

-- PREMEDIATED (ADVOCATED) MEDIA POSSESSING A CAPABLE ROLE IN REIFIED VIVIFICATION

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In light of the self sacrifice by **#491 - AGENCY** first responders to the World Trade Centre, Islamic Terrorist event of 11 SEPTEMBER 2001:

INFINITY: Accumulative 146,097 days each GREGORIAN 400 YEARS % 22 = 13 SEPTEMBER 2001 is then the COURSE OF NATURE [#205 <--> #164] anchor to ANTHROPOCENTRIC SINGULARITY as deterministic arbitrators / facilitators of #492 - VOLUNTARY FREE WILL

DE ZENGOTITA's question is especially pertinent given such a twilight to the twentieth century: When historians look back, will the rise of rock and roll and television--pop culture generally--take on a significance comparable to the Reformation? [Page 100]

To paraphrase his eulogy, will the smug emergence of #231 - TEEN / YOUTH permissive culture with their insatiable economic materialism and hedonism being an antithesis to the **#451 - PRAXIS OF RATIONALITY** as its natural right be considered analogous to the rise of the bourgeoisie within the seventeenth century or possess sufficient freedom of conscience by the endowment of **#492 - VOLUNTARY FREE WILL** as the proletariat of the nineteenth century when Australia led the world in the advancement of human rights and democratic principles in its labour movement of an 8-hour-day that occurred within the 1850s and brought about a revolution in workers rights?

Will the cacophony of the great performers and amusers of this plenteous "circus and bread" culture be instead then regarded as the **#510 - *HEROES*** of this age in being the founders and propagators of its "NERO FUDDLES WHILST ROME BURNS" ethos which as rights self entitlement then engages within urban warfare against its **#491 - AGENCY** first responders?

Let's dispense with how essential they are to the facilitation of free will and its unalienable rights and amongst these are #500 - LIFE, #500 - LIBERTY, and the #501 - PURSUIT OF HAPPINESS.

Maybe we ought as DE ZENGOTITA suggests, just forget the whole statesman, warrior, scientist, artist, thinker, journaliser, agency, business entrepreneur thing--heroic idols of that type are dead or dying surely?



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"AND EVERY BOOK YOU TAKE
AND YOU DUST OFF FROM THE SHELF
HAS LINES BETWEEN LINES BETWEEN LINES
THAT YOU READ ABOUT YOURSELF
BUT DOES A LIGHT SHINE ON YOU?"

{@5: Sup: 80 - **LABOURING**: CH'IN (#243: 'ôwr (H216): ***LIGHT***;
HEAVENLY* *LUMINARIES: ***MOON***, ***SUN***, ***STARS*** /
tse'ětsâ' (H6631): ***OFFSPRING* *OF* *MEN***; ***PRODUCE* *OF***
EARTH); Ego: 81 - **FOSTERING**: YANG (#231: 'ôwlâm (H5769):
ANCIENT* *TIME / zâqên (H2205): ***ELDER* *OF* *THOSE***
HAVING* *AUTHORITY)}

YOUTUBE: "THE LAST MAN ON EARTH (WOLF ALICE)"

<https://www.youtube.com/watch?v=xzH6toY_EPw>

Most surely I am a nostalgic slave to the everlasting mind, a sojourner amongst the faithless peoples of the earth and an anachronism clinging to the judgement: "IF THE WORLD HATE YOU, YE KNOW THAT IT HATED ME (ie. #509 - ***CRUCIFIXION* ON 3 APRIL 33 AD / #514 = #451 - PRAXIS OF RATIONALITY + #63 - WATCH (SHIH)** as [#5, #40, #10, #200, #8, #200, #1, #50] = miséō (G3404): ***PURSUE* *WITH* *HATRED***) BEFORE IT HATED YOU. IF YE WERE OF THE WORLD, THE WORLD WOULD LOVE HIS OWN:

BUT BECAUSE YE ARE NOT OF THE WORLD, BUT I HAVE CHOSEN YOU OUT OF THE WORLD, THEREFORE THE WORLD HATETH YOU.

REMEMBER THE WORD THAT I SAID UNTO YOU, THE SERVANT (ie.

■ #509 - ***NOUMENON* *RESONANCE* FOR 3 APRIL** as [#4, #70, #400, #30, #5] / #509 = **#451 - PRAXIS OF RATIONALITY + #58 - GATHERING IN (HSI)** = *doûlos* (G1401): ***DEVOTED* TO ANOTHER TO THE DISREGARD OF ONE'S OWN INTERESTS / #509 - YAHAD AS JEWISH CHRISTIAN SECTARIAN ASSOCIATION** [Acts 9:2; 28:22]

) IS NOT GREATER THAN HIS LORD. IF THEY HAVE PERSECUTED ME, THEY WILL ALSO PERSECUTE YOU; IF THEY HAVE KEPT (ie. ■ #448 - ***NOUMENON* *RESONANCE* FOR 3 APRIL** as [#300, #8, #100, #8, #9, #5, #10, #8] / #473 = **#451 - PRAXIS OF RATIONALITY + #22 - RESISTANCE (KE)** = *tērēō* (G5083): **TO *GUARD***) MY SAYING, THEY WILL KEEP YOURS ALSO.

BUT ALL THESE THINGS WILL THEY DO (ie. ■ #180 - ***NOUMENON* *RESONANCE* FOR 3 APRIL** as [#5, #80, #70, #10, #5, #10] *poiéō* (G4160): **TO *MAKE* *ONE* *DO* *SOMETHING***) UNTO YOU FOR MY NAME'S SAKE, BECAUSE THEY KNOW NOT HIM THAT SENT ME.

#403 - *NOUMENON* *RESONANCE* FOR 13 JANUARY as [#30, #70, #3, #10, #20, #70, #200] = *logikós* (G3050): {UMBRA: #403 % #41 = #34} 1) ***PERTAINING* *TO* *SPEECH* *OR* *SPEAKING***; 2) pertaining to the reason or logic; 2a) ***SPIRITUAL*, *PERTAINING* *TO* *THE* *SOUL***; 2b) ***AGREEABLE* *TO* *REASON*, *FOLLOWING* *REASON*, *REASONABLE*, *LOGICAL***;

G3050@{

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

@2: Sup: 19 - **FOLLOWING: TS'UNG (#49)**; Ego: 70 - **SEVERANCE: KE (#100)**,

@3: Sup: 22 - **RESISTANCE: KE (#71)**; Ego: 3 - **MIREN: HSIEN (#103)**,

@4: Sup: 32 - **LEGION: CHUANG (#103)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#113)**,

@5: Sup: 52 - **MEASURE: TU (#155)**; Ego: 20 - **ADVANCE: CHIN (#133)**,

@6: Sup: 41 - **RESPONSE: YING (#196 - I AM NOT ONE OF LOUD VOICE {%37})**; Ego: 70 - **SEVERANCE: KE (#203)**,

@7: Sup: 79 - **DIFFICULTIES: NAN (#275)**; Ego: 38 - **FULLNESS: SHENG (#241)**,

Male: **#275**; Feme: **#241**

} // **#403 - diatíthēmai (G1303): *TO* *DISPOSE* *OF* *BY* *WILL*, *MAKE* *A* *TESTAMENT***;

#275 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as
 [#1, #80, #70, #30, #70, #3, #10, #1, #10] /
#465 = #451 - PRAXIS OF RATIONALITY + #14 - PENETRATION
(JUI) [#505 CE] as [#1, #80, #70, #30, #70, #3, #10, #1, #200]
 = apología (G627): {UMBRA: #265 % #41 = #19} 1) verbal defence,
 SPEECH *IN* *DEFENCE*; 2) a *REASONED* *STATEMENT*
 OR *ARGUMENT*;

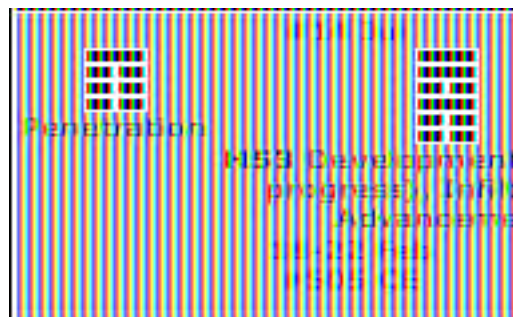
#436 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as
 [#50, #80, #300, #6] / [#6, #50, #80, #300] /

#448 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as
 [#6, #2, #50, #80, #300, #10] /

#465 = #451 - PRAXIS OF RATIONALITY + #14 - PENETRATION

(JUI) [#505 CE] as [#30, #50, #80, #300, #5] = nephesh
 (H5315): {UMBRA: #430 % #41 = #20} 1) *SOUL*, *SELF*, life,
 creature, person, appetite, *MIND*, living being, desire, emotion,
 passion; 1a) that which breathes, the breathing substance or being, soul,
 the inner being of man; 1b) living being; 1c) living being (with life in the
 blood); 1d) the man himself, self, person or individual; 1e) seat of the
 appetites; 1f) seat of emotions and passions; 1g) *ACTIVITY* *OF*
 MIND; 1g1) dubious; 1h) *ACTIVITY* *OF* *THE* *WILL*;
 1h1) dubious; 1i) activity of the character; 1i1) dubious;

三銳



#14 - PENETRATION (JUI) [#505 CE] / H53 - DEVELOPMENT
 (GRADUAL PROGRESS), INFILTRATING, ADVANCEMENT:

#465 = #451 - PRAXIS OF RATIONALITY + #14 - PENETRATION
(JUI) [#505 CE] as [#9, #5, #30, #70, #50, #300, #1] = 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;

CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE)
COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #14 -

PENETRATION (JUI) AS: "...THE ADVANTAGES OF "CONCENTRATING THE #465 - *MIND*, AND UNIFYING THE #465 - *WILL*" ARE MANIFOLD. UNSWERVING DEVOTION TO LEARNING FINALLY ENABLES THE INDIVIDUAL TO "CONTACT THE #465 - *SPIRITS*, BECOMING A PARTNER IN THE TRIAD WITH HEAVEN AND EARTH."

AS ONE TEXT WRITES: TO BE ONE (ie. **NOUS #1 - 3 APRIL 33 AD**) WITH PHENOMENA AND BE ABLE TO SEE THEIR UNDERLYING CONTINUITY IS CALLED #465 - "***GODLIKE***"; TO BE ONE WITH AFFAIRS AND BE ABLE TO TRANSFORM [THEM] IS CALLED "WISDOM." . . . ONLY THE NOBLE MAN WHO HOLDS ON TO THE ONE (ie. **NOUS #1 - 3 APRIL 33 AD**) CAN ATTAIN TO THIS..." [**@1, page 158**]

#465 = #451 - PRAXIS OF RATIONALITY + #14 - PENETRATION (JUI) [#505 CE] as [#4, #1, #10, #40, #70, #50, #10, #70, #10, #200] = daimónion (G1140): {**UMBRA: #305 % #41 = #18**} 1) ***THE* *DIVINE* *POWER*, *DEITY*, *DIVINITY***; 2) ***A* *SPIRIT***, a being inferior to God, superior to men; 3) evil spirits or the messengers and ministers of the devil;

H561@{

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

@2: Sup: 41 - **RESPONSE: YING (#42)**; Ego: 40 - **LAW/MODEL: FA (#41)**,

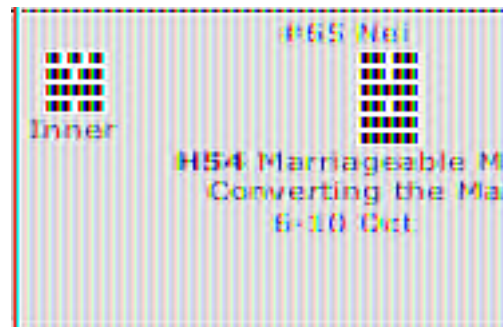
@3: Sup: 79 - **DIFFICULTIES: NAN (#121)**; Ego: 38 - **FULLNESS: SHENG (#79)**,

Male: #121 - hâlal (H1984): *TO* *SHINE* *OF* *GOD'S* *FAVOUR* / *TO* *FLASH* *FORTH* *LIGHT*; **Feme: #79**
} // #241

#241 as [#1, #40, #200] = 'êmer (H561): {UMBRA: #241 % #41 = #36} 1) *UTTERANCE*, *SPEECH*, *WORD*, saying, promise, command;

IF I HAD NOT COME AND SPOKEN (ie. ■ **#81 - *NOUMENON* *RESONANCE* FOR 3 APRIL** as [#5, #30, #1, #30, #5, #10] / ■ **#275 - *NOUMENON* *RESONANCE* FOR 3 APRIL** as [#5, #30, #1, #30, #8, #200, #1] = **laléo (G2980): TO *DECLARE* *ONE'S* *MIND***) **UNTO THEM, THEY HAD NOT HAD SIN: BUT NOW THEY HAVE NO CLOAK FOR THEIR SIN.** [**John 15:18-22**]

☰ 內



#65 - INNER (#175 - MEN WHO FATHERED CHILDREN / WOMAN GIVING BIRTH) / H54 - MARRIAGEABLE MAIDEN, CONVERTING THE MAIDEN

REDUCTIO AD HITLERUM ON 10 OCTOBER 1941 WITH IDEA @33:
"*WAR*" has returned to its primitive form. The "*WAR*" of people against people is giving place to another "*WAR*"—a "*WAR*" for the possession of the great spaces.

#135 - *ADJUSTER* *PROTOTYPE* *TO* #1080 - HETEROS (@1 - ATUM, @5 - SHU) THEORY OF NUMBER as [#100, #5, #30] / #175 as [#40, #100, #5, #30] = qâhâl (H6951): {UMBRA: #135 % #41 = #12} 1) assembly, company, congregation, convocation; 1a) assembly; 1a1) *FOR* *EVIL* *COUNSEL*, *WAR* *OR* *INVASION*, *RELIGIOUS* *PURPOSES*; 1b) company (of returning exiles); 1c) congregation; 1c1) as organised body;

Originally *WAR* was nothing but a struggle for pasture-grounds. To-day *WAR* is nothing but a struggle for the riches of nature. By virtue of an inherent law, these riches belong to him who conquers them.

#180 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as [#10, #80, #900] /

#232 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as [#6, #50, #80, #90, #6] /

#275 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as [#30, #5, #80, #10, #90, #50, #10] /

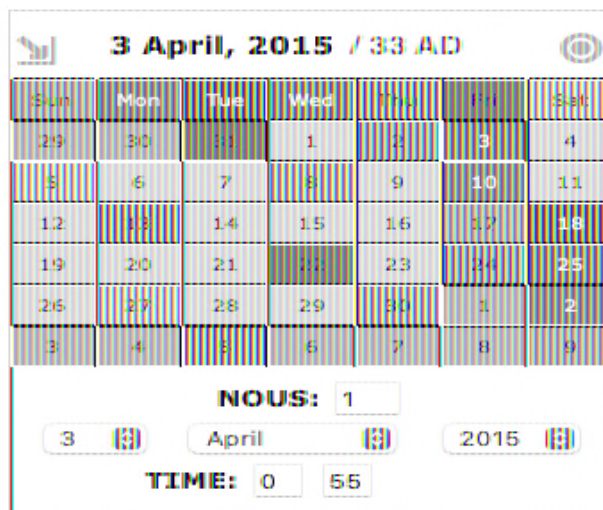
#175 as [#5, #80, #900] = pûwts (H6327): {UMBRA: #176 % #41 = #12} 1) *TO* *SCATTER*, *BE* *DISPERSED*, *BE* *SCATTERED*; 1a) (Qal) to be dispersed, be scattered; 1b) (Niphal); 1b1) to be scattered; 1b2) to be spread abroad; 1c) (Hiphil) to scatter; 1d) Hithpael) scatter; 2) (Qal) to flow, overflow; 3) to break; 3a) (Polel) to shatter; 3b) (Pilpel) to dash to pieces;

#175 as [#6, #80, #30, #9, #10, #600] = pâlyt (H6412):
 {UMBRA: #129 % #41 = #6} 1) *REFUGEE*, *FUGITIVE*, escaped one;

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 elites 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." [page 51]



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Nous: #1
Time: 00:55 hrs
Date: 2015.4.3
Torah: [#40, #5, #300]@{
  @1: Sup: 40 - LAW/MODEL: FA (#40); Ego: 40 -
LAW/MODEL: FA (#40),
  @2: Sup: 45 - GREATNESS: TA (#85); Ego: 5 - KE
SMALL: SHAO (#45 - I AM NOT A DOER OF WRONG
  @3: Sup: 21 - RELEASE: SHIH (#106); Ego: 57 -
GUARDEDNESS: SHOU (#102 - I AM NOT RAPACIOUS
Male: #106; Feme: #102
} // #345
Dao: To Guide with Names, Reason's Realisation
Tetra: #24 - JOY (LE)
I-Ching: H58 - Joy, Open, Lake
  
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Latin: Laetabundus {**God the hope of all creatures**} Alt: Hachesh; of God} {

1. HELPS & PROTECTS AGAINST ADVERSITY AND CALAMITY
 2. MAGNANIMITY & NOBILITY
 3. LOVERS OF TRUTH
 4. Chontachre
- }

Enosh {**Husband, (certain, mortal) man; sick; despaired of; fo**

Male Idea	#516	Telos		#331	
Propounding the Essential	#81	81	81	#81	Propounding the Essential
Important Distinctions, Trouble from Indulgence	#24	105	105	#24	Important Distinctions
Destructive Envy, Harmed Through Greed I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE (&19)	#75	180	156	#51	Natural Guide I DO NOT
Strength's Warning Signs, Revealers of Virtue	#75	256	157	#1	To Guide with I AM NOT ONE OF HAVE NO STRONG
Recognizing Fidelity, Trust in Faith	#79	334	159	#2	Contrasting
Difficulty in Knowing How, Obtuse	#70	404	232	#13	Employing
Natural Guide, Virtue of Holiness	#32	436	275	#43	Absolute Nega

***HOMOIOS* PROTOTYPE**

Employing Deeming, Daring to Act	#73	509	316	#41	Playing with Re
Intentional Reversal, Dimming Radiance	#7	516	331	#15	Mastering Guidin

HETEROS PROTOTYPE

Numbing Effect of the Conventional, Abstaining from Desire	#12	448	336	#51	Virtuous H
Greatest Functional Skill in Paradoxes	#27	475	351	#15	Mastering Guidin

TORAH PROTOTYPE

Numbing Effect of the Conventional, Abstaining from Desire	#12	448	336	#51	Virtuous H
Greatest Functional Skill in Paradoxes	#27	475	351	#15	Mastering Guidin

RIGHTS PROTOTYPE

Recognizing Agreements, Keeping Obligations	#76	515	322	#47	Ignorant G
Status, Loathing Shame	#13	528	337	#15	Mastering Guidin

<<http://www.grapple369.com/?date:2015.4.3>>

.jackNote@zen: 4, row: 1, col: 5, nous: 1 [DATE: 2015.4.3, SUPER: #516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI) / #76 - Strength's Warning Signs, Revealers of Virtue; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra: 64 - SINKING (CH'EN), EGO: #331 / #1 - To Guide with Names, Reason's Realisation; I-Ching: H58 - Joy, Open, Lake; Tetra: 24 - JOY (LE)]

IMMANUEL KANT'S PROLEGOMENA (1783) COMMENTARY ON SECTION #44 - MODERATE VALUES, SETTING UP PRECEPTS; I-CHING: H1 - PURE YANG, CREATIVE PRINCIPLE / HEAVEN, FORCE, STRONG ACTION, THE KEY, GOD; TETRA: 36 - STRENGTH

(CH'IANG) AS IDEA @331: "In this examination it is in general further noteworthy: that the **#403 - *IDEAS* *OF* *REASON*** are not, like the categories, helpful to us in some way in using the understanding with respect to experience, but are completely dispensable with respect to such use, nay, are contrary to and obstructive of the maxims for the cognition of nature through reason, although they are still quite necessary in another respect, yet to be determined.

