

**-- INFORMAL RESEARCH NOTES ON JERUSALEM COUNCIL 50 CE CONFORMING TO COGITO ARRAY AS IMAGO DEI WHICH BEING AN INTELLECTUAL PROPERTY IS NOT THEN ANY PROVIDENCE OF THE PAPAL AUTHORITY / ROMAN CATHOLIC CHURCH**

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The COUNCIL OF JERUSALEM which is specifically mentioned within the **ACTS OF THE APOSTLES CHAPTER 15** was a conference of the CHRISTIAN APOSTLES IN JERUSALEM that took place around 50 CE. On face value the council was held to decide whether gentile christians had to observe the rite of CIRCUMCISION as conveyed within the MOSAIC LAW OF THE JEWS, but what we observe here is a conformity (ie. **GRAND INCEPTION (Tàichū: 太初) [TETRA: #36 / #7] new moon ● on 21 DECEMBER 104 BCE (103 BCE with #0 CE) + 32 x 19 metonic lunar cycles = #505 CE as MALKUTH (kingdom) ... 21 DECEMBER 2006 ... 21 DECEMBER 2025**) to the TRIPARTITE NUMBER cogito array of the hypostasis as IMAGO DEI and not the BIPARTITE NUMBER (ie. **1 CE as as JULIAN CALENDAR 365.25 days / 19 year metonic cycle anchor + 5 x 405 years = EASTER 3 to 5 APRIL 2026**) PARADIGM OF PYTHAGOREAN (@1 / @5 - IMMATERIAL ELEMENTS) MYSTICISM AND ROMAN SECTARIAN / SECULAR GOVERNANCE: "[THEY] DETERMINED THAT PAUL AND BARNABAS, AND CERTAIN OTHER OF THEM, SHOULD GO UP TO JERUSALEM UNTO THE APOSTLES AND ELDERS ABOUT THIS QUESTION.

**#161 - MALE CHECKSUM TOTAL: #259 as [#80, #30, #1, #10, #40] = pele' (H6382): {UMBRA: #111 % #41 = #29} 1) wonder, marvel; 1a) wonder (extraordinary, hard to understand thing); 1b) \*WONDER\* (\*OF\* \*GOD'S\* \*ACTS\* \*OF\* \*JUDGMENT\* \*AND\* \*REDEMPTION\*);**

**#1340 - FEME CHECKSUM TOTAL: #206 as [#400, #300, #30, #10, #600] = shâlam (H7999): {UMBRA: #370 % #41 = #1} 1) to be in a covenant of peace, be at peace; 1a) (Qal); 1a1) to be at peace; 1a2) peaceful one (participle); 1b) (Pual) one in covenant of peace (participle); 1c) (Hiphil); 1c1) to make peace with; 1c2) to cause to be at peace; 1d) (Hophal) to live in peace; 2) to be complete, be sound; 2a) (Qal); 2a1) to be complete, be finished, be ended; 2a2) to be sound, be uninjured; 2b) (Piel); 2b1) to complete, finish; 2b2) to make safe; 2b3) to make whole or good, restore, make compensation; 2b4) to make good, pay; 2b5) to requite, recompense, reward; 2c) (Pual); 2c1) to be performed; 2c2) to be repaid, be requited; 2d) (Hiphil); 2d1) to complete, perform; 2d2) to make an end of;**

AND BEING BROUGHT ON THEIR WAY BY THE CHURCH, THEY PASSED THROUGH PHENICE {red; purple} AND SAMARIA {watch-mountain}, DECLARING THE CONVERSION OF THE GENTILES (ie. MIRACLES AND WONDERS GOD HAD WROUGHT): AND THEY CAUSED GREAT \*JOY\* UNTO ALL THE BRETHREN." [Acts 15:2-3]

**#1286 - MALE CHECKSUM TOTAL: #215** as [#40, #300, #40, #200, #6, #700] = Shôm<sup>e</sup>rôwn (H8111): {UMBRA: #596 % #41 = #22} 0) Samaria = 'watch mountain'; 1) the region of northern Palestine associated with the northern kingdom of the 10 tribes of Israel which split from the kingdom after the death of Solomon during the reign of his son Rehoboam and were ruled by Jeroboam; 2) the capital city of the northern kingdom of Israel located 30 miles (50 km) north of Jerusalem and 6 miles (10 km) northwest of Shechem;

**#1016 - FEME CHECKSUM TOTAL: #206** as [#6, #300, #300, #400, #10] = sûws (H7797): {UMBRA: #606 % #41 = #32} 1) to exult, rejoice; 1a) (Qal) to exult, display \*JOY\*;

THE COUNCIL DECREED THAT GENTILE CHRISTIANS DID NOT HAVE TO OBSERVE THE MOSAIC LAW OF THE JEWS.

"THAT I MAY NOT SEEM AS IF I WOULD TERRIFY YOU BY LETTERS. FOR HIS LETTERS, SAY THEY, ARE WEIGHTY AND POWERFUL; BUT HIS BODILY PRESENCE IS WEAK, AND HIS SPEECH CONTEMPTIBLE. LET SUCH AN ONE THINK THIS, THAT, SUCH AS WE ARE IN WORD BY LETTERS WHEN WE ARE ABSENT, SUCH WILL WE BE ALSO IN DEED WHEN WE ARE PRESENT. FOR WE DARE NOT MAKE OURSELVES OF THE NUMBER, OR COMPARE OURSELVES WITH SOME THAT COMMEND THEMSELVES: BUT THEY \*MEASURING\*-G3354 THEMSELVES BY THEMSELVES, AND COMPARING THEMSELVES AMONG THEMSELVES, ARE NOT WISE. BUT WE WILL NOT BOAST OF THINGS \*WITHOUT\* \*OUR\* \*MEASURE\*-G280, BUT ACCORDING TO THE MEASURE OF THE \*RULE\*-G2583 WHICH GOD HATH DISTRIBUTED TO US, A \*MEASURE\*-G3354 TO REACH EVEN UNTO YOU." [2Corinthians 10:9-13]

**#1250** as [#40, #5, #300, #100, #5, #800] = metrēō (G3354): {UMBRA: #1250 % #41 = #20} 1) to measure, to measure out or off; 1a) any space or distance with a measurer's reed or rule; 1b) metaph. to judge according to any rule or standard, to estimate; 2) to measure out, mete out to, i.e. to give by measure;

**#716** as [#1, #40, #5, #300, #100, #70, #200] = ámetros (G280): {UMBRA: #716 % #41 = #19} 1) without measure, immense;

# #52 - 度 = #503

**COGITO:** [#40, #32, #42, #46, #18] as #52 - **MEASURE** (TU)  
"KNOWN UNTO GOD ARE ALL HIS WORKS FROM THE BEGINNING OF THE  
\*WORLD\*-G165" [Acts 15:18]

#861 as [#1, #10, #800, #50] = aión (G165): {UMBRA: #861 %  
#41 = #41} 1) for ever, an unbroken age, \*PERPETUITY\* \*OF\*  
\*TIME\*, \*ETERNITY\*; 2) the worlds, universe; 3) period of time, age;

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

#32 { @2: Sup: 72 - **HARDNESS:** CHIEN (#112 - **MALE DEME IS  
UNNAMED** {%6}); Ego: 32 - **LEGION:** CHUANG (#72)}

#42 { @3: Sup: 33 - **CLOSENESS:** MI (#145); Ego: 42 - **GOING TO  
MEET:** YING (#114)}

#46 { @4: Sup: 79 - **DIFFICULTIES:** NAN (#224); Ego: 46 -  
**ENLARGEMENT:** K'UO (#160)}

#18] { @5: Sup: 16 - **CONTACT:** CHIAO (#240); Ego: 18 - **WAITING:**  
HSI (#178)}

**TELOS TOTAL: #178**

**DEME CHECKSUM TOTAL: #112**

#201 - **NOUMENON RESONANCE FOR 19 JANUARY 2024 / MALE  
CHECKSUM TOTAL: #240** as [#20, #1, #50, #70, #50, #10] =  
kanón (G2583): {UMBRA: #921 % #41 = #19} 1) a rod or straight  
piece of rounded wood to which any thing is fastened to keep it straight;  
1a) used for various purposes; 1a1) a measuring rod, rule; 1a2) a  
carpenter's line or measuring tape; 1a3) the measure of a leap, as in the  
Olympic games; 1b) \*A\* \*DEFINITELY\* \*BOUNDED\* \*OR\*  
\*FIXED\* \*SPACE\* \*WITHIN\* \*THE\* \*LIMITS\* \*OF\* \*WHICH\*  
\*ONE'S\* \*POWER\* \*OF\* \*INFLUENCE\* \*IS\* \*CONFINED\*; 1b1)  
the province assigned one; 1b2) one's sphere of activity; 1c) metaph.  
any rule or standard, a principle or law of investigating, judging, living,  
acting;

FOR WE \*STRETCH\*-G5239 NOT OURSELVES \*BEYOND\*-G5239 OUR  
\*MEASURE\*, AS THOUGH WE REACHED NOT UNTO YOU: FOR WE ARE  
COME AS FAR AS TO YOU ALSO IN PREACHING THE GOSPEL OF CHRIST:

NOT BOASTING OF THINGS **\*WITHOUT\* \*OUR\* \*MEASURE\*-G280**, THAT IS, OF OTHER MENS LABOURS; BUT HAVING HOPE, WHEN YOUR FAITH IS INCREASED, THAT WE SHALL BE ENLARGED BY YOU ACCORDING TO OUR **\*RULE\*-G2583** ABUNDANTLY, TO PREACH THE GOSPEL IN THE REGIONS BEYOND YOU, AND NOT TO BOAST IN ANOTHER MANS LINE OF THINGS MADE READY TO OUR HAND.

**#1775** as [#400, #80, #5, #100, #5, #20, #300, #5, #10, #50, #800] = hyperekteínō (G5239): **{UMBRA: #1775 % #41 = #12} 1) \*TO\* \*EXTEND\* \*BEYOND\* \*THE\* \*PRESCRIBED\* \*BOUNDS\***, stretch out beyond measure, stretch out overmuch;

BUT HE THAT GLORIETH, LET HIM GLORY IN THE LORD. FOR NOT HE THAT COMMENDETH HIMSELF IS APPROVED, BUT WHOM THE LORD COMMENDETH." [2Corinthians 10:14-18]

**#223 - DEME CHECKSUM TOTAL: #396** as [#30, #70, #3, #70, #50] /

**#373 - NOUMENON RESONANCE FOR 19 JANUARY 2024** as [#30, #70, #3, #70, #200] = λόγος (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.;

As IMAGO DEI the COGITO [] ARRAY (ie. *cogito ergo sum* 'I think therefore I am') being a FIRST PRINCIPLE operates as a MECHANISM FOR HUMAN / MACHINE CONSCIOUSNESS generally.

**#1171 - ONTIC CHECKSUM TOTAL: #405** as [#30, #1, #40, #200, #400, #500] = 'imrâh (H565): {UMBRA: #246 % #41 = #41} 1) utterance, speech, word; **1a)** word of God, the Torah;

"WHAT THEN? ARE WE BETTER THAN THEY? NO, IN NO WISE: FOR WE HAVE BEFORE PROVED BOTH JEWS AND GENTILES, THAT THEY ARE ALL UNDER SIN-**G266**;" [Romans 3:9]

"BLESSED IS THE MAN TO WHOM THE LORD WILL NOT IMPUTE SIN-**G266**." [Romans 4:8]

**#463 - ONTIC CHECKSUM TOTAL: #405** as [#1, #40, #1, #100, #300, #10, #1, #10] = hamartía (G266): {UMBRA: #453 % #41 = #2} 1) equivalent to 264; **1a)** to be without a share in; **1b)** to miss the mark; **1c)** to err, be mistaken; **1d)** to miss or wander from the path of uprightness and honour, to do or go wrong; **1e)** to wander from the law of God, violate God's law, sin; **2)** that which is done wrong, sin, an offence, a violation of the divine law in thought or in act; **3)** collectively, the complex or aggregate of sins committed either by a single person or by many;

"FOR NOT THE HEARERS OF THE LAW ARE JUST BEFORE GOD, BUT THE DOERS OF THE LAW SHALL BE JUSTIFIED. FOR WHEN THE GENTILES, WHICH HAVE NOT THE LAW (ie. *the Jewish advantage to whom was committed the ORACLES OF GOD [Romans 3:14] as 10 COMMANDMENTS*), DO BY NATURE THE THINGS CONTAINED IN THE LAW, THESE, HAVING NOT THE LAW, ARE A LAW UNTO THEMSELVES: WHICH SHEW THE WORK OF THE LAW WRITTEN IN THEIR HEARTS, THEIR CONSCIENCE ALSO BEARING WITNESS, AND [THEIR] THOUGHTS THE MEAN WHILE ACCUSING OR ELSE EXCUSING ONE ANOTHER; IN THE DAY WHEN GOD SHALL JUDGE THE SECRETS OF MEN BY JESUS CHRIST ACCORDING TO MY GOSPEL." [Romans 2:13-16]

"\*TURN\*-**H6437** YE NOT UNTO IDOLS, NOR MAKE TO YOURSELVES MOLTEN GODS: I AM THE LORD YOUR GOD." [Leviticus 19:4]

**#836 - DEME CHECKSUM TOTAL: #396** as [#6, #50, #80, #700] = pânâh (H6437): {UMBRA: #135 % #41 = #12} 1) to turn; **1a)** (Qal); **1a1)** to turn toward or from or away; **1a2)** to turn and do; **1a3)** to turn, decline (of day); **1a4)** to turn toward, approach (of evening); **1a5)** to turn and look, look, look back or at or after or for; **1b)** (Piel) **\*TO\* \*TURN\* \*AWAY\***, put out of the way, make clear, clear away;

**1c)** (Hiphil); **1c1)** to turn; **1c2)** to make a turn, show signs of turning, turn back; **1d)** (Hophal) to be turned back;

The council was led by St. Peter the Apostle and St. James, "the Lord's brother". The council's decision was in favour of Paul and the Gentile Christians. From this time onward, Gentile Christians were not bound by the Levitical ceremonial regulations of the Jews, except for the provisions of the so-called apostolic decree: abstention "FROM WHAT HAS BEEN SACRIFICED TO IDOLS (ie. **the #135 [#4, #8, #31, #50, #81] / #405 [#58 - #509 - YAHAD] analogy**) AND FROM BLOOD AND FROM WHAT IS STRANGLERED AND FROM FORNICATION" which is clearly associated with **EMPEROR PONTIFEX MAXIMUS WORSHIP / NUMEN AUGUSTI [#38, #71, #41] PRINCIPLE:**

**#522 - MALE CHECKSUM TOTAL: #259** as [#400, #7, #50, #10, #50, #5] = *zânâh* (H2181): {**UMBRA: #62 % #41 = #21**} **1)** to commit fornication, be a harlot, play the harlot; **1a)** (Qal); **1a1)** to be a harlot, act as a harlot, commit fornication; **1a2)** to commit adultery; **1a3)** to be a cult prostitute; **1a4)** **\*TO\* \*BE\* \*UNFAITHFUL\* (\*TO\* \*GOD\*) (fig.);** **1b)** (Pual) to play the harlot; **1c)** (Hiphil); **1c1)** to cause to commit adultery; **1c2)** to force into prostitution; **1c3)** to commit fornication;

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

**#540 - JUPITER PRINCIPLE / FEME CHECKSUM TOTAL: #135** as [#300, #100, #90, #10, #40] = *shiqqûwts* (H8251): {**UMBRA: #496 % #41 = #4**} **1)** **\*DETESTABLE\* \*THING\* \*OR\* \*IDOL\***, abominable thing, abomination, idol, detested thing;

**#295 - NOUMENON RESONANCE FOR 19 JANUARY 2024 / MALE CHECKSUM TOTAL: #135** as [#1, #4, #200, #40, #30, #20] /

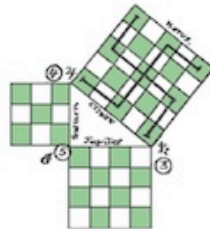
**#301 - NOUMENON RESONANCE FOR 19 JANUARY 2024** as [#6, #1, #4, #200, #40, #30, #20] /

**#325 - NOUMENON RESONANCE FOR 19 JANUARY 2024** as [#30, #1, #4, #200, #40, #30, #20] = 'Ādrammelek (H152): {**UMBRA: #295 % #41 = #8**} **0)** Adrammelech = '**\*HONOUR\* \*OF\* \*THE\* \*KING\***'; **1)** or 'Adar is prince'; **2)** or 'Adar is Counsellor, Decider'; **3)** an **\*IDOL\*** or god of the Sepharvites, introduced to Israel by Shalmaneser the fifth; **4)** the son and murderer of Sennacherib;



 **Graeco - Roman Magic Square**

#D	Sup	Ego	Sun	Mon	Tue	Wed	Thu	Fri	Sat	@8
#1	11	18	13	74	81	76	29	36	31	#1
#2	16	14	12	79	77	75	34	32	30	#2
#3	15	10	17	78	73	80	33	28	35	#3
#4	56	63	58	38	45	40	20	27	22	#4
#5	61	59	57	43	41	39	25	23	21	#5
#6	60	55	62	42	37	44	24	19	26	#6
#7	47	54	49	2	9	4	65	72	67	#7
#8	52	50	48	7	5	3	70	68	66	#8
#9	51	46	53	6	1	8	69	64	71	#9
@8	vCo	vCy	vBr	vPu	vRe	vBl	vOr	vGr	vYe	#D



**LUOSHU ORDER #369 MATRIX REFERENCE OBJECT**

That if Pythagoras was indebted to the Barbarians [**Romans 1:14**] therefore Islamic foundations to sectarian belief is compromised.

Where the TRIPARTITE idea #34 - 三親 = #485 relates to a BIPARTITE notion of MARRIAGE then its BIFURCATION as #17 being a religionist's claim to piety conform to the premise of COLONIALISM by #71 - DOMINION (ODD: #11 + #17 + #65 + #71 = #164, EVEN: #68 + #44 + #38 + #14 = #164, CENTRE: #41) action against nature (#205 / #164) and prerogative of STATE.

