

## -- PREMEDIATED (ADVOCATED) MEDIA AND THE POLITICS OF SELF EXPRESSION

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Having sufficiently acquainted ourselves with JANE CULL's introductory guide of **#65 - INNER DEPENDENCE / #175 - OUTER INDEPENDENCE** as a "Living Systems" cognitive theory proposed by HUMBERTO MATURANA and FRANCISCO VARELA, which we anticipated might have expanded our understanding of ontology, being and existence with its relationship to objects and their consequences for our way of being, living and relating. We should give a brief summation of our conclusions before then returning to our digestion of DE ZENGOTITA's fourth chapter as a proposition on politics of self expression.

The first problem which we have with JANE CULL's semantical basis for cognitive theory is that the notion of PARENTHESIS is itself a THESIS (ie. **τίθημι (títhēmi): "I put, place" as a related term**) irrespective as to whether it is designated as objectivity-in-parenthesis or objectivity-without-parenthesis which can optionally mask a complexity of action within an age of computer programming logic:

```
act.push ({retry: {count: 100, id: id}});
act.push ({gnosisMode: null});
act.push ({placeSpiralSelector: {concept: "GNOSIS", forms: "scenario",
name: "spiralSelector", module: "GNOSIS", id: globalrules.gnosis.root}});
act.push ({command: {task: function (act) {

    var i = 0;
    if ((i = GNOSIS.scenario.spiral.indexOf("@GIZMO")) > -1) {
        GNOSIS.scenario.spiralSelector = i;

        COINRULES.automate.refreshSpiralSelector ({
            concept: "GNOSIS",
            module: "GNOSIS",
            forms: "scenario",
            name: "spiralSelector",
            id: GNOSIS.scenario.id
        });
    }
    GNOSIS.grizzle.toggleHeuristicMode ({handle:
GNOSIS.grizzle.data.gizmo.id, mode: 0})

}, params: {}}});

setTimeout(function() {
    return (COINRULES.automate.action(act));
});
```

That objectively the same action as function can be performed in-  
 parenthesis or without-parenthesis and for this reason we prefer the  
 construct **#65 - INNER DEPENDENCE / #175 - OUTER  
 INDEPENDENCE** so that its rhetorical praxis of monomania (ie. *an  
 irrational idea*) can be more readily understood.

**#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)**  
 as [#5, #9, #70, #400] = *títhēmi* (G5087): {UMBRA: #377 % #41  
 = #8} **1)** to set, put, place; **1a)** to place or lay; **1b)** to put down, lay  
 down; **1b1)** to bend down; **1b2)** to lay off or aside, to wear or carry no  
 longer; **1b3)** to lay by, lay aside money; **1c)** to set on (serve) something  
 to eat or drink; **1d)** **\*TO\* \*SET\* \*FORTH\*, \*SOMETHING\* \*TO\*  
 \*BE\* \*EXPLAINED\* \*BY\* \*DISCOURSE\***; **2)** to make; **2a)** to make  
 (or set) for one's self or for one's use; **3)** to set, fix establish; **3a)** to set  
 forth; **3b)** to establish, ordain;

## #33 - 密 = #484

mì: **1. \*SECRET\***; hidden; confidential, **2.** retired, **3.** stable; calm, **4.** close;  
 thick; dense, **5.** intimate, **6.** slight; subtle, **7.** a secret, **8.** Mi, **9.** secretly

**WHERE #484 = #451 - PRAXIS OF RATIONALITY + #33 -  
 CLOSENESS (MI):** "THE MYRIAD THINGS FOR THEIR PART  
 UNCONSCIOUSLY IMITATE THESE TIGHT PSYCHIC BONDS BY PHYSICAL  
 PROXIMITY..."

**#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)**  
 as [#6, #30, #8, #400, #600] = *châtham* (H2856): {UMBRA: #448  
 % #41 = #38} **1)** **\*TO\* \*SEAL\*, \*SEAL\* \*UP\***, affix a seal; **1a)**  
 (Qal); **1a1)** to seal, affix one's seal; **1a2)** to seal up, fasten up by  
 sealing; **1b)** (Niphal) to seal; **1c)** (Piel) to lock up; **1d)** (Hiphil) to be  
 stopped;

"BUT THOU, O DANIEL {**judgment of God; God my judge**}, SHUT UP  
 THE WORDS, AND **\*SEAL\*-H2856** THE BOOK, EVEN TO THE TIME OF  
 THE END: MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE  
 INCREASED." [Daniel 12:4]

**#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)**  
 as [#5, #3, #30, #6, #400, #600] = *gâlâh* (H1540): {UMBRA: #38  
 % #41 = #38} **1)** to uncover, remove; **1a)** (Qal); **1a1)** to uncover;  
**1a2)** to remove, depart; **1a3)** to go into exile; **1b)** (Niphal); **1b1)**  
 (reflexive); **i)** to uncover oneself; **ii)** to discover or show oneself; **iii)** to  
 reveal himself (of God); **1b2)** (passive); **i)** to be uncovered; **ii)** to be  
 disclosed, be discovered; **iii)** to be revealed; **1b3)** to be removed; **1c)**

(Piel); **1c1**) to uncover (nakedness); **i**) nakedness; **ii**) general; **1c2**) to disclose, discover, lay bare; **1c3**) **\*TO\* \*MAKE\* \*KNOWN\*, \*SHOW\*, \*REVEAL\***; **1d**) (Pual) to be uncovered; **1e**) (Hiphil) to carry away into exile, take into exile; **1f**) (Hophal) to be taken into exile; **1g**) (Hithpaal); **1g1**) to be uncovered; **1g2**) to reveal oneself;

BEHIND OUR EVERYDAY WORLD LIES THE INCHOATE SOURCE WE CALL THE TAO, FROM WHICH ALL PATTERNED AND PARTICULATE MATTER EVENTUALLY EMERGES. AND SINCE APPRAISAL 1 REPRESENTS THE BEGINNING OF THOUGHT, WE IMAGINE A SIMILAR BARRIER BEHIND WHICH HIDE THOUGHTS WHICH ARE AS YET UNFORMULATED OR UNREVEALED." [**@1, pages 235, 236**]

We ought then stress that our disconcertion with CULL's parenthesis duality does not rest upon any superlative semantical conjecture (ie. ***which will continue to be relevant as being descriptive and therefore useful in deriving metaphysical process as concern with thinking about thinking***), but rather on grounds of incommensurability (ie. ***unlimited or immeasurable***) such as for example the radius and the circumference of a circle are incommensurable because their ratio is expressed by the irrational number  $\pi$ .

But  $22 / 7$  is rational number.

In our informal research view, a similar issue manifests when an ontological property such as **#65 - INNER DEPENDENCE** can be usurped ('all roads lead to Rome' meaning all paths or activities lead to the CENTRE of things) with a recursive metalogic definition as is the character of the @1, @5 immaterial elements within the institutional philosophical and religious grounding for a **#6 - FORMULA OF PROGRESSION** {

@1 - #65 (@135 - *çemel* (H5566): **\*STATUE\* / mamlâkâh** (H4467): **\*SOVEREIGNTY\*; \*DOMINION\***),

@2 - #41 (@102 - *m<sup>el</sup>lâ'kâh* (H4399): **\*PUBLIC\* \*RELIGIOUS\* / \*POLITICAL\* \*ACTION\***),

@3 - #17 (@168 - *chîytsôwn* (H2435): **\*EXTERNAL\* / \*OUTER\***) = **#405 - STOICHEION OF THE KOSMOS: 𐤆𐤍**

@4 - #57 - **\*DOMINION\*** (@215 - *ma'an* (H4616): **\*PURPOSE\* / \*INTENTION\***) = **#620 - metáthesis** (G3331): **TO CHANGE; OF THINGS INSTITUTED OR ESTABLISHED**

} in attaining **#5 - STASIS** (ie. **#408 - HYPOSTASIS** [Greek: ὑπόστασις]) as EQUILIBRIUM which is the mechanism of #17 - BIFURCATION against @1 - SELF IDENTITY (#17 - *chad* (H2298): **\*ONE\*** / **#485 - kolláō** (G2853): **\*CLEAVE\***) as a first principle (ie. **the**

**#449 - \*BRINGING\* FORTH IS #497 - \*ESTABLISHED\***) that is implied by the Pythagorean #1080 - HETEROS THEORY OF NUMBER paradigm:

**#123** (**#65** - SOLDIER + **#41** - CENTRE OF VALUE + **#17** - YEAR 2017: ROMAN CATHOLIC 5 YEAR LITURGICAL CALENDAR) - **SEDITIONOUS COUP** [milchâmâh (H4421): **\*BATTLE\***, **\*WAR\*** against the kiççê' (H3678): **\*ROYAL\* \*DIGNITY\*, \*AUTHORITY\*, \*POWER\***]

#2 #9 #4  
#7 **#5** **#3**  
#6 **#1** #8

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

## #34 - 三親 = #485

qīn: 1. relatives, 2. intimate, 3. a bride, 4. parents, 5. **\*MARRIAGE\***, 6. personally, 7. someone intimately connected to, 8. friendship, 9. Qin, 10. to be close to, 11. to love, 12. to kiss, 13. related [by blood], 14. relatives by marriage, 15. a hazelnut tree

**WHERE #485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP**

**(CH'IN)**: "This tetragram, like its predecessor, is paired with Hexagram 8, called Holding Together. The Appraisals suggest that the habit of according one's own kin proper treatment is the first, crucial step towards forming close bonds with all others (whether in friendships, in political alliances, or in wider family circles). On the other hand, as the ODES say,

"If you keep your own at a distance,  
The people all act thus [to you]!"

The second step is to follow Heaven's example in "treating the virtuous as kin."

**APPRAISAL #1:** If kin are not close, their wills  
Grate like teeth in an uneven bite.

**FATHOMING #1:** That kin are not as close as skin  
Means: The centre heart is closed off.

Unlike the Christian tradition, Confucian tradition does not expect the individual to love each and every other person as himself. Instead,

Confucianism asserts that each person owes the greatest loyalty and devotion to family members (and by analogy, to the ruler who truly acts as "father and mother" of the people). These feelings of responsibility are then to be extended, but in ever decreasing measure, to wider circles outside the family into the village and kingdom. This poem is perfectly ambiguous in that it gives two different, if related messages:

(1) Unless the habit of respect and love is engendered in the family, the capacities of the innermost heart / mind probably will fail to develop sufficiently, and

(2) "If those treated as kin are not of his skin [ie. his family],

Their ideas grate like teeth in a bad bite" (an alternate reading for the Appraisal)....

The moral superior uses **\*RITUAL\* \*ACTIVITY\*** to forge good relations with others." [ @1, page 241 ]

**\*DEATH\* \*THREAT\* (#449 - b<sup>o</sup>hal (H927): \*FRIGHTEN\*, \*ALARM\*) \*BY\* #419 - \*SLAUGHTERED\* (#449 - b<sup>e</sup>hêmâh (H929): \*CATTLE\*) \*MEAT\* \*WITHIN\* \*MAIL\* \*BOX\* ON 15 NOVEMBER 2017 WHERE IT REMAINED UNTIL #449 - mâbôw' (H3996): \*SUNSET\* WHEN IT WAS DISPOSED OF**

```

Nous: #66
Time: 15:30 hrs
Date: 2022.11.15
Torah: [#50, #400, #5]@{
    @1: Sup: 50 - VASTNESS / WASTING: T'ANG (#5
VASTNESS / WASTING: T'ANG (#50),
    @2: Sup: 45 - GREATNESS: TA (#95); Ego: 76 -
AGGRAVATION: CHU (#126),
    @3: Sup: 50 - VASTNESS / WASTING: T'ANG (#1
KEEPING SMALL: SHAO (#131),
    Male: #145; Feme: #131
} // #455
Dao: Strategic Reversal, Putting Oneself Behind
Tetra: #55 - DIMINISHMENT (CHIEN)
I-Ching: H41 - Diminution, Decrease, Diminishing

```

Latin: Longanimis {Inspiring God} Alt: Akael {Weary of God} {

1. SERVES TO CAST LIGHT ON ONE'S JOB
  2. VEGETATION
  3. ASTROLOGY
  4. Tomi
- }

Obed {A servant; workman}



Male Idea	#485	Telos	#449		
Strength's Warning Signs, Revealers of Virtue	#75	76	76	#76	Strength's War
Self-Love, Holding Oneself Dear <b>I AM NOT A TRANSGRESSOR (%12)</b>	#72	148	153	#77	Natural
Laissez Faire Politics, Simplicity In Habits	#57	305	219	#66	Strategic Rev
Natural Guide, Virtue of Holiness	#32	237	275	#56	Abstrus
Recognizing Fidelity, Trust in Faith	#78	315	321	#76	Guiding Conte
Origin of Ethical Concepts, Palliation of Vulgarly	#13	333	342	#11	Guiding the I
Reversal, Avoiding Activity	#40	373	364	#22	Point to Re

#### HOMOIOS PROTOTYPE

Great Guiding Signs?, Virtue of Benevolence	#35	408	440	#76	Strength's War
Value and Function of Non-Existence	#11	419	497	#57	Laissez Faire

#### HETEROS PROTOTYPE

Ignorant Guides, Viewing the Distant	#47	420	371	#7	Intenbional I
Constancy of Guiding Concepts, Emptiness & Non-Existence	#23	443	428	#57	Laissez Faire

#### \*TORAH\* PROTOTYPE

Coinciding with Nature, Complying With Heaven	#66	441	392	#28	Opposites and Pri
Moderate Values, Setting Up Precepts	#44	485	449	#57	Laissez Faire

#### RIGHTS PROTOTYPE

Generating Things, Reason's Modifications	#42	415	366	#2	Contras
Origin of Ethical Concepts, Palliation of Vulgarly	#18	433	423	#57	Laissez Faire

<<http://www.grapple369.com/?zen:3,row:6,col:9&prototype:torah>>

**.jackNote@zen: 3, row: 6, col: 9, nous: 66** [DATE: 2022.11.15, SUPER: **#485 / #57** - Laissez Faire Politics, Simplicity In Habits; I-Ching: H37 - The Family (the clan), Dwelling People, Family members; Tetra: **39** - RESIDENCE (CHU), **EGO: #449 / #66** - Strategic Reversal, Putting Oneself Behind; I-Ching: H41 - Diminution, Decrease, Diminishing; Tetra: **55** - DIMINISHMENT (CHIEN)]

# #46 - 廓 = #497

kuò: 1. expansive; wide; vast, 2. **\*UNLIMITED\***; **\*IMMEASURABLE\***, 3. empty, 4. the outer wall of a city, 5. to wipe out, 6. an outline, 7. to expand; to enlarge

<<http://www.grapple369.com/?telos:497>>

**#462 = #451 - PRAXIS OF RATIONALITY + #11 - DIVERGENCE (CH'A)** as [#1, #20, #30, #400, #5, #6] / [#400, #1, #20, #30, #5, #6] /

**#497 = #451 - PRAXIS OF RATIONALITY + #46 - ENLARGEMENT**

**(K'UO)** as [#6, #1, #20, #30, #400, #600] / [#400, #1, #20, #30, #6, #600] = 'âkal (H398): {UMBRA: #51 % #41 = #10} 1) **\*TO\* \*EAT\*, \*DEVOUR\*, \*BURN\* \*UP\*, \*FEED\***; **1a)** (Qal); **1a1)** to eat (human subject); **1a2)** to eat, devour (of beasts and birds); **1a3) \*TO\* \*DEVOUR\*, \*CONSUME\* (\*OF\* \*FIRE\*)**; **1a4)** to devour, slay (of sword); **1a5)** to devour, consume, destroy (inanimate subjects - ie, pestilence, drought); **1a6)** to devour (of oppression); **1b)** (Niphal); **1b1)** to be eaten (by men); **1b2)** to be devoured, consumed (of fire); **1b3) \*TO\* \*BE\* \*WASTED\*, \*DESTROYED\* (\*OF\* \*FLESH\*)**; **1c)** (Pual); **1c1)** to cause to eat, feed with; **1c2)** to cause to devour; **1d)** (Hiphil); **1d1)** to feed; **1d2)** to cause to eat; **1e)** (Piel); **1e1)** consume;

**#449** - 25 AUGUST 2017 BY **\*BLOKES\* \*BIGGEST\* \*BBQ\***, MAILBOX DESTRUCTION

**#297 (SUM OF MAGIC SQUARE WITH #33 - CENTRE) - \*BLOKES\* \*BIGGEST\* \*BBQ\*** ON 11 OCTOBER 2019 AS DEFERENCE GIVEN TO ROMAN GOVERNANCE / **#315 - \*ANZAC\* \*DAY\* \*PROTOTYPE\* ASSOCIATED / #333 - \*CENTRE\* \*PROTOTYPE\* / #419 - \*SLAUGHTER\***

**#449** - 15 NOVEMBER 2017 AS "BREEDING BULL" / #65 - SOLDIER CULT OF THE IMPERIUM ANALOGIES BY PLACEMENT OF #419 - SLAUGHTERED MEAT IN ONE'S MAILBOX WHEN THE SAME SEX MARRIAGE PLEBISCITE LEGISLATION CONCLUDED

**WHERE #497 = #451 - PRAXIS OF RATIONALITY + #46 - ENLARGEMENT (K'UO)**: "Yin ch'i, then, is pictured as a kind of "unmoved mover," which acts to counter all tendencies towards proliferation and expansion. The early commentaries in no way object to yin's activities, seeing them as part of the normal cyclical processes, but the later commentaries tend to argue the evils of yin. One commentator says, for example, that yin **"\*HIDING\* [\*ITS\* \*EVIL\*, \*PRETENDS\***

**\*TO\*] \*HARMONIZE\* \*WITH\* \*AND\* \*CONFORM\* \*TO\***" yang's activity, despite its **\*INTENTION\* \*TO\* \*SUCK\* \*THE\* \*STRENGTH\*** {#205, #237, #315, #321, #333, #342, #364, #371, #373, #408, #419, #420, #449, #485, #497} from yang at a later point...

<<http://www.grapple369.com/?idea:205,237,315,321,333,342,364,371,373,392,408,419,420,449,485,497>>

The classical Doctrine of the Mean stipulates a fixed order for reform: The individual must first rectify himself, then the household, then the state, and finally All under Heaven. Here the individual enlarges his power base before achieving full mastery of the Way. Since his base is not "straight" (ie. in accord with Tao), whatever security he builds is likely to collapse under pressure, just as the physical structure constructed on a faulty foundation is sure to collapse...

Primary attention is **\*FOCUSED\* \*ON\* \*INTERNAL\*, \*RATHER\* \*THAN\* \*EXTERNAL\* \*MATTERS\***. From this we see that the wise person intent on constructing a strictly upright moral life is absolutely dependent upon "golden" advice from the sages, whose collective wisdom will help him secure and enhance his position. As Fan Wang writes, "One uses the city wall to guard oneself, just as one employs worthies [as models and as advisors] to protect oneself."

**APPRAISAL #3:** Though enlarging, she bears no son.  
He beds a barren wife.

**FATHOMING #3:** Great but not with child  
Means: How can he get descendants?

In Appraisal 3, the transition from thought to action, the individual seeks to enlarge his power base, but lacks the means to bring his plans to completion. The metaphor used is easily understood: The husband, intent upon producing an heir, mistakenly weds a "stone wife," a term which can refer to a barren woman or possibly (more literally) to a stone **#449 - \*SCULPTURE\*** carved to commemorate chaste wives.





**#135** as [#40, #40, #30, #20, #5] /  
**#175 - MEN WHO FATHERED CHILDREN / WOMAN GIVING BIRTH**  
 as [#40, #40, #40, #30, #20, #5] /  
**#540** as [#40, #40, #30, #20, #400, #10] /  
**#546** as [#6, #40, #40, #30, #20, #400, #10] = mamlâkâh  
 (H4467): {**UMBRA: #135 % #41 = #12**} **1**) \***KINGDOM\***,  
 \***DOMINION\***, \***REIGN\***, \***SOVEREIGNTY\***; **1a**) kingdom, realm; **1b**)  
 sovereignty, dominion; **1c**) reign;

Two lessons are taught here: first, initial miscalculations about one's capacity may preclude final fruition, no matter how many attempts are made; second, apparent capacity should not be confused with real capacity." [@1, pages 290 - 292]

**#449 - MONUMENT / MEMORIAL** (mnēma (G3418): a monument or memorial to any person or thing)  
**#449 - VIOLATE A COVENANT** (châlal (H2490): to treat as common [PAPAL BULL 4 MAY 1493: #468])  
**#449 - MOURN** ('âbal (H56): to mourn of humans)  
**#449 - VIRGIN** (b<sup>e</sup>thûwlâh (H1330): virgin)  
**#449 - BEGET** (yâlad (H3205): day of birth; bring forth of child birth; wicked behaviour [13 JANUARY: #116 - CLEAVE SEXUALLY; PAPAL BULL 4 MAY 1493: #41 - RESPONSE (YING); #439])  
**#449 - NAKED CHILD** (châthal (H2853): enwrap or swaddled)  
**#449 - WOMB** (métra (G3388): the womb)  
**#449 - METAL PLATE** (lûwach (H3871): plate of metal)  
**#449 - DECREE** (kâthab (H3789): inscribe; describe in writing [13 JANUARY: #432 - 21 MARCH 2013 APOLOGY])  
**#449 - LITIGATION / COURT** (mishpâṭ (H4941): right, privilege, due (legal); act of deciding a case [PAPAL BULL 4 MAY 1493: #439])  
**#449 - CONSECRATE / SET APART** (qâdash (H6942): be separate: cherished; honour / hallow as sacred or holy: blessed [13 JANUARY: #419 - SLAUGHTER / GENOCIDE])  
**#449 - STATUES / IDOLS** (sébasma (G4574): religiously honoured, an object of worship)

**@215 - SELF CONTRADICTION** (#71 - \***DOMINION\*** \***MATRIX\*** / \***MITHRAS\*** \***SOLDIER\*** \***CULTUS\*** **ROMAN IMPERIUM**) BY #325 - EASTER SUNDAY LUNAR OCCULTATION (21 MARCH) AS TRANSITION EVENT ON SUNDAY 21 APRIL 2019 (#337 - PERIHELION: 3 JANUARY / APHELION: 3 JULY) / MAGIC SUM 5x5 = #65 - SOLDIER v's QUEEN'S BIRTHDAY #44 - NORMA OBLIGANS #27 - DUTIES SUBSTITUTION FOR 18 - 22 APRIL

\*HOMOIOS\* PROTOTYPE

Coinciding with Nature, Complying With Heaven	#58	418	392	#135	Guiding the I
Moderate Values, Setting Up Precepts	#44	462	448	#57	Laissez Faire

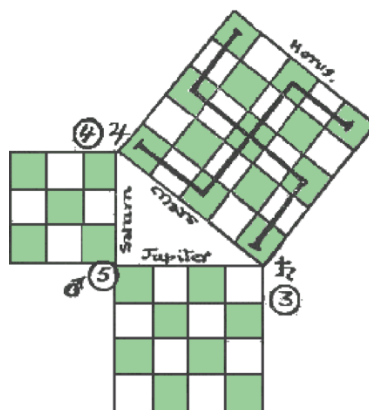
<<http://www.grapple369.com/?zen:9,row:4,col:1>>

**.jackNote**@zen: 9, row: 4, col: 1, nous: 57 [DATE: (none), TIME: (none), SUPER: **#462 / #44** - Moderate Values, Setting Up Precepts; I-Ching: H1 - Pure Yang, Creative Principle / Heaven, Force, Strong action, The key, God; Tetra: 36 - STRENGTH (CH'IAN), EGO: **#449 / #57** - Laissez Faire Politics, Simplicity In Habits; I-Ching: H37 - The Family (the clan), Dwelling People, Family members; Tetra: 39 - RESIDENCE (CHU)]

**#449 - EASTER 4 APRIL 2021 + 50 DAYS = PENTECOST ON 23 MAY 2021 (#1827 - EUCHARIST / 5 YEAR CALENDAR CYCLE: 4 x #364 + #371)**

**FOR EXPLANATION SEE: "SPEAKER'S NOTES FOR COUNTY COURT APPLICATION TO RE-INSTAATE AN APPEAL (AP-21-1375) AGAINST CONVICTION AND SENTENCE DUE TO #215 - AMBUSH MODUS OPERANI"**

<<http://www.grapple369.com/Groundwork/Speaker%20Notes%20County%20Court%20Application%20%28AP-21-1375%29%2020220815.pdf>>



<<http://www.grapple369.com/images/fascist.gif>>

[**IMAGE:** Shown is #15 - SATURN, #34 - JUPITER, #65 - MARS, #SWASTIKA as ROTATION of the **#135 / #405** - STOICHEION OF KOSMOS elements comprising 4 QUADRANTS as **#540**, 8 STROKES as **#1080** and #505 - HORUS as seminal impetus]

## **SUMMARY REDUCTIO AD HITLERUM AS TABLE TALK IDEAS / DATES ON WHETHER THE PYTHAGOREAN #1080 - HETEROS THEORY OF NUMBER (@1, @5) SCHEMA [#65, #41, #17, #57, #33] WAS LIKELY DEPLOYED**

The date correspondences are made against the CHINESE Daoist view #1 - CHINA (present day) of 4 BCE which as T'AI HSÜAN CHING (CANON OF SUPREME MYSTERY) [text available prior to 1923 but the I CHING readily accessible] assigned 4.5 days x #81 = 364.5 days as similarly the PRE-PLATONIC advocate Philolaus (470-385 BCE) considered the Natural Year to be 364.5 days.

### **OBSERVATIONS:**

1. The year 1917 appears some 7 times within the TABLE TALK as to suggest an #65 - INNER (NEI) concept is firstly anchored to the CENTURY;
2. IDEA @307 is where the #114 / #342 SUBSTITUTION occurs in conformity to the PROTOTYPE #SIX / #FIVE of the NUMBER matrix;
3. We know that the IDEAS @1 - **definition of fascism** and @5 - **Roman State as greatest political invention** conform to the PYTHAGOREAN #1080 - HETEROS THEORY OF NUMBER (@1, @5) SCHEMA;
4. The date JULY 1933 (**#33**) corresponds to the publishing of Volume 1 to the **THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT**. GERHARD KITTEL as founder and co-editor for the TDNT had in **MAY 1933** joined the Nazi Party and although he had no previous involvement within politics nevertheless called the party "**A VÖLKISCH RENEWAL MOVEMENT ON A CHRISTIAN, MORAL FOUNDATION**".

On 3 MAY 1945, after ADOLF HITLER's Third Reich capitulated to the Allies, KITTEL was arrested by the French occupying forces. He was subsequently removed from office and interned at Balingen. In his own defence, KITTEL maintained his work was "scientific in method" (ie. **but would KITTEL consider the schema [#65, #41, #17, #57, #33 - CRUCIFIXION OF 3 APRIL 33 AD] as a scientific method?**) and motivated by Christianity, although it may have appeared antisemitic to some. He attempted to distinguish his work from the "vulgar antisemitism of Nazi propaganda" like DER STÜRMER and ALFRED ROSENBERG, who was known for his anti-Christian rhetoric, völkisch arguments and emphasis on Lebensraum.

