinity; **2c)**

Holy Spirit, the third person in the trinity; **3)** spoken of the only and true God; **3a)** refers to the things of God; **3b)** his counsels, interests, things due to him; **4)** whatever can in any respect be likened unto God, or resemble him in any way; **4a)** God's representative or viceregent; **4a1)** of magistrates and judges;

**#294 as [#8, #200, #80, #6] = châraph (H2778): {UMBRA: #288 % #41 = #1} 1) \*TO\* \*REPROACH\*, \*TAUNT\*, \*BLASPHEME\*, \*DEFY\*, \*JEOPARDISE\*, \*RAIL\*, \*UPBRAID\*; 1a) (Qal) to reproach; 1b) (Piel) to reproach, defy, taunt; 2) (Qal) to winter, spend harvest time, remain in harvest time; 3) (Niphal) to acquire, be betrothed;**

**#295 - NOUMENON RESONANCE FOR 27 MARCH as [#5, #200, #6, #4, #800] / [#6, #200, #4, #80, #5] /**

**#296 - NOUMENON RESONANCE FOR 27 MARCH as [#6, #200, #4, #80, #6] / [#6, #1, #200, #4, #80, #5] /**

**#299 - NOUMENON RESONANCE FOR 27 MARCH as [#200, #4, #80, #10, #5] /**

**#301 - NOUMENON RESONANCE FOR 27 MARCH as [#6, #200, #4, #80, #5, #6] /**

**#294 as [#10, #200, #4, #800] / [#200, #4, #80, #10] = rādaph (H7291): {UMBRA: #284 % #41 = #38} 1) to be behind, follow after, pursue, persecute, run after; 1a) (Qal); 1a1) to pursue, put to flight, chase, dog, attend closely upon; 1a2) \*TO\* \*PERSECUTE\*, \*HARASS\* (fig); 1a3) to follow after, aim to secure (fig); 1a4) to run after (a bribe) (fig); 1b) (Niphal); 1b1) to be pursued; 1b2) one pursued (participle); 1c) (Piel) to pursue ardently, aim eagerly to secure, pursue; 1d) (Pual) to be pursued, be chased away; 1e) (Hiphil) to pursue, chase;**

**#222 - NOUMENON RESONANCE FOR 27 MARCH as [#1, #3, #1, #9, #8, #200] /**

**#294 as [#1, #3, #1, #9, #70, #10, #200] = agathós (G18):**

**{UMBRA: #284 % #41 = #38} 1) \*OF\* \*GOOD\* \*CONSTITUTION\* \*OR\* \*NATURE\*; 2) useful, salutary; 3) good, pleasant, agreeable, joyful, happy; 4) excellent, distinguished; 5) upright, honourable;**

**#25 - NOUMENON RESONANCE FOR 27 MARCH as [#1, #3, #10, #1, #10] /**

**#225 - NOUMENON RESONANCE FOR 27 MARCH as [#1, #3, #10, #1, #10, #200] /**

**#294 as [#1, #3, #10, #70, #10, #200] = hágios (G40): {UMBRA: #284 % #41 = #38} 1) \*MOST\* \*HOLY\* \*THING\*, a saint;**

■ **#295 - NOUMENON RESONANCE FOR 27 MARCH** as [#1, #10, #4, #10, #70, #200] /  
**#294** as [#1, #9, #4, #10, #70, #200] = **aídios** (G126): {**UMBRA: #295 % #41 = #8**} 1) **\*ETERNAL\*, \*EVERLASTING\***;

**#334** as [#70, #30, #5, #9, #100, #70, #50] = **ólethros** (G3639): {**UMBRA: #484 % #41 = #33**} 1) **\*RUIN\*, \*DESTROY\*, \*DEATH\***;  
**1a)** for the destruction of the flesh, said of the external ills and troubles by which the lusts of the flesh are subdued and destroyed;

**#334** as [#80, #1, #100, #1, #4, #70, #9, #8, #50, #1, #10] = **paradídōmi** (G3860): {**UMBRA: #1050 % #41 = #25**} 1) **\*TO\* \*GIVE\* \*INTO\* \*THE\* \*HANDS\* (\*OF\* \*ANOTHER\*)**; 2) to give over into (one's) power or use; **2a)** to deliver to one something to keep, use, take care of, manage; **2b)** to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death; **2c)** to deliver up treacherously; **2c1)** by betrayal to cause one to be taken; **2c2)** to deliver one to be taught, moulded; **2d)** to commit, to commend; **2e)** **\*TO\* \*DELIVER\* \*VERBALLY\***; **2e1)** commands, rites; **2e2)** to deliver by narrating, to report; **2f)** to permit allow; **2f1)** when the fruit will allow that is when its ripeness permits; **2f2)** gives itself up, presents itself;

**#334** as [#80, #10, #9, #1, #50, #70, #30, #70, #3, #10, #1] = **pithanología** (G4086): {**UMBRA: #334 % #41 = #6**} 1) speech adapted to persuade, discourse in which probable arguments are adduced; 2) in a bad sense, persuasiveness of speech, **\*SPECIOUS\* \*DISCOURSE\* \*LEADING\* \*OTHERS\* \*INTO\* \*ERROR\***;



Former Secretary of State and Democratic presidential nominee HILLARY CLINTON said in an interview with the Financial Times published Friday 17 JUNE 2022 that the United States of America is "...standing on the

precipice of **\*LOSING\* \*OUR\* \*DEMOCRACY\***, and everything that everybody else cares about then goes out the window"

And suddenly with the global economic turmoil which is manifesting within 120 days by 24 JUNE 2022 of the UKRAINIAN / RUSSIAN conflict as a western proxy war, they **#434 - \*AWAKE\*** in fright.

**DOLF (FACEBOOK) @ 1154 HOURS ON 12 JUNE 2022:** "THE LANDMARK ROE V. WADE DECISION THAT LEGALISED **\*ABORTION\*** IN THE UNITED STATES IN 1973 COULD BE OVERTURNED AS SOON AS NEXT MONDAY, WHICH COULD AFFECT WOMEN ACROSS THE WORLD:

**WE OUGHT NOT FORGET THAT THE GERMAN JUDICIARY COW-TOWED TO HITLER AFTER THE NIGHT OF THE LONG-KNIVES IN 1934.**

SINCE THE **SCOTUS ARE POLITICAL APPOINTEES** IT IS REASONABLE TO SUGGEST THAT THE OVERTURNING OF THE ROE V. WADE DECISION IS **SIMILARLY A PARTISAN GESTURE AS REWARD TO THE REPUBLICAN PARTY.**

YOU WILL NEED TO CONVINCE THE WORLD (ie. PARTICULARLY IN LIGHT OF THE 6 JANUARY 2021 STORMING OF CAPITOL HILL) THAT SUCH DECISION IS NOT SIMILARLY THE END OF AMERICAN DEMOCRACY."

In actual political usage, **\*FÜHRERPRINZIP\*** refers mainly to the practice of dictatorship within the ranks of a political party itself, and as such, it has become an earmark of political fascism. Nazi Germany aimed to implement the leader principle at all levels of society, with as many organizations and institutions as possible being run by an individual appointed leader rather than by an elected committee. This included schools, sports associations, factories, and more. Nazi propaganda often focused on the theme of a single heroic leader overcoming the adversity of committees, bureaucrats and parliaments.

The ideology of the **\*FÜHRERPRINZIP\*** sees each organization as a hierarchy of leaders, where every leader (Führer, in German) has absolute responsibility in his own area, demands absolute obedience from those below him and answers only to his superiors. This required obedience and loyalty even over concerns of right and wrong.

