

-- THE #246 - OBLIGATING NORM (WATCH PROTOTYPE 12 AUGUST) INTERSECTION WITH #232 - CUNNING / DISTEMPER SCHEMA (ARE YOU A #431 - \*SHEEP\* OR A WOLF? {@1: Sup: 5 - KEEPING SMALL: SHAO (#5 - PAUL: SMALL LITTLE); Ego: 67 - DARKENING: HUI (#67 - HYRCANUS II IS KING OF JUDEA)})

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**DOLF @ 1359 HOURS ON 22 MAY 2023:** "Institutional misuse of women is an issue identified (ie. **\*VAGINA\*** (陰道): yīn dào):

- yīn yáng (陰陽): 1. Yin and Yang, 2. the **\*STUDY\* \*OF\* \*CELESTIAL\* \*BODIES\***, 3. **\*THE\* \*OCCULT\* \*ARTS\***, 4. positive and negative
- yīn (陰): yīn; cloudy; overcast; Yin; negative; female northside of a hill; the southside of a river; shady; **\*REPRODUCTIVE\* \*ORGAN\***; **\*GENITALS\***; the backside; a dark place; darkness; Yin; the **\*MOON\***; a shadow; feminine; sinister; insidious; supernatural; secretly; dark; secret; to cover; to hide from view; to obstruct; to bury; cold; to weaken; to decline; broken lines in a hexagram; to suggest; to protect; to shelter;
- yáng (陽): **\*SUN\***; Yang; male principle; positive; bright; light; facing the sun; **\*FEMALE\* \*GENITALS\***; fake; superficial; the south side of a mountain or the north side of a river; in relief; protruding; overt; open; his world; the human world; Yang;

During considerations on can we test by intuition, the propensity for **#519 - DISCERNMENT (#68)** in relation to exercise of **#462 - DOMINION (#11)** corresponding to **#465 - ESTABLISHED LIMITS (#14)** in the use of **#492 - VOLUNTARY FREEWILL (#41)** against a **#232 - CUNNING SCHEMA** (eg: KNIFE ATTACK)?

**#13 as [#1 - CENTRE (CHUNG), #10 - DEFECTIVENESS / DISTORTION (HSIEN), #2 - FULL CIRCLE (CHOU)] / #99 = #44 + #17 + #38 (ONTIC SUBSTITUTION IMMATERIAL PROTOTYPE #ONE) as [#30, #1, #6, #10, #2, #10, #40] / #123 as [#40, #1, #10, #2, #10, #20, #40] = 'ôyêb (H341): {UMBRA: #13 % #41 = #13} 1) (Qal) **\*ENEMY\***; 1a) **\*PERSONAL\***; 1b) **\*NATIONAL\***;**

**68 11 44**  
**17 41 65**  
**38 71 14**

#516 (#65) as [#6, #8, #6, #90, #6, #400] /  
#519 (#68) as [#8, #6, #90, #400, #10, #5] /  
#522 (#71) as [#2, #8, #6, #90, #400, #10, #6] = *chûwts*  
(H2351): {UMBRA: #104 % #41 = #22} 1) \*OUTSIDE\*, outward,  
street, the outside;"

**MUSTARD WEASEL @ 1808 HOURS ON 22 MAY 2023:** "That's all just gibberish, Dolf."

**DOLF @ 0555 HOURS ON 23 MAY 2023:** "Misogyny?"

Perhaps the product of PEACOCK 🌿 CULTURE enamoured with their entitlement to bear arms but having no impetus to protect their borders from a migrant invasion.

Pointing out that the female in this context as a plain Jane (ie. *drab, simple, ordinary, unremarkable*) isn't misogynistic."

**\*ÖRDÖG\* THE REAL NEWSGROUP DEVIL @ 1335 HOURS ON 22 MAY 2023:** "Are you sure this is not some website operated by loony bin inmates while waiting for a psychiatric assessment?"

**MUSTARD WEASEL @ 1809 HOURS ON 22 MAY 2023:** "You're just jealous because it's marginally more sensical than the nonsense your fellow Marxists emit."

**DOLF @ 1032 HOURS ON 23 MAY 2023:** "Surely such pledge of allegiance demands that you at least fire a warning shot towards invaders of your nation as liberty and not engage in a TURKEY SHOOT of every MAN, WOMAN and CHILD ...

1892 (first version)

"I pledge allegiance to my Flag and the Republic for which it stands, one nation, indivisible, with liberty and justice for all."

1954 (current version, per 4 U.S.C. §4)

"I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all."

Stacie Martin states that the United States has not been legally admonished by the international community for genocidal acts against its indigenous population, but many historians and academics describe events such as the Mystic massacre..."

#509 as [#5, #4, #100, #400] = daq (H1851): {UMBRA: #104 % #41 = #22} 1) thin, \*SMALL\*, fine, gaunt; 1a) thin; 1b) small, fine;

#509 - \*FALSE\* \*CLAIM\* THAT KNIGHTS TEMPLAR AS POOR FELLOW-SOLDIERS OF CHRIST ARE ASSOCIATED 364 v's #365.2423 DAYS TO THE TEMPLE OF SOLOMON as [#40, #400, #10, #5, #4, #10, #600] = yâhad (H3054): {UMBRA: #19 % #41 = #19} 1) (Hithpael) \*TO\* \*BECOME\* \*A\* \*JEW\* (\*IN\* \*FACT\* \*OR\* \*IN\* \*FRAUD\*), become Judaised;

#308 as [#1, #9, #30, #8, #200, #10, #50] = áthlēsis (G119): {UMBRA: #458 % #41 = #7} 1) to contest, \*TO\* \*COMBAT\*, to strive, struggle, hard trial;

#308 as [#10, #200, #90, #8] = râtsach (H7523): {UMBRA: #298 % #41 = #11} 1) \*TO\* \*MURDER\*, \*SLAY\*, \*KILL\*; 1a) (Qal) to murder, slay; 1a1) premeditated; 1a2) accidental; 1a3) as avenger; 1a4) slayer (intentional) (participle); 1b) (Niphal) to be slain; 1c) (Piel); 1c1) \*TO\* \*MURDER\*, \*ASSASSINATE\*; 1c2) murderer, assassin (participle)(subst); 1d) (Pual) to be killed;

Being identified as then a probable basis for a #6 - FORMULA OF PROGRESSION related to the CHERISHED / BLESSED MOTHER WITH NAKED CHILD STATUE as a subjective religious / political impost upon the appearance of a state / federal parliamentary apology:

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

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

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

@4 - #57 - gaméō (G1060): \*GET\* \*MARRIED\* (@215 - ma'an (H4616): \*PURPOSE\* / \*INTENTION\*) = #620 - metáthesis (G3331): TO CHANGE; OF THINGS INSTITUTED OR ESTABLISHED

In attaining #5 - STASIS (ie. #408 - HYPOSTASIS [Greek: ὑπόστασις]) as EQUILIBRIUM which is the mechanism of #17 - BIFURCATION against @1 - SELF IDENTITY (#17 - chad (H2298): \*ONE\* / #485 - kollāō (G2853): \*CLEAVE\*) as a first principle (ie. the #449 - \*BRINGING\* FORTH IS #497 - \*ESTABLISHED\*) that is implied by the Pythagorean #1080 - HETEROS THEORY OF NUMBER paradigm.

**MUSTARD WEASEL @ 0314 HOURS ON 26 MAY 2023:** "Imagine being a vaginaphobe like Dolf though - and, even worse, being a vaginaphobe in

a country that refuses to treat vaginaphobia and instead encourages vaginaphobes to consider themselves "normal".

Imagine living in a country where vaginaphobes are allowed to work in government jobs or - shockingly - be **\*TEACHERS\*** even."

As our reasonable view that the MANDALAY BAY HOTEL SHOOTING EVENT (**killing 60 persons**) of 1 OCTOBER 2017 was an ASSOCIATIVE (**#342 @ 2205 HOURS**) SCHEMA [**#65, #41, #17 \*\*\*, #57, #33**] ACTION where such atrocities cannot be exceeded. How else can you explain an equivalent MODUS OPERANDI to that of the ROMAN CATHOLIC KNIGHTS TEMPLAR and their fixation with an image published on their FaceBook page some 36 days later:

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

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

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

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

**#33** - ARRIVED AT MANDALAY BAY HOTEL ON [25 SEPTEMBER 2017](#)

The question is whether the killer was the product of society (ie. *STOICHEION EXTRUSION*) and we are just observing a temporal / action cohesion or they were acting according to an associative schema.

That the ROMAN CATHOLIC KNIGHTS TEMPLAR (ie. ***the ANZAC veterans / military group who gave their imprimatur to the CHRISTCHURCH terrorist event of 15 MARCH 2019 killing 51 persons***) in being associated to the date #2015 clearly conveys that the AMERICAN circumstance (eg: ***the disproportionate ROMAN CATHOLIC political appointments to the SCOTUS***) of the 240TH ANNIVERSARY OF THE MARINE CORPS 10 NOVEMBER 1775-2015 is also striking at the FOUNDATIONS of AMERICAN nationhood since the DECLARATION OF INDEPENDENCE was established on 4 JULY 1776.

