

**-- METHOD FOR CALIBRATION OF #135 - ADVERSITY AS ELEMENTS OF NATURE AND ITS #473 - GENESIS OF #509 - BEST PRACTICE FOR RESOLUTION (POWER AND INFLUENCE EXERCISED IN THE WORLD) BY #491 - AGENCY**

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**CORELLA (COCKATOO@AUSSIEISP.NET.AU) @ 1304 HOURS ON 4 MAY 2021: "PRACTICAL EUGENICS:**

Humanities Final Years Or Fears."

The term **EUGENICS** was coined by Francis Galton in 1883. From εὖς (eús, "good" as **STRONGS: G2095 / ONTIC: @184**) + γίγνομαι (gígnomai, "breeding" as **STRONGS: G1096 / ONTIC: @171**), "well-bred", "good in stock". However within contemporary usage, the term **EUGENICS** is closely associated with scientific racism and white supremacy.

"Upon returning from Germany in 1934, where more than 5,000 people per month were being forcibly sterilized, the California eugenics leader C. M. Goethe bragged to a colleague:

You will be interested to know that your work has played a powerful part in shaping the opinions of the group of intellectuals who are behind Hitler in this epoch-making program.

**YOUTUBE:** "DONALD DUCK: DER FUEHRER'S FACE"

<[https://www.youtube.com/watch?v=u2Gm\\_Q2qSMc](https://www.youtube.com/watch?v=u2Gm_Q2qSMc)>

Everywhere I sensed that their opinions have been tremendously stimulated by American thought... I want you, my dear friend, to carry this thought with you for the rest of your life, that you have really jolted into action a great government of 60 million people." [Edwin Black (9 November 2003). "Eugenics and the Nazis -- the California connection". San Francisco Chronicle. <[https://en.wikipedia.org/wiki/Nazi\\_eugenics](https://en.wikipedia.org/wiki/Nazi_eugenics)>]

**#405 - SEE ALSO STOICHEION OF NATURE WITHIN \*PYTHAGOREAN\* \*ONOMANTIC\* \*BELIEF\* \*SYSTEMS\* as [ #5, #400 ] = eû (G2095): {UMBRA: #405 % #41 = #36} 1)**

**\*TO\* \*BE\* \*WELL\* \*OFF\*, \*FARE\* \*WELL\***, prosper; 2)  
acting well;

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

**UMBRA: #405 % #41 = #36** - Natural Reversals, 'Secret' Explanation; I-Ching: **H4** - Juvenile Ignorance, Youthful Inexperience, Enveloping, The young shoot, Discovering; Tetra: **12** - Youthfulness;

**THOTH MEASURE: #36** - Oh thou who doest according to thine own will, and makest thine appearance in Tebuu; I put no check upon the water in its flow.

**#VIRTUE (\*MIND\*)**: With Strength (no. #36), untiring good.  
**#TOOLS (\*SCIENCE\*)**: With Aggravation (no. #76), unending evil.

**#POSITION (\*OPINION\*)**: With Contact (no. #16), many friends.

**#TIME (\*SENSE\*)**: With Closed Mouth (no. #56), few allies.

**#CANON: #184**

**ONTIC\_OBLIGANS\_184@{**

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

**@2: Sup: 31 - PACKING: CHUANG (#67); Ego: 76 - AGGRAVATION: CHU (#112),**

**@3: Sup: 47 - PATTERN: WEN (#114); Ego: 16 - CONTACT: CHIAO (#128),**

**@4: Sup: 22 - RESISTANCE: KE (#136); Ego: 56 - CLOSED MOUTH: CHIN (#184 - I PUT NO CHECK UPON THE WATER IN ITS FLOW {%36}),**

**Male: #136; Feme: #184**  
**} // #184**

**G2095@{**

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

**@2: Sup: 81 - FOSTERING: YANG (#86 - I AM NOT A ROBBER OF FOOD {%10}); Ego: 76 - AGGRAVATION: CHU (#81),**

**Male: #86; Feme: #81**

} // **#405 - SEE ALSO STOICHEION OF NATURE WITHIN  
\*PYTHAGOREAN\* \*ONOMANTIC\* \*BELIEF\* \*SYSTEMS\***

#3 - NATURE SURMOUNTS NATURE {#123 - JUDGMENT  
SENSIBILITY / @2188 - JURISPRUDENT OVERSIGHT: **SECTION III  
- #551}**}

#2 - NATURE REJOICES IN ITS NATURE {#82 - TERMS OF  
COMPLIANCE: **SECTION IX - #885** / @491 - PRINCIPLE OF  
CONTINUITY}

#5 - ACT OF NATURE {@873 - PROBITY TOWARDS #205 -  
PRINCIPLE OF PERSISTENT SUBSTANCE: **SECTION X - #940}**}

**SECTION III: (#551 as #44 - **STOVE**: TSAO / #125 - \*CUP\* /  
\*BOWL\* as #38 - **FULLNESS**: SHENG): #551 - TO BE JOINED,  
BE ADDED TO; TO COME OR GO FORTH (WITH PURPOSE OR FOR  
RESULT); TO CAUSE OTHERS TO POSSESS OR INHERIT; TO  
APPEAR, BE RECOGNISED; TO RAISE UP, CONSTITUTE; TO CAUSE  
TO STAND, SET, STATION, ESTABLISH; HEAD, DIVISION, COMPANY;  
CHIEF, HEAD (OF MAN, CITY, NATION, PLACE); PERMISSION;  
ABILITY OR POWER TO STAND; WILL, COUNSEL, PURPOSE; OF MEN  
APPEARING IN PUBLIC; TO BE ABLE, HAVE POWER WHETHER BY  
VIRTUE OF ONE'S OWN ABILITY AND RESOURCES, OR OF A STATE  
OF MIND, OR THROUGH FAVOURABLE CIRCUMSTANCES, OR BY  
PERMISSION OF LAW OR CUSTOM; PUT FORTH POWER; TO DISPLAY  
ONE'S ACTIVITY, SHOW ONE'S SELF OPERATIVE;**

**III - THE GOVERNOR GENERAL MAY CONSTITUTE AND APPOINT, IN  
OUR NAME AND ON OUR BEHALF, ALL SUCH JUDGES,  
COMMISSIONERS, JUSTICES OF THE PEACE, AND OTHER  
NECESSARY OFFICERS AND MINISTERS OF OUR SAID  
COMMONWEALTH, AS MAY BE LAWFULLY CONSTITUTED OR  
APPOINTED BY US.**

**SECTION VIII (#808 as #62 - **DOUBT**: YI / #224 - \*COIN\* as  
#5 - **KEEPING SMALL**: SHAO): #808 - REQUIRE / TO SHOW  
ONESELF PURE, JUST, KIND / DEVOTED / TO APPOINT ONE TO  
ADMINISTER AN OFFICE; TO SET DOWN AS, CONSTITUTE, TO  
DECLARE, SHOW TO BE;**

**VIII - AND WE DO HEREBY REQUIRE AND COMMAND ALL OUR  
OFFICERS AND MINISTERS, CIVIL AND MILITARY, AND ALL OTHER  
THE INHABITANTS OF OUR SAID COMMONWEALTH TO BE  
OBEDIENT, AIDING, AND ASSISTING UNTO OUR SAID GOVERNOR**

GENERAL, OR, IN THE EVENT OF HIS DEATH, INCAPACITY, OR ABSENCE, TO SUCH PERSON OR PERSONS AS MAY, FROM TIME TO TIME, UNDER THE PROVISIONS OF THESE OUR LETTERS PATENT, ADMINISTER THE GOVERNMENT OF OUR SAID COMMONWEALTH.

**SECTION IX (#885 as #77 - COMPLIANCE: HSUN / #239 - \*TOOL\* \*OF\* \*IRON\* as #15 - REACH: TA): #885** - THAT WHICH HAS BEEN DEEMED RIGHT SO AS TO HAVE FORCE OF LAW; WHAT HAS BEEN ESTABLISHED, AND ORDAINED BY LAW, AN ORDINANCE / **\*TO\* \*BE\* \*WELL\* \*PLEASED\***, TO BE CONTENTED AT OR WITH A THING / TO MARRY, TO BE GIVEN IN MARRIAGE

**IX** - AND WE DO HEREBY RESERVE TO OURSELVES OUR HEIRS AND SUCCESSORS, FULL POWER AND AUTHORITY FROM TIME TO TIME TO REVOKE, ALTER, OR AMEND THESE OUR LETTERS PATENT, AS TO US OR THEM SHALL **\*SEEM\* \*MEET\***.

**SECTION X (#940 as #55 - DIMINISHMENT: CHIEN / #298 - \*ROCK\* as #59 - MASSING: CHU): #940** - TO INSCRIBE, SIGN / TO COMMUNICATE, IMPART / THE (WATCH OR) KEEPER OF THE HOUSE / TO PERSEVERE IN ANYTHING AS A STATE OF MIND

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

**#132 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 6 MAY 2021 as [#3, #5, #3, #70, #50, #1] / #224 - \*COIN\* as [#3, #5, #50, #70, #40, #5, #50, #1] #551 - \*SECTION\* III \*OF\* \*QUEEN\* \*VICTORIA'S\* \*LETTERS\* \*PATENT\* as [#3, #5, #50, #8, #200, #70, #40, #5, #50, #70, #50] = gínomai (G1096): {UMBRA: #184 % #41 = #20} 1) to become, i.e. to come into existence, begin to be, receive being; 2) to become, i.e. to come to pass, happen; 2a) \*OF\* \*EVENTS\*; 3) to arise, appear in history, come upon the stage; 3a) \*OF\* \*MEN\* \*APPEARING\* \*IN\* \*PUBLIC\*; 4) \*TO\* \*BE\* \*MADE\*, \*FINISHED\*; 4a) of miracles, to be performed, wrought; 5) to become, be made;**

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

**UMBRA: #184 % #41 = #20** - Left without Language, Different From the Vulgar; I-Ching: **H33** - Withdrawal, Retiring, Retreat, Yielding; Tetra: **50** - Vastness / Wasting;

**THOTH MEASURE: #20** - Oh Maa-antu-f, who makest thine appearance in Pa-Amsu, I am not unchaste with any one.

**#VIRTUE (\*MIND\*)**: With Advance (no. #20), many plans.

**#TOOLS (\*SCIENCE\*)**: With Accumulation (no. #60), much wealth.

**#POSITION (\*OPINION\*)**: With Decisiveness (no. #29), many decisions, but

**#TIME (\*SENSE\*)**: With Doubt (no. #62), some hesitation.

**#CANON: #171**

**ONTIC\_OBLIGANS\_171@{**

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

**@2: Sup: 80 - LABOURING: CH'IN (#100); Ego: 60 - ACCUMULATION: CHI (#80),**

**@3: Sup: 28 - CHANGE: KENG (#128); Ego: 29 - DECISIVENESS: TUAN (#109),**

**@4: Sup: 9 - BRANCHING OUT: SHU (#137); Ego: 62 - DOUBT: YI (#171 - I AM NOT UNCHASTE WITH ANY ONE {%20}),**

**Male: #137; Feme: #171**

**} // #171**

**G1096@{**

**@1: Sup: 3 - MIREN: HSIEN (#3); Ego: 3 - MIREN: HSIEN (#3),**

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

**@3: Sup: 58 - GATHERING IN: HSI (#69); Ego: 50 - VASTNESS / WASTING: T'ANG (#58),**

**@4: Sup: 47 - PATTERN: WEN (#116); Ego: 70 - SEVERANCE: KE (#128),**

**@5: Sup: 6 - CONTRARIETY: LI (#122); Ego: 40 - LAW/ MODEL: FA (#168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26}),**