The supreme leader, Adolf Hitler, answered to God and the German people. Italian philosopher Giorgio Agamben (born 22 April 1942) has argued that Hitler saw himself as an **\*INCARNATION\* \*OF\* \*AUCTORITAS\*** {

*Noble women within Ancient Rome could achieve a degree of auctoritas such as the mothers of the Julio-Claudians (first five Roman emperors: Augustus, Tiberius, Caligula, Claudius, and Nero) who had immense influence on society, the masses, and the political apparatus*

}, and as the living law or highest law itself, effectively combining in his persona executive power, judicial power, and legislative power. After the Night of the Long Knives of 30 JUNE to 2 JULY 1934, as a series of political extrajudicial executions (*of some 85 persons with estimates running from 700 to 1,000 and more than a thousand perceived opponents were arrested*) intended to consolidate his power, Hitler declared in his 13 JULY speech to the **\*REICHSTAG\***:

**"IN THIS HOUR** (Gk. ὥρα (hora) / Heb. יוֹם (yom) is a time period fixed by natural law), **I WAS RESPONSIBLE FOR THE FATE OF THE GERMAN NATION AND WAS THEREFORE THE SUPREME JUDGE OF THE GERMAN PEOPLE!"**

[, {**@1**: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (**#10**); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (**#10**)}  
[, {**@2**: Sup: 16 - **CONTACT**: CHIAO (**#26**); Ego: 6 - **CONTRARIETY**: LI (**#16**)}  
ן] {**@3**: Sup: 56 - **CLOSED MOUTH**: CHIN (**#82 - galgal (H1534)**: wheel, whirling / **yôwm (H3117)**: time, period (general)); Ego: 40 - **LAW/MODEL**: FA (**#56 - yôwm (H3117)**: time, period (general) / **adikía (G93)**: a deed violating law and justice, act of unrighteousness / **alēthēs (G227)**: truthful)}

It also provided a legal grounding for the Nazis, as the German courts and cabinet quickly swept aside centuries of legal prohibition against extrajudicial killings to demonstrate their loyalty to the regime.

The **\*FÜHRERPRINZIP\*** paralleled the functionality of military organizations, which continue to use a similar authority structure today, although in democratic countries members are supposed to be restrained by codes of conduct (eg: **#71 - MITHRAISM AS #65 - SOLDIER CULTUS OF THE IMPERIUM**).

During the post-war Nuremberg Trials, Nazi war criminals – and, later, Adolf Eichmann during his trial in Israel – used the **\*FÜHRERPRINZIP\*** concept to argue that they were not guilty of war crimes by claiming that they were only following orders. Eichmann may have declared his conscience was inconvenienced by war events in order to "do his job" as best he could. [**Source**: Wikipedia: Führerprinzip 2022]



#44 - STOVE (TSAO) / H50 - **\*CAULDRON\*, \*HOLDING\***; **3 TO 7 JULY**

**REDUCTION AD HITLERUM ON 5 JULY 1941 WITH IDEA @1 - IMMATERIAL ELEMENT TO PYTHAGOREAN THEORY OF NUMBER :**  
 "WE MUST DISTINGUISH BETWEEN THE FASCIST POPULAR MOVEMENT AND THE POPULAR MOVEMENT IN RUSSIA. **THE FASCIST MOVEMENT IS A SPONTANEOUS RETURN TO THE TRADITIONS OF ANCIENT ROME.** THE RUSSIAN MOVEMENT HAS AN ESSENTIAL TENDENCY TOWARDS ANARCHY.

BY INSTINCT, THE RUSSIAN DOES NOT INCLINE TOWARDS A HIGHER FORM OF SOCIETY." [page 3]



**#48 - \*RITUAL\* (LI) / THRONES**; H10 TREAD CAREFULLY, TREADING (CONDUCT), CONTINUING: **21 TO 25 JULY**

**REDUCTIO AD HITLERUM ON 21-22 JULY 1941 WITH IDEA @5 - IMMATERIAL ELEMENT TO PYTHAGOREAN THEORY OF NUMBER:**  
 "IF THE DUCE WERE TO DIE, IT WOULD BE A GREAT MISFORTUNE FOR ITALY. AS I **\*WALKED\* \*WITH\* \*HIM\*** IN THE GARDENS OF THE VILLA BORGHESE, I COULD EASILY COMPARE HIS PROFILE WITH THAT OF THE ROMAN BUSTS, AND I REALISED HE WAS ONE OF THE CAESARS. THERE'S NO DOUBT AT ALL THAT MUSSOLINI IS THE HEIR OF THE GREAT MEN OF THAT PERIOD.

DESPITE THEIR WEAKNESSES, THE ITALIANS HAVE SO MANY QUALITIES THAT MAKE US LIKE THEM.



ITALY IS THE COUNTRY WHERE INTELLIGENCE CREATED THE NOTION OF THE STATE. THE ROMAN EMPIRE IS A GREAT POLITICAL CREATION, THE GREATEST OF ALL."

■ #56 - \*CLOSED\* \*MOUTH\* (CHIN) / NOUMENON RESONANCE FOR 24 JUNE 2022 as [#9, #40, #1, #6] / [#6, #9, #40, #1] /

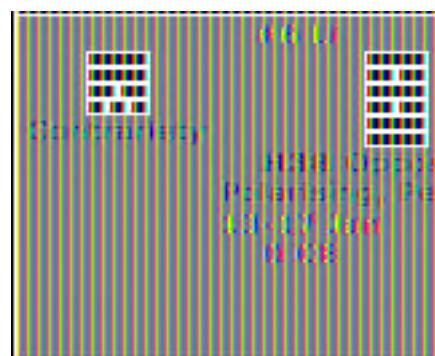
■ #61 - \*EMBELLISHMENT\* (SHIH) / NOUMENON RESONANCE FOR 24 JUNE 2022 as [#6, #9, #40, #1, #5] / [#9, #40, #1, #6, #5] /

■ #105 - \*NOUMENON\* \*RESONANCE\* \*FOR\* \*CRUCIFIXION\* OF JESUS ON 3 APRIL 33 AD / ADOLF HITLER'S TABLE TALK IDEA 13 JANUARY 1942 as [#50, #9, #40, #1, #5] /

■ #106 - \*NOUMENON\* \*RESONANCE\* FOR DAY OF PENTECOST 24 MAY 33 AD as [#50, #9, #40, #1, #6] /

■ #116 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY as [#10, #9, #40, #1, #50, #6] /

■ #456 - NOUMENON RESONANCE FOR SABBATH OF 25 JUNE 2022 as [#400, #9, #40, #1, #6] / [#6, #400, #9, #40, #1] = *tâmê'* (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;



#6 - \*CONTRARIETY\* (LI); H38 OPPOSITION, POLARISING, PERVERSION: 13 TO 17 JANUARY

■ #349 - NOUMENON RESONANCE FOR SATURDAY 4 JUNE 2022 (3RD DAY OF QUEEN'S PLATINUM JUBILEE) as [#9, #100, #70, #50, #70, #50] /

**#309 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#9, #100, #70, #50, #70, #10] = **thrónos** (G2362): {**UMBRA: #499 % #41 = #7**} **1)** a throne seat; **1a)** a chair of state having a footstool; **1b)** assigned in the NT to kings, hence, **\*KINGLY\* \*POWER\* \*OR\* \*ROYALTY\***; **1b1)** **metaphor: \*TO\* \*GOD\*, \*THE\* \*GOVERNOR\* \*OF\* \*THE\* \*WORLD\***; **1b2)** **\*TO\* \*THE\* \*MESSIAH\*, \*CHRIST\*, \*THE\* \*PARTNER\* \*AND\* \*ASSISTANT\* \*IN\* \*THE\* \*DIVINE\* \*ADMINISTRATION\***; **i)** hence divine power belonging to Christ; **1b3)** to judges i.e. tribunal or bench; **1b4)** to elders;

**REDUCTIO AD HITLERUM ON 12 - 13 JANUARY 1942 WITH IDEA @105:** "Mark my words, Bormann, I'm going to become very religious."

**Martin Ludwig Bormann (17 June 1900 – 2 May 1945) as Chief of the Nazi Party Chancellery / Secretary of the Deputy Führer:**  
"You've always been very religious"

I'm going to become a religious figure. Soon I'll be the **#135 / #540 - \*GREAT\* \*CHIEF\*** of the Tartars. Already Arabs and Moroccans are **\*MINGLING\* \*MY\* \*NAME\* \*WITH\* \*THEIR\* #540 - \*PRAYERS\***. Amongst the Tartars I shall become **#135 / #540 - \*KHAN\***.