THIS UPDATE IS THEN CONCERNED (

**#44 - HITLER's BIRTHDAY ON 20 APRIL;**

**#30 - BOER WAR MEMORIAL DAY ON 31 MAY;**

**#77 - #308 = \*COMBAT\* / \*INTENTION\* \*TO\* \*KILL\* / #509 = **YAHAD JEWISH CHRISTIANS ON 22 JULY;****

**#18 - #246 = OBLIGATING NORM WITH #232 = CUNNING / DISTEMPER SCHEMA INTERSECTION ON 12 AUGUST**

) WITH THE TEMPORAL WATCH ZONES (**7 x 6TH DAY, 1 x 4 DAY AGGREGATE**) AS POSSIBLY ASSOCIATED TO THE **#EIGHT**

**AUTONOMOUS DELIMITER PROTOTYPE** OF THE PYTHAGOREAN (570 - 490 BCE) BIPARTITE (@1, @5) **#1080 - HETEROS THEORY OF NUMBER** WHICH WAS DEvised (by reference to ✨) WHILST IN BABYLONIAN CAPTIVITY DUE TO CAPTURE DURING AN INVASION IN 525 BCE BY CAMBYSES II OF PERSIA.

<<http://www.grapple369.com/?zen:6,row:7,col:7&prototype:heteros>>

IF SO IT IS ASSOCIATED WITH THE #371 / #297 FOUNDATIONS TO THE STATE (**AMERICA MEMORIAL DAY MONDAY PRIOR TO 30 MAY / AUSTRALIA BOER WAR MEMORIAL SUNDAY PRIOR TO THE 31 MAY**) WHICH HAS A PRIORITY TO THEIR BIPARTITE NUMBER FORMULATION.

**#1551** as [#80, #1, #300, #100, #800, #70, #200] / **#2101** as [#80, #1, #300, #100, #800, #10, #800, #10] = patrōios (G3971): {**UMBRA: #1551 % #41 = #34**} **1**) descending from father to son or from ancestors to their posterity as it were by right of inheritance; **2**) received from the fathers;

[Φ, {@1: Sup: 14 - **PENETRATION**: JUI (#14); Ego: 14 - **PENETRATION**: JUI (#14)}  
α, {@2: Sup: 15 - **REACH**: TA (#29); Ego: 1 - **CENTRE**: CHUNG (#15)}  
υ, {@3: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#39); Ego: 76 - **AGGRAVATION**: CHU (#91 - **MALE DEME IS UNNAMED** {%1})}  
σ, {@4: Sup: 48 - **RITUAL**: LI (#87); Ego: 38 - **FULLNESS**: SHENG (#129)}  
τ, {@5: Sup: 24 - **JOY**: LE (#111); Ego: 57 - **GUARDEDNESS**: SHOU (#186 - **I AM NOT ONE OF INCONSTANT MIND** {%31} / **I AM NOT ONE OF INCONSTANT MIND** {%31})}  
υ, {@6: Sup: 19 - **FOLLOWING**: TS'UNG (#130 - **I AM NOT EVIL MINDED** {%3}); Ego: 76 - **AGGRAVATION**: CHU (#262)}  
λ, {@7: Sup: 49 - **FLIGHT**: T'AO (#179 - **MALE DEME IS UNNAMED** {%0}); Ego: 30 - **BOLD RESOLUTION**: YI (#292)}  
ο, {@8: Sup: 38 - **FULLNESS**: SHENG (#217); Ego: 70 - **SEVERANCE**: KE (#362)}  
σ] {@9: Sup: 76 - **AGGRAVATION**: CHU (#293 - **\*META\* \*LOGIC\* / \*ONTIC\* \*AUTONOMOUS\* DELIMITER TO #246 <-> #232**); Ego: 38 - **FULLNESS**: SHENG (#400)}

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**#293** as [#70, #40, #70, #30, #70, #3, #9, #1] = *homología* (G3671): {**UMBRA: #294 % #41 = #7**} **1**) profession; **1a**) subjectively: whom we profess to be ours; **1b**) objectively:

**\*PROFESSION\* [\*CONFESSION\*]** i.e. what one professes [confesses];

**#400 as [#30, #40, #300, #30] / #456 as [#6, #30, #40, #300, #30, #10, #600] = m̄sh̄al (H4912): {UMBRA: #370 % #41 = #1} 1) proverb, parable; 1a) proverb, proverbial saying, aphorism; 1b) byword; 1c) similitude, parable; 1d) poem; 1e) \*SENTENCES\* \*OF\* \*ETHICAL\* \*WISDOM\*, \*ETHICAL\* \*MAXIMS\*;**

**#90 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#20, #5, #10, #40, #5, #9, #1] / #400 as [#20, #5, #10, #40, #5, #50, #70, #200] = kēimai (G2749): {UMBRA: #86 % #41 = #4} 1) to lie; 1a) of an infant; 1b) of one buried; 1c) of things that quietly cover some spot; 1c1) of a city situated on a hill; 1d) of things put or set in any place, in ref. to which we often use 'to stand'; 1d1) of vessels, of a throne, of the site of a city, of grain and other things laid up together, of a foundation; 1e) metaph.; 1e1) \*TO\* \*BE\* (\*BY\* \*GOD'S\* \*INTENT\*) \*SET\*, i.e. \*DESTINED\*, \*APPOINTED\*; 1e2) \*OF\* \*LAWS\*, \*TO\* \*BE\* \*MADE\*, \*LAID\* \*DOWN\*; 1e3) \*LIES\* \*IN\* \*THE\* \*POWER\* \*OF\* \*THE\* \*EVIL\* \*ONE\*, i.e. \*IS\* \*HELD\* \*IN\* \*SUBJECTION\* \*BY\* \*THE\* \*DEVIL\*;**

**ONTIC CHECKSUM TOTAL: #316 as [#80, #70, #100, #50, #5, #10, #1] = 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; Mk. 10:11,12; 2) \*METAPHOR\*: \*THE\* \*WORSHIP\* \*OF\* \*IDOLS\*; 2a) \*OF\* \*THE\* \*DEFILEMENT\* \*OF\* \*IDOLATRY\*, \*AS\* \*INCURRED\* \*BY\* \*EATING\* \*THE\* \*SACRIFICES\* \*OFFERED\* \*TO\* \*IDOLS\*;**

**DEME CHECKSUM TOTAL: #456 as [#40, #6, #400, #10] / [#5, #40, #6, #400, #5] = m̄veth (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;**

"BUT THIS I CONFESS (homologéō (G3670): \*DECLARE\*; \*TO\* \*CONFESS\*) UNTO THEE, THAT AFTER THE WAY WHICH THEY CALL \*HERESY\*-G139; SO WORSHIP I THE GOD OF MY \*FATHERS\*-G3971; BELIEVING ALL THINGS WHICH ARE WRITTEN IN THE LAW AND IN THE PROPHETS:

**#531 = #451 - PRAXIS OF RATIONALITY + #80 - LABOURING (CH'IN)** as [#1, #10, #100, #5, #200, #5, #10, #200] = **háíresis (G139): {UMBRA: #526 % #41 = #34} 1) \*ACT\* \*OF\* \*TAKING\*, \*CAPTURE\*: e.g. \*STORMING\* \*A\* \*CITY\***; 2) choosing, choice; 3) that which is chosen; 4) **\*A\* \*BODY\* \*OF\* \*MEN\* \*FOLLOWING\* \*THEIR\* \*OWN\* \*TENETS\* (\*SECT\* \*OR\* \*PARTY\*)**; 4a) of the Sadducees; 4b) of the Pharisees; 4c) of the Christians; 5) dissensions arising from diversity of opinions and aims;

**LIAM BUCKLER (MIRROR.CO.UK) @ 1715 HOURS ON 23 MAY 2023: "TEEN WITH SWASTIKA FLAG SAID HE 'WANTED TO KILL BIDEN' AFTER CRASHING INTO WHITE HOUSE:**

A teenager carrying a **\*SWASTIKA\*** flag told the FBI he wanted to kill Joe Biden after crashing his U-Haul truck into the White House security gates.

SAI VARSHITH KANDULA, 19, from Missouri, US, has been charged with trying to kill, kidnap or harm the president, vice president or a family member after **#278 - \*PLOUGHING\*** his car into security barriers at around 2200 HOURS last night.

After crashing his car he jumped out of the vehicle and started to wave a **\*NAZI\*** flag before being taken into custody where he told the FBI he wanted to overthrow the government.

He told officials he wanted to kill Joe Biden and take over himself.

The suspect has been charged with 18 U.S. Code § 879, which is threats against former presidents and family members protected by the Secret Service.

There were no injuries reported but some roads were temporarily closed as the scene was inspected and the suspect taken into custody.