@6: Sup: 11 - **DIVERGENCE: CH'A (#133)**; Ego: 5 - **KEEPING SMALL: SHAO (#173 - I AM NOT GIVEN TO UNNATURAL LUST { %27 } )**,

@7: Sup: 61 - **EMBELLISHMENT: SHIH (#194)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#223)**,

@8: Sup: 62 - **DOUBT: YI (#256)**; Ego: 1 - **CENTRE: CHUNG (#224)**,

**Male: #256; Feme: #224**  
} // #224

**G1096@{**

@1: Sup: 3 - **MIRE: HSIEN (#3)**; Ego: 3 - **MIRE: HSIEN (#3)**,

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

@3: Sup: 58 - **GATHERING IN: HSI (#69)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#58)**,

@4: Sup: 66 - **DEPARTURE: CH'U (#135)**; Ego: 8 - **OPPOSITION: KAN (#66)**,

@5: Sup: 23 - **EASE: YI (#158 - I AM NOT HOT OF SPEECH { %23 } )**; Ego: 38 - **FULLNESS: SHENG (#104 - I COMMIT NO FRAUD { %7 } )**,

@6: Sup: 12 - **YOUTHFULNESS: T'UNG (#170)**; Ego: 70 - **SEVERANCE: KE (#174)**,

@7: Sup: 52 - **MEASURE: TU (#222)**; Ego: 40 - **LAW/MODEL: FA (#214)**,

@8: Sup: 57 - **GUARDEDNESS: SHOU (#279)**; Ego: 5 - **KEEPING SMALL: SHAO (#219)**,

@9: Sup: 26 - **ENDEAVOUR: WU (#305)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#269)**,

@10: Sup: 15 - **REACH: TA (#320)**; Ego: 70 - **SEVERANCE: KE (#339)**,

@11: Sup: 65 - **INNER: NEI (#385)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#389)**,

**Male: #385; Feme: #389 - \*JUDGE\*, \*OPPONENT\*-\*AT\*-\*LAW\* / \*TO\* \*ENTER\* \*INTO\* \*CONTROVERSY\*, \*PLEAD\*, \*HAVE\* \*CONTROVERSY\* \*TOGETHER\***

} // #551

**DOLF @ 0617 HOURS ON 5 MAY 2021: "You will #77 - \*COMPLY\* otherwise we'll sacrifice you on our altar of convenience..."**

**Nous:** #77  
**Time:** 03:20 hrs  
**Date:** 2021.5.11  
**Torah:** [#10, #7, #30]@{  
    @1: Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#10);  
Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#10),  
    @2: Sup: 17 - **HOLDING BACK:** JUAN (#27); Ego: 7 - **ASCENT:**  
SHANG (#17),  
    @3: Sup: 47 - **PATTERN:** WEN (#74); Ego: 30 - **BOLD**  
**RESOLUTION:** YI (#47),  
    **Male: #74; Feme: #47**  
} // #47  
**Dao:** Natural Guide, Heaven's Reason  
**Tetra:** #57 - **GUARDEDNESS** (SHOU)  
**I-Ching:** H12 - Obstruction, Standstill (stagnation), Selfish persons

**Solar Eclipse: 22 July 2009 (AEST)**

Male Idea	#477	Telos	#436	Feme Idea	
Natural Guide, Heaven's Reason	#77	77	77	#77	Natural Guide, Heaven's Reason
Natural Guide, Heaven's Reason	#77	154	158	#81	Propounding the Essential <b>I AM NOT HOT OF SPEECH</b> {%23}
Ignorant Guides, Viewing the Distant	#47	201	209	#51	Natural Guides and Nursing Virtuosity
Point to Reversal?, Humility's Increase	#22	223	265	#56	Abstruse Mysterious Virtuosity
A Sensible Guide, Hold Fast To Reason	#59	282	302	#37	Non-Deeming Action, Government Administration
Profound Use, Function of the Mysterious	#69	351	312	#10	Impossible Advice, What can Be Done?
Strategic Reversal, Putting Oneself Behind	#66	417	390	#78	Recognizing Fidelity, Trust in Faith

#### HOMOIOS PROTOTYPE

Strategic Reversal, Putting Oneself Behind	#66	483	471	#81	Propounding the Essential
Coinciding with Nature, Complying With Heaven	#68	551	473	#2	Contrast of Terms, Self-Culture

#### HETEROS PROTOTYPE

Construing a Guide, Practise Reason	#62	479	467	#77	Natural Guide, Heaven's Reason
Consider the Small and Insignificant	#64	543	469	#2	Contrast of Terms, Self-Culture

#### TORAH PROTOTYPE

Construing a Guide, Practise Reason	#62	479	467	#77	Natural Guide, Heaven's Reason
Consider the Small and Insignificant	#64	543	469	#2	Contrast of Terms, Self-Culture

#### \*RIGHTS\* PROTOTYPE

Deeming, Non-Assertion	#29	446	434	#44	Moderate Values, Setting Up Precepts
Military Stratagem, Quelling War	#31	477	436	#2	Contrast of Terms, Self-Culture

<<https://www.grapple369.com/?zen:1,row:2,col:5>>

**.jackNote**@zen: 1, row: 2, col: 5, nous: 77 [DATE: 2021.5.11, TIME: 03:20 hrs, SUPER: #551 - SECTION III OF QUEEN VICTORIA'S LETTERS PATENT / #77 - Natural Guide, Heaven's Reason; I-Ching: H12 - Obstruction, Standstill (stagnation), Selfish persons; Tetra: 57 - GUARDEDNESS (SHOU), EGO: #473 - GENESIS / #77 - Natural Guide, Heaven's Reason; I-Ching: H12 - Obstruction, Standstill (stagnation), Selfish persons; Tetra: 57 - GUARDEDNESS (SHOU)]



**BYKER (BYKER@DO~RAG.NET) AS AMERICAN WHITE SUPREMACIST @ 0510 HOURS ON 5 MAY 2021:** "Wait until the Chingchongs start producing assembly-line humans."

[Wait, {@1: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#10); Ego: 62 - **DOUBT**: YI (#62)}  
until, {@2: Sup: 64 - **SINKING**: CH'EN (#74); Ego: 22 - **RESISTANCE**: KE (#84 - **I AM NOT A MAN OF VIOLENCE** {%2})}  
the, {@3: Sup: 75 - **FAILURE**: SHIH (#149); Ego: 51 - **CONSTANCY**: CH'ANG (#135)}  
Chingchongs, {@4: Sup: 79 - **DIFFICULTIES**: NAN (#228 - **I HAVE NO UNJUST PREFERENCES** {%40}); Ego: 62 - **DOUBT**: YI (#197 - **I AM NOT NOISY IN MY SPEECH** {%33})}  
start, {@5: Sup: 18 - **WAITING**: HSI (#246); Ego: 24 - **JOY**: LE (#221)}  
producing, {@6: Sup: 80 - **LABOURING**: CH'IN (#326); Ego: 26 - **ENDEAVOUR**: WU (#247)}  
assembly-line, {@7: Sup: 80 - **LABOURING**: CH'IN (#406); Ego: 19 - **FOLLOWING**: TS'UNG (#266)}  
humans] {@8: Sup: 71 - **STOPPAGE**: CHIH (#477 - **\*CONNECTING\* \*IDEA\* \*TO\* \*THE\* \*CAUSEA\* \*COMMUNI\*:** {#509 / #449}); Ego: 13 - **INCREASE**: TSENG (#279 - **SEE KANT'S PROLEGOMENA SECTION #FIVE IDEA**)}

**TELOS TOTAL: #4572**

**MALE: @228 = #228 - ONTIC EXTENT**

**FEME: @84 + @197 = #281 - WICKED INDOLENT MANNER / \*IMPRISONMENT\***

**ONTIC CHECKSUM TOTAL: #509 - \*BEST\* \*PRACTICE\* \*FOR\* \*RESOLUTION\***

**FEME: @135 = #135**

**DEME CHECKSUM TOTAL: #135 - \*ADVERSITY\* ONTIC SUBSTITUTION FOR PYTHAGOREAN ONOMANTIC PARADIGM AS STOICHEION OF NATURE**

**GRUMBLE (#477 - \*CONNECTING\* \*IDEA\* \*TO\* \*THE\* \*CAUSEA\* \*COMMUNI\*:** {#509 / #449}, #279 - **SEE KANT'S**

**PROLEGOMENA SECTION #FIVE IDEA)**@[10, 62, 64, 22, 75, 51, 79, 62, 18, 24, 80, 26, 80, 19, 71, 13]

**GRUNTLE (#622, #756)**@[10, 10, 72, 62, 55, 64, 77, 22, 71, 75, 41, 51, 39, 79, 20, 62, 38, 18, 62, 24, 61, 80, 6, 26, 5, 80, 24, 19, 14, 71, 27, 13]

**IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #5 - NATURAL GUIDANCE, FUNCTION OF EMPTINESS; I-CHING: H63 - FERRYING COMPLETE, COMPLETION & AFTER, ALREADY FORDING; TETRA: 73 - ALREADY FORDING, COMPLETION (CH'ENG) AS IDEA @279:** "All metaphysicians are therefore solemnly and lawfully **\*SUSPENDED\* \*FROM\* \*THEIR\* \*OCCUPATIONS\*** until such a time as they will have satisfactorily answered the question: How are synthetic cognitions a priori possible? For in this answer alone consists the credential which they must present if they have something to advance to us in the name of pure reason; in default of which, however, they can expect only that reasonable persons, who have been deceived so often already, will reject their offerings without any further investigation.

If, on the contrary, they want to put forth **\*THEIR\* \*OCCUPATION\* \*NOT\* \*AS\* \*SCIENCE\***, but as an art of beneficial persuasions accommodated to general common sense, then they cannot justly be **\*BARRED\* \*FROM\* \*THIS\* \*TRADE\***.

They will then use the **\*MODEST\* \*LANGUAGE\* \*OF\* \*REASONABLE\* \*BELIEF\***, they will acknowledge that it is not allowed them even once to guess, let alone to know, something about that which lies beyond the boundaries of all possible experience, but only to assume something about it (not for **\*SPECULATIVE\* \*USE\* \*AS\* \*SYNONYM\* \*FOR\* \*SUPPOSITION\***, for they must renounce that, but solely for practical use), as is possible and even indispensable for the guidance of the understanding and will in life.