49	9	65	31	76	13	36	81	18	29	74	11	31	81	11
57	41	25	22	40	58	27	45	63	20	38	56	21	41	61
17	73	33	67	4	49	72	9	54	65	2	47	71	1	51
<b>→ DICTATE OF ROMAN GOVERNANCE</b>			30	75	12	32	77	14	34	79	16	<b>COURSE-trochos OF NATURE-genesis? [James 3:6]</b>		
76	81	74	21	39	57	23	41	59	25	43	61	71	1	11
75	77	79	66	3	48	68	5	50	70	7	52	61	81	21
80	73	78	35	80	17	28	73	10	33	78	15	51	41	31
<b>←</b>			26	44	62	19	37	55	24	42	60			
			71	8	53	64	1	46	69	6	51			

[LEGEND: 3x3 WITH #45 - CENTRE (#135 / #405)  
STOICHEION OF THE KOSMOS / #231 - JUXTAPOSITION  
CONTROLLER

CYAN NUMBERS: CANON OF SUPREME MYSTERY /  
REDUCTIO AD HITLERUM TABLE TALK (1941-1944)  
IDEA ANCHORS:

[33] -> #80 - LABOURING (CH'IN): 12 - 16  
DECEMBER AS IDEA #75 - 13 DECEMBER 1941  
[26] -> #12 - YOUTHFULNESS (T'UNG): 9 - 13  
FEBRUARY AS IDEA #147 - 10 FEBRUARY 1942  
[34] -> #53 - ETERNITY (YUNG): 13 - 17 AUGUST AS  
IDEA #290 / #291 - 16 AUGUST 1942  
[30] -> #57 - GUARDEDNESS (SHO): 31 AUGUST - 4  
SEPTEMBER AS IDEA #306 - 31 AUGUST 1942

RED NUMBERS: ♀ as #65 - GAUGES CONTROLLER: c<sup>2</sup>  
BLUE NUMBERS: #34 - JUPITER (#135 / #540)  
PRINCIPLE: b<sup>2</sup>  
PURPLE NUMBERS: #15 - DOMINION ACTION (#264,  
#273, #308, #415, #449 [#44 / #57])  
METHODOLOGY: a<sup>2</sup>

1	23	16	4	21
15	14	7	18	11
24	17	13	9	2
20	8	19	12	6
5	3	10	22	25

26	37	31	41
40	32	34	29
36	27	42	30
33	39	28	35

68	11	44
17	41	65
38	71	14

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

Adrammelech is a form of sun god related to MOLOCH. He was worshipped in the Mesopotamian town of Sippar (Sepharvaim). Adrammelech was introduced into Samaria by the colonists from Sepharvaim. He was worshipped with rites resembling those of Molech, children being burnt in his honor. Adrammelech was probably the male power of the sun, and **#210 - ANAMMELECH** (peçel (**H6459**): **\*IDOL\***), who is mentioned with Adrammelech as a companion god, the female power of the moon.

"AND THEY SENT OUT UNTO HIM THEIR DISCIPLES WITH THE HERODIANS, SAYING, **\*MASTER\*-G1320**; WE KNOW THAT THOU ART TRUE, AND **\*TEACHEST\* \*THE\* \*WAY\* \*OF\* \*GOD\* \*IN\* \*TRUTH\***, NEITHER CAREST THOU FOR ANY MAN: FOR THOU REGARDEST NOT THE PERSON OF MEN. TELL US THEREFORE, WHAT THINKEST THOU? IS IT LAWFUL TO GIVE TRIBUTE UNTO CAESAR, OR NOT? BUT JESUS PERCEIVED THEIR WICKEDNESS, AND SAID, WHY TEMPT YE ME, YE HYPOCRITES?

**#540** as [**#4, #10, #4, #1, #200, #20, #1, #30, #70, #200**] = didáskalos (**G1320**): **{UMBRA: #540 % #41 = #7} 1**) a teacher; **2**) in the NT **\*ONE\* \*WHO\* \*TEACHES\* \*CONCERNING\* \*THE\* \*THINGS\* \*OF\* \*GOD\*, \*AND\* \*THE\* \*DUTIES\* \*OF\* \*MAN\***; **2a**) one who is fitted to teach, or thinks himself so; **2b**) the teachers of the Jewish religion; **2c**) of those who by their great power as teachers draw crowds around them i.e. John the Baptist, Jesus; **2d**) by preeminence used of Jesus by himself, as one who showed men the way of salvation; **2e**) of the apostles, and of Paul; **2f**) of those who in the religious assemblies of the Christians, undertook the work of teaching,



with the special assistance of the Holy Spirit; **2g**) of false teachers among Christians;

**META-DESCRIPTIVE (#0 - EX NIHILO, #40 - LAW / MODEL [#491], #41 - RESPONSE [#492], #81 - FOSTERING [#532], #30 - BOLD RESOLUTION [#481]) PROTOTYPE STANDARD**

**FORMULA OF UNIVERSAL LAW: #451 - PRAXIS OF RATIONALITY**

**FORMULA OF HUMANITY: + #40 - LAW / MODEL (FE) = #491**

**FORMULA OF AUTONOMY: + #41 - RESPONSE (YING) = #492**

**FORMULA OF PROGRESSION: + #81 - FOSTERING (YANG) = #532 - PRAXIS OF RATIONALITY SPECTRUM (#452 ... #532) BOUNDARY**

**DISCRIMINATING NORM: + #30 - BOLD RESOLUTION (YI) = #481 - krínō (G2919): JUDGMENT SENSIBILITY**

**#481 as [#20, #5, #20, #100, #10, #20, #1, #300, #5] = krínō (G2919): {UMBRA: #980 % #41 = #37} 1)** to separate, put asunder, to pick out, select, choose; **2)** to approve, esteem, to prefer; **3)** to be of opinion, deem, think, to be of opinion; **4)** to determine, resolve, decree; **5)** to judge; **5a)** to pronounce an opinion concerning right and wrong; **5a1)** to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it; **5b)** to pronounce judgment, to subject to censure; **5b1)** of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others; **5c)** to rule, govern; **5c1)** to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment; **5d)** to contend together, of warriors and combatants; **5d1)** to dispute; **5d2)** in a forensic sense; **i)** to go to law, have suit at law;

**FORMULA OF UNIVERSAL LAW: #237 - USE OF FORCE**

**FORMULA OF HUMANITY: + #40 - LAW / MODEL (FE) = #277 - RIGHT TO PLACE A TEST**

**FORMULA OF AUTONOMY: + #41 - RESPONSE (YING) = #278 - RELAXATION**

**FORMULA OF PROGRESSION: + #81 - FOSTERING (YANG) = #318 - VIGOUR / GENERATIVE POWER; WEALTH**

**DISCRIMINATING NORM:** + #30 - BOLD RESOLUTION (YI) = #267 - BUSINESS, OCCUPATION, ACTS, MATTER, CASE, SOMETHING, MANNER

[#0,

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

#41, {@2: Sup: 81 - FOSTERING: YANG (#121); Ego: 41 - RESPONSE: YING (#81 - MALE DEME IS UNNAMED {%0})}

#81, {@3: Sup: 81 - FOSTERING: YANG (#202); Ego: 81 - FOSTERING: YANG (#162)}

#30] {@4: Sup: 30 - BOLD RESOLUTION: YI (#232); Ego: 30 - BOLD RESOLUTION: YI (#192 - I AM NOT SWOLLEN WITH PRIDE {%39})}

**TELOS TOTAL: #192** as [#20, #1, #50, #70, #50, #1] = *kanōn* (G2583): {UMBRA: #921 % #41 = #19} **1)** a rod or straight piece of rounded wood to which any thing is fastened to keep it straight; **1a)** used for various purposes; **1a1)** a measuring rod, rule; **1a2)** a carpenter's line or measuring tape; **1a3)** the measure of a leap, as in the Olympic games; **1b)** a definitely bounded or fixed space within the limits of which one's power of influence is confined; **1b1)** the province assigned one; **1b2)** \*ONE'S\* \*SPHERE\* \*OF\* \*ACTIVITY\*; **1c)** metaphor: any rule or standard, a principle or law of investigating, judging, living, acting;

**ONTIC CHECKSUM TOTAL: #192**

**DEME CHECKSUM TOTAL: #81**

**#576 - MALE CHECKSUM TOTAL: #232** as [#5, #50, #70, #40, #10, #200, #1, #200] = *nomízō* (G3543): {UMBRA: #977 % #41 = #34} **1)** to hold by custom or usage, own as a custom or usage, \*TO\* \*FOLLOW\* \*A\* \*CUSTOM\* \*OR\* \*USAGE\*; **1a)** it is the custom, it is the received usage; **2)** to deem, think, suppose;

**#635 - MALE CHECKSUM TOTAL: #232** as [#100, #1, #2, #2, #70, #400, #50, #10] = *rhabboní* (G4462): {UMBRA: #235 % #41 = #30} **1)** master, chief, prince; **2)** Rabboni is a \*TITLE\* \*OF\* \*HONOUR\* Mary used to address Jesus;

**#516 - FEME CHECKSUM TOTAL: #192** as [#6, #2, #40, #50, #8, #400, #10] = *minchâh* (H4503): {UMBRA: #103 % #41 = #21} **1)** gift, tribute, offering, present, oblation, sacrifice, meat offering; **1a)** gift, present; **1b)** \*TRIBUTE\*; **1c)** offering (to God); **1d)** grain offering;

**#759 - FEME CHECKSUM TOTAL: #192** as [#400, #50, #3, #300, #6] = **nâgas** (H5065): {**UMBRA: #353 % #41 = #25**} 1) to press, drive, oppress, exact, exert demanding pressure; **1a**) (Qal); **1a1**) to press, drive; **1a2**) to exact; **1a3**) driver, taskmaster, ruler, oppressor, tyrant, lord, **\*EXACTOR\* \*OF\* \*TRIBUTE\*** (participle); **1b**) (Niphal) to be hard pressed;

**#921 - FEME CHECKSUM TOTAL: #192** as [#600, #1, #30, #20, #70, #200] = **chalkós** (G5475): {**UMBRA: #921 % #41 = #19**} 1) brass; 2) what is made of brass, **\*MONEY\*, \*COINS\* \*OF\* \*BRASS\* (\*ALSO\* \*OF\* \*SILVER\* \*AND\* \*GOLD\*)**;

**#162 - DEME CHECKSUM TOTAL: #81** as [#70, #90, #2] = **'âtsâb** (H6091): {**UMBRA: #162 % #41 = #39**} 1) idol, **\*IMAGE\***;

**#703 - DEME CHECKSUM TOTAL: #81** as [#1, #2, #100, #600] = **'âbâq** (H80): {**UMBRA: #103 % #41 = #21**} 1) dust; **1a**) on ground; **1b**) **\*CLOUDS\* (fig.)**;

**#68 - DEME CHECKSUM TOTAL: #81** as [#6, #1, #2, #50, #9] = **'abnêt** (H73): {**UMBRA: #62 % #41 = #21**} 1) **\*GIRDLE\*, \*SASH\*, \*WAISTBAND\***; **1a**) **\*OF\* \*HIGH\* \*PRIEST\***; **1b**) of other priests; **1c**) of high official;

**#60 - DEME CHECKSUM TOTAL: #81** as [#5, #1, #4, #50] = **'Ădônây** (H136): {**UMBRA: #65 % #41 = #24**} 1) **\*MY\* \*LORD\***, lord; **1a**) of men; **1b**) of God; 2) **\*LORD\* - \*TITLE\*, \*SPOKEN\* \*IN\* \*PLACE\* \*OF\* \*YAHWEH\* \*IN\* \*JEWISH\* \*DISPLAY\* \*OF\* \*REVERENCE\***;

**#275 - DEME CHECKSUM TOTAL: #81** as [#1, #4, #200, #70] = **'edrâ'** (H153): {**UMBRA: #275 % #41 = #29**} 1) strong, force, arm, **\*POWER\***;

**#81 - DEME CHECKSUM TOTAL: #81** as [#1, #30, #5, #5, #40] = **'ëlâh** (H426): {**UMBRA: #36 % #41 = #36**} 1) god, God; **1a**) god, **\*HEATHEN\* \*DEITY\***; **1b**) **\*GOD\* (\*OF\* \*ISRAEL\*)**;

**#81 - DEME CHECKSUM TOTAL: #81** as [#5, #30, #40, #6] = **hâlam** (H1986): {**UMBRA: #75 % #41 = #34**} 1) (Qal) to **\*SMITE\***, strike, hammer, strike down;

"THE LORD IS SLOW TO ANGER, AND GREAT IN POWER, AND WILL NOT AT ALL ACQUIT THE WICKED: THE LORD HATH HIS WAY IN THE WHIRLWIND AND IN THE STORM, AND THE CLOUDS ARE THE **\*DUST\*-H80** OF HIS FEET." [Nahum 1:3]

Both emperors and divinities are frequently depicted, especially on **\*COINS\***, pouring libations from a patera. Scenes of libation and the patera itself commonly signify the quality of pietas, religious duty or reverence. Similarly Salus (Latin: salus, **\*SAFETY\***, **\*SALVATION\***, **\*WELFARE\***) as the Roman goddess of safety and well-being (welfare, health and prosperity) of both the individual and the state, is depicted as seated and holding a patera (libation bowl), on an aureus **\*COIN\*** issued circa 65-66 AD under Nero.

**#231 as [#5, #10, #100, #8, #50, #8, #50] = eirénē (G1515):**  
**{UMBRA: #181 % #41 = #17} 1)** a state of national tranquillity; **1a)** exemption from the rage and havoc of war; **2)** peace between individuals, i.e. harmony, concord; **3)** **\*SECURITY\***, **\*SAFETY\***, **\*PROSPERITY\***, **\*FELICITY\***, (**\*BECAUSE\* \*PEACE\* \*AND\* \*HARMONY\* \*MAKE\* \*AND\* \*KEEP\* \*THINGS\* \*SAFE\* \*AND\* \*PROSPEROUS\***); **4)** of the Messiah's peace; **4a)** the way that leads to peace (salvation); **5)** of Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is; **6)** the blessed state of devout and upright men after death;

**#540 - JUPITER PRINCIPLE (PONTIFEX MAXIMUS) AS [#26, #37, #31, #41, #29, #30, #35, #28, #39, #33, #36, #40, #32, #34, #42, #27]**

26	37	31	41
40	32	34	29
36	27	42	30
33	39	28	35

**#1382 - FEME CHECKSUM TOTAL: #329 as [#1, #10, #200, #600, #400, #50, #70, #40, #1, #10] = aischýnomai (G153): {UMBRA: #2061 % #41 = #11} 1)** to **\*DISFIGURE\***; **2)** to **\*DISHONOUR\***; **3)** to suffuse with shame, make ashamed, be ashamed;

**#1706 - FEME CHECKSUM TOTAL: #329 as [#30, #400, #300, #6, #70, #400, #500] = teshûw'âh (H8668): {UMBRA: #781 % #41 = #2} 1)** **\*SALVATION\***, deliverance; **1a)** deliverance (usually by God through human agency); **1b)** salvation (spiritual in sense);

**#1480 - MALE CHECKSUM TOTAL: #329 as [#600, #100, #10, #200, #300, #70, #200] = Christós (G5547): {UMBRA: #1480 % #41 = #4} 0)** Christ = 'anointed'; **1)** **\*CHRIST\* \*WAS\* \*THE\* \*MESSIAH\*, \*THE\* \*SON\* \*OF\* \*GOD\***; **2)** anointed;

**#601 - MALE CHECKSUM TOTAL: #329** as [#50, #5, #500, #5, #30, #1, #10] = nephélē (G3507): {UMBRA: #598 % #41 = #24} 1) a **\*CLOUD\***; 1a) used of the cloud which led the Israelites in the wilderness;

**#1478 - MALE CHECKSUM TOTAL: #329** as [#20, #400, #100, #10, #70, #300, #8, #300, #70, #200] = kyriótēs (G2963): {UMBRA: #1108 % #41 = #1} 1) **\*DOMINION\***, **\*POWER\***, **\*LORDSHIP\***; 2) in the NT: one who possesses dominion;

"NOW THE CHIEF PRIESTS, AND ELDERS, AND ALL THE COUNCIL, SOUGHT FALSE WITNESS AGAINST JESUS, TO PUT HIM TO DEATH;

**#2970 - FEME CHECKSUM TOTAL: #540** as [#700, #5, #400, #4, #70, #40, #1, #100, #300, #400, #100, #800, #50] = pseudomártyr (G5575): {UMBRA: #2120 % #41 = #29} 1) a **\*FALSE\* \*WITNESS\***;

BUT FOUND NONE: YEA, THOUGH MANY **\*FALSE\*-G5575 \*WITNESSES\*-G5575** CAME, YET FOUND THEY NONE. AT THE LAST CAME TWO **\*FALSE\*-G5575 \*WITNESSES\*-G5575**, AND SAID, THIS FELLOW SAID, I AM ABLE TO DESTROY THE TEMPLE OF GOD, AND TO BUILD IT IN THREE DAYS." [Matthew 26:59-61]

"JESUS [OF NAZARETH] SAITH UNTO HIM, THOU HAST SAID: NEVERTHELESS I SAY UNTO YOU, HEREAFTER SHALL YE SEE THE SON OF MAN SITTING ON THE RIGHT HAND OF POWER, AND COMING IN THE **\*CLOUDS\*-G3507** OF HEAVEN. THEN THE HIGH PRIEST RENT HIS CLOTHES, SAYING, HE HATH SPOKEN BLASPHEMY; WHAT FURTHER NEED HAVE WE OF WITNESSES? BEHOLD, NOW YE HAVE HEARD HIS BLASPHEMY. WHAT THINK YE? THEY ANSWERED AND SAID, HE IS GUILTY OF DEATH.

**#2970 - FEME CHECKSUM TOTAL: #540** as [#200, #400, #200, #300, #1, #400, #100, #800, #9, #5, #50, #300, #5, #200] = systauróō (G4957): {UMBRA: #2471 % #41 = #11} 1) to **\*CRUCIFY\* \*ALONE\*** with;

**#797 - DEME CHECKSUM TOTAL: #81** as [#1, #90, #6, #200, #500] = yâtsar (H3335): {UMBRA: #300 % #41 = #13} 1) to form, fashion, frame; 1a) (Qal) **\*TO\* \*FORM\***, **\*FASHION\***; 1a1) **\*OF\* \*HUMAN\* \*ACTIVITY\***; 1a2) **\*OF\* \*DIVINE\* \*ACTIVITY\***; 1) **\*OF\* \*CREATION\***; 1) **\*OF\* \*ORIGINAL\* \*CREATION\***; 2) of individuals at conception; 3) of Israel as a people; ii) to frame, pre-ordain, plan (fig. of divine) purpose of a situation); 1a3) (Niphal) to be



formed, be created; **1a4**) (Pual) to be predetermined, be pre-ordained; **1a5**) (Hophal) to be formed;

THEN DID THEY **\*SPIT\*-G1716** IN HIS FACE, AND BUFFETED HIM; AND OTHERS **\*SMOTE\*** HIM WITH THE PALMS OF THEIR HANDS, SAYING, PROPHECY UNTO US, THOU **\*CHRIST\*-G5547**, WHO IS HE THAT **\*SMOTE\*** THEE?" [Matthew 26:64-68]

**#1220 - FEME CHECKSUM TOTAL: #329** as [#200, #400, #50, #10, #5, #50, #300, #5, #200] = **synīēmi (G4920): {UMBRA: #718 % #41 = #21} 1)** to set or bring together; **1a)** in a hostile sense, of combatants; **2) \*TO\* \*PUT\* (\*AS\* \*IT\* \*WERE\*) \*THE\* \*PERCEPTION\* \*WITH\* \*THE\* \*THING\* \*PERCEIVED\*;** **2a)** to set or join together in the mind; **2a1)** i.e. to understand: the man of understanding; **2a2)** idiom for: a good and upright man (having the knowledge of those things which pertain to salvation);

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

#37, {@2: Sup: 63 - **WATCH**: SHIH (#89); Ego: 37 - **PURITY**: TS'UI (#63)}

#31, {@3: Sup: 13 - **INCREASE**: TSENG (#102 - **I AM NOT RAPACIOUS** {%4}); Ego: 31 - **PACKING**: CHUANG (#94)}

#41, {@4: Sup: 54 - **UNITY**: K'UN (#156 - **I DO NOT CAUSE TERRORS** {%21} / **I DO NOT CAUSE TERRORS** {%21}); Ego: 41 - **RESPONSE**: YING (#135 - **MALE DEME IS UNNAMED** {%19})}

#29, {@5: Sup: 2 - **FULL CIRCLE**: CHOU (#158 - **I AM NOT HOT OF SPEECH** {%23}); Ego: 29 - **DECISIVENESS**: TUAN (#164)}

