

-- THWARTING **#333 - INCONTINENT** ATTEMPTS {#105 / #114}
TO BUILD A MYTHICAL NARRATIVE OF MEMORIAL IDEALISM BY
IMPOSTS MADE AGAINST #492 - VOLUNTARY FREE WILL AS
DISRESPECT FOR #943 - HUMAN DIGNITY AND DISREGARD FOR
#902 - RULE OF LAW

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**COLONEL EDMUND J. BURKE [WHITE SUPREMACIST #315 -
NATIONALISM VIETNAM VETERAN] (YOUR_COLONEL@USA.COM)
@ 1457 HOURS ON 18 AUGUST 2018:** "I think it's way past time for
your meds, {@1: Sup: 36 - **STRENGTH**: CH'IANG (#36); Ego: 79 -
DIFFICULTIES: NAN (#79)}

sonny. {@2: Sup: 38 - **FULLNESS**: SHENG (#74); Ego: 69 -
EXHAUSTION: CH'IUNG (#148 - **I AM NOT A TRANSGRESSOR**
{%12}}}"





<<http://www.grapple369.com/Terrorist/CraigStevens-Ambulance-Police-Mural.jpg>>

<http://www.grapple369.com/Terrorist/STOLENCHILDREN_014.jpg>

<http://www.grapple369.com/Terrorist/STOLENCHILDREN_015.jpg>

<<http://www.grapple369.com/Terrorist/STOLENCHILDREN%23666.jpg>>

[**IMAGE: *MAN* *MADE* *ANGEL*** by **DAN SUN PHOTOS** as listed on Pinterest.com by Christina Sutton (rfd215) by Categories: "Paramedics, Firefighter, My Life, Tattoo Ideas, Angel, Emergency Response, Artist, Death, Bb"]

AS THE **#434 - *CURSE*** UPON 25 AUGUST 2017 BEING AN UNLAWFUL YEAR LONG LIQUOR BAN AS AN IMMERSIVE NON-REALITY BY CONTRIVANCE OF IRRATIONALITY BEING A HELLISH IMPOST]

Nous: #38
Time:
Date:
Torah: [#40, #8, #10]@{
 @1: Sup: 40 - **LAW/MODEL:** FA (#40); Ego: 40 - **LAW/MODEL:** FA (#40),
 @2: Sup: 48 - **RITUAL:** LI (#88); Ego: 8 - **OPPOSITION:** KAN (#48),
 @3: Sup: 58 - **GATHERING IN:** HSI (#146 - **I AM NOT A LAND-GRABBER** {%15}); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#58),
Male: #146; Feme: #58
 } // #58
Dao: Consequences for Virtuous Discourse
Tetra: #11 - Divergence
 H62 - Minor Superiority, Small Excess, Small
I-Ching: Exceeding, Preponderance of the small, Small surpassing
 Latin: Propulsator {**God who vivifies all things**} Alt: Yeyazel {**God Causes a Start**} {
 1. PROTECTS AGAINST RABIES & FIERCE ANIMALS
 2. THE LEARNED, ORATORS & AUTHORS
 3. PRESS, BOOKS ETC
 4. Astiro
 }

Solar Eclipse: 8 (UTC) / 9 June 1918 (AEST) [During World War I: 28 July 1914 to 11 November 1918]

#175 CE

Prototype: HOMOIOS {#372 / #343} / *HETEROS* {#351 / #373} / TORAH {#349 / #372} HETEROS

Male Idea	#351	Telos	#373	Female Idea	
Extremes and Reversals, Greatest Virtue I AM NOT A DOER OF WRONG {%1}	#45	45	45	#45	Extremes and Reversals, Greatest Virtue I AM NOT A DOER OF WRONG {%1}
Inconstancy of Achievement, Practicing Placidity	#9	54	90	#45	Extremes and Reversals, Greatest Virtue
Absolute Negation, It's Universal Application	#43	97	124	#34	Great Guide, Trust in its Perfection
Propounding the Essential	#81	178	162	#38	Consequences for Virtuous Discourse
Military Stratagem, Quelling War	#31	209	193	#31	Military Stratagem, Quelling War
Left without Language, Different From the Vulgar	#20	229	263	#70	Difficulty in Knowing How, Obtuse
Political Reversal, Adaptation to Change	#58	287	301	#38	Consequences for Virtuous Discourse
Mastering Guiding Discourse, Revealers of Virtue	#15	302	339	#38	Consequences for Virtuous Discourse
Sage's Constancy, Trust in Virtue	#49	351	373	#34	Great Guide, Trust in its Perfection

Prototype: HOMOIOS {#372 as [#40, #1, #30, #1, #20, #70, #10, #200] = malakós (G3120): {UMBRA: #0 as #362 % #41 = #34} / #343} / *HETEROS* {#351 - *TO* *DO* *WRONG*, *OFFEND*, *TRESPASS*, *COMMIT* *AN* *OFFENSE*, *DO* *INJURY* / #373 - *FROM* *TRUTH* *TO* *ERROR*} / TORAH {#349 / #372 as [#40, #1, #30, #1, #20, #70, #10, #200] = malakós (G3120): {UMBRA: #0 as #362 % #41 = #34}}

<<http://www.grapple369.com/Grumble/?zen:8,row:8,col:2,nous:38&PROTOTYPE:HETEROS>>

.jackNote@zen: 8, row: 8, col: 2, nous: 38 [Date: (none), Time: (none), Super: #351 / #15 - Mastering Guiding Discourse, Revealers of Virtue; I-Ching: H61 - Inner Trust, Inner Truth, Center Returning; Tetra: 1 - Centre, Ego: #373 / #38 - Consequences for Virtuous Discourse; I-Ching: H62 - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: 11 - Divergence]

<<https://www.facebook.com/DansunPhotos>>

DAN SUN PHOTOS @ 0551 HOURS ON 1 APRIL 2018: "Sometimes it doesn't matter how hard we try, some days it feels like someone switched all my medications with water {

NOUS: #56 INFO: 2. *MEDICINAL* HERBS; 3. *WATER*

#DOMINION: #4 - NATURE AMENDED IN ITS NATURE / #1 - NATURE CONTAINS NATURE: {DOUBLE: #3 - NATURE SURMOUNTS NATURE {#6 - FORM OF NATURE}}

}. There are days when death always gets his way. Most people who want to become paramedics do it because they want to help people and it's exciting work. When I was learning to become a paramedic I thought I was going to save everyone. The reality can be harsh and defeating. Who's there to help us when we need help? When we feel @158 + @215 = #432 - *DEFEATED*?" [<<http://www.dansunphotos.com/Emergency-Response-Portraits/i-RzFHfBB>>]

H3512@{

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

@2: Sup: 25 - **CONTENTION: CHENG (#30)**; Ego: 20 - **ADVANCE: CHIN (#25)**,

@3: Sup: 26 - **ENDEAVOUR: WU (#56)**; Ego: 1 - **CENTRE: CHUNG (#26)**,

@4: Sup: 32 - **LEGION: CHUANG (#88)**; Ego: 6 - **CONTRARIETY: LI (#32)**,

@5: Sup: 27 - **DUTIES: SHIH (#115 - I AM NOT A SLAYER OF MEN {#5})**; Ego: 76 - **AGGRAVATION: CHU (#108)**,

Male: #115 - *DIGNITY* *ROYAL*; **Feme: #108 - PROGENITOR AS ROMAN GOVERNANCE PROTOTYPE #FOUR**

} // #432

44 4 60

52 36 20

12 68 28 = #108 / #324 {#FOUR} AS HETEROS PROTOTYPE

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

UMBRA: #26 % #41 = #26 - Ambiguous Reversals, Virtue of Gravity; I-Ching: **H3** - Birth Throes, Initial Difficulties, Sprouting, Difficulty at the beginning, Gathering support, Hoarding; Tetra: **3** - Mired;

THOTH MEASURE: #26 - Oh Basit, who makest thine appearance at the Shetait; I am not the cause of weeping to any.

#VIRTUE: If it is Endeavor (no. #26), then joy, but

#TOOLS: If it is Departure (no. #66), then sorrow.