Only thus will they be able to call themselves useful and wise men, the more so, the more they renounce the name of metaphysicians; for metaphysicians want to be speculative philosophers, and since one cannot aim for vapid probabilities when judgments a priori are at stake (for what is alleged to be cognized a priori is thereby

announced as necessary), it cannot be permitted them to play with guesses, but rather their assertions must be science or they are nothing at all." [pages 29-30]

**#477 as [#400, #2, #5, #30, #600] /  
#113 - \*ETHICAL\* ENGAGEMENT\* \*BY\* #68 - RIGHTS + #45  
- METHODOLOGY as [#6, #30, #2, #5, #30, #600] /  
#492 - \*VOLUNTARY\* \*FREE\* \*WILL\* (12 x #41) as [#400,  
#2, #5, #30, #50, #5] = bâhal (H926): {UMBRA: #37 % #41  
= #37} 1) to disturb, alarm, terrify, hurry, be disturbed, be  
anxious, \*BE\* \*AFRAID\*, be hurried, be nervous; 1a) (Niphal);  
1a1) to be disturbed, dismayed, terrified, anxious; 1a2) to be in  
haste, be hasty; 1b) (Piel); 1b1) to make haste, act hastily, be  
hurried, be hastened; 1b2) to dismay, terrify; 1c) (Pual); 1c1) to  
hasten; 1c2) hastened, hastily gained (part.); 1d) (Hiphil); 1d1)  
to hasten, hurry, make haste; 1d2) to dismay, terrify;**

**#477 as [#5, #200, #10, #3, #8, #200, #1, #50] /  
#991 - \*GRUNTLE\* \*TO\* 'EYE HATH NOT SEEN' \*POEM\* as  
[#200, #5, #200, #10, #3, #8, #40, #5, #50, #70, #400] =  
sigáō (G4601): {UMBRA: #1014 % #41 = #30} 1) \*TO\*  
\*KEEP\* \*SILENCE\*, \*HOLD\* \*ONE'S\* \*PEACE\*; 2) to be kept  
in silence, be concealed;**

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— EYE HATH NOT SEEN —

“PARADIDOMI IS NOT FOR ME.  
FOR STARTERS APO IS STOLEN.  
NAILED TO A TREE FOR ALL TO SEE.  
CONTEMPTUOUS PRIDE SWOLLEN.

OF GRACIOUS GIFT DIDOMI BEAR.  
AS FAITHFULNESS TO GOD ABOVE.  
TRUSTING \*ETERNITY\* NOT DESPAIR.  
AND RETURN APODIDOMI IN LOVE.”

**GRUMBLE (#458, #304)@[33, 20, 11, 17, 54, 7, 68, 32, 66,  
73, 71, 29, 62, 14, 55, 50, 38, 62]**

**GRUNTLE (#991, #762)@[33, 33, 53, 20, 64, 11, 81, 17, 54, 54, 61, 7, 48, 68, 80, 32, 65, 66, 57, 73, 47, 71, 76, 29, 57, 62, 71, 14, 45, 55, 14, 50, 52, 38, 33, 62]**

**#991 as [#6, #5, #200, #70, #300, #400, #10] = rā'ash (H7493): {UMBRA: #570 % #41 = #37} 1) to quake, shake; 1a) (Qal) to quake, shake; 1b) (Niphal) to be made to quake; 1c) (Hiphil); 1c1) \*TO\* \*CAUSE\* \*TO\* \*QUAKE\*; 1c2) to cause to spring or leap (of horse);**

- MAGNITUDE 8.1 \*EARTHQUAKE\* NEAR NEW ZEALAND @ 0628 HOURS ON 5 MARCH 2021
- MAGNITUDE 6.3 \*EARTHQUAKE\* NEAR NEW ZEALAND @ 1116 HOURS ON 6 MARCH 2021
- MAGNITUDE 6.1 \*EARTHQUAKE\* NEAR NEW ZEALAND @ 0012 HOURS ON 7 MARCH 2021

**#152 - NOUMENON RESONANCE ON SATURDAY 6 MARCH 2021 as [#6, #80, #30, #30, #6] /**

**#991 as [#6, #5, #400, #80, #30, #30, #400, #600] = pâlal (H6419): {UMBRA: #140 % #41 = #17} 1) to intervene, interpose, pray; 1a) (Piel) \*TO\* \*MEDIATE\*, \*JUDGE\*; 1b) (Hithpael); 1b1) to intercede; 1b2) to pray;**

**#991 as [#1, #50, #1, #20, #100, #10, #9, #800] = anakrínō (G350): {UMBRA: #1032 % #41 = #7} 1) examine or judge; 1a) to investigate, examine, enquire into, scrutinise, sift, question; 1a1) \*SPECIFICALLY\* \*IN\* \*A\* \*FORENSIC\* \*SENSE\* \*OF\* \*A\* \*JUDGE\* \*TO\* \*HOLD\* \*AN\* \*INVESTIGATION\*; 1a2) to interrogate, examine the accused or witnesses; 1b) to judge of, estimate, determine (the excellence or defects of any person or thing);**

**#991 as [#1, #10, #800, #50, #10, #70, #50] = aiónios (G166): {UMBRA: #1141 % #41 = #34} 1) without beginning and end, that which always has been and always will be; 2) \*WITHOUT\* \*BEGINNING\*; 3) \*WITHOUT\* \*END\*, \*NEVER\* \*TO\* \*CEASE\*, \*EVERLASTING\*;**

**#991 as [#800, #100, #1, #10, #70, #10] = hōraîos (G5611): {UMBRA: #1181 % #41 = #33} 1) \*BLOOMING\*, beautiful (used of the human body);**

**#991 as [#1, #500, #9, #1, #100, #300, #70, #10] =**  
áphthartos (**G862**): {**UMBRA: #1181 % #41 = #33**} **1)** uncorrupted, not liable to corruption or decay, imperishable; **1a)** of things; **2)** **\*IMMORTAL\***; **2a)** **\*OF\* \*THE\* \*RISEN\* \*DEAD\***;

**#991 as [#500, #1, #10, #50, #70, #50, #300, #10] =**  
phaínō (**G5316**): {**UMBRA: #1361 % #41 = #8**} **1)** **\*TO\***  
**\*BRING\* \*FORTH\* \*INTO\* \*THE\* \*LIGHT\*, \*CAUSE\* \*TO\***  
**\*SHINE\*, \*SHED\* \*LIGHT\***; **2)** shine; **2a)** to shine, be bright or  
resplendent; **2b)** to become evident, to be brought forth into the  
light, come to view, appear; **2b1)** of growing vegetation, to come to  
light; **2b2)** to appear, be seen; **2b3)** exposed to view; **2c)** to meet  
the eyes, strike the sight, become clear or manifest; **2c1)** to be  
seen, appear; **2d)** to appear to the mind, seem to one's judgment  
or opinion;

**#356 - NOUMENON RESONANCE ON SATURDAY 6 MARCH**  
**2021 as [#80, #200, #6, #70] / [#6, #80, #200, #70] /**  
**#762 as [#6, #400, #80, #200, #70, #6] =** pâra' (**H6544**):  
{**UMBRA: #350 % #41 = #22**} **1)** **\*TO\* \*LEAD\*, \*ACT\* \*AS\***  
**\*LEADER\***; **2)** to let go, let loose, ignore, let alone; **2a)** (Qal);  
**2a1)** to let go, let loose; **2a2)** to let alone, avoid, neglect; **2a3)** to  
loosen; **2b)** (Niphal) to be let loose, be loosened of restraint; **2c)**  
(Hiphil); **2c1)** to cause to refrain; **2c2)** **\*TO\* \*SHOW\* \*LACK\***  
**\*OF\* \*RESTRAINT\***; **2c3)** to let loose restraints;

**#762 - NOUMENON RESONANCE ON SATURDAY 6 MARCH**  
**2021 as [#300, #2, #400, #20, #600] =** shabbâth (**H7676**):  
{**UMBRA: #702 % #41 = #5**} **1)** **\*SABBATH\***; **1a)** sabbath;  
**1b)** day of atonement; **1c)** sabbath year; **1d)** week; **1e)** produce  
(in sabbath year);

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**#477 as [#6, #10, #400, #50, #5, #6] / [#6, #1, #400,**  
**#50, #500] =** nâthan (**H5414**): {**UMBRA: #500 -**  
**ARBITRATORS / FACILITATORS OF #492 - VOLUNTARY FREE**  
**WILL % #41 = #8**} **1)** to give, put, set; **1a)** (Qal); **1a1)** to give,  
bestow, grant, permit, ascribe, **\*EMPLOY\***, devote, consecrate,  
dedicate, pay wages, sell, exchange, lend, commit, entrust, give  
over, deliver up, **\*YIELD\* \*PRODUCE\***, occasion, produce, requite  
to, report, mention, utter, stretch out, extend; **1a2)** to put, set, put  
on, put upon, set, appoint, assign, designate; **1a3)** **\*TO\* \*MAKE\***,

**\*CONSTITUTE\***; **1b**) (Niphal); **1b1**) to be given, be bestowed, be provided, be entrusted to, be granted to, be permitted, **\*BE\*** **\*ISSUED\***, be published, be uttered, be assigned; **1b2**) to be set, be put, be made, be inflicted; **1c**) (Hophal); **1c1**) to be given, be bestowed, be given up, be delivered up; **1c2**) to be put upon;

**#477** as [**#40, #5, #300, #1, #50, #70, #10, #1**] = **metánoia** (G3341): **{UMBRA: #477 % #41 = #26} 1**) **\*A\* \*CHANGE\* \*OF\* \*MIND\***, as it appears to one who repents, of a purpose he has formed or of something he has done;

**#312** - **\*PRINCIPLE\* \*OF\* \*CONTRADICTION\*** as [**#4, #1, #10, #40, #70, #50, #9, #7, #70, #40, #1, #10**] / **#477** as [**#4, #1, #10, #40, #70, #50, #10, #7, #70, #40, #5, #50, #70, #50**] = **daimonízomai** (G1139): **{UMBRA: #313 % #41 = #26} 1**) **\*TO\* \*BE\* \*UNDER\* \*THE\* \*POWER\* \*OF\* \*A\* \*DEMON\***;

**Nous:** #80  
**Time:** 06:20 hrs  
**Date:** 2021.6.27  
**Torah:** [**#30, #30, #5**]@{  
 @1: Sup: 30 - **BOLD RESOLUTION: YI (#30)**; Ego: 30 - **BOLD RESOLUTION: YI (#30)**,  
 @2: Sup: 60 - **ACCUMULATION: CHI (#90)**; Ego: 30 - **BOLD RESOLUTION: YI (#60)**,  
 @3: Sup: 65 - **INNER: NEI (#155)**; Ego: 5 - **KEEPING SMALL: SHAO (#65)**,  
**Male: #155; Feme: #65**  
 } // #65  
**Dao:** Primitivist Independence, Remaining in Isolation  
**Tetra: #23 - EASE (YI)**  
**I-Ching:** H16 - Contentment, Enthusiasm, Providing-For, Excess