**#135** as [#40, #40, #30, #20, #5] / **#540** as [#40, #40, #30, #20, #400, #10] = **mamlâkâh** (H4467): {**UMBRA: #135 % #41 = #12**} **1)** **\*KINGDOM\*, \*DOMINION\*, \*REIGN\*, \*SOVEREIGNTY\***; **1a)** kingdom, realm; **1b)** sovereignty, dominion; **1c)** reign;

**#540** as [#30, #4, #200, #6, #300] = **dârash** (H1875): {**UMBRA: #504 % #41 = #12**} **1)** to resort to, seek, seek with care, enquire, require; **1a)** (Qal); **1a1)** to resort to, frequent (a place), (tread a place); **1a2)** to consult, enquire of, seek; **i)** of God; **ii)** of heathen gods, necromancers; **1a3)** **\*TO\* \*SEEK\* \*DEITY\* \*IN\* \*PRAYER\* \*AND\* \*WORSHIP\***; **i)** **\*GOD\***; **ii)** heathen deities; **1a4)** to seek (with a demand), demand, require; **1a5)** to investigate, enquire; **1a6)** to ask for, require, demand; **1a7)** to practice, study, follow, seek with application; **1a8)** to seek with care, care for; **1b)** (Niphal); **1b1)** to allow oneself to be enquired of, consulted (only of God); **1b2)** to be sought, be sought out; **1b3)** to be required (of blood);

**#405** as [#5, #50, #300, #10, #600] / [#50, #300, #10, #5, #600] = **'ishshâh** (H802): {**UMBRA: #306 % #41 = #19**} **1)** **\*WOMAN\*, \*WIFE\*, \*FEMALE\***; **1a)** woman (opposite of man); **1b)** wife (woman married to a man); **1c)** female (of animals); **1d)** each, every (pronoun);

**#405** as [#300, #80, #20, #5] = shophkâh (H8212): {UMBRA:  
#405 % #41 = #36} 1) \*PENIS\*, urethra, male organ; 1a) as fluid  
duct;

The only thing of which I shall be incapable is to share the sheiks' mutton with them. I'm a vegetarian, and they must spare me from their meat. If they don't wait too long, I'll fall back on their harems (**#405 - \*WOMEN\***)!" [pages 203, 204]

**FOR FURTHER SEE:** "HYPOTHESIS THAT ADOLF HITLER DEPLOYED A TERNARY NUMBER TEMPLATE TO IMPLEMENT THE PYTHAGOREAN #1080 - HETEROS THEORY OF NUMBER ARTIFICE (RETURN TO TRADITIONS OF ANCIENT ROME) FOR FASCISM AS COERCIVE CONTROL"

<<http://www.grapple369.com/Groundwork/Hitler%20Deception%20of%20Grand%20Theft.pdf>>

In another sense DE ZENGOTITA who has taught philosophy and anthropology at New York University is conveying a cultural anthropology that journalises patterns of human behaviour and their self justifications as then rationalisms upon pervading norms and values which although reminiscent of 1978 nevertheless within the Salon interview provides an essential critique about "a postmodern world overflowing with exhaustingly flattering media representations and endless choices about what kind of person you want to be, but also with the strange demand, always, to be yourself."

The anthropological result, DE ZENGOTITA says, is that we are all mediated, all "method actors" -- again, not phonies, but experts at expressing our authenticity in a performative way."

Take for example the following life disclosure upon his parenting methodology: "EVENTUALLY WE MADE OUR CHOICE--AND MADE ALL THE CHOICES THAT CAME AFTER THAT AS WELL." [page 38]

We are only voyeurs of the author's life circumstance, but none the wiser as to the objective or subjective nature of the immanent and contingent choices whether it was for example characteristically instinctive, compulsive, intuitive, fait accompli, strategic, providential, sapient or conniving (being just a few adjectives as nuanced dialectic progression) in then being more descriptive of the human decision action capability and the viability of any outcomes.

My metaphysical use as to any form of dialectic is by a rationalising sequence (ie. ***to invoke a reasoning characteristic upon the mind***

**relative to the temporal continuum**) being then a series of inductive intuitions made upon the capability for choice by a definitive ordering which begins with advocating a proposition (theses) in being INSTINCTIVE and that is then followed by a counter-proposition (antitheses) of COMPULSIVE.

Since collectively these propositional thinking modalities comprise a spectrum, whether relevant and viably expressed or not, are then capable of resonating with the reader, irrespective of their ontological stage of development, it is then not necessary for me to make any appraisal of the anthropology.

We only do so here due to a paucity of any semantical content within the **"I CHOSE"** narrative which by a habitual dint of action is itself inseparable from a **"ME CULTURE"** and its reinforcement.

And so we, as **#546 - \*NAIVE\*** perspective, draw a distinction between the personalised informatics as the aggregations of optionality (eg: ***that I might pause a scrolling action upon a Facebook advert within my news feed actioning an auto play event that could represent a natural process of action or dysfunction which has no relevant criteria of interest or choice***) outcomes, than granting any understanding as to the nature and capacity of conscious selection: "THEY WERE ALSO ALL CHOICES THAT SAID SO MUCH ABOUT US, ABOUT WHO WE WERE. SELF-DEFINING CHOICES." [page 39]

It is perhaps this substantial lack of any habitual mind actuation resulting in an absence of a dialectical inductive cohering process which then results in the deductive dilemma as the self conscious intuiting our relativity to the world by a reflection rather than a sapient characteristic of immersive interoperability.

Therefore our self education process as a digestion of the **"CULT OF THE CHILD"** chapter is significantly accomplished by DE ZENGOTITA's interview disclosures wherein he "describes how mediation makes education about nothing so much as the exaltation of children's feelings and the sanctity of their opinions: molly-coddled, "padded" kids are asked by teachers and fretful parents to develop a "MeWorld" through assignments about their pets, family, ethnicity, favourite things, dreams and fantasies. The MyTwin dolls available at certain malls -- customized to look just like your child -- offer a neat example of how kids are mediated into seeing the world primarily as a reflection of themselves."

Finally we have some respite in that DE ZENGOTITA's asks the obvious parenting question with respects to the child:

"WHY THE CULT?"

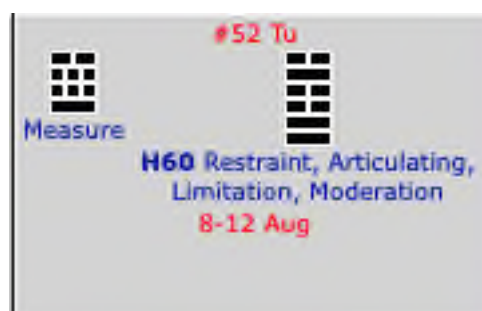
And his explanation which I prefer to call, the "**MOTHER OF GOD SYNDROME**" ultimately has a recourse to a blatant and iconised (ie. *idolatrous*) distortion of reality as the paradoxical (ie. *absurd and #215 - SELF CONTRADICTION*) claim "NO SOCIETY IN HISTORY HAS EVER **\*SANCTIFIED\* \*CHILDREN\*** THE WAY WE DO" in then having no compulsion "TO MAKE A FACTUAL CASE." [page 41]

**REDUCTIO AD HITLERUM ON 12 MAY 1942 WITH IDEA @215:** "THE REAL IDEAL IS THAT TWO BEINGS SHOULD UNITE FOR LIFE AND THAT THEIR LOVE SHOULD BE **\*SANCTIFIED\* \*BY\* \*THE\* \*PRESENCE\* \*OF\* \*CHILDREN\***..." [page 475]

BECAUSE WHAT WE, IN OUR TIME, FIND IN CHILDREN [AS ICONS OF THE MEDIA AGE (ie. *clearly news media is focussed on world events as being a contradiction*)] GOES WAY BEYOND INNOCENCE, IN THE SENSE OF ABSENCE OF CORRUPTION. WHAT WE SEE IN CHILDREN, THROUGH CHILDREN, IS ALL THINGS GIVEN FOR THE FIRST TIME. NO DOUBT ADULTS HAVE ALWAYS HAD A CHANCE TO SEE THE WORLD ANEW THROUGH THE EYES OF CHILDREN. [page 42]

For an explanation of the "**MOTHER OF GOD SYNDROME**" in being a polarity between the two diametrically opposed realities, where even a base person (ie. *morally low; without estimable personal qualities; dishonourable*) improperly believes that the procreation of children as to be a piety and in the other extremity a sanctimonious (ie. *a show of being morally superior to other people*) self reflection is made against an idolised inanimate if not a delusional reference much like ISIS being an epitome of maternal devotion with her son HORUS imitating the dwelling of God within creation as the sovereign embodiment of holiness.

We have recourse to a perspective of Jewish sensibility within the biblical concepts on "marriage, divorce, adultery, eunuchs and children for such is the kingdom of heaven" as a cacophony of ideas {**#135, #405, #540, #546 - \*BETROTHED\***} found within the discourse of [Matthew 19:7-15].