#POSITION: As to Following (no. #19), it is dragged along.

#TIME: As to Guardedness (no. #57), it is secured.

#CANON: #168

ONTIC_OBLIGANS_168@{

@1: Sup: 26 - **ENDEAVOUR: WU (#26)**; Ego: 26 - **ENDEAVOUR: WU (#26)**,

@2: Sup: 11 - **DIVERGENCE: CH'A (#37)**; Ego: 66 - **DEPARTURE: CH'U (#92)**,

@3: Sup: 30 - **BOLD RESOLUTION: YI (#67)**; Ego: 19 - **FOLLOWING: TS'UNG (#111)**,

@4: Sup: 6 - **CONTRARIETY: LI (#73)**; Ego: 57 - **GUARDEDNESS: SHOU (#168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26})**,

Male: #73 = #288 AS MEMORIAL - @215 AS SELF

CONTRADICTION WHICH CANNOT BE CHANGED; Feme: #168 = #2184 AS ANTHROPOLOGICAL COSMOGONIC PRINCIPLE / #13

} // #168

@158 + @215 = #432 as [#5, #20, #1, #6, #400] = kâ'âh

(H3512): {UMBRA: #0 as #26 % #41 = #26} 1) *TO* *BE*

***SAD*, *BE* *DISHEARTENED*, *BE* *COWED*; 1a) (Niphal) to be disheartened, be cowed; 1b) (Hiphil) to make sad;**

"BECAUSE THAT HE REMEMBERED NOT TO SHOW MERCY, BUT PERSECUTED THE POOR AND NEEDY MAN, THAT HE MIGHT EVEN SLAY THE BROKEN IN HEART." [**Psalm 109:16**]

"BECAUSE WITH LIES YE HAVE MADE THE HEART OF THE RIGHTEOUS SAD-**H3512**, WHOM I HAVE NOT MADE SAD; AND STRENGTHENED THE HANDS OF THE WICKED, THAT HE SHOULD NOT RETURN FROM HIS WICKED WAY, BY PROMISING HIM LIFE:" [**Ezekiel 13:22**]

"FOR THE SHIPS OF CHITTIM {ie. **ROMAN GOVERNANCE**} SHALL COME AGAINST HIM: THEREFORE HE SHALL BE GRIEVED-**H3512**, AND RETURN, AND HAVE INDIGNATION AGAINST THE HOLY COVENANT: SO

SHALL HE DO; HE SHALL EVEN RETURN, AND HAVE INTELLIGENCE WITH THEM THAT FORSAKE THE HOLY COVENANT." [Daniel 11:30]

@182 + @102 + @150 = #434 - *ANZAC* *DAY* #315 - *ORIGINAL* *SIN* / STUBBORN DENIAL POEM 20 JUNE 2017:
 @102 + @146 + @186 = #434 - NOUS #56 ON 25 AUGUST 2017 AS *BLOKES* *BBQ* / *HOUSE* / *TO* *COME* *UPON*, *FALL* *OR* *LIGHT* *UPON*, *ATTACK* (*ENEMY*) / *TO* *SLAUGHTER* *IN* *DIVINE* *JUDGMENT*

Nous: #56
Time:
Date:
Torah: [#30, #1, #6]@{
 @1: Sup: 30 - **BOLD RESOLUTION:** YI (#30);
 Ego: 30 - **BOLD RESOLUTION:** YI (#30),
 @2: Sup: 31 - **PACKING:** CHUANG (#61);
 Ego: 1 - **CENTRE:** CHUNG (#31),
 @3: Sup: 37 - **PURITY:** TS'UI (#98); Ego: 6 -
CONTRARIETY: LI (#37),
Male: #98; Feme: #37
 } // #37
Dao: Abstruse Mysterious Virtuosity
Tetra: #46 - Enlargement
I-Ching: H55 - Abundance, Abounding, Fullness

Latin: Multus {God who delivers from the evil} Alt: Hyael {God and Man Exist} {
 1. PROTECTS AGAINST WEAPONS & PERILS OF TRAVEL
 2. MEDICINAL HERBS
 3. WATER
 4. Chumis
 }
 Solar Eclipse: 1 August 2008 (AEST)
 Judah {Praise of the Lord; confession}

Prototype: HOMOIOS {#396 / #364} / *HETEROS* {#432 / #382} / TORAH {#336 / #334} HETEROS

Male Idea	#432	Telos	#382	Female Idea
Abstruse Mysterious Virtuosity	#56	56	56	Abstruse Mysterious Virtuosity
Origins in Reversal, Consider Beginnings	#63	119	63	Intentional Reversal, Dimming Radiance
Using Guidance, Sourceless	#4	123	85	Point to Reversal?, Humility's Increase
Achieving Oneness, Root of Order	#39	162	120	Great Guiding Signs?, Virtue of Benevolence
Natural Guide, Heaven's Reason	#77	239	158	Consequences for Virtuous Discourse I AM NOT HOT OF SPEECH {#23}
Increasing Evidence, Gaining Insight	#53	292	215	Laissez Faire Politics, Simplicity In Habits I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {#34}
Female Superiority, Completion of Form	#6	298	249	Great Guide, Trust in its Perfection
Strength's Warning Signs, Revealers of Virtue	#76	374	319	Difficulty in Knowing How, Obtuse
Political Reversal, Adaptation to Change	#58	432	382	Origins in Reversal, Consider Beginnings

<<http://www.grapple369.com/Grumble/?zen:1,row:4,col:1,nous:56&prototype:heteros>>

Prototype: HOMOIOS {#396 / #364} / *HETEROS* {#432 / #382} / TORAH {#336 / #334 - COURSE OF LIFE #360 PROTOTYPE}

.jackNote@zen: 1, row: 4, col: 1, nous: 56 [Date: (none), Time: (none), Super: #396 (#292) / #56 - Abstruse Mysterious Virtuosity; I-Ching: H55 - Abundance, Abounding, Fullness; Tetra: 46 - Enlargement, Ego: #364 (#215) / #56 - Abstruse Mysterious Virtuosity; I-Ching: H55 - Abundance, Abounding, Fullness; Tetra: 46 - Enlargement]

#56 - *MY* *BIRTHDAY* *NOUS* (3) - PHOHEL (Principalities-Angels) = #224 { *MENS* *REA*: #334 as [#40, #4, #200, #20, #10, #20, #40] = derek (H1870): {#1 as #224 % #41 = #19} 1) way, road, distance, journey, manner; 1a) road, way, path; 1b) journey; 1c) direction: #9 - NORTH / #1 - SOUTH / #3 - EAST / #7 - WEST; 1d) manner, habit, way; 1e) of course of life (figurative); 1f) of moral character (figurative)

DOLF @ 0502 HOURS ON 19 AUGUST 2019: "Can you refresh your neurological receptors with CGTN news broadcasts WACK JOB?"

WACK JOB {:-]))) (WUDAO@WUJI.NET) @ 0940 HOURS ON 19 AUGUST 2019: "I have no idea what CGTN news broadcasts are. {@1: Sup: 49 - FLIGHT: T'AO (#49); Ego: 79 - DIFFICULTIES: NAN (#79)}

The news does not interest me. {@2: Sup: 57 - GUARDEDNESS: SHOU (#106); Ego: 26 - ENDEAVOUR: WU (#105: *TO* *MAKE* *ONE'S* *BOAST*; *MAKE* *INTO* *A* *FOOL*; *TO* *ACT* *MADLY*, *ACT* *LIKE* *A* *MADMAN*)}"

DOLF @ 0334 HOURS ON 19 AUGUST 2019: "We've had this nonsense before..."

Real mindfulness time check against trinomial mathematical noumenon being metastasised consciousness instantiation....