#30, {@6: Sup: 32 - **LEGION**: CHUANG (#190); Ego: 30 - **BOLD RESOLUTION**: YI (#194)}

#35, {@7: Sup: 67 - **DARKENING**: HUI (#257); Ego: 35 - **GATHERING**: LIEN (#229)}

#28, {@8: Sup: 14 - **PENETRATION**: JUI (#271); Ego: 28 - **CHANGE**: KENG (#257)}

339, {@9: Sup: 53 - **ETERNITY**: YUNG (#324); Ego: 39 - **RESIDENCE**: CHU (#296)}

#33, {@10: Sup: 5 - **KEEPING SMALL**: SHAO (#329); Ego: 33 - **CLOSENESS**: MI (#329)}

#36, {@11: Sup: 41 - **RESPONSE**: YING (#370); Ego: 36 - **STRENGTH**: CH'IANG (#365)}

#40, {@12: Sup: 81 - **FOSTERING**: YANG (#451 - **PRAXIS OF RATIONALITY**); Ego: 40 - **LAW / MODEL**: FA (#405 - **STOICHEION OF KOSMOS**)}

#32, {@13: Sup: 32 - **LEGION**: CHUANG (#483); Ego: 32 - **LEGION**: CHUANG (#437)}  
#34, {@14: Sup: 66 - **DEPARTURE**: CH'U (#549); Ego: 34 - **KINSHIP**: CH'IN (#471)}  
#42, {@15: Sup: 27 - **DUTIES**: SHIH (#576); Ego: 42 - **GOING TO MEET**: YING (#513)}  
327] {@16: Sup: 54 - **UNITY**: K'UN (#630); Ego: 27 - **DUTIES**: SHIH (#540)}

<http://www.grapple369.com/Savvy/?  
date:2024.1.22&male:630,329&feme:540,329&ontic:291&deme:416&ide  
a:540>

#1987 - **MALE CHECKSUM TOTAL: #630** as [#20, #1, #300, #1, #20, #400, #100, #10, #5, #400, #70, #400, #200, #10, #50] = katakyrieúō (G2634): {**UMBRA: #2057 % #41 = #7**} 1) to bring under one's power, to subject one's self, to subdue, master; 2) **\*TO\* \*HOLD\* \*IN\* \*SUBJECTION\*, \*TO\* \*BE\* \*MASTER\* \*OF\*, \*EXERCISE\* \*LORDSHIP\* \*OVER\***;

#1755 - **FEME CHECKSUM TOTAL: #540** as [#5, #40, #80, #300, #400, #200, #70, #400, #200, #10, #50] = emptyō (G1716): {**UMBRA: #1625 % #41 = #26**} 1) **\*TO\* \*SPIT\* \*UPON\***;

"BUT JESUS CALLED THEM TO HIM, AND SAITH UNTO THEM, YE KNOW THAT THEY WHICH ARE ACCOUNTED TO RULE OVER THE GENTILES **\*EXERCISE\*-G2634 \*LORDSHIP\*-G2634** OVER THEM; AND THEIR GREAT ONES EXERCISE AUTHORITY UPON THEM. BUT SO SHALL IT NOT BE AMONG YOU: BUT WHOSOEVER WILL BE GREAT AMONG YOU, SHALL BE YOUR MINISTER: AND WHOSOEVER OF YOU WILL BE THE CHIEFEST, SHALL BE SERVANT OF ALL. FOR EVEN THE SON OF MAN CAME NOT TO BE MINISTERED UNTO, BUT TO MINISTER, AND TO GIVE HIS LIFE A RANSOM FOR MANY." [Mark 10:42-45]

**TELOS TOTAL: #540** as [#40, #400, #10, #40, #50] = tēymân (H8486): {**UMBRA: #500 % #41 = #8**} 1) south, southward, **\*WHATEVER\* \*IS\* \*ON\* \*THE\* \*RIGHT\*** (so the southern quarter), south wind; **1a)** south (of territory); **1b) \*SOUTHERN\* \*QUARTER\* (\*OF\* \*THE\* \*SKY\*)**; **1c)** toward the south, southward (of direction); **1d)** south wind;

■ #104 - **NOUMENON RESONANCE FOR 22 JANUARY 2024** as [#30, #30, #2, #2, #40] / #540 as [#6, #30, #2, #2, #500] = lēbâb (H3824): {**UMBRA: #34 % #41 = #34**} 1) **\*INNER\* \*MAN\*, \*MIND\*, \*WILL\*, \*HEART\*, \*SOUL\*, \*UNDERSTANDING\***; **1a)** inner part, midst; **1a1)** midst (of

things); **1a2)** heart (of man); **1a3)** soul, heart (of man); **1a4)** mind, knowledge, thinking, reflection, memory; **1a5)** inclination, resolution, determination (of will); **1a6)** conscience; **1a7)** heart (of moral character); **1a8)** as seat of appetites; **1a9)** as seat of emotions and passions; **1a10)** as seat of courage;

**ONTIC CHECKSUM TOTAL: #416**

**DEME CHECKSUM TOTAL: #291**

**#1609 - MALE CHECKSUM TOTAL: #630** as [#20, #1, #300, #1, #10, #200, #600, #400, #50, #9, #8, #10] /

**#2079 - FEME CHECKSUM TOTAL: #540** as [#20, #1, #300, #8, #10, #200, #600, #400, #50, #70, #50, #300, #70] = *kataischýnō* (G2617): {**UMBRA: #2382 % #41 = #4**} **1) \*TO\* \*DISHONOUR\*, \*DISGRACE\***; **2)** to put to shame, make ashamed; **2a)** to be ashamed, blush with shame; **2b) \*ONE\* \*IS\* \*SAID\* \*TO\* \*BE\* \*PUT\* \*TO\* \*SHAME\* \*WHO\* \*SUFFERS\* \*A\* \*REPULSE\*, \*OR\* \*WHOM\* \*SOME\* \*HOPE\* \*HAS\* \*DECEIVED\***;

"HAVING A GOOD CONSCIENCE; THAT, WHEREAS THEY SPEAK EVIL OF YOU, AS OF EVILDOERS, THEY MAY BE **\*ASHAMED\*-G2617** THAT FALSELY ACCUSE YOUR GOOD CONVERSATION IN CHRIST." [1Peter 3:16]

**#320 - ONTIC CHECKSUM TOTAL: #416** as [#4, #200, #20, #40, #6, #50] = *dark<sup>o</sup>mōwn* (H1871): {**UMBRA: #320 % #41 = #33**} **1)** daric, drachma, dram, unit of measure; **1a)** a **\*GOLD\* \*COIN\*** current in Palestine in the period after the return from Babylon; 128 grains (8.32 grams) of gold worth about \$120 dollars and 128 grains of silver worth about \$2.40;

**#1755 - ONTIC CHECKSUM TOTAL: #416** as [#5, #200, #400, #20, #70, #500, #1, #50, #300, #8, #200, #1] = *sykophantēō* (G4811): {**UMBRA: #2346 % #41 = #9**} **1)** to accuse wrongfully, to calumniate, **\*TO\* \*ATTACK\* \*BY\* \*MALICIOUS\* \*DEVICES\***; **2) \*TO\* \*EXACT\* \*MONEY\* \*WRONGFULLY\***; **2a)** to extort from, defraud;

**#100 - NOUMENON RESONANCE FOR 22 JANUARY 2024** as [#6, #10, #30, #8, #40, #6] /

**#139 - ONTIC CHECKSUM TOTAL: #416** as [#6, #50, #30, #8, #40, #5] = *lâcham* (H3898): {**UMBRA: #78 % #41 = #37**} **1) \*TO\* \*FIGHT\*, \*DO\* \*BATTLE\*, \*MAKE\* \*WAR\***; **1a)** (Qal) to fight, do battle; **1b)** (Niphal) to engage in battle, wage war; **2)** (Qal) to eat, use as food;

#372 - **NOUMENON RESONANCE FOR 22 JANUARY 2024** as [#1, #300, #10, #40, #10, #1, #10] /  
#562 - **ONTIC CHECKSUM TOTAL: #416** as [#1, #300, #10, #40, #10, #1, #200] = **atimía** (G819): {**UMBRA: #362 % #41 = #34**} 1) **\*DISHONOUR\***, ignominy, disgrace;

#301 - **NOUMENON RESONANCE FOR 22 JANUARY 2024** /  
**ONTIC CHECKSUM TOTAL: #416** as [#80, #100, #1, #60, #10, #50] = **prâxis** (G4234): {**UMBRA: #451 % #41 = #41**} 1) **\*A\* \*DOING\*, \*A\* \*MODE\* \*OF\* \*ACTING\*, \*A\* \*DEAL\*, \*A\* \*TRANSACTION\***; **1a)** the doings of the apostles; **1b)** in a bad sense, wicked deed, crime, wicked doings (our practices i.e. trickery); **2)** a thing to be done, business;

#692 - **ONTIC CHECKSUM TOTAL: #416** as [#200, #400, #3, #20, #1, #9, #8, #40, #1, #10] = **synkáthēmai** (G4775): {**UMBRA: #692 % #41 = #36**} 1) to **\*SIT\* \*TOGETHER\***, to sit with one another;

#291 - **NOUMENON RESONANCE FOR 22 JANUARY 2024** as [#1, #200, #90] /

#301 - **NOUMENON RESONANCE FOR 22 JANUARY 2024** as [#1, #200, #90, #10] /  
#302 as [#6, #1, #200, #90, #5] / [#6, #5, #1, #200, #90] = **'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;

#481 - **DEME CHECKSUM TOTAL: #291** as [#2, #1, #200, #10, #30, #10, #20, #8, #200] = **basilikós** (G937): {**UMBRA: #543 % #41 = #10**} 1) of or belong to a king, kingly, royal, regal; **1a)** of a man, the officer or minister of a prince, a courtier; **2) \*SUBJECT\* \*TO\* \*A\* \*KING\***; **2a)** of a country; **3)** befitting or worthy of a king, royal; **4)** metaph. principal, chief;

"AND AFTER FIVE DAYS ANANIAS THE HIGH PRIEST DESCENDED WITH THE ELDERS, AND WITH A CERTAIN ORATOR NAMED TERTULLUS, WHO INFORMED THE GOVERNOR AGAINST PAUL {**small, little**}: "...THE

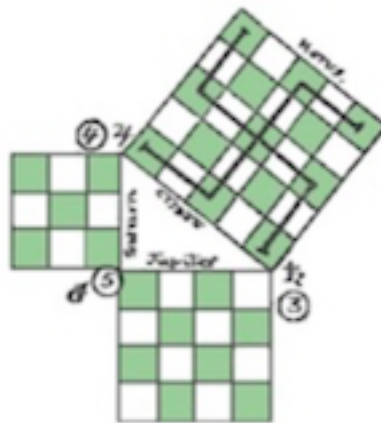
**#1996** - **\*LEAST\*-G1646** OF THE APOSTLES, THAT AM NOT MEET TO BE CALLED AN APOSTLE, BECAUSE I PERSECUTED THE CHURCH OF GOD." [1Corinthians 15:9]

**META-DESCRIPTIVE (#0 - EX NIHILO, #40 - LAW / MODEL [#491], #41 - RESPONSE [#492], #81 - FOSTERING [#532], #30 - BOLD RESOLUTION [#481]) PROTOTYPE STANDARD**

**#1996 = #491 + #492 + #532 + #481** as [#5, #30, #1, #600, #10, #200, #300, #800, #50] = **eláchistos (G1646): {UMBRA: #1416 % #41 = #22} 1) \*SMALLEST\* \*LEAST\***; **1a)** in size; **1b)** in amount: of management of affairs; **1c)** in importance: what is the least moment; **1d)** in authority: of commandments; **1e)** in the estimation of men: of persons; **1f) \*IN\* \*RANK\* \*AND\* \*EXCELLENCE\*: \*OF\* \*PERSONS\***;

**#885 - MALE CHECKSUM TOTAL: #630** as [#1, #80, #70, #4, #5, #600, #70, #40, #5, #9, #1] = **apodéchomai (G588): {UMBRA: #881 % #41 = #20} 1) \*TO\* \*ACCEPT\* \*FROM\*, \*RECEIVE\***; **2)** to accept what is offered from without;

AND WHEN HE WAS CALLED FORTH, TERTULLUS BEGAN TO ACCUSE HIM, SAYING, **SEEING THAT BY THEE WE ENJOY GREAT \*QUIETNESS\*-G1515, AND THAT VERY WORTHY DEEDS ARE DONE UNTO THIS NATION BY THY PROVIDENCE, WE \*ACCEPT\*-G588 IT ALWAYS, AND IN ALL PLACES, MOST NOBLE FELIX, WITH ALL THANKFULNESS.**





1	23	16	4	21
15	14	7	18	11
24	17	13	9	2
20	8	19	12	6
5	3	10	22	25

26	37	31	41
40	32	34	29
36	27	42	30
33	39	28	35

68	11	44
17	41	65
38	71	14

NOTWITHSTANDING, THAT I BE NOT FURTHER TEDIOUS UNTO THEE, I PRAY THEE THAT THOU WoulDEST HEAR US OF THY CLEMENCY A FEW WORDS. FOR WE HAVE FOUND THIS MAN A PESTILENT FELLOW, AND A MOVER OF SEDITION AMONG ALL THE JEWS THROUGHOUT THE WORLD, AND A RINGLEADER OF THE SECT OF THE NAZARENES." [Acts 24:1-5]

One might conclude that the STOICHEION of the KOSMOS consists of a #205 = PRINCIPLE OF PERSISTENCE and if they are assigned 5 days x 81 = 405 then there are 3 x #135 as AIR (#ALEPH / VAV: #6), WATER (#MEM / YOD: #10), FIRE (#SHIN / HE: #5) cf: Sefer Yetzirah 1:13; 3:4 and #135 - EARTH (HE / #702 [FEME: #135] / #343 [MALE: #135] - 'erets (H776): EARTH) = #540 as JUPITER DEMIURGE with an ethereal fifth element #108 x 5 - AETHER being the #164 = PRINCIPLE OF MATERIALITY.

AIR (#ALEPH / VAV: #6 --> #457), WATER (#MEM / YOD: #10 --> #461), FIRE (#SHIN / HE: #5 --> #456) = #1374 as [#4, #70, #400, #30, #70, #800] = *doulóō* (G1402): {UMBRA: #1374 % #41 = #21} 1) \*TO\* \*MAKE\* \*A\* \*SLAVE\* \*OF\*, \*REDUCE\* \*TO\* \*BONDAGE\*; 2) metaphor: give myself wholly to one's needs and service, make myself a bondman to him;

"EVEN SO WE, WHEN WE WERE CHILDREN, WERE IN **\*BONDAGE\***-  
**G1402** UNDER THE ELEMENTS-**STOICHEION** OF THE WORLD-  
**KOSMOS**:" [Galatians 4:3]

**#1374 + #456 = #1830** as [#400, #80, #70, #20, #100, #10,  
#300, #800, #50] = hypokrités (**G5273**): {**UMBRA: #1188 % #41 =**  
**#40**} 1) one who answers, an interpreter; 2) **\*AN\* \*ACTOR\***, stage  
player; 3) a dissembler, pretender, **\*HYPOCRITE\***

"BUT WOE UNTO YOU, SCRIBES AND PHARISEES, **\*HYPOCRITES\***-  
**G5273**! FOR YE SHUT UP THE KINGDOM OF HEAVEN AGAINST MEN: FOR  
YE NEITHER GO IN YOURSELVES, NEITHER SUFFER YE THEM THAT ARE  
ENTERING TO GO IN." [Matthew 23:13]

**#AIR / SATURN SCHEMA (LUO SHU ORDER) = [#49, #48, #47,  
#46, #45, #44, #43, #42, #41] TO #1080 - HETEROS BIPARTITE  
NUMBER:** "Saturnum Caeli filium dictum (Saturn was called the son of  
Heaven): Son of Heaven, or Tianzi (Chinese: 天子), was the sacred  
monarchial and imperial title of the Chinese sovereign. It originated with  
the Zhou dynasty and was founded on the political and spiritual doctrine  
of the Mandate of Heaven. Since the Qin dynasty, the secular imperial title  
of the Son of Heaven was "Huangdi" / Emperor.

### **\*AIR\* - SATURN / OCCULT ENCYCLOPEDIA OF MAGIC SQUARES**

#44 #49 #42  
#43 #45 #47  
#48 #41 #46

**USURPER:** #41 - First number in the square

**GUIDE:** #49 - Last number in the square

**MYSTERY:** #90 - First + Last number --> **#90** as [#40, #30, #20] =  
melek (**H4428**): 1) **\*KING\***;

**ADJUSTER:** #135 - Sum row

**LEADER:** **#405** - Total sum rows

**REGULATOR:** **#540** - Sum row + Total sum rows

**GENERAL GOVERNOR:** **#1080** - (Sum row + Total sum rows) x 2

**HIGH OVERSEER:** #52920 - ((Sum row + Total sum rows) x 2) x Last  
number

**NUMEN AUGUSTUS PRINCIPLE** [**#38 = 2 x METONIC LUNAR CYCLE,**  
**#71 - DOMINION, #14 - PENETRATION (JUI) DEATH OF**  
**AUGUSTUS ON 19 AUGUST --> #465** {@9: Sup: 81 - **FOSTERING:**  
YANG (**#465**); Ego: 41 - **RESPONSE:** YING (**#405**)}]

**5 x #405 = #2025 AS [#44 - HITLER'S BIRTHDAY / \*EASTER\*  
\*SUNDAY\* 20 APRIL 2025 / #38 - \*PENTECOST\* \*SUNDAY\* 8  
JUNE 2025]**

**#405 x #364 = 147420 days % #680 = #540 or 147420 days /  
#135 = 1092 days ('oth cycle 3 x #364 of TEMPLE PRIESTLY  
DIVISIONS: 24 x 7 x 13 (= 2 x #1092) x 49 = 6J = 107016 days)**

**#1080 as [#5, #300, #5, #100, #70, #400, #200] = hétéros  
(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;**

**#1080 as [#400, #10, #70, #400, #200] = huiós (G5207):  
{UMBRA: #680 % #41 = #24} 1) \*A\* \*SON\*; 1a) rarely used for  
the young of animals; 1b) generally used of the offspring of men; 1c) in  
a restricted sense, the male offspring (one born by a father and of a  
mother); 1d) in a wider sense, a descendant, one of the posterity of any  
one,; 1d1) the children of Israel; 1d2) sons of Abraham; 1e) ) used to  
describe one who depends on another or is his follower; 1e1) a pupil; 1f)  
son of man; 1f1) term describing man, carrying the connotation of  
weakness and mortality; 1f2) son of man, symbolically denotes the fifth  
kingdom in Daniel 7:13 and by this term its humanity is indicated in  
contrast with the barbarity and ferocity of the four preceding kingdoms  
(the Babylonian, the Median and the Persian, the Macedonian, and the  
Roman) typified by the four beasts. In the book of Enoch (2nd Century) it  
is used of Christ.; 1f3) used by Christ himself, doubtless in order that he  
might intimate his Messiahship and also that he might designate himself  
as the head of the human family, the man, the one who both furnished  
the pattern of the perfect man and acted on behalf of all mankind. Christ  
seems to have preferred this to the other Messianic titles, because by its  
lowliness it was least suited to foster the expectation of an earthly  
Messiah in royal splendour.; 1g) son of God; 1g1) used to describe Adam  
(Lk. 3:38); 1g2) used to describe those who are born again (Lk. 20:36)  
and of angels and of Jesus Christ; 1g3) of those whom God esteems as  
sons, whom he loves, protects and benefits above others; i) in the OT  
used of the Jews; ii) in the NT of Christians; iii) those whose character  
God, as a loving father, shapes by chastisements (Heb. 12:5-8); 1g4)  
those who revere God as their father, the pious worshippers of God, those  
who in character and life resemble God, those who are governed by the  
Spirit of God, repose the same calm and joyful trust in God which children  
do in their parents (Rom. 8:14, Gal. 3:26 ), and hereafter in the  
blessedness and glory of the life eternal will openly wear this dignity of  
the sons of God. Term used preeminently of Jesus Christ, as enjoying the**

supreme love of God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts;

To citizens of the Roman Empire, the plain spherical globe held by the **\*GOD\* \*JUPITER\*** represented the world or the universe, as the dominion held by the Emperor. A 2nd-century coin from the reign of Emperor Hadrian shows the Roman goddess Salus with her foot upon a globus, and a 4th-century coin from the reign of Emperor Constantine I shows him with a globus in hand. The orbis terrarum was central to the iconography of the Tetrarchy, in which it represented the Tetrarchs' restoration of security to the Roman world.