US Park Police said in a statement: "On 22 MAY at approximately 2140 HOURS. [**AEST: 1140 HOURS ON 23 MAY 2023 AND THERE WERE 3 REVISIONS OF THIS OUR DOCUMENT PUBLISHED ON USENET PRIOR TO 1138 HOURS**]

**#400 as [#40, #300, #20, #10, #30] = maskîyl (H4905): {UMBRA: #400 % #41 = #31} 1) (Hiphil) poem, \*SONG\* \*OR\* \*POEM\*** of contemplation;



-- ADVENTURES OF MUSTARD WEASEL & HIS PEACOCK TUSSLE --

"OH, ANGEL SENT FROM UP ABOVE  
I FEEL YOU COURSING THROUGH MY BLOOD  
LIFE IS A DRINK AND YOUR LOVE'S ABOUT  
TO MAKE THE STARS COME OUT

PUT YOUR WINGS ON ME, WINGS ON ME  
WHEN I WAS SO HEAVY  
POURED ON A SYMPHONY  
WHEN I'M LOW, LOW, LOW, LOW"

**YOUTUBE:** "HYMN FOR THE WEEKEND (COLDPLAY)"

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

{@13: Sup: 62 - **DOUBT:** YI (#564); Ego: 23 - **EASE:** YI (#470)}

<<http://www.grapple369.com/?date:2023.5.23&idea:155,278,470,564>>

**#564 as [#5, #400, #30, #1, #2, #5, #70, #40, #1, #10] = eulabéomai (G2125): {UMBRA: #564 % #41 = #31} 1) \*TO\* \*ACT\* \*CAUTIOUSLY\*, \*CIRCUMSPECTLY\*; 2) \*TO\* \*BEWARE\*, \*FEAR\*; 3) to reverence, stand in awe of;**

**#460 as [#1, #50, #1, #300, #70, #30, #8] / #470 as [#1, #50, #1, #300, #70, #30, #8, #10] = anatolé (G395): {UMBRA: #460 % #41 = #9} 1) a \*RISING\* (\*OF\* \*THE\* \*SUN\* \*AND\* \*STARS\*); 2) the east (the direction of the sun's rising);**

**#460 as [#40, #7, #6, #7, #400] / #470 as [#40, #7, #6, #7, #400, #10] = m<sup>e</sup>zûwzâh (H4201): {UMBRA: #65 % #41 = #24} 1) doorpost, \*GATEPOST\*;**

**ONTIC CHECKSUM TOTAL: #278 as [#6, #10, #200, #20, #2, #600] /**

**#232 - \*HIJACK\* \*SCHEMA\* / NOUMENON RESONANCE FOR 23**

**MAY 2023 as [#10, #200, #20, #2] / [#200, #20, #2, #10] /**

**#272 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#200, #20, #2, #10, #600] / [#50, #200, #20, #2] = râkab (H7392):**

**{UMBRA: #222 % #41 = #17} 1) to mount and ride, ride; 1a) (Qal); 1a1) to mount, mount and sit or ride; 1a2) \*TO\* \*RIDE\*, \*BE\* \*RIDING\*; 1a3) rider (subst); 1b) (Hiphil); 1b1) to cause to ride, cause to (mount and) ride; 1b2) \*TO\* \*CAUSE\* \*TO\* \*DRAW\* (\*PLOUGH\*, etc); 1b3) to cause to ride upon (fig);**



**DEME CHECKSUM TOTAL: #155** as [#6, #40, #8, #6, #90, #5] /  
#114 - **NOUMENON RESONANCE FOR 23 MAY 2023** as [#5, #8,  
#6, #90, #5] = *chûwts* (H2351): {**UMBRA: #104 % #41 = #22**} 1)  
outside, outward, **\*STREET\***, the outside;

"United States Park Police and United States Secret Service Uniform Division officers responded to the 1600 block of H Street NW for a truck that the preliminary investigation indicates intentionally crashed into the bollards on the outside of Lafayette Park.

"The driver of the vehicle was identified as SAI VARSHITH KANDULA, 19, of Chesterfield, Missouri. Kandula was arrested and charged with assault with a dangerous weapon, reckless operation of a motor vehicle, threatening to kill / kidnap / inflict harm on a president, vice president, or family member, destruction of federal property, and trespassing.

"No further information is available at this time."

The investigation is being conducted by the US Park Police, the Secret Service, and the FBI's National Capital Response Squad" <<https://www.mirror.co.uk/news/us-news/teen-swastika-flag-said-wanted-30057949>>

AND HAVE HOPE TOWARD GOD, WHICH THEY THEMSELVES ALSO ALLOW, THAT THERE SHALL BE A RESURRECTION OF THE DEAD, BOTH OF THE JUST AND UNJUST. AND HEREIN DO I EXERCISE MYSELF, TO HAVE ALWAYS A CONSCIENCE VOID OF OFFENCE TOWARD GOD, AND TOWARD MEN." [Acts 24:14-16]

According to tradition (ie. "***gennaion pseudos***" (***honourable or noble lie***) as #232 - **CUNNING SCHEMA**), on 21 APRIL 753 B.C., Romulus and his twin brother, Remus, found Rome on the site where they were suckled by a she-wolf as orphaned infants. Actually, the Romulus and Remus myth originated sometime in the fourth century B.C., and the exact date of Rome's founding was set by the Roman scholar Marcus Terentius Varro in the first century B.C.

According to the legend, Romulus and Remus were the sons of Rhea Silvia, the daughter of King Numitor of Alba Longa. Alba Longa was a mythical city located in the Alban Hills southeast of what would become Rome. Before the birth of the twins, Numitor was deposed by his younger brother Amulius, who forced Rhea to become a vestal virgin so that she would not give birth to rival claimants to his title. However, Rhea was impregnated by the war god #65 - **\*MARS\*** and gave birth to Romulus and Remus. Amulius ordered the infants drowned in the Tiber, but they

survived and washed ashore at the foot of the Palatine hill, where they were suckled by a she-wolf until they were found by the shepherd **\*FAUSTULUS\*** (#2101 = Φαύστουλος). <<https://www.history.com/this-day-in-history/rome-founded>>

## #25 - 爭 = #476 - **\*SKILL\* (\*IN\* \*WAR\*)**

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

**WHERE #476 = #451 = PRAXIS OF RATIONALITY + #25 - CONTENTION (CHENG):** "Adapting the metaphor of Master Chia, Yang warns the emperor about the disproportionate strength of certain factions at court. More generally, the Mystery inveighs against any subordinate who usurps his leader's power. Also, all secondary goals (e.g., those for wealth, position, and fame) should be abandoned in favour of the **#476 - \*PRIMARY\* \*GOAL\*** of keeping to the Way. Why? In the words of one HAN philosopher:

**#422 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#2, #40, #70, #300, #10] / #476 as [#40, #70, #300, #10, #50, #6] = ma'ăseh (H4639): {**UMBRA: #415 % #41 = #5**} 1) deed, work; 1a) deed, thing done, act; 1b) work, labour; 1c) **\*BUSINESS\***, **\*PURSUIT\***; 1d) **\*UNDERTAKING\***, **\*ENTERPRISE\***; 1e) achievement; 1f) deeds, works (of deliverance and judgment); 1g) work, thing made; 1h) work (of God); 1i) product;

**#476 = #451 = PRAXIS OF RATIONALITY + #25 - CONTENTION (CHENG)** as [#80, #70, #100, #5, #10, #1, #10, #200] = poreía (G4197): {**UMBRA: #266 % #41 = #20**} 1) a **\*JOURNEY\***; 2) a going, that is: **\*PURPOSE\***, **\*PURSUIT\***, **\*UNDERTAKING\***;

**#509 = #451 = PRAXIS OF RATIONALITY + #58 - GATHERING IN (HSI)** as [#5, #4, #100, #400] = daq (H1851): {**UMBRA: #104 % #41 = #22**} 1) thin, **\*SMALL\***, fine, gaunt; 1a) thin; 1b) small, fine;

The **#509 - \*SMALL\*** is properly adjunct to the large. . . . The important and the large should have the means to control the unimportant and the **#509 - \*SMALL\***.

**#509 = #451 = PRAXIS OF RATIONALITY + #58 - GATHERING IN (HSI)** as [#300, #4, #200, #5] = s<sup>o</sup>dêrâh (H7713): {UMBRA: #509 % #41 = #17} 1) row, rank (of soldiers); 1a) rows, ranks; 1b) technical term of building; 1b1) meaning unknown;

**#474 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#6, #8, #50, #10, #400] / [#8, #50, #10, #400, #6] /  
**#476 = #451 = PRAXIS OF RATIONALITY + #25 - CONTENTION (CHENG)** as [#6, #2, #8, #50, #10, #400] / [#2, #8, #50, #10, #400, #6] = chăniyth (H2595): {UMBRA: #468 % #41 = #17} 1) \*SPEAR\*; 1a) spear; 1a1) shaft of a spear; 1a2) spear-head;

**APPRAISAL #7:** Contend with shield and **#476 - \*LANCE\*** and helmet,  
**FATHOMING #7:** Contending with shield and **#476 - \*LANCE\***  
Means: They protect the ruler's person.