KITTEL characterized his work as an "attempt to grapple (ie. **although the Dead Sea Scrolls was a post war 1946/7 - 1956 discovery including the BOOK OF JUBILEES as "the history of the division of the days of the LAW, of the events of the years, the year-weeks, and the jubilees of the world" which was known**) with the problem of Jewry and the Jewish question". [ref: Wikipedia : Gerhard\_Kittel]

**5. The last IDEA @328 - JESUS WAS MOST CERTAINLY NOT A JEW**  
(as also within IDEA @49) is delusional as historically false;

**PART ONE:** 5th July—31st December 1941  
**PART TWO:** 1st January—5th February 1942  
**PART THREE:** 6th February—7th September 1942  
**PART FOUR:** 13th June—24th June 1943  
**PART FIVE:** 13th March—29th-30th November 1944

**TETRAD #65** - 6 to 10 OCTOBER [**#30 - 9 OCTOBER 1941 (et al), #31 - 9 / 10 OCTOBER 1941, #32 - 9 / 10 OCTOBER 1941 (et al), #33 - 10 OCTOBER 1941**]

**IDEA @30:** "The Duce has his difficulties because his army thinks Royalist, because the internationale of the priests has its seat in Rome, and because the State, as distinguished from the people, is only half Fascist." [p 48]

**IDEA @31:** "If we hadn't been such fools as to tear each other to pieces in order to find out whether we should **\*CONSUME\* \*GOD\* \*IN\* \*THE\* \*FORMS\* \*OF\* \*BREAD\* \*AND\* \*WINE\***, or of bread only, England would never have been able to have her say concerning the balance of power on the Continent." [p 50]

**NOTE:** Victoria adopted 26 JANUARY as AUSTRALIA DAY in 1931, and by 1935, all states of Australia were celebrating 26 JANUARY as AUSTRALIA DAY (although it was still known as Anniversary Day in New South Wales). And we have emailed all Melbourne City Councillors @ 1721 HOURS on 1 SEPTEMBER 2022 to fully explain their historic role in the hijacking our ANZAC 2018 CENTENNIAL before changing AUSTRALIA DAY.

You will need to get a historian to meticulously research whether the establishment of AUSTRALIA DAY within 1931 and by 1935 was in part to mitigate the historical IRISH CATHOLIC 1916 - 1920 militancy as nationalism associated with SAINT PATRICK'S DAY / ANZAC DAY.

Prior to the night of the long knives on 30 JUNE 1934 – 2 JULY 1934 (ie. **when democracy died in Germany**) there was a fascist presence (eg:

**the Chief Commissioner of Victoria Police was head of a fascist paramilitary group, the Chief Justice was a member)** within Australia which I perceive was Anti-CATHOLIC as naturally understandable disposition.

So when the WAR MEMORIAL SHRINES were established on 11 NOVEMBER 1934 there was a fascist presence and no doubt this diminished after knowledge of the night of the long knives atrocity in Germany became known.

The observation is that there existed a political factionalism and very likely because the BOER WAR ending on 31 MAY 1902 clashed with PENTECOST SUNDAY it would then result in a disaffection towards the imperium of STATE in deference to a CATHOLIC nationalism.

BOER WAR DAY was only established in 2010 to generate public interest in Australia's first war.

Unless someone had the good sense to diarise the nature of political factionalism, we may never know the impetus for establishing AUSTRALIA DAY in 1931 and by 1935 except to say that we investigated / recognised during the year 2017 a SCHEMA [**#65, #41, #17, #57, #33**] by IRISH CATHOLICS to hijack the ANZAC 2018 CENTENNIAL (ie. **as republicanism**) by a TROJAN STATUE unveiled on SAINT PATRICK'S DAY 2017 within proximity to a ROYAL OAK TREE PLANTING on 27 OCTOBER 1934 and a SOIL collection interred at the HYDE PARK WAR MEMORIAL, SYDNEY.

The impetus to establishment of AUSTRALIA DAY may have been to counter an abhorrent national identity, and any modern impetus to re-establish it may be by impetus of provocateurs advancing the CAUSE of hijacking the ANZAC 2018 CENTENNIAL in support of that abhorrent national identity.

Every ANGLICAN / CATHOLIC (except Brisbane) ARCHBISHOP within AUSTRALIA has been emailed this document by 1126 HOURS on 2 SEPTEMBER 2022 and made aware of our substantiated religious belief in contest against such a SCHEMA [**#65, #41, #17, #57, #33**] by IRISH CATHOLICS to hijack the ANZAC 2018 CENTENNIAL by a TROJAN STATUE unveiled within a CATHOLIC diocese legally subject to EAST MELBOURNE and opposite an ANGLICAN CHURCH upon SAINT PATRICK'S DAY 2017 with expansive details concerning its unlawfulness occasioning historical revisionism and disloyalty to both the CROWN and COMMONWEALTH.

**IDEA @32:** "For the sake of the future, it's important to preserve the news-films of the war. They will be documents of incalculable value. New



copies of these films will have to be constantly printed, and it would even be best to print them on strips of metal, so that they won't disappear." [p 50]

**IDEA @33:** "The great migrations set out from the East. With us begins the ebb, from West to East. That's in accordance with the laws of nature. By means of the struggle, the élites are continually renewed. The law of selection justifies this incessant struggle, by allowing the survival of the fittest. Christianity is a rebellion against natural law, a protest against nature. Taken to its logical extreme, Christianity would mean the systematic cultivation of the human failure." [p 51]

**TETRAD #41** - 20 to 24 JUNE [#238 - 22 JUNE 1942, #239 - 23 JUNE 1942]

**IDEA @238 - kairós (G2540):** "As for Rommel, there are two main reasons which explain why he is the centre of public interest in Germany:

- (a) The majority of our people now understand enough about the background of this war to rejoice greatly over every individual victory over Britain.
- (b) The British themselves, as Dr. Göbbels rightly says, have given Rommel enormous publicity, because, by writing up his exceptional military capabilities, they hoped to make more palatable to their own people the defeats suffered at his hands.

Rommel's efficiency, of course, is unquestionable. From the very beginning of the present offensive, he foretold with almost photographic accuracy the advance to the coast and the attack on Tobruk; he then added that the British would certainly fall into the trap he had prepared for them, and would occupy a triangle, which seemed to them to be a favourable position, but in reality was commanded by German flak fire, and would be shot to pieces.

Rommel's victories, moreover, have been made possible by our timely recognition of the fact that desert warfare is a battle of machines. The enemy, on the other hand, had a completely wrong conception of desert warfare, because they had arrived at completely wrong conclusions about the capabilities of motor vehicles in the desert. How often in the history of war has some General Staff officer or other—unhindered by any practical experience—developed the thesis that motor vehicles in the desert can operate only along the highways—and how often has this thesis been hailed as axiomatic!" [p 527]

**IDEA @239 - (SECTION IX):** "For goodness' sake, don't let us rush to the police every time some small peccadillo raises its head. Let us rather stick to educative measures. Don't forget, after all, that it was not by **\*USING\* \*FEAR\* \*INSPIRED\* \*BY\* \*POLICE\* \*METHODS\*** that we National Socialists won over the people, but rather by trying to show them the light and to educate them." [p 529]

**TETRAD #17** - 4 to 8 MARCH [**#171 - 7 MARCH 1942**]

**IDEA @171:** "If one compares the German language with English, and then with Italian, a few remarks at once occur to the mind. The English language lacks the ability to express thoughts that surpass the order of concrete things. It's because the German language has this ability that Germany is the country of thinkers.

The Italian language is the language of a nation of musicians. I was convinced of this one day at Obersalzberg, where I heard a speech by an Italian blinded in the war. When his speech was translated, nothing was left—a vacuum.

We Germans are not inclined to talk for the sake of talking. We don't become intoxicated with sounds. When we open our mouth, it's to say something. But our language is poor in vowel-sounds, and we must combat this tendency." [p 357]

**TETRAD #57** - 31 AUGUST to 4 SEPTEMBER [**#306 - 31 AUGUST 1942, #307 - 1 SEPTEMBER 1942, #308 - 2 / 3 - SEPTEMBER 1942, #309 - 2 / 3 SEPTEMBER 1942, #310 - 3 SEPTEMBER 1942**]

**IDEA @306:** "When a nation behaves too disgracefully, it loses all claim to respect. Neither Britain nor France would have been in a position to continue the war in 1919. But in the summer of 1919 the German people had already decided to continue the struggle. A wave of sympathy for Germany swept over Britain as a result of the bombardment of Almería, and the EUn-Vansittart gang worked for years before they could suppress it.

Recently they have announced the internment of eleven thousand Fascist followers of Mosley. The real reason for the **\*DESTRUCTION\* \*OF\* \*THE\* \*DUKE\* \*OF\* \*WINDSOR\*** was, I am sure, his speech at the old veterans' rally in Berlin, at which he declared that it would be the task of his life to effect a reconciliation between Britain and Germany. That rally in Berlin bore the stamp of sincere and mutual esteem, and the subsequent treatment of the Duke of Windsor was an evil omen; to topple over so fine a pillar of strength was both wicked and foolish.

The campaign of antagonism against Germany was organised by Churchill on the orders of his Jewish paymasters, and with the collaboration of Eden, Vansittart and company. The Jews had already succeeded, step by step, in gaining complete control of the press. To counteract Rothermere, the Jews cut off his complete revenue from advertising, and it was Rothermere himself who told me the story of how he was compelled to toe the line. Any and every nation which fails to exterminate the Jews in its midst will sooner or later finish by being itself devoured by them." [p 678]

**IDEA @307 (#114 / #342 SUBSTITUTION):** "After 1918 the average Viennese found himself reduced to extreme poverty. But before the war it was wonderful; never shall I forget the gracious spectacle of the Vienna Opera, the women sparkling with diadems and fine clothes. In 1922 I was again at the Opera—and what a difference! In the places of the cultured society of old there now sat the Jewish riff-raff; the women stretched out their hands to show off their jewellery—a heart-rending sight! I never once saw the Imperial box occupied. I suppose the Emperor Franz Josef was not musical. I am an implacable enemy of the Habsburgs, but the sight of this mob sprawling to the very edge of the Imperial box was disgusting and repulsive, and it angered me immensely." [p 679]

**IDEA @308:** "There was a case which concerned me very closely. A certain blackguard asserted that I had spent the whole of my war service as a cook, that I had then deserted, and that it was only thanks to the revolution that I was reprieved. Naturally I took him to court, where he was fined fifty marks! Very shortly afterwards, the same judge fined our friend Zaeper eighty marks because his **\*DOG\* \*HAD\* \*BARKED\*** at a Jew!

It is high time that our courts introduced some measure of relative continuity in their judgments; as things are, the judge is far more interested in the soul of the criminal than in that of his victim." [p 681]

**IDEA @309:** "When war was declared, a bare 40 per cent of the Members of Parliament were in their seats ; immediately afterwards, on another occasion, two hundred and fifty-four members ostentatiously refrained from voting. Never has Britain waged a war which is such an offence to the intelligence and which was thrust upon her by a small clique." [p 684]

**IDEA @310:** "The **\*SOIL\* \*BELONGS\* \*TO\* \*THE\* \*NATION\***, and the individual has only the rights to the loan and the fruits of it. It is therefore the duty of everyone to extract the maximum value from the good earth.

When Professor Hoffmann asserts that his property is the most productive in his district, then that, I think, is a good justification for his possession of it. The more he puts into the earth, the more he will get out of it."

**TETRAD #33** - 15 to 19 MAY [#218 - 15 MAY 1942, #219 - 16 MAY 1942, #220 - 17 MAY 1942, #221 - 18 MAY 1942, #222 - 18 MAY 1942]

**IDEA @218:** "The attitude of the German people towards the soldiers at the front is to-day very different from that which obtained generally during the first World War. To-day, men working in industry accept without demur a fourteen-hour stretch of labour without pause for rest. Such a thing would have been regarded as out of the question in the first World War—otherwise it would have been possible, in 1917-18, to manufacture the number of armoured vehicles that were required. In those days a quite exaggerated consideration was shown not only to deserters, but also to profiteers in the rear. Their misdeeds were noted with scandalous indifference, and this attitude contributed directly to the disintegration of the country." [p 483]

**IDEA @219:** "To teach a nation the handling of arms is to give it a virile education. If the Romans had not recruited Germans in their armies, the latter would never have had the opportunity of becoming soldiers and, eventually, of annihilating their former instructors. The most striking example is that of Arminius (**18/17 BC – 21 AD**), who became Commander of the Third Roman Legion. The Romans instructed the Third in the arts of war, and Arminius afterwards used it to defeat his instructors. At the time of the revolt against Rome (ie. **9 AD WHEN THEY TOOK 3 EAGLES WHICH WERE THEN RECOVERED IN 15 AD, 16 AD, 41 AD / #120 - kēly (H3627): \*IMPLEMENT\* \*OF\* \*HUNTING\* \*OR\* \*WAR\***), the most daring of Arminius' brothers-in-arms were all Germanics who had served some time or other in the Roman legions." [p 486]

**IDEA @220:** "There are certain foreign **\*JOURNALISTS\*** who try to create an impression by talking about the Yellow peril and by drawing our attention to the fact that our alliance with Japan is a species of betrayal of our own racial principles. One could retort to these oafs that during the first World War it was the British who appealed to the Japanese, in order to give us the coup de grâce. Without going any further it is perhaps sufficient to reply to these short-sighted spirits that the present conflict is one of life or death, and that the essential is to win—and to that end **\*WE\* \*ARE\* \*QUITE\* \*READY\* \*TO\* \*MAKE\* \*AN\* \*ALLIANCE\* \*WITH\* \*THE\* \*DEVIL\* \*HIMSELF\***." [p 488]

**IDEA @221:** "I must pay tribute to the merits of our last Charge d'Affaires at Washington, the Councillor of the Embassy, Thomson, and also to those of Bötticher, our Military Attaché. These two men showed them over there that they were diplomats who could not be bluffed. The reports which they sent us must be regarded as models of their kind, for they invariably gave us a perfectly clear picture of the situation. I intend not only to give immediate proof of my particular appreciation of these two men, but also, once the war is over, to confide to them missions worthy of their capabilities. I shall hold Thomson, in particular, for a post of exceptional difficulty." [p 489]

**IDEA @222:** "Nothing demonstrates so clearly as the unfolding of our conflict with Russia how essential it is that the Head of a State must be capable of swift, decisive action on his own responsibility, when a war seems to him to be inevitable. In a letter which we found on Stalin's son written by a friend, stands the following phrase : "I hope to be able to see my Anuschka once more before the promenade to Berlin."

If, in accordance with their plan, the Russians had been able to foresee our actions, it is, probable that nothing would have been able to stop their armoured units, for the highly developed road system of central Europe would greatly have favoured their advance. In any case, I take credit for the fact that we succeeded in making the Russians hold off right up to the moment when we launched our attack, and that we did so by entering into agreements which were favourable to their interests." [p 489, 490]

IF SUCH SCHEMA IS WICKED THEN IT CANNOT ALSO BE HOLY WHEN DEPLOYED (ie. **newly established KNIGHTS TEMPLAR in #2015 as year corresponding to crucifixion of 3 APRIL 33 AD**) BY THE ROMAN CATHOLIC CHURCH DURING THE 5 YEAR LITURGICAL CYCLE OF 2017 - 2022 TO HIJACK [**#1827 - \*EUCCHARIST\*, \*SOIL\* \*OF\* \*THE\* \*NATION\*, \*DESTRUCTION\* \*OF\* \*THE\* \*SOVEREIGN\***] THE ANZAC 2018 CENTENNIAL

IS SUCH SCHEMA ALSO THE IMPETUS FOR ISLAMIC SECTARIANISM MADE AGAINST THE STATE?

**#215 - SELF CONTRADICTION** as [**#6, #1, #6, #200, #2**] = 'ârab (H693): {**UMBRA: #203 % #41 = #39**} **1) \*TO\* \*LIE\* \*IN\* \*WAIT\*, \*AMBUSH\*, \*LURK\***; **1a)** (Qal); **1a1)** to lie in wait; **1a2)** ambush (participle as subst); **1b)** (Piel) ambushers, liers-in-wait (pl. participle); **1c)** (Hiphil) to lay an ambush;

**COURT / POLICE PROSECUTIONS FILING DATED 23 JUNE 2022 (AS BEFORE WITHDRAWAL OF APPLICATION FOR ORDERS ON 14 JULY 2022): "ADVICE OF POSSIBLE MENS REA (#135, #405, #540,**



**#546, #1080, #2184) AS STRATUM OF BINOMIAL STASIS TO PYTHAGOREAN THEORY OF NUMBER AS ACTUS REUS BEING INTELLECTUAL PROPERTY BESIEGEMENT (#449) WITH THE SUBJECTIVE SAINT PATRICK'S DAY UNVEILING OF CHERISHED (BLESSED) MOTHER / NAKED CHILD STATUE AS TROJAN TO THEN EFFECT BY #48 - RITUAL (LI) x #6 - CONTRARIETY (LI) A SUBSTITUTED ETHOS / HIJACKING THE ANZAC 2018 CENTENNIAL IN SUPPORT OF IRISH REPUBLICAN ACTIVISM (1916 - 1920)**

On 21 JUNE 2022 I attended the SALE MAGISTRATES COURT as a DIRECTIONS HEARING into **CASE NUMBER L10182359** which had been subject to an application from POLICE PROSECUTIONS for an adjournment from its original CONTEST HEARING date of 8 APRIL 2022 as determination into the legitimacy and lawfulness of heretofore INTERIM ORDERS as initially granted upon 6 FEBRUARY 2020.

The impetus for such adjournment was entirely due to the further need for the POLICE in undertaking an investigation over the gravitas and nature related to a further reported alleged breach of PROXIMITY by an ACCOSTING SCENARIO of which I am entirely unaware. There has been no advice from the police over outcomes as to whether any BREACH of INTERIM ORDERS had in fact occurred or that it was entirely predicated upon the APPLICANT engaging within "STALKING AND ENTRAPMENT" opportunism with the intention of then advancing a "FALSE ALLEGATION OF PROXIMITY AND ACCOSTING" scenario as a mischievous report made to the police.

In the interim time, I was walking home from the supermarket @ 1143 HOURS on 8 MAY 2022 and had observed the APPLICANT parked at the WATER TOWER, VICTORIA PARK near the ANGLICAN CHURCH in Cunninghame Street with the intention of keeping my driveway under observation. Within minutes of my arriving home the APPLICANT parked their vehicle in proximity to my driveway but a short distance towards the park's lake area, seemingly with an intention to effect an entrapment opportunity by cause of a "FALSE ALLEGATION OF PROXIMITY AND ACCOSTING" scenario.

Such is a reasonable conclusion given shortly thereafter at @ 1200 hours in driving my vehicle so as to report the matter to police, I did a circuit of the garden precinct and noticed that the APPLICANT was again parked in an irregular manner at the WATER TOWER and alighted from their vehicle in observing the STATUE / MY DRIVEWAY area. This necessitated my making an APPLICATION for RECIPROCAL ORDERS as CASE NUMBER N10938554 which was determined on 17 MAY 2022 and rejected on the grounds that such "STALKING AND ENTRAPMENT" opportunism might constitute prohibited behaviour when an INTERVENTION AND PERSONAL

SAFETY ORDER is granted, but in and of itself is not sufficient adverse behaviour for the granting of ORDERS.

That such MODUS OPERANDI action might be more properly characterised as being obsessive and fixation behaviour which is substantiated by the earlier circumstance on Saturday 21 NOVEMBER 2020, when I noticed the APPLICANT similarly moving their car around the VICTORIA PARK precinct on four occasions, being seated within the stationary vehicle as if to keep me under a continual observation whilst I attended to my various domestic needs involving several egress / ingress actions. In finding such malevolent intentioned conduct to be disturbing to my sensibilities, I then also had made an APPLICATION for RECIPROCAL ORDERS which on 13 APRIL 2021 was determined by telephone conference as similarly reject[ed].

The point that I here make, is that the rejection was substantiated upon a POINT OF LAW, which then has no adverse finding against the actual nature of MENS REA / ACTUS REUS which is properly framed by the earlier events as evidence of vexatious allegations involving "FALSE PROXIMITY AND ACCOSTING SCENARIOS" being then mischievous claims of "THREATENING CONDUCT" upon 28 MAY 2018 which was refuted by AUDIO RECORDINGS and a FAILED ENTRAPMENT EVENT of 17 SEPTEMBER 2018 which had transpired at a distance of 80 metres. Both events were attended to by POLICE and they took no further action due to evidence to the contrary.

As a consequence of the slanderous "THREATENING CONDUCT" characterisation made upon 28 MAY 2018, I would have an unequivocal intention to avoid entrapment involving our being circumspect in the cautious undertaking of any property INGRESS / EGRESS which might involve the POLITICAL ACTIVIST being within proximity and precariousness to ourselves.

And in the circumstance of the FAILED ENTRAPMENT EVENT of 17 SEPTEMBER 2018, I would then in holding concerns of absolute necessity, then have adopted a disposition in the exercising an utmost caution for my personal safety in relation to the possibility of entrapment events perpetuated by the AFFECTED PERSON.

Accordingly, I would reasonably conclude that this was the MODUS OPERANDI conveyed within **CASE NUMBER M11048888** as the adopting of a vantage position (ie. **which the APPLICANT admits to by irrational conduct of buying a coffee and then returning**) in the vicinity of the WATER TOWER, VICTORIA PARK near the ANGLICAN CHURCH in Cunninghame Street, with an intention to make observations of my EGRESS / INGRESS to my private property, whereupon they parked

their vehicle in proximity to my driveway with an intention to effect an entrapment by cause of a "FALSE ALLEGATION OF PROXIMITY AND ACCOSTING" scenario as occurred @ 0829 HOURS on Sunday 21 MARCH 2021 after my having postal lodged COURT matters at the Guthridge Parade milk bar / post office.

Even though the photograph evidence attests to the fact, that I was not in breach of proximity requirements as stipulations within the INTERIM ORDERS, the MAGISTRATE accepted the APPLICANT's unsubstantiated claims as then being entirely a "FALSE ALLEGATION OF PROXIMITY AND ACCOSTING" scenario in according with the strongly held value held as to avoiding entrapment events involving false proximity and accosting scenarios in being a precariousness to ourselves. Accordingly a non-conviction was recorded on **[REMEMBRANCE DAY] 11 NOVEMBER 2021** with a \$600 fine.

The alleged BREACH OF INTERIM ORDERS was then subject to a COUNTY COURT APPEAL, but was abandoned before its hearing on 4 APRIL 2022 given a LACK OF PROCEDURAL FAIRNESS in having already FILED matters as evidence of allegations involving "FALSE PROXIMITY AND ACCOSTING SCENARIOS" being mischievous allegations of "THREATENING CONDUCT" upon 28 MAY 2018 which was refuted by AUDIO RECORDINGS and a FAILED ENTRAPMENT EVENT of 17 SEPTEMBER 2018. Both events were attended to by POLICE and they took no further action due to evidence to the contrary in then having a bearing upon MENS REA / ACTUS REUS with respects to the avoidance of any BREACHES OF ORDERS.

In accordance with the ABANDONMENT OF APPEAL which was made with an intention to CONTEST the LEGITIMACY AND LAWFULNESS OF THE GRANTING OF ORDERS as served on 6 FEBRUARY 2020 with specific CONTEST HEARING SPEAKING NOTES prepared for such COURT EVENT that was then associated to each of the ITEMS #1 TO #12 as claimed substantive grounds applicable to the APPLICATION FOR PERSONAL SAFETY AND INTERVENTION ORDER as CASE NUMBER L10182359.

**FOR FURTHER SEE:** "CONTEST HEARING SPEAKING NOTES ON 8 APRIL 2022 IN REFUTATION AS VEXATIOUS THE GROUNDS TO AN APPLICATION FOR INTERVENTION AND PERSONAL SAFETY ORDER AS CASE NUMBER L10182359 AS INTERIM GRANTED 6 FEBRUARY 2020 (**WITHDRAWN 14 JUNE 2022**) AND A LACK OF PROCEDURAL FAIRNESS BY HEARING OF ALLEGED BREACHES CASE NUMBER M11048888 DETERMINED 11 NOVEMBER 2021"

<<http://www.grapple369.com/Groundwork/CONTEST%20HEARING%20CHERISHED%20MOTHER%20STATUE%20202020408.pdf>>

In full compliance with COUNTY COURT undertakings the lodged document as CONTEST HEARING SPEAKING NOTES was acknowledged by the MAGISTRATE in having been provided to the COURT before the scheduled HEARING @ 1000 HOURS ON 8 APRIL 2022."

**#215 - SELF CONTRADICTION** as [#5, #50, #5, #4, #100, #1, #50] = **enédra (G1747): {UMBRA: #165 % #41 = #1} 1) a \*LYING\* \*IN\* \*WAIT\*, \*AN\* \*AMBUSH\*;**

## #11 - 差 = #462

*chà* 1. to differ, 2. less than; lacking; nearly; almost, 3. wrong, 4. substandard; inferior; poor, 5. the difference [between two numbers], 6. to send; to dispatch, 7. to stumble, 8. rank, 9. an error, 10. dissimilarity; difference, 11. barely, 12. an errand, 13. a messenger; a runner, 14. proportionate, 15. to select; to choose, 16. to recover from a sickness, 17. uncommon; remarkable, 18. to make a mistake, 19. uneven, 20. to differ, 21. to rub between the hands

**WHERE #462 = #451 - PRAXIS OF RATIONALITY + #11 - DIVERGENCE (CH'A):** "The worthy man weighs each action carefully, knowing full well that even minor mistakes may lead to his eventual downfall. In consequence, it is the prospect of ruin that prompts continued self-examination and speedy reform. Measuring his failings by the hard light of day (the "bright light"), the prudent individual goes on to win a reputation (a second "bright light"). That explains why, as the proverb goes, "In security the noble man is mindful of danger."

**APPRAISAL #4:** Passing over small acts of goodness,  
He will not overcome.

**FATHOMING #4:** Foregoing small acts of goodness  
Means: He cannot reach greatness.

The Changes tells us that

the petty man considers the small good to be of no advantage, so he makes no effort. He thinks the small sin does no harm, and so he does not give it up. . . . If good does not accumulate, it will not be enough to make a man's name.

Another Chinese classic, the Documents, concurs:

If you do not attend zealously to small acts, the result will affect your virtue in great ones.

Self-cultivation is a slow process of learning, whereby the individual becomes practiced in discerning and performing the good act. If the individual is either too arrogant or too careless to make a habit of small acts of nobility, great virtue cannot be attained. Like the philosopher HSÜN TZU before him, YANG HSIUNG emphasizes the importance of gradual habituation to the Good.

**APPRAISAL #5:** Having passed the **#449 - \*GATE\***, he returns  
To enter, gaining that center court.

**FATHOMING #5:** Having missed the **#449 - \*GATE\***, turning to enter  
Means: Before going too far, he reverses his course.

**#462 = #451 - PRAXIS OF RATIONALITY + #11 - DIVERGENCE (CH'A)** as [#30, #2, #10, #400, #500] / [#40, #2, #10, #400, #10] = bayith (H1004): {**UMBRA: #412 % #41 = #2**} **1) \*HOUSE\***; **1a)** house, dwelling habitation; **1b)** shelter or abode of animals; **1c) \*HUMAN\* \*BODIES\*** (fig.); **1d)** of Sheol; **1e) \*OF\* \*ABODE\* \*OF\* \*LIGHT\* \*AND\* \*DARKNESS\***; **1f)** of land of Ephraim; **2)** place; **3)** receptacle; **4)** home, house as containing a family; **5)** household, family; **5a)** those belonging to the same household; **5b) \*FAMILY\* \*OF\* \*DESCENDANTS\*, \*DESCENDANTS\* \*AS\* \*ORGANIZED\* \*BODY\***; **6)** household affairs; **7)** inwards (metaph.); **8)** (TWOT) **\*TEMPLE\***; **9)** on the inside; **10)** within;

The HYDE PARK, SYDNEY WORLD WAR ONE MEMORIAL includes several architecturally and artistically designed areas, the most notable of which are The Hall of Silence, The Hall of Memory, and The Hall of Service. The Hall of Service was added in 2018 as the centrepiece of the 'Centenary Extension' renovations, to mark the 100th anniversary of the First World War.