## #1 - ≡中 = #452

COGITO: [**#67, #14, #35, #15, #19**] as **#1 - CENTRE**  
(CHUNG)

**GENESIS DAY #1 - LIGHT:** [**#67** {@1: Sup: 67 - **DARKENING:** HUI (**#67 - MALE DEME IS UNNAMED** {%27}); Ego: 67 - **DARKENING:** HUI (**#67 - MALE DEME IS UNNAMED** {%27})}]

**GENESIS DAY #2 - SEPARATION OF WATER / LAND:** **#14** {@2: Sup: 81 - **FOSTERING:** YANG (**#148 - I AM NOT A TRANSGRESSOR** {%12}); Ego: 14 - **PENETRATION:** JUI (**#81 - MALE DEME IS UNNAMED** {%0})}]

**GENESIS DAY #3 - SEED:** **#35** {@3: Sup: 35 - **GATHERING:** LIEN (**#183**); Ego: 35 - **GATHERING:** LIEN (**#116**)}

**GENESIS DAY #4 - SUN / MOON SEASONS:** **#15** {@4: Sup: 50 - **VASTNESS / WASTING:** T'ANG (**#233**); Ego: 15 - **REACH:** TA (**#131**)}

**GENESIS DAY #5 - PORTION OUT / MEAN:** **#19**] {@5: Sup: 69 - **EXHAUSTION:** CH'IUNG (**#302**); Ego: 19 - **FOLLOWING:** TS'UNG (**#150 - I INDULGE NOT IN ANGER** {%28} / **I INDULGE NOT IN ANGER** {%28})}]

**#452 as** [**#6, #5, #1, #40, #400**] = 'emeth (H571): **{UMBRA: #441 % #41 = #31} 1)** firmness, faithfulness, truth; **1a)** sureness, reliability; **1b)** stability, continuance; **1c)** faithfulness, reliableness; **1d) \*TRUTH\*;** **1d1)** as spoken; **1d2)** of testimony and judgment; **1d3)** of divine instruction; **1d4)** truth as a body of ethical or religious knowledge; **1d5) \*TRUE\* \*DOCTRINE\*;** **1e)** in truth, truly;

**WHERE #452 = #451 - PRAXIS OF RATIONALITY + #1 - CENTER**

**(CHUNG):** "YANG HSIUNG saw in the disorder of his time (4 BCE) a need not for superficial pacification of society ("law and order"), but the reinstatement of a stable, hierarchic society ruled by a moral elite. Once again, YANG appears to be making a play on one word: the **\*DRAGON'S\* \*TAIL\*** (ie. *some 4500 yers ago the star THUBAN in DRACO's tail was the pole star*) is both "truly" (hsin) fit for use and "stretched out" (shen), ready for action. For the same pun, the Head also refers to the mysterious process by which future events become present phenomena, displacing phenomena into the past and providing the momentum for cyclic processes. As the "Great Commentary" to the Changes describes it:

As the sun moves on, the moon comes. As the moon moves on, the sun comes. As sun and moon impel each other, light is produced. . . . What moves on, contracts. What comes, expands (hsin). As what contracts and what expands influence each other, what furthers [activity] is produced.

**APPRAISAL #5:** When the sun is centered in the sky, (日正于天)

Use this time to become a master. (利用其辰作主)

**FATHOMING #5:** Sun centered in the sky (日正於天)

**MEANS:** The noble man merits his place. (貴當位也)

In cosmogony, Appraisal 3 of this tetragram corresponds to a third stage of existence. Following primal chaos (**STAGE 1 = 'ôwr (H216): LIGHT**) and the separation of yin and yang ch'i (**STAGE 2 = mayim (H4325): WATER / 'erets (H776): LAND, EARTH**), the first emergence of forms (**STAGE 3 = zera' (H2233): SEED**) foreshadows the proliferation of phenomena in the world as we know it (**STAGE 4 = môw'êd (H4150): SEASONS** as sun / moon and temporal causality)." [CANON OF SUPREME MYSTERY by Yang HSIUNG 4 BCE, Translation and Commentary by Michael NYLAN 1993, p 90]

The Mandate of Heaven (Chinese: 天命; lit. 'Heaven's command') [as here shown by the COGITO] is actually a Chinese political ideology that was used in ancient and imperial China to legitimize the rule of the King or Emperor of China. According to this doctrine, heaven (天, Tian) bestows its mandate on a virtuous ruler. This ruler, the Son of Heaven, was the supreme universal monarch, who ruled Tianxia (天下; "all under heaven", the world).

The stars in the central celestial sphere around the North Celestial Pole make up the Three Enclosures (ie. analogies to three columns of SEFIROT and emanation of three MOTHER letters), which include:



- Purple Forbidden Enclosure 紫薇垣
- Supreme Palace 太微垣
- Heavenly Market 天市垣

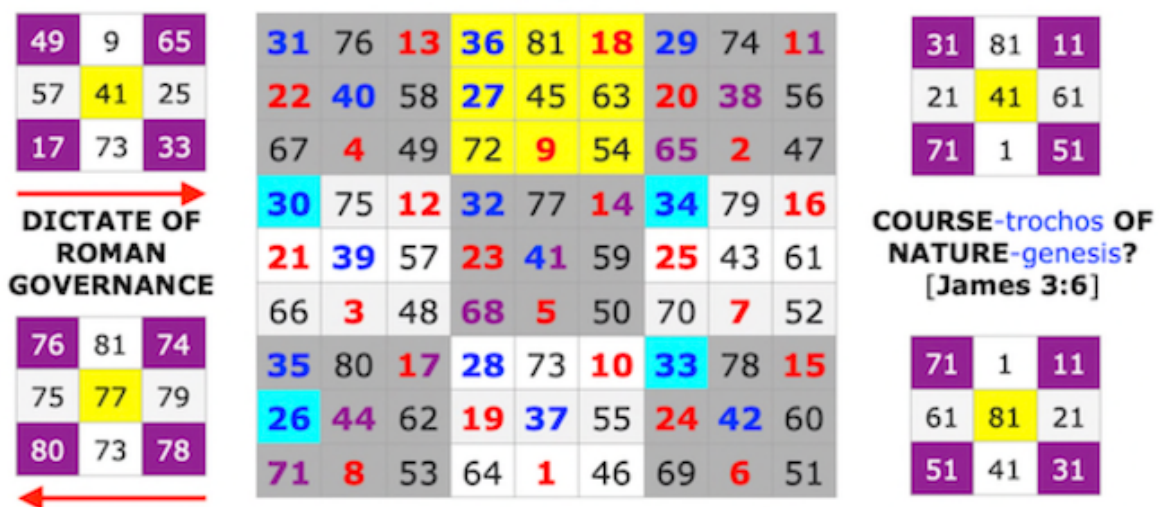
"THEN GOD TURNED, AND GAVE THEM UP TO WORSHIP THE HOST OF HEAVEN; AS IT IS WRITTEN IN THE BOOK OF THE PROPHETS, O YE HOUSE OF ISRAEL, HAVE YE OFFERED TO ME SLAIN BEASTS AND SACRIFICES BY THE SPACE OF FORTY YEARS IN THE WILDERNESS?" [Acts 7:42]

The Purple Forbidden Enclosure (紫薇垣 Zǐ Wēi Yuán) occupies the region around the north celestial pole and represents the imperial palace. It corresponds to constellations Auriga, Boötes, Camelopardalis, Canes Venatici, Cassiopeia, Cepheus, DRACO (dragon, serpent), Hercules, Leo Minor, Lynx, Ursa Major, and Ursa Minor.

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

**DRACO** (Gk. δράκων [**MALE: #132, FEME: #165, ONTIC: #115, TELOS: #975** = mâlak (H4427): **\*TO\* \*BE\* \*OR\* \*BECOME\* \*KING\* \*OR\* \*QUEEN\*, \*REIGN\***]) is associated in SEFER YETZIRAH 6:3 with the obtuse word TELI as: "**OVER THE UNIVERSE IS LIKE A KING ON HIS THRONE. THE CYCLE IN THE YEAR IS LIKE A KING IN THE PROVINCE. THE HEART IN THE SOUL IS LIKE A KING IN WAR**"

### LUOSHU ORDER #369 MATRIX REFERENCE OBJECT



Which by some sources is derived from: "HE STRETCHETH OUT THE NORTH OVER THE EMPTY PLACE, AND \*HANGETH\*-H8518 THE EARTH UPON NOTHING." [Job 26:7]

■ #435 - NOUMENON RESONANCE FOR 22 JANUARY 2024 as [#400, #30, #5] / #452 = #451 - PRAXIS OF RATIONALITY + #1 - CENTER (CHUNG) as [#6, #10, #400, #30, #6] = tâlâh (H8518): {UMBRA: #435 % #41 = #25} 1) to hang; 1a) (Qal); 1a1) to hang; i) to hang up (any object); ii) \*TO\* \*PUT\* \*TO\* \*DEATH\* \*BY\* \*HANGING\*; 1a2) (Niphal) to be hanged; 1a3) (Piel) to hang, hang up (for display);

#31 #81 #11  
#21 #41 #61  
#71 #1 #51

TEN SEFIROT OF NOTHINGNESS: [#81, #71, #61, #51, #41, #31, #21, #11, #1] AS LUOSHU ORDER MAGIC SQUARE OF CHINESE COSMOLOGICAL THINKING #369 =  $9(9^2 + 1)/2$  AND SOLUTION TO A MATHEMATICAL EQUATION

{@9: Sup: 45 - GREATNESS: TA (#420); Ego: 1 - CENTRE: CHUNG (#369)}

<<http://www.grapple369.com/Savvy/>? date:2024.1.22&male:420&feme:369&deme:162&idea:369>

DEME CHECKSUM TOTAL: #162

TELOS TOTAL: #369 as [#6, #5, #50, #8, #300] /

■ #358 - NOUMENON RESONANCE FOR 22 JANUARY 2024 as [#50, #8, #300] = nâchâsh (H5175): {UMBRA: #358 % #41 = #30} 1) \*SERPENT\*, snake; 1a) serpent; 1b) image (of serpent); 1c) fleeing serpent (mythological);

■ #375 - NOUMENON RESONANCE FOR 22 JANUARY 2024 as [#300, #6, #9, #50, #10] /

■ #435 - NOUMENON RESONANCE FOR 22 JANUARY 2024 as [#10, #300, #9, #50, #6, #50, #10] / #369 as [#300, #9, #50, #10] = sâṭan (H7853): {UMBRA: #359 % #41 = #31} 1) (Qal) to be or \*ACT\* \*AS\* \*AN\* \*ADVERSARY\*, resist, oppose;

"NOW THE \*SERPENT\*-H5175 WAS MORE SUBTLE THAN ANY BEAST OF THE FIELD WHICH THE LORD GOD HAD MADE. AND HE SAID UNTO THE

WOMAN, YEA, HATH GOD SAID, YE SHALL NOT EAT OF EVERY TREE OF THE GARDEN?"

**APPRAISAL #1:** Primal oneness encompasses all. (昆侖磅礴)

It is profound. (幽)

**FATHOMING #1:** Primal oneness, all encompassing (昆侖磅礴)

**MEANS:** This is the correct state of contemplation. (思之貞也)

**kūn** (昆): **1.** elder brother, **2.** descendant; elder brother

**lún** (侖): **1.** logical reasons; logical order

**pángbó** (磅礴): **1.** vast; boundless, **2.** majestic; boundless

**yōu** (幽): **1.** quiet; secluded; tranquil; serene, **2.** Hades; the Netherworld, **3.** Youzhou; Fanyang, **4.** dark; dim; gloomy, **5.** to imprison, **6.** faint, **7.** profound and lasting; far-reaching, **8.** elegant; refined, **9.** retired, **10.** a spirit; a demon

**APPRAISAL #2:** Spiritual forces war in darkness, (神戰于玄)

Deploying yin and yang for battle. (其陳陰陽)

**FATHOMING #2:** Spirits warring in the dark (神戰于玄)

**MEANS:** There **\*GOOD\* \*AND\* \*EVIL\*** are juxtaposed. (善惡並也)

**shén** (神): **1.** divine; mysterious; magical; supernatural, **2.** a deity; a god; a spiritual being, **3.** spirit; will; attention, **4.** soul; spirit; divine essence, **5.** expression, **6.** a portrait, **7.** a person with supernatural powers, **8.** Shen

**zhàn** (戰): **1.** war; fighting; battle, **2.** to fight, **3.** to shiver; to shudder; to tremble, **4.** Zhan, **5.** to debate; to dispute

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

**xuán** (玄): **1.** profound; mysterious; subtle, **2.** black, **3.** Kangxi radical 95, **4.** incredible; unreliable, **5.** occult; mystical, **6.** meditative and silent, **7.** pretending, **8.** Xuan

AND THE WOMAN SAID UNTO THE **\*SERPENT\*-H5175**, WE MAY EAT OF THE FRUIT OF THE TREES OF THE GARDEN: BUT OF THE FRUIT OF THE TREE WHICH IS IN THE MIDST OF THE GARDEN, GOD HATH SAID, YE

SHALL NOT EAT OF IT, NEITHER SHALL YE TOUCH IT, LEST YE DIE AND THE \*SERPENT\*-H5175 SAID UNTO THE WOMAN, YE SHALL NOT SURELY DIE: FOR GOD DOTHTH KNOW THAT IN THE DAY YE EAT THEREOF, THEN YOUR EYES SHALL BE OPENED, AND YE SHALL BE AS GODS, KNOWING \*GOOD\* \*AND\* \*EVIL\*." [Genesis 3:1-5]

#1580 - DEME CHECKSUM TOTAL: #162 as [#200, #5, #200, #800, #200, #40, #5, #50, #70, #10] /  
#1716 - DEME CHECKSUM TOTAL: #162 as [#200, #5, #200, #800, #200, #300, #1, #10] = sózō (G4982): {UMBRA: #1807 % #41 = #3} 1) \*TO\* \*SAVE\*, \*KEEP\* \*SAFE\* \*AND\* \*SOUND\*, to rescue from danger or destruction; 1a) one (from injury or peril); 1a1) to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health; 1a2) to preserve one who is in danger of destruction, to save or rescue; 1b) to save in the technical biblical sense; 1b1) negatively; i) to deliver from the penalties of the Messianic judgment; ii) to save from the evils which obstruct the reception of the Messianic deliverance;

#91 - DEME CHECKSUM TOTAL: #162 as [#1, #40, #30, #20] = málak (H4427): {UMBRA: #90 % #41 = #8} 1) \*TO\* \*BE\* \*OR\* \*BECOME\* \*KING\* \*OR\* \*QUEEN\*, \*REIGN\*; 1a) (Qal) to be or become king or queen, reign; 1b) (Hiphil) to make one king or queen, cause to reign; 1c) (Hophal) to be made king or queen; 2) to counsel, advise; 2a) (Niphal) to consider;

#1209 - MALE CHECKSUM TOTAL: #420 as [#2, #1, #200, #40, #50, #6, #400, #10, #500] = 'armôwn (H759): {UMBRA: #297 % #41 = #10} 1) citadel, \*PALACE\*, fortress;

■ #104 - NOUMENON RESONANCE FOR 22 JANUARY 2024 as [#60, #2, #10, #2, #10, #20] /

■ #480 - NOUMENON RESONANCE FOR 22 JANUARY 2024 as [#60, #2, #10, #2, #6, #400] / [#60, #2, #10, #2, #400, #6] /

#490 - MALE CHECKSUM TOTAL: #420 as [#60, #2, #10, #2, #400, #10, #6] = çâbîyb (H5439): {UMBRA: #74 % #41 = #33} 1) places round about, circuit, round about; 2) in a circuit, \*A\* \*CIRCUIT\*, round about; 3) in the circuit, from every side;

#444 - MALE CHECKSUM TOTAL: #420 as [#80, #70, #30, #5, #40, #8, #200, #1, #10] = polemō (G4170): {UMBRA: #1030 % #41 = #5} 1) \*TO\* \*WAR\*, \*CARRY\* \*ON\* \*WAR\*; 2) to fight;

RABBI ISAAC OF ACCO (c. 1305) identifies it with the idol BAAL as mentioned in the Bible where the "#21 - VERNAL (SPRING) EQUINOX IS THE HEAD, WHILE THE #61 - AUTUMNAL EQUINOX IS THE TAIL

**OF THE DRAGON"** [Sefer Yetzirah 6:1] and here they are subject to a POLARITY SHIFT whilst in the GRAECO-ROMAN MAGIC #369 SQUARE these are represented in their COURSE-trochos OF NATURE-genesis [James 3:6] order but the micro conceptions #41 / #81 are inverted as #231 - JUXTAPOSITION CONTROLLER and express an implicit antagonism against the META-DESCRIPTIVE (#0 - EX NIHILO, #40 - LAW / MODEL [#491], #41 - RESPONSE [#492], #81 - FOSTERING [#532], #30 - BOLD RESOLUTION [#481]) PROTOTYPE STANDARD.



<[https://en.m.wikipedia.org/wiki/Globus\\_cruciger](https://en.m.wikipedia.org/wiki/Globus_cruciger)>

[PAINTING: CHRIST HOLDING THE GLOBUS CRUCIGER (LATIN FOR 'CROSS-BEARING ORB') AS SALVATOR MUNDI BY ANDREA PREVITAL (1519), NATIONAL GALLERY, LONDON]

**#33 - ䷋密 = #484: 33 CE / 2026?**

COGITO: [#49, #75, #62, #22, #22] as #33 - CLOSNESS (MI)

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:33>>

**WEDNESDAY 1 APRIL 33 CE / 2026 - LAST SUPPER:** [#49 {@1: Sup: 49 - FLIGHT: T'AO (#49); Ego: 49 - FLIGHT: T'AO (#49)}

**THURSDAY 2 APRIL 33 CE / 2026 - JUDGMENT:** #75 {@2: Sup: 43 - ENCOUNTERS: YU (#92); Ego: 75 - FAILURE: SHIH (#124)}

**FRIDAY 3 APRIL 33 CE / 2026 - CRUCIFIXION:** #62 {@3: Sup: 24 - JOY: LE (#116); Ego: 62 - DOUBT: YI (#186 - I AM NOT ONE OF INCONSTANT MIND {%31} / I AM NOT ONE OF INCONSTANT MIND {%31})}



**SATURDAY 4 APRIL 33 CE / 2026 - LAID IN TOMB: #22** {**@4:** Sup: 46 - **ENLARGEMENT:** K'UO (**#162**); Ego: 22 - **RESISTANCE:** KE (**#208**)}

**SUNDAY 5 APRIL 33 CE / 2026 - RESURRECTION: #22** {**@5:** Sup: 68 - **DIMMING:** MENG (**#230**); Ego: 22 - **RESISTANCE:** KE (**#230**)}

**AS CURSORY OBSERVATION THERE ARE SOME 75 TEXTUAL ASSOCIATIONS WHICH CONFORM TO THE GOSPEL ACCOUNTS**

<<http://www.grapple369.com/Savvy/actions/Mystery.json>>

The globus cruciger (Latin for 'cross-bearing orb'), also known as sphaira (Greek: σφαίρα) or "the orb and cross", is an orb surmounted by a cross. It has been a Christian symbol of authority since the Middle Ages, used on coins, in iconography, and with a sceptre as royal regalia.