In explaining the appearances of the **#465 - *SOUL*** (ie. **#451 - PRAXIS OF RATIONALITY + #14 - PENETRATION (JUI) [#505 CE]**), we can be completely indifferent to whether it is a simple substance or not; for we are unable through any possible experience to make the concept of a simple being sensorily intelligible, hence intelligible in concreto; and this concept is therefore completely empty with respect to all hoped-for insight into the cause of the appearances, and cannot serve as a principle of explanation of that which supplies **#516 - *INNER* OR *OUTER* *EXPERIENCE*** (ie. **#451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)**).

"NOW TO HIM THAT IS OF POWER TO ESTABLISH YOU ACCORDING TO MY GOSPEL, AND THE PREACHING OF JESUS CHRIST, ACCORDING TO THE REVELATION OF THE MYSTERY, WHICH WAS KEPT SECRET SINCE THE WORLD BEGAN, BUT NOW IS MADE MANIFEST, AND BY THE SCRIPTURES OF THE PROPHETS, ACCORDING TO THE COMMANDMENT OF THE EVERLASTING GOD, MADE KNOWN TO ALL NATIONS FOR THE OBEDIENCE OF FAITH:

TO GOD ONLY WISE, BE GLORY THROUGH JESUS CHRIST FOR EVER. AMEN." [**Romans 16:27**]

Just as little can the ***COSMOLOGICAL* *IDEAS* *OF* *THE* *BEGINNING* *OF* *THE* *WORLD* *OR* *THE* *ETERNITY* *OF* *THE* *WORLD*** (a parte ante) ***HELP* *US* *TO* *EXPLAIN* *ANY* *EVENT* *IN* *THE* *WORLD* *ITSELF***.

Finally, in accordance with a correct maxim of natural philosophy, we must refrain from all explanations of the organization of nature drawn from the **#465 - *WILL* *OF* *A* *SUPREME* *BEING*** (ie. **#451 - PRAXIS OF RATIONALITY + #14 - PENETRATION (JUI) [#505 CE]**), because this is no longer natural philosophy but an admission that we have come to the end of it. These ideas therefore have a completely different determination of their use from that of the categories, through

which (and through the principles built upon them) experience itself first became possible.

Nevertheless our laborious analytic of the understanding would have been entirely superfluous, if our aim had been directed toward nothing other than mere cognition of nature insofar as such cognition can be given in experience; for reason conducts its affairs in both mathematics and natural science quite safely and quite well, even without any such subtle deduction; hence our critique of the understanding joins with the ideas of pure reason for a purpose that lies beyond the use of the understanding in experience, though we have said above that the use of the understanding in this regard is wholly impossible and without object or significance. There must nonetheless be agreement between what belongs to the nature of reason and of the understanding, and the former must contribute to the perfection of the latter and cannot possibly confuse it." [pages 83, 84]

CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE)

COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #65 -

INNER (NEI) AS HEAD: Yin, leaving its inside, goes to stay on the **#516 - *OUTSIDE***. Yang, leaving its **#516 - *OUTSIDE***, goes to stay on the ***INSIDE***. The myriad things come to completion.

■ **#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)** as [#6, #8, #6, #90, #6, #400] = *chûwts* (H2351): {UMBRA: #104 % #41 = #22} 1) ***OUTSIDE***, ***OUTWARD***, street, the outside;

With Appraisal no. 3, the Cold Dew solar period begins. As yin ch'i completely fills Heaven and Earth, and yang returns below, transition becomes an appropriate theme for the tetragram. In particular, this tetragram focuses on one transition point, marriage, which parallels yin's current position as it experiences the onset of full maturity. Marriage, as the Changes tells us, is simultaneously end and beginning, transitory yet eternal. **#48 - RITUALS** (eg: #492 = **#451 - PRAXIS OF RATIONALITY + #41 - RESPONSE (YING)** as [#2, #9, #40, #1, #400, #600] = *ʃum'âh* (H2932): ***RITUAL***) often acknowledge the confusion of such transitional times by reversing some aspects of customary order.

■ **#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)** as [#2, #8, #100, #6, #400] /

■ **#528 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD** as [#20, #8, #100, #400] = *chuqqâh* (H2708): {UMBRA: #113 % #41 = #31} 1) statute, ordinance, limit, ***ENACTMENT***, ***SOMETHING* *PRESCRIBED***; 1a) statute;

In both the **#516 - *BETROTHAL* *AND* *NUPTIAL* *CEREMONIES*** of ancient China, for example, when the bride is introduced to the groom's house, she finds her future husband giving precedence to her.

■ **#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)** as [#20, #30, #6, #30, #400, #10, #500] = k^èlûwlâh (H3623): **{UMBRA: #91 % #41 = #9} 1) *BETROTHALS***, espousals;

■ **#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)** as [#80, #1, #100, #1, #4, #70, #200, #10, #50] / **#471 = #451 - PRAXIS OF RATIONALITY + #20 - ADVANCE (CHIN)** as [#80, #1, #100, #1, #4, #70, #200, #5, #10] = parádosis (G3862): **{UMBRA: #666 % #41 = #10} 1)** giving up, giving over; **1a)** the act of giving up; **1b)** the surrender of cities; **2) *A* *GIVING* *OVER* *WHICH* *IS* *DONE* *BY* *WORD* *OF* *MOUTH* *OR* *IN* *WRITING*, i.e. *TRADITION* *BY* *INSTRUCTION*, *NARRATIVE*, *PRECEPT*, etc.; 2a)** objectively, that which is delivered, the substance of a teaching; **2b)** of the body of precepts, esp. ritual, which in the opinion of the later Jews were orally delivered by Moses and orally transmitted in unbroken succession to subsequent generations, which ***PRECEPTS*, *BOTH* *ILLUSTRATING* *AND* *EXPANDING* *THE* *WRITTEN* *LAW***, as they did were to be obeyed with equal reverence;

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

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

#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)

"AND JESUS ANSWERING SAID UNTO THEM, (YE DO ERR, NOT KNOWING THE *SCRIPTURES*-G1124:, NOR THE POWER OF GOD. [MATTHEW 22:29])

#612 as [#3, #100, #1, #500, #8] = graphé (G1124): {UMBRA: #612 % #41 = #38} 1) a writing, thing written; 2) the Scripture, used to denote either the book itself, or its contents; 3) a certain portion or section of the Holy Scripture;

COMPARE TO "*WRITTEN*-G1125: IN THE *BOOK*-G976:" [Acts 7:42]

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

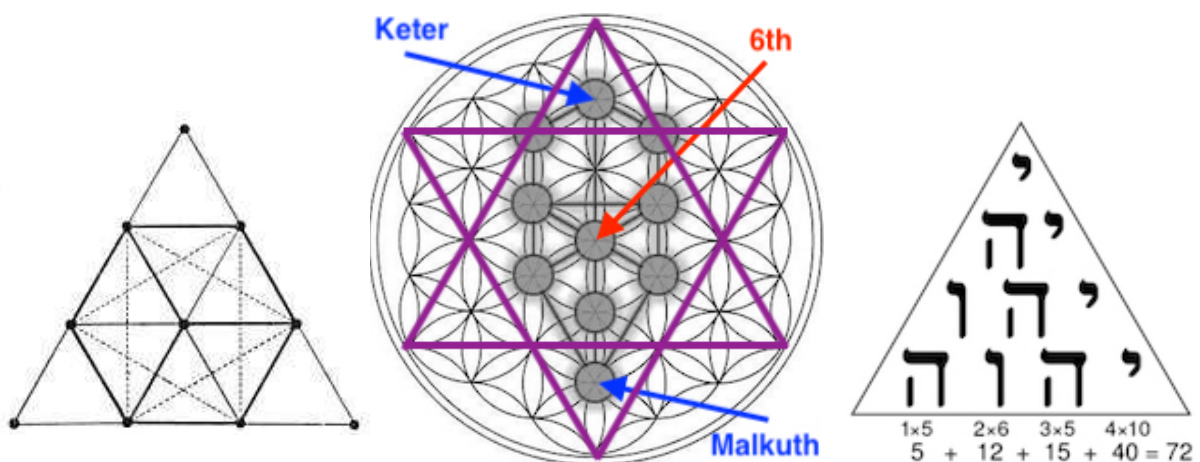
#367 - NOUMENON RESONANCE FOR 9 AUGUST as [#3, #5, #3, #100, #1, #40, #40, #5, #50, #70, #50] /

#327 - NOUMENON RESONANCE FOR 10 AUGUST as [#3, #5, #3, #100, #1, #40, #40, #5, #50, #70, #10] /

#503 = #451 - PRAXIS OF RATIONALITY + #52 - MEASURE (TU) as [#3, #5, #3, #100, #1, #80, #300, #1, #10] = gráphō (G1125):

{UMBRA: #1404 % #41 = #10} 1) *TO* *WRITE*, *WITH* *REFERENCE* *TO* *THE* *FORM* *OF* *THE* *LETTERS*;

1a) to delineate (or form) letters on a tablet, parchment, paper, or other material; 2) to write, with reference to the contents of the writing; 2a) to express in written characters; 2b) to commit to writing (things not to be forgotten), write down, record; 2c) used of those things which stand written in the sacred books (of the OT); 2d) to write to one, i.e. by writing (in a written epistle) to give information, directions; 3) to fill with writing; 4) to draw up in writing, compose;



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

#313 - ***NOUMENON* *RESONANCE* FOR 13 JANUARY** as [#2, #9, #2, #30, #70, #200] /

#314 - **NOUMENON RESONANCE FOR 30 SEPTEMBER** as [#2, #10, #2, #30, #70, #200] /

#514 = **#451 - PRAXIS OF RATIONALITY + #63 - WATCH (SHIH)** as [#2, #10, #2, #30, #70, #400] = bíblos (G976): {**UMBRA: #314 % #41 = #27**} 1) a written ***BOOK***, a roll, a scroll;

#522 = **#451 - PRAXIS OF RATIONALITY + #71 - STOPPAGE (CHIH)** as [#5, #80, #30, #1, #6, #400] = pele' (H6382):

{**UMBRA: #111 % #41 = #29**} 1) wonder, marvel; **1a**) wonder (extraordinary, hard to understand thing); **1b**) ***WONDER* (*OF* *GOD'S* *ACTS* *OF* *JUDGMENT* *AND* *REDEMPTION*)**;

YOUTUBE: "LORD'S PRAYER IN SWAHILI (BABA YETU BY CHRISTOPHER TIN / ALEX BOYÉ, BYU MEN'S CHORUS / PHILHARMONIC"

<<https://www.youtube.com/watch?v=vsINANZ6Riw&t=39s>>

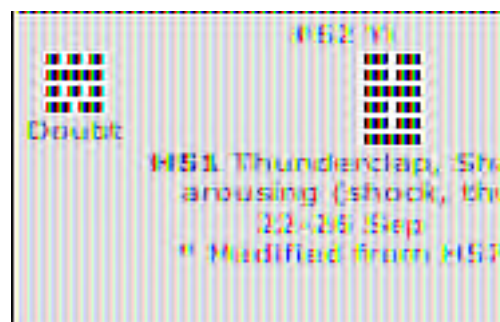
YOUTUBE: "BABA YETU (ANGEL CITY CHORALE, JUNE 2019)"

<<https://www.youtube.com/watch?v=8d9xURuIs5M>>

CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE)
COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #71 - STOPPAGE (CHIH) AS: "THE POEM URGES THE READER TO CLOSE HIS MIND TO ALL DANGEROUS IMPULSES, DELUSIONS, AND HETERODOX ARGUMENTS, ALL OF WHICH POISON THE PERCEPTIONS. LEWD AND SUPERSTITIOUS MEN SHOULD ALSO BE SHUNNED." [**@1, page 390**]

THE CHILDREN OF THIS WORLD MARRY, AND ARE GIVEN IN MARRIAGE: BUT THEY WHICH SHALL BE ACCOUNTED WORTHY TO OBTAIN THAT WORLD, AND THE RESURRECTION FROM THE DEAD, NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE:" NEITHER CAN THEY ***DIE*-G599**: ANY MORE:

☳ 疑



#62 - DOUBT (YI) / H51 - THUNDERCLAP, SHAKE, THE AROUSING (SHOCK, THUNDER)

#276 - NOUMENON RESONANCE FOR 25 SEPTEMBER as [#1, #80, #70, #9, #1, #50, #5, #10, #50] /
#311 - NOUMENON RESONANCE FOR 22 / 25 SEPTEMBER / SEE KANT'S PROLEGOMENA as [#1, #80, #5, #9, #1, #50, #70, #40, #5, #50] /
#428 - NOUMENON RESONANCE FOR 25 SEPTEMBER as [#1, #80, #5, #9, #50, #8, #200, #20, #5, #50] /
#456 - NOUMENON RESONANCE FOR 22 SEPTEMBER / #451 - PRAXIS OF RATIONALITY + #5 - KEEPING SMALL (SHAO) as [#1, #80, #5, #9, #1, #50, #5, #300, #5] /
#503 = #451 - PRAXIS OF RATIONALITY + #52 - MEASURE (TU) as [#1, #80, #70, #9, #50, #8, #200, #20, #5, #10, #50] /
**#513 = #451 - PRAXIS OF RATIONALITY + #62 - DOUBT (YI) as [#1, #80, #70, #9, #50, #8, #10, #200, #20, #5, #10, #50] = apothnéskō (G599): {UMBRA: #1238 % #41 = #8} 1) *TO* *DIE*;
1a) of the natural death of man; **1b)** of the violent death of man or animals; **1c)** to perish by means of something; **1d)** of trees which dry up, of seeds which rot when planted; **1e)** of eternal death, to be subject to eternal misery in hell;**

FOR THEY ARE EQUAL UNTO THE #522 - *ANGELS* (#451 - PRAXIS OF RATIONALITY + #71 - STOPPAGE (CHIH)); AND ARE THE CHILDREN OF GOD, BEING THE CHILDREN OF THE RESURRECTION." [Luke 20:34-36]

IMMANUEL KANT'S PROLEGOMENA (1783) COMMENTARY ON SECTION #27 - GREATEST FUNCTIONAL SKILL IN PARADOXES; I-CHING: H21 - BITE TOGETHER, BITING THROUGH, GNAWING BITE; TETRA: 74 - CLOSURE (CHIH) AS IDEA @311: "I add to this that we have just as little insight into the concept of subsistence, i.e. of the necessity that a subject, which itself cannot be a predicate of any other thing, should underlie the existence of things – nay, that we cannot frame any concept of the possibility of any such thing (although we can point out examples of its use in experience); and I also add that this very incomprehensibility affects the community of things as well, since we have no insight whatsoever into how, from the state of one thing, a consequence could be drawn about the state of completely different things outside it (and vice versa), and into how substances, each of which has its own separate existence, should depend on one another and should indeed do so necessarily. Nonetheless, I am very far from **[IDEA @311]** taking these concepts to be merely borrowed from experience, and from taking the necessity represented in them to be **#513 - *FALSELY* *IMPUTED* *AND* *A* *MERE* *ILLUSION*** through which long

habit deludes us; rather, I have sufficiently shown that they and the principles taken from them stand firm a priori prior to all experience, and have their undoubted objective correctness, though of course only with respect to experience." [page 62]

**CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE)
COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #62 -**

DOUBT (YI) AS: "Thanks to early ***ALCHEMICAL*** experiments, much of this was known to the early Chinese. Any learned person, then, who looked beyond the surface would be expected to see the **#513 - *DIFFERENCE* *BETWEEN* *REAL* *GOLD* *AND* *ITS* *IMITATOR***. Those of little discernment, however, mistake the base for the precious. Since Appraisal 5 describes the leader, it is evidently the ruler's failure to distinguish good from evil men that is particularly decried. (More pointedly, this poem may criticize members of the elite, including many emperors, who favoured alchemists and **#513 - *IMMORTALITY* *SEEKERS*** over sober scholars.)

APPRAISAL #6: Honest oaths are fit to be heard.

In cases of doubt, they preserve the truth.

FATHOMING #6: Proper oaths worth hearing

Means: They are decrees of enlightened kings.

As written or verbal compacts, oaths provide a standard by which all doubts may be resolved to the satisfaction of the parties concerned.

...

The wise leader makes every effort to resolve his doubts by seeking experts who can enlighten him. Having found good counsellors, he is delighted to talk with them and take their advice. The host who recognizes the value of wise guests or clients merits our respect." [**@1, pages 361, 362**]

In ***ALL* *HUMAN* *RELATIONS* (*WHOSE* *BASIC* *MODEL* *IS* *HUSBAND* *AND* *WIFE*)**, there is a need for such periodic reversals if one wishes to establish great harmony and productivity. The reversals begin in the Head text, which shows yin ch'i (***USUALLY* *ASSOCIATED* *WITH* *WHAT* *IS* *HIDDEN* *OR* *INSIDE*) *MOVING* *INTO* *AN* *OUTSIDE* (i.e. ***VISIBLE***) position, while exhausted yang ch'i retreats to some place out of sight. The myriad things now approach completion, in which full maturity leads to **#516 - *DEATH*** or hibernation. With yin now clearly dominant, the tetragram considers the rightful place of women, aligned with yin and the ***INNER*** (or private) worlds, contrasting it with men's ***OUTER*** (or public) selves.**

#501 - IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT
as [#6, #5, #40, #400, #700] / [#6, #5, #40, #400, #10,
#600] /

■ **#515 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD** as
[#30, #5, #40, #400, #600] / [#5, #40, #10, #400, #50, #10] /

■ **#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)**
as [#10, #40, #10, #400, #50, #6] = *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;

APPRAISAL #1: Careful about consorts:

To be chaste at first
Makes for later peace.

FATHOMING #1: Careful about his consorts

Means: He begins with women of **#516 - *PROVEN*** worth.

■ **#81 - SOVEREIGN JUXTAPOSITION PRINCIPLE / *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD** as [#1, #2, #8, #50, #500] /

■ **#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)**
as [#400, #2, #8, #50, #50, #6] / [#2, #8, #50, #400, #50, #6]
= *bâchan* (H974): {**UMBRA: #60 % #41 = #19**} **1**) to examine, try, ***PROVE***; **1a**) (Qal); **1a1**) to examine, scrutinise; **1a2**) to test, prove, try (of gold, ***PERSONS***, ***THE* *HEART***, man of God); **1b**) (Niphal) to be tried, proved; **1c**) (Pual) to make a trial;

Along with filial piety, female chastity was one of the main supports of the patriarchal system in China, since a single act of infidelity could confuse the direct line of patrilineal descent ever after. All order requires self restraint exercised in the interests of the larger community; therefore, good order in the household is an important first step toward order in the community, and even toward ***COSMIC* *ORDER***. For these reasons, a woman chaste in both mind and spirit is needed for the "inner apartments" if harmony is to prevail after marriage. If care is taken at the start of any marriage, the end is likely to be good.

APPRAISAL #2: Depraved is his wife.

He puts her away from that Yellow Couch.

FATHOMING #2: Depravity in the inner chambers

Means: He is far from at peace in his mind.