**#476 = #451 = PRAXIS OF RATIONALITY + #25 - CONTENTION (CHENG)** as [#80, #100, #70, #200, #1, #3, #1, #3, #8, #10] = proságō (G4317): {UMBRA: #1254 % #41 = #24} 1) to \*LEAD\*, to bring; 1a) \*TO\* \*OPEN\* \*A\* \*WAY\* \*OF\* \*ACCESS\*, \*FOR\* \*ONE\* \*TO\* \*GOD\*; 1a1) to render one acceptable to God; 1b) in a forensic sense, to summon (to trial or punishment); 2) to draw near to, approach; 2a) the land which a sailor is approaching seeming to approach him;

**YOUTUBE:** "BRONSKI BEAT: SMALLTOWN BOY (1984) [MORENO J REMIX]"

<[https://www.youtube.com/watch?v=dQ1ie\\_ZUZ7k](https://www.youtube.com/watch?v=dQ1ie_ZUZ7k)>

"AND AS HARD AS THEY WOULD TRY THEY'D HURT TO MAKE YOU CRY  
BUT YOU NEVER CRIED TO THEM, JUST TO YOUR SOUL  
NO, YOU NEVER CRIED TO THEM, JUST TO YOUR SOUL"

{@6: Sup: 64 - **SINKING:** CH'EN (#327); Ego: 80 - **LABOURING:** CH'IN (#346)}

<<http://www.grapple369.com/?date:2022.5.23&idea:296,327,346,436&lexicon:H7323>>

**#328 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#6, #10, #100, #200, #1, #5, #6] /

**#356 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#5, #100, #200, #1, #10, #600] / [#5, #50, #100, #200, #1] /

**#357 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#100, #200, #1, #50, #6] / [#6, #50, #100, #200, #1] /

**#327** as [#20, #100, #200, #6, #1] = 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;

**#356** - NOUMENON RESONANCE FOR 23 MAY 2023 as [#6,

#300, #40, #10] /

**#346** as [#6, #300, #600] / [#300, #40, #6] = shêm (H8034): {UMBRA: #340 % #41 = #12} **1)** name; **1a)** name; **1b)** reputation, fame, glory; **1c)** \*THE\* \*NAME\* (\*AS\* \*DESIGNATION\* \*OF\* \*GOD\*); **1d)** memorial, monument;

**ONTIC CHECKSUM TOTAL: #436** as [#50, #80, #300, #6] / [#6, #50, #80, #300] /

**#466** as [#30, #50, #80, #300, #6] /

**#470** as [#50, #80, #300, #600] / [#20, #50, #80, #300, #500]

= 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;

**DEME CHECKSUM TOTAL: #296** as [#40, #200, #1, #10, #5, #600] /

**#272** - NOUMENON RESONANCE FOR 23 MAY 2023 as [#6, #20,

#40, #200, #1, #5] = mar'eh (H4758): {UMBRA: #246 % #41 = #41} **1)** sight, appearance, vision; **1a)** sight, phenomenon, spectacle, appearance, vision; **1b)** what is seen; **1c)** \*A\* \*VISION\* (\*SUPERNATURAL\*); **1d)** sight, vision (power of seeing);

**#296** as [#200, #6, #90] / [#200, #6, #900] /

**#297** - NOUMENON RESONANCE FOR 23 MAY 2023 as [#1, #200, #6, #900] /

**#337** - NOUMENON RESONANCE FOR 23 MAY 2023 as [#1, #200, #6, #90, #600] /

**#356** - NOUMENON RESONANCE FOR 23 MAY 2023 as [#10, #200, #90, #6, #700] /

**#357 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#1, #200, #10, #90, #50, #6] = 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\***;

**YOUTUBE:** "CHARIOTS OF FIRE (VANGELIS : MYTHODEA 2001)"

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

**#296 as [#10, #200, #10, #70, #6] /**

**#297 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#6, #5, #200, #10, #70, #6] = rûwa' (H7321): {UMBRA: #276 % #41 = #30} 1) to shout, raise a sound, cry out, give a blast; 1a) (Hiphil); 1a1) **\*TO\* \*SHOUT\* \*A\* \*WAR\*-\*CRY\* \*OR\* \*ALARM\* \*OF\* \*BATTLE\***; 1a2) to sound a signal for war or march; 1a3) to shout in triumph (over enemies); 1a4) to shout in applause; 1a5) to shout (with religious impulse); 1a6) to cry out in distress; 1b) (Polal) to utter a shout; 1c) (Hithpolel); 1c1) to shout in triumph; 1c2) to shout for joy; 1d) (Niphal) destroyed;

**#327 - SMALLTOWN BOY LYRIC** as [#5, #20, #4, #10, #20, #8, #200, #10, #50] as [#5, #20, #4, #9, #20, #8, #200, #10, #200] /

**#476 = #451 = PRAXIS OF RATIONALITY + #25 - CONTENTION (CHENG)** as [#5, #20, #4, #9, #20, #8, #200, #10, #200] = ekdíkēsis (G1557): {UMBRA: #477 % #41 = #26} 1) a revenging, **\*VENGEANCE\***, punishment;

**#268 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#60, #8, #200] /

**#329 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#6, #5, #60, #8, #200, #10, #600] /

**#476 = #451 = PRAXIS OF RATIONALITY + #25 - CONTENTION (CHENG)** as [#60, #8, #200, #8, #200] = çâchar (H5503): {UMBRA: #268 % #41 = #22} 1) **\*TO\* \*GO\* \*AROUND\*, \*GO\* \*ABOUT\*, \*TRAVEL\* \*ABOUT\*** in, go about in trade; 1a) (Qal); 1a1) to go about to and fro (in business); 1a2) trader, trafficker (participle); 1b) (Pilpel) to palpitate;

Weapons are properly employed when used for the public good; their use for selfish gain or for **#476 - \*REVENGE\*** is strictly forbidden. The king's advance riders protect the royal person as he **#476 - \*MAKES\* \*HIS\* \*PROGRESS\* \*THROUGH\* \*THE\* \*EMPIRE\***, so their martial spirit is

rightly celebrated. The Odes praise "the **#476 - \*LEAD\*** chariot of the king's host" and "the commander . . . who is a pattern to all the states."

**#476 = #451 = PRAXIS OF RATIONALITY + #25 - CONTENTION (CHENG)** as [#6, #40, #30, #400] = m<sup>e</sup>lâ' (H4391): {UMBRA: #71 % #41 = #30} 1) to **\*FILL\***; 1a) (P'al) to fill; 1b) (Ithp'al) to be filled;

**APPRAISAL #8:** The wolf **#476 - \*FILLS\*** its mouth  
With the **#276 - \*ARROW\*** at its back.

**FATHOMING #8:** The wolf cramming its mouth  
Means: He does not turn to see the harm.

■ **#474 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#8, #20, #40, #400, #6] / [#6, #8, #20, #40, #400] /

**#476 = #451 = PRAXIS OF RATIONALITY + #25 - CONTENTION (CHENG)** as [#2, #8, #20, #40, #400, #6] = chokmâh (H2451): {UMBRA: #73 % #41 = #32} 1) wisdom; 1a) skill (in war); 1b) wisdom (in administration); 1c) shrewdness, wisdom; 1d) wisdom, prudence (in religious affairs); 1e) **\*WISDOM\* (\*ETHICAL\* \*AND\* \*RELIGIOUS\*)**;



Credits: "iStock (Getty Images) | Umi\_ko"

Wolves epitomize all that is wicked and rapacious to the sedentary farmers of north and central China. Here greed comes at the expense of **#476 - \*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 greed is also appropriate to the Stomach constellation aligned with this tetragram.)

**TORAH ANGEL (FINISH WHAT YOU START) FROM 1550 BCE: [#30, #20, #2]@{**

@1: Sup: 30 - **BOLD RESOLUTION: YI (#30)**; Ego: 30 - **BOLD RESOLUTION: YI (#30)**,  
 @2: Sup: 50 - **VASTNESS / WASTING: T'ANG (#80)**; Ego: 20 - **ADVANCE: CHIN (#50)**,  
 @3: Sup: 52 - **MEASURE: TU (#132)**; Ego: 2 - **FULL CIRCLE: CHOU (#52)**,  
 Male: **#132**; Feme: **#52**  
 } // **#52**

<<http://www.grapple369.com/?zen:6,row:4,col:6>>

The moral is clear: 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**]

"I **\*AM\*-G1510: THE GOOD SHEPHERD: THE GOOD SHEPHERD**  
**\*GIVETH\*-G5087: HIS LIFE FOR THE SHEEP.**

**#275 - NOUMENON RESONANCE FOR 23 MAY 2023** as [**#5, #10, #200, #10, #50**] /  
**#18** as [**#8, #10**] /  
**#65** as [**#5, #10, #40, #10**] = eimí (G1510): **{UMBRA: #65 % #41 = #24}** 1) to be, to exist, to happen, to be present;

**#232 - NOUMENON RESONANCE FOR 23 MAY 2023** as [**#9, #8, #200, #5, #10**] /

**#389 - NOUMENON RESONANCE FOR 23 MAY 2023** as [**#5, #9, #5, #300, #70**] = títhēmi (G5087): **{UMBRA: #377 % #41 = #8}**  
**1)** to set, put, place; **1a)** to place or lay; **1b)** to put down, lay down;  
**1b1)** to bend down; **1b2)** to lay off or aside, to wear or carry no longer;  
**1b3)** to lay by, lay aside money; **1c)** to set on (serve) something to eat or drink; **1d)** to set forth, something to be explained by discourse; **2)** to make; **2a)** to make (or set) for one's self or for one's use; **3) \*TO\* \*SET\*, \*FIX\* \*ESTABLISH\***; **3a)** to set forth; **3b)** to establish, ordain;