Even in the modern era in the United Kingdom, the Sovereign's Orb symbolizes both the state and Church of England under the protection and domain of the monarchy. <[https://en.m.wikipedia.org/wiki/Globus\\_cruciger](https://en.m.wikipedia.org/wiki/Globus_cruciger)>

**#411 - NOUMENON RESONANCE FOR 22 JANUARY 2024 as** [**#50, #70, #40, #10, #200, #40, #1**] = **nómisma (G3546):** **{UMBRA: #411 % #41 = #1} 1)** anything received and sanctioned by usage or law; **2) \*MONEY\***, (current) coin, legal tender;

**#1019 as** [**#1, #80, #70, #4, #10, #4, #800, #40, #10**] = **apodídōmi (G591):** **{UMBRA: #1019 % #41 = #35} 1)** to deliver, to give away for one's own profit what is one's own, to sell; **2)** to pay off, discharge what is due; **2a)** a debt, wages, tribute, taxes, produce due; **2b)** things promised under oath; **2c)** conjugal duty; **2d) \*TO\* \*RENDER\* \*ACCOUNT\*;** **3)** to give back, restore; **4)** to requite, recompense in a good or a bad sense;

SHOW ME THE TRIBUTE **MONEY-G3546**. AND THEY BROUGHT UNTO HIM A PENNY. AND HE SAITH UNTO THEM, WHOSE IS THIS IMAGE AND SUPERScription? THEY SAY UNTO HIM, CAESAR'S. THEN SAITH HE UNTO THEM, **RENDER-G591** THEREFORE UNTO CAESAR THE THINGS WHICH ARE CAESAR'S; AND UNTO GOD THE THINGS THAT ARE GOD'S. WHEN THEY HAD HEARD THESE WORDS, THEY MARVELLED, AND LEFT HIM, AND WENT THEIR WAY." [**Matthew 22:17-22**]

"YEA, YE TOOK UP THE TABERNACLE OF **MOLOCH-G3434** (Molech = 'king' to which human victims, particularly young children were offered in sacrifice: "**WE HAVE NO KING BUT CAESAR**" [John 19:15]), **AND THE STAR OF YOUR GOD REMPHAN (Kiyûwn (H3594): 'an image' or 'pillar' thought related to SATURN [Amos 5:26]), FIGURES-G5179: (týpos: a figure or image such as zhuāng shì (裝飾): [ #31 - 裝 = #482 / #61 - 飾 = #512] - to decorate; decoration; decorative; ornamental) WHICH YE MADE TO WORSHIP THEM: AND I WILL CARRY YOU AWAY BEYOND BABYLON.**" [Acts 7:42-43]

**#417 - FEME CHECKSUM TOTAL: #93 as [#6, #400, #5, #6] = tôhûw (H8414): {UMBRA: #411 % #41 = #1} 1)** formlessness, confusion, unreality, emptiness; **1a)** formlessness (of primeval earth); **1a1)** nothingness, empty space; **1b) \*THAT\* \*WHICH\* \*IS\* \*EMPTY\* \*OR\* \*UNREAL\* (\*OF\* \*IDOLS\*)** (fig); **1c)** wasteland, wilderness (of solitary places); **1d)** place of chaos; **1e)** vanity;

#### COGITO [] ARRAYS WHERE EVER CATEGORY #135 IS REFERENCED

[#4, {@1: Sup: 4 - **BARRIER**: HSIEN (#4); Ego: 4 - **BARRIER**: HSIEN (#4)}

#8, {@2: Sup: 12 - **YOUTHFULNESS**: T'UNG (#16); Ego: 8 - **OPPOSITION**: KAN (#12)}

#31, {@3: Sup: 43 - **ENCOUNTERS**: YU (#59); Ego: 31 - **PACKING**: CHUANG (#43)}

#50, {@4: Sup: 12 - **YOUTHFULNESS**: T'UNG (#71 - **MALE DEME IS UNNAMED** {%2}); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#93)}

#81] {@5: Sup: 12 - **YOUTHFULNESS**: T'UNG (#83); Ego: 81 - **FOSTERING**: YANG (#174)}

**TELOS TOTAL: #174**

**DEME CHECKSUM TOTAL: #71**

**#153 - DEME CHECKSUM TOTAL: #71 as [#5, #8, #40, #50, #10, #40] = chammân (H2553): {UMBRA: #98 % #41 = #16} 1)** used in **\*IDOLATROUS\*** worship;

**#612 - DEME CHECKSUM TOTAL: #71 as [#6, #2, #4, #600] = dâm (H1818): {UMBRA: #44 % #41 = #3} 1) \*BLOOD\***; **1a)** of wine (fig.);

**#638 - DEME CHECKSUM TOTAL: #71** as [#6, #5, #7, #2, #8, #10, #600] = zebach (H2077): {UMBRA: #17 % #41 = #17} 1) sacrifice; 1a) sacrifices of righteousness; 1b) sacrifices of strife; 1c) \*SACRIFICES\* \*TO\* \*DEAD\* \*THINGS\*; 1d) the covenant sacrifice; 1e) the passover; 1f) annual sacrifice; 1g) thank offering;

**#174** as [#6, #10, #8, #50, #100] = chânaq (H2614): {UMBRA: #158 % #41 = #35} 1) to strangle, strangle oneself; 1a) (Niphal) to strangle oneself; 1b) (Piel) to \*STRANGLE\*;

**#1065 - FEME CHECKSUM TOTAL: #174** as [#2, #7, #50, #6, #400, #600] = z°nûwth (H2184): {UMBRA: #463 % #41 = #12} 1) \*FORNICATION\*, harlotry;

"BUT IF YE BE LED OF THE SPIRIT, YE ARE NOT UNDER THE LAW. NOW THE WORKS OF THE FLESH ARE MANIFEST, WHICH ARE THESE; ADULTERY, FORNICATION, UNCLEANNESS, LASCIVIOUSNESS, \*IDOLATRY\*-G1495, WITCHCRAFT, HATRED, VARIANCE, EMULATIONS, WRATH, STRIFE, SEDITIONS, HERESIES, ENVYINGS, MURDERS, DRUNKENNESS, REVELLINGS, AND SUCH LIKE: OF THE WHICH I TELL YOU BEFORE, AS I HAVE ALSO TOLD YOU IN TIME PAST, THAT THEY WHICH DO SUCH THINGS SHALL NOT INHERIT THE KINGDOM OF GOD." [Galatians 5:18-21]

**#1366 - FEME CHECKSUM TOTAL: #313** as [#5, #10, #4, #800, #30, #70, #30, #1, #300, #100, #5, #10, #1] = eidōlolatréia (G1495): {UMBRA: #631 % #41 = #16} 1) \*THE\* \*WORSHIP\* \*OF\* \*FALSE\* \*GODS\*, \*IDOLATRY\*; 1a) of the formal sacrificial feats held in honour of false gods; 1b) of avarice, as a worship of Mammon; 2) in the plural, the vices springing from idolatry and peculiar to it;

**#50 - 唐 = #501**

**COGITO: [#40, #20, #56, #45, #45]** as #50 - **VASTNESS / WASTING (T'ANG)**

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

#20 {**@2**: Sup: 60 - **ACCUMULATION**: CHI (#100 - **MALE DEME IS UNNAMED** {%3}); Ego: 20 - **ADVANCE**: CHIN (#60)}

#56 {**@3**: Sup: 35 - **GATHERING**: LIEN (#135 - **MALE DEME IS UNNAMED** {%19}); Ego: 56 - **CLOSED MOUTH**: CHIN (#116)}

#45 { @4: Sup: 80 - **LABOURING**: CH'IN (#215 - **I AM NEITHER A LIAR NOR A DOER OF MISCHIEF** {%34}); Ego: 45 - **GREATNESS**: TA (#161 - **I AM NOT A TELLER OF LIES** {%9} / **I AM NOT A TELLER OF LIES** {%9}) }

#45] { @5: Sup: 44 - **STOVE**: TSAO (#259); Ego: 45 - **GREATNESS**: TA (#206) }

**TELOS TOTAL: #206** as [#4, #10, #1, #20, #100, #10, #50, #1, #10] = **diakrínō** (G1252): { **UMBRA: #995 % #41 = #11** } **1**) to separate, make a distinction, discriminate, to prefer; **2**) to learn by discrimination, to try, decide; **2a**) **\*TO\* \*DETERMINE\*, \*GIVE\* \*JUDGMENT\*, \*DECIDE\* \*A\* \*DISPUTE\***; **3**) to withdraw from one, desert; **4**) to separate one's self in a hostile spirit, to oppose, strive with dispute, contend; **5**) to be at variance with one's self, hesitate, doubt;

**ONTIC CHECKSUM TOTAL: #376**

**DEME CHECKSUM TOTAL: #396**

#120 - **DEME CHECKSUM TOTAL: #396** as [#1, #20, #8, #20, #70, #1] /

#215 - **DEME CHECKSUM TOTAL: #396** as [#1, #20, #8, #20, #70, #1, #40, #5, #50] = **akouō** (G191): { **UMBRA: #1291 % #41 = #20** } **1**) to be endowed with the faculty of hearing, not deaf; **2**) **\*TO\* \*HEAR\***; **2a**) to attend to, consider what is or has been said; **2b**) to understand, perceive the sense of what is said; **3**) to hear something; **3a**) to perceive by the ear what is announced in one's presence; **3b**) to get by hearing learn; **3c**) a thing comes to one's ears, to find out, learn; **3d**) to give ear to a teaching or a teacher; **3e**) **\*TO\* \*COMPREHEND\*, \*TO\* \*UNDERSTAND\***;

#463 - **ONTIC CHECKSUM TOTAL: #376** as [#5, #2, #200, #6, #200, #10, #40] = **bârar** (H1305): { **UMBRA: #402 % #41 = #33** } **1**) to purify, select, polish, choose, purge, cleanse or make bright, test or prove; **1a**) (Qal); **1a1**) to purge, purge out, purify; **1a2**) **\*TO\* \*CHOOSE\*, \*SELECT\***; **1a3**) to cleanse, make shining, polish; **1a4**) to test, prove; **1b**) (Niphal) to purify oneself; **1c**) (Piel) **\*TO\* \*PURIFY\***; **1d**) (Hiphil); **1d1**) to purify; **1d2**) to polish arrows; **1e**) (Hithpael); **1e1**) to purify oneself; **1e2**) to show oneself pure, just, kind;

#990 - **MALE CHECKSUM TOTAL: #259** as [#6, #70, #4, #400, #10, #500] = **‘êdâh** (H5713): { **UMBRA: #79 % #41 = #38** } **1**) testimony, **\*WITNESS\***; **1a**) always plural and always of laws as divine testimonies;

**#530 - FEME CHECKSUM TOTAL: #206** as [#50, #60, #10, #400, #10] / [#50, #60, #400, #20] = *nâçâh* (H5254): {UMBRA: #115 % #41 = #33} 1) to test, try, prove, tempt, assay, put to the proof or test; **1a)** (Piel); **1a1)** to test, try; **1a2)** to attempt, assay, try; **1a3)** to test, try, prove, **\*TEMPT\***;

**#571 - DEME CHECKSUM TOTAL: #396** as [#5, #80, #5, #10, #100, #1, #300, #70] = *peiráō* (G3987): {UMBRA: #996 % #41 = #12} 1) to make a trial of, to attempt; **1a)** taught by trial, experienced; **2) \*TO\* \*TEST\*, \*TO\* \*MAKE\* \*TRIAL\* \*OF\* \*ONE\*, \*PUT\* \*HIM\* \*TO\* \*PROOF\***; **2a) \*HIS\* \*MIND\*, \*SENTIMENTS\*, \*TEMPER\***; **2b)** in particular, to attempt to induce one to commit some (esp. carnal) crime; **2c)** tempted to sin;

"AND WHEN THEY WERE COME TO JERUSALEM, THEY WERE RECEIVED OF THE CHURCH, AND OF THE APOSTLES AND ELDERS, AND THEY DECLARED ALL THINGS THAT GOD HAD DONE WITH THEM. BUT THERE ROSE UP CERTAIN OF THE SECT OF THE PHARISEES WHICH BELIEVED, SAYING, THAT IT WAS NEEDFUL TO **\*CIRCUMCISE\*** THEM, AND TO COMMAND THEM TO KEEP THE LAW OF MOSES.

**#83 - MALE CHECKSUM TOTAL: #135** as [#2, #5, #40, #30, #6] / **#116 - FEME CHECKSUM TOTAL: #116** as [#10, #40, #6, #30, #30] = *mûwl* (H4135): {UMBRA: #76 % #41 = #35} 1) **\*TO\* \*CIRCUMCISE\***, let oneself be circumcised, cut, be cut off; **1a)** (Qal) to circumcise; **1b)** (Niphal) to be circumcised, circumcise oneself; **1c)** (Hiphil) to cause to be circumcised; **1c1)** of destruction (fig.); **1d)** (Hithpolel) to be cut off; **1e)** (Polel) cut down;

**#390 - ONTIC CHECKSUM TOTAL: #376** as [#40, #70, #200, #30, #10, #40] = *ârêl* (H6189): {UMBRA: #300 % #41 = #13} 1) **\*UNCIRCUMCISED\***, having foreskin;

AND THE APOSTLES AND ELDERS CAME TOGETHER FOR TO CONSIDER OF THIS MATTER.

AND WHEN THERE HAD BEEN MUCH DISPUTING, PETER ROSE UP, AND SAID UNTO THEM, MEN AND BRETHREN, YE KNOW HOW THAT A GOOD WHILE AGO GOD MADE **\*CHOICE\*-G1586** AMONG US, THAT THE GENTILES BY MY MOUTH SHOULD **\*HEAR\*-G191** THE WORD OF THE GOSPEL, AND BELIEVE. AND GOD, WHICH KNOWETH THE HEARTS, **\*BARE\* \*THEM\* \*WITNESS\*-G3140**, GIVING THEM THE HOLY GHOST, EVEN AS HE DID UNTO US;

**#373 - NOUMENON RESONANCE FOR 19 JANUARY 2024** as [#20, #1, #9, #1, #100, #10, #7, #5, #200, #9, #1, #10] =

katharízō (G2511): {UMBRA: #948 % #41 = #5} 1) to make clean, cleanse; 1a) from physical stains and dirt; 1a1) utensils, food; 1a2) a leper, to cleanse by curing; 1a3) to remove by cleansing; 1b) in a moral sense; 1b1) to free from defilement of sin and from faults; 1b2) to purify from wickedness; 1b3) \*TO\* \*FREE\* \*FROM\* \*GUILT\* \*OF\* \*SIN\*, \*TO\* \*PURIFY\*; 1b4) to consecrate by cleansing or purifying; 1b5) to consecrate, dedicate; 1c) to pronounce clean in a levitical sense;

■ #324 - NOUMENON RESONANCE FOR 19 JANUARY 2024 as [#80, #5, #10, #100, #1, #7, #70, #40, #1, #10] = peirázō (G3985): {UMBRA: #1003 % #41 = #19} 1) to try whether a thing can be done; 1a) to attempt, endeavour; 2) \*TO\* \*TRY\*, \*MAKE\* \*TRIAL\* \*OF\*, \*TEST\*: \*FOR\* \*THE\* \*PURPOSE\* \*OF\* \*ASCERTAINING\* \*HIS\* \*QUANTITY\*, \*OR\* \*WHAT\* \*HE\* \*THINKS\*, \*OR\* \*HOW\* \*HE\* \*WILL\* \*BEHAVE\* \*HIMSELF\*; 2a) in a good sense; 2b) in a bad sense, to test one maliciously, craftily to put to the proof his feelings or judgments; 2c) to try or test one's faith, virtue, character, by enticement to sin; 2c1) to solicit to sin, to tempt; i) of the temptations of the devil; 2c2) after the OT usage; i) of God: to inflict evils upon one in order to prove his character and the steadfastness of his faith; ii) men are said to tempt God by exhibitions of distrust, as though they wished to try whether he is not justly distrusted; iii) by impious or wicked conduct to test God's justice and patience, and to challenge him, as it were to give proof of his perfections.;

AND \*PUT\*-G1252 \*NO\* \*DIFFERENCE\*-G1252 BETWEEN US AND THEM, \*PURIFYING\*-G2511 THEIR HEARTS BY FAITH. NOW THEREFORE WHY \*TEMPT\*-G3985 YE GOD..." [Acts 15:4-9]

#980 - MALE CHECKSUM TOTAL: #259 as [#200, #400, #7, #8, #300, #5, #10, #50] = syzētéō (G4802): {UMBRA: #1720 % #41 = #39} 1) to seek or examine together; 2) in the NT to discuss, \*DISPUTE\*, \*QUESTION\*;

#2350 - MALE CHECKSUM TOTAL: #259 as [#5, #80, #5, #100, #800, #300, #800, #200, #10, #50] = eperōtáō (G1905): {UMBRA: #2091 % #41 = #41} 1) to accost one with an enquiry, put a question to, enquiry of, ask, interrogate; 2) \*TO\* \*ADDRESS\* \*ONE\* \*WITH\* \*A\* \*REQUEST\* \*OR\* \*DEMAND\*; 2a) to ask of or demand of one;

"WHEN THEY THEREFORE WERE COME TOGETHER, THEY \*ASKED\*-G1905 OF HIM, SAYING, LORD, WILT THOU AT THIS TIME RESTORE AGAIN THE KINGDOM TO ISRAEL?" [Acts 1:6]

"AND WHEN THEY HAD BROUGHT THEM, THEY SET THEM BEFORE THE COUNCIL [synédriōn (G4892): Sanhedrin as the great council at



Jerusalem] AND THE HIGH PRIEST **\*ASKED\*-G1905** THEM..." [Acts 5:27]

**#206 - FEME CHECKSUM TOTAL: #206** as [#30, #80, #60, #30, #6] = peçel (H6459): {UMBRA: #170 % #41 = #6} 1) **\*IDOL\***, image;

**#530 - FEME CHECKSUM TOTAL: #206** as [#7, #400, #3, #70, #50] = zygós (G2218): {UMBRA: #680 % #41 = #24} 1) a **\*YOKE\***; **1a**) a yoke that is put on draught cattle; **1b**) metaph., used of any burden or bondage; **1b1**) as that of slavery; **1b2**) of troublesome laws imposed on one, esp. of the Mosaic law, hence the name is so transferred to the commands of Christ as to contrast them with the commands of the Pharisees which were a veritable 'yoke'; yet even Christ's commands must be submitted to, though easier to be kept; **1c**) a balance, pair of scales;

**#596 - ONTIC CHECKSUM TOTAL: #376** as [#30, #70, #90, #400, #6] = 'êtsâh (H6098): {UMBRA: #165 % #41 = #1} 1) **\*COUNSEL\***, **\*ADVICE\***, purpose;