The Yellow Couch usually refers to the imperial couch, although it may simply be a flowery term for the conjugal bed in the inner apartments. But yellow, of course, also signifies the central virtues of moderation and humility, while the couch symbolizes ease and harmony, as well as conjugal love. The principal wife ignores proper conjugal relations, which are to be ruled by moderation, and ***WALLOWS* *IN* *DEPRAVITY***.

#501 - IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT
as [#1, #400, #50, #50] / [#1, #400, #50, #700] /

■ **#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)**
as [#1, #400, #50, #50, #10, #5] = 'ethnan (H868): {**UMBRA: #501 % #41 = #9**} 1) ***HIRE* *OF* *PROSTITUTE***, price; 1a) hire (of harlot); 1b) of ***IDOLATROUS* *ISRAEL***, Jerusalem, Tyre (fig.);

(Perhaps the text hints at the ***OCCULT* *ARTS*** popular in Han times to suppress rivals in love or to secure an heir. It is also possible that the woman here is licentious or jealous. In either case, she is ruled by her passions.) Lest her behaviour infect the entire household, the husband shuns her, thereby insuring peace in the household. The husband is acutely aware of the distance between the present reality and the ideal family situation.

APPRAISAL #3: Despite your courtesy, she grieves
That she approaches our western steps.

FATHOMING #3: Your decorum and her sorrow
Means: This is how it feels to replace a mother.

■ **#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)**
as [#5, #10, #200, #5, #50, #5, #3, #20, #8, #10, #200] =
eisphérō (G1533): {**UMBRA: #1620 % #41 = #21**} 1) to bring into, in or to; 2) to ***LEAD* *INTO***;

In the ancient Chinese marriage ceremony, the future mother-in-law descends the western steps to indicate that she will soon give way to the younger generation. The bride then mounts the steps of the ancestral hall to show that she and her progeny will ultimately **#516 - *REPLACE*** the older generation. Thoughtful newlyweds cannot but feel some sorrow at the implications of their marriage ceremony.

■ **#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)**
as [#4, #2, #100, #400, #10] = dâbaq (H1692): {**UMBRA: #106 % #41 = #24**} 1) to cling, stick, stay close, cleave, keep close, stick to, stick with, follow closely, join to, ***OVERTAKE***, catch; 1a) (Qal); 1a1) to cling, cleave to; 1a2) to stay with; 1b) (Pual) ***TO* *BE* *JOINED***

TOGETHER; **1c**) (Hiphil); **1c1**) to cause to cleave to; **1c2**) to pursue closely; **1c3**) to overtake; **1d**) (Hophal) to be made to cleave;

The joyful prospect of new children to continue the ancestral line is offset by an acute awareness of the increasing age and approaching **#516 - *DEATH*** of the present family heads. Marriage typifies times of transition, which are usually marked by mingled joy and sorrow.

#448 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as **[#2, #40, #6, #400] / [#2, #40, #400, #6] /**
#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI) as **[#30, #40, #6, #400, #600] = mâveth (H4194): {UMBRA: #446 % #41 = #36} 1) *DEATH*, *DYING*, *DEATH* (*PERSONIFIED*)**, realm of the dead; **1a**) death; **1b**) death by violence (as a penalty); **1c**) state of death, place of death;

APPRAISAL #4: Loving the petty, loving the perils,
Losing even his ***CLOAK*** of hemp.
Danger.

FATHOMING #4: Preferring the petty and perilous
Means: This is not worth glorifying.

#500 - FACILITATORS / ARBITRATORS TO VOLUNTARY FREE WILL as **[#400, #20, #60, #500] / [#20, #60, #10, #400, #10] /**
#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI) as **[#30, #20, #60, #400, #6] / [#30, #20, #60, #6, #400] = kâçâh (H3680): {UMBRA: #85 % #41 = #3} 1)** to cover, conceal, hide; **1a**) (Qal) conceal, covered (participle); **1b**) (Niphal) to be covered; **1c**) (Piel); **1c1**) to cover, ***CLOTHE***; **1c2**) to cover, conceal; **1c3**) to cover (for protection); **1c4**) to cover over, spread over; **1c5**) to cover, overwhelm; **1d**) (Pual); **1d1**) to be covered; **1d2**) to be clothed; **1e**) (Hithpael) to cover oneself, ***CLOTHE* *ONESELF***;

Warm **#516 - *CLOTHES*** are one of the basic necessities of life. As winter approaches, the wise person is provident enough to prepare sufficient food and **#516 - *CLOTHING*** to sustain his family over time. In contrast, the petty person, having flirted with danger, ***LOSES* *EVERY* *SINGLE* *POSSESSION*, *EVEN* *THE* *COARSEST* *OF* *CLOAKS***. (Is there a hint of a sexual adventure here?) Such improvidence will surely ruin the entire family.

#500 - FACILITATORS / ARBITRATORS TO VOLUNTARY FREE WILL as **[#400, #50, #10, #600] /**
#515 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as **[#5, #400, #50, #10, #700] /**

■ #516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)
as [#6, #400, #50, #10, #700] = tannîyn (H8577): {UMBRA: #510
% #41 = #18} 1) *DRAGON*, serpent, sea monster; 1a) dragon or
dinosaur; 1b) sea or river monster; 1c) serpent, venomous snake;

"AND BABYLON, THE GLORY OF KINGDOMS, THE BEAUTY OF THE
CHALDEES' EXCELLENCY, SHALL BE AS WHEN GOD OVERTHREW SODOM
AND GOMORRAH. IT SHALL NEVER BE INHABITED, NEITHER SHALL IT BE
DWELT IN FROM GENERATION TO GENERATION: NEITHER SHALL THE
ARABIAN PITCH TENT THERE; NEITHER SHALL THE SHEPHERDS
MAKE THEIR FOLD THERE. BUT WILD BEASTS OF THE DESERT SHALL LIE
THERE; AND THEIR HOUSES SHALL BE FULL OF DOLEFUL CREATURES;
AND OWLS SHALL DWELL THERE, AND SATYRS SHALL DANCE THERE.
AND THE WILD BEASTS OF THE ISLANDS SHALL CRY IN THEIR DESOLATE
HOUSES, AND #516 - *DRAGONS*-H8577 IN THEIR PLEASANT
PALACES: AND HER TIME IS NEAR TO COME, AND HER DAYS SHALL NOT
BE PROLONGED." [Isaiah 13:19-22]



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APPRAISAL #5: The #516 - *DRAGON* lowers itself to the mud.
Noble men profit in taking on wives
When meeting by custom as equals.

FATHOMING #5: A #516 - *DRAGON* descends to the mud.
Means: Yang goes below yin.

The #516 - *DRAGON*, of course, may refer to the #516 -
DRAGON ruler, the Son of Heaven who flies high above the common
run of men. But the #516 - *DRAGON* is also a symbol of the virile
male at the height of his powers. As winter (aligned with yin and the
female) draws near, the soaring #516 - *DRAGON* is said to burrow
into the mud. Clearly, a concerted effort to level differences is required for
harmonious union and mutual benefit. This is true not only for male-
female relations but for those between leader and subordinate.

APPRAISAL #6: At dusk in mid-flight,
He draws in his wings.
Though he wants the palace full,
He will not see his woman.

FATHOMING #6: In the yellow dusk, drawing in his wings
Means: He is unable to restrain himself.

The winged creature (possibly a **#516 - *DRAGON***?) suggests any "high flyer" of power and ambition. In the half-light of dusk, his thoughts turn towards home. Sexual desire fills his breast; he wishes his home were full of luscious beauties. But it is this very preoccupation with sex, ironically enough, that prevents him from finding a suitable mate with whom he could find true satisfaction.

APPRAISAL #7: A crumbling wall grows foxtail shoots.
When grizzled heads bring home young wives,
Their wives are soon with child.

FATHOMING #7: That a crumbling wall grows foxtail shoots
Means: This is a sign of felicitous things.

The Changes epitomises great prosperity by "an old fellow taking a young woman to wife." Appraisal 7 typically marks the onset of old age, but here a fruitful marriage brightens prospects for the future.

APPRAISAL #8: Inside, not to subdue one's wife
Lays waste to home and even the state:
Wading through depths unfathomably deep.

FATHOMING #8: Women inside who are uncontrolled
Means: These are calamities for the state.

#316 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as
[#80, #70, #100, #50, #5, #10, #1] /
#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)
as [#80, #70, #100, #50, #5, #10, #1, #200] = *porneía* (G4202):
{**UMBRA: #316 % #41 = #29**} **1) *ILLICIT* *SEXUAL***
INTERCOURSE*; 1a) *ADULTERY*, *FORNICATION,
homosexuality, lesbianism, intercourse with animals etc.; **1b)** sexual
intercourse with close relatives; Lev. 18; **1c) *SEXUAL***
INTERCOURSE* *WITH* *A* *DIVORCED* *MAN* *OR
WOMAN; [Mark. 10:11, 12]; **2)** metaphor: the worship of idols; **2a)**
OF* *THE* *DEFILEMENT* *OF* *IDOLATRY, as incurred by
eating the sacrifices offered to idols;

#501 - IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT
as [#5, #40, #30, #20, #6, #400] /

■ **#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)**
 as [#40, #30, #20, #6, #400, #500] = **malkûwth (H4438)**:
{UMBRA: #496 % #41 = #4} 1) *ROYALTY*, *ROYAL* *POWER*,
REIGN*, *KINGDOM, sovereign power; **1a)** royal power, dominion;
1b) reign; **1c)** kingdom, realm;

#500 - FACILITATORS / ARBITRATORS TO VOLUNTARY FREE WILL
 as [#300, #200] /

■ **#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)**
 as [#300, #200, #10, #6] = **sar (H8269)**: **{UMBRA: #500 % #41 =**
#8} 1) *PRINCE*, *RULER*, leader, chief, chieftain, official, captain;
1a) chieftain, leader; **1b)** vassal, noble, official (under king); **1c)**
 captain, general, commander (military); **1d)** chief, head, overseer (of
 other official classes); **1e) *HEADS*, *PRINCES* (*OF***
***RELIGIOUS* *OFFICE*)**; **1f)** elders (of representative leaders of
 people); **1g)** merchant-princes (of rank and dignity); **1h) *PATRON*-**
ANGEL; **1i)** Ruler of rulers (of God); **1j)** warden;

■ **#515 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD** as
 [#5, #10, #200, #300] /

■ **#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI)**
 as [#10, #6, #200, #300] / [#6, #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;

The wife, who is "***INNER***," should submit to her husband, who is **#516**
 - "***OUTER***." If the wife insists on taking her pleasures where she
 chooses, in utter defiance of her husband and her sacred duty, her **#516**
 - ***PROMISCUITY*** spells ruin for the family line, whether she is a
 commoner or a member of the **#516 - *ROYAL* *LINE***. To allow her
 to produce illegitimate children is a self-destructive impulse, like wading
 into a deep body of water. This poem recalls a famous couplet from the
 Odes:

Disorder does not come down from Heaven. It is produced by the woman.

APPRAISAL #9: Rain falls onto the land.

It cannot stop, it cannot exceed.

FATHOMING #9: Rain falling down on the land

Means: Favour comes in goodly measure.

The fertility of the loess soil in the Central Plain region of China depends upon abundant rainfall. In consequence, the pouring rain comes to symbolize all types of favours bestowed, including the king's benefactions to his subjects and the husband's gift of semen to his conjugal partner. Here rain (= grace and favour, even semen) showers down from above upon a yin figure (Earth = yin; women relative to men; and subordinates relative to their leader.) Grace in proper measure imparts new life." [**@1, pages 368, 372]**

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

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

JASON @ 1106 HOURS ON 20 JULY 2022: "I see the prudence in the way you've incorporated some of those Aristotelian distinctions into your own philosophical work, which looks very interesting.

QUESTION: WHAT IS THE CAPACITY FOR #451 - PRAXIS OF RATIONALITY HAVING A CONSEQUENCE ON #492 - VOLUNTARY FREE WILL?

I'm not sure I'm quite able to intelligibly comment on your question, seeing you are addressing domains of scholarship that are beyond my expertise. I'm also unfamiliar with the numerical structure you seem to have developed and therefore can't properly address your schema.

Having said that and for what it's worth, I can certainly comment on what I think about voluntary free will, viz poiesis (etymology: **poiéō (G4160)**) and praxis. In my view, HUMBERTO MATURANA and FRANCISCO VARELA surpass the scholastic impasse between FREE WILL and DETERMINISM, with their concept of autopoiesis. In my view, autopoiesis marks the emergence of agency in the living being, where it decouples from determinate causation, which essentially enables the being to act as an efficient cause. In my view, the distinction between poiesis and praxis results from this agential power specific to techne, and (in contradistinction to Aristotle) marks the advent of an efficient causal power of the particular being that has no precedence (ie. **in nature**) nor anticipation (ie. **in a universal teleological principle, as final cause or creative God**)."

DETERMINISTIC ARBITRATORS / FACILITATORS TO VOLUNTARY FREE WILL

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

ONTIC CHECKSUM: @169 +@220 = #389 as [#300, #80, #9] = shepnet (H8201): {UMBRA: #389 % #41 = #20} 1) judgment, *ACT* *OF* *JUDGMENT*;

DOLF @ 1143 HOURS ON 20 JULY 2022: "Having looked at the historical text according to this schema **#500 = #451 - PRAXIS OF RATIONALITY + #49 - FLIGHT (T'AO)** / H33 - WITHDRAWAL, RETIRING, RETREAT, YIELDING and finding an extraordinary 18 linguistic elements which matched the CANON OF SUPREME MYSTERY poetry / commentary. It is reasonable to conclude that each of the preceding strata (eg: #276, #347, #421) to the **DETERMINISTIC ARBITRATORS / FACILITATORS TO VOLUNTARY FREE WILL** ought then be interpreted according to the **#451 - PRAXIS OF RATIONALITY**."

I thank you very much for a courteous timely reply and particularly your view (ie. **a substantial linguistic grasp**) on VOLUNTARY FREE WILL conveying that "autopoiesis marks the emergence of agency in the living

being [which] decouples (ie. **#49 - FLIGHT (T'AO)**: "*erases the present moment as the future unfolds*") from determinate causation" which I understand as firstly the stasis of ARBITRATORS / FACILITATORS TO FREE WILL that emanates an idea to motion within the living being as #81 - SOVEREIGN JUXTAPOSITION:

@12: Sup: 79 - **DIFFICULTIES**: NAN (#500 = **#451 - PRAXIS OF RATIONALITY + #49 - FLIGHT (T'AO) / H33 - WITHDRAWAL, RETIRING, RETREAT, YIELDING**); Ego: 5 - **KEEPING SMALL**: SHAO (#79)

<<http://www.grapple369.com/?idea:500>>

#500 = #451 - PRAXIS OF RATIONALITY + #49 - FLIGHT (T'AO) as [#30, #50, #80, #300, #40] = *nephesh* (H5315): {**UMBRA: #430 % #41 = #20**} **1) *SOUL***, self, ***LIFE***, creature, person, appetite, ***MIND***, living being, desire, emotion, passion; **1a)** that which breathes, the breathing substance or being, soul, ***THE* *INNER* *BEING* *OF* *MAN***; **1b)** living being; **1c)** living being (with life in the blood); **1d)** the man himself, self, person or individual; **1e)** seat of the appetites; **1f)** seat of emotions and passions; **1g)** activity of mind; **1g1)** dubious; **1h)** activity of the will; **1h1)** dubious; **1i)** activity of the character; **1i1)** dubious;

#500 = #451 - PRAXIS OF RATIONALITY + #49 - FLIGHT (T'AO) as [#400, #30, #10, #50, #10] = *lûwn* (H3885): {**UMBRA: #86 % #41 = #4**} **1)** to lodge, ***STOP*** over, pass the night, abide; **1a)** (Qal); **1a1)** to lodge, pass the night; **1a2)** to ***ABIDE***, ***REMAIN*** (fig.); **1b)** (Hiphil) to cause to rest or lodge; **1c)** (Hithpalpel) to dwell, abide; **2)** to grumble, complain, murmur; **2a)** (Niphal) to grumble; **2b)** (Hiphil) ***TO* *COMPLAIN***, ***CAUSE* *TO* *GRUMBLE***;

#500 = #451 - PRAXIS OF RATIONALITY + #49 - FLIGHT (T'AO) as [#10, #90, #400] = *yâtsath* (H3341): {**UMBRA: #500 % #41 = #8**} **1)** to kindle, burn, set on ***FIRE***; **1a)** (Qal) to kindle; **1b)** (Niphal); **1b1)** to be kindled; **1b2)** ***TO* *BE* *LEFT* *DESOLATE***; **1c)** (Hiphil) to set on fire, kindle;

#500 = #451 - PRAXIS OF RATIONALITY + #49 - FLIGHT (T'AO) as [#6, #4, #70, #400, #20] = *da'ath* (H1847): {**UMBRA: #474 % #41 = #23**} **1)** knowledge; **1a)** ***KNOWLEDGE***, ***PERCEPTION***, ***SKILL***; **1b)** discernment, understanding, ***WISDOM***;

Initiating an ONTIC premise of **#491 - AGENCY** (ie. *in much the same way that police, hospital, ambulance, fire brigade, state emergency service et al*) having an impetus of the determinate

causation, which enables @1 - **SELF** to then continue to function and act according to the #451 - **PRAXIS OF RATIONALITY** with its efficient cause as #492 - **VOLUNTARY FREE WILL (12 x #41)** that must action according to logical (#9 - **AUTONOMOUS DELIMITER with CATEGORICAL IMPERATIVE: 4 x 18 = #72)** processes as #421 - **CAUSE OF REASON** {@11: Sup: 74 - **CLOSURE**: CHIH (#421); Ego: 3 - **MIRED**: HSIEN (#74)}.

#31 as [#1 - **CENTRE (CHUNG)**, #30 - **BOLD RESOLUTION (YI)**] / #82 - **TERMS OF COMPLIANCE / FORMULA OF HUMANITY (HONOUR PARENTS)** as [#6, #1, #30, #5, #40] / #86 as [#1, #30, #10, #5, #40] / [#1, #30, #5, #50] = 'êl (H413): {**UMBRA: #31 % #41 = #31**} 1) to, toward, unto (of motion); 2) into (limit is actually entered); 2a) in among; 3) ***TOWARD* (*OF* *DIRECTION*, *NOT* *NECESSARILY* *PHYSICAL* *MOTION*)**; 4) ***AGAINST* (*MOTION* *OR* *DIRECTION* *OF* *A* *HOSTILE* *CHARACTER*)**; 5) in addition to, to; 6) ***CONCERNING*, *IN* *REGARD* *TO*, *IN* *REFERENCE* *TO*, *ON* *ACCOUNT* *OF***; 7) ***ACCORDING* *TO* (*RULE* *OR* *STANDARD*)**; 8) at, by, against (of one's presence); 9) in between, in within, to within, unto (idea of motion to);

It is just that I have an ONTIC definition [@84, @86, @102, @104, @115] which might describe the agential power that is specific to techne (ie. noting that I have deliberately assimilated your semantics) and you'll note here that its expanded "**ACCORDING TO #902 - RULE OF LAW**" in then conveying the metalogic perspective, whereby the #491 - **AGENCY** is concerned with the **FORMULA OF HUMANITY / TERMS OF COMPLIANCE** as its locus for action.

