The Quadrant Model of Reality: More about Knowledge and More Examples

Here is the quadrant model pattern. There is 16 squares and a 17th transcendent square which is God. The first square and third square are dynamic opposites and the second square and fourth square are dynamic opposites. The first square is Mind, the second is Culture, the third square is Body, the fourth square is Society, and the fifth square is God. The second square of the second quadrant would be the culture square of the culture quadrant. The third square of the fourth quadrant would be the body square of the social quadrant. You get the picture.
The squares of the quadrant model are
Quadrant 1: Instinctual primitive spiritual
Square 1: sensation
Square 2: perception
Square 3: response
Square 4: awareness
Quadrant 2: Magical religious groupish
Square 5: belief
Square 6: faith
Square 7: behavior
Square 8: belonging
Quadrant 3: Rational Interpersonal egoistic individualistic
Square 9: thinking
Square 10: emotion
Square 11: doing
Square 12: dreaming
Quadrant 4: Transrational Transpersonal
Square 13: contemplation
Square 14: passion
Square 15: flowing
Square 16: knowing
Quadrant 5: God
Square 17: being
Square 18 non-being
Square 19 ephemerality

The nature of the quadrant model is that the first three squares are very similar and the forth square is always transcendent. The nature of the fourth square points to the nature of the fifth square. The fifth square is ultra transcendent like God. The fifth square can then become its own quadrant and continue for 16 squares.

The Quadrant Model of Reality is a theory of intelligent design, stating that Existence manifests in a pattern which I. Elucidate in the quadrant model. Nature, or in other words Reality, is organized according to this pattern. Plato argued that the physical world is a shadow, or a reflection of a “True World”, which he called the “World of Forms”, or the “World of Ideas”. He postulated the existence of one Form, namely the ”Form of the Good”, through which everything manifests. However, he did not define this form explicitly.

The thesis of this book is that the Form of Existence, or the Form of Being is the quadrant visualized as a cross. The Quadrant Model of Reality is a holistic model with four quadrants, within one quadrant, each quadrant with four squares in which are added new elements containing elements of preceding squares. Each square proceeds from one to the next. The thesis is that the Quadrant Model of Reality is a theory of everything-- the physical nature of reality is a reflection of an eternal reality; the eternal reality is represented by the Quadrant Model. The claim is that all phenomena derive from one principle and one pattern. Discernible reality is a shadow of the quadrant model pattern, and reveals it. I was guided to this theory through intuition and a lot of inquiry. Physical nature is a metaphor of a True Reality, or in other words, physical nature is a representation of the quadrant model pattern, which is True Reality. Physical reality is just a shadow of this quadrant model of reality.

The form of the quadrant is the same form as the cross, which indicates why the symbol of Jesus on the cross is so powerful; the cross represents the Form of Being--the Form of Existence. Jesus on a cross represents humans being at-one with the Form of Being, dieing to the illusion of being a separate being.

The one pattern expresses itself in four main quadrants within one quadrant, each quadrant containing four squares. A fifth quadrant outside the first four contains three squares, making a total of nineteen squares, with each square expressing its own unique attributes. The first square in each quadrant is typically somewhat weird and conservative, having a sort of “loner” quality. It is characteristically mental and non material. It always engages in a duality with the second—while appearing to be opposites the two are intricately linked. The second square in each quadrant is more normal and homeostatic, characteristically reflecting a concern with maintaining order and structure, keeping things clean and organized. The

third square is the most physical and solid, tending to be both spontaneous and destructive, while also linked to the first two by including them, thereby forming a triad. The fourth square is strange, and seems not to belong to the previous three. Yet, by containing elements of the first three it encompasses them while transcending them. The fourth is also mental, but also has a physical quality, and points to a fifth, which becomes a new quadrant. Never seeming to belong, the fifth square's "transcendent" quality makes it seem unnecessary or irrelevant.

There can be only one reality, namely that which is manifest in the quadrant pattern derived from the cross--from the Form of Existence. There can be no other existence, and nothing can not exist, so the form must be eternal; what exists in the present must be eternal. Since there can't be no thing, something must exist. Only one thing can exist, and that is what derives from the quadrant model pattern, because the quadrant is the form of existence. The logic of the Quadrant Model of Reality indicates that who I am must exist eternally, and existence manifests eternally through the form of the quadrant model.

The Quadrant Model of Reality is essentially a theory of intelligent design. The theory states that Existence manifests through a pattern represented by four quadrants. In the pattern there are nineteen squares forming four quadrants with an additional three squares suggesting a fifth quadrant. All things are organized within the quadrants in squares, each possessing specific qualities. The quadrant model pattern is the framework by which Existence is organized, and in which it manifests.

The first quadrant contains the first four squares--sensation, perception, response, and awareness. The first quadrant represents instinctive/spiritual consciousness, and is the first level of consciousness. Awareness encompasses sensation, perception, and response; the fourth square always encompasses the previous three. Awareness includes sensations and perceptions and their responses to stimuli, but awareness also transcends mere sensation and perception.

Awareness also points to what comes after it, namely belief; the fourth square always points to and has the essence of a fifth, which begins its own quadrant. Beliefs emerge from awareness. Awareness has the dual connotation of self awareness and group awareness. The self only exists within a group/cultural context. Once the self is produced, or one becomes

aware of the self, or self aware, then the self can become a part of a larger awareness, namely the group. Belief, the fifth square, is an outcome of group/cultural awareness. Beliefs are shaped and determined by culture, for the culture acts on and influences the self. The dual connotation of self awareness, is cultural/group awareness. The self only exists within a culture/group. Cultural/group awareness leads to belief.

The content of awareness is of sensations, perceptions, and responses; that is why awareness involves the previous three squares. Awareness is solidified into beliefs, the first square of the Quadrant 2--belief, faith, behavior, and belonging. The full spectrum of awareness is cemented into beliefs. Belonging is the fourth square of Quadrant 2. Belonging depends upon conforming to group beliefs, faith, and behavior. The group also affects beliefs, faith, and behavior. Belonging is separate from the previous three, yet it engulfs them. Belonging is separate because sometimes beliefs, faith, and behavior are not sufficient to belong. Belonging also depends on physical characteristics you have and status you have. The fourth square is always separate from the previous three squares, while including them. The dual connotation of belonging is longing to be. After belonging to a group one can then be an individual and think for himself. Belonging points to thinking. The belonging quadrant, quadrant 2, is the second level of consciousness, which is group/cultural oriented, magical-religious consciousness. After instinctive/self consciousness, which is quadrant 1, there is group oriented, cultural religious consciousness.

Belonging points to the fifth square, namely thinking, the first square of Quadrant 3, and is the ninth square in the sequence of squares. The fourth square of the previous quadrant contains the qualities of all of the previous squares, and indicates the nature of the quadrant that will follow it. The group affects the thoughts of those who belong, therefore belonging contains everything before it, and points to what follows, namely thoughts. Quadrant 3 is thinking, emotion, doing, and dreaming. The dreamer thinks, has emotions, and engages in doing. Dreaming encompasses the previous three squares, and also transcends them; the fourth square always transcends the previous three. When dreaming the dreamer is paralyzed and separated from the physical body; the body is paralyzed, preventing the dream from being acted out. Doing occurs in dreams, but not physically. So dreaming in effect represents a transcendence of the

body. Thinking, emotion, doing, and dreaming are very much shaped by the ego/body. For instance, thoughts, and emotions regarding things are affected by physical/body phenomena like the brain and hormones. Also somebody's physical appearance and physical characteristics affect what he does, his thoughts, and emotions. Dreaming kind of signifies a simultaneous transcendence of the ego/body. People are bodys/egos in their dreams, and they protect their bodies/egos, but the dream body is simultaneously illusory, and thus the body/ego is in a way transcended. The third quadrant represents the third level of consciousness, which is rational, interpersonal, egoistic consciousness. After belonging to a group, you can then break free of the group and become an individual.

Dreaming, the fourth square of the third quadrant, points to the square that comes after it, namely contemplation. In contemplation the oneness of things is discerned, and the focus of attention is on what resides beyond rational resolution and ego-identity. In order to contemplate, a transcendence of the ego/body must occur, which is why dreaming points to contemplation. The dual characteristic of dreaming is dreaming involves the ego/body and simultaneously involves a transcendence of the ego/body. Contemplation represents a quality of transcendence of the ego/body, which dreaming points to. Dreaming contains the squares before it, yet indicates the quality of the square that follows. Quadrant 4 is contemplation, passion, flowing and knowing. The fourth quadrant represents the fourth level of consciousness, which is trans rational, transpersonal, transcendent (transcending the ego-flowing) consciousness. This is consciousness in which the ego is transcended. When the ego is transcended you are no longer focused on how you look, and you are no longer planning and manipulating what you do, but you are a part of something larger than you, and connected to a higher harmony. When the ego is transcended you no longer are in superior-inferior, insider-outsider consciousness, but instead are flowing and not preoccupied with your image and how you are doing things, but are in the moment, or the now. Also with transrational consciousness, you see the oneness of things and how things are connected and you discern what is most appropriate.

Quadrant 5, which transcends completely the previous four quadrants, is being, non-being, and becoming.

There are many examples of how the quadrant pattern occurs, one of which is found in nature in how the standard model of particle physics is organized. In every quadrant there is a duality formed by the first and second squares. The first square is weird and conservative, while the second is normal, homeostatic, and conservative. The third is more physical and solid, and can be dangerous, even destructive. The fourth square is somewhat transcendent and strange, seeming not to belong with the previous three, yet it contains elements of them.

Another example is in the organization of the planets. Mercury corresponds to the sensation square, Venus to perception, Earth to response, Mars to awareness, Jupiter to belief, and Saturn to faith, and so on and so forth.

A third example of the quadrant model can be observed in the four temperament personality types--the Idealist, Guardian, Artisan, and Rational. In the Keirsey model there are four temperaments; within each temperament are four types, making sixteen personality types in total.

Based on the framework of this model other examples in reality will be shown to reveal how all reality is organized around the quadrant model pattern. All things are organized within the quadrants in squares, with each square possessing certain specific qualities.

The quadrant model pattern is the framework in which Existence is manifest. All “things” everywhere are “happening” in formations that “re-present” the Form of Being.

I describe the quadrants through personality types. I borrow from the Mysers Briggs Personality indicator. The first four squares are the senser infj, the perceiver enfj, the responder enfp, and the aware person infp. This is the first quadrant. The second four squares are the believer isfj, the faithful person esfj, the behaver estj, and the belonger istj. This is the second quadrant. The third four squares are the thinker isfj, the emoter esfj, the doer estj, and the dreamer istj. This is the third quadrant. The fourth four squares are the contemplator intj, the passionate person entj, the flower entj, and the knower entp.

KNowing is the sixteenth square. I discussed in my first and second book that knowing is related to sex and death. It can be argued that beliefs are shaped by fear of death and desire for sex. It is argued people believe things in order to give them comfort so they can face death. It is argued sociologists that culture is shaped by fear of death and desire for immortality. Even sociologists say people watch football so that they can root for a team and feel they belong to a team like people back in the day used to root for their tribe. It is a desire to belong to a group so

that you can gain glory with the group and have the group help to carry on your name and protect and help you/ gain immortality. Biologists say that peoples' beliefs are designed to help them to survive and gain mates. Psychologists point out that people tend to have more optimistic beliefs about themselves, and they argue that this may help people to survive and get mates, and that is why humans are geared toward these optimistic, yet often false beliefs. Belief is the second quadrant.
Biologists say that people's perceptions are shaped by knowledge. It is argued by biologists the reason why humans perceive red is because it helped their primate ancestors to get fruit from trees. Also people's noses can smell mates that have immune systems that are opposite their own and people find others with such pheromones to be more attractive. Therefore it could be argued that this sense of smell and perception is geared toward a desire to survive and have offspring that survive. I discussed that sex and death are related to knowledge. So knowledge encompasses and influences beliefs, the second quadrant, and perception, the first quadrant. I also mentioned how thoughts and emotions are shaped by one's desire to have sex and escape death (attain immortality/knowledge). If somebody is dumped by his partner, psychologists say that the emotions the person feels are intense like a withdrawal from a drug. It can be argued the emotions are so severe because humans are hardwired to want to survive and have offspring, and losing mates is not a good way to do this. So the intense emotional pain that accompanies losing a mate makes sense according to evolutionary biologists. So knowledge contains the previous three quadrants of perception, belief, and emotions. Yet knowledge also transcends them. Knowledge is paradoxical. It is the fourth square of the fourth quadrant, so it is extraordinary.

Knowledge in the bible is always associated with sex and death in the bible. More on this later. But first I want to discuss how Freud and Darwin thought that peoples consciousness were shaped by the fear of death and of not having sex and the desire for sex and of killing threats to your sex. It can be argued that sexual instincts and a desire to avoid death shapes everything. Freud said that the consciousness of humans is driven by sexual impulses that were mostly incestuous. Freud believed that men want to have sex with their mom's and women want to have sex with their Dad's subconsciously. Freud thought that these sexual impulses shaped human consciousness. Freud also believed that human consciousness with murderous. Freud believed that the man's consciousness is not only shaped by his desire to have sex with his Mom, but his desire to kill his Dad so that he can have access to his Mom. For women this instinct is the opposite. Women, Freud and Jung argued, subconsciously want to kill their Mom's so that they can have sexual access to their Dads. Freud thought that this subconscious impulse shaped the psychology of humans. Freud thought that humans were driven by their desire to have sex with a suitor that reminds them of their opposite sex parent and kill enemies and avoid death. So Freud would argue that people's emotions, what they do, their perceptions, and their beliefs, are shaped by these psychological impulses.
Charles Darwin argued a similar case. Charles Darwin argued that humans are driven by the desire to preserve their genes (gain immortality through their genes). As a result, Darwin believed, humans are driven by sexual impulses, which are designed to allow them to pass their

genes onto future generations through their offspring, and murderous impulses, which are designed to destroy enemies that threaten one's genes. Darwin would similarly argue that your thoughts, and emotions, and what you contemplate and your beliefs, and your behaviors are shaped toward ensuring the survival of your genes. For instance, if a man is leaning against a wall and women see other women talking to the man, this makes that man attractive to the women that see him. The reason for this, Darwin would explain, is that the man is demonstrating that he is attractive and desirable to a member of his opposite sex. Other women see the man leaned against the wall and they see a woman talking to him as if she is interested in him. This makes other women think that this man is desirable to other women, and thus they think that he has good genes. Good genes are genes that make you attractive. If the man is attractive to a member of his opposite sex, then it would be likely that he would have babies that are attracted to members of its opposite sex. In other words it would be likely that the man would have babies with good genes. Good genes are genes that are likely to be reproduced onto future generations. Genes are likely to be reproduced onto future generations if they are attractive to members of the opposite sex.

So women see the man leaning against the wall with a woman seeming as though she is sexually interested in him, talking to him. This makes other women think that he is more attractive, because their subconscious minds are telling them that he has good genes that will give him offspring that will have good genes. And that is what they want. They want to have sex with a man with good genes. Again, good genes are genes that will produce offspring that will be likely to survive and have many offspring. If your offspring survive and have many offspring then your genes are being perpetuated a lot, and that is what everybody subconsciously wants according to Darwin. So Darwin would argue that women are attracted to qualities that indicate that a man is likely to survive and have offspring that are likely to survive. An example of this is, women tend to be attracted to men with big shoulders. If a man has big shoulders, then it signals to the woman that he is strong. If the man is strong than he can protect her and her offspring.He can also kill enemies that want to steal her from him.He will also pass these big shoulder genes to his offspring, and thus his offspring will have big shoulders and be able to do these things. So women tend to be attracted to big shoulders, because they signal strength, and strength can help a man to perpetuate his genes, and if he perpetuates his genes through her, then she is also perpetuating her genes.

Women are also attracted to men who have a lot of financial resources. The reason for this is that these men can help the women to have resources for her children. A woman's children carries that womans genes, and the woman wants those genes to survive and be passed onto future generations. The woman knows that her children will be more likely to survive and reproduce if they have resources that will help them to survive and reproduce. Thus a woman is attracted to a man with a good amount of financial resources. Women often seek men who can offer them security. Women are weaker than men physically, and they need a man who is strong and who has resources to protect their children and allow their children to be healthy so that they can reproduce and promote their genes, which is vicariously promoting her genes. Therefore women seek one man who can give her this financial security. But also women often cheat. Studies have shown that women often seek a man to give them financial security, but then they often cheat on this man with a man that they think is more attractive. Therefore they

get the best of both worlds. They get financial security for their children, and they have children with a man who they think is sexy, and thus have children with her that are sexy and be likely to spread their genes a lot. Studies have shown that over 20 percent of men are raising a child that is not their biological child and they don't even know it. This demonstrates that women often have sex with a man other than the man who they tell is the Dad of the child, and tell the false Dad that it is his child. Men do not want to raise a child that is not his
biological child. Darwin would say that this makes sense. Men want to raise a child that has his same genes, because ultimately the man wants to perpetuate his own genes. Therefore, men get very jelous if they suspicion the woman that is their mate having sex with another man. Darwin would therefore say that it makes perfect sense that most murders are the cause of men killing their mates or men that their mates cheated on them with. Darwin would say that the woman's desire to cheat on her spouse, or make a man with more resources raise her child even if he is not the biological Dad, is subconscious, and the woman cannot help it. Darwin would argue that this is engrained in her due to evolution. Darwin would argue that human women evolved to want to cheat because cheating helped them to promote their offspring's genes. Women that cheated
had offspring that survived more and spread their genes more. Thus the genes associated with cheating were promoted by the fact that cheating helped women to have more offspring that survived and reproduced. Darwin would also argue that a man has no control over the fact that he gets jealous and angry if his wife cheats. Men who were not suspicious of their wives, and did not fight other men that wanted to mate with them, were less likely to spread their genes onto future generations, because their wives would cheat on them and have babies that were not biologically theirs, and thus their genes were weeded out of existence. So Darwin would say it makes sense that living human men today are men that do not want their spouses to cheat on them, and have emotions that are antagonistic toward this happening. Darwin would also say though that it makes sense
due to an evolutionary perspective, that men want to have more than one partners. Men who had more than one partners were more likely to have more children, and were thus more likely to have more of their genes passed onto future generations.Women look for a man that has financial resources and also a man who she perceives as sexy in that other women are attracted to him and he is strong and healthy and will thus have children that women are attracted to and are strong and healthy.So women are picky with the mates that they chose. But men are not as picky. Men often go for what they can get. Because a man wants to have as much offspring as possible. The woman has to take care of a baby for 9 months in her stomach. She knows that the baby has her genes because she produced it in her body. But men are not as sure that a baby is his. Men do not produce
babies in their own bodies, so they are always suspicious that the baby that a woman is bearing is not theirs. Also, men do not have to invest in the baby so much. Women have the baby in them for nine months. Men do not. So the reproductive strategy of men is different from that of women. Men want to spread their seed in as many women as possible and do not care as much about the quality of the woman. Women want to find a man with resources and or a very sexy man that will most ensure that each of her offspring survives. So men go more for quantity. Women go more for quality.Women moreso chose a spouse who she thinks can support her

children financially and be a good Dad and thus she looks for a man who can give her resources and also who is good emotionally and socially. Men are more concerned with the physical attraction of a woman. Men are most attracted to women
with aspects about them that indicate fertility. An example of this is a man is most attracted to women with a high hip to waist ratio. This indicates to the man that the woman is fertile and that she can survive through childbearing, and thus survive to raise his children. The man also looks for women that are youthful looking. More youthful women are more fertile. This is why women wear lipstick. Lipstick makes a woman's lips very red, and red lips are an indicator of being healthy and fertile. Also this is why women wear makeup. Makeup makes a woman look young and healthy. If a woman is young and healthy then she is fertile. Women also dye their hair to make themselves look youthful and fertile. Men are more attracted to women with long hair because long hair signals to men that the woman is healthy and fertile. This is why women in cultures throughout the world wear long hair.
If a woman is fertile and healthy, then she will be likely to survive through child birth and raise her offspring, and thus she will have offspring that are more likely to survive and procreate. As a result the woman perpetuates her genes a lot, and a man looks for a woman that he can perpetuate his genes through.If the woman has a good waist to hip ratio that helps her survival through childbearing and thus allows her to raise her offspring, then her female offspring will also likely have a good waist to hip ratio. Therefore her female offspring, because they share her genes, will also be more likely to reproduce and survive through childbearing and be able to raise their children to reproduce. Therefore, a man wants to have sex with a woman with a good waist to hip ratio because this will help him to perpetuate his genes the most. Darwin would say that humans evolved under circumstances
where a woman's ability to survive through childbearing was very important for the survival of her offspring, thus because humans evolved under these factors, men evolved to be attracted to women with good waist to hip ratios. Also an Israeli biologist argues that the reason why men like big boobs is evolutionary. He pointed out that big boobs on a woman are an indicator to men that the woman is healthy. His reasoning for this was the same reasoning as the reason why male peacocks that have a lot of feathers are attractive to female peacocks. Female peacocks look for male peacocks that have a lot of feathers. If a male peacock has a lot of feathers and still can survive, then this indicates to the female that he is very strong. Feathers are actually a handicap to the male peacock. But if the male can survive with such a handicap, it makes him sexier to females. It tells the females that this male peacock
can survive despite a huge handicap of having a lot of bright feathers. These bright feathers attract predators and should make it so the peacock is more likely to be killed. But if the peacock is still alive then it shows the females that this peacock is very strong, because he can escape predators even though he has so many feathers. The Israeli biologist says that the same reasoning explains why men are attracted to women with big boobs. He said that women with big boobs have a handicap. The big boobs should slow her down and thus make it so she would be more likely to be eaten by predators. But since she can survive with such a handicap, it demonstrates that she must have very good genes. She must be very healthy and strong. Therefore she will be more likely to have strong offspring he will be more likely to reproduce. Therefore, since she is very likely to perpetuate her genes onto future generations,

the man wants to perpetuate his genes through her.
Also biologists call humans the sexy apes. evolutionary biologists say that humans are very social creatures. They say that humans evolved in tribal societies where pair bonding between men and women was very important. Therefore sex was very important for humans. For animals like amphibians pair bonding is not very important. Amphibians do not pair bond with their mates. Evolutionary biologists point out that amphibians like frogs mate very quickly. Then the female frog has a lot of eggs that she lays and these babies hatch. But the male and female frog do not spend time helping to raise these babies. The male and female frog do not need to create a household in which they can raise their offspring and they do not need to have a good relationship. On the other hand, pair bonding is very important for humans. In tribal societies men and women had to have a close connection with each other. The woman
and man wanted to be close because the survival of their offspring depended on them both raising the child. Therefore, while sex is not extremely important for frogs or even other apes, who do not take a very long time to have sex, sex is very important for humans. Thus humans are called the sexy apes. It is very important for humans men and women sexual partners to have close relationships because the survival of the offspring, and thus their genes, depends on it, Darwin would argue. There is a concept with the birth of humans called neoteny. Humans are mammals. Mammals tend to be more social. But social intelligence is very extremely important for humans. Humans are not the biggest or the strongest mammals. But humans survive because they are the most intelligent. Humans can use tools to kill prey and enemy tribes and this helps them to survive and promote their genes. Therefore intelligence is extremely important
for humans. As a result, humans need big brains, and humans have to have big heads. when a frog is born, its head to body ratio is the same as when it gets older. When a frog is born it has about the same intelligence at birth as it does when it is an adult. But humans head to body ratios change a lot through life.
Humans are born dumb, and their brains need to develop a lot until they can become smart enough to take care of themselves. Humans are born with big heads, but their brains need to grow more and develop a lot. In order for this to occur the babies need parents that will take care of them. Therefore, it is important that the baby has parents with a good healthy relationship. If the parents are closely connected then they will be more likely to be able to help the child to survive and procreate biologists point out.As a result the parents are more likely to spread their genes. I described that men fear that their spouses will cheat on them, because they want to make sure that the baby is their own. So men more fear that they will raise a baby that is not their biological baby. Women fear that their spouses will cheat on them because they fear that the man will fall in love with another woman and thus leave her to raise her children on her own.
That is a very scary thing for a woman because the ability of her children to survive is tied a lot to if she has a man that can help to raise them. Men tend to fear approaching a woman. Some evolutionary biologists say that this is because men evolved in tribal societies where if they picked the wrong woman to try to mate with, they could be killed. Again, my point is, and I'm describing that humans consciousness, what they do, their beliefs, their perceptions, their responses, and all of these are shaped a lot by humans desires to survive and promote their

genes. Surival and promotion of genes is tied very much to sex and death. To promote your genes you have to have sex with somebody who will help your chances of having offspring that will survive and procreate. You also have to kill anything that stands in the way of this while avoiding being killed yourself, according to Darwin. Therefore, according to Darwin, your emotions and perceptions evolved to
help you to do this. A man feels fear when he approaches a woman because he fears that he might be killed by another man. Also he feels fear because humans evolved in small tribal societies, and if the man blew it with one woman in the society, she would likely tell her friends about this, and he will therfore blow it with all of the women. So approaching a woman for sex is a scary thing. And many men would say let's face it, the reason why men approach women is for sex. Many women will disagree, but even if it is not sex with that woman, it is sex in general. The man may think that the woman has friends that he can have sex with, and if he befriends her, then he can have sex with her friends. People tend to, Darwin argued, try to associate with people and do things that will help to promote their genes. So people will hang out with other people that they think will help them to get high quality mates. For instance, if a man has famous friends, this may make
a woman more attracted to him, because she thinks that this man therefore has a lot of resources, and he has qualities that make high power people like him. If you have high power people like you you are more likely to perpetuate your genes. Your offspring will share those same genes and thus they will have a higher likelihood of having high powered people like them. Therefore, by associating with famous or powerful people, you are increasing your likelihood of gaining high quality mates, and thus you are increasing your likelihood to promote your genes.
according to Darwin. this is the case whether you are aware of it or not according to Darwin. He would argue that the fact of the matter is, humans developed in tribes where associating with powerful people helped survival. So it is ingrained in the human psychology to enjoy associating and befriending powerful people. Doing so helps you to mate and perpetuate your genes to future generations. The reason pleasure, according to Darwin, is derived from associating with powerful people, is because it is evolutionarily ingrained in humans to derive pleasure from doing so, because humans that did have connections and enjoyed making connections with powerful people were more likely to spread their genes. Pleasure is a perception. Darwin would argue that sensation, perception, beliefs, behavior, thoughts and emotions, and everything in the quadrant model is shaped by the desire to promote ones genes through sex.
I already described that in the bible sex and death are related to knowledge. Well, the point I am going to make is that knowledge is the 16th square. The 16th square encompasses everything before it. I am going to argue that sex and death shape the first 15 squares of the quadrant model. Darwin argued that people's' perceptions are shaped by their desire to promote their genes to future generations. I learned in my psychology of sensation and perception class that Darwinian principles shape perceptions. My teacher described the reason that humans see the color red from a Darwinian perspective. She pointed out that most animals cannot see red. But she pointed out that some primates can. She argued that these primates evolved to see red so that they could see red fruits in trees. The primates that gained the adaptation to see red were better able to see red fruits and thus they were more likely to survive, be strong, and reproduce.

She argued that humans evolved the ability to see red for the same reason. She argued that the evolutionary ancestors to humans needed to get fruit from trees so they adapted the capacity to see red. Random mutations gave some of humans ancestors the capacity to see red. These ancestors were more likely to survive and be strong because they got more fruit. They were then more likely to reproduce and they had offspring that could also see red. These offspring were more likely to survive and reproduce. And the capacity to see red was evolved she explained. This explanation was explained through a Darwinian perspective. By evolving the capacity to see red, the ancestors of humans that had this capacity had an advantage. They could eat more fruit and thus they could be stronger. Because they were stronger they were more likely to attract mates and kill enemies that were their competition for mates and evade obstacles like predators that prevented them from surviving and procuring mates.

Freud believed that humans beliefs were shaped by their impulses for sex and their fear of death. Recall belief is the second quadrant. Freud gave an evolutionary Darwinian reason for the Oedipal complex. Recall that the Oedipal complex, according to Freud, is the desire of humans to kill their Dad's and have sex with their Mom's. Freud believed that humans began in tribal societies. Freud thought that in these societies one man took access to all of the women and he maintained this access through force. Freud thought that this happened in tribes throughout the world. But he said that one day the members of the tribe got together and said that they were getting sick of this. So they banded together and decided to kill the tribal leader who was getting all of the women. Freud said that it is likely that the tribal leader was the biological Dad of a lot of them being that he had access to all of the women. So Freud said that they killed the tribal leader, who was a Father figure to them, and then they got access to the women, who were their mothers and sisters. Freud said that this explained the subconscious incestuous nature of humans. Studies do show that humans have a high proclivity to watch incestuous porn. There seems to be a desire, even though it is repressed, and thus emerges in dreams and mythologies of humans, for humans to have sex with their opposite sex parent and kill the same sex parent.

Darwin explained that beliefs and behaviors of cultures were shaped due to the desire of tribes to perpetuate their genes. Beliefs and behaviors are the second quadrant of the quadrant model. For instance, in most tribes, having incest is forbidden. This could be explained due to genetic principles. Humans have a repulsion to having sex with immediate family members. Evolutionary biologists say that this belief that sex with immediate family members is wrong is tied to a perception of humans that it is gross. They say that this perception developed through evolutionary means. If you have sex with an immediate family member then you are very likely to have children that have disadvantageous mutations. These mutations can threaten the survival of the offspring. Therefore, these offspring would die and not reproduce. Therefore, there was developed in humans, and even in other animals, a repulsion to having sex with immediate family members. Humans that did have sex with immediate family members died off. Humans that did not were more likely to spread their genes to future generations. So genes that caused a human to be repulsed by having sex with an immediate family member were advantageous for the survival of people.

There is prohibitions in the bible against incest. There are cases though of humans with a lot of power practicing incest. For example, the pharaohs of ancient Egypt practiced incest in order to

keep their vast power in their family line. Pharaohs had sex with their sisters because their sisters shared a lot of genes that they did, evolutionary biologists would argue. Therefore they would have children that had a lot of genes that they had, and as a result the great power would stay within their genetic lineage as much as possible. The same thing happened with the Aztec nobility. The nobility in the Aztec empire intermarried a lot. The nobility of the Aztec empire intermarried so much that some anthropologists suggest that they were genetically very different from the rest of the Aztec population. The reason why they did this was because they had a ton of power, and they wanted to maintain this power within their genetic lines. They would do mass sacrifices of the population. They had members of their empire line up in fours and they would sacrifice them by the thousands. Some suggest that they were so easily able to kill so many people because they were so genetically dissimilar to them that it did not affect them very much. The people willingly were sacrificed because they thought this was the gods will. These people were often then, after being sacrificed, given to the masses of the Aztec empire to be eaten. Some evolutionary biologists suggest that the reason why they were eaten and sacrificed was because they were actually an important food source and source of protein for the starving members of the Aztec Empire, and by sacrificing these people and feeding them to the masses, the masses remained content, and the nobility could maintain their power. This is interesting because Freud also said that there is a cannibalistic subconscious desire in humans. Freud pointed out that Christians eat Jesus flesh metaphorically, and this is a sublimation of this cannibalistic impulse

There is another tribe from South America that highly values trickery and deceit. This tribe sneaks up on enemy tribes and it kills the members of the enemy tribes and takes their women. They also eat the people that they kill. Some evolutionary biologists say that this tribe evolved to have a desire to do this. The tribe is very into the idea of power and strength. The men of the tribe consider themselves to be the product of the sacrifice of a bull by the gods. They believe that the best blood of the bull, the strongest blood, coagulated, and formed their tribe. Evolutionary biologists say that there is a genetic Darwinian reason for them desiring to kill and rape people of other tribes. This is the reason. Members of their tribe are closely related biologically. They are more closely related biologically to each other than to members of other tribes. Anthropologists have asked members of the tribe why they attack other tribes and take their women. They have religious explanations for this, but they ultimately explain that really they do it for the women. This makes sense from a Darwinian perspective. It makes sense that a tribe would want to take the women of another tribe and kill the men of the other tribe so that it can perpetuate its own tribes genes and eliminate the genes of its enemies. Also they eat the men that they kill from other tribes. Evolutionary biologists think that these men that they eat are an important source of protein. They also eat members of their own tribe who die in battle. According to many tribes throughout the world that practice cannibalism, and there is a lot, it is actually compassionate to eat somebody after he is killed because then he does not go to waist. Evolutionary biologists say that there is a Darwinian motivation behind this, because the dead bodies provide valuable protein. This protein keeps people in the tribe alive and healthy so that they can reproduce more and perpetuate their genes. So evolutionary biologists argue that these belief systems and behavioral practices of these peoples derive due to genetic Darwinian factors.

Of course the tribe explains its actions through religious and spiritual reasoning. They explain that they are so fierce because they are the product of a sacrifice of very strong blood. This is fascinating. The tribe is aware that Europeans took over America. The tribe explains this by changing its belief system. They say that Europeans are also the product of very strong blood from the calf sacrifice from the gods.

There are anthropologists that say that the reason why the symbol of Jesus on the cross is so powerful is because it is a symbol of death, and as Freud said, death speaks to the human subconscious because everybody has a fear of death and a desire to avoid it. Anthropologists who study the Aztec Empire think that the mass sacrifices served to remind the masses of their mortalities and keep them in check. Anthropologists and people like Karl Marx have suggested that the image of Jesus on the cross also serves to keep the masses in check by reminding them of their moralities. By reminding people that they can and will die, they behave better, is the theory.

Evolutionary biologists also argue that your emotions are shaped by your desire to have sex and perpetuate your genes, and avoid death and kill threats to you. I described already why men are afraid to approach women. Evolutionary biologists say that men are afraid to approach women because if they approach the wrong woman then they might be killed. They could be killed by the Dad of the woman or her brothers for dishonoring the woman. Or they can be killed by the woman's husband or partner. Fear is an emotion that causes you to hesitate to do something. If you are afraid you may be less likely to approach a woman. That may be best for you evolutionarily to not approach too many women, according to Darwin, because it is such a dangerous thing to do. Also, like I said, humans developed in small tribes where there were not many women. If you messed up with one woman in the tribe this may jeopardize your chances of perpetuating your genes. Regardless, a fear of approaching women gave people an evolutionary advantage. People who were afraid of approaching women were more likely to spread their genes more, because approaching women is so dangerous. Therefore, these people spread onto their children more often genes that made their children afraid to approach women.

Women have a lot of fear before engaging in sexual intercourse. This phenomenon is known as last minute resistance by pick up artists. A lot of times a man will want to have sex with a woman, but at the last minute the woman says that she does not want to. This is because the woman, apparently, experiences fear before having sex. Evolutionary biologists say that this makes a lot of sense. Men do not experience the same amount of fear before having sex with a woman because the man does not have as much at stake. A man does not need to carry a baby for nine months in his stomach. A woman on the other hand does, so she has to be very picky with who she choses to engage in sex with. That is why, before engaging in sex with a man, a woman experiences fear. This is because according to evolutionary biologists, women have been hardwired, due to natural selection, to be choosy of their mates, and they are thus hesitant before having sex.

So in other words, the argument goes, sex shapes emotions. Emotions are the third quadrant. Sex shapes what you do. Sex shapes your dreams. I already discussed that Freud believed that all dreams were sublimations of sex. Freud believed that if you have a dream that you are drilling a hole into a wall, that really is a sublimation of your desire to have sex with your mom.

Freud would say the dream is metaphorical. The drill represents a penis. The wall represents a vagina.

I discussed how beliefs, the second quadrant, are shaped by genetic Darwinism. One example of this is in the bible. In the bible if a woman has sex with a man that she is not married to and she is married then she and the man must be stoned. It makes sense that the Israelite tribes would make a law in regards to this. Men do not want a woman that they are married to having sex with other me. I described why this is. If a man is married to a woman and she has sex with another man, then the woman's husband will have to raise a child that is not his biological child. This is why men get so angry when their wives cheat on them, and often kill their wives for doing so, and or kill the man who had sex with her also. Women who are promiscuous in their sexual relationships are often called sluts. If a woman has sex with a lot of men she becomes less attractive to men. That is because if a woman has sex with a lot of men, then men think that if they have sex with her then the baby that she produces from it will be less likely to be his. As a result men might have sex with the woman, but they find her less attractive, and are less likely to marry her or want a relationship with her. There is a belief in many cultures that promiscuous of women is wrong. This belief is accompanied by perceptions of these women as gross. Many men find these women gross and this is accompanied by negative emotions toward these women. These women are often called sluts and whores. When women who are promiscuous are called sluts this is known as slut shaming. Slut shaming is supposed to discourage women from acting promiscuous. It is dishonorable in many cultures for a family to have a member of its family be promiscuous. Evolutionary biologists may say that this is due to evolutionary reasons. A woman in your family shares your genes. If the woman is seen as promiscuous she may be less likely to get married. If she is less likely to get married then she is less likely to have children. You want members of your family to have children because they share genes with you, according to Darwin. For instance, a sister shares a lot of your genes because she has the same Dad and Mom as you have. So if your sister cannot marry because she is perceived as promiscuous, then she is less likely to have a lot of children, and less likely to perpetuate your genetic line. This may make you angry with your sister. In the bible, if a woman is found out to not be a virgin before she is married, she is to be stoned. That is because she dishonors her husband. The husband does not want to have a wife who is promiscuous and has had sex with other men. If she has had sex with other men that means that she is already attached to other men. If a woman has sex with a man then chemicals are released in her that cause her to become attached to him. Studies show that once a woman has had sex with a man a couple times she is extremely attached to him. Therefore, she is likely to return to him for sex. If a husband knows that he married a woman who has already had sex this makes her less appealing to him, because he will know that she is already attached to other men. If she is already attached to other men then she may be more likely to cheat on him and have a baby that is not his biological baby, and he will have to put his resources into raising it. If a woman is found to not be a virgin after she gets married, then also this dishonors the woman's family. Like I described, if a woman is promiscuous she is not appealing as a marriage prospect, because men do not want to marry her and have to worry about her cheating on them. That is why such a woman would be stoned. Again, in this example, sex is shaping people's emotions, what they do, how they behave, their beliefs, and their perceptions.

On the other hand, if a man has sex with more than one woman, so long as the woman is not a married woman, the man is seen as a player. In the bible, polygamy was ok, so if you have sex with more than one woman, that means that you have more than one wife. Because once you have sex with a woman, she is your wife. It is interesting that promiscuous women are seen negatively, but men who have sex with multiple women are looked upon more positively. That can be explained due to genetic Darwinian principals. Like I described, it would not be a big deal for a society if a man has sex with more than one woman, and has more than one wife. It is natural due to genetic Darwinian principals that a man will want more than one mates, so that he can spread his genes more. If a man is a member of your tribe, which means that he shares a lot of genes with you, then you do not mind too much if he has more than one wife. So long as he has the resources to support the women than this is ok. Women tend not to mind so much if they share a man. In fact, it makes a man more attractive to women if he has more than one woman. It actually turns women on if they know that their man has another woman. So long as the man can support both of them financially, then women like this. Actually studies show that they like it. I described that there is a principal in evolutionary biology which says that if a man is desired by a woman, then other women desire him. That is because if a woman sees that other women find a man attractive, then they think that he has qualities that make him sexy. If he has qualities that make him sexy then he will be likely to have sexy children, and because the children are sexy, they will be likely to have a lot of offspring, especially if they are boys. This is one reason why most cultures prefer boys. That is because boys are able to have more offspring than women, because women have to wait nine months or more between offspring, but men can have offspring as much as they want, so long as they have mates in which to disseminate their seed.

But the point I am trying to make is that sex and death/ the desire to survive and perpetuate your genes shapes perceptions, responses, faith, behavior, thoughts, emotions, dreams, contemplations, and everything that comes before it in the quadrant model. I discussed that in the bible sex and death are related. It is very fascinating. In the bible sex, death, and drugs/food are very related. And in the bible sex, death, and drugs/food are related to knowledge. Let me explain

So we are discussing knowledge, and how it is related to sex and death. Knowledge is the sixteenth square of the quadrant model, so it must encompass everything before it. Therefore knowledge (sex/death and the desire for immortality and becoming a god) shapes all of the squares before it, sensations, perceptions, beliefs behavior, thoughts and emotions. Also, we are discussing how drugs/food ties into this. Let's start with the book of Genesis. In the book of Genesis Eve bites out of the fruit of KNOWLEDGE. The fruit of knowledge is forbidden by God. It is interesting that knowledge has a quality of being forbidden. Knowledge has a quality of sort of being bad. Knowledge is the fourth quadrant. The fourth quadrant is death. It is also interesting that passion is often associated with sex and bad things. People have passionate sex often when it is forbidden, or they perform crimes of passion, like if they find a spouse cheating on them, they kill the spouse in what is called a crime of passion. Knowledge often has the connotation of being hidden and secret. There is the terms secret knowledge, and hidden knowledge, and forbidden knowledge. I described how the first two squares are more conservative. The third and the fourth squares are destructive. Knowledge can question beliefs

and shake up the status quo. Karl Marx said that people believe things like religion. But Marx said that knowledge is that religion is just a way to keep the masses content and controlled and from revolution.
But anyways, Eve bites out of the fruit of knowledge. After this she lures Adam into biting out of it. Eve was tempted by a snake to bite out of it. A snake in many cultures is the symbol of knowledge and wisdom. Snakes also simultaneously are symbols of death and sex. Snakes hide in places where they cannot be seen, and they strike and kill. Snakes are phallic symbols, making one think of the penis. Snakes hide in holes in the ground, making them seem secretive. Snakes are representations of knowledge. Also snakes shed their skin, making one think of death. But they also shed their skin but remain alive, making one think of death and resurrection.
So Eve bites out of the fruit of knowledge and so does Adam. God had told them that if they bite out of the fruit they will DIE. Before this they were immortal. But once they bite out of the fruit of knowledge God says that they will “surely die”. So we are seeing that in the bible knowledge is associated with death. This story is also very deep and multilayered. The fruit of knowledge is often associated with an apple. But the bible does not say what fruit it actually is. Most rabbis say that the fruit that was eaten was grapes. They say that the fruit was actually wine. This is interesting because wine is contains alcohol. Alcohol is a drug that lowers your inhibitions. Rabbis say that this event is allegorical of Adam and Eve having sex. When you have your inhibitions lowered you are more likely to have sex.
There are numerous examples in the bible of sex and death and knowledge being associated with each other. There is a phrase that goes- he knew her biblically. To know somebody biblically is to have sex with somebody. That is because in the bible sex and knowing are synonymous. Also, once again, knowing is associated with disobedience and death. So knowledge, sex, death, and disobedience, are related in the bible. An example of this is the story of Sodom and Gomorrah. In the story of Sodom and Gomorrah a man has Lot as a guest in his home. People in the city want to have sex with Lot. They say that they want to “know him”. Lot says for them not to have sex with his guest but to have sex with his daughter instead. Homosexuality in the bible is a sin. Also, it is made clear in the New Testament that a lot of the lawlessness in Sodom and Gomorrah was due to the exploitation of impoverished due to God’s law being ignored. As a result of this disobedience to Gods’ laws, God destroys Sodom and Gomorrah and killed all of its inhabitants. The only inhabitant that God does not kill in the story is Lot and his family, because Lot was righteous. But in this story we see sex, death, and knowledge being associated with each other. On a side note, the New Testament does not say that Sodom and Gomorrah was destroyed due to homosexuality, but due to economic stratification and the hurting of the poor.
Alcohol in the bible is associated with sin. After Lot and his daughters escape Sodom and Gomorrah Lot is given alcohol by his daughters. Lot falls asleep because of the alcohol. Then his daughters have sex with him. Lot is the brother of Abraham. This is incest and it is against the law of God to perform incest. But again, we see knowing, sex, death, and alcohol related. There was the men at Sodom and Gomorrah that wanted to know lot, which meant that they wanted to have sex with him. Then the city is destroyed by God and Lot’s daughters get Lot drunk with alcohol and have sex with him. The offspring of this sinful relationship were the

Moabites and the Ammonites. Later in the bible the Moabites and Ammonites fight Israel. In the psalms it says that wine is like the bite of a viper. Again we see the connection of wine and a snake. In a story in the Bible the Israelites grumble against Moses and God (they do not believe and believing is the second quadrant and life) so they are bitten by snakes and killed (they do not believe they wish to know). This harkens back to the story of the garden of Eden where the snake gives Adam and Eve the wine. Sin in the bible is disobedience to God's law. God's law says that incest is wrong. Therefore, this relationship is sinful. And the consequences of it end up being negative, in that the offspring of this relationship end up being enemies to Israel. The snake in the bible is associated with Satan. The snake is associated with evil. We see a connection between the snake and wine. It is true that wine does lower inhibitions and bring about sin. When people drink wine they are more likely to have sex, including sex that is forbidden. Also people are more likely to get in fights and kill people when they are drunk. People are more likely to steal and fight when they are drunk. In modern society, many people die due to drunk driving accidents. People literally drink too much and they pass out and sometimes die. There is a commandment in the bible that if your son is a drunkard and will not live by the law of God then he should be sent to the elders the elders can decide to have him stoned. Alcohol and sin are associated in the bible. knowledge, sex, death, and alcohol/drugs are related in the bible. Belief, faith and obedience to God's law are associated with life in the bible, and disobedience/sin/knowing are associated with death.

Also we see a connection in the Bible between knowledge and God. After Adam and Eve bite out of the fruit god says “now they may become like Us”. Us is referring to God. Many theologians think that God says Us because he is royal and he is referring to himself using the royal we. When kings refer to themselves they often use the royal we. But the point is that, by eating the fruit of knowledge, Adam and Eve are able to become like God.

Also knowledge is accompanied by miracles in the bible. For instance, Elijah raises the Tishbite womans dead son. The Tishbite woman’s son dies, and she asks Elijah “did you come to remind me of my sin and kill my son”. After Elijah raises the child to life the woman says “now I know that you are a man of God, and the word from your mouth is the Truth”. Accompanying the miracle she knew that Elijah was a man of God. But it is interesting that her son first had to die due to her sin before she could know.

There is another example of knowing in the bible being accompanied by a miracle. God tells Moses that he will let the Egyptians “know” that He is the Lord. Moses sends the Israelites out of Egypt. He does this by dividing the Read Sea. Moses divides the Read Sea with his staff. It is interesting that Moses staff at other times in Exodus, the book in which this story is found, turns his staff into a snake. This harkens back to the Garden of Eden story. Moses uses the staff to divide the sea so that the Israelites can escape Egypt. The reason why they had to escape Egypt was due to their sin. They had not been following the Law of God in Egypt, and God wanted to free them from Egypt so that they could come to His Law. This is like the Garden of Eden story. In the Garden of Eden Adam and Eve did not obey God’s law. They eat out of the tree of knowledge due to a snake. This expels them from the garden. Similarly the snake staff expels the Israelites from Egypt. It is interesting to note that historians think that the Garden of Eden story is an allegory. Historians think that the Garden of Eden story is an allegory of the Babylonian dispersion. Ahab was the King of Israel and his wife was Jezebel, and she was not

an Israelite. According to the story she caused Ahab to fall away from the Law of God and as a result the Israelites were taken over by the Assyrians, and later the Jews were taken over by the Babylonians, and both the Jews and the Israelites were dispersed. There is a distinction between Jews and Israelites. Jews are Israelites, but Israelites are not necessarily Jews. The Israelites are descendants of Jacob's 12 sons. The Jews are descendants of two of three of Jacobs' sons Judah, Benjamin, and Levi. Judah Benjamin and Levi were a part of the southern kingdom of Judea, and the other 10 tribes were the northern kingdom of Israel. But anyways, historians think that the Garden of Eden story is an allegory of this dispersion of Israel. They say that Adam represents the King Ahab and Eve represents Jezebel. Jezebel like Eve, caused Adam, like Ahab to sin and this caused the exile of the Israelites from Israel, like the exile of Adam and Eve from the garden. The garden is Israel, but back to the story of the exodus of the Israelites from Egypt. Moses uses his snake staff to allow the Israelites to exit Egypt, where they are sinning. God says that he will let the Egyptians KNOW that He is the Lord. The Israelites cross the sea and the Egyptians chase after them. Then God has the sea fall on the Egyptian soldiers, including the Pharaoh, and they are killed. So we are again seeing connections. There is death, and out of this death comes knowledge. God said that he wanted the Egyptians to know that He is the Lord. He does this by allowing Moses to perform a miracle, which allows the Israelites to escape Egypt. He then kills the Egyptians. The snake staff is used to cross the sea. The snake again harkens back to the Garden of Eden. The staff, like the snake is a phallic symbol. The staff is a symbol that is like the penis. This symbol is used to divide the sea. Freud would argue that the symbolism of this is sexual. The staff dividing the sea is like a penis going into a vagina. Then the Egyptians and Pharaoh are killed. It is interesting that Pharaoh raised Moses, and in a sense Moses kills the Pharaoh. This brings to mind the Oedipal dynamic. It is as if Moses killed his Dad. After this event the Egyptians it says KNOW that the God of Israel is Lord. So out of this death comes knowledge. Out of the exile comes knowledge. In the story of the Garden of Eden, the exile is accompanied with the snake/sexual imagery, like in this story the exodus from Egypt is accompanied by the staff/sexual imagery. It is also interesting that before this exodus from Egypt there is a sacrifice of lambs. The sacrifice of lambs is supposed to be sin offering. Sacrifices are supposed to atone for sins. The Israelites had been behaving sinfully in Egypt. The consequence of sin is that it is supposed to kill you. The Israelites were supposed to be killed in Egypt. But by God's miracle they live. This is also similar to the Garden of Eden Story. In the Garden of Eden Story God tells Adam and Eve that if they sin and are disobedient to him and bite the fruit of knowledge then they will "surely die". After they sin by being disobedient to God's orders they are expelled from the Garden. They recognize that they are naked and cover themselves with fig leaves. It is a sin to not cover our private parts. Adam and Eve did not realize that they were sinning until then. Then they make a sacrifice of an animal so that they can have animal skin to cover their private parts. It is interesting that their sin coincides with the sacrifice of an animal. The covering of their private parts represents the covering of their sins. This represents Adam and Eve moving from death to life. Sin in the bible is associated with death, and by being naked; they are away from God's law and thus should be killed. But by covering their private parts and moving back to God's law they can escape death and they are brought back to life. Obedience to, belief in, and faith in God's Law in the Bible is associated with life. The sacrifice of the animal in the Garden of Eden relates to the Exodus

story from Egypt in that the sacrificing of the lambs in the story forgave the Israelites of their sins so that they did not have to be killed. After the Israelites leave Egypt they are given the Law of God through Moses on Mt. Sinai so that they can stop their sinful ways. I want to make a point that sacrifices accompany these events. In the story of Sodom and Gomorrah Lot escapes the sinful land, but as they are escaping his wife looks back and she dies. She is sacrificed. But my point is that knowledge; death, sex, and drugs/food are intricately connected in the Bible.
Another popular example where knowing and sex and death are related in the bible is with Jacob's son Reuben and the mandrakes. It is interesting that this is another seeming case of incest in the bible. Reuben gives mandrakes to his Mom Leah. It is important to note that Mandrakes are used as hallucinogens. Recall that alcohol in wine alters the state of somebody and can lower his inhibitions, making him more likely to have sex or even kill, and do other things that he would not normally do. Reuben giving his Mom mandrakes is metaphorical of him having sex with his Mom according to Freud. This is incest and it is another example of the Oedipal complex in the bible. Rachel's sister is Leah, and Leah is also married to Jacob. Leah says that she also wants Reuben's mandrakes. In other words, Leah also wants to have sex with Reuben. So we see again fruit being related with sex. Rachel says, wasn't it enough that you took my husband, now you want to take my son too. I already described how women are attracted to men that other women have. I have a friend that is a girl that says that she has a sister who, every time that she breaks up with a boyfriend, ends up sleeping with the boyfriend that she was with. I asked the girl why she thinks that her sister does this. The girl said that she didn't know. I told her to be honest. I said that when she sees her sister with a guy, does that make the guy more attractive to you. The girl said yes. I said that is why. The reason why her sister wants to sleep with men that she has had sex with is because when a woman sees that a man is desired by other women, it makes that man more attractive to them. I described this is due to genetic Darwinian reasons. If a woman sees that other women desire a man, she thinks that he has genes that make him sexy. Therefore she wants to have sex with him so that she has children, preferably male, with those sexy genes, so her sexy children will also get a lot of women, and continue to spread her genes to future generations. Then Rachel tells Leah that she can sleep with Jacob that night if she can get Reuben's mandrakes. So we are seeing another story with connections between sex, death, and drugs/food. It is interesting that directly after this passage Jacob and his wives flee from Laban, Jacob's Father in law and the Dad of his wives. In other words, there is a sort of exodus. Laban saw Jacob as stealing from him, because Jacob was breading his goats so that he could take most of them.
It is interesting that God tells Adam and Eve to be "fruitful and multiply". To be fruitful means to bear children, and children are bore through sex. So you see there another connection between sex and death
But a point that I am making is that in the bible sex, death, and knowledge, disobedience, and sin are related. These sins are often covered up by sacrifices in the stories. Sin and death are related in the Bible. God says over and over again that if people are obedient to His laws then they will live. But if they are disobedient to His law, which is sin, then they will die. The second quadrant, belief, faith, behavior, belonging is life. The fourth quadrant, knowledge is death. The fourth quadrant is scary. The fourth quadrant is dangerous. The second quadrant is safe and comforting.

Sin in the bible is related to death. If a person gets an infectious skin disease then he has to leave the community. Disease in the bible is associated with sin. The idea is that if you are disobedient to God's law then you are punished for it by disease. If somebody has a disease, it is evidence that he did not obey God's law. Disease and death are associated with each other. If somebody gets a disease in an Israelite community, according to the bible, then he has to leave the community. He is considered dead. He is thrown to the wilderness. There is a genetic Darwinian motivation behind this. If somebody has an infectious skin disease and he is with his tribe, then he can give other members of his tribe the skin disease. Members of a tribe share genes. If a lot of people get the infectious skin disease then a lot of people in the tribe may die. It is better to throw the man with the infectious skin disease into the wilderness to die, than to have him stay in the community and get others sick and have others die. I described that when you are kicked out of the community into the wilderness you are seen as dead. If you are kicked out of the community then you no longer belong. Being kicked out of your community to be alone in the wilderness is the opposite of belonging. Belonging is the second quadrant. Death is the fourth quadrant. Knowledge and death are associated. This death is seen as the consequence of sin. But if the person gets healed of his skin disease, then he can return to the community and see a priest. If the priest examines him and finds out that he is no longer sick, then the priest will reaccept him into the community. The priest will then make a sin offering. He will sacrifice one bird and sprinkle that bird's blood on another bird. He will then let the other bird free. This is symbolic of a death and resurrection. According to the framework of the bible, the man had died due to his sin when he was excommunicated from the community. But when he came back healed he was brought back to life. He was in a sense resurrected, and he is brought back to the law of God again, hopefully not to sin again lest he sin and contract the disease again.

Another example of sin leading to death is the case of a boy with an Egyptian Dad and Israelite Mom in leviticus 24. According to the story the boy blasphemes against God. According to rabbis the boy did not belong in the community because of his Egyptian Dad, and apparently his Mom did not have good character. It is a sin to blaspheme God's name so the boy summoned by Moses, through the decree of God, to be stoned. Again, there may be genetic Darwinian implications to this story. The boy's Dad is Egyptian. Therefore he is not as genetically similar to the other Israelites as most other Israelites, so he is more likely to be excluded. Also rabbis point out that this boy's Mom was not a very good Mother in that she married an Egyptian. According to evolutionary biologists, there is a motivation to marry people within your tribe because they share more genes with you. If you marry people in your tribe then you will have more offspring that share your genes. Also people in your tribe are more likely to look lie you, and you usually resemble your Mom. Freud points out that men want a woman who looks like their Mom as their spouse because subconsciously men really want to marry and have sex with their Moms. But the point is this boy did not belong. Belonging is the second quadrant. The second quadrant is life. As a result he sinned and was killed. But rabbis do point out that because the boy's Mom was an Israelite he should have been treated well, and it is sad that the boy was brought to sin. Rabbis often sort of blame the community for this boy's sin in blaspheming God in that they think the reason why he blasphemed God was because he did not belong in the community.