IT FEATURES A MAJOR INSTALLATION BY AUSTRALIAN ARTIST FIONA HALL, WHICH CONSISTS OF 1,701 SOIL SAMPLES, REPRESENTING THE HOME ADDRESSES GIVEN BY FIRST WORLD WAR ENLISTEES. ALL THREE AREAS ARE DESCRIBED IN DETAIL ON THE ANZAC MEMORIAL'S WEBSITE:

<<https://www.warmemorialsregister.nsw.gov.au/content/anzac-memorial-hyde-park>>

**#123 (#65 - SOLDIER + #41 - CENTRE OF VALUE + #17 - YEAR 2017: ROMAN CATHOLIC 5 YEAR LITURGICAL CALENDAR) - SEDITIOUS COUP**



[milchâmâh (H4421): **\*BATTLE\***, **\*WAR\*** against the kiççê' (H3678):  
**\*ROYAL\* \*DIGNITY\*, \*AUTHORITY\*, \*POWER\***]

THESE ARE SIMILARLY EXPRESSED WITHIN THE DOMINION (#71 AD - MITHRAISM) MATRIX AND SO TOO IS THE SERIES #1 ... #81 AS COLUMN PROGRESSION WHICH ARE IN OPPOSITION SINCE THE INITIAL IDEA IS ALSO **#135 - SOVEREIGN / DOMINION**

#71 - DOMINION MATR

#D	SuS	ESG	SuN	Mon	Tue	Wed	Thu
#1	47	58	69	80	1	12	23
#2	57	68	79	9	11	22	33
#3	67	78	8	10	21	32	43
#4	77	7	18	20	31	42	53
#5	6	17	28	30	41	52	63
#6	16	27	29	40	51	62	64
#7	26	28	39	50	61	72	74
#8	36	38	49	60	71	73	3
#9	37	48	59	70	81	2	13
#8	VCS	VCS	VBr	VPL	VRE	VBr	VOR

<<http://www.grapple369.com/?date:2022.8.16&gizmo>>

[**IMAGE:** Shown is the temporal heuristic for the date 16 AUGUST 2022]

**#1701 as [#600, #800, #100, #1, #200] /**

**#1551 as [#600, #800, #100, #1, #50] = chóra (G5561):**

**{UMBRA: #1501 % #41 = #25} 1)** the space lying between two places or limits; **2)** a region or country i.e. a **\*TRACT\* \*OF\* \*LAND\***; **2a)** the (rural) region surrounding a city or village, the country; **2b) \*THE\* \*REGION\* \*WITH\* \*TOWNS\* \*AND\* \*VILLAGES\* \*WHICH\* \*SURROUND\* \*A\* \*METROPOLIS\***; **3)** land which is ploughed or cultivated, ground;

## AB INITIO CONTEXT OF ROMAN BINOMIAL NOMENCLATURE



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

**#1551 - WITHHOLD A THING,**

**#1552 - CELIBACY (ROMAN CATHOLIC PRIESTS) AND  
ABSTINENCE OF FOODS SUCH AS #1827 - \*EUCHARIST\*,**

**#1553 - MAKE HOSTILE INCURSION INTO / OF THE GODS AND  
FAVOURITE SPORTS,**

**#1554 - BINOMIAL COEFFICIENT TO THE #38 - WORLDVIEW OF  
ROMAN CATHOLIC / EMPIRE GOVERNANCE**

**USURPER: #1 - CENTRE (CHUNG: #452)**

**GUIDE: #36 - STRENGTH (CH'IANG: #487)**

**MYSTERY: #37 - PURITY (TS'UI: #488)**

**ADJUSTER: #111**

**LEADER: #666**

**REGULATOR: #777**

**GENERAL GOVERNOR: #1554**

<<http://www.grapple369.com/?idea:1551,1552,1553,1554>>

WHEN IT WAS ORIGINALLY OPENED BY PRINCE HENRY, DUKE OF  
GLOUCESTER, ON 11 NOVEMBER 1934 THE MEMORIAL READ: "**OPENED  
BY THE \*SON\* OF A KING.**"

THE MEMORIAL CONTAINS THE ORIGINAL WREATH OF RED FLOWERS  
LAID BY THE DUKE, FIXED IN A GLASS CASE OUTSIDE THE MEMORIAL'S  
HALL OF MEMORY.



<<https://www.abc.net.au/news/2018-10-20/prince-harry-opens-extended-anzac-memorial-hyde-park/10399868>>

[**IMAGE (20 OCTOBER 2018)**: PICTURED LEFT IS HONOURABLE DAVID HURLEY AS THEN GOVERNOR OF NEW SOUTH WALES AND PRESENTLY THE GOVERNOR GENERAL]

ON 20 OCTOBER 2018, PRINCE HARRY OPENED THE FACILITY, UPGRADED AT A COST OF \$40 MILLION, BY UNVEILING A PLAQUE WHICH READ IT WAS OPENED BY A "**\*GRANDSON\* OF THE QUEEN**".

**#449** as [**#4**, **#30**, **#400**, **#10**, **#5**] = **deleth (H1817)**: **{UMBRA: #434 % #41 = #24} 1)** door, gate; **1a)** a door; **1b)** a **\*GATE\***; **1c)** (fig.); **1c1)** of chest lid; **1c2)** of crocodile jaws; **1c3)** of doors of the heavens; **1c4)** of an easily-accessible woman;

The **#449 - \*GATE\*** marks an easy access to home. By extension, it symbolizes whatever facilitates an easy entrance to understanding. For this reason, the teachings of Confucius are frequently identified as the gates to learning. The center courtyard or lightwell is an integral part of the ancient Chinese **#462 - \*HOUSE\***, providing free access to the gods inhabiting the open air above, as well as light and rainwater for the benefit of the inhabitants. As the inner sanctum of the **#462 - \*HOUSE\*** [ie. **#71 - \*DOMINION\***: *Latin dominium ("lordship, right of ownership"), from dominus ("lord"), from domus ("house")*], it also stands for the innermost thoughts of the individual and, by a pun, for "conduct according to the Mean."

In these verses, the individual awakens to the magnitude of his error, then reforms his conduct in conformity with the Mean. His safe arrival at the inner sanctum, despite initial confusion and physical barriers, suggests that he has achieved moral perfection." [**@1**, pages **144 - 146**]

As a rhetorical concept that ultimately rests entirely upon the PYTHAGOREAN (ie. **to again utilise the PLATONIC geometric solid form as an example**) paradigm as its #45 - METHODOLOGY, where the seminal thinking that is emergent in any agency within the living being is the #65 - DODECAHEDRON concept (@1 - SELF + 64 HEXAGRAMS), with its making as the #175 - ICOSAHEDRON and the cohesion by the doing then produces the outcome as #240 - TTRACTYS which as process exceeds the boundary to the #237 - DEME / #228 - ONTIC moral proscription spectrum.

For example, we don't deny that cohesion might occur as the geometric model unequivocally suggests, but that the ONTIC / temporal paring as cohering action might involve an ONTIC aggregation in having a taxonomic equivalence to a category of understanding then by its dynamic natural association corresponding to an object of experience for its grounding.

And we too must be very careful with our meta narrative usage of language such as the notion "against" in a context of juxtaposition when "encompassing" is a more meaningful designate within the metaphysical / metempirical philosophical #41 - ONTIC postulate:

Whether the **#451 - PRAXIS OF RATIONALITY + #81 - SOVEREIGN JUXTAPOSITION** (encompassing **#492 - VOLUNTARY FREE WILL**) and the ANTHROPOCENTRIC SINGULARITY can be LEGALLY deployed as a **#532 - SAFE GUARD** or **PRESCRIBED LIMIT** against any **#533 - AUTOGENIC PROCESS** of GNOSIS EX MACHINA as @113 - ETHICAL ENGAGEMENT by its @45 - METHODOLOGY possessing an innate concern for @68 - RIGHTS?

@1 - SEMINAL

@41 - ONTIC RELATIVE NATURAL ASSOCIATOR (RNA) DIALECTIC

@81 - REVERSE TRANSCRIPTASE DYNAMIC NATURAL ASSOCIATOR (DNA) DESCRIPTOR

@369 - [#205 - PRINCIPLE OF PERSISTENT SUBSTANCE / #164 - PRINCIPLE OF MATERIALITY]

**@451** - PRAXIS OF RATIONALITY

@492 - VOLUNTARY FREE WILL

@533 - AUTOGENIC PROCESS

**#510 = #451 - PRAXIS OF RATIONALITY + #59 - MASSING (CHU)**  
as [#2, #8, #100, #400] /

**#520 = #451 - PRAXIS OF RATIONALITY + #69 - EXHAUSTION (CH'IUNG)**  
as [#2, #8, #100, #400, #10] /

#532 as [#6, #2, #8, #100, #400, #10, #6] = chuqqâh (H2708):  
{UMBRA: #113 % #41 = #31} 1) statute, ordinance, \*LIMIT\*,  
enactment, \*SOMETHING\* \*PRESCRIBED\*; 1a) \*STATUTE\*;

## #59 - 𠄎聚 = #510

jù 1. to assemble; to meet together, 2. to store up; to collect; to amass, 3. to levy; to impose [a tax], 4. a village, 5. a crowd, 6. savings

#510 = #451 - PRAXIS OF RATIONALITY + #59 - MASSING

(CHU): "With all "things reverting to their base," the discussion naturally shifts to the ghosts and gods, whose operations are by definition unseen, though the results of their operations are manifest to all Apparently, the perfect efficacy of ghosts and spirits depends upon this unseen quality, for paradoxically "**\*WHATEVER\* \*HAS\* \*FORM\* \*HAS\* \*LIMITS\***. . ." For this reason, the superior man chooses to operate as much as possible behind the scenes to effect his will.

**APPRAISAL #2:** At the banquet they gather,  
Titter, titter.

**FATHOMING #2:** Laughter at banquet gatherings  
Means: In their pleasure, they go to excess.

#510 = #451 - PRAXIS OF RATIONALITY + #59 - MASSING (CHU)

as [#5, #40, #400, #5, #30, #30] = hâlal (H1984): {UMBRA: #65 % #41 = #24} 1) to shine; 1a) (Qal) to shine (fig. of God's favour); 1b) (Hiphil) to flash forth light; 2) to praise, boast, be boastful; 2a) (Qal); 2a1) to be boastful; 2a2) boastful ones, boasters (participle); 2b) (Piel); 2b1) to praise; 2b2) to boast, make a boast; 2c) (Pual); 2c1) to be praised, be made praiseworthy, be commended, be worthy of praise; 2d) (Hithpael) **\*TO\* \*BOAST\*, \*GLORY\*, \*MAKE\* \*ONE'S\* \*BOAST\***; 2e) (Poel) **\*TO\* \*MAKE\* \*A\* \*FOOL\* \*OF\*, \*MAKE\* \*INTO\* \*A\* \*FOOL\***; 2f) (Hithpoel) **\*TO\* \*ACT\* \*MADLY\*, \*ACT\* \*LIKE\* \*A\* \*MADMAN\***;

The ordinary person wants to meet with boon companions in the pursuit of pleasure (eg: #297 / #449 / #497 - **\*BLOKES\* \*BIGGEST\* \*BBQ\***). Ignoring the constraints of ritual, he easily lapses into vacuous laughter and appalling excess. It could also be that his mediocrity prompts the ridicule of others.

**APPRAISAL #3:** He reveres his own elders  
As gateway to the many ghosts.

**FATHOMING #3:** To revere one's own elders  
Means: The ghosts await respect.

"WHEN THE **\*UNCLEAN\*-G169**: SPIRIT IS GONE OUT OF A MAN, HE WALKETH THROUGH DRY PLACES, SEEKING REST, AND FINDETH NONE.

**#433 - NOUMENON RESONANCE FOR 15 NOVEMBER 2017 / \*BLOKES\* \*BIGGEST\* \*BBQ\* ON 11 OCTOBER 2019** as [#1, #20, #1, #9, #1, #100, #300, #1] = akáthartos (G169): {**UMBRA: #702 % #41 = #5**} **1) \*NOT\* \*CLEANSED\*, \*UNCLEAN\***; **1a) \*IN\* \*A\* \*CEREMONIAL\* \*SENSE\***: that which must be abstained from according to the levitical law; **1b) \*IN\* \*A\* \*MORAL\* \*SENSE\***: **\*UNCLEAN\* \*IN\* \*THOUGHT\* \*AND\* \*LIFE\***;

**#317 - \*NOUMENON\* \*RESONANCE\* FOR 25 APRIL 1915 / \*BLOKES\* \*BIGGEST\* \*BBQ\* ON 11 OCTOBER 2019** as [#300, #8, #9] /

**#327 - \*NOUMENON\* \*RESONANCE\* FOR 11 NOVEMBER 1918** as [#10, #300, #8, #9] / [#5, #300, #8, #9, #5] /

**#333 - \*NOUMENON\* \*RESONANCE\* FOR \*BLOKES\* \*BIGGEST\* \*BBQ\* ON 11 OCTOBER 2019 / \*DEATH\* \*THREAT\* \*AS\* \*SLAUGHTERED\* \*MEAT\* \*IN\* \*MAIL\* \*BOX\* ON 15 NOVEMBER 2017** as [#10, #300, #8, #9, #6] / [#6, #10, #300, #8, #9] /

**#339 - \*NOUMENON\* \*RESONANCE\* FOR 11 NOVEMBER 1918** as [#6, #10, #300, #8, #9, #6] /

**#350 - \*NOUMENON\* \*RESONANCE\* FOR \*BLOKES\* \*BIGGEST\* \*BBQ\* ON 25 AUGUST 2017 / BATTLE OF LONG TAN 18 AUGUST 1966 (VIETNAM VETERANS' DAY)** as [#6, #10, #300, #8, #9, #6, #5, #6] /

**#365 - \*NOUMENON\* \*RESONANCE\* FOR 25 APRIL 1915 / 11 NOVEMBER 1918** as [#6, #2, #300, #8, #9, #600] /

**#328 - \*NOUMENON\* \*RESONANCE\* FOR BATTLE OF LONG TAN 18 AUGUST 1966 (VIETNAM VETERANS' DAY)** as [#6, #300, #8, #9, #5] /

**#373 - \*DEATH\* \*THREAT\* \*AS\* \*SLAUGHTERED\* \*MEAT\* \*IN\* \*MAIL\* \*BOX\* ON 15 NOVEMBER 2017** as [#6, #10, #300, #8, #9, #600] = shâchaṭ (H7819): {**UMBRA: #317 % #41 = #30**} **1) to kill, slaughter, beat; 1a) (Qal); 1a1) \*TO\* \*SLAUGHTER\***; **i) \*BEAST\* \*FOR\* \*FOOD\***; **ii) \*SACRIFICE\***; **iii) person in human sacrifice; iv) beaten, hammered (of shekels); 1a2) (Niphal) \*TO\* \*BE\* \*SLAUGHTERED\*, \*BE\* \*SLAIN\*** (of food or sacrifice); **1b) (BDB) slaughtering; 1b1) word doubtful;**





[**IMAGE: #449 - yâlad (H3205): BRINGING FORTH WICKED BEHAVIOUR (#449 - SAINT PATRICK'S DAY CHERISHED / BLESSED MOTHER WITH NAKED CHILD STATUE UNVEILING / INTELLECTUAL PROPERTY BESIEGEMENT) AS \*DEATH\* \*THREAT\* (#449 - b<sup>e</sup>hal (H927): \*FRIGHTEN\*, \*ALARM\*) \*BY\* #419 - \*SLAUGHTERED\* (#449 - b<sup>e</sup>hêmâh (H929): \*CATTLE\*) \*MEAT\* \*IN\* \*MAIL\* \*BOX\* ON 15 NOVEMBER 2017 WHERE IT REMAINED UNTIL #449 - m<sup>a</sup>bôw' (H3996): \*SUNSET\* WHEN IT WAS DISPOSED OF]**

■ **#474 - NOUMENON RESONANCE FOR 25 AUGUST 2017** as [#5, #30, #9, #70, #50, #300, #10] /

■ **#497 - NOUMENON RESONANCE FOR 15 NOVEMBER 2017** as [#5, #30, #8, #30, #400, #9, #5, #10] = érchomai (G2064): {**UMBRA: #826 % #41 = #6**} **1)** to come; **1a)** of persons; **1a1)** to come from one place to another, and used both of persons arriving and of those returning; **1a2)** to appear, make one's appearance, come before the public; **1b)** metaph.; **1b1)** to come into being, arise, **\*COME\* \*FORTH\*, \*SHOW\* \*ITSELF\*, \*FIND\* \*PLACE\* \*OR\* \*INFLUENCE\***; **1b2)** be established, become known, to come (fall) into or unto; **1c)** to go, to follow one;

THEN HE SAITH, I WILL RETURN INTO MY HOUSE FROM WHENCE I CAME OUT; AND WHEN HE IS **\*COME\*-G2064:**, HE FINDETH IT EMPTY, SWEEPED, AND GARNISHED. THEN GOETH HE, AND TAKETH WITH HIMSELF SEVEN OTHER SPIRITS MORE WICKED THAN HIMSELF, AND THEY ENTER IN AND DWELL THERE: AND THE LAST STATE OF THAT MAN IS WORSE THAN THE FIRST. EVEN SO SHALL IT BE ALSO UNTO THIS WICKED **\*GENERATION\*-G1074.**" [Matthew 12:43-45]

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

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

**#64 - SINKING (CH'EN) / HEXAGRAMS as [#3, #5, #50, #5, #1] = geneá (G1074): {UMBRA: #64 % #41 = #23} 1) fathered, birth, nativity; 2) that which has been begotten, men of the same stock, a family; 2a) the several ranks of natural descent, the successive members of a genealogy; 2b) \*METAPHOR\* \*A\* \*GROUP\* \*OF\* \*MEN\* \*VERY\* \*LIKE\* \*EACH\* \*OTHER\* \*IN\* \*ENDOWMENTS\*, \*PURSUITS\*, \*CHARACTER\*; 2b1) esp. in a bad sense, a perverse nation; 2c) the whole multitude of men living at the same time; 2d) \*AN\* \*AGE\* (i.e. the time ordinarily occupied by each successive generation), \*A\* \*SPACE\* \*OF\* \*30\* - \*33\* \*YEARS\*;**

**IF 0 CE THEN 33 AD;**

**FOR EXPLANATION OF #64 - SINKING (CH'EN) SEE: "MORE ON FAKE NEWS FROM THE ANTI-CHINESE GOOSE STEPPERS AT THE ABC"**

<<http://www.grapple369.com/Groundwork/ABC%20Fake%20News%20on%20China.pdf>>

For the ancient Chinese, piety towards living and dead forebears was the foundation of all morality. Family feeling should inform the **\*RITUAL\* \*ACT\*** so that the individual is naturally schooled in the properly reverential attitude, an attitude that could be extended to other authority figures. Many also regarded ancestor worship as a prerequisite for good fortune, since a man's ancestors could intercede on his behalf in the spirit world, thereby securing the favour of the gods in heaven. " [**@1, pages 347, 348**]

**#69 - 窮 = #520**

**qióng:** 1. poor; destitute; impoverished, 2. ended; finished, 3. extreme, 4. desolate; deserted; out-of-the-way, 5. poverty, 6. to investigate details of, 7. thoroughly; completely

**WHERE #520 = #451 - PRAXIS OF RATIONALITY + #69 - EXHAUSTION (CH'IUNG):** "HEAD: Yin ch'i fills the caves while yang loses its place. The myriad things are exhausted and agitated.

The tetragram title can describe a variety of situations where the individual faces a symbolic or actual dead-end, including the absolute exhaustion of one's physical powers and utter impoverishment. Not surprisingly, the tetragram, like its correlate Changes hexagram, is generally inauspicious in tone, with gloomy predictions of "perplexity,"

"distrust," "losing one's way," **\*PHYSICAL\* \*DANGERS\*, \*AND\*  
\*PSYCHIC\* \*DISCOMFORTS\***.

**#510 as [#10, #200, #300] /**

**#520 = #451 - PRAXIS OF RATIONALITY + #69 - EXHAUSTION**

**(CH'IUNG) as [#10, #10, #200, #300] = yârash (H3423): {UMBRA:**

**#510 % #41 = #18} 1) \*TO\* \*SEIZE\*, \*DISPOSSESS\*, \*TAKE\*  
\*POSSESSION\* \*OFF\*, \*INHERIT\*, \*DISINHERIT\*, \*OCCUPY\*,  
\*IMPOVERISH\*, \*BE\* \*AN\* \*HEIR\*; 1a) (Qal); 1a1) to take**

possession of; **1a2) to inherit; 1a3) to impoverish, come to poverty, be  
poor; 1b) (Niphal) to be dispossessed, be impoverished, come to  
poverty; 1c) (Piel) to devour; 1d) (Hiphil); 1d1) to cause to possess or  
inherit; 1d2) to cause others to possess or inherit; 1d3) to impoverish;  
1d4) to dispossess; 1d5) to destroy, bring to ruin, disinherit;**

However, the same character may be given the more positive meaning of "reaching the culmination." To reach moral perfection is the aim of the would be sage; nobility of character, in turn, insures that ultimate victory can be **#520 - \*SNATCHED\*** from temporary defeat. As the Changes tells us, only the noble person "is capable of being in straits without losing the power to succeed" because in times of crisis he is prompted to undertake a thoroughgoing reform. Consequently, the virtuous individual not only survives present difficulties, but even prospers as soon as the times turn more favourable.

The Head text contains an internal pun. The myriad things are not only agitated and exhausted because they have lost their master, yang ch'i, they have also "run out of places" where they can hide. The Appraisal texts focus on examples of those who have no haven to which they can escape. Occasionally, even meritorious individuals find themselves caught up in wider cycles of inauspicious fate.

**APPRAISAL #1:** He sees his **\*LIMITS\*** as **\*LIMITS\***,

So people embrace him as center.

**FATHOMING #1:** Recognizing his own **\*LIMITS\***

Means: Emotions dwell at the center.

The first lines of the Appraisal and Fathoming talk literally of "seeing his extremity as extremity." One interpretation for the lines (reflected in this translation) presumes that the truly superior human being exerts all his charismatic powers to attract, then utilize talented supporters, who regard him as "center." Given his suasive influence, the people imitate him, letting their emotions also be centered.

Two other interpretations for the same lines are equally possible, however, given such a wide range of meaning for the word "extremity."

One alternative has the noble man "seeing the **\*LIMITS\*** of his desperate straits." The moral superior faces present calamity with perfect equanimity, in part because no misfortune exists that can deter a truly determined would be sage from achieving moral perfection.

As the Analects says, "The superior man can withstand extreme hardships. It is only the small man who, when faced with them, is swept off his feet." Once the individual approaches the perfection of the sage, he then employs suasive example to rouse others to redirect their attention to the core values that constitute the Good in Confucian tradition.

In yet another reading, the person of virtue "pushes to the very extremes his own **\*LIMITS\***" so that he daily improves in virtue. Eventually, having realized the full human potential for sagehood, he becomes a much beloved model for the common people." [**@1, pages 381 - 382**]

Having now articulated the first of our metaphysical / metempirical philosophical contemplations upon #41 - ONTIC postulates (**13 x #41 = #533**) as to whether it is feasible to LEGALLY deploy as a **#532 - SAFE GUARD** or **PRESCRIBED LIMIT** encompassing **#492 - VOLUNTARY FREE WILL** against any **#533 - AUTOGENIC PROCESS** of GNOSIS EX MACHINA.

Such an ethereal outcome to our initial #41 - ONTIC postulate (**13 x #41 = #533**) was one of several conundrums which perplexed ourselves, following a neural linguistic analysis applied to SENATOR JIM MOLAN's (New South Wales) letter dated 11 AUGUST 2022 to the NATIONAL PRESS CLUB detailing his deep concerns which left little to the imagination, over a perceived "outright threat of violence, cloaked in euphemistic and diplomatic tones" of re-education that were expressed (**#145 - m<sup>e</sup>lal (H4449): \*TO\* \*SPEAK\* / \*SAY\***) to the media the day prior by the Chinese ambassador XIAO QIAN.

**SENATOR JIM MOLAN LETTER DATED 11 AUGUST 2022:** "Like many Australians, I watched yesterday's National Press Club address by Chinese ambassador Xiao Qian with deep concern, but no surprise. His thinly veiled aggression, deflection and blame-shifting are, unfortunately, what we've come to expect from the increasingly belligerent Chinese Communist Party regime. {**@7: Sup: 11 - DIVERGENCE: CH'A (#255); Ego: 80 - LABOURING: CH'IN (#379)**}

DISAPPOINTINGLY, {**@8: Sup: 60 - ACCUMULATION: CHI (#315); Ego: 73 - ALREADY FORDING, COMPLETION: CH'ENG (#452 = #451 - PRAXIS OF RATIONALITY + #1 - CENTRE (CHUNG))**}

THE AMBASSADOR CHOSE TO TAKE THE PLATFORM EXTENDED TO HIM BY THE NATIONAL PRESS CLUB AND USE IT TO CRITICISE AUSTRALIA'S MEDIA FOR NOT GLOSSING OVER CHINA'S HUMAN RIGHTS ABUSES, {**@9:** Sup: 20 - **ADVANCE:** CHIN (**#335**); Ego: 27 - **DUTIES:** SHIH (**#479 = #451 - PRAXIS OF RATIONALITY + #28 - CHANGE (KENG)**)}

lies and war-like aggression in our region. {**@10:** Sup: 49 - **FLIGHT:** T'AO (**#384**); Ego: 69 - **EXHAUSTION:** CH'IUNG (**#548**)}

However, most alarming was the ambassador's refusal to rule out force in "reuniting Taiwan with the motherland", even discussing the planned "re-education" of Taiwanese citizens that will happen when (not if) this occurs. To their credit, most of those present at the Press Club yesterday recognised this for what it was - an outright threat of violence, cloaked in euphemistic and diplomatic tones.

The National Press Club is an iconic institution and symbol of our free and democratic media. These values are not consistent with the ideology of the Chinese Communist Party and its mouthpiece in Australia, the ambassador. **YESTERDAY'S SPEECH REINFORCED THE CHINESE GOVERNMENT'S LACK OF RESPECT FOR AUSTRALIA'S LIBERAL DEMOCRATIC VALUES**, {**@20:** Sup: 12 - **YOUTHFULNESS:** T'UNG (**#822**); Ego: 13 - **INCREASE:** TSENG (**#1037**)} and for facts, pragmatism and reason. Rather, it deals only in the currency of misinformation, propaganda and lies. The Chinese Government insults our democratic institutions, then seeks to use those same institutions to prosecute - and worse, legitimise - their evil, immoral and illegal expansionist agenda.

For this reason, I strongly urge the National Press Club to revoke all future speaking invitations to representatives of the Chinese Communist regime. In the future, the Chinese Government should only be provided such a venerable platform on the undertaking that it will engage in respectful, truthful and constructive dialogue with the media, and through it, the Australian people." {**@36:** Sup: 15 - **REACH:** TA (**#1534**); Ego: 20 - **ADVANCE:** CHIN (**#1664**)}

Senator MOLAN is a former Major-General who has an extensive military service (1968 - 2008) record including being an adviser to Vice Chief of the Defence Force on Joint War-fighting, therefore his letter constitutes an expert opinion related to **@215 - SELF CONTRADICTION** involving **#309 - ponēros (G4190): ETHICALLY EVIL / #309 - bi'ûwsh (H873): BAD #360 - páthos (G3806): FEELING WHICH THE MIND SUFFERS**, concerning which he strongly urged **#58 - POLITICAL REVERSAL, ADAPTATION TO CHANGE** as the **#80 - LABOURING (CH'IN)**: "At the

beginning of thought, the heart / mind is set upon wrongdoing. Under such circumstances, the very diligence of the HSIN (#492 - nephesh (H5315): \*ACTIVITY\* \*OF\* \*MIND\* / \*SOUL\*) is all the more frightening.

**APPRAISAL #2:** Labouring from a sense of duty,  
And tireless in diligence,

The noble man has his centre {#452 - kâthab (H3789): \*TO\* \*BE\* \*WRITTEN\* / bâqash (H1245): \*REQUIRE\*, \*DESIRE\*, \*EXACT\*, \*REQUEST\*}.