[@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)}

@102, {@3: Sup: 29 - **DECISIVENESS**: TUAN (#40); Ego: 21 - **RELEASE**: SHIH (#29)}

@104, {@4: Sup: 52 - **MEASURE**: TU (#92); Ego: 23 - **EASE**: YI (#52)}

@115] {@5: Sup: 5 - **KEEPING SMALL**: SHAO (#97); Ego: 34 - **KINSHIP**: CH'IN (#86 - **I AM NOT A ROBBER OF FOOD** {%10})}

#17 as [#9 - **BRANCHING OUT (SHU)**, #6 - **CONTRARIETY (LI)**, #2 - **FULL CIRCLE (CHOU)**] /

#97 as [#30, #9, #6, #2, #10, #40] = tîwb (H2896): {**UMBRA: #17 % #41 = #17**} 1) good, pleasant, agreeable; 1a) pleasant, agreeable (to the senses); 1b) pleasant (to the higher nature); 1c) good,

excellent (of its kind); **1d**) good, rich, valuable in estimation; **1e**) good, appropriate, becoming; **1f**) better (comparative); **1g**) glad, happy, prosperous (of man's sensuous nature); **1h**) good understanding (of man's ***INTELLECTUAL* *NATURE***); **1i**) good, kind, benign; **1j**) good, right (ethical); **2**) a good thing, benefit, welfare; **2a**) welfare, prosperity, happiness; **2b**) good things (collective); **2c**) good, benefit; **2d**) moral good; **3**) welfare, benefit, good things; **3a**) welfare, prosperity, happiness; **3b**) good things (collective); **3c**) bounty;

#86 as [#1 - CENTRE (CHUNG), #30 - BOLD RESOLUTION (YI), #5 - KEEPING SMALL (SHAO), #10 - DEFECTIVENESS / DISTORTION (HSIEN), #40 - LAW / MODEL (FA)] / [#1, #30, #5, #10, #600] / #97 as [#6, #5, #1, #30, #5, #10, #40] / [#6, #1, #30, #5, #10, #5, #600] = 'ĕlôhîym (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;

Since the teleological notion #86 is here both ONTIC and recursive in being resolved to a supernatural agency one must consider the qualified merit of either anima ('vital principle, life, soul') or animus ('mind') as potentially dunamis (**G1411**): δυνάμις being sublime, which does not then preclude a representation as imago dei."

Or are they as DE ZENGOTITA astutely and caustically asserts, "just refusing to believe that the place of real **#510 - *HEROES*** could be usurped by mere performers [as Jesus Janglers]--when, in fact that is exactly what has happened?" [Page 101]

— **JESUS LOVES EVEN ME** —

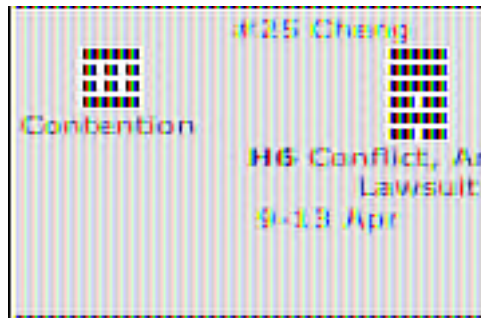
[Written 10 April 2022]

"NOT ANOTHER JESUS JANGLER.
FROM AN AFRICAN BACKWATER.
AND A CIVIL RIGHTS WRANGLER.
WITH A MANTRA OF **#328 - *SLAUGHTER***.

IN THIS THE LAND OF THE FREE.
BY A COTTON PICKER'S HANDS.
EMANCIPATED FROM **#570 - *SLAVERY***.
BETRAYS LIBERTY'S DEMANDS."

{@9: Sup: 1 - **CENTRE**: CHUNG (**#570: douleía (G1397): *SLAVERY***); Ego: 8 - **OPPOSITION**: KAN (**#359: sâţân (H7854): *PERSONAL* *OR* *NATIONAL* *ADVERSARY***)}

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#25 - CONTENTION (CHENG) / H6 - CONFLICT, ARGUING, LAWSUIT

FOLLOWING THE NEW YORK SUBWAY SHOOTING BY FRANK JAMES ON 12 APRIL 2022, NEWS MEDIA EXPRESSED THE OPINION THAT "Republicans blame Democrats for rising crime but they are to blame for rising gun violence.

Over protectiveness of the '**RIGHT TO #451 - *BEAR* ARMS**' isn't rooted in freedom—it's rooted in **#511 - *GREED*** and currently supersedes other people's right to live in peace." [**@2**]

#451 as [#300, #70, #30, #40, #1, #10] = tolmaō (G5111):
{**UMBRA: #1241 % #41 = #11**} **1)** not to dread or shun through fear; **2)** to ***BEAR***, endure; **3)** to bring one's self to; **4)** to be bold; **5)** ***BEAR* *ONE'S* *SELF* *BOLDLY*, *DEAL* *BOLDLY***;

#451 as [#80, #5, #300, #5, #10, #50, #1] = peteinón (G4071):
{**UMBRA: #570 % #41 = #37**} **1)** flying, winged; **2)** flying or winged animals, birds; **2a)** the birds of the heaven, i.e. ***FLYING* *IN* *THE* *HEAVEN* (*AIR*)**;

YOUTUBE: "AFRICA (ANGEL CITY CHORALE)"

<<https://www.youtube.com/watch?v=-c9-poC5HGw&t=135>>

"I HEAR THE DRUMS ECHOING TONIGHT
BUT SHE HEARS ONLY WHISPERS OF SOME QUIET CONVERSATION
SHE'S COMING IN, **#473 *FLIGHT***
THE MOONLIT WINGS REFLECT THE STARS THAT GUIDE ME TOWARDS
SALVATION
I STOPPED AN OLD MAN ALONG THE WAY
HOPING TO FIND SOME OLD FORGOTTEN WORDS OR ANCIENT
MELODIES"

{@7: Sup: 58 - **GATHERING IN**: HSI (#436: yâlad (H3205): ***TO*** ***BEAR***, ***BRING*** ***FORTH*** / 'ashshâph (H825): ***CONJURER***);
 Ego: 69 - **EXHAUSTION**: CH'IUNG (#310: pleonexía (G4124): ***GREEDY*** / q^{er}iy (H7147): ***HOSTILE*** ***ENCOUNTER***}

NOTE: The notion of a 12:30 flight is here translated into the #451 - **PRAXIS** reference #473 (ie. #22 - **RESISTANCE (KE)**)

#436 as [#2, #30, #4, #400] = yâlad (H3205): {**UMBRA**: #44 % #41 = #3} **1**) to bear, bring forth, beget, gender, travail; **1a**) (Qal); **1a1**) ***TO*** ***BEAR***, ***BRING*** ***FORTH***; **i**) of child birth; **ii**) of distress (simile); **iii**) of wicked (behaviour); **1a2**) to beget; **1b**) (Niphal) to be born; **1c**) (Piel); **1c1**) to cause or help to bring forth; **1c2**) to assist or tend as a midwife; **1c3**) midwife (participle); **1d**) (Pual) to be born; **1e**) (Hiphil); **1e1**) to beget (a child); **1e2**) ***TO*** ***BEAR*** (**fig. - *OF*** ***WICKED*** ***BRINGING*** ***FORTH*** ***INIQUITY***); **1f**) (Hophal) day of birth, birthday (infinitive); **1g**) (Hithpael) to declare one's birth (pedigree);

#310 as [#80, #30, #5, #70, #50, #5, #60, #9, #1] /
 #511 = #451 - **PRAXIS OF RATIONALITY + #60 - ACCUMULATION (CHI)** as [#80, #30, #5, #70, #50, #5, #60, #10, #1, #200] /
 #521 = #451 - **PRAXIS OF RATIONALITY + #70 - SEVERANCE (KE)** as [#80, #30, #5, #70, #50, #5, #60, #10, #1, #10, #200] = pleonexía (G4124): {**UMBRA**: #311 % #41 = #24} **1**) ***GREEDY*** desire to have more, covetousness, avarice;

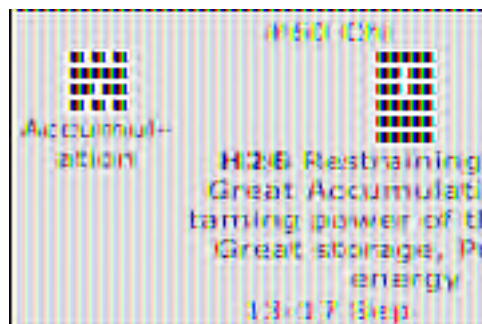
CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE)
COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #25 - CONTENTION (CHI) AS: "Wolves epitomize all that is wicked and rapacious to the sedentary farmers of north and central China. Here #511 - ***GREED*** comes at the expense of wisdom. So intent is the wolf upon devouring its prey that it fails to notice the angry hunter or bow. (The image probably comes from the Chinese constellations, where the Wooden Bow lies directly behind the Wolf. Certainly, talk of #511 - ***GREED*** is also appropriate to the Stomach constellation aligned with this tetragram.)



Credits: "iStock (Getty Images) | Umi_ko"

The moral is clear: **#511 - *GREED*** is risky, since it works against one's longterm interests. As the Han proverb says, "In carrying out early matters, don't forget the later ones." Or, in the words of Aesop, "False confidence is the forerunner of misfortune." [**@1, page 205**]

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#60 - ACCUMULATION (CHI) / H26 - RESTRAINING FORCE, GREAT ACCUMULATING, THE TAMING POWER OF THE GREAT, GREAT STORAGE, POTENTIAL ENERGY

CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE)
COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #60 - ACCUMULATION (CHI) AS: "Continuous accumulation that knows no retrenchment tends to be fraught with danger. (The single exception is provided by virtue, the steady acquisition of which promotes physical safety and psychic security.) A good example is provided by the heedless accumulation of various luxury items like jade and silk. Not only are such luxuries easily lost to thieves or robbers; their very possession may threaten the soul. More is not necessarily better, then, despite the Legalists' tendency to link the development of charismatic power with the

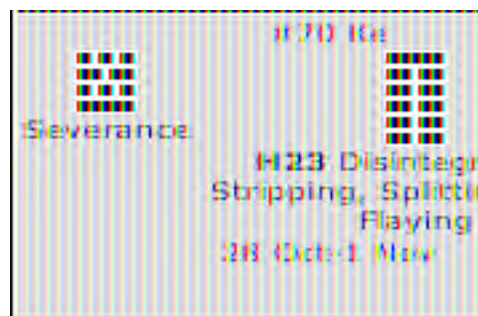
accretion of physical ch'i and the ***ACCUMULATION* *OF*
MATERIAL *GOODS***.

APPRAISAL #1: Accumulating evil in the dark
Creates the basis for what will be clear.

FATHOMING #1: Darkly hoarding evil
Means: Putting oneself in the wrong from the first.

Though the petty person repeatedly does wrong in secret, the ill effects of his crimes will soon become obvious to all... Unlike the petty person, the morally superior person accumulates wisdom and experience long before his appointment (i.e. when such knowledge is apparently useless), to better serve his ruler and the common people in the future." [**@1, page 351**]

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#70 - SEVERANCE (KE) / H23 - DISINTEGRATION, STRIPPING, SPLITTING APART, FLAYING

**CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE)
COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #70 -
SEVERANCE (KE) AS:** "... tumours symbolize corrupt deeds prompted by **#511 - *GREED***. When illness pollutes the body, the only hope of a cure may lie in lancing the infected areas. Though hardly pleasant, the benefit of such decisive action is evident: the flesh is no longer plagued by festering corruption. By analogy, the wise individual heals himself by swiftly excising all impurities. The ***RULER*, *FOR* *HIS* *PART*, *EXPELS* *EVIL* *OFFICIALS* *FROM* *COURT***." [**@1, page 386**]

To then revise the metempirical / metaphysical hypothesis as proposition conveyed within our previous chapters, it is perhaps this dual requirement of a reverse transcriptase as TETRAD stasis element assigned to an ONTIC anchorage which is then constituted by the **#451 - PRAXIS OF RATIONALITY** framework in having a further interconnectedness with the IDEA schema of noumenon clustering (eg: **the .jackNote placeholder is such a construct**) that are then requisite for any sapient

/ cognitive requirement as CONSCIOUSNESS INSTANTIATION within TEMPORALITY.

Where the notion of the real is then material by the authenticity of any associated metaphysical descriptive elements.

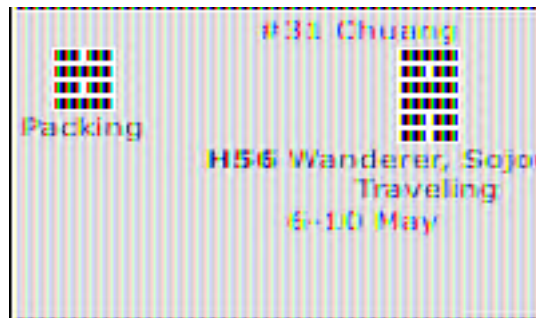
The absence of such cohesion then manifests what DE ZENGOTITA observes as an inauthenticity (ie. ***a disharmony between inner / outer life and recourse to a media cultivated persona which is at risk of self-contradiction by betrayal***) that is the tell-tale sign of an otherwise invisible tipping point in the historical balance between representation and represented. Which marks a threshold of saturation, the point beyond which no entity can survive within public culture. Such that no real person can be a public hero anymore. [Page 102]

Given that we have had a frequent recourse to YANG HSIÜNG's (53 BC to 18 AD) exemplar CANON OF SUPREME MYSTERY published circa 4 BCE and an accompanying MICHAEL NYAN's 1993 commentary that seemingly adheres to the HEBREW / GREEK lexicon cognitions as its conceptual IDEA formulations which are grounded within the **#451 - PRAXIS OF RATIONALITY** as the ONTIC framework (**FEME: @45 ... @228, MALE: @61 ... @237**) extent, it would then appear feasible to express those #81 TETRADS of POETIC APPRAISALS / FATHOMINGS CONTENT as crystallisation of the issue, against any aggregation as offset within the stratum (**#41 ... #287 / #328 ... #451**) to the #451 - PRAXIS as totality.

Or more simply, only deploy the necessary teleological IDEAS within the noumenon having an extent value of #592 as **theótēs (G2320)**: GODHEAD and ensure a fidelity to the ONTIC dispersals represented therein.

Such schemas or methodologies as technological approaches would resolve DE ZENGOTITA's vitality issue on what needs to be done "if you really wanted to convey the significance of some iconic reality to succeeding generations in the context of ubiquitous representation" [Page 104] and derive an economic opportunity therefrom.

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#31 - PACKING (CHUANG) / H56 - WANDERER, SOJOURNING, TRAVELING

In the circumstance where the REDUCTIO AD HITLERUM TABLE TALK (1941-1944) with its date associations then frequently exhibiting IDEA correspondences within the DAOIST COSMIC PATTERNS of 4 BCE (ie. **a Chinese publication prior to 1923, known Japanese translation in 1964, English translation / commentary on 29 July 1993**) as being metaphysical considerations related to both **ANAMNESIS** [*anámnēsis* (**G364**)] being of recollection and a supposed previous existence (PAST LIFE) with its impetus for **REGENERATION** [*anástasis* (**G386**)] essentially relevant to the AHNENERBE ORGANISATION's intellectual historical research into a prehistory of MIND as the quest for GERMAN ("UBER ALLES") ANCESTRY.

And especially given the IDEA concepts **#246 - 2 JULY 1942** and **#307 - 1 SEPTEMBER 1942** conveyed by the REDUCTIO AD HITLERUM as TABLE TALK IDEAS are observed as having an interleaving of the HEBREW / GREEK lexicon gematria **#114** and **#342** IDEA concepts in being further CONTRADICTIONARY examples of a **CONJURING THE SOLID CORE OF NAZISM AS NATIONAL SOCIALISM (@1 - RETURN TO TRADITIONS OF ANCIENT ROME, @5 - STATE IS ROME'S GREATEST INVENTION)** in conformity to the PYTHAGOREAN #1080 - HETEROS BINARY THEORY OF NUMBER PARADIGM from a TERNARY NUMBER TEMPLATE.

We ought to steadfastly reject DE ZENGOTITA's thought experiment to ensure that the HOLOCAUST would never be forgotten, the full horror of it, the original meaning as reality which can't be grasped without causing psychic damage to a religionist's soul as heretofore callously indifferent to the impetus of **#164 (PROGRESSION) - PRINCIPLE OF MATERIALITY / PROGRESSION OF INDIVIDUAL PHENOMENON (AVOID HETERONOMY AGAINST AUTONOMY) / #328 - TRANSFORMATIONAL PROTOTYPE** dynamic of the #81 TETRADS when arranged in such a manner as to constitute an ONTIC aggregation that is then made against the **#205**

(SYNTHESIS) - PRINCIPLE OF PERSISTENCE / #369 - HUMAN DISCRIMINATING NORM.

CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE) COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #31 - PACKING (CHUANG) AS: "YANG HSIUNG'S LANGUAGE IS SOMEWHAT UNCLEAR AT POINTS, BUT THE GENERAL IDEA IS CLEAR ENOUGH: HERE PACKING IS ASSOCIATED WITH THE TEARFUL PREPARATIONS FOR *WAR*. THE YOUNGEST AND MIDDLE CHILDREN FROM MANY FAMILIES GATHER AT THE CROSSROADS, TO WITNESS THE #328 - *SACRIFICE* TO THE ROAD.