Latin: Clemens {**Helpful God**} Alt: Daniel {**Judgement of God**} {

1. GIVES PALM OF VICTORY FOR THOSE WHO ARE UNJUSTLY ATTACKED OR INVADDED. INSPIRES PASSION BETWEEN SEXES & ENSURES MARITAL FIDELITY
  2. CONTROLS DESTINY OF KINGS & HIGH DIGNITARIES
  3. ALL GENERATIONS
  4. Asican
- }

**Solar Eclipse: 29 March 2006 (AEST)**  
 Seth {**Substituted, Compensated; That God has heard my prayer and has delivered me out of affliction. Power & Strength; put; who puts; fixed**}

Male Idea	#509	Telos	#477	Feme Idea	
Primitivist Independence, Remaining in Isolation	#80	80	80	#80	Primitivist Independence, Remaining in Isolation
Difficulty in Knowing How, Obtuse <b>I INDULGE NOT IN ANGER {%28}</b>	#70	150	151	#71	Know-How as a Disease, Disease of Knowledge
Three Treasures	#67	217	229	#78	Recognizing Fidelity, Trust in Faith
Skill Rulership, Maintain One's Place	#60	277	303	#74	Controlling Feelings, Overcome Delusion
Constancy of Guiding Concepts, Emptiness & Non-Existence	#23	300	347	#44	Moderate Values, Setting Up Precepts
Skill Rulership, Maintain One's Place	#60	360	384	#37	Non-Deeming Action, Government Administration
Difficulty in Knowing How, Obtuse	#70	430	394	#10	Impossible Advice, What can Be Done?

**\*HOMOIOS\* PROTOTYPE**

Intentional Reversal, Dimming Radiance	#7	437	412	#18	Origin of Ethical Concepts, Palliation of Vulgarity
Self-Love, Holding Oneself Dear	#72	509	477	#65	Unlearned Virtuosity as Simplicity

**HETEROS PROTOTYPE**

Profound Use, Function of the Mysterious	#69	499	474	#80	Primitivist Independence, Remaining in Isolation
Increasing Evidence, Gaining Insight	#53	552	539	#65	Unlearned Virtuosity as Simplicity

**TORAH PROTOTYPE**

Profound Use, Function of the Mysterious	#69	499	474	#80	Primitivist Independence, Remaining in Isolation
Increasing Evidence, Gaining Insight	#53	552	539	#65	Unlearned Virtuosity as Simplicity

**RIGHTS PROTOTYPE**

Natural Guide, Virtue of Holiness	#32	462	437	#43	Absolute Negation, It's Universal Application
Being a Guide, Returning to the Root	#16	478	502	#65	Unlearned Virtuosity as Simplicity

<<https://www.grapple369.com/?zen:1,row:3,col:6>>

**.jackNote**@zen: 1, row: 3, col: 6, nous: 80 [DATE: 2021.6.27, TIME: 06:20 hrs, SUPER: **#509 - BEST PRACTICE FOR RESOLUTION** / **#80** - Primitivist Independence, Remaining in Isolation; I-Ching: H16 - Contentment, Enthusiasm, Providing-For, Excess; Tetra: 23 - EASE (YI), EGO: **#477** / **#80** - Primitivist Independence, Remaining in Isolation; I-Ching: H16 - Contentment, Enthusiasm, Providing-For, Excess; Tetra: 23 - EASE (YI)]



— WIJ ZIJN UBERMENSCH —

“IT STARTS WITH THE **\*MIND\***.  
 FROM THE **\*MIND\*** THERE IS.  
**\*LANGUAGE\*** OF ITS KIND.  
 AND **\*SILENCE\*** AS BLISS.

IF YOU TAKE AWAY WORDS.  
 THERE’S NO OPPOSITION.  
 JUST COLLECTIVIST NERDS.  
 WITHOUT ANY **\*SUPPOSITION\***.”

**YOUTUBE:** "THE BORG ASSIMILATION"

<<https://www.youtube.com/watch?v=AkasJZZxRU0>>

**YIN NATURE (EGO)**

<b>17</b>	<b>32</b>	<b>38</b>	<b>#87</b>		
<b>70</b>	<b>#72</b>	<b>45</b>	<b>#187</b>	<b>#274</b>	<b>#132</b>
<b>59</b>	<b>49</b>	<b>47</b>	<b>#155</b>	<b>#429</b>	<b>#225</b>
				<b>#703</b>	

<b>#TEN:</b>	<b>#51</b>	as <b>#51</b> - <b>CONSTANCY</b> (CH'ANG)
<b>#NINE:</b>	<b>#703</b>	as <b>#55</b> - <b>DIMINISHMENT</b> (CHIEN)
<b>#EIGHT:</b>	<b>#72</b>	as <b>#72</b> - <b>HARDNESS</b> (CHIEN)
<b>#ONE:</b>	<b>#87</b>	as <b>#6</b> - <b>CONTRARIETY</b> (LI)
<b>#TWO:</b>	<b>#187</b>	as <b>#25</b> - <b>CONTENTION</b> (CHENG)
<b>#THREE:</b>	<b>#155</b>	as <b>#74</b> - <b>CLOSURE</b> (CHIH)
<b>#FOUR:</b>	<b>#274</b>	as <b>#31</b> - <b>PACKING</b> (CHUANG)
<b>#FIVE:</b>	<b>#429</b>	as <b>#24</b> - <b>JOY</b> (LE)
<b>#SIX:</b>	<b>#132</b>	as <b>#51</b> - <b>CONSTANCY</b> (CH'ANG)
<b>#SEVEN:</b>	<b>#225</b>	as <b>#63</b> - <b>WATCH</b> (SHIH)

**METALOGIC AUTONOMOUS DELIMITER FILTER ON NATURE (EGO):**

**#THREE:** **#155** as **#74** - **CLOSURE** (CHIH)



**#FOUR:** #274 as #31 - PACKING (CHUANG)  
**#FIVE:** #429 as #24 - JOY (LE)

**H4196** (telos: #92 {idea: #155, type: 8}, telos: #493 {idea: #274, type: 8}, telos: #533 {idea: #429, type: 8})

**#62 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 5 MAY 2021** as [#5, #40, #7, #2, #8] /

**#67** as [#40, #7, #2, #8, #10] / [#5, #40, #7, #2, #8, #5] /

**#473 - \*GENESIS\*** as [#40, #7, #2, #8, #400, #10, #6] = mizbêach (**H4196**): {**UMBRA: #57 % #41 = #16**} 1) altar;

**G544** (telos: #371 {idea: #274, type: 8}, telos: #626 {idea: #274, type: 8}, telos: #910 {idea: #155, type: 8}, telos: #926 {idea: #274, type: 8}, telos: #1775 {idea: #24, type: 4, idea: #429, type: 2, position: 10})

**#371 - PYTHAGOREAN BINOMIAL CAUSEA COMMUNI (#1827 - \*EUCHARIST\* = 4 X #364 + #371)** as [#8, #80, #5, #10, #9, #8, #200, #1, #50] /

**#910 - mathkôneth (H4971): \*MEASUREMENT\*, \*PROPORTION\*** as [#1, #80, #5, #10, #9, #5, #800] /

**#926 - arkeo (G714): \*TO\* \*DEFEND\*, \*WARD\* \*OFF\*** as [#1, #80, #5, #10, #9, #70, #400, #50, #300, #1] /

**#955 - enkrateúomai (G1467): \*TO\* \*BE\* \*SELF\*- \*CONTROLLED\*, \*CONTINENT\* / \*TO\* \*EXHIBIT\* \*SELF\*- \*GOVERNMENT\*, \*CONDUCT\*, \*ONE'S\* \*SELF\***

**\*TEMPERATELY\*** as [#1, #80, #5, #10, #9, #800, #50] = **apeithéō (G544): {UMBRA: #910 % #41 = #8} 1)** not to allow one's self to be persuaded; **1a) \*TO\* \*REFUSE\* \*OR\***

**\*WITHHOLD\* \*BELIEF\*; 1b) \*TO\* \*REFUSE\* \*BELIEF\* \*AND\* \*OBEDIENCE\*; 2)** not to comply with;

**G1525** (telos: #317 {idea: #74, type: 4, idea: #155, type: 2, position: 8}, telos: #680 {idea: #31, type: 4, idea: #274, type: 2, position: 9}, telos: #689 {idea: #31, type: 4, idea: #274, type: 2, position: 9}, telos: #884 {idea: #31, type: 4, idea: #274, type: 2, position: 9}, telos: #949 {idea: #31, type: 4, idea: #274, type: 2, position: 9}, telos: #1003 {idea: #31, type: 4, idea: #274, type: 2, position: 12}, telos: #1139 {idea: #429, type: 8}, telos: #1142 {idea: #274, type: 8}, telos: #1165 {idea: #429, type: 8}, telos: #1205 {idea: #429, type: 8},

telos: #1355 {idea: #429, type: 8}, telos: #1529 {idea: #31, type: 4, idea: #274, type: 2, position: 9}, telos: #1555 {idea: #429, type: 8}, telos: #1755 {idea: #429, type: 8}

#317 as [#5, #10, #200, #8, #30, #9, #5, #50] /  
#477 - \*CONNECTING\* \*IDEA\* \*TO\* \*THE\* \*CAUSEA\*  
\*COMMUNI\*: {#509 / #449} as [#5, #10, #200, #5, #30,  
#9, #8, #10, #200] /

#1080 - \*PYTHAGOREAN\* \*HETEROS\* \*ONOMANTIC\*  
\*NUMBER\* \*MYSTICISM\* OF ROMAN CATHOLIC / ISLAMIC  
BELIEF as [#5, #10, #200, #5, #30, #5, #400, #200, #5,  
#200, #9, #1, #10] /

#1171 as [#5, #10, #200, #5, #30, #5, #400, #200, #5,  
#300, #1, #10] /

#1205 - METALOGIC (#THREE {#168}, #FOUR {#208},  
#FIVE {#376}) TO PRELAPSARIAN POEM DATED 12 JUNE  
2017 as [#5, #20, #80, #5, #200, #800, #40, #5, #50] =  
eisérchomai (G1525): {UMBRA: #1041 % #41 = #16} 1) to go  
out or come in: to enter; 1a) of men or animals, as into a house or  
a city; 1b) \*OF\* \*SATAN\* \*TAKING\* \*POSSESSION\* \*OF\*  
\*THE\* \*BODY\* \*OF\* \*A\* \*PERSON\*; 1c) of things: as food,  
that enters into the eater's mouth; 2) metaph.; 2a) of entrance  
into any condition, state of things, society, employment; 2a1)  
\*TO\* \*ARISE\*, \*COME\* \*INTO\* \*EXISTENCE\*, \*BEGIN\*  
\*TO\* \*BE\*; 2a2) of men, to come before the public; 2a3) to  
come into life; 2b) \*OF\* \*THOUGHTS\* \*THAT\* \*COME\*  
\*INTO\* \*THE\* \*MIND\*;