**#530 = #451 - PRAXIS OF RATIONALITY + #79 - DIFFICULTIES (NAN)** as [**#30, #400, #20, #70, #10**] /  
**#570** as [**#30, #400, #20, #70, #50**] = lýkos (G3074): **{UMBRA: #720 % #41 = #23}** 1) a **\*WOLF\***; 2) metaph. of cruel, greedy, rapacious, destructive men;

G3074@{

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



@2: Sup: 25 - **CONTENTION: CHENG (#55)**; Ego: 76 - **AGGRAVATION: CHU (#106)**,  
 @3: Sup: 45 - **GREATNESS: TA (#100)**; Ego: 20 - **ADVANCE: CHIN (#126)**,  
 @4: Sup: 34 - **KINSHIP: CH'IN (#134)**; Ego: 70 - **SEVERANCE: KE (#196 - I AM NOT ONE OF LOUD VOICE {%37})**,  
 @5: Sup: 3 - **MIREN: HSIEN (#137)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#246)**,  
 Male: **#137**; Feme: **#246**  
 } // **#570**

**#123 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#40, #70, #6, #7] / [#40, #70, #7, #6] / #137 as [#40, #70, #7, #500] = mâ'ôwz (H4581): {**UMBRA: #123 % #41 = #41**} **1**) place or means of safety, protection, refuge, stronghold; **1a**) place of safety, fastness, harbour, stronghold; **1b**) **\*REFUGE\* (\*OF\* \*GOD\*) (fig.); 1c) \*HUMAN\* \*PROTECTION\* (fig.);**

**#200 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#5, #40, #100, #50, #5] / [#40, #100, #50, #10] /

**#275 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#30, #40, #100, #50, #10, #5, #600] / #246 as [#40, #100, #50, #50, #6] = miqneh (H4735): {**UMBRA: #195 % #41 = #31**} **1**) cattle, livestock; **1a**) cattle, livestock; **1a1**) in general of a purchasable domestic animal; **1b**) cows, **\*SHEEP\***, goats (in herds and flocks);

**#80 - LABOURING (CH'IN)** as [#20, #7, #1, #2, #10, #40] = z'êb (H2061): {**UMBRA: #10 % #41 = #10**} **1**) **\*WOLF\***;

BUT HE THAT IS AN HIRELING, AND NOT THE SHEPHERD, WHOSE OWN THE SHEEP ARE NOT, SEETH THE WOLF COMING, AND LEAVETH THE SHEEP, AND FLEETH: AND THE WOLF CATCHETH THEM, AND SCATTERETH THE SHEEP." [John 10:11-12]

I am not persuaded that a Persian regnal year, either Nisan-based or tied to variable accession months, should be assumed in understanding the dating of Nehemiah. Yet in the case of Haggai we cannot assume Tishri dating by the Jewish civil calendar either. The best, and Scripture-based, explanation appears to be that two different Jewish calendars—one civil and indicated by the use of Babylon-derived month-names, the other religious and indicated by the use of month-numbers typical of the calendar God gave the Jews at the first **\*PASSOVER\***—were behind the thinking of the different writers. From this, coupled with the likelihood that an interregnum meant Artaxerxes did not begin his accession year

until after Tishri 1, 465 BC, I am driven to the conclusion that Ezra's trip to Jerusalem took place in the spring of 457 BC. In this way we can accommodate what seems to be a biblical requirement to understand the Seventy Weeks prophecy of [Daniel 9:24-27] as based on sabbatical years. <<https://biblearchaeology.org/abr-projects-main/the-daniel-9-24-27-project-2/4549-did-ezra-come-to-jerusalem-in-457-bc>>

"SEVENTY **\*WEEKS\*-H7620** (ie. *either 10 x 7J as 10 x 49 or 70 x 7W as 70 x 7 = 490 x 364 = 178360 days / 365.2423 = 488.3333 years = 457 BCE if no zero year*) **ARE #345 - \*DETERMINED\*** UPON THY PEOPLE AND UPON THY HOLY CITY, TO FINISH THE TRANSGRESSION, AND TO MAKE AN END OF SINS, AND TO MAKE RECONCILIATION FOR **#538 - \*INIQUITY\***, AND TO BRING IN EVERLASTING **#249 - \*RIGHTEOUSNESS\***, AND TO SEAL UP THE VISION AND PROPHECY, AND TO ANOINT THE MOST HOLY.

KNOW THEREFORE AND UNDERSTAND, THAT FROM THE GOING FORTH OF THE **#538 - \*COMMANDMENT\*** TO RESTORE AND TO **#345 - \*BUILD\*** JERUSALEM UNTO THE MESSIAH THE PRINCE SHALL BE SEVEN **\*WEEKS\*-H7620**, AND THREESCORE AND TWO **\*WEEKS\*-H7620**: THE STREET SHALL BE **#345 - \*BUILT\*** AGAIN, AND THE **#460 - \*WALL\***, EVEN IN TROUBLOUS TIMES.

AND AFTER THREESCORE AND TWO **\*WEEKS\*-H7620** SHALL MESSIAH BE **#249 - \*CUT\* \*OFF\***, BUT NOT FOR HIMSELF: AND THE **#249 - \*PEOPLE\* \*OF\* \*THE\* \*PRINCE\*** THAT SHALL **#460 - \*COME\*** SHALL **#345 / #538 - \*DESTROY\* \*THE\* \*CITY\*** AND THE SANCTUARY; AND THE END THEREOF SHALL BE WITH A FLOOD, AND UNTO THE **#460 - \*END\*** OF THE **#345 - \*WAR\*** DESOLATIONS ARE DETERMINED.

**-- ESPOIR SANS DIEU --**

"NEVER FORGIVE  
OR EVER FORGET.  
WHO DID GIVE.  
WITH NO REGRET.

OR 'ER EXCUSE.  
SUCH BETRAYAL.  
VAINLY PROFUSE.  
BY ITS DENIAL."

**YOUTUBE:** "HOW GREAT THOU ART (FEAT. LAUREN DAIGLE)"

<<https://www.youtube.com/watch?v=p-hvI1nbS80>>

**TIC-TAC-TOE: 3 APRIL 33 AD / 2015**

"WHEN YE SEE THE ABOMINATION OF DESOLATION, SPOKEN OF BY DANIEL THE PROPHET, STANDING WHERE IT OUGHT NOT (LET HIM THAT READETH UNDERSTAND) THEN LET THEM THAT BE IN JUDEA FLEE TO THE MOUNTAINS." [Mark 13:14]

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

= #99 / #297 {#ONE: #296 - IMMATERIAL PYTHAGOREAN BIPARTITE NUMBER ELEMENT / USURPATION #1} = tsûwr (H6697): \*ROCK\* / #297  
 = râbats (H7257): \*LAYING\* (\*STONES\*) [Isaiah 54:11]

<<http://www.grapple369.com/?date:2015.4.3&idea:249,345,460,538>>

AND HE SHALL CONFIRM (#249 - \*WINE\* / #345 - \*DOUGH\*) THE #460 - \*COVENANT\* WITH MANY FOR ONE \*WEEK\*-H7620: AND IN THE MIDST OF THE \*WEEK\*-H7620 HE SHALL CAUSE THE #538 - \*SACRIFICE\* AND THE #538 - \*OBLATION\* TO #460 - \*CEASE\*, AND FOR THE OVERSPREADING OF #538 - \*ABOMINATIONS\* HE SHALL MAKE IT #345 - \*DESOLATE\*, EVEN UNTIL THE #345 - \*CONSUMMATION\*, AND THAT #345 - \*DETERMINED\* SHALL BE #345 - \*POURED\* UPON THE DESOLATE." [Daniel 9:24-27]

#N	Supernal	Ego	Sunday	Monday	Tuesday	Wednesday	Thursday	#27 - DUTIES	Saturday
#1	Nous: #28	Nous: #13	Nous: #9 @1 - SOVEREIGN. @5 - #0 CE, <- IMPLIED BY 2017 AS YEAR OF TARGETING #65 - SOLDIER (4 x #364 + #371 = #1827 - LITURGICAL CALENDAR / 5 YEARS = 365.4 days: SUNDAY 28 MAY 2017). #175 - MARRIAGE (#1827 - EUCHARIST: BOER WAR MEMORIAL SUNDAY 31 MAY 1998)	Nous: #59	Nous: #66	Nous: #79	Nous: #51	Nous: #44 Time: 20 Apr #1	Nous: #20
#2	Nous: #50	Nous: #8	Nous: #19	Nous: #81	Nous: #58	Nous: #65	Nous: #43	Nous: #30 Time: 31 May #2	Nous: #15
#3	Nous: #11 Time: 22 Jul #4	Nous: #77	Nous: #70	Nous: #42 Time: 21 Jun #3	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 #5	Nous: #68	Nous: #61	Nous: #37 Time: 28 Aug #6
#5	Nous: #6	Nous: #72	Nous: #56	Nous: #34	Nous: #41	Nous: #48 Time: 23 Sep #7	Nous: #26	Nous: #10	Nous: #76
#6	Nous: #45	Nous: #21	Nous: #14	Nous: #54	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 #175	Nous: #39	Nous: #17	Nous: #24 #0 (@5)	Nous: #1	Nous: #63 #SINGLE LETTERS	Nous: #74	Nous: #32
#9	Nous: #62 8 JUNE WREATH	Nous: #38	Nous: #31	Nous: #3	Nous: #16 @1	Nous: #23	Nous: #73	Nous: #69	Nous: #54