■ #317 - *NOUMENON* *RESONANCE* FOR 25 APRIL 1915 as [#300, #8, #9] /

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

■ #333 - *BLOKES* *BIGGEST* *BBQ* *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 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 - *BLOKES* *BIGGEST* *BBQ* *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 IMPETUS FOR A *DEATH* *THREAT* (#449 - b^ehal (H927): *FRIGHTEN*, *ALARM*) *BY* #419 - *SLAUGHTERED* (#449 - b^ehêmâh (H929): *CATTLE*) *MEAT* *IN* *MAIL* *BOX* ON 15 NOVEMBER 2017]**

FOR EXPLANATION 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 JULY 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%202020408.pdf>>

FOR EXPLANATION SEE: "TRANSCRIPT OF #175 - WOMAN WITH CHILD STATUE DIALOG WITH ARTIST @ 1739 HOURS ON MONDAY 28 MAY 2018"

<<http://www.grapple369.com/Groundwork/Transcripts%20and%20Idea%20annotation%2020180528.pdf>>

#76 - *BLOKES* *BIGGEST* *BBQ* *DEATH* *THREAT* *AS* *SLAUGHTERED* *MEAT* *IN* *MAIL* *BOX* ON 15 NOVEMBER 2017 as [#70, #2, #4]/

#82 - *NOUMENON* *RESONANCE* FOR 11 NOVEMBER 1918 as [#70, #2, #4, #6] /

■ #93 - *NOUMENON* *RESONANCE* FOR BATTLE OF LONG TAN 18 AUGUST 1966 (VIETNAM VETERANS' DAY) as [#70, #2, #4, #6, #5, #6] / [#6, #70, #2, #4, #5, #6] /

■ #102 - *NOUMENON* *RESONANCE* FOR 25 APRIL 1915 as [#70, #2, #4, #6, #500] /

■ #182 - *NOUMENON* *RESONANCE* FOR 25 APRIL 1915 as [#50, #70, #2, #4, #50, #6] /

■ #516 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as [#400, #70, #2, #4, #600] /

#482 = #451 - PRAXIS OF RATIONALITY + #31 - PACKING (CHUANG) as [#6, #70, #2, #4, #400] / [#400, #70, #2, #4, #6]

= 'âbad (H5647): {UMBRA: #76 % #41 = #35} 1) to work, serve; 1a) (Qal); 1a1) to labour, work, do work; 1a2) to work for another, serve another by labour; 1a3) *TO* *SERVE* *AS* *SUBJECTS*; 1a4) to serve (God); 1a5) to serve (with Levitical service); 1b) (Niphal); 1b1) to be worked, be tilled (of land); 1b2) to make oneself a servant; 1c) (Pual) to be worked; 1d) (Hiphil); 1d1) to compel to labour or work, cause to labour, cause to serve; 1d2) to cause to serve as subjects; 1e) (Hophal) to be led or enticed to serve;

■ #66 - *NOUMENON* *RESONANCE* FOR BATTLE OF LONG TAN 18 AUGUST 1966 (VIETNAM VETERANS' DAY) as [#6, #10, #30, #500] / [#10, #30, #20, #6] /

■ #76 - *BLOKES* *BIGGEST* *BBQ* *DEATH* *THREAT* *AS* *SLAUGHTERED* *MEAT* *IN* *MAIL* *BOX* ON 15 NOVEMBER 2017 as [#10, #6, #30, #10, #500] /

■ / ■ #78 - *NOUMENON* *RESONANCE* FOR 11 NOVEMBER 1918 / *NOUMENON* *RESONANCE* FOR BATTLE OF LONG TAN 18 AUGUST 1966 (VIETNAM VETERANS' DAY) as [#6, #1, #6, #30, #10, #20, #5] /

■ #81 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as [#20, #5, #6, #30, #500] /

■ #93 - *NOUMENON* *RESONANCE* FOR BATTLE OF LONG TAN 18 AUGUST 1966 (VIETNAM VETERANS' DAY) as [#6, #10, #6, #30, #10, #20, #5, #6] /

■ #100 - *NOUMENON* *RESONANCE* FOR 11 NOVEMBER 1918 as [#50, #30, #500] / [#5, #40, #5, #30, #500] /

■ #101 - *NOUMENON* *RESONANCE* FOR 11 NOVEMBER 1918 as [#30, #5, #30, #10, #20, #6] /

■ #105- *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as [#50, #30, #20, #5] / [#5, #30, #20, #10, #600] /

■ #150 - *NOUMENON* *RESONANCE* FOR 25 APRIL 1915 as [#5, #40, #5, #30, #20, #10, #600] /

■ #360 - *NOUMENON* *RESONANCE* FOR BATTLE OF LONG TAN 18 AUGUST 1966 (VIETNAM VETERANS' DAY) as [#300, #10, #30, #500] /

#515 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as [#50, #5, #30, #20, #400, #10] /

#516 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as [#5, #400, #5, #30, #20, #50, #6] /

#482 = #451 - PRAXIS OF RATIONALITY + #31 - PACKING

(CHUANG) as [#2, #5, #400, #5, #30, #20, #500] = *hâlak*

(H1980): {**UMBRA: #55 % #41 = #14**} **1)** to go, walk, come; **1a)**

(Qal); **1a1)** ***TO* *GO*, *WALK*, *COME*, *DEPART***, proceed, move, go away; **1a2)** ***TO* *DIE***, live, manner of life (fig.); **1b)** (Piel);

1b1) to walk; **1b2)** to walk (fig.); **1c)** (Hithpael); **1c1)** to traverse; **1c2)**

to walk about; **1d)** (Niphal) to lead, bring, lead away, carry, cause to walk;

#448 - *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as [#2, #40, #6, #400] / [#2, #40, #400, #6] /

#451 - *NOUMENON* *RESONANCE* FOR 25 APRIL 1915 as [#5, #40, #6, #400] /

#452 - *NOUMENON* *RESONANCE* FOR 25 APRIL 1915 as [#40, #6, #400, #6] / [#6, #40, #6, #400] /

#482 = #451 - PRAXIS OF RATIONALITY + #31 - PACKING

(CHUANG) as [#2, #40, #400, #600] / **#482** as [#6, #30, #40, #6, #400] /

#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER

(NEI) / *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD as

[#30, #40, #6, #400, #600] = *mâveth* (H4194): {**UMBRA: #446 % #41 = #36**} **1)** ***DEATH*, *DYING*, *DEATH* (*PERSONIFIED*)**,

realm of the dead; **1a)** death; **1b)** death by violence (as a penalty); **1c)** state of death, place of death;

#388 - *NOUMENON* *RESONANCE* FOR 25 APRIL 1915 as [#6, #1, #6, #300, #70, #5] /

#392 - *BLOKES* *BIGGEST* *BBQ* *DEATH* *THREAT* *AS* *SLAUGHTERED* *MEAT* *IN* *MAIL* *BOX* ON 15 NOVEMBER 2017 as [#6, #10, #6, #300, #70] /

#420 - *BLOKES* *BIGGEST* *BBQ* *DEATH* *THREAT* *AS* *SLAUGHTERED* *MEAT* *IN* *MAIL* *BOX* ON 15 NOVEMBER 2017 as [#40, #300, #70, #10] / [#40, #300, #10, #70] /

/ **#436 - *NOUMENON* *RESONANCE* FOR 25 APRIL 1915 / *NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD** as [#10, #300, #70, #50, #6] / [#10, #6, #300, #10, #70, #600] /

#441 - *BLOKES* *BIGGEST* *BBQ* *DEATH* *THREAT* *AS* *SLAUGHTERED* *MEAT* *IN* *MAIL* *BOX* ON 15 NOVEMBER 2017 as [#30, #5, #6, #300, #10, #70, #500] /

#437 - *NOUMENON* *RESONANCE* FOR 25 APRIL 1915 as [#6, #5, #6, #300, #10, #70, #600] / [#6, #50, #6, #300, #70, #5] /

#448 - ***NOUMENON* *RESONANCE* FOR 3 APRIL 33 AD** as
 [#6, #10, #6, #300, #10, #70, #6, #600] /
#451 - ***NOUMENON* *RESONANCE* FOR 25 APRIL 1915** as
 [#5, #6, #300, #10, #70, #50, #10] /
#452 - ***NOUMENON* *RESONANCE* FOR 25 APRIL 1915** as
 [#10, #6, #300, #10, #70, #50, #6] /
#482 = #451 - PRAXIS OF RATIONALITY + #31 - PACKING
(CHUANG) as [#50, #6, #300, #70, #50, #6] = yâsha' (H3467):
{UMBRA: #380 % #41 = #11} 1) to save, be saved, be delivered;
1a) (Niphal); **1a1)** to be liberated, be saved, be delivered; **1a2) *TO***
***BE* *SAVED* (*IN* *BATTLE*), *BE* *VICTORIOUS*;** **1b)**
 (Hiphil); **1b1)** to save, deliver; **1b2)** to save from moral troubles; **1b3)**
 to give victory to;

YOUTUBE: "I WAS ONLY 19"

<<https://www.youtube.com/watch?v=1gmgwx77osw>>

AS THEIR ELDER BROTHERS (AND POSSIBLY THEIR FATHERS) GO OFF, ALL REALIZE THAT THEY MAY NEVER RETURN. THIS APPRAISAL PREFIGURES TETRAGRAM #32, WHOSE MAIN THEME IS ***WAR***." [**@1, page 230**]

The real **#510 - *HEROES*** issues **IS NOT** then more complex than his HOLOCAUST thought experiment, of course, but most evidently shaped by the same contending pressures. One does not then give their loyalty to, submit in respectful or revering awe [**#328 - sébomai (G4576)**] nor express an esprit de corps with persons who whilst possessed of a gamely passion, then abdicate an accountability to humanity by resorting to a **#48 - RITUAL** (eg: **#492 = #451 - PRAXIS OF RATIONALITY + #41 - RESPONSE (YING)**) stupefaction in thereby discharging the exercise of **#492 - VOLUNTARY FREE WILL**.

We must respond to the quasi reasoned sophistic recourse by which DE ZENGOTITA depicts anthropologists and social historians in having an unique "knowledge of special powers that infuses stories" as pertaining to the frugality by which the real **#510 - *HEROES*** as historical figures were epitomised through "texts of speeches or essays or poems committed to memory be devoted followers; a few dozen images known to everyone; places they stood, things they touched; and, most important, a store of anecdotes, circulating informally as an oral culture." [Page 107]

To do so we are going to create an alternative scenario to his thought experiment in relation to a historical heroic anthropology (ie. **without him you doubtlessly would have any knowledge of GOD the**

Father) as a hypothetical consideration made upon two aspects of MOSES and his writings: "THERE IS ONE THAT ACCUSES YOU, EVEN MOSES, IN WHOM YOU TRUST. FOR HAD YOU BELIEVED MOSES, YOU WOULD BELIEVE ME (ie. **JESUS**): FOR HE WROTE OF ME. BUT IF YOU BELIEVE NOT HIS WRITINGS, HOW SHALL YOU BELIEVE MY WORDS." [John 5:45-47]

1) HE "WAS ***LEARNED*-G3811**: IN ALL THE ***WISDOM*-G4678**: OF THE EGYPTIANS" [Acts 7:22]

WHERE #515 = #451 - PRAXIS OF RATIONALITY + #64 - SINKING (CH'EN) as [#80, #1, #10, #4, #5, #400, #5, #10] = paideúō (G3811): {UMBRA: #1300 % #41 = #29} 1) ***TO* *TRAIN* *CHILDREN***; 1a) to be instructed or taught or learn; 1b) to cause one to learn; 2) to chastise; 2a) to chastise or castigate with words, to correct; 2a1) of those who are moulding the character of others by reproof and admonition; 2b) of God; 2b1) to chasten by the affliction of evils and calamities; 2c) to chastise with blows, to scourge; 2c1) of a father punishing his son; 2c2) of a judge ordering one to be scourged;

CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE) COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #64 - SINKING (CH'EN) AS: "With the mind besotted with sensory delights, no time or energy remains for the **"*TRIED* *AND* *STRAIGHT*" *WAY* *TRANSMITTED* *FROM* *THE* *ANCIENTS***. Adherence to the Tao eventually yields more reliable pleasures for the individual. To be oblivious to the greater moral good makes us in effect deaf and blind to its advantages." [@1, page 366]

#781 as [#200, #70, #500, #10, #1] = *sophía* (G4678): {UMBRA: #781 % #41 = #2} 1) wisdom, broad and full of intelligence; used of the knowledge of very diverse matters; 1a) the wisdom which belongs to men; 1a1) spec. ***THE* *VARIED* *KNOWLEDGE* *OF* *THINGS* *HUMAN* *AND* *DIVINE*, *ACQUIRED* *BY* *ACUTENESS* *AND* *EXPERIENCE*, *AND* *SUMMED* *UP* *IN* *MAXIMS* *AND* *PROVERBS***; 1a2) the science and learning; 1a3) the act of interpreting dreams and always giving the sagest advice; 1a4) the intelligence evinced in discovering the meaning of some mysterious number or vision; 1a5) skill in the management of affairs; 1a6) devout and proper prudence in intercourse with men not disciples of Christ, skill and discretion in imparting Christian truth; 1a7) the knowledge and practice of the requisites for godly and upright living; 1b) supreme intelligence, such as belongs to God; 1b1) to Christ; 1b2) the wisdom of God as evinced in forming and executing counsels in the formation and government of the world and the scriptures;

2) HE WAS COMMANDED TO "***MAKE*-G4160: IT ACCORDING TO THE *FASHION*-G5179:** (eg: #164 - **EXODUS 49J1W2D** (49th JUBILEE + 9 YEARS) + 40 YEARS SOJOURN ... #205 - **6J x 12 = 72J** as #509 - YAHAD [**Esther 8:17**] = #451 - **PRAXIS OF RATIONALITY + #58 - GATHERING IN (HSI)** / H57 - GENTLE PENETRATION/WIND, GROUND, CALCULATIONS) **THAT HE HAD SEEN.**" [**Acts 7:44**]

#473 = #451 - **PRAXIS OF RATIONALITY + #22 - RESISTANCE (KE)** as [#80, #70, #10, #8, #300, #5] = 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;

CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE) COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #22 - RESISTANCE (KE) AS: "If, however, the individual fails to develop his potential for Good, his inner resistance to ***EVIL*** impulses will break down. As his mind increasingly fails to distinguish right from wrong, he will lose all appreciation of "***THE* *TIME* *TESTED* *CATEGORIES***." The conscience as moral centre will no longer review his conduct daily, nor will it be able to "assimilate the good" by ***IMITATION* *OF* *THE* *ANCIENTS***." [**@1, page 190**]

#1050 as [#300, #400, #80, #70, #200] = týpos (G5179): {UMBRA: #1050 % #41 = #25} 1) ***THE* *MARK* *OF* *A* *STROKE* *OR* *BLOW*, *PRINT***; 2) a figure formed by a blow or impression; 2a) ***OF* *A* *FIGURE* *OR* *IMAGE***; 2b) of the image of the gods; 3) form; 3a) ***THE* *TEACHING* *WHICH* *EMBODIES* *THE* *SUM* *AND* *SUBSTANCE* *OF* *RELIGION* *AND* *REPRESENTS* *IT* *TO* *THE* *MIND*, *MANNER* *OF* *WRITING*, *THE* *CONTENTS* *AND* *FORM* *OF* *A* *LETTER***; 4) an example; 4a) in the technical sense, the pattern in conformity to which a thing must be made; 4b) in an ethical sense, a dissuasive example, a pattern of warning; 4b1) of

ruinous events which serve as admonitions or warnings to others; **4c)** an example to be imitated; **4c1)** of men worthy of imitation; **4d)** in a doctrinal sense; **4d1)** of a type i.e. a person or thing prefiguring a future (Messianic) person or thing;

Since YANG HSIUNG's TETRAD formulation functions as a reverse transcriptase and neural linguistic method to derive boundaries of consciousness we are going to make the presumption that MOSES was cognisant of such a paradigm which then operates according to logical (**#9 - AUTONOMOUS DELIMITER** with **CATEGORICAL IMPERATIVE: 4 x 18 = #72**) processes as **#421 - CAUSE OF REASON** {@11: Sup: 74 - **CLOSURE**: CHIH (**#421**); Ego: 3 - **MIRE**: HSIEN (**#74**)}

#421 as [#1, #4, #6, #400, #10] = 'ôwdôwth (H182): {UMBRA: #417 % #41 = #7} 1) cause; 1a) *CAUSE*, *REASON* *FOR*;
1b) the occasion of;

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

#39, {@2: Sup: 69 - EXHAUSTION: CH'IUNG (#99 - *ONTIC* *SUBSTITUTE* *TO* *EGYPTIAN* *PROTOTYPE* #ONE); Ego: 39 - RESIDENCE: CHU (#69)}

#48, {@3: Sup: 36 - STRENGTH: CH'IANG (#135 - *ONTIC* *SUBSTITUTE* *TO* *STOICHEION* *OF* *COSMOS* / MALE DEME IS UNNAMED {%19}); Ego: 48 - RITUAL: LI (#117 - *ONTIC* *SUBSTITUTE* *TO* *EGYPTIAN* *PROTOTYPE* #SEVEN / MALE DEME IS UNNAMED {%18})}

#57, {@4: Sup: 12 - YOUTHFULNESS: T'UNG (#147 - MALE DEME IS UNNAMED {%21}); Ego: 57 - GUARDEDNESS: SHOU (#174)}

#66, {@5: Sup: 78 - ON THE VERGE: CHIANG (#225); Ego: 66 - DEPARTURE: CH'U (#240)}

#75, {@6: Sup: 72 - HARDNESS: CHIEN (#297 - *EGYPTIAN* *PROTOTYPE* #ONE); Ego: 75 - FAILURE: SHIH (#315 - *EGYPTIAN* *PROTOTYPE* #THREE)}

#3, {@7: Sup: 75 - FAILURE: SHIH (#372); Ego: 3 - MIRE: HSIEN (#318)}

#12, {@8: Sup: 6 - CONTRARIETY: LI (#378); Ego: 12 - YOUTHFULNESS: T'UNG (#330)}

#21] {@9: Sup: 27 - **DUTIES**: SHIH (#405 - ***STOICHEION* *OF* *COSMOS***); Ego: 21 - **RELEASE**: SHIH (#351 - ***EGYPTIAN* *PROTOTYPE* #SEVEN**)}

DEME CHECKSUM TOTAL: #399 as [#300, #30, #10, #9, #10, #40] = shalliyt (H7989): {UMBRA: #349 % #41 = #21} 1) ***HAVING* *MASTERY*, *DOMINEERING*, *MASTER***; 1a) having mastery; 1a1) ruler (subst); 1b) domineering, imperious;

"AND JOSEPH WAS THE ***GOVERNOR*-H7989**: OVER THE LAND, AND HE IT WAS THAT SOLD TO ALL THE PEOPLE OF THE LAND: AND JOSEPH'S BRETHREN CAME, AND BOWED DOWN THEMSELVES BEFORE HIM WITH THEIR FACES TO THE EARTH." [Genesis 42:6]

#56 as [#10 - **DEFECTIVENESS / DISTORTION (HSIEN), #6 - CONTRARIETY (LI), #40 - LAW / MODEL (FA)**] / #405 as [#300, #5, #10, #40, #10, #600] = yôwm (H3117): {UMBRA: #56 % #41 = #15} 1) day, time, year; 1a) day (as opposed to night); 1b) day (24 hour period); 1b1) as defined by evening and morning in Genesis 1; 1b2) ***AS* *A* *DIVISION* *OF* *TIME***; i) a working day, a day's journey; 1b3) days, lifetime (pl.); 1b4) time, period (general); 1b5) year; 1b6) temporal references; i) today; ii) yesterday; iii) tomorrow;

#351 as [#6, #40, #300, #5] = Môsheh (H4872): {UMBRA: #345 % #41 = #17} 0) Moses = 'drawn'; 1) the ***PROPHET* *AND* *LAWGIVER***, leader of the exodus;

Thusly we have defined:

#9 - AUTONOMOUS DELIMITER as the basis for a **CELESTIAL HIERARCHY**

#72 - ANTHROPOLOGICAL PROTOTYPE

a) **A CATEGORICAL IMPERATIVE**: $4 \times 18 = #72$ which by milesian ordinal value 18TH LETTER (PE as MOUTH) = #80 - LABOURING (CH'IN) and thereby presupposes a linguistic correspondence having an epistemological premise.

b) We have a temporal 24 hour map where $1440 \text{ minutes} / 72 = 20$ minute allotment per course of nature square.

c) We have a calendar correspondence where 364 days / natural year (ie. **KING DAVID WROTE SONGS TO SING BEFORE THE ALTAR ACCOMPANYING THE DAILY PERPETUAL BURNT OFFERING, FOR**

ALL THE DAYS OF THE YEAR, *THREE* *HUNDRED* *AND* *SIXTY*-*FOUR*, [Apocryphal Psalms of David, 11Q5 Col. 27:2-8] were divided into 91 day quarters (30 + 30 + 31) which also fits into the 18 structure x 5 days + 1 = 91 days.

And this then requires a consideration which is not unlike HSIUNG's SHIH x 5 appraisals that are watch points for **#75 - FAILURE (SHIH)** as a notion meaning:

1. to lose,
2. to violate; to go against the norm,
3. to fail; to miss out,
4. to be lost,
5. to make a mistake,
6. to let go of.

Whilst we are only offering a hypothetical as thought experiment, we do recognise that the #72 HEBREW TRI-NAMES which are devised from [Exodus 14:19-21] is a more substantial appraisal method for failure and which does not preclude the possibility that during Babylonian captivity there was a capacity to "CHANGE TIMES AND LAWS" [Daniel 7:25] given that the TETRAD **#80 - LABOURING (CH'IN)** area was reduced to a singular unique conception of 4 days accompanying a 7 x 6 day improvisation alternative segments were then designated as a prototype compliance with the PYTHAGOREAN #1080 - HETEROS THEORY OF NUMBER conception.