<<http://www.grapple369.com/Grumble/?time:3.34>>

HERE IS THE PROOF OF HOMO [ios] SAPIEN [t]

H376@{

@1: Sup: 1 - CENTRE: CHUNG (#1); Ego: 1 - CENTRE: CHUNG (#1),
@2: Sup: 11 - DIVERGENCE: CH'A (#12); Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#11),
@3: Sup: 68 - DIMMING: MENG (#80); Ego: 57 - GUARDEDNESS:
SHOU (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY**

DOMAIN {%42}),

Male: #80; Feme: #68

} // #311 <-- #311 as [#70, #10, #20, #10, #1, #200] / #111 as [#70, #10, #20, #10, #1] = oikía (G3614): {**UMBRA: #78 as #111** % #41 = #29} **1**) a house; **1a**) an inhabited edifice, a dwelling; **1b**) the inmates of a house, the family; **1c**) property, wealth, goods;

H376@{

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

@2: Sup: 11 - **DIVERGENCE: CH'A (#12)**; Ego: 10 -

DEFECTIVENESS, DISTORTION: HSIEN (#11),

@3: Sup: 68 - **DIMMING: MENG (#80)**; Ego: 57 - **GUARDEDNESS: SHOU (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}),

@4: Sup: 78 - **ON THE VERGE: CHIANG (#158 - I AM NOT HOT OF SPEECH** {%23}); Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#78)**,

Male: #158; Feme: #78

} // #321 <-- ***CAUSE*** ***FOR*** ***WHICH*** ***ONE*** ***IS*** ***WORTHY*** ***OF*** ***PUNISHMENT*** ***AS*** ***CRIME***; ***CHARGE*** ***OF*** ***CRIME***, ***ACCUSATION***;

H376@{

@1: Sup: 6 - **CONTRARIETY: LI (#6)**; Ego: 6 - **CONTRARIETY: LI (#6)**,

@2: Sup: 11 - **DIVERGENCE: CH'A (#17)**; Ego: 5 - **KEEPING SMALL: SHAO (#11)**,

@3: Sup: 12 - **YOUTHFULNESS: T'UNG (#29)**; Ego: 1 - **CENTRE: CHUNG (#12)**,

@4: Sup: 22 - **RESISTANCE: KE (#51)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#22)**,

@5: Sup: 79 - **DIFFICULTIES: NAN (#130 - I AM NOT EVIL MINDED** {%3}); Ego: 57 - **GUARDEDNESS: SHOU (#79)**,

Male: #130; Feme: #79

} // #322 <-- ***DEMOCRATIC*** ***PRINCIPLES***

H376@{

@1: Sup: 6 - **CONTRARIETY: LI (#6)**; Ego: 6 - **CONTRARIETY: LI (#6)**,

@2: Sup: 7 - **ASCENT: SHANG (#13)**; Ego: 1 - **CENTRE: CHUNG (#7)**,

@3: Sup: 17 - **HOLDING BACK: JUAN (#30)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#17)**,

@4: Sup: 74 - **CLOSURE: CHIH (#104 - I COMMIT NO FRAUD** {%7}); Ego: 57 - **GUARDEDNESS: SHOU (#74)**,

@5: Sup: 79 - **DIFFICULTIES: NAN (#183)**; Ego: 5 - **KEEPING SMALL: SHAO (#79)**,

Male: #183; Feme: #79

} // #322 <-- ***DEMOCRATIC*** ***PRINCIPLES***

H376@{

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

@2: Sup: 31 - **PACKING: CHUANG (#61)**; Ego: 1 - **CENTRE: CHUNG (#31)**,

@3: Sup: 41 - **RESPONSE: YING (#102 - I AM NOT RAPACIOUS { %4 })**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#41)**,

@4: Sup: 17 - **HOLDING BACK: JUAN (#119)**; Ego: 57 - **GUARDEDNESS: SHOU (#98)**,

@5: Sup: 27 - **DUTIES: SHIH (#146 - I AM NOT A LAND-GRABBER { %15 })**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#108)**,

Male: #146; Feme: #108

} // #351 <-- #351 as [#6, #300, #40, #5] = shêm (H8034):

{**UMBRA: #56 as #340 % #41 = #12**} **1**) name; **1a**) name; **1b**) reputation, fame, glory; **1c**) the Name (as designation of God); **1d**) memorial, monument;

H376@{

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

@2: Sup: 41 - **RESPONSE: YING (#81)**; Ego: 1 - **CENTRE: CHUNG (#41)**,

@3: Sup: 51 - **CONSTANCY: CH'ANG (#132)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#51)**,

@4: Sup: 27 - **DUTIES: SHIH (#159)**; Ego: 57 - **GUARDEDNESS: SHOU (#108)**,

Male: #159; Feme: #108

} // #351 <-- #351 as [#300, #40, #10, #1] = shâmayin (H8065):

{**UMBRA: #57 as #400 % #41 = #31**} **1**) heaven, heavens, sky; **1a**) visible sky; **1b**) Heaven (as abode of God);

<<http://www.grapple369.com/Grumble/?idea:{351}>>

H376@{

@1: Sup: 6 - **CONTRARIETY: LI (#6)**; Ego: 6 - **CONTRARIETY: LI (#6)**,

@2: Sup: 8 - **OPPOSITION: KAN (#14)**; Ego: 2 - **FULL CIRCLE: CHOU (#8)**,

@3: Sup: 9 - **BRANCHING OUT: SHU (#23)**; Ego: 1 - **CENTRE: CHUNG (#9)**,

@4: Sup: 59 - **MASSING: CHU (#82)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#59)**,

@5: Sup: 35 - **GATHERING: LIEN (#117)**; Ego: 57 - **GUARDEDNESS: SHOU (#116)**,

@6: Sup: 45 - **GREATNESS: TA (#162)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#126)**,
Male: **#162**; Feme: **#126**
} // #369 <-- #205 - **PRINCIPLE OF PERSISTENT SUBSTANCE / #164 - PRINCIPLE OF MATERIALITY**

#41 - EMANATION PRINCIPLE / REMEMBER THE SABBATH:

#82 - TERMS OF CONTINUITY / HONOUR YOUR PARENTS:

#123 - JUDGMENT SENSIBILITY / DO NOT KILL:

#164 - PRINCIPLE OF MATERIALITY / AVOID HETERONOMY AGAINST AUTONOMY:

#205 - PRINCIPLE OF PERSISTENT SUBSTANCE / DO NOT STEAL:

#246 - NORMA OBLIGANS / BEAR NO FALSE WITNESS:

#287 - MANIFESTING NORM / COVET NOT:

#328 - HOMOGENEOUS TRANSFORMATIVE PROTOTYPE

H376@{

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

@2: Sup: 31 - **PACKING: CHUANG (#61)**; Ego: 1 - **CENTRE: CHUNG (#31)**,

@3: Sup: 81 - **FOSTERING: YANG (#142)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#81)**,

@4: Sup: 57 - **GUARDEDNESS: SHOU (#199)**; Ego: 57 - **GUARDEDNESS: SHOU (#138)**,

@5: Sup: 67 - **DARKENING: HUI (#266)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#148 - I AM NOT A TRANSGRESSOR { %12 })**,

Male: **#266**; Feme: **#148**

} // #391

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

UMBRA: #311 % #41 = #24 - Important Distinctions, Trouble from Indulgence; I-Ching: **H5** - Waiting, Delay, Attending, Waiting, Moistened, Arriving; Tetra: **18** - Waiting;

THOTH MEASURE: #24 - Oh divine Babe, who makest thy appearance in Annu; I lend not a deaf ear to the words of Righteousness.