So this story sort of subtly warns women not to marry outside of their tribe because they will have children that don't belong, and thus may sin and blaspheme God. The point that I am illustrating is that in the bible, I already demonstrated that knowledge and sex and death are related. Also in the bible death and sex are often related to sin. Sex and death in culture in general are taboo subjects. It is deemed inappropriate for children to see movies with sex and death in them. In the bible, if a nazarite touches a dead body he has to cut his hair and cleanse himself. Sex and death have qualities of being esoteric and taboo and forbidden, like knowledge. Recall that knowledge is the 16th square of the quadrant model. There are 16 types of people. There are sensors, perceivers, responders, people who are aware, believers, faithful people, behavers, belongers, thinkers, emoters, doers, dreamers, contemplators, passionate people, flowers, and knowers. Knowing is the 16th square. It is the fourth square of the fourth quadrant. The fourth always encompasses everything before it, yet it is separate from it. Everything before knowledge leads to knowledge, and knowledge shapes everything before it. The more knowledge you gain, the more your awareness changes and your beliefs, and thoughts, and so on and so forth. But also knowledge is related to sex and death, and Freud and Darwin point out that sex and death shape the psychology of humans. So every quadrant before knowledge is shaped by Freudian and Darwinian sexual and murderous survival motivations. My big point is that knowledge and sex and death are intricately linked. Sex and death are associated with evil and sin. I already discussed how this is seen in the bible. Now let me explain this concept further.

Knowledge in the bible is related with a deep connection with something. When men want to know other men in the bible that means that they want to have sex with them. If a man knows a woman in the bible it means that he has had sex with her. There is no connection in the earthly level that is more deep and intimate than sex. When you have sex you sort of become one with another person. The man physically inserts his penis into a woman. Out of this interaction a baby is produced. That baby is a miniature copy of the man and the woman. When you have sex you bare it all. Sex is very related to death. Sex is very primordial. when people have sex together they get naked. They are exposing to each other their private parts. These are parts of their bodies that they keep hidden from other people. They become like animals, and they bare their private parts. They often lay down or get on hands and knees like animals. Sex is kind of violent. The man sticks his penis into a womans orifices. There is usually a lot of moaning and groaning. It is like a murder. when somebody is being killed they moan and groan. When a man and woman have sex the woman moans and groans a lot. She also screams even. The man also makes animal like noises. The man and woman bare a lot to each other in sex. Also there is a lot of other animal type of behavior during sex. For instance men and women bite each other and scratch each other and women often kick and scream and grab onto things as if they are being tortured. It is almost like the man is murdering the woman. It is almost like his penis is a weapon and he is penetrating her with it and killing her. But she likes it, and he likes it. This may represent a kind of violent murderous desire within the human psyche that is turned on by such things. On the part of the woman, the woman wants to be dominated and murdered. On the part of the man, the man wants to dominate and murder. Sometimes interestingly the roles are reversed and the woman wants to dominate and murder and the man wants to be murdered and dominate. When the woman slaps and hits and sort of fights back this represents a sort of

resistance as if she is trying to escape the murder. This kind of tension turns her and the man on more. Freud believed that the human psyche had an impulse to want sex and also to want to die. Freud says that there is a subconscious desire in humans to want death, want sex, and want to kill. Freud believed that humans had psychologies that were incestuous, cannibalistic, and murderous. A lot of evidence seems to indicate that he is correct in his analysis. The biting during sex relates to Freud's idea that humans subconscious psychologies are cannibalistic. Eating somebody is also a way to deeply connect with that person. I described knowledge can be seen as an extremely deep connection with something. During sex women sometimes give oral sex and men give oral sex, which is kind of cannibilistic. The french call an orgasm a miniature death. When somebody orgasms it is a transcendent experience. When a man and woman have sex it is like they die to themselves and become one with each other. That is why sex is kind of like a death. And out of this comes a new life. So there is sort of a death and resurrection. When Eve bites out of the fruit of knowledge of Good and Evil this represents her knowing evil. She disobeyed God and must be punished. Rabbis say really this was metaphorical of Adam and Eve having sex, and God says that because of this they must "surely die". Knowing God in the bible is usually followed by experiencing a miracle. For instance I described the Tishbite woman claimed that she knew God after she saw her son raised from the dead. God says that the Egyptians will know him after he frees Israel from them. Also when Jesus dies and the tent breaks, a Roman soldier says that he "knew" that he was the "son of God". The miracle was accompanied by knowledge. It is interesting that these two miracles that were followed by knowledge were miracles involving a death and a ressurection. The crossing of the sea of the Israelites sort of represented a death and a ressurection. They had crossed over from the ways of Egypt which was sin to gaining the law of God and ultimately the promised land where they would try to practice it. Ezequiel says that to know God you have to obey his sabbaths and obey his decrees. So according to Ezequiel knowledge of God comes after obeying God's word. Jesus says that eternal life is to "know the Father" who is God and to know him who the Father sent. It is interesting that when orthodox Jews pray at the western wall they move back and fourth with their heads. Some have said that this is a kind of sexual movement, and that it looks like the orthodox jews are having sex with the western wall (Jerusalem who in the New Testament is described as the Mother). They say that this sexual movement symbolizes a desire to have a deeper connection with God.

Let me explain another example from the bible of how sex and death are related in the bible. The story of Samson is a good example of this. Samson is the last of the 12 great judges of Israel, and Samson is one of the most sinful of them. He is sinful in that he is a nazarite, but he has sexual relationships with the prostitute Delilah who is not even an Israelite. Delilah tricks Samson into revealing his secret that the source of his power is his hair. She cuts his hair and the Philistines capture him. It is interesting that Delilah is depicted as yet another female tempter in the bible. There are many examples of this. I discussed Jezebel, a non Israelite, who lead Israel into sin after marrying the King of Israel Ahab. I mentioned Eve. The Israelite boy with the Egyptian Dad who was stoned was stoned, rabbis say, because he had a Mom that was not very righteous and brought her son to sin. I did not discuss Joseph. Potiphar an Egyptian woman who was married to the man that Joseph was a slave under, accused Joseph of rape when he did not rape her but she was just upset that he would not have sex with her, and

Joseph ended up being put in prison. Herod's lover Herodias and her daughter are depicted as seducing Herod during his birthday. It is already described that Herod wanted to kill John the Baptizer so this all could be a set up. But nonetheless Herodias, a woman, sinfully seduces Herod with dance and Herod tells her that he will give her whatever she asked. Because she is a lawless woman she of course wants John the Baptizer, a man of God who was against the Roman Empire and the laws of Rome and for the law of God, killed. Because Herod promised her that he would give her what she asks, and she asked for John the Baptizer's head, Herod has Johns head taken off and given to him on a platter. Women in the bible are often depicted as manipulative and deceitful. But many do argue that women are manipulative and deceitful. Studies show that women are good liars and they cheat on their husbands a lot and make their husbands raise children that are not their own. A lot of people don't want to believe this because it is uncomfortable, but facts/ knowledge says that it is true.

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But anyways, Delilah tricks Samson and Samson is captured by the Philistines. It is important to note that Delilah is not am Israelite. An underlying message of this story is to not engage in sex with non Israelites who are not in your tribe. But then Samson is tied up to two pillars. It says that Samson is grinding grain. Rabbis look at the word grinding and they notice that the word for grinding and the word for sex are the same. Many rabbis think that Samson was not literally grinding grain, but instead was made into a sex slave. Rabbis say that, actually Goliath, who was the giant enemy that King David slew leading the Israelites to victory against the Philistines, was the offspring of Samson and the Philistine women that they were forcing him to have sex with. So anways, Samson is grinding grain. Rabbis say that he is having sex. As this is happening he gains his strength back because his hair grows back. He is so strong that he can break down the pillars. The pillars then fall on him and he dies, but they also fall on the philistines. Samson says to God "take the Philistines down with me". Samson represents a martyr for Israel. He gives up his life for his people. The philistines were a mortal enemy to the Israelites. There may be a genetic Darwinian motivation behind Samson killing the Philistines Darwin would explain. Darwin could say that the Israelites share more genes with Samson than the Philistines do because they are a part of his tribe. Therefore he is willing to sacrifice his life to save his people. Because he may die, and his own genes are wiped out of existence. But he shares genes with his people. So he sacrifices himself and his genes for his people, but at the

same time what he is doing is not completely altruistic. He shares genes with the Israelites, and by sacrificing himself he is saving their genes so that they can continue to reproduce. As a result he ends up really saving his genes, because if he did not save his people from their enemies the Philistines, then all of their genes would have been destroyed, and those are genes that he shares. That is a Darwinian explanation to this event. An explanation given by Rabbis would be that the Philistines were pagans that followed a law that was not the law of God, and thus Samson sacrificed himself to save the law of God. But the point was that Samson is having sex according to rabbis, and he dies while he is having sex. We see again a connection between sex and death.

There is another interesting connection between sex and death in the Bible. There is an levite who is taken into a man from Gibeahs house in Judeah. The Levite was from Israel and he was travelling to Judea. Recall the Israelites are not just the Jews. the Jews are Benjamin and Judah and Levi. The tribes of Benjamin and Judah separated from Israel to the North and formed Judeah. The levite had a concubine with him. A concubine is a woman that he is not married to but he uses for sex. It says that the old man and the levite and the concubine are eating and drinking. It is very likely that they are drinking wine. Then it says that the inhabitants of the city knock on the door and demand to "know them". Again, they want to have sex with them. The old man is a righteous man. He realizes that the man who is staying with him is a levite, and thus he is an important member of the tribe of Israel. As a result he tells the Gibeahites that want to have sex with him that they should not do this, and he instead offers his virgin daughter and the concubine for them to have sex with. We have to realize that there is a reason why there is a mob of people outside of this house who are behaving in this vile way. The Gibeahites had stopped obeying the law of God. Also a lot of them were probably impoverished and going mentally insane. These people are probably exploited and they are acting vile. The law of God is nowhere to be found among the Benjamites. But the point is that the old man and the concubine and the levite were eating and drinking. they were probably drinking wine. This is followed by people outside demanding to have sex with them. I described how wine/food and sex and death are often related in the Bible. Then the levite gives them his concubine. The people outside rape the concubine all night and they kill her. In the morning the levite wakes up and walks out of the house and sees the concubine on the thresold of his door laying there. He does not seem to be too worried about her. He slept the whole night, representing that he could sleep while his concubine was gone. But it is described that this concubine was not a very faithful concubine. She had left the levite before and went back to live with her parents. So the levite is not too concerned with her. Also, she is a concubine and concubines are not that valuable. The levite tells her to get up and to come with him. But she cannot get up. She is dead. The levite then cuts her into 12 pieces and sends the pieces of her body to the tribes of Israel. The concubine was his property, and his property had been killed. He is pretty upset. My point is that again we see wine/alcohol sex, in this case rape, and death related again.

This is interesting too. Gibeah was in Benjamin. The tribe of Benjamin is one of the tribes of Israel, and the descendans of Benjamin and Judah are the Jews of today. The Isrealite tribes wanted to destroy Gibeah. But he Benjamites did not want to do this because the people in Gibeah were Benjamites. But the Israelites said that the Gibeahites had to be purged because of their lawlessness. It makes sense in a genetic Darwinian perspective that the Benjamites

would no want to kill their own people in Gibeah, because they share the most genes with those people. But also it is possible that the Benjamites had completely gone against the law of God and therefore did not want to punish the Gibeahites for their sins. God tells the Israelites to destroy the Benjamites for their sin in not wanting to punish the inhabitants of Gibeah. The story says that the Israelites mobilized against the Benjamites and killed over 25 thousand of them. The Israelites see all of the towns on fire too. So you see that the Benjamites were punished for their sin in going against God. But the Israelites had promised to never marry a Benjamite due to the Benjamites sin. Then what is interesting is that the Israelites old the Benjamites to hide outside of a vineyard and wait for the women of Shiloh to dance in the vineyard. It is important to note that this is a vineyard, so there is likely wine there. Wine recall, causes people to loosen their inhibitions. It causes them to dance. Dancing is a seductive act. People dance to attract members of the opposite sex. You never see a dance where there is all guys or all girls. Girls dance among each other a lot but they are waiting to be picked up by men. Men dance in order to try to ultimately have sex with the women. The Benjamites wait for the women of Shiloh to dance and then they took them to be their wives. They raped them. It is important to note that this occurs in a vineyard. In vineyards is graves and grapes yield wine. I don't think this is a coincidence. Again alcohol/food and sex and death are all related in the bible. Also before Babylon is taken over the King is drinking wine. Before Haman is killed he is drinking wine. The song of solomon is another book in the bible where sex and fruit/drugs/food are intricately related. Solomons lover says that she loves Solomon more than wine. She says in Song of Solomon 2,

With great delight I sat in his shadow,
and his fruit was sweet to my taste.
4 He brought me to the banqueting house,[b]
and his banner over me was love.
5 Sustain me with raisins;
refresh me with apples,
for I am sick with love.

Solomons lover likens Solomon to an apple tree. She says that she tastes the fruit of the tree. Again this harkens back to the Garden of Eden. Eating of the fruit represents sex. Again this imagery seems sort of cannibalistic, but there is a kind of cannibalistic quality to sex as I have described, especially when lovers bite each other and open mouth kiss each other and give each other oral sex. Evolutionary biologists interestingly say that there is an evolutionary purpose behind kissing. They say that a man and woman can tell a lot about each others immune systems by the taste of each others saliva. If the saliva of a mate tastes good to you, that means that you have an immune system that would be compatible with her immune system, and you will more likely have children with good immune systems. If not, then the saliva of the mate does not taste good. Evolutionary biologists say that humans are evolved to want to kiss each other to subconsciously see if their immune systems are compatible. They say that humans who had compatible immune systems were more likely to survive, so humans that had the adaptation that allowed them to want to taste another person’s saliva and be able to tell if their immune systems were compatible, were more likely to have offspring that survived, so now

humans have a tendency to want to kiss, and a capacity to tell based on the taste of the other humans saliva how compatible their immune systems are.
Solomons lover goes on to say
for our vineyards are in blossom."
16 My beloved is mine, and I am his;
he grazes[f] among the lilies
She describes that her and Solomon's vineyards are in blossom. This is metaphorical. Again vineyards are full of grapes and wine. This in the bible is associated with sex. She is saying that both of them are fertile and horny. She says that Solomon grazes among the lilies. This is metaphorical of him having sex with her. Lillies are flowers and flowers also bear fruit. These are metaphorical of sexual organs. Solomons lover describes solomon as a gazelle. She describes him as an animal. People kill and eat animals. Again, I described that their is a cannabilistic nature to sex. But also I described how sex is kind of a primordial, primitive act. People during sex are naked and they are physical with each other like animals. People get in touch with the more primitive primordial animalistic aspects of themselves. That is why sex in a way is kind of like dieing. In order to have sex you have to kind of let go of your ego and bear it all. You do things that you would not do in front of most people, like get naked, and get on your hands and knees.
Solomon in the Song of Solomon 4 says,
How beautiful is your love, my sister, my bride!
How much better is your love than wine,
and the fragrance of your oils than any spice!
11 Your lips drip nectar, my bride;
honey and milk are under your tongue;
the fragrance of your garments is like the fragrance of Lebanon.
12 A garden locked is my sister, my bride,
a spring locked, a fountain sealed.
13 Your shoots are an orchard of pomegranates
with all choicest fruits,
henna with nard,
14 nard and saffron, calamus and cinnamon,
with all trees of frankincense,
myrrh and aloes,
with all choice spices—
15 a garden fountain, a well of living water,
and flowing streams from Lebanon.

Solomon says that the love of his lover is better than that of wine. It is interesting that Solomon calls his lover sister. This is a term that is just representing that she is a fellow Israelite. But also Freud did say that heir is an incestuous quality to sex. Freud said that men and women do really subconsciously want to have sex with family members. My friend told me that girls like guys to tease them and play with them like they are their brothers, and his gets them horny. He also told me that he has had sex with girls who like to role play that they are having sex with their brother.

Also he said that women say "Daddy" when they are having sex, suggesting that they really do want to have sex with their Dads. Women he said, also say a lot of curse words and nasty things, suggesting that the women are getting in touch, during sex, with a more primitive primordial aspect of themselves. These women are exposing their subconscious psyches. Men also say things to mates like "hey mommy". Men also call women "babes". The reason why they do this is probably because women produce babies, that is their functions, according to Darwin. Also it may have to do with the idea that the man is like the womans Daddy. Freud points out that men do want to have sex wih their mothers but this is also displaced on their daughters. Daughters also want to have sex with their Dads. Men also talk dirty during sex. During sex people get very inimate with each other and do things that they would no do around oher people often. Again, Solomon allegorizes his lover with fruit imagery. Again, fruit/drugs/food and sex are related in the bible.
Solomon also describes her as like honey and milk. It is interesting that a common phrase regarding the land of Israel is it is the land FLOWING with milk and honey. Recall the flow is harmony and perfection. Milk and honey are both food sources that are derived without having to slaughter an animal. Solomon describes his lover as like milk and honey. This again is cannabilistic in nature. She is sweet and pure. I do not think it is a coincidence that Solomon describes his wife as like milk and honey. Rabbis think hat his story is an allegory of God's love for Israel. God represents Solomon in the story, and Israel is the woman. In the bible God is married to Israel. When Israel was dispersed by the Assyrian Army this was described as a divorce from God. Prophets like Hosea describe that Israel committed adultery and thus God divorced her. The idea is that by not following the law of God, and by following the laws of other peoples with other Gods, Israel lost favor with God and was punished by divorce. As a result the 10 Northern tribes of Israel, were dispersed. The idea in the bible is that they were divorced and they became gentiles. Gentile means out of covenant dogs. Because the tribes of Israel were dispersed they lost the law of God and began to behave like gentiles. But the New Testament describes Jesus desire to regather the lost tribes of Israel to Israel and bring them back to the law of God and thus back into marriage with God.
I described that the idea of knowing somebody entails becoming very intimately connected with somebody. Sex is a way that his intimate connection occurs. Thus sex and knowledge in the bible are synonymous.
Solomons lover continues
Let my beloved come to his garden,
and eat its choicest fruits.
Again sex and the eating of fruits are being associated.
Solomon says
I came to my garden, my sister, my bride,
I gathered my myrrh with my spice,
I ate my honeycomb with my honey,
I drank my wine with my milk.
Again Solomon calls her sister. He describes that he drank he wine. Again wine is associated with sex in the bible.
Then others say

Eat, friends, drink,
and be drunk with love!
Love and being drunk are being associated. I described that when people are drunk their inhibitions are lowered and they are more likely to have sex.

You get the picture. Solomon continues later in Solomon 7
How beautiful and pleasant you are,
O loved one, with all your delights![a]
7 Your stature is like a palm tree,
and your breasts are like its clusters.
8 I say I will climb the palm tree
and lay hold of its fruit.
So the idea is this is reminiscent of the garden of Eden. The fruit in the garden of Eden was the fruit of knowledge. Knowledge is forbidden. It is secret. Also sex has a quality of being forbidden. Solomon is describing his lovers breasts as a cluster of fruits. He wants to eat.
he continues
Oh may your breasts be like clusters of the vine,
and the scent of your breath like apples,
9 and your mouth[b] like the best wine.
Then Solomon's lover says
Come, my beloved,
let us go out into the fields
and lodge in the villages;[d]
12 let us go out early to the vineyards
and see whether the vines have budded,
whether the grape blossoms have opened
and the pomegranates are in bloom.
There I will give you my love.
Again he vineyard is described as a place where they are going to have sex. The vineyard is full of grapes and where wine is produced. This is harkening back to the Garden of Eden story, where Adam and Eve eat the fruit which rabbis say was wine, and allegorically they have sex.
Then Solomon's lover continues
Oh that you were like a brother to me
who nursed at my mother's breasts!
If I found you outside, I would kiss you,
and none would despise me.
2 I would lead you and bring you
into the house of my mother—
she who used to teach me.
I would give you spiced wine to drink,
the juice of my pomegranate.
3 His left hand is under my head,
and his right hand embraces me!

4 I adjure you, O daughters of Jerusalem,
that you not stir up or awaken love
until it pleases.

Again, we see an interesting, incestous quality to this. Solomon's lover calls him brother. She may call him brother because she is a member of his tribe. But also, as I described, Freud points out that there is an incestous quality to peoples subconscious, and they desire to have sex with their sisters and mothers subconscously. An interesting thing is that many people who study mythology say that trees themselves are symbols of vaginas. but my point is knowledge, fruit/drugs/food, sex, and death are related in the bible.
Let me give another example of this. In the book of Esther, Esther a Jewish woman, while in the Persian Empire, marries the King of Persia, King Xerxes. Haman, a leader with Xerxes, wants to kill all of the Jews because Mordecai, Esther's brother, will not bow down to him. Haman and King Xerxes are drinking wine. Then Esther reveals to King Xerxes that she is Jewish and she wants Haman killed. King Xerxes then goes to the garden. So again, we are seeing imagery that harkens back to the garden of Eden. We see wine and we see a garden. Then Xerxes comes back to see Haman begging to Esther to spare his life. King Xerxes thinks he is trying to rape Esther so he has Haman killed. Haman had set up a pole for Mordecai to be killed on. Mordecai was going to be a sacrifice because he refused to bow down to Haman and he remained true to the law of God. A lot of Jews in the Persian empire were not obeying the law of God and they should have been punished by death for this. But Mordecai represents a kind of sin offering. Mordecai was willing to die for his people and remain true to God. However, thanks to Esther, instead of Mordecai being killed, Haman is killed on the pole that Mordecai was supposed to be killed on, and the Jewish people are saved. Then King Xerxes kill all of the Persians who are against the Jews. Mordecai went from being a man who was supposed to be killed by King Xerxes, to being made by King Xerxes a royal commander, wearing royal garments of blue and white, and a crown of gold. We see the common trope. Mordecai is supposed to be sacrificed for the sin of the Jewish people. The Jewish people are sinning. But then there is a miracle that saves the Jewish people and destroys their enemies. The same thing happened in the story of Samson where Samson dies and kills the Philistines who were supposed to kill the Israelies for their sins.
but my point is that wine and death are associated in this story. Also sex is associated with it because after drinking the wine King Xerxes thinks that Haman is raping Esther and then he commands Haman to be killed.
The stories of Jesus have the same theme. I told you that a big theme of the bible is that the 10 northern tribes of Israel have been out of covenant. The lost tribes of Israel were dispersed due to their sin. Nobody knows who they are. The Jews are still in Israel during the time of Jesus, but they are in Judeah. Jesus says that "I only came for the lost tribes of Israel." Jesus tells his disciples not to preach to the gentiles because he says he only came for the lost tribes of Israel. The lost tribes of Israel are considered gentiles because they are out of covenant, but they are still Israelites. Jesus only wants the Jews to preach to fellow Jews and gentiles who they think are members of the lost tribes of Israel. I get my information from the messianic Jews, and the black hebrew Israelites, although I disagree with the black hebrew Israelites that the Israelites

are Africans. Jesus in the story says the parable of the prodigal son. According to messianic Jews this is a parable about Israel. The prodigal son represents the lost tribes of Israel. The prodigal son leaves his Father. The Father represents God and his Law. He goes and lives a destructive life where he is a drunkard. Again being drunk is associated with sin. This son is not being obedient, he is not faithful to the God of Israel and he does not believe. He lives working feeding pigs. Pigs are filthy animals in Jewish culture. Pigs are unclean and should not be eaten. They are wasteful creatures and unhealthy. The prodigal son is the Father's eldest son. He then decides to come back to his Father. His Father welcomes him back with open arms. The younger son represents the Jews. The younger son represents Judah and Benjamin and Levi. The younger son is jealous that the older son had left the Father but he is being accepted back. In a sense the younger son died and ressurected. The younger son stayed with the Father the whole time, so he doesn't see it as fair. The younger son represents the Jews. In the bible Isaiah and other Israelite prophets describe that at the end of time the lost tribes of Israel will be gathered from around the world and returned to Israel and return to the law of God. Many Jews have remained true to the covenant of God, like the younger son who stayed with the Father. They will be jealous that the lost tribes of Israel can just go from being gentiles to being grafted back into Israel. But that is the story, and that is what this story is allegorically about.
Jesus in the stories never preaches to people who he does not think are Jews or members of the lost tribes of Israel. He speaks to a samaritan woman. But he tells the samaritan woman that she is a descendant of Jacob. Jesus thought that the Samaritans were members of a lost tribe of Israel, but that they had fallen out of covenant. Every time Jesus heals somebody, it is metaphorical of him bringing the person back into covenant.
Another example of this is when Jesus sees the man at the healing pool. Archeaolgoical evidence shows that the healing pool described in the story existed in Judeah during the time of the Roman empire when the story is taking place. People would go into the healing pool when it bubbled and they would be healed. But this was the placebo affect. People were not really healed by the pool. I discussed that if you believe that something will heal you, it heals you due to the placebo affect. The first person who jumped into the pool when it bubbled was supposed to be healed. Usually the first person into the pool would be somebody who was not seriously injured. For example, a guy with a jammed thumb might jump into the pool and feel better, and he would be the first to get in because he wasn't that badly injured. Basically this was a competition, and that is what the Roman empire was all about.

Paul was the same way. Paul says that he wants to bring gentiles to God. Jesus other disciples only preach to Jews, but Paul tries to bring the gentiles to God's law. But Paul makes it clear that by gentiles he is refering to the lost tribes of Israel who are out of covenant. Recall that gentile means, out of covenant. Paul says that he wants to graft the gentiles "back into the olive tree". The olive tree, it is made clear, is Israel. Paul says that he is bringing the gentiles back to the God of Israel, but he makes it clear that he is only going for gentiles that he thinks are the lost tribes of Israel. The Black Hebrew Israelites point out that the bible says that Jesus came to save the world. But the Black Hebrew Isaelites say that evidence shows that the world is only Israel, because there are multiple worlds in the Bible, and the world that the bible is referring to is only the world of Israel. I do not go so far as the Black Hebrew Israelites necessarily in that,

the rabbis do say that at the end time the whole world is going to adopt elements of the torah and prosper due to Israelites returning to the torah, so Jesus did in a sense come to save the whole world, but it is made clear that he came only for the lost tribes of Israel to return to the torah, and the same thing with Paul. Paul says that Jesus died for the sins of Israel. Jesus is described as dieing for the sins of Israel. Messianic Jews explain what his means. Jesus in the stories says that he came not to abolish the law but to fulfill it. According to the law of God, if Israelites disobey the law of God then they should be killed. But Jesus is depicted as a sacrifical lamb that atones for the sin of Israel so the Israelites do not have to be killed. The Jews in Israel at the time of the Roman empire were disobeying the law of God. The Jewish leaders were disobeying the law of God. The lost tribes of Israel were disobeying the law of God and many of them even forgot that they were members of the lsot tribes of Israel that were dispersed long before by the Assyrians for having disobeyed the law of God. The torah describes that whenever Israel disobeys the law of God a beast will be sent to punish them. The beast is metaphorical of an enemy people. At the time of the Roman empire the Jews lived in Judeah in Israel, but they had forsaken the torah and desecrated the land. There was prostitutes and thieves and murderers everywhere. The law of God was being trampled on. Jesus blamed this on the fact that Judeah had become multicultural and had adopted the laws of the Roman empire and not the law of the God of Israel. the punishment for having desecrated God's law was supposed to be that the Jews and Israelites would be wiped out. But Jesus brought many Jews and Israelites back to the law of God. Also he is sacrificed on the cross. He is representing the sacrificial lamb of the passover. In the story of the passover the Israelites are in Egypt. The Israelites are not following God's ways in Egypt and as a result they should be killed. But God sends plagues against Egypt, and he has the Israelites sacrifice lambs and put he blood of the lambs on their doors. This sacrifice is the sin offering that is supposed to forgive them of their sins so they are not killed. Jesus represents this sacrificial lamb. Jesus is sacrificed on the passover and he calls himself the sacrificial lamb of God. His sacrifice is supposed to save Israel. In a sense it did. After this the Roman Empire converts fom an empire that wants to destroy the Jews and Israelites, to an empire that is Christian and wants to protect the Jews and Israelites. The Christian movement was at first solely Jewish and also Paul was conveting gentiles that he thought were the lost tribes of Israel and even by converitng anybody it would destroy the Roman Emprie which was trying to destroy the JEws.

This is how Jesus is depicted as like the embodiment of Israel and as like the God of the Old Testament. The stories of Jesus parallel the stories of Israel in the torah. Recall that Israel is the 12 descendants of Jacob. Jesus has 12 disciples in the stories, and each one represents one fo the 12 tribes of Israel. Jesus birth is like the birth of Moses. Pharoah is having Israelite babies killed when they are born, because the Israelites are a threat to the Egyptian Empire. The Israelite God is in a sense antagonistic toward empire. The Egyptian empire was a multicultural land all about hedonism and decadence and it did not care abou the wellfare and prosperity of the ethnic groups that comprised it. Egypt was a multicultural pagan land of sin that had a law that was antagonistic to the torah. Moses was born in Egypt while Pharoah was having the boys of the Israelites killed. Moses Mom puts Moses in a reed basket and sends him down the Nile river. Moses is picked up by the Pharoahs daughter and he is raised in the Pharoahs house. So

Moses survives. The story of Jesus is very similar to this. In the gospel of Matthew, when Jesus is born in the story, King Herod hears that a messiah has been born and he decides that he wants all of the Jewish children to be killed. A messiah means an annointed one of Israel. Herod is not ethnically Jewish but he has been placed over the Jews to rule over them harshly. Herod has a lot of power. He does not want a messiah to be born because he knows that a messiah of Israel will bring them back to the law of God and save them from the law of the pagans multicultural empire of Rome.
So Herod tries to have him killed by having babies slaughtered in Behtlehem.
But like Moses, Jesus escapes with his life and his family flees. It is interesting that Jesus's family flees to Egypt. Like Moses, Jesus as a child is growing up in Egypt. But Herod later dies and Jesus returns to Israel. Jesus heals the blind and the deaf and the mute and the diseased. I already described that in the bible these illnesses are the cause of sin. In Moses case the Israelites turn against Moses and call him an "Egyptian" and Moses has to flee for his life after killing an Egyptian slave master who was whipping an Israelite slave and fearing that the Israelites themselves will tell on him. Jesus similarly is persecuted by his own people. A lot of the Jews like the law of Rome like a lot of the Israelites liked the law of the Egyptians, and they want to stay in subjugation under the empire. Jesus does not do away with the law but he makes it more strict. Jesus says not only to not murder but to not even be angry with your brother. I described how emotion leads to action. Jesus realizes this. Jesus says to his fellow Israelites, "Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. 26 Truly I tell you, you will not get out until you have paid the last penny." Jesus is giving them advice to surive in the Roman empire. The Jews are being destroyed by the Roman empire and Jesus is trying to get them to dissassimlate from it and start working together and to return to the torah. Jesus says not only to not commit adultery, but he says do not even have lustful thoughts, for these thoughts will cause adultery. Jesus understands the quadrant model. Thoughts cause you to do things. I already explained that. Jesus tells his fellow Israelites to turn the other cheek if they are slapped. This is not against the torah to do this. Jesus like Moses is realizing that the Israelites are fighting amongst each other, so he is telling them to stop fighting and start trying to be more harmonious with each other. Moses did the same thing when he told the Israelites i Egypt to stop fighting. Jesus then says that if somebody takes your shirt, hand him your cloak as well. Jesus realizes that the Jews are being persecuted in the Roman empire and they are losing a lot. Their own people are persecuting them. Tax collectors are stealing their money
When Moses brought the Israelites out of Egypt he went on top of Mt. Sini and received the torah which clearly stated God's law. The idea is this law was in juxtaposition to the ways of Egypt, which the bible describes as the firey furnace. Rome is an extension and continuation of Egypt; that is how Rome is depicted in the bible.Egypt never dies, but it continues in the empirest that secede it.
Jesus then crosses a sea. It is interesting that right before he does this he heals a Roman centurion's servant. Messianic Jews say that this centurion was a member of a lost tribe of Israel. But the important thing is the Roman centurion submits to Jesus and recognizes this Jewish rabbi as superior to himself. The Roman centurion submitting to Jesus represents him

accepting the torah. Messianic Jews point ouut that gentiles who are not members of the lost tribes of Israel most likely would not do this. But because this centurion is a member of a lost tribe of Israel he did submit to Jesus. But, even if he was not a member of a lost tribe of Israel that is not important, and I am going to explain why in a minute. what this interaction between the Roman centurion and Jesus represents is a subversion of the order of that day. Jesus, a Jewish rabbi, and Jewish rabbis were mocked in the Roman Empire, is having a Roman centurion, a very powerful man and an enemy to the Jewish people submit to him. That is what is important about this interaction. In the story of Elijah in the tanack, which is the books of the prophets, Elijah heals an Assyrian commander. Again, this represents the Assyrian commander going away from the laws of the Assyrian empire, which was a multicultural sinful empire, to the law of God, which is healing. That is why the Assyrian commander was healed. After this event the Assyrian army fights the Israelites and the Israelites win by a miracle. I suggest that this miracle has something to do with the fact that the Assyrian commander was healed by Elijah, and perhaps he double crossed. Also, later there are four starving Israelites wandering. The Israelites in Israel under the Assyrian empire are starving because the Assyrian Empire is against them. But miraculously the Assyrian army leaves their camp and leaves for them and all of the Israelite people food and supplies. Again, I do not think it is a coincidence. I do not think it is a coincidence that Elijah the Israelite just healed an Assyrian commander, and then all of a sudden miracles start occuring where the Israelites start to defeat the Assyrians. I think that the Assyrian commander double crossed against the Assyrian Empire once he recognized the Truth of God's law and was healed by it. It is also important to note that the story of Elijah healing the Assyrian commander is similar to this story. In the story with Elijah the Assyrian commander is told by Elijah to bathe in the Jordan river and he will be healed. The commander probably expected Elijah to give him an elaborate healing. But Elijah realizes that the reason the Assyrian commander is sick is because he is so proud and arrogant. By bathing in the Jordan river, the Assyrian commander humbles himself. Also the Jordan river is a river that symbolizes the law of God. The Jordan river is the river that the Israelites crossed in order to come into Israel. The Assyrian commander is healed. Then he tells Elijah that he will give Elijah all of his riches and everything he has for healing him. Elijah declines. Elijah is a man of God and the law of God is not concerened with riches. The law of God is antagonistic toward fleshly carnal things. While the Assyrian commander did not give Elijah riches, I submit that it is likely that he did help the Israelites against the Assyrians. Jesus in the gospels says to the Jews that he came to perform the miracles of Elijah and Elisha. Another miracle that Elijah did was he healed the Tishbite woman's son. She later in the story helps Elisha by cutting off the King of Assyrias head. Recall that Assyria was the empire that was oppressing the Israelites and taking them away from the law of God at that time. By healing these gentiles Elisha ended up saving the Isrelites and the law of God. So messianic Jews say that the Roman centurion that Jesus helped was a member of a lost tribe of Israel. That may be true. But even if he was not, the significance of this event is Jesus brought a powerful man who was an enemy to the Jews to the side of the Jews. But by humbling himself, the roman commander would start treating his servant in accordance with the law of God, and the servant would be healed. Jesus says that the Centurions servant was healed due to the centurions faith. Faith in the bible is associated with humility, and submission to God's law. Moses before leaving Egypt similarly performs miracles. These miracles showed

the Egyptians the greatness of the God of Israel and converted many Egyptians, including probably Egyptian commanders, to the side of Israel. My point is that the story of Moses is similar to the story of Jesus. But actually the stories of Jesus and Moses are similar to the stories of all of the prophets in the Bible if you get down to it.

So let me continue with how the story of Jesus is similar to the story of Moses, and how Jesus himself represents Israel. Jesus heals the Roman centurions servant. It is no coincidence what happens next. Jesus then tells his disciples to follow him and that in order to follow him they have to leave everything behind. Jesus then gets on a boat with his disciples. This is like when Moses and the 12 tribes of Israel cross the Read Sea. Recall that Jesus just told his followers to drop everything and follow him. This is like Moses in Egypt. Moses made the Israelites leave their Egyptian ways and follow him toward Israel and the law of God. Moses cross the Read Sea. Here Jesus and his disciples cross a body of water, a lake. this is no coincidence. The disciples think they are going to drown. They say "Lord save us". There is a difference between the term Lord and the term God. King David was called Lord. All of the respected leaders of Israel were called Lord. Lord is a term of respect. It says that Jesus rebukes the winds and they stop. Isaiah describes that the enemies of the Israelites are "like a wind". This may be allegorical of Jesus stopping the winds. I attended a Church called providence Church that teaches that the Bible is meant to be taken allegorically.

Moses lead the Israelites out fo the Egyptian Empire across the Read sea. Here Jesus and his 12 disciples, which represent Israel are crossing a body of water. God controls the wind so that Moses and the israelites can cross the Read sea. Jesus controls the wind. Again, the wind represents enemies of the Israelites according to Isaiah. Also Isaiah describes that the enemies of the Israelites are like waves. Here Jesus controls the waves. I described that right before this Jesus heals the servant of a Roman centurion. I do not think that it is a coincidence that this is followed by the crossing of the lake and the controlling of the wind and waves, which represents Israels' enemies. I think that because Jesus got the help of the Roman centurion, Jesus got control over his enemy.

But what I am trying to say is that like Moses and Israel crossing the sea, Jesus and Israel cross the body of water. The gospels then describe that Jesus runs across a man named legion. Different gospels give different details. For instance the gospel of John calls the man legion, and the gospel of Matthew say that Jesus comes across two demon possessed men. But the point is this. Legion represents the Roman army. The Roman army was divided into units called Legions.

Jesus sends the demons from legion into pigs. Pigs are an unkosher animal and a a very dirty animal to the Israelites. It is important to note that the Jews under the Roman Empire called gentiles pigs and dogs. Jesus does say to not "cast pearls to pigs and dogs" and he tells his disicples to not preach to the gentiles. It is likely that Jesus was telling them not to preach to the gentiles, because he warned that the gentiles would attack them if they did. The gentiles want to continue in sin according to this line of reasoning, and if they are judged for their sinful ways, then they will fight. But Jesus sends the demons into the pigs and the pigs run into the lake and are swollowed by the water.

In Matthew it says, "These twelve Jesus sent out with the following instructions: "‘Do not go among the Gentiles or enter any town of the Samaritans. 6 Go rather to the lost sheep of Israel.

7 As you go, proclaim this message: ‘The kingdom of heaven has come near.’ 8 Heal the sick, raise the dead, cleanse those who have leprosy,[a] drive out demons. Freely you have received; freely give.
Do not get any gold or silver or copper to take with you in your belts— 10 no bag for the journey or extra shirt or sandals or a staff, for the worker is worth his keep. 11 Whatever town or village you enter, search there for some worthy person and stay at their house until you leave. 12 As you enter the home, give it your greeting. 13 If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. 14 If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet. 15 Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town."'
Jesus here tells his disciples to not go to the Gentiles. He says that he only came for the lost sheep of Israel. Jesus thinks that some of the samaritans and people that are not Jews are members of the Lost Tribes of Israel. But not all of them. Jesus only wants the message of the law of God to be brought to Israelites, because he feels that only they will be susceptable to it. Again, I described that in the bible leprosy and sickness and death are assocaited with sin. The law of God stops sin and thus heals people. What Jesus and his disciples are doing is going to Israelite towns and preaching the law of God so that they can return to the torah and stop their sinning and thus be healed. Jesus tells his disciples not to carry gold or silver. These things are associated with the Roman Empire and Jesus wants his disciples to separate from carnal pursuits. Jesus says that it will be more bearable for Sodom and Gomorrah on the day of judgement for the towns that deny his disciples. Recall that Sodom and Gomorrah was destroyed due to sin. In Sodom and Gomorrah the impoverished were oppressed and hedonism and decadence and homosexuality ran rampant. As a result it was destroyed. Jesus disciples are trying to tell these Israelite villages that they are like Sodom and Gomorrah. They are falling into sin and they are going to suffer terrible fates as a result. Jesus then says "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. 35 For I have come to turn.
“‘a man against his father,
a daughter against her mother,
a daughter-in-law against her mother-in-law—
36 a man’s enemies will be the members of his own household.’[c]

37 “Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me. 38 Whoever does not take up their cross and follow me is not worthy of me. 39 Whoever finds their life will lose it, and whoever loses their life for my sake will find it."
This is interesting because the prophet Malaki said that the Messiah would bring peace to the Earth. Peace can only come through the torah. As Jesus describes if people live by the selfish carnal ways of Empires and their laws that promote hedonism and decadence and suffering, then there cannot be peace. After Jesus says this John the Baptizer questions Jesus if he is really the Messiah, because John the Baptizer knows that the Messiah is going to bring peace. Jesus knows that people will fight against the torah. Jesus therefore says that he will turn families against each other. Not everybody will want to follow the torah, and as a result there will

be strife. To love Jesus is to be willing to submit to the law of the Torah, and separate from the carnal law of man. Again Jesus is not a mild and meek pushover man like a lot of people want to portray him as. Jesus then goes to towns and starts rebuking them because they have fallen away from the Law of God and are following the law of man/ the laws of the Roman Empire. Matthew says,"Then Jesus began to denounce the towns in which most of his miracles had been performed, because they did not repent. 21 "“Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. 23 And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades.[e] For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day. 24 But I tell you that it will be more bearable for Sodom on the day of judgment than for you.”"

Jesus's parents want to see him. They here that Jesus has been acting crazy and they want to get him to stop. Jesus says, “Who is my mother, and who are my brothers?” 49 Pointing to his disciples, he said, “Here are my mother and my brothers. 50 For whoever does the will of my Father in heaven is my brother and sister and mother.” Clearly Jesus's family did not live by the torah. Jesus sees those who do the will of his Father in heaven as his family. Th will of the Father, the God of Israel, is that the torah be followed by the Israelites and the whole world submit to Him.

Then it is interesting because Jesus feeds five thousand people by multiplying bread. I already described that Jesus in the stories is the embodiment of the son of God, Israel, in the torah. Well Jesus had already crossed the body of water and destroyed the Roman legions like Moses crossed the Read Sea and destroyed the Egyptian army. After Moses cross the sea the Israelites are in the desert. The chronological order of the story of Moses and the Israelites after the exodus fits the story of Jesus, who represents Israel, the son of God. Jesus is the ambassador of the torah, God's Word. In the desert, Moses is given mana from heaven from God. This is like bread from heaven. The idea is that the Israelites had received the law of God from Mt. Sinai, and they are now living under God's law. They are no longer under the law of Egypt where they were hungry. As a result, God gives them bread from heaven. This bread is multiplied for them, and it is due to the fact that they have the Word of God. Because they have the Word of God, all of them are fed. In the gospels stories, after Jesus destroys the Roman legions like Moses destroyed the Egyptian army, Jesus feeds the multitudes by multiplying bread. This multiplication of bread by Jesus for the Jews is like Moses's multiplication of mana from heaven. And the order of occurences in the story of Moses and the story of Jesus are the same. This is why I say that Jesus is an embodiment of Israel, the son of God, in the bible. The followers of Jesus, which are many many orthodox Jews, want to go to the nearby villages and buy food. But Jesus does not want them to do this. A reason for that is that if they buy food in nearby villages then they are participaing in an economy and system that is against the Law of God. Remember, Jesus and his disciples are homeless wanderers. They have checked out of the Roman Empire system and its laws and are completely following the torah. Jesus tells them not to go to the nearby villages and buy bread. Instead, he multiplies bread for all of them so that they all can eat. I described that I went to a Church called providence Church for about a

year. That Church taught an interesting explanation of this event. Essentially, they taught that Jesus did not literally make read materialize out of thin air, because that is impossible. They say, and they point out that stories in the old testament involving the multiplication of bread like the story of Elijah when he multiplies bread for the Tishbite woman, that this story is a metaphor. Providence Church points out that before Jesus multiplies the bread, he has his disciple Peter walk up to a boy and ask him how much food he has. the boy says that he has five loaves of bread and two fish. Providence Church teaches that this boy had a small amount of food; five loaves and two fish. They say that it is likely that other people in the crowd had small amounts of food. Maybe some people in the crowd had a lot of food. Maybe some people in the crowd had no food. But, Providence Church preaches that in the presence of Jesus, and probably his preaching, all of the Israelites started to share their food, and as a result, they had an excess of food. It describes that Jesus multiplied the bread and fish and everybody had enough to eat and more. Providence Church teaches that in the presence of Jesus, and probably his teaching, all of the Jews shared their food, the haves and the have nots, and as a result everybody had enough to eat and leftovers. Providence Church preaches that when Elijah multiplies bread for the Tishbite woman the same thing occured. In the story of Elijah Elijah, like Jesus has completely checked out of Israel because Israel had fallen away from the law of God and was worshipping idols. In other words Israelites were following the laws of the Assyrian Empire/man and not God. Elijah is wandering and he is going to starve to death. It says that the ravens fed him. Providence Church teaches that Elijah was at the Asherah poles and he was starving. They say that ravens did not literally feed him. The Israelites offered food sacrifices to Asherah so that there would be rain. They would offer these food sacrifices at Asherah poles. They thought that by giving Asherah food, then she would bring rain. Ravens would often eat at these poles. Elijah they say, was not literally fed by the ravens, but was eating the food at the Asherah poles with the ravens. Then he goes to the Tishbite womans house and he teaches her the Word of God according to Providence Church. She is starving due to the famine but since he preaches the Word of God she gives him bread and vinegar. It then describes that he multiplies the bread and vinegar. Providence Church teaches that Elijah probably did not just preach the Word of God to this woman but he preached the Word of God too many people and as a result they fed him. This is him making the bread and vinegar multiply. It is interesting that in the story of Elijah after he makes the bread multiply the woman's son dies, and the woman says, "you came to not only remind me of my sin" but to kill her son. But Elijah brings the son back to life. In the story of Moses, after Moses makes the bread multiply, the Israelites like the Tishbite woman sin, and as a result of their lack of faith they go against God's law and become disobedient. Then God sends snakes to kill them, but Moses puts up a pole with a snake on it that if an Israelite looks at it, he will live. This represents a sort of death and resurrection of the Israelites. The Israelites should have died but they did not due to the sacrifice of Moses. They are brought back to obedience to the Word of God so they live. Similarly Elijah brings the boy back to life. According to the bible, a famine is due to sin. If there is a famine it is due to the fact that people sinned. So the boy did die due to the sin of his people in producing the famine. But Elijah brings the word of God to his household, and thus brings him back to life. The torah, the Word of God, is life. But my point is the same thing happens in the story of Jesus. Jesus multiplies bread like Moses and Elijah. Jesus's multiplying of bread fits in the same

chronological order of events as Moses's multiplying of bread. Jesus and his disciples just crossed the body of water and killed the Roman legions and now he is multiplying bread. Moses and the Israelites just crossed the Read sea and the Egyptian army was destroyed and God is multiplying bread for them. My point is that Jesus represents the embodiment of Israel, which is called the Son of God, in the stories of the gospels. So far I have illustrated this up to a certain extent. I have shown that the story of Jesus mirrors and parallels the story of Israel's exodus from Egypt. But there is more.

Directly after this Jesus walks on water. Again, this is paralleling chronologically the story of Israel's exodus from Egypt. After the Israelites are fed mana from heaven and wander through the desert they reach the Jordan river. Moses died and Joshua took control of Israel in his place. Then Israel cross the Jordan river. Here Jesus is with his disciples. The disciples are crossing the river in the boat . Jesus walks on the water to meat up with them. The disciple see him walking on the water and they are frightened. There is a providence like explanation for this. In one of the gospels it describes that it was dark and there was a strong wind and it says that they recognized that they were close to shore. So according to this explanation, Jesus was not really walking on the water, but only appeared to be because he was so close to shore. But regardless, Jesus then gets in the boat and they go to the other side of the lake. This parallels chronologically the story of Israel in the torah. And it is continuing with the story of Israel even past the torah, which are the first 5 books of Moses, to the Book of Joshua. So here Jesus and his disciples, like Joshua and Israel, are crossing another body of water, in the same chronological order of events. Jesus is going through in his own life, allegorically, the events of the nation of Israel with God.

Now check this out. This is no coincidence. After Jesus crosses the sea it says that he comes across a Canaanite woman. This woman is not an Israelite. She is begging for Jesus to heal her daughter, but recall that Jesus said that he only came for the lost sheep of Israel, and thus he is not going to heal her daughter. This is the exchange recorded in Matthew. The Cannaite woman is begging for Jesus to heal her daughter and it says

"Jesus did not answer a word. So his disciples came to him and urged him, "“Send her away, for she keeps crying out after us.”

24 He answered, “I was sent only to the lost sheep of Israel.”

25 The woman came and knelt before him. “Lord, help me!” she said.

26 He replied, “It is not right to take the children’s bread and toss it to the dogs.”'

As you can see Jesus, as he has said before, says that he only came for the lost sheep of Israel. This woman is a canaanite. She is not an Israelite. So Jesus is not going to help her. Moreover, he calls her a dog. This was and still is common practice. Religious Jews see gentiles, and that includes Jews that are not religious, as dogs, because gentiles live like dogs, without the law of God.

But the Canaanite woman tells Jesus that even a dog will accept the crumbs. The crumbs are bread crumbs. Bread in the bible is metaphorical of the Word of God, the Torah and the Tanakh. The Word of God in the old testament and the new testament is described as food, and as

bread. In the old testament it describes "man does not live off of bread alone but by the word of God". Similarly Jesus repeats this verbatim in the New Testament. Jesus constantly repeats phrases from the old testament because he is a rabbi and that is what he teaches. Another example of this is in the Old Testament it is described to "love your neigbor as yourself and love God with all of your heart mind and soul". Jesus repeats this verbatim in the gospels. In the Old Testament this is followed by a description about how love is following the commandments of God. Love in the New Testament in the same thing. Love is following the 613 commandments of the torah according to the bible. But anyways, the canaanite woman humbles herself and admits to Jesus that she is a dog, and therefore Jesus tells her that she has great faith. Recall that I described that people with faith are humble and are willing to submit to a higher authority. This woman depicts herself as very humble, and therefore, Jesus tells her that she has great faith and he heals her daughter. It is also possible that the woman was being pushy with her daughter and that is why the daughter was sick. This is an explanation given by my Grandpa on my Dad's side who was a minister. As a result she made her daughter sick. But once the woman humbled herself, admitting that she was a dog, this also made her daughter well, because she no longer was so pushy and demanding and perhaps bitchy over her daughter, but instead was a good role model to her daughter who acted acted more in accordance with humility and the ways of the torah.

So Jesus heals the Canaanite woman. This is no coincidence. In the story of Joseph, after Israel crosses the Jordan river, they come across the CANAANITE city of Jericho. Joshua sends spies into Jericho and they come across a prostitute in the city. historians point out that there seems to, based off of archeological evidence, have been an internal rebellion within Jericho that brought about its destruction. I think that the story of the prostitute in Jericho represents this. The Israelites tell the prostitute that if they help them to destroy the city, then they will keep her and her family alive. The prostitute is called Rahab. The prostitute agrees and she helps the spies. Then the walls of Jericho fall and the Israelites destroy the city. I think that this story has a profound significance. I think that the prostitute represents the oppressed of a city without the torah as law. Archaeological evidence shows that Jericho was a society with a lot of economic stratification. There apparently was a small group in Jericho with all of the wealth, and most of the people were very impoverished. Rahab represents the trampled of the city, and it is Rahab that helps the Israelites Jericho is depicted as being destroyed from the inside out. The walls fall. Archeological evidence suggests that that actually happened. So Rahab is freed from being a prostitute and she and her family are allowed to live. This parallels the story of Jesus exactly. In the story of Jesus, a Canaanite woman, like Rahab, is in need of help. Jesus heals her, and saves her daughter. In the story of Israel destroying Jericho, Rahab is a woman in sin who is in need of help, and Israel saves her and her family.

Now this is fascinating. Check this out. Historians think that it is possible that a group of Semitic people called the Hyksos were kicked out of Egypt at around the time that the bible describes the exodus. Interestingly though, the Hyksos were rulers of Egypt. It is fascinating that Moses, who frees the Israelites, is depicted as growing up in the Egyptian Pharoahs household. Historians think that the Hyksos were Pharoahs, and the last Hyksos rulers name was AhMoses, like Moses. The stories of the bible describe the Israelites as escaping Egypt. Recall that Moses brought plagues upon Egypt. The Egyptians are represented as chasing after them

to bring them back. But recall a lot of the Israelites in the story wanted to stay in Egypt. According to historians, if the Israelites are in fact the Hyksos, the Israelites were not so much running away from Egypt, but they were being kicked out of Egypt.
This is also fascinating. As I described, historians have studied Jericho and have come to the conclusion that Jericho was a real city, and its walls did fall like it is depicted in the stories of the bible. Historians do think that they fell due to an internal rebellion, which would correspond with Rahab and other oppressed people in the city breaking down the city walls. After the destruction of Jericho historians notice that other cities in Cannan, which today is called Israel, were destroyed. Historians think that they were also destroyed due to internal rebellion. Historians then notice that new cities started to spring up that were different from these old cities. In these cities there was less art and there was not so much stratification of resources. Freud thinks that art is the product of sexual tension. If people are not sexually satisfied they produce art. Freud also thought that people made artowork a lot when they weres stressed. In the Cannanite empire system people were sexually unsatisfied as exemplified by the prostitute because people probably werent being married and they were exploited. Also they were very stressed. Also I noted that Darwin sees stratification of resources as a sign of genetic Darwinian phenomena. If people are trying to get mates and entrench power into their genetic lines, then they take a lot of resources and try to keep others from having the same amount of resources. In so doing they can hae more mates for themselves and more power to maintain their high positions and the positions of their families. I described that in the ancient Aztec empire the nobility was so inbred that historians think they may have almost been like a different species to the majority of the Aztec Empire. I'm not making that up. The same type of thing was going on in the cannanite cities apparently. Apparently the cannanite cities were full of stratification. As we see there was prostitutes in the cities. People were being exploited. Then, fascinatingly, at the time when Israel was supposed to have taken over Canaan, new cities emerge. Recall that in the bible God describes that the Canaanites are a wicked, evil people that do not follow his law, so he commands to kill them. Well these Canaanite cities fall and new cities emerge and these cities do not have very much artwork and they do not have very much stratification. Freud described that artwork is made often due to people not being sexually satisfied. People often make artwork, according to Freud to attract mates. People also make artwork to give to people who are already rich so that the rich people can attract mates with it. The workers, the oppressed apparently revolted. Historians debate if the hyksos/Israelites had anything to do with this. Many historians think that the stories of the Israelites in Egypt are made up. These historians think that the Canaanite cities just had internal rebellions and then set up new cities Historians point out that the God El was a Canaanite God and the God of Israel is called Elohim in the first chapter of the Bible is Elohim (although the God after that is YHW and H the God of Israel)But there are historians who do think that there was a group that came from Egypt and partook in the destruction of Canaan and the establishment of Israel.
But my point is that the stories of Israel in the old testament reflects the stories of Jesus in the gospels. Now this is the very interesting thing. Right after Jesus heals the Canaanite woman Jesus multiplies bread again. The gospels say that after he heals the Canaanite woman hordes of people come to Jesus and he begins to heal the blind, deaf, and mute. Again in the bible, diseased people are depicted as diseased because they are not following God’s ways. Belief

and faith in the God of Israel entails humility and submission to His ways. Recall that after Egypt is destroyed the Israelites go into the desert, they receive the law of God, and because of this they receive mana from heaven. The law of God makes it so they do not go hungry. In Egypt the Israelites were hungry and they were exploited. If there is not so much stratification then everybody would have enough food. Recall, what the Providence Church taught about the multiplying of bread with Jesus. Providence taught that what Jesus did was he got the haves and the have nots among the Jews to share their food and as a result everybody had enough to eat and they even had 12 basketfuls of leftovers. This is symbolic of the dissolution of stratification. If stratification is dissolved, then all of the Jews get enough to eat. This is symbolic of the multiplication of bread. Now remember that I said that historians describe that Jericho was a very stratified society where most of the people did not have enough to eat. There was a small amount of people with all of the resources. Also the law of Canaan allowed for prostitution and the degradation of people. As a result some people had a lot to eat, and a lot of people had nothing to eat. But with the destruction of the Cannanite Empire systems, which included Jericho and the other city states that the Israelites are described as destroying, these stratified city states were transformed into city states that functioned more under the law of the torah, and thus were less stratified. As a result, everybody would have enough to eat. I described that historians think that the Cannanite city states were destroyed and then archaoleogical evidence shows that new cities emerged around them that were not as stratified. Historians think the people that inhabited those city states were the Cannanites that had revolted against their masters. This is actually pretty interesting because it reminds me of Karl Marx's concept of a Marxist revolution. Karl Marx was a Jewish philosopher who said that the oppressed workers around the world would eventually revolt against their masters and set up new societies. In the case of the Cannanite city states, the idea is that after the revolutions, they set up societies moreso around the laws of the torah. If there was an external Israelite/hyksos force that sparked these revolts is debatable. Many historians think that the Cannanite city states just had revolutions and set up new societies and they made up that they were conquered by an external Israelite force. This is also very fascinating because this whole phenomena reminds me of Freud's idea as well of how the Oedipal myth originated. Recall that Freud thought that there were tribes in which a few men had all of the women and resources, and the members of the tribes decided to revolt against these men who controlled them. They then killed these tribal leaders, and in fact they killed their Dad's because the tribal leader had access to all of the women, and thus all of the members of the tribe were their offspring. Then the men had sex with the women n the tribe and they were having sex with their moms and their sisters because again, all of them were related to the tribal leader that they killed. Recall that in the stories of the bible Rahab helped the Israelites to destroy Jericho. Rahab was a prostitute. She represented the oppressed of the Cannanite empire system. The Israelites tell her that if she helps them destroy Jericho then they will not kill her and her family. It is interesting that Jesus is described in the gospel stories as a descendant of this Cannanite slave woman/prostitute have not Rahab. Many historians think that all Israelites may have been metaphorically descendants of Rahab, because many historians think that the the Israel that emerged out of the destruction of the Cannanite empire system was the product of internal revolutions within Cannan, and thus Israel was really just a bunch of Cannanite slaves that decided to revolt and after the revolutions

changed their names to Israel and changed their religious views. Although, like I described historians debate if their was an external Israelite/Hyksos influence and even conquest that brought about the destruction of the Cannanite city states along with internal rebellions. But what I was planning to get at is this. The cannanite empire system collapses. This stratified empire system falls. In the stratified empire system people did not have a lot of food. The cannanite empire system, like Egypt, was full of decadence and hedonism and sin such as adultery. But out of this system emerges a new system ruled by the torah. In this new system there is less suffering and stratification and everybody has enough to eat; aka, the multiplication of bread. I described that Jesus healing the Cannanite woman after crossing the second body of water parallels the Israelites saving the Cannanite woman Rahab after crossing the Jordan river. Directly after the healing of the Cannanite woman Jesus multiplies bread.