**SEE ALSO:** "INTERSECTING IDEAS OF #526 - TO DESTROY,  
EXTERMINATE / SCUM LAYING ON THE PAVEMENT: METALOGIC  
ANALOGIES ON #237 - USE OF FORCE WITH FOCUS ON #68 -  
RIGHTS PROTOTYPE YIELDS #449 AND #505 - PYTHAGOREAN  
BINOMIAL TTRACTYS"

<<https://www.grapple369.com/Groundwork/526%20-%20Jingo%20Jerky.pdf>>

**G1580** (telos: #592 {idea: #429, type: 8}, telos: #971 {idea:  
#74, type: 4, idea: #155, type: 2, idea: #274, type: 8, position:  
5}, telos: #972 {idea: #74, type: 4, idea: #155, type: 2,  
position: 5})

#592 as [#5, #60, #5, #20, #70, #40, #10, #7, #5, #300, #70] /  
#971 - horáō (G3708): \*TO\* \*SEE\* \*WITH\* \*THE\* \*EYES\* as [#5, #20, #20, #70, #40, #9, #7, #800] = ekkomízō (G1580):  
{UMBRA: #972 % #41 = #29} 1) \*TO\* \*CARRY\* \*OUT\*; 1a)  
a dead man for burial;

— PRELAPSARIAN —

[Written: 12 June 2017]

"OH DEAR 'TIS SO PLAIN.  
ORIGINAL SIN FOR ALL SEE.  
JUST FOR BEING SO VAIN.  
AND DISDAINFUL OF ME.  
MURDEROUS LIKE CAIN.

SUCH A CROSS TO BEAR.  
E'RYONE SEEMS TO KNOW.  
THE #896 - \*NEWS\* IS EVERYWHERE.  
SHAME IS SUCH A BLOW.  
THEY'RE STARTING TO STARE."

G1601 (telos: #375 {idea: #274, type: 8}, telos: #475 {idea: #74, type: 4, idea: #155, type: 2, position: 5}, telos: #661 {idea: #74, type: 4, idea: #155, type: 2, position: 5}, telos: #1120 {idea: #24, type: 4, idea: #429, type: 2, position: 9})

#375 as [#5, #20, #80, #5, #200, #5, #10, #50] /  
#510 - eudokía (G2107): \*DESIRE\* {#509} as [#5, #20, #80, #10, #80, #300, #5, #10] /  
#661 - metoikesía (G3350): \*FORCED\* \*REMOVAL\* {#660} as [#5, #60, #5, #80, #5, #200, #1, #300, #5] /  
#1120 - athetéō (G114): \*THWART\* \*THE\* \*EFFICACY\* \*OF\* \*ANYTHING\*, \*NULLIFY\*, \*MAKE\* \*VOID\*, \*FRUSTRATE\* as [#5, #20, #80, #10, #80, #300, #70, #50, #300, #5, #200] /  
#1205 - METALOGIC (#THREE {#168}, #FOUR {#208}, #FIVE {#376}) TO PRELAPSARIAN POEM DATED 12 JUNE 2017 [#5, #20, #80, #5, #200, #800, #40, #5, #50] /  
#1365 - pleonektéō (G4122): \*TO\* \*GAIN\* \*OR\* \*TAKE\* \*ADVANTAGE\* \*OF\* \*ANOTHER\*, \*TO\* \*OVERREACH\* as [#5, #20, #80, #5, #80, #300, #800, #20, #5, #50] =  
ekpíptō (G1601): {UMBRA: #1295 % #41 = #24} 1) to fall out

of, to fall down from, to fall off; **2)** metaphor; **2a)** to fall from a thing, to lose it; **2b)** to perish, to fall; **2b1)** to fall from a place from which one cannot keep; **2b2)** fall from a position; **2b3)** **\*TO\* \*FALL\* \*POWERLESS\***, to fall to the ground, be without effect; **i)** of the divine promise of salvation;

**G1705** (telos: **#623** {idea: **#274**, type: **8**, idea: **#429**, type: **8**}, telos: **#1172** {idea: **#74**, type: **4**, idea: **#155**, type: **2**, position: **4**})

**#623** as [**#5, #40, #80, #5, #80, #30, #8, #200, #40, #5, #50, #70, #10**] /

**#646** - 'âmar (H559): **\*TO\* \*BOAST\*, \*TO\* \*ACT\***

**\*PROUDLY\*** as [**#5, #50, #5, #80, #30, #8, #200, #9, #8, #200, #1, #50**] /

**#1095** - therapeúō (G2323): **\*RESTORE\* \*TO\* \*HEALTH\*** as [**#5, #40, #80, #10, #80, #30, #800, #50**] /

**#1172** - teleiōō (G5048): **\*TO\* \*BRING\* \*TO\* \*THE\* \*END\*** **\*( \*GOAL\* ) \*PROPOSED\*** as [**#5, #40, #80, #30, #8, #200, #9, #800**] = empíplēmi (G1705): {**UMBRA: #343 % #41 =**

**#15**} **1)** to fill up, fill full; **2)** to take one's fill of, **\*GLUT\***

**\*ONE'S\* \*DESIRE\*** for, satisfy, satiate;

**DOLF @ 0914 HOURS ON 6 MAY 2021: "METHOD FOR CALIBRATION OF #135 - ADVERSITY AS ELEMENTS OF NATURE AND ITS #473 - GENESIS OF #509 - BEST PRACTICE FOR RESOLUTION (POWER AND INFLUENCE EXERCISED IN THE WORLD) BY #491 - AGENCY**

**1) DEFINE THE PROBLEM: [10, 62, 64, 22, 75, 51, 79, 62, 18, 24, 80, 26, 80, 19, 71, 13]**


**2) ASSIGN THE GRAPPLE NORMA OBLIGANS [#364 / #369]@[#28, #50, #11, #75, #6, #45, #25, #67, #62] PROTOTYPE**

**3) OBTAIN THE METALOGIC PROTOTYPE AS RELATIVE TO THE AUTONOMOUS DELIMITER:**

[**10, 62, 64, 22, 75, 51, 79, 62, 18, 24, 80, 26, 80, 19, 71, 13, #28, #50, #11, #75, #6, #45, #25, #67, #62**]

**PYTHAGORAS' COMMENTARY ON THE METALOGIC (AUTONOMOUS DELIMITER) BINOMIAL CONCEPTION OF #NUMBER MENTIONS THE JEWISH SECT DURING BABYLON**

**EXILE REFERENCING THE STAR OF DAVID BY THE TERM "HEALTH" CONFORMS TO THE GREEK EXAMPLES WHERE THERAPEÚEIN IS UNDERSTOOD IN THE SPECIALIZED SENSE OF HEALING: 'RITUALLY CARE FOR, TAKE CARE OF' WITH REFERENCE TO WHATEVER IS CONSIDERED TO BE SACRED**

This sacred Jewish emblem is acknowledged within Pythagoras's DECADE as having a symbolic association to the HEXAD (#6) as "HEALTH: A TRIPLE TRIANGLE WHICH BEING ALTERNATIVELY CONJOINED WITHIN ITSELF  CONSTITUTES A FIGURE OF FIVE LINES; THEY USE IT AS A SYMBOL TO THOSE OF THEIR OWN SECT AND CALLED IT HEALTH" as having an equivalent reliance upon a faux-wisdom conveying a dependancy on PYTHAGORAS HETEROS THEORY OF NUMBER

HEBREW STOICHEON: #5 (#0 - QUANTUM MECHANICS) + #6 (#364) + #7 (#312) + #8 (#273) OF RATIONAL PI									
#N	Supernal	Ego	Sunday	Monday	Tuesday	Wednesday	Thursday	#27 - DUTIES	Saturday
#1	Nous: #28	Nous: #13	Nous: #9	Nous: #59	Nous: #66	Nous: #79	Nous: #51	Nous: #44 Time: 20 Apr	Nous: #20
#2	Nous: #50	Nous: #8	Nous: #19	Nous: #81	Nous: #58	Nous: #65	Nous: #43	Nous: #30 Time: 31 May	Nous: #15
#3	Nous: #11	Nous: #77 Time: 22 Jul	Nous: #70	Nous: #42 Time: 21 Jun	Nous: #46	Nous: #35	Nous: #4	Nous: #27	Nous: #57
#4	Nous: #75	Nous: #33	Nous: #53	Nous: #22	Nous: #2	Nous: #18 Time: 12 Aug	Nous: #68	Nous: #61	Nous: #37 Time: 28 Aug
#5	Nous: #6	Nous: #72	Nous: #56	Nous: #34	Nous: #41	Nous: #48 Time: 23 Sep	Nous: #26	Nous: #10	Nous: #76
#6	Nous: #45	Nous: #21	Nous: #14	Nous: #64	Nous: #80	Nous: #60	Nous: #29	Nous: #49	Nous: #7
#7	Nous: #25	Nous: #55	Nous: #78	Nous: #47	Nous: #36	Nous: #40	Nous: #12	Nous: #5	Nous: #71
#8	Nous: #67	Nous: #52	Nous: #39	Nous: #17	Nous: #24	Nous: #1	Nous: #63	Nous: #74	Nous: #32
#9	Nous: #62	Nous: #38 8 JUNE WREATH	Nous: #31	Nous: #3	Nous: #16	Nous: #23	Nous: #73	Nous: #69	Nous: #54

<<http://www.grapple369.com/images/Torah%20Kabbalah%20Angels.jpeg>>

Furthermore, the judicative power in things are Four: **\*MIND\***, **\*SCIENCE\***, **\*OPINION\***, and **\*SENSE\***; for all beings are dijudicated either by **\*MIND\***, or **\*SCIENCE\***, or **\*OPINION\***, or **\*SENSE\***: for which reason **PYTHAGORAS AFFIRMED, THE SOUL OF MAN TO CONSIST OF A TETRAD**. Finally, the TETRAD connects all beings, of Elements (ie. FIRE-AIR-WATER-EARTH), **\*NUMBERS\***, **\*SEASONS\*** **\*OF\*** **\*THE\*** **\*YEAR\***, **\*CIVIL\*** **\*SOCIETY\***; neither can we name any thing, which depends not on

the Tetractys, as its **\*ROOT\*** and **\*PRINCIPLE\***; for it is, as we said, the make and cause of all things; intelligible God, Author of Celestial and sensible Good. The knowledge of these was delivered to the Pythagoreans by Pythagoras himself. [Pythagoras His Life and Teachings, 1687 edition of the History of Philosophy, p 527]