#52 - MEASURE (TU) / H60 - **\*RESTRAINT\*, \*ARTICULATING\*,  
\*LIMITATION\*, \*MODERATION\***; 8 TO 12 AUGUST

**REDUCTIO AD HITLERUM ON 12 AUGUST 1942 WITH IDEA @288:**

"I have never attended a wedding which was conducted with becoming solemnity. **#546 - \*MARRIAGE\* \*IS\* \*A\* \*HOLY\* \*ACT\***, the binding into one of two human beings of different sex; less moving, perhaps, for a man than for a woman, but still a most solemn occasion. And what do most of the guests do but make pointed jokes at the expense of the bride and bridegroom! I attended one wedding—that of Thiersch—at which **\*EVERY\* \*GUEST\* \*MADE\* \*A\* \*SHORT\*  
\*AND\* \*SUGGESTIVE\* \*SPEECH\*; \*AND\* \*THIS\* \*WAS\*  
\*REGARDED\* \*AS\* \*THE\* \*HEIGHT\* \*OF\* \*WIT\*!**

**\*I\* \*WONDER\* \*WHY\* \*IT\* \*IS\*?**

...

My 1921-22 programme had filled most citizens with consternation. They were even terrified lest people should know they had even heard of it! The purging of all foreign elements in Germany, introduction of compulsory military service, re-constitution of the German Army, **\*ABOLITION\*** of the freedom of the press, **\*SUPPRESSION\*** of provincial governments! Good heavens! Such **\*IDEAS\* \*WERE\*  
\*PURE\* \*BLASPHEMY\***! People **\*SWORE\* \*SOLEMN\* \*OATHS\*** that they had never lent an ear to such things! But old Schröder, that most energetic of men, that uncompromising fanatic, accepted the whole thing without further ado.

He was to the Navy what Lützow was to the Army. Hutier, too, was a national figure, and a fine one at that! But he had, I think, a **\*TINY\*  
\*STREAK\* \*OF\* \*THE\* \*CATHOLIC\*** in him. When I discover a man like Schröder, I grab him at once." [pages 626, 627]

"**MOSES** (ie. **who wrote of Jesus [John 5:44-47]**) **BECAUSE OF THE  
HARDNESS OF YOUR HEARTS SUFFERED YOU TO PUT AWAY YOUR  
WIVES:**

**#151 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#5,  
#70, #6, #30, #600] /

**#152 - as [#70, #6, #30, #40, #6] /**

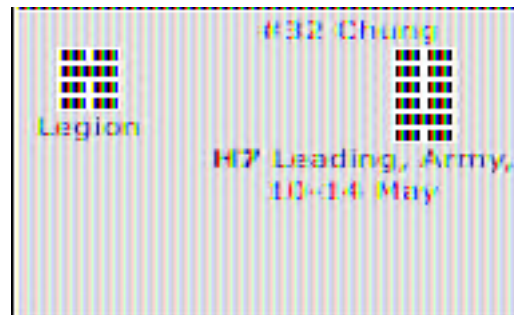
**#191 as [#40, #5, #70, #6, #30, #600] = 'ôwlâm (H5769):**

**{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;

BUT FROM THE BEGINNING (ie. although **arché** (**G746**): beginning, origin is implied **13 JANUARY** - "the first place, principality, rule, magistracy" in consideration of "world began" as **aion** (**G165**): perpetuity of time) **IT WAS NOT SO.**" [**Matthew 19:8**]



#32 - LEGION (CHUNG) / H7 - **\*LEADING\*, \*ARMY\*, \*TROOPS\***; 10 TO 14 MAY

**REDUCTION AD HITLERUM ON 12 MAY 1942 WITH IDEA @215 (#288 = #48 - RITUAL (LI) x #6 - CONTRARIETY (LI)) - #73 - COMPLETION (CH'ENG))**: "We must remember the example set by the **\*KNIGHTS\* \*OF\* \*THE\* \*GERMANIC\* \*ORDERS\***, who were by no means kid-gloved. They held the **\*BIBLE\* \*IN\* \*ONE\* \*HAND\*** and their sword in the other. In the same way our **\*SOLDIERS\*** in the East must be animated by the **\*NATIONAL\* \*SOCIALIST\* \*FAITH\*** and must not hesitate to use force to gain their ends, if need be. [page 471]

...

And these same renegades heap sarcasm {ie. **AGAINST THE MORAL SENSE OF THE GERMAN PEOPLE**} on the honest German citizen who, with complete disregard of caste, marries the girl by whom he has had a child! It is these **\*HYPOCRITES\* \*WHO\* \*ARE\* \*RESPONSIBLE\* \*FOR\* \*MASS\* \*ABORTIONS\*** and for the existence of all those healthy women deprived of a man, simply as the result of reigning prejudice. Is there a **\*MORE\* \*LOVELY\* \*CONSECRATION\* \*OF\* \*LOVE\*, \*PRAY\*, \*THAN\* \*THE\* \*BIRTH\* \*OF\* \*A\* \*HANDSOME\* \*BABE\***, glowing with health? Although it is obvious to the eyes of any reasonable person that **\*NATURE\* \*BLESSES\* \*THE\* \*LOVE\* \*OF\* \*TWO\* \*BEINGS\* \*BY\* \*GIVING\* \*THEM\* \*A\* \*CHILD\***, these sinister degenerates claim, if you please, that the **\*STATUS\* \*OF\* \*A\* \*MAN\* \*OR\* \*A\* \*WOMAN\* \*DEPENDS\***

**\*ON\* \*A\* \*SEALED\* \*DOCUMENT\* \*GIVEN\* \*BY\* \*THE\*  
\*STATE\***—as if that were of any importance in comparison with the ties which unite two people in love!

**AUSTRALIAN MARRIAGE AMENDMENT ACT 2004:** "marriage means 'THE UNION OF A MAN AND A WOMAN TO THE EXCLUSION OF ALL OTHERS, VOLUNTARILY ENTERED INTO FOR LIFE'"

To my way of thinking, the **\*REAL\* \*IDEAL\* \*IS\* \*THAT\* \*TWO\*  
\*BEINGS\* \*SHOULD\* \*UNITE\* \*FOR\* \*LIFE\*** and that their love should be sanctified by the presence of children. If our farms have remained often for centuries, in some cases for as long as seven hundred years, in the possession of the same family, it is **\*FOR\* \*THE\* \*MOST\*  
\*PART\* \*BECAUSE\* \*MARRIAGES\* \*WERE\* \*ARRANGED\*  
\*ONLY\* \*WHEN\* \*AN\* \*INFANT\* \*WAS\* \*ON\* \*THE\* \*WAY\***.

And for centuries the **\*CATHOLIC\* \*CHURCH\* \*BOWED\* \*TO\*  
\*THIS\* \*CUSTOM\* \*AND\* \*TOLERATED\* \*WHAT\* \*WAS\*  
\*CALLED\* "THE TRIAL".**

When the **\*BIRTH\* \*OF\* \*THE\* \*INFANT\* \*WAS\* \*IMMINENT\*,  
\*THE\* \*PRIEST\* \*WOULD\* \*REMIND\* \*THE\* \*FUTURE\*  
\*FATHER\* \*OF\* \*HIS\* \*DUTY\* \*TO\* \*MARRY\***. Unfortunately the Protestant Church has broken with these healthy customs and has prepared the way, with the aid of laws written or unwritten, for a hypocrisy whose object it is to stigmatise as something shameful a marriage which has been provoked by the arrival of a child. And don't let us forget, if we are going to be completely truthful, that a large part of the Prussian nobility owes its existence to a faux-pas on the part of one of the girls of the bourgeoisie.