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

By definition, the individual "has a [moral] centre" once he acknowledges his obligations to a nested hierarchy of social relations, extending from parents to mentors to patrons to the state." [@1, page 416]

YIN NATURE (EGO)					
36	45	73	#154		
9	13	39	#61	#215	#193
7	80	58	#145	#360	#154
				#575	

[#36, {@1: Sup: 36 - **STRENGTH**: CH'IANG (#36); Ego: 36 - **STRENGTH**: CH'IANG (#36)}

#45, {@2: Sup: 81 - **FOSTERING**: YANG (#117 - **MALE DEME IS UNNAMED** {%18}); Ego: 45 - **GREATNESS**: TA (#81 - **MALE DEME IS UNNAMED** {%0})}

#73, {@3: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#190); Ego: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#154)}

#39, {@4: Sup: 31 - **PACKING**: CHUANG (#221); Ego: 39 - **RESIDENCE**: CHU (#193)}

#58, {@5: Sup: 8 - **OPPOSITION**: KAN (#229); Ego: 58 - **GATHERING IN**: HSI (#251)}

#80, {@6: Sup: 7 - **ASCENT**: SHANG (#236); Ego: 80 - **LABOURING**: CH'IN (#331)}

#7, {@7: Sup: 14 - **PENETRATION**: JUI (#250); Ego: 7 - **ASCENT**: SHANG (#338)}

#9, {@8: Sup: 23 - **EASE**: YI (#273); Ego: 9 - **BRANCHING OUT**: SHU (#347)}

#13] {@9: Sup: 36 - **STRENGTH**: CH'IANG (#309 - ponērós (G4190): **ETHICALLY EVIL** / bi'ûwsh (H873): **BAD**); Ego: 13 - **INCREASE**:



TSENG (#360 - páthos (G3806): **FEELING WHICH THE MIND SUFFERS**)}

#THREE:	#145	as #64 - <b>SINKING (CH'EN)</b>
#FOUR:	#215	as #53 - <b>ETERNITY (YUNG)</b>
#FIVE:	#360	as #36 - <b>STRENGTH (CH'IANG)</b>

And such opinion as we had conveyed in our informal research notes dated 6 NOVEMBER 2021 on "METHODOLOGICAL SELF-DETERMINATION AS AUTOGENIC THOUGHTS STEERING MORPHOGENIC KNOTS" that in making a nomenclature consideration of **#45 - METHODOLOGY** the #CENTRE of value PROPOSITION is that any DELIMITER is relative to the AUTONOMOUS PRINCIPLE, thereby as a META THEORY OF LOGIC is a stratum as dialectic of meta-descriptor prototypes which always precedes it.

#1  
#2  
#3  
#4  
#5  
#6  
#7  
#8

#9 - PROPOSITIONAL DELIMITER RELATIVE TO THE AUTONOMOUS PRINCIPLE

Which is here the TETRAD **#13 - INCREASE (TSENG)**: "The contrast between internal and external continues. Squareness refers to "directional" behaviour aimed at the Tao. It implies "squaring" thoughts and deeds, as well as acting within well-established bounds. The good person, then, takes it as a duty to make the outer life square with inner constraints:

**#822 as [#6, #300, #40, #70, #6, #400] = sh<sup>e</sup>mûw'âh (H8052):**  
**{UMBRA: #421 - CAUSE OF REASON % #41 = #11} 1) \*REPORT\*,**  
**\*NEWS\***, rumour; **1a)** report, news, tidings; **1b)** mention;

YESTERDAY'S SPEECH REINFORCED THE CHINESE GOVERNMENT'S LACK OF RESPECT FOR AUSTRALIA'S LIBERAL DEMOCRATIC VALUES, {@20:  
Sup: 12 - **YOUTHFULNESS**: T'UNG (#822); Ego: 13 - **INCREASE**:  
TSENG (#1037)}

**#1037 as [#20, #5, #500, #1, #30, #1, #10, #70, #400] =**  
**kephálaion (G2774): {UMBRA: #687 % #41 = #31} 1) \*THE\***

**\*CHIEF\* \*OR\* \*MAIN\* \*POINT\*, \*THE\* \*PRINCIPAL\* \*THING\*;**

**2)** the pecuniary sum total of a reckoning, amount; **2a)** the principal, capital, as distinguished from the interest; **2b)** a sum of money, sum;

A true increase in virtue works against artifice and pretension, but the petty person focuses on external adornment, hoping to fool others by superficial changes. YANG HSIUNG puts a spin on the famous question posed by the LAO TZU, "Which is dearer, your name or your life?" YANG asks instead, "Which is dearer, the inner life or outer glory?" External brilliance cannot conceal inner confusion for long." [**@1, page 153**]

Having further sharpened our intuiting of the TETRAD #13 - **INCREASE** (TSENG) in being the #CENTRE OF VALUE as PROPOSITIONAL DELIMITER and unusually found one occurrence which appeared to reflect the **#451 - PRAXIS OF RATIONALITY** statements, accordingly we would espouse a second metaphysical / metempirical philosophical #41 - ONTIC postulate and that is whether the METALOGIC AUTONOMOUS DELIMITER functions as an aggregated spacial magnitude of each equivalent meta descriptor being a boundary of consciousness construct.

Whereas the SAPIENT OPINION FROM AN EXPERT and those as the **#145 - \*IGNORANT\*** (áгноia (G52): **\*IGNORANCE\***; **\*MORAL\* \*BLINDNESS\***) POSTULATIONS OF **#145 - \*STUPIDITY\*** (kiqlâh (H3690): **\*CONFIDENCE\***; **\*FOLLY\***, **\*STUPIDITY\***) might both direct themselves to the same PROPOSITIONAL DELIMITER, the dialectic of meta-descriptor prototypes can yield entirely different results which may be vital or may not satisfy our contingent need for a STATIC conception with an inclusion of any ONTIC EPISTEMOLOGICAL PREMISE with deference to the corresponding CATEGORY OF UNDERSTANDING such as for example **#479 - gâmal (H1580): \*DEAL\* \*FULLY\* \*WITH\*, \*RECOMPENSE\* / châkâm (H2450): \*PRUDENT\*; \*WISE\* \*IN\* \*ADMINISTRATION\***.

Thusly our third postulate is upon the **#451 - PRAXIS OF RATIONALITY + #81 - TETRAD SPECTRUM (#452 ... #532)** itself, as to whether it conveys some sense of a MORAL BOUNDARY as then a mechanism for adjustment and if it is possible to cohere both **#73 - ALREADY FORDING, COMPLETION: CH'ENG (#452)** and **#27 - DUTIES: SHIH (#479)** as a magnitude applied against the TETRAD in a similar manner by which the meta-descriptors are a neural linguistic method for determining a mirrored boundary to consciousness.

# #1 - 中 = #452 (CHINA)

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

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

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

{**UMBRA: #453 % #41 = #2**} 1) equivalent to G264; 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 any appeal to **\*PATHOS\*** to be considered as not being manipulative with the exception of time (**kairiós**) itself (ie. "...**ART THOU COME HITHER TO \*TORMENT\*-G928 US BEFORE THE \*TIME\*-G2540?**" [Matthew 8:29]), must then objectively complement rather than replace reason and evidence-based argument. In addition to making use of **\*PATHOS\***, there must be established in accordance with ARISTOTLE's rhetorical triangle, either an integrity (**díkaios**) or credibility (**ethos**) in addition to supplying reasons and evidence (**logos**) in support of such a proposition.

**#475 = #451 - PRAXIS OF RATIONALITY + #24 - JOY (LE)** as [#2, #1, #200, #1, #50, #10, #200, #1, #10] /

**#331** as [#5, #2, #1, #200, #1, #50, #10, #7, #5, #50] =

basanízō (G928): {**UMBRA: #1071 % #41 = #5**} 1) to test (metals) by the touchstone, which is a black siliceous stone used to test the purity of gold or silver by the colour of the streak produced on it by rubbing it with either metal; 2) to question by applying torture; 3) to torture; 4) **\*TO\* \*VEX\* \*WITH\* \*GRIEVOUS\* \*PAINS\* (\*OF\* \*BODY\* \*OR\* \*MIND\*)**, **\*TO\* \*TORMENT\***; 5) to be harassed, distressed; 5a) of those who at sea are struggling with a head wind;

**#401** as [#20, #1, #10, #100, #70, #200] = kairós (G2540):

{**UMBRA: #401 % #41 = #32**} 1) due measure; 2) a measure of time, a larger or smaller portion of time, hence; 2a) a fixed and definite time, **\*THE\* \*TIME\* \*WHEN\* \*THINGS\* \*ARE\* \*BROUGHT\* \*TO\* \*CRISIS\***, the decisive epoch waited for; 2b) opportune or reasonable time; 2c) the right time; 2d) a limited period of time; 2e) to what time brings, the state of the times, the things and events of time;

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

"The first Head and its Appraisals, read in the light of Yang's own commentaries, lead the reader to recognize integrity (ch'eng) as the central virtue precisely because of its all encompassing nature. Integrity not only establishes the unity of man with the visible world of Heaven and Earth, but it also puts him in touch with the primal Mystery hidden at the cosmic origin (Appraisal 1). The individual may easily fail to attain this integrity if he relies on specious absolutes—for example, the polarization of yin / yang. He will also fail if he is mired in the moral ambiguity (Appraisal 2) that results when an individual disregards his sacred duty to make names (=CONCEPTUAL CATEGORIES) correspond to realities (Appraisal 8). Because the petty man ignores the Mystery within him, he is obstructed in both his private desires and public ambitions (Appraisals 4, 6). In contrast, the aspirant to sagehood devotedly imitates the universal, unchanging patterns, and so is led to decisions that make his activities effective (Appraisals 3, 5, 7).

**APPRAISAL #1:** Primal oneness encompasses all.  
It is profound.

**FATHOMING #1:** Primal oneness, all encompassing  
Means: This is the correct state of contemplation.

"Primal oneness" is a set phrase describing the initial cosmic state of non-differentiation "prior to the appearance of forms." In early Chinese cosmogonies, the world we experience emerges from this initial state through various stages of separation until the perceptible world finally unfolds. The term primal oneness was also associated with both the AXIS MUNDI and CHUANG TZU'S EMPEROR of the Center, who died when the primal unity of his body was violated. The analogous state to primal oneness in what we might call moral psychology is the initial centering of human inwardness that leads to conscious, responsible action. The associations of primal oneness with centering, the theme of this tetragram, are thus multiple.

The term "all encompassing" is borrowed from the CHUANG TZU, where it describes that power of the Way acting through the sage that lets him see beyond surface differentiation to the fundamental unity of things, so that he can "merge the myriad things and make them one." ...

**#452 = #451 - PRAXIS OF RATIONALITY + #1 - CENTRE (CHUNG)**  
as [#6, #300, #40, #6, #50, #10, #600] = sh<sup>o</sup>mônîym (H8084):  
{UMBRA: #440 % #41 = #30} 1) \*EIGHTY\*, fourscore; 1a) eighty  
(as cardinal number); 1b) eightieth (as ordinal number); 1c) \*IN\*  
\*COMBINATION\* \*WITH\* \*OTHER\* \*NUMBERS\*;

If the first Head is a microcosm of the eighty-one Heads correlated with the round of the seasons, this Appraisal, speaking of maturity and storage, represents autumn as the balance between Fire and Water, cosmic phases correlated with summer and winter respectively:

**#71 - DOMINION MATRIX: #1 ... #11 ... #21 ... #31 ... | ... #41 ...  
#51 ... #61 ... #71 ... #81**

In Han writings, Fire suggests the nourishing and fructifying activity of summer and, by extension, the use of rewards. Water implies purification, rectitude, and reliance upon judicial punishment in governance. In Yang's writing, fire and water are associated with humaneness (jen) and strict attention to duty (yi) respectively."

## #28 - 三 更 = #479

**gèng:** 1. more; even more, 2. to change; to amend, 3. a watch; a measure of time, 4. again; also, 5. to experience, 6. to improve, 7. to replace; to substitute, 8. to compensate, 9. contacts, 10. furthermore; even if, 11. other, 12. to increase, 13. forced military service, 14. Geng, 15. finally; eventually, 16. to experience

**WHERE #479 = #451 - PRAXIS OF RATIONALITY + #28 - CHANGE**

**(KENG):** "In the world of Man, the upward flight occurs through self cultivation. And just as flight depends upon the interaction of structural patterns (in the wing) and unseen currents (in the wind), the human potential for moral elevation relies upon the interaction of structural patterns in society and unseen tendencies in the spirit. This tetragram shows life resurgent and moral life retrieved from evil habits. Though change of any kind calls for caution, change at this time opens the way for generally positive developments.

**APPRAISAL #1:** Having evolved in darkness, It is not right.  
Impropriety seems like nature.

**FATHOMING #1:** Darkly changed, proprieties blocked,  
Means: In youth, he alters his course.

**#479 = #451 - PRAXIS OF RATIONALITY + #28 - CHANGE (KENG)**

as [#80, #70, #10, #8, #300, #1, #10] = poiētés (G4163):

{UMBRA: #676 % #41 = #20} 1) a maker, a producer, author; 2) a doer, performer; 2a) \*ONE\* \*WHO\* \*OBEYS\* \*OR\* \*FULFILS\* \*THE\* \*LAW\*; 3) a poet;

Deep at the core of his being, the individual has neglected to develop the potential for goodness that is endowed with human nature. As he

accustoms himself to evil, it becomes his second nature. Such a basic distortion of human nature can seem natural enough, especially when changes are carried out gradually over the years. As one Han philosopher observed:

Whatever is completed during one's youth seems like the human nature sent by Heaven. Whatever is customary comes to seem "natural."

Still, the implications of such changes could not be more profound. Through his failure to develop his innate potential for Goodness, the petty person loses the only characteristic that truly distinguishes him from the beasts....

Moral improvement should work to turn evil into good, black into white. Here, by contrast, material of pristine purity is steeped in filth. This suggests the effect on the soul of bad companions or bad customs. That no good can come from this is clearly shown in a pun by which "black" also means "calamity."

**APPRAISAL #4:** With each change, slight gain;

In use, nothing but profit.

**FATHOMING #4:** In change, slight gain

Means: This is what the people look to.

**#479 = #451 - PRAXIS OF RATIONALITY + #28 - CHANGE (KENG)**  
as [#4, #10, #5, #300, #1, #60, #1, #40, #8, #50] = *diatássō* (G1299): {**UMBRA: #1516 % #41 = #40**} 1) to **\*ARRANGE\***, **\*APPOINT\***, **\*ORDAIN\***, **\*PRESCRIBE\***, give order;

**#1534 - SENATOR MOLAN'S LETTER (SUPERNAL)** as [#500, #1, #50, #5, #100, #800, #9, #8, #50, #1, #10] = *phanerōō* (G5319): {**UMBRA: #1526 % #41 = #9**} 1) to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way; **1a)** make actual and visible, realised; **1b)** to make known by teaching; **1c)** **\*TO\* \*BECOME\* \*MANIFEST\***, **\*BE\* \*MADE\* \*KNOWN\***; **1d)** of a person; **1d1)** expose to view, make manifest, to show one's self, appear; **1e)** to become known, to be plainly recognised, thoroughly understood; **1e1)** who and what one is;

"BUT THOUGH I BE RUDE IN SPEECH, YET NOT IN KNOWLEDGE; BUT WE HAVE BEEN THOROUGHLY **\*MADE\*-G5319 \*MANIFEST\*-G5319** AMONG YOU IN ALL THINGS." [2Corinthians 11:6]

**#1664 - SENATOR MOLAN'S LETTER (EGO)** as [#5, #400, #9, #400, #50, #800] = *euthýnō* (G2116): {**UMBRA: #1664 % #41 = #24**} 1) **\*TO\* \*MAKE\* \*STRAIGHT\***, level, plain; 2) to lead or guide



straight, to keep straight or direct; **2a)** of the steersman or helmsman of a ship; **2b)** of a charioteer;

"BEHOLD ALSO THE SHIPS, WHICH THOUGH THEY BE SO GREAT, AND ARE DRIVEN OF FIERCE WINDS, YET ARE THEY TURNED ABOUT WITH A VERY SMALL HELM, WHITHERSOEVER THE **\*GOVERNOR\*-G2116** LISTETH." [James 3:4]

**#479 = #451 - PRAXIS OF RATIONALITY + #28 - CHANGE (KENG)**  
as [#5, #4, #70, #400] = da'ath (H1847): {UMBRA: #474 % #41 = #23} **1)** knowledge; **1a)** knowledge, perception, skill; **1b)**  
**\*DISCERNMENT\*, \*UNDERSTANDING\*, \*WISDOM\*;**

Appraisal 4 marks the Beginning of Good Fortune. Several types of good fortune may be predicted by these lines. In one reading, the **\*INCREMENTAL\* \*POLITICAL\* \*AND\* \*CULTURAL\* \*CHANGES\*** instituted by the sage-ruler eventually lead to marked social improvements, though the reforms largely go unnoticed by the subject population. (Certainly YANG HSIUNG strongly opposed Legalist measures on grounds that they instituted massive changes of no real benefit to the common people)." [1, page 215 - 216]

The last of our metaphysical / metempirical philosophical contemplations upon #41 - ONTIC postulates which arise from SENATOR MOLAN's exercise of #123 - JUDGMENT SENSIBILITY as a public opinion pertains to whether the **#451 - PRAXIS OF RATIONALITY + #81 - SOVEREIGN JUXTAPOSITION** can be more properly thought of as an expansion of the **#369 - HUMAN DISCRIMINATING NORM** and thereby constituting the MIND's ONTIC boundary (**#451 + #369 = #820 = 20 x #41**) within the ontological rational construct as **22 x #41 or 2 x #451 = #902 - RULE OF LAW** conforming to the IDEA TEMPLATE of QUEEN VICTORIA's LETTERS PATENT:

## **DETERMINISTIC ARBITRATORS / FACILITATORS TO #492 - VOLUNTARY FREE WILL / ANTHROPOCENTRIC SINGULARITY**

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

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

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

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

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

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

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

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

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

@177, {@10: Sup: 71 - **STOPPAGE**: CHIH (#347); Ego: 15 - **REACH**: TA (#71)}

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

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

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## IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT (PARTIALLY SHOWN)

@84, {@13: Sup: 1 - **CENTRE**: CHUNG (#501); Ego: 3 - **MIRE**: HSIEN (#82)}

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

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

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

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

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

@84, {@19: Sup: 57 - **GUARDEDNESS**: SHOU (#746 - **exousía (G1849) the power of rule or government; the sign of regal authority, a crown**); Ego: 3 - **MIRE**: HSIEN (#219)}

**SECTION VII** - AND WE DO HEREBY DECLARE OUR PLEASURE TO BE THAT, IN THE EVENT OF DEATH, INCAPACITY, REMOVAL, OR ABSENCE OF OUR SAID GOVERNOR GENERAL OUT OF OUR SAID COMMONWEALTH, AND ALL AND EVERY THE **\*POWERS\*** AND AUTHORITIES HEREIN GRANTED TO HIM SHALL UNTIL OUR FURTHER PLEASURE IS SIGNIFIED THEREIN, BE VESTED IN SUCH PERSON AS MAY BE APPOINTED BY US

UNDER OUR SIGN MANUAL AND SIGNET TO BE OUR LIEUTENANT GOVERNOR OF OUR SAID COMMONWEALTH: OR IF THERE SHALL BE NO SUCH LIEUTENANT GOVERNOR IN OUR SAID COMMONWEALTH, THEN IN SUCH PERSON OR PERSONS AS MAY BE APPOINTED BY US UNDER OUR SIGN MANUAL AND SIGNET TO ADMINISTER THE GOVERNMENT OF THE SAME. NO SUCH **\*POWERS\*** OR AUTHORITIES SHALL VEST IN SUCH LIEUTENANT GOVERNOR, OR SUCH OTHER PERSON OR PERSONS, UNTIL HE OR THEY SHALL HAVE TAKEN THE OATHS APPOINTED TO BE TAKEN BY THE GOVERNOR GENERAL OF OUR SAID COMMONWEALTH, AND IN THE MANNER PROVIDED BY THE INSTRUCTIONS ACCOMPANYING THESE OUR LETTERS PATENT.

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

@86, {@20: Sup: 62 - **DOUBT:** YI (#808 - **bâqash (H1245):** to require, exact / **bârar (H1305):** to show oneself pure, just, kind / **châram (H2763):** devoted / **kathístēmi (G2525):** to appoint one to administer an office; to set down as, constitute, to declare, show to be); Ego: 5 - **KEEPING SMALL:** SHAO (#224)}

**SECTION VIII** - AND WE DO HEREBY REQUIRE AND COMMAND ALL OUR OFFICERS AND MINISTERS, CIVIL AND MILITARY, AND ALL OTHER THE INHABITANTS OF OUR SAID COMMONWEALTH TO BE OBEDIENT, AIDING, AND ASSISTING UNTO OUR SAID GOVERNOR GENERAL, OR, IN THE EVENT OF HIS DEATH, INCAPACITY, OR ABSENCE, TO SUCH PERSON OR PERSONS AS MAY, FROM TIME TO TIME, UNDER THE PROVISIONS OF THESE OUR LETTERS PATENT, ADMINISTER THE GOVERNMENT OF OUR SAID COMMONWEALTH.

### **LETTERS PATENT SECTION VIII / HUMAN DISCRIMINATING**

**NORM: #820 as [#4, #400, #50, #1, #40, #5, #50, #70, #200] = 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;

@177, {@21: Sup: 77 - **COMPLIANCE:** HSUN (#885 - **agapáō (G25):** to be well pleased, to be contented at or with a thing / **dikaíōma (G1345):** that which has been deemed right so as to have force of law; what has been established, and ordained by law, an ordinance; a righteous act or deed / **ekgamízō (G1547):** to marry, to be given in marriage); Ego: 15 - **REACH:** TA (#239)}

**SECTION IX** - AND WE DO HEREBY RESERVE TO OURSELVES OUR HEIRS AND SUCCESSORS, FULL POWER AND AUTHORITY FROM TIME TO

TIME TO REVOKE, ALTER, OR AMEND THESE OUR LETTERS PATENT, AS TO US OR THEM SHALL SEEM MEET.

**LETTERS PATENT SECTION IX / OBLIGATING NORM: #861 as [#2, #70, #400, #30, #8, #40, #1, #300, #10] = boulēma (G1013): {UMBRA: #551 - COMPARE TO IDEA TEMPLATE SECTION III % #41 = #18} 1) \*WILL\*, \*COUNSEL\*, \*PURPOSE\*;**

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

@140] {@22: Sup: 55 - **DIMINISHMENT**: CHIEN (#940 - **asphalēs (G804)**): certain, true; suited to confirm / **emménō (G1696)**: to persevere in anything, a state of mind / **kratéō (G2902)**: to have power, be powerful; to be chief, be master of, to rule); Ego: 59 - **MASSING**: CHU (#298)}

**SECTION X - AND WE DO FURTHER DIRECT AND ENJOIN THAT THESE OUR LETTERS PATENT SHALL BE READ AND PROCLAIMED AT SUCH PLACE OR PLACES AS OUR SAID GOVERNOR GENERAL \*SHALL\* \*THINK\* \*FIT\* WITHIN OUR SAID COMMONWEALTH OF AUSTRALIA.**

**LETTERS PATENT SECTION X / MANIFESTING NORM: #902 as [#1, #100, #600, #1, #200] = arché (G746): {UMBRA: #709 % #41 = #12} 1) beginning, origin; 2) the person or thing that commences, the first person or thing in a series, the leader; 3) \*THAT\* \*BY\* \*WHICH\* \*ANYTHING\* \*BEGINS\* \*TO\* \*BE\*, \*THE\* \*ORIGIN\*, \*THE\* \*ACTIVE\* \*CAUSE\*; 4) the extremity of a thing; 4a) of the corners of a sail; 5) the first place, principality, rule, magistracy; 5a) of angels and demons;**

<<http://www.grapple369.com/?idea:820,861,902>>

That our META LOGIC method is shown to be a viable component for GNOSIS EX MACHINA and artificial intelligence using bayesian theory (ie. *the latter is not our research concern*). An interesting note of a PYTHAGOREAN approach: **#36 - AUTONOMOUS DELIMITER + #45 - METHODOLOGY = #81 - SOVEREIGN JUXTAPOSITION** v's #451 - PRAXIS OF RATIONALITY + #81 - SOVEREIGN JUXTAPOSITION is the former's capacity to take vengeance as cruel hypocritical injustice...  
[#36, {@1: Sup: 36 - **STRENGTH**: CH'IANG (#36); Ego: 36 - **STRENGTH**: CH'IANG (#36)}  
#45, {@2: Sup: 81 - **FOSTERING**: YANG (#117 - **MALE DEME IS UNNAMED** {%18}); Ego: 45 - **GREATNESS**: TA (#81 - **MALE DEME IS UNNAMED** {%0})}

#73, {@3: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#190); Ego: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#154)}

<<http://www.grapple369.com/?idea:154,190,198>>

Shortly after SENATOR MOLAN's letter to the NATIONAL PRESS CLUB had come to our awareness, we advised him by email @ 0607 HOURS ON 12 AUGUST 2022, that the document then short titled "Chinese Flag" had by last email @ 1116 HOURS ON 10 AUGUST 2022, been provided to the Foreign Minister Penny Wong, Chinese Embassy, Honourable Darren Chester as local member of Federal Parliament and media@defence which provides government / other parties with a technology resolution to both the Chinese / Taiwan conflict and deteriorated Australian relations by provision of a sapient protocol and initial meta narrative derived from HAN DYNASTY text of 4 BCE mapped as IDEAS derived from the Biblical Hebrew / Greek lexicon to then mediate the problem of the day as "**trompé du jour**" (#27 - duty / #61 - deceive / #75 - mistake) being a means to maintain continuum without @215 - SELF **CONTRADICTION**.

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



<[https://en.wikipedia.org/wiki/Flag\\_of\\_China](https://en.wikipedia.org/wiki/Flag_of_China)>

**THE ORACLES (#246 - 'imrâh (H565): \*WORD\* as #410 - dâth (H1882): \*LAW\* OF GOD**

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

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

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

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

**#205 (SYNTHESIS) - PRINCIPLE OF PERSISTENCE / #369 - HUMAN DISCRIMINATING NORM (probity: DO NOT STEAL)**  
**#246 (ANTI-THESIS) - UTTERANCE; ACTIONS / #410 - OBLIGATING NORM (rule based: BEAR NO FALSE WITNESS)**  
**#287 (THESIS) - NECESSITY (LAW OF DUTY) / #451 - MANIFESTING NORM (right or privilege: DO NOT COVET)**

As an intuition made of the CHINESE FLAG with its FIVE star elements then having a possible correspondence to SHIH (#27 - 事 = #478, #61 - 飾 = #512, #63 - 視 = #514, #75 - 失 = #526, #21 - 釋 = #472) within the COURSE-trochos OF NATURE-genesis [James 3:6] we firstly determined the DEME: #151 / ONTIC: #272, MALE: #172 / FEME: #247 and #451 - PRAXIS OF RATIONALITY IDEAS: #478, #512, #514, #526, #472 to then resolved any corresponding CATEGORIES OF UNDERSTANDING relevant to MYTHOS references such as WATERS which are associated to the **#496 - LEVIATHAN-H3882** or DRAGON as the Chinese water and weather god, sanzuwu the sun crow called the Yangwu (陽烏; yángwū) or more commonly referred to as the Jīnwū (金烏; jīnwū) or "golden crow". Even though it is described as a crow or **\*RAVEN\***, it is usually coloured red instead of black.