#VIRTUE: With Joy (no. #24), raising high, but
#TOOLS: With Sinking (no. #64), hiding below.
#POSITION: As to Response (no. #41), it is the present, but
#TIME: As to Measure (no. #52), it is the past.
#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 24 - **JOY:** LE (**#24**); Ego: 24 - **JOY:** LE (**#24**),
@2: Sup: 7 - **ASCENT:** SHANG (**#31**); Ego: 64 - **SINKING:** CH'EN
(**#88**),
@3: Sup: 48 - **RITUAL:** LI (**#79**); Ego: 41 - **RESPONSE:** YING
(**#129**),
@4: Sup: 19 - **FOLLOWING:** TS'UNG (**#98**); Ego: 52 - **MEASURE:** TU
(**#181 - I LEND NOT A DEAF EAR TO THE WORDS OF
RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE
KING {%35}**),
Male: #98; Feme: #181
} // **#181**

**#311 as [#1, #10, #300] / #322 as [#6, #5, #1, #10, #300] /
#322 as [#6, #1, #10, #300, #5] / #351 as [#30, #1, #10, #300,
#10] / #351 as [#40, #1, #10, #300] / #369 as [#6, #2, #1,
#50, #300, #10] / #391 as [#30, #1, #50, #300, #10] = 'ÿsh
(H376): {**UMBRA: #0 as #311 % #41 = #24**} **1**) man; **1a**) man,
male (in contrast to woman, female); **1b**) husband; **1c**) human being,
person (in contrast to God); **1d**) servant; **1e**) mankind; **1f**) champion;
1g) great man; **2**) whosoever; **3**) each (adjective);**

"AND ADAM SAID, THIS IS NOW BONE OF MY BONES, AND FLESH OF MY
FLESH: SHE SHALL BE CALLED WOMAN, BECAUSE SHE WAS TAKEN OUT
OF MAN-**H376**." [Genesis 2:23]

**MUSTARD WEASEL (SCREAMING.NUTBAG@GMAIL.COM) @ 0847
HOURS ON 19 AUGUST 2019:** "[IT'S OFFICIAL!] THE GIBBERISH IS
NONSENSE:

You're right - I've ***SEEN*** you post that very same nonsense {**@1:** Sup:
20 - **ADVANCE:** CHIN (#20); Ego: 33 - **CLOSENESS:** MI (#33)}

(or nonsense that looks just like it) {**@2:** Sup: 49 - **FLIGHT:** T'AO (#69);
Ego: 26 - **ENDEAVOUR:** WU (#59)}

many, {**@3:** Sup: 39 - **RESIDENCE:** CHU (#108); Ego: 62 - **DOUBT:** YI
(#121)}

many times before. {**@4:** Sup: 71 - **STOPPAGE:** CHIH (#179); Ego: 17 - **HOLDING BACK:** JUAN (#138)}

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEA @A138: "But now pure concepts of the understanding, in comparison with empirical intuitions (indeed, sensory intuitions in general), are completely heterogeneous, and could never be met with in any intuition whatsoever. How, then, is the subsumption of the latter under the former, hence the application of the categories to appearances, possible, since no one will say that the category, e.g., causality, can also be intuited through the senses and is contained in appearance?"

Now this question, so natural and weighty, is actually the cause that makes necessary a transcendental doctrine of the power of judgment – namely, so as to show how it is possible that pure concepts of the understanding can be applied to appearances in general . . ." [page 173]

WACK JOB @ 1316 HOURS ON 18 AUGUST 2019: "Today was a sober day. {**@1:** Sup: 38 - **FULLNESS:** SHENG (#38); Ego: 18 - **WAITING:** HSI (#18)},

Tomorrow should ***SEE*** me having a cold one about the time the sun, {**@2:** Sup: 44 - **STOVE:** TSAO (#82); Ego: 7 - **ASCENT:** SHANG (#25)},

known as the Sun appears to rise and move thru the sky of a pale blue dot I'm one the surface of. {**@3:** Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#92); Ego: 2 - **FULL CIRCLE:** CHOU (#27)},

being a time being. {**@4:** Sup: 2 - **FULL CIRCLE:** CHOU (#94); Ego: 77 - **COMPLIANCE:** HSUN (**#104 - I COMMIT NO FRAUD** {**%7**})}

DOLF @ 1350 HOURS ON 18 AUGUST 2019: "Cease with the **@713 - FRAUDULENT** bullsh@t since beyond self entitlement as promiscuous opportunism you have no temporal cohesion.

Your thoughts belong to someone else..."

H2166@{

@1: Sup: 6 - **CONTRARIETY:** LI (**#6**); Ego: 6 - **CONTRARIETY:** LI (**#6**),

@2: Sup: 13 - **INCREASE:** TSENG (**#19**); Ego: 7 - **ASCENT:** SHANG (**#13**),

@3: Sup: 53 - **ETERNITY:** YUNG (**#72**); Ego: 40 - **LAW/MODEL:** FA (**#53**),

@4: Sup: 22 - **RESISTANCE:** KE (**#94**); Ego: 50 - **VASTNESS /**

WASTING: T'ANG (#103),

@5: Sup: 23 - **EASE:** YI (#117); Ego: 1 - **CENTRE:** CHUNG (#104 - **I COMMIT NO FRAUD** {%7}),

Male: #117 x 3 = #351; Feme: #104

} // #104

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

UMBRA: #97 % #41 = #15 - Mastering Guiding Discourse, Revealers of Virtue; I-Ching: **H61** - Inner Trust, Inner Truth, Center Returning; Tetra: **1** - Centre;

THOTH MEASURE: #15 - Oh Lord of Righteousness, who makest thine appearance in the place of Righteousness; I am not a land-grabber.

#VIRTUE: With Reach (no. #15), daily increasing its kind.

#TOOLS: With Diminishment (no. #55), daily depleting its type.

#POSITION: With Resistance (no. #22), intolerance, but

#TIME: With Unity (no. #54), magnanimity.

#CANON: #146

ONTIC_OBLIGANS_146@{

@1: Sup: 15 - **REACH:** TA (#15); Ego: 15 - **REACH:** TA (#15),

@2: Sup: 70 - **SEVERANCE:** KE (#85); Ego: 55 - **DIMINISHMENT:** CHIEN (#70),

@3: Sup: 11 - **DIVERGENCE:** CH'A (#96); Ego: 22 - **RESISTANCE:** KE (#92),

@4: Sup: 65 - **INNER:** NEI (#161 - **I AM NOT A TELLER OF LIES** {%9}); Ego: 54 - **UNITY:** K'UN (#146 - **I AM NOT A LAND-GRABBER** {%15}),

Male: #161; Feme: #146

} // #146

@161 + @146 = #307 as [#40, #200, #1, #10, #50, #6] = mar'eh (H4758): {**UMBRA: #17 as #246 % #41 = #41**} **1**) sight, appearance, vision; **1a**) sight, phenomenon, spectacle, appearance, vision; **1b**) what is ***SEEN***; **1c**) a vision (supernatural); **1d**) ***SIGHT***, ***VISION*** (***POWER* *OF* *SEEING***);

#114 - *PROFANE* *AS* *PROMISCUOUS* as [#6, #7, #40, #50, #10, #1] / #104 as [#6, #7, #40, #50, #1] = z°mân (H2166): {**UMBRA: #16 as #97 % #41 = #15**} **1**) a set time, time, season;

#114 as [#40, #8, #30, #30, #6] = châlal (H2490): {**UMBRA: #25 as #68 % #41 = #27**} **1**) to profane, defile, pollute, desecrate, begin;

1a) (Niphal); **1a1)** to profane oneself, defile oneself, pollute oneself; **i)** ritually; **ii)** sexually; **1a2)** to be polluted, be defiled; **1b)** (Piel); **1b1)** to profane, make common, defile, pollute; **1b2)** to violate the honour of, dishonour; **1b3)** to violate (a covenant); **1b4)** to treat as common; **1c)** (Pual) to profane (name of God); **1d)** (Hiphil); **1d1)** to let be profaned; **1d2)** to begin; **1e)** (Hophal) to be begun; **2)** to wound (fatally), bore through, pierce, bore; **2a)** (Qal) to pierce; **2b)** (Pual) to be slain; **2c)** (Poel) to wound, pierce; **2d)** (Poal) to be wounded; **3)** (Piel) to play the flute or pipe;

WACK JOB {:-]))) (WUDAO@WUJI.NET) @ 2300 HOURS ON 18 AUGUST 2019: "Assuming there exists a one, a some one, an else or an other, may be where and when things emerge from non-being or undifferentiated as being.

Usually three is counted given: Taoist mythology."

DOLF @ 0308 HOURS ON 19 AUGUST 2019: "You are **#333 - *INCONTINENT*** now WACK JOB ... it seems my neural linguistic approach was too transcendent and you can't get past it's apriority..."