This is significant. The healing of the canaanite woman and her family by Jesus is analogous to the healing and saving of the Canaanite woman Rahab and her family by Israel and the destruction of the stratified city state Jericho by Israel. After Jerichos destruction, and the dissolution of this stratification, and the establishment of torah as law, everybody would have enough to eat. That is why after Jesus heals the Canaanite woman he multiplies the bread. It is symbolic of the idea that after the stratified Canaanite system was destroyed, everybody had enough to eat. Jesus heals the diseased before he multiplies the bread. That is symbolic of him bringing people to the law of God. Once people are brought to the law of God bread is multiplied. With the law of God there is no longer so much stratification and suffering, and everybody has enough to eat. It is interesting that directly after the feeding of the 4000 people by Jesus through the multiplication of bread, the pharisees demand a sign from Jesus. Providence Church describes that if Jesus literally materialized bread from thin air, then the pharisees would not demand a sign. But Providence Church explains that the feeding of the four thousand must be metaphorical. Again providence Church describes that Jesus taught the haves and the have nots of the Jews, and recall Jesus only preached to Israelites, to share what they have. As a result everybody had enough to eat.

So I talked about how knowing and sex are related. I discussed that sex and death are related. Sex and death are also related to drugs/alcohol. I described how in the bible sin is associated with death. Rabbis think that the original sin was Adam and Eve had sex and then God said they must surely die. this was allegorized in the biting of the fruit of knowledge, which is grapes/wine. so we see that sex, death, alcohol, drugs, sin, and knowledge are related in the first story of the Bible in the book of genesis.

Let me discuss a little bit more about the bible before I move on. I want to discuss more the concept of forgiveness of sins and how this relates ultimately to Jesus and him being put on the cross. As I described, the cross is the Form of Existence, it is the Form of Being. That is all that one can know. Ok. Let's look at the story of Gideon. The same theme always recirculates in the bible. The Israelites do evil. The Israelites are sinning in Israel. Then the Midianites take over Israel and they oppress the Israelites. Israel needs a savior from their enemy. I described that in the bible whenever the Israelites sin, God says that he will send a beast to destroy them. The beast is always an enemy people. But the Israelites always have a redeeming figure like Jesus. In the stories of Jesus the beast is the Roman Empire, which took over the land of Israel. In the case of Gideon, the Mideonites are ruling over Israel. Gideon starts to destroy the Baal altars.

The Israelites are worshipping Baal. Worshipping Baal means that they are following laws that are not the laws of the God of Israel and that they are acting in a fleshly manner. Baal was a fertility God and thus represented the ego and the desire for self preservation (biting out of the fruit of knowledge). The God of Israel is the opposite. The God of Israel is Being and is not associated with the ego. The Midianites and Amalekites and Eastern peoples join forces and try to destroy the Israelites because of Gideon. But Gideon puts a fleece on the floor. The fleece foreshadows Jesus. The fleece is also reminiscent of the sacrificial lamb of the passover. The fleece is like a sacrifice. The fleece is like a sin offering. Gideon tells God to one night have due on the fleece and not on the ground, and the other night have due on the ground and not on the fleece, and then he will trust Him that He will deliver Israel from their enemies. In other words this fleece, which is related to lambs, is going to forgive the Israelites of their sins. Israel should have been destroyed due to its sin, but this fleece will forgive them of their sin so they don't have to be killed. Then it is very interesting. One of the Israelites has a dream that a loaf of barley went into the midianite camp and destroyed it. Recall that dreams are in the bible can predict the future and influence the future. This gives the Israelites courage to fight because the dream is interpretted as a message from God that the Israelites will defeat the Mideonites. I relate this to the idea of a sort of Marxist revolution among the Mideonites, similar to the sort of Marxist revolution among the Cannanites, led by Rahab. The midianites do not have the law of God. Therefore they are hungry. Because they are hungry they will be destroyed. The bread represents their hunger due to them not having the word of God. Bread in the Bible represents the word of God. It destroys the Gideonites. Then Gideon and the Israelites defeat their enemies. The idea is that the Israelites should have been defeated by their enemies due to their sins. Israel should have died, the Israelites should have been destroyed. But then there is the fleece which is like the sacrificial lamb which forgives sins. And then there is the victory by the redeemer Gideon. Jesus is a later Gideon. Jesus is sacrificed on the passover when the sacrificial lamb is supposed to be sacrificed. The passover and the sacrifical lamb commemorate when the Israelites escaped death due to their sins in Egypt through a sacrifice offering. But Jesus represents the saving of Israel not from the Egyptian Empire, but from the Roman empire.

Another example of forgiveness of sins is the story of Jephthah. In this case though Jephthah's daughter is sacrificed and is the sin offering for forgiveness of sins. It is the same story. It is always the same story. The Israelites are sinning again. They are serving the Baals and the Asherah’s and the God's of many peoples. That means that they are following laws other than the God of Israel's laws. Then Israel is taken over by the Philistines and the Ammonites. Again, when Israel sins, this warrants death. The punishment is a beast is sent against them to kill them. The beast is enemy peoples. The Israelites need a leader. They chose Jephthah who was a Gileadite. Jephthah's Mom was a prostitute so therefore he did not belong with the Israelites. He was an outsider and he hung out with a bad crew. But when the Israelites are in trouble they chose him to lead them. This is an interesting parallel to Jesus because Jesus was considered to be the son of an adulteress. Jephthah promises God that if God gives the Ammonites into his hands, then he will sacrifice the first thing that CROSSES the threshold of his door. I emphasized cross because that is important. God then hands the Ammonites over to Jephthah. As a result the Israelites are forgiven of their sins. They should have been killed due to their

sins, but they do not die. Since they did not die, when they should have, they were forgiven of their sins. But this comes at a cost. There has to be a sacrifice and the first thing that crosses the threshold of Jephthah's door is his daughter. So this forgiveness always comes at a cost.
I described that with the story of Jesus Jesus is the sacrificial lamb. The Jews were sinning in Israel and were being punished by the Roman empire. The Jewish people were being destroyed due to their sins. Also the lost tribes of Israel in the Roman empire were sinning and being destroyed. JEsus is sacrificed. The Roman empire is then converted to Christianity. When Jesus dies on the cross, a roman commander says "surely he was the Son of God". This represents the victory of Israel over the roman empire. Because no longer did the roman army want to fight against Israel, and instead, because it became Christian, the Romans wanted to protect the Jews and live by the law of God. I can go into much more detail about this. But I think it is time for me to talk more about knowledge. I just thought that I should make this clear that this is what Jesus death represented and what forgiveness of sins represented. Israel should have died due to its sins. But because Jesus was a sacrificial offering, which destroyed the enemies which were to destroy the Israelites, the Israelites no longer had to die.
The story of Samson is the same thing. The Philistines are destroying the Israelites due to their sins. Samson is a sacrificial offering who dies for the forgiveness of sins of his people. No longer do the Israelites have to die because in Samson's death and his sacrifice he destroys the entity, the Philistines, that were supposed to kill the Israelites. I want to say too that before Samson is captured by the Philistines he kills Philistines with a donkey's jawbone. A donkey represents a worker. A donkey represents a beast of burden. They were not hard to destroy because their people were oppressed. Samson slaying the Philistines with a donkey jawbone may represent a sort of revolution of the workers, because the donkey is a beast of burden, and thus a worker. This relates to the dream where the Mideonites are destroyed by a piece of bread. The bread represents the Mideonites hunger due t the stratification of their society, and that is why they weere easily destroyed.
Ok back to knowledge
Socrates says that knowledge is recalling. Socrates says that knowledge is remembering. Socrates was a very famous Greek philosopher. Socrates is a character in Plato’s works. Plato claims to have been Socrates's student, and Plato records Socrates dialogues. One of Socrates's dialogues is the Meno. In this dialogue Socrates is trying to say that the soul is immortal and that all knowledge is just remembering. I discussed that Plato believed that there was a world of Forms and that this world is just a shadow of the world of Forms. Plato believed that everybody comes from this world of Forms. Socrates claims that we cannot learn anything new, but we only remember what we already knew from the World of Forms. This is how Socrates proves this, and it is interesting. Socrates proves this by getting a slave boy named Meno. He then performs a math problem with Meno. He draws a quadrant in the sand. Socrates draws four squares. He then tells Meno to double the square. He helps guide Meno through solving this problem. Meno can solve it. Socrates lets the man that he is talking to that Meno is a slave boy and he has never had any education. But Socrates is saying that he can understand what he is doing. Socrates says that Meno, since he never had any education, must be recollecting what he already knew. Socrates ends up, with the slave boy, doubling the square. To do this, ultimately, Socrates draws 16 squares. 16 squares is the quadrant model. Then he

draws diagonal lines between the center of each of these squares to form a square. Using the pythagorean theorem he proves that this is double the original square. Socrates claims that Meno understood this and Socrates says that Meno could not have learned this through education because Meno was never educated. Therefore Socrates says that Meno already knew this, and he just remembered it. Meno knew this because his soul already knew it, and his soul came from the World of Forms. Socrates says that this presentation proves that the soul is immortal, and knowledge is remembering. What is fascinating is that the way that Socrtes proves this is through drawing the quadrant model. This is not a coincidence. Socrates, in a sense, proved the World of Forms, by drawing the Form of the Good. I described that Plato said that there is one form through which all things derive. That form is the the quadrant model. That form is the 16 squares. That form is the cross. So all knowledge derives from this Form. So knowledge, and the cross are related. I discussed how knowledge and sex and death are related. It is interesting that Jepthahs daughter has to die after she CROSSES the threshold of the door. The Egyptians die when the Israelites cross the Read sea. The Egyptians represent the old ways. The crossing of the Read sea kind of represents a death and ressurection of Israel. There is the death of the old, sinful ways, which is rerpesented by the Egyptian army that is swollowed by the water, and the rebirth of Israel. Jesus is put on the cross. It is interesting that the sign of the covenant God made with the Earth many people think was a rainbow. But the correct translation of this term is not rainbow, but cross bow. In other words, the sign of God's covenant with the world in the bible is the cross. It is interesting that Socrates is killed by being forced to drink poison hemlock after a CROSS examination that determined that he was corrupting the youth. It is interesting that Socrates was in fact monotheistic, claiming that there was one God.

It is also interesting that there was a sect of Christians known as the gnostics. Recall that the first Christians were mostly all Jewish. Jesus said to only preach to Jews. Gnosis means knowledge. The gnostics believed that the world is an illusion. The gnostics said that the world and the flesh is a prison. The gnostics said that there was a creator God that was a Jewish man, but they said that he was actually evil. He is like the architect in the Matrix. They say that he makes the physical world to enslave souls. But they say that there is a God, but this God is not material. There is a hypothesis in physics that the world is a simulation. They say that it is possible that the Universe is a computer simulation and it is possible that humans can create a simulation that recreates the universe. they then reason that it is most probable that we are living in a simulation, because if we can produce a simulation reproducing ourselves, then it is likely we are living in a simulation.

I discussed how Socrates believed that knowledge was related to sex in the bible. I discussed the reason for this. Knowledge is associated with a deep connection with something. Sex is a very intimate, deep connection with another person. Plato described the reason why people have sex through Socrates. Plato described that people had sex because in the beginning of time everybody was one sex. Socrates said though that these one sex beings split, and ever since that there has been a desire to regain that oneness. So humans have sex to try to become one again with each other. There is no deeper connection than to become one with something, and Socrates described that sex is an attempt to regain this oneness that was lost at the beginning of time. I already described that knowledge is related to death. To become one

with something you have to die to your separate individual self. So sex, and death, we see again, are very related.
I discussed how sex, death, drugs, knowledge, and now also the cross are related. It is interesting that when Jesus is crucified he is given a sponge to drink off of that has wine vinegar on it. After Jesus drinks off of it he dies. Again this relates to the garden of Eden story where the wine kills Adam and Eve. Jesus dies on the cross drinking wine. I described that Samson dies having sex. I discussed drinking wine and sex are related. Sex, knowledge, and death, and the cross are related in the bible.
I described that knowledge is the fourth quadrant. The fourth quadrant is Ken Wilbers transrational and transpersonal stage of consciousness. The fourth quadrant is death, because knowledge is death, and knowledge is the fourth square of the fourth quadrant. The third square of the third quadrant is flowing. It is interesting that drugs do in a sense create a flow state in people that take them. For instance, people who drink alcohol describe different subjective experiences of time and space. I described that when people drink too much alcohol they may even pass out and die. Peoples' inhibitions are lowered when they drink alcohol, so they are more likely to do things like have sex, and do things that they are not likely to do without being intoxicated. When drinking alcohol people can be more likely to fight and kill others, and they put themselves in a higher risk of dieing. I said how a lot of people die drinking alcohol in car accidents. It is interesting that the fourth square of the fourth quadrant is dreaming. I talked about how when you dream most of the content is negative. Also when you dream the part of your brain that is responsible for inhibiting you is turned off. A similar thing occurs when you are drinking alcohol. Dreaming points to the fourth qudrant, and in the fourth quadrant is flowing. Flowing can be induced by alcohol. A lot of people describe they like to drink alcohol because it puts them in the moment and it in a sense takes them outside for themselves. They say when they drink they don't think as much and they are able to just let loose. In other words, alcohol for them induces a kind of artificial flow state. Although people become addicted to this. I described that passion is the second square of the fourth quadrant. Passion is the byproduct of being a part of something larger than yourself. People become passionate about things that take them outside of themselves. So people can become passionate about alcohol, and they become addicted to alcohol. When you are passionate about something you are obsessed with it. People become obsessed with drugs and alcohol. Its also interesting that people become obsessed with sex. In dreams your inhibitions are lowered and you are more likely to do things that you wouldn't do in normal life. This often includes sex and killing people. The same thing happens with alcohol. People describe having sex with people they would not normally have sex with after drinking alcohol, or getting in a fight even though it is something they normally won't do. When you are passionate you are intense and it is sometimes difficult to control because you are going all out. Drugs can induce this type of state.
Drugs like sex can give people a kind of feeling of oneness, and take people outside of themselves. People describe when having sex a kind of flow state. People sometimes describe a different subjective experience of time and space during sex. I talked about how drugs can kill you. Drugs also give people sort of experiences of death. The fourth quadrant is death. A drug called DMT is known as the death molecule. People who take it describe that it gives them an

experience of dying. This is why the drug is so powerful. As Freud described, humans are obsessed with, even if they suppress it, the notion of death.
Now let me illuminate even more how sex, death, and drugs are related through language. And I also want to add that sex, death, drugs and sports are related. Freud described that sports are a sort of sublimation of humans psychological desires to kill and have sex. Freud described that sports are like war. During war there is a lot of raping and pillaging. War gets people in touch with their primordial natures. War is like a drug. Peoples adrenaline and other chemicals are heightened during war because there is extreme pressure on the person to save his life. Under such circumstances, people can do extraordinary things. When people are fighting for their lives, sometimes supernatural things occur. For instance there is cases of mothers lifting cars off of their children to save their children's lives. I described that a mom's child shares 50 percent of her genes, so she is extremely connected with the child. The child is like half of her. If the child is a boy, Freud describes, the child is also like her Dad. A woman wants to have sex with her Dad, but she ends up displacing this with a desire to have sex with her son that is subconscious according to Freud. The subconscious desire is mutual according to Freud. So if a woman's child is under a car, and she is under enormous pressure, she can achieve extraordinary feats that she would not be able to do in normal life like lifting the car off fo the child. Sports are a sort of sublimation of war, and they give the participants pressure. Sports are also a sublimation of sex. Let me describe quickly how sports are a sublimation of war. The ball is usually like a weapon. The participant shoots the ball like he shoots a gun. He hits the target. The basket or goal is like the enemy. The ball is like a bullet or a sword, and it goes through the target. There are usually two sides fighting in sports. Each side is trying to defeat the other. This is like a war. Sports is also like sex. The ball is like a penis. the net is like a vagina. The goal is to score. When men have sex with a woman this is often described as scoring. Let me express through language how sex, drugs, and war are related.
you take a shot in basketball, you take a shot of whisky, you take a shot of heroine, you take a shot at the girl or you shoot giz in the girl's face.
cars are weapons so- you bang on the opponent in basketball, you bang a girl, you banged the other car. You crash into your opponent in football, you crash at the girl’s house
you hammer a shot down, you hammer the girl in sex, you hammer the shot down Those are just a few examples. It is interesting too that sports people describe, induce a flow state in people. I described that michael Jordan described getting in the zone when he played basketball, where he had a different subjective experience of time and space. The harder the sport, and the more skilled the person is at it, the more likely he is to flow. When you flow you are completely in the moment and you are not thinking about what you are going to do next. You are in touch with a higher harmony. What you do is automatic. You do things that you wouldn't normally expect to do, and it is better than if you planned it. when I was younger I was not aware of my body so I was kind of always flowing. Women are very attracted to the flow. That is why all of the most attractive women were always into me. I had fan clubs of women, and always the older girls at school thought I was the most attractive. That is because I was flowing. I did not know it at the time but I studied some tapes of myself and I saw how I moved and I realize now that I was flowing. People do drugs and drink alcohol to get in a flow state, and that is why people sometimes attract women more when they are under the influence. Also sports

are dangerous and people can die during sports. Some people are addicted to sports. People are addicted to sports, sex, drugs, and you could even say knowledge. These are all connected. They all take people outside of themselves, and in a way out of their bodies. Knowledge is the fourth quadrant and recall that the fourth quadrant is the transpersonal transrational stage of consciousness, and it entails the transcending of the body. If you look at somebody contemplating it looks as though he has left his body. Studies have been done on people in the flow state, and studies show that there is a kind of harmony in their brain patterns that is transcendent. People who play musical instruments also get in the flow state, and musical instruments are also related to sex and death. People bang the drums, or hit the drums. People also hit others in the face, or hit the girl (have sex with her), or hit a splif (take drugs). These are all related. When a rapper connects sounds together in a harmonious way this is known as flowing. People describe playing a musical instrument as like having sex or playing a sport. It is interesting that men playing musical instruments usually turns women on. Women are also turned on by guys who are good at sports. The flow is pure and perfect and people can often tell the flow. Those who flow are the best. My Dad is a surgeon and he described getting in the zone during surgery. In surgery you cut like in sex you cut or killing people you cut or you cut drugs. I described that cars are weapons. People get in the zone driving. People can flow any time, but these are common ways people in the zone.

I described how in the garden of Eden story rabbis say that Adam and Eve had sex. Before doing this they were immortal. After doing this God said they must die. A very interesting thing is that scientists say that the first living organism were immortal. But they describe that sex, and the ability to replicate, caused them to become mortal, because replication causes energy. So sex literally did bring death to the first organisms.

I also want to point out another interesting link between death and knowledge. Shamans are spiritual leaders n many cultures. Shamans go into death like trances where they claim to die. In their death like states they claim to get knowledge from the spirit world, or the source. They claim to get knowledge from God. They come back to their people with that knowledge that they claim they received in their deaths. In other words, these shamans experience a sort of death and resurrection. Jesus has a death and resurrection and comes back to his people. It is interesting that in shamanic cultures throughout the world, there are figures that go into trances and come back with what they claim to be knowledge. A lot of these shamans claim to sort of die and be dismembered. I watched a show on this, and scientists have studied this phenomena and the shamans are not making it up. they literally do go into trances. Often the shamans start out these trances by dancing or repeating a sort of motion over and over again, and they get in a sort of zone like state, and then they collapse into their trance. A lot of tribes take their shamans very seriously because they see them as bridges to the divine. One fascinating thing is that a common thing that shamans claim to see in their trances is quadrants. I don't think that is a coincidence. There is a famous cave painting of a shaman falling into a trance, and an interesting thing about the cave painting is that the shamans legs are crossed as he is falling. There is the cross. Shamans would paint what they saw in their trances on cave walls.

It is noteworthy also the phenomenon of near death experiences. People who have near death experiences claim to leave their bodies. They claim to feel an intense bliss. they claim that dying is very pleasurable. There is pain they describe before they die often, but they claim that when

they have lost consciousness and they are pretty much dead, they experience great bliss. A common thing that they experience is that they move toward a light. They describe that they have a very strong attraction for this light and they want to move toward it. this light is like God. It is interesting that in near death experiences people experience intense bliss, and also in orgasms during sex people experience intense bliss. People also claim that they feel bliss when they have an insight and gain knowledge. Another thing that happens is people often describe that they see their life flash before their eyes. This is fascinating because this is revealing that during near death experiences there is a different subjective experience of time and space like in dreaming. Recall that dreaming points to the fourth quadrant, and the fourth quadrant is knowledge. A scientific hypothesis about dreaming is that dreams can only build upon past experiences, and make variations of these. In a near death experience, people describe reexperiencing their past experiences. The tibetan book of the dead, a buddhist book, describes that when you die you go through the light and you end up being able to reincarnate in a new body. In other words, there is a death and resurrection. Some people claim to talk to God in near death experiences. But when people come back to life, a common theme is that they want to share their experience. They have knowledge, that only they have, that they want to share with others. Also these people, after these experiences, tend to have personality changes where they are more interested in learning and knowledge. I described that people in these near death experiences claim to leave their bodies and have astral/spirit bodies. They claim that they can look back on their bodies. There have been cases in operating rooms where patients describe things that only the doctor could have known, and nobody can know, unless they really were outside of their bodies looking at what was going on. For instance, people in near death experiences can describe what the doctor was doing when he was operating.

I want to mention another thing that is important. Associating with God and death are often related. The bible describes that people do not see the face of God and live. There are cases in the bible of people seeing an angel of God and fearing that they are going to die. There is no greater knowledge than the knowledge of God. And knowledge of God apparently brings death. There is hidden knowledge that rabbis keep. For instance, it used to be illegal for Jews to speak about the Merkaba vehicle, or the chariot that Ezequiel saw. This chariot was seen as a divine chariot revealing the nature of God. There were stories that rabbis told of children discussing the Merkaba vehicle and bursting in flames because they could not handle it. In order to discuss the Merkaba vehicle you had to be well learned. It is interesting that people describe a similar thing with drugs. People describe that if you take a drug and you are not prepared for the experience in learning, then you may lose it. Some people take drugs like ecstasy and then suffer schizophrenia after it. So we are seeing that knowledge can be dangerous. Too much knowledge can kill you. Recall that in the Garden of Eden, God is afraid that Adam and Eve bit out of the fruit of knowledge because He says, "now they may become like Us". There is a connection with knowledge and God.

Another fascinating thing is that there are people who believe that experiences with God, or Gods or the divine are actually experiences with extraterrestrials. These people think that vehicles like the Merkaba vehicle in the bible, and experiences with angels and transcendent vehicles in the Bible and in other holy texts like Hindu texts are actually descriptions of experiences with aliens and alien vehicles. But this is the fascinating thing. Alien experiences

are often accompanied with flow experiences. I described that contact with the divine is associated with knowledge. Some people think that knowledge is given to humans by aliens. People in cultures throughout the world describe that knowledge that they gain were given to them by their gods. Aliens are associated with the divine, and knowledge is associated with aliens. Many believe that some crop circles are produced by aliens, and they think that the crop circles contain hidden knowledge, often in sacred geometry. It has also been proposed, interestingly, along the ideas of Jung, that the human subconscious creates the crop circles. Also, in regards to alien experiences fascinatingly, experience with aliens is associated with sex and flow experiences and death. People who claim to be abducted by aliens often describe that the aliens do sexual experiments on them. Also they describe the aliens cutting them open. There are also cases of aliens mutilating cows and even killing people. These aliens are described as experimenting on humans, as if they are trying to gain knowledge. Some people think that humanity is an alien experiment itself, and they think that the aliens are holding knowledge from humans and preventing humans from attaining knowledge. There is a sumerian myth that describes that man was made by a god to be a slave and a worker. The main was designed to believe and have faith. The man was designed to be second quadrant oriented. In this myth a snake god comes and gives the man knowledge and tries to free him from this slavery of belief. It is fascinating how much this myth parallels the garden of Eden myth. But in this story the snake god is not necessarily seen as bad. The snake God is trying to free man from his prison of ignorance through knowledge that he is a slave. Ron Paul Hubbard, the founder of the religion of scientology, played with this myth by recreating it, but making the gods aliens. In ron Paul Hubbard's book a man tries to free humans from their ignorance through knowledge and they try to destroy the gods/aliens. A big thing that this character wants to let the humans know is that the gods are not gods but aliens. It is interesting that aliens are often depicted as sort of reptilian like the snake. The aliens have a quality of being associated with knowledge like the snake does. Also, like the snake, they are hidden and secretive, and very dangerous.

I said that alien experiences are often accompanied by flow experiences. An example of this was there was a man and his wife in their car and they claimed that a UFO flew over them. The next thing they knew was that they were out their house and they didn't know how they got there. There was a different subjective experience of time and space. It is as if time and space disappeared. People in UFO encounters sometimes describe time slowing down or speeding up. Also people describe being levitated. It is like the descriptions of peoples drug trips. Sometimes doctors explain experiences like the car experience as flow experiences, and they think that because the patient cannot explain what happened, they say that it was aliens. But doctors and scientists note that flow experiences do happen where people are one place and then another place and kind of lost track of themselves.

So I talked about how knowledge is often seen as kind of forbidden and dangerous and secretive. The tower of Babel story in the Bible is an example of this. The tower of Babel some rabbis say is an attempt by humans to get at the level of God. God says that he does not want them to "become like Us" so he punishes the humans. Recall that disobedience to God leads to

punishment and death. In this case he separates the humans and gives them different languages. In the Garden of Eden story God says that in gaining knowledge the humans can become "like Us" and he exiles Adam and Eve from the garden. Like I described prophets in the bible who experience God or angels are often very scared. Often they kneel down in fear for their lives.

Also, prophets in the bible are described as gaining knowledge and experiencing God when they are alone. For instance, Moses had been ran out of Egypt by the Israelites and Egyptians. He is tending his Father in Law's sheep. It does not seem like things are going too great for Moses. But then he sees a burning bush. The Bush is burning but it does not burn up. Knowledge is often associated with light and energy. insight is often associated with a light going off in one's head. The burning Bush speaks to Moses and it is God speaking to him. God tells Moses, "I am that I am". Philosophers say that this is God telling Moses that He is being. Being here is represented by a bush, which is a living thing, that is on fire. This is kind of a depiction of energy. God tells Moses to free the Israelites from Egypt. Moses tells Him that he is not good at speaking but God tells him that Aaron, his brother will help him with what to say. This is God giving Moses knowledge.

One extremely fascinating thing is that a lot of people describe these transcendent experiences in the bible as experiences that were drug induced. People describe that the people who wrote the books were on drugs and the characters in the books were on drugs. For instance, people say that Moses here was taking a drug that induced him to see a speaking burning bush. People who take drugs sometimes claim to hear voices and have visual hallucinations. Some people go so far as to claim they know what mountain Moses saw the burning bush on and they claim to know what drug he was taking, based on the drugs that are around that mountain. Another example of this is people claim that John of Patmos, when writing the book of revelations, was on drugs. John of Patmos claimed to be getting knowledge from God, but people cliam that he was on drugs. Recall that the Greek oracle of delphi was said to be able to tell the future and gave people riddles that were said to be from the divine. Archaeological evidence suggests that the oracle of delphi made her prophecies and riddles in an area where a kind of gas came out of the Earth that could give trance like affects. So the oracle of delphi, some suggest, was high when she was making her riddles. Nostradamus, a Jewish man who claimed to be able to tell the future, people say was on drugs. Some people say that they think shakespeare was on drugs. A lot of times people claim that very creative works were created due to drug influence. People claim that a lot of knowledge has been gained through drugs. Some people think that drugs evolved the human consciousness. Freud himself, it is said, got a lot of his knowledge after taking drugs. Taking drugs is associated with leading people to contemplation. It is no coincidence that drugs are associated with knowledge and contemplation is in the fourth quadrant with knowledge. It is interesting though, as I described, that very creative works are the product of different states of consciousness that are often flow states. I described that I could only write raps very good when I was playing on a basketball team because this gave me stress and when I felt stress this put me in a kind of flow state and connected me to a sort of harmony where I could let go and write raps very good. It is like there is a different experience of time, or at least my thoughts were a lot faster. Nietszche was a German philosopher that tried to give himself poisons to make himself sick, because he claimed

that when he was sick he gained better insights. He was sort of inducing in himself a kind of dieing state that he felt made him more susceptible to knowledge. Van Goh had a disease and he was dieing and people think that this helped him to create his works. It is interesting that a lot of these people, when having their transcendent experiences, were alone, and in a different state of consciousness. Descartes claimed that he got his ideas about rationality from angels and he was serious. It is kind of ironic but Descartes, a famous rational philosopher claimed to get his ideas about rationality from an angel. There is a modern example of knowledge being gained by a seeming divine source. It is also interesting that scientists explain off UFO experiences also as dreams. But I described that dreaming is the fourth square of the third quadrant, and thus it points to the fourth quadrant, so it makes sense that these scary, death like experiences would occur in dreams. It is interesting that sex, death, sports, drugs, angels, God, and aliens and all of these are pretty stressful or at least exhilerating experiences and they are all accompanied by flow states. One other thing I want to add is that there is the phrase knowledge is power. Power is thge ability to exert influecne. It is definitley true that knowledge is power. And the most powerful things are sex and death and drugs and sports which is a sublimation of sex and death, as well as music. Porn is a multibillion dollar industry and so is professional sports. Drugs is also a multibillion dollar industry. Both legal and illegal drugs control people's lives and control the world. And there is nothing more powerful than death and war. Movies with death and violence are the highest grossing movies. Sex, drugs, and death and sports, which are sublimations of these, are power. I also want to add that sex and death are related in that people who perform promiscuous sex often get stds. Promiscuous sex is considered a sin in the bible, and the punishment for sin, recall is disease and even death. Homosexuals are more likely to get aids. Tattoos are also a sin according to the torah. Tattooing is kind of similar to sex and death. The needle penetrates the person and gives pain, like a penis penetrating. Women have sometimes had orgasms getting tattoos. Some people claim that they enjoy the pain of tattoos and people become addicted to getting tattoos like people get addicted to sex and drugs. Tattoos can also give diseases and death. That is the nature of sin. Ancient tribal peoples would get tattoos to show status and these tattoos would help them attract mates. Women today still claim sometimes that they are attracted to men with tattoos and vice versa. But according to the torah tattooing is a sin, and especially after Jesus illuminated that sin is associated with the carnal,. A common disease that people get from getting tattoos is hepatitus c. This is transferred when the same needle is used on one person who has hepatitus c, and then used on another person without it. People also get diseases from the needles of drugs like when they use heroine and have heroine shots. People often die when they overdose on drugs. Tattoos like sex and drugs and sports gives a certain sense of pain and probably causes you stress so that your body releases chemicals that may give a sort of flow experience. An interesting thing about tattoos is that they change your body. If you get tattoos you are in a sense chaning yourself. This may represent a sort of dieing to yourself and a desire to be more than just your body and a recognition you are more than your body, and this may appeal to people. Another thing that people get addicted to is plastic surgery. Like sex, and tattoos, plastic surgery involves penetration of the skin. Again, sex, sports, drugs, and death are all related. You cut to the lane in basketball, you cut the drugs, you cut the girl, you cut the enemy with the knife. In plastic surgery there is cutting and there is an alteration of the body. There is in a sense a

dieing of the old self and a birth of a new self. Michael Jackson is a person that some claim was addicted to plastic surgery, and people argue that this addiction killed him. But what may appeal to people with plastic surgery is there is a sort of transformation and perhaps transcendence of the self. It is important to note that women often get plastic surgery to enhance their boobs. I discussed that humans are described as sexy apes. Humans have protruding lips and women have boobs. These things promote pleasure in sex. Men and women kiss and men play with womens boobs. This increases pair bonding, which scientists think is important for humans because human men and women often need to raise offspring together. The more the man and woman play with each other sexually, the more they are pair bonded. When men and women touch, chemicals are released that increase their attachment to each other. Women get bigger boobs to make themselves appear more sexy. They also get plastic surgeries to make themselves appear younger and thus more fertile. Also, it is interesting that in Asia many women get plastic surgeries to try to look more European, and many men get plastic surgeries to try to get bigger penises. There is a sort of desire to die to your self and become a new self. Michael Jackson people claim was having plastic surgeries to make himself appear more European. It is interesting that many men get tattoos that say Mom. Freud may say that rerpesents their desire to have sex with their Moms.

Descartes is another philosopher who questioned if knowledge was possible. Descartes had a thought experiment where he said that, for all you know, all of your experiences are the work of an evil demon. He said that this evil demon is creating your perceptions and yoru thoughts and all of that, and making you think that reality is real, but really he is fooling you. So for instance, some people look at the pyramids in Egypt and they claim that they were made by aliens. But then people question why, if they were made by aliens they weren't more complex. but then people say that that they are too complex to be made by humans. And then new evidence comes out going both ways. But Descartes would say that this could all be futile. This could just be the evil demon keeping you preoccupied when really the pyramids are just an illusion to begin with. You may just be a prisoner in an illusion Descartes says, enslaved by the evil demon.

Descartes thought experiment leads you to the thought experiment of philosophical zombies. People take for granted the idea that others exist and they discount solipsism as foolish. Solipsism is the idea that only you exist. A lot of people say that solipsism is foolish. But in fact, some philosophers like the philosopher Chalmers, point out that solipsism is the most rational and sound stance. He points out the notion of philosophical zombies. Chalmers says that you are only really aware of your own consciousness. You cannot go into another person's head and experience what the person experiences. Even if you could through some bizarre technology, it would still be you experiencing what the other person is experiencing. Chalmers says that for all you know other people are just zombies. They look like they are conscious. They talk like they are conscious, they dance and they blink and make facial gestures. But he points out, that you cannot be sure that they are conscious. They can just be projections of your consciousness. They could just be trying to make you think that they are real. But they may not be real. If that is the case, then what would be real. The only thing that you can be sure of is that you are conscious, but everything else you can't really be sure of.

But let me continue with the notion that knowledge is connected with the divine. People claim to gain knowledge from the divine. People claim to gain knowledge from God. People have near death experiences and come back with knowledge. They claim in these near death experiences to connect with the divine. Remember that I described that in the bible God is being. According to Hinduism God is Being. I described already that Being is manifested through the quadrant model pattern. Nothing can be but that which expresses the Form of Existence. The study of Being is ontology. Whenever a prophet in the bible talks to God he says "here I am". Theologians point out that they are saying "here being". God's name in the bible is the tetragrammaton. The tetragrammaton is four letters. The tetragrammaton is YHW and H. This name is so holy that if a scribe wrote it he had to take off his clothes, take a bath, and then begin to write again. I say that there can only be one Being, and that is that which manifests the quadrant model pattern. Reality manifests the quadrant model pattern, and that is all that can be. Therefore there is one being and it is eternal. There cannot be non Being. There cannot be no thing. There has to be something. The only thing that can be is that which manifests the quadrant model pattern. Only one thing can manifest the quadrant model pattern. Therefore this reality is eternal. Many disagree with that. There are people that propose models like the Multiverse model, but I argue that even that fits the quadrant model pattern, and is an expression of the one Being. Some physicists claim that they have evidence that existence is a hologram. That is interesting that a hologram would tell you that it is a hologram.

What something is determines a what it can know, what it does, what it thinks, what it believes, and what it perceives. For instance, if something is Ryan Merkle, then it will have a certain knowledge, a certain faith, certain sensations. If I am a mentally handicapped person then I will have certain knowledge, a group I belong to, certain thoughts. If I am a tall person the this will affect my knowledge and what I do. Being affects all of the quadrants before it and none of the quadrants exist without Being. I described that Being in its purest form is God. Knowledge points to being. God gives knowledge. But it can be argued that God also gives thoughts, and beliefs, and responses and everything. The study of Being in philosophy is called ontology.

Let me explain how these quadrants relate to the myers briggs and keirsey personality models. The myers Briggs personality model consists of four dichotomies, that yield 16 personality types. The Myers Briggs personality Model was started by Carl Jung. Carl Jung came up with the first three dichotomies. After factor analysis Myers and Briggs discovered that there was another dichotomy. Again the fourth dichotomy is different and was discovered later. The fourth is always different from the previous three. The four dichotomies are

1. extraversion-intraversion
2. sensing-intuition
3. thinking-feeling
4. judging-perceiving

These are the four squares. The first square is extraversion- intraversion. Intraverts gain energy by being alone and being in their heads, while extraverts gain energy by being around others and are more action oriented.

The second square is sensing v. intuition

The second square is sensing v. intuition. These are called the perceiving functions. They are information gathering functions. Sensors are concerned more with facts and details, and intuitive people are concerned more with the big picture and deeper meaning
The third square thinking and feeling. These are the judging functions. Thinkers care more about logic and consistencey and doing what works. Feelers are more concerned with what other people feel and maintaining harmony with others
The fourth square is judging and perceiving. The fourth square always points outside itself and involves a larger context. This deals with how people relate to the outside world. Judgers prefer to use their thinking and feeling function when relating to the outside world. Perceivers prefer to use their sensation and inution function when relating to the outside world. Judgers tend to like to get things decided and plan things out. Perceivers tend to like to leave things open.
This leads to 16 types of people. Keirsey separates these types into four temparements. The four Kerisey temparaments are
quadrant 1- the idealist. square 1 infj the senser square 2 enfj the perceiver square 3 enfp the responder square 4 infp the aware person
quadrant 2- the guardian. square 1 isfj the believer square 2 esfj the faithful person square 3 estj the behaver square 4 istj the belonger
quadrant 3- the artisan. square 1 isfp the thinker square 2 esfp the emoter square 3 estp the doer square 4 istp the dreamer
quadrant 4- the rational. square 1 intj the contemplator square 2 entj the passionate person square 3 entp the flower square 4 intp the knower

There are 2 dichotomies that yield Keirsey's four temparements.
dichotomy 1- concrete and abstract
dichotomy 2-cooperative and utilitarian
Concrete people care more about details and facts. Abstract people care more about the big picture and connections.
Cooperative people care more about maintaining social harmony and utilitarian people care more about what works.
Quadrant 1 is the idealists. Idealists are abstract and cooperative. They are weird. Recall that the first square is weird. They are smart, but they like social harmony. They want to belong. They want to fit in. But at the same time they don't fit in because they are very abstract in their consciousness and are perceived as weird. They are sensitive, perceptive, responsible and aware. They care a lot about things like the environment, and nature. They are very spiritual and like to help people. They can tell a lot about others and can help others to feel better. They put others before themselves. When asked what the meaning of life is idealists say it is to find themselves. Recall that awareness is self awareness. Idealits want to find themselves. They desparately want to belong. They kind of want to be guardians. They look up to guardains. Idealists are rare making up about 10 percent of the populaton.
Quadrant 2 is the Guardians. Guardians are concrete and cooperative. They are normal. The second square remember is homeostasis. The second square is about maintaining order. The second square thinks black and white. The second square guardians are very into right and wrong. They are very into morality. They are not extremely deep thinkers. They are concrete.

They are more concerned with facts. But also they are cooperative so they are concerned with social harmony and belonging. They do fit in and belong because they are not abstract and weird like the idealists. They tend to be religious. Even if they are not religious about religion, they are religious about something. By religious I mean they believe in something and have faith in something, but they don't necessarily have a deep knowledge about it. They maintain order and structure. They are good at producing social harmony and make good friends. They will take the shirt off their backs for you. If you ask a guardian what the meaning of life is he will say that it is to put food in the fridge and to take care of your family. Guardians are very into family and friends. But they kind of envy the artisans who are spontaneous and fun. They look down on them a bit because they are so wild and destructive and seem dumb, but at the same time they kind of want to be artisans. Guardians are rare plentiful making up about 50 percent of the population
Quadrant 3 is the artisans. Artisans are concrete and utilitarian. Artisans are cool. Artisans are very into the physical. Recall that the thrid square is the most physical. Artisans are rational. They think and they are emotional. They are doers. They love to do stuff. They love to have fun. They can be very spontaneous and even destructive. The third square is destructive. The third square is often seen as bad. They like sports and art. However, they kind of envy the rational because they want to be able to think abstractly. They may turn to drugs to do this. Artisans like respect. They want respect and authority. Artisans are plentiful making up about 35 percent of the population
Quadrant 4 is the rationals. Rationals are abstract and utilitarian. Abstrct people are weird. Abstract people look for principals and patterns and connections. The fourth quadrant is knowledge. The fourth quadrant is contemplation. Rationals are very contemplative. They tend to be calm but they can also be passionate. Rationals may not show emotions too much, but when they do they are out of control. Rationals are utilitarian. They do what works and don't care as much about social harmony. That is why they can be destructive. They can be transformative. Einstein was a rational. Einstein had a hard time taking care of himself. Rationals heads can be in the clouds. They are contemplating. They are kind of transcending the normal world. But also they can be chameleons. Rationals can fit in with the other types and pretend to be them. Especially the INTP who is the fourth square of the fourth quadrant. I am an INTP. INTPs see the big picture. Rationals are philosophers. Rationals are rare, making up about 5 percent of the population. The fourth always seems to not belong with the other three. Rationals are extremely rare and they are different from the other three.

These personality types relate to the four fields of inquiry. These fields of inquiry are
square 1 science. Science is the idealist. Science is a first square field of inquiry. Science is weird. Science is abstract. But science also is very concerned with belonging. Philosophers of science like Kuhn and Popper point out that science likes to consider itself objective. But science is very much shaped by authority. People can only see what they are looking for. Science is sensation and perception. And people only perceive what they are looking for. An example of this is the case of the pyramids. There was pictures that showed that there were cavities within the pyramids, but nobody made anything of it. It took an architect to look at the picture, who was aware of the capacity to build something from the inside out, to realize those

cavities were used to build the pyramids. Science is very much shaped by consensus and tradition. Idealists are very affected by consensus and tradition. Boltzmann was a scientist who proposed that atoms were real things and people thought that he was crazy. Scientists are often afraid to shake things up. Scientists tend to hold onto old views. He ended up committing suicide. It took until after he was dead for people to realize that he was right. This is very common in science. It happens all of the time. People in science often propose something and are called crazy by their fellow scientists and then much later they are proved right. It is difficult to trust science because as I described, it is based on sensation and perception, and sensation and perception is limited and flawed. Science is not objective, but very subjective. Like I said people only see what they are looking for and their findings are shaped by their prejudices. For a long time eugenics and science that studied race was very popular. But after world war II this became taboo and people stopped studying race. Cultural norms shape science and science is very much dependent on funding. So scientists are constantly trying to appeal to people and worry about others like idealists. Science, like idealists, is very into helping people. Science tries to fight cancer, and save the environment, and is aware of problems like the climate and asteroids. Science also gets into weird stuff like aliens and even goes into studying supernatural things like astral projections. Science, like idealists, is weird. Science is spiritual like idealists. Physics is actually mostly about the study of invisible forces, so there is a spiritual quality to it. Fields liek quantum mechanics are very weird, and study how thoughts affect reality. That is the nature of the first square.

square 2 religion. Religion is the guardian. Religion is about homeostasis like the guardian is. Religion is very into the status quo and maintaining order, like the guardian is. Religions offer laws and ways of living that are supposed to create harmony. Religions are about belief, faith, behavior and belonging. Religions often separate along ethnic lines. For instance, in Europe different ethnic groups adopted different religions. Northern Germany adopted protestantism and Southern Germany adopted catholicism and it can be argued that this was due to ethnic divisions. In Asia different ethnic groups adopted different forms of Buddhism. In arab lands different ethnic groups adopted different forms of Islam. Religions offer codes of behavior. Religions are very into what is right and wrong. Religions are very into morality like the guardian, and maintaining order. This is the nature of the second square. Many people think that religion and art are completely separate. The first two squares are always the duality. But they are very interconnected. Science has always informed religion and religion has always informed science. The idea of the big bang was proposed by a priest. Mendel, who discovered punnett square genetics was a monk. Science also tries to explain religion. Ancient astronaut scientists try to explain the bible and other holy texts as the products of alien visitations to earth.

square 3 art. Art is the artisan. Art is about thinking emotion doing and dreaming. Van Goh described that he painted his dreams. Art includes painting and music and dance and literature. Artists often describe that they express their emotions through art. Music has been described as emotion in sound form. Art makes people think. Art can be destructive and cause people to question things. Art often deals with subjects such as race and religion, and causes people to question their assumptions. Art can make you uncomfortable, like the artisan. Art shows off like the artisan. Art is fun like the artisan. Art is best when it is spontaneous. Artisans are

spontaneous. Art shakes things up. Art can be used to support the status quo, but it also often shakes up the status quo.
square 4 philosophy. Philosophy is the rational. The fourth square always encompasses the previous squares. There is philosophy of science and philosophy of religion and philosophy of art. Philosophy is contemplation, passion, flowing and knowing. Philosophy is the love of knowledge. Knowledge is the understanding of something beyond just sensation and perception but a very deep understanding of something. Philosophy deals with the study of knowledge and the study of being and the study of concepts that are often beyond rational comprehension. Philosophy is seen as not belonging with the other three fields of inquiry. The fourth is always different. Philosophers like rationals, are seen as having their heads in the clouds. Philosophy deals with contemplating qualities that are beyond rational resolution, like beauty and Truth and God and love.
Philosophy is the love of knowledge. Knowledge is the understanding of something beyond just sensation and perception but a very deep understanding of something. Philosophy deals with the study of knowledge and the study of being and the study of concepts that are often beyond rational comprehension. Philosophy is seen as not belonging with the other three fields of inquiry. The fourth is always different. Philosophers like rationals, are seen as having their heads in the clouds.
I described the quadrant model and the nature of each quadrant and each square. Now I plan to go through each field of inquiry and describe how each field of inquiry reveals the quadrant model pattern.
I am going to start with science. The primary fields of science are
square 1: physics. Physics is the first square. Physics is the idealist. Like the idealist physics is the most into the supernatural and the spiritual. Physics is a lot aobut invisible forces such as gravity and the strong and weak forces and electromagnetism. Idealists are into the law and following orders. Physics is very lawful. Idealists are very smart and are considered weird. Physics is considered weird and a very difficult subject. This corresponds to Wilbers mind quadrant.
square 2: chemistry. Chemistry is the second square. Chemistry is the guardian. Chemistry is considered not as difficult as physics, so you don't have to be as smart to do chemistry. Guardians are not as smart as physicists. Chemistry is all about relationships and reactions between things. Guardians are very into families and relationships. Chemistry is also very lawful and guardians are very into laws and order. This corresponds to Wilbers culture quadrant.
square 3: biology. Biology is the third square. Biology is the artisan. The thrid square is always the most physical. The third square is about doing. The artisan is physical and about organisms that move and act. Biology isn't considered very hard and biologists aren't considered too smart, although they are seen as sort of smart. Same thing with artisans. This corresponds to Wilbers body quadrant.
square 4: psychology. Psychology is the fourth square. Psychology does not seem to belong with the other three sciences. But psychology encompasses them. That is the nature of the fourth square. The fourth always encompasses the previous three. Psychology is the rational. The fourth square is contemplation and knowledge. Psychology is about studying the mind. Rationals are very mental, and psychology studies the mental. This corresponds to Wilbers

social quadrant. Psychology is about social interaction. It is important to note that physicists think that the mind actually may manifest physical reality. This is what quantum physicists are suggesting. If that is the case, then psychology is essential to understanding the physical nature of reality. By understanding psychology, if it is true that reality and the mind are related, you can better understand reality. Psychology is influenced by chemistry. Doctors think that the brain is influenced by neurotransmitters which are chemicals in the brain, and hormones which are chemicals in the body. Biologists need to understand psychology because the brain and the mind control organisms.

I am also going to talk about the possible fifth field of science sociology. The fourth always encompasses the previous three, and it points to what comes after it. Psycholgy encompasses physics, chemistry, and biology, and it points to sociology. Sociology is the study of psychology in groups.

Let's start with physics. Let's start with Aristotle, who was one of the first physicists. Aristotle believed that there were four elements that comprised everything. Aristotle thought that these elements were comprised of four qualities. These qualities are hot and cold and wet and dry. This model corresponds to the personality model. Hot corresponds to abstract. Hot things rise. Hot things are weird. Abstract people are weird. Cold corresponds to concrete. Cold things sink. Cold things are normal. So is concrete people.

Wet corresponds with cooperative. Wet things fill their containers. Cooperative people try to fit in and in a sense fill their containers/environments.

Dry corresponds with utilitarian. Dry things are individuals. They are solid and do their own things. Utilitarian people are individuals who do what thy want and aren't too influenced by others.

These four qualites yield four elements.

Square 1: wind. Wind is hot and wet. This corresponds to the idealist who is abstract and cooperative. Wind is hot in that it is weird and it rises. It is wet in that it fills its container

Square 2: water. Water is cold and wet. This corresponds to the guardian who is concrete and cooperative. Water is cold in that it is normal and sinks. It is wet in that it fills its container. The second square is homestasis. Water is healing and cleans you.

Square 3: earth. Earth is cold and dry. This corresponds t the artisan who is concrete and utilitarian. Earth is cold in that it is normal and sinks. It is dry in that it is an individual. It does its own thing and it is solid. The third square is always the most solid. Earth is solid and hard.

Square 4: fire. Fire is hot and dry. This corresponds to the rational who is abstract and utilitarian. Fire is hot in that fire is weird and it rises. Fire is utilitarian in that it is an individual and seems solid and to do its own thing, as opposed to filling its container. Square 4 is separate from the previous three squares, but also always seems different from them. The fourth square always has a quality of being like pure energy. Air is kind of like wind, water, and earth because it is ephemeral like the wind, it flows like water, and it seems solid like Earth.

Square 5. Aristotle said that there is a possible fifth element called the aether. He related this element with the divine. The fifth is always related to the divine. The fifth is God. Aristotle said that nothing existed without the aether and the aether was in the stars. the fourth is always transcendent. But the fifth is always ultra transcendent.

Aristotle thought ha everything was composed of varying amounts of these elements. Various cultures throughout thee world also had a four/five element system. Some of the cultures had the fifth element as life, or the void. It is interesting tht one sounds like wind, two, sounds like water and has the t and w in it like water. three sounds like earth and has the erth in it. And four sounds like fire. Five louds like life, which is considered in some cultures to be the fifth element. These four elements relate to the four phases of matter.
Square 1 is gas. This corresponds to wind.
Square 2 is liquid. This corresponds to water
Square 3 is solid. This corresponds to earth.
Square 4 is plasma. This corresponds to fire.P lasmas are electrically conductive, creat magnetic fields and electric currents, and reeact a lot to electromagnetic forces. Positively charged nuclei swim in a "sea" of freely-moving disassociated electrons, and it is a lot like the way such charges exist in conductive metal, and an electron "sea" that allows matter in the plasma state to conduct electricity. In fact, fire is a plasma. Stars are plasma. The fourth, plasma, seems a lot different from the previous three states of matter. The fourth always seems not to belong. But the fourth is very imporant.
It is important to note that these are distinct phase shifts. Things are either a gas, liquid, solid or plasma. There is a possible fifth state of matter called the Einstein Bose condensate. Sometimes this is called the fifth state of matter. Again, this is transcendent like God. The fifth is always like God.
The quadrant Model is based on this first example by Aristotle. There is usually a two dyad and the dyads creates four possiblities. In the case of the Myers Briggs there is four dyads and they create 16 types. The Quadrant Model is based on the 16 squares within the four quadrants.

Physics Chapter

Crux /ˈkrʌks/ is a constellation located in the southern sky in a bright portion of the Milky Way, and is the smallest but one of the most distinctive of the 88 modern constellations. Its name is Latin for cross, and it is dominated by a cross-shaped or kite-like asterism that is commonly known as the Southern Cross.

Predominating the asterism is the most southerly and brightest star, the blue-white Alpha Crucis or Acrux, followed by four other stars, descending in clockwise order by magnitude: Beta, Gamma (one of the closest red giants to Earth), Delta and Epsilon Crucis.

The Global Positioning System (GPS) is a space-based navigation system that provides location and time information in all weather conditions, anywhere on or near the Earth where there is an unobstructed line of sight to four or more GPS satellites. At least four are needed, three for spacial dimensions and one for time.

The Dialogue Concerning the Two Chief World Systems (Dialogo sopra i due massimi sistemi del mondo) was a 1632 Italian-language book by Galileo Galilei comparing the Copernican system with the traditional Ptolemaic system. It is one of the most famous works in science history, because it was the work that questioned the geocentric Ptolemaic

view of the Universe and proposes a heliocentric Copernican view. This is the work that got Galileo in trouble and tried and put in prison. Galileo was not persecuted because he proposed a heliocentric universe, but because in this work he tried to make the Pope look dumb, giving him the title Simplicio, or simple. The work employs the quadrant model pattern.

The text of ‘A Dialogue of the Two Chief World Systems’ was divided in four parts (days), reflecting the quadrant model pattern. The first day was about dimensions and perfection, new stars, sunspots and observation of the moon. The second day dealt with movement, the pendulum, air and wind. The third day treated the measurement of the stars and the retrograde movement of sunspots and finally the fourth day was concerned with the tides and the impetus (each day builds on the next and interestingly the fourth day Galileo's ideas were wrong. The fourth is always different, and each square builds on the next, the nature of the quadrant model pattern). So the first and third days were ‘static’, about measurements and the second and fourth days were ‘dynamic’, concerned with the processes which lead to the argument of a sun-centered cosmos.

This presentation coincided with the four phases (unity – separation – unity – separation) in the Greek interpretation of being as proposed by the philosopher Empedocles. This characterization of the four phases is also is familiar in the (quadralectic) interpretation of the quadrants. There is no proof that Galileo deliberately employed the four-division in this way.

The dialogue signifies to scientists the triumph of science and one of the greatest achievements in science history, and they see it as the symbol of Galileo as the martyr for science, like Jesus was the Martyr for the Christians. It is no coincidence that it reflects the quadrant model pattern, the form of existence.

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The Pauli exclusion principle is the quantum mechanical principle that states that two identical fermions (particles with half-integer spin) cannot occupy the same quantum state simultaneously. In the case of electrons, it can be stated as follows: it is impossible for two electrons of a poly-electron atom to have the same values of the four quantum numbers: n, the principal quantum number, ℓ , the angular momentum quantum number, mℓ, the magnetic quantum number, and ms, the spin quantum number. The Pauli exclusion principle is one of the most revolutionary discoveries in physics and quantum mechanics.

The Pauli exclusion principle is the basis and reason why there are quantum jumps in quantum mechanics and why there are different orbitals of the atom. I described that there are the four orbitals, s, p, d, and the different one f.

Therefore the Pauli Exclusion principle is the basis for all of chemistry and physics. It is no coincidence it fits the quadrant model pattern.

Quantum physicists did not know why the Pauli Exclusion Principle was the basis for atoms. They just said it was. This made Einstein say that quantum mechanics was weird and probably not the ultimate explanation for reality, because he felt it was based off of random weird rules that had no basis to them, and he felt that there was a higher order in physics. I would tell Einstein that the Pauli Exclusion principle was not random but based on the quadrant model pattern, the form of existence, which would rectify Einstein's view of reality.

The Dirac equation is considered one of the greatest breakthroughs in physics and quantum mechanics history. In particle physics, the Dirac equation is a relativistic wave equation derived by British physicist Paul Dirac in 1928. In its free form, or including electromagnetic interactions, it describes all spin-½ massive particles such as electrons and quarks, for which parity is a symmetry, and is consistent with both the principles of quantum mechanics and the theory of special relativity, and was the first theory to account fully for special relativity in the context of quantum mechanics.