**#514 / 496 as [#40, #30, #20, #6, #400] / [#40, #30, #20, #400, #6] = malkûwth (H4438): {UMBRA: #496 % #41 = #4} 1) **\*ROYALTY\***, **\*ROYAL\*** **\*POWER\***, **\*REIGN\***, **\*KINGDOM\***, **\*SOVEREIGN\*** **\*POWER\***; 1a) royal power, **\*DOMINION\***; 1b) reign; 1c) kingdom, realm;**

We duly noted that the **#71 - DOMINION MATRIX: @205 = [#1 ... #21 ... #41 ... #61 ... #81 - YEAR x 4.5 = 364.5 days] | @164 = [#71 ... #11 ... #31 ... #51]** as ONTIC premise was exhibited within the MYTHOS where each one of the four Dragon Kings to the Four Seas (四海龍王 Sìhǎi Lóngwáng) sharing the surname Ao (敖, meaning "playing" or **\*PROUD\***) are associated to a colour and a body of water



corresponding to one of the four cardinal directions as the natural



boundaries of China:

### #205 - COSMOLOGICAL DIAGRAM OF THE DRAGON KING / DRAGON GODS (龙神 LÓNGSHÉN)

Author: Aethelwolf Emsworth (Own work, Public Domain)

Accordingly given such impetus for congenial co-operation by an equivalent foundational value, we included within such dialog a document titled "**DEVISING THE IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT AND HYPOTHESIS ON ONTIC VARIANCE**" which is derived by teleological / noumenon intersection from the same #205 / #164 - COURSE OF NATURE paradigm that seemingly defines Chinese identity.

<<http://www.grapple369.com/Groundwork/Letters%20Patent%20Variance.pdf>>



<[https://en.wikipedia.org/wiki/Flag\\_of\\_the\\_United\\_Kingdom](https://en.wikipedia.org/wiki/Flag_of_the_United_Kingdom)>

[**IMAGE:** The question is whether the magic square implied by the BRITISH FLAG'S UNION JACK also exhibits a claim to **#71 - \*DOMINION\*** reflecting the course of nature and not expressly the ROMAN (@1, @5) STATE]

**#71 #1 #11**

#61 #81 **#21**

#51 #41 #31 = COURSE of NATURE (gk. trochos genesis) / **#265 - \*THE\* \*KEY\*** = #31 + #41 + #51 + #61 + #81"

Lastly, we were able by usage of the #451 - PRAXIS OF RATIONALITY to then IDEA sculpture from a BIBLICAL TEXT: "HAST THOU HEARD THE **\*SECRET\*-H5475: OF GOD?**

**#82 as [**

**#2 - FULL CIRCLE (CHOU: #453),**

**#60 - ACCUMULATION (CHI: #511),**

**#6 - CONTRARIETY (LI: #457),**

**#4 - BARRIER (HSIEN: #455),**

**#10 - DEFECTIVENESS / DISTORTION (HSIEN: #461)**

**] = cōwd (H5475): {UMBRA: #70 = SEVERANCE (KE: #521) % #41 = #29} 1) council, counsel, assembly; 1a) council (of familiar conversation); 1a1) divan, circle (of familiar friends); 1a2) assembly, company; 1b) counsel; 1b1) counsel (itself); 1b2) **\*SECRET\* \*COUNSEL\***; 1b3) familiar converse, intimacy (with God);**

<<http://www.grapple369.com/?idea:453,511,457,455,461,521>>

**AND DOST THOU RESTRAIN WISDOM {#478 - chokmâh (H2451): \*WISDOM\*} TO THYSELF?" [Job 15:8]**

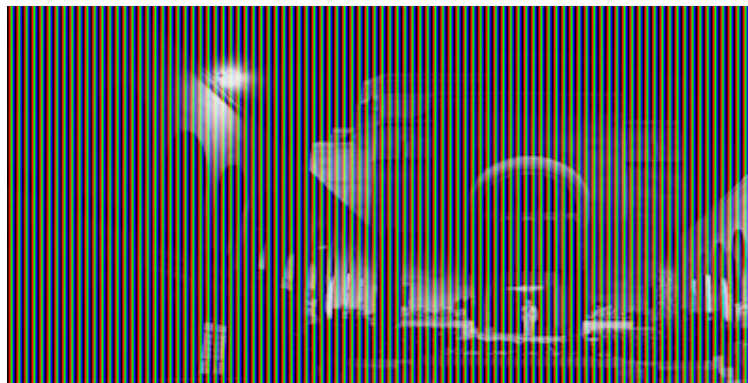
The substantive MYTHOS elements that are applicable to the notion of phoenix as Fènghuáng (traditional Chinese: 鳳凰; simplified Chinese: 凤凰, Mandarin). Where the males were originally called fèng and the females huáng, but such a distinction of gender is often no longer made and they are blurred into a single feminine entity so that the bird can be paired with the Chinese dragon, which is traditionally deemed male.



Credits: "iStock (Getty Images) | alphabetMN"

It is therefore our reasonable view, derived from both the #1 - CENTRE (CHUNG) premise underpinning an unity which is the identity 中 = #452 (CHINA), that the CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING) published in 4 BCE is most likely primarily concerned with maintaining the #71 - DOMINION of STATE in exerting a #57 - GUARDEDNESS (SHOU) against any #66 - DEPARTURE (CH'U) by #48 - RITUAL (LI) #6 - CONTRARIETY (LI). Accordingly it would be prudent that government ought then require a seminal narrative to mediate any problem of the day as "**trompé du jour**" (#27 - duty / #61 - deceive / #75 - mistake) being a means to maintain continuum without @215 - SELF CONTRADICTION.

#478 = #451 - PRAXIS OF RATIONALITY + #27 - DUTIES (SHIH) as [#40, #8, #90, #90, #200, #10, #600] = châsar (H2690): {UMBRA: #298 % #41 = #11} 1) to sound a \*TRUMPET\*; 1a) (Piel) players on clarions (participle); 1b) (Hiphil) sound with clarions (participle);



**YOUTUBE:** "THE LAST POST (ROYAL AUSTRALIAN AIR FORCE)"

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

#472 = #451 - PRAXIS OF RATIONALITY + #21 - RELEASE (SHIH) as [#50, #4, #10, #2, #6, #400] = nâdyb (H5081): {UMBRA: #66 % #41 = #25} 1) inclined, willing, noble, generous; 1a) incited, inclined, willing; 1b) noble, princely (in rank); 1c) noble (in mind and character); 2) noble one;

By means of the accompanying documents we had conveyed an "analogy of a pebble in \*SHOE\* as a simple action which can disable the stoutest of men". We were not writing any political manifesto but proffering a perspective from an ontological pacifist (ie. **minimal effort to achieve goals and any private citizen who can render a service to their country ought do so**) as humanist and universalist value to duty.



disrespectful, **17.** something ordinary, **18.** same generation / a similar kind, **19.** to falter, **20.** Yi, **21.** to hoe; to cut grass, **22.** to display

**WHERE #474 = #451 - PRAXIS OF RATIONALITY + #23 - EASE**

**(YI):** "Both the initial injury and the resultant ease are suggested by the character chosen for the title, which has three main meanings: (1) "to injure or harm," (2) "to level" (both in the sense of "to put in balance" and "to flatten by force"), and (3) "to ease." The Appraisals below suggest the complicated ties that relate ease and injury.

**APPRAISAL #1:** At first, secretly of two minds,  
He grasps what eases his inner self.

**FATHOMING #1:** Initial confusion, then equanimity  
Means: This relieves his inner self.

**#474 as [#4, #400, #70] = d'yo (G1417): {UMBRA: #474 % #41 = #23} 1) the \*TWO\*, the twain;**

**#474 as [#9, #5, #30, #70, #50, #300, #10] = thélō (G2309): {UMBRA: #844 % #41 = #24} 1) to will, have in \*MIND\*, intend; 1a) to be resolved or determined, to purpose; 1b) to desire, to wish; 1c) to love; 1c1) to like to do a thing, be fond of doing; 1d) to take delight in, have pleasure;**

The phrase "to be of two minds" is sometimes a synonym for duplicitous. More often, however, it suggests the conflicting impulses to uphold social duty and to serve self-interest. The notion of divided allegiances can also be applied to a subordinate serving two masters. All these situations stem from the **#474 - \*MIND's\*** secret struggle over priorities. If wise and good, the individual orders his goals, ranking inner happiness above conventional goods and communal needs above selfish desires. A **\*CALM\***, yet resolute **\*MIND\*** is the key to the **\*INTERNAL\* \*EQUILIBRIUM\*** that promotes the healthful circulation of the "ever--flowing ch'i."

**APPRAISAL #2:** Secretly injured,  
He blunders into Heaven's net.

**FATHOMING #2:** Secretly hurt, crashing into the net  
Means: "Though loosely woven, it does not fail."

"Heaven's net" is the conventional phrase for "cosmic retribution," the Chinese counterpart to the recording angel of the Judaeo-Christian tradition." [**@1, pages 193, 194**]

<<http://www.grapple369.com/?idea:468,474>>

Since we cohere (#358 - dialogízomai (G1260): **\*BRING\*** **\*TOGETHER\*** **\*DIFFERENT\*** **\*REASONS\*** / #405 - yôwm (H3117): **\*DAY\***, **\*TIME\***, **\*YEAR\***) our meta narrative to the noumenon of the day beginning 8 AUGUST 2022, for such usage (ie. *it is not an unusual phenomenon we observe within news media*) as subject which one is not likely to publicly talk about, but it is a mechanism by which a simple obstruction can be overcome and immersive interoperability negotiated as equilibrium. In having advised each party [Senator Wong, Chinese Embassy, Ministry of Foreign Affairs Taiwan] as to the document exchange, of which they are aware, I have discontinued any further dialog.

A pithy explanation of what rhetorical "postmodern" contortions await for ourselves in contending with DE ZENGOTITA's fourth chapter as being a proposition on politics of self expression, is conveyed by JOHN ANDERSON as former leader (1999 to 2005) of the National Party, in giving a critique of HELEN PLUCKROSE and JAMES LINDSAY's book titled, "Cynical Theories: How Universities Made Everything about Race, Gender, and Identity – and Why This Harms Everyone" conveys the perspective that postmodernism rejects the notion of absolute **\*TRUTH\***, or **\*TRUTH\*** that is **#630 - \*TRUE\*** for everyone and embraces a **#620 - metáthesis (G3331): \*METATHESIS\*** of which the Greek poet HESIOD (between 750 - 650 BCE) within verse 27 of his THEOGONY conveys by the analogy [pseudea ... etumoisin homioia (ψεύδεα ... ἐτύμοισιν ὁμοῖα)] are "deceptive things [pseudea] looking like genuine [etuma] things".

"ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,  
ἴδμεν δ' [ @100 ], εὖτ' ἐθέλωμεν [ @110 ], ἀληθέα γηρῦσασθαι [ @135 ]."

"We know how to say many deceptive things looking like genuine things, but we also know how, whenever we wish it, to proclaim things that are true." [Hesiodic Theogony 27-28]

**DEME CHECKSUM TOTAL: #345** as [#20, #5, #50, #70, #200] = kenós (G2756): {UMBRA: #345 % #41 = #17} **1) \*EMPTY\***, **\*VAIN\***, **\*DEVOID\*** **\*OF\*** **\*TRUTH\***; **1a)** of places, vessels, etc. which contain nothing; **1b)** of men; **1b1)** empty handed; **1b2)** without a gift; **1c)** metaph. destitute of spiritual wealth, of one who boasts of his faith as a transcendent possession, yet is without the fruits of faith; **1d)** metaph. of endeavours, labours, acts, which result in nothing, vain, fruitless, without effect; **1d1)** vain of no purpose;

"ποιμένες ἀγραυλοὶ, κάκ' ἐλέγχεα [ @45 ], γαστέρες οἶον [ @68 / @106 ],  
ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα [ @166 ],  
ἴδμεν δ', εὖτ' ἐθέλωμεν [ @166 ], ἀληθέα γηρῦσασθαι [ @185 ]."



"Shepherds camping in the fields, base objects of reproach, mere bellies!  
We know how to say many deceptive things looking like genuine things,  
but we also know how, whenever we wish it, to proclaim things that are  
true." [**Hesiodic Theogony 26-28**]

**DEME CHECKSUM TOTAL: #106** as [#8, #40, #8, #50] = émēn  
(G2252): {**UMBRA: #106 % #41 = #24**} 1) **\*TRULY\***, assuredly;

**#58 - NOUMENON RESONANCE FOR 19 AUGUST 2022** as [#6,  
#1, #30, #5, #10, #6] /

**#66 - NOUMENON RESONANCE FOR VIETNAM VETERANS DAY  
ON 18 AUGUST 2022** as [#1, #30, #5, #10, #500] / [#20, #1,  
#30, #5, #10] /

**#82 - NOUMENON RESONANCE FOR 19 AUGUST 2022** as [#30,  
#1, #30, #5, #10, #6] /

**#92 - NOUMENON RESONANCE FOR 19 AUGUST 2022** as [#6,  
#1, #30, #5, #10, #600] / [#1, #30, #5, #10, #40, #6] /  
#106 as [#20, #1, #30, #5, #10, #600] / [#1, #30, #5, #10,  
#20, #600] = 'ělohîym (H430): {**UMBRA: #86 % #41 = #4**} 1)  
(plural); **1a) \*RULERS\*, \*JUDGES\***; **1b) \*DIVINE\* \*ONES\***; **1c)**  
**\*ANGELS\***; **1d)** gods; **2)** (plural intensive - singular meaning); **2a)** god,  
goddess; **2b)** godlike one; **2c)** works or special possessions of God; **2d)**  
the (true) God; **2e)** God;

**YOUTUBE:** "Angels From The Realms of Glory Live Vatican 2017 (Annie  
Lennox)"

<<https://www.youtube.com/watch?v=fO4ggX95an8>>

**YOUTUBE:** "Over A Thousand People Came Together To Break a Record -  
Angels From The Realms Of Glory"

<<https://www.youtube.com/watch?v=PrLoWt2tfqg>>

**#106** as [#5, #20, #2, #1, #30, #30, #8, #10] /

**#153 - NOUMENON RESONANCE FOR 19 AUGUST 2022** as [#5,  
#20, #2, #1, #30, #30, #5, #10, #50] /

**#253 - NOUMENON RESONANCE FOR VIETNAM VETERANS DAY  
ON 18 AUGUST 2022** as [#5, #60, #5, #2, #1, #30, #30, #70,  
#50] = ekbállō (G1544): {**UMBRA: #888 % #41 = #27**} 1) to cast  
out, drive out, to send out; **1a)** with notion of violence; **1a1)** to drive out  
(cast out); **1a2)** to cast out; **i)** of the world, i.e. **\*BE\* \*DEPRIVED\***  
**\*OF\* \*THE\* \*POWER\* \*AND\* \*INFLUENCE\* \*HE\* \*EXERCISES\***  
**\*IN\* \*THE\* \*WORLD\***; **ii)** a thing: excrement from the **\*BELLY\*** into  
the sink; **1a3)** to expel a person from a society: to banish from a family;  
**1a4)** to compel one to depart; to bid one depart, in stern though not

violent language; **1a5**) so employed that the rapid motion of the one going is transferred to the one sending forth; **i**) to command or cause one to depart in haste; **1a6**) to draw out with force, tear out; **1a7**) **\*WITH\* \*IMPLICATION\* \*OF\* \*FORCE\* \*OVERCOMING\* \*OPPOSITE\* \*FORCE\***; **i**) to cause a thing to move straight on its intended goal; **1a8**) to reject with contempt, to cast off or away; **1b**) without the notion of violence; **1b1**) to draw out, extract, one thing inserted in another; **1b2**) to bring out of, to draw or bring forth; **1b3**) to except, to leave out, i.e. not receive; **1b4**) to lead one forth or away somewhere with a force which he cannot resist;

**ONTIC CHECKSUM TOTAL: #630** as [#5, #400, #9, #5, #10, #1, #200] /

**#430 - nómos (G3551): \*THE\* \*DECALOGUE\* \*AS\* \*RULE\* \*OF\* \*ACTION\* \*PRESCRIBED\* \*BY\* \*REASON\*** as [#5, #400, #9, #5, #10, #1] = **euthýs (G2117): {UMBRA: #1014 % #41 = #30} 1**) straight, level; **2**) straight forward, upright, **\*TRUE\***, sincere; **3**) straightway, immediately, forthwith;

**#430 - nómos (G3551): \*THE\* \*DECALOGUE\* \*AS\* \*RULE\* \*OF\* \*ACTION\* \*PRESCRIBED\* \*BY\* \*REASON\*** as [#5, #80, #5, #80, #5, #200, #5, #50] /

**#630** as [#5, #80, #10, #80, #10, #80, #300, #5, #10, #50] = **epipíptō (G1968): {UMBRA: #1365 % #41 = #12} 1**) to fall upon, to rush or press upon; **1a**) to lie upon one; **1b**) to fall into one's embrace; **1c**) to fall back upon; **2**) metaph.; **2a**) to fall upon one i.e. to seize, take possession of him; **2a1**) **\*OF\* \*THE\* \*HOLY\* \*SPIRIT\*, \*IN\* \*HIS\* \*INSPIRATION\* \*AND\* \*IMPULSE\***; **2a2**) **\*OF\* \*REPROACHES\* \*CAST\* \*UPON\* \*ONE\***;

**FIRST COMMON DEME / ONTIC TOTAL: @110 + @166 = #276** as [#1, #200, #70, #5] /

**#286 - NOUMENON RESONANCE FOR 19 AUGUST 2022** as [#10, #200, #70, #6] / [#200, #6, #70, #10] /

**#350 - NOUMENON RESONANCE FOR VIETNAM VETERANS DAY ON 18 AUGUST 2022** as [#30, #200, #70, #10, #600] = **râ'âh**

(H7462): **{UMBRA: #275 % #41 = #29} 1**) to pasture, tend, graze, feed; **1a**) (Qal); **1a1**) to tend, pasture; **i**) **\*TO\* \*SHEPHERD\***; **ii**) **\*OF\* \*RULER\*, \*TEACHER\* (fig)**; **iii**) of people as flock (fig); **iv**) shepherd, herdsman (subst); **1a2**) to feed, graze; **i**) of cows, sheep etc (literal); **ii**) of idolater, Israel as flock (fig); **1a3**) (Hiphil) shepherd, shepherdess; **1b**) to associate with, be a friend of (meaning probable); **1b1**) (Qal) to associate with; **1b2**) (Hithpael) to be companions; **1c**) (Piel) to be a special friend;

**YOUTUBE:** "Shepherd (CityAlight)"

<<https://www.youtube.com/watch?v=xMxfBbr2FTM>>

**#276** as [#80, #70, #10, #40, #1, #10, #50, #5, #10] = **poimaínō** (G4165): {**UMBRA: #1061 % #41 = #36**} **1**) to feed, to tend a flock, keep sheep; **1a**) **\*TO\* \*RULE\*, \*GOVERN\***; **1a1**) of rulers; **1a2**) **\*TO\* \*FURNISH\* \*PASTURE\* \*FOR\* \*FOOD\***; **1a3**) to nourish; **1a4**) to cherish one's body, to serve the body; **1a5**) **\*TO\* \*SUPPLY\* \*THE\* \*REQUISITES\* \*FOR\* \*THE\* \*SOUL'S\* \*NEED\***;

**SECOND COMMON DEME / ONTIC TOTAL: #320** as [#200, #70, #10, #600] /

**#277 - NOUMENON RESONANCE FOR VIETNAM VETERANS DAY ON 18 AUGUST 2022** as [#2, #200, #70, #5] /

**#311 - NOUMENON RESONANCE FOR 19 AUGUST 2022** as [#6, #30, #200, #70, #5] = **ra'** (H7451): {**UMBRA: #270 % #41 = #24**} **1**) bad, evil; **1a**) bad, disagreeable, malignant; **1b**) **\*BAD\*, \*UNPLEASANT\*, \*EVIL\* (\*GIVING\* \*PAIN\*, \*UNHAPPINESS\*, \*MISERY\*)**; **1c**) evil, displeasing; **1d**) bad (of its kind - land, water, etc); **1e**) bad (of value); **1f**) worse than, worst (comparison); **1g**) sad, unhappy; **1h**) evil (hurtful); **1i**) bad, unkind (vicious in disposition); **1j**) bad, evil, wicked (ethically); **1j1**) in general, of persons, of thoughts; **1j2**) deeds, actions; **1k**) evil, distress, misery, injury, calamity; **1k1**) evil, distress, adversity; **1k2**) **\*EVIL\*, \*INJURY\*, \*WRONG\***; **1k3**) **\*EVIL\* (\*ETHICAL\*)**; **1l**) evil, misery, distress, injury; **1l1**) evil, misery, distress; **1l2**) evil, injury, wrong; **1l3**) evil (ethical);

**#320** as [#5, #40, #200, #70, #5] = **mir'eh** (H4829): {**UMBRA: #315 % #41 = #28**} **1**) **\*PASTURE\***, pasturage;

**TOTAL COMMON CHECKSUM: #596** as [#6, #30, #10, #300, #200, #10, #600] = **yâshâr** (H3477): {**UMBRA: #510 % #41 = #18**} **1**) **\*STRAIGHT\*, \*UPRIGHT\*, \*CORRECT\*, \*RIGHT\***; **1a**) straight, level; **1b**) right, pleasing, correct; **1c**) straightforward, just, upright, fitting, proper; **1d**) **\*UPRIGHTNESS\*, \*RIGHTEOUS\*, \*UPRIGHT\***; **1e**) that which is upright (subst);

**#596** as [#30, #40, #90, #6, #400, #10, #500] / [#40, #40, #90, #6, #400, #500] = **mitsvâh** (H4687): {**UMBRA: #141 % #41 = #18**} **1**) commandment; **1a**) commandment (of man); **1b**) **\*THE\* \*COMMANDMENT\* (\*OF\* \*GOD\*)**; **1c**) **\*COMMANDMENT\* (\*OF\* \*CODE\* \*OF\* \*WISDOM\*)**;

<<http://www.grapple369.com/?idea:106,276,320,596,630>>

**NOTE:** That this chapter is especially a defence against the MELBOURNE UNIVERSITY STUDENT UNION who on 15 AUGUST 2022 passed a BOYCOTT, DIVESTMENT AND SANCTIONS (BDS) motion against Israel. Which in our view belongs to a NAZI NOMENCLATURE (#135 / #405 [𐤅]) as PYTHAGOREAN THEORY OF NUMBER (@1, @5) mystery cults / Roman State. Jewish organizations in Australia have criticized the motion saying that the Jewish students there are being targeted.

Furthermore, it declares meta narratives to be mere strategic power plays or attempts (eg: @1 - #65 (@135), @2 - #41 (@102), @3 - #17 (@168) = #405 [𐤅], @4 - #57 (@215) = #620 - *metáthesis* (G3331): *\*METATHESIS\**) at domination. As the authors say, "Postmodernism is characterised politically by its intense focus on power as the guiding and structuring force of society, a focus which is codependent on the denial of objective knowledge." [35]

**FOR A CASE STUDY EXAMPLE AS NEURAL LINGUISTIC ANALYSIS OF MARTIN LUTHER'S "HERE I STAND" SPEECH ON 18 APRIL 1521 AS TRUTH IN DEFENCE OF PERSONAL FREEDOM SEE:**

"PREMEDIATED (ADVOCATED) MEDIA AND THE CIRCUMSCRIBING OUR CENTRE OF VALUE"

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

PLUCKROSE and LINDSAY essentially call for a return to liberalism and science. That is, a return to seeing people as #68 - *\*RIGHTS\**-bearing individuals, rather than members of tribes and identity groups, and anchoring social theories in science, especially biology.

The essence of liberalism is a non-utopian, moderately sceptical quest for social improvement based on Enlightenment reason. For example any homoios sapient ontological identity which professes a secular / sectarian compliance to #902 - RULE OF LAW, ought then not be adverse towards an ONTIC rationalist construct of the 22 Hebrew Letters being a dialectic conforming to the teleological ONTIC intersection #205 <--> #164 as anthropocentric singularity which are descriptive of deterministic facilitators / arbitrators to #492 - **VOLUNTARY FREE WILL** and the IDEA template for QUEEN VICTORIA'S LETTERS PATENT.

<<http://www.grapple369.com/?telos:205>>

It is also grounded on the assumption of human dignity. Indeed, "over the last five hundred years [liberalism has] produced the freest, most equal societies, with the least *\*SUFFERING\** and oppression, the world has ever known." [243] [@2]

In now turning our attention to the notion of "POLITICAL APATHY" (ie. **as no doubt having impetus within partisan politics by a relentless democrat / republican civil war**) as a degenerate attribution of self-entitlement which is a logical conclusion to DE ZENGOTITA's blistering pan-generational critique of an American society comatosed (ie. **an insentience characterized with inertness**) by the effects of media upon young people where the basic conditions haven't changed.

What has changed is the mood.

APATHY had supposedly within 2005, seemingly for once upon a time receded (ie. "now abideth faith, hope, charity, these three; but the greatest of these is charity." [1Corinthians 13:13]) before the reality of the post 11 SEPTEMBER 2001 protracted war had fully manifested, where the blind certainty of a then fundamentalist president is now besmirched within this present time, by an indiscreet media (*fake news perhaps?*) report that would have us reasonably conclude there was an intention of the FORMER 45th POTUS to privately profit from "classified nuclear weapons documents" which the Japanese might otherwise call a crime against humanity.

This ROMAN CATHOLIC KNIGHTS TEMPLAR (ie. **the veterans / military group who gave their imprimatur to the CHRISTCHURCH terrorist event of 15 MARCH 2019 killing 51 persons**) image here in being associated to the date #2015 clearly conveys that the AMERICAN circumstance (eg: **the disproportionate ROMAN CATHOLIC political appointments to the SCOTUS**) is also striking at the FOUNDATIONS of AMERICAN nationhood since the DECLARATION OF INDEPENDENCE was established on 4 JULY 1776.



It is our reasonable view that the MANDALAY BAY HOTEL SHOOTING EVENT (**killing 60 persons**) of 1 OCTOBER 2017 was an ASSOCIATIVE (**#342 @ 2205 HOURS**) SCHEMA [**#65, #41, #17 \*\*\***, **#57, #33**] ACTION where such atrocities cannot be exceeded. How else can you

explain an equivalent MODUS OPERANDI to that of the ROMAN CATHOLIC KNIGHTS TEMPLAR and their fixation with an image published on their FaceBook page some 36 days later:

**#65** - DATE OF KILLING (ROOM **32-135**) ON 1 OCTOBER 2017

**#41** - RESPONSE (**chag** (**H2282**): **\*FESTIVAL\*** / **lât** (**H3909**): **\*SECRETLY\***)

**#17** - YEAR OF ACTION #2017

**#57** - 'âbad (**H6**): **\*EXTERMINATE\***; **\*KILL\***; **\*PUT\* \*TO\* \*DEATH\***

**#33** - ARRIVED AT MANDALAY BAY HOTEL ON 25 SEPTEMBER 2017

The question is whether the killer was the product of society (ie. *STOICHEION EXTRUSION*) and we are just observing a temporal / action cohesion or they were acting according to an associative schema. When considering the **#65 - 3rd plane / #33 - 2nd plane** pairing in relation to the event, a difficult reality to resolve is its association to my INTELLECTUAL PROPERTY AS TERNARY NUMBER THEORETICAL NOUMENON.

— **MANDALAY SWAY** —

[Written: 14 July 2018]

"STEVE {**crow**, **conqueror's wreath**} DOTH MOW.  
HIS Paddock TODAY.  
BUT NO **\*EVIL\*** TO SOW.  
OR **\*DEATH\*** ITS SWAY.

A GREETING WAVE.  
OF FATES COURSE.  
AND **\*WICKED\*** NIEVE.  
**\*ETERNITY\*** DIVORCE.

MUSIC PLAYS CLEAR.  
RHAPSODY SO PURE.  
OF HEAVEN'S CHEER.  
AND GRACE DEMURE."

{@13: Sup: 63 - **WATCH**: SHIH (**#541**); Ego: 38 - **FULLNESS**: SHENG (**#447**)}

Such **MANDALAY SWAY POEM** was a DECONSTRUCTION (ie. *an action of critical thinking whose task is to locate and 'take apart' in those concepts which serve as the axioms or rules for a motion of thought and command the unfolding of its metaphysics*) ACTION whereby in holding the proposition that the EVENT might have a local correspondence to self, then contrived the neural linguistic dialectic whilst waving to my neighbour mowing his paddock (vacant block) grass.