WACK JOB {:-]))) (WUDAO@WUJI.NET) @ 0939 HOURS ON 19 AUGUST 2019: "That appears to be correct. {**@1:** Sup: 51 - **CONSTANCY:** CH'ANG (**#51**); Ego: 6 - **CONTRARIETY:** LI (**#6**)},

Your oracle never worked for me. {**@2:** Sup: 45 - **GREATNESS:** TA (**#96**); Ego: 15 - **REACH:** TA (**#21**)},

Such can be how things are. {**@3:** Sup: 51 - **CONSTANCY:** CH'ANG (**#147**); Ego: 52 - **MEASURE:** TU (**#73**)}"

DOLF @ 0308 HOURS ON 19 AUGUST 2019: "Try again..."

WACK JOB {:-]))) (WUDAO@WUJI.NET) @ 0939 HOURS ON 19 AUGUST 2019: "No thanks. {**@1:** Sup: 25 - **CONTENTION:** CHENG (**#25**); Ego: 3 - **MIRED:** HSIEN (**#3**)}"

WACK JOB {:-]))) (WUDAO@WUJI.NET) @ 2308 HOURS ON 17 AUGUST 2019: "I don't recall if, {**@1:** Sup: 17 - **HOLDING BACK:** JUAN (**#17**); Ego: 11 - **DIVERGENCE:** CH'A (**#11**)}

in your paganism, {**@2:** Sup: 46 - **ENLARGEMENT:** K'UO (**#63**); Ego: 29 - **DECISIVENESS:** TUAN (**#40**)}

if that's what you call it, {@3: Sup: 28 - **CHANGE**: KENG (#91); Ego: 55 - **DIMINISHMENT**: CHIEN (#95)}

there are any deities which serve a function of some sort of being a trickster, {@4: Sup: 28 - **CHANGE**: KENG (#119: **SEE KANT'S PROLEGOMENA IDEA BELOW**); Ego: 12 - **YOUTHFULNESS**: T'UNG (#107)}

a ***DEVIL*** as it were, {@5: Sup: 19 - **FOLLOWING**: TS'UNG (#138); Ego: 63 - **WATCH**: SHIH (#170)}

to keep you guessing. {@6: Sup: 16 - **CONTACT**: CHIAO (#154); Ego: 54 - **UNITY**: K'UN (#224)}

An imp-type, {@7: Sup: 18 - **WAITING**: HSI (#172); Ego: 11 - **DIVERGENCE**: CH'A (#235)}

a bad elf so to speak, {@8: Sup: 8 - **OPPOSITION**: KAN (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {%19}); Ego: 17 - **HOLDING BACK**: JUAN (#252)}

might say to play a game one needs to pretend there are many forms of what is not-right. {@9: Sup: 28 - **CHANGE**: KENG (#208); Ego: 67 - **DARKENING**: HUI (#319)}

This elf may point out how there obviously exists evil in the world. {@10: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#218); Ego: 33 - **CLOSENESS**: MI (#352)}

Look at all the cetaceans, {@11: Sup: 27 - **DUTIES**: SHIH (#245); Ego: 41 - **RESPONSE**: YING (#393)}

all the perpetrators of what deviates from what is right, {@12: Sup: 75 - **FAILURE**: SHIH (#320); Ego: 32 - **LEGION**: CHUANG (#425)}

naturally, {@13: Sup: 66 - **DEPARTURE**: CH'U (#386); Ego: 25 - **CONTENTION**: CHENG (#450)}

this elf continues, {@14: Sup: 77 - **COMPLIANCE**: HSUN (#463); Ego: 1 - **CENTRE**: CHUNG (#451)}

it needs fixing because at the crown-chakra there is compassion found and love, {@15: Sup: 57 - **GUARDEDNESS**: SHOU (#520); Ego: 54 - **UNITY**: K'UN (#505)}

beyond which, {@16: Sup: 1 - **CENTRE**: CHUNG (#521); Ego: 53 - **ETERNITY**: YUNG (#558)}

above, {@17: Sup: 25 - **CONTENTION**: CHENG (#546); Ego: 63 - **WATCH**: SHIH (#621)}

there a game ends. {@18: Sup: 74 - **CLOSURE**: CHIH (#620); Ego: 35 - **GATHERING**: LIEN (#656)}

Whales might be happy, {@19: Sup: 78 - **ON THE VERGE**: CHIANG (#698); Ego: 63 - **WATCH**: SHIH (#719)}

or not. {@20: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#708); Ego: 55 - **DIMINISHMENT**: CHIEN (#774)}

- given: {@21: Sup: 72 - **HARDNESS**: CHIEN (#780); Ego: 66 - **DEPARTURE**: CH'U (#840)}

a real world being ... {@22: Sup: 4 - **BARRIER**: HSIEN (#784); Ego: 74 - **CLOSURE**: CHIH (#914)},"

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEA @B119:

"Nonetheless one can, with respect to these concepts, as with all cognition, try to find in experience, if not the principle of their possibility, at least the occasioning causes of their generation; regarding which, the impressions of the senses provide the initial occasion for the whole power of cognition to open up with respect to them and to bring about experience, which contains two quite heterogeneous elements, namely, from the senses, a matter of cognition, and, from the inner source of pure intuition and thought, a certain form for ordering that matter, which two elements, upon the instigation of the matter, are first put into play, and bring forth concepts. This kind of tracing out of the initial endeavour of our power of cognition to ascend from single perceptions to general concepts is without doubt of great use, and we are indebted to the famous Locke for first having opened up this path.

But a deduction of the pure a priori concepts will never be achieved by this means, for it does not lie on this path at all, since these concepts, as regards their future use, which is to be wholly independent of experience, have to produce a completely different certificate of birth than that of descent from experiences.

This attempted physiological derivation, which, since it concerns a quaestionem facti [**LATIN MAXIM: AD QUAESTIONEM FACTI NON RESPONDENT JUDICES, AD QUAESTIONEM JURIS NON RESPONDENT JURATORES** as definition: ***THE* *JUDGE***

INSTRUCTS* *ON* *POINTS* *OF* *LAW* / #364 - QUESTIONS OF #430 - LAW *AND* *THE* *JURY* *DECIDES* *MATTERS* *OF* *FACT], cannot properly be termed a deduction at all, I will

consequently call the explanation of the possession of pure cognition. It is therefore clear that for these concepts there can be only a transcendental deduction, and by no means an empirical one, and that, as regards pure a priori concepts, any such empirical deduction is nothing but wasted effort, which can occupy only someone who has not grasped the wholly peculiar nature of such cognitions. [pages 167-168]

DAVID DALTON (DALTON@NFLD.COM) @ 1404 HOURS ON 19 AUGUST 2019: "NEW ACTIVATION SEQUENCE:

No, {@1: Sup: 79 - **DIFFICULTIES**: NAN (#79); Ego: 29 - **DECISIVENESS**: TUAN (#29)}

I don't have a deity that is purely a trickster, {@2: Sup: 27 - **DUTIES**: SHIH (#106); Ego: 37 - **PURITY**: TS'UI (#66)}

but obviously if I have been getting answers from ALL by perineum click divination then ALL has been playing the trickster often. {@3: Sup: 36 - **STRENGTH**: CH'IANG (#142); Ego: 75 - **FAILURE**: SHIH (#141)}"

WACK JOB {:-]))) (WUDAO@WUJI.NET) @ 2116 HOURS ON 19 AUGUST 2019: "Assuming a deity exists may lead to contradictions. {@1: Sup: 7 - **ASCENT: SHANG (#7); Ego: 46 - **ENLARGEMENT**: K'UO (#46)}**

If there is some, {@2: Sup: 3 - **MIRED**: HSIEN (#10); Ego: 70 - **SEVERANCE**: KE (#116)}

law of contradiction, {@3: Sup: 56 - **CLOSED MOUTH**: CHIN (#66); Ego: 40 - **LAW/MODEL**: FA (#156 - **I DO NOT CAUSE TERRORS** {#21})}

which proves an assumption is false, {@4: Sup: 12 - **YOUTHFULNESS**: T'UNG (#78); Ego: 55 - **DIMINISHMENT**: CHIEN (#211)}

then, {@5: Sup: 3 - **MIRED**: HSIEN (#81); Ego: 20 - **ADVANCE**: CHIN (#231: ***JUXTAPOSITION* *CONTROL***)}

reality may be telling. {@6: Sup: 8 - **OPPOSITION**: KAN (#89); Ego: 8 - **OPPOSITION**: KAN (#239)}