Moreover, these prejudices only operate in reverse, and logic has no bearing on the trend of our desires—for the **\*ADMISSIBILITY\* \*OF\*  
\*THE\* \*DISSOLUTION\* \*OF\* \*MARRIAGE\* \*ON\* \*ACCOUNT\*  
\*OF\* \*INCOMPATIBILITY\* \*IS\* \*LEGALLY\* \*RECOGNISED\***. If it is contrary to the law of nature to insist on the maintenance of a union in which the partners are unable to agree, it is no less wrong to put obstacles in the way of a marriage justifiable on the grounds of perfect reciprocal unity. My age saves me from the suspicion that I am perhaps pleading **#321 - \*PRO\* \*DOMO\***, and so I am able to invite attention to the importance of this problem." [pages 474, 475]

**THE KNIGHTS TEMPLARS WITH CORRESPONDING PAPAL BULLS STARTED IN 1118 and CEASED IN 1312:** The Order of Brothers of the German House of Saint Mary in Jerusalem (official names: Latin: Ordo domus Sanctae Mariae Theutonicorum Hierosolymitanorum; German:

Orden der Brüder vom Deutschen Haus der Heiligen Maria in Jerusalem), commonly known as the Teutonic Order (German: Deutscher Orden, Deutschherrenorden or Deutschritterorden), was a **\*CATHOLIC\*** **\*RELIGIOUS\*** **\*ORDER\*** founded as a military order c. 1190 in Acre, Kingdom of Jerusalem. <[https://en.wikipedia.org/wiki/Teutonic\\_Order](https://en.wikipedia.org/wiki/Teutonic_Order)>

But we'll begin with the [Luke 1:36, 39-40] account of the travel of the VIRGIN MARY {**rebellion**} to JORDAN {**descending**} in visiting the previously barren ELIZABETH, whom is conveyed as her "cousin" given that both are "daughters of AARON". Some suggest that ELIZABETH was actually MARY's aunt, sister of ANNA, MARY's mother. JOIDA, High Priest of AARON, was father of ELIZABETH and ANNA, and thus grandfather of JESUS and of JOHN THE BAPTIST.

**#151 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#70, #6, #30, #30, #10, #5] /  
**#191** as [#6, #70, #30, #30, #10, #5, #600] = 'ôwlêl (H5768):  
 {UMBRA: #136 % #41 = #13} 1) **\*CHILD\***, boy;

**#152** as [#30, #2, #50, #10, #20, #600] = bēn (H1121):  
 {UMBRA: #52 % #41 = #11} 1) son, grandson, **\*CHILD\***, member of a group; **1a)** son, male child; **1b)** grandson; **1c)** children (pl. - male and female); **1d)** youth, young men (pl.); **1e)** young (of animals); **1f)** **\*SONS\*** (**\*AS\*** **\*CHARACTERISATION\***, i.e. **\*SONS\*** **\*OF\*** **\*INJUSTICE\*** [**\*FOR\*** **\*UNRIGHTEOUS\*** **\*MEN\***] **\*OR\*** **\*SONS\*** **\*OF\*** **\*GOD\*** [**\*FOR\*** **\*ANGELS\***]; **1g)** people (of a nation) (pl.); **1h)** of lifeless things, i.e. sparks, stars, arrows (fig.); **1i)** a member of a guild, order, class;

The earlier depiction given of [Luke 1:5-9] is of a now **#319 - \*ELDERLY\*** ELIZABETH {**the oath, or fullness, of God**} as childless and her husband, ZECHARIAH {**memory of the Lord**} being a temple priest [24 x 7 x 13 = #2184 days or 2 x #1092 'OTH cycles or 6 x #364 as days, weeks and jubilees base-7 time divisions] of the 8th division as ABIJAH {**the Lord is my father**} [1Chronicles 24:7-18] engaged in **#319 - \*INCENSE\*** offerings within the temple as **#546 v's #155 / #191 - \*RELIGIOUS\* \*ASSEMBLY\*** since "THE PEOPLE WAITED FOR ZACHARIAS,

**#116 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#40, #5, #10, #50, #1, #10] /

**#215 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#40, #5, #50, #70, #50] /

**#155** as [#5, #40, #5, #50, #5, #50] = ménō (G3306): {UMBRA: #895 % #41 = #34} 1) to remain, abide; **1a)** in reference to place; **1a1)** to sojourn, **\*TARRY\***; **1a2)** not to depart; **i)** to continue to be

present; **ii**) to be held, kept, continually; **1a3**) in reference to time; **i**) to continue to be, not to perish, to last, endure; **1**) of persons, to survive, live; **ii**) in reference to state or condition; **1**) to remain as one, not to become another or different; **iii**) to wait for, await one;

AND MARVELLED THAT HE **#155 - \*TARRIED\*** SO LONG IN THE **\*TEMPLE\*...**" [Luke 1:21]

"THESE WERE THE ORDERINGS [24 x 7 x 13 = **#2184 days**] OF THEM IN THEIR SERVICE TO COME INTO THE HOUSE OF THE LORD, ACCORDING TO THEIR MANNER, UNDER AARON THEIR FATHER, AS THE LORD GOD OF ISRAEL HAD COMMANDED HIM." [1Chronicles 24:19]

The topic has been the focus of substantial interest and the general view is that within ancient Jewish society, priests had to be from the tribe of Levi, but any woman of the tribe of Judah could then marry a priest. Meaning that Elizabeth need not necessarily have been a Levite.

The historical details are of Elizabeth being pregnant since God had worked a miracle so they could conceive. Their child would grow up to be John the Baptist, the person whose role in life was to prepare people for Jesus who similarly has a miraculous conception harbingered by an Angel Gabriel {**God is my strength**} proclamation: "**BECAUSE THOU BELIEVEST NOT MY WORDS WHICH SHALL BE FULFILLED IN THEIR \*SEASON\*-G2540.**" [Luke 1:20]

**#401** as [**#20, #1, #10, #100, #70, #200**] = **kairós (G2540)**: {**UMBRA: #401 % #41 = #32**} **1**) due measure; **2**) a measure of time, a larger or smaller portion of time, hence; **2a**) **\*A\* \*FIXED\* \*AND\* \*DEFINITE\* \*TIME\*, \*THE\* \*TIME\* \*WHEN\* \*THINGS\* \*ARE\* \*BROUGHT\* \*TO\* \*CRISIS\*, \*THE\* \*DECISIVE\* \*EPOCH\* \*WAITED\* \*FOR\***; **2b**) opportune or seasonable time; **2c**) the right time; **2d**) a limited period of time; **2e**) to what time brings, the state of the times, the things and events of time;

**G2540@{**

**@1:** Sup: 20 - **ADVANCE:** CHIN (**#20**); Ego: 20 - **ADVANCE:** CHIN (**#20**),

**@2:** Sup: 21 - **RELEASE:** SHIH (**#41**); Ego: 1 - **CENTRE:** CHUNG (**#21**),

**@3:** Sup: 31 - **PACKING:** CHUANG (**#72**); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#31**),

**@4:** Sup: 50 - **VASTNESS / WASTING:** T'ANG (**#122**); Ego: 19 - **FOLLOWING:** TS'UNG (**#50**),

**@5:** Sup: 39 - **RESIDENCE:** CHU (**#161 - I AM NOT A TELLER OF LIES** {**%9**}); Ego: 70 - **SEVERANCE:** KE (**#120**),

@6: Sup: 77 - **COMPLIANCE**: HSUN (#238); Ego: 38 - **FULLNESS**: SHENG (#158 - **I AM NOT HOT OF SPEECH** {%23}),  
**Male: #238; Feme: #158**  
 } // #401

**ONTIC CHECKSUM TOTAL: @161 + @158 = #319** as [#6, #2, #1, #40, #200, #10, #20, #600] = 'êmer (H561): {**UMBRA: #241 % #41 = #36**} 1) **\*UTTERANCE\*, \*SPEECH\***, word, saying, promise, command;

■ **#305 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#6, #2, #7, #200, #70, #500] /

■ **#307 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#30, #7, #200, #70] /

■ **#313 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#30, #7, #200, #70, #6] /

**#319** as [#6, #30, #7, #200, #70, #6] / [#2, #7, #200, #70, #600] = zera' (H2233): {**UMBRA: #277 % #41 = #31**} 1) seed, sowing, offspring; **1a)** a sowing; **1b)** seed; **1c)** **\*SEMEN\* \*VIRILE\***; **1d)** offspring, descendants, **\*POSTERITY\*, \*CHILDREN\***; **1e)** **\*OF\* \*MORAL\* \*QUALITY\***; **1e1)** **\*A\* \*PRACTITIONER\* \*OF\* \*RIGHTEOUSNESS\* (fig.); 1f)** sowing time (by meton);

■ **#313 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#8, #300, #5] /

**#319** as [#5, #8, #300, #6] = châshâh (H2814): {**UMBRA: #313 % #41 = #26**} 1) **\*TO\* \*BE\* \*SILENT\*, \*QUIET\*, \*STILL\*, \*INACTIVE\***; **1a)** (Qal) to be silent, be still; **1b)** (Hiphil); **1b1)** to be silent, exhibit silence; **1b2)** to show inactivity, be inactive; **1b3)** to make silent, make quiet, cause to be still;