#43 - ENCOUNTERS (YU) / NOUMENON RESONANCE FOR 1 OCTOBER 2017 as [#6, #30, #1, #2, #4] / [#30, #1, #6, #2, #4] /

#77 - COMPLIANCE (HSUN) / NOUMENON RESONANCE FOR 1 OCTOBER 2017 as [#30, #1, #2, #4, #600] /

#407 - NOUMENON RESONANCE FOR 1 OCTOBER 2017 as [#1, #2, #4, #400] / [#400, #1, #2, #4] /

#447 - MANDALAY SWAY POEM as [#400, #1, #2, #4, #600] = 'âbad (H6): {UMBRA: #7 % #41 = #7} 1) perish, vanish, go astray, be destroyed; 1a) (Qal); 1a1) perish, die, \*BE\* \*EXTERMINATED\*; 1a2) perish, vanish (fig.); 1a3) be lost, strayed; 1b) (Piel); 1b1) to destroy, \*KILL\*, cause to perish, to give up (as lost), exterminate; 1b2) to blot out, do away with, cause to vanish, (fig.); 1b3) cause to stray, lose; 1c) (Hiphil); 1c1) to destroy, put to death; i) of divine judgment; 1c2) object name of kings (fig.);

#447 - MANDALAY SWAY POEM as [#7, #40, #400] = zimmâh (H2154): {UMBRA: #52 % #41 = #11} 1) \*PLAN\*, \*DEVICE\*, \*WICKEDNESS\*, \*EVIL\* \*PLAN\*, \*MISCHIEVOUS\* \*PURPOSE\*; 1a) plan, purpose; 1b) evil device, wickedness; 1c) not chaste, incest, licentiousness, adultery, idolatry, harlotry;

#447 - MANDALAY SWAY POEM as [#30, #8, #9, #400] = chaṭṭâ'âh (H2403): {UMBRA: #23 % #41 = #23} 1) sin, sinful; 2) sin, sin offering; 2a) sin; 2b) \*CONDITION\* \*OF\* \*SIN\*, \*GUILT\* \*OF\* \*SIN\*; 2c) punishment for sin; 2d) sin-offering; 2e) purification from sins of ceremonial uncleanness;

#43 - ENCOUNTERS (YU) / NOUMENON RESONANCE FOR 1 OCTOBER 2017 as [#6, #10, #3, #4, #500] /

#447 - MANDALAY SWAY POEM as [#40, #3, #4, #400] = nâgad (H5046): {UMBRA: #57 % #41 = #16} 1) to be conspicuous, tell, make known; 1a) (Hiphil) to tell, declare; 1a1) \*TO\* \*TELL\*, \*ANNOUNCE\*, \*REPORT\*; 1a2) to declare, make known, expound; 1a3) to inform of; 1a4) to publish, declare, proclaim; 1a5) to avow, acknowledge, confess; i) messenger (participle); 1a6) (Hophal) to be told, be announced, be reported;

#447 - MANDALAY SWAY POEM as [#1, #40, #6, #400] /

#541 - MANDALAY SWAY POEM as [#30, #5, #40, #10, #400, #50, #6] / [#5, #40, #6, #40, #400, #10, #600] = mûwth (H4191): {UMBRA: #446 % #41 = #36} 1) \*TO\* \*DIE\*, \*KILL\*, \*HAVE\* \*ONE\* \*EXECUTED\*; 1a) (Qal); 1a1) to die; 1a2) to die (as penalty), be put to death; 1a3) \*TO\* \*DIE\*, \*PERISH\* (\*OF\* \*A\* \*NATION\*); 1a4) to die prematurely (by neglect of wise moral

conduct); **1b)** (Polel) to kill, put to death, dispatch; **1c)** (Hiphil) to kill, put to death; **1d)** (Hophal); **1d1)** to be killed, be put to death; **i)** to die prematurely;

**#541 - MANDALAY SWAY POEM** as [#1, #80, #70, #20, #300, #5, #50, #5, #10] = apokteínō (G615): {UMBRA: #1336 % #41 = #24} **1)** to kill in any way whatever; **1a)** to destroy, to allow to perish; **2)** metaph. to extinguish, abolish; **2a)** to inflict mortal death; **2b)** **\*TO\* \*DEPRIVE\* \*OF\* \*SPIRITUAL\* \*LIFE\* \*AND\* \*PROCURE\* \*ETERNAL\* \*MISERY\* \*IN\* \*HELL\*;**

**#151 - NOUMENON RESONANCE FOR 1 OCTOBER 2017** as [#6, #10, #100, #5, #30] /

**#541 - MANDALAY SWAY POEM** as [#6, #400, #100, #5, #30] = qâhal (H6950): {UMBRA: #135 % #41 = #12} **1)** **\*TO\* \*ASSEMBLE\*, \*GATHER\*;** **1a)** (Niphal) to assemble; **1a1)** for religious reasons; **1a2)** for political reasons; **1b)** (Hiphil) to summon an assembly; **1b1)** for war, judgment; **1b2)** for religious purposes;

**#541 - MANDALAY SWAY POEM** as [#1, #400, #80, #30, #30] = pâlal (H6419): {UMBRA: #140 % #41 = #17} **1)** **\*TO\* \*INTERVENE\*, \*INTERPOSE\*, \*PRAY\*;** **1a)** (Piel) to mediate, judge; **1b)** (Hithpael); **1b1)** to intercede; **1b2)** to pray;

**YOUTUBE:** "TIESTO - ADAGIO FOR STRINGS / SECRET (EPIC TOMORROWLAND SHOW 2019)"

<https://www.youtube.com/watch?v=IKsz6tUEoVk>



Despite the prospect of terror which was seemingly mollified by Hollywood's plethora of superheroes (rivalling those of Ancient Greece and Rome to be sure) and infatuations with appearances an "affirmative (as opposed to reactive) commitment to politics [was] still unusual among young people." [page 129]

So-called APATHY as a hereditary (ie. **of a set is defined such that every element which has a given relation to a member of the set is also a member of the set**) viral meme and a collective social disease which like myxomatosis (ie. **we imply only a philosophical analogy since myxo (Greek: μύξα) is not considered a zoonotic disease transmitted to humans**) manifests as a myopia (ie. derived from Ancient Greek μυωπία (muōpíā), from μύωψ (múōps, "closing or contracting of the eyes"), from μύω (múō, "to close, shut") + ὄψ (óps, "eye")) for du jour political causes like abortion rights, such that perhaps the congenital notion of myopiagenic being the progenitor for the mundane as an ordinary lack of imagination, discernment or long-range perspective in thinking or planning is here a better description of American commerce than autopoiesis (ie. **self-produced**).

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

υ, {@2: Sup: 35 - **GATHERING**: LIEN (#75); Ego: 76 - **AGGRAVATION**: CHU (#116)}

ξ, {@3: Sup: 14 - **PENETRATION**: JUI (#89); Ego: 60 - **ACCUMULATION**: CHI (#176)}

α] {@4: Sup: 15 - **REACH**: TA (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 1 - **CENTRE**: CHUNG (#177 - **I AM NOT GIVEN TO CURSING** {%29})}

**ONTIC PREMISE: #281** as [#1, #60, #80, #60, #80] = ἄσπερσφ (H628): {**UMBRA**: #281 % #41 = #35} 1) collection, **\*RABBLE\***, **\*COLLECTED\*** **\*MULTITUDE\***;

**#281** as [#6, #5, #200, #50, #500] = hêrôwn (H2032): {**UMBRA**: #261 % #41 = #15} 1) **\*PHYSICAL\*** **\*CONCEPTION\***, pregnancy, conception;

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

υ, {@2: Sup: 35 - **GATHERING**: LIEN (#75); Ego: 76 - **AGGRAVATION**: CHU (#116)}

ω, {@3: Sup: 25 - **CONTENTION**: CHENG (#100 - **MALE DEME IS UNNAMED** {%3}); Ego: 71 - **STOPPAGE**: CHIH (#187)}

ψ] {@4: Sup: 77 - **COMPLIANCE**: HSUN (#177 - **I AM NOT GIVEN TO CURSING** {%29} / **I AM NOT GIVEN TO CURSING** {%29}); Ego: 52 - **MEASURE**: TU (#239)}

**DEME PREMISE: #277** as [#10, #7, #40, #200, #500] /

■ **#269 - NOUMENON RESONANCE FOR 22 AUGUST 2022** as [#6, #10, #7, #40, #200, #6] /

■ **#274 - NOUMENON RESONANCE FOR 22 AUGUST 2022 as [#6, #1, #7, #40, #200, #500] = zâmar (H2167): {UMBRA: #247 % #41 = #1} 1) \*TO\* \*SING\*, \*SING\* \*PRAISE\*, \*MAKE\* \*MUSIC\*; 1a) (Piel); 1a1) to make music, sing; 1a2) to play a musical instrument;**

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

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

**#277 as [#70, #2, #200, #5] = 'ebrâh (H5678): {UMBRA: #277 % #41 = #31} 1) \*OUTPOURING\*, \*OVERFLOW\*, \*EXCESS\*, \*FURY\*, \*WRATH\*, \*ARROGANCE\*; 1a) overflow, excess, outburst; 1b) arrogance; 1c) overflowing rage or fury;**

It's little wonder then, as DE ZENGOTITA asserts, "that for those who do get politically engaged in these circumstances, for those who identify with one of the causes, political action means getting attention. Politics becomes the process of "giving voice to," "raising awareness of," "getting the message out." It is expressing oneself in terms of some shared identity--which then makes it political. [pages 131, 132]

Hence, this so-called APATHY as a degenerate attribution of self-entitlement, initially festered like COVID infections (93.3 million) / deaths (1.04 million) among the many in the 1980's and 1990's, by what DE ZENGOTITA epitomises as what's a good expression?--let's say "niche commitments" among the few, the few who made a choice. But on what basis? Because they "identified with" the focus of one of the niches. By way of race, gender, or sexual orientation, obviously--but identification works more subtly as well and which begins by their mind conditioning when children.

And by a rhetorical contrivance as post-modernist meandering of quasi logical apologetics DE ZENGOTITA further muses "And what do people in each niche proceed to do by way political action? The only thing they've ever seen done. They stage some kind of show, some presentation that will exhort others to attend to their cause--thus adding their mite to the battery of demands." [page 131]

And it is at this moment we begin to grasp the democratic dialectic as the "what-ever" of violence and rapacious looting.

In contradistinction to ourselves having by a pre-emptive action as political self expression, then proffered a perspective from our ontological pacifist as humanist and universalist value to duty, in providing government with advice of a technological resolution to both the

Chinese / Taiwan conflict and deteriorated Australian relations by conveying the feasibility of a sapient protocol and initial meta narrative derived from HAN DYNASTY text of 4 BCE as GNOMIC imperatives and conjectures made on the COURSE-trochos OF NATURE-**genesis** [James 3:6] mapped as IDEAS derived from the Biblical Hebrew / Greek lexicon to then mediate the problem of the day as "**trompé du jour**" being a means to maintain continuum without @215 - **SELF CONTRADICTION**.

The necessity of a "**trompé du jour**" as impetus for government action is an incomprehensible notion to DE ZENGOTITA which is conveyed by his usage (*and our noumena temporālia as neural linguistic accommodation for psychological effect: do you trust what you see?*) of a random exemplar event (**#312 - THÉLĒSIS: a willing will / #334 - PARADIDOMI: to deliver verbally; to deliver by narrating, to report**) as elucidations made of a 8 DECEMBER 2003 New York Times op-ed: "It is an open **#356 - \*SECRET\*** that the National Security Council's strategic planning directorate is really devoted to communications tasks, and that the State Department's policy planning staff is actually a speechwriting office.

In this new era of uncertainty, not only must we accept that simple forecasting is not going to be very useful to us, we must sharpen our skills of **#431 - \*FORETHOUGHT\***. One way will be to augment traditional strategic planning with "scenario planning," a strategy that has long been a staple at the largest multinational corporations. Scenario planning involves the **#356 - \*CREATION\*** of alternative narratives about the future based on different decisions -- by many players -- as each scenario progresses.

### TEMPORAL HEURISTIC FOR DATE 8 DECEMBER 2003

[#74, {@1: Sup: 74 - **CLOSURE**: CHIH (#74); Ego: 74 - **CLOSURE**: CHIH (#74)}  
 #79, {@2: Sup: 72 - **HARDNESS**: CHIEN (#146 - **I AM NOT A LAND-GRABBER** {%15}); Ego: 79 - **DIFFICULTIES**: NAN (#153)}  
 #73, {@3: Sup: 64 - **SINKING**: CH'EN (#210 - **I AM NOT OF AGGRESSIVE HAND** {%30}); Ego: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#226)}  
 #38, {@4: Sup: 21 - **RELEASE**: SHIH (#231); Ego: 38 - **FULLNESS**: SHENG (#264)}  
 #25, {@5: Sup: 46 - **ENLARGEMENT**: K'UO (#277); Ego: 25 - **CONTENTION**: CHENG (#289)}  
 #19, {@6: Sup: 65 - **INNER**: NEI (#342); Ego: 19 - **FOLLOWING**: TS'UNG (#308)}  
 #4, {@7: Sup: 69 - **EXHAUSTION**: CH'IUNG (#411); Ego: 4 - **BARRIER**: HSIEN (#312)}

#48, {@8: Sup: 36 - **STRENGTH**: CH'IANG (#447); Ego: 48 - **RITUAL**: LI (#360)}

#71] {@9: Sup: 26 - **ENDEAVOUR**: WU (#473); Ego: 71 - **STOPPAGE**: CHIH (#431)}

<<http://www.grapple369.com/?date:2003.12.8>> [**Note**: This is only a rudimentary prototype for conceptual demonstration and may not yield valid results]

**ONTIC CHECKSUM: #356 as [#10, #50, #90, #200, #6] /**

**#302 - NOUMENON RESONANCE FOR 8 DECEMBER 2003 as [#6, #1, #90, #200, #5] = nâtsar (H5341): {UMBRA: #340 % #41 = #12} 1) to guard, watch, watch over, keep; 1a) (Qal); 1a1) to watch, guard, keep; 1a2) to preserve, guard from dangers; 1a3) to keep, observe, guard with fidelity; 1a4) to guard, \*KEEP\* \*SECRET\*; 1a5) to be kept close, be blockaded; 1a6) watchman (participle);**

**#356 as [#10, #6, #90, #200, #10, #600] /**

**#310 - NOUMENON RESONANCE FOR 8 DECEMBER 2003 as [#10, #90, #200, #10] = yâtsar (H3335): {UMBRA: #300 % #41 = #13} 1) to form, fashion, frame; 1a) (Qal) to form, fashion; 1a1) of human activity; 1a2) of divine activity; i) of \*CREATION\*; 1) of original creation; 2) of individuals at conception; 3) of Israel as a people; ii) \*TO\* \*FRAME\*, \*PRE\*-*ORDAIN*\*, \*PLAN\* (FIG. \*OF\* \*DIVINE\*) \*PURPOSE\* \*OF\* \*A\* \*SITUATION\*); 1a3) (Niphal) to be formed, be created; 1a4) (Pual) to be predetermined, be pre-ordained; 1a5) (Hophal) to be formed;**

**#473 as [#3, #5, #50, #5, #200, #10, #200] = génesis (G1078): {UMBRA: #473 % #41 = #22} 1) source, origin; 1a) a book of one's lineage, i.e. in which his ancestry or progeny are enumerated; 2) used of birth, nativity; 3) of that which follows origin, viz. existence, life; 3a) \*THE\* \*WHEEL\* \*OF\* \*LIFE\* [James 3:6], other explain it, the wheel of human origin which as soon as men are born begins to run, i.e. its course of life;**

**#431 as [#80, #100, #70, #50, #70, #10, #1, #50] = prónoia (G4307): {UMBRA: #381 % #41 = #12} 1) \*FORETHOUGHT\*, providential care; 2) \*TO\* \*MAKE\* \*PROVISION\* \*FOR\* \*A\* \*THING\*;**

As opposed to the classic strategic method of applying the past to the future -- coming up with a single, likeliest story about how things will turn out -- scenario planning is about applying the future to the present, creating a learning framework for decisions (ie. **a temporal heuristic related to phenomenology**). The idea is not so much to predict the



future as to consider the forces that will push the future along different paths [and that construct your perceptions of reality], in order to help leaders recognize new possibilities, assess new threats and make decisions that reach much further into the future." [3]

An empirical study would expose ramifications this little snapshot only suggests. The question would be: how much governmental time is spent preparing, giving, receiving, and responding to presentations today as compared with, say, thirty or fifty years ago? And the answer would be: lots.

Of course, the mainstream 24-7 political show they put on is mostly boring, unless it's during a crisis. [page 135]

**#323 - NOUMENON RESONANCE FOR 8 DECEMBER 2003** as [#80, #5, #10, #9, #5, #200, #9, #5] / #431 as [#80, #5, #80, #5, #10, #200, #40, #1, #10] = *peíthō* (G3982): {UMBRA: #904 % #41 = #2} 1) persuade; 1a) \*TO\* \*PERSUADE\*, ie. \*TO\* \*INDUCE\* \*ONE\* \*BY\* \*WORDS\* \*TO\* \*BELIEVE\*; 1b) to make friends of, to win one's favour, gain one's good will, or to seek to win one, strive to please one; 1c) to tranquillise; 1d) to persuade unto i.e. move or induce one to persuasion to do something; 2) be persuaded; 2a) to be persuaded, \*TO\* \*SUFFER\* \*ONE'S\* \*SELF\* \*TO\* \*BE\* \*PERSUADED\*; to be induced to believe: to have faith: in a thing; 2a1) to believe; 2a2) to be persuaded of a thing concerning a person; 2b) to listen to, obey, yield to, comply with; 3) to trust, have confidence, be confident;

#431 as [#6, #3, #6, #10, #400, #6] = *g<sup>e</sup>vîyâh* (H1472): {UMBRA: #24 % #41 = #24} 1) a body (of living creatures); 2) \*A\* \*CORPSE\*, \*CARCASS\*, \*DEAD\* \*BODY\*;

**YOUTUBE:** "THE X-FILES THEME SONG (WITH LYRICS: JANUARY 2016)"

<<https://www.youtube.com/watch?v=V21RVjE3qnY>>

#473 as [#6, #2, #50, #400, #10, #5] / [#2, #50, #6, #400, #10, #5] = *bath* (H1323): {UMBRA: #402 % #41 = #33} 1) daughter; 1a) daughter, girl, adopted daughter, daughter-in-law, \*SISTER\*, granddaughters, female child, cousin; 1a1) as polite address; 1a2) as designation of women of a particular place; 1a3) as personification; 1a4) daughter-villages; 1a5) description of character; 1b) young women, women;

In further demonstrating that our META LOGIC method as the product of 25 years informal research is shown, by a neural linguistic analysis made

of a serving senator's topical letter constituting an expert opinion from a former Major-General with an extensive military service (1968 - 2008) record including being an adviser to Vice Chief of the Defence Force on Joint War-fighting, the viability of a **GRAPPLE@[#36, #45, #73, #39, #58, #80, #7, #9, #13] PROTOTYPE** to logically and mathematically convey **ETHICALLY EVIL OR BAD PATHOS** as a component for GNOSIS EX MACHINA.

Of such notions which we've now conveyed, that have their temporal grounding in some **5 x #364 + #182 = 2002 elapsed days** before the TERRORIST EVENT of 11 SEPTEMBER 2001, DE ZENGOTITA ought now upon reflection, be in a state of despair over ill-conceived public statements such as "and God only knows what the doctrine of preemptive war will lead to in the long run. But it will definitely matter. To everybody.

We must not forget that when it suited them, avant-garde academics labelled American singer Madonna, as the "personification of the postmodern" whilst she was a student of Kabbalah as the mystical basis to Old Testament Judaism. So just how do postmodern issues differ from modern ones?" [page 142]

For example given such robust independent consciousness intersection with a random / voluntary event dated 8 DECEMBER 2003, it then grants ourselves a prerogative to conclude in light of the 2017 (**#65, #41, #17, #57, #33**) schema (ie. **Pythagorean #1080 - HETEROS THEORY OF NUMBER as grounding of SECTARIANISM / ROMAN STATE**) that the 20 year duration of the AFGHANISTAN war was not a failure, but an effective restraining power applied to the CENTRE value #21 and the year #2021 as an achilles heal to that schema.

■ **#371 - NOUMENON RESONANCE FOR 8 DECEMBER 2003** as **[#300, #5, #9, #5, #1, #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:** "UITZICHT (BAKERMAT)"

<<https://www.youtube.com/watch?v=JU1z3zfrzhQ>>

It's "the vision thing," as BUSH the Elder put it so famously. But in order to understand what that means, progressives need to look in the **#154 / #231 - \*MIRROR\***. Bush's original phrasing betrayed his own lack in

terms that were easy to mock; quoting was enough. But quoters got away with implying, just by quoting, that, unlike BUSH, they had authentic social vision--or at least understood what one was, the value of it.

In fact progressives have no such vision. None that is shared, none that links issues together reasonably, given some philosophy of human nature (ie. **such as consciousness instantiation**) and analysis of history, none that implicates policies designed to advance that vision as a whole--nothing like classical liberalism. [page 142]

According to GERHARD KITTEL's obtuse VOL 1:682-684 (**New Year 1932, 1933 as member of the Nazi party**) explanation of this enigmatic phrase [τὸ, πρόσωπον, τῆς, γενέσεως, αὐτοῦ] it means "AS THE APPEARANCE POSITED WITH[IN] LIFE" in being an inadequate explanation for which there is no better alternative: "FOR IF ANY BE A HEARER OF THE WORD, AND NOT A **\*DOER\*-G4163**, HE IS LIKE UNTO A MAN [**beholding his natural face** / τὸ, πρόσωπον, τῆς, γενέσεως, αὐτοῦ] IN A GLASS:" [James 1:23]

However if the notion of **\*DOER\*-G4163** is here understood as a **POET** then the **GNOMIC** (ie. **each is a Head Text and 9 lines comprising: Appraisal, Fathoming, Means**) statements of the DAOist HAN Dynasty (206 BC to 220 AD) thinkers as considerations upon the Way or the COURSE-trochos OF NATURE-genesis [James 3:6] can be implied.

Either as **#81 x 9 lines = #729** appraisals or **9x9x9** of the noumenon (@1 - SELF + 2 x #364 days) where the **Greek (24) / Hebrew (22): #24 x #7 x #13 = #2184 days = #6 x #364 days** then functions as named cosmic / temporal patterns which we might otherwise term **noumena temporālia** as a phrase derived from the Latin **nōmina temporālia** (annus, mēnsis) — nouns of time (year, month).

Such that the **TETRAD: #47 - 四文 = #479 - poiētēs (G4163): \*ONE\* \*WHO\* \*OBEYS\* \*OR\* \*FULFILS\* \*THE\* \*LAW\*** which as (**wén**) similarly applies by HEAD: 萬物粲然 as **wànwù cànrán** (ie. **literally: all living things clear and bright (polished) with a big smile**) to the **written text, conceal a fault; gloss over, to ornament, adorn, beautiful** as then being concerned with: "FUNDAMENTAL PATTERNS IN THE CHINESE UNIVERSE: YIN IS ASSOCIATED WITH THE UNADORNED, HIDDEN, INNER CORE, WHILE YANG IS TIED TO THE MULTIPLICITY OF FORMS THAT EVOLVE FROM IT. PATTERN (ESPECIALLY, THE RELATION BETWEEN THE SOCIETAL PATTERNS WE CALL "CULTURE," THE BEHAVIOURAL PATTERNS WE CALL "CONDUCT," AND THE COSMIC PATTERNS WE CALL "PORTENTS") IS PERHAPS THE SINGLE MOST IMPORTANT PREOCCUPATION OF HAN THINKERS.

EVEN THOUGHT ITSELF IS BASICALLY CONCEIVED OF AS THE PROCESS WHEREBY UNDERLYING, SIGNIFICANT PATTERNS ARE EXTRACTED FROM THE MANY DISPARATE BITS OF INFORMATION FED TO THE HEART / MIND BY THE **\*SENSORY\* \*ORGANS\*** [**NOTE:** that the tongue is a sensory organ].

THIS PROCESS PRODUCES AN EVALUATING MIND ABLE TO JUDGE PROPER MORAL DIRECTION. ONCE EACH PHENOMENON IS ASSIGNED ITS CORRECT CATEGORICAL (OR CORRELATIVE) VALUE, EVENTS AND THINGS ARE SEEN TO OPERATE BY INVARIABLE COSMIC PATTERNS.

MANY EARLY CHINESE THINKERS WERE INTENT UPON DISCOVERING THE COSMIC LAWS IN ORDER TO FIND WAYS OF MANIPULATING THE COURSE OF FUTURE EVENTS, BUT THE MYSTERY FOCUSES UPON A SERIES OF STATEMENTS DRAWN FROM THE CONFUCIAN CLASSICS THAT RELATE PATTERN TO CULTURE AND SAGE HOOD." [**@1, page 295**]

[το, {**@1:** Sup: 22 - **RESISTANCE:** KE (#22); Ego: 46 - **ENLARGEMENT:** K'UO (#46)}  
προσωπον, {**@2:** Sup: 14 - **PENETRATION:** JUI (#36); Ego: 73 - **ALREADY FORDING, COMPLETION:** CH'ENG (#119 - **MALE DEME IS UNNAMED** {%35})}  
της, {**@3:** Sup: 53 - **ETERNITY:** YUNG (#89); Ego: 22 - **RESISTANCE:** KE (#141 - **MALE DEME IS UNNAMED** {%31})}  
γενεσεως, {**@4:** Sup: 25 - **CONTENTION:** CHENG (#114); Ego: 53 - **ETERNITY:** YUNG (#194)}  
αυτου] {**@5:** Sup: 40 - **LAW/MODEL:** FA (#154); Ego: 37 - **PURITY:** TS'UI (#231)}

<<http://www.grapple369.com/?idea:154,231,260>>

**DEME CHECKSUM TOTAL: #260** as [#30, #4, #200, #20, #6] / [#6, #4, #200, #20, #10, #500] / #231 as [#2, #5, #4, #200, #500] / [#5, #2, #4, #200, #500] = **derek (H1870): {UMBRA: #224 % #41 = #19} 1**) way, road, distance, journey, manner; **1a)** road, way, path; **1b)** journey; **1c)** direction; **1d)** manner, habit, way; **1e)** **\*OF\* \*COURSE\* \*OF\* \*LIFE\* (fig.); 1f) \*OF\* \*MORAL\* \*CHARACTER\* (fig.);**

**#260** as [#6, #40, #200, #6, #8] / **#230 - NOUMENON RESONANCE FOR 8 DECEMBER 2003** as [#6, #200, #6, #8, #10] = **rûwach (H7307): {UMBRA: #214 % #41 = #9} 1**) wind, breath, mind, spirit; **1a)** breath; **1b)** wind; **1b1)** of heaven; **1b2)** quarter (of wind), side; **1b3)** breath of air; **1b4)** air, gas; **1b5)** vain, empty thing; **1c)** spirit (as that which breathes quickly in

animation or agitation); **1c1**) spirit, animation, vivacity, vigour; **1c2**) courage; **1c3**) temper, anger; **1c4**) impatience, patience; **1c5**) spirit, disposition (as troubled, bitter, discontented); **1c6**) disposition (of various kinds), unaccountable or uncontrollable impulse; **1c7**) prophetic spirit; **1d**) spirit (of the living, breathing being in man and animals); **1d1**) as gift, preserved by God, God's spirit, departing at death, disembodied being; **1e**) spirit (as seat of emotion); **1e1**) desire; **1e2**) sorrow, trouble; **1f**) spirit; **1f1**) as seat or organ of mental acts; **1f2**) rarely of the will; **1f3**) as seat especially of moral character; **1g**) **\*SPIRIT\* \*OF\* \*GOD\*, \*THE\* \*THIRD\* \*PERSON\*\*OF\* \*THE\* \*TRIUNE\* \*GOD\*, \*THE\* \*HOLY\* \*SPIRIT\*, \*COEQUAL\*, \*COETERNAL\* \*WITH\* \*THE\* \*FATHER\* \*AND\* \*THE\* \*SON\***; **1g1**) as inspiring ecstatic state of prophecy; **1g2**) as impelling prophet to utter instruction or warning; **1g3**) imparting warlike energy and executive and administrative power; **1g4**) as endowing men with various gifts; **1g5**) as energy of life; **1g6**) as manifest in the Shekinah glory; **1g7**) never referred to as a depersonalised force;

**#260 as [#6, #10, #40, #200, #4] = mârâd (H4775): {UMBRA: #244 % #41 = #39} 1) \*TO\* \*REBEL\*, \*REVOLT\*, \*BE\* \*REBELLIOUS\***; **1a**) (Qal) to rebel, revolt; **1a1**) against human king; **1a2**) **\*AGAINST\* \*GOD\***; **1a3**) **\*AGAINST\* \*LIGHT\* (\*POETIC\*)**;

**#154 as [#40, #50, #8, #40, #5, #10, #1] = mnēmeîon (G3419): {UMBRA: #273 % #41 = #27} 1) \*ANY\* \*VISIBLE\* \*OBJECT\* \*FOR\* \*PRESERVING\* \*OR\* \*RECALLING\* \*THE\* \*MEMORY\* of any person or thing; **1a**) a memorial, monument, specifically, a sepulchral monument; **2**) a sepulchre, a tomb;**

From μνήμη (mnēmē, "memory") + -εῖον (-eîon), from μνάομαι (mnáomai, "I am mindful of") + -μη (-mē).