It accounted for the fine details of the hydrogen spectrum in a completely rigorous way. The equation also implied the existence of a new form of matter, antimatter, previously unsuspected and unobserved and which was experimentally confirmed several years later. It also provided a theoretical justification for the introduction of several-component wave functions in Pauli's phenomenological theory of spin.

The wave functions in the Dirac theory are vectors of four complex numbers (known as bispinors), two of which resemble the Pauli wavefunction in the non-relativistic limit, in contrast to the Schrödinger equation which described wave functions of only one complex value. Moreover, in the limit of zero mass, the Dirac equation reduces to the Weyl equation.

The new elements in this equation are the 4 × 4 matrices αk and β, and the four-component wave function ψ. There are four components in ψ because evaluation of it at any given point in configuration space is a bispinor. It is interpreted as a superposition of a spin-up electron, a spin-down electron, a spin-up positron, and a spin-down positron (see below for further discussion).

The 4 × 4 matrices αk and β are all Hermitian and have squares equal to the identity matrix: (four by four matrices are the quadrant model)

$\alpha_i^2=\beta^2=I_4$
and they all mutually anticommute (if i and j are distinct):

$$\alpha_i\alpha_j + \alpha_j\alpha_i = 0$$
$$\alpha_i\beta + \beta\alpha_i = 0$$

These equations were the basis for the discovery of antimatter reflected the quadrant model pattern. A big part of quantum mechanics is the 4-vector.

The four basic domains of physics are

Square 1: Quantum mechanics- classical mechanics less than the size of an atom and far from the speed of light. This type of physics is weird. The first square is always weird. This was mapped out by Bohr and others.
Square 2: Classical mechanics. Larger than the size of an atom and far from speed of light. This is normal classical physics like Newtons physics. The second square is always normal.
Square 3: Relativistic mechanics. Close to the speed of light and close to the size of an atom. This deal a lot with movement. The third square is doing. This is Einsteins special relativity.
Square 4: Quantum field theory. Close to the size of an atom and Close to the speed of light. This one is weird and transcendent. It is different from the other three in that it has not been mapped out or discovered completely where the other three are understood. The fourth is always transcendent. The fourth square also encompasses the previous squares. It is said that quantum field theory would bring together quantum mechanics classical and relativistic mechanics. The nature of the fourth square is it encompasses the previous three. Paul Dirac and Einstein tried to discover Quantum field theory but they were unsuccessful. Some say that M theory is it's solution. I discussed M theory reflects the quadrant model pattern.

Brothers Jim Weiner and Jack Weiner with friends Charles Foltz and Charles Rak claim that they were abducted by aliens during a camping trip in Allagash, Maine on August 20, 1976. According to the four men, hypnotic regression enabled them to recall being taken aboard a circular UFO and being "probed and tested by four-fingered beings with almond-shaped eyes and languid limbs". The first two were twins and are the duality. The fourth actually ended up kind of questioning the experience. The fourth is always different.

Tetrabiblos (Τετράβιβλος) 'four books', also known in Greek as Apotelesmatiká (Ἀποτελεσματικά) "Effects", and in Latin as Quadripartitum "Four Parts", is a text on the philosophy and practice of astrology, written in the 2nd century AD by the Alexandrian scholar Claudius Ptolemy (c. AD 90–c. AD 168).

Ptolemy is referred to as "the most famous of Greek astrologers"[2] and "a pro-astrological authority of the highest magnitude".[3] As a source of reference his Tetrabiblos is described as having "enjoyed almost the authority of a Bible among the astrological writers of a thousand years or more"

The four books reflect the quadrant model pattern

Compiled in Alexandria in the 2nd century, the work gathered commentaries about it from its first publication.[2] It was translated into Arabic in the 9th century, and is described as "by far the most influential source of medieval Islamic astrology".[5]

Square 1:Book I: principles and techniques. The first square is gibing rules. The first square is homeostatic like the second. It is mental and gibes his philosophy. The first square is mental
Square 2:Book II: Mundane astrology

Book II presents Ptolemy's treatise on mundane astrology. This offers a comprehensive review of ethnic stereotypes, eclipses, significations of comets and seasonal lunations, as used in the prediction of national economics, wars, epidemics, natural disasters and weather patterns. The second square is always normal
And homeostasis. He describes gentiv stereotypes of people
In different climates. The second quadrant is belonging and belonging and belief is related to genetics and your group
Square 3:Book III: Individual horoscopes (genetic influences and predispositions). Recall the third quadrant is thinking and related to the individual
Square 4:Book IV: Individual horoscopes (external accidentals). The fourth square is the individual as well but is always transcendent

In traditional Western astrology there are four triplicities based on the classical elements. Beginning with the first sign Aries which is a Fire sign, the next in line Taurus is Earth, then to Gemini which is Air, and finally to Cancer which is Water -- in Western astrology the sequence is always Fire, Earth, Air, & Water in that exact order. This cycle continues on twice more and ends with the twelfth and final astrological sign, Pisces. The elemental rulerships for the twelve astrological signs of the zodiac (according to Marcus Manilius) are summarized as follows:

Fire — Aries, Leo, Sagittarius - hot, dry
Earth — Taurus, Virgo, Capricorn - cold, dry
Air — Gemini, Libra, Aquarius - hot, wet

Water — Cancer, Scorpio, Pisces - cold, wet

Triplicty rulerships (using the "Dorothean system"[2]) are as follows:

Triplicity Day Ruler Night Ruler Participating Ruler
Fire (Aries, Leo, Sagittarius): Sun Jupiter Saturn
Earth (Taurus, Virgo, Capricorn): Venus Moon Mars
Air (Gemini, Libra, Aquarius): Saturn Mercury Jupiter
Water (Cancer, Scorpio, Pisces): Venus Mars

The triplicities of seasonal elements in ancient astrology were the following:

Spring - Aries - Taurus - Gemini
Summer - Cancer - Leo - Virgo
Autumn - Libra - Scorpio - Sagittarius
Winter - Capricorn - Aquarius - Pisces

The astrological aspects (such as conjunctions or oppositions, among others) are delineated in the center of the chart. The twelve signs of the Zodiac are located at the outer portion of the chart wheel; similarly, twelve segments of arc form astrological houses which are said to have significance for different areas of life. There are many different systems for calculating the houses. The sample chart uses a quadrant house system of house division whereby the angles of the chart divide the chart into four quadrants with three houses within each quadrant, and in which the houses usually include portions of more than one astrological sign. Each quadrant has an angular house, which includes one of the angles of the chart; a succedent house follows this, with a cadent house at the end of the quadrant.

In general houses are classified into four categories in hidu astrology

Kendra: the angular houses, that is the first, fourth, seventh and tenth houses. (kendra, from Greek κέντρα,[38] also describes the relationship between any houses or grahas which are about 90 degrees apart.) These are very strong houses for grahas to occupy.
Trikona: the houses forming a triangle within the chart with the first house, about 120 degrees apart from one another, that is the first, fifth and ninth. These are the most auspicious houses. (From Greek τρίγωνα.[38])
Dusthāna: the less fortunate houses which tend to rule unhappy areas. These houses make no clear geometric connection to the Lagna. Dusthanas include the sixth, eighth and twelfth houses.
Upachaya: "growth" or "remedial" houses, where malefic planets tend to improve, include the third, sixth, tenth and eleventh houses.
Succedent houses are called pāṇaphara (from Greek ἐπαναφοραί), and cadent houses are called āpoklima (Gk. ἀποκλίματα).[38]

Quadrant house systems divide the houses so that they agree with the "quadrant" concept (ascendant on the first house cusp, nadir / Imum Coeli on the fourth, descendant on the seventh, and midheaven / Medium Coeli on the tenth).[citation needed]

The angles of the astrological chart are the four Cardinal points of an astrological chart: the Ascendant, the Midheaven, the Descendant and the Imum Coeli.

Epicyclical motion is used in the Antikythera Mechanism, an ancient Greek astronomical device for compensating for the elliptical orbit of the Moon, moving faster at perigee and slower at apogee than circular orbits would, using four gears, two of them engaged in an eccentric way that quite closely approximates Kepler's second law.

The Four Pillars of Destiny is a Chinese, Japanese and Korean conceptual term describing the four components that supposedly create a person's destiny or fate. The four components within the moment of birth are year, month, day, and hour.

Cygnus /ˈsɪgnəs/ is a northern constellation lying on the plane of the Milky Way, deriving its name from the Latinized Greek word for swan. The swan is one of the most recognizable constellations of the northern summer and autumn, it features a prominent asterism known as the Northern Cross (in contrast to the Southern Cross). Cygnus was among the 48 constellations listed by the 2nd century astronomer Ptolemy,

Cygnus contains Deneb, one of the brightest stars in the night sky and one corner of the Summer Triangle, as well as some notable X-ray sources and the giant stellar association of Cygnus OB2. One of the stars of this association, NML Cygni, is one of the largest stars currently known. The constellation is also home to Cygnus X-1, a distant X-ray binary containing a supergiant and unseen massive companion that was the first object widely held to be a black hole.

Backbone of Milky Way. The Northern Cross serves to point out the Milky Way – the luminescent river of stars passing through the Northern Cross and stretching all across the sky.

You need a clear, dark sky to see this hazy swath of sky, whose “haze” is really myriad stars. But it’s a sight well worth pursuing. The Milky Way band we see stretched across our sky is an edgewise view into the disk of our galaxy, the flat part of the galaxy where nearly all the visible stars are.

Keep in mind, though, that all the stars outside this band visible to your unaided eye still belong to our home galaxy, the Milky Way.

When you look at the Northern Cross, you're looking directly into the Milky Way disk, where the soft glow of millions of stars glazes over the heavens. In fact, the galactic plane (equator) runs right through the Northern Cross, encircling the sky above and below the horizon.

The Einstein Cross or Q2237+030 or QSO 2237+0305 is a gravitationally lensed quasar that sits directly behind ZW 2237+030, Huchra's Lens. It is a famous cosmic mirage. Four images of the same distant quasar appear around a foreground galaxy due to strong gravitational lensing.

The quasar's redshift indicated that it is located about 8 billion light years from Earth, while the lensing galaxy is at a distance of 400 million light years.[2] The apparent dimension of the galaxy are 0.87x0.34 arcminutes[citation needed], while the apparent dimension of the cross in its centre accounts for only 1.6x1.6 arc seconds.

The Einstein cross looks like four stars but it is actually one. That is the nature of the quadrant model. The four seem separate but they are actually one.

The simplest fusion reaction is the proton-proton chain, common in all main sequence stars. It has the following four stages:

Hertzsprung-Russell Diagrams are the most important models in astronomy and anybody taking an introductory astronomy class will learn them. The diagram can be divided into four parts
Square 1: hot and bright
Square 2: hot and dim
Square 3: cold and dim
Square 4: hot and bright

The majority of stars, including our Sun, are found along a region called the Main Sequence. Main Sequence stars vary widely in effective temperature but the hotter they are, the more luminous they are, hence the main sequence tends to follow a band going from the bottom right of the diagram to the top left. These stars are fusing hydrogen to helium in their cores. Stars spend the bulk of their existence as main sequence stars. Other major groups of stars found on the H-R diagram are the giants and supergiants; luminous stars that have evolved off the main sequence, and the white dwarfs. Whilst each of these types is discussed in detail in later pages we can use their positions on the H-R diagram to infer some of their properties.

The diagram is always presented as divided into four parts, main sequence dwarfs, giants, supergiants, and white dwarfs. The white dwarfs are different form the other three. The fourth is always different. The fourth is death. White dwarfs are dead stars made out of pure carbon. Recall carbon is the quadrant image.

The proton-proton chain is the main hydrogen fusion sequence powering main sequence stars such as our Sun and those of lower mass. The net result is that four protons are fused to form a He-4 nucleus, gamma photons, positrons and neutrinos. The total mass of the products is slightly less than the constituents - the difference being converted to and released as energy.

A different sequence, the CNO cycle (for carbon-nitrogen-oxygen) dominates in higher mass main sequence stars. In the CNO cycle carbon-12 nuclei act as nuclear catalysts but the overall result is much the same as for the proton-proton chain, four protons are converted into a He-4 nucleus, releasing energy, primarily as high-energy gamma photons.

The main factor that determines where a star lays on the main sequence is its mass. A star with a mass of about one-tenth that of the Sun has just enough gravitational force to heat the core to about 10 million K, the temperature needed for hydrogen fusion to start. If a protostar is less massive than this, fusion cannot be triggered and it becomes a brown dwarf or a "failed" star, emitting energy in the infrared.

The greater the mass of a main sequence star, the higher its core temperature and the greater the rate of its hydrogen fusion. Higher-mass stars therefore produce more energy and are thus more luminous than lower mass ones. This comes at a cost though. High mass stars consume their core hydrogen fuel much faster than lower-mass ones. Our Sun has sufficient hydrogen in its core to last about 10 billion years (1010 years) on the main sequence. A five solar-mass star would consume its core hydrogen in about 70 million years whilst an extremely massive star may only last three or four million years.

Tharsis Montes is the largest volcanic region on Mars. It is approximately 4,000 km across,10 km high, and contains 12 large volcanoes. The largest volcanoes in the Tharsis region are 4 shield volcanoes named Ascraeus Mons, Pavonis Mons, Arsia Mons, and Olympus Mons. The Tharsis Montes (Ascraeus, Pavonis, and Arsia) are located on the crest of the crustal bulge and their summits are about the same elevation as the summit of Olympus Mons, the largest of the Tharsis volcanoes. While not the largest of the Tharsis volcanoes, Arsia Mons has the largest caldera on Mars, having a diameter of120 km (75 mi)! The main difference between the volcanoes on Mars and Earth is their size; volcanoes in the Tharsis region are up to 100 times larger than those anywhere on Earth.

The pattern fits the quadrant model pattern. With Olympus Mons being off to the side and the other three together.

Newton believed that scientific theory should be coupled with rigorous experimentation, and he published four rules of scientific reasoning in Principia Mathematica (1686) that form part of modern approaches to science:
admit no more causes of natural things than are both true and sufficient to explain their appearances,
to the same natural effect, assign the same causes,
qualities of bodies, which are found to belong to all bodies within experiments, are to be esteemed universal, and propositions collected from observation of phenomena should be viewed as accurate or very nearly true until contradicted by other phenomena.

Chemistry Chapter

Silicon crystal receivers were used as semiconductors. The modern electronic world is built on semiconductors. With the outbreak of the second world war semiconductors were used for British radar systems. Valves used to be used, but the British changed to semiconductor crystals, giving the upper hand. It is said that silicon semiconductor crystals won the war.

I discussed that silicon is the shape of the quadrant, with four valence electrons like Carbon. Silicon and carbon are considered the miracle elements and no coincidence they are the shape of quadrants.

Amplifiers are also said to be one of the greatest technological inventions. Amplifiers were responsible for being able to send long distance signals anywhere in the world and were thus a huge invention. There are four types of amplifiers The four basic types of amplifiers are as follows:

Voltage amplifier – This is the most common type of amplifier. An input voltage is amplified to a larger output voltage. The amplifier's input impedance is high and the output impedance is low.
Current amplifier – This amplifier changes an input current to a larger output current. The amplifier's input impedance is low and the output impedance is high.
Transconductance amplifier – This amplifier responds to a changing input voltage by delivering a related changing output current.
Transresistance amplifier – This amplifier responds to a changing input current by delivering a related changing output voltage. Other names for the device are transimpedance amplifier and current-to-voltage converter.

Electronic amplifiers use one variable presented as either a current and voltage. Either current or voltage can be used as input and either as output, leading to four types of amplifiers. In idealized form they are represented by each of the four types of dependent source used in linear analysis, as shown in the figure, namely:

Input Output Dependent source Amplifier type
I I Current controlled current source CCCS Current amplifier
I V Current controlled voltage source CCVS Transresistance amplifier
V I Voltage controlled current source VCCS Transconductance amplifier
V V Voltage controlled voltage source VCVS Voltage amplifier
Each type of amplifier in its ideal form has an ideal input and output resistance that is the same as that of the corresponding dependent source:[8]

Amplifier type Dependent source Input impedance Output impedance
Current CCCS 0 ∞
Transresistance CCVS 0 0
Transconductance VCCS ∞ ∞
Voltage VCVS ∞ 0

Power amplifier circuits (output stages) are classified as A, B, AB and C for analog designs—and class D and E for switching designs based on the proportion of each input cycle (conduction angle), during which an amplifying device passes current. The image of the conduction angle derives from amplifying a sinusoidal signal. If the device is always on, the conducting angle is 360°. If it is on for only half of each cycle, the angle is 180°. The angle of flow is closely related to the amplifier power efficiency. The various classes are introduced below, followed by a more detailed discussion under their individual headings further down.

In the illustrations below, a bipolar junction transistor is shown as the amplifying device. However the same attributes are found with MOSFETs or vacuum tubes.

Conduction angle classes[edit]
Class A
100% of the input signal is used (conduction angle Θ = 360°). The active element remains conducting[11] all of the time.
Class B

50% of the input signal is used (Θ = 180°); the active element carries current half of each cycle, and is turned off for the other half.
Class AB
Class AB is intermediate between class A and B, the two active elements conduct more than half of the time
Class C
Less than 50% of the input signal is used (conduction angle Θ < 180°).
A "Class D" amplifier uses some form of pulse-width modulation to control the output devices; the conduction angle of each device is no longer related directly to the input signal but instead varies in pulse width. These are sometimes called "digital" amplifiers because the output device is switched fully on or off, and not carrying current proportional to the signal amplitude.
Other types are just variations on these four.

White phosphorus, yellow phosphorus or simply tetraphosphorus (P4) exists as molecules made up of four atoms in a tetrahedral structure. The tetrahedral arrangement results in ring strain and instability. The molecule is described as consisting of six single P–P bonds. Two different crystalline forms are known. The α form, which is stable under standard conditions, has a body-centered cubic crystal structure. It transforms reversibly into the β form at 195.2 K. The β form is believed to have a hexagonal crystal structure.[1]

White phosphorus is a translucent waxy solid that quickly becomes yellow when exposed to light. For this reason it is also called yellow phosphorus. It glows greenish in the dark (when exposed to oxygen), is highly flammable and pyrophoric (self-igniting) upon contact with air as well as toxic (causing severe liver damage on ingestion and phossy jaw from chronic ingestion or inhalation). The odour of combustion of this form has a characteristic garlic smell, and samples are commonly coated with white "diphosphorus pentoxide", which consists of P_4O_{10} tetrahedral with oxygen inserted between the phosphorus atoms and at their vertices. White phosphorus is only slightly soluble in water and it can be stored under water. Indeed, white phosphorus is only safe from self-igniting when it is submerged in water. It is soluble in benzene, oils, carbon disulfide, and disulfur dichloride.
Production and applications[edit]
The white allotrope can be produced using several different methods. In the industrial process, phosphate rock is heated in an electric or fuel-fired furnace in the presence of carbon and silica.[2] Elemental phosphorus is then liberated as a vapour and can be collected under phosphoric acid. An idealized equation for this carbothermal reaction is shown for calcium phosphate (although phosphate rock contains substantial amounts of fluoroapatite):

$2\ Ca_3(PO_4)_2 + 8\ C \rightarrow P_4 + 8\ CO_2 + 6\ Ca$

Tetraphosphorus molecule
White phosphorus has an appreciable vapour pressure at ordinary temperatures. The vapour density indicates that the vapour is composed of P_4 molecules up to about 800 °C. Above that temperature, dissociation into P_2 molecules occurs.

It ignites spontaneously in air at about 50 °C, and at much lower temperatures if finely divided. This combustion gives phosphorus (V) oxide:

$P_4 + 5\ O_2 \rightarrow P$

4O

10
Because of this property, white phosphorus is used as a weapon.

The typical elemental semiconductors are silicon and germanium, each atom of which has four valence electrons. The properties of semiconductors are best explained using band theory, as a consequence of a small energy gap between a valence band (which contains the valence electrons at absolute zero) and a conduction band (to which valence electrons are excited by thermal energy).Semiconductors have revolutionized technology and are one of the most important discoveries in technological history. It is no coincidence they are made up of silicon and germanium, both of which have four valence electrons, thus reflecting the quadrant image.

Tin is a chemical element with the symbol Sn (for Latin: stannum) and atomic number 50. It is a main group metal in group 14 of the periodic table. Tin shows a chemical similarity to both neighboring group-14 elements, germanium and lead, and has two possible oxidation states, +2 and the slightly more stable +4. Tin is the 49th most abundant element and has, with 10 stable isotopes, the largest number of stable isotopes in the periodic table. It is a silvery, malleable other metal that is not easily oxidized in air, obtained chiefly from the mineral cassiterite where it occurs as tin dioxide, SnO_2.

The first alloy used on a large scale since 3000 BC was bronze, an alloy of tin and copper. After 600 BC, pure metallic tin was produced. Pewter, which is an alloy of 85–90% tin with the remainder commonly consisting of copper, antimony and lead, was used for flatware from the Bronze Age until the 20th century. In modern times, tin is used in many alloys, most notably tin/lead soft solders, which are typically 60% or more tin. Another large application for tin is corrosion-resistant tin plating of steel. Because of its low toxicity, tin-plated metal was used for food packaging as tin cans, which are now made mostly of steel,even though the name is kept in English.

Tin is also another sort of miracle element although it is not considered a miracle element like carbon and silicon.

But like carbon and silicon tin has four valence electrons and takes the image of a quadrant. It is no coincidence tin has been such an important metal in human history.

Lead (/lɛd/) is a chemical element in the carbon group with symbol Pb (from Latin: plumbum) and atomic number 82. Lead is a soft, malleable and heavy post-transition metal. Lead is used in building construction, lead-acid batteries, bullets and shot, weights, as part of solders, pewters, fusible alloys, and as a radiation shield.

Lead has been another extremely important metal in human history. While not considered the miracle elements silicon and carbon, it too has four valence electrons taking the form of a quadrant. Bullets and weapons have shaped history since their invention.

Also writing was done with lead, so it is in a sense a miracle element too

In determining the Avogadro constant, the preferred method has been to use one of the high-precision spheres fabricated here at the ACPO. These come in the form of a highly polished 1 kg single crystal silicon sphere, fabricated with a roundness in range of 60 nm. Silicon is used because of its well known crystal structure, stability and its relative ease of use. The volume is determined from the measurement of the silicon sphere's diameter and roundness. Accurate measurement of the mass then allows the density to be derived. This is the most ambitious project in measurement history and will be used to be the standard for measuring a kilo. Again silicon is the quadrant pattern, with four valence electrons forming a quadrant image. The reason silicon is being used for the project is because of its ordered arrangement due to its quadrant formation.

THe reasonn silicon is used is because of its four valence electrons it creates a packed substance. The measuring unit has to be created by hand, and one man in the world can create it, and he can feel the valence electrons fo the silicon because his touch is so sensitive. He is the only man in the world with such sensitive touch.

The history of copper metallurgy is thought to have followed the following sequence: 1) cold working of native copper, 2) annealing, 3) smelting, and 4) the lost wax method

Naturally occurring iron (Fe) consists of four stable isotopes: 5.845% of 54Fe, 91.754% of 56Fe, 2.119% of 57Fe and 0.282% of 58Fe.

Iron is a very important metal. There are at least four allotropic forms of iron, known as α, γ, δ, and ε; at very high pressures, some controversial experimental evidence exists for a phase β stable at very high pressures and temperatures.

The shells of the nucleus fill according to 2, 8, 20, 28, 50, 84, 126. Iron 58 appears to be a point where all four inner shells are completely full (2+8+20+28=58). Iron 56 appears to be a point where the second, third and fourth shells are completely full (8+20+28=56).

There is a trend for nuclides of nucleon numbers in multiples of 4 to be particularly stable (i.e. have a high binding energy).
· Fe is the most stable nuclide.

Iron is the most stable element in the Universe.

A silicon–oxygen tetrahedron is the SiO_4 anionic group, or a silicon atom with four surrounding oxygen atoms arranged to define the corners of a tetrahedron. This is a fundamental component of most silicates in the Earth's crust. A variety of silicate minerals

can be identified by the way that the tetrahedra links differ, also by the cations present in the mineral.

Tetra means four.

Agni is the "fire," that drives all digestion and metabolism in the Indian medical practice of Ayurveda. The digestive and absorption process is called Pakwagni (digestive fire)

The digestive fire (aka Agni), according to Ayurveda, is such a dynamic concept, it is stated to be the main determiner of one's energy, vitality and well being. One's overall digestion is likely to determine the overall health of that individual.

If the fire is strong, one is able to take in various types of food and properly absorb, metabolize and eventually eliminate any unused portion. The channels of the body will remain open and the energies of the body can flow freely. If the fire is weak or imbalanced, even the healthiest of food that is taken in will not go through this process and therefore remain in the body causing a toxic sludge known as ama. This ama then fills the channels of the body, causing stagnation and blockage which eventually will lead to the pathway of disease.

There are four types of Agni (digestive fire) in Ayurveda. Each one correlates to a specific dosha type. Whichever dosha is imbalanced in the body tends to reveal the current agni type of an individual. These agni types are known as:

1. Vishama Agni: This agni type is related to Vata dosha and typically shows an imbalance of wind in the body. Common symptoms would be gas, bloating and gurgling after food intake. The appetite and metabolism tends to fluctuate and be irregular. Constipation is common, and the digestion is variable. When ama accumulates in these individuals, a brownish-black coating will form on the tongue. Emotional imbalances that relate to Vishama agni tend to be anxiety, fear, insecurity, restless mind, spacey mind, and quickly fluctuating emotions.

If this sounds like your digestion type, find relief with Vata Honey Infusion.

2. Tikshna Agni: This agni type is in relation with Pitta dosha and will reveal an imbalance of fire in the body, caused by the hot, sharp, and penetrating qualities that this dosha possesses. Common symptoms include an over-active metabolism and hypoglycemia (low blood sugar). These individuals tend to have a sharp appetite that will lead to extreme crankiness if this hunger is not fulfilled. Once food is taken in, a person with Tikshna agni may experience heartburn, acid indigestion, dry mouth, hot flashes, and inflammation. Elimination tends to be over-active and typically is soft, loose, and at times even liquid. Ama accumulation will show as a yellowish, orange coating on the tongue. Emotional imbalance that are related will be anger, frustration, a quick temper, envy, jealousy, and judgmental tendencies.

If this sounds like your digestion type, find relief with Pitta Honey Infusion.

3. Manda Agni: This metabolic imbalance is linked to Kapha dosha and reveals a disruption of the water and earth element in the body. These individuals show symptoms of slow metabolism, excessive weight, allergies and an overall feeling of heaviness both physically and mentally. The appetite is typically quite low and skipping meals is never a problem. Although their food intake may be minimal, weight gain is consistent and losing

weight is a difficult battle. After food intake, a feeling of heaviness and lethargy remains and nausea and congestion may occur. Elimination tends to be regular although may sometimes contain mucus or oil. The presence of ama in the system will show a thick, white coating on the tongue. Emotional imbalance will tend towards sadness, depression, dullness, foggy headed, overly emotional, greed and attachment.

If this sounds like your digestion type, find relief with Kapha Honey Infusion.

4. Sama Agni: This agni type occurs when one is in complete balance and all three doshas remain in harmony. Digestive power is at full capacity and there are no unwanted symptoms after food intake. In fact, when one has Sama agni there is a feeling of vitality, energy, and fulfillment after a meal. These individuals can eat practically any type of food without any ill effect. Metabolism is balanced and elimination is regular. There is an overall state of Svastha (perfect health) and the emotions are in equilibrium. No ama is present in the system and the tongue will be clean of any coating. The mental state remains balanced and there is complete compassion, patience, calmness and clarity in the heart. Unfortunately it is quite rare to find an individual of this statute, although it is an obtainable goal with the proper guidance and discipline.

Types of Air are

continental air - c
maritime air - m
Tropical air - T
Polar air - P
When each of the 4 properties above are combined, there are 4 possible choices for the types of air masses.
maritime tropical (mT)
continental tropical (cT)
maritime polar (mP)
maritime tropical (cP)

4 general air mass classifications categorized according to the source region.

polar latitudes P - located poleward of 60 degrees north and south
tropical latitudes T - located within about 25 degrees of the equator
continental c - located over large land masses--dry
marine m - located over the oceans----moist
We can then make combinations of the above to describe various types of air masses.

cP continental polar cold, dry, stable

cT continental tropical hot, dry, stable air aloft--unstable surface air

mP maritime polar cool, moist, and unstable

mT maritime tropical warm, moist, usually unstable

There are four types of fronts

Cold fronts, warm fronts, stationary fronts, and occluded fronts.

Cold fronts replace warm air with colder air. They produce thunderstorms and then high pressure follows it and brings clearer weather.

Warm fronts replace colder air with warmer air. They usually just bring clouds and a drizzle.

Stationary front is a boundary between two "stationary" (not moving) air masses. They bring precipitation which can lasts a few days.

Occluded front is when a cold front overtakes a warm front. It brings heavy precipitation and sometimes a thunderstorm.

Order in nature was also sought in the classification of the rocks. Robert Jameson (1774 – 1854), geologist and professor of natural history at the University of Edinburgh, gave in his book ‘Elements of Geognosy’ (1808; SWEET, 1976) four main groups:

———— 1. Primitive

———— 2. Transition/Floetz

———— 3. Alluvial

———— 4. Volcanic

The then-known (23) minerals were grouped according to age:

1. the oldest primitieve formations (molybdena, menachine, tin, scheele, cerium, tantalium, uran, chrome, bismuth);

2. old, primitive formations and newer mountains (arsenic, cobalt, nickel, silver, copper);

3. middle period (newer primitive, transition and old floetz (sedimentairy) rocks (gold, sylvan, antimony, manganese);

4. later period (lead, zinc, mercury). Iron is finally found in every rock (and therefore very young).

The name ‘geology’ was – just like ‘biology’ – invented in the first years of the nineteenth century, and won supremacy over the simultaneously introduced word ‘geognosy‘.

Phosphorus exists as several forms (allotropes) that exhibit strikingly different properties. The two most common allotropes are white phosphorus and red phosphorus. Another form, scarlet phosphorus, is obtained by allowing a solution of white phosphorus in carbon disulfide to evaporate in sunlight. Black phosphorus is obtained by heating white phosphorus under high pressures (about 12,000 standard atmospheres or 1.2 gigapascals).
The kinds of phosphorous are

Square 1: White
Square 2: Red (the duality)
Square 3: Scarlet (violet)
Square 4:Black- the different fourth

Phosophorous is highly flammable and used in matches. Phosphorous was considered the morning star.

P4 itself, White Phosphorous, has a tetrahedral shape.

Boyle discovered Phosphorous while trying to discover how to turn metals to gold Phosphorous became a lucrative business because it was used for matches. Boyle set the stage for future chemistry and the pursuit of other important elements.

The Collège des Quatre-Nations ("College of the Four Nations"), also known as the Collège Mazarin after its founder, was one of the colleges of the historic University of Paris. It was founded through a bequest by the Cardinal Mazarin. At his death in 1661, he also bequeathed his library, the Bibliothèque Mazarine, which he had opened to scholars since 1643, to the Collège des Quatre-Nations.

The name of the college alludes to the four nations of students at the medieval Parisian university. It was not intended for students of the historical university nations, but for those coming from territories which had recently come under French rule through the Peace of Westphalia (1648) and the Treaty of the Pyrenees (1659).[1]

According to the Cardinal's will it was to have the following composition:

Flanders, Artois, Hainaut, and Luxembourg (20 students);
Alsace and other Germanic territories (15);
Roussillon, Conflent, and Cerdagne (10);
Pignerol and the Papal states

Notable students of the college include the encyclopedist Jean le Rond d'Alembert (1717–1783), the actor Henri Louis Cain (1728–1778), the painter Jacques-Louis David (1748–1825), the critic Julien Louis Geoffroy (1743–1814) and the chemist Antoine-Laurent Lavoisier (1743–1794).,[3] the mathematician Adrien-Marie Legendre

Lavoisier is considered the "Father of chemistry". He was the first chemist to recognize that the air earth fire and water model of the four elements was not suitable for describing the elements of nature (although we know that metaphorically it did describe reality). He is the first person to isolate oxygen and other elements and recognize that the four elements themselves were made of otherelements.
He classified the known elements into four groups:

Elastic fluids
Lavoisier included light, heat, oxygen, nitrogen, and hydrogen in this group.
Nonmetals
This group includes "oxidizable and acidifiable nonmetallic elements". Lavoisier lists sulfur, phosphorus, carbon, hydrochloric acid, hydrofluoric acid, and boric acid.
Metals
These elements are "metallic, oxidizable, and capable of neutralizing an acid to form a salt." They include antimony and arsenic (which are not considered metals today), silver, bismuth, cobalt, copper, tin, iron, manganese, mercury, molybdenum, nickel, gold, platinum, lead, tungsten, and zinc.
Earths
Lavoisier's salt-forming earthy solid "elements" included lime, magnesia (magnesium oxide), baryta (barium oxides), alumina (aluminum oxide), and silica (silicon dioxide).
This was a huge leap forward in chemistry and a realization that there was order to the elements and grand pattern to the building blocks of reality. Although the way he classified them is now considered incorrect.

This was the first modern classification of elements from which modern chemistry evolved.
It fit the quadrant model pattern.

John Daltons four principles of atomic theory were

1. All matter is made of tiny particles called atoms.
2. Atoms are neither created nor destroyed in chemical reactions.
3. Atoms of different elements combine in whole number ratios, and more than one ratio is possible for a given combination of elements.
4. Each element is made of a different kind of atom, and the atoms of different elements have different masses.

Together with caesium and gold (both yellow), and osmium (bluish), copper is one of only four elemental metals with a natural color other than gray or silver.

The four founders of chemistry are considered to be Robert Boyle, John Dalton, Antoine Lavoisier, and Jöns Jacob Berzelius

Berzelius is credited with identifying in his life four chemical elements silicon, selenium, thorium, and cerium. Berzelius worked all his life to do this. Silicon was the last element that he discovered. Silicon as I discussed is shaped as a quadrant with four valence electrons and is responsible for computers and computer chips and thus all technology.

Every chemistry student in the first year of chemistry has to learn to the periodic trends. They are

Square 1: Electronegativity
Square 2: Atomic radius
Square 3: Ionization energy
Square 4: Electron affinity- the fourth is different and it is not learned as much as the other three and you can infer it from the other three. The nature of the fourth.

There are certain phenomena that cause the periodic trends to occur. You must understand them before learning the trends.

Effective Nuclear Charge[edit]
The effective nuclear charge is the amount of positive charge acting on an electron. It is the number of protons in the nucleus minus the number of electrons in between the nucleus and the electron in question. Basically, the nucleus attracts an electron, but other electrons in lower shells repel it (opposites attract, likes repel).

Shielding Effect[edit]
The shielding (or screening) effect is similar to effective nuclear charge. The core electrons repel the valence electrons to some degree. The more electron shells there are (a new shell for each row in the periodic table), the greater the shielding effect is. Essentially, the core electrons shield the valence electrons from the positive charge of the nucleus.
Electron-Electron Repulsions[edit]
When two electrons are in the same shell, they will repel each other slightly. This effect is mostly canceled out due to the strong attraction to the nucleus, but it does cause electrons in the same shell to spread out a little bit. Lower shells experience this effect more because they are smaller and allow the electrons to interact more.

Coulomb's Law[edit]
Coulomb's law is an equation that determines the amount of force with which two charged particles attract or repel each other. It is $F = \frac{k Q_1 Q_2}{r^2}$, where Q is the amount of charge (+1e for protons, -1e for electrons), r is the distance between them, and k is a constant. You can see that doubling the distance would quarter the force. Also, a large number of protons would attract an electron with much more force than just a few protons would.

William Jensen reports, below, that Grimm and Dehlinger developed an early form of tetrahedron in the nineteen thirties. However, this knowledge appears to have been forgotten. The Grimm Tetrahedron symbolically reflects with the four vertices of a tetrahedron the four main types of bonding in solid chemical compounds: metallic (metallisch), ionic (heteropolar), van der Waals (molecular) & network (homopolar).

There are four basic types of bonds that can be formed between two or more (otherwise non-associated) molecules, ions or atoms. Intermolecular forces cause molecules to be attracted or repulsed by each other. Often, these define some of the physical characteristics (such as the melting point) of a substance.

A large difference in electronegativity between two bonded atoms will cause a permanent charge separation, or dipole, in a molecule or ion. Two or more molecules or ions with permanent dipoles can interact within dipole-dipole interactions. The bonding electrons in a molecule or ion will, on average, be closer to the more electronegative atom more frequently than the less electronegative one, giving rise to partial charges on each atom, and causing electrostatic forces between molecules or ions.
A hydrogen bond is effectively a strong example of an interaction between two permanent dipoles. The large difference in electronegativities between hydrogen and any of fluorine, nitrogen and oxygen, coupled with their lone pairs of electrons cause strong electrostatic forces between molecules. Hydrogen bonds are responsible for the high boiling points of water and ammonia with respect to their heavier analogues.
The London dispersion force arises due to instantaneous dipoles in neighbouring atoms. As the negative charge of the electron is not uniform around the whole atom, there is always a charge imbalance. This small charge will induce a corresponding dipole in a nearby molecule; causing an attraction between the two. The electron then moves to another part of the electron cloud and the attraction is broken.
A cation–pi interaction occurs between a pi bond and a cation.

Laing's 1993 Tetrahedron of Bonding

In 1993 Michael Laing published an expansion of the two dimensional van Arkel-Ketelaar triangle of bonding into a tetrahedron by dividing covalent materials into two types, Covalent Network and van der Waals Molecular: M. Laing, A Tetrahedron of Bonding, Education in Chemistry, November, pp160-163

Arthur M Young is an example of a physicist who dedicated works just to the fourfold. His works are literally permeated with fourfold that he has discovered.

Magnum opus Edit
Main article: Magnum opus (alchemy)

The Great Work of Alchemy is often described as a series of four stages represented by colors.

nigredo, a blackening or melanosis
albedo, a whitening or leucosis
citrinitas, a yellowing or xanthosis
rubedo, a reddening, purpling, or iosis[90]

Empedocles, a fifth-century BC Greek philosopher, identified Fire, Earth, Air, and Water as elements. He explained the nature of the universe as an interaction of two opposing principles called love and strife manipulating the four elements, and stated that these four elements were all equal, of the same age, that each rules its own province, and each possesses its own individual character. Different mixtures of these elements produced the different natures of things. Empedocles said that those who were born with near equal proportions of the four elements are more intelligent and have the most exact perceptions.[6]

Each sign is associated with one of the classical elements,[7] and these can also be grouped according to polarity: Fire and Air signs are considered positive or extrovert, masculine signs; while Water and Earth signs are considered negative or introvert, feminine signs. The four astrological elements are also considered as a direct equivalent to Hippocrates' personality types (sanguine = air; choleric = fire; melancholic = water; phlegmatic = earth). A modern approach looks at elements as "the energy substance of experience"[8] and the next table tries to summarize their description through keywords.[9][10]

Polarity Element Symbol[11] Keywords Signs
Positive
(self-expressive)

Fire Alchemy fire symbol.svg Enthusiasm; drive to express self; faith Aries; Leo; Sagittarius
Air Alchemy air symbol.svg Communication; socialization; conceptualization Gemini; Libra; Aquarius
Negative
(self-containing)

Earth Alchemy earth symbol.svg Practicality; caution; material world Taurus; Virgo; Capricorn
Water Alchemy water symbol.svg Emotion; empathy; sensitivity

Moseley showed that there were four gaps in the atomic number sequence at numbers 43, 61, 72, and 75. These spaces are now known, respectively, to be the places of the radioactive synthetic elements technetium and promethium, and also the last two quite rare naturally occurring stable elements hafnium (discovered 1923) and rhenium (discovered 1925). Nothing about these four elements was known of in Moseley's lifetime, not even their very existence. Based on the intuition of a very experienced chemist, Dmitri Mendeleev had predicted the existence of a missing element in the Periodic Table, which was later found to be filled by technetium, and Bohuslav Brauner had predicted the existence of another missing element in this Table, which was later found to be filled by promethium. Henry Moseley's experiments confirmed these predictions, by showing exactly what the missing atomic numbers were, 43 and 61. In addition, Moseley predicted the two more undiscovered elements, those with the atomic numbers 72 and 75, and gave very strong evidence that there were no other gaps in the Periodic Table between the elements aluminium (atomic number 13) and gold (atomic number 79).

Moseley discovered atomic number determined the number of electrons and his findings were revolutionary in the periodic table.

The four predicted elements lighter than the rare earth elements, ekaboron (Eb), ekaaluminium (Ea), ekamanganese (Em), and ekasilicon (Es), proved to be good predictors of the properties of scandium, gallium, technetium and germanium respectively, which each fill the spot in the periodic table assigned by Mendeleev. Initial versions of the periodic table did not give the rare earth elements the treatment now given them, helping to explain both why Mendeleev’s predictions for heavier unknown elements did not fare as well as those for the lighter ones and why they are not as well known or documented

The LZ 129 Hindenburg rigid airship was powered by four Daimler-Benz DB 602 16-cylinder diesel engines, each with 1,200 hp (890 kW) available in bursts and 850 horsepower (630 kW) available for cruising. This airship is arguably the most famous airship in the world. four is the number of the quadrant and 16 is the number of the whole quadrant. It went up in flames, one of the most famous catastrophes ever. It fit the quadrant pattern.

The titanic was a four funneled liner or four stacker. It is one of the most famous ships in history. Its catastrophe is one of the most famous in history as well and a movie was made out of it. I do not think its a coincidence it was a four fuel liner ship, reflecting the quadrant four.

A four funnel liner, four funnelled liner or four stacker is an ocean liner with four funnels. The SS Great Eastern, launched on 31 January 1858 (a full 40 years ahead of any comparable ships), was the only ocean liner to sport five funnels. As one funnel was later removed,[1] the Great Eastern, by default, became the first ocean liner to have four funnels. The SS Kaiser Wilhelm der Grosse, launched on 4 May 1897, was the next ocean liner to have four funnels and was one of the first of the golden era of ocean liners that became prominent in the early- to mid-20th century.[2] The most famous[citation needed] four funnel liners are the RMS Titanic, which sank after striking an iceberg on her maiden voyage on 14 April 1912, and the RMS Lusitania, which was torpedoed on 7 May 1915 during the First World War.

In all, fifteen four funnel liners were built (five were built and owned by Germany, nine by the UK, and one by France): the Great Eastern in 1858 and the remaining fourteen between 1897 and 1922. Four of these were sunk during the World Wars, and apart from the Titanic, the remainder were scrapped.[3] RMS Mauretania was the fastest of all four funnelled liners. The last four funnelled liner ever built was the SS Windsor Castle but two funnels were removed making RMS Aquitania the last four funnel liner in service and the only one to survive service during both World Wars. HMHS Britannic was one of the largest of all the four funnel liners.

Really 16 fuel liners have been thought to have been built. The 16th was supposed to have been built in Italy but it is a mystery if it was ever built. 16 is the fourth square of the fourth quadrant. 16 is always different.

Mihail Roco, one of the architects of the USA's National Nanotechnology Initiative, has proposed four states of nanotechnology that seem to parallel the technical progress of the Industrial Revolution, progressing from passive nanostructures to active nanodevices to complex nanomachines and ultimately to productive nanosystems

Fourpeaked Mountain in Alaska, which, before its September 2006 eruption, had not erupted since before 8000 BC and had long been thought to be extinct.

Measurements by the COSAC and Ptolemy instruments on the Philae 's lander revealed sixteen organic compounds, four of which were seen for the first time on a comet, including acetamide, acetone, methyl isocyanate and propionaldehyde

The first serious attempts to formulate a geological time scale that could be applied anywhere on Earth were made in the late 18th century. The most influential of those early attempts (championed by Abraham Werner, among others) divided the rocks of Earth’s crust into four types: Primary, Secondary, Tertiary, and Quaternary. Each type of rock, according to the theory, formed during a specific period in Earth history. It was thus

possible to speak of a "Tertiary Period" as well as of "Tertiary Rocks." Indeed, "Tertiary" (now Paleogene and Neogene) and "Quaternary" (now Pleistocene and Holocene) remained in use as names of geological periods well into the 20th century.

Geologists generally group volcanoes into four main kinds--cinder cones, composite volcanoes, shield volcanoes, and lava domes.

Shield volcanoes are distinguished from the three other major volcanic archetypes—stratovolcanoes, lava domes, and cinder cones—by their structural form, a consequence of their unique magmatic composition. Of these four forms shield volcanoes erupt the least viscous lavas

In geology or geography, the word "quadrangle" usually refers to a United States Geological Survey (USGS) 7.5-minute quadrangle map, which are usually named after a local physiographic feature. The shorthand "quad" is also used, especially with the name of the map; for example, "the Ranger Creek, Texas quad map". These maps are one-quarter of the older 15-minute series. On a quadrangle map, the north and south limits of the quadrangle are not straight lines, but are actually curved to match Earth's lines of latitude on the standard projection. The east and west limits are usually not parallel as they match Earth's lines of longitude. In the United States, a 7.5 minute quadrangle map covers an area of 49 to 70 square miles (130 to 180 km2).

The surfaces of other planets have also been divided into quadrangles by the USGS. Martian quadrangles are also named after local features.

Quadrangles that lie on the pole of a body are also sometimes called "areas" instead, since they are circular rather than four-sided.

Quadraphonic (or Quadrophonic and sometimes Quadrasonic) sound – similar to what is now called 4.0 surround sound – uses four channels in which speakers are positioned at the four corners of the listening space, reproducing signals that are (wholly or in part) independent of one another. Quadraphonic audio was the earliest consumer product in surround sound and thousands of quadraphonic recordings were made during the 1970s.

It was a commercial failure due to many technical problems and format incompatibilities. Quadraphonic audio formats were more expensive to produce than standard two-channel stereo. Playback required additional speakers and specially designed decoders and amplifiers.

Biology Chapter

An outline of the logic world view of Lull as described in his ‘Tractatus de Astronomia‘ and interpreted by YATES (1954). The four elements are figured in the ‘elementa‘ in the figures of a square and a circle. The square figure (ABCD) has the sequence air – fire – earth and water. This sequence is dissimilar from the Tetrasomia (Doctrine of the Four Elements) of Empedocles: air (Zeus), earth (Hera), fire (Hades) and water (Nestis, Persephone). It is also differing from the ‘Aristotelian’ sequence of fire – air – water – earth and from the ‘quadralectic’ succession of fire – air – earth – water. The latter is the only one in which the sequence is connected with forms of visibility.

Troxler’s tetradic division of the organism as an expression of its main functions, is as follows (HEUSSER, 1984):

SYSTEM of Spiration

(Geist)

SYSTEM of Reflexion SYSTEM of Circulation SYSTEM of Digestion

(Seele) (Gemüt) (Leib)

SYSTEM of Existence

(Körper)

Translated to the area of illnesses (pathology), the scheme – and subsequent the different types of illnesses – are as follows:

Vitalpathologie

(Geist)

Virtualpathologie Humoralpathologie

(Seele) (Leib)

Solidarpathologie

(Körper)

The influence of von Schelling, who reached his creative zenith in the period between 1798 and 1803 (BROWN, 1977), was evident. The tetradic movement, with its geographic

expressions of direction, became a contemporary philosophical tool. The four categories of nature:

——————————— Minerals (Inanimate matter)

——————————— Plants

——————————— Animals

——————————— Humans

The global language system is the "ingenious pattern of connections between language groups". Dutch sociologist Abram de Swaan developed this theory in 2001 in his book Words of the World: the global language system and according to him, "the multilingual connections between language groups do not occur haphazardly, but, on the contrary, they constitute a surprisingly strong and efficient network that ties together - directly or indirectly - the six billion inhabitants of the earth." The global language system draws upon the world system theory to account for the relationships between the world's languages and divides the world's languages into a hierarchy consisting of four levels, namely the
Square 1: peripheral,
Square 2: central,
Square 3: supercentral and
Square 4: hypercentral languages.

According to de Swaan, the global language system has been constantly evolving since the time period of the early 'military-agrarian' regimes.[1] Under these regimes, the rulers imposed their own language and so the first 'central' languages emerged, linking the peripheral languages of the agrarian communities via bilingual speakers to the language of the conquerors. Then was the formation of empires, which resulted in the next stage of integration of the world language system.
Firstly, Latin emerged from Rome. Under the rule of the Roman Empire, under which an extensive group of states were ruled by, the usage of Latin stretched along the Mediterranean coast, the southern half of Europe, and more sparsely to the North and then into the Germanic and Celtic lands. Thus, Latin evolved to become a central language in Europe from 27 BC to 476 AD.

Secondly, there was the widespread usage of the pre-classical version of Han Chinese in contemporary China due to the unification of China in 221 BC by Qin Shi Huang.

Thirdly, Sanskrit started to become widely spoken in South Asia from the widespread teaching of Hinduism and Buddhism in South Asian countries.

Fourthly, the expansion of the Arabic empire also lead to the increased usage of Arabic as a language in the Afro-Eurasian land mass.

Heilbron's version of the global system of language in translations has four levels:

Level 1: Hypercentral position — English currently holds the largest market share of the global market for translations; 55-60% of all book translations are from English. It strongly dominates the hierarchical nature of book translation system.

Level 2: Central position — German and French each hold 10% of the global translation market.

Level 3: Semi-central position — There are 7 or 8 languages "neither very central on a global level nor very peripheral", making up 1 to 3% of the world market (like Spanish, Italian and Russian).

Level 4: Peripheral position — Languages from which" less than 1% of the book translations worldwide are made", including Chinese, Japanese and Arabic. Despite having large populations of speakers, "their role in the translation economy is peripheral as compared to more central languages".
The fourth square is always different from the previous three

According to David Graddol (1997), in his book titled The Future of English, the languages of the world comprise a "hierarchical pyramid", as follows:[4]

Square 1: The big languages: English, French.
Square 2: Regional languages (languages of the United Nations are marked with asterisk): Arabic*, Chinese*, English*, French*, German, Russian*, Spanish*.
Square 3: National languages: around 80 languages serving over 180 nation states.
Square 4: Official languages within nation states (and other "safe" languages): around 600 languages worldwide (e.g. Marathi). The fourth is transcendent and different.
Square 5: Local vernacular languages: the remainder of the world's 6,000+ languages.
The fifth is ultra transcendent

This model however has been replaced by the global language system model that I already mentioned which has four levles.

Charles FOURIER (1772 – 1837), developed his ‘Theorie des quatre mouvements et des destinées generales‘ (1808/ 1841). There is an analogy between four types of movements, according to Fourier: 1. Material (materiel); 2. Organic (organique); 3. Animal (animal) and 4. Social (social) or, like he called it, an ‘analogie des modifications de la matière avec la théorie mathematique des passions de l’homme et des animaux.’ His ‘ordre des creations‘ (order of creation) comprised four phases, which were regarded as ‘universal’

Fourier envisaged a quadruple method of division, which was applicable to all forms of creation:

1. Youth (Enfance ou incoherence ascendante).

This phase was subdivided in seven periods and lasted 1/16th of the human history, i.e. 5000 years. It ended with a sudden jump from chaos into harmony (‘saut de chaos en harmonie‘).

2. Gradual growing (Accroissement ou combinaison ascendante).

This phase consisted of nine periods with seven ‘creations harmoniques‘ lasting 4000 years. The total duration is 7/16th of the duration of (human) history or 35.000 years.

Halfway (because Fourier was still tied in the bonds of dualistic thinking) is an ‘apogée du bonheur’, which he called a ‘periode pivotale ou amphiharmonique‘ with a duration of about 8000 years.

3. Decline (Declin ou combinaison descente).

This phase also consisted of nine periods, with seven ‘creations harmoniques‘ (of 4000 years). Total duration is 7/16th of the human history or 35.000 years. The phase ended with a ‘saut d’harmonie en chaos‘.

4. Decay (Caducite ou incoherence descendante).

This last phase comprised seven periods, showing a ‘creation subversive posterieure‘. They are a mirror image of the first phase, but now there is a jump into chaos, agony and savagery, closing in a ‘series confusés‘. The duration of this period is 1/16th of the human history or 5000 years.

The ‘fin du monde animal et vegetal‘ takes place, according to Fourier, ‘apres une duree de 80.000 ans‘. In this case, he has not included the duration of 8000 years of his ‘periode pivotale‘.

The main line of thinking in Fourier’s book about the ‘Theorie des Quatre Mouvements‘ (composed in 1807) was an ascending (‘vibration ascendante‘) and a descending movement (‘vibration descendante‘) in the ‘Ordre des creations’ (Order of Creation). This formal two-sided symmetry pointed to a dualistic rather then a tetradic mind of Fourier as a creative social inventor.

The French naturalist and zoologist Georges Cuvier (1769 – 1832) embodied another delegate of the new era. He arrived in Paris in 1795 and was eager to find a solution for the evolutionary problems of animals. He proposed, that the four main groups in nature –

Square 1: vertebrates,
Square 2: molluscs,
Square 3: articulata (insects) and
square 4: ‘radiata‘ (radial-symmetric animals) – developed themselves every time anew after a major catastrophe. The fourfold division was, according to Cuvier, the ‘ideal specification’ of nature (TOULMIN & GOODFIELD, 1965).

Cuvier’s rival, Lamarck (1744 – 1829), suggested – in a lecture in the year 1800 – a different solution. Not the catastrophes caused the changes, but the species changed themselves. He pointed to the four classes in the animal kingdom (mammals, birds, reptiles and fish) and their decreasing complexity. They could adapt themselves (within the classes) to changing circumstances. It is curious to note, that the term ‘biology’ was first used in the year 1800 to describe the science of plant- and animal kingdom (JORDANOVA, 1984). Apparently, the need for such a word arose at the time that the study of nature became a serious matter.

Cuvier is noted for his division of animals, not into vertebrates and invertebrates, but into four great embranchements: Vertebrata, Mollusca, Articulata (insects and crustaceans), and Radiata. Foucault (1966) considered this the real revolution in biology, by breaking the Great Chain of Being into four embranchements, and he felt that Darwin's subsequent revolution was minor in comparison.

Cuvier showed that animals possess so many diverse anatomical traits that they could not be arranged in a single linear system. Instead, he arranged animals into four large groups—vertebrates, mollusks, articulates, and radiates—each of which had a special type of anatomical organization. All animals within the same group were classified together, as he believed they were all modifications of one particular anatomical type. Although his classification is no longer used, Cuvier broke away from the 18th-century idea that all living things were arranged in a continuous series from the simplest up to man.

The increasing theoretical differences between Geoffroy and Cuvier culminated in 1830 in a public debate in the Academy of Sciences over the degree to which the animal kingdom shared a uniform type of anatomical organization—in particular, whether vertebrates and mollusks belonged to the same type. Geoffroy thought that they did and that all animals, in fact, were representatives of only one type, whereas Cuvier insisted that his four types were completely distinct. At issue in their controversy was how to explain similarity and diversity in animals. Darwin’s doctrine of evolution eventually clarified this question by showing that similar animals were descended from common ancestors and that diversity meant that hereditary changes had occurred.

Cuvier’s lifework may be considered as marking a transition between the 18th-century view of nature and the view that emerged in the last half of the 19th century as a result of the doctrine of evolution. By rejecting the 18th-century method of arranging animals in a continuous series in favour of classifying them in four separate groups, he raised the key question of why animals are anatomically different. Although Cuvier’s doctrine of catastrophism did not last, he did set the science of paleontology on a firm empirical foundation. He did this by introducing fossils into zoological classification, showing the

progressive relation between rock strata and their fossil remains, and by demonstrating, in his comparative anatomy and his reconstructions of fossil skeletons, the importance of functional and anatomical relationships.

Many people, especially practitioners of Parkour and Freerunning and Georges Hébert's Natural Method,[3] find benefit in using quadrupedal movement in order to build full body strength. For added difficulty this can be done faster or slower, or more exaggerated and to the effect of a push-up, or down stairs. Moving quadrupedally exercises the entire anterior: thighs, core, shoulders, and triceps. Kenichi Ito is a Japanese man who is famous for speed running on four limbs.

The superclass Tetrapoda (Ancient Greek τετραπόδης tetrapodēs, "four-footed"), or the tetrapods /ˈtɛtrəpɒd/, comprises the first four-limbed vertebrates and their descendants, including the living and extinct amphibians, reptiles, mammals, birds, and some extinct fish

Tetrapoda includes four classes: amphibians, reptiles, mammals, and birds.