Be that as it may, {@7: Sup: 24 - **JOY**: LE (#113); Ego: 9 - **BRANCHING OUT**: SHU (#248)}

even if no so-called deity nor deities exist there is much fun remaining to have imaginary friends, {@8: Sup: 39 - **RESIDENCE**: CHU (#152); Ego: 13 - **INCREASE**: TSENG (#261)}

numbers, {@9: Sup: 25 - **CONTENTION**: CHENG (#177 - **I AM NOT GIVEN TO CURSING** {%29}); Ego: 20 - **ADVANCE**: CHIN (#281)}

and zeta functions to yield many if not the most amazing answer and for me to question why returns. {@10: Sup: 12 - **YOUTHFULNESS**: T'UNG (#189); Ego: 35 - **GATHERING**: LIEN (#316)}"

39 13 62

61 38 15

14 63 37 = #114 / #342 {#FIVE} AS TORAH PROTOTYPE

45 5 61

53 37 21

13 69 29 = #111 / #333 {#FIVE} AS HETEROS PROTOTYPE

G192@{

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

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

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

@4: Sup: 41 - RESPONSE: YING (#103); Ego: 1 - CENTRE: CHUNG (#41),

@5: Sup: 79 - DIFFICULTIES: NAN (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}); Ego: 38 - FULLNESS: SHENG (#79),

@6: Sup: 8 - OPPOSITION: KAN (#190); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#89),

@7: Sup: 9 - BRANCHING OUT: SHU (#199); Ego: 1 - CENTRE: CHUNG (#90),

Male: #199; Feme: #90

} // #333

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

UMBRA: #333 % #41 = #5 - Natural Guidance, Function of Emptiness; I-Ching: **H63** - Ferrying Complete, Completion & After, Already Fording; Tetra: **73** - Already Fording, Completion;

THOTH MEASURE: #5 - Oh thou of Serpent face, who makest thine appearance at Re-Stau; I am not a slayer of men.

#VIRTUE: Keeping Small (no. #5) means the minute first signs.

#TOOLS: Greatness (no. #45) means battening.

#POSITION: As to Accumulation (no. #60), it is the many, but
#TIME: As to Keeping Small (no. #5), it is the few.
#CANON: #115

ONTIC_OBLIGANS_115@{

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

@2: Sup: 50 - **VASTNESS / WASTING: T'ANG (#55);** Ego: 45 - **GREATNESS: TA (#50),**

@3: Sup: 29 - **DECISIVENESS: TUAN (#84 - I AM NOT A MAN OF VIOLENCE {%2});** Ego: 60 - **ACCUMULATION: CHI (#110),**

@4: Sup: 34 - **KINSHIP: CH'IN (#118);** Ego: 5 - **KEEPING SMALL: SHAO (#115 - I AM NOT A SLAYER OF MEN {%5}),**

Male: #118; Feme: #115

} // #115

@156 + @177 = #333 as [#1, #20, #100, #1, #200, #10, #1] = akrasía (G192): {UMBRA: #11 as #333 % #41 = #5} 1) want of self-control, ***INCONTINENCE***, intemperance;

"DEFRAUD YE NOT ONE THE OTHER, EXCEPT IT BE WITH CONSENT FOR A TIME, THAT YE MAY GIVE YOURSELVES TO FASTING AND PRAYER; AND COME TOGETHER AGAIN, THAT ***SATAN*** TEMPT YOU NOT FOR YOUR INCONTINENCY-**G192.**" [1Corinthians 7:5]

WACK JOB {:-]))) (WUDAO@WUJI.NET) @ 2116 HOURS ON 19 AUGUST 2019: "If Riemann's Hypothesis {ie. **RIEMANN'S FUNCTION LOOKS TO BE A DEITY OF SORTS}** is true, {**@1:** Sup: 43 - **ENCOUNTERS: YU (#43);** Ego: 56 - **CLOSED MOUTH: CHIN (#56)}**

then {**@2:** Sup: 34 - **KINSHIP: CH'IN (#77);** Ego: 20 - **ADVANCE: CHIN (#76)}**

Pondering logic this morning, {**@3:** Sup: 48 - **RITUAL: LI (#125);** Ego: 24 - **JOY: LE (#100)}**

aye, {**@4:** Sup: 80 - **LABOURING: CH'IN (#205);** Ego: 58 - **GATHERING IN: HSI (#158 - I AM NOT HOT OF SPEECH {%23})}**

like to say, {**@5:** Sup: 68 - **DIMMING: MENG (#273);** Ego: 72 - **HARDNESS: CHIEN (#230)}**

If God exists, {**@6:** Sup: 11 - **DIVERGENCE: CH'A (#284);** Ego: 47 - **PATTERN: WEN (#277)}**

and by the word, {**@7:** Sup: 7 - **ASCENT: SHANG (#291);** Ego: 4 - **BARRIER: HSIEN (#281)}**

God, {@8: Sup: 78 - **ON THE VERGE**: CHIANG (#369); Ego: 71 - **STOPPAGE**: CHIH (#352)}

what is meant is, {@9: Sup: 44 - **STOVE**: TSAO (#413); Ego: 8 - **OPPOSITION**: KAN (#360)}

an Elohim, {@10: Sup: 46 - **ENLARGEMENT**: K'UO (#459); Ego: 41 - **RESPONSE**: YING (#401)}

YHWH, {@11: Sup: 44 - **STOVE**: TSAO (#503); Ego: 1 - **CENTRE**: CHUNG (#402)}

the God of Abraham; {@12: Sup: 5 - **KEEPING SMALL**: SHAO (#508); Ego: 7 - **ASCENT**: SHANG (#409)}

then, {@13: Sup: 77 - **COMPLIANCE**: HSUN (#585); Ego: 20 - **ADVANCE**: CHIN (#429)}

Abe will have lots of children. {@14: Sup: 58 - **GATHERING IN**: HSI (#643); Ego: 26 - **ENDEAVOUR**: WU (#455)}

If God exists, {@15: Sup: 1 - **CENTRE**: CHUNG (#644); Ego: 47 - **PATTERN**: WEN (#502)}

then: {@16: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#717); Ego: 20 - **ADVANCE**: CHIN (#522)}

Abe's kids will be many nations. {@17: Sup: 56 - **CLOSED MOUTH**: CHIN (#773); Ego: 53 - **ETERNITY**: YUNG (#575)}

Lots of Abe's children do exist. {@18: Sup: 54 - **UNITY**: K'UN (#827); Ego: 40 - **LAW/MODEL**: FA (#615)}

Billions and billions. {@19: Sup: 72 - **HARDNESS**: CHIEN (#899); Ego: 68 - **DIMMING**: MENG (#683)}

Many nations. {@20: Sup: 66 - **DEPARTURE**: CH'U (#965); Ego: 46 - **ENLARGEMENT**: K'UO (#729)}

Therefore: {@21: Sup: 72 - **HARDNESS**: CHIEN (#1037); Ego: 64 - **SINKING**: CH'EN (#793)}

Abe's God exists. {@22: Sup: 75 - **FAILURE**: SHIH (#1112); Ego: 59 - **MASSING**: CHU (#852)}

That's called a fallacy, {@23: Sup: 57 - **GUARDEDNESS**: SHOU

(#1169); Ego: 58 - **GATHERING IN**: HSI (#910)}

affirming the consequent. {@24: Sup: 40 - **LAW/MODEL**: FA (#1209); Ego: 69 - **EXHAUSTION**: CH'IUNG (#979)}

Another one occurs. {@25: Sup: 14 - **PENETRATION**: JUI (#1223); Ego: 32 - **LEGION**: CHUANG (#1011)}

If God exists, {@26: Sup: 38 - **FULLNESS**: SHENG (#1261); Ego: 47 - **PATTERN**: WEN (#1058)}

then: {@27: Sup: 29 - **DECISIVENESS**: TUAN (#1290); Ego: 20 - **ADVANCE**: CHIN (#1078)}