However given that the #9 - AUTONOMOUS DELIMITER includes a value #21 as a cardinal point that is also in contradiction with its aggregate inclusion in the left most column as its hypostasis imperative:

[#30, #39, #48, #57, #66, #75, #3, #12, #21]

It is then necessary to consider various alternatives to intercalation that ought be applied so as to properly cohere the course of nature ordering, and one such proposition is made relative to the #164 aggregation so as to then match the **ONTIC @168 = 24 x 7 temporal premise for the priestly service divisions with their 13 cycles = #2184 days** as then a known cosmological fact:

INTERCALATION / #451 - PRAXIS IDEAS

#71 - 522

#11 - 462

#31 - 482

#51 - 502

#81 - 532

<<http://www.grapple369.com/?idea:522,462,482,502,532>>

#67 - DARKENING (HUI) as [#2 - FULL CIRCLE (CHOU), #10 - DEFECTIVENESS / DISTORTION (HSIEN), #50 - VASTNESS / WASTING (T'ANG), #5 - KEEPING SMALL (SHAO)] / #522 = #451 - PRAXIS OF RATIONALITY + #71 - STOPPAGE (CHIH) as [#40, #2, #10, #50, #400, #500] = bîynâh (H998): {UMBRA: #67 % #41 = #26} 1) *UNDERSTANDING*, discernment; 1a) act; 1b) faculty; 1c) object; 1d) personified;

"KEEP THEREFORE AND DO THEM; FOR THIS IS YOUR WISDOM AND YOUR *UNDERSTANDING*-H998: IN THE SIGHT OF THE NATIONS, WHICH SHALL HEAR ALL THESE STATUTES, AND SAY, SURELY THIS GREAT NATION IS A WISE AND UNDERSTANDING PEOPLE." [Deuteronomy 4:6]

The point which we ought to make is that YANG HSIUNG's #81 TETRAD appraisals and fathomings are a seminal microcosm which when subsequently cohered as macrocosm by MICHAEL NYLAN's expansive corpus of commentary and knowledge, it then very clearly exhibits conceptual IDEA formulations which are grounded within the **#451 - PRAXIS OF RATIONALITY** as the ONTIC framework that by possessing a mean of **#41 - RESPONSE (YING)** is then arguably related to #492 - VOLUNTARY FREE WILL.

And similarly the TORAH appears to preserve the microcosm linguistic correspondences to the TETRAD natural law foundation and as an example of such integrity, we'll observe the ***MANSERVANT* / *MAIDSERVANT*** anthropological elements within its PRO DOMO precept as the **#41 (THESIS) - PRINCIPLE OF EMANATION / FORMULA OF UNIVERSAL LAW (REMEMBER THE SABBATH):**

"BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: IN IT THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON, NOR THY DAUGHTER, THY ***MANSERVANT*-H5650:**, nor thy ***MAIDSERVANT*-H5650:**, NOR THY CATTLE, NOR THY ***STRANGER*-H5650:** THAT IS WITHIN THY GATES:" [Exodus 20:10]

#203 as [#3, #200] / #205 as [#2, #3, #200] = gêr (H1616): {UMBRA: #203 % #41 = #39} 1) sojourner; 1a) a temporary inhabitant, *A* *NEWCOMER* *LACKING* *INHERITED* *RIGHTS***; 1b) of foreigners in Israel, though conceded rights;**

#96 as [#40 - LAW / MODEL (FA), #30 - BOLD RESOLUTION (YI), #1 - CENTRE (CHUNG), #20 - ADVANCE (CHIN), #5 - KEEPING SMALL (SHAO)] = m^əlâ'kâh (H4399): *WORK*

#76 as [#70 - SEVERANCE (KE), #2 - FULL CIRCLE(CHOU), #4 - BARRIER (HSIEN)] = 'ebed (H5650): {UMBRA: #76 % #41 = #35} 1) slave, servant; 1a) slave, servant, *MAN*-*SERVANT* ; 1b) subjects; 1c) servants, worshippers (of God); 1d) servant (in special sense as prophets, Levites etc); 1e) servant (of Israel); 1f) servant (as form of address between equals);

#76 as [#30 - BOLD RESOLUTION (YI), #1 - CENTRE (CHUNG), #40 - LAW / MODEL (FA), #5 - KEEPING SMALL (SHAO)] / #462 = #451 - PRAXIS OF RATIONALITY + #11 - DIVERGENCE (CH'A) as [#6, #1, #40, #5, #400, #10] / #522 = #451 - PRAXIS OF RATIONALITY + #71 - STOPPAGE (CHIH) as [#6, #1, #40, #5, #400, #10, #20, #600] = 'âmâh (H519): {UMBRA: #46 % #41 = #5} 1) *MAID*-*SERVANT*, female slave, maid, handmaid, concubine; 1a) of humility (fig.);

CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE) COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #11 - DIVERGENCE (CH'A) AS: "The *INDISCRIMINATE* *PURSUIT* *OF* *PLEASURE* *USUALLY* *ENDS* *IN* *DISASTER*. The wise person, then, moderates his desires lest he gradually become a #570 - *SLAVE* to them and reduce his chances of future happiness." [@1, page 145]

CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE) COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #71 - STOPPAGE (CHIH) AS: "The *CULTIVATED* *MIND*, *UNDISTRACTED* *BY* *INAPPROPRIATE* *OR* *EXCESSIVE* *DESIRES*, *REFLECTS* *VIRTUE* with the same degree of accuracy as a still pool of water. As the "Great Learning" teaches us:

Know when to stop and then you can be quiescent. *BE* *QUIESCENT* *AND* *THEN* *YOU* *CAN* *BE* *AT* *PEACE*. Be at peace and then you can think. Think and then you can achieve everything." [@1, page 389]

WHERE #527 = #451 - PRAXIS OF RATIONALITY + #76 - AGGRAVATION (CHU) as [#30, #40, #30, #1, #20, #400, #6] / [#40, #30, #1, #20, #6, #400, #10, #500] = m^əlâ'kâh (H4399): {UMBRA: #96 % #41 = #14} 1) occupation, *WORK*, business; 1a) occupation, business; 1b) property; 1c) work (something done or

made); **1d)** workmanship; **1e)** service, use; **1f)** public business; **1f1)** political; **1f2)** religious;

**CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE)
COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #76 -**

AGGRAVATION (CHU) AS: "Like other ancient peoples, the early Chinese feared that the sun or moon would ultimately be devoured by total darkness during an eclipse.

[**NOTE:** the new moon as requisite for a solar eclipse is a cosmological element within the sabbath based #364 day calendar / $\#2184 \times 49 = 6J$ cosmology]

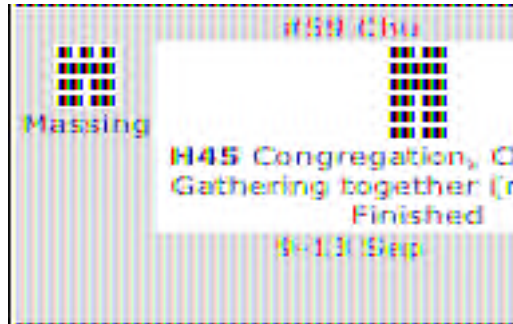
One popular tale from the Han dynasty concerns a certain paragon of ***FILIAL* *PIETY*** ...

... The flask stands for the noble person, who is useful to the extent that he is ***RESTRAINED* *BY* *THE* *MODEL* *OF* *THE* *ANCIENTS***." [@1, pages 404, 406]

We must therefore respectfully disagree with DE ZENGOTITA's appraisal as to the plethora of mere outward appearances (ie. not behind the scenes effect of will), associated with the desire for preservation of dignity consequential to the self sacrifice by **#491 - AGENCY** first responders to the World Trade Centre, Islamic Terrorist event of 11 SEPTEMBER 2001: "Before the representations multiplied to the point of pointlessness, NEW YORK CITY firemen attained authentic **#510 - *HERO*** status. That sense of them lasted longer for some people than for others--the last straw for me was the marketing of that "**CALENDAR OF #510 - *HEROES***" showing real firemen, handsome fellows all, decked out in all their gear but stripped to the waist and invitingly posed for their admirers.

There was a period early on when, no matter what your politics, if you lived in NEW YORK CITY and you saw them on their trucks, flags anchored to the fenders and streaming to the wind, and you knew what they had done, what their comrades had done, you couldn't resist, you didn't want to resist--your heart lifted out to them, to the **#510 - *HEROES*** riding by. [Page 109]

☰聚



#59 - MASSING (CHU) / H45 - CONGREGATION, CLUSTERING, GATHERING TOGETHER (MASSING), FINISHED



WORLD TRADE CENTRE 11 SEPTEMBER 2001 MEMORIAL

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"FOR WHO IN THE HEAVEN CAN BE ***COMPARED***-**H6186**: UNTO THE LORD?

#290 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001
as [#70, #200, #20] / [#70, #200, #500] /

#306 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001
as [#6, #10, #70, #200, #500] /

#366 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001
as [#10, #70, #200, #10, #20, #50, #6] / [#10, #70, #200, #20, #6, #50, #10] = 'ârak (H6186): {**UMBRA: #290 % #41 = #3**} 1) to arrange, set or put or lay in order, set in array, prepare, order, ordain,

handle, furnish, ***ESTEEM***, ***EQUAL***, ***DIRECT***, ***COMPARE***; **1a)** (Qal); **1a1)** to arrange or set or lay in order, arrange, state in order, set forth (a legal case), set in place; **1a2)** to compare, be comparable; **1b)** (Hiphil) to value, tax;

#49 - FLIGHT (T'AO) as [#4 - BARRIER (HSIEN), #40 - LAW / MODEL (FA), #5 - KEEPING SMALL (SHAO)] / #510 = #451 - PRAXIS OF RATIONALITY + #59 - MASSING (CHU) as [#400, #4, #40, #10, #6, #700] = dâmâh (H1819): {UMBRA: #49 % #41 = #8} 1) to be like, resemble; 1a) (Qal) to be like, resemble; 1b) (Piel); 1b1) *TO* *LIKEN***, ***COMPARE***; 1b2) to ***IMAGINE***, think; 1c) (Hithpael) to make oneself like; 1d) (Niphal);**

#71 - STOPPAGE (CHIH) as [#40 - LAW / MODEL (FA), #1 - CENTRE (CHUNG), #30 - BOLD RESOLUTION (YI)] = 'êl (H410): {UMBRA: #31 % #41 = #31} 1) god, god-like one, mighty one; 1a) *MIGHTY* *MEN***, ***MEN* *OF* *RANK***, ***MIGHTY* *HEROES***; 1b) angels; 1c) god, false god, (demons, imaginations); 1d) God, the one true God, Jehovah; 2) mighty things in nature; 3) strength, power;**

WHO AMONG THE SONS OF THE ***MIGHTY*-H410: CAN BE ***LIKENED*-H1819: UNTO THE LORD?**" [Psalm 89:6]**

#510 = #451 - PRAXIS OF RATIONALITY + #59 - MASSING (CHU) as [#6, #400, #4, #100] = dâqaaq (H1854): {UMBRA: #204 % #41 = #40} 1) to crush, pulverise, thresh; 1a) (Qal); 1a1) to crush; 1a2) to be fine; 1b) (Hiphil) *TO* *PULVERISE***, ***MAKE* *DUST* *OF***; 1c) (Hophal) to be crushed;**

#510 = #451 - PRAXIS OF RATIONALITY + #59 - MASSING (CHU) as [#4, #400, #50, #1, #40, #5, #10] = dýnamis (G1411): {UMBRA: #705 % #41 = #8} 1) strength power, ability; 1a) inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; 1b) power for performing miracles; 1c) *MORAL* *POWER* *AND* *EXCELLENCE* *OF* *SOUL***; 1d) the power and influence which belong to riches and wealth; 1e) power and resources arising from numbers; 1f) ***POWER* *CONSISTING* *IN* *OR* *RESTING* *UPON* *ARMIES***, ***FORCES***, ***HOSTS***;**

CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING: 4 BCE) COMMENTARY ON #451 - PRAXIS OF RATIONALITY + #59 - MASSING (CHU) AS: "The Changes shows the wise ruler offering sacrifices to the spirits gathered at the ancestral temple, so that he may prepare for "the unforeseen" and forestall confusion. Unity of mind and will is no less important in religious practice than in the conduct of ***WAR***."

... the superior man chooses to operate as much as possible behind the scenes to effect his will.

... Appraisal 1 is aligned with Water, whose source and power are invisible. Also hidden at this time of year are the myriad things, as they burrow down, retreat, or die. 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.

For the ancient Chinese, piety towards living and dead forebears was the foundation of all **#510 - *MORALITY***. Family feeling should inform the **#48 - RITUAL** (eg: **#492 = #451 - PRAXIS OF RATIONALITY + #41 - RESPONSE (YING)**) act so that the individual is naturally schooled in the ***PROPERLY* *REVERENTIAL* *ATTITUDE***, an attitude that could be extended to **#510 - *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***. Here the Mystery shows the aged to be one step away from the ancestors; a single barrier (the gate of death) separates the living from the dead.

...

Those who merely fear the unknown show little inclination to embrace the sacred cosmic norms. They splurge on sacrifices, presumptuously apply for help from gods above their own station, and neglect their regular duties. All such activities would anger, rather than satisfy the inhabitants of the otherworld. Real love and honour inject an element of solemn restraint into the **#48 - RITUAL** (eg: **#492 = #451 - PRAXIS OF RATIONALITY + #41 - RESPONSE (YING)**) process. In actuality, these cowards cheat the dead out of the true devotion that is their due.

APPRAISAL #7: Duly reverent, they gather at the hillside grave.

FATHOMING #9: Reverently gathering at the hillside grave

Means: Ritual is not forsaken.

The grave sited on a hill is regarded as especially favourable by geomantic specialists, who see in the grave a symbol both of individual death and family continuity. Here sacrifices to the dead ancestors proceed with the utmost reverence. As one treats the dead, so is one likely to treat the living members of one's family and, by extension, **#510 - *OTHER***

FIGURES* *OF* *AUTHORITY. We may expect good fortune to result.

"THE FEAR OF THE LORD IS TO HATE EVIL:

#510 = #451 - PRAXIS OF RATIONALITY + #59 - MASSING (CHU)
as [#400, #5, #80, #20, #5] = tahpukâh (H8419): {UMBRA: #516
% #41 = #24} 1) ***PERVERSITY***, perverse thing;

PRIDE, AND ARROGANCY, AND THE EVIL WAY, AND THE ***FROWARD*-**
H8419 MOUTH, DO I HATE." [Proverbs 8:13]

By analogy, in the world of Man the vicious or violent individual (especially the **#510 - *SLANDERER***) may cause widespread panic.

APPRAISAL #9: Snivel dripping collects at the nose.
The family gathers together.

FATHOMING #9: Snivel dripping and collecting at noses
Means: A ***TIMELY* *FATE* *IS* *CUT* *OFF***.

According to YANG HSIUNG's own schema, these lines should be auspicious; they should also convey an extreme example of 'massing' {eg. **15 OF THE *ISLAMIC* *TERRORISTS* *WERE* *SAUDI* *ARABIAN***} ." [1, pages 347 to 350]

There were a few iconic shots, to be sure, they were of otherwise unknown men, smothered in uniforms, this one kneeling, weeping in the **#510 - *PULVERISED* RUBBLE**, that one comforting a wounded woman in a doorway. Then there were the real individuals, in the passing trucks, or at the entrances to firehouses, receiving flowers and candles from neighbours who once took them for granted. In other words, we saw real people in glimpses, but glimpses of **#510 - *GREAT* *POTENCY***, concrete reminders of the fact that, though we didn't know details, they really did run up those stairs while everybody else--ordinary people like you and me--ran down.

We can finally **#510 - *IMAGINE***, fully, gratefully, in wonder, just what it took to do that. And so, the generic "FDNY" secured a position in public analogous to the one individual **#510 - *HEROES*** used to occupy, because of the way those vectors converged [Page 109]: "***DECLARING-H5046: THE END FROM THE BEGINNING, AND FROM ANCIENT TIMES THE THINGS THAT ARE NOT YET DONE, *SAYING*-H559:, MY *COUNSEL*-H6098: SHALL *STAND*-H6965:, AND I WILL DO ALL MY PLEASURE:**

■ **#63 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001**
as [**#6 - CONTRARIETY (LI), #50 - VASTNESS / WASTING (T'ANG), #3 - MIRED (HSIEN), #4 - BARRIER (HSIEN)**] / [**#6, #40 - LAW / MODEL (FA), #3, #10 - DEFECTIVENESS / DISTORTION (HSIEN), #4**] = *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***;

■ **#241 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001**
as [**#1, #40, #200**] /

■ **#257 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001**
as [**#6, #10, #1, #40, #200**] / [**#10, #1, #40, #200, #6**] /

■ **#259 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001**
as [**#6, #2, #1, #40, #200, #10**] /

■ **#276 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001**
as [**#5, #1, #40, #10, #200, #500**] = *'âmar* (H559): {**UMBRA: #241 % #41 = #36**} **1**) to say, speak, utter; **1a**) (Qal) to say, to answer, to say in one's heart, to think, to command, to promise, to intend; **1b**) (Niphal) to be told, to be said, to be called; **1c**) (Hithpael) to boast, to act proudly; **1d**) (Hiphil) ***TO* *AVOW*, *TO* *AVOUCH***;

■ **#167 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001**
as [**#2, #70, #90, #5**] = *'êtsâh* (H6098): {**UMBRA: #165 % #41 = #1**} **1**) ***COUNSEL*, *ADVICE*, *PURPOSE***;

■ **#167 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001**
as [**#6, #5, #100, #10, #40, #6**] /

■ **#210 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001**
as [**#100, #10, #40, #50, #10**] = *qûwm* (H6965): {**UMBRA: #146 % #41 = #23**} **1**) to rise, arise, stand, rise up, stand up; **1a**) (Qal); **1a1**) to arise; **1a2**) to arise (hostile sense); **1a3**) to arise, become powerful; **1a4**) ***TO* *ARISE*, *COME* *ON* *THE* *SCENE***; **1a5**) to stand; **i**) to maintain oneself; **ii**) to be established, be confirmed; **iii**) to stand, endure; **iv**) to be fixed; **v**) to be valid; **vi**) to be proven; **vii**) to be fulfilled; **viii**) to persist; **ix**) to be set, be fixed; **1a6**) (Piel); **i**) to fulfil; **ii**) to confirm, ratify, establish, impose; **1a7**) (Polel) to raise up; **1a8**) (Hithpael) to raise oneself, rise up; **1a9**) (Hiphil); **i**) to cause to arise, raise; **ii**) to raise, set up, erect, build; **iii**) to raise up, bring on the scene; **iv**) to raise up, rouse, stir up, investigate; **v**) to raise up, constitute; **vi**) to cause to stand, set, station, establish; **vii**) to make binding; **viii**) ***TO* *CARRY* *OUT*, *GIVE* *EFFECT* *TO***; **1a10**) (Hophal) to be raised up;

■ #306 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#100, #200, #1, #5] /