**YIN NATURE (EGO)**

62	75	80	#217		
18	#19	6	#43	#260	#223
13	11	10	#34	#294	#52
				#554	

#TEN:	#88	as #7 - ASCENT (SHANG)
#NINE:	#554	as #68 - DIMMING (MENG)
#EIGHT:	#19	as #19 - FOLLOWING (TS'UNG)
#ONE:	#217	as #55 - DIMINISHMENT (CHIEN)
#TWO:	#43	as #43 - ENCOUNTERS (YU)
#THREE:	#34	as #34 - KINSHIP (CH'IN)
#FOUR:	#260	as #17 - HOLDING BACK (JUAN)
#FIVE:	#294	as #51 - CONSTANCY (CH'ANG)
#SIX:	#223	as #61 - EMBELLISHMENT (SHIH)
#SEVEN:	#52	as #52 - MEASURE (TU)

**H1323** (telos: #428 {idea: #34, type: 8}, telos: #524 {idea: #260, type: 8}, telos: #564 {idea: #294, type: 8})

**#408 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 6 MAY 2021** as [#2, #400, #6] / [#6, #2, #400] / #428 as [#6, #2, #400, #500] / #473 - **\*SOURCE\***, **\*ORIGIN\*** / **COURSE OF LIFE AND NATURE** as [#6, #2, #50, #400, #10, #5] / [#2, #50, #6, #400, #10, #5] / #492 - **\*VOLUNTARY\*** **\*FREE\*** **\*WILL\*** (12 x #41) as [#2, #50, #400, #600] / #509 - **DESIRE (BEST PRACTICE FOR RESOLUTION)** as [#6, #30, #2, #50, #6, #400, #10, #5] = bath (H1323): **{UMBRA: #402 % #41 = #33} 1**) daughter; **1a**) daughter, girl, adopted daughter, daughter-in-law, sister, granddaughters, female child,



cousin; **1a1**) as polite address; **1a2**) as designation of women of a particular place; **1a3**) as personification; **1a4**) daughter-villages; **1a5**) description of character; **1b**) young women, women;

## **TO THEN APPLY A METHOD FOR CALIBRATION OF #135 - ADVERSITY AS ELEMENTS OF NATURE:**

**46 41 48**

**47 45 43**

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

**42 47 46**

**49 45 41**

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

**44 49 42**

**43 45 47**

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

**48 48 44**

**41 45 49**

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

**G991** (telos: **#122** {idea: **#34**, type: **8**}, telos: **#132** {idea: **#34**, type: **8**}, telos: **#135** {idea: **#34**, type: **8**}, telos: **#182** {idea: **#34**, type: **8**}, telos: **#282** {idea: **#34**, type: **8**}, telos: **#283** {idea: **#34**, type: **8**}, telos: **#290** {idea: **#34**, type: **8**}, telos: **#332** {idea: **#34**, type: **8**}, telos: **#335** {idea: **#34**, type: **8**}, telos: **#427** {idea: **#34**, type: **8**}, telos: **#538** {idea: **#34**, type: **8**, idea: **#51**, type: **4**, idea: **#294**, type: **2**, position: **7**}, telos: **#738** {idea: **#34**, type: **8**, idea: **#51**, type: **4**, idea: **#294**, type: **2**, position: **7**}, telos: **#742** {idea: **#34**, type: **8**, idea: **#51**, type: **4**, idea: **#294**, type: **2**, position: **7**}, telos: **#847** {idea: **#34**, type: **8**}, telos: **#857** {idea: **#34**, type: **8**}, telos: **#917** {idea: **#34**, type: **8**}, telos: **#967** {idea: **#34**, type: **8**}, telos: **#1047** {idea: **#34**, type: **8**}, telos: **#1132** {idea: **#34**, type: **8**}, telos: **#1177** {idea: **#34**, type: **8**}, telos: **#1222** {idea: **#34**, type: **8**}, telos: **#1387** {idea: **#34**, type: **8**, idea: **#51**, type: **4**, idea:

#294, type: 2, position: 7}, telos: #1467 {idea: #34, type: 8, idea: #260, type: 8})

■ #122 - **GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 5 MAY 2021** as [#2, #30, #5, #80, #5]

■ #132 - gínomai (G1096): **COME INTO BEING / GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 6 MAY 2021** as [#2, #30, #5, #80, #5, #10] /

■ #135 - **\*ADVERSITY\* AS ELEMENTS OF NATURE / GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 6 MAY 2021** as [#2, #30, #5, #80, #8, #10] /

#1177 - **\*TO\* \*BRING\* \*TO\* \*THE\* \*END\* (\*GOAL\*)**

**\*PROPOSED\*** as [#2, #30, #5, #80, #800, #200, #10, #50]

= blépō (G991): {UMBRA: #917 % #41 = #15} 1) to see, discern, of the bodily eye; 1a) with the bodily eye: to be possessed of sight, have the power of seeing; 1b) perceive by the use of the eyes: to see, look descry; 1c) to turn the eyes to anything: to look at, look upon, gaze at; 1d) to perceive by the senses, to feel; 1e) to discover by use, to know by experience; 2) metaph. to see with the mind's eye; 2a) to have (the power of) understanding; 2b) to discern mentally, observe, perceive, discover, understand; 2c) to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine; 3) **\*IN\* \*A\* \*GEOGRAPHICAL\* \*SENSE\* \*OF\* \*PLACES\*, \*MOUNTAINS\*, \*BUILDINGS\*, etc. \*TURNING\* \*TOWARDS\* \*ANY\* \*QUARTER\*, \*AS\* \*IT\* \*WERE\*, \*FACING\* \*IT\*;;**

■ G991@{

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

@2: Sup: 32 - **LEGION: CHUANG (#34)**; Ego: 30 - **BOLD RESOLUTION: YI (#32)**,

@3: Sup: 37 - **PURITY: TS'UI (#71)**; Ego: 5 - **KEEPING SMALL: SHAO (#37)**,

@4: Sup: 36 - **STRENGTH: CH'IANG (#107)**; Ego: 80 - **LABOURING: CH'IN (#117)**,

@5: Sup: 44 - **STOVE: TSAO (#151)**; Ego: 8 - **OPPOSITION: KAN (#125)**,

@6: Sup: 54 - **UNITY: K'UN (#205)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#135)**,

Male: #205 - **PRINCIPLE OF PERSISTENCE**; Feme: #135 - **\*ADVERSITY\* AS ELEMENTS OF NATURE**

} // #135



**\*MECHANISM\* \*OF\* \*CONTRAST\* \*AND\* \*SYNTHESIS\* FOR  
PROBLEM ELIMINATION:**

**G991@{**

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

**@2: Sup: 32 - LEGION: CHUANG (#34); Ego: 30 - BOLD  
RESOLUTION: YI (#32),**

**@3: Sup: 37 - PURITY: TS'UI (#71); Ego: 5 - KEEPING  
SMALL: SHAO (#37),**

**@4: Sup: 36 - STRENGTH: CH'IANG (#107); Ego: 80 -  
LABOURING: CH'IN (#117),**

**@5: Sup: 26 - ENDEAVOUR: WU (#133); Ego: 71 -  
STOPPAGE: CHIH (#188),**

**@6: Sup: 64 - SINKING: CH'EN (#197 - I AM NOT NOISY IN  
MY SPEECH {%33}); Ego: 38 - FULLNESS: SHENG (#226),**

**@7: Sup: 74 - CLOSURE: CHIH (#271); Ego: 10 -  
DEFECTIVENESS, DISTORTION: HSIEN (#236),**

**@8: Sup: 43 - ENCOUNTERS: YU (#314); Ego: 50 - VASTNESS  
/ WASTING: T'ANG (#286),**

**Male: #314 - \*PERIHELION\* ON 3 JANUARY PROTOTYPE:  
HETEROS {#404 - SELF AGAINST #405 - STOICHEION  
PROTOTYPE / #314}; Feme: #286**

**} // #1177**

**#1177 as [#300, #5, #30, #5, #10, #800, #9, #8, #10] =  
teleiōō (G5048): {UMBRA: #1220 % #41 = #31} 1) to make  
perfect, complete; 1a) to carry through completely, to accomplish,  
finish, bring to an end; 2) to complete (perfect); 2a) add what is  
yet wanting in order to render a thing full; 2b) to be found perfect;  
3) \*TO\* \*BRING\* \*TO\* \*THE\* \*END\* (\*GOAL\*)  
\*PROPOSED\*; 4) to accomplish; 4a) bring to a close or fulfilment  
by event; 4a1) of the prophecies of the scriptures;**

**G5048@{**

**@1: Sup: 57 - GUARDEDNESS: SHOU (#57); Ego: 57 -  
GUARDEDNESS: SHOU (#57),**

**@2: Sup: 62 - DOUBT: YI (#119); Ego: 5 - KEEPING SMALL:  
SHAO (#62),**

**@3: Sup: 11 - DIVERGENCE: CH'A (#130 - I AM NOT EVIL  
MINDED {%3}); Ego: 30 - BOLD RESOLUTION: YI (#92),**

@4: Sup: 16 - **CONTACT: CHIAO (#146 - I AM NOT A LAND-GRABBER** {%15}); Ego: 5 - **KEEPING SMALL: SHAO (#97),**  
 @5: Sup: 26 - **ENDEAVOUR: WU (#172);** Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#107),**  
 @6: Sup: 16 - **CONTACT: CHIAO (#188);** Ego: 71 - **STOPPAGE: CHIH (#178),**  
 @7: Sup: 25 - **CONTENTION: CHENG (#213);** Ego: 9 - **BRANCHING OUT: SHU (#187),**  
 @8: Sup: 33 - **CLOSENESS: MI (#246);** Ego: 8 - **OPPOSITION: KAN (#195),**  
 @9: Sup: 43 - **ENCOUNTERS: YU (#289);** Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#205),**  
**Male: #289; Feme: #205 - PRINCIPLE OF PERSISTENCE**  
**} // #1177**

**G2296** (telos: **#523** {idea: **#294**, type: **8**}, telos: **#583** {idea: **#34**, type: **8**}, telos: **#657** {idea: **#34**, type: **8**}, telos: **#707** {idea: **#34**, type: **8**}, telos: **#711** {idea: **#34**, type: **8**}, telos: **#768** {idea: **#260**, type: **8**}, telos: **#857** {idea: **#34**, type: **8**})

**#707** as [**#5, #9, #1, #400, #40, #1, #200, #1, #50**] / **#1308** - teleutáō (G5053): **\*TO\* \*FINISH\*, \*BRING\* \*TO\* \*AN\* \*END\*, \*CLOSE\*** as [**#9, #1, #400, #40, #1, #7, #800, #50**] = thaumázō (G2296): **{UMBRA: #1258 % #41 = #28} 1)** to wonder, wonder at, **\*MARVEL\***; 2) to be wondered at, to be had in admiration;