Jesus is resurrected. {@28: Sup: 74 - **CLOSURE**: CHIH (#1364); Ego: 58 - **GATHERING IN**: HSI (#1136)}

Jesus was resurrected. {@29: Sup: 30 - **BOLD RESOLUTION**: YI (#1394); Ego: 64 - **SINKING**: CH'EN (#1200)}

Therefore, {@30: Sup: 36 - **STRENGTH**: CH'IANG (#1430); Ego: 64 - **SINKING**: CH'EN (#1264)}

Jesus' God exists. {@31: Sup: 26 - **ENDEAVOUR**: WU (#1456); Ego: 61 - **EMBELLISHMENT**: SHIH (#1325)}

Same fallacy. {@32: Sup: 77 - **COMPLIANCE**: HSUN (#1533); Ego: 26 - **ENDEAVOUR**: WU (#1351)}

Even if paranormal phenomena do exist, {@33: Sup: 5 - **KEEPING SMALL**: SHAO (#1538); Ego: 69 - **EXHAUSTION**: CH'IUNG (#1420)}

if Yogananda's guru returned from being dead, {@34: Sup: 49 - **FLIGHT**: T'AO (#1587); Ego: 40 - **LAW/MODEL**: FA (#1460)}

that does not entail there is a deity above and beyond the phenomena or any phenomenon. {@35: Sup: 33 - **CLOSENESS**: MI (#1620); Ego: 75 - **FAILURE**: SHIH (#1535)}

Mystics often have what are called, {@36: Sup: 60 - **ACCUMULATION**: CHI (#1680); Ego: 11 - **DIVERGENCE**: CH'A (#1546)}

religious experiences. {@37: Sup: 69 - **EXHAUSTION**: CH'IUNG (#1749); Ego: 13 - **INCREASE**: TSENG (#1559)}

A figure-ground reversal may occur such that one knows, {@38: Sup: 27 - **DUTIES**: SHIH (#1776); Ego: 57 - **GUARDEDNESS**: SHOU (#1616)}

beyond any shadow of any doubt, {@39: Sup: 51 - **CONSTANCY**: CH'ANG (#1827); Ego: 64 - **SINKING**: CH'EN (#1680)}

what one knows. {@40: Sup: 72 - **HARDNESS**: CHIEN (#1899); Ego: 15 - **REACH**: TA (#1695)}

Evoking a deity, {@41: Sup: 76 - **AGGRAVATION**: CHU (#1975); Ego: 12 - **YOUTHFULNESS**: T'UNG (#1707)}

call it ALL or YHWH, {@42: Sup: 12 - **YOUTHFULNESS**: T'UNG (#1987); Ego: 80 - **LABOURING**: CH'IN (#1787)}

might explain who is making the grass green, {@43: Sup: 69 - **EXHAUSTION**: CH'IUNG (#2056); Ego: 71 - **STOPPAGE**: CHIH (#1858)}

when the one is not the one who does an evoking. {@44: Sup: 17 - **HOLDING BACK**: JUAN (#2073); Ego: 61 - **EMBELLISHMENT**: SHIH (#1919)}

- dualities vary ... {@45: Sup: 56 - **CLOSED MOUTH**: CHIN (#2129); Ego: 67 - **DARKENING**: HUI (#1986)}

logic wells at times and may hold water ... {@46: Sup: 62 - **DOUBT**: YI (#2191); Ego: 26 - **ENDEAVOUR**: WU (#2012)}

DAVID DALTON (DALTON@NFLD.COM) @ 1414 HOURS ON 19 AUGUST 2019: "This activation sequence is taking longer than previous ones. {@1: Sup: 72 - **HARDNESS**: CHIEN (#72); Ego: 56 - **CLOSED MOUTH**: CHIN (#56)}

Supposedly now the funnel adjustments have been made, {@2: Sup: 65 - **INNER**: NEI (#137); Ego: 27 - **DUTIES**: SHIH (#83)}

and the assisted shaktipat has occurred, {@3: Sup: 38 - **FULLNESS**: SHENG (#175 - **I AM NOT A TRANSGRESSOR** {%22}); Ego: 35 - **GATHERING**: LIEN (#118)}

and now the pop through negotiation is in progress, {@4: Sup: 77 - **COMPLIANCE**: HSUN (#252); Ego: 14 - **PENETRATION**: JUI (#132)}

but the evolution idea gathering has not yet begun, {@5: Sup: 43 - **ENCOUNTERS**: YU (#295); Ego: 25 - **CONTENTION**: CHENG (#157 - **I AM NOT ONE OF PRATING TONGUE** {%17} / **I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY** {%41})}

so it may be another week before the activation sequence is complete.
{@6: Sup: 11 - **DIVERGENCE**: CH'A (#306); Ego: 71 - **STOPPAGE**:
CHIH (#228 - **I HAVE NO UNJUST PREFERENCES** {%40})}

But why did the funnel and the Sarah stuff not stop the suicide bombing
in Afghanistan that killed about 60 people? {@7: Sup: 25 -
CONTENTION: CHENG (#331); Ego: 72 - **HARDNESS**: CHIEN (#300)}

Well, {@8: Sup: 4 - **BARRIER**: HSIEN (#335); Ego: 79 -
DIFFICULTIES: NAN (#379)}

I have not experienced cold calculating murderous thoughts so have not
funnelled them, {@9: Sup: 56 - **CLOSED MOUTH**: CHIN (#391); Ego:
48 - **RITUAL**: LI (#427)}

though I have funnelled extreme rage. {@10: Sup: 63 - **WATCH**: SHIH
(#454); Ego: 23 - **EASE**: YI (#450)}

However I hope that the main stack global species balance update that
will occur after the pop throughs come on will bias against murder.
{@11: Sup: 2 - **FULL CIRCLE**: CHOU (#456); Ego: 59 - **MASSING**:
CHU (#509)}

But {@12: Sup: 81 - **FOSTERING**: YANG (#537); Ego: 16 - **CONTACT**:
CHIAO (#525)}

perhaps ALL won't go for an increased lifespan and decreased death rate.
{@13: Sup: 42 - **GOING TO MEET**: YING (#579); Ego: 59 - **MASSING**:
CHU (#584)}

H1875@{

 @1: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#50); Ego: 50 -
VASTNESS / WASTING: T'ANG (#50),

 @2: Sup: 54 - **UNITY**: K'UN (#104 - **I COMMIT NO FRAUD** {%7});
Ego: 4 - **BARRIER**: HSIEN (#54),

 @3: Sup: 11 - **DIVERGENCE**: CH'A (#115 - **I AM NOT A SLAYER OF**
MEN {%5}); Ego: 38 - **FULLNESS**: SHENG (#92),

 @4: Sup: 68 - **DIMMING**: MENG (#183); Ego: 57 - **GUARDEDNESS**:
SHOU (#149),

 @5: Sup: 74 - **CLOSURE**: CHIH (#257); Ego: 6 - **CONTRARIETY**: LI
(#155),

Male: #257; Feme: #155

 } // #560

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

UMBRA: #504 % #41 = #12 - Numbing Effect of the Conventional, Abstaining from Desire; I-Ching: **H6** - Contention, Conflict, Arguing, Lawsuit; Tetra: **25** - Contention;

THOTH MEASURE: #12 - Oh thou of the Bright Teeth, who makest thine appearance in the Unseen Land; I am not a transgressor.