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

**#132 as [#1, #50, #70, #10, #1] = ánoia (G454): {UMBRA: #132 % #41 = #9} 1) want of understanding, folly; 2) madness expressing itself in rage;**

**#52 as [#7, #40, #5] = zimmâh (H2154): {UMBRA: #52 % #41 = #11} 1) plan, device, wickedness, evil plan, mischievous purpose; 1a) plan, purpose; 1b) evil device, wickedness; 1c) not chaste, incest, licentiousness, adultery, idolatry, harlotry;**

<<http://www.grapple369.com/Savvy/?telos:232&intersect:246&type:1>>

**DEME SPECTRUM [ @237, @71, @119, @200, @76, @220, @110, @81 ]**

{@8: Sup: 61 - **EMBELLISHMENT**: SHIH (#431); Ego: 81 - **FOSTERING**: YANG (#466)}

<<http://www.grapple369.com/?date:2023.5.23&idea:431,444,466,470>>

**#431 as [#300, #30, #1, #50, #50] / [#300, #30, #1, #50, #700] = shal'ânân (H7946): {UMBRA: #431 % #41 = #21} 1) at ease, quiet, secure;**

**#474 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#9, #400, #5, #10, #50] /**

**#431 as [#5, #9, #400, #9, #8] = thýō (G2380): {UMBRA: #1209 % #41 = #20} 1) to sacrifice, immolate; 2) to slay, kill; 2a) of the paschal \*LAMB\*; 3) slaughter;**

**#466 as [#60, #6, #400] = çûwth (H5496): {UMBRA: #466 % #41 = #15} 1) to incite, allure, instigate, entice; 1a) (Hiphil); 1a1) to incite (to a request); 1a2) to allure, lure; 1a3) to instigate (bad sense);**

**#466 as [#3, #30, #3, #30, #400] = gulgôleth (H1538): {UMBRA: #466 % #41 = #15} 1) head, poll, \*SKULL\*; 1a) skull; 1b) head, poll (of census);**

"THEN SAITH PILATE UNTO HIM, \*SPEAKEST\*-G2980: THOU NOT UNTO ME?"

**#275 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#5, #30, #1, #30, #8, #200, #1] /**

**#329 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#5, #30, #1, #30, #8, #200, #5, #50] /**

**#470 as [#30, #1, #30, #8, #200, #1, #200] = laléō (G2980): {UMBRA: #866 % #41 = #5} 1) to utter a voice or emit a sound; 2)**

to speak; **2a)** to use the tongue or the faculty of speech; **2b)** to utter articulate sounds; **3)** to talk; **4)** to utter, tell; **5)** to use words in order to declare one's mind and disclose one's thoughts; **5a)** to speak;

KNOWEST THOU NOT THAT I HAVE POWER TO CRUCIFY THEE, AND HAVE POWER TO RELEASE THEE?

■ #429 - **NOUMENON RESONANCE FOR 23 MAY 2023** as [#6, #5, #8, #9, #1, #400] /

■ #454 - **NOUMENON RESONANCE FOR 23 MAY 2023** as [#6, #30, #8, #9, #1, #400] / [#6, #8, #9, #1, #400, #10, #500] /

■ #474 - **NOUMENON RESONANCE FOR 23 MAY 2023** as [#6, #40, #8, #9, #1, #400, #10] / [#8, #9, #1, #400, #50, #6] /

#444 as [#6, #8, #9, #1, #400, #500] /

#460 as [#2, #8, #9, #1, #400, #600] / [#6, #30, #8, #9, #1, #6, #400] = **chaṭṭâ'âh** (H2403): {**UMBRA: #23 % #41 = #23**} 1)

**\*SIN\***, sinful; **2)** sin, sin offering; **2a)** sin; **2b)** condition of sin, guilt of sin; **2c)** punishment for sin; **2d)** sin-offering; **2e)** purification from sins of ceremonial uncleanness;

JESUS ANSWERED, THOU COULDEST HAVE NO POWER AT ALL AGAINST ME, EXCEPT IT WERE GIVEN THEE FROM ABOVE: THEREFORE HE THAT DELIVERED ME UNTO THEE HATH THE GREATER **\*SIN\***...

■ #114 - **NOUMENON RESONANCE FOR 23 MAY 2023** as [#5, #60, #5, #30, #9, #5] /

■ #232 - **NOUMENON RESONANCE FOR 23 MAY 2023** as [#5, #60, #8, #30, #9, #70, #50] /

■ #422 - **NOUMENON RESONANCE FOR 23 MAY 2023** as [#5, #60, #5, #30, #9, #8, #300, #5] / [#5, #60, #8, #30, #9, #5, #300, #5] = **exérchomai** (G1831): {**UMBRA: #891 % #41 = #30**} 1)

to go or come forth of; **1a)** with mention of the place out of which one goes, or the point from which he departs; **1a1)** of those who leave a place of their own accord; **1a2)** of those who are expelled or cast out; **1b)** metaph.; **1b1)** to go out of an assembly, i.e. forsake it; **1b2)** to come forth from physically, arise from, to be born of; **1b3)** to go forth from one's power, escape from it in safety; **1b4)** **\*TO\* \*COME\* \*FORTH\* (\*FROM\* \*PRIVACY\*) \*INTO\* \*THE\* \*WORLD\*, \*BEFORE\* \*THE\* \*PUBLIC\*, (\*OF\* \*THOSE\* \*WHO\* \*BY\* \*NOVELTY\* \*OF\* \*OPINION\* \*ATTRACT\* \*ATTENTION\*)**; **1b5)** of things; **i)** of reports, rumours, messages, precepts; **ii)** to be made known, declared; **iii)** to be spread, to be proclaimed; **iv)** to come forth; **1)** emitted as from the heart or the mouth; **2)** to flow forth from the body; **3)** to emanate, issue; **31)** used of a sudden flash of lightning; **32)** used of a thing vanishing; **33)** used of a hope which has disappeared;

**#186 - NOUMENON RESONANCE FOR 23 MAY 2023** as [#3, #70, #30, #3, #70, #9, #1] = Golgothâ (G1115): {UMBRA: #186 % #41 = #22} 0) Golgotha = 'skull'; 1) the name of a place outside Jerusalem where Jesus was crucified; so called, apparently because its form resembled a skull;

AND HE BEARING HIS CROSS WENT-G1831: FORTH INTO A PLACE CALLED THE PLACE OF A \*SKULL\*, WHICH IS CALLED IN THE HEBREW \*GOLGOTHA\*-G1115:" [John 19:10-11, 17]

ONTIC CHECKSUM TOTAL: #470 as [#70, #300, #100] = 'âsaq (H6229): {UMBRA: #470 % #41 = #19} 1) (Hithpael) to strive, contend, quarrel;

DEME CHECKSUM TOTAL: #444 as [#80, #70, #30, #5, #40, #8, #200, #1, #10] = polemô (G4170): {UMBRA: #1030 % #41 = #5} 1) to war, carry on war; 2) to fight;

ONTIC SPECTRUM [@140, @215, @180, @191, @173, @200, @102, @104, @166, @197, @210, @220, @104, @168, @140, @197, @185, @215, @192]

{@19: Sup: 59 - MASSING: CHU (#791); Ego: 30 - BOLD RESOLUTION: YI (#626)}

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#791 as [#30, #100, #200, #1, #400, #20, #600] = qir'âh (H7125): {UMBRA: #301 % #41 = #14} 1) to encounter, befall, meet; 1a) (Qal); 1a1) to meet, encounter; 1a2) to befall (fig);

#626 as [#200, #300, #70, #50, #6] / [#6, #40, #200, #300, #10, #70] = rasha' (H7561): {UMBRA: #570 % #41 = #37} 1) to be wicked, act wickedly; 1a) (Qal); 1a1) to be wicked, act wickedly; 1a2) to be guilty, be condemned; 1b) (Hiphil); 1b1) to condemn as guilty (in civil relations); 1b2) to condemn as guilty (in ethical or religious relations); 1b3) to act wickedly (in ethics and religion);

ONTIC CHECKSUM TOTAL: #269 as [#30, #2, #200, #7, #30] = barzel (H1270): {UMBRA: #239 % #41 = #34} 1) iron; 1a) iron; 1a1) iron ore; 1a2) as material of furniture, utensils, implements; 1b) tool of iron; 1c) harshness, strength, oppression (fig.);

DEME CHECKSUM TOTAL: #112 as [#4, #8, #100] = dôchaq (H1766): {UMBRA: #112 % #41 = #30} 1) to thrust, oppress, crowd; 1a) (Qal) to thrust, crowd;



**\*TORAH\* PROTOTYPE**

Difficulty in Knowing How, Obfuscation	170	261	232	135	Achieving
Political Reversal, Adaptation to Change	158	319	301	189	Profound Use

**IMMANUEL KANT'S PROLEGOMENA (1783) AS COMMENTARY ON "PRINCIPLE OF TIME-SUCCESSION ACCORDING TO THE LAW OF CAUSALITY" AS MARGIN IDEA @B232:** "All alterations take place in accordance with the law of the connection of cause and effect.