<<https://www.grapple369.com/?scenario>>

**Nous:** #78  
**Time:**  
**Date:** 2021.3.10  
**Torah:** [#8, #5, #6]@{  
    @1: Sup: 8 - **OPPOSITION:** KAN (#8); Ego: 8 - **OPPOSITION:**  
    KAN (#8),  
    @2: Sup: 13 - **INCREASE:** TSENG (#21); Ego: 5 - **KEEPING**  
    **SMALL:** SHAO (#13),  
    @3: Sup: 19 - **FOLLOWING:** TS'UNG (#40); Ego: 6 -  
    **CONTRARIETY:** LI (#19),  
    **Male: #40; Feme: #19**  
    } // #19  
**Dao:** Recognizing Fidelity, Trust in Faith  
**Tetra:** #47 - **PATTERN** (WEN)  
**I-Ching:** H59 - Dispersion, Dispersal (dissolution)

Latin: Requies {**God good in himself**} Alt: Momyah {**Blemish of God**} {

1. TO OBTAIN GRACE
  2. THE EXILED, FUGITIVE & CONDEMNED PRISONERS
  3. AGAINST THIEVES AND MURDERERS
  4. Thumimis
- }

Perez {**Divided**}

Male Idea	#386	Telos	#501	Feme Idea	
Deeming, Non-Assertion	#29	29	29	#29	Deeming, Non-Assertion
Status, Loathing Shame	#13	42	94	#65	Unlearned Virtuosity as Simplicity
Strategic Reversal, Putting Oneself Behind	#66	108	147	#53	Increasing Evidence, Gaining Insight
Generating Things, Reason's Modifications <b>I INDULGE NOT IN ANGER {%28}</b>	#42	150	204	#57	Laissez Faire Politics, Simplicity In Habits
Achieving Oneness, Root of Order	#39	189	282	#78	Recognizing Fidelity, Trust in Faith
Great Guide, Trust in its Perfection	#34	223	358	#76	Strength's Warning Signs, Revealers of Virtue
Strength's Warning Signs, Revealers of Virtue	#76	299	400	#42	Generating Things, Reason's Modifications

#### HOMOIOS PROTOTYPE

Left without Language, Different From the Vulgar	#20	319	425	#25	What's behind it all?, Imaging the Mysterious
Moderate Values, Setting Up Precepts	#44	363	449	#24	Important Distinctions, Trouble from Indulgence

#### HETEROS PROTOTYPE

Important Distinctions, Trouble from Indulgence	#24	323	429	#29	Deeming, Non-Assertion
Forgetting Knowledge	#48	371	453	#24	Important Distinctions, Trouble from Indulgence

#### TORAH PROTOTYPE

Important Distinctions, Trouble from Indulgence	#24	323	429	#29	Deeming, Non-Assertion
Forgetting Knowledge	#48	371	453	#24	Important Distinctions, Trouble from Indulgence

#### \*RIGHTS\* PROTOTYPE

Self-Love, Holding Oneself Dear	#72	371	477	#77	Natural Guide, Heaven's Reason
Mastering Guiding Discourse, Revealers of Virtue	#15	386	501	#24	Important Distinctions, Trouble from Indulgence

<<https://www.grapple369.com/?zen:5,row:9,col:8>>

**.jackNote**@zen: 5, row: 9, col: 8, nous: 78 [DATE: 2021.3.10, TIME: (none), SUPER: #363 / #39 - Achieving Oneness, Root of Order; I-Ching: H28 - Major Superiority, Excess, Great Exceeding, Preponderance of the great, Great surpassing, Critical mass; Tetra: 76 - AGGRAVATION (CHU), EGO: #449 / #78 - Recognizing Fidelity, Trust in Faith; I-Ching: H59 - Dispersion, Dispersal (dissolution); Tetra: 47 - PATTERN (WEN)]

SUCH OBJECTIVE GROUNDING OF OUR EXPERIENCE {ie. **SECTION III: #551 - CRITERIA FOR CAUSEA COMMUNI ACTION BY**

**UNLAWFUL USE OF NOUMENON AS INTELLECTUAL PROPERTY; ANXIOUS / #125 - REPROACH, SHAME, DISHONOUR, INSULT, IGNOMINY, SECTION VIII: #808 - EGO, PLOT, GENOCIDE / #224 - COIN / BE STARTLED OR FRIGHTENED / ANXIOUS} IS SUSTAINED BY OBSERVATIONS MADE OF MY NOUMENON INTELLECTUAL PROPERTY FOR THESE DATES:**

**a) #551 - CRITERIA FOR CAUSEA COMMUNI / #473 - GENESIS UPON 11 MAY 2017 ON PAGE #55 OF #96:**

**#265** - KEY

**#417** - ANATHEMA

**#446** - ADOLF HITLER'S TABLE TALK IDEA @252

**#473** - BIRTHDAY SCHEMA

**#477 - SOLAR ECLIPSE NOUS #80 REFERENTIAL PAIRING TO #509 - CRUCIFIXION ON 3 APRIL / #509 - WORLD WAR ONE SOLAR ECLIPSE 4 FEBRUARY 1916 ATTAINED BY TRINOMIAL REFERENCE #70 - SEVERANCE ON 28 OCTOBER 2017**

**#467** - LETTERS PATENT METALOGIC SYLLOGISM (AMALGAM)

**#543** - KINGLY / ROYAL / REGAL

**b) #551 - CRITERIA FOR CAUSEA COMMUNI / #449 - COMMUNITY EVENTS / #473 - CAUSE CÉLÈBRE / #384 - STRONGHOLD BY ASSOCIATION WITH #291 - SOIL #1701 - COLLECTION INTERRED AT HYDE PARK WAR #339 - MEMORIAL SYDNEY RELATED TO AN ARTIFICE FOR INTELLECTUAL PROPERTY THEFT ON PAGE #76 OF #96:**

**#449** - 17 MARCH 2017 AS MARION / MAGDALENE STATUE INSTALLATION RELATED TO #491 - PATER FAMILIAS IMPETUS OF #808 - GENOCIDE

**#449** - 25 AUGUST 2017 BY BLOKES BIGGEST BBQ, MAILBOX DESTRUCTION AND #125 - FALSE IMPETUS OF GROUNDS FOR ORDER IN CASE NUMBER H12143475 / APPEAL AP-18-0794

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

**Nous:** #69  
**Time:** 00:15 hrs  
**Date:** 2021.3.24  
**Torah:** [#1, #20, #1]@{  
   @1: Sup: 1 - **CENTRE:** CHUNG (#1); Ego: 1 - **CENTRE:** CHUNG  
   (#1),  
   @2: Sup: 21 - **RELEASE:** SHIH (#22); Ego: 20 - **ADVANCE:**  
   CHIN (#21),  
   @3: Sup: 22 - **RESISTANCE:** KE (#44); Ego: 1 - **CENTRE:**  
   CHUNG (#22),  
   **Male: #44; Feme: #22**  
   } // #22  
**Dao:** Profound Use, Function of the Mysterious  
**Tetra: #22 - RESISTANCE** (KE)  
**I-Ching:** H34 - Great Strength, Great Invigorating, The power of the great,  
 Great maturity

Latin: Maximus {**God elevated & exalted above all things**} Alt: Vahoaël  
 {**Many interjections of Grief made to God**} {

1. HELPS FULFILLMENT OF PRAYERS, RECEIVE ENLIGHTENMENT & TO EXPAND CONSCIOUSNESS
2. THE SCIENCES
3. THE SHREWD, Calculating-**metaschematizo** {transform, of stars and planets, changing of constellations} [2 Corinthians 11:14-15]
4. Chontare  
}

Adam {**Taken from 4 corners, Earthy; red**}

#373 - \*TOTAL\* \*SOLAR\* \*ECLIPSE\* @ 0255 HOURS ON  
\*APHELION\* of 3 JULY 2019 AEST

\*PERIHELION\* on 3 JANUARY

Male Idea	#397	Telos	#449	Feme Idea
Status, Loathing Shame	#13	13	13	#13
Contrast of Terms, Self-Culture	#2	15	83	#70
Virtuous Humility at Using 'Beneath'	#61	76	142	#59
Sage's Constancy, Trust in Virtue	#49	125	211	#69
Strategic Reversal, Putting Oneself Behind <b>I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS</b> {%32}	#66	191	228	#17
Inconstancy of Achievement, Practising Placidity <b>I AM NOT A ROBBER OF SACRED PROPERTY</b> {%8}	#9	200	252	#24
Recognizing Agreements, Keeping Obligations	#79	279	322	#70

**\*HOMOIOS\* PROTOTYPE**

Controlling Feelings, Overcome Delusion	#74	353	398	#76
Moderate Values, Setting Up Precepts	#44	397	449	#51

**HETEROS PROTOTYPE**

Sage's Constancy, Trust in Virtue	#49	328	373	#51
Argument for Ethical Anarchism, Returning to Simplicity	#19	347	424	#51

**TORAH PROTOTYPE**

What's behind it all?, Imaging the Mysterious	#25	304	349	#27
Strength's Warning Signs, Revealers of Virtue	#76	380	400	#51

**RIGHTS PROTOTYPE**

Non-Deeming Action, Government Administration	#37	316	361	#39
Intentional Reversal, Dimming Radiance	#7	323	412	#51

<<http://www.grapple369.com/?zen:4,row:1,col:3>>

**.jackNote**@zen: 4, row: 1, col: 3, nous: 69 [DATE: 2021.3.24, TIME: 00:15 hrs, SUPER: #397 / #49 - Sage's Constancy, Trust in Virtue; I-Ching: H3 - Birth Throes, Initial Difficulties, Sprouting, Gathering support, Hoarding; Tetra: 4 - BARRIER (HSIEN), EGO: #449 / #69 - Profound Use, Function of the Mysterious; I-Ching: H34 - Great Strength, Great Invigorating, The power of the great, Great maturity; Tetra: 22 - RESISTANCE (KE)]

**#449** - HOMOIOS PAIRING WITH **#397** - 'âsâh (H6213):

**{UMBRA: #375 % #41 = #6} \*TO\* \*OBSERVE\*,  
\*CELEBRATE\*; \*TO\* \*APPOINT\*, \*ORDAIN\*, \*INSTITUTE\***

AS HISTORICALLY THE LAST DAY OF THE YEAR 24 MARCH UNTIL ADOPTION OF THE GREGORIAN CALENDAR REFORMS: In common usage: 1 January was regarded as New Year's Day and celebrated as such, but from the 12th century until 1751 the legal year in England began on 25 March as Lady Day commemorating the Feast of the Annunciation, as the visitation of the archangel Gabriel to the Virgin Mary, during which he informed her that she would be the mother of Jesus Christ, the Son of God.