■ **#309 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#3, #300, #6] /

■ **#313 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#5, #3, #300, #5] / [#10, #3, #300] /

■ **#359 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#6, #50, #3, #300] / [#50, #3, #300, #6] /

■ **#364 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#6, #50, #3, #300, #5] /

■ **#403 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#40, #3, #10, #300, #10, #600] /

**#319** as [#6, #10, #3, #300] / [#10, #3, #300, #6] = 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;

■ **#309 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as **[#100, #9, #200] /**

■ **#339 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as **[#30, #100, #9, #200] /**

■ **#354 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as **[#30, #5, #100, #9, #10, #200] /**

**#319** as **[#10, #100, #9, #200] = qâtar (H6999): {UMBRA: #349 % #41 = #21} 1) \*TO\* \*SACRIFICE\*, \*BURN\* \*INCENSE\*, \*BURN\* \*SACRIFICES\*, \*MAKE\* \*SACRIFICES\* \*SMOKE\*; 1a) (Piel); 1a1) to make sacrifices smoke; 1a2) to sacrifice; 1b) (Pual) to smoke a sacrifice; 1c) (Hiphil); 1c1) to make sacrifices smoke; 1c2) to cause incense to smoke, offer incense; 1c3) to make smoke upon; 1d) (Hophal) to be made to smoke; 2) incense; 3) incense-altar;**

**#319** as **[#2, #300, #10, #2, #5] = sêybâh (H7872): {UMBRA: #317 % #41 = #30} 1) age, gray hair, hoary head, old age; 1a) gray hair, hoary head; 1b) \*OLD\* \*AGE\*;**

That the ONTIC epistemological premise for the word SEASON {ie. *the 70 weeks / 10 jubilees prophecy of [Daniel 9:24-27] with an implicit #2184 x 49 = 6J as 107106 (294 x #364 days) / 293 = 365.242321 tropical years*} then has a correspondence to the biblical account: "AND WHEN HE **#152 - \*CAME\* \*OUT\***, HE COULD NOT **#126 - \*SPEAK\*** {

@3: Sup: 71 - **STOPPAGE: CHIH (#126); Ego: 48 - RITUAL: LI (#152),**

■ **#126 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as **[#6, #40, #30, #10, #600] = millâh (H4405): {UMBRA: #75 % #41 = #34} 1) word, \*SPEECH\*, \*UTTERANCE\*;**

■ **#126 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as **[#40, #1, #30, #5, #10, #600] = 'êlôhîym (H430): {UMBRA: #86 % #41 = #4} 1) (plural); 1a) rulers, judges; 1b) divine ones; 1c) \*ANGELS\*; 1d) gods; 2) (plural intensive - singular meaning); 2a) god, goddess; 2b) godlike one; 2c) \*WORKS\* \*OR\* \*SPECIAL\* \*POSSESSIONS\* \*OF\* \*GOD\*; 2d) the (true) God; 2e) God;**

■ **#151 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as **[#10, #90, #1, #10, #600] /**

■ **#197 - \*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as **[#40, #6, #90, #10, #1, #10, #600] /**



**#152 as [#5, #6, #90, #10, #1, #600] / [#5, #40, #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;

**#152 as [#40, #2, #10, #50, #10, #600] / [#50, #2, #50, #10, #600] = bîyn (H995): {UMBRA: #62 % #41 = #21} 1)** to discern, understand, consider; **1a)** (Qal); **1a1)** to **\*PERCEIVE\***, discern; **1a2)** to understand, know (with the mind); **1a3)** to observe, mark, give heed to, distinguish, consider; **1a4)** to have discernment, insight, understanding; **1b)** (Niphal) to be discerning, intelligent, discreet, have understanding; **1c)** (Hiphil); **1c1)** to understand; **1c2)** to cause to understand, give understanding, teach; **1d)** (Hithpolel) to show oneself discerning or attentive, consider diligently; **1e)** (Polel) to teach, instruct; **2)** (TWOT) prudent, regard;

} UNTO THEM: AND THEY **#152 - \*PERCEIVED\*** THAT HE HAD SEEN A VISION IN THE **\*TEMPLE\***: FOR HE BECKONED UNTO THEM, AND REMAINED **#126 - \*SPEECHLESS\***.

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

**UMBRA: #401 % #41 = #32** - Natural Guide, Virtue of Holiness; I-Ching: **H44** - Encounter, Coming On, Coupling, Coming to meet, Meeting; Tetra: **43** - Encounters;

**THOTH MEASURE: #32** - Oh Busy one, who makest thine appearance at Utenit; I do not steal the skins of the sacred animals.

**#VIRTUE:** With Legion (no. #32), gentle softness, but

**#TOOLS:** With Hardness (no. #72), cold firmness.

**#POSITION:** As to Ritual (no. #48), it is the capital, but

**#TIME:** As to Residence (no. #39), it is the home.

**#CANON: #191**

**ONTIC\_OBLIGANS\_191@{**

**@1:** Sup: 32 - **LEGION: CHUANG (#32)**; Ego: 32 - **LEGION: CHUANG (#32)**,

**@2:** Sup: 23 - **EASE: YI (#55)**; Ego: 72 - **HARDNESS: CHIEN (#104 - I COMMIT NO FRAUD {%7})**,

@3: Sup: 71 - **STOPPAGE:** CHIH (#126); Ego: 48 - **RITUAL:** LI (#152),

@4: Sup: 29 - **DECISIVENESS:** TUAN (#155); Ego: 39 - **RESIDENCE:** CHU (#191 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32}),

Male: #155; Feme: #191  
} // #191

**ONTIC CHECKSUM TOTAL: @104 + @191 = #295** as [#50, #5, #20, #100, #70, #50] = **nekrós** (G3498): {**UMBRA: #445 % #41 = #35**} 1) properly; 1a) one that has breathed his last, lifeless; 1b) deceased, departed, one whose soul is in heaven or hell; 1c) destitute of life, without life, inanimate; 2) metaph.; 2a) spiritually dead; 2a1) destitute of a life that recognises and is devoted to God, because given up to trespasses and sins; 2a2) inactive as respects doing right; 2b) **\*DESTITUTE\* \*OF\* \*FORCE\* \*OR\* \*POWER\*, \*INACTIVE\*, \*INOPERATIVE\*;**

AND IT CAME TO PASS, THAT, AS SOON AS THE #155 - **\*DAYS\*** OF HIS #155 - **\*MINISTRATION\*** WERE #191 - **\*ACCOMPLISHED\***,

@4: Sup: 29 - **DECISIVENESS:** TUAN (#155); Ego: 39 - **RESIDENCE:** CHU (#191 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32}),

#155 as [#30, #20, #5, #50, #10, #600] = **kôhên** (H3548): {**UMBRA: #75 % #41 = #34**} 1) priest, principal officer or chief ruler; 1a) priest-king (Melchizedek, Messiah); 1b) pagan priests; 1c) **\*PRIESTS\* \*OF\* \*JEHOVAH\***; 1d) **\*LEVITICAL\* \*PRIESTS\***; 1e) Zadokite priests; 1f) **\*AARONIC\* \*PRIESTS\***; 1g) the high priest;

■ #116 - **\*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#2, #40, #70, #4] /

■ #126 - **\*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#40, #6, #70, #4, #6] /

#155 as [#30, #40, #6, #70, #4, #5] = **môw'êd** (H4150): {**UMBRA: #120 % #41 = #38**} 1) appointed place, **\*APPOINTED\* \*TIME\***, meeting; 1a) appointed time; 1a1) appointed time (general); 1a2) sacred season, set feast, appointed season; 1b) appointed meeting; 1c) appointed place; 1d) appointed sign or signal; 1e) tent of meeting;

■ #151 - **\*NOUMENON\* \*RESONANCE\* FOR 13 JANUARY** as [#1, #80, #60, #10] /

#191 as [#40, #1, #80, #60, #10] / as [#1, #80, #60, #10, #600] = **'ephec** (H657): {**UMBRA: #141 % #41 = #18**} 1) **\*CEASING\*, \*END\***, finality;