JBS Haldane said when asked by a theologian "what can we infer from the mind of he creator by his creation". Haldane is a very famous biologist. He said "he has an inordinate fondness of beatles" because beatles are the most diverse species. However there are four orders of beatles so Aldane was correct, the quadrant model can be seen through them. There was a fifth order but it went extinct. The fifth is always questionable. They are

Adephaga
Archostemata
Myxophaga
Polyphaga
† Protocoleoptera

Many beetles were prominent in ancient cultures.[78] Of these, the most prominent might be the dung beetle in Ancient Egypt. Several species of dung beetle, most notably the species Scarabaeus sacer (often referred to as the sacred scarab), enjoyed a sacred status among the ancient Egyptians.[79] Popular interpretation in modern academia theorizes the hieroglyphic image of the beetle represents a triliteral phonetic that Egyptologists transliterate as xpr or ḫpr and translate as "to come into being", "to become", or "to transform".

And the fourth order is different from the other three.

The scarab was linked to Khepri ("he who has come into being"), the god of the rising sun. The ancients believed the dung beetle was only male in gender, and reproduced by depositing semen into a dung ball. The supposed self-creation of the beetle resembles that of Khepri, who created himself out of nothing. Moreover, the dung ball rolled by a dung beetle resembles the sun.

It is no coincidence the group representing becoming (the 19th square) reflects the quadrant pattern

C_4 carbon fixation is one of three biochemical processes, along with C_3 and CAM photosynthesis, used to fix carbon. It is named for the 4-carbon molecule present in the first product of carbon fixation in the small subset of plants that use that process, in contrast to the 3-carbon molecule products in C_3 plants.

C_4 fixation is an elaboration of the more common C_3 carbon fixation and is believed to have evolved more recently. C_4 and CAM overcome the tendency of the enzyme RuBisCO to wastefully fix oxygen rather than carbon dioxide in the process of photorespiration. This is achieved in a more efficient environment for RubisCo by shuttling CO_2 via malate or aspartate from mesophyll cells to bundle-sheath cells. In these bundle-sheath cells, RuBisCO is isolated from atmospheric oxygen and saturated with the CO_2 released by decarboxylation of the malate or oxaloacetate. These additional steps, however, require more energy in the form of ATP. Because of this extra energy requirement, C_4 plants are able to more efficiently fix carbon in only certain conditions, with the more common C_3 pathway being more efficient in other conditions.

The four field approach in anthropology sees the discipline as composed of the four subfields of Archaeology, Linguistics, Physical Anthropology and Cultural anthropology. The approach is conventionally understood as having been developed by Franz Boas who developed the discipline of anthropology in the United States.[1][2] A recent[when?] re-assessment of the evidence has indicated that the idea of four-field anthropology has a more complex 19th-century history in Europe and North America.[3]

For Boas the four field approach was motivated by his holistic approach to the study of human behavior which included integrated analytical attention to culture history, material culture, anatomy and population history, customs and social organization, folklore, grammar and language use.

The four-α-helix bundle family: member cytokines have three-dimensional structures with four bundles of α-helices. This family, in turn, is divided into three sub-families:
the IL-2 subfamily
the interferon (IFN) subfamily
the IL-10 subfamily.
The first of these three, the IL-2 subfamily, is the largest. It contains several non-immunological cytokines including erythropoietin (EPO) and thrombopoietin (TPO). Furthermore, four-α-helix bundle cytokines can be grouped into long-chain and short-chain cytokines.

Theodor Boveri's major intellectual contribution was his focus on the causality of nuclear chromosomal determinants for embryological development. His initial experimental attempt to demonstrate that the character of the developing embryo is determined by nuclear rather than cytoplasmic factors was launched in 1889. The experimental design was to fertilize enucleate sea urchin eggs with sperm of another species that produces a distinguishably different embryonic morphology. Boveri's "hybrid merogone" experiment provided what he initially thought was empirical evidence for the nuclear control of development.
The reason he used sea urchins was because they very readily give up sperm.
Regular sea urchins have five gonads, lying underneath the interambulacral regions of the test, while the irregular forms have only four, with the hindmost gonad being absent. There is the four with the questionable fifth gonad Each gonad has a single duct rising from the upper pole to open at a gonopore lying in one of the genital plates surrounding the anus. The gonads are lined with muscles underneath the peritoneum, and these allow the animal to squeeze its gametes through the duct and into the surrounding sea water where fertilization takes place.

This is a legendary experiment in biology that lead to the discovery of chromosomes and genes

Griffith's experiment, reported in 1928 by Frederick Griffith, was the first experiment suggesting that bacteria are capable of transferring genetic information through a process known as transformation. This experiment was revolutionary to the discovery of DNA and gene transference. The experiment fit the quadrant model pattern.
Griffith tried four things.
Square 1: He injected a mouse with a non virulent bacteria and it lived
Square 2: He injected a mouse with a virulent bacteria and it died

Square 3: He injected the mouse with the virulent bacteria and heated it thinking it would kill the virulent part of the bacteria and the mouse lived
Square 4: This was the transcendent square and was the shock of the experiment which lead to the revelation. The fourth square is always transcendent. Griffith then injected the mouse with the heated virulent bacteria and the non virulent bacteria. Since both of them had not killed the mouse he thought the mouse would survive. But he found that the mouse died and he found deadly bacteria in their blood. This means that the genes of the bacteria must have carried the DNA although Griffith did not know this and it took until the discovery of genes for this to be understood. He discovered something in the heated bacteria survived and transformed into killer cells. He had discovered genes and gene transfer.

This experiment is one of the most legendary experiments in biology history. It is no coincidence that the quadrant model is reflected.

Sponges have also been very important in the study of biology and cells.
Sponges were traditionally distributed in three classes: calcareous sponges (Calcarea), glass sponges (Hexactinellida) and demosponges (Demospongiae). However, studies have shown that the Homoscleromorpha, a group thought to belong to the Demospongiae, is actually phylogenetically well separated. Therefore, they have recently been recognized as the fourth class of sponges. The fourth is always different.

Sponges are divided into classes mainly according to the composition of their skeletons:

Type of cells[10] Spicules[10] Spongin fibers[10] Massive exoskeleton[20] Body form[10]
Calcarea Single nucleus, single external membrane Calcite
May be individual or large masses Never Common.
Made of calcite if present. Asconoid, syconoid, leuconoid or solenoid[21]
Hexactinellida Mostly syncytia in all species Silica
May be individual or fused Never Never Leuconoid
Demospongiae Single nucleus, single external membrane Silica In many species In some species.
Made of aragonite if present.[8][20] Leuconoid
Homoscleromorpha Single nucleus, single external membrane Silica In many species
Never Sylleibid or leuconoid

As the major defining characteristic of the eukaryotic cell, the nucleus' evolutionary origin has been the subject of much speculation. Four major hypotheses have been proposed to explain the existence of the nucleus, although none have yet earned widespread support.[67]

The first model known as the "syntrophic model" proposes that a symbiotic relationship between the archaea and bacteria created the nucleus-containing eukaryotic cell. (Organisms of the Archaea and Bacteria domain have no cell nucleus.[68]) It is hypothesized that the symbiosis originated when ancient archaea, similar to modern methanogenic archaea, invaded and lived within bacteria similar to modern myxobacteria, eventually forming the early nucleus. This theory is analogous to the accepted theory for the origin of eukaryotic mitochondria and chloroplasts, which are thought to have developed from a similar endosymbiotic relationship between proto-eukaryotes and aerobic bacteria.[69] The archaeal origin of the nucleus is supported by observations that archaea and eukarya have similar genes for certain proteins, including histones. Observations that myxobacteria are motile, can form multicellular complexes, and possess kinases and G proteins similar to eukarya, support a bacterial origin for the eukaryotic cell.[70]

A second model proposes that proto-eukaryotic cells evolved from bacteria without an endosymbiotic stage. This model is based on the existence of modern planctomycetes bacteria that possess a nuclear structure with primitive pores and other compartmentalized membrane structures.[71] A similar proposal states that a eukaryote-like cell, the chronocyte, evolved first and phagocytosed archaea and bacteria to generate the nucleus and the eukaryotic cell.[72]

The most controversial model, known as viral eukaryogenesis, posits that the membrane-bound nucleus, along with other eukaryotic features, originated from the infection of a prokaryote by a virus. The suggestion is based on similarities between eukaryotes and viruses such as linear DNA strands, mRNA capping, and tight binding to proteins (analogizing histones to viral envelopes). One version of the proposal suggests that the nucleus evolved in concert with phagocytosis to form an early cellular "predator".[73] Another variant proposes that eukaryotes originated from early archaea infected by poxviruses, on the basis of observed similarity between the DNA polymerases in modern poxviruses and eukaryotes.[74][75] It has been suggested that the unresolved question of the evolution of sex could be related to the viral eukaryogenesis hypothesis.[76]

A more recent proposal, the exomembrane hypothesis, suggests that the nucleus instead originated from a single ancestral cell that evolved a second exterior cell membrane; the interior membrane enclosing the original cell then became the nuclear membrane and evolved increasingly elaborate pore structures for passage of internally synthesized cellular components such as ribosomal subunits.

Ideas about heredity and evolution are undergoing a revolutionary change. New findings in molecular biology challenge the gene-centered version of Darwinian theory according to which adaptation occurs only through natural selection of chance DNA variations. In Evolution in Four Dimensions, Eva Jablonka and Marion Lamb argue that there is more to heredity than genes. They trace four "dimensions" in evolution -- four inheritance systems that play a role in evolution: genetic, epigenetic (or non-DNA cellular transmission of traits), behavioral, and symbolic (transmission through language and other forms of

symbolic communication). These systems, they argue, can all provide variations on which natural selection can act.

JBS Haldane was a famous biologist. He said about his idea that life could form without a creator

"I suppose the process of acceptance will pass through the usual four stages: i) This is worthless nonsense, ii) This is an interesting, but perverse, point of view, iii) This is true, but quite unimportant, iv) I always said so."

Like the cells within plants and animals, these protocells have four stages in their division process, Sugawara says. The real living cells and the protocells both have a replication stage and division stage. But instead of two growth phases, these protocells have an “ingestion” stage, in which they take in substances from their surroundings, and a “maturity” stage.

Scientists think that protocells can prove that life evolved from a single common ancestor

Tetrahymena are free-living ciliate protozoa that can also switch from commensalistic to pathogenic modes of survival. They are common in freshwater ponds. Tetrahymena species used as model organisms in biomedical research are T. thermophila and T. pyriformis. tetra hymena means four membrane.

Tetrahymena possess hundreds of cilia and has complicated microtubule structures, making it an optimal model to illustrate the diversity and functions of microtubule arrays.

Tetra means four. They have four nuclei.

Studies on Tetrahymena have contributed to several scientific milestones including:

First cell which showed synchronized division, which led to the first insights into the existence of mechanisms which control the cell cycle.[3]

Identification and purification of the first cytoskeleton based motor protein such as dynein.[3]
Aid in the discovery of lysosomes and peroxisomes.[3]
Early molecular identification of somatic genome rearrangement.[3]
Discovery of the molecular structure of telomeres, telomerase enzyme, the templating role of telomerase RNA and their roles in cellular senescence and chromosome healing (for which a Nobel Prize was won).[3]
Nobel Prize–winning co-discovery (1989, in Chemistry) of catalytic ribonucleic acid (ribozyme).[3]
Discovery of the function of histone acetylation.[3]
Demonstration of the roles of posttranslational modification such as acetylation and glycylation on tubulins and discovery of the enzymes responsible for some of these modifications (glutamylation)
Crystal structure of 40S ribosome in complex with its initiation factor eIF1
First demonstration that two of the "universal" stop codons, UAA and UAG, will code for the amino acid glutamine in some eukaryotes, leaving UGA as the only termination codon in these organisms. [4]
Discovery of self-splicing RNA. [5]

In molecular biology and genetics, translation is the process in which cellular ribosomes create proteins.

In translation, messenger RNA (mRNA)—produced by transcription from DNA—is decoded by a ribosome to produce a specific amino acid chain, or polypeptide. The polypeptide later folds into an active protein and performs its functions in the cell. The ribosome facilitates decoding by inducing the binding of complementary tRNA anticodon sequences to mRNA codons. The tRNAs carry specific amino acids that are chained together into a polypeptide as the mRNA passes through and is "read" by the ribosome. The entire process is a part of gene expression.

In brief, translation proceeds in four phases:

Square 1: Initiation: The ribosome assembles around the target mRNA. The first tRNA is attached at the start codon.
Square 2: Elongation: The tRNA transfers an amino acid to the tRNA corresponding to the next codon.
Square 3: Translocation: The ribosome then moves (translocates) to the next mRNA codon to continue the process, creating an amino acid chain.

Square 4: Termination: When a stop codon is reached, the ribosome releases the polypeptide.

The genetic code is traditionally represented as an RNA codon table which reflects the quadrant model image with 16 defined squares and amino acids within these squares.

The codon table reflects the quadrant model with the 16 squares.

Penicillin, which is an antibiotic transformed the world because it made it possible to fight bacterial infections. Bacteria constantly remodel their peptidoglycan cell walls, simultaneously building and breaking down portions of the cell wall as they grow and divide. β-Lactam antibiotics inhibit the formation of peptidoglycan cross-links in the bacterial cell wall; this is achieved through binding of the four-membered β-lactam ring of penicillin to the enzyme DD-transpeptidase. As a consequence, DD-transpeptidase cannot catalyze formation of these cross-links, and an imbalance between cell wall production and degradation develops, causing the cell to rapidly die. The four-membered ring makes one think of the quadrant.

The key structural feature of the penicillins is the four-membered β-lactam ring; this structural moiety is essential for penicillin's antibacterial activity

In 1945 the chemical structure of penicillin was determined using X-ray crystallography by Dorothy Crowfoot Hodgkin, who was also working at Oxford. She later received the Nobel prize for this and other structure determinations.

Professionals use the 4 quadrant model as a diagnostic tool to help determine correct treatment recommendations.

As the name would indicate, the tool is based on a 4 box model, and every person with a co-occurring disorder will fall into one of the 4 quadrants.
Once you identify your quadrant you can narrow your focus onto treatment options that make the most sense for you.
The 4 Quadrants Are:1

Quadrant 1 – Less severe substance use disorder and less severe mental health disorder
Quadrant 2 – More serious mental health disorder and less severe substance use disorder
Quadrant 3 – More serious substance use disorder and less severe mental health disorder
Quadrant 4 – Severe mental health disorder and severe substance use disorder

The four major rivers in Africa are:

- The Nile River
- The Niger River
- The Congo River
- The Zambezi River

Giraffes have four stomachs

Ruminants are animals that have a 4 chambered stomach, meaning they have one stomach with four divisions. Ruminants include some large animals that chew grass or leaves, such as cows and sheep.

It is sometimes believed that almost any animal that chews grass or leaves is a ruminant with four stomachs but this is certainly not the case. Herbivorous marsupials are not ruminants; nor are rabbits and hares, or camels, ll

A tetra is one of several species of small freshwater fish from Africa, Central America and South America belonging to the biological family Characidae and to its former subfamilies Alestidae (the "African tetras") and Lebiasinidae. The Characidae are distinguished from other fish by the presence of a small adipose fin between the dorsal and caudal fins. Many of these, such as the neon tetra (Paracheirodon innesi), are brightly colored and easy to keep in captivity. Consequently, they are extremely popular for home aquaria.

Tetra is no longer a taxonomic, phylogenetic term. It is short for Tetragonopterus, a genius name formerly applied to many of these fish, which is Greek for "square-finned" (literally, four-sided-wing).

Because of the popularity of tetras in the fishkeeping hobby, many unrelated fish are commonly known as tetras, including species from different families. Even vastly different fish may be called tetras. For example, payara (Hydrolycus scomberoides) is occasionally known as the "sabretooth tetra" or "vampire tetra".

Tetras generally have compressed (sometimes deep), fusiform bodies and are typically identifiable by their fins. They ordinarily possess a homocercal caudal fin (a twin-lobbed, or forked, tail fin whose upper and lower lobes are of equal size) and a tall dorsal fin characterized by a short connection to the fish’s body.[2] Additionally, tetras possess a long anal fin stretching from a position just posterior of the dorsal fin and ending on the ventral caudal peduncle, and a small, fleshy adipose fin located dorsally between the dorsal and caudal fins. This adipose fin represents the fourth unpaired fin on the fish (the four unpaired fins include the caudal fin, dorsal fin, anal fin, and adipose fin), lending to the name tetra, which is Greek for four.[2] While this adipose fin is generally considered the distinguishing feature, some tetras (such as the emperor tetras, Nematobrycon palmeri)

lack this appendage. Ichthyologists debate the function of the adipose fin, doubting its role in swimming due to its small size and lack of stiffening rays or spines.[3]

rainbow tetra, Nematobrycon lacortei
rainbow tetra, Nematobrycon palmeri
red eye tetra, Moenkhausia sanctaefilomenae
Red Phantom Tetra, Hyphessobrycon sweglesi
red tetra, Hyphessobrycon flammeus
redspotted tetra, Copeina guttata
rosy tetra, Hyphessobrycon bentosi
rosy tetra, Hyphessobrycon rosaceus
royal tetra, Inpaichthys kerri
ruby tetra, Axelrodia riesei
rummy-nose tetra, Hemigrammus rhodostomus (bleheri)
sailfin tetra, Crenuchus spilurus
savage tetra, Hyphessobrycon savagei
savanna tetra, Hyphessobrycon stegemanni
semaphore tetra, Pterobrycon myrnae
serpae tetra, Hyphessobrycon eques
sharptooth tetra, Micralestes acutidens
silver tetra, Ctenobrycon spilurus
silver tetra, Gymnocorymbus thayeri
silver tetra, Micralestes acutidens
silvertip tetra, Hasemania melanura

Tetra species: A–D

Adonis tetra, Lepidarchus adonis
African long-finned tetra, Brycinus longipinnis
African moon tetra, Bathyaethiops caudomaculatus
Arnold's tetra, Arnoldichthys spilopterus
banded tetra, Astyanax fasciatus
bandtail tetra, Moenkhausia dichroura
barred glass tetra, Phenagoniates macrolepis
beacon tetra, Hemigrammus ocellifer
Belgian flag tetra, Hyphessobrycon heterorhabdus
black darter tetra, Poecilocharax weitzmani
black morpho tetra, Poecilocharax weitzmani
black neon tetra, Hyphessobrycon herbertaxelrodi
black phantom tetra, Hyphessobrycon megalopterus
black tetra or butterfly tetra, Gymnocorymbus ternetzi
black tetra, Gymnocorymbus thayer
black wedge tetra, Hemigrammus pulcher
blackband tetra, Hyphessobrycon scholzei
blackedge tetra, Tyttocharax madeirae

black-flag tetra, Hyphessobrycon rosaceus
black-jacket tetra, Moenkhausia takasei
blackline tetra, Hyphessobrycon scholzei
bleeding heart tetra, Hyphessobrycon erythrostigma
bleeding heart tetra, Hyphessobrycon socolofi
blind tetra, Stygichthys typhlops
goldencrown tetra, Aphyocharax alburnus
bloodfin tetra, Aphyocharax anisitsi
blue tetra, Boehlkea fredcochui
blue tetra, Mimagoniates microlepis
blue tetra, Tyttocharax madeirae
brass tetra, Hemigrammus rodwayi
brilliant rummynose tetra, Hemigrammus bleheri
bucktooth tetra, Exodon paradoxus
Buenos Aires tetra, Hyphessobrycon anisitsi
Callistus tetra, Hyphessobrycon eques
calypso tetra, Hyphessobrycon axelrodi
cardinal tetra, Paracheirodon axelrodi
Carlana tetra, Carlana eigenmanni
Cochu's blue tetra, Knodus borki
central tetra, Astyanax aeneus
coffee-bean tetra, Hyphessobrycon takasei
Colcibolca tetra, Astyanax nasutus
Congo tetra, Phenacogrammus interruptus
copper tetra, Hasemania melanura
Costello tetra, Hemigrammus hyanuary
creek tetra, Bryconamericus scleroparius
creek tetra, Bryconamericus terrabensis
croaking tetra, Mimagoniates inequalis
croaking tetra, Mimagoniates lateralis
dawn tetra, Aphyocharax paraguayensis
dawn tetra, Hyphessobrycon eos
diamond tetra, Moenkhausia pittieri
discus tetra, Brachychalcinus orbicularis
disk tetra, Myleus schomburgkii
dragonfin tetra, Pseudocorynopoma doriae
E–Q

ember tetra, Hyphessobrycon amandae
emperor tetra, Nematobrycon palmeri
false black tetra, Gymnocorymbus thayeri
false neon tetra, Paracheirodon simulans
false red nose tetra, Petitella georgiae
false rummynose tetra, Petitella georgiae
featherfin tetra, Hemigrammus unilineatus
firehead tetra, Hemigrammus bleheri
flag tetra, Hyphessobrycon heterorhabdus
flame tail tetra, Aphyocharax erythrurus
flame tetra, Hyphessobrycon flammeus

garnet tetra, Hemigrammus pulcher
glass tetra, Moenkhausia oligolepis
glass bloodfin tetra, Prionobrama filigera
glossy tetra, Moenkhausia oligolepis
glowlight tetra, Hemigrammus erythrozonus
gold tetra, Hemigrammus rodwayi
golden tetra, Hemigrammus rodwayi
goldencrown tetra, Aphyocharax alburnus
goldspotted tetra, Hyphessobrycon griemi
gold-tailed tetra, Carlastyanax aurocaudatus
green dwarf tetra, Odontocharacidium aphanes
green neon tetra, Paracheirodon simulans
green tetra, Paracheirodon simulans
Griem's tetra, Hyphessobrycon griemi
Head & Taillight tetra, Hemigrammus ocellifer
Hy511 tetra, Hyphessobrycon sp.
January tetra, Hemigrammus hyanuary
Jellybean tetra, Lepidarchus adonis

jewel tetra, Hyphessobrycon eques
jumping tetra, Hemibrycon tridens
largespot tetra, Astyanax orthodus
lemon tetra, Hyphessobrycon pulchripinnis
longfin tetra, Brycinus longipinnis

Gene control regions

Start site. A start site for transcription.
A promoter. A region a few hundred nucleotides 'upstream' of the gene (toward the 5' end). It is not transcribed into mRNA, but plays a role in controlling the transcription of the gene. Transcription factors bind to specific nucleotide sequences in the promoter region and assist in the binding of RNA polymerases.
Enhancers. Some transcription factors (called activators) bind to regions called 'enhancers' that increase the rate of transcription. These sites may be thousands of nucleotides from the coding sequences or within an intron. Some enhancers are conditional and only work in the presence of other factors as well as transcription factors.
Silencers. Some transcription factors (called repressors) bind to regions called 'silencers' that depress the rate of transcription.

Calvin cycle four steps

1. Grab: A five-carbon carbon catcher catches one molecule of carbon dioxide and forms a six-carbon molecule.

2. Split: the enzyme RuBisCO (with the energy of ATP and NADPH molecules) breaks the six-carbon molecule into two equal parts.

3. Leave: A trio of three carbons leave and become sugar. The other trio moves on to the next step.

4. Switch: Using ATP and NADPH, the three carbon molecule is changed into a five carbon molecule.

There are three stop codons and one start codon among the amino acids. The fourth is always different

Translation

In translation the mature mRNA molecule is used as a template to assemble a series of amino acids to produce a polypeptide with a specific amino acid sequence. The complex in the cytoplasm at which this occurs is called a ribosome. Ribosomes are a mixture of ribosomal proteins and ribosomal RNA (rRNA), and consist of a large subunit and a small subunit.

Translation involves four steps:

Initiation. The small subunit of the ribosome binds at the 5' end of the mRNA molecule and moves in a 3' direction until it meets a start codon (AUG). It then forms a complex with the large unit of the ribosome complex and an initiation tRNA molecule.
Elongation. Subsequent codons on the mRNA molecule determine which tRNA molecule linked to an amino acid binds to the mRNA. An enzyme peptidyl transferase links the amino acids together using peptide bonds. The process continues, producing a chain of amino acids as the ribosome moves along the mRNA molecule.
Termination. Translation in terminated when the ribosomal complex reached one or more stop codons (UAA, UAG, UGA). The ribosomal complex in eukaryotes is larger and more complicated than in prokaryotes. In addition, the processes of transcription and translation are divided in eukaryotes between the nucleus (transcription) and the cytoplasm (translation), which provides more opportunities for the regulation of gene expression.
Post-translation processing of the protein

Transcription involves four steps:

Initiation. The DNA molecule unwinds and separates to form a small open complex. RNA polymerase binds to the promoter of the template strand.
Elongation. RNA polymerase moves along the template strand, synthesising an mRNA molecule. In prokaryotes RNA polymerase is a holoenzyme consisting of a number of subunits, including a sigma factor (transcription factor) that recognises the promoter. In eukaryotes there are three RNA polymerases: I, II and III. The process includes a proofreading mechanism.
Termination. In prokaryotes there are two ways in which transcription is terminated. In Rho-dependent termination, a protein factor called "Rho" is responsible for disrupting the complex involving the template strand, RNA polymerase and RNA molecule. In Rho-independent termination, a loop forms at the end of the RNA molecule, causing it to detach itself. Termination in eukaryotes is more complicated, involving the addition of additional adenine nucleotides at the 3' of the RNA transcript (a process referred to as polyadenylation).
Processing. After transcription the RNA molecule is processed in a number of ways: introns are removed and the exons are spliced together to form a mature mRNA molecule consisting of a single protein-coding sequence. RNA synthesis involves the normal base pairing rules, but the base thymine is replaced with the base uracil.

Dragonflies are known for their amazing flying abilities. More than any creature in the world, their capacities when flying are seen as incredible. They have four wings. They have four different styles of flight: A number of flying modes are used that include counter-stroking, with forewings beating 180° out of phase with the hindwings, is used for hovering and slow flight. This style is efficient and generates a large amount of lift; phased-stroking, with the hindwings beating 90° ahead of the forewings, is used for fast flight. This style creates more thrust, but less lift than counter-stroking; synchronised-stroking, with forewings and hindwings beating together, is used when changing direction rapidly, as it maximises thrust; and gliding, with the wings held out, is used in three situations: free gliding, for a few seconds in between bursts of powered flight; gliding in the updraft at the crest of a hill, effectively hovering by falling at the same speed as the updraft; and in certain dragonflies such as darters, when "in cop" with a male, the female sometimes simply glides while the male pulls the pair along by beating his wings.

Southern hawker, Aeshna cyanea: its wings at this instant are synchronised for agile flight. The wings are powered directly, with the flight muscles attached to the wing bases. Dragonflies have a high power/weight ratio, and have been documented accelerating at 4 G linearly and 9 G in sharp turns while pursuing prey.

Dragonflies generate lift in at least four ways at different times, including classical lift like an aircraft wing; supercritical lift with the wing above the critical angle, generating high lift and using very short strokes to avoid stalling; creating vortices; and vortex shedding. Some families appear to use special mechanisms, as for example the Libellulidae which take off rapidly, their wings beginning pointed far forward and twisted almost vertically. Dragonfly wings behave highly dynamically during flight, flexing and twisting during each beat. Among the variables are wing curvature, length and speed of stroke, angle of attack, forward/back position of wing, and phase relative to the other wings.

Dragonflies' flight capabilities are prodigious. They dash, they dart, they manoeuvre, they cross oceans. At least four distinct flight styles are recognised in Odonata: counter-stroking (where fore- and hind-wings move up and down about 180 degrees out of phase), phased-stroking (where the hind-wings cycle about 90 degrees - a quarter cycle - before the fore-wings), synchronised-stroking (where fore- and hind-wings move in unison), and gliding (the fourth is different).

Counter-stroking is the normal mode for Zygoptera except some Calopterygidae, and for Anisoptera when they are hovering or flying very slowly. This is a very powerful and efficient way of flying and generates a lot of lift.
Phased-stroking is used by Anisoptera when flying about. This method generates more thrust but less lift than counter-stroking.
Synchronised-stroking is used by Anisoptera when maximising thrust to change direction quickly. It is also used by calopterygid Zygoptera as a display flight, showing off the coloured wings.
Gliding is used by some Anisoptera and a few of the very largest Zygoptera (mostly in the family Pseudostigmatidae). Three kinds of gliding can be recognised: free gliding, where an animal just stops stroking with its wings and glides slowly down for a few seconds; updraft gliding at hill crests, where the animal adjusts its wing positioning to float in the air without the need to beat its wings; and gliding in towed females, where a female in the wheel position holds her wings out and glides while the male provides the motive force.

The reason dragonflies are such great fliers is because they need to catch their pray on the wing, one of the only insects that does that.

Their flight fits the quadrant model pattern.

The four-spotted chaser (Libellula quadrimaculata), known in North America as the four-spotted skimmer, is a dragonfly of the family Libellulidae found frequently throughout Europe, Asia, and North America.

The adult stage is found between April to early September in the United Kingdom, and from mid-May to mid-August in Ireland. Larvae have a two year developmental cycle. Adults feed predominantly on mosquitoes, gnats and midges;[1] the larvae feed primarily on other aquatic insect larvae and on tadpoles.

There is a variant form, praenubila Newman, which has exaggerated wing spots. This is believed to be related to water temperatures during larval development, and appears to be more common in Europe than in the Americas.

The four-spotted skimmer is the state insect of Alaska.

Both sexes are prolific fliers and mating takes place in the air, rather than on perches or amongst the vegetation. The female lays her eggs on floating vegetation. They tend to be easier to approach than Broad-bodied Chasers.

Butterfly adults are characterized by their four scale-covered wings, which give the Lepidoptera their name (Ancient Greek λεπίς lepís, scale + πτερόν pterón, wing). These scales give butterfly wings their colour: they are pigmented with melanins that give them blacks and browns, as well as uric acid derivatives and flavones that give them yellows, but many of the blues, greens, reds and iridescent colours are created by structural coloration produced by the micro-structures of the scales and hairs.

Butterflies tend to walk on four legs

Wine tasting is a huge thing for a lot of people

There are four recognized stages to wine tasting:

appearance
"in glass" the aroma of the wine
"in mouth" sensations
"finish" (aftertaste)

Psychology Chapter

Charles Fourier distinguished four main types of feelings in his analysis of the human mind:

1. Feelings of unity; this type was called (with a neologism) the unityisme. It was presented as a tree trunk, with three main branches:

2. Feelings of luxury; linked with the desires of the five senses.

3. Feelings of the group or ‘affective passions’ consisting of four groups:

————— 3.1. need for respect (honor)

————— 3.2. need for friendship

————— 3.3. need for love

————— 3.4. need for parenthood

4. Feelings of continuity, also called the serial or distributive, consisting of three groups:

————— 4.1. need to arrange (concordant)

————— 4.2. need to intrigue (discordant)

————— 4.3. need for variety

The Hermann grid illusion is probably the most famous perceptual illusions. I discussed that perception is the first quadrant of the quadrant model (the second square of the first quadrant) and therefore it is kind of weird and should not be entirely trusted.

A grid illusion is any kind of grid that deceives a person's vision. The two most common types of grid illusions are the Hermann grid illusion and the scintillating grid illusion. A grid

illusion is any kind of grid that deceives a person's vision. The two most common types of grid illusions are the Hermann grid illusion and the scintillating grid illusion.
Some patterns to prove, that a new visibility (induced brightness) appears on the junctions of a grid – if the dimensions are chosen properly: A) Grey squares at the intersections of the white lines; B) The same effect against a grey background. C) The effect is lost due to distance; D) A reversal of A) with the same effect.

‘Such effects induced by the grids – often called Hermann grids – are not completely understood’ stated MURCH (1973, p. 225), ‘although the mechanism of lateral inhibition certainly plays a part

The grids in the grid illusion represent quadrants.

The scintillating grid illusion is an optical illusion, discovered by E. Lingelbach in 1994, that is usually considered a variation of the Hermann grid illusion.

It is constructed by superimposing white discs on the intersections of orthogonal gray bars on a black background. Dark dots seem to appear and disappear rapidly at random intersections, hence the label "scintillating". When a person keeps his or her eyes directly on a single intersection, the dark dot does not appear. The dark dots disappear if one is too close to or too far from the image.

Stuart Anstis was my professor at a "sensation and perception" class at UCSD. He invented an illusion involving two quadrants that he moves in circular fashion that nobody quite understands why it works. The same goes for the Hermann grid illusion. Anstis has invented a variety of illusions around the quadrant pattern and strange phenomena that occur with the perception of sight in relation to quadrants. I do not think it is a coincidence that the quadrant pattern evokes intriguing illusions. That is because the quadrant is the form of existence.

In one of Anstis's illusions you look directly at the red dots and yellow dots as they move; you'll see that they really are moving horizontally, back and forth across the pattern that resembles a quadrant image. Next, look away from the dots - you may have to look quite far away depending on the size of the movie - you really want to watch the clip out of the corner of your eye. When you do that, you now should see that the dots don't seem to be moving horizontally at all! Instead they seem to move diagonally around the screen, following the path of the black and white lines.

Presumably, the difference in percept is related to the fact that we have much larger receptive fields in the periphery, and, as such, the precision of our motion tracking systems would be reduced there. In that case, the visual system seems to rely on other, more clearly defined information for guidance - here the high contrast black and white lines, the orientation of which remains easy to see even in the periphery.

Dr. Bob Rhondell Gibson, author of Notes on Personal Integration and Health and often recognized as a psychic healer, hypothesized the existence of four tiers of extrasensory awareness. Beyond being more applicable to internal states rather than reactions to the external environment, these stages contrast markedly with the previously mentioned modern theories through their emphasis on humankind's immediate interactions.[21] Gibson does not focus on life progression or individual power to move between levels, but rather on momentary instances of personal experience.

State Description
Sleep Unaware of all surroundings; dreams may or may not occur
Waking Sleep Sleepwalking; normal tasks can be performed but the individual is not receptive to what is taking place
Self-awareness Able to identify surroundings and observe what is taking place
Objective awareness Identify surrounding events without opinions or input

Similar to Dr. Rondell Gibson's view of a simplified hierarchy of conscious states, Alain Morin describes a four-tiered integration of nine past awareness models, focusing explicitly on the two common aspects underlying each belief structure: the perception of the self in time and the complexity of those self-representations.[23]

Level Description Alternative titles in past theories
Unconsciousness Non-responsive to self and environment Consciousness, non-consciousness, arousal, limbic stage, sensorimotor cognition
Consciousness Focusing attention on environment; processing incoming external stimuli Non-conscious mind, ecological and interpersonal self, neocortical level, consciousness, sensorimotor awareness; core, peripheral, primary and minimal consciousness
Self-awareness Focusing attention on self; processing private and public self-information Consciousness, extended and private self, symbolic level, meta-representational self-consciousness, conceptual self-consciousness, self-concept; reflective, recursive, self and meta-consciousness
Meta-self-awareness Aware that one is self-aware Consciousness, extended self

The Power of Full Engagement by Jim Loehr and Tony Schwartz is a self-improvement book that is based on the premise that managing energy is more important than managing time, and that we should do so the way top athletes do: by balancing training and performance. It is an energy dynamic diagram. The book demonstrates this quadrant diagram:
Square 1: High negative energy
Square 2: Low negative energy
Square 3: High positive energy
Square 4: Low positive energy

According to the Ancient Chinese the Yin and Yang symbol is actually a quadrant divided into four parts but a sort of circular quadrant. You can see the the Black line part of the quadrant, but there is an invisible line that you can envision on the top White part and a line on the bottom black part that would make a quadrant if the Yin and Yang was not in circular form. The Yin and Yang was seen as a central symbol of reality, and it is no coincidence it is in reality a quadrant in a circular form

David Allen's Making It All Work is a book with a quadrant diagram that he calls the self management matrix in which he has two axis. One is perspective, the other is control. The types that he ultimately presents are

Square 1: High perspective low control- the visionary crazy- maker
Square 2: Low perspective low control- the victim- responder
Square 3: High perspective high control- master and commander
Square 4: High perspective high control- implementer

For a night sleep a person goes through four REM sleep cycles. Five is questionable a person never really goes past four REM cycles

Maslow's hierarchy of needs is a theory in psychology proposed by Abraham Maslow in his 1943 paper "A Theory of Human Motivation" in Psychological Review. Maslow subsequently extended the idea to include his observations of humans' innate curiosity. His theories parallel many other theories of human developmental psychology, some of which focus on describing the stages of growth in humans. Maslow used the terms "physiological", "safety", "belongingness" and "love", "esteem", "self-actualization", and "self-transcendence" to describe the pattern that human motivations generally move through. This is considered one of the most renowned models in psychology. It fits the quadrant model pattern

Square 1:Physiological needs are the physical requirements for human survival. If these requirements are not met, the human body cannot function properly and will ultimately fail. Physiological needs are thought to be the most important; they should be met first.

Air, water, and food are metabolic requirements for survival in all animals, including humans. Clothing and shelter provide necessary protection from the elements. While maintaining an adequate birth rate shapes the intensity of the human sexual instinct, sexual competition may also shape said instinct. This is the sensation perception, response and awareness quadrant of the quadrant model of reality. This square is the sensation square

Square 2: Safety needs
With their physical needs relatively satisfied, the individual's safety needs take precedence and dominate behavior. In the absence of physical safety – due to war, natural disaster, family violence, childhood abuse, etc. – people may (re-)experience post-traumatic stress disorder or transgenerational trauma. In the absence of economic safety – due to economic crisis and lack of work opportunities – these safety needs manifest themselves in ways such as a

preference for job security, grievance procedures for protecting the individual from unilateral authority, savings accounts, insurance policies, reasonable disability accommodations, etc. This level is more likely to be found in children because they generally have a greater need to feel safe.

Safety and Security needs include:

Personal security
Financial security
Health and well-being
Safety net against accidents/illness and their adverse impacts

The second square is homeostasis. This is the belief, faith behavior belonging square, or perception square of the quadrant model

Square:Love and belonging
After physiological and safety needs are fulfilled, the third level of human needs is interpersonal and involves feelings of belongingness. This need is especially strong in childhood and can override the need for safety as witnessed in children who cling to abusive parents. Deficiencies within this level of Maslow's hierarchy – due to hospitalism, neglect, shunning, ostracism, etc. – can impact the individual's ability to form and maintain emotionally significant relationships in general, such as:

Friendship
Intimacy
Family
According to Maslow, humans need to feel a sense of belonging and acceptance among their social groups, regardless whether these groups are large or small. For example, some large social groups may include clubs, co-workers, religious groups, professional organizations, sports teams, and gangs. Some examples of small social connections include family members, intimate partners, mentors, colleagues, and confidants. Humans need to love and be loved – both sexually and non-sexually – by others.[2] Many people become susceptible to loneliness, social anxiety, and clinical depression in the absence of this love or belonging element. This need for belonging may overcome the physiological and security needs, depending on the strength of the peer pressure.

The third quadrant of the quadrant model is rational interpersonal thinking emotion doing and dreaming. Here the person is beyond just belonging and feeling safe and now is doing things.

Square 4:Esteem
All humans have a need to feel respected; this includes the need to have self-esteem and self-respect. Esteem presents the typical human desire to be accepted and valued by others. People often engage in a profession or hobby to gain recognition. These activities give the person a sense of contribution or value. Low self-esteem or an inferiority complex may result from imbalances during this level in the hierarchy. People with low self-esteem often need respect from others; they may feel the need to seek fame or glory. However, fame or glory will not help the person to build their self-esteem until they accept who they are internally. Psychological imbalances such as depression can hinder the person from obtaining a higher level of self-esteem or self-respect.

Most people have a need for stable self-respect and self-esteem. Maslow noted two versions of esteem needs: a "lower" version and a "higher" version. The "lower" version of esteem is the need for respect from others. This may include a need for status, recognition, fame, prestige, and attention. The "higher" version manifests itself as the need for self-respect. For example, the person may have a need for strength, competence,

mastery, self-confidence, independence, and freedom. This "higher" version takes precedence over the "lower" version because it relies on an inner competence established through experience. Deprivation of these needs may lead to an inferiority complex, weakness, and helplessness.

Maslow states that while he originally thought the needs of humans had strict guidelines, the "hierarchies are interrelated rather than sharply separated".[5] This means that esteem and the subsequent levels are not strictly separated; instead, the levels are closely related.

The fourth quadrant is the transpersonal consciousness. In Maslows model Maslow explicitly says that Esteem really is kind of an amalgamation of the previous three squares. He claimed that if the previous three squares are sufficient this helps to improve esteem. Esteem is also how you stack up in a social environment. In Wilber's model the fourth square is the social square. The fourth square always puts you in a larger context. The nature of the quadrant model is the fourth square is separate yet contains the previous three. Maslow's model reflects the quadrant model of reality

Square 5:Self-actualization
Main article: Self-actualization
"What a man can be, he must be." This quotation forms the basis of the perceived need for self-actualization. This level of need refers to what a person's full potential is and the realization of that potential. Maslow describes this level as the desire to accomplish everything that one can, to become the most that one can be. Individuals may perceive or focus on this need very specifically. For example, one individual may have the strong desire to become an ideal parent. In another, the desire may be expressed athletically. For others, it may be expressed in paintings, pictures, or inventions.[12] As previously mentioned, Maslow believed that to understand this level of need, the person must not only achieve the previous needs, but master them.

The fifth square is being. Being is God in the quadrant model. Maslow specifically states that this square is being. Self esteem points to self actualization. Notice how the fourth indicates the nature of the fifth. That is the quadrant model nature revealed in the most acclaimed model in psychology history.

The two personality dimensions, extraversion and neuroticism, were described in his 1967 book Dimensions of Personality. It is common practice in personality psychology to refer to the dimensions by the first letters, E and N.

E and N provided a two-dimensional space to describe individual differences in behaviour. An analogy can be made to how latitude and longitude describe a point on the face of the earth. Also, Eysenck noted how these two dimensions were similar to the four personality types first proposed by the Greek physician Hippocrates.

High N and high E = Choleric type
High N and low E = Melancholic type
Low N and high E = Sanguine type
Low N and low E = Phlegmatic type

The four temperaments on a German calendarium, around 1480, as given in Guido Majno's book 'The Healing Hand: Man and Wound in the Ancient World' (1991). The subtitles interrelate the temperaments with elements and character: (1) phlegmatic with water and subtility, (2) sanguinistic with air and pride, (3) melancholic with earth and depressiveness and (4) choleric with fire and adventure. In: HOES (1994).

The four characteristics of wine expressed in the four temperaments of man. Top left: the sanguine temperament is drinking in style. It is a picture of peace, with a lamb to accentuate the rural nature. Top right: the choleric character is tempted to quarrel and swords are drawn. A dog meddled in with the fight. Bottom left: The phlegmatic temperament is a noisy drinker, lacking in style. He is ill-mannered and foolish, associated with a pig. Bottom right: The melancholic drinker is not much better and makes a fool of himself by doing odd things. He is characterized by a monkey. The picture by Erhard Schön, dated around 1530, was also a parody on the worldly exuberance of the pope. In: KUNZLE (1973).

The influence of wine was demonstrated with the four temperaments and psychological types: 1. The sanguine character is often a drinker, who remained a lamb, if he has too much (top left); 2. The choleric drinker becomes nasty and violent and behaves like a dog (top right); 3. The phlegmatic drinker looses decorum and acts like a pig (bottom left); and finally 4. The melancholic drinker makes a fool of himself and is portrayed as an ape (bottom right).

Sociology Chapter

In economics courses you will learn about the four tiger economies. A tiger economy is the economy of a country which undergoes rapid economic growth, usually accompanied by an increase in the standard of living.[1] The term was originally used for the Four Asian Tigers (South Korea, Taiwan, Hong Kong, and Singapore) as tigers are important in Asian symbolism, which also inspired the Tiger Cub Economies (Indonesia, Malaysia, Thailand, and the Philippines).

While economics courses will talk about the four tiger economies there is also the tiger cubs the wolfs and the lions

The Four Asian Tigers or Four Asian Dragons is a term used in reference to the highly free-market and developed economies of Hong Kong, Singapore, South Korea, and Taiwan. These nations and areas were notable for maintaining exceptionally high growth

rates (in excess of 7 percent a year) and rapid industrialization between the early 1960s (mid-1950s for Hong Kong) and 1990s. By the 21st century, all four had developed into advanced and high-income economies, specializing in areas of competitive advantage. For example, Hong Kong and Singapore have become world-leading international financial centers, whereas South Korea and Taiwan are world leaders in manufacturing information technology. Their economic success stories have served as role models for many developing countries,[1][2][3] especially the Tiger Cub Economies.

The Big Four is the colloquial name for the four main banks in several countries, where the banking industry is dominated by just four institutions and where the phrase has gained currency.

Internationally, the term "Big Four Banks" has traditionally referred to the following central banks:[1]

United States The Federal Reserve
China The People's Bank of China
Japan The Bank of Japan
European Union The European Central Bank

The bank of england is a possible fifth

Pasteur's quadrant is a label given to a class of scientific research methods that both seek fundamental understanding of scientific problems, and, at the same time, seek to be eventually beneficial to society. Louis Pasteur's research is thought to exemplify this type of method, which bridges the gap between "basic" and "applied" research. The term was introduced by Donald Stokes in his book, Pasteur's Quadrant. The model is based on two axes once again

Square 1: Quest for fundamental understanding and no consideration of use.Pure basic research(Bohr). The first square is not the doer, but is more mental. This is the idealist
Square 2:No quest for understanding and no consideration of use. The guardian is very conservative and tends to want things to be the way they are
Square 3: No quest for understanding and consideration of use. (Edison) The third square is the doer. This is the artisan who is not abstract and mental, but is a doer.
Square 4: Quest for fundamental understanding and consideration of use.Use-inspired basic research (Pasteur)- This is the rational who is abstract and utilitarian, looking for use. The rational is a doer.

Daniel Denison's model (1990) asserts that organizational culture can be described by four general dimensions – Mission, Adaptability, Involvement and Consistency. Each of these general dimensions is further described by the following three sub-dimensions:

Mission - Strategic Direction and Intent, Goals and Objectives and Vision
Adaptability - Creating Change, Customer Focus and Organizational Learning
Involvement - Empowerment, Team Orientation and Capability Development
Consistency - Core Values, Agreement, Coordination/Integration
Denison's model also allows cultures to be described broadly as externally or internally focused as well as flexible versus stable. The model has been typically used to diagnose cultural problems in organizations.

Deal and Kennedy (1982) defined organizational culture as the way things get done around here.

Deal and Kennedy created a model of culture that is based on 4 different types of organizations. They each focus on how quickly the organization receives feedback, the way members are rewarded, and the level of risks taken:

Work-hard, play-hard culture: This has rapid feedback/reward and low risk resulting in: Stress coming from quantity of work rather than uncertainty. High-speed action leading to high-speed recreation. Examples: Restaurants, software companies.
Tough-guy macho culture: This has rapid feedback/reward and high risk, resulting in the following: Stress coming from high risk and potential loss/gain of reward. Focus on the present rather than the longer-term future. Examples: police, surgeons, sports.
Process culture: This has slow feedback/reward and low risk, resulting in the following: Low stress, plodding work, comfort and security. Stress that comes from internal politics and stupidity of the system. Development of bureaucracies and other ways of maintaining the status quo. Focus on security of the past and of the future. Examples: banks, insurance companies.
Bet-the-company culture: This has slow feedback/reward and high risk, resulting in the following: Stress coming from high risk and delay before knowing if actions have paid off. The long view is taken, but then much work is put into making sure things happen as planned. Examples: aircraft manufacturers, oil companies.

Charles Handy (1976), popularized Roger Harrison (1972) with linking organizational structure to organizational culture. The described four types of culture are:

Power culture: concentrates power among a small group or a central figure and its control is radiating from its center like a web. Power cultures need only a few rules and little bureaucracy but swift in decisions can ensue.
Role culture: authorities are delegated as such within a highly defined structure. These organizations form hierarchical bureaucracies, where power derives from the personal

position and rarely from an expert power. Control is made by procedures (which are highly valued), strict roles descriptions and authority definitions. These organizations have consistent systems and are very predictable. This culture is often represented by a "Roman Building" having pillars. These pillars represent the functional departments.
Task culture: teams are formed to solve particular problems. Power is derived from the team with the expertise to execute against a task. This culture uses a small team approach, where people are highly skilled and specialized in their own area of expertise. Additionally, these cultures often feature the multiple reporting lines seen in a matrix structure.
Person culture: formed where all individuals believe themselves superior to the organization. It can become difficult for such organizations to continue to operate, since the concept of an organization suggests that a group of like-minded individuals pursue organizational goals. However some professional partnerships operate well as person cultures, because each partner brings a particular expertise and clientele to the firm.

Kim Cameron and Robert Quinn (1999) conducted research on organizational effectiveness and success. Based on the Competing Values Framework, they developed the Organizational Culture Assessment Instrument that distinguishes four culture types.

Competing values produce polarities like flexibility vs. stability and internal vs. external focus - these two polarities were found to be most important in defining organizational success. The polarities construct a quadrant with four types of culture:

Clan culture (internal focus and flexible) - A friendly workplace where leaders act like father figures.
Adhocracy culture (external focus and flexible) - A dynamic workplace with leaders that stimulate innovation.
Market culture (external focus and controlled) - A competitive workplace with leaders like hard drivers
Hierarchy culture (internal focus and controlled) - A structured and formalized workplace where leaders act like coordinators.

Kiyosaki has gained fame for creating "The CASHFLOW Quadrant", a conceptual tool which he developed to categorize the four major ways income is earned in the world of money. Depicted in a diagram, this concept entails four groupings, split with two crossed lines (one vertical and one horizontal). In each of the four groups there is a letter representing a way in which an individual may earn income. The letters are as follows.

E: Employee – Working for someone else.
S: Self-employed or Small business owner – Where a person owns his own job and is his own boss.
B: Business owner – A person who owns a business to make money; typically where the owner's physical presence is not required.

I: Investor – Investing money in order to receive a larger income in the future or analyses other businesses as potential investments.

In this model the investor encompasses the previous three, making it the fourth square which contains the other three squares, the quadrant model pattern.

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Max Weber (1864-1920) was a sociologist who was expressing his concern with rationalization. Rationalization is the process whereby an increasing number of social actions and social relationships become based on considerations of efficiency or calculation. Weber believes that there are four ideal types of social actions. Ideal types are used as a tool to look at real cases and compare them to the ideal types to see where they fall. No social action is purely just one of the four types.

Traditional Social Action: actions controlled by traditions, “the way it has always been done”
Affective Social Action: actions determined by one’s specific affections and emotional state, you do not think about the consequences
Value Rational Social Action: actions that are determined by a conscious belief in the inherent value of a type of behavior (ex: religion)
Instrumental-Rational Social Action: actions that are carried out to achieve a certain goal, you do something because it leads to a result

The famous management expert, Igor Ansoff provided a roadmap for firms to grow depending on whether they are launching new products or entering new markets or a combination of these options. This roadmap has been presented in the form of a Matrix that has four quadrants with the axes of products and markets being the determinants of the strategies.

As can be seen from the figure accompanying this section, the combinations of the two axes provide the firms with options that they can pursue in search of market share.

The four quadrants (which are described in detail subsequently) pertain to increasing market share through market penetration, venturing into new markets with the existing products or market development, and launching new products in existing markets with product development, and finally, diversification when firms seek to enter new markets with new products.

Market Penetration

As can be seen from the figure above, market penetration happens when the existing products are marketed in a way to increase the market share of the firm. This is a minimal risk strategy as all that a firm has to do is to increase its marketing efforts and improve on its market share. In other words, the firm has to ensure that it leverages the current capabilities, resources, and gears towards a growth-oriented strategy. However, market penetration has its limitations and these manifest when the market is saturated and hence, growth diminishes for the products. Examples of market penetration would include the Television Channels and Media Houses trying to maintain their existing features in the existing markets and ensuring that they grow because of the growth in the size of the market or because they have provided a value proposition that is better than their competitors are.

Market Development

When firms seek to expand into new markets with their existing products, market development happens. This is suitable for firms that have the capabilities and the resources to enter new markets in pursuit of growth. Further, the firm's core competencies must be aligned with the products rather than the markets and wherein the firm senses an opportunity in the new markets for its existing products. Market development is more risky than market penetration as the firm is entering uncharted waters and therefore, it is in the interests of the firms to do their due diligence before entering new markets. Examples of market development would be the mobile telephony companies like Vodafone and Nokia entering African markets where these markets are yet to be tapped and where these firms can leverage their existing expertise to enter these markets.

Product Development

When firms seek to launch new products in existing markets, product development happens. This strategy can be successful when the firms have already established themselves in the existing markets and all that they need to do is to launch new products,

which leverage the brand image and the brand value and meet the expectations of the customers in the existing markets. For instance, whenever consumer giants like Unilever and Proctor and Gamble (P&G) launch new products in existing markets, they have the advantage of a strong brand value and top of the mind recall among the customers about them, which would help them to garner market share. When compared to the previous two strategies, this strategy is more risky as it is not sure whether the transfer of customers from the existing products to the new products would happen as seamlessly as the firms strategists believe.

Diversification

When firms launch new products in new markets, diversification happens which entails both new products to be developed and new markets to be tapped. This is the most risky of the four quadrant strategies in the Ansoff Matrix as essentially the firms are not only testing the waters in uncharted territory but they are also launching new products that may or may not be well received by the customers. Indeed, diversification is a high-risk strategy and is only justified when there are chances of high returns for the firms. Examples of diversification would include companies like Reliance venturing into mobile telephony and retail segments where they not only have to move away from their core competencies but also have to launch new products targeted at the new customer segment. Management experts recommend diversification only when the firms are sitting on enough cash and other resources, as the firms need to have deep pockets to stay the course until the time profits are realized. Further, they also recommend firms with existing customer loyalty and customer base as the cross migration from one segment to the other happens only when the customers are assured of receiving value for their money. For instance, the TATA group in India is perceived as delivering good value and this helped them to garner market share when they diversified into new markets and new products.

This is called the Ansoff matrix

Robert Wysocki came up with a simple but very intuitive decision model. In it he has defined a project landscape around two characteristics: goal and solution. According to him, and we agree, every project must have a goal and a solution. You could use a number of metrics to quantify these characteristics, but the simplest and most intuitive will be two values: clear and not clear. Two values for each characteristic generate the four-quadrant matrix shown.

However, to bring the Wysocki model in line with current leadership and organisational culture models, we have made a small adjustment.. We swapping the solution and goal axes around. From here everything starts falling into place. We can now compare the Wysocki model with situational leadership models of Hersey and Blanchard. We can also integrate it with organisational dynamic models like Schneider Culture Model, and conflict management models, etc.

Using the strategic decison making roadmap, you must first determine the type of project they are managing in order to choose the best approach. But for the project manager to be successful they need to be an effective leader and understand the business culture. To do that you need an adaptive framework that applies to work realities.

The decision framework that is presented here, is a framework that uses the project landscape and the project characteristics. You have to consider and plan for the internal and external environment forces since they may affect the project, the project team, and the Project Manager. The analysis of these forces and potential opportunities can be used to define the management approach most effective for the execution of the project. We have developed a framework that is sufficiently robust to support the processes and practices of the Project Manager. We then guide them through a project execution strategy.

Traditional projects

When one think of the Project Manager managing projects, the traditional project is what comes to mind. These are linear projects. The goal and solution are clearly defined. Perhaps this is the result of having done similar projects many times before. They are often simple projects and in many cases of short duration. They are defined, planned and executed with little change involved.
They can also include large projects. Large traditional projects have the same linear processes. The team may be very large and the duration stretching beyond a year. Outside contractors may be involved at various phases. The management requirements far more formal and involved. Change and Risk Management are often major parts of such projects.

Agile projects

As technology races ahead, products, services and business processes have become more complex and uncertain. The business world no longer stands still. This suggests shorter projects of limited scope. What would have been a long project can be decomposed into a sequence of shorter projects. Risk is reduced and business value increased. Change can be accommodated between projects and assure the delivery of business value on an incremental basis. Engaging in longer projects increases the risk of failure and often eliminates the delivery of any business value. So an Agile project is typically of shorter duration but long enough to generate acceptable business value.

Extreme Projects

They are Research and Development projects with a long-term focus. They are heavily funded by the organization. Whereas extreme projects are strategic. The Traditional and Agile projects on other hand are more tactical or operational. To find a Research and Development project in a functional business unit would be unusual. These are often high

risk projects and require funding beyond the ability of a single business unit to provide. Extreme projects require advanced project management skills and competencies. Think of a project to find a cure for cancer.

Emertxe Projects

While these projects are quite similar to extreme projects, they do relate at the tactical and operational levels. An emertxe project is like an extreme project except time has been reversed. An emertxe project is often thought of as a solution out looking for a problem. A good example here is the cloud solutions which are looking for a business goal.

An example should help clarify an emertxe project. Early in the history of Radio Frequency Identification (RFID) technology WalMart was curious about the applicability of RFID to product identification and the automatic warehousing and retrieval of products for their logistics systems. So there was a solution (RFID) and needed a business goal (automatic warehousing and distribution). The unanswered question was the Return on Investment (ROI) that could be expected. It wasn't until a few years later that the accuracy and reliability of RFID reached levels that could generate an acceptable ROI. At that point RFID became an effective technology in warehousing and other logistics operations and was integrated into the WalMart inventory management systems. Today, the Cloud development will also fall into this catagory.