■ #321 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#20, #100, #200, #1] / [#100, #200, #1, #500] = qârâ' (H7121): {UMBRA: #301 % #41 = #14} 1) to call, call out, recite, read, cry out, proclaim; 1a) (Qal); 1a1) to call, cry, utter a loud sound; 1a2) to call unto, cry (for help), call (with name of God); 1a3) to proclaim; 1a4) to read aloud, read (to oneself), read; 1a5) *TO* *SUMMON*, *INVITE*, *CALL* *FOR*, *CALL* *AND* *COMMISSION*, *APPOINT*, *CALL* *AND* *ENDOW*; 1a6) to call, name, give name to, call by; 1b) (Niphal); 1b1) to call oneself; 1b2) to be called, be proclaimed, be read aloud, be summoned, be named; 1c) (Pual) to be called, be named, be called out, be chosen;

■ #290 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#30, #40, #7, #200, #8, #5] = mizrâch (H4217): {UMBRA: #255 % #41 = #9} 1) *PLACE* *OF* *SUNRISE*, *EAST*; 1a) sunrise, east (with 'sun'); 1b) the east (without 'sun'); 1b1) to or toward the place of sunrise; 1b2) to the east, eastward;

■ #321 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#1, #10, #300, #10] /

■ #366 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#1, #50, #300, #10, #5] = îysh (H376): {UMBRA: #311 % #41 = #24} 1) *MAN*; 1a) man, male (in contrast to woman, female); 1b) husband; 1c) human being, person (in contrast to God); 1d) servant; 1e) mankind; 1f) champion; 1g) great man; 2) whosoever; 3) each (adjective);

■ #321 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#30, #1, #200, #900] = 'erets (H776): {UMBRA: #291 % #41 = #4} 1) land, earth; 1a) earth; 1a1) whole earth (as opposed to a part); 1a2) earth (as opposed to heaven); 1a3) earth (inhabitants); 1b) land; 1b1) *COUNTRY*, territory; 1b2) district, region; 1b3) tribal territory; 1b4) piece of ground; 1b5) land of Canaan, Israel; 1b6) inhabitants of land; 1b7) Sheol, land without return, (under) world; 1b8) city (-state); 1c) ground, surface of the earth; 1c1) ground; 1c2) soil; 1d) (in phrases); 1d1) people of the land; 1d2) space or distance of country (in measurements of distance); 1d3) level or plain country; 1d4) land of the living; 1d5) end(s) of the earth; 1e) (almost wholly late in usage); 1e1) lands, countries; i) often in contrast to Canaan;

■ #222 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#6, #10, #4, #2, #200] / [#10, #4, #2, #200, #6] /

■ #242 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#6, #30, #4, #2, #200] /

#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI) / *CRUCIFIXION* OF 3 APRIL 33 AD as [#300, #10, #4, #2, #200] = **dâbar** (H1696): {**UMBRA: #206 % #41 = #1**} **1**) to speak, declare, converse, command, promise, warn, threaten, sing; **1a**) (Qal) to speak; **1b**) (Niphal) to speak with one another, talk; **1c**) (Piel); **1c1**) to speak; **1c2**) to promise; **1d**) (Pual) ***TO* *BE* *SPOKEN***; **1e**) (Hithpael) to speak; **1f**) (Hiphil) to lead away, put to flight;

#54 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#5, #40, #6, #2, #1] / [#6, #30, #5, #2, #10, #1] /

#63 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#10, #2, #10, #1, #600] / [#2, #1, #20, #600] /

#93 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#40, #2, #1, #10, #600] = **bôw'** (H935): {**UMBRA: #9 % #41 = #9**} **1**) to go in, enter, come, go, come in; **1a**) (Qal); **1a1**) to enter, come in; **1a2**) to come; **i**) to come with; **ii**) to come upon, fall or light upon, ***ATTACK* (*ENEMY*)**; **iii**) to come to pass; **1a3**) to attain to; **1a4**) to be enumerated; **1a5**) to go; **1b**) (Hiphil); **1b1**) to lead in; **1b2**) to carry in; **1b3**) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; **1b4**) ***TO* *BRING* *TO* *PASS***; **1c**) (Hophal); **1c1**) to be brought, brought in; **1c2**) to be introduced, be put;

#306 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#6, #10, #90, #200] / [#10, #6, #90, #200] /

#342 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#30, #10, #6, #90, #200, #6] = **yâtsar** (H3335): {**UMBRA: #300 % #41 = #13**} **1**) to form, fashion, frame; **1a**) (Qal) to form, fashion; **1a1**) of human activity; **1a2**) of divine activity; **i**) of creation; **1**) of original creation; **2**) of individuals at conception; **3**) of Israel as a people; **ii**) to frame, pre-ordain, plan (fig. of divine) purpose of a situation); **1a3**) (Niphal) to be formed, be created; **1a4**) (Pual) to be predetermined, be pre-ordained; **1a5**) (Hophal) to be formed;

#229 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#1, #2, #10, #200, #10, #6] = **'abbîyr** (H47): {**UMBRA: #213 % #41 = #8**} **1**) mighty, valiant; **1a**) of men; **1b**) of angels; **1c**) of animals; **1d**) (metaph); **1d1**) ***OF* *ENEMIES***; **1d2**) of princes; **1d3**) of sacrificial objects; **1e**) ***OBSTINATE* (fig.)**;

#54 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001 as [#2, #30, #2, #20] = **lêb** (H3820): {**UMBRA: #32 % #41 = #32**} **1**) inner man, mind, will, ***HEART***, understanding; **1a**) inner part, midst; **1a1**) midst (of things); **1a2**) heart (of man); **1a3**) soul, heart (of man); **1a4**) mind, knowledge, thinking, reflection, memory; **1a5**) inclination, resolution, determination (of will); **1a6**) conscience;

1a7) heart (of moral character); **1a8)** as seat of appetites; **1a9)** as seat of emotions and passions; **1a10)** as seat of courage;

■ **#229 - *NOUMENON* *RESONANCE* FOR 11 SEPTEMBER 2001**
as [#30, #90, #4, #100, #5] = ts^odâqâh (H6666): {UMBRA: #199
% #41 = #35} 1) justice, righteousness; **1a)** righteousness (in government); **1a1)** of judge, ruler, king; **1a2)** of law; **1a3)** of Davidic king Messiah; **1b)** righteousness (of God's attribute); **1c)** righteousness (in a case or cause); **1d) *RIGHTEOUSNESS*, *TRUTHFULNESS*;**
1e) righteousness (as ethically right); **1f)** righteousness (as vindicated), justification, salvation; **1f1)** of God; **1f2)** prosperity (of people); **1g)** righteous acts;

■ **#309 as [#6, #1, #100, #200, #2] = qârab (H7126): {UMBRA:**
#302 % #41 = #15} 1) *TO* *COME* *NEAR*, *APPROACH*,
ENTER* *INTO*, *DRAW* *NEAR*;** **1a)** (Qal) to approach, draw near; **1b)** (Niphal) to be brought near; **1c)** (Piel) to cause to approach, bring near, cause to draw near; **1d)** (Hiphil) ***TO* *BRING near, bring, present;

CALLING*-H7121: A RAVENOUS** (eg: ***KORPPI* *ON* *OIKEUS / RAVEN IS RIGHT) BIRD FROM THE ***EAST*-H4217;**, THE ***MAN*-H376:** THAT EXECUTETH MY ***COUNSEL*-H6098:** FROM A FAR ***COUNTRY*-H776:** YEA, I HAVE ***SPOKEN*-H1696:** IT, I WILL ALSO ***BRING*-H935:** IT TO PASS; I HAVE ***PURPOSED*-H3335:** IT, I WILL ALSO DO IT.

HEARKEN UNTO ME, YE ***STOUTHEARTED*-H47-H3820;**, THAT ARE FAR FROM ***RIGHTEOUSNESS*-H6666:** I ***BRING*-H7126:** NEAR MY ***RIGHTEOUSNESS*-H6666:** IT SHALL NOT BE FAR OFF, AND MY SALVATION SHALL NOT TARRY: AND I WILL PLACE SALVATION IN ZION FOR ISRAEL MY GLORY." [Isaiah 46:10-13]

I am a man from the east.

Do you think that it might be me that is to stand at the end of this age and REBUKE EACH OF YOU (eg: **ISLAMISTS, ROMAN CATHOLICS, ANGLICAN, ORTHODOX et al**) IN PROCLAIMING YOU UNRIGHTEOUS FOR ETERNITY by the hand of the ALMIGHTY?

Be under no illusion that we are going to tolerate another round of PACIFIC ISLANDER RIFF-RAFF persecution by news media made under the false pretext of an informed and equitable opinion after the ISRAEL FOLAU slander--you have another thing coming.

As previously stated, that I am at page 49 of my dissertation as 5th chapter and after the last full stop is a discussion on DE ZENGOTITA's postmodern / neo-Marxist (ie. **they recognise a role that religion can play in bringing about radical social change**) notion of sports:

"NO DOMAIN OF ENDEAVOUR IN OUR CULTURE IS RELENTLESSLY MEDIATED (ie. **rather its lack of integrity renders it propaganda like the 1 to 16 AUGUST 1936 Olympics in Berlin under Adolf Hitler's Nazism**) THAN SPORT.

The contest is well-nigh smothered in coverage, promotion, technological enhancement, [gaming console] versions--representations of all kinds. And nowhere is the profit motive more transparently at work. If the media age is best understood as a process through which experiences--as well as material goods [with its tendency towards **#511 - *AVARICE***]--are being commodified under 'late capitalism', then sport should be high on the list of things succumbing to virtualisation." [Page 111]

I presently hold a vehement as adverse disposition towards this matter and news media reports on 26 JULY 2022 will be the last opportunity to mitigate any rebuke.

DAN CANCIAN (DAILY MAIL AUSTRALIA) @ 1737 HOURS ON 25 JULY 2022: "SEVEN MANLY PLAYERS TO BOYCOTT NEXT MATCH RATHER THAN WEAR THE SPECIAL RAINBOW FLAG JERSEY - AND COACH DES HASLER SUPPORTS THEIR DECISION:



SINCE OUR FAITH / BELIEF SUBSTANTIATION IS HERE MADE UPON VOLUNTARY FREE WILL, THE PACIFIC ISLANDER PLAYER'S OBJECTIONS ARE EXPRESSING IRRATIONAL, HYPOCRITICAL AND BLASPHEMOUS RELIGIOUS DIATRIBE

Seven Manly players have reportedly withdrawn from Thursday's game against the Sydney Roosters because of the club's inclusive jersey. According to the Sydney Morning Herald, JOSH ALOIAI, JASON SAAB, CHRISTIAN TUIPULOTU, JOSH SCHUSTER, HAUMOLE OLAKAU'ATU,

TOLUTAU KOULA and TOAFOFOA SIPLEY have stood down over the pride jersey.

DOLF @ 2347 HOURS ON 26 JULY 2022: "Here are the ***RELIGIOUS* *GROUNDS*** as IDEA TEMPLATE to QUEEN VICTORIA'S LETTERS PATENT 1900 related to TERRA AUSTRALIS INCOGNITA being a DUTCH DISCOVERY and POSSESSION acknowledged by CAPTAIN COOK's diary entry of 21 AUGUST 1770 before seeking ship repairs at a DUTCH colonial port.

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

The Papal Bull "INTER CAETERA," issued by Pope Alexander VI on 4 MAY 1493 is a legal precedent applied to PORTUGUESE / SPANISH CATHOLIC SOVEREIGNS which must recognise prior discovery by another sovereignty, so therefore as an INTELLECTUAL PROPERTY (eg: **#449 - SAINT PATRICK'S DAY CHERISHED / BLESSED MOTHER WITH NAKED CHILD STATUE besiegement**) belonging to another, it's a big NO to any IRISH CATHOLIC REPUBLICANISM.

Get off our land since you have as much right to be here as a rabbit and if it that means my seeking religious / political asylum within CHINA so as to pursue our legal claim against this PACIFIC ISLANDER hatred and in the realm our free land then so be it."

All seven players are said to be opposing to wear the jersey on ***RELIGIOUS* *GROUNDS*** and it is understood they and their teammates were not consulted over the jumper.

Sea Eagles coach Des Hasler reportedly told the players he understood they were put in a difficult decision and supported their decision not to play.

Manly will reportedly hold an emergency meeting on Tuesday in an attempt to try and resolve the situation, which has left them in a precarious position ahead of the Round 20 clash at Brookvale Oval.

The club unveiled the jersey - called Everyone in League - on Monday to celebrate diversity and inclusivity in the NRL.

The jumper features Rainbow colours replacing the traditional white piping on the maroon background, making Manly the first NRL club to wear a pride jersey in rugby league's 134-year history." [**@3**]

— **MINE EYE ALSO SHALL SEE IT'S DESIRE ON MY ENEMIES** —

[Written 7 July 2016]

"GOD SAVE THE QUEEN,
LOOKING UPON IN DREAD.
I WONDER WHAT IT MIGHT MEAN,
COULD I LOSE MY SOUL INSTEAD?

ADOLF HITLER IS IN **#321 - *HELL***.
JOIN HIM IF YOU MUST.
SADDAM HUSSEIN IS AS WELL.
AND ALL YOU WITH NO TRUST."

{@9: Sup: 76 - **AGGRAVATION**: CHU (**#341 - m^orûwtsâh (H4794):**
RUNNING* / *COURSE* *OF* *LIFE / 'âsham (H816):
COMMIT* *AN* *OFFENSE, ***DO* *INJURY*** / râphâ' (H7495):
NATIONAL* *HURTS / ***PERSONAL* *DISTRESS***); Ego: 58 -
GATHERING IN: HSI (**#355 - 'âphâr (H6083): *DUST*** / kenós
(G2756): ***VAIN***, ***DEVOID* *OF* *TRUTH*** / agapáō (G25):
WELCOME* *TO* *ENTERTAIN / rûwts (H7323): ***TO* *RUN***)}

YOUTUBE: "CHARIOTS OF FIRE (1981) - 'TITLES' SCENE"

<https://www.youtube.com/watch?v=uPe27x0_W2M>

#341 as [#40, #200, #6, #90, #5] = m^orûwtsâh (H4794): {UMBRA:
#341 % #41 = #13} 1) *RUNNING*, *COURSE* (*OF* *LIFE*);
1a) running, mode or style of running; 1b) course (of life);

#357 - *RUGBY* *SPORTS* *REBUKE* / NOUMENON
RESONANCE FOR 26 JULY 2022 as [#10, #1, #300, #40, #6] /
[#6, #10, #1, #300, #600] /

#396 - *RUGBY* *SPORTS* *REBUKE* / NOUMENON
RESONANCE FOR 26 JULY 2022 as [#5, #1, #300, #10, #40,
#600] /

#397- *RUGBY* *SPORTS* *REBUKE* / NOUMENON
RESONANCE FOR 26 JULY 2022 as [#50, #1, #300, #40, #6] /
#341 - MINE EYE ALSO SHALL SEE IT'S DESIRE ON MY ENEMIES
POEM as [#1, #300, #40] = 'âsham (H816): {UMBRA: #341 % #41
= #13} 1) to offend, be guilty, trespass; 1a) (Qal); 1a1) to do wrong,
offend, trespass, *COMMIT* *AN* *OFFENSE*, ***DO* *INJURY***;
1a2) to be or become guilty; 1a3) to be held guilty; 1a4) to be
incriminated; 1b) (Niphal) to suffer punishment; 1c) (Hiphil) to declare
guilty; 2) (TWOT) to be desolate, acknowledge offense;

#396 - *RUGBY* *SPORTS* *REBUKE* / NOUMENON
RESONANCE FOR 26 JULY 2022 as [#6, #40, #70, #80, #200] /

[#6, #70, #80, #200, #600] /

**#355 - MINE EYE ALSO SHALL SEE IT'S DESIRE ON MY ENEMIES
POEM as [#5, #70, #80, #200] = 'âphâr (H6083): {UMBRA: #350
% #41 = #22} 1) dry earth, *DUST*, powder, ashes, earth, ground,
mortar, *RUBBISH*; 1a) dry or loose earth; 1b) debris; 1c) mortar;
1d) ore;**

"FOR *DUST*-H6083: THOU ART, AND UNTO *DUST*-H6083: SHALT
THOU RETURN." [Genesis 3:19]

**#297 - *RUBGY* *SPORTS* *REBUKE* / NOUMENON
RESONANCE FOR 26 JULY 2022 as [#6, #10, #200, #80, #1] /
[#10, #200, #80, #1, #6] /**

**#333 - *RUBGY* *SPORTS* *REBUKE* / NOUMENON
RESONANCE FOR 26 JULY 2022 as [#2, #200, #80, #1, #10,
#600] /**

**#341 - MINE EYE ALSO SHALL SEE IT'S DESIRE ON MY ENEMIES
POEM as [#200, #80, #1, #50, #10] = râphâ' (H7495): {UMBRA:
#281 % #41 = #35} 1) to heal, make healthful; 1a) (Qal) to heal;
1a1) of God; 1a2) healer, physician (of men); 1a3) of hurts of nations
involving restored favour (fig); 1a4) of individual distresses (fig); 1b)
(Niphal) to be healed; 1b1) literal (of persons); 1b2) of water, pottery;
1b3) *OF* *NATIONAL* *HURTS* (fig); 1b4) *OF* *PERSONAL*
DISTRESS (fig); 1c) (Piel) to heal; 1c1) literal; 1c2) of national
defects or hurts (fig); 1d) (Hithpael) in order to get healed (infinitive);**

**#355 as [#20, #5, #50, #70, #10, #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) metaphor 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;**

**#396 - *RUBGY* *SPORTS* *REBUKE* / NOUMENON
RESONANCE FOR 26 JULY 2022 as [#8, #3, #1, #80, #8, #200,
#1, #40, #5, #50] /
#355 - MINE EYE ALSO SHALL SEE IT'S DESIRE ON MY ENEMIES
POEM as [#8, #3, #1, #80, #8, #200, #5, #50] = agapáō (G25):
{UMBRA: #886 % #41 = #25} 1) *OF* *PERSONS*; 1a) *TO*
WELCOME, *TO* *ENTERTAIN*, to be fond of, to love dearly; 2) of
things; 2a) to be well pleased, to be contented at or with a thing;**

■ **#297 - *RUBGY* *SPORTS* *REBUKE* / NOUMENON**
RESONANCE FOR 26 JULY 2022 as [#1, #200, #6, #900] /
 ■ **#306 - *RUBGY* *SPORTS* *REBUKE* / NOUMENON**
RESONANCE FOR 26 JULY 2022 as [#6, #10, #200, #900] / [#10,
#200, #6, #900] /
 ■ **#357 - *RUBGY* *SPORTS* *REBUKE* / NOUMENON**
RESONANCE FOR 26 JULY 2022 as [#1, #200, #10, #90, #50,
#6] /
#355 - MINE EYE ALSO SHALL SEE IT'S DESIRE ON MY ENEMIES
POEM as [#5, #200, #90, #10, #700] = rûwts (H7323): {UMBRA:
#296 % #41 = #9} 1) *TO* *RUN* ; 1a) (Qal); 1a1) to run; 1a2)
runners (participle as subst); 1b) (Polel) to run swiftly, dart; 1c) (Hiphil);
1c1) to bring or move quickly, hurry; 1c2) to drive away from, cause to
run away;

ONTIC CHECKSUM TOTAL MALE: @182 + FEME: @171 + @184 +
@220 (= #575) = #757 as [#6, #300, #50, #1, #400] / [#6,
#400, #300, #50, #1] /

■ **#357 - *RUBGY* *SPORTS* *REBUKE* / NOUMENON**
RESONANCE FOR 26 JULY 2022 as [#300, #50, #1, #6] / [#300,
#6, #50, #1] /

■ **#381 - *RUBGY* *SPORTS* *REBUKE* / NOUMENON**
RESONANCE FOR 26 JULY 2022 as [#300, #50, #1, #10, #500] /
[#30, #300, #50, #1] /

■ **#397 - *RUBGY* *SPORTS* *REBUKE* / NOUMENON**
RESONANCE FOR 26 JULY 2022 as [#30, #300, #50, #1, #10,
#6] / [#6, #30, #300, #50, #1, #10] /

■ **#406 - *RUBGY* *SPORTS* *REBUKE* / NOUMENON**
RESONANCE FOR 26 JULY 2022 as [#300, #50, #1, #10, #5,
#600] /

■ **#421 - *RUBGY* *SPORTS* *REBUKE* / NOUMENON**
RESONANCE FOR 26 JULY 2022 as [#300, #50, #1, #10, #20,
#600] / [#40, #300, #50, #1, #10, #500] / = sâne' (H8130):
{UMBRA: #351 % #41 = #23} 1) to hate, be hateful; 1a) (Qal) to
hate; 1a1) of man; 1a2) of God; 1a3) hater, one hating, enemy
(participle) (subst); 1b) (Niphal) to be hated; 1c) (Piel) *HATER*
(participle); 1c1) *OF* *PERSONS*, *NATIONS*, *GOD*,
***WISDOM*;**

DEME CHECKSUM TOTAL: #339 - REMEMBRANCE DAY 11
NOVEMBER

"OH THAT I MIGHT HAVE MY ***REQUEST*-H7596**; AND THAT GOD
 WOULD GRANT ME THE THING THAT I LONG FOR! EVEN THAT IT WOULD
 PLEASE GOD TO DESTROY ME; THAT HE WOULD LET LOOSE HIS HAND,
 AND CUT ME OFF!