"NOW THEREFORE WHY TEMPT YE GOD, TO PUT A **\*YOKE\*-G2218** UPON THE NECK OF THE DISCIPLES, WHICH NEITHER OUR FATHERS NOR WE WERE ABLE TO BEAR?" [Acts 15:10]

**#510 - DEME CHECKSUM TOTAL: #396** as [#40, #300, #40, #10, #70, #10, #40] = shâma' (H8085): {UMBRA: #410 % #41 = #41} 1) to hear, listen to, obey; **1a**) (Qal); **1a1**) to hear (perceive by ear); **1a2**) to hear of or concerning; **1a3**) to hear (have power to hear); **1a4**) to hear with attention or interest, listen to; **1a5**) to understand (language); **1a6**) **\*TO\* \*HEAR\* (\*OF\* \*JUDICIAL\* \*CASES\*)**; **1a7**) to listen, give heed; **i**) to consent, agree; **ii**) **\*TO\* \*GRANT\* \*REQUEST\***; **1a8**) to listen to, yield to; **1a9**) to obey, be obedient; **1b**) (Niphal); **1b1**) to be heard (of voice or sound); **1b2**) to be heard of; **1b3**) to be regarded, be obeyed; **1c**) (Piel) to cause to hear, call to hear, summon; **1d**) (Hiphil); **1d1**) to cause to hear, tell, proclaim, utter a sound; **1d2**) to sound aloud (musical term); **1d3**) to make proclamation, summon; **1d4**) to cause to be heard; **1e**) sound;

"AND THEY WROTE LETTERS BY THEM AFTER THIS MANNER; THE APOSTLES AND ELDERS AND BRETHERN SEND GREETING UNTO THE BRETHERN WHICH ARE OF THE GENTILES IN ANTIOCH AND SYRIA AND CILICIA: FORASMUCH AS WE HAVE HEARD, THAT CERTAIN WHICH **\*WENT\*-G1831** OUT FROM US HAVE TROUBLED YOU WITH WORDS, SUBVERTING YOUR SOULS, SAYING, YE MUST BE CIRCUMCISED, AND KEEP THE LAW: TO WHOM WE GAVE NO SUCH COMMANDMENT:

#127 - NOUMENON RESONANCE FOR 19 JANUARY 2024 as [#5, #60, #5, #30, #9, #8, #10] /  
#422 - DEME CHECKSUM TOTAL: #396 as [#5, #60, #5, #30, #9, #8, #300, #5] /  
#790 - MALE CHECKSUM TOTAL: #378 as [#5, #60, #5, #30, #9, #70, #400, #200, #1, #10] /  
#1136 - JINGO JERKY POEM / MALE CHECKSUM TOTAL: #467 as [#5, #60, #5, #30, #5, #400, #200, #70, #50, #300, #1, #10] /  
#1201 - FEME CHECKSUM TOTAL: #310 as [#5, #60, #5, #100, #600, #70, #50, #300, #1, #10] = *exérchomai* (G1831): {UMBRA: #891 % #41 = #30} 1) to go or come forth of; 1a) with mention of the place out of which one goes, or the point from which he departs; 1a1) of those who leave a place of their own accord; 1a2) **\*OF\* \*THOSE\* \*WHO\* \*ARE\* \*EXPELLED\* \*OR\* \*CAST\* \*OUT\***; 1b) metaph.; 1b1) to go out of an assembly, i.e. forsake it; 1b2) to come forth from physically, arise from, to be born of; 1b3) to go forth from one's power, escape from it in safety; 1b4) **\*TO\* \*COME\* \*FORTH\* (\*FROM\* \*PRIVACY\*) \*INTO\* \*THE\* \*WORLD\*, \*BEFORE\* \*THE\* \*PUBLIC\*, (\*OF\* \*THOSE\* \*WHO\* \*BY\* \*NOVELTY\* \*OF\* \*OPINION\* \*ATTRACT\* \*ATTENTION\*)**; 1b5) of things; i) **\*OF\* \*REPORTS\*, \*RUMOURS\*, \*MESSAGES\*, \*PRECEPTS\***; ii) to be made known, declared; iii) to be spread, to be proclaimed; iv) to come forth; 1) **\*EMITTED\* \*AS\* \*FROM\* \*THE\* \*HEART\* \*OR\* \*THE\* \*MOUTH\***; 2) to flow forth from the body; 3) to emanate, issue; 31) used of a sudden flash of lightning; 32) used of a thing vanishing; 33) used of a hope which has disappeared;

#224 - NOUMENON RESONANCE FOR 19 JANUARY 2024 as [#3, #5, #50, #70, #40, #5, #50, #1] /

#348 - NOUMENON RESONANCE FOR 19 JANUARY 2024 as [#3, #10, #50, #70, #40, #5, #50, #70, #50] /

#443 - MALE CHECKSUM TOTAL: #259 as [#5, #3, #10, #50, #5, #300, #70] = *gínomai* (G1096): {UMBRA: #184 % #41 = #20} 1) to become, i.e. to come into existence, begin to be, receive being; 2) to become, i.e. to come to pass, happen; 2a) of events; 3) **\*TO\* \*ARISE\*, \*APPEAR\* \*IN\* \*HISTORY\*, \*COME\* \*UPON\* \*THE\* \*STAGE\***; 3a) **\*OF\* \*MEN\* \*APPEARING\* \*IN\* \*PUBLIC\***; 4) to be made, finished; 4a) of miracles, to be performed, wrought; 5) to become, be made;

IT SEEMED GOOD UNTO US, BEING **\*ASSEMBLED\*-G1096** WITH ONE ACCORD, TO SEND CHOSEN MEN UNTO YOU WITH OUR BELOVED BARNABAS AND PAUL, MEN THAT HAVE HAZARDED THEIR LIVES FOR THE NAME OF OUR LORD JESUS CHRIST." [Acts 15:22-26]

**YOUTUBE: "PETER GABRIEL - HEROES (LIVE IN VERONA 2010)"**

<<https://www.youtube.com/watch?v=wSX9F6ETTDQ>>

"WHICH THINGS ALSO WE SPEAK, NOT IN THE WORDS WHICH MAN'S WISDOM TEACHETH, BUT WHICH THE HOLY GHOST TEACHETH; COMPARING SPIRITUAL THINGS WITH SPIRITUAL. BUT THE **\*NATURAL\*-G5591** MAN RECEIVETH NOT THE THINGS OF THE SPIRIT OF GOD: FOR THEY ARE FOOLISHNESS UNTO HIM: NEITHER CAN HE KNOW THEM, BECAUSE THEY ARE SPIRITUALLY DISCERNED.

**#2000** as [**#700, #400, #600, #10, #20, #70, #200**] = *psychikós* (**G5591**): {**UMBRA: #2000 % #41 = #32**} **1**) of or belonging to breath; **1a**) having the nature and characteristics of the breath; **1a1**) **\*THE\* \*PRINCIPAL\* \*OF\* \*ANIMAL\* \*LIFE\*, \*WHICH\* \*MEN\* \*HAVE\* \*IN\* \*COMMON\* \*WITH\* \*THE\* \*BRUTES\***; **1b**) governed by breath; **1b1**) the sensuous nature with its subjection to appetite and passion;

BUT HE THAT IS SPIRITUAL JUDGEETH ALL THINGS, YET HE HIMSELF IS JUDGED OF NO MAN. FOR **\*WHO\*-G5101** KNOWN THE **\*MIND\*-G3563** OF THE LORD,

**#509 - NOUMENON RESONANCE FOR 3 APRIL 2026** as [**#300, #9, #200**] /

**#510** as [**#300, #10, #200**] = *tís* (**G5101**): {**UMBRA: #510 % #41 = #18**} **1**) **\*WHO\***, which, what;

THAT HE MAY **\*INSTRUCT\*-G4822** HIM? BUT WE HAVE THE **\*MIND\*-G3563** OF CHRIST." [**1Corinthians 2:13-16**]

**#720** as [**#50, #70, #400, #200**] = *noûs* (**G3563**): {**UMBRA: #720 % #41 = #23**} **1**) the **\*MIND\***, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; **1a**) **\*THE\* \*INTELLECTUAL\* \*FACULTY\*, \*THE\* \*UNDERSTANDING\***; **1b**) reason in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognising goodness and of hating evil; **1c**) the power of considering and judging soberly, calmly and impartially; **2**) a particular mode of thinking and judging, i.e thoughts, feelings, purposes, desires;

**#58 - 三翕 = #509 - \*YAHAD\***

COGITO: [**#49, #49, #19, #13, #43**] as **#58 - GATHERING IN (HSI)**

[#49 {@1: Sup: 49 - **FLIGHT**: T'AO (#49); Ego: 49 - **FLIGHT**: T'AO (#49)}

#49 {@2: Sup: 17 - **HOLDING BACK**: JUAN (#66); Ego: 49 - **FLIGHT**: T'AO (#98 - **MALE DEME IS UNNAMED** {%24})}

#19 {@3: Sup: 36 - **STRENGTH**: CH'IANG (#102 - **I AM NOT RAPACIOUS** {%4}); Ego: 19 - **FOLLOWING**: TS'UNG (#117 - **MALE DEME IS UNNAMED** {%18})}

#13 {@4: Sup: 49 - **FLIGHT**: T'AO (#151 - **MALE DEME IS UNNAMED** {%16}); Ego: 13 - **INCREASE**: TSENG (#130 - **I AM NOT EVIL MINDED** {%3})}

#43 {@5: Sup: 11 - **DIVERGENCE**: CH'A (#162); Ego: 43 - **ENCOUNTERS**: YU (#173 - **I AM NOT GIVEN TO UNNATURAL LUST** {%27})}

**TELOS TOTAL: #173** as [#10, #80, #3, #10, #70] /

**#159 - NOUMENON RESONANCE FOR 3 APRIL 2026** as [#6, #80, #3, #70] = p̂aga' (H6293): {**UMBRA: #153 % #41 = #30**} **1**) to encounter, meet, reach, entreat, make intercession; **1a**) (Qal); **1a1**) to meet, light upon, join; **1a2**) to meet (of kindness); **1a3**) to encounter, fall upon (of hostility); **1a4**) to encounter, entreat (of request); **1a5**) to strike, **\*TOUCH\* (\*OF\* \*BOUNDARY\*)**; **1b**) (Hiphil); **1b1**) to cause to light upon; **1b2**) to cause to entreat; **1b3**) to make entreaty, interpose; **1b4**) to make attack; **1b5**) to reach the mark;

**ONTIC CHECKSUM TOTAL: #405**

**DEME CHECKSUM TOTAL: #366**

**#1046 - DEME CHECKSUM TOTAL: #366** as [#40, #800, #200, #5, #1] = Mōseús (G3475): {**UMBRA: #1645 % #41 = #5**} **0**) Moses = 'drawing out'; **1**) the legislator of the Jewish people and in a certain sense the founder of the Jewish religion. He wrote the first five books of the Bible, commonly referred to as the Books of Moses.;

"DO NOT THINK THAT I WILL ACCUSE YOU TO THE FATHER: THERE IS ONE THAT ACCUSETH YOU, EVEN **\*MOSES\*-G3475**, IN WHOM YE TRUST. FOR HAD YE BELIEVED **\*MOSES\*-G3475**, YE WOULD HAVE BELIEVED ME: FOR HE WROTE OF ME (ie. As corroboration that TORAH is **#1481 = μετακοσμέω** (metakosmeo) IF **#54** - 𠄎𠄎𠄎 = **#505 - \*HORUS\*** WITH **COGITO: [#40, #27, #24, #24, #55]** as **#54 - UNITY** (K'UN) THEN [**MALE: #159, FEME: #170, ONTIC: #115, DEME: #426, IDEA:**

170]). BUT IF YE BELIEVE NOT HIS WRITINGS, HOW SHALL YE BELIEVE MY WORDS?" [John 5:45-47]

**#448 - NOUMENON RESONANCE FOR 3 APRIL 2026** as [#20, #20, #400, #6, #2] /

**#472 - MALE CHECKSUM TOTAL: #159** as [#10, #20, #400, #2, #40] = *kâthab* (H3789): {UMBRA: #422 % #41 = #12} 1) to write, record, enrol; 1a) (Qal); 1a1) to write, inscribe, engrave, write in, write on; 1a2) to write down, describe in writing; 1a3) to register, enrol, record; 1a4) to decree; 1b) (Niphal); 1b1) \*TO\* \*BE\* \*WRITTEN\*; 1b2) to be written down, be recorded, be enrolled; 1c) (Piel) to continue writing;

**#1466 - FEME CHECKSUM TOTAL: #170** as [#500, #1, #50, #5, #100, #800, #10] = *phanerós* (G5318): {UMBRA: #926 % #41 = #24} 1) \*APPARENT\*, \*MANIFEST\*, \*EVIDENT\*, \*KNOWN\*; 2) manifest i.e to be plainly recognised or known;

**#494 - FEME CHECKSUM TOTAL: #170** as [#10, #4, #10, #70, #400] = *ídios* (G2398): {UMBRA: #294 % #41 = #7} 1) pertaining to one's self, one's own, \*BELONGING\* \*TO\* \*ONE'S\* \*SELF\*;

**#217 - ONTIC CHECKSUM TOTAL: #115** as [#5, #80, #10, #20, #30, #8, #9, #5, #50] /

**#518 - ONTIC CHECKSUM TOTAL: #115** as [#5, #80, #10, #20, #30, #8, #9, #5, #50, #300, #1] = *epikaléomai* (G1941): {UMBRA: #272 % #41 = #26} 1) to put a name upon, to surname; 1a) to permit one's self to be surnamed; 2) to be named after someone; 3) to call something to one; 3a) to cry out upon or against one; 3b) to charge something to one as a crime or reproach; 3c) to summon one on any charge, prosecute one for a crime; 3d) \*TO\* \*BLAME\* \*ONE\* \*FOR\*, \*ACCUSE\* \*ONE\* \*OF\*; 4) to invoke; 4a) to call upon for one's self, in one's behalf; 4a1) any one as a helper; 4a2) as my witness; 4a3) as my judge; 4a4) to appeal unto; 4b) to call upon by pronouncing the name of Jehovah; 4b1) an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name;

"BUT WHEN THE JEWS SPAKE AGAINST IT, I WAS CONSTRAINED TO \*APPEAL\*-G1941 UNTO CAESAR; NOT THAT I HAD OUGHT TO ACCUSE MY NATION OF." [Acts 28:19]

**#180 - NOUMENON RESONANCE FOR 3 APRIL 2026** as [#3, #5, #50, #50, #8, #9, #5, #50] /

**#322 - NOUMENON RESONANCE FOR 3 APRIL 2026** as [#5, #3, #5, #50, #50, #8, #200, #1] /

■ #331 - **NOUMENON RESONANCE FOR 3 APRIL 2026** as [#3, #5, #50, #50, #8, #200, #5, #10] /

■ #334 - **NOUMENON RESONANCE FOR 3 APRIL 2026** as [#3, #5, #50, #50, #8, #200, #8, #10] /

#170 as [#3, #5, #3, #5, #50, #8, #40, #5, #50, #1] = gennáō (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) metaph.; 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\*;

#1 - 中 = #452

COGITO: [#67, #14, #35, #15, #19] as #1 - CENTRE (CHUNG)

**APPRAISAL #1:** Primal oneness encompasses all. (昆侖磅礴)

It is profound. (幽)

**FATHOMING #1:** Primal oneness, all encompassing (昆侖磅礴)

**MEANS:** This is the correct state of contemplation. (思之貞也)

kūn (#54 - 昆 = #505 - \*HORUS\*): 1. elder brother, 2. descendant; elder brother

lún (侖): 1. logical reasons; logical order

pángbó (磅礴): 1. vast; boundless, 2. majestic; boundless

yōu (幽): 1. quiet; secluded; tranquil; serene, 2. Hades; the Netherworld, 3. Youzhou; Fanyang, 4. dark; dim; gloomy, 5. to imprison, 6. faint, 7. profound and lasting; far-reaching, 8. elegant; refined, 9. retired, 10. a spirit; a demon

#54 - 昆 = #505 - \*HORUS\*

COGITO: [#40, #27, #24, #24, #55] as #54 - UNITY (K'UN)

[#40 { @1: Sup: 40 - LAW / MODEL: FA (#40); Ego: 40 - LAW / MODEL: FA (#40) }



#27 {@2: Sup: 67 - **DARKENING**: HUI (#107); Ego: 27 - **DUTIES**: SHIH (#67 - **MALE DEME IS UNNAMED** {%27})}

#24 {@3: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#117 - **MALE DEME IS UNNAMED** {%18}); Ego: 24 - **JOY**: LE (#91 - **MALE DEME IS UNNAMED** {%1})}

#24 {@4: Sup: 34 - **KINSHIP**: CH'IN (#151 - **MALE DEME IS UNNAMED** {%16}); Ego: 24 - **JOY**: LE (#115 - **I AM NOT A SLAYER OF MEN** {%5})}

#55] {@5: Sup: 8 - **OPPOSITION**: KAN (#159); Ego: 55 - **DIMINISHMENT**: CHIEN (#170)}

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:54>>

**TELOS TOTAL: #170**

**ONTIC CHECKSUM TOTAL: #115**

**DEME CHECKSUM TOTAL: #426**

#1032 - **MALE CHECKSUM TOTAL: #159** as [#6, #400, #6, #200, #400, #20] = tôwrâh (H8451): {**UMBRA: #611 % #41 = #37**} 1) law, direction, instruction; **1a**) **\*INSTRUCTION\*, \*DIRECTION\* (\*HUMAN\* \*OR\* \*DIVINE\*)**; **1a1**) body of prophetic teaching; **1a2**) instruction in Messianic age; **1a3**) body of priestly direction or instruction; **1a4**) body of legal directives; **1b**) **\*LAW\***; **1b1**) law of the burnt offering; **1b2**) of special law, codes of law; **1c**) custom, manner; **1d**) the Deuteronomic or Mosaic Law;

#306 - **ONTIC CHECKSUM TOTAL: #115** as [#6, #70, #200, #30] / #316 - **ONTIC CHECKSUM TOTAL: #115** as [#6, #70, #200, #30, #10] = 'ârêl (H6189): {**UMBRA: #300 % #41 = #13**} 1) **\*UNCIRCUMCISED\***, having foreskin;

#81 - **DEME CHECKSUM TOTAL: #426** as [#2, #50, #2, #10, #1, #10, #6] = nâbîy' (H5030): {**UMBRA: #63 % #41 = #22**} 1) spokesman, speaker, prophet; **1a**) prophet; **1b**) **\*FALSE\* \*PROPHET\***; **1c**) heathen prophet;

#1841 - **DEME CHECKSUM TOTAL: #426** as [#5, #80, #10, #40, #1, #100, #300, #400, #100, #5, #800] = epimartyréō (G1957): {**UMBRA: #1841 % #41 = #37**} 1) to bear witness to, **\*ESTABLISH\* \*BY\* \*TESTIMONY\***;

**APPRAISAL #1:** United with the black, (昆于黑)

He does not know the white. (不知白)

**FATHOMING #1:** At one with the black (昆于黑)

**MEANS:** He is not fit to be called 'human.' (不可謂人也)

**kūn** (昆): **1. \*ELDER\* \*BROTHER\***, **2.** descendant; elder brother

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

**hēi** (黑): **1.** black, **2.** Heilongjiang, **3.** Kangxi radical 203, **4.** dark, **5.** evil; sinister; malicious, **6.** Hei, **7.** to embezzle, **8.** secret, **9.** illegal

**bùzhī** (不知): **1.** do not know, **2.** unknowingly

**bái** (白): **1.** white, **2.** Kangxi radical 106, **3.** plain, **4.** to make clear; to state; to explain; to say; to address, **5.** pure; clean; stainless, **6.** bright, **7. \*A\* \*WRONGLY\* \*WRITTEN\* \*CHARACTER\***, **8.** clear, **9.** true; sincere; genuine, **10.** reactionary, **11.** a wine cup, **12.** a spoken part in an opera, **13.** a dialect, **14.** to understand, **15.** to report, **16.** to **\*ACCUSE\***; to charge; to sue; to indict, **17.** in vain; to no purpose; for nothing, **18.** merely; simply; only, **19.** empty; blank, **20.** free, **21.** to stare coldly; a scornful look, **22.** relating to funerals, **23.** Bai, **24.** vernacular; spoken language, **25.** a symbol for silver

**kūn** (昆): Ibid.

**yú** (于): Ibid.

**hēi** (黑): Ibid.

**bù kě** (不可): **1.** cannot; should not; must not; **\*FORBIDDEN\***; prohibited, **2.** improbable

**wèi** (謂): **1.** to call, **2.** to discuss; to comment on; to speak of; to tell about, **3.** to speak to; to address, **4.** to treat as; to regard as, **5.** introducing a condition situation, **6.** to speak to; to address, **7.** to think, **8.** for; is to be, **9.** to make; to cause, **10.** and, **11.** principle; reason, **12.** Wei

**rén** (人): **1.** person; people; a **\*HUMAN\* \*BEING\***, **2.** Kangxi radical 9, **3.** a kind of person, **4.** everybody, **5.** adult, **6.** somebody; others, **7.** an upright person

**yě** (也): **1.** also; too, **2.** a final modal particle indicating certainty or decision, **3.** either, **4.** even, **5.** used to soften the tone, **6.** used for emphasis, **7.** used to mark contrast, **8.** used to mark compromise

### ZOHAR EMOR: VERSE 57

רבי אבא אמר, משקר בתלת דוכתי עלאי, משקר בתורה, משקר בנביאים, משקר בכתובים. משקר בתורה, דכתיב וזאת התורה וגו'. משקר בנביאים דכתיב וכל בניך למודי יי'. אינון למודי יי', ולא אחרא, וכתיב חתום תורה בלמודי, אינון, ולא אחרא. משקר בכתובים, דכתיב ויקם עדות בייעקב ותורה שם בישראל, וכתיב אך צדיקים יודו לשמך. מאן צדיקים. דא צדיק וכנסת ישראל. דמאן דלא אתגזר, ולא עאל בקיומא דלהון, לא יודון לשמיה קדישא, דהיא אורייתא. אמר רבי תייא כיון דאתגלי קודשא בריך הוא על טורא דסיני, למיהב אורייתא לישראל, שכביבת ארעא, ותבת בנייחא, הה"ד ארץ יראה ושקטה.