**#449** - EASTER SUNDAY ON 4 APRIL 2021 / **#241** - **\*TO\*  
\*BOAST\*, \*TO\* \*ACT\* \*PROUDLY\*;**

**#246** - **ONTIC PREMISE FOR NORMA OBLIGANS** as [#1, #40, #200, #5] / [#5, #1, #40, #200] /

**#252** - **\*NOUMENON\* \*RESONANCE\* ON 29 MARCH 2021** as [#6, #1, #40, #200, #5] / [#1, #6, #40, #200, #5] /

**#261** - **\*BINOMIAL\* \*CLAMPING\* AS PROPERTY THREAT ON 6 JANUARY 2017** as [#20, #1, #40, #200] / [#1, #40, #200, #500] /

**#271** - **FRIDAY 12 \*FEBRUARY\* 2021** as [#30, #1, #40, #200] / [#10, #1, #40, #200, #500] /

**#277** - **\*RIGHT\* \*TO\* \*PLACE\* \*A\* \*TEST\*** as [#30, #1, #40, #6, #200] / [#6, #30, #1, #40, #200]

**#291** - **\*PRINCIPLE\* \*OF\* \*OBSTRUCTIVE\* \*CAUSE\* BEING SOIL #1701 - COLLECTION INTERRED AT HYDE PARK WAR**

**#339** - **MEMORIAL SYDNEY** as [#1, #40, #200, #10, #600] / [#50, #1, #40, #200]

**#293** - **\*BRING\* \*ME\* \*A\* \*PENNY\*** {PLURAL IS **\*PENCE\*** FROM GREEK: DENARION-PENNY [G1220]: **#293** - SEE

**KANT'S PROLEGOMENA IDEA} \*ANALOGY\* \*THAT\* \*I\*  
\*MAY\* \*SEE\* \*IT\*** as [#2, #1, #40, #200, #10, #600] /

**#551** - **\*SECTION\* III OF QUEEN VICTORIA'S LETTERS PATENT** as [#300, #10, #1, #40, #200] = '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;

**H559@{**



@1: Sup: 57 - **GUARDEDNESS: SHOU (#57)**; Ego: 57 -  
**GUARDEDNESS: SHOU (#57)**,  
 @2: Sup: 67 - **DARKENING: HUI (#124)**; Ego: 10 -  
**DEFECTIVENESS, DISTORTION: HSIEN (#67)**,  
 @3: Sup: 68 - **DIMMING: MENG (#192 - I AM NOT SWOLLEN  
 WITH PRIDE {%39})**; Ego: 1 - **CENTRE: CHUNG (#68 - I DO  
 NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN  
 {%42})**,  
 @4: Sup: 27 - **DUTIES: SHIH (#219)**; Ego: 40 - **LAW/MODEL:  
 FA (#108)**,  
 @5: Sup: 65 - **INNER: NEI (#284)**; Ego: 38 - **FULLNESS:  
 SHENG (#146 - I AM NOT A LAND-GRABBER {%15})**,  
**Male: #284; Feme: #146**  
 } // #551

**#449 - BIRTHDAY NOUS #56 PAIRING WITH #350 (UMBRA #284) ON 25 AUGUST**

■ **#334 - \*NOUMENON\* \*RESONANCE\* \*FOR\* 30 MARCH  
 2021** as [#30, #200, #4, #80, #500] / [#50, #200, #4,  
 #800] /

■ **#340 - \*NOUMENON\* \*RESONANCE\* \*FOR\* 30 MARCH  
 2021** as [#6, #10, #200, #4, #80, #600] / [#6, #200, #4,  
 #80, #10, #600] /

■ **#360 - \*NOUMENON\* \*RESONANCE\* \*FOR\* 29 MARCH  
 2021** as [#10, #200, #4, #80, #6, #50, #10] /  
**#284 - \*IN\* \*CONFORMING\* \*TO\* \*THIS\* #291 -  
 \*PRINCIPLE\* \*OF\* \*OBSTRUCTIVE\* \*CAUSE\* \*HAD\*  
 \*REPEATED\* \*FAKE\* \*PHONE\* \*NUMBER\* \*CALLS\* \*FROM\*  
 \*ITALY\* as [#200, #4, #80] / [#200, #4, #800] = râdaph  
 (H7291): {UMBRA: #284 % #41 = #38} 1) to be behind, follow  
 after, pursue, persecute, run after; **1a)** (Qal); **1a1)** to pursue, put  
 to flight, chase, dog, attend closely upon; **1a2)** to persecute, harass  
 (fig); **1a3)** to follow after, aim to secure (fig); **1a4)** to run after (a  
 bribe) (fig); **1b)** (Niphal); **1b1)** to be pursued; **1b2)** one pursued  
 (participle); **1c)** (Piel) to pursue ardently, aim eagerly to secure,  
 pursue; **1d)** (Pual) to be pursued, be chased away; **1e)** (Hiphil) to  
 pursue, chase;**

**#297 - BLOKES BIGGEST BBQ ON 11 OCTOBER 2019 AS  
 DEFERENCE GIVEN TO ROMAN GOVERNANCE / #315 - ANZAC DAY  
 PROTOTYPE ASSOCIATED / #333 - CENTRE PROTOTYPE / #419 -  
 SLAUGHTER**

**Nous:** #67  
**Time:**  
**Date:**  
**Torah:** [#5, #8, #300]@{  
    @1: Sup: 5 - **KEEPING SMALL:** SHAO (#5); Ego: 5 - **KEEPING SMALL:** SHAO (#5),  
    @2: Sup: 13 - **INCREASE:** TSENG (#18); Ego: 8 - **OPPOSITION:** KAN (#13),  
    @3: Sup: 70 - **SEVERANCE:** KE (#88); Ego: 57 - **GUARDEDNESS:** SHOU (#70),  
    **Male: #88; Feme: #70**  
} // #313  
**Dao:** Three Treasures  
**Tetra:** #48 - **RITUAL** (LI)  
**I-Ching:** H10 - Treading (conduct), Tread Carefully, Continuing

**#48 - RITUAL (LI) --> #449 / #397 CONNECTION**

11 October

Male Idea	#420	Telos	#461	Feme Idea
Three Treasures	#67	67	67	#67
Generating Things, Reason's Modifications	#42	109	123	#56
Being a Guide, Returning to the Root	#16	125	178	#55
Three Treasures <b>I AM NOT SWOLLEN WITH PRIDE {%39}</b>	#67	192	229	#51
Intentional Reversal, Dimming Radiance	#7	199	250	#21
Origins in Reversal, Consider Beginnings	#63	262	306	#56
Political Reversal, Adaptation to Change	#58	320	382	#76

**\*HOMOIOS\* PROTOTYPE**

Moderate Values, Setting Up Precepts	#44	364	449	#67	Three Treasures
Abstruse Mysterious Virtuosity	#56	420	461	#17	Numbing Effect of the Conventional, Abstaining from Desire

**HETEROS PROTOTYPE**

Being a Guide, Returning to the Root	#16	336	421	#39	Achieving Oneness, Root of Order
Opposites and Primitivism, Returning to Simplicity	#28	364	433	#12	Numbing Effect of the Conventional, Abstaining from Desire

**TORAH PROTOTYPE**

Government without Coercion, Be Chary of War	#30	350	435	#53	Increasing Evidence, Gaining Insight
Generating Things, Reason's Modifications	#42	392	447	#12	Numbing Effect of the Conventional, Abstaining from Desire

**RIGHTS PROTOTYPE**

Employing Deeming, Daring to Act	#73	393	397	#15	Mastering Guiding Discourse, Revealers of Virtue
Using Guidance, Sourceless	#4	397	409	#12	Numbing Effect of the Conventional, Abstaining from Desire

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**.jackNote**@zen: 8, row: 7, col: 9, nous: 67 [DATE: (none), TIME: (none), SUPER: #420 - **\*PERIHELION\*** on **3 JANUARY**

**Prototype: \*HOMOIOS\* {#420 - \*VAULT\* \*OF\* \*THE\* \*HEAVENS\*, \*FIRMAMENT\* \*AS\* \*BINDING\* \*EARTH\* \*TO\* \*THE\* \*HEAVENS\* / #322 - \*FREE\* \*CITIZENS\*, \*SOVEREIGN\* \*PEOPLE\*; \*POPULAR\* \*GOVERNMENT\*, \*DEMOCRACY\*} / #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), EGO:  
**#461** - 0600 HOURS (**KHABEER: THE GOD OF THE RISING SUN, SYMBOLIZED BY THE SCARAB**) / **#67** - Three Treasures; I-Ching: H10 - Treading (conduct), Tread Carefully, Continuing; Tetra: 48 - RITUAL (LI)]

**c) #509 - WORLD WAR ONE SOLAR ECLIPSE 4 FEBRUARY 1916** ATTAINED BY TRINOMIAL REFERENCE **#70 - SEVERANCE / ANTI-SEMITISM BY BEERSHEBA CENTENNIAL SATURDAY 28 OCTOBER 2017 / #383 - ESTABLISH OR MAKE PERMANENT** ON PAGE #70 OF #96:

**#509** - YAHAD / JEWISH CHRISTIANS AS DEAD SEA COMMUNITY (457 BCE --> 2300 YEARS --> SEVENTH DAY ADVENTISTS)

**#288** - REMEMBRANCE AS #48 - RITUAL (LI) x 6 - CONTRARIETY (LI)

**#369** - DISCRIMINATORY NORM AND #71 - WORLD VIEW IMPETUS

**#450** - KOSMOS: CONSTITUTION, ORDER, GOVERNMENT

**#458** - PIECE OF FLESH / #473 - MEAT IN MAILBOX AS OUTRAGE PUBLIC DECENCY BY PROPONENTS OF ANZAC CENTENNIAL 2018 JINGOISTIC REPUBLICANISM

**#489** - **PUT A NAME UPON (#225 - FALSE GROUNDS FOR ORDERS AS CASE NUMBER: H13018534) / PROSECUTE FOR A CRIME OR REPROACH**

**d)** SUBSTANTIATED CLAIMS OF JUDEO CHRISTIAN IDENTITY AS #509 - YAHAD / #509 - CRUCIFIXION ON 3 APRIL 33 AD:

**#509** - GROUNDING FOR SUCH CLAIMS ASSOCIATED TO ANTHROPOCENTRIC SINGULARITY BY #205 / #164 - INTERSECTION:

**#322** - DEMOCRACY

**#351** - ROMAN GOVERNANCE PROTOTYPE #SEVEN AND APRIORITY CLAIMS

**#275** - **MISTRUST OF DOGMATISM / RECOLLECTIONS OF SLAUGHTER BY MEAT IN MALBOX ON 15 NOVEMBER 2017**

The accompanying ANNEXURE titled '**APPENDIX: #205 - SUMMARY OF INTELLECTUAL PROPERTY THEFT**' is a statement articulating a concept of anthropocentric singularity and facilitators / arbitrators of #492 - voluntary freewill as first principles accompanying the IDEA template for QUEEN VICTORIA'S LETTERS PATENT and its association to my SACRED AND SOVEREIGN

INTELLECTUAL PROPERTY AS CELESTIAL HIERARCHY / GNOSIS EX MACHINA / INTELLECTUS AS GENITIVE VOLUNTĀSIS (NOUMENON).

**A DRAFT COPY OF THIS DOCUMENT MAY BE OBTAINED FROM THE FOLLOWING URL:**

<<https://www.grapple369.com/Groundwork/Practical%20Eugenics.pdf>>

Initial Post: 5 May 2021