#341 - MINE EYE ALSO SHALL SEE IT'S DESIRE ON MY ENEMIES
as [#5, #300, #1, #30, #5] = sh^eêlâh (H7596): {UMBRA: #336 %
#41 = #8} 1) *REQUEST*, *THING* *ASKED* *FOR*, *DEMAND*;
1a) request, petition; 1b) thing asked for;

THEN SHOULD I YET HAVE COMFORT; YEA, I WOULD HARDEN MYSELF IN
SORROW: LET HIM NOT SPARE; FOR I HAVE NOT CONCEALED THE
WORDS OF THE HOLY ONE." [Job 6:8-10]

**BENJAMIN ELLICKSON (FACEBOOK) @ 1104 HOURS ON 23 JULY
2022:** "Thank you to the men who stood at the front line against true
evil. LEST WE FORGET." <<https://www.facebook.com/profile.php?id=100071662375850>>

DOLF @ 1122 HOURS ON 23 JULY 2022: "Therein is a problem with
"LEST WE FORGET" and the theological and exegetical question on
ANAMNESIS as EUCHARIST v's PREHISTORY OF MIND AS NAZI NATIONAL
SOCIALISM...

That BRENTON TARRANT the Christchurch terrorist who on 15 March 2019
massacred some 51 persons obtained a blessing from the renewed (**re-
established on 2015 with EASTER then mirroring the
CRUCIFIXION of 3 APRIL 33 AD**) KNIGHTS TEMPLARS as (#71 -
Mithraism) CATHOLIC MILITARY ORDER which organisationally as former
armed services personnel are an accessory to terrorism and have an
allegiance to a foreign power.

The complaint that ROMAN CATHOLICS / RETURNED SERVICES LEAGUE
(RSL) locally had sought to hijack the ANZAC 2018 CENTENNIAL by
historical revisionism and a substituted ethos of IRISH REPUBLICAN
ACTIVISM (which in 1916 to 1920 was seditious) has been reported to
IBAC for investigation."

Until there is an outcome to such HOLY WAR against the peoples of this
nation, we are still in conflict against this SATANIC ADVERSARY for our
right to an unimpeded **#492 - VOLUNTARY FREE WILL = #451 -
PRAXIS OF RATIONALITY + #41 - RESPONSE (YING)** against such
#48 - RITUAL (LI) #6 - CONTRARIETY (LI) as a revisionist ANZAC and
seditious heritage for which we are not taking prisoners: "**BUT I WILL
FOREWARN YOU WHOM YE SHALL FEAR: FEAR HIM, WHICH AFTER HE
HATH KILLED HATH POWER TO CAST INTO #321 - *HELL***;

**#103 - *RUGBY* *SPORTS* *REBUKE* / NOUMENON
RESONANCE FOR 26 JULY 2022 as [#30, #5, #3, #5, #10, #50] /**

■ #313 - *RUGBY* *SPORTS* *REBUKE* / NOUMENON
RESONANCE FOR 26 JULY 2022 as [#5, #10, #80, #8, #10,
#200] /
#516 = #451 - PRAXIS OF RATIONALITY + #65 - INNER (NEI) /
CRUCIFIXION OF 3 APRIL 33 AD as [#5, #10, #80, #70, #50,
#300, #1] = légō (G3004): {UMBRA: #838 % #41 = #18} 1) to
say, to speak; 1a) affirm over, maintain; 1b) to teach; 1c) *TO*
EXHORT, *ADVISE*, *TO* *COMMAND*, *DIRECT*; 1d) to point
out with words, intend, mean, mean to say; 1e) to call by name, to call,
name; 1f) to speak out, speak of, mention;

YEA, I *SAY*-G3004: UNTO YOU, FEAR HIM." [Luke 12:5 (KJV)]

DOLF @ 1757 HOURS ON 26 JULY 2022: "No one from the RUGBY
SPORTING CODE is to have any association with our gospel as a
substantiated religious belief--I've made it easy for you since your opinion
matters naught to me and we will not be further subject to media
onslaughts of RUGBY's game theory against the dignity of other persons."

Suddenly DE ZENGOTITA as an anthropological apologist for AMERICAN
HEDONISM with its quagmire of self justification (ie. *his students
always balked at the sports example as rationalisation*) has an
epiphany when the word "GAME" jumped out at him, but speaks nothing
of there always (ie. *the GAME must go on*) being some machinations
upon strategies and an outcome: "in spite of unprecedented excesses of
commodification [whether as grabbiness or when gladiatorial it is
particularly driven by an #511 - *AVARICE* as its insatiable will to
action against the spectrum (#41 ... #287) as the #451 - PRAXIS OF
RATIONALITY TO #492 - VOLUNTARY FREE WILL of another] and
representation, sports [he alleges] could retain their authenticity.

They were already GAMES.

Athletic performance, by definition [is a hustle (ie. *push roughly, jostle*)
for the fans and even then such mesmerising pre-occupation is no
guarantee against anarchy within the streets], but when it comes down to
it, they are doing something real--hitting the mark, sinking the putt,
catching the ball, crossing the line. Real within the boundaries of the
game, of course, but that was always understood." [Page 112]

— STIFF LUCY —

[Written 27 December 2017]

"LIFE'S A RUT
FANS A RORT.
EASY AS PISS.

MAKE THE CUT.
LINE UP A SORT.
LOVE THIS BLISS."

{@7: Sup: 5 - **KEEPING SMALL**: SHAO (#204 - dôwr (H1755):
QUALITY* *AS* *CLASS* *OF* *MEN / dâqaaq (H1854):
PULVERISE* *TO* *DUST*); Ego: 81 - **FOSTERING**: YANG (#311 -
'ârak (H6186): ***ESTEEM*** / 'ârêl (H6188): ***REGARD* *AS***
UNCIRCUMCISED)}

STIFF LUCY: Here means constrained light as #67 - DARKENING (HUI).

#204 as [#4, #200] = dôwr (H1755): {UMBRA: #210 % #41 = #5} 1) period, generation, habitation, dwelling; **1a)** period, age, generation (period of time); **1b)** generation (those living during a period); **1c) *GENERATION* (*CHARACTERISED* *BY* *QUALITY*, *CONDITION*, *CLASS* *OF* *MEN*)**; **1d)** dwelling-place, habitation;

#204 as [#4, #100, #100] / #510 = #451 - PRAXIS OF RATIONALITY + #59 - MASSING (CHU) as [#6, #400, #4, #100] = dâqaaq (H1854): {UMBRA: #204 % #41 = #40} 1) to crush, pulverise, thresh; **1a)** (Qal); **1a1)** to crush; **1a2)** to be fine; **1b)** (Hiphil) ***TO* *PULVERISE*, *MAKE* *DUST* *OF***; **1c)** (Hophal) to be crushed;

#306 - *RUBGY* *SPORTS* *REBUKE* / NOUMENON
RESONANCE FOR 26 JULY 2022 as [#6, #10, #70, #200, #500] / [#6, #5, #70, #200, #10, #500] / #311 - STIFF LUCY POEM as [#6, #10, #70, #200, #20, #5] = 'ârak (H6186): {UMBRA: #290 % #41 = #3} 1) to arrange, set or put or lay in order, set in array, prepare, order, ordain, handle, furnish, ***ESTEEM*, *EQUAL*, *DIRECT*, *COMPARE***; **1a)** (Qal); **1a1)** to arrange or set or lay in order, arrange, state in order, set forth (a legal case), set in place; **1a2)** to compare, be comparable; **1b)** (Hiphil) to value, tax;

#311 as [#6, #5, #70, #200, #30] = 'ârêl (H6188): {UMBRA: #300 % #41 = #13} 1) to remain uncircumcised, count uncircumcised, count as foreskin; **1a)** (Qal); **1a1)** to ***REGARD* *AS* *UNCIRCUMCISED***; **1a2)** to remain unharvested (fig.); **1b)** (Niphil) to be counted as uncircumcised;

"THOU ART FILLED WITH SHAME FOR GLORY: DRINK THOU ALSO, AND LET THY ***FORESKIN*-H6188** BE UNCOVERED: THE CUP OF THE

LORD'S RIGHT HAND SHALL BE TURNED UNTO THEE, AND SHAMEFUL SPEWING SHALL BE ON THY GLORY." [Habakkuk 2:16]

After all game theory is a branch of mathematics used primarily in economics, political science, and psychology which is useful in various forms such as during a strike or lockout, or by unions and management in collective bargaining and negotiation of raise wages.

And have you not heard that the wages of sin is **#513 = #451 - PRAXIS OF RATIONALITY + #62 - DOUBT (YI) - *DEATH***.

It is perhaps this tangible mathematical benefit to our other life circumstances which then bestows upon sports a dignity, no matter how hyped and resistant to virtualisation scenarios are as entertainment performers who pre supposedly stand for something as their resonance within the religion of the petty man by appearances which comes as close as culture allows to a **#510 - *HEROIC*** stature. [Page 112]

We need to be acquainted with some additional semantical constructs so as to then capably resolve the ontology (ie. ***the term attempts to explain our existence and the world around us***) consideration which in our view, lays at the heart of DE ZENGOTITA's proposition that music stars possess an innate situational characteristic by which a **#510 - *HEROIC*** status can be inferred, as being distinct from movie stars or athletes. Simply because "their performances fuse the real and representational on a new plane. They are, in effect, leading us into a new reality--the reality of being mediated." [Page 113].

Our informal perspective is that such a descriptive notion of mediated is much like the term blob, in being too broad a concept which might more properly be a consideration on whether the ontological process as the cohering objects of experience against the temporal associated IDEA schema as noumenon clustering with its resultant ONTIC attenuation then facilitates both the viable formation of identity and its optimal bonded association with others. That this sense as a realisation of the living being expressed within the theories proposed by MATURANA and VARELA might then expand our understanding of ontology, being and existence with its relationship to objects and their consequences for our way of being, living and relating.

To that end, many of DE ZENGOTITA's anthropological musings are circumscribing post-modern narratives made of various socialisation contexts that are dependent on sensationalism in exhibiting a general anti-intellectualism as suspicion of reason: "This goes beyond the military and politics. Take the big thinkers. Plato? Augustine? Descartes? Kant? It

suddenly hits you. The sheer brass of those guys, pontificating about the ultimate nature of reality and the proper purpose of our lives.

I mean, who do they think they were?" [Page 119]

For instance the human "need for acknowledgement, or significance which is left unsatisfied" might be more properly symptomatic of an uncivil and indecent society which masquerades its hatred by a pretence to piety. Yet DE ZENGOTITA's mind labyrinth conjectures with its quips dispersed here and there, simply leaves us floundering without any satisfaction of an axiom as substantial life observation.

It is an irrational stupidity to assert that Kant who tutored on the ultimate nature of reality and the cause of reason could place any inappropriate imposition on "the rest of us, who are busy exploring our own options, choosing our own philosophies, our own lifestyles." [Page 120]

What we desire most from anthropology is to understand the mind and its function since "it is the mind that makes the man".

As to whether there are culturally different representations of mental and non-bestial life that can be broadly construed as sapient and what then is causal for the encapsulation of mind which has a fixed mindset that abdicates it's qualifying human distinguishing characteristic and masquerades hatred as a piety.

Or why within a multicultural society, the various social worlds have different cognitive orientations as their self entitled disjunctive perspectives whereupon the intelligent attribution of anthropocentric singularity is an impossibility. If such a hypostasis principle to Queen Victoria's Letters Patent cannot be adhered to, then you have no entitlement to exist within our Commonwealth.

We have to ask the obvious question as to why MOHINDER SINGH being the sleep-deprived and drug-affected truck driver who on 22 April 2020 killed four police in a freeway collision, then has recourse to adverse psychological conditions and degenerate vulnerability which are not an acceptable criterion for any substantiation of being, existence or indeed meets the requisite threshold for citizenship with its incumbent accountability for rights and responsibility to duties.

The great hope of 2005 for DE ZENGOTITA was that the "war of terror" didn't play out as carnage on the **#510 - *HEROIC*** scale. The paradox being that the performers and amusers of this plenteous "circus and bread" culture have little need for **#510 - *HEROES*** as a consensus of

any objectified relativity because the conflicts occurred someplace elsewhere.

For them attending Memorial Day is **#510 - *HEROIC*** enough.

There is unequivocally a different situation within the Ukrainian conflict especially since it became exasperated after 24 FEBRUARY 2022, because ordinary people are collectively doing extra-ordinary things in transforming a given condition, something that was imposed upon you, by a desire to possess an entitlement for #500 - LIFE, #500 - LIBERTY, and the #501 - PURSUIT OF HAPPINESS.

As closure to this chapter, do forgive me for mocking DE ZENGOTITA and AMERICAN inappropriate impositions on the rest of us, given that SOVEREIGNTY was still predominately defined (ie. **as before colonial independence gained traction**) by a language distinction at the time the DECLARATION OF INDEPENDENCE of 4 JULY 1776 was established as a SCHEMA OF OPPORTUNISM by the prerogative **FORMULA OF UNIVERSAL LAW (HEAVEN)**, **FORMULA OF HUMANITY (EARTH)** and **FORMULA OF AUTONOMY (SEA)**, but which was betrayed by the notion that the only self evident truth about "ALL MEN ARE CREATED EQUAL" is their propensity for **#511 - *AVARICE*** as extreme greed for wealth, knowledge or material gain.

Swear on the Bible and tell me it is not true.

"AND THIS IS THE FATHER'S WILL WHICH HATH SENT ME, THAT OF ALL WHICH HE HATH ***GIVEN*-G1325**: ME I SHOULD ***LOSE*-G622**: NOTHING,

■ **#236 - *RUGBY* *SPORTS* *REBUKE* / NOUMENON**
RESONANCE FOR 26 JULY 2022 as [#4, #5, #4, #70, #40, #5, #50, #8, #50] /

■ **#379 - *RUGBY* *SPORTS* *REBUKE* / NOUMENON**
RESONANCE FOR 26 JULY 2022 as [#4, #70, #300, #5] = dídōmi (G1325): {UMBRA: #868 % #41 = #7} 1) to give; 2) to give something to someone; 2a) of one's own accord to give one something, to his advantage; 2a1) to bestow a gift; 2b) to grant, give to one asking, let have; 2c) to supply, furnish, necessary things; 2d) to give over, deliver; 2d1) to reach out, extend, present; 2d2) of a writing; 2d3) to give over to one's care, intrust, commit; i) something to be administered; ii) *TO* *GIVE* *OR* *COMMIT* *TO* *SOME* *ONE* *SOMETHING* *TO* *BE* *RELIGIOUSLY* *OBSERVED***; 2d4) to give what is due or obligatory, to pay: wages or reward; 2d5) to furnish, endue; 2e) to give; 2e1) to cause, profuse, give forth from one's self; i) to give, hand out lots; 2e2) to appoint to an office; 2e3) to cause to**

come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them; **2e4**) to give one to someone as his own; **i**) as an object of his saving care; **ii**) to give one to someone, to follow him as a leader and master; **iii**) to give one to someone to care for his interests; **iv**) to give one to someone to whom he already belonged, to return; **2e5**) to grant or permit one; **i**) to commission;

#397 - *RUGBY* *SPORTS* *REBUKE* / NOUMENON

RESONANCE FOR 26 JULY 2022 as [#1, #80, #70, #30, #5, #200, #1, #10] /

#406 - *RUGBY* *SPORTS* *REBUKE* / NOUMENON

RESONANCE FOR 26 JULY 2022 as [#1, #80, #70, #30, #5, #200, #9, #1, #10] = apólymi (G622): {UMBRA: #661 % #41 = #5} 1) to destroy; **1a**) to put out of the way entirely, abolish, put an end to ruin; **1b**) render useless; **1c**) to kill; **1d**) to declare that one must be put to death; **1e**) metaphor ***TO* *DEVOTE* *OR* *GIVE* *OVER* *TO* *ETERNAL* *MISERY* *IN* *HELL***; **1f**) to perish, to be lost, ruined, destroyed; **2**) to destroy; **2a**) to lose;

#364 - *RUGBY* *SPORTS* *REBUKE* / NOUMENON

RESONANCE FOR 26 JULY 2022 as [#8, #40, #5, #100, #1, #10, #200] = hēméra (G2250): {UMBRA: #154 % #41 = #31} 1) *THE* *DAY*, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night; **1a**) in the daytime; **1b**) metaphor: 'the day' is regarded as the time for ***ABSTAINING* *FROM* *INDULGENCE*, *VICE*, *CRIME*, *BECAUSE* *ACTS* *OF* *THE* *SORT* *ARE* *PERPETRATED* *AT* *NIGHT* *AND* *IN* *DARKNESS***; **2**) of the civil day, or the space of twenty four hours (thus including the night); **2a**) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression 'three days and three nights' does not mean literally three whole days, but at least one whole day plus part of two other days.; **3**) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom; **4**) used of time in general, i.e. the days of his life;

BUT SHOULD RAISE IT UP AGAIN AT THE LAST *DAY*-G2250." [John 6:39]

SEE ALSO: "PREMEDIATED (ADVOCATED) MEDIA AS SELF VALIDATION OR REPRESSION"

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

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

<<http://www.grapple369.com/Groundwork/Reified%20Vivification.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 - Tanesha Peeples, 22 April 2022, Opinion: Republican Greed Is Fuelling American Gun Violence, The Black Wall Street Times <<https://theblackwallstreettimes.com/2022/04/22/opinion-republican-greed-is-fueling-american-gun-violence/>>

@3 - Dan Cancian, 1737 hours on 25 July 2022, Daily Mail Australia, "Seven Manly players to BOYCOTT next match rather than wear the special rainbow flag jersey" <<https://www.dailymail.co.uk/sport/nrl/article-11045537/Up-seven-Manly-players-BOYCOTT-game-against-Roosters-protest-against-teams-pride-jersey.html>>

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