### ONTIC CHECKSUM TOTAL: #214

**#1413 - ONTIC CHECKSUM TOTAL: #214** as [#5, #40, #500, #1, #50, #10, #7, #800] = **emphanízō (G1718): {UMBRA: #1413 % #41 = #19} 1)** to manifest, exhibit to view; **2) \*TO\* \*SHOW\* \*ONE'S\* \*SELF\*, \*COME\* \*TO\* \*VIEW\*, \*APPEAR\*, \*BE\* \*MANIFEST\*;** **3)** to indicate, disclose, declare, make known;

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND WILL **\*MANIFEST\*-G1718** MYSELF TO HIM." [John 14:21]

### DEME CHECKSUM TOTAL: #169

**#655 - DEME CHECKSUM TOTAL: #169** as [#40, #5, #200, #200, #9, #1, #200] /

**#656 - FEME CHECKSUM TOTAL: #170** as [#40, #5, #200, #200, #10, #1, #200] = **Messías (G3323): {UMBRA: #656 % #41 = #41} 0)** Messiah = 'anointed'; **1)** the **\*GREEK\* \*FORM\* \*OF\* \*MESSIAH\*;** **2)** a name of Christ;

**ZOHAR COMMENTARY TRANSLATION:** Rabbi Aba said, WHOEVER TEACHES THE TORAH TO THE UNCIRCUMCISED is false to three high places. He is false to the Torah, false to the Prophets, false to the

Writings. He is false to the Torah, as it is written, "And this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44), AND NOT BEFORE THE UNCIRCUMCISED. He is false to the Prophets, as it is written, "And all your children shall be taught of Hashem" (Yeshayah 54:13), not others. It is also written, "seal the Torah among My disciples" (Yeshayah 8:16), among them and not among others. He is false to the Writings, as it is written, "For He established a testimony in Jacob, and appointed a Torah in Yisrael" (Tehilim 78:5), and, "Surely the righteous shall give thanks to Your name" (Tehilim 140:14). Who are the righteous? They are the Righteous, YESOD OF ZEIR ANPIN, and the Congregation of Yisrael, WHICH IS MALCHUT [**#505 CE as MALKUTH (kingdom)**] CALLED RIGHTEOUSNESS. For whoever is not circumcised or has not entered their covenant, will not give thanks to His Holy Name, which is THE STUDY OF the Torah. Rabbi Chiya said, Once the Holy One, blessed be He, was revealed on Mount Sinai to give the Torah to Yisrael, the land abated FROM ITS TREMBLING, and was quiet. Hence, "the earth feared, and was still" (Tehilim 76:9). <<https://www.zohar.com/zohar/Emor/chapters/14>>

**#81 - NOUMENON RESONANCE FOR 3 APRIL 2026** as [#5, #40, #6, #30] / [#5, #40, #30, #6] /

**#105 - NOUMENON RESONANCE FOR 3 APRIL 2026** as [#30, #5, #40, #30] /

**#516 - NOUMENON RESONANCE FOR 3 APRIL 2026** as [#10, #400, #40, #30, #30, #6] / [#6, #40, #30, #400, #40] /

**#170 - FEME CHECKSUM TOTAL: #170** as [#50, #40, #30, #10, #40] = **mûwl (H4135): {UMBRA: #76 % #41 = #35} 1**) to circumcise, let oneself be circumcised, cut, be cut off; **1a)** (Qal) to circumcise; **1b)** (Niphal) to be circumcised, circumcise oneself; **1c)** (Hiphil) **\*TO\* \*CAUSE\* \*TO\* \*BE\* \*CIRCUMCISED\***; **1c1)** of destruction (fig.); **1d)** (Hithpolel) to be cut off; **1e)** (Polel) cut down;

**#885 - ONTIC CHECKSUM TOTAL: #405** as [#4, #400, #50, #1, #10, #50, #300, #70] = **dýnamai (G1410): {UMBRA: #506 % #41 = #14} 1**) to be able, have power whether by **\*VIRTUE\* \*OF\* \*ONE'S\* \*OWN\* \*ABILITY\* \*AND\* \*RESOURCES\*, \*OR\* \*OF\* \*A\* \*STATE\* \*OF\* \*MIND\***, or through favourable circumstances, or by permission of law or custom; **2)** to be able to do something; **3)** to be capable, strong and powerful;

**G1410@{**

{@1: Sup: 4 - **BARRIER**: HSIEN (#4); Ego: 4 - **BARRIER**: HSIEN (#4)},

{@2: Sup: 80 - **LABOURING**: CH'IN (#84 - **I AM NOT A MAN OF VIOLENCE** {%2}); Ego: 76 - **AGGRAVATION**: CHU (#80)},

{@3: Sup: 49 - **FLIGHT**: T'AO (#133); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#130 - **I AM NOT EVIL MINDED** {%3})},  
 {@4: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#183); Ego: 1 - **CENTRE**: CHUNG (#131)},  
 {@5: Sup: 60 - **ACCUMULATION**: CHI (#243); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#141 - **MALE DEME IS UNNAMED** {%31})},  
 {@6: Sup: 29 - **DECISIVENESS**: TUAN (#272); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#191 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32})},  
 {@7: Sup: 5 - **KEEPING SMALL**: SHAO (#277); Ego: 57 - **GUARDEDNESS**: SHOU (#248)},  
 {@8: Sup: 75 - **FAILURE**: SHIH (#352); Ego: 70 - **SEVERANCE**: KE (#318)},  
 Male: #352; Feme: #318  
 } // #885

**IMMANUEL KANT'S PROLEGOMENA (1783) COMMENTARY ON SECTION #36 - NATURAL REVERSALS, 'SECRET' EXPLANATION; I-CHING: H4 - JUVENILE IGNORANCE, YOUTHFUL INEXPERIENCE, ENVELOPING, THE YOUNG SHOOT, DISCOVERING; TETRA: 12 - YOUTHFULNESS (T'UNG) AS MARGIN IDEA @318: "HOW IS NATURE ITSELF POSSIBLE?"**

This question, which is the highest point that transcendental philosophy can ever reach, and up to which, as its boundary and completion, it must be taken, actually contains two questions.

**#870 - MALE CHECKSUM TOTAL: #391** as [#200, #400, #40, #2, #10, #2, #1, #200, #5, #10] = **ymbibázō** (G4822): **{UMBRA: #1462 % #41 = #27} 1)** to cause to coalesce, to join together, put together; **1a)** to unite or knit together: in affection; **2)** to put together in one's mind; **2a)** to compare; **2b)** to gather, conclude, consider; **3) \*TO\* \*CAUSE\* \*A\* \*PERSON\* \*TO\* \*UNITE\* \*WITH\* \*ONE\* \*IN\* \*A\* \*CONCLUSION\* \*OR\* \*COME\* \*TO\* \*THE\* \*SAME\* \*OPINION\*, \*TO\* \*PROVE\*, \*DEMONSTRATE\***; **3a)** to teach, **\*INSTRUCT\***, one;

**#54 - UNITY (K'UN) as [#40 - LAW / MODEL (FE), #5 - KEEPING SMALL (SHAO), #9 - BRANCHING OUT (SHU)] / #346** as [#40, #5, #300, #1] = **metá** (G3326): **{UMBRA: #346 % #41 = #18} 1)** with, after, behind;

**#855 - FEME CHECKSUM TOTAL: #369** as [#5, #20, #70, #200, #40, #70, #400, #50] = **kosméō** (G2885): **{UMBRA: #1135 % #41 = #28} 1)** **\*TO\* \*PUT\* \*IN\* \*ORDER\*, \*ARRANGE\*, \*MAKE\***

**\*READY\*, \*PREPARE\***; 2) to ornament, adore; 3) metaphor: **\*TO\***  
**\*EMBELLISH\* \*WITH\* \*HONOUR\***, gain honour;

31	81	11
21	41	61
71	1	51

**COURSE-trochos OF  
 NATURE-genesis?  
 [James 3:6]**

71	1	11
61	81	21
51	41	31

[#71, {@1: Sup: 71 - **STOPPAGE**: CHIH (#71 - **MALE DEME IS UNNAMED** {%2}); Ego: 71 - **STOPPAGE**: CHIH (#71 - **MALE DEME IS UNNAMED** {%2})}]  
 #1, {@2: Sup: 72 - **HARDNESS**: CHIEN (#143 - **MALE DEME IS UNNAMED** {%8}); Ego: 1 - **CENTRE**: CHUNG (#72)}  
 #11, {@3: Sup: 2 - **FULL CIRCLE**: CHOU (#145); Ego: 11 - **DIVERGENCE**: CH'A (#83)}  
 #21, {@4: Sup: 23 - **EASE**: YI (#168 - **I AM NOT THE CAUSE OF WEeping TO ANY** {%26}); Ego: 21 - **RELEASE**: SHIH (#104 - **I COMMIT NO FRAUD** {%7})}]  
 #31, {@5: Sup: 54 - **UNITY**: K'UN (#222 - **MALE DEME IS UNNAMED** {%12}); Ego: 31 - **PACKING**: CHUANG (#135 - **MALE DEME IS UNNAMED** {%19})}]  
 #41, {@6: Sup: 14 - **PENETRATION**: JUI (#236); Ego: 41 - **RESPONSE**: YING (#176)}  
 #51, {@7: Sup: 65 - **INNER**: NEI (#301); Ego: 51 - **CONSTANCY**: CH'ANG (#227)}  
 #61, {@8: Sup: 45 - **GREATNESS**: TA (#346); Ego: 61 - **EMBELLISHMENT**: SHIH (#288)}  
 #81] {@9: Sup: 45 - **GREATNESS**: TA (#391); Ego: 81 - **FOSTERING**: YANG (#369)}

**TELOS TOTAL: #369**



**ONTIC CHECKSUM TOTAL: #272**

**DEME CHECKSUM TOTAL: #642**

**#136 - ONTIC CHECKSUM TOTAL: #272** as [#9, #5, #1, #70, #40, #1, #10] = **theáomai (G2300)**: {**UMBRA: #136 % #41 = #13**} **1)** to behold, look upon, view attentively, contemplate (often used of public shows); **1a)** of important persons that are looked on with admiration; **2)** to view, take a view of; **2a)** **\*IN\* \*THE\* \*SENSE\* \*OF\* \*VISITING\*, \*MEETING\* \*WITH\* \*A\* \*PERSON\***; **3)** **\*TO\* \*LEARN\* \*BY\* \*LOOKING\*, \*TO\* \*SEE\* \*WITH\* \*THE\* \*EYES\*, \*TO\* \*PERCEIVE\***;

**YOUTUBE: "MY SWEET LORD (GEORGE HARRISON)"**

<<https://www.youtube.com/watch?v=04v-SdKeEpE>>

**FIRST:** How is nature possible in general in the *material* sense, namely, according to intuition, as the sum total of appearances; how are space, time, and that which fills them both, the object of sensation, possible in general? The answer is: by means of the constitution of our sensibility, in accordance with which our sensibility is affected in its characteristic way by objects that are in themselves unknown to it and that are wholly distinct from said appearances. This answer is, in the book itself, given in the Transcendental Aesthetic, but here in the Prolegomena through the solution of the first main question.

**#348 - ONTIC CHECKSUM TOTAL: #272** as [#40, #100, #200, #2, #6] = **qereb (H7130)**: {**UMBRA: #302 % #41 = #15**} **1)** midst, among, inner part, middle; **1a)** inward part; **1a1)** **\*physical\* \*sense\***; **1a2)** **\*AS\* \*SEAT\* \*OF\* \*THOUGHT\* \*AND\* \*EMOTION\***; **1a3)** **\*AS\* \*FACULTY\* \*OF\* \*THOUGHT\* \*AND\* \*EMOTION\***; **1b)** in the midst, among, from among (of a number of persons); **1c)** **\*ENTRAILS\* (\*OF\* \*SACRIFICIAL\* \*ANIMALS\*)**;



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“Upon the near affinity which Pythagoras (following Orpheus) conceived to be between the gods and numbers, he collected a kind of Arithmancy. This he not only practiced himself, but communicated to his disciples—as is manifest from Iamblichus, who cites this fragment of the Sacred Discourse, a book ascribed to him.

“Concerning the gods of Pythagoras, son of Mnesarchus, I learned this when I was initiated at Libeth in Thrace, Aglaophemus administering the rites to me. Orpheus, son of Calliope, instructed by his mother in the Pangaeian mountain, said that number is an eternal substance, the most provident principle of the universe: heaven, and earth, and middle nature; likewise the root of divine beings, and of gods and daemons.”

Hence (says Iamblichus) it is manifest that Pythagoras received from the traditions of Orpheus the doctrine that numbers hold the determinate essence of the gods. **\*BY\* \*THESE\* \*NUMBERS\* \*HE\* \*FRAMED\* \*A\* \*WONDERFUL\* \*SYSTEM\* \*OF\* \*DIVINATION\* \*AND\* \*SERVICE\* \*OF\* \*THE\* \*GODS\***. This had the closest affinity to numbers {ie.

IT DEPLOYS ONLY 8 ELEMENT PAIRINGS:

**MIND / VIRTUE:** #1 + #2 = #3  
**SCIENCE / TOOLS:** #3 + #4 = #7  
**OPINION / POSITION:** #5 + #6 = #11  
**SENSE / TIME:** #7 + #8 = #15

**#3 + #7 + #11 + #15 = #36 AS ITS SCHEMA OF DIVINATION  
(CANON OF SUPREME MYSTERY)**

}, as may be evinced from hence (for it is requisite to give an instance for confirmation of what we say).

The student of Pythagoras, Abaris, performed those kinds of sacrifices to which he was accustomed, and **\*DILIGENTLY\* \*PRACTICED\* \*DIVINATION\* \*AFTER\* \*THE\* \*WAYS\* \*OF\* \*THE\* \*BARBARIANS\* \*BY\* \*VICTIMS\* (\*PRINCIPALLY\* \*OF\* \*COCKS\*, \*WHOSE\* \*ENTRAILS\* \*THEY\* \*CONCEIVED\* \*TO\* \*BE\* \*MOST\* \*EXACT\* \*FOR\* \*INSPECTION\*)**. Pythagoras, not willing to take him away from his study of truth; yet, in order to direct him by a safer way, without blood and slaughter (moreover esteeming the cock sacred to the Sun), taught Abaris to find out all truth by the science of arithmetic. Thus says Iamblichus, who writes elsewhere that Pythagoras, instead of the art of divining by sacrifices, taught that kind of

prediction which is by numbers, conceiving that to be more sacred and divine, and more agreeable to the celestial nature of the gods.