Joel York coined the above axes to define the three key sales models for SaaS businesses. Many start-ups drop themselves in the lower left quadrant, often without understanding exactly what decisions they've made.

His axes are value per account and self serve or complex sales process. He claims that the fourth quadrant, complex sales process and low value per account is where businesses die. The fourth quadrant is always death. He then maps out what businesses fall in each category.

Priority Matrix is a time management software application that is supported on a number of platforms, including Microsoft Windows, Mac OS X, Android, and iOS. It is based on the Eisenhower Method of arranging tasks by urgency and importance in a 2x2 matrix. Priority Matrix offers a cloud-based synchronization of data, allowing for data management across multiple devices. The application is also loosely based on David Allen's Getting Things Done methodology of improving productivity.

Quadrants-based task prioritization- The 2x2 time management matrix, detailed in Stephen Covey's book, First Things First, is the general framework on which Priority Matrix is run. The quadrants organize tasks based on importance and urgency. In Priority Matrix, the four quadrants' default labels are: Critical and Immediate, Critical but not Immediate, Not Critical but Immediate, and Uncategorized.

Across the various platforms, Priority Matrix has over 90,000 paid customers, and has been ranked among the 10 highest downloaded productivity apps in the Apple App Store.[3] PC Magazine has ranked the iPad version of Priority Matrix among its 100 Best iPad Apps in 2011, 2012, and 2013.[4] In addition, the product has garnered a 4 out of 5-star rating or better on the Apple App Store on both the iPhone and iPad platforms, with over 1,300 reviews. An Android version was added to the Play Store September 2013. As of 2014, this version had an average rating of 3.9, with 1,000-5,000 installs.

The "Eisenhower Method" stems from a quote attributed to Dwight D. Eisenhower: "I have two kinds of problems, the urgent and the important. The urgent are not important, and the important are never urgent."[7][8]

Using the Eisenhower Decision Principle, tasks are evaluated using the criteria important/unimportant and urgent/not urgent,[9][10] and then placed in according quadrants in an Eisenhower Matrix (also known as an "Eisenhower Box" or "Eisenhower Decision Matrix"[11]). Tasks are then handled as follows:

Tasks in

Important/Urgent quadrant are done immediately and personally[12] e.g. crises, deadlines, problems.[11]
Important/Not Urgent quadrant get an end date and are done personally[12] e.g. relationships, planning, recreation.[11]
Unimportant/Urgent quadrant are delegated[12] e.g. interruptions, meetings, activities.[11]

Unimportant/Not Urgent quadrant are dropped[12] e.g. time wasters, pleasant activities, trivia.[11]
This method is said to have been used by U.S. President Dwight D. Eisenhower.

Author, investor and entrepreneur Richard Koch, in his underground best seller of a book -The 80/20 Principle – quotes General Von Manstein talking about the types of officers:

There are only four types of officers. First, there are the lazy, stupid ones. Leave them alone, they do no harm. . . Second, there are the hard-working intelligent ones. They make excellent staff officers, ensuring that every detail is properly considered. Third, there are the hard-working, stupid ones. These people are a menace and must be fired at once. They create irrelevant work for everybody. Finally, there are the intelligent lazy ones. They are suited for the highest office.

Richard reduces this quote to a 2 by 2 matrix

Stephen Covey, the author of the renowned book 7 Habits of Highly Effective People says, “Important questions always get reduced to two options.” A matrix with more cells may be useful for mapping the territory or analyzing decision criteria, but is too broad for crystallizing core issues. That is why Covey uses two by two matrices aka quadrants.

John Harbison and Peter Pekar's Alliance Driver's Matrix has two factors/dichotomies. One is globalization pressures and the other is Capability Gaps. Globalization is the pressure to establish an international presence and succeed in foreign markets. Capability gaps arise when people skills, knowledge, or scale to meet fast changing market demand

Square 1: Channel access is high globalization low capability
Square 2: Pooled resources is low globalization low capability
Square 3: Global leadership is high globalization high capability
Square 4: Critical mass is low globalization high capability

Business people like to use cost benefit analysis. Cost benefit analysis is quadrant in nature. There are four options.

Square 1: High cost Low benefit
Square 2: High cost high benefit
Square 3: Low cost high benefit

Square 4: High cost high benefit

Businesses use the generic risk and reward quadrant to diagnose types of ventures. There are
Square 1: Low risk high reward
Square 2: Low risk low reward
Square 3: High risk low reward
Square 4: High risk high reward

Noam Wasserman invented a Rich v. King tradeoff matrix.On the horizontal axis is the value of the entrepreneur's financial stake. The vertical axis shows
Academy 2006 Best Paper Proceedings Page 5 of 7 the degree to which the entrepreneur has kept control at the CEO and board levels, varying from
keeping little control (being a "minor player") to keeping a lot of control ("major player").the degree to which the entrepreneur has kept control at the CEO and board levels, varying from
keeping little control (being a "minor player") to keeping a lot of control ("major player").
Value of Stake
Substantially lower than potential value
Close to potential value
Flop
Rich
King
Rich & Regal
Control Kept
- CEO position - Board control
Minor player Major player
For many founders, the "ideal" entrepreneurial outcome would be one where the entrepreneur both grows a valuable company and remains a big player in it ("Rich & Regal" in the matrix). However, within a particular type of business, most entrepreneurs will face a tradeoff between building value and keeping decision-making control – i.e., between being "Rich" (a minor player with a valuable stake) and being "King" (a major player holding a much less valuable stake). At the same time, entrepreneurs who have a

general management background should have a higher likelihood of becoming Rich & Regal.

Hamel and Prahelad have a Beyond Customer Led matrix with two axis. One is articulated and unarticulated needs. The other axis is served and unserved. The business model yields four results

The Dominant Ventures Mode business model has two domains. One is Entrepreneurial the other is administrative. This yields four results. they are

Square 1: High entrepreneurial low administrative. This is higher potential growth minded ventures
Square 2: Low entrepreneurial low administrative. This is lifestyle mom and pop ventures
Square 3: High entrepreneurial high administrative. This is higher potential growth minded ventures
Square 4: Low entrepreneurial low administrative. This is mature, beuqacratic dinosaurs. The fourth is always different than the previous three

The transience map in business has two axes and is another quadrant model.

One axis is makes sales and marketing channels obsolete v retains existing sales and marketing channels. The other axis is leaves older technologies viable v. makes older technologies obsolete

This yields four results
Square 1:leaves older technologies viable and makes sales and marketing channels obsolete. Niche- an example is flash drives.
Square 2:leaves older technologies viable and retains existing sales and marketing channels. Evolutionary. Example high capacity hard drives
Square 3:makes sales and marketing channels obsolete and makes older technologies obsolete. This is architectural. Examples are automobiles and MP3 music.
Square 4:makes older technologies obsolete and retains existing sales and marketing channels. Revolutionary. Digital cameras and high tech televisions are examples.

The threat matrix

It is necessary to adopt a risk-based approach to the threats posed to the jurisdiction so that these may be properly identified and mitigated against. For the purposes of the threat matrix the risk profile of threats will be measured in terms of their likelihood-V-impact. The chart below provides an outline of the threat matrix and fuller descriptions of the reasons are given below

High Impact & High Likelihood Threats
Smuggling: The recent past of Gibraltar's tobacco smuggling created a network of underground connections and systems which supported efficient logistical mechanisms to integrate the cash generated from these activities. Such networks and systems could easily be used and maintained to support other less visible smuggling activities. As such, firms must be on their guard to prevent such organisations from making use of the financial system for these purposes.

Fraud: Use of legal structures in Gibraltar could be used to hide or obscure fraudulent activities perpetrated, in particular, outside of Gibraltar.

Corruption/Bribes: Recent events in nearby Spanish municipalities point to alleged irregularities in the payment of amounts to persons connected with the granting of planning and other permissions. Because of the geographic proximity of Gibraltar to the alleged committal of such activity, it is possible that Gibraltar could be used as a conduit for these payments even though evidence to date does not suggest that this is the case. The prosecution of a number of high profile cases by Spanish judicial authorities has increased the awareness of this crime and reduced both the likelihood and impact of further cases.

Sanctions/Proliferation: Without adequate processes to identify the customer for which a firm is acting, nor their country of origin or source of funds, a firm can easily become a party to a breach of UN, EU or other sanctions imposed by the international community. The likelihood of individuals being caught are low as sanctions are seldom passed against named individuals (with the exception of known or suspected terrorists).

It is more likely that firms could get caught by sanctions against countries by providing facilities (e.g. flow of funds through a corporate vehicle, invoicing, etc) for part of a transaction to supply goods or receipt funds from sanctioned countries to acquire goods or services.

More recently a number of international measures have been introduced to prevent the proliferation of nuclear technology. This could extend to technical knowledge to the supply of parts or material. Again, firms need to be aware that the use of corporate or legal

structures could form part of the supply chain and find themselves involved in high impact transactions.

Mis-use of corporate and trust vehicles: Corporate vehicles and trusts could be used to provide an additional layer of opacity between perpetrators of a criminal activity and the act itself. Firms should always be wary of customers wishing to seek to establish such structures which have no apparent economic reason or link to the jurisdiction.

Legal structures are frequently used in the layering and integration stages of money laundering or can be used to conceal terrorist financing. Extreme care must be taken when establishing business relationships for legal structures, and subsequent monitoring, to prevent them from being mis-used.

Mis-use of Client Accounts. Professionals (e.g. lawyers, accountants, real estate agents, notaries) make frequent use of pooled client accounts for legitimate purposes. However, because funds from a number of different sources are pooled in these accounts it is sometimes difficult for a firm to ascertain the true nature of the underlying transaction. Criminals may wish to take advantage of this layer of opacity for their benefit.

Firms who operate pooled or segregated client accounts must ensure that the accounting of client monies is in full compliance with best practice to facilitate transaction monitoring and subsequent reporting of any suspicious transactions.

Integration: This is the process through which criminally obtained funds are used to purchase, support or acquire legitimate business interests either as seed capital or through which other criminal funds can be funnelled. Integration of large quantities of criminal funds in the local economy would be easily spotted but when made in smaller and regular intervals, it may be harder to spot.

Care must be taken when making a determination in this regard as to income or wealth that has been derived from the exportation of tobacco from Gibraltar. Whilst this activity is not an indictable offence, and therefore does not fall under the definition of criminal activity for the purposes of the CJA, association by a firm with this activity may have a negative impact on the firm.

3.3.2 Low Impact & High Likelihood Threats

Layering: Layering is the term used through which the profits of criminal activity are disguised by changing their nature. For example, a series of transactions which convert amounts into a bank account which are then transferred to a different person in order to confuse the paper trail. Because of the variety of products available in Gibraltar and the increased sophistication of the market, there is an increased risk that firms may become unwilling participants in the layering process and must therefore guard against it.

Cash Conversion: Cash is the biggest by-product of criminal activity with a need to change, layer or integrate it. Cash conversion frequently arises as the criminal and their customers may operate in different markets (e.g. drug pushers sell drugs in £ but need to purchase from their suppliers in Euro, or in Gold). With a cash based economy in Spain and the large number of tourists that visit Gibraltar legitimate bureau business may easily become tainted with criminal activity.

Identity Theft: This is becoming more and more prevalent in today's society. Criminals making use of another person's identity may wish to seek a jurisdiction outside of the stolen person's country of residence to transact their business as this is perceived to weaken ID checks and therefore heighten their chances of success. The increased use and availability of pre-paid credit cards and on-line wallets is making id-theft more likely.

Tax Evasion: Because of the historical linkages made between "offshore" financial centres and tax evasion, those seeking to evade tax would naturally be attracted to international finance centres to perpetrate their criminal activity. Firms must guard against customers who purposely obfuscate their real reasons for establishing a business relationship in Gibraltar where there is no real or apparent reason for doing so. The implementation of Tax Information Exchange Agreements in Gibraltar has reduced the likelihood and impact of this threat.

3.3.3 High Impact & Low Likelihood Threats

Organised Crime: The establishment of a number of organised crime syndicates on the nearby Spanish coast heightens the likelihood score, due to its proximity, for this threat which would otherwise be practically non-existent in the Gibraltar context.

Financing of terrorist activity: Modern day terrorism has moved away from a command and control structure, which often required fund raising activities for its maintenance, to loosely co-ordinated cells connected primarily by shared ideology, therefore requiring limited resources to maintain. Increasing restrictions on movement (e.g. through enhanced ID checks at borders) means that Gibraltar's geographic proximity may increase its risk. However, the existing controls of the Gibraltar requirements have already mitigated most of the risks from this threat, hence why the matrix shows this threat as low likelihood. The impact, should a firm be associated with terrorist financing is perceived to be high both for the firm itself and the jurisdiction.

The highest risk arises from a Gibraltar legal structure being used to flow funds through the jurisdiction rather than as a fund raising jurisdiction.

People Trafficking: Although physically close to the activity of people smuggling that takes place between North Africa and Southern Spain the transactions tend to be made mainly in North Africa.

3.3.4 Low Impact & Low Likelihood Threats

Placement of Cash: Although no longer a major threat, the cases of a customer wanting to place substantial amounts of cash in the their account still take place. Firms must guard against large cash placements and be vigilant over a number of smaller, but related, cash transactions for customers that are cash based when they would not normally be considered to be cash-rich customers.

Money Transmission/Wire Transfers: The growing sophistication and availability of on-line payment systems increases the risk that money laundering or terrorist financing will occur through the legitimate payment systems as small, irregular payments may not be identified.

The FSC has recently been made responsible for the regulation and supervision of authorised Money Services Business. Through the implementation of the supervisory regime, it is anticipated that the likelihood of these business being used for money laundering or terrorist financing will be reduced.

Market Abuse: The potential exists for Gibraltar legal structures being used to disguise some form of market abuse on recognised exchanges. Firms must therefore be aware of this risk and monitoring of the activity should guard against the materialisation or early detection of this activity.

On-line banking/Phishing : As on-line presences move away from a static advertisement to web-sites where the full panoply of transactions can be conducted, the temptation of fraudsters to establish “fake” sites becomes increasingly popular. Firms may be used to provide corporate structures, banking or even web-hosting facilities.

HAWALA/Alternative Remittance Systems: The existence of small/informal payment systems used for payments of dowries, etc have the potential to be abused to finance terrorism but are perceived to present a low likelihood of materialisation in the Gibraltar context.

Jack Spiros threat matrix has four possibilities based off of four axes. They are low impact v. high impact, low probability v high probability

Roger L. Martin's virtue Matrix contrasts intrinsic social value with instrumental business value

Let’s now take a look at the sidebar “The Virtue Matrix.” The matrix is composed of four quadrants. The bottom two quadrants make up the foundation of the matrix, the top two its frontier.

The lower two quadrants of the matrix are what I call the civil foundation. The “common law” of responsible corporate behavior, the civil foundation is an accumulation of customs, norms, laws, and regulations. It promotes conduct that is socially responsible and enhances shareholder value. In the left quadrant is conduct that corporations engage in by choice, in accordance with norms and customs. The right quadrant represents compliance—responsible conduct mandated by law or regulation. A dotted line divides the choice side of the civil foundation from the compliance side, indicating that the boundary between the two is porous. Some activities that enter the civil foundation through the left quadrant eventually become so widespread that the norms are enshrined in laws or regulations. For example, only a handful of companies once offered health care benefits to employees’ dependents. Because the goodwill engendered among employees and customers exceeded the cost of the benefits, more companies copied the practice. Eventually, government regulations required most companies offering health benefits to extend them to employees’ dependents as well.

The civil foundation is not drawn to scale. It is deep and robust in prosperous, advanced economies, whereas in poorer, less developed economies it is likely to be shallow and fragile. As we shall see, much of the anxiety over globalization stems from the differing dimensions of the civil foundations of richer and poorer countries.

Perhaps the most significant aspect of the civil foundation is its upper limit—that is, the line separating it from the frontier quadrants. It is not fixed. Rather, in robust economies it tends to move upward over time, as new social benefits become norms or even legal requirements. But the civil foundation can shrink as well as expand. Pressures on less healthy economies can weaken the norms, and in some cases even the legal enforcement, that support the civil foundation. For a case in point, consider Russia immediately following the collapse of Soviet rule. Regulations governing working conditions, child labor, and the like were largely unenforced, and legal authorities, far from protecting state assets, participated in their wholesale looting. As a result, commercial enterprises, which had been subject to at least minimal discipline by Soviet authorities, became vehicles for the enrichment of a handful of plutocrats. Only in the past few years, as foreign financiers have conditioned their investments on a modicum of responsible corporate behavior, has Russia reestablished the semblance of a civil foundation.

The top two quadrants of the matrix, the strategic and structural frontiers, encompass activities whose motivation tends to be intrinsic and whose value to shareholders is either clearly negative or not immediately apparent. The strategic frontier includes activities that

may add to shareholder value—become instrumental—by generating positive reactions from customers, employees, or legal authorities. Actions that fit in this quadrant, though risky, are generated by the conscious choice of the corporation's senior management, as part of their profit-making strategy. Socially responsible corporate practices in the strategic frontier tend to migrate to the civil foundation as other companies imitate the innovator until the practice becomes the norm. An example of such a practice is Prudential Insurance's introduction, in 1990, of viatical settlements—contracts that allow people with AIDS to tap the death benefits in their life insurance policies to pay for medical and related expenses. The move generated so much goodwill that competing insurers soon offered viatical settlements as well. Very quickly, corporate behavior that had seemed radical became business as usual throughout the insurance industry.

When Prudential allowed people with AIDS to tap the death benefits in their life insurance policies to pay for medical expenses, the move generated so much goodwill that competing insurers soon offered viatical settlements as well. Very quickly, corporate behavior that had seemed radical became business as usual.

The upper right quadrant of the matrix, the structural frontier, houses activities that are both intrinsically motivated and clearly contrary to the interests of shareholders. The benefits of corporate conduct in this quadrant accrue principally to society rather than to the corporation, creating a fundamental structural barrier to corporate action. Aaron Feuerstein's actions following the fire at Malden Mills were a classic case of conduct on the structural frontier. By continuing to pay his employees, Feuerstein spared them considerable hardship and relieved the state and city of the costs of unemployment insurance and welfare payments. But his generous act decreased his own wealth and that of his fellow shareholders. Unlike Prudential's actions, Feuerstein's conduct probably won't become the norm in corporate America.

The strategic and structural frontiers are separated by a wavy line, which is intended to suggest that some actions are not clearly beneficial or detrimental to shareholders. For instance, Procter & Gamble had a strict policy of refusing to pay bribes to win foreign business long before the Foreign Corrupt Practices Act banned such conduct. While this may have placed the company at a disadvantage compared with its rivals, Procter & Gamble's improved reputation among consumers in the United States and elsewhere likely offset that harm.

On the whole, though, actions that fall between the strategic and structural frontiers tend to gravitate, by default, toward the structural frontier. If the corporate consensus is that a particular activity will not accrue to shareholders' benefit, no one corporation is likely to take the initiative to disprove that assumption. Thus, executives' commendable concern for their shareholders' wealth can sometimes stifle innovations in corporate social responsibility.

Having toured the virtue matrix, let’s use it to analyze the issues confronting senior executives when they consider their corporations’social responsibilities. The first to tackle is why the public clamor for more responsible corporate conduct never seems to abate.

The cost effectiveness plane is another business model with two axes. They are
Square 1: less effective and more costly- dominance
Square 2: less effective and less costly- non dominance
Square 3: more effective and more costly- non dominance
Square 4: more effective and less costly- dominance

Religion

Buddhism Chapter

According to the Buddha

"There are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth. These are the four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born."
Puttamansa Sutta: A Son's Flesh

In many suttas Buddha talks about these four kinds of nutriment (food) for the maintenance of beings that already have come to be and for the support of those seeking a new existence.
The Four Nutriments:
1. Physical nutriment : gross or subtle (kabali'nkaaro)
2. Contact nutriment (phassa)
3. Mental volition (formations) nutriment (mano-sancetanaa)
4. Consciousness nutriment (viññaa"na)

Nayna ponika Thera says:

"All beings subsist on nutriment" — this, according to the Buddha, is the one single fact about life that, above all, deserves to be remembered, contemplated and understood. If understood widely and deeply enough, this saying of the Buddha reveals indeed a truth that leads to the root of all existence and also to its uprooting....

....the laws of nutriment govern both biological and mental life, and this fact was expressed by the Buddha when speaking of four kinds of nutriments

.... It is hunger that stands behind the entire process of nutrition, wielding its whip relentlessly. The body, from birth to death, craves ceaselessly for material food; and mind hungers as eagerly for its own kind of nourishment, for ever new sense-impressions and for an ever expanding universe of ideas.

.....Craving (ta.nhaa) is the principal condition of any "in-take" or "up-take" (upaadaana), that is, of nutriment in its widest sense. This is the first factor common to all types of nutriment, be they physical or mental.

Buddhist cosmology is the description of the shape and evolution of the Universe according to the Buddhist scriptures and commentaries.

It consists of temporal and spatial cosmology, the temporal cosmology being the division of the existence of a 'world' into four discrete moments (the creation, duration (the second

square is always homeostasis), dissolution (the third square is always destruction) , and state of being dissolved (the fourth square is death)

In Buddhist cosmology

The Ārūpyadhātu (Sanskrit) or Arūpaloka (Pāli) (Tib: gzugs med pa'i khams; Jpn: 無色界 Mushiki-kai) or "Formless realm" would have no place in a purely physical cosmology, as none of the beings inhabiting it has either shape or location; and correspondingly, the realm has no location either. This realm belongs to those devas who attained and remained in the Four Formless Absorptions (catuḥ-samāpatti) of the arūpadhyānas in a previous life, and now enjoys the fruits (vipāka) of the good karma of that accomplishment. Bodhisattvas, however, are never born in the Ārūpyadhātu even when they have attained the arūpadhyānas.

There are four types of Ārūpyadhātu devas, corresponding to the four types of arūpadhyānas:

Arupa Bhumi (Arupachara Brahmalokas or Immaterial/Formless Brahma Realms)[edit]
Naivasaṃjñānāsaṃjñāyatana or Nevasaññānāsaññāyatana (Tib: 'du shes med 'du shes med min; Jpn: 非有想非無想処) "Sphere of neither perception nor non-perception". In this sphere the formless beings have gone beyond a mere negation of perception and have attained a liminal state where they do not engage in "perception" (saṃjñā, recognition of particulars by their marks) but are not wholly unconscious. This was the sphere reached by Udraka Rāmaputra (Pāli: Uddaka Rāmaputta), the second of the Buddha's two teachers, who considered it equivalent to enlightenment. Total life span on this realm in human years - 84,000 Maha Kalpa (Maha Kalpa = 4 Asankya Kalpa). Kalpa Vibhangaya This is realm is place 5,580,000 Yodun (1 Yoduna = 16 Miles) above the Plane of Nothingness(Akiknchaknkayatana). Sakwala Vibhangaya
Ākiṃcanyāyatana or Ākiñcaññāyatana (Tib: ci yang med; Jpn: 無所有処 musho u sho) "Sphere of Nothingness" (literally "lacking anything"). In this sphere formless beings dwell contemplating upon the thought that "there is no thing". This is considered a form of perception, though a very subtle one. This was the sphere reached by Ārāḍa Kālāma (Pāli: Āḷāra Kālāma), the first of the Buddha's two teachers; he considered it to be equivalent to enlightenment. Total life span on this realm in human years - 60,000 Maha Kalpa. This is realm is place 5,580,000 Yodun above the Plane of Infinite Consciousness(Viknknanaknchayathana).
Vijñānānantyāyatana or Viññāṇānañcāyatana or more commonly the contracted form Viññāṇañcāyatana (Tib: rnam shes mtha' yas; Jpn: 識無辺処 shiki mu hen jo) "Sphere of Infinite Consciousness". In this sphere formless beings dwell meditating on their consciousness (vijñāna) as infinitely pervasive. Total life span on this realm in human years - 40,000 Maha Kalpa. This is realm is place 5,580,000 Yodun above the Plane of Infinite Space(Akasanknayathanaya)
Ākāśānantyāyatana or Ākāsānañcāyatana (Tib: nam mkha' mtha' yas; Jpn: 空無辺処 kū mu hen jo) "Sphere of Infinite Space". In this sphere formless beings dwell meditating upon space or extension (ākāśa) as infinitely pervasive. Total life span on this realm in human years - 20,000 Maha Kalpa. This is realm is place 5,580,000 Yodun above the Akanita Brahma Loka — Highest plane of pure abodes.

The Rūpadhātu (Pāli: Rūpaloka; Tib: gzugs kyi khams; Jpn: 色界 Shiki-kai) or "Form realm" is, as the name implies, the first of the physical realms; its inhabitants all have a

location and bodies of a sort, though those bodies are composed of a subtle substance which is of itself invisible to the inhabitants of the Kāmadhātu.

Like the beings of the Ārūpyadhātu, the dwellers in the Rūpadhātu have minds corresponding to the dhyānas (Pāli: jhānas). In their case it is the four lower dhyānas or rūpadhyānas. However, although the beings of the Rūpadhātu can be divided into four broad grades corresponding to these four dhyānas, each of them is subdivided into further grades, three for each of the four dhyānas and five for the Śuddhāvāsa devas, for a total of seventeen grades (the Theravāda tradition counts one less grade in the highest dhyāna for a total of sixteen). (THESE ARE THE 16 SQUARES OF THE QUADRANT MODEL- 17 if you count Being/God)- notice how the first three grades are different from the fourth.

In Buddhist cosmology

Heavens[edit]
The following four worlds are bounded planes, each 80,000 yojanas square, which float in the air above the top of Mount Sumeru. Although all of the worlds inhabited by devas (that is, all the worlds down to the Cāturmahārājikakāyika world and sometimes including the Asuras) are sometimes called "heavens", in the western sense of the word the term best applies to the four worlds listed below:

Parinirmita-vaśavartin or Paranimmita-vasavatti (Tib: gzhan 'phrul dbang byed; Jpn: 他化自在天 Takejizai-ten) – The heaven of devas "with power over (others') creations". These devas do not create pleasing forms that they desire for themselves, but their desires are fulfilled by the acts of other devas who wish for their favor. The ruler of this world is called Vaśavartin (Pāli: Vasavatti), who has longer life, greater beauty, more power and happiness and more delightful sense-objects than the other devas of his world. This world is also the home of the devaputra (being of divine race) called Māra, who endeavors to keep all beings of the Kāmadhātu in the grip of sensual pleasures. Māra is also sometimes called Vaśavartin, but in general these two dwellers in this world are kept distinct. The beings of this world are 4,500 feet (1,400 m) tall and live for 9,216,000,000 years (Sarvāstivāda tradition). The height of this world is 1,280 yojanas above the Earth.
Nirmāṇarati or Nimmānaratī (Tib: 'phrul dga' ; Jpn: 化楽天 Keraku-ten)– The world of devas "delighting in their creations". The devas of this world are capable of making any appearance to please themselves. The lord of this world is called Sunirmita (Pāli Sunimmita); his wife is the rebirth of Visākhā, formerly the chief of the upāsikās (female lay devotees) of the Buddha. The beings of this world are 3,750 feet (1,140 m) tall and live for 2,304,000,000 years (Sarvāstivāda tradition). The height of this world is 640 yojanas above the Earth.
Tuṣita or Tusita (Tib: dga' ldan; Jpn: 兜率天 Tosotsu-ten) – The world of the "joyful" devas. This world is best known for being the world in which a Bodhisattva lives before being reborn in the world of humans. Until a few thousand years ago, the Bodhisattva of this

world was Śvetaketu (Pāli: Setaketu), who was reborn as Siddhārtha, who would become the Buddha Śākyamuni; since then the Bodhisattva has been Nātha (or Nāthadeva) who will be reborn as Ajita and will become the Buddha Maitreya (Pāli Metteyya). While this Bodhisattva is the foremost of the dwellers in Tuṣita, the ruler of this world is another deva called Santuṣita (Pāli: Santusita). The beings of this world are 3,000 feet (910 m) tall and live for 576,000,000 years (Sarvāstivāda tradition). The height of this world is 320 yojanas above the Earth.

Yāma (Tib: 'thab bral; Jpn: 夜摩天 Yama-ten) – Sometimes called the "heaven without fighting", because it is the lowest of the heavens to be physically separated from the tumults of the earthly world. These devas live in the air, free of all difficulties. Its ruler is the deva Suyāma; according to some, his wife is the rebirth of Sirimā, a courtesan of Rājagṛha in the Buddha's time who was generous to the monks. The beings of this world are 2,250 feet (690 m) tall and live for 144,000,000 years (Sarvāstivāda tradition). The height of this world is 160 yojanas above the Earth.

According to Buddhist cosmology

Earthly realms[ed

Manuṣyaloka (Tib: mi; Jpn: 人 nin) – This is the world of humans and human-like beings who live on the surface of the earth. The mountain-rings that engird Sumeru are surrounded by a vast ocean, which fills most of the world. The ocean is in turn surrounded by a circular mountain wall called Cakravāḍa (Pāli: Cakkavāḷa) which marks the horizontal limit of the world. In this ocean there are four continents which are, relatively speaking, small islands in it. Because of the immenseness of the ocean, they cannot be reached from each other by ordinary sailing vessels, although in the past, when the cakravartin kings ruled, communication between the continents was possible by means of the treasure called the cakraratna (Pāli cakkaratana), which a cakravartin and his retinue could use to fly through the air between the continents. The four continents are:

Jambudvīpa or Jambudīpa (Jpn: 閻浮提 Enbudai) is located in the south and is the dwelling of ordinary human beings. It is said to be shaped "like a cart", or rather a blunt-nosed triangle with the point facing south. (This description probably echoes the shape of the coastline of southern India.) It is 10,000 yojanas in extent (Vibhajyavāda tradition) or has a perimeter of 6,000 yojanas (Sarvāstivāda tradition) to which can be added the southern coast of only 3 1⁄2 yojanas' length. The continent takes its name from a giant Jambu tree (Syzygium cumini), 100 yojanas tall, which grows in the middle of the continent. Every continent has one of these giant trees. All Buddhas appear in Jambudvīpa. The people here are five to six feet tall and their length of life varies between 10 to power 140 years (Asankya Aayu) and 10 years.

Pūrvavideha or Pubbavideha is located in the east, and is shaped like a semicircle with the flat side pointing westward (i.e., towards Sumeru). It is 7,000 yojanas in extent (Vibhajyavāda tradition) or has a perimeter of 6,350 yojanas of which the flat side is 2,000 yojanas long (Sarvāstivāda tradition). Its tree is the acacia. The people here are about 12 feet (3.7 m) tall and they live for 250 years.

Aparagodānīya or Aparagoyāna is located in the west, and is shaped like a circle with a circumference of about 7,500 yojanas (Sarvāstivāda tradition). The tree of this continent is a giant Kadamba tree. The human inhabitants of this continent do not live in houses but sleep on the ground. They are about 24 feet (7.3 m) tall and they live for 500 years. Uttarakuru is located in the north, and is shaped like a square. It has a perimter of 8,000 yojanas, being 2,000 yojanas on each side. This continent's tree is called a kalpavṛkṣa (Pāli: kapparukkha) or kalpa-tree, because it lasts for the entire kalpa. The inhabitants of Uttarakuru are said to be extraordinarily wealthy. They do not need to labor for a living, as their food grows by itself, and they have no private property. They have cities built in the air. They are about 48 feet (15 m) tall and live for 1,000 years, and they are under the protection of Vaiśravaṇa.

Buddhist temporal cosmology describes how the universe comes into being and is dissolved. Like other Indian cosmologies, it assumes an infinite span of time and is cyclical. This does not mean that the same events occur in identical form with each cycle, but merely that, as with the cycles of day and night or summer and winter, certain natural events occur over and over to give some structure to time.

The basic unit of time measurement is the mahākalpa or "Great Eon" (Jpn: 大劫 daigō). The length of this time in human years is never defined exactly, but it is meant to be very long, to be measured in billions of years if not longer.

A mahākalpa is divided into four kalpas or "eons" (Jpn: 劫 kō), each distinguished from the others by the stage of evolution of the universe during that kalpa. The four kalpas are:

Vivartakalpa "Eon of evolution" – during this kalpa the universe comes into existence. The first square is always good and inspiring.
Vivartasthāyikalpa "Eon of evolution-duration" – during this kalpa the universe remains in existence in a steady state. The second square is homeostasis and order.
Saṃvartakalpa "Eon of dissolution" – during this kalpa the universe dissolves. The third square is destruction and is bad.
Saṃvartasthāyikalpa "Eon of dissolution-duration" – during this kalpa the universe remains in a state of emptiness. The fourth square is death and transcendence.

The Jain theory of karma proposes that karma particles are attracted and then bound to the consciousness of souls by a combination of four factors pertaining to actions: instrumentality, process, modality and motivation.

The instrumentality of an action refers to whether the instrument of the action was: the body, as in physical actions; one's speech, as in speech acts; or the mind, as in thoughtful deliberation.
The process of an action refers to the temporal sequence in which it occurs: the decision to act, plans to facilitate the act, making preparations necessary for the act, and ultimately the carrying through of the act itself.
The modality of an action refers to different modes in which one can participate in an action, for example: being the one who carries out the act itself; being one who instigates another to perform the act; or being one who gives permission, approval or endorsement of an act.
The motivation for an action refers to the internal passions or negative emotions that prompt the act, including: anger, greed, pride, deceit and so on.
All actions have the above four factor present in them. When different permutations of the sub-elements of the four factors are calculated, the Jain teachers speak of 108 ways in which the karmic matter can be attracted to the soul. Even giving silent assent or endorsement to acts of violence from far away has karmic consequences for the soul. Hence, the scriptures advise carefulness in actions, awareness of the world, and purity in thoughts as means to avoid the burden of karma.

According to Jains
The nature of experience of the effects of the karma depends on the following four factors:[59]

Prakriti (nature or type of karma) – According to Jain texts, there are eight main types of karma which categorized into the 'harming' and the 'non-harming'; each divided into four types. The harming karmas (ghātiyā karmas) directly affect the soul powers by impeding its perception, knowledge and energy, and also brings about delusion. These harming karmas are: darśanāvaraṇa (perception-obscuring karma), jñānavāraṇa (knowledge-obscuring karma), antarāya (obstacle-creating karma) and mohanīya (deluding karma). The non-harming category (aghātiyā karmas) is responsible for the reborn soul's physical and mental circumstances, longevity, spiritual potential and experience of pleasant and unpleasant sensations. These non-harming karmas are: nāma (body-determining karma), āyu (lifespan-determining karma), gotra (status-determining karma) and vedanīya (feeling-producing karma), respectively.[59] Different types of karmas thus affect the soul in different ways as per their nature.
Sthiti (the duration of the karmic bond) – The karmic bond remains latent and bound to the consciousness up to the time it is activated. Although latent karma does not affect the soul directly, its existence limits the spiritual growth of the soul. Jain texts provide minimum and the maximum duration for which such karma is bound before it matures.
Anubhava (intensity of karmas) – The degree of the experience of the karmas, that is, mild or intense, depends on the anubhava quality or the intensity of the bondage. It determines the power of karmas and its effect on the soul. Anubhava depends on the intensity of the passions at the time of binding the karmas. More intense the emotions—like anger, greed

etc.—at the time of binding the karma, the more intense will be its experience at the time of maturity.
Pradesha (The quantity of the karmas) – It the quantity of karmic matter that is received and gets activated at the time of experience

Pratyakṣa (प्रत्यक्षाय) means perception. Perception is the second square of the first quadrant of the quadrant model. It is of two types in Mimamsa and other schools of Hinduism: external and internal. External perception is described as that arising from the interaction of five senses and worldly objects, while internal perception is described by this school as that of inner sense, the mind.[16][17] The ancient and medieval Indian texts identify four requirements for correct perception:[18] Indriyarthasannikarsa (direct experience by one's sensory organ(s) with the object, whatever is being studied), Avyapadesya (non-verbal; correct perception is not through hearsay, according to ancient Indian scholars, where one's sensory organ relies on accepting or rejecting someone else's perception), Avyabhicara (does not wander; correct perception does not change, nor is it the result of deception because one's sensory organ or means of observation is drifting, defective, suspect) and Vyavasayatmaka (definite; correct perception excludes judgments of doubt, either because of one's failure to observe

Christianity Chapter

The legend of the Quattuor Coronati is a story of four stonemasons from Pannonia, who lived during the reign of the Roman emperor Diocletian (284 – 305 AD). They were called Claudius, Castorius, Simphorianus and Nicostratus (DEMETER, 1961; SIMON et al., 1988), and secretly devoted to Christianity.

The stonemasons opposed an assignment of the emperor to make a statue of Aesculapius, the god of surgery and medicine. Earlier they had, in cooperation with Simplicius, finished a statue of the sun god (Sol invictor) on a quadriga. The refusal of the stonemasons provoked anger with the emperor, who had the man whipped and put into lead coffins to be thrown in the river Save. This happened, according to legend, on the eighth of November, around 302 AD.

The Roman Catholic Church in the ‘Breviarium Romanum’ sanctioned this story, being part of the old-Christian and early medieval hagiography. In this version there were, together with the four stonemasons, another four martyrs (the brothers Severus, Severianus, Carpophorus and Victorinus), who were also tortured and killed under the reign of Diocletian. They were supposedly buried at the same place, along the Via Labicana in Rome, as where the Quattuor Coronati found their last resting-place.
The source in the ‘Brevarium‘ is not indicated. The work was a compilation of the ‘Vita‘, which circulated as legends. The story of the four stone-masons was only added to the ‘Brevarium‘ in the revision of 1568. KELSCH (1987) gave four primary sources of the legend of the martyrs:

1. A Roman calendar of the fourth century, which provided the anniversary of the martyrs. This was before the early Christian church became the state-religion within the Roman Empire;

2. The so-called ‘Depositio martyrium’ of Furius Dionysius Philocalus from the year 354;

3. The ‘Martyrologium Hieronymianum’, from the beginning of the fifth century and

4. A ‘Passio SS. Quattuor Coronatorum’.

A church on the Mons Caelius in Rome was mentioned in the year 595 AD as a place of pilgrimage for the ‘Quattuor Coronati’. Travelogues from the seventh century recorded a catacomb along the Via Labicana as their last resting-place.
Pope Leo IV (847 – 855)(fig. 319) had a particular affinity with the four martyrs, as described in the ‘Histoire des Papes et souverains chefs de l’eglise‘ by Francois DUCHESNE (1653): ‘Il auoit vne affection & deuotion particuliere aux saints Martyrs appelez les Quatre Couronnez. A cette cause il fit principalement rechercher leurs Os; & les ayent trouuez auec peine, les mit en la Basilique de leur nom, laquelle il regissoit auant son Pontificat. Il y transfera pareillement les Corps saints de Claude, Nicostrat, Symphorien, Castorius, & Simplicius ...’ (Tome I, p. 489)(He had an affection with and a particular devotion to the saints called the Quattuor Coronati. For that reason he searched for their bones; and after having found them with difficulty, he put them in the basilica bearing their name. He organized this before he received the pontificate. He moved apparently the holy bodies of Claudius, Nicostratus, Symphorianus, Castorius and Simplicius…). Historical evidence showed that Leo IV enlarged the old basilica, which is named after the ‘Quattuor Coronati’.

Pope Leo IV, with his pontificate from 857 – 865 AD, was an enthusiastic supporter of the ‘Quattuor Coronati’. He searched for their bones and had them transferred to a basilica. In: DUCHESNE (1653).

The saints on the ceiling of the church of SS. Quattro Coronati in Rome by an unknown master are of a much later date. The church itself (the emporium) dated from the twelfth century. In the apses are frescoes of Giovanni Manozzi, also called Giovanni da San Giovanni, painted around 1630. DUFFY (1997) gave an illustration of the ‘Donation of Constantine’ as a fresco in the Capella di San Silvestro in the church of the Quattro Santi Coronati (fig. 320).

The ‘Donation of Constantin’. A fresco in the Church of the Quattro Santi Coronati in Rome. Emperor Constantine gives Pope Sylvester I (in office: 314 – 335) the tiara, an event which supposedly took place in the fourth century AD. The fresco cycle was ordered by Pope Innocent IV in 1248 to consecrate the false legend of the transfer of temporal power from Constantine to Pope Silvester I. The forged document was probably written in Rome around 753 AD. Pepin, father of Charlemagne, had marched into Italy in 754 and 756 and defeated Lombardy. He gave the territories dominated by the Lombards to Pope Stephen because Pepin had conquered the country ‘for the love of St Peter and for the forgiveness of his sins’. In: DUFFY (1997).

Also in other places in Italy are representations of the ‘Quattro Coronati’, for instance, in Florence in the guildhall of San Michele at the Via Calzaiolio. The sculptor Nanni d’Antonio di Banco (c. 1373 – 1421) depicted the saints around 1415

The edition of Rupert van Deutz’s ‘De Divinis Officiis’ (On divine offices) in Cologne offered a book in which knowledge was presented in its most exuberant form (the original manuscript was from around 1110 AD). Remarkable is the quality of the indexes in the printed version of 1543. The reader is guided to a keyword in the text by a division of the reference-page in four parts.

——————————— A – principium

——————————— B – medium superius

——————————— C – medium inferius

——————————— D – finem paginae

Four incidents of purported psychic ability of Swedenborg exist in the literature. There are several versions of each story.

Fire anecdotes
On Thursday, 19 July 1759 a great and well-documented fire broke out in Stockholm, Sweden. In the high and increasing wind it spread very fast, consuming about 300 houses and making 2000 people homeless.[89]

When the fire broke out Swedenborg was at a dinner with friends in Gothenburg, about 400 km from Stockholm. He became agitated and told the party at six o'clock that there was a fire in Stockholm, that it had consumed his neighbor's home and was threatening his own. Two hours later, he exclaimed with relief that the fire had stopped three doors from his home. In the excitement following his report, word even reached the ears of the provincial governor, who summoned Swedenborg that same evening and asked for a detailed recounting.

At that time, it took two to three days for news from Stockholm to reach Gothenburg by courier, so that is the shortest duration in which the news of the fire could reach Gothenburg. The first messenger from Stockholm with news of the fire was from the Board of Trade, who arrived Monday evening. The second messenger was a royal courier, who arrived on Tuesday. Both of these reports confirmed every statement to the precise hour that Swedenborg first expressed the information. The accounts are fully described in Bergquist, pp. 312–313 and in Chapter 31 of The Swedenborg Epic.

(Bergquist states, but does not document, that Swedenborg confirmed his vision of the fire incident to his good friend, Consul Christopher Springer, "one of the pillars of the church, … "a man of enviable reputation for virtue and intelligence", "and that Swedenborg's innkeeper, Erik Bergström, heard Swedenborg affirming the story.)

It seems unlikely that the many witnesses to Swedenborg's distress during the fire, and his immediate report of it to the provincial governor,[96][97] would have left room for doubt in the public eye of Swedenborg's report. If Swedenborg had only received news of the fire by the normal methods there would have been no issue of psychic perception recorded for history. Instead, "when the news of Swedenborg's extraordinary vision of the fire reached the capital, public curiosity about him was very much aroused."

A second fire anecdote, similar to the first one, but less cited, is the incident of the mill owner Bolander. Swedenborg warned him, again abruptly, of an incipient fire in one of his mills. Notice how the first two incidents are the duality. They are similar.

Queen of Sweden

The third event was in 1758 when Swedenborg visited Queen Louisa Ulrika of Sweden, who asked him to tell her something about her deceased brother Prince Augustus William of Prussia. The next day, Swedenborg whispered something in her ear that turned the Queen pale and she explained that this was something only she and her brother could know about.

Lost document
The fourth incident involved a woman who had lost an important document, and came to Swedenborg asking if a recently deceased person could tell him where it was, which he (in some sources) was said to have done the following night.

Although not typically cited along with these three episodes, there was one further piece of evidence: Swedenborg was noted by the seamen of the ships that he sailed between Stockholm and London to always have excellent sailing conditions. When asked about this by a friend, Swedenborg played down the matter, saying he was surprised by this experience himself and that he was certainly not able to do miracles. The fifth is always ultra transcendent

Emanuel Swedenborg (/ˈswiːdənˌbɔrg/;[1] About this sound Swedish pronunciation (help·info); born Emanuel Swedberg on 29 January 1688;[2] died 29 March 1772) was a Swedish scientist, philosopher, theologian, revelator, and mystic.[3] He is best known for his book on the afterlife, Heaven and Hell (1758).

Swedenborg has a book called "The Four Doctrines".These four statements of belief form the core of the theology of Emanuel Swedenborg (1688-1772). The four doctrines are: a description of the nature of the Lord, by which Swedenborg means both Jesus and God; the inner spiritual meaning of holy scripture; the nature of evil and and importance of good works; and nature of faith.

According to Swedenborg there have been four Churches or dispensations preceding the New Church on this earth: the first was the "Most Ancient Church" before the flood, where contact with heaven was direct. The second was the "Ancient Church" which followed the flood, which was destroyed by idolatry. The third was Judaism, which began with the revelation of the Decalogue to Moses on Mt. Sinai. The fourth is Christianity established by Jesus and his apostles, which over time became divided primarily into the Orthodox Church, the Catholic Church, and Protestantism.[123] The New Church, which is the final phase or dispensation, is a renewal of Christianity based on the Lord's Second Coming.[124] The New Church is the fulfillment of the prophecy of the heavenly New Jerusalem which descends out of heaven in the book of Revelation.[125] Swedenborg stated that the establishment of the New Church would happen gradually, and not in a moment, as the false beliefs of the former Church had to first be set aside. According to Swedenborg the fifth has not come. The fifth is always questionable but is always ultra transcendent and representative of God.

The Swedenborgian Church consists of four Churches. They are

General Conference of the New Church (Great Britain): 1,314
Swedenborgian Church of North America, also known as The General Convention (USA): 2,029
General Church of the New Jerusalem: 5,563
Lord's New Church Which Is Nova Hierosolyma: 1,000

The New Testament is composed of four particular types of books:

1. The Gospels (Matthew - John) - Biographical accounts of Jesus Christ. The first square is weird
2. Acts of the Apostles - A historical account of the early church and its growth.
3. The Epistles (Romans - Jude) - Letters of instruction, correction and encouragement from early church leaders to church congregations and individuals that explain, expand upon and show Christians how to apply Christ's teachings. This is about doing
4. Revelation - A book of prophecy. Revelations is seen as a lot different from the other three and weird. The fourth square is weird. It is seen as allegory and has a lot of symbolism

Prayer is fairly prevalent in the United States. About 75% of the United States reports praying at least once a week. However, the practice of prayer is more prevalent and practiced more consistently among Americans who perform other religious practices. There are four primary types of prayer in the West. Poloma and Pendleton, utilized factor analysis to delineate these four types of prayer: meditative (more spiritual, silent thinking), ritualistic (reciting), petitionary (making requests to God), and colloquial (general conversing with God).

Athanasius completed his work Four Orations against the Arians. Athanasius is considered one of the four Church Fathers of the Eastern Church.

Islam Chapter

Hinduism Chapter

Paramananda (1884–1940) was a swami and one of the early Indian teachers who went to the United States to spread the Vedanta philosophy and religion there. He was a mystic, a poet and an innovator in spiritual community living.

He stated that there were four sources of knowledge, viz., instinct, reason, intuition

and super-intuition or Brahma-Jnana. The fourth square is always different/transcendent/points to God (the fifth square)

Char Dham (literally: 'the four abodes/seats') are the names of four pilgrimage sites in India that are widely revered by Hindus. It comprises Badrinath, Dwarka, Puri and Rameswaram. It is considered highly sacred by Hindus to visit Char Dham during one's lifetime. The Char Dham defined by Adi Shankaracharya consists of three Vaishnavite and one Shaivite pilgrimages

According to Hindu mythology, Badrinath became prominent when Nar-Narayan, an incarnation of Vishnu did Tapasya there. At that time that place was filled with Berry trees. In Sanskrit language they are called Badri, so the place was named Badrika-Van i.e. the forest of Berry. The particular spot where the Nar-Narayan did Tapasya, a large Berry tree formed covering him to save him from rain and sun. Local believe mata Lakshmi become the Berry tree to save Narayan. Post Tapasya, Narayan said, people will always take her name before his name, hence Hindus always refer "Lakshmi-Narayan " unlike "Shiva-Parvati" . It was therefore called Badri-Nath i.e. the Lord of Berry forest. This all happened in the Sat-Yuga. So the Badrinath came to be known the first Dham.

The second place, the Rameshwram got its importance in the Treta-Yug when Lord Rama built a Shiv-ling here and worshiped it to get the blessings of Lord Shiva. The name Rameshwram means "the God of Lord Rama". Rama himself is considered an incarnation of Lord Vishnu.

The third Dhaam Dwarka got its importance in Dwapar Yug when Lord Krishna another incarnation of Lord Vishnu, made Dwarka his residence instead of Mathura, his birthplace.[7]

The Four Shankaracharya Peeth (Seats) at the Chaar Dham school of Hinduism, created at least four Hindu monastic institutions. He organised the Hindu monks under four Maṭhas (Sanskrit: मठ) (monasteries), with the headquarters at Dvārakā in the West, Jagannatha Puri in the East, Sringeri Sharada Peetham in the South and Badrikashrama in the North.[8]

The table below gives an overview of the four Amnaya Mathas founded by Adi Shankara, and their details.[9]

Shishya
(lineage) Direction Maṭha Mahāvākya Veda Sampradaya
Padmapāda East Govardhana Pīṭhaṃ Prajñānam brahma (Consciousness is Brahman) Rig Veda Bhogavala
Sureśvara South Sringeri Śārada Pīṭhaṃ Aham brahmāsmi (I am Brahman) Yajur Veda Bhūrivala
Hastāmalakācārya West Dvāraka Pīṭhaṃ Tattvamasi (That thou art) Sama Veda Kitavala
Toṭakācārya North Jyotirmaṭha Pīṭhaṃ

In Hindu Puranas Hari (Vishnu) and Har (Shiv) are referred as eternal friends. It is said wherever there resides Lord Vishnu, Lord Shiva also resides nearby. Chaar Dhaams are also not exception of this. So the Kedarnath is considered as the pair of Badrinath, Rangnath Swami is considered the pair of Rameshwaram. Somnath is considered as the pair of Dwarka. However one thing is also to be noted here that according to some traditions the Char Dham are Badrinath, Rangnath-Swami, Dwarka and Jagannath-Puri all the four of which are Vaishnav sites and their associated places are Kedarnath, Rameshwaram, Somnath and Lingaraja Temple, Bhubaneswar (or may be Gupteshwar) respectively.

The oldest matha follows the Advaita Vedanta tradition and they are headed by Shankaracharyas, a title derived from the name of Ādi Śankara, a prominent religious teacher of the eighth century.[2] Ādi Śankara established the following mathas, with each of his four main disciples in charge: Sureshwaracharya, Hastamalakacharya, Padmapadacharya, and Totakacharya respectively. The four Āmnāya mathas founded by Ādi Śankara, all of which are Smartist, are:

Śringeri Śāradā Pīṭham, at Shringeri, Karnataka
Dvaraka Pitha, at Dwarka, Gujarat
Govardhana matha, at Puri, Odisha
Jyotirmath, in Uttarakhand

Krishna tells Arjuna in the Bhagavad Gita there are four types of people that fail to submit to Him
Square 1: foolish and ignorant people who do not know they are related to Him
Square 2: thise who are somewhat aware that they are related to krishna but are procrastinators who do not do anything to strengthen their relationship with Him
Square 3: those who doubt the scriptures and are prideful

Square 4: those who are evil and do not attain Him and stop others from attaining Him

The fourth is always dofferenr

Krishna says the fourth is different from the other three in that they are demons

In Hinduism, lokapāla refers to the Guardians of the Directions associated with the four cardinal directions.
In Buddhism, lokapāla refers to the Four Heavenly Kings, and to other protector spirits, whereas the Guardians of the Directions are referred to as the 'dikpālas'

According to the Shāhnāma of the poet Firdausī, Jamshid was the fourth king of the world. He had command over all the angels and demons of the world, and was both king and high priest of Hormozd (middle Persian for Ahura Mazda). He was responsible for a great many inventions that made life more secure for his people: the manufacture of armor and

weapons, the weaving and dyeing of clothes of linen, silk and wool, the building of houses of brick, the mining of jewels and precious metals, the making of perfumes and wine, the art of medicine, the navigation of the waters of the world in sailing ships. The sudreh and kushti of the Zoroastrianism are also attributed to Jamshid. From the skin-clad followers of Keyumars, humanity had risen to a great civilization in Jamshid's time.

Jamshid also divided the people into four groups:

Square 1: The priests, who conducted the worship of Hormozd
Square 2: The warriors, who protected the people by the might of their arms
Square 3: The farmers, who grew the grain that fed the people
Square 4: The artisans, who produced goods for the ease and enjoyment of the people

Jamshid [ǰæmšīd] (Persian: جمشید, Jamshīd) (Middle- and New Persian: جم, Jam) (Avestan: Yima) is a mythological figure of Greater Iranian culture and tradition.

In tradition and folklore, Jamshid is described as the fourth and greatest king of the epigraphically unattested Pishdadian Dynasty (before the Kayanian dynasty). This role is already alluded to in Zoroastrian scripture (e.g. Yasht 19, Vendidad 2), where the figure appears as Avestan language Yima(-Kshaeta) "(radiant) Yima," and from which the name 'Jamshid' is derived.

Because Ahura Mazda has four day-name dedications, the month dedicated to Him has four intersections (the first, eighth, fifteenth and twenty-third day of the tenth month). The others have one intersection each, for example, the nineteenth day of the first month is the day of special worship of the Fravashis.

The tradition of naming the days and months after divinities was based on a similar Egyptian custom, and dates from when the calendar was set up."The last evidence for the use ... with Old Persian month-names ... comes from 458BCE, ... after which the Elamite tablets cease." No dated West-Iranian documents from this period survive, but the fact that the Zoroastrian calendar was created at this time can be inferred from its use in a number of far-flung lands which had formerly been parts of the Achaemenid Empire.

The oldest (though not dateable) testimony for the existence of the day dedications comes from Yasna 16, a section of the Yasna liturgy that is – for the most part – a veneration to the 30 divinities with day-name dedications. The Siroza – a two-part Avesta text with individual dedications to the 30 calendar divinities – has the same sequence.

1. Dadvah Ahura Mazdā, 2. Vohu Manah, 3. Aša Vahišta, 4. Khšathra Vairya, 5. Spenta Ārmaiti, 6. Haurvatāt, 7. Ameretāt
8. Dadvah Ahura Mazdā, 9. Ātar, 10. Āpō, 11. Hvar, 12. Māh, 13. Tištrya, 14. Geuš Urvan
15. Dadvah Ahura Mazdā, 16. Mithra, 17. Sraoša, 18. Rašnu, 19. Fravašayō, 20. Verethragna, 21. Rāman, 22. Vāta
23. Dadvah Ahura Mazdā, 24. Daēna, 25. Aši, 26. Arštāt, 27. Asmān, 28. Zam, 29. Manthra Spenta, 30. Anaghra Raočā.

The quaternary (fourfold) dedication to Ahura Mazda (the highest God) was perhaps a compromise between orthodox and heterodox factions, with the 8th, 15th and 23rd day of the calendar perhaps originally having been dedicated to Apam Napat, Haoma, and Dahmān Afrīn. The dedication to the Ahuric Apam Napat would almost certainly have been an issue for devotees of Aredvi Sura Anahita, whose shrine cult was enormously popular between the 4th century BC and the 3rd century AD and who is (accretions included) a functional equal of Apam Napat. To this day these three divinities are considered 'extra-calendary' divinities inasfar as they are invoked together with the other 27, so making a list of 30 discrete entities.

Faravahar, believed to be a depiction of a Fravashi (guardian spirit), to which the month and day of Farvardin is dedicated
The 2nd through 7th days are dedicated to the Amesha Spentas, the six 'divine sparks' through whom all subsequent creation was accomplished, and who – in present-day Zoroastrianism - are the archangels.

Days 9 through 13 are dedications to five yazatas of the litanies (Niyayeshes): Fire (Atar), Water (Apo), Sun (Hvar), Moon (Mah), the star Sirius (Tištrya) that here perhaps represents the firmament in its entirety. Day 14 is dedicated to the soul of the Ox (Geush Urvan), linked with and representing all animal creation.

Day 16, leading the second half of the days of the month, is dedicated to the divinity of oath, Mithra (like Apam Napat of the Ahuric triad). He is followed by those closest to him, Sraoša and Rašnu, likewise judges of the soul; the representatives of which, the Fravashi(s), come next. Verethragna, Rāman, Vāta are respectively the hypostases of victory, the breath of life, and the (other) divinity of the wind and 'space'.