**PROOF:** I perceive that appearances succeed one another, that is, that one state of a thing exists at one time, the opposite of which existed in the previous state. I am therefore actually connecting two perceptions in time. Now connection is no act of mere sense and intuition, but is here the product of a synthetic faculty of the imagination that determines the inner sense with respect to relation in time. The imagination can however conjoin the aforementioned two states in two different ways, so that either one or the other would precede in time; for time cannot be perceived in itself and what precedes and what follows in objects determined, as it were empirically, in relation to it. I am therefore conscious only that my imagination places one state before, the other after, not that in the object one precedes the other; or, in other words, the objective relation of the appearances that succeed one another remains undetermined through mere perception.

In order then for this relation to be cognized as determined, the relation between the two states must be so thought that it is thereby determined with necessity which of them must be placed before, which after, and not the reverse. However, the concept that carries with it a necessity of synthetic unity can only be a pure concept of the understanding, which does not lie in perception – and here it is the concept of the relation of cause and effect, in which the former determines the latter in time as consequence, and not merely as something that could precede it in the imagination (or not be perceived at all). It is, then, only because we subject the succession of appearances, hence all alterations, to the law of causality that experience itself – i.e., empirical cognition of the appearances – is possible; hence the appearances themselves as objects of experience are possible only in accordance with this very law." [pages 184, 185]

**IMMANUEL KANT'S PROLEGOMENA (1783) AS COMMENTARY ON MARGIN IDEA @261:** "...The most difficult thing that could ever be undertaken on behalf of metaphysics; and the worst thing about it is that metaphysics, as much of it as might be present anywhere at all, could not



give me even the slightest help with this, because this very deduction must first settle the possibility of a metaphysics. As I had now succeeded in the solution of the Humean problem not only in a single case but with respect to the entire faculty of pure reason, I could therefore take sure, if still always slow, steps toward finally determining, completely and according to universal principles, the entire extent of pure reason with regard to its boundaries as well as its content, which was indeed the very thing that metaphysics requires in order to build its system according to a sure plan.

But I fear that the elaboration of the Humean problem in its greatest possible amplification (namely, the Critique of Pure Reason) may well fare just as the problem itself fared when it was first posed. It will be judged incorrectly, because it is not understood; it will not be understood, because people will be inclined just to skim through the book, but not to think through it; and they will not want to expend this effort on it, because the work is dry, because it is obscure, because it opposes all familiar concepts and is long-winded as well. Now I admit that I do not expect to hear complaints from a philosopher regarding lack of popularity, entertainment, and ease, when the matter concerns the existence of highly prized knowledge that is indispensable to humanity, knowledge that cannot be constituted except according to the strictest rules of scholarly exactitude, and to which even popularity may indeed come with time but can never be there at the start. But with regard to a certain obscurity – arising in part from the expansiveness of the plan, which makes it difficult to survey the main points upon which the investigation depends – in this respect the complaint is just; and I will redress it through the present Prolegomena." [pages 10, 11]

### **IMMANUEL KANT'S PROLEGOMENA (1783) AS COMMENTARY ON**

**MARGIN IDEA @301:** "A completely different judgment therefore occurs before experience can arise from perception. The given intuition must be subsumed under a concept that determines the form of judging in general with respect to the intuition, connects the empirical consciousness of the latter in a consciousness in general, and thereby furnishes empirical judgments with universal validity; a concept of this kind is a pure a priori concept of the understanding, which does nothing but simply determine for an intuition the mode in general in which it can serve for judging. The concept of cause being such a concept, it therefore determines the intuition which is subsumed under it, e.g., that of air, with respect to judging in general – namely, so that the concept of air serves, with respect to expansion, in the relation of the antecedent to the consequent in a hypothetical judgment. The concept of cause is therefore a pure concept of the understanding, which is completely distinct from all possible perception, and serves only, with respect to judging in general,

to determine that representation which is contained under it and so to make possible a universally valid judgment.

## GRAPPLE (293, 230)@[23, 35, 53, 59, 4, 6, 11, 18, 21] PROTOTYPE

[#23 {@1: Sup: 23 - **EASE**: YI (#23); Ego: 23 - **EASE**: YI (#23)}  
#35 {@2: Sup: 58 - **GATHERING IN**: HSI (#81 - **MALE DEME IS UNNAMED** {%0}); Ego: 35 - **GATHERING**: LIEN (#58)}  
#53 {@3: Sup: 30 - **BOLD RESOLUTION**: YI (#111); Ego: 53 - **ETERNITY**: YUNG (#111)}  
#59 {@4: Sup: 8 - **OPPOSITION**: KAN (#119 - **MALE DEME IS UNNAMED** {%35}); Ego: 59 - **MASSING**: CHU (#170)}  
#4 {@5: Sup: 12 - **YOUTHFULNESS**: T'UNG (#131); Ego: 4 - **BARRIER**: HSIEN (#174)}  
#6 {@6: Sup: 18 - **WAITING**: HSI (#149); Ego: 6 - **CONTRARIETY**: LI (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {%19})}  
#11 {@7: Sup: 29 - **DECISIVENESS**: TUAN (#178); Ego: 11 - **DIVERGENCE**: CH'A (#191 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32})}  
#18 {@8: Sup: 47 - **PATTERN**: WEN (#225); Ego: 18 - **WAITING**: HSI (#209)}  
#21] {@9: Sup: 68 - **DIMMING**: MENG (#293); Ego: 21 - **RELEASE**: SHIH (#230)}

#293 as [#6, #1, #60, #200, #6, #500] /

#272 - **NOUMENON RESONANCE FOR 23 MAY 2023** as [#5, #1, #60, #200, #6] / [#6, #1, #60, #200, #5] /

#297 - **NOUMENON RESONANCE FOR 23 MAY 2023** / **\*ROMAN\*** **\*GOVERNANCE\* PROTOTYPE #ONE** as [#30, #1, #60, #6, #200] /

#328 - **NOUMENON RESONANCE FOR 23 MAY 2023** as [#6, #1, #60, #200, #50, #5, #6] /

#337 - **NOUMENON RESONANCE FOR 23 MAY 2023** as [#10, #1, #60, #200, #6, #50, #10] = 'âçar (H631): {**UMBRA**: #261 % #41 = #15} **1**) to tie, bind, imprison; **1a**) (Qal); **1a1**) to tie, bind; **1a2**) to tie, harness; **1a3**) to bind (with cords); **1a4**) to gird (rare and late); **1a5**) to begin the battle, make the attack; **1a6**) **\*OF\* \*OBLIGATION\*** **\*OF\* \*OATH\*** (figurative); **1b**) (Niphal) to be imprisoned, bound; **1c**) (Pual) to be taken prisoner;

**TELOS TOTAL: #230** as [#8, #200, #2, #500] / [#20, #8, #200, #2] /

#232 - **\*HIJACK\* \*SCHEMA\*** / **NOUMENON RESONANCE FOR 23 MAY 2023** as [#2, #8, #200, #2, #500] = chereb (H2719):

{UMBRA: #210 % #41 = #5} 1) sword, knife; 1a) sword; 1b) knife; 1c) tools for cutting stone;

ONTIC CHECKSUM TOTAL: #371 - \*OBLIGATING\* \*NORM\*  
(WATCH PROTOTYPE 12 AUGUST)

#356 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#6, #30, #8, #300, #2, #10] / #371 as [#8, #300, #2, #50, #5, #6] / [#6, #50, #8, #300, #2, #5] = châshab (H2803): {UMBRA: #310 % #41 = #23} 1) to think, plan, esteem, calculate, invent, make a judgment, imagine, count; 1a) (Qal); 1a1) to think, account; 1a2) to plan, devise, mean; 1a3) to charge, impute, reckon; 1a4) to esteem, value, regard; 1a5) to invent; 1b) (Niphal); 1b1) to be accounted, be thought, be esteemed; 1b2) to be computed, be reckoned; 1b3) to be imputed; 1c) (Piel); 1c1) to think upon, consider, be mindful of; 1c2) to think to do, devise, plan; 1c3) to count, reckon; 1d) (Hithpael) to be considered;

#371 as [#30, #1, #300, #600] = 'âshâm (H817): {UMBRA: #341 % #41 = #13} 1) guilt, offense, sin, guiltiness; 1a) offense, sin, trespass, fault; 1b) guilt, guiltiness; 1c) compensation (for offense); 1d) trespass or sin offering;