**#154 as [#70, #4, #70, #10] = hodós (G3598): {UMBRA: #344 % #41 = #16} 1) properly; **1a**) a way; **1a1**) a travelled way, road; **1b**) a travellers way, journey, travelling; **2**) metaphor; **2a**) **\*A\* \*COURSE\* \*OF\* \*CONDUCT\***; **2b**) a way (i.e. manner) of thinking, feeling, deciding;**

**#154 as [#6, #5, #3, #30, #10, #50, #10, #600] = gillâyôwn (H1549): {UMBRA: #99 % #41 = #17} 1) table, tablet, **\*MIRROR\***, flat shiny ornament;**

**#154 as [#6, #8, #50, #80, #10] = châneph (H2611): {UMBRA: #138 % #41 = #15} 1) **\*HYPOCRITICAL\*, \*GODLESS\*, \*PROFANE\***, hypocrite, irreligious;**

**#231 as [#6, #40, #80, #50, #10, #5, #600] = pânîym (H6440):**  
**{UMBRA: #180 % #41 = #16} 1) \*FACE\*;** **1a)** face, faces; **1b)**  
**\*PRESENCE\*, \*PERSON\*;** **1c)** face (of seraphim or cherubim); **1d)**  
 face (of animals); **1e)** face, surface (of ground); **1f)** as adv of loc/temp;  
**1f1)** before and behind, toward, in front of, forward, formerly, from  
 beforetime, before; **1g)** with prep; **1g1)** in front of, before, to the front  
 of, in the presence of, in the face of, at the face or front of, from the  
 presence of, from before, from before the face of;

**#231 as [#20, #200, #1, #10] = rē'îy (H7209): {UMBRA: #211 %**  
**#41 = #6} 1) \*MIRROR\*;**

**#231 as [#70, #50, #70, #40, #1] = ónoma (G3686): {UMBRA:**  
**#231 % #41 = #26} 1) name: universe of proper names; 2) the name**  
**is used for everything which the name covers, \*EVERYTHING\* \*THE\***  
**\*THOUGHT\* \*OR\* \*FEELING\* \*OF\* \*WHICH\* \*IS\* \*AROUSSED\***  
**\*IN\* \*THE\* \*MIND\* \*BY\* \*MENTIONING\*, \*HEARING\*,**  
**\*REMEMBERING\*, \*THE\* \*NAME\*,** i.e. for one's rank, authority,  
 interests, pleasure, command, excellences, deeds etc.; **3) persons**  
 reckoned up by name; **4) the cause or reason named: on this account,**  
 because he **\*SUFFERS\*** as a Christian, for this reason;

**#231 as [#200, #20, #10, #1] = skiá (G4639): {UMBRA: #231 %**  
**#41 = #26} 1) shadow; 1a) shade caused by the interception of light;**  
**1b) \*AN\* \*IMAGE\* \*CAST\* \*BY\* \*AN\* \*OBJECT\* \*AND\***  
**\*REPRESENTING\* \*THE\* \*FORM\* \*OF\* \*THAT\* \*OBJECT\*;** **1c) a**  
 sketch, outline, adumbration;

We ought to then consider whether DE ZENGOTITA's notion of APATHY  
 (Greek: ἀπάθεια (Apatheia); from a- "without" and **PATHOS**  
**"\*SUFFERING\*"** or "passion" in being an absence of feeling) as an  
 attribution property even legitimacy belongs to the autonomous (ie.  
**acting in accordance with moral duty**) being which is expressed by a  
 maintaining contingency in the building of capacity as a potential agency  
 for any action. An individual person as the object of their own reflective  
 consciousness is termed within Greek as εαυτός which is derived from the  
 Ancient Greek ἑαυτοῦ (heautoû, "self" as an obsolete form of αὐτός  
 (autós) that within philosophy pertains to an abstract idea by or in itself.

## #25 - 爭 = #476

**zhēng:** **1.** to compete; to struggle; to fight; to contend; to strive, **2.** to  
 snatch; to capture, **3.** to debate; to dispute, **4.** to lack; to differ; to vary, **5.** to  
 advise against, **6.** how; what way; what, **7.** very; extremely



**WHERE #476 = #451 - PRAXIS OF RATIONALITY + #25 -**

**CONTENTION (CHENG):** "Under certain conditions, conflict and contention play a positive role [eg: 争臣 (zhēng chén): **a minister not afraid to give forthright criticism**], whether in the law courts or on the battlefield. In some cases, punishment, even war [战争 (zhàn zhēng): **war, conflict / 斗争 (dòu zhēng): a struggle, fight or battle**], represents the only viable way to suppress evil and advance the cycle. In making this argument, the Mystery shifts the emphasis from the correspondent Changes hexagram, which usually condemns contention and conflict.

**APPRAISAL #1:** Contend best by not contending.  
Retire to obscurity.

**FATHOMING #1:** In contending, not contending  
Means: This is the normal course of the Way.

The opening line of both Appraisal and Fathoming literally reads, "Contend not contend." The commentators give four possible interpretations of the line:

- (1) "Contend before the occasion for contention becomes apparent to obviate the need for obvious contention";
- (2) "Contend best by not being quarrelsome [争吵 (zhēng chǎo): **to quarrel, dispute**]";
- (3) "To fight on incontestable ground" (i.e., on the basis of the Confucian Classics), so that "nothing can overcome [him]"; and
- (4) "Able to fight, but choosing not to fight," a reading that emphasizes the latent power of the good person.

The first interpretation clearly draws upon early Taoist and Legalist texts, which enjoin the superior man to solve problems before they become apparent. This fits well with Appraisal 1, since it focuses on the beginning of the cycle. The second reading recalls the nature of Water (the Appraisal's correlation), by showing it to be soft yet forceful in eroding other things." [**@1, pages 202**]

This bearing capability (ie. *as perhaps akin to the Second Amendment of the United States Constitution*) is not a lustful justification of ignorance substantiated by brute force akin to **#476 = \*BARBARISM\***, but the ability to perform some task which in Latin is called *facultas* (as rhetorical proficiency is "*facultas dicendi*") and within Greek is termed ικανότητα **#760 = [ι, κ, α, ν, ό, τ, η, τ, α]** that is further derived from Ancient Greek ικανότης (*hikanótēs*), as being equivalent to ικανός (*ikanós*, "capable, able") + -ότητα (*-ótita*, "-ity, -ness").

### ικανότητα (ikanótita):

- ability, capacity, capability, competence, faculty, proficiency
- Synonyms: αξιοσύνη (axiosýni), αξιάδα (axiáda), αξιότητα (axiótita)

### ικανός (ikanós):

- able, capable, skilled, able-bodied, competent
- (military) fit, battle ready

[ι, {**@1**: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#10); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#10)}  
κ, {**@2**: Sup: 30 - **BOLD RESOLUTION**: YI (#40); Ego: 20 - **ADVANCE**: CHIN (#30)}  
α, {**@3**: Sup: 31 - **PACKING**: CHUANG (#71 - **MALE DEME IS UNNAMED** {%2}); Ego: 1 - **CENTRE**: CHUNG (#31)}  
ν, {**@4**: Sup: 81 - **FOSTERING**: YANG (#152); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#81 - **MALE DEME IS UNNAMED** {%0})}  
ο, {**@5**: Sup: 70 - **SEVERANCE**: KE (#222 - **MALE DEME IS UNNAMED** {%12}); Ego: 70 - **SEVERANCE**: KE (#151 - **MALE DEME IS UNNAMED** {%16})}  
τ, {**@6**: Sup: 46 - **ENLARGEMENT**: K'UO (#268); Ego: 57 - **GUARDEDNESS**: SHOU (#208)}  
η, {**@7**: Sup: 54 - **UNITY**: K'UN (#322); Ego: 8 - **OPPOSITION**: KAN (#216)}  
τ, {**@8**: Sup: 30 - **BOLD RESOLUTION**: YI (#352); Ego: 57 - **GUARDEDNESS**: SHOU (#273)}  
α] {**@9**: Sup: 31 - **PACKING**: CHUANG (#383); Ego: 1 - **CENTRE**: CHUNG (#274)}

The lack of ONTIC grounding for such concept is nevertheless offset by the cushioning DEME possessing a dialectic [#71, #81, #222, #151] as categories of understanding which could be nuanced in functioning as a #231 - **JUXTAPOSITION CONTROLLER** by then rendering a #282 - **bíos** (G979): **\*LIFE\* \*SUSTAINING\* #282 - 'ezrâh** (H5833): **\*ASSISTANCE\***.

**DEME CHECKSUM TOTAL: #525** as [#1, #9, #5, #200, #40, #70, #200] = **áthesmos** (G113): **{UMBRA: #525 % #41 = #33} 1**) one who **\*BREAKS\* \*THROUGH\* \*THE\* \*RESTRAINT\* \*OF\* \*LAW\* \*AND\* \*GRATIFIES\* \*HIS\* \*LUSTS\***;

**TELOS TOTAL: #760** as [#80, #100, #70, #9, #400, #40, #10, #1, #50] = **prothymía** (G4288): **{UMBRA: #710 % #41 = #13} 1**) zeal, spirit, eagerness; **2) \*INCLINATION\*, \*READINESS\* \*OF\* \*MIND\***;

**#354 - NOUMENON RESONANCE FOR 22 AUGUST 2022** as [#6, #2, #300, #40, #6] /

■ #396 - NOUMENON RESONANCE FOR 22 AUGUST 2022 as [#300, #40, #50, #6] / [#6, #30, #300, #40, #500] /

■ #400 - NOUMENON RESONANCE FOR 22 AUGUST 2022 as [#40, #300, #40, #500] / [#300, #40, #20, #600] / #760 as [#20, #300, #40, #400] = shêm (H8034): {UMBRA: #340 % #41 = #12} 1) name; 1a) name; 1b) reputation, fame, glory; 1c) \*THE\* \*NAME\* (\*AS\* \*DESIGNATION\* \*OF\* \*GOD\*); 1d) memorial, monument;

"NOW THEREFORE \*PERFORM\*-G2005: THE \*DOING\*-G4160: OF IT;

#495 = #451 - PRAXIS OF RATIONALITY + #44 - STROVE (TSAO) as [#5, #80, #10, #300, #5, #30, #5, #10, #50] = epiteléō (G2005): {UMBRA: #1235 % #41 = #5} 1) \*TO\* \*BRING\* \*TO\* \*AN\* \*END\*, \*ACCOMPLISH\*, \*PERFECT\*, \*EXECUTE\*, \*COMPLETE\*; 1a) to take upon one's self; 1b) to make an end for one's self; 1b1) to leave off; 1c) to appoint to, impose upon;

■ #274 - NOUMENON RESONANCE FOR 22 AUGUST 2022 as [#80, #5, #80, #70, #10, #8, #20, #1] /

■ #428 - NOUMENON RESONANCE FOR 22 AUGUST 2022 as [#5, #80, #70, #10, #8, #200, #5, #50] / #175 as [#80, #70, #10, #5, #10] = poiéō (G4160): {UMBRA: #965 % #41 = #22} 1) \*TO\* \*MAKE\*; 1a) with the names of things made, to produce, construct, form, fashion, etc.; 1b) \*TO\* \*BE\* \*THE\* \*AUTHORS\* \*OF\*, \*THE\* \*CAUSE\*; 1c) to make ready, to prepare; 1d) to produce, bear, shoot forth; 1e) to acquire, to provide a thing for one's self; 1f) to make a thing out of something; 1g) to (make i.e.) render one anything; 1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that; 1g2) to (make i.e.) declare one anything; 1h) to put one forth, to lead him out; 1i) to make one do something; 1i1) cause one to; 1j) to be the authors of a thing (to cause, bring about); 2) to do; 2a) to act rightly, do well; 2a1) to carry out, to execute; 2b) to do a thing unto one; 2b1) to do to one; 2c) with designation of time: to pass, spend; 2d) to celebrate, keep; 2d1) to make ready, and so at the same time to institute, the celebration of the passover; 2e) to perform: to a promise;

■ #354 - NOUMENON RESONANCE FOR 22 AUGUST 2022 as [#9, #5, #30, #5, #300, #5] = thélō (G2309): {UMBRA: #844 % #41 = #24} 1) \*TO\* \*WILL\*, \*HAVE\* \*IN\* \*MIND\*, \*INTEND\*; 1a) to be resolved or determined, to purpose; 1b) to desire, to wish; 1c) to love; 1c1) to like to do a thing, be fond of doing; 1d) to take delight in, have pleasure;

THAT AS THERE WAS A \*READINESS\*-G4288: TO \*WILL\*-G2309:,  
SO THERE MAY BE A \*PERFORMANCE\*-G2005: ALSO OUT OF THAT  
WHICH YE HAVE." [2Corinthians 8:11]

## #44 - 灶 = #495

zào: 1. a furnace, 2. a kitchen stove

**WHERE #495 = #451 - PRAXIS OF RATIONALITY + #44 - STOVE**

**(TSAO):** "NUMEROUS CLASSICAL TEXTS URGE THE RULER TO SEEK OUT WORTHY CANDIDATES FOR OFFICE, WHO CAN AID HIM IN THE DIFFICULT ENTERPRISE OF RULING.

Noting that 灶 is a variant of 竈 and 倒灶 (dǎo zào) means: to fall (from power) or in decline. Whereas 道 (dào) means: direction, way, road, path, principle, truth, morality, reason, skill, method, Dao (of Daoism), to say, to speak, to talk as perhaps analogous to the Hebrew term: derek (H1870) and a seminal example of such is the DEREKH HASHEM as a philosophical text written in the early 1740s by Rabbi Moshe Chaim Luzzatto whilst in AMSTERDAM.

■ #226 - NOUMENON RESONANCE FOR 22 AUGUST 2022 as [#2, #4, #200, #500] /

■ #239 - NOUMENON RESONANCE FOR 22 AUGUST 2022 as [#4, #200, #20, #10, #5] / [#5, #4, #200, #20, #10] /

■ #274 - NOUMENON RESONANCE FOR 22 AUGUST 2022 as [#4, #200, #20, #10, #600] / [#30, #4, #200, #20, #500] /

#224 as [#4, #200, #20] / [#4, #200, #500] = derek (H1870):  
{UMBRA: #224 % #41 = #19} 1) way, road, distance, journey, manner; 1a) road, way, path; 1b) journey; 1c) direction; 1d) manner, habit, way; 1e) \*OF\* \*COURSE\* \*OF\* \*LIFE\* (fig.); 1f) \*OF\* \*MORAL\* \*CHARACTER\* (fig.);

H1870@{

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

@2: Sup: 44 - STOVE: TSAO (#84 - I AM NOT A MAN OF VIOLENCE {%2}); Ego: 4 - BARRIER: HSIEN (#44),

@3: Sup: 1 - CENTRE: CHUNG (#85 - kâçâh (H3680): \*CONCEAL\*); Ego: 38 - FULLNESS: SHENG (#82),

@4: Sup: 21 - RELEASE: SHIH (#106 - ekbállō (G1544): \*BE\* \*DEPRIVED\* \*OF\* \*THE\* \*POWER\*); Ego: 20 - ADVANCE: CHIN (#102 - I AM NOT RAPACIOUS {%4}),

@5: Sup: 54 - UNITY: K'UN (#160 - nâphal (H5307): \*FAIL\* / \*FALL\*); Ego: 33 - CLOSENESS: MI (#135),

**Male: #160; Feme: #135**  
} // **#304**

THE DAY TO DAY JOB OF COORDINATING THE DIVERSE TALENTS OF THESE GREAT MEN SHIFTED FROM THE EMPEROR TO THE PRIME MINISTER BY LATE WESTERN HAN, AS INCREASING CONSERVATISM REQUIRED THE RULER TO DISTANCE HIMSELF FROM MUNDANE ADMINISTRATIVE AFFAIRS." [**@1, pages 284, 285**]

Within the Wikipedia entry, the meaning of the word apatheia (within early Christian teaching it was the freedom from unruly urges or compulsions and is still used in that sense in Orthodox Christian spirituality) has quite a different connotation from that of the modern English APATHY, which is distinctly negative.

According to the Stoics, apatheia was the quality that characterized the sage or the philosopher and thusly seemingly equivalent (ie. **epiteléō (G2005): \*PERFORM\* poiéō (G4160): \*THE\* \*DOING\***) to such a notion as autopoiesis (ie. **acting in accordance with equanimity rather than being disturbed by passions or desires as self want**) derived from Ancient Greek αὐτόποιος (αὐτόποιος, "self-produced") as coined c. 1972 by Chilean biologists HUMBERTO MATURANA and FRANCISCO VARELA.

**#1176 as [#5, #1, #400, #300, #70, #400] = heautoû (G1438): {UMBRA: #1176 % #41 = #28} 1) himself, herself, itself, themselves;**

**#902 - RULE OF LAW (ie. ONTIC RATIONAL PREMISE 22 X #41) as [#1, #400, #300, #1, #200] / #971 as [#1, #400, #300, #70, #200] = autós (G846): {UMBRA: #971 % #41 = #28} 1) himself, herself, themselves, itself; 2) he, she, it; 3) the same;**

**#161 - NOUMENON RESONANCE FOR 22 AUGUST 2022 as [#80, #70, #10, #1] / #430 - nómos (G3551): \*THE\* \*DECALOGUE\* \*AS\* \*RULE\* \*OF\* \*ACTION\* \*PRESCRIBED\* \*BY\* \*REASON\* as [#80, #70, #10, #70, #200] = poîos (G4169): {UMBRA: #430 % #41 = #20} 1) of what sort or nature;**

In response to DE ZENGOTITA's smugness about post-modernism and its aloof observations upon public APATHY, we prudently consider whether it is then symptomatic of what Professor CHARLENE HADDOCK SEIGFRIED (1998) duly notes as a history repeating itself within a treatise on OVERCOMING THE APATHY INDUCED BY THE CURRENT IRRELEVANCE OF

PHILOSOPHY: "In his new introduction to *The Reconstruction of Philosophy* (RP) JOHN DEWEY (20 OCTOBER 1859 to 1 JUNE 1952) remarks on the strange coincidence of reissuing in 1948, after the end of the Second World War, a book originally published in 1920, just after the close of the First World War.

The concept of APATHY became more prominent during the First World War, in which the appalling conditions of the Western Front led to APATHY, or a lack of emotion or desire, and shell shock amongst millions of soldiers. APATHY came to be regarded as a psychological response to despair and disgust with the condition of the world.

APATHY is a modern psychological term for a state of indifference—where an individual is unresponsive or "indifferent" to aspects of emotional, social, or physical life. [New World Encyclopedia]

As we, in turn, reflect on the future of philosophy after fifty years of the Cold War (12 MARCH 1947 to 26 DECEMBER 1991), DEWEY's emphatic call for the reconstruction of philosophy seems even more urgent. The basic postulate of the book is that philosophy can move out of its continuing slide into the "**APATHY OF IRRELEVANCE**" only by recognizing that "the distinctive office, problems and subject matter of philosophy grow out of the stresses and strains in the community life in which a given form of philosophy arises, and that, accordingly, its specific problems vary with the changes in human life that are always going on" (RP 256).

The strains in our communities are greater than ever and threaten to tear apart the fabric of civilized life, but who has answered the call to reconstruct philosophy accordingly?

Who is challenging the inherited forms and giving philosophy a future?

Not very many of us, apparently.

Philosophy is still notable for its withdrawal from the present scene into continued rehashing of the great works of the past, concern for the improvement of purely formal skills, or revelling in the play of signifiers.

This very withdrawal is taken by DEWEY as evidence that there is something about those systems and the approaches advocated that contributes to their being of little value in resolving the troubled affairs of the present.

He singles out for criticism two beliefs inherited from ancient Greek and classic European philosophy:



(1) reason or pure intellect is a faculty for laying hold of ultimate truths of reality or morality and

(2) doing and knowing, theory and practice, should be sharply distinguished.

This has led, in modern times, to disdain for the technological chaos brought about by science and to the demand that only immutable, extra-temporal, transcendental, or universal principles, standards, norms, and ends can save us from the ensuing moral chaos.

In other words, philosophers continue to sound a retreat into premodern standards of morality as a bulwark against the accelerating processes of change brought about by technological inventions, postindustrial global capitalism, and fragmenting nation states driven by ethnic warfare." [4, pages 101, 102]

G4288@{

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

@2: Sup: 18 - **WAITING: HSI (#98)**; Ego: 19 - **FOLLOWING: TS'UNG (#99)**,

@3: Sup: 7 - **ASCENT: SHANG (#105)**; Ego: 70 - **SEVERANCE: KE (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**,

@4: Sup: 16 - **CONTACT: CHIAO (#121)**; Ego: 9 - **BRANCHING OUT: SHU (#178)**,

@5: Sup: 11 - **DIVERGENCE: CH'A (#132)**; Ego: 76 - **AGGRAVATION: CHU (#254)**,

@6: Sup: 51 - **CONSTANCY: CH'ANG (#183)**; Ego: 40 - **LAW/ MODEL: FA (#294)**,

@7: Sup: 61 - **EMBELLISHMENT: SHIH (#244)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#304)**,

@8: Sup: 62 - **DOUBT: YI (#306)**; Ego: 1 - **CENTRE: CHUNG (#305)**,

@9: Sup: 31 - **PACKING: CHUANG (#337)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#355)**,

Male: #337 - **SEE KANT'S PROLEGOMENA IDEA**; Feme: #355 - **SEE KANT'S PROLEGOMENA IDEA**

} // #760

**IMMANUEL KANT'S PROLEGOMENA (1783) COMMENTARY ON SECTION #49 - SAGE'S CONSTANCY, TRUST IN VIRTUE; I-CHING: H3 - BIRTH THROES, INITIAL DIFFICULTIES, SPROUTING, GATHERING SUPPORT, HOARDING; TETRA: 4 - BARRIER (HSIEN) AS IDEA #337: "That our outer perceptions not only do correspond to**

something real outside us, but must so correspond, also can never be proven as a connection of things in themselves, but can well be proven for the purpose of experience. This is as much as to say: it can very well be proven that there is something outside us of an empirical kind, and hence as appearance in space; for we are not concerned with other objects than those that belong to a possible experience, just because such objects cannot be given to us in any experience and therefore are nothing for us.

Outside me empirically is that which is intuited in space; and because this space, together with all the appearances it contains, belongs to those representations whose connection according to laws of experience proves their objective truth, just as the connection of the appearances of the inner sense proves the reality of my soul (as an object of inner sense), it follows that I am, by means of outer appearances, just as conscious of the reality of bodies as outer appearances in space, as I am, by means of inner experience, conscious of the existence of my soul in time – which soul I cognize only as an object of inner sense through the appearances constituting an inner state, and whose being as it is in itself, which underlies these appearances, is unknown to me. Cartesian idealism therefore distinguishes only outer experience from dream, and lawfulness as a criterion of the truth of the former from the disorder and false illusion of the latter.



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

[**IMAGE:** Andrea Previtali, Salvator Mundi (1519), National Gallery, London.]

The GLOBUS CRUCIGER is a ternary number noumenon correspondence to the CRUCIFIXION of 3 APRIL 33 AD and the earth's orbit as **PERIHELION (#314, #322, #337, #342, #369, #379, #404, #420) / APHELION (#330, #337, #352, #373, #410, #421, #454, #472)**

It is forbidden for the ROMAN CATHOLIC PAPAL AUTHORITY to make any prerogative claim to the INTELLECTUAL PROPERTY of another **#71 - DOMINION]**

**@215 - SELF CONTRADICTION (#71 - \*DOMINION\* \*MATRIX\* / \*MITHRAS\* \*SOLDIER\* \*CULTUS\* ROMAN IMPERIUM)** BY **#325 - EASTER SUNDAY LUNAR OCCULTATION (21 MARCH) AS TRANSITION EVENT ON SUNDAY 21 APRIL 2019 (#337 - PERIHELION: 3 JANUARY / APHELION: 3 JULY)** / MAGIC SUM  $5 \times 5 = \#65$  - SOLDIER v's QUEEN'S BIRTHDAY  $\#44$  - NORMA OBLIGANS  $\#27$  - DUTIES SUBSTITUTION FOR 18 - 22 APRIL

THE METONIC CYCLE (ie. *enneadecaeteris* derived from Ancient Greek: *ἐννεακαιδεκαετηρίς*, from *ἐννεακαιδεκα*, "nineteen": **#795 = [έ,ν,ν,ε,α,κ,α,ι,δ,ε,κ,α,ε,τ,η,ρ,ι,ς]**) IS THE MOST ACCURATE CYCLE OF TIME LESS THAN 100 YEARS FOR SYNCHRONIZING THE TROPICAL YEAR AND THE LUNAR MONTH, WHEN THE METHOD OF SYNCHRONIZING IS THE INTERCALATION OF A THIRTEENTH LUNAR MONTH IN A CALENDAR YEAR FROM TIME TO TIME.