The last group represent the more 'abstract' emanations: Religion (Daena), Recompense (Ashi), and Justice (Arshtat); Sky (Asman) and Earth (Zam); Sacred Invocation (Manthra Spenta) and Endless Light (Anaghra Raocha). (the fourth square is always the most abstract)

In present-day use, the day and month names are the Middle Persian equivalents of the divine names or the concepts, but in some cases reflect Semitic influences (for instance Tištrya appears as Tir, which Boyce (1982:31–33) asserts is derived from Nabu-*Tiri). The names of the 8th, 15th, and 23rd day of the month – reflecting Babylonian practice of dividing the month into four periods – can today be distinguished from one another: These

three days are named Dae-pa Adar, Dae-pa Mehr, and Dae-pa Din, Middle Persian expressions meaning 'Creator of' (respectively) Atar, Mithra, and Daena.

What might loosely be called weeks are the divisions of days 1–7, 8–14, 15–22 and 23–30 of each month – two weeks of seven days followed by two weeks of eight. The Gatha days at the end of the year do not belong to any such week

Hawaiian religion is polytheistic, with four deities most prominent: Kāne, Kū, Lono and Kanaloa.

In Hawaiian religion there are
the four gods (ka hā) – Kū, Kāne, Lono, Kanaloa
the forty male gods or aspects of Kāne (ke kanahā)
the four hundred gods and goddesses (ka lau)
the great multitude of gods and goddesses (ke kini akua)
the spirits (na ʻunihipili)
the guardians (na ʻaumākua)

notice how the number four is prominent. Even in the forty and the four hundred. Similarly in the Bible the number 40, bringing to mind the four of the quadrant, is pervasive.

In the ancient Hawaiian religion, the Kumulipo is a chant in the Hawaiian language telling a creation story.It also includes a genealogy of the members of Hawaiian royalty.

The Hawaiian creation myth the Kumulipo is a total of 2102 lines long, in honor of Kalaninuiamamao, who created peace for all when he was born. There was a lot of fighting between his ʻI and Keawe family, who were cousins so his birth stopped the two from feuding. The Kumulipo is a cosmogonic genealogy, which means that it relates to the stars and the moon. Out of the 2102 lines, it has 16 "wā" which means era or age. In each wā, something is born whether it is a human, plant, or creature.

The 16 wa bring to mind the 16 squares of the quadrant model.

The births in each age include:

In the first wā, the sea urchins and limu (seaweed) were born. The limu was connected through its name to the land ferns. Some of these limu and fern pairs include: ʻEkaha and ʻEkahakaha, Limu ʻAʻalaʻula and ʻalaʻalawainui mint, Limu Manauea and Kalo Maunauea

upland taro, Limu Kala and ‘Akala strawberry. These plants were born to protect their sea cousins.
In the second wā, 73 types of fish. Some deep sea fish include Naiʻa (porpoise) and the Mano (shark). Also reef fish, including Moi and Weke. Certain plants that have similar names are related to these fish and are born as protectors of the fish.
In the third wā, 52 types of flying creatures, which include birds of the sea such as ‘Iwa (frigate or man-of-war bird), the Lupe, and the Noio (Hawaiian noddy tern). These sea birds have land relatives, such as Io (hawk), Nene (goose), and Pueo (owl). In this wā, insects were also born, such as Peʻelua (caterpillar) and the Pulelehua (butterfly).
In the fourth wā, the creepy and crawly creatures are born. These include Honu (sea turtle), Ula (lobster), Moʻo (lizards), and Opeopeo (jellyfish). Their cousins on land include Kuhonua (maile vine) and ‘Oheʻohe bamboo.
In the fifth wā, Kalo (taro) is born.
In the sixth wā, Uka (flea) and the ‘Iole (rat) are born.
In the seventh wā, ‘Īlio (dog) and the Peʻapeʻa (bat) are born.
In the eighth wā, the four divinities are born: Laʻilaʻi (Female), Kiʻi (Male), Kane (God), Kanaloa (Octopus), respectively.
In the ninth wā, Laʻilaʻi takes her eldest brother Kiʻi as a mate and the first humans are born from her brain.
In the tenth wā, Laʻilaʻi takes her next brother Kane as a mate after losing interest in Kiʻi, she then had four of Kane's children: Laʻiʻoloʻolo, Kamahaʻina (Male), Kamamule (Male), Kamakalua (Female). Laʻilaʻi soon returned to Kiʻi and three children are born: Haʻi(F), Haliʻa(F), and Hākea(M). Having been born during their mothers being with two men they become "Poʻolua" and claim the lineage of both fathers.
The eleventh wā pays homage to the Moa.
The twelfth wā is very important to Hawaiians because it honors the lineage of Wākea, whose son Hāloa is the ancestor of all people.
The thirteenth wā is also very important to Hawaiians because it honors the lineage of Hāloa's mother Papa.
In the fourteenth wā Liʻaikūhonua mates with Keakahulihonua, and have their child Laka.
The fifteenth wā refers to Haumeanuiʻāiwaiwa and her lineage, it also explains Māui's adventures and siblings.
The sixteenth wā recounts all of Maui's lineage for forty-four generations, all the way down to the Moʻi of Maui, Piʻilani.

There is even qualitative differences between each four was. Again, notice how the number four and forty four and forty and anything with four is prominent

According to the Book of Abramelin the Four Crown Princes of Hell are Satan, Lucifer, Leviathan, and Belial

The practical magic of Abramelin (found in both Book III of the French text, and Book IV of the German original) centers around a set of talismans composed of magic word squares. These are similar to traditional magic squares, though the latter are usually composed of numbers, while Abramelin's squares contain letters. Commonly word squares are used as puzzles or as teaching aids for students. In the context of Abramelin, the focus becomes mystical—so that each square should contain words or names that relate to the magical goal of the square.

The word squares and magic squares are quadrant formations

The Mandé creation myth is the traditional creation myth of the Mandé peoples of southern Mali.

In the creation myth four pairs of male and four pairs of female twins became the original ancestors of mankind.

These four pairs of males and females.

That is the 16 squares of the quadrant model

In the Chinese creation myth Pangu, the first living being, is helped by the four most prominent beasts, namely the Turtle, the Qilin, the Phoenix, and the Dragon, in the establishment of the world.

The earliest record of the Sumerian creation myth, called The Eridu Genesis by historian Thorkild Jacobsen, is found on a single fragmentary tablet excavated in Nippur. It is written in the Sumerian language and dated to around 1600 BC. Other Sumerian creation myths from around this date are called the Barton Cylinder, the Debate between sheep and grain and the Debate between Winter and Summer, also found at Nippur.

Where the tablet picks up, the four gods An, Enlil, Enki and Ninhursanga create the black-headed people and create comfortable conditions for the animals to live and procreate.

Buga, the central deity, collected materials to make mankind. He gathered four materialsFrom the east he gathered iron; from the south fire; the west, water; and from the north, earth. From the earth he made flesh and bone; from the iron he made heart; from the water he made blood; and from the fire he gave them vitality, and thus he made two beings, a man and a woman.

The Tungusic creation myths are traditional stories of the creation of the world belonging to the Tungusic peoples of Siberia. Buga, the central deity of the Tunguisic collected four materials to make mankind. From the east he gathered iron; from the south fire; the west, water; and from the north, earth. From the earth he made flesh and bone; from the iron he made heart; from the water he made blood; and from the fire he gave them vitality, and thus he made two beings, a man and a woman.

Eliade points out that for all peoples the creation myth is the most central myth of their mythologies and all of their other myths point back to the creation and reference it. It is no wonder these creation myths reflect the quadrant model pattern. Because the quadrant model pattern is the form of Being.

The Four Heavenly Kings are said to currently live in the Cāturmahārājika heaven (Pali Cātummahārājika, "Of the Four Great Kings") on the lower slopes of Mount Sumeru, which is the lowest of the six worlds of the devas of the Kāmadhātu. They are the protectors of the world and fighters of evil, each able to command a legion of supernatural creatures to protect the Dharma.

In Norse mythology, Norðri, Suðri, Austri and Vestri ("Northern, Southern, Eastern and Western") are four dwarves in the Prose Edda book Gylfaginning who each support one of the four cardinal points. Together, they uphold the heavenly dome, created from the skull of the jötunn Ymir. They probably represent the four winds,[1] corresponding to the four stags of the cosmic tree Yggdrasill.

In Norse mythology, four stags or harts (male red deer) eat among the branches of the World Tree Yggdrasill. According to the Poetic Edda, the stags crane their necks upward to chomp at the branches. Their names are given as Dáinn, Dvalinn, Duneyrr and Duraþrór. An amount of speculation exists regarding the deer and their potential symbolic value.

The four sons of Horus were a group of four gods in Egyptian religion, who were essentially the personifications of the four canopic jars, which accompanied mummified bodies.Since the heart was thought to embody the soul, it was left inside the body.

Imsety - human form - direction South - protected the liver - protected by Isis.
Duamutef - jackal form - direction East - protected the stomach - protected by Neith.
Hapi - baboon form - direction North - protected the lungs - protected by Nephthys.
Qebehsenuef - hawk form - direction West - protected the intestines - protected by his mother Serket.

In Classic Maya iconography, the Bacab occurs in various stereotypical situations:

Fourfold, the Bacabs are repeatedly shown carrying the slab of a throne or the roof of a building. In this, young, princely impersonators can substitute for them (see fig.), a fact reminiscent of the drowned ancestors serving as earth-carriers mentioned above. On a damaged relief panel from Pomona, four of these young Bacab impersonators appear to have held the four Classic Year Bearer days in their hands.

To the Chinese the utmost deity (Di or Shangdi, or Tian) is manifested and embodied by the chief gods of each phenomenon and of each human kin, making the worship of the highest god possible even in each ancestral temple.

Shangdi is often depicted as a square with four lines protruding from it (a quadrant)

The Buddhist "Four Sacred Mountains" in China are:[6][7][8]

Wǔtái Shān[edit]
Chinese: 五台山; "Five-Platform Mountain", Shānxī Province, 3,058 m, 39°04′45″N 113°33′53″E

Wutai is the home of the Bodhisattva of wisdom, Manjusri or Wenshu (Traditional: 文殊) in Chinese.

Éméi Shān[edit]
Chinese: 峨嵋山; "High and Lofty Mountain", Sìchuān Province, 3,099 m, 29°31′11″N 103°19′57″E

The patron bodhisattva of Emei is Samantabhadra, known in Chinese as Puxian (普贤菩萨).

Jiǔhuá Shān[edit]
simplified Chinese: 九华山; traditional Chinese: 九華山; "Nine Glories Mountain", Ānhuī Province, 1,341 m, 30°28′56″N 117°48′16″E

Many of the mountain's shrines and temples are dedicated to Ksitigarbha (known in Chinese as Dìzàng, Chinese: 地藏, in Japanese as Jizō), who is a bodhisattva and protector of beings in hell realms

Pǔtuó Shān[edit]
Chinese: 普陀山; "Mount Potalaka", Zhèjiāng Province, 284 m 30°00′35″N 122°23′06″E

This mountain is considered the bodhimanda of Avalokitesvara (Guan Yin), bodhisattva of compassion

The "Four Sacred Mountains" of Taoism are:[6][9][10]

Wǔdāng Shān[edit]
simplified Chinese: 武当山; traditional Chinese: 武當山; northwestern part of Hubei. Main peak: 1612m. 32°40′0″N 111°00′4″E.

Lónghǔ Shān[edit]
Simplified Chinese: 龙虎山; Traditional Chinese: 龍虎山; literally "Dragon Tiger Mountain", Jiangxi. Main peak: 247.4m. 28°06′48.999″N 116°57′29.998″E

Qíyūn Shān[edit]
simplified Chinese: 齐云山; traditional Chinese: 齊雲山; literally "As High as the Clouds", Anhui. Main peak: 585m. 29°48′29.9988″N 118°01′56.9994″E

Qīngchéng Shān[edit]
Chinese: 青城山; Dujiangyan, Sichuan. Main peak: 1260m (surveyed in 2007). famous for "The most secluded place in China". 31°01′07.63″N 103°32′47.36″E.

The Five Great Mountains or Wu Yue are arranged according to the five cardinal directions of Chinese geomancy, which includes the center as a direction. The grouping of the five mountains appeared during the Warring States period (475 BC - 221 BC), and the term of Wu Yue (Five Summit) was made famous during the reign of Emperor Wudi of the Western Han Dynasty 140-87 BC.[1] During the next two thousand years the worship of the five mountains became ingrained in Chinese culture. The five mountains are among the best-known natural landmarks in Chinese history, and since the early periods in Chinese history, they have been the ritual sites of imperial worship and sacrifice by various

emperors.[2] Although these five mountains are not traditionally canonized as having any exclusive religious affiliations, many of them have a strong Taoist presence,[2] thus the five mountains are also grouped by some as part of "Sacred Taoist Mountains".[4] There are also various Buddhist temples and Confucian academies built on these mountains.

East Great Mountain (Dōngyuè): Tài Shān[edit]
Chinese: 泰山; "Tranquil Mountain", Shāndōng Province, 1,545 m, 36°15′N 117°06′E

West Great Mountain (Xīyuè): Huà Shān[edit]
simplified Chinese: 华山; traditional Chinese: 華山; "Splendid Mountain", Shǎnxī Province, 1,997 m 34°29′N 110°05′E

South Great Mountain (Nányuè): Héng Shān (Hunan)[edit]
Chinese: 衡山; "Balancing Mountain", Húnán Province, 1,290 m, 27.254798°N 112.655743°E

North Great Mountain (Běiyuè): Héng Shān (Shanxi)[edit]
simplified Chinese: 恒山; traditional Chinese: 恆山; "Permanent Mountain", Shānxī Province, 2,017 m, 39°40′26″N 113°44′08″E

Center Great Mountain (Zhōngyuè): Sōng Shān[edit]
Chinese: 嵩山; "Lofty Mountain", Hénán Province, 1,494 m, 34°29′5″N 112°57′37″E

The fifth is the ultra transcendent one. The first four are the first four elements. The fifth is the transcendent Aether that Aristotle talked about the one that is in the center of them all

The Chinese word wu 巫 "shaman, wizard", indicating a man who can mediate with the powers generating things (the etymological meaning of "spirit", "god", or nomen agentis, virtus, energeia), was first recorded during the Shang dynasty (ca. 1600-1046 BCE), when a wu could be either sex. In Chinese bronze inscriptions the wu was represented by drawing a quadrant. Many Chinese would consider Jesus a wu and it is interesting that Jesus himself is represented by a quadrant/cross.

The four types of breads of the Korban Todah represent four aspects of true thanksgiving. The chametz represents the yetzer hara, the confession that even the misfortune and calamity were for our benefit and were brought about by our sins.

The Matzah that is boiled first in water so that it will absorb and hold in the oil is symbolic of the ability to contain oneself and admit that the county one received is unearned and undeserved.

The Matzah made of flour saturated with oil is symbolic of the feelings of gratitude that permeate one's entire being.

And finally, the Matzah fried in oil from without symbolizes the responsibility to publicize and share with others the enlightenment one receives from experiencing God's Divine Providence.

These four statements are really four different types of redemption. You may recall at the Passover Seder, where the four cups of wine symbolize these four phrases. So what does each of these phrases mean?

"I shall take you out from under the burdens." Even if God did not take us out, He still stopped the servitude, for which we are grateful.
"I shall rescue you." To rescue is to remove the problem altogether. We ask God to get us out of Egypt, so we won't have to worry about the problem happening again.
"I shall redeem you." The word "redemption" implies removing the effects of the problem - our slave mentality, our lack of wealth, our lack of infrastructure for an independent society.
"I shall take you to Me for a people." When God takes us to Him, He gives us a new purpose, something positive and proactive to do.
* * *
FOUR STEPS TO TESHUVA

Teshuva means to return. When we do something that we know took us away from the Infinite and holiness, we don't beat ourselves up, wallow in guilt, or crawl into a hole. We do something called teshuva. We try to correct ourselves. We return to the Almighty.

This is a four-step process, hinted to in the verses of redemption from Egypt:

Stop the problem - resolve not to do the transgression again.
Rescue - put yourself in a circumstance where you won't be tempted to do the transgression again. If every time you hang out with a group of people, you end up gossiping, consider not hanging out with that group anymore.
Remove the effects of the transgression - If you stole something, you need to return it. If you became insensitive to people, you need to read material on how to be more sensitive.
Do something positive - Every transgression comes from a misplaced desire. Look for opportunities to increase a positive activity that removes the desire for transgression. If you find yourself saying something negative about a friend, think of three constructive ways you can help your friend change.

One afternoon, Moshe, David, Nathan and Daniel, four students at New York University, are drinking coffee in Moshe’s room. Suddenly, Moshe puts down his cup and shouts, "Oy!"

David then puts down his cup and shouts, "Oy vey!"

Nathan then puts down his cup and shouts out, "So nu?"

On hearing what his three friends have been shouting, Daniel gets up and starts to walk towards the door. "Where are you going, Daniel?" the other three ask him.

"Listen," he replies, "if you don’t stop talking about Israeli politics, I’m leaving!"

SHABBOS AND SHALOSH REGALIM

This analysis gives us a fascinating insight into the nature of the yamim tovim vis-a-vis the weekly Shabbos. Each of the shalosh regalim, the three major Festivals, can be linked to one of the crowns we mentioned above. Pesach was the moment when klal Yisrael became a royal nation, fit for special treatment by God. This corresponds to the crown of malchus. Shavuos, when the Torah was given to klal Yisrael, obviously corresponds to the crown of Torah. Finally, Sukkos corresponds to the crown of kehunah, for Sukkos and Aharon, the founding father of the priesthood and the quintessential kohen, are intimately linked.

Each of these three festivals has the inherent danger we discussed earlier. As such, extra care must be taken at these times to avoid misusing their great spiritual potential for selfish uses. Indeed, each of the shalosh regalim has

an element of judgment associated with it, which reflects the fact that one's service of God is under scrutiny at these times:

At four junctures of the year the world is judged: on Pesach for the grain, on Shavuos for the fruit, on Sukkos for the water... (Mishnah, Rosh HaShanah 1:2)

This element of judgment, however, is not present on Shabbos. This is analogous to the Menorah, which has no golden rim. According to the philosophy of the Arizal, there is no potential for abuse present in the atmosphere which prevails on Shabbos; everything can be used for spiritual progress on that day.

We can now understand another, related issue. The portable Mishkan, the construction of which is detailed in this parsha, was replaced by the Beis HaMikdash, which was a permanent structure. Although it was many years after klal Yisrael entered Eretz Yisrael before the Mishkan fell into disuse, it was clear from the outset that the Mishkan had a limited life and would one day become defunct.

My holy father noted that the very names of these sacred structures reveal the difference in their essence. Mishkan means "dwelling place," indicating that this was essentially a place where the Divine was manifest. Mikdash, on the other hand, means "holy place," for the Beis HaMikdash was primarily a place of exceptional sanctity, qualitatively different from anywhere else on earth. It is important to note that these names were not absolute, but were somewhat interchangeable. The Mishkan was also referred to as a mikdash and the Mikdash was referred to as a mishkan. It is the primary focus that the main name describes.

In the wilderness, klal Yisrael lived on a miraculous plane - they ate the mon, an angelic food which produced absolutely no waste, drank water from the well of Miriam, and lived in the presence of the Divine pillars of cloud and fire. In these circumstances, they already experienced life beyond the norm and did not need their center of worship to be anything other than a focus for God's presence. Thus their Mishkan was just that - a place where God was manifest. This was analogous to the Menorah, which had no rim, symbolizing the absolute lack of distractions and spiritual dangers. Since they lived such miraculous lives, their Mishkan was automatically a mikdash - a place which was different from any other.

Once klal Yisrael entered the land, all of these miracles stopped. They worked the land and lived more normal lives. Of necessity, they became involved with the physical world and were therefore at some risk of falling into materialistic lifestyles. They thus needed a place of religious focus which was different and separated from normal physical life, to remind them that successful Jewish life takes place beyond the material. So they required a mikdash, a place of exceptional holiness, which enabled a primarily agricultural nation to fulfill their spiritual potential. It would then automatically be a mishkan. This concern for the dangers inherent in the more worldly lifestyle of the post-desert generations is similar to the necessity for the golden rim on the three vessels in the Beis HaMikdash, for they remind us to use our powers for Godly, rather than self-oriented, pursuits.

But despite the apparent preference for the desert lifestyle, we can see that the reality of Eretz Yisrael and the vicissitudes of life within it are actually superior. It is clear that one can make matzah only from grains that could, if left for too long, become chametz. This

underscores the concept that the greatest kedushah, holiness, is achieved in the arena where there is danger, but it is overcome and utilized for Godliness. As such, the Eretz Yisrael lifestyle is the ideal one, despite the potential dangers inherent within it. This means that the Beis HaMikdash was the greatest expression of klal Yisrael's spirituality. Thus, when they entered the land, they worked toward the day when they would build a mikdash to replace the Mishkan, which had only a temporary role to play.

Rabbi Shimon said, "There are three crowns: the crown of Torah, the crown of kehunah (priesthood), and the crown of malchus (kingship). But the crown of a good name is greater than them all." (Avos 4:13)

According to rabbis the fourth crown is the most important and transcendent.

Three of the four primary objects in the holiest part of the Beis HaMikdash had crowns, that is, golden rims decorating them: the Ark of the Covenant, the Golden Table, and the Golden Altar had rims, but the Menorah did not. The Ark, which contained the two tablets given by God to Moshe, obviously corresponds to the crown of Torah; the Golden Altar, on which the kohanim offered the incense, corresponds to the crown of kehunah; and the Golden Table, on which the special bread was placed, corresponds to the crown of malchus. The Midrash (Bemidbar Rabba 14:9) tells us that the Menorah, which had no crown, corresponds to the crown of a good name. Let us investigate the meaning behind all of this.

* * *

WHAT'S IN A CROWN?

The word used by the Torah for the decorative crowns on the sacred objects in the Mishkan is zer. This word is closely related to the word nazir, designating a nazirite, someone who dedicates his life to holy purposes by abstaining from wine and certain other things for a designated period. The Torah teaches us that he must avoid contact with corpses for:

...the nezer [crown] of God is upon his head. (Bamidbar 6:7)

The crown of God is upon his head - know that all humans serve earthly desires, but the true king, who has the crown and diadem of malchus on his head, is one who is free from earthly desires. (Ibn Ezra loc. cit.)

So it seems that the zer symbolizes raising oneself above the usual desires of humanity and entering a holier and more spiritual realm. Just as a crown sits on the king's head, above his whole person, so too, the spiritual crown sets a person above the norms of the physical world.

Each of the three vessels in the Mishkan, which represent the Torah, malchus, and kehunah, indicates that there is a need to rise above the potentially harmful elements inherent in each concept. Torah study, while clearly essential to Jewish life, carries the possibility of arrogance. Indeed, excellence at Torah study can result in a false feeling of superiority over one's peers. The king must obviously be very careful not to overrate himself and lord it over his subjects, for he is automatically showered with honor and respect. The extra restrictions applicable to a king testify to the necessity for care in this area. Similarly, the kohen commands a position of great respect in the community, whose atonement, Torah study, and many other factors depend on him. This position can be abused to the spurious advantage of the unscrupulous; great care is needed to avoid this. So each of these three great gifts to klal Yisrael - Torah, malchus, and kehunah - need special attention to ensure that they are used only for holy rather than self-seeking purposes. The crowns on the Ark, Table, and Altar represent this constant need.

However, the Menorah, which represents the good name attainable by every member of klal Yisrael, has no rim. The brightly burning lamps of the Menorah shine forth with the glow of Godly light, which can be received and internalized by all who seek it. There is no potential bad associated with this pure Divine influence, only good for those who are prepared for it. Thus the Menorah, alone among the vessels in the Beis HaMikdash, has no golden rim.

Gaozi (Chinese: 告子; pinyin: *Gàozǐ*; Wade–Giles: *Kao-tzu*; literally: "Master Gao"; ca. 420-350 BCE), or Gao Buhai (告不害), was a Chinese philosopher during the Warring States period. Gaozi's teachings are no longer extant, but he was a contemporary of Mencius (ca. 372-289 BCE), and most of our knowledge about him comes from the *Mencius* book (6) titled "Gaozi".

Warring States philosophers disputed whether human nature is originally good (Mencius) or evil (Xunzi).[1] The "Gaozi" chapter begins with a famous metaphor about a type of willow tree (*qiliu* (杞柳). (Qi was also an ancient place name, best known through the four-character idiom *qirenyoutian* [杞人憂天, "person from Qi who worried heaven might fall"] "groundless fears; superfluous worry".)

Christianity Chapter

The bible declares ‘Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch’ (Genesis 6:14). It is not exactly clear, which type of wood (or process) was meant. The Greek Septuagint, written from the third to the first century BC, translated the word as ‘xylon tetragonon’, or ‘squared timber’. The Biblical story of the Flood is the history of an apocalypse, in which opposite pairs (of animals) are saved in ‘quadrated wood’. The quadrated wood brings to mind the quadrant. The arc was salvation and the arc was termed "quadrated wood"

The Church Fathers used in due course the same (numerological) method and interpretations. Clement of Alexandria (c. 150 – before 215 AD) distinguished three levels: literal, ethical and mystical. Gregory of Nyssa (c. 330 – 395 AD) applied, in his ‘Vita Moysis‘ (The Life of Moses), a symbolic explanation for the life of Moses. His life was seen as a mystical journey of the soul towards God.

The clarification, as given by Augustinus (354 – 430 AD) in his ‘De Doctrina Christiana‘, was four-fold. He distinguished in symbolism the following ‘signa‘:

1. signa naturalia the given fact

2. signa data signs, scepters, attributes

3. signa propria words

4. signa translata ‘tropes‘, metafores

Aquinas recognizes four main kinds of law: the eternal, the natural, the human, and the divine. The last three all depend on the first, but in different ways. Were we to arrange them in a hierarchy, eternal would be at the top, then natural, then human. Divine law is not in conflict with natural law, but it reaches human beings by a different route, revelation.

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According to Saint Thomas Aquinas (STh Supp q. 69, aa. 1-7), Hell (Latin: Infernus) is divided into four sections or abodes:
Square 1: Gehenna. This is hell in the strict sense, or the place of punishment for the damned, both demons or humans.
Square 2: Limbo of the Children. (Latin: limbus parvulorum) Where those who die in original sin alone, and without personal mortal sin, enjoy natural beatitude without the sensation of pain.
Square 3: Limbo of the Fathers. (Latin: limbus patrum) Where the souls of the Old Testament saints who died before Christ awaited their admission to heaven. Also called “Abraham’s bosom.” Also a natural beatitude without the sensation of pain. Limbo of the Fathers is now vacant.
Square 4: Purgatory. Where the righteous who die in venial sin or who still owe a debt of temporal punishment for sin, are cleansed by suffering before their admission to Heaven.
This pattern corresponds to Jewish belief at the time of Christ. In 1 Enoch we see a similar fourfold arrangement of “Sheol” – the Hebrew term for the underworld.

The sign of the cross (Latin: signum crucis), or blessing oneself or crossing oneself, is a ritual blessing made by members of some branches of Christianity. This blessing is made by the tracing of an upright cross or + across the body with the right hand, often accompanied by spoken or mental recitation of the trinitarian formula.

The motion is the tracing of the shape of a cross in the airor on one's own body, echoing the traditional shape of the cross of the Christian Crucifixion narrative. There are two principal forms: the one—three fingers, right to left—is exclusively used in the Eastern Orthodox churches and the Eastern Rites of the Catholic Church of the Byzantine and Chaldean Tradition; the other—left to right, other than three fingers—is the one used in the Latin Rite of the Catholic Church, Anglicanism, Methodism, Lutheranism and Oriental Orthodoxy (see below). The ritual is rare within other Christian traditions.

Many individuals use the expression "cross my heart and hope to die" as an oath, making the sign of the cross, in order to show "truthfulness and sincerity" in both personal and legal situations.

Christians view the Cross as a symbol representing Christ’s victory over sin and death.[2] The sign of the cross was originally made in some parts of the Christian world with the right-hand thumb across the forehead only.[3] In other parts of the early Christian world it was done with the whole hand or with two fingers.[4] Around the year 200 in Carthage (modern Tunisia, Africa), Tertullian says: "We Christians wear out our foreheads with the sign of the cross".[5] Vestiges of this practice remain: some Christians sign a cross on their forehead before hearing the Gospels during Mass; on Ash Wednesday a cross is traced in ashes on the forehead; holy oil (called chrism) is applied on the forehead for the sacrament of Confirmation (in the East, the Holy Mystery of Chrismation, as Orthodox call the Sacraments by the name "Holy Mystery"). By the 4th century, the sign of the cross involved other parts of the body beyond the forehead.

Among Lutherans the practice was widely retained. For example, Luther's Small Catechism states that it is expected before the morning and evening prayers. Lutheranism never abandoned the practice of making the sign of the cross in principle and it was commonly retained in worship at least until the early 19th century. During the 19th and early 20th centuries it was largely in disuse until the liturgical renewal movement of the 1950s and 1960s. One exception is The Lutheran Hymnal of 1941,[19] which states that "The sign of the cross may be made at the Trinitarian Invocation and at the words of the Nicene Creed 'and the life of the world to come.'" Since then, the sign of the cross has become fairly commonplace among Lutherans at worship. The sign of the cross is now customary in the Divine Service.[20][21] Rubrics in Contemporary Lutheran worship manuals, including Evangelical Lutheran Worship[22] and Lutheran Service Book,[23] provide for making the sign of the cross at certain points in the liturgy. Most places are the same as the Roman Catholic practice, such as at the trinitarian formula, the benediction, at the consecration of the Eucharist, and following reciting the Nicene or Apostles' Creed.

Devotional use of the sign of the cross among Lutherans also includes after receiving the Host and Chalice in the Eucharist, following Holy Absolution; similarly, they may dip their hands in the baptismal font and make the sign of the cross upon entering the church.

In the Eastern traditions, both celebrant and congregation make the sign of the cross much more frequently than in Western Christianity. It is customary in some Eastern traditions to cross oneself at each petition in a litany and to closely associate oneself with a particular intention being prayed for or with a saint being named. The sign of the cross is also made upon entering or leaving a church building, at the start and end of personal prayer, when passing the main altar (which represents Christ), whenever all three persons of the Trinity are addressed, and when approaching an icon.

When an Eastern Orthodox or Eastern Catholic bishop or priest blesses with the sign of the cross, he holds the fingers of his right hand in such a way that they form the Greek abbreviation for Jesus Christ "IC XC". The index finger is extended to make the "I"; the middle finger signify letter "C"; the thumb touches the lowered third finger to signify the "X" and the little finger also signifies the letter "C".[18] When a priest blesses in the sign of the cross, he positions the fingers of his right hand in the manner described as he raises his right hand, then moves his hand downwards, then to his left, then to his right. A bishop blesses with both hands (unless he is holding some sacred object such as a cross, chalice, Gospel Book, icon, etc.), holding the fingers of both hands in the same configuration, but when he moves his right hand to the left, he simultaneously moves his left hand to the right, so that the two hands cross, the left in front of the right, and then the right in front of the left. The blessing of both priests and bishops consists of three movements, in honour of the Holy Trinity.

The FIve Holy Wounds of Jesus comprised one through each hand or wrist, one through each foot, and one to the chest.

Two of the wounds were through either his hands or his wrists, where nails were inserted to fix Jesus to the cross-beam of the cross on which he was crucified. According to American expert in forensic medicine, Frederick T. Zugibe, the most plausible region for the nail entry site in the case of Jesus is the upper part of the palm angled toward the wrist since this area can easily support the weight of the body, assures no bones are broken, marks the location where most people believed it to be, accounts for where most of the stigmatists have displayed their wounds and it is where artists through the centuries have designated it. This position would result in apparent lengthening of the fingers of the hand because of nail compression.
Two were through the feet where the nail(s) passed through both to the vertical beam.
The final wound was in the side of Jesus' chest, where, according to the New Testament, his body was pierced by the Holy Lance in order to be sure that he was dead. The Gospel of John states that blood and water poured out of this wound (John 19:34). Although the Gospels do not specify on which side he was wounded, it was conventionally shown in art as being on Jesus's proper right side, though some depictions, notably a number by Rubens, show it on the proper left.
The examination of the wounds by "Doubting Thomas" the Apostle, reported only in the Gospel of John at John 20:24-29, was the focus of much commentary and often depicted in art, where the subject has the formal name of the Incredulity of Thomas.

The first four are normal the fifth is ultra transcendent

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The sign of the cross is in the Methodist liturgy and is made by many clergy during the Great Thanksgiving, Confession of Sin and Pardon, and benediction.[24][25] John Wesley, the principal leader of the early Methodists, prepared a revision of The Book of Common Prayer for Methodist use called The Sunday Service of the Methodists in North America which does instruct the minister to make the sign of the cross on the forehead of children just after they have been baptized.[26] Making the sign of the cross at baptism is retained in the current Book of Worship, and widely practiced (sometimes with oil).[27] Furthermore, on Ash Wednesday the sign of the cross is almost always applied by the elder to the foreheads of the laity.[28] The liturgy for healing and wholeness, which is becoming more commonly practiced, calls for the pastor to make the sign of the cross with oil upon the foreheads of those seeking healing.[29]

Whether or not a Methodist uses the sign for private prayer is a personal choice, but it is encouraged by the bishops of the United Methodist Church.[25] Some United Methodists also perform the sign before and after receiving Holy Communion, and some ministers also perform the sign when blessing the congregation at the end of the sermon or service.[30]

Islam Chapter

Hinduism CHapter

The rivers and the flowing water (the ‘pantha rei’ of Heraclites) stand for the dynamic forces in time and place governed by a four-division. It is a theme, which can be traced back to the Babylonian creation epic, the Enuma Elish. The story was written around the twelfth century BC on seven clay tablets (KING, 1902; BRATCHER, 2010). The cuneiform tablets were discovered in the middle of the nineteenth century in the palace of Ashurbanipal in Nineveh.

It was Marduk, who first ‘crossed the heavens and surveyed the regions. He squared the Apsu’s quarter, the abode of Nudimud *smile emoticon* Ea). As the lord measured the dimensions of Apsu and then erected his palace as the ‘likeness’ of Apsu’ (DE SANTILLANA & VON DECHEND (1969; p. 270).

The constellation of Pegasus was characterized by a square, called ‘1-Iku‘ consisting of the stars alpha beta gamma Pegasi and alpha Andromedae. They are situated between the two Fishes (Pisces) (fig. 280). The German translator of the ‘Gilgamesh Epos’, Arthur UNGNAD (1911) equated, in ‘Das wiedergefundene Paradies‘ (1923), this square with the Paradise. A connection was made with the Biblical Ark, which shape was supposed to be an exact cube.

The Pegasus-square, called ‘1-Iku‘, surrounded by four rivers. This sketch by Arthur Ungnad (below) is inverted with respect to the usual order of star maps (above). The square, enclosed by Pisces, was understood to be the ‘Paradise’, the primordial field. In: SANTILLANA, de & DECHEND, von (1969).

ACcording to Plato

In the Greek underworld there are four rivers circled by a fifth (the fifth is always ultra transcendent)- the fourth is different

They are Phlegethon, Cocytus, Acheron and the Styx.
It seemed like a derivative of a balanced tetradic representation, as put forward by Plato in his ‘Phaedo’ and by Macrobius, in his ‘Commentary on the Dream of Scipio’. They tell the story of four rivers: the Phlegethon (as the fiery rage and passion), Acheron (as regret and sorrow), Cocytus (as the mournful and tears) and Styx (as the depth of mutual hate)

The (Pyri)Phlegethon is the River of Fire, which, like a lava flow, symbolizes the first period. The Acheron flowed, according to Plato’s ‘Phaedo‘, through the desert and is a land-river, discharging itself in a lake. The river Cocytus has an intermediate position, between the (Pyri)Phlegethon and the Acheron. The Styx is (in the ‘Phaedo‘) the fourth river, which disappeared in the depth as a waterfall. The Abyss (or Apsu) indicates the infinity at the end of a cyclic of existence.

In ancient Greek religion and myth, the Anemoi (Greek: Ἄνεμοι, "Winds")[n 1] were wind gods who were each ascribed a cardinal direction from which their respective winds came (see Classical compass winds), and were each associated with various seasons and weather conditions. They were sometimes represented as mere gusts of wind, at other times were personified as winged men, and at still other times were depicted as horses kept in the stables of the storm god Aeolus, who provided Odysseus with the Anemoi in the Odyssey. The Spartans were reported to sacrifice a horse to the winds on Mount Taygetus.[2] Astraeus, the astrological deity sometimes associated with Aeolus, and Eos, the goddess of the dawn, were the parents of the Anemoi, according to the Greek poet Hesiod.

Of the four chief Anemoi, Boreas (Septentrio in Latin) was the north wind and bringer of cold winter air, Zephyrus or Zephyr (Favonius in Latin) was the west wind and bringer of light spring and early summer breezes, and Notos (Auster in Latin) was the south wind and bringer of the storms of late summer and autumn; Eurus (Subsolanus in Latin), the east wind, was not associated with any of the three Greek seasons, and is the only one of these four Anemoi not mentioned in Hesiod's Theogony or in the Orphic Hymns. Additionally, four lesser Anemoi were sometimes referenced, representing the northeast, southeast, northwest, and southwest winds.

The deities equivalent to the Anemoi in Roman mythology were the Venti (Latin, "winds"). These gods had different names, but were otherwise very similar to their Greek counterparts, borrowing their attributes and being frequently conflated with them.

Four lesser wind deities appear in a few ancient sources, such as at the Tower of the Winds in Athens.

Kaikias was the Greek deity of the northeast wind. He is shown as a bearded man with a shield full of hail-stones, and his name is cognate to the Latin word caecus "blind", that is, he was seen as a "dark" wind. The Roman spelling of Kaikias was Caecius.

Apeliotes, sometimes known to the Romans as Apeliotus, was the Greek deity of the southeast wind. As this wind was thought to cause a refreshing rain particularly beneficial to farmers, he is often depicted wearing high boots and carrying fruit, draped in a light

cloth concealing some flowers or grain. He is cleanshaven, with curly hair and a friendly expression. Because Apeliotes was a minor god, he was often synthesized with Eurus, the east wind. Vulturnus, Apeliotes' Roman counterpart, was also sometimes considered the east wind, in Subsolanus' place.

Skiron, or Skeiron, was the Greek god of the northwest wind. His name is related to Skirophorion, the last of the three months of spring in the Attic calendar. He is depicted as a bearded man tilting a cauldron, representing the onset of winter. His Roman counterpart is Caurus, or Corus. Corus was also one of the oldest Roman wind-deities, and numbered among the di indigetes ("indigenous gods"), a group of abstract and largely minor numinous entities.

Lips was the Greek deity of the southwest wind, often depicted holding the stern of a ship. His Roman equivalent was Afer ventus ("African wind"), or Africus, due to Africa being to the southwest of Italy. This name is thought to be derived from the name of a North African tribe, the Afri.

Bacab (Mayan pronunciation: [ɓaˈkaɓ]) is the generic Yucatec Maya name for the four prehispanic aged deities of the interior of the earth and its water deposits. The Bacabs have more recent counterparts in the lecherous, drunken old thunder deities of the Gulf Coast regions. Among the Classic Maya, Bakab was an important quadripartite deity associated with urban architecture

The veneration of the Bacabs was closely connected to that of the so-called Year Bearers and their prognostics. Each Bacab ruled one of the directions and the associated Year Bearer day (one of four New Year days), as follows:

Name Direction Color Years
Cantzicnal North White Muluc
Hosanek South Yellow Cauac
Hobnil East Red Kan
Saccimi West Black Ix
The Bacabs were invoked in connection with rain and agriculture, since they were intimately associated with the four Chaacs, or rain deities, and the Pauahtuns, or wind deities, all located in the four directions. The Maya of Chan Kom referred to the four skybearers as the four Chacs (Redfield and Villa Rojas).

Since they were Year Bearer patrons, and also because of their meteorological qualities, the Bacabs were important in divination ceremonies; they were approached with questions about crops, weather, or the health of bees (Landa).

In addition, the "Four Gods, Four Bacabs" were often invoked in curing rituals that had the four-cornered world and its beaches for a theatre (which is the basic reason why the most important early-colonial collection of Yucatec curing texts, the Ritual of the Bacabs, has been named after them).

Tertullian's Against the Valentinians gives a slightly different sequence. The first eight of these Aeons, corresponding to generations one through four below, are referred to as the Ogdoad.[4]

First generation
Bythos (the One) and Sige (Silence, Charis, Ennoea, etc.)
Second generation
Nous (Nus, Mind) and Aletheia (Veritas, Truth)
Third generation, emanated from Nous and Aletheia
Sermo (the Word) and Vita (the Life)
Fourth generation, emanated from Sermo and Vita
Anthropos (Homo, Man) and Ecclesia (Church)[5]
Fifth generation
Emanated from Sermo and Vita:
Bythios (Profound) and Mixis (Mixture)
Ageratos (Never old) and Henosis (Union)
Autophyes (Essential nature) and Hedone (Pleasure)
Acinetos (Immovable) and Syncrasis (Commixture)
Monogenes (Only-begotten) and Macaria (Happiness)
Emanated from Anthropos and Ecclesia
Paracletus (Comforter) and Pistis (Faith)
Patricas (Paternal) and Elpis (Hope)
Metricos (Maternal) and Agape (Love)
Ainos (Praise) and Synesis (Intelligence)
Ecclesiasticus (Son of Ecclesia) and Macariotes (Blessedness)

Theletus (Perfect) and Sophia (Wisdom)

According to Irenaeus,[6] the followers of the Gnostics Ptolemy and Colorbasus had Aeons that differ from those of Valentinus. Logos is created when Anthropos learns to speak. The first four are called the Tetrad and the eight are called the Ogdoad.

First generation
Bythos (the One) and Sige (Silence, Charis, Ennoea, etc.)
Second generation (conceived by the One):
Ennoea (Thought) and Thelesis (Will)
Third generation, emanated from Ennoea and Thelesis:
Nous (or Monogenes) and Aletheia
Fourth generation, emanated from Nous and Aletheia:

Anthropos (Homo, Man) and Ecclesia (Church)
Fifth generation, emanated from Anthropos and Ecclesia:
Logos and Zoe
Sixth generation:
Emanated from Logos and Zoe:
Bythius and Mixis
Ageratos and Henosis
Autophyes and Hedone
Acinetos and Syncrasis
Monogenes and Macaria
Emanated from Anthropos and Ecclesia:
Paracletus and Pistis
Patricos and Elpis
Metricos and Agape
Ainos and Synesis
Ecclesiasticus and Macariotes
Theletos and Sophia
The order of Anthropos and Ecclesia versus Logos and Zoe is somewhat debated; different sources give different accounts. Logos and Zoe are unique to this system as compared to the previous, and may be an evolved version of the first, totalling 32 Aeons, but it is not clear if the first two were actually regarded Aeons.

According to the ancients it was important these be divided in tetrads.

Goethe said
A few things are, however, as hateful to me as poison and serpents; Four: Tobacco smoke, bugs and garlic and a drawn cross"

Art Chapter

The wheel of the winds. An illustration in a copy of Isidore of Seville's 'De Natura Rerum'. The four winds and their paired associates visualize a union between three- and four-partite thinking, with a reference to the 'Seven Steps to Heaven' of John Scotus Eriugena). The four-parted division was, in his view, a symbol of human/earthly interaction, while the three-parted division was the domain of divine/heavenly communication.

Big Four in US broadcast television, the traditional Big Three television networks of ABC, CBS and NBC plus Fox. Although Fox has firmly established itself as the nation's fourth major network with its ratings success, it is not considered part of the Big Three. Among Fox's differences with the Big Three is its weekday programming, which lacks national morning and evening news programs (Fox has a news sister company, cable and radio operations, but does not provide content for the broadcast television network other than a weekly news analysis program, limited special reports and an affiliate news service for its stations called Fox News Edge), daytime programming, a third hour of primetime, late-night talk shows, and Saturday morning children's programming (although Fox had an extensive lineup of children's programs throughout the 1990s before selling its children's division to The Walt Disney Company in 2001 as part of its sale of cable network Fox Family Channel, after which 4Kids Entertainment supplied the network's children's lineup until 2009). Local affiliates either produce their own programming during these times or run syndicated shows. Fox is also the only one of the four major networks to include a regular block of infomercials on its lineup, via the Weekend Marketplace Saturday morning block. However, given the network's success in its prime time and sports offerings, it has been occasionally included with the Big Three, in which case the phrase "Big Four" is used. The fourth is always different and does not seem to belong

The Fourth Way is an approach to self-development described by George Gurdjieff which he developed over years of travel in the East. It combines what he saw as three established traditional "ways" or "schools", those of the mind, emotions and body, or of yogis, monks and fakirs respectively, and is sometimes referred to as "The Work", "Work on oneself" or "The System". The exact origins of Gurdjieff's teachings are unknown, but people have offered various sources. The fourth is different from the previous three, transcending them, yet encompassing them. This is the nature of the quadrant model pattern.

Painting Chapter

And time and division find their identity in a division-model. So, for instance, the period between the sunrise and sunset is called a ‘day’, with a certain duration, which can be divided in hours, minutes, seconds. In classical times the day was divided in twelve hours (and twelve hours night). If the sun reached the highest point in the daytime it was six o’clock (rather than twelve o’clock nowadays)

The fourfold division of a (twenty-four hours) day results in the time-units of morning, afternoon, evening and night. Michelangelo has sculptured this division at the tomb of Giuliano de Medici in the Medici Chapel in Florence (PANOFSKY, 1939/67). ELSEN (1985) suggested that the representation of the ‘Morning‘ might have been a model for Rodin’s ‘Thinker‘.

The new day, as a fresh beginning, has been a source of inspiration. In poetry the image is used in connection with light and a renewed visibility. The morning holds the promise of a new start. The motif has also been used in a literally sense as a source or spring. The four rivers of the Garden of Eden play a symbolic role here.

The theme of the ‘Tageszeiten‘, as an expression of ‘Werden und Vergehen’, was central in his thoughts. In 1803 he made sketches and completed in 1805 a copper-etching of the ‘Morning’ (fig. 43 right). The fountains are shaped into flowers and a new day burgeoning from the earth. In 1808, just before his premature dead on the age of thirty-three due to tuberculosis, he painted an oil-painting of the same motif: ‘Der Morgen‘, kleine Fassung (109 x 85,5 cm)). The full cycle could not be completed due to his death in 1810.

The fourfold division of the day is moralized in a seventeenth century etching of Abraham Bach ‘Die Vier Zeiten dess Tages’ . Morning, afternoon, evening and night are depicted in four illustrations of the Holy family, with Josef, Maria and the child Jesus as leading figures in a rural and homely setting.

TWonderboek‘ of David Joris (dated 1542) depicted a face above a heart, floating on water. Five fountain-like streams flow from the mouth of the head. Four return to the earth and one disseminates as rain. The (Dutch) caption says: ‘Een zeer goede Reden berst mij ter herten uit‘ (A good reason flows from my heart). These words are the opening lines of Psalm 45 in the Holy Bible, now reading in the authorized King James version as. The fifth is ultra transcendent.

The fourfold division of the day is moralized in a seventeenth century etching of Abraham Bach ‘Die Vier Zeiten dess Tages’ . Morning, afternoon, evening and night are depicted in four illustrations of the Holy family, with Josef, Maria and the child Jesus as leading figures in a rural and homely setting.

According to Kuilman

The four times of the day: morning, afternoon, evening and night were represented in a woodcut by Abraham Bach, around 1670. Germanisches Nationalmuseum, Nürnberg. The fourfold division of a twenty-four hours day is relatively little used by artists.

The distinction between the twofold division in day and night and the fourfold classification in morning, afternoon, evening and night is a matter of time-consciousness. This fundamental psychological human quality is important: behavior, motivation and emotion are strongly intertwined with the time-perspective of individuals (LEWIN, 1942; WINNUBST, 1975).
A short time-perspective is related – according to FRANK (1939) – to an impulsive, naive and consumptive behavior, while a long time-perspective is correlated with preparatory and instrumental behavior, aiming at control over the environment. The time-perspective is – essentially – a matter of choice with regards to the fundamental region in division-thinking. A lower partitional approach (black-and-white thinking) results in a short time-perspective, while a higher partitional way (the fourfold way of thinking) gives a longer time-perspective. Oppositional thinking is characterized by easy-made and quick switches, while a consciousness of multiple parts requires more time to change.
This connection between time-perspective and division thinking has never been made in psychology – as far as I know – and deserves a further elaboration. A whole new, four-fold context of human existence could be described, leaving Freud's two-fold, gender-based approach to psychological behavior as a historical relict.

The association of day and night with good and evil is very old and can be seen as a monument of two-fold thinking. In the North-European saga-world, as captured in the works of the Icelander Snorri Sturluson (1179 – 1241) the figure of Odin, is the messenger of the light and the good, opposite Ymer, the representative of the night. Odin kills Ymer and from his blood springs a race of giants (of which Loki is the most prolific). Loki personifies the bad habits and the weakness and is assisted by the wolf Fenris, who has to eat the sun.

The light, as the medium of the day, allows the observation of physical reality, the (visible) visibility. This quality is often rated as positive. The human being is in control. The night, on the other hand, makes observance difficult. Darkness is a form of (invisible) invisibility, which can only be appreciated on a spiritual level. It can evoke, from a material point of view, a sense of fear and is for that reason regarded as negative.

The antithesis between day and night – as a two-fold element – is part of the four-fold way of thinking. ROSENBERG (1961) pointed to an illustration of the 'four birds of the day', fighting with the bird of the night (the owl). The illustration is used in the 'Dialogus creaturarum' (fig. 46). This popular work was published in Gouda in 1480 and had several reprints. The first English edition of 1511 was reissued in 1816 in London by Joseph Haslewood as 'The Dialogus of Creatures Moralized'.

The owl is attacked by four birds of the day. A woodcut from the 'Dialogus creaturarum'; Gouda, 1480. This motif is commonly explained as strife between the good, represented by the four birds of the day and evil, portrayed by the bird of the night, the owl.

The little used symbolism and its explanation can be seen – in a four-fold context – as a derivative of the visualization of Concordance (or Harmony) between the one and the many, as birds coming from four directions. Albrecht Dürer applied the same motif – between 1509 and 1511 – in a woodcut, which was printed in Nürnberg (ROSENBERG, 1961)

The owl fighting with other birds. Woodcut from Albrecht Dürer (Nürnberg, 1509 – 1511). Four birds attack a central-seated, frightened owl from four directions. The traditional explanation, in a two-fold frame of mind, is a confrontation of the Good (the four birds) and the Evil (the owl). There are reasons to question this explanation, or at least to consider other possibilities. The owl (associated with wisdom) is a symbol of unity, while the four birds (associated with imagination) represents multiplicity.

The trail to a more appropriate explanation starts in the publication of Alciatus' 'Emblemata', where the birds are an expression of 'Concordia'. LEEMAN (1984) points to the evolution of the motif in the various editions between 1534 and 1614. In the edition published in Paris in 1534 are only two birds, but in the edition of the 'Emblemata' of Roville and Bonhomme (Lyon, 1614; XXXIX) are clearly four birds (fig. 48), with a strong reminiscence to the picture of Dürer.

The different forms of the 'Concordia'-motif in various editions of Alciates' 'Emblemata' (LEEMAN, 1984). The illustration at the top shows 'Concordia' as four birds of which one is crowned (Augsburg-edition, 1531). Their sharp claws have a distinct violent undertone. Some three years later, in the edition of 'Emblemata' published in Paris in 1534, the 'Concordia'-motif (bottom-left) is moresymmetrical (and peaceful), with two birds on a square frame and a flock of birds in the sky. In the 1614 edition of Roville and Bonhomme in Lyon (bottom-right), the four birds are equally centered on the top of a sarcophagus, with a flock of birds in the far distance. The setting of the attacking birds reminds of the representation of Dürer's four birds some hundred years earlier.

Four birds, but in a complete different setting, are encountered in a remarkable picture by William Caxton, the first printer in England. He gives an illustration of Evilmerodach, 'a jolly man without justice who did hew his father in pieces'. It shows four birds making fun with the extremities of Nebuchadnezar (fig. 49). No sign of Concordantia or Harmony here, rather the opposite.

According to Kuilman
Harmony as the Goddess Air and as a symbol of unity in the four directions of space. Multitude and abundance are eminent in the nine-division of the muses. From a manuscript of the so-called 'False Decretals' in the Bibliotheque Municipale at Reims (MS 672, fol. 1r), written around 1180.

The goddess Air (Aer), with reminiscence to Christ, is placed in a syndesmos-posture, holding the winged winds: Aquilo, Oriens, Zephir and Auster. In the inner circle are three representatives of the spiritual world: Arion on a dolphin (symbol of literature), Pythagoras (science) and Orpheus (music). The medallions in the outer circle depict the nine muses according to Martianus Capella, who described them in a mixture of verse and prose in his popular 'De nuptiis Mercurii et Philologiae' ('On the Marriage of Mercury and Philology').

Harmony, as a concept, is related to the multitude. It is no coincidence that this theme emerged at the end of the twelfth century. The depiction of the nine muses is an indication of over-specialization in the tetradic way of thinking. The first signs of a teratological development are clear. The goddess Air has to hold its winds in a rather forced way, afraid – so it seems – that they may fly away.

The division of a day into morning, afternoon, evening and night is accepted as very common and the associated symbolism follows the four seasons: the morning (spring) is a new beginning and is a positive sign. The afternoon attracts the least symbolical value. It is a time of work and little reflection. In analogy, it is linked with the summer: the sun has

passed its highest point, it is harvest time. The evening is the autumn of the day. The natural light is fading. The work is done. And finally the night, as wintertime, is a time of darkness, things coming to a halt. A time of sleep and entrance into a world of the unseen. However, it is also a time of expectation, of a new dawn and the trust in the cyclic recurrence of light.

An etching by an artist from the school of Hendrik Goltzius (1558 – 1616), depicted a physician as God, angel, human and devil. These four figures were put in a quadrant. These appearances are related to the position of the medical doctor in the eyes of a patient: first – as a God who can decide over life or death; second – after recovery sets in, as a ministering angel; third – when everything is well again, doctor and patient are on equal terms, both humans; and fourth – when the bill is presented, which is obviously too high. Then the doctor is seen as a devil (HUISMAN, 1992).

The allegorical picture was published in 1587. Robert de Baudous in Amsterdam published a new series, based on Goltzius' example and engraved by Johannes Galle, in 1609.

The physician as God, angel, human and devil. An example of the use of four-fold division in a symbolic way in the late sixteenth century by an artist of the school of Hendrik Goltzius (1558 – 1616); Haarlem, 1587. Although four phases are used, it is obvious that the oppositional element (God versus devil) is more important.

The Museum Boerhave at Leiden acquired in 1992 four oil paintings of the Antwerp-born Jan Jozef Horemans the Younger (1714 – 1790) dated from 1752, with the same motif (REITSMA, 1992). It proofs the persistence of a rather unknown iconographical element in time (fig. 206). Again the painting is in the formation of a quadrant

A healthy person attacked from four directions by diseases. This picture was given in Robert Fludd's book 'Integrum Morborum Mysterium' (1631). In: DEBUS (1978).

Rosemarie PUSCHMANN (1983) studied the iatromathematical importance of the magical quadrants extensively by means of Thomas Mann's book 'Doktor Faustus' (1947). She mentioned four ways ('modi') to read the natural sequence of figures on the Jupiter amulet (p. 42: 6.4.3. Die Figuren der vier Modi im Magischen Quadrat). Pushman suggested that Thomas Mann (1875 – 1955) was drawn to these possibilities by Hans Peschick. She referred to a letter to him dated the 24th of November 1949 (fig. 212). The relation of Albrecht Dürer with Thoman Mann was also described in an article by Michael PALENCIA-ROTH (1980).

The Jupiter amulet she is referring to is the Jupiter magic square. The Jupiter magic square is a four by four square. This is the quadrant model image.

The four ways ('modi') of reading the natural sequence of figures in a magical quadrant.

The four 'modi' are, in fact, eye-movements performed to read the sixteen figures in a natural sequence. The first row (1 – 4) was read from the bottom right (1), to the top (2, 3) and back again to the bottom left (4). The eye-movement

made an arch. The next three rows resulted in the same graphical figures. The movements were called: R – UK – K en U:

1. R – the ground row (‘die Grundgestalt oder Reihe‘: 1, 2, 3 4);

——— 2. UK – the reversal of the retrograde row (5, 6, 7, 8);

————————— 3. K – the retrograde row (‘der Krebs‘: 9, 10, 11, 12);

————————— 4. U – the reversal of the ground row (13, 14, 15, 16).