#VIRTUE: With Youthfulness (no. #12), to have little, but
#TOOLS: With Measure (no. #52), to have no lack.
#POSITION: With Reach (no. #15), thoughts that comprehend.
#TIME: With Exhaustion (no. #69), thoughts that confound.
#CANON: #148

ONTIC_OBLIGANS_148@{

@1: Sup: 12 - **YOUTHFULNESS: T'UNG (#12)**; Ego: 12 - **YOUTHFULNESS: T'UNG (#12)**,
@2: Sup: 64 - **SINKING: CH'EN (#76)**; Ego: 52 - **MEASURE: TU (#64)**,
@3: Sup: 79 - **DIFFICULTIES: NAN (#155)**; Ego: 15 - **REACH: TA (#79)**,
@4: Sup: 67 - **DARKENING: HUI (#222)**; Ego: 69 - **EXHAUSTION: CH'IUNG (#148 - I AM NOT A TRANSGRESSOR {%12})**,
Male: #222; Feme: #148
} // #148

@175 + @157 + @228 = #560 as [#50, #4, #200, #300, #6] = dârash (H1875): {UMBRA: #3 as #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 SURELY YOUR BLOOD OF YOUR LIVES WILL I REQUIRE-**H1875**; AT THE HAND OF EVERY BEAST WILL I REQUIRE-**H1875** IT, AND AT THE HAND OF MAN; AT THE HAND OF EVERY MAN'S BROTHER WILL I REQUIRE-**H1875** THE LIFE OF MAN." [**Genesis 9:5**]

DOLF @ 0605 HOURS ON 20 AUGUST 2019: "Thank you for your response as it seems by the cluster of ideas, it's patterning and a reluctance for real dialog with others which interfere with your objective, that you are purveying a circumscribing narrative which rather than

conveying a sapient consciousnesses instantiation since you have no real time news information sources that contributes to a metastasised reality but you exhibit a willingness to validate witchcraft {

#400 as [#20, #300, #80] = kâshaph (H3784): {UMBRA: #10 as #400 % #41 = #31} 1 (Piel) to practice witchcraft or sorcery, use witchcraft; **1a**) sorcerer, sorceress (participle)

} and superstition as being a chimera reality—there is both a dynamic of impulsive action and yet a goal."

We feel that this technological innovation will greatly assist the law courts, increase **#434 - *JUDICIAL* *PROFICIENCY*** in the determination of matters and reduce the time and costs of legal proceedings.

H4941@{

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

@2: Sup: 45 - **GREATNESS: TA (#50)**; Ego: 40 - **LAW/MODEL: FA (#45 - I AM NOT A DOER OF WRONG {%1})**,

@3: Sup: 21 - **RELEASE: SHIH (#71)**; Ego: 57 - **GUARDEDNESS: SHOU (#102 - I AM NOT RAPACIOUS {%4})**,

@4: Sup: 20 - **ADVANCE: CHIN (#91)**; Ego: 80 - **LABOURING: CH'IN (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6})**,

@5: Sup: 29 - **DECISIVENESS: TUAN (#120)**; Ego: 9 - **BRANCHING OUT: SHU (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32})**,

Male: #120; Feme: #191

} // #434

H4941@{

@1: Sup: 6 - **CONTRARIETY: LI (#6)**; Ego: 6 - **CONTRARIETY: LI (#6)**,

@2: Sup: 26 - **ENDEAVOUR: WU (#32)**; Ego: 20 - **ADVANCE: CHIN (#26)**,

@3: Sup: 66 - **DEPARTURE: CH'U (#98)**; Ego: 40 - **LAW/MODEL: FA (#66)**,

@4: Sup: 42 - **GOING TO MEET: YING (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16})**; Ego: 57 - **GUARDEDNESS: SHOU (#123)**,

@5: Sup: 41 - **RESPONSE: YING (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35})**; Ego: 80 - **LABOURING: CH'IN (#203)**,

@6: Sup: 50 - **VASTNESS / WASTING: T'ANG (#231)**; Ego: 9 - **BRANCHING OUT: SHU (#212)**,

@7: Sup: 60 - **ACCUMULATION: CHI (#291)**; Ego: 10 -

DEFECTIVENESS, DISTORTION: HSIEN (#222),

@8: Sup: 65 - **INNER: NEI (#356)**; Ego: 5 - **KEEPING SMALL: SHAO (#227),**

@9: Sup: 36 - **STRENGTH: CH'IANG (#392)**; Ego: 52 - **MEASURE: TU (#279),**

Male: #392; Feme: #279

} // #520

@140 + @181 = #321 as [#1, #10, #300, #9, #1] / #322 -

AGAINST* *DEMOCRACY as [#1, #10, #300, #10, #1] = aitiá (G156): {**UMBRA: #40 as #322 % #41 = #35**} **1)** cause, reason; **2)** cause for which one is worthy of punishment, crime; **3)** charge of crime, accusation;

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

UMBRA: #429 % #41 = #19 - Argument for Ethical Anarchism, Returning to Simplicity; I-Ching: **H57** - Compliance, Gentle Penetration / Wind, Ground, Calculations; Tetra: **58** - Gathering In;

THOTH MEASURE: #19 - Oh Uammetu, who makest thine appearance at the Block; I commit not adultery with another's wife.

#VIRTUE: Following (no. #19) means dispersing, but

#TOOLS: Massing (no. #59) means assembling.

#POSITION: With Ease (no. #23), the level and smooth, but

#TIME: With Difficulties (no. #79), the going up and down.

#CANON: #180

ONTIC_OBLIGANS_180@{

@1: Sup: 19 - **FOLLOWING: TS'UNG (#19)**; Ego: 19 - **FOLLOWING: TS'UNG (#19),**

@2: Sup: 78 - **ON THE VERGE: CHIANG (#97)**; Ego: 59 - **MASSING: CHU (#78),**

@3: Sup: 20 - **ADVANCE: CHIN (#117)**; Ego: 23 - **EASE: YI (#101),**

@4: Sup: 18 - **WAITING: HSI (#135)**; Ego: 79 - **DIFFICULTIES: NAN (#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE {%19}),**

Male: #135 <-- IF *STOICHEION* *AS* *ONTIC* *BASIS* *TO* *ISLAMIC* *BELIEF* *THEN* *IT'S* *BINARY*

NOMENCLATURE* *TERM* *SHARĪ'AH* *IS* *A* *MISNOMER

WHEN* *REFERRING* *TO* *GOD'S* *IMMUTABLE* *DIVINE

LAW* *WHICH* *IS* *A* *TRINOMIAL* *MEASURE* *AND

***ONTIC*; Feme: #180**

} // #180

CATEGORICAL IMPERATIVE: @45 + @102 + @182 = #329 - NEW YEARS'S DAY / KANT'S PROLEGOMENA SECTION #41 + @191 = #520 as [#6, #20, #40, #300, #80, #9, #10, #5, #700] / #434 as [#5, #40, #300, #80, #9] = mishpât (H4941): {UMBRA: #19 as #429 % #41 = #19} 1) judgment, justice, ordinance; 1a) judgment; 1a1) *ACT* *OF* *DECIDING* *A* *CASE*; 1a2) place, court, seat of judgment; 1a3) process, procedure, litigation (before judges); 1a4) case, cause (presented for judgment); 1a5) sentence, decision (of judgment); 1a6) execution (of judgment); 1a7) time (of judgment); 1b) justice, right, rectitude (attributes of God or man); 1c) ordinance; 1d) decision (in law); 1e) right, privilege, due (legal); 1f) proper, fitting, measure, fitness, custom, manner, plan

We therefore submit our metempirical / metaphysical philosophical informal research prototype for peer review by those whom have the requisite capabilities within the respective faculty of knowledge.

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #41 AS IDEA @329: "The distinction of ideas, i.e., of pure concepts of reason, from categories, or pure concepts of the understanding, as cognitions of completely different type, origin, and use, is so important a piece of the foundation of a science which is to contain a system of all these cognitions a priori that, without such a division, metaphysics is utterly impossible, or at best is a disorderly and bungling endeavour to patch together a house of cards, without knowledge of the materials with which one is preoccupied and of their suitability for one or another end. If the CRITIQUE OF PURE REASON had done nothing but first point out this distinction, it would thereby have already contributed more to elucidating our conception of, and to guiding inquiry in, the field of metaphysics, than have all the fruitless efforts undertaken previously to satisfy the transcendent problems of pure reason, without it ever being imagined that one may have been situated in a completely different field from that of the understanding, and as a result was listing the concepts of the understanding together with those of reason as if they were of the same kind." [page 81]

<<http://www.grapple369.com/Grumble/?idea:{520}>>

A DRAFT OF THIS DOCUMENT IS AVAILABLE AT THIS URL:

<<http://www.grapple369.com/Groundwork/Mythical%20Narratives%20of%20Memorial%20Idealisation.pdf>>

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