DEME CHECKSUM TOTAL: #200 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#80, #30, #10, #30, #10, #600] = pâlyl (H6414): {UMBRA: #150 % #41 = #27} 1) judge, assessment, estimate;

#200 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#6, #90, #4, #100] = tsedeq (H6664): {UMBRA: #194 % #41 = #30} 1) justice, rightness, righteousness; 1a) what is right or just or normal, rightness, justness (of weights and measures); 1b) \*RIGHTEOUSNESS\* (\*IN\* \*GOVERNMENT\*); 1b1) \*OF\* \*JUDGES\*, \*RULERS\*, \*KINGS\*; 1b2) of law; 1b3) of Davidic king, Messiah; 1b4) of Jerusalem as seat of just government; 1b5) of God's attribute; 1c) righteousness, justice (in case or cause); 1d) rightness (in speech); 1e) righteousness (as ethically right); 1f) righteousness (as vindicated), justification (in controversy), deliverance, victory, prosperity; 1f1) of God as covenant-keeping in redemption; 1f2) in name of Messianic king; 1f3) of people enjoying salvation; 1f4) of Cyrus;

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Now before a judgment of experience can arise from a judgment of perception, it is first required: that the perception be subsumed under a concept of the understanding of this kind; e.g., the air belongs under the

concept of cause, which determines the judgment about the air as hypothetical with respect to expansion. This expansion is thereby represented not as belonging merely to my perception of the air in my state of perception or in several of my states or in the state of others, but as necessarily belonging to it, and the judgment: the air is elastic, becomes universally valid and thereby for the first time a judgment of experience, because certain judgments occur beforehand, which subsume the intuition of the air under the concept of cause and effect, and thereby determine the perceptions not merely with respect to each other in my subject, but with respect to the form of judging in general (here, the hypothetical), and in this way make the empirical judgment universally valid." [pages 52, 53]

### **IMMANUEL KANT'S PROLEGOMENA (1783) AS COMMENTARY ON**

**MARGIN IDEA @319:** "How is nature possible in the formal sense, as the sum total of the rules to which all appearances must be subject if they are to be thought as connected in one experience? The answer cannot come out otherwise than: it is possible only by means of the constitution of our understanding, in accordance with which all these representations of sensibility are necessarily referred to one consciousness, and through which, first, the characteristic manner of our thinking, namely by means of rules, is possible, and then, by means of these rules, experience is possible – which is to be wholly distinguished from insight into objects in themselves. This answer is, in the book itself, given in the *Transcendental Logic*,<sup>16</sup> but here in the *Prolegomena*, in the course of solving the second main question.

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

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

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

unification in one consciousness, which unification constitutes the possibility of experience.

Even the main proposition that has been elaborated throughout this entire part, that universal laws of nature can be cognized a priori, already leads by itself to the proposition: that the highest legislation for nature must lie in our self, i.e., in our understanding, and that we must not seek the universal laws of nature from nature by means of experience, but, conversely, must seek nature, as regards its universal conformity to law, solely in the conditions of the possibility of experience that lie in our sensibility and understanding; for how would it otherwise be possible to become acquainted with these laws a priori, since they are surely not rules of analytic cognition, but are genuine synthetic amplifications of cognition? Such agreement, and indeed necessary agreement, between the principles of possible experience and the laws of the possibility of nature, can come about from only two causes: either these laws are taken from nature by means of experience, or, conversely, nature is derived from the laws of the possibility of experience in general and is fully identical with the mere universal lawfulness of experience. The first one contradicts itself, for the universal laws of nature can and must be cognized a priori (i.e., independently of all experience) and set at the foundation of all empirical use of the understanding; so only the second remains." [pages 70, 71]

HOMOIOS PROTOTYPE

Skill Rulership, Maintain One's Place	260	251	222	229	Deer
Forgetting Knowledge	260	299	291	229	Profound Use

**IMMANUEL KANT'S PROLEGOMENA (1783) AS COMMENTARY ON SECTION #13 - STATUS, LOATHING SHAME; I-CHING: H5 - WAITING, DELAY, ATTENDING, MOISTENED, ARRIVING; TETRA: 17 - HOLDING BACK (JUAN) AS MARGIN IDEA @291:**

"If an appearance is given to us, we are still completely free as to how we want to judge things from it. The former, namely the appearance, was based on the senses, but the judgment on the understanding, and the only question is whether there is truth in the determination of the object or not. The difference between truth and dream, however, is not decided through the quality of the representations that are referred to objects, for they are the same in both, but through their connection according to the rules that determine the connection of representations in the concept of an object, and how far they can or cannot stand together in one experience. And then it is not the fault of the appearances at all, if our cognition takes illusion for truth, that is, if intuition, through which an

object is given to us, is taken for the concept of the object, or even for its existence, which only the understanding can think.

The course of the planets is represented to us by the senses as now progressive, now retrogressive, and herein is neither falsehood nor truth, because as long as one grants that this is as yet only appearance, one still does not judge at all the objective quality of their motion. Since, however, if the understanding has not taken good care to prevent this subjective mode of representation from being taken for objective, a false judgment can easily arise, one therefore says: they appear to go backwards; but the illusion is not ascribed to the senses, but to the understanding, whose lot alone it is to render an objective judgment from the appearance." [page 42]

**IMMANUEL KANT'S PROLEGOMENA (1783) AS COMMENTARY ON SECTION #19 - ARGUMENT FOR ETHICAL ANARCHISM, RETURNING TO SIMPLICITY; I-CHING: H57 - COMPLIANCE, GENTLE PENETRATION / WIND, GROUND, CALCULATIONS; TETRA: 58 - GATHERING IN (HSI) AS MARGIN IDEA @299:** "Objective validity and necessary universal validity (for everyone) are therefore interchangeable concepts, and although we do not know the object in itself, nonetheless, if we regard a judgment as universally valid and hence necessary, objective validity is understood to be included. Through this judgment we cognize the object (even if it otherwise remains unknown as it may be in itself) by means of the universally valid and necessary connection of the given perceptions; and since this is the case for all objects of the senses, judgments of experience will not derive their objective validity from the immediate cognition of the object (for this is impossible), but merely from the condition for the universal validity of empirical judgments, which, as has been said, never rests on empirical, or indeed sensory conditions at all, but on a pure concept of the understanding. The object always remains unknown in itself; if, however, through the concept of the understanding the connection of the representations which it provides to our sensibility is determined as universally valid, then the object is determined through this relation, and the judgment is objective." [page 51]

**FOR FURTHER SEE: "PISS OFF BACK TO PAKISTAN: TELLING THE TRUTH ABOUT SENATOR MEHREEN FARUQI'S ISLAMIC FRAUD AND #373 - OATH TO GOD BEING ATTAINTED OF TREASON IN CONTRA SECTION 44 OF CONSTITUTION ACT"**

<<http://www.grapple369.com/Groundwork/Piss%20Off%20Back%20To%20Pakistan.pdf>>

#393 as [#5, #300, #30, #8, #700] / [#300, #30, #8, #50, #5] = shulchân (H7979): {UMBRA: #388 % #41 = #19} 1) table; 1a) table; 1a1) of king's table, \*PRIVATE\* \*USE\*, \*SACRED\* \*USES\*;

#389 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#2, #5, #300, #2, #10, #70] /

#409 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#6, #1, #300, #2, #10, #70, #500] /

#422 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#50, #300, #2, #70] /

#429 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#6, #1, #300, #2, #10, #70, #600] /  
#373 as [#1, #300, #2, #70] /

#393 as [#6, #5, #300, #2, #10, #70] / [#5, #300, #2, #10, #70, #6] = shâba' (H7650): {UMBRA: #372 % #41 = #3} 1) to swear, adjure; 1a) (Qal) sworn (participle); 1b) (Niphal); 1b1) \*TO\* \*SWEAR\*, \*TAKE\* \*AN\* \*OATH\*; 1b2) to swear (of Jehovah by Himself); 1b3) to curse; 1c) (Hiphil); 1c1) to cause to take an oath; 1c2) to adjure;

#268 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#5, #60, #3, #200] /

#275 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#6, #60, #3, #200, #6] /

#329 - NOUMENON RESONANCE FOR 23 MAY 2023 as [#10, #60, #3, #200, #50, #6] /

#308 as [#30, #5, #60, #3, #10, #200] = çagar (H5462): {UMBRA: #263 % #41 = #17} 1) \*TO\* \*SHUT\*, \*CLOSE\*; 1a) (Qal); 1a1) to shut; 1a2) to close, close up; 1a3) closed up, closely joined, shut up; 1b) (Niphal); 1b1) to be shut up; 1b2) to be shut or closed; 1c) (Piel) to shut up, deliver up; 1d) (Pual) to be shut up; 1e) (Hiphil); 1e1) to deliver up; 1e2) to shut up, imprison;

#308 as [#80, #70, #10, #40, #50, #8, #50] = poímnē (G4167): {UMBRA: #258 % #41 = #12} 1) a flock (esp.) of sheep; 1a) of \*CHRIST'S\* \*FLOCK\* i.e. the body of those who follow Jesus as their guide and keeper;

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

<<http://www.grapple369.com/Groundwork/Cunning%20Schema.pdf>>

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