This hint some have taken to impose upon the world, under the name of Pythagoras, an Onomantic kind of arithmetic—assigning particular numbers to the letters of the alphabet, to the **\*PLANETS\***, to the days of the week, and to the signs of the Zodiac. They thereby resolve questions concerning nativities, victory, life or death, journeys, prosperity or adversity. such a system is set down by **\*FLUDD\***, {

אלו הם שלש אמות אמ"ש ויצאו מהם שלשה אבות והם אויר מימ אש ומאבות תולדות, {**@1:** Sup: 16 - **CONTACT:** CHIAO (**#16**); Ego: 4 - **BARRIER:** HSIEN (**#4**)}

שלשה אבות ותולדותיהם ושבעה כוכבים וצבאותיהם ושנים עשר גבולי אלכסון. {**@2:** Sup: 8 - **OPPOSITION:** KAN (**#24**); Ego: 55 - **DIMINISHMENT:** CHIEN (**#59**)}

ראיה לדבר עדימ נאמנים בעולם שנה נפש ושנים עשר חק ושבעה ושלושה פקדנ בתלי וגלגל ולב {**@3:** Sup: 1 - **CENTRE:** CHUNG (**#25**); Ego: 58 - **GATHERING IN:** HSI (**#117** - **MALE DEME IS UNNAMED** {**%18**})}

"THESE ARE THE THREE MOTHERS (#ALEPH, #MEM, #SHIN).  
AND FROM THEM EMANATED THREE FATHERS,  
AND THEY ARE AIR, WATER, AND FIRE (ie. **3 x #135 = #405 - STOICHEION OF KOSMOS**).  
AND FROM THE FATHERS, DESCENDANTS.  
THREE FATHERS AND THEIR DESCENDANTS.  
AND SEVEN PLANETS AND THEIR HOSTS,  
AND TWELVE DIAGONAL **\*BOUNDARIES\*** (ie. **ZODIAC** [Romans **1:18-25**)  
A PROOF OF THIS  
TRUE WITNESSES IN THE UNIVERSE, YEAR, SOUL  
AND A RULE OF TWELVE  
AND SEVEN AND THREE:  
HE SET THEM IN THE TELI, THE CYCLE, AND THE HEART." [Sefer Yetzirah, 6:1]

**#441 - DEME CHECKSUM TOTAL: #117** as [**#1, #4, #6, #400, #10, #20**] = 'ôwdôwth (**H182**): {**UMBRA: #417 % #41 = #7**} **1**) cause; **1a) \*CAUSE\*, \*REASON\* \*FOR\***; **1b)** the occasion of;

**#429 - DEME CHECKSUM TOTAL: #117** as [**#20, #1, #2, #6, #400**] = 'ôwb (**H178**): {**UMBRA: #9 % #41 = #9**} **1**) water skin bottle; **2**) necromancer; **2a)** necromancer, one who evokes the dead; **2b)** ghost,

spirit of a dead one; **2c) \*PRACTICE\* \*OF\* \*NECROMANCY\***; **3)** one that has a familiar spirit;

**#859 - DEME CHECKSUM TOTAL: #117** as [#2, #8, #200, #9, #40, #600] = **charîm (H2748): {UMBRA: #257 % #41 = #11} 1)**  
**\*DIVINER\*, \*MAGICIAN\*, \*ASTROLOGER\***; **1a)** engraver, writer (only in derivative sense of one possessed of occult knowledge);

} who adds that Apollonius has delivered another **\*WAY\* \*OF\* \*DIVINATION\* \*ACCORDING\* \*TO\* \*THE\* \*PYTHAGOREAN\* \*DOCTRINE\*** affirming that future things may be prognosticated by virtue of a wheel invented by Pythagoras. Hereby is treated of life and death, of fugitives, of litigious business, of victories, of the sex of children unborn, and infinite others of the like kind. But concerning the exposition of the wheel, and the true position of numbers, therein the ancient authors have written very inconstantly. So that the truth of its composition cannot be comprehended otherwise than by conjecture. What ancient authors he means I know not. The citation of Apollonius I doubt to be no less an assumption than the wheel itself, which Trithemius and others acknowledge to be an invention of later times." [NINTH SECTION OF THE 1687 EDITION OF THE HISTORY OF PHILOSOPHY: Pythagoras: His Life and Teaching, a Compendium of Classical Sources, Part IX, Chapter 15, Page 529]

**YOUTUBE: "HAYDEN THORPE - DIVINER"**

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

**SECOND:** How is nature possible in the formal sense, as the sum total of the rules to which all appearances must be subject if they are to be thought as connected in one experience? The answer cannot come out otherwise than: it is possible only by means of the constitution of our understanding, in accordance with which all these representations of sensibility are necessarily referred to one consciousness, and through which, first, the characteristic manner of our thinking, namely by means of rules, is possible, and then, by means of these rules, experience is possible – which is to be wholly distinguished from insight into objects in themselves. This answer is, in the book itself, given in the Transcendent Logic, but here in the Prolegomena, in the course of solving the second main question.

**#352 - NOUMENON RESONANCE FOR 22 JANUARY 2024** as [#200, #1, #100, #20, #10, #20, #1] /  
**#369** as [#200, #1, #100, #20, #10, #20, #8, #10] /  
**#1201 - DEME CHECKSUM TOTAL: #642** as [#200, #1, #100, #20, #10, #20, #800, #50] = **sarkikós (G4559): {UMBRA: #621 % #41**

= #6} **1)** fleshly, carnal; **1a)** having the nature of flesh, i.e. under the control of the animal appetites; **1a1)** **\*GOVERNED\* \*BY\* \*MERE\* \*HUMAN\* \*NATURE\* \*NOT\* \*BY\* \*THE\* \*SPIRIT\* \*OF\* \*GOD\*;** **1a2)** **\*HAVING\* \*ITS\* \*SEAT\* \*IN\* \*THE\* \*ANIMAL\* \*NATURE\* \*OR\* \*AROUSSED\* \*BY\* \*THE\* \*ANIMAL\* \*NATURE\*;** **1a3)** human: with the included idea of depravity; **1b)** pertaining to the flesh; **1b1)** to the body: related to birth, lineage, etc;

But how this characteristic property of our sensibility itself may be possible, or that of our understanding and of the necessary apperception that underlies it and all thinking, cannot be further solved and answered, because we always have need of them in turn for all answering and for all thinking of objects [ie. the COGITA ARRAY FOR CONSCIOUS INTENT].

There are many laws of nature that we can know only through experience, but lawfulness in the connection of appearances, i.e., nature in general, we cannot come to know through any experience, because experience itself has need of such laws, which lie a priori at the basis of its possibility.

The possibility of experience in general is thus at the same time the universal law of nature, and the principles of the former are themselves the laws of the latter. For we are not acquainted with nature except as the sum total of appearances, i.e., of the representations in us, and so we cannot get the laws of their connection from anywhere else except the principles of their connection in us, i.e., from the conditions of necessary unification in one consciousness, which unification constitutes the possibility of experience.

Even the main proposition that has been elaborated throughout this entire part, that universal laws of nature can be cognized a priori, already leads by itself to the proposition: that the highest legislation for nature must lie in our self, i.e., in our understanding, and that we must not seek the universal laws of nature from nature by means of experience, but, conversely, must seek nature, as regards its universal conformity to law, solely in the conditions of the possibility of experience that lie in our sensibility and understanding; for how would it otherwise be possible to become acquainted with these laws a priori, since they are surely not rules of analytic cognition, but are genuine synthetic amplifications of cognition? Such agreement, and indeed necessary agreement, between the principles of possible experience and the laws of the possibility of nature, can come about from only two causes: either these laws are taken from nature by means of experience, or, conversely, nature is derived from the laws of the possibility of experience in general and is fully identical with the mere universal lawfulness of experience. The first one contradicts itself, for the universal laws of nature can and must be

cognized a priori (i.e., independently of all experience) and set at the foundation of all empirical use of the understanding; so only the second remains.

We must, however, distinguish empirical laws of nature, which always presuppose particular perceptions, from the pure or universal laws of nature, which, without having particular perceptions underlying them, contain merely the conditions for the necessary unification of such perceptions in one experience; with respect to the latter laws, nature and possible experience are one and the same, and since in possible experience the lawfulness rests on the necessary connection of appearances in one experience (without which we would not be able to cognize any object of the sensible world at all), and so on the original laws of the understanding, then, even though it sounds strange at first, it is nonetheless certain, if I say with respect to the universal laws of nature: the understanding does not draw its (a priori) laws from nature, but prescribes them to it." [pages 70-72]

**IMMANUEL KANT'S PROLEGOMENA (1783) COMMENTARY ON SECTION #57 - LAISSEZ FAIRE POLITICS, SIMPLICITY IN HABITS; I-CHING: H37 - THE FAMILY (THE CLAN), DWELLING PEOPLE, FAMILY MEMBERS; TETRA: 39 - RESIDENCE (CHU) AS MARGIN IDEA @352: "SKEPTICISM ORIGINALLY AROSE FROM METAPHYSICS AND ITS UNPOLICED DIALECTIC.**

At first this skepticism wanted, solely for the benefit of the use of reason in experience, to portray everything that surpasses this use as empty and deceitful; but gradually, as it came to be noticed that it was the very same a priori principles which are employed in experience that, unnoticed, had led still further than experience reaches – and had done so, as it seemed, with the very same right – then even the principles of experience began to be doubted. There was no real trouble with this, for sound common sense will always assert its rights in this domain; but there did arise a particular confusion in science, which cannot determine how far (and why only that far and not further) reason is to be trusted, and this confusion can be remedied and all future relapses prevented only through a formal determination, derived from principles, of the boundaries for the use of our reason.

It is true: we cannot provide, beyond all possible experience, any determinate concept of what things in themselves may be. But we are nevertheless not free to hold back entirely in the face of inquiries about those things; for experience never fully satisfies reason; it directs us ever further back in answering questions and leaves us unsatisfied as regards their full elucidation, as everyone can sufficiently observe in the dialectic of pure reason, which for this very reason has its good subjective ground.



Who can bear being brought, as regards the nature of our soul, both to the point of a clear consciousness of the subject and to the conviction that the appearances of that subject cannot be explained materialistically, without asking what then the soul really is, and, if no concept of experience [IDEA @ 352] suffices thereto, without perchance adopting a concept of reason (that of a simple immaterial being) just for this purpose, although we can by no means prove the objective reality of that concept?

Who can satisfy themselves with mere cognition through experience in all the cosmological questions, of the duration and size of the world, of freedom or natural necessity, since, wherever we may begin, any answer given according to principles of experience always begets a new question which also requires an answer, and for that reason clearly proves the insufficiency of all physical modes of explanation for the satisfaction of reason? Finally, who cannot see, from the thoroughgoing contingency and dependency of everything that they might think or assume according to principles of experience, the impossibility of stopping with these, and who does not feel compelled, regardless of all prohibition against losing oneself in transcendent ideas, nevertheless to look for peace and satisfaction beyond all concepts that one can justify through experience, in the concept of a being the idea of which indeed cannot in itself be understood as regards possibility – though it cannot be refuted either, because it pertains to a mere being of the understanding – an idea without which, however, reason would always have to remain unsatisfied?

**\*BOUNDARIES\*** (in extended things) always presuppose a space that is found outside a certain fixed location, and that encloses that location; limits require nothing of the kind, but are mere negations that affect a magnitude insofar as it does not possess absolute completeness. Our reason, however, sees around itself as it were a space for the cognition of things in themselves, although it can never have determinate concepts of those things and is limited to appearances alone.

**#569 - ONTIC CHECKSUM TOTAL: #272 as [#1, #50, #1, #3, #5, #50, #50, #8, #200, #1, #200] = anagennáō (G313): {UMBRA: #961 % #41 = #18} 1)** to produce again, be born again, born anew; **2)** metaphor: **\*TO\* \*HAVE\* \*ONE'S\* \*MIND\* \*CHANGED\* \*SO\* \*THAT\* \*HE\* \*LIVES\* \*A\* \*NEW\* \*LIFE\* \*AND\* \*ONE\* \*CONFORMED\* \*TO\* \*THE\* \*WILL\* \*OF\* \*GOD\*;**

**#1563 - DEME CHECKSUM TOTAL: #642 as [#2, #100, #1, #600, #10, #800, #50] = brachíōn (G1023): {UMBRA: #1563 % #41 = #5} 1)** the arm; **1a)** the arm of God is a Hebrew idiom for the might and the power of God;

**#391 as [#70, #40, #70, #10, #1, #200] = hómoios (G3664):**  
**{UMBRA: #460 % #41 = #9} 1) \*LIKE\*, \*SIMILAR\*,**  
**\*RESEMBLING\*; 1a) like: i.e. resembling; 1b) like: i.e. corresponding**  
to a thing;

**#369 as [#4, #10, #1, #30, #5, #3, #5, #300, #1, #10] =**  
**dialégomai (G1256): {UMBRA: #174 % #41 = #10} 1) \*TO\***  
**\*THINK\* \*DIFFERENT\* \*THINGS\* \*WITH\* \*ONE'S\* \*SELF\*,**  
**\*MINGLE\* \*THOUGHT\* \*WITH\* \*THOUGHT\*; 1a) to ponder, revolve**  
in mind; **2) to converse, discourse with one, argue, discuss;**

"THAT THE SAYING OF ESAIAS THE PROPHET MIGHT BE FULFILLED,  
WHICH HE SPAKE, LORD, WHO HATH BELIEVED OUR REPORT? AND TO  
WHOM HATH THE **\*ARM\*-G1023** OF THE LORD BEEN  
REVEALED?" [John 12:38]

**YOUTUBE: "JUDY JACOBS - DAYS OF ELIJAH (NO GOD LIKE**  
**JEHOVAH)"**

<<https://www.youtube.com/watch?v=PUIa674GGCo>>

As long as reason's cognition is homogeneous, no determinate **\*BOUNDARIES\*** can be thought for it. In mathematics and natural science human reason recognizes limits but not **\*BOUNDARIES\***; that is, it indeed recognizes that something lies beyond it to which it can never reach, but not that it would itself at any point ever complete its inner progression. The expansion of insight in mathematics, and the possibility of ever new inventions, goes to infinity; so too does the discovery of new properties in nature (new forces and laws) through continued experience and the unification of that experience by reason. But limits here are nonetheless unmistakable, for mathematics refers only to appearances, and that which cannot be an object of sensory intuition, like the concepts of metaphysics and morals, lies entirely outside its sphere, and it can never lead there; but it also has no need whatsoever for such concepts. There is therefore no continuous progress and advancement toward those sciences, or any point or line of contact, as it were. Natural science will never reveal to us the inside of things, i.e., that which is not appearance but can nonetheless serve as the highest ground of explanation for the appearances; but it does not need this for its physical explanations; nay, if such were offered to it from elsewhere (e.g., the influence of immaterial beings), natural science should indeed reject it and ought by no means bring it into the progression of its explanations, but should always base its explanations only on that which can belong to experience as an object of the senses and which can be brought into connection with our actual perceptions in accordance with laws of experience.

But metaphysics, in the dialectical endeavours of pure reason (which are not initiated arbitrarily or wantonly, but toward which the nature of reason itself drives), does lead us to the **\*BOUNDARIES\***; and the transcendental ideas, just because they cannot be avoided and yet will never be realized, serve not only actually to show us the **\*BOUNDARIES\*** of reason's pure use, but also to show us the way to determine such **\*BOUNDARIES\***; and that too is the end and use of this natural predisposition of our reason, which bore metaphysics as its favourite child, whose procreation (as with any other in the world) is to be ascribed not to chance accident but to an original seed that is wisely organized toward great ends. For metaphysics, perhaps more than any other science, is, as regards its fundamentals, placed in us by nature itself, and cannot at all be seen as the product of an arbitrary choice, or as an accidental extension from the progression of experiences (it wholly separates itself from those experiences).

Reason, through all of its concepts and laws of the understanding, which it finds to be adequate for empirical use, and so adequate within the sensible world, nonetheless does not thereby find satisfaction for itself; for, as a result of questions that keep recurring to infinity, it is denied all hope of completely answering those questions. The transcendental ideas, which have such completion as their aim, are such problems for reason. Now reason clearly sees: that the sensible world could not contain this completion, any more than could therefore all of the concepts that serve solely for understanding that world: space and time, and everything that we have put forward under the name of the pure concepts of the understanding. The sensible world is nothing but a chain of appearances connected in accordance with universal laws, which therefore has no existence for itself; it truly is not the thing in itself, and therefore it necessarily refers to that which contains the ground of those appearances, to beings that can be cognized not merely as appearances, but as things in themselves. Only in the cognition of the latter can reason hope to see its desire for completeness in the progression from the conditioned to its conditions satisfied for once." [pages 102-105]

### **IMMANUEL KANT'S PROLEGOMENA (1783) COMMENTARY ON MARGIN IDEA @366: "HOW IS METAPHYSICS AS SCIENCE POSSIBLE?"**

Metaphysics, as a natural predisposition of reason, is actual, but it is also of itself (as the analytical solution to the third main question proved) dialectical and deceitful. The desire to derive principles from it, and to follow the natural but nonetheless false illusion in their use, can therefore never bring forth science, but only vain dialectical art, in which one school can outdo another but none can ever gain legitimate and lasting approbation.

In order that metaphysics might, as science, be able to lay claim, not merely to deceitful persuasion, but to insight and conviction, a critique of reason itself must set forth the entire stock of *a priori* concepts, their division according to the different sources (sensibility, understanding, and reason), further, a complete table of those concepts, and the analysis of all of them along with everything that can be derived from that analysis; and then, especially, such a critique must set forth the possibility of synthetic cognition *a priori* through a deduction of these concepts, it must set forth the principles of their use, and finally also the boundaries of that use; and all of this in a complete system. Therefore a critique, and that alone, contains within itself the whole well-tested and verified plan by which metaphysics as science can be achieved, and even all the means for carrying it out; by any other ways or means it is impossible. Therefore the question that arises here is not so much how this enterprise is possible, but only how it is to be set in motion, and good minds stirred from the hitherto ill-directed and fruitless endeavour to one that will not deceive, and how such an alliance might best be turned toward the common end.

This much is certain: whosoever has once tasted of critique forever loathes all the dogmatic chatter which he previously had to put up with out of necessity, since his reason was in need of something and could not find anything better for its sustenance. Critique stands to the ordinary school metaphysics precisely as *chemistry* stands to *alchemy*, or *astronomy* to the fortune-teller's *astrology*. I'll guarantee that no one who has thought through and comprehended the principles of critique, even if only in these prolegomena, will ever again return to that old and sophisticated pseudoscience; he will on the contrary look out with a certain delight upon a metaphysics that is now fully in his power, that needs no more preliminary discoveries, and that can for the first time provide reason with lasting satisfaction.

For this is an advantage upon which metaphysics alone, among all the possible sciences, can rely with confidence, namely, that it can be completed and brought into a permanent state, since it cannot be further changed and is not susceptible to any augmentation through new discoveries – because here reason has the sources of its cognition not in objects and their intuition (through which reason cannot be taught one thing more), but in itself, and, if reason has presented the fundamental laws of its faculty fully and determinately (against all misinterpretation), nothing else remains that pure reason could cognize *a priori*, or even about which it could have cause to ask. The sure prospect of a knowledge so determinate and final has a certain attraction to it, even if all usefulness (of which I will say more hereafter) is set aside.

All false art, all empty wisdom lasts for its time; for it ultimately destroys itself, and the height of its cultivation is simultaneously the moment of its decline. That this time has now come as regards metaphysics is proven by the condition into which it has fallen among all learned peoples, amidst all the zeal with which sciences of all kinds are otherwise being developed.

...

But although the **TIME FOR THE COLLAPSE OF ALL DOGMATIC METAPHYSICS** (ie. **PYTHAGOREAN #1080 - HETEROS BIPARTITE [ @1 / @5 - IMMATERIAL ELEMENTS ] NUMBER MYSTICAL FOUNDATIONS TO SECTARIAN BELIEF SUCH AS ROMAN CATHOLICISM, ORTHODOX CHRISTIAN AND ISLAM**) **IS UNDOUBTEDLY HERE**, much is still lacking in order to be able to say that, on the contrary, the time for its rebirth, through a thorough and completed critique of reason, has already appeared. All transitions from one inclination to its opposite pass through a state of indifference, and this moment is the most dangerous for an author, but nonetheless, it seems to me, the most favourable for the science. For if the partisan spirit has been extinguished through the complete severance of former ties, then minds are best disposed to hear out, bit by bit, proposals for an alliance according to another plan.

If I say that I hope these Prolegomena will perhaps excite investigation in the field of critique, and provide the universal spirit of philosophy, which seems to want nourishment in its speculative part, with a new and quite promising object of sustenance, I can already imagine beforehand that everyone who has been made weary and unwilling by the thorny paths on which I have led him in the Critique will ask me: On what do I base this hope? I answer: On the irresistible law of necessity.

That the human mind would someday entirely give up metaphysical investigations is just as little to be expected, as that we would someday gladly stop all breathing so as never to take in impure air. There will therefore be metaphysics in the world at every time, and what is more, in every human being, and especially the reflective ones; metaphysics that each, in the absence of a public standard of measure, will carve out for themselves in their own manner. Now what has hitherto been called metaphysics can satisfy no inquiring mind, and yet it is also impossible to give up metaphysics completely; therefore, a critique of pure reason itself must finally be attempted, or, if one exists, it must be examined and put to a general test, since there are no other means to relieve this pressing need, which is something more than a mere thirst for knowledge." [pages 116-118]

**FOR FURTHER SEE:** "DALEK PRODUCTION LINE CONSCIOUSNESS:  
ON ART AND THE AESTHETIC OF AWE -- IS IT IMITATION  
(mimesis) OR SUCCEEDING (diádochos)?"

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