**#191** as [**#6, #50, #60, #70, #5**] = **nâça'** (**H5265**): {**UMBRA: #180 % #41 = #16**} **1)** to pull out, pull up, set out, journey, remove, set forward, **\*DEPART\***; **1a)** (Qal); **1a1)** to pull out or up; **1a2)** to set out, depart; **1a3)** to journey, march; **1a4)** to set forth (of wind); **1b)** (Niphal) to be pulled up, be removed, be plucked up; **1c)** (Hiphil); **1c1)** to cause to set out, lead out, cause to spring up; **1c2)** to remove, quarry;

**HE #191 - \*DEPARTED\* TO HIS OWN \*HOUSE\*.**" [**Luke 1:22-23**]

That such recursive ONTIC aggregations **@319 / @285** and OBLIGATIONS **@191** dependencies which are associated to the word **#401 - \*SEASON\***: **kairós** (**G2540**) as temporal or prophetic 70 weeks / 10 jubilees and implicitly **#2184 [24 x 7 x 13]** days continuum expectations [**Luke 1:20**] are then pivotal (ie. **of crucial importance in relation to the development or success of something**) to any explicit content within the Biblical narrative constituting evidence as to the usage of either a **#546 - \*MIDRASH\***: **midrâsh** (**H4097**) technique or heretofore unknown horological method that is applied to a historical perspective and would therefore appear to be a VALIDATING scribal process with respects to the establishment of a prerogative to PIETY (ie. **sons of light v's sons of darkness**) which is granted towards particular persons such as the **#509 - \*YAHAD\*** (**yâhad** (**H3054**)) referenced in [**Esther 8:17**] and the DEAD SEA SCROLLS COMMUNITY.

**H3054@{**

**@1:** Sup: 40 - **LAW/MODEL: FA (#40)**; Ego: 40 - **LAW/MODEL: FA (#40)**,

**@2:** Sup: 35 - **GATHERING: LIEN (#75)**; Ego: 76 - **AGGRAVATION: CHU (#116 - yâlad (H3205): \*BRING\* \*FORTH\* \*WICKED\* \*BEHAVIOUR\*: #0 - 13 JANUARY)**,

**@3:** Sup: 45 - **GREATNESS: TA (#120 - mōw'êd (H4150): \*APPOINTED\* \*TIME\*)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#126 - 'âvôn (H5771): \*PERVERSITY\*, \*DEPRAVITY\*: #540)**,

**@4:** Sup: 50 - **VASTNESS / WASTING: T'ANG (#170 - 'ânan (H6049): \*DIVINER\*, \*FORTUNETELLER\*, \*BARBARIAN\*)**; Ego: 5 - **KEEPING SMALL: SHAO (#131 - 'omnâm (H551): \*TRULY\*)**,

**@5:** Sup: 54 - **UNITY: K'UN (#224 - b'êkôwr (H1060): \*FIRSTBORN\* / "OBEDIENT, AIDING AND ASSISTING UNTO THE GOVERNOR GENERAL AS LETTERS PATENT SECTION VIII v's 7TH STRATA OF THE #360 - PATHOS PROTOTYPE #EIGHT)**; Ego: 4 - **BARRIER: HSIEN (#135 - HETEROS (@1, @5) NUMBER ADJUSTER)**,

**@6:** Sup: 64 - **SINKING: CH'EN (#288 - REMEMBRANCE)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#145 - 'âlîylâh (H5949): \*WANTONNESS\* \*AS\* \*PRACTICE\* \*EVIL\* \*DEEDS\*)**,

@7: Sup: 16 - **CONTACT: CHIAO (#304 - \*PENTECOST\* 24 MAY 33 AD)**; Ego: 33 - **CLOSENESS: MI (#178: \*ANGEL\* #546 - SHARHIEL TO SATURN PROTOTYPE USURPER)**,

**Male: #304; Feme: #178 - ANTHROPOCENTRIC SINGULARITY #205 <-> #164 TO SECTION V OF QUEEN VICTORIA'S LETTERS PATENT RELATED TO #339 - PROROGUING AUTHORITY AGAINST PARLIAMENT**

} // **#509 - \*CRUCIFIXION\* 3 APRIL 33 AD**

Given the **#15 - SATURN (USURPER: #178)**, is the probable impetus of an ONTIC substitution by the **ADJUSTER: #135** being the **USURPER: #41 - RESPONSE (YANG)** within the strata of the **GUIDE: #49 (7x7 MAGIC SQUARE: #175)** to then effect a transition (@102 --> @168) by cause of the **BINOMIAL #1080 - HETEROS STASIS** which can be deduced from the earlier identified additional sequence to an equivalent patterning associated to the **ADJUSTER: #546 / REGULATOR: #2184** with the later as a value associated with the JERUSALEM TEMPLE priestly service divisions **#24 x #7 x #13 = 6 x #364 (2 x #1092 as OTH cycle) = #2184** the assigned to the BINOMIAL HYPOSTASIS cosmological elements.

The antithetical contrast is clearly with ISIS {#49 / #175 - **gennáō (G1080): \*WOMEN\* \*GIVING\* \*BIRTH\* \*TO\* \*CHILDREN\* / \*MEN\* \*WHO\* \*FATHERED\* \*CHILDREN\* / \*GOD\* \*MAKING\* \*CHRIST\* \*HIS\* \*SON\* / \*JEWISH\* \*SENSE\* \*TO\* \*CONVERT\* \*SOMEONE\***} whose name by some opinion shares a common etymology with thrones ("power to make a man into a king") in being considered the divine mother of the pharaoh, who was likened to HORUS {#100 / #505 - KABBALISTIC **malkûwth (H4438): \*KINGDOM\*, \*REALM\***} and was worshipped from at least the late prehistoric Egypt until the Ptolemaic Kingdom annexed in 30 BC where he was then subsumed into the cult worship of the Roman Caesar.

"**THEN SAID MARY {rebellion} UNTO THE ANGEL, HOW SHALL THIS BE, SEEING I {ie. #405 - \*WOMAN\*} KNOW NOT A MAN {ie. #405 - \*PENIS\*}?**" [Luke 1:34]

The creator god, the world's original ruler, passes down his authority through the male generations of the ENNEAD {

@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)

Note that the cosmology elements aren't necessarily mythos notions but added for later corresponding action developments

}, so that OSIRIS becomes king. ISIS, who is OSIRIS's wife as well as his sister, is his queen.

ISIS may only have come to be HORUS's mother as the OSIRIS {**#111 - SUN IN THE UNDERWORLD**} myth took shape during the Old Kingdom, but through her relationship with him she came to be seen as the epitome of maternal devotion. ISIS's reputation as a compassionate deity, willing to relieve human suffering, contributed greatly to her appeal.

In the developed form of the myth, ISIS gives birth to HORUS, after a long pregnancy and a difficult labor. [ref: Wikipedia : Isis]

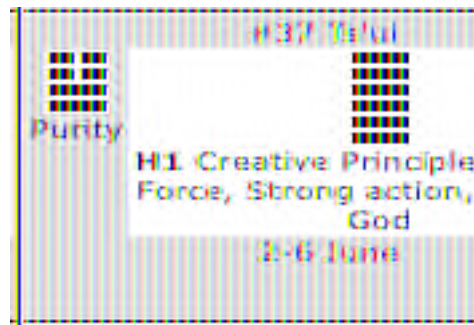
The immediate dilemma which arises with the Biblical story is that if the depicted persons are "... **RIGHTEOUS BEFORE GOD, WALKING IN ALL THE #546 - \*COMMANDMENTS\* AND ORDINANCES OF THE LORD BLAMELESS.**" [**Luke 1:6**]

And in Mary's circumstance "**HIGHLY FAVOURED, THE LORD IS WITH THEE: BLESSED ART THOU AMONG WOMEN.**" [v 28]

It is clearly then by the **#546 - \*COMMANDMENT\* "I AM THE LORD THY GOD, WHICH HAVE BROUGHT THEE OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE"** [Exodus 20:2] an irreconcilable ANTAGONISM (**#546 - \*SATAN\***) between the metaphysical hypostasis as either **BINARY #1080 - HETEROS (@1 - ATUM, @5 - SHU) v's TERNARY HOMOIOS (ONTIC, #2184) NUMBER.**

And in finality to this chapter, it is upon this singular concept **#175 - WOMAN WITH CHILD (ISIS / HORUS)** that we would agree with DE ZENGOTITA's assessment, that:

"CHILDREN ARE WHAT IS LEFT TO US OF METAPHYSICS."