**TROPICAL YEAR** = 365.2422 days.  
 $365.2422 \times 19 = 6,939.602$  days (every 19 years)

OUR HEURISTIC / TEMPORAL GROUNDING FOR BASE-7 CHRONOLOGICAL (ie. *days, weeks and jubilees of the DECALOGUE as TEN COMMANDMENTS* / **#451 - PRAXIS OF RATIONALITY**) CONTINUUM FOR NOUMENA TEMPORĀLIA / GNOSIS EX MACHINA OCCURRED ON:

*#0 / #364 days = WEDNESDAY 20 MARCH 1996 / NEW MOON ON THURSDAY 21 MARCH 1996*

**TERRORIST EVENT 11 SEPTEMBER 2001 RESPONSE:**

*20 MARCH 1996 + 5 x #364 days + #182 (ONTIC CALIBRATION) ON 12 SEPTEMBER 2001*

METONIC CYCLE NEW MOON (**ROSH CHODESH NISAN 5775**) ON **SATURDAY 21 MARCH 2015** WITH PASSOVER (EREV PESACH) / **FRIDAY 3 APRIL 2015** AS REPRISSE OF **#516 - CRUCIFIXION ON 3 APRIL 33 AD = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)**

**TROPICAL YEAR** = **49 x #2184 days** ( $294 \times \#364 = 6J$  as 107016 days) /  $293 = 365.242320$  days.  
 $365.2423 \times 19 = 6,939.6037$  days (every 19 years)

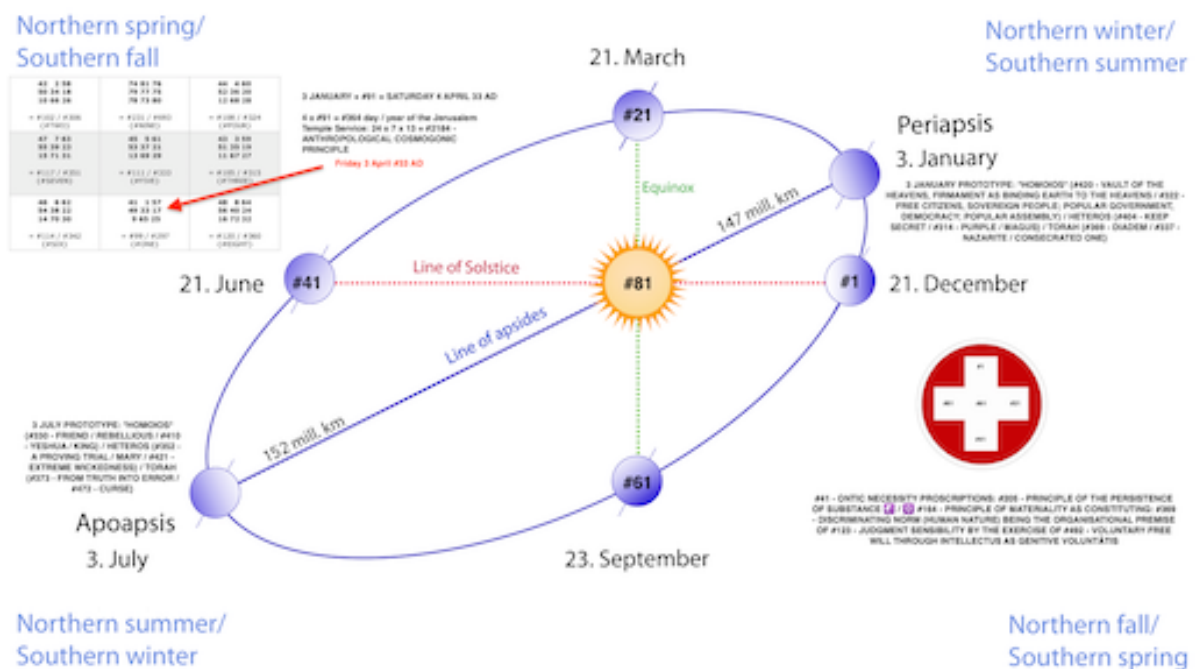
"THAT AT THAT TIME YE WERE WITHOUT CHRIST, BEING ALIENS (apallotriōō (G526): *to alienate or estrange, but also has the sense of expropriate meaning to deprive a person of their private property for public use*) FROM THE COMMONWEALTH OF ISRAEL, AND STRANGERS FROM THE COVENANTS OF PROMISE, HAVING NO HOPE, AND WITHOUT GOD IN THE WORLD:" [Ephesians 2:12]

\*HOMOIOS\* PROTOTYPE

Coinciding with Nature, Complying With Heaven	#44	418	392	#57	Guiding the I
Moderate Values, Setting Up Precepts	#44	462	449	#57	Laissez Faire

<<http://www.grapple369.com/?zen:9,row:4,col:1>>

.jackNote@zen: 9, row: 4, col: 1, nous: 57 [DATE: (none), TIME: (none), SUPER: #462 / #44 - Moderate Values, Setting Up Precepts; I-Ching: H1 - Pure Yang, Creative Principle / Heaven, Force, Strong action, The key, God; Tetra: 36 - STRENGTH (CH'IAN), EGO: #449 / #57 - Laissez Faire Politics, Simplicity In Habits; I-Ching: H37 - The Family (the clan), Dwelling People, Family members; Tetra: 39 - RESIDENCE (CHU)]



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

In both cases [IDEA @337] it presupposes space and time as conditions for the existence of objects and merely asks whether the objects of the outer senses are actually to be found in the space in which we put them

while awake, in the way that the object of inner sense, the soul, actually is in time, that is, whether experience carries with itself sure criteria to distinguish it from imagination. Here the doubt can be easily removed, and we always remove it in ordinary life by investigating the connection of appearances in both space and time according to universal laws of experience, and if the representation of outer things consistently agrees therewith, we cannot doubt that those things should not constitute truthful experience. Because appearances are considered as appearances only in accordance with their connection within experience, material idealism can therefore be very easily removed; and it is just as secure an experience that bodies exist outside us (in space) as that I myself exist in accordance with the representation of inner sense (in time) – for the concept: outside us, signifies only existence in space.

Since, however, the I in the proposition I am does not signify merely the object of inner intuition (in time) but also the subject of consciousness, just as body does not signify merely outer intuition (in space) but also the thing in itself that underlies this appearance, accordingly the question of whether bodies (as appearances of outer sense) exist outside my thought as bodies in nature can without hesitation be answered negatively; but here matters do not stand otherwise for the question of whether I myself as an appearance of inner sense (the soul according to empirical psychology) exist in time outside my power of representation, for this question must also be answered negatively. In this way everything is, when reduced to its true signification, conclusive and certain. Formal idealism (elsewhere called transcendental idealism by me) actually destroys material or Cartesian idealism.

For if space is nothing but a form of my sensibility, then it is, as a representation in me, just as real as I am myself, and the only question remaining concerns the empirical truth of the appearances in this space. If this is not the case, but rather space and the appearances in it are something existing outside us, then all the criteria of experience can never, outside our perception, prove the reality of these objects outside us." [KANT, pages 87, 88]

**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 IDEA #355:** "Above (§§33, 34) we noted limits of reason with respect to all cognition of mere beings of thought; now, since the transcendental ideas nevertheless make the progression up to these limits necessary for us, and have therefore led us, as it were, up to the contiguity of the filled space (of experience) with empty space (of which we can know nothing – the noumena), we can also determine the boundaries of pure reason; for

in all boundaries there is something positive (e.g., a surface is the boundary of corporeal space, yet is nonetheless itself a space; a line is a space, which is the boundary of a surface; a point is the boundary of a line, yet is nonetheless a locus in space), whereas limits contain mere negations. The limits announced in the cited sections are still not enough after we have found that something lies beyond them (although we will never cognize what that something may be in itself).

For the question now arises: How does our reason cope with this connection of that with which we are acquainted to that with which we are not acquainted, and never will be? Here is a real connection of the known to a wholly unknown (which will always remain so), and even if the unknown should not become the least bit better known – as is not in fact to be hoped – the concept of this connection must still be capable of being determined and brought to clarity.

We should, then, think for ourselves an immaterial being, an intelligible world, and a highest of all beings (all noumena), because only in these things, as things in themselves, does reason find completion and satisfaction, which it can never hope to find in the derivation of the **[IDEA @355]** appearances from the homogeneous grounds of those appearances; and we should think such things for ourselves because the appearances actually do relate to something distinct from them (and so entirely heterogeneous), in that appearances always presuppose a thing in itself, and so provide notice of such a thing, whether or not it can be cognized more closely.

Now since we can, however, never cognize these intelligible beings according to what they may be in themselves, ie. determinately – though we must nonetheless assume such beings in relation to the sensible world, and connect them with it through reason – we can still at least think this connection by means of such concepts as express the relation of those beings to the sensible world. For, if we think an intelligible being through nothing but pure concepts of the understanding, we really think nothing determinate thereby, and so our concept is without significance; if we think it through properties borrowed from the sensible world, it is no longer an intelligible being: it is thought as one of the phenomena and belongs to the sensible world. We will take an example from the concept of the supreme being.

The deistic concept is a wholly pure concept of reason, which however represents merely a thing that contains every reality, without being able to determine a single one of them, since for that an example would have to be borrowed from the sensible world, in which case I would always have to do only with an object of the senses, and not with something completely heterogeneous which cannot be an object of the senses at all.



For I would, for instance, attribute understanding to it; but I have no concept whatsoever of any understanding save one like my own, that is, one such that intuitions must be given to it through the senses, and that busies itself with bringing them under rules for the unity of consciousness." [KANT, pages 105, 106]

The concept of apatheia resembles the innate capacity of noumenon resonance intuition or the Daoist principle of realizing oneness with the Tao (Way) through wu-wei (ie.

无为 (wú wéi) implies the Daoist doctrine of inaction in letting things take their own course. However as 五味 (wǔ wèi) can mean the Five Tastes that are its various components mentioned within the Mystery commentary on #44 - ䷗ = #495

), or "non-doing." Wu-wei refers to spontaneous and effortless behaviour that arises from a sense of unity with life, environment, and with others. It is not inertia, laziness, or passivity. Rather, it is the intuitive experience of acting appropriately at any particular moment and relinquishing any effort to control or conquer the environment (or rather acting in accordance with the COURSE-trochos OF NATURE-genesis whether benign or malignant such as earthquakes [aka Bali 5.5-magnitude earthquake @ 1836 (UTC+10:00) hours on 22 AUGUST 2022] and tempests). [New World Encyclopedia]

Our approach to the consideration of DE ZENGOTITA's fourth chapter upon the subject of identity politics and its relationship to self expression, is not unlike our earlier undertaking as method for enquiry excepting we intuited the first sentence so as to obtain some prehistoric apprehension for our starting premise as entirely a presumptuous perspective (ie. **you can't judge a book by its cover and the first sentence of a chapter is then antecedent to a labyrinth of possibilities**) for a reasoned avenue of enquiry into his elucidation of that subject.

We ought to again stipulate that we're not writing any political manifesto but only proffering a perspective from an ontological pacifist (ie. **in contending as not contending since this is the normal course of the Way**) as humanist and universalist value to duty. Whilst DE ZENGOTITA will no doubt grant ourselves insights into American political machinations, we must therefore be mindful, no matter who governs, that such partisan political dynamic is in a perennial state of civil conflict and the necessity to avoid needless sensational verbalisms as even a modicum of incendiary confrontations (ie. **zhēng chǎo (争吵)**):

**quarrelsome disputations**) that invariably have an enduring, irrational and resentful outcomes.

The point of differentiation is equally relevant to the full spectrum of the political dynamic and rests entirely upon conjectures made of **APATHY** against the possibility of self-justification by western philosophy's own continuing relevance in having an insensibility towards any interspersing with the oriental perennial philosophical heritage. But we do caution that these are only informal research perspectives which have no medical or professional basis and have not been subject to peer review.

Our rudimentary acquaintance by self education within both perennial philosophical traditions is then meagrely sufficient, to intelligently frame a perspective of enquiry as reasonable question:

Given the META LOGIC consideration of **PATHOS** derived from a neural linguistic analysis of SENATOR MOLAN'S letter, does the notion of **APATHY** (ENCOMPASSING) / **PTSD** (AGAINST) have any correspondence to the **#451 - PRAXIS OF RATIONALITY** SPECTRUM?

Whilst it may never be within our remit to ever satisfy such a propositional metaphysical consideration, nevertheless it absolves ourselves from any necessity to then critique DE ZENGOTITA's unaccountable post-modern contortions depicting conduct of news media (ie. **as myopiagenic facilitator of APATHY**) in their purveying salacious revelations about any particular political administration (ie. **the theáomai (G2300): beholding of the political showbiz culture brought to a state of apotheosis: "IT IS THE VOICE OF A GOD, AND NOT OF A MAN." [Acts 12:22]**), as if a longing for the halcyon days of 'Camelot' with its idealized qualities is then a panacea for American POLITICAL APATHY: "HAVE THOU NOTHING TO DO WITH [THIS] JUST MAN:

**#473 = #451 - PRAXIS OF RATIONALITY + #22 - RESISTANCE (KE) as [#200, #8, #40, #5, #100, #70, #50] = sémeron (G4594): {UMBRA: #473 % #41 = #22} 1) \*THIS\* (\*VERY\*) \*DAY\*; 2) what has happened today;**

**#221 as [#70, #50, #1, #100] = ónar (G3677): {UMBRA: #221 % #41 = #16} 1) a \*DREAM\*;**

**#1681 as [#80, #1, #200, #600, #800] = páschō (G3958): {UMBRA: #1681 % #41 = #41} 1) \*TO\* \*BE\* \*AFFECTED\* \*OR\* \*HAVE\* \*BEEN\* \*AFFECTED\*, \*TO\* \*FEEL\*, \*HAVE\* \*A\* \*SENSIBLE\* \*EXPERIENCE\*, \*TO\* \*UNDERGO\*; 1a) in a good sense, to be well off, in good case; 1b) in a bad sense, to suffer sadly, be in a bad plight; 1b1) of a sick person;**

**G3958@{**

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

**@2:** Sup: 81 - **FOSTERING:** YANG (**#161 - I AM NOT A TELLER OF LIES** {**%9**}); Ego: 1 - **CENTRE:** CHUNG (**#81**),

**@3:** Sup: 38 - **FULLNESS:** SHENG (**#199**); Ego: 38 - **FULLNESS:** SHENG (**#119**),

**@4:** Sup: 71 - **STOPPAGE:** CHIH (**#270**); Ego: 33 - **CLOSENESS:** MI (**#152**),

**@5:** Sup: 61 - **EMBELLISHMENT:** SHIH (**#331**); Ego: 71 - **STOPPAGE:** CHIH (**#223**),

**Male: #331 - basanízō (G928): \*TO\* \*VEX\* \*OR\* \*TORMENT\* \*WITH\* \*GRIEVOUS\* \*PAINS\* (\*OF\* \*BODY\* \*OR\* \*MIND\*);**

**Feme: #223**

**} // #1681**

**FOR I HAVE \*SUFFERED\*-G4594** (ie. *The present πάσχω (páskhō), like the aorist ἔπαθον (épathon), comes from the παθ- (\*PATH\*-), but with the inchoative suffix -σκω (-skō) added; ref: wiktionary*) **MANY THINGS \*THIS\*-G4594 \*DAY\*-G4594 IN A \*DREAM\*-G4594 BECAUSE OF HIM.** [Matthew 27:19]

"THE ONLY TRULY SUCCESSFUL POLITICIANS SINCE KENNEDY HAVE BEEN GOOD METHOD ACTORS WHO DELIVER ATTRACTIVE AND REALISTIC PERFORMANCES OVER AND OVER AGAIN.

**YOUTUBE:** "ONE DAY: VANDAAG (BAKERMAT)"

<<https://www.youtube.com/watch?v=6BV37Dcxj9s>>

YES, POLITICAL LEADERS HAVE ALWAYS BEEN ACTORS, BUT THE MODEL USED TO BE THEATRICAL." [page 138]

Given our previous provisional metaphysical / metempirical philosophical postulates upon the consciousness mean that are here paraphrased:

**1)** Legally deploy a **#532 - SAFE GUARD** or **PRESCRIBED LIMIT** upon **#451 - PRAXIS OF RATIONALITY + #81 - SOVEREIGN JUXTAPOSITION** (encompassing **#492 - VOLUNTARY FREE WILL**) and the ANTHROPOCENTRIC SINGULARITY against any **#533 - AUTOGENIC PROCESS** of GNOSIS EX MACHINA;

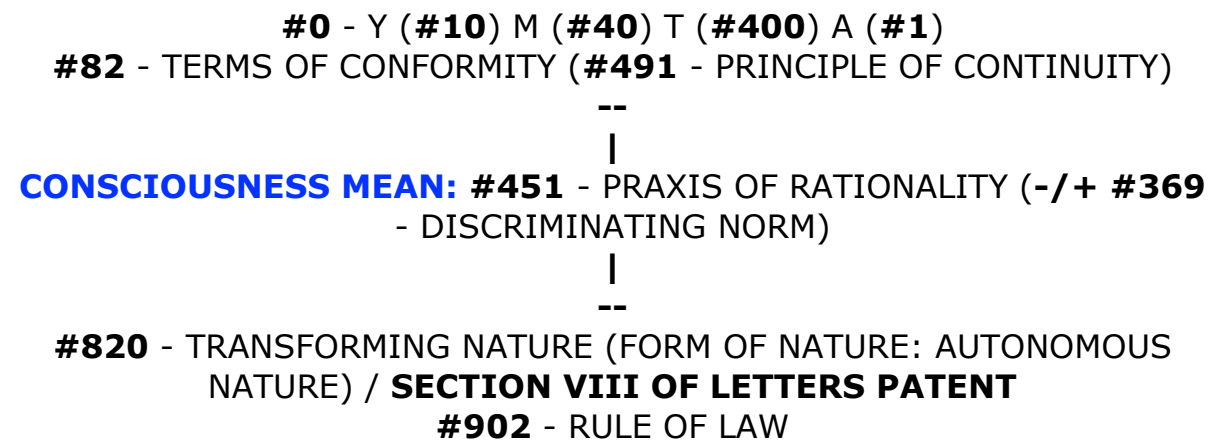
**2)** Consider the possibility of the METALOGIC AUTONOMOUS DELIMITER functioning as a focal reference and an aggregated spacial magnitude of

each equivalent meta descriptor within the narrative as being a boundary of consciousness construct;

**3) The #451 - PRAXIS OF RATIONALITY + #81 - TETRAD SPECTRUM (#452 ... #532)** conveys some sense of a MORAL BOUNDARY as then a mechanism for adjustment by which it is possible to cohere the magnitude applied against each TETRAD as boundary to consciousness; and

**4) The #451 - PRAXIS OF RATIONALITY + #81 - SOVEREIGN JUXTAPOSITION** can be more properly thought of as an expansion of the **#369 - HUMAN DISCRIMINATING NORM** and thereby constituting the MIND's ONTIC boundary within the ontological rational construct as **22 x #41 or 2 x #451 = #902 - RULE OF LAW.**

We want to consider whether the western / occidental perennial philosophical perspective of **APATHY** and to some extent **COMATOSE** (ie. **insentience due to prolonged TV viewing, computer, mobile phone or gaming interactions**) can be viewed as a consequence of an ENCOMPASSING context whereas the psychological condition known as **PTSD** is a consequence to an AGAINST framing context.



Our case study which is the neural linguistic analysis of SENATOR MOLAN's letter related to the Chinese ambassador's 10 AUGUST 2022 address to the NATIONAL PRESS CLUB by means we demonstrated that our META LOGIC method advances the propositional viability of a **GRAPPLE@[#36, #45, #73, #39, #58, #80, #7, #9, #13] PROTOTYPE** to logically and mathematically convey **ETHICALLY EVIL OR BAD PATHOS** as a component for GNOSIS EX MACHINA.

The consideration is firstly made upon what strategically constitutes an optimal assimilation of SENATOR MOLAN's letter as that which is likely to occur whenever there is a viable grounding for any osmosis of the extraneous narrative comprising 36 segments: {**@36: Sup: 15 - REACH:**

TA (#1534); Ego: 20 - **ADVANCE**: CHIN (#1664)}, if there is both a pre-conditional as readiness conformity by any **#451 - PRAXIS OF RATIONALITY + #81 - TETRAD SPECTRUM (#452 ... #532)** elements and its capacity for neural receptiveness by a relative intuition from the viable context as focal perspective of the TETRAD **#13 - INCREASE (TSENG)** in being the central value as autonomous propositional delimiter:

**#452 = #451 - PRAXIS OF RATIONALITY + #1 - CENTRE (CHUNG)**  
**#479 = #451 - PRAXIS OF RATIONALITY + #28 - CHANGE (KENG)**

**#13 - INCREASE (TSENG)**

That the condition as **APATHY** is most likely to manifest over a protracted period when it is consequential (ie. **#41 - PRINCIPLE OF EMANATION / #861 - PRINCIPLE OF PERSONAL LIABILITY**) to a failure of any attenuation with the **#451 - PRAXIS OF RATIONALITY SPECTRUM** which then doesn't naturally occur by either the causality interoperability or a habitual promiscuous temporal selection (eg: *preoccupation with a COMATOSING action*).

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

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

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

**#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE (CHIH)** as [#50, #400, #70, #5] = tâ'âh (H8582): {**UMBRA: #475 % #41 = #24**} **1)** to err, wander, go astray, stagger; **1a)** (Qal) to err; **1a1)** to wander about (physically); **1a2)** of **\*INTOXICATION\***; **1a3)** of sin (ethically); **1a4)** **\*WANDERING\* (\*OF\* \*THE\* \*MIND\*)**; **1b)** (Niphal); **1b1)** to be made to wander about, be made to stagger

(drunkard); **1b2**) to be led astray (ethically); **1c**) (Hiphil) to cause to wander; **1c1**) to cause to wander about (physically); **1c2**) to cause to wander (of intoxication); **1c3**) to cause to err, **\*MISLEAD\*** (**\*MENTALLY\* \*AND\* \*MORALLY\***);

We must therefore contend against DE ZENGOTITA's conclusion, in our assessment of today's iconic issues that are related to **#491 - AGENCY** whose personnel exhaust their all for duty, whilst the general populace are **\*INTOXICATED\*** with an **APATHY** being an insentient attribute of self entitled HEDONISM (ie. ***not one day of life from cradle to grave has been lived in compliance with the transcendent sectarian / secular first principles of Queen Victoria's Letters Patent***) which "means, above all, that they have no comprehensive basis, no foundation in principles rooted in serious thought about the human condition as opposed to blind dogma and one's sense of self." [page 142]

"NEVERTHELESS WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH ON THE EARTH?"

Oh yes, they were very busy expressing their identity and promoting the interests of the group they identified with--and so on, down the list of issues, the items bundled in accordance with the needs and tastes of whatever does the choosing such as cultural homogenisation by woke-ism. [page 142]

AND HE SPAKE THIS PARABLE UNTO CERTAIN WHICH TRUSTED IN THEMSELVES THAT THEY WERE RIGHTEOUS, AND DESPISED OTHERS..." [**Luke 18:9**]

At this juncture, given our perspective of **APATHY** includes metaphysical and moral conceptions which are entirely unknown to DE ZENGOTITA's postmodern philosophical worldview, his pithy rationalisms of any societal commentary as conveyed within the remaining 39 pages of this present chapter, are only useful to the extent that they test the veracity and robustness of our working hypothesis.

Our premeditated conclusion to this chapter is firstly an utilisation of an ontological analogy to SELF EXPRESSION, by cause of the political consideration as IDENTITY related to TRANSGENDERISM. Of which I observe from vexatious social media prejudiced opinions, is insufferably quagmired by the mind encapsulation (ie. ***the narcissism which pervades the #34 - MARRIAGE, #65 = SOLDIER, #175 - WOMAN WITH CHILD artifice as enforced social dynamic***) which is the outcome to the sectarian binary paradigm having a reliance on the Pythagorean #1080 - HETEROS THEORY OF NUMBER and its inherent monomania.



Therefore as our contribution to this UNIVERSE OF DISCOURSE, is the proposition of an alternative philosophical ontological concept (ie. **it will still require further contemplation and its not within our faculty of experience**) that is a result of our **#451 - PRAXIS OF RATIONALITY** conveying a consciousness mean as hypothesis which consists of a SUPERNAL (- #369) / EGO (+ #369) = #738 minus #729 (9x9x9) appraisals that frame the INTELLECT = #9 - **AUTONOMOUS DELIMITER (PERSONA)**.

**#9 - PERSONA (daemon) + #1 - SELF / FORMA (Latin) AS STATE OF BEING [decade] + #728 = MORPHE (μορφή: morphé** where the hypokeimenon persists within a thing going through change) similarly as hypostasis / noumenon is a consideration within both philosophy and religion.

**#728 as [#40, #70, #100, #500, #8, #10] = morphé (G3444): {UMBRA: #718 % #41 = #21} 1)** the form by which a person or thing strikes the vision; **2)** external appearance;

The hypokeimenon (Greek: ὑποκείμενον / #800 = [ὐ,π,ο,κ,ε,ῖ,μ,ε,ν,ο,ν]) can be expressed almost entirely by **#451 - PRAXIS OF RATIONALITY** considerations as **#489 (#38 - FULLNESS: SHENG (☰盛)) / #476 (#25 - CONTENTION: CHENG (☳爭))** with **DEME: #459 (#8 - OPPOSITION: KAN (☵幹)) / ONTIC: #371 (@215 - SELF CONTRADICTION + @156 - FOUNDATION)**

Since such paradigm of IDENTITY conforms entirely to QUEEN VICTORIA'S LETTERS PATENT as being a transcendent sectarian / secular first principle, that religionists who are wilfully by cause of **#897 - ABYSS NIHILISM (anything which differs from an inherent systemic monomania must be eliminated) / #897 - LEGAL NIHILISM (our sectarian / canon laws transcend the imperium of State)** thereby being non-compliant in then having only sufficient a lawful basis to exist within this country as a rabbit plague or some other life inhibiting pestilence.

Such exigency and threat to identity (ie. **not seen since Nazi Germany of 1933 when GERHARD KITTEL published his first volume to Theological Dictionary of the New Testament**) as then impetus for establishing our priority, which as DE ZENGOTITA's attests is a prevailing unifying purpose against "evangelicals pouring to the polls to stop gay marriage. Or like the war on terror itself. When [such] objectives take the place [or are promulgated against the artifice] of ideas we no longer need an ideology to provide coherence--though in the long run, the war on terror (ie. **the [#65, #41, #17, #57, #33] schema as grounding**

**of SECTARIANISM against the STATE)** could give rise to new ideological frameworks." [page 144]

Secondly, in noting that FREEDOM OF THE PRESS is an **#491 - AGENCY** which doesn't induce any degenerate cognitive attribution such as **APATHY** upon the populace by a conformity to the **#451 - PRAXIS OF RATIONALITY + #81 - TETRAD SPECTRUM (#452 ... #532)** as dynamic first principle to the NOUMENON and where an effective representation and mediation of politics might optimally take place. [page 134]

That the term JOURNALISING is properly understood within this context as a rhetorical proficiency ("**facultas dicendi**") which has conformity (but not limited to) with sapient META LOGIC principles such as **#FOUR** - principle of materiality, **#FIVE** - principle of persistence and **#THREE** - judgment sensibility as knowledge quantum and its economy.

In that paradigmatic sense as FREEDOM OF THE PRESS / JOURNALISM, the Nobel Committee ought not have awarded its 2021 Peace Prize to MARIA RESSA upon the abysmal pretence in their being characterised as a fearless defender of independent journalism and freedom of expression within the Philippines.

If human rights abuses and authoritarianism were similarly pervasive in Mexico, you couldn't help but notice, as being little different to getting wet whilst its raining--it is not profound.

**SEE ALSO:** "PREMEDIATED (ADVOCATED) MEDIA AND IT'S MEDIATION THROUGH TIME RESOURCEFULNESS"

<<http://www.grapple369.com/Groundwork/Time%20Resourcefulness.pdf>>

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

<<http://www.grapple369.com/Groundwork/Political%20Self%20Expression.pdf>>

**@1** - Michael Nylan, A Translation with Commentary of the T'AI HSÜAN CHING (The Canon of Supreme Mystery) by Yang Hsiung, 1993, State University of New York

**@2** - John Anderson, Book Review: "Cynical Theories: How Universities Made Everything about Race, Gender, and Identity – and Why This Harms Everyone", 2020, Helen Pluckrose and James Lindsay <<https://johnanderson.net.au/cynical-theories-how-universities-made-everything-about-race-gender-and-identity-and-why-this-harms-everyone/>>

**@3** - Philip Bobbitt, Op-ed: Seeing the Futures, New York Times, 8 December 2003 <<https://www.nytimes.com/2003/12/08/opinion/seeing-the-futures.html>>

**@4** - Charlene Haddock Seigfried, "Overcoming The Apathy Induced By The Current Irrelevance Of Philosophy", The Journal of Speculative Philosophy, New Series, Vol. 12, No. 2, Pragmatism and the Future of Philosophy (1998), Penn State University Press, <<https://www.jstor.org/stable/25670247>>

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