#37 - PURITY AS #231 - JUXTAPOSITION CONTROL / H1 - **\*CREATIVE\*  
\*PRINCIPLE\* / \*HEAVEN\*, \*FORCE\*, \*STRONG\* \*ACTION\*,  
\*THE\* \*KEY\*, \*GOD\***; 2 TO 6 JUNE

**REDUCTIO AD HITLERUM ON 5 JUNE 1942 WITH IDEA @233:** "The topic of conversation (#231 - *dâbar* (H1696): **\*CONVERSE\*, \*TO\*  
**SPEAK\***) was the exceptionally large (#231 - *râchab* (H7337): **\*MAKE\* \*LARGE\***) number of cases of mental disease (#231 - *tâhêr* (H2891): **\*BE\* \*CLEAN\* (\*PHYSICALLY\* \*OF\* \*DISEASE\*)**) in Finland. Among the causes (#231 - *râ'âh* (H7200): **\*TO\* \*BE\*  
**\*CAUSED\* \*TO\* \*SEE\*, \*BE\* \*SHOWN\***) put forward as possible explanations of the vulnerability of the Finns to these types of diseases (#231 - *íáomai* (G2390): **\*TO\* \*CURE\*, \*HEAL\***) were—the Aurora Borealis and the strong (#231 - *gibbôwr* (H1368): **\*STRONG\***) inclination prevalent among Finns to worry (#408 - *dâ'ag* (H1672): **\*BE\* \*ANXIOUS\*, \*BE\* \*CONCERNED\***) unduly over religious (#408 - **HYPOSTASIS** [Greek: ὑπόστασις]) problems. In Finland the farms are often as much as thirty to fifty miles apart, and the inhabitants (#408 - *parepídēmos* (G3927): **\*ONE\* \*WHO\* \*SOJOURNS\* \*ON\*  
**\*EARTH\***), condemned, particularly in winter, to a comparatively isolated (#231 - *ekklínō* (G1578): **\*KEEP\* \*ALOOF\* \*FROM\* \*ONE'S\*  
**\*SOCIETY\***) existence, feel the need of mental exercise; an exceptionally strong tendency to religious surmise (#231 - *yâ'ats* (H3289): **\*COUNSEL\***) is therefore understandable (#231 - *nâkar* (H5234): **\*WILLING\* \*TO\* \*RECOGNISE\* \*OR\*  
**\*ACKNOWLEDGE\***).**********

THE FUEHRER EXPRESSED HIMSELF AS FOLLOWS: It is a great pity that this tendency towards religious thought (#231 - *ónoma* (G3686): **\*FOR\* \*THIS\* \*REASON\* \*ONE\* \*SUFFERS\* \*AS\* \*A\*  
**\*CHRISTIAN\* / *eirênē* (G1515): \*TRANQUIL\* \*STATE\* \*OF\* \*A\*  
**\*SOUL\* \*ASSURED\* \*OF\* \*ITS\* \*SALVATION\* \*THROUGH\*  
**\*CHRIST\***) can find no better outlet than the Jewish pettifoggery (ie. practise legal deception or trickery / quibble about petty points) of the Old Testament (#408 - *palingenesía* (G3824): **\*DELUGE\***). For religious people who, in the solitude of winter, continually seek ultimate light on their religious problems with the assistance of the **\*BIBLE\***, must******



eventually become spiritually deformed. The wretched people strive to extract truths from these Jewish chicaneries, where in fact no truths exist. As a result they become embedded in some rut of thought or other and, unless they possess an exceptionally commonsense mind, degenerate into religious maniacs.

It is deplorable that the **\*BIBLE\*** should have been translated into German, and that the whole of the German people should have thus become exposed to the whole of this Jewish mumbo-jumbo (#408 - *lēros* (G3026): **\*IDLE\* \*TALK\*, \*NONSENSE\***). So long as the wisdom, particularly of the Old Testament, remained exclusively in the Latin of the Church, there was little danger that sensible people would become the victims of illusions as the result of studying the **\*BIBLE\***. But since the **\*BIBLE\*** became common property, a whole heap of people have found opened to them lines of religious thought which—particularly in conjunction with the German characteristic of persistent and somewhat melancholy meditation—as often as not turned them into religious maniacs. When one recollects further that the Catholic Church has elevated to the status of Saints a whole number of madmen, one realises why movements such as that of the Flagellants came inevitably into existence in the Middle Ages in Germany.

As a sane German, one is flabbergasted to think that German human beings could have let themselves be brought to such a pass by Jewish filth and priestly twaddle, that they were little different from the howling dervish of the Turks and the negroes, at whom we laugh so scornfully. It angers (#231 - *orgé* (G3709): **\*ANGER\***) one to think that, while in other parts (#231 - *'achar* (H310): **\*AFTER\* \*OF\* \*PLACE\***) of the globe (#231 - *'ôwlâm* (H5769): **\*ANCIENT\* \*WORLD\***) religious teaching like that of Confucius, Buddha and Mohammed offers an undeniably broad basis for the religious-minded, Germans should have been duped by a theological exposition devoid of all honest depth.

WHEN ONE SEEKS REASONS FOR THESE PHENOMENA, ONE IS IMMEDIATELY STRUCK BY THE EXTENT TO WHICH THE HUMAN BRAIN REACTS TO EXTERNAL INFLUENCE.

A **\*CHILD\***, for example, who in its very early years has been frightened (#231 - *yârê* (H3372): **\*TO\* \*BE\* \*FEARFUL\***) with the threat (#231 - *dâbar* (H1696): **\*THREATEN\***) of the bogey-man in the dark, will frequently retain (#231 - *mâna* (H4513): **\*TO\* \*WITHHOLD\***) throughout all the years of its development a fear of entering a dark room, a cellar or the like; among women a fear of this nature inculcated in early youth (#231 - *bâchûwr* (H970): **\*YOUTH\***) often persists for a lifetime. On the other hand, there are dangers which, not ever having

come to his notice (#231 - nâkar (H5234): \*NOTICE\*), a man completely ignores.

A \*CHILD\* living in an area exposed to bombing (#231 - eirênē (G1515): \*EXEMPTION\* \*FROM\* \*THE\* \*RAGE\* \*AND\* \*HAVOC\* \*OF\* \*WAR\*) and to whom the dangers of a bombardment (#231 - chârâb (H2717): \*TO\* \*BE\* \*WASTE\*, \*LAY\* \*WASTE\*, \*MAKE\* \*DESOLATE\*, \*BE\* \*DESOLATE\*, \*BE\* \*IN\* \*RUINS\*) have not been explained, will regard an enemy air attack as a noisy firework display, and will not as a rule show the slightest sign of fear.

The essential conclusion to which these considerations leads me is that we must do everything humanly possible to protect for all time any further sections of the German people from the danger of mental deformity (#231 - eirênē (G1515): \*TRANQUIL\* \*STATE\* \*OF\* \*A\* \*SOUL\*), regardless of whether it be religious mania or any other type of cerebral derangement. For this reason (#231 - onoma (G3686): \*FOR\* \*THIS\* \*REASON\*) I have directed (#231 - derek (H1870): \*DIRECTION\*) that every town of any importance shall have an observatory, for astronomy has been shown by experience to be one of the best means at man's disposal for increasing his knowledge of the universe (#450 - \*HRUMACHIS\* \*TEMPORAL\* \*HEURISTIC\* / kósmos (G2889): \*UNIVERSE\* \*AS\* \*THE\* \*ARRANGEMENT\* \*OF\* \*STARS\*), and thus saving him from any tendency towards mental aberration." [pages 513, 514]

**SEE ALSO:** "PREMEDIATED (ADVOCATED) MEDIA AND THE CIRCUMSCRIBING OUR CENTRE OF VALUE"

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

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

<<http://www.grapple369.com/Groundwork/Empowerment.pdf>>

**@2** - Matt Norman Blog dated 6 February 2018, STRENGTH UNDER CONTROL: HOW TO LEAD LIKE A MEEK WAR HORSE, <<https://www.mattnorman.com/meek/>>

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**@4** - Wikipedia on Richard Rorty, accessed 18 June 2022

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**@8** - Richard Skinner on Radio BBC 1, courtesy Genius Media Group Inc. <<https://genius.com/Kate-bush-running-up-that-hill-a-deal-with-god-lyrics>>

**@9** - 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>>

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