The four ‘modi‘ or ways of reading the magical (Jupiter) quadrant are part of the theoretical foundation of the twelve-tone system in music, as developed by Arnold Schönberg (1874 – 1951) in the early decades of the twentieth century. Thomas Mann associated the four ‘modi‘ with sound figures and the ‘musikalisch-literarische Zwölftonreihe‘. The twelve-tone system, as it was developed in the early twentieth century, used a chromatic scale with four ‘modi‘: a row, a reversed row, a retrograde row and a reversed retrograde row (ADORNO, 1941/1975; SCHÖNBERG, 1976).

Von WINTERSTEIN (1929/1989) emphasized, in a psycho-analytical study of Dürer’s illustration, the anal-sadistic element of melancholics. The female figure of ‘Melancholia’ was associated with his mother (who died in the same year as the woodcut was made (1514) and the putti with himself, as an angel-like boy. The sleeping dog was interpreted as a symbol of his deceased father.

‘The magical square underneath the clock gives away’, in Von Winterstein’s observation, ‘in its spatial setting an unconscious-psychic relation with the penis functions and the process of counting (neurotic urge to count).’ This interpretation appeared rather farfetched, but might satisfy the believers in Freudian psycho-analysis.

The magical square is a four by four quadrant

The four crowned saints (Quattuor Coronati) in marble, by the Italian sculptor Nanni di Banco, in the tabernacle of the Arte dei Maestri di Pietra e di Legname (Stonecutters and carpenters), Orsanmichele, Florence, around 1415. In: BOULBOULLE, (1989) and KELSCH (1987).

Portraits of the saints also occur in Pavia (in the S. Pietro church on the Arca of the Holy Augustine, around 1360), in Venice (in the dome of the San Marco and in the Dogen Palace, Colonna degli Scultori, around 1400), in Arezzo (S. Francesco church, painted by Parri Spinelli in 1400, destroyed) and on the isle of Sicily (DU COLOMBIER, 1953).

Further north, in Austria, are representations at the Stadtpfarrkirch of Neunkirchen (Lower Austria), dating from around 1500. In the Pfarrkirche of Steyr (Upper Austria) is an epitaph of the builder-master Wolfgang Tenk, made of sandstone, with the heraldry of the building guild St. Stephan and the Quattuor Coronati.

The consecration of the Munster of Aachen (Germany) took place in 1474 and was dedicated to the Quattuor Coronati. The only profane representation of the 'Coronati' in Germany is at Wertheim on the Main. A sixteenth century house (now the Heimatmuseum in the Rathausgasse) is decorated with the 'Quattor Coronati' in red sandstone

The 'Quattuor Coronati' and their symbols at the (former) town hall of Wertheim on the Main, Germany. From top to bottom: Claudius with a T-square; Symphorianus with a spirit level; Nikostratus with a compass; Castorius with a measuring rot (Photos: Marten Kuilman, August 2002).

The 'Quattuor Coronati' were, especially in Belgium and Holland, a popular motif. Paintings and sculptures can befound in Brussels, Antwerp, Brugues, Gent, Leuven, Mechelen, Amsterdam, Dordrecht and Haarlem. The following historical occurrences are also noticed by KELSCH (1987): Middelburg (Guildhouse 'In de Steenrotse', around 1590, lost), Leiden (Guildhouse of the carpenters and masons, 1615, destroyed), Delft (silver guild-beakers, 1633; fig. 323), Arnhem (Eusebius church, destroyed and Appingedam.

Guild cups from Delft. S. Lorenz and the 'Quattuor Coronati', as patron saints of the guild of the building trade; silver, 1633. In: KELSCH (1987).

A medal with the arms of the building guild of St. Stephan in Vienna is dated from 1651 (fig. 325-3). In the outer rim of the sign is written: 'Der Purgerlichen Steinmezen unndt Maurer Sigill der Haupthitten peu S. Steffan in Wien' and in the inner rim: 'S *smile emoticon* Sigillum) Fraternita Lapicidarum Vienensiu Austriae'.

The influence of the building- and crafts-guilds diminished during the seventeenth and eighteenth century, and tradition became the main motive to continue the societies. The prominence of the 'Quattuor Coronati', as the patron saints of the construction-workers, declined in due course. They are remembered in literature and on the calendar of the holy days (the 8th of November) of the Roman Catholic Church.

The 'Quattuor Coronati' as a painting on the ceiling in the church in Appingedam (Groningen, Northern Holland). Left: 1. Claudius with a compass; 2. Nikostratus with a T-square (note that this is a reversal from the symbolism on the town hall in Wertheim); Right: 3. Castorius with a measuring rot and 4. Symphorianus with a trowel. In: STEENSMA (1984).

Many representations of the 'Quattuor Coronati' are connected with the building guilds, which flowered in the fifteenth and sixteenth century. The guild of the 'Maestri' in Florence was, for example, a considerable political power block

(GOLDTHWAITE, 1980) Their shield of arms showed the attributes of the ‘Quattuor Coronati’ (fig. 325-1), with a waller’s instrument for mixing mortar in the center.

The guild sign of the masons and thatchers of Middelburg (Holland), dated from 1607, exhibited at its reverse four persons with tools from the trade. Their names (Claudus, Nicostracius, Dicideryus and Syplycus) indicated that the knowledge of the original legend had become somewhat distorted (fig. 325-2).

The ‘Quattuor Coronati’ are seen here as patrons of the building trade. 1. A shield of the Maestri, Florence (Italy), mid-fifteenth century. GOLDTHWAITE (1980). The symbols (tools) of the ‘Four Crowned’ are depicted in medallions; 2. A guild sign from Middelburg (Zeeland, The Netherlands), 1607. The names are given as Claudus, Nicostracius, Dicideryus en Syplycus (KELSCH (1987). 3. Seal of the building guild of St. Stephan in Vienna (Austria), with the ‘Quattuor Coronati’. The names are given as (from left to right): S. Thorianus, S. Claudius, S. Nicostratus and S. Castorius. Dated from 1651. KELSCH (1987).

The Paradise or Garden of Eden was part of the Christian creation narrative. The fictional space was often divided by four rivers:

—————————— Euphrates

—————————— Geon

—————————— Physon

—————————— Tigris

The middle two rivers are, in particular, subject to various interpretations. In some paintings the rivers, were symbolized as jars with water pouring out

The four rivers of Paradise in the Musterbuch von Schmid. In: SEIBERT

The creation in Constantine of Pisa’s ‘Book of the Secrets of Alchemy’ depicts a world in four stages.

The ‘Bouc der heimelicheden van mire vrouwen alkemen’ was a Flemish translation of a Latin tractate, which has been dated in 1224, but must be situated, according to VAN LENNEP (1984, p. 47) in the second half of the fourteenth century. The picture indicated four circles, pointing to four distinct stages in the process of creation. It described, in alchemical terms, the Great Work (Magnum Opus) by the flow of holy or mercurial waters. The course of the water is significant in the various stages: from the primary four- to a two-division (Adam and Eve), a four division (the rivers of paradise) and a triangle.

1. The upper circle gave the actual, ‘heavenly’ creation: four rivers flow from a central source (fons maris) into four oceans. At the top (East) the Caspian Sea, to the right the Red Sea (South), below the Western Sea (West) and to the left the Mediterranean (North). This arrangement suggested a Hellenistic/ Alexandrian background, because the cultural melting pot in Northern Egypt fit in the given geographic orientation. VAN LENNEP’s (1984, p. 50) interpretation that the Red Sea (Mare Rubrum) is associated with the east (where the sun rises and the gold appears), is not in agreement with the direction in the picture, where the Red Sea is pointing to the south.

2. From the Western Seas flow two rivers towards the second circle, where Adam and Eve are in Paradise, eating an apple. Constantinus, using Aristotle as his source, dwelled exhaustive at the source of the waters of the seas (Tartarus) and the nature of the salt water. Adam was androgyn before Eva was formed, but this state of unity ended in a duality. The eating of the apple marked the Fall of Man.

3. The third circle shows the earth, with a moon and a mountain. A pelican is feeding her young. This representation was a well-known symbolism of the care of Christ for mankind. Four rivers flow from the mountain towards the next circle. These are the ‘earthly’ sources of creation, the rivers of Paradise.

4. The fourth circle figures a triangle with the indications of Asia (the east pointing north again), Africa and Europe, with Jerusalem in the center. Birds, animals and plants surround the symbolic representation of the earth.

The theme of the quadripartite fountain, and the start of Creation in general, was in the alchemical tradition related to Mercurius (JUNG, 1953). Mercurius pointed the way, as a communicator, swift in mind and body, with wings on his shoes and a golden staff. Plato described him in the ‘Phaedrus‘ as the celestial scribe and guardian of the files and records ‘and he was the inventor of many arts, such as arithmetic and calculation and geometry and astronomy and draughts and dice, but his great discovery was the use of letters.’ Fig. 282 gives the source of life as a source of Mercurius.

The source of life as the ‘source of Mercurius’. This illustration is from the ‘Rosarium philosophorum’ (1550), in a compilation entitled ‘Artis auriferae, quam Chemiam vocant,

Volumina duo‘ (printed by Conrad Waldkrich in Basel, 1593 and 1610). The picture is full of alchemical symbolism related to Mercurius ‘descending into the fountain’, or the act of creation.

The spirited theme of rivers and gardens was further elaborated on Persian carpets. The shape of a carpet induces the design of rectangular forms, and there is often a (religious) meaning in the patterns, since many of the older carpets wee made as means of contemplation. The rivers of Paradise divide the carpet into four quarters

The fourfold motif (of the rivers) was conventionalized in the emblems (‘gul‘), which were used by the carpet makers of the Turkmen tribes in Central Asia (CURATOLA, 1981/1983). They all have a strong quadripartite scheme in common, often with a contrast between the quadrants

The first illustration (fig. 286) is from the monastery of Ratisbon (Germany) and dated from between AD 1170 and AD 1185. The Lamb (Agnus Dei) takes a central place, surrounded by the personification of the Paradise: Paradysus. From here the four rivers of Paradise flow to the Northwest (Tigris), Northeast (Euphrates), Southeast (Geon) and Southwest (Physon). Their personifications hold the church fathers in a medallion: Tigris clasps Augustine, Euphrates Gregory, Geon Jeronimus and Physon Ambrosius.

The second example – from a breviary in the monastery of Zwiefalten also dating from the twelfth century (fig. 287) – uses the same elements, again with the Holy Lamb in the centre. This time the paradise does not have a personification. The ‘IIII flumina paradisi’ flow in four directions: Physon to the north, Tigris to the east, Euphrates to the south and Geon to the west. Their personifications carry a jug, which was the usual way in this period to depict the rivers of Paradise.

Quadripartite symbolism as a representation of the earthly paradise. From a twelfth century breviary in the monastery of Zwiefalten, Germany. The rivers of paradise are personified as water carriers, pouring their water out of a jug, and placed in square medallion indicating their ‘earthly’ connection. The cardinal virtues are placed in the corners in round medallions, pointing to a ‘holy’ combination. The four Evangelists are given as scribes and accompanied by their symbols: man (angel), eagle, lion, bull. Carl JUNG (1973) compared this diagram with a mandala, the Boeddhistic cosmic view used as an aid for meditation.

The ‘quattuor virtutes cardinales’ are drawn in the round medallions at the corners: Prudentia (left) and Justitia (right) at the top, Fortitudo (left) and Temperantia (right) at the bottom. They hold their traditional attributes: Prudentia a book, Justitia a scale, Fortitudo some armory and Temperantia a cup.

The third example is a page from a Psalter from Thüringen (Germany) showing the rivers as personifications in circles

The theme of the four rivers of paradise was sometimes depicted as a cross (fig. 289), figuring as the four oceans. ‘Mare Rubius‘ (Red Sea) is marked, flowing to the east. North of it lies Africa. Rome is drawn prominently in a castle-like fashion with three towers, just right of the center. The southeastern quadrant represents Europe, mainly with Spanish city names. Little is shown of the geography of other European countries (could this map be a forgery?).

Archaeologists hypothesize, and these hypotheses are the most respected of all of the theories, that early cave paintings represented to the ancients their calendar. For instance, different animals would represent the four seasons. So in caves for instance, there will be an animal with stars over his head representing one season, and a different group of stars would be over another animals head representing another season, and the four seasons would be represented.

The search of extremes was on. The ultimate was a target to reach if it was positive and to avoid if it was negative. This belief was embodied in the symbolism of the four last things (De quatuor novissimis). The four last things refer to a passage in the book of Ecclesiastes (Chapter 7), where a list of oppositions is given (It is better to go to the house of mourning, then to go to the house of feasting: for that is the end of all men). The text on the extremes (Eccl. 7: 20) has been modified in later translations (like the King James Version of 1611) into: ‘For there is not a just man upon earth, that doeth good, and sinneth not.’

C. Plantijn in Antwerp printed an influential edition of ‘De vier wterste’ by J.B. Houwart in 1583. VAN VINCKENROYE (1965), in an extensive text edition, traced Houwart’s source back to the so-called ‘Cordiale‘ (probably by Geeraert van Vliederhoven), printed by Geeraert Leeu in Gouda in 1477 and titled ‘Die vier uterste’ (reprints in 1479, 1482 and 1488). Often the message is brought in four sermons, like the editions of Robertus Bellarminus in 1586 (reprinted in 1706) and Thomas Green (in 1749):

——————————— 1. The first sermon of death

——————————— 2. The second sermon of judgement

——————————— 3. The third sermon of torment and hell

——————————— 4. The fourth sermon of holy delight and heaven

A small catechism with the common prayers, the enumeration of virtues and vices, and an elaboration on the four last things was part of the repertory. The description was in a vivid style, not unlike the paintings of Jeronimus Bosch, where cruel punishments awaiting those who did not listen (STEPPE, 1967).

The most acquainted description of the theme of the 'The four last Things' was by Thomas More (1478 – 1535), who wrote the work in 1521, but left the manuscript unfinished. 'Remember your last Things and you will never commit a sin' was the leading text, which referred to death, judgement, pain and happiness. Thomas More did not go further than a remembrance of the dead and his admonition was limited to the seven sins. He concluded his sermon as a real dualist: 'There are, as you know, two things essential to reach salvation, namely the rejection and avoidance of evil and the doing of good. While on one side all six capital sins must be avoided, as there is pride, envy, wrath, intemperance, avarice and lechery, because if we indulge in them, we can spoil the other half of the way to heaven.'

GERLACH (1988) pointed in his book on Jheronimus Bosch (c. 1450 – 1516) to Dionysius the Carthusian as the writer of the 'Four Last Things'. This priest was the leader of a Carthusian order, from 1466 in Olland and thereafter in Den Dungen (Ten Eikendonk), until his dead in 1472. The four Latin editions of the 'Quatuor novissima' before 1500 were followed, with an interruption until 1532, by thirteen editions until 1693. The Belgian Jesuit William Stanyhurst (1602 – 1663) was very successful with his edition of the 'Veteris Hominis . . . quatuor novissima metamorphosis et novi genesis', dedicated to James van Baerlant (Antwerp, 1661; Prague, 1700; Vienna, 1766). The theme was still popular at the end of the eighteenth century.

Titles like 'Spiegel der Vernunft' (Mirror of Knowledge) and 'Spiegel der kerstenen menschen' or 'Der Kerstenen Spieghel' (The Cristian Mirror, by friar Dirk of Munster) were very popular at the same period – around the pivotal point (1500) – as 'The Four Last Things'. Theodorus Galle followed Hendrick Goltzius in a picture of Prudentia, showing a young boy the four last things in a mirror: Heaven, Last Judgement, Death and Hell (HAZELZET, 1994; fig. 159).

'De quatuor novissimis' or the Last Four Things (Heaven, Last Judgement, Death and Hell) are shown here in a mirror to a young boy by the goddess Prudentia. Engraving by Theodorus Galle (1571 – 1633) after Hendrick Goltzius (1558 – 1617).

The theme of the 'Dance of Death' emerged in the middle of the fifteenth century. This 'Totentanz mit Figuren' was printed by Knocblochtzer (ca. 1485). 1. The death and the young boy; 2. The death and the abbot; 3. The death and the bishop; 4. The death and the friar. The death uses different musical instrument to introduce the living into the afterlife. In: GRIJP (1989). Op. cit.

It is key to note that Galileo was not questioning God. He was questioning what he viewed as profane authority, or beliefs that were incorrect. Ironically Galileos views of the solar system themeselves were not entirely correct because he still believed in circular orbits. It took until Kepler to fix Galileos errors, so the pope was not entirely wrong in saying that Galileo was incorrect.

On the title page of Galileo's work Two Chief World Systems (Dialogo sopra i due massimi sistemi del mondo) would appear the four sources of knowledge according to people of that time. These sources fit the quadrant model pattern. The four-fold symbolism sometimes emerged in the engraved title-pages as the ‘Four Sources of Knowledge’: Divine Authority (or Scripture), Reason, Profane Authority (pagan philosophers like Aristotle) and Senses.
Square 1: senses- the first quadrant is sensation and perception
Square 2: Profane authority- the second quadrant is belief and faith which is trust in authority
Square 3: Reason- the third quadrant is thinking and emotion which I described in the first chapter of this book is rational consciousness.
Square 4: Divine authority- The fourth square is always transcendent.
Cristoph Scheiner introduced this emblematic element in the frontispiece of his ‘Rosa Ursina sive Sol‘ (The Rose of the Orsini, or the Sun), printed in Bracciano between 1626 and 1630. The book was dedicated to Paolo Orisini, the Duke of Bracciano (fig. 167). This early scientific study of the sun was a follow-up of his optical work called ‘Oculus‘, published in Innsbruck in 1611. He placed the four types of knowledge in a quadrant pattern.

The emblematic ‘Four Sources of Knowledge’ were later used by Athanasius Kircher in his optical publication ‘Ars Magna Lucis et Umbrae’ (Rome, 1646). Kircher compared the action of light to that of a magnet.

The dualistic element is enhanced by the opposition between the profane knowledge – associated with a garden – and the senses depicted as a cave, the symbol of darkness. In the garden stands a sundial, but the beam of light goes astray in the darkness of the cave. The tetradic notion was represented in the corners of the picture as the ‘Four Sources of Knowledge’: the Sacral Authority with the Scriptures), the Ratio (symbolized as a writing hand with an unlighted eye), the Worldly Authority, and the Senses, depicted with a telescope and a pointing hand.

This representation of the ‘Philosophia Naturalis’ is from a work of Albertus Magnus (Basel, 1560). The Anthropos and the four elements are placed centrally in a black (moon) and white (sun) cosmos framed in the four sources of knowledge. The sources are symbolized as a balance (holy authority), compass (ratio), art/beauty (human authority) and ruler/rectangle (senses).

A seventeenth century view of the ‘Rebis‘-man in the cosmos. This representation of an androgyn man expresses an alchemistic interpretation of division thinking. The human being is connected with the five planets (Venus-Mars, Mercury, Jupiter-Saturn) and the sun (Sol) and moon (Luna). The man is carrying a compass (Ratio), while the woman holds a rectangle (Sensus). The dragon of darkness is conquered. The (winged) earth – as a reference to Hermes/ Mercury – is divided in four parts. Superimposed on this (weak)

division are a square (4) and a triangle (3), indicating the four- and threefold division as the main building stones of the ‘Magnum Opus‘. In: KELLER (1912).

The optic illusion as a medium of artistic expression. To the left: The painting ‘Four Quadrants’ of Malewitsch, 1915. To the right: ‘Black Quadrant‘, around 1913.

The fascinating background of visual deception was taken up, at the beginning of the twentieth century, by artists like Kasimir Malewitch (1878 – 1935), Paul Klee (1879 – 1940), Piet Mondriaan (1872 – 1944) and Victor Vaserely (1908 – 1997). They tried to evoke the hidden world behind the optical illusions. Malewitsch’s painting from 1915, titled appropriately the ‘Four Quadrants’, is a good example of the fresh spirit of artistic discovery (fig. 463).

The painting four quadrants is a painting of four quadrants but two black and two white. Black quadrant is a Black square but when perceived closely you can tell that it is a quadrant. It is a sort of optical illusion. The painting is very famous and elucidates the quadrant.

The Karnak Temple Complex, commonly known as Karnak (/ˈkɑr.næk/[1]), comprises a vast mix of decayed temples, chapels, pylons, and other buildings. Building at the complex began during the reign of Senusret I in the Middle Kingdom and continued into the Ptolemaic period, although most of the extant buildings date from the New Kingdom. The area around Karnak was the ancient Egyptian Ipet-isut ("The Most Selected of Places") and the main place of worship of the eighteenth dynasty Theban Triad with the god Amun as its head. It is part of the monumental city of Thebes. The Karnak complex gives its name to the nearby, and partly surrounded, modern village of El-Karnak, 2.5 kilometres (1.6 miles) north of Luxor.

The complex is a vast open-air museum, and the second largest ancient religious site in the world, after the Angkor Wat Temple of Cambodia. It is believed to be the second most visited historical site in Egypt; only the Giza Pyramids near Cairo receive more visits. It consists of four main parts, of which only the largest is currently open to the general public. The term Karnak often is understood as being the Precinct of Amun-Ra only, because this is the only part most visitors see. The three other parts, the Precinct of Mut, the Precinct of Montu, and the dismantled Temple of Amenhotep IV, are closed to the public. There also are a few smaller temples and sanctuaries connecting the Precinct of Mut, the Precinct of Amun-Re, and the Luxor Temple.

The Giza pyramid complex (Arabic: أهرامات الجيزة, IPA: [ʔɑhrɑˈmɑːt elˈgiːzæ], "pyramids of Giza") is an archaeological site on the Giza Plateau, on the outskirts of Cairo, Egypt. This complex of ancient monuments includes the three pyramid complexes known as the Great Pyramids, the massive sculpture known as the Great Sphinx, several cemeteries, a

workers' village and an industrial complex. It is located some 9 km (5 mi) inland into the desert[which?] from the old town of Giza on the Nile, some 25 km (15 mi) southwest of Cairo city centre. The pyramids, which have historically loomed large as emblems of ancient Egypt in the Western imagination,[1][2] were popularised in Hellenistic times, when the Great Pyramid was listed by Antipater of Sidon as one of the Seven Wonders of the World. It is by far the oldest of the ancient Wonders and the only one still in existence.

There are four major monuments in the Giza pyramid complex. The fourth is different from the previous three.
The Pyramids of Giza consist of the Great Pyramid of Giza (also known as the Pyramid of Cheops or Khufu and constructed c. 2560–2540 BC), the somewhat smaller Pyramid of Khafre (or Chephren) a few hundred meters to the south-west, and the relatively modest-sized Pyramid of Menkaure (or Mykerinos) a few hundred meters further south-west. The Great Sphinx lies on the east side of the complex. Current consensus among Egyptologists is that the head of the Great Sphinx is that of Khafre. Along with these major monuments are a number of smaller satellite edifices, known as "queens" pyramids, causeways and valley pyramids

Music Chapter

4 Non Blondes was an American rock band from San Francisco, California,[1] formed in 1989. The group was formed by bassist Christa Hillhouse, guitarist Shaunna Hall, drummer Wanda Day, and vocalist and guitarist Linda Perry. Prior to the release of their first album, Roger Rocha replaced Hall on guitar, and Dawn Richardson replaced Day on drums. They hit the charts in 1993 with "What's Up?", their only major hit single. Perry left the band in 1994 to begin a solo career, and the remaining members disbanded shortly after

The Seasons (German: Die Jahreszeiten) is an oratorio by Joseph Haydn.
The Seasons is written for a fairly large late-Classical orchestra, a chorus singing mostly in four parts.

The oratorio is divided into four parts, corresponding to Spring, Summer, Autumn, and Winter, with the usual recitatives, arias, choruses, and ensemble numbers.

Haydn was Mozarts mentor and was considered the Father of the Symphony" and "Father of the String Quartet". The quartet consists of four stringed instruments. Haydn was the mentor of Mozart and was why Mozart was so proficient with string quartets. The quartet reflects the quadrant.

Haydn is known for his work Messiah. Again, art borrows from religious themes as art is the third square form of inquiry and religion is the second, so they are intricately connected. Another religious oratio by Haydn is "the Creation", which celebrates the Creation account of genesis. What is interesting is Haydn stops after the first four days and then moves to movement two. In the region section of this book I describe how the seven days of creation reflect the quadrant model pattern.

Franz Schubert is considered one of the greatest musicians of all time.Franz Schubert's Impromptus are a series of eight pieces for solo piano composed in 1827. They were published in two sets of four impromptus each: the first was published in the composer's lifetime as Op. 90, and the second was published posthumously as Op. posth. 142. They are now catalogued as D. 899 and D. 935 respectively. They are considered to be among the most important examples of this popular early 19th-century genre.

The tetradic mood took shape in the predilection for the classical sonata. Four-fifth of Beethoven’s music consists of this harmonious form of organization, which could be played by an orchestra or string quartet. Beethoven wrote thirty-two piano sonatas, plus sonatas for cello and piano and violin and piano. The sonata is organized in four parts, expressing the four different ways of communication:

1. A long and slow introduction in the main key, in which a second theme is introduced;

2. A slow part in a contrasting key (Andante, Allegro or Largo);

3. A minuet or gay dance in three-quarter mode. Within the minuet is a trio.

4. A fast dancing finale (Molto allegro) in rondo, with a repetition of the theme.

The majority of the musical compositions of Haydn, Mozart en Beethoven followed this pattern and their work is, either conscious or unconscious, a tribute to the four-fold way of thinking.

Frédéric Chopin's four ballades are one-movement pieces for solo piano, composed between 1831 and 1842. They are some of the most challenging pieces in the standard piano repertoire.

There are dramatic and dance-like elements in Chopin's use of the genre, and he may be said to be a pioneer of the ballade as an abstract musical form. The four ballades are said to have been inspired by poet Adam Mickiewicz.The exact inspiration for each individual ballade, however, is unclear and disputed.

The ballades are considered an innovation of Chopin's and cannot[citation needed] be placed into another form (e.g. sonata). Though they do not conform exactly to sonata form, the "ballade form" created by Chopin for his four ballades is a distinct variant of sonata form with specific discrepancies, such as the mirror reprise (presenting the two expositional themes in reverse order during the recapitulation). The ballades have directly influenced composers such as Franz Liszt and Johannes Brahms who, after Chopin, wrote ballades of their own.

The four ballades are among the most enduring of Chopin's compositions and are frequently heard in concerts. They have been recorded many times.

J. Barrie Jones suggests that "amongst the works that Chopin intended for concert use, the four ballades and four scherzos stand supreme".

The term "four-part harmony" refers to music written for four voices, or four musical instruments, or a keyboard instrument, or some other medium, where the various parts give a different note of each chord of the music. Typically, the first of the four parts will sing (or play) the melody, with the other three parts providing the supporting harmonies. It is unusual for any of the four parts to share the same pitch, although it happens at times. Notice how three do the harmony and one does the melody. The fourth is always different.

The four main voices are typically labelled as: soprano (or treble), alto (contralto or countertenor), tenor, and bass. Because most singers have a relatively limited range, the upper notes of the soprano or tenor part cannot be sung by a bass singer.[3] Conversely, the lower notes of the bass part typically cannot be reached by a soprano voice, with some notes so low that alto and tenor voices cannot reach them either.

Groups of just four people, singing as quartets, can perform in four-part harmony

Barbershop quartets, originally from English-speaking North America, usually consist of four men or women who sing first tenor (called tenor), second tenor (called lead), baritone, and bass parts. A barbershop quartet typically sings with extra focus on emphasizing or exaggerating the harmonies in a piece of music, rather than singing in quiet supporting roles. The supporting voices can provide counter-melodies, close harmonies, or a walking bass to the melody line, which is sung in a middle voice. The harmonies are typically rooted in the chromatic aesthetics of early 20th-century popular music.

Cantu a tenore is a Sardinian style, traditionally sung by men, wherein the second highest voice sings the melody, which the other voices accompany with a chant using nonsense syllables.
The gospel quartet of the United States sings Christian material of a similar style to barbershop quartets, but may also include spirituals and traditional hymns.
A Croatian klapa consists of four male parts, sometimes doubled, with the melody sung freely by a middle voice.

Some music is written, in four-part harmony, for small groups of only four instruments, such as a string quartet, a brass quartet, or a woodwind quartet. Each instrument could be scored to mimic the four voices of choral music.[clarification needed] However, due to the range of musical instruments covering more pitches than a typical human voice, a quartet might play some harmonies with very high notes or very low notes, rather than the blended range of choral music.[original research?]

Beyond quartets, in large orchestras or musical bands, the larger sections of instruments, such as violins, cellos, clarinets, flutes, trumpets, or French horns often have music written in four-part harmony.[dubious – discuss] Similar to vocal music, the first part for a section of instruments typically plays the melody line, in some passages of a composition, with the other parts playing the supporting harmonies. The third part is often a harmonic mirror of the first part, which will sound somewhat melodic as well (if played separately). However, the second and fourth parts usually play close harmonies, in a more monotonous range, and rarely sound as melodic as the third part. Because musical instruments typically have a wider range than a human voice, any instrument in each section of a band or orchestra is able to play any of the four parts, although the first part often has high notes, or faster notes, that only a more experienced musician can play well.[original research?]

Dance Chapter

Four-cross (4X), also called mountain-cross, not to be confused with fourcross, is a relatively new style of mountain bike racing where four bikers race downhill on a prepared, BMX like, track, simply trying to get down first. These bikes are generally either full suspension with 3 to 4 inches of travel, or hardtails, and typically have relatively strong frames. They run a chainguide on front and gears on the back. They have slack head angles, short chainstays and low bottom brackets for good cornering and acceleration. In recent years the tracks raced on have been rougher and less like those used in BMX.

Abhinaya (Sanskrit abhi- 'towards' + nii- 'leading/guide') is the art of expression in Indian aesthetics. More accurately it means "leading an audience towards" the experience (bhava) of a sentiment (rasa). The concept, derived from Bharata Muni's Natya Shastra, is used as an integral part of all Indian classical dance styles.

Types of Abhinaya are four in number according to the natya shastra and they are: Angika abhinaya, Vanchika abhinaya, Aharya abhinaya and sattvika abhinaya

The Natya Shastra (Sanskrit: नाट्य शास्त्र, Nāṭyaśāstra) is an ancient Indian treatise on the performing arts,

Angika Abhinaya
This relates to body movement. How the thing is to be expressed is portrayed by movement of the anga or limbs which include facial expressions. Abhinaya has different schools with the expressions ranging from the grotesque to the understated, from the crude to the refined. Angika abhinaya forms either Padartha abhinaya or Vaakyartha abhinaya. Padartha Abhinaya is when the artiste delineates each word of the lyrics with gestures and expressions. Vaakyartha abhinaya is where the dancer acts out an entire stanza or a sentence.

Vachika Abhinaya
This is regarding how relates to how expression is carried out through speech. It is used more overtly in drama. In music also this is employed. Traces of it are preserved in dance forms of Kuchipudi and Melattur style of Bharatanatyam where the dancers often mouth the words of the songs to support Padartha abhinaya. There are some art forms in Kerala that still has on stage art forms: Koodiyattam, Nangyar Kooothu, Ottan, Seetangan & Parayan.

Sattvika Abhinaya Aharya Abhinaya

The costumes and physical decorations of the actors and the theatre are other means of representation of the play. The decoration of the stage theatre which include lights and accessories related to the scene enhances the rasa between the audience and artists comes under this category.

This abhinaya is very prominent in kathakali where there are different dress and makeup for different characters.

Sattvika Abhinaya
Sattvika Abhinaya is confused with facial expressions that belong to angika Abhinaya. This Abhinaya is the mental message, emotion or image communicated to the spectators through eyes. The dancer has to bring their own authentic experiences that would capture the attention of the audience.

In tennis, the term Big Four refers to the quartet of men's singles players Roger Federer, Rafael Nadal, Novak Djokovic, and Andy Murray. They reigned as the four best players in the world every season from 2008–2013. These players were considered dominant in terms of ranking and tournament victories, including Grand Slam tournaments and ATP Masters 1000 events, as well as the ATP World Tour Finals and Olympic Games through 2013.

Four square, also known as handball, downball, squareball, blockball, boxball, champ or king's square, is a ball game played among four players on a square court divided into quadrants. It is a popular game at elementary schools with little required equipment, almost no setup, and short rounds of play that can be ended at any time.

Four square is usually played with a rubber playground ball, on a square court with four maximum players. The objectives of four square are to eliminate other players to achieve the highest rank.

Russian four square was started in the Soviet Union. Russian four square is a variation of the Russian game Квадрат (square).

Each square that was divided is a position for the players:

1st: Peasants square 2nd: Duke's square 3rd: Prince's square 4th: King's square

Four square, also known as handball, downball, squareball, blockball, boxball, champ or king's square, is a ball game played among four players on a square court divided into quadrants. It is a popular game at elementary schools with little required equipment, almost no setup, and short rounds of play that can be ended at any time.

Four square is usually played with a rubber playground ball, on a square court with four maximum players. The objectives of four square are to eliminate other players to achieve the highest rank.

Literature chapter

I discussed the four kingdoms of Daniel are four kingdoms which, according to the Book of Daniel, will precede the "end-time" and the "Kingdom of God". They are gold, silver, bronze, and iron. This is also a common trope in art.

In India the four ages are related to the four metals. The four metals are related to gold- happiness (the first square nature), silver (fire), bronze (doubt) (the third is always bad), and iron sorrow.

I discussed the Greek epic poet Hesiod of Ascra propagated the myth, in his poem ‘Erga’ (Works and Days, eighth century BC.), in the European cultural realm. The Roman Ovidius, living at the beginning of the Christian era, retold the story in his ‘Metamorphoses’. The division of the world history in four units and their characterization by metals remained a cultural theme since. The four ages are, in their elementary form, recorded at the beginning of Book I of the ‘Metamorphoses’:

Age of: Gold the ‘aetas aurea‘, ruled by justice; (the first square is good and homeostasis)

Silver no offerings to the gods; establishment of the four seasons; building of shelters; (this square is homeostasis where there is the building of shelters and establishment of seasons)

Bronze period of war; warlike and recklessness (the third square is always bad and is the doing square)

Iron chaos and injustice, disaster is looming; division of the land (the fourth square is often seen as evil and death. It does not seem to belong)

The four ages of Hesiod is another common art feature.

The synthesis was found in Eliot’s composition of the ‘Four Quartets’. According to PERL (1984, p. 96), ‘each quartet represents a mode, a season, of thought and sensibility, which repeats itself in the lives of nations, traditions, and individuals’. From ‘Burnt Norton’ to ‘Little Gidding’ was a journey through time, a process of return and reunion: ‘Romanticism and neo-classicism, sensation and reason, energy and style, spirit and letter, spirit and matter, the universal and particular, the abstract and the concrete, the poetic and the prosaic, the ultimate and the conventional, the fire and the rose are one.’

The distinction between opposites and their battle is, in the end (or beginning), the result from a mistake of perception. The over-emphasis of dualism, so typical for the Third Quadrant (or ‘Dry Salvages’ in Eliot’s nomenclature), leads to a false synthesis. This stage is, in Eliot’s words (The Use of Poetry, p. 81), ‘a period of apparent stabilization, which was shallow and premature’. Images of the nineteenth century, a childhood view of romanticism and Victorianism dominated the ‘Dry Salvages’. It was also a time of strangeness of reality, uncertainties and unpleasant facts.

The final part of the quartet (‘Little Gidding’) offered an understanding of the previous perceived opposition between the romantic intensity and neo-classical discipline: ‘In becoming the present, the past has come full circle with the future – this is the essence of the historical ‘process of return’, of the historical outlook that Eliot associates with the word ‘classicism’

The early nineteenth century was searching for new spiritual ground. The poem of William Blake, titled ‘The Four Zoas‘ (written between 1796 and Blake’s death in 1827) was such an effort. The poem described his own mythology in eleven parts (Night I – XI)(WILKIE & JOHNSON, 1978).

Blake devised a universe of four Zoas (spheres), being representative of the primordial human qualities (fig. 217). The Four Zoas were gathered around the throne of Albion (the archetypal human being). Within the ‘Mundane Egg‘ (the white part in fig. 217) there is a clash between Urizen (Ratio), Luvah (Passion) and Tharmas (Instinct), which is reconciled by the forces of Imagination in Urthona (the capacity to be creative and imaginative).

Four Mighty Ones are in every Man: a Perfect Unity

Cannot Exist. but from the Universal Brotherhood of Eden

The Universal Man. To Whom be Glory Evermore Amen

One method to be used for in-depth literary analysis is Dante’s Fourfold method. Dante (full name Dante Allegheri, an Italian poet, 1265-1321) believed that texts can be interpreted on four different levels: the literal or historical level, the political level, the moral or psychological level, and the spiritual level.The literal or historical level examines what is actually happening in the story on a surface level. To completely understand the literal level, one must also understand the historical context of the story.Helpful questions: What events in the book make reference to how life really was in South Africa during apartheid? Find examples of the following: living conditions, education of natives, salary, unjust laws, typical jobs, political movement, and crime. As the novel progresses, consider the idea that the characters in this book symbolize different groups of South African people. Who might the following characters represent? Stephen, John, Gertrude, Gertrude’s son.The political level is the level on which human beings relate to others in a community and in the world.Helpful Questions: What evidence is there of the breakdown of the tribal community? What is being done in the cities to offset the breakdown of the tribal community? What is the relationship between Stephen Kumalo and his sister, his brother, and his son? Who has the power in South Africa? Using examples from the book, explain how it is possible for a minority group to maintain power.The moral or psychological level is the way in which the self relates to the realm of ethics – the struggle of one’s conscience.Helpful Questions: What internal struggles has Stephen Kumalo faced so far? Find evidence of John Kumalo’s struggle with his conscience. Find evidence of Gertrude’s struggle with her conscience. Find evidence that white citizens struggle with their conscience. Find evidence

that black citizens struggle with their conscience.The spiritual level is the universal level on which a person relates to the cosmos, the way of the pilgrim soul – an examination of the human's role in the grand scheme of things.Helpful Questions: Why does Paton continuously hint at the beauty of the South African land? How does Paton use the character of John Kumalo to show the corruption of the natives? Why is there a loss of faith by some natives? Are they justified in feeling this way? Is there any indication that Paton supports this point of view? What is the purpose of having Steven Kumalo, the protagonist of the story, be a reverend? Find examples of his faith. Find examples of his doubt.

The Four Great Medieval Allegories were
Le Roman de la Rose. A major allegorical work, it had many lasting influences on western literature, creating entire new genres and development of vernacular languages.
The Divine Comedy. Ranked amongst the greatest medieval works, both allegorically and as a work of literature; was (and remains) hugely popular.
Piers Plowman. An encyclopedic array of allegorical devices. Dream-vision; pilgrimage; personification; satire; typological story structure (the dreamer's progress mirrors the progress of biblical history from the Fall of Adam to Apocalypse).
Pearl. A plot based on an anagogical allegory; a dreamer is introduced to heavenly Jerusalem. Focus on the meaning of death. A religious response to Consolation of Philosophy.

There are four basic typographic alignments:

flush left—the text is aligned along the left margin or gutter, also known as left-aligned, ragged right or ranged left;
flush right—the text is aligned along the right margin or gutter, also known as right-aligned, ragged left or ranged right;
justified—text is aligned along the left margin, and letter- and word-spacing is adjusted so that the text falls flush with both margins, also known as fully justified or full justification;
centered—text is aligned to neither the left nor right margin; there is an even gap on each side of each line.
Note that alignment does not change the direction in which text is read; however text direction may determine the most commonly used alignment for that script.

The Big Four is a work of detective fiction by Agatha Christie, first published in the UK by William Collins & Sons on 27 January 1927[1] and in the US by Dodd, Mead and Company later in the same year. It features Hercule Poirot, Arthur Hastings, and Inspector (later, Chief Inspector) Japp. The UK edition retailed at seven shillings and sixpence (7/6)and the US edition at $2.00.

The structure of the novel is different from other Poirot stories, as it began from twelve short stories (eleven in the US) that had been separately published. This is a tale of international intrigue and espionage, therefore opening up the possibility of more spy fiction from Christie.

In the storyPoirot's agents return from their work of identifying Number 4 and produce four names. A Mr Claud Darrell looks suspicious as he has visited both China and America. Very soon, Darrell's friend, Florence Monro, calls Poirot for information about Darrell. She mentions one important point, that when he eats he always picks up a piece of bread and dabs up the crumbs with it. She promises to send him a photo of Darrell. Twenty minutes later Miss Monro is hit by a car and killed, and Number Four has stolen the photograph.

Poirot, Hastings and Ingles meet with the Home Secretary and his client. Ingles leaves for China, and Poirot reveals an odd fact – he has a twin brother. The two arrive home to a nurse who says that her employer, Mr Templeton, often has gastric attacks after eating. When a sample of soup is tested and found to contain antimony, they set off again. The arrival of Templeton's adopted son causes a disturbance; he tells Poirot that he thinks his mother is trying to poison his father. Poirot pretends to have stomach cramps, and when he is alone with Hastings, he quickly tells him that Templeton's son is Number Four, as he dabbed up the crumbs with a small slice of bread at the table. The two climb down the ivy and arrive at their flat. The two are caught by a trap; a matchbox filled with a chemical explodes knocking Hastings unconscious and killing Poirot.

The fourth is always different and does not seem to belong

A Multiethnic gang of four persons working towards world domination.[7] They have a secret hideaway in a quarry of the Dolomites. It is owned by an Italian company which is a front company for Abe Ryland. The quarry conceals a vast subterranean base, hollowed out in the heart of the mountain. From there they use the wireless to transfer orders to thousands of their followers across many countries. The characters comprise typical ethnic and national stereotypess of 1920s British fiction. They are:

Abe Ryland, the so-called American Soap King. He is stated to be richer than John D. Rockefeller and being the richest man in the world. Early in the novel, Ryland attempts to hire Poirot and invites him to Rio de Janeiro, allegedly to investigate the goings-on in a big company there. Poirot is offered a fortune and is tempted to accept. He eventually declines and the plot point is no longer elaborated. Presumably Ryland intended to recruit him for the organization. He dies when the hidden base of the Four explodes. He represents the power of wealth.
Madame Olivier, a French woman scientist. She is stated to be a famous Nuclear physicist and analytical chemist. Poirot suspects that she has kept secret the true extent of her research with nuclear power. He believes that she has "succeeded in liberating atomic energy and harnessing it to her purpose." She is said to have used gamma rays emitted by radium to perfect a lethal weapon. She is a widow. She used to work with her husband, conducting their research in common until his death. She is said to look more like a

priestess out of the past than a modern woman. She dies when the hidden base of the Four explodes. She represents scientific research devoted to political goals.
Li Chang Yen, the Chinese leader and mastermind of the group. He is an unseen character who never steps foot out of China, but is discussed often by other characters. He is driven by his own lust for power and the need to establish his personal supremacy. He lacks the military force to pursue conquest by traditional means, but the 20th century is stated to be a century of unrest which offers him other means towards him goal. He is said to have unlimited money to finance operations. His methods include bribery and propaganda. He controls a "scientific force more powerful than the world has dreamed of. It is said that "the men who loom most largely in the public eye are men of little or no personality. They are marionettes who dance to the wires pulled by a master hand, and that hand is Li Chang Yen's". He is the power behind the throne of the East. He is the embodiment of Yellow Peril. His plots are said to include worldwide unrest, labor disputes in every nation, and revolutions in some of them. Elsewhere it is explained that he is a mandarin and lives in a palace of his own in Peking. He oversees human subject research on coolies, with no regard for the death and suffering of his research subjects. He commits suicide at the end.
Claude Darrell, known as the Destroyer. He is an obscure English actor and a master of disguise. He is the chief assassin of the group, said to have the finest criminal brain ever known. He appears with ever-changing faces and multiple identities throughout the novel. He can totally transform his physical appearance and his persona. Many of the novel's characters are known or suspected to be among the roles Darrell plays. Darrell is described as being around 33 years old, brown-haired, having a fair complexion, gray-eyed. His height is given at 5 ft. 10 in (1.78 meters). His origins are mysterious. He played at music halls, and also in Repertory plays. He has no known intimate friends. He was in China in 1919. Returned to the United Kingdom by way of the United States. Played a few parts in New York. Did not appear on the stage one night, and has never been heard of since. New York police say his is a most mysterious disappearance. Darnell has one weakness that can give his real identity away. When he dines, Darnell habitually rolls pieces of bread into little balls. He dies when the hidden base of the Four explodes. He is also effectively a spy and represents the secret services and intelligence agencies.

The Big Four was released by HarperCollins as a graphic novel adaptation on 3 December 2007, adapted and illustrated by Alain Paillou (ISBN 0-00-725065-7). This was translated from the edition first published in France by Emmanuel Proust éditions in 2006 under the title of Les Quatre.

The Egyptian Books of the Dead from the Saite period tend to organize the Chapters into four sections:

Chapters 1–16 The deceased enters the tomb, descends to the underworld, and the body regains its powers of movement and speech.

Chapters 17–63 Explanation of the mythic origin of the gods and places, the deceased are made to live again so that they may arise, reborn, with the morning sun.
Chapters 64–129 The deceased travels across the sky in the sun ark as one of the blessed dead. In the evening, the deceased travels to the underworld to appear before Osiris. The third square is always doing.
Chapters 130–189 Having been vindicated, the deceased assumes power in the universe as one of the gods. This section also includes assorted chapters on protective amulets, provision of food, and important places. The fourth square is always transcendent.

Philosophy Chapter

The four transformations of Chu space are

Identify when the function is not injective.
Adjoin when the function is not surjective.
Copy when the converse is not injective.
Delete when the converse is not surjective

Jesuit and theologian Bernard Lonergan had a worthy goal: to generalize the successful methods of science to all facets of human inquiry. Most particularly, he sought to consider not only exterior data from sensation but interior data from consciousness. He presented four epistemological precepts of ‘being’ that transcended cultural norms, to inform all domains of human knowing and knowledge:

Being Attentive
in Experience

Being Intelligent
in Understanding

Being Reasonable
in Judgment

Being Responsible
in Deciding

In addition, his Generalized Empirical Method (GEM) had four facets, and four methodological questions:

Cognitional
What do I do when I know?

Epistemological
Why is doing that knowing?

Metaphysical
What do I know when I do it?

Methodological
What therefore should we do?

For a transcendental syntax Girard divides all of logical activity into four blocks that weave together: the Constat, the Performance (please forgive my shortening on the diagram

above), L'usine (factory), and L'usage (use). These four blocks are partitioned by Kant's analytic-synthetic and a priori-a posteriori distinctions. The analytic is said to have "no meaning", that is, "locative". The synthetic is said to have "meaning", that is, "spiritual". The a priori is said to be "implicit", and the a posteriori is said to be "explicit".

Schopenhauer is considered one of the greatest philosophers in history. Einstein claimed that reading Schopenhauer was what inspired his philosophy and his theories on the nature of reality

Schopenhauer graduated, in 1813, on a thesis called 'On the Fourfold Root of the Principle of Sufficient Reason' ('Die Vierfache Wurzel des Satzes vom Zureichenden Grunde'). Sufficient reasons fall, according to Schopenhauer, into four logical categories:

————— Category ——————————————————————— Causation ————

1. physical world science

2. ongoing history time/space mathematical determination

3. organic physical objects moving through space and time logical entailment

4. medium (to animate physical objects) motivated action

This division, which covers every 'necessary connection', was an effort to construct a communication-model between the innate natural world and the human interference (intentions) therein. This presentation is, at scrutiny, an example of tetradic thinking, because it showed a fourfold subdivision in which the original quadrant-sequence is given (in a reverse order):

————————- First Quadrant (I) : motivated action

————————- Second Quadrant (II) : logical entailment

————————- Third Quadrant (III) : mathematical determination

————————- Fourth Quadrant (IV) : science

His main work was called 'The World as Will and Representation' ('Die Welt als Wille und Vorstellung'), which was published in 1818. The book consisted of four parts: epistemology, ontology, aesthetics and metaphysics of the person (ethics), and a critique of Kant as an appendix.

Spengler (fig. 191) tried to create a 'Logik des Raumes' (Logic of Place) and a 'Logik der Zeit' (Logic of Time), with the intention to explain the position of the human being in this incomprehensible world. He accepted the principle that

the morphology of world-history could be read as a universal symbol. History is like man it-self: it is an organic unity, with all the characteristics of life.

The position of the observer in place and time was of all-embracing importance: ‘Truth is only applicable to a distinct cultural unit. My philosophy is, subsequently, an expression and mirror-image of the Western European soul, distinct from the Antique or Indian, and can only exist in its present, civilized appearance, which limits the world view in its practical influence and relevance’.

Spengler stretched the importance of the analogy within this given context: ‘Alles Vergängliche ist nur ein Gleichnis‘ (all transitoriness is only an analogy). And the comparison is sought in an organic environment: cultures are regarded as living things, passing through four phases: to sprout, flower, wither and die (TAINTER, 1988). The maturity of a culture (Zivilisation) leads eventually to its downfall.

Spengler dismissed the triple scheme of Antiquity – Middle Ages and New Era and voted for a four-fold model (following Goethe in his essay ‘Geistesepochen‘). The historical development (of a culture) is a passage through four seasons (‘Der Untergang des Abend-landes’, Band I: Gestalt und Wirklichkeit. p. 70: I. Tafel ‘Gleichzeitiger Geistesepochen‘):

SPRING: Environmental – intuitive (Landschaftlich – intuitive)

1. The birth of a myth. A new feeling of holiness;

Fear of the world; ‘Weltsehnsucht‘.

2. Development of mystical-metaphysical features.

SUMMER: Growing consciousness (Reifende Bewussheit)

3. Reformation

4. Philosophical formation (idealist versus realist)

5. Mathematical development

6. Puritine revival

AUTUMN: Metropolian Intelligence (Grosstädtische Intelligenz)

7. Aufklärung

8. Culmination of mathematical thinking

9. Large (finalizing) philosophical systems

WINTER: Beginning of a civilisation of worldcities

(Anbruch der weltstädtischen Zivilisation)

10. Materialism/cult of science

11. Ethical-social problems/sceptisism

12. Final understanding in a mathematical world of forms

13. Lecturers-philosophy/compendia

14. End-of-the-world mood

Spengler elaborated on the division in short notes in later years (1924 -1936; ‘Früh-geschichte der Menschheit‘). He spoke of four ‘Kulturstufen‘ (SPENGLER, 1966; pp. 44 – 81), simply called a, b, c and d. They comprise: a. Old-Palaeoloticum (before 20.000 BC); b. Young-Palaeolicum (20.000 – 6/7000 BC); c. Neolithicum (6/5000 – 3000 BC) and d. ‘World-history’ (‘Weltgeschichte‘), divided in periods of 1000 years.

Cantor is considered one of the greatest mathematicians in history.
Cantor dust is a multi-dimensional version of the Cantor set. It can be formed by taking a finite Cartesian product of the Cantor set with itself, making it a Cantor space. Like the Cantor set, Cantor dust has zero measure. The nature of Cantor dust reflects the quadrant model image.

This set would have been considered abstract at the time when Cantor devised it. Cantor himself was led to it by practical concerns about the set of points where a trigonometric series might fail to converge. The discovery did much to set him on the course for developing an abstract, general theory of infinite sets, considered one of the greatest discoveries in Math.

It was a reaction to his success to map a surface onto a line in such a way that each point of the surface corresponded to one point of the line (and reciprocally that to each point of the line one point of the surface could be related). He arrived at a correlation, which uniquely mapped the x-variables onto y in terms of four equations (DAUBEN, 1979; p. 55).

The Sierpinski carpet is a plane fractal first described by Wacław Sierpiński in 1916. The carpet is one generalization of the Cantor set to two dimensions; another is the Cantor dust.

In mathematics, the Menger sponge (also known as the Menger universal curve) is a fractal curve. It is a three-dimensional generalization of the Cantor set and Sierpinski carpet

The Sierpinski tetrahedron or tetrix is the three-dimensional analogue of the Sierpinski triangle, formed by repeatedly shrinking a regular tetrahedron to one half its original height, putting together four copies of this tetrahedron with corners touching, and then repeating the process.

The Sierpinski triangle is very famous in mathematics. The Sierpinski square is a fractal that reflects the quadrant model image.

The Sierpinski triangle was seen as a holy image to the ancient Pythagoreans. They saw it like the tetracyst as representing God. The reason it is so holy is unknown to people but I understand why. THe quadrant model of reality has revealed the mystery.

The Sierpinski triangle is a triangle that has a triangle within it that divides the original triangle into four triangles. The triangle within the triangle is surrounded by three triangles.

In other words the Sierpinski triangle in its first iteration is three triangles, and a triangle within them (the fourth is always different, yet encompasses the previous three, the nature of the quadrant model.)

A Sierpinski triangle is really just a triangle made into four triangles.

Sierpinski triangle in logic ahs the first 16 conjunctions of lexicographically ordered arguments. It reflects the quadrant model image.

The Sierpinski triangle is a fractal if the bisections into more and more triangles continues.

If you manipulate a Sierpinski triangle into a three dimensional manner you will get the icosphere which itself can be manipulated into the icosahedron which is one of Plato's platonic solids which he connected to the element water.

The triquetra is another famous ancient symbol that has four parts to it, explaining its holiness.

Topologically, any Cantor cube is:

homogeneous;
compact;
zero-dimensional;
AE(0), an absolute extensor for compact zero-dimensional spaces. (Every map from a closed subset of such a space into a Cantor cube extends to the whole space.)
By a theorem of Schepin, these four properties characterize Cantor cubes; any space satisfying the properties is homeomorphic to a Cantor cube.

Møller–Plesset perturbation theory (MP) is one of several quantum chemistry post-Hartree–Fock ab initio methods in the field of computational chemistry. It improves on the Hartree–Fock method by adding electron correlation effects by means of Rayleigh–Schrödinger perturbation theory (RS-PT), usually to second (MP2), third (MP3) or fourth (MP4) order. The fourth is always different. The fifth is always questionable.

Fowers book recites Aristotle's four kinds of character. The four character types emerge from the combination of the two dimensions of moral duty and one's personal inclinations. Moral duty refers to acting toward what is good, whereas the latter refers to the emotional inclination to act on one's desires. The four kinds of character that emerge are as follows:

1. The Continent Character is one who has selfish, amoral, or immoral desires, but exhibits control over them in the service of acting morally. For example, a man in a committed relationship who lusts after another woman but inhibits acting on those feelings because the betrayal of his wife goes against the good would be acting as a continent character. Interestingly, Kant believed that the moral and the personal inclinations were inevitably in conflict and the times when an individual suppressed his desires and acted morally were examples of the highest good.

2. The Incontinent Character knows what the right or virtuous thing is to do, but does not have the self-control to live by his morals. Continuing with the example above, this would be an individual who would know that it was wrong to betray his wife and have a casual affair, but would give into his desires, perhaps feeling guilty afterwards.

3. The Vicious Character, in contrast, feels no conflict between inclinations and moral duty because he has no moral sense of the good. Such individuals simply act on their own selfish inclinations, as these are seen as what is valuable. Continuing with the above example, a vicious character would cheat on his wife with no guilt and simply work to solve the problem of her finding out about it so that it would not inconvenience him.

4. The Virtuous Character also feels no conflict between emotional inclinations and moral duty. Why? Because the virtuous character has trained his emotional system to be aligned with his moral inclinations. In short, at a deep emotional level, the virtuous character wants to do the good. While such a character might indeed have sexual feelings for another, he would feel pride and connection in acting in a loyal, trustworthy manner and the very thought of cheating or acting immorally is deeply aversive for the virtuous character. In contrast to Kant, Aristotle believed that the virtuous character represented the highest ideal.

Aristotle presents four kinds of tragedy:

a) complex - depending entirely on reversal and recognition at the climax

b) pathetic - motivated by passion

c) ethical - motivated by moral purpose

d) simple - without reversal or recognition

Aristotle distinguishes among four types of agents on the basis of their character:
The wicked, who doesn't even know what the right action is and, even worse, confuses virtue (moral/character excellence) with vice. He may think, for example, that prodigality is a virtue.
The weak willed, who knows what the human excellencies are, but fails to perform the right action either because his moral perception fails him, or because he is moved by contrary passions.
It's fair to say that all of us have experienced this state.
The strong willed, who knows what to do and what kind of person to be and acts correctly without, however, feeling any pleasure in it. He brings himself to do it, as it were, like Kant’s misanthrope who, however, conscientiously performs his duty towards humanity.
The virtuous, who knows what to do, what kind person to be, and being that kind of person feels pleasure in acting virtuously.

The ASTC or CAST or unit circle method for finding two angles having a given sin, cos or tan is called the CAST diagram/quadrant.

In this method you draw a set of axes and label the quadrants 1, 2, 3 and 4 with the letters A, S, T and C respectively as shown in the diagrams below. The letters mean:
A: all three functions, sin, cos and tan are positive in this quadrant
S: only the sin function is positive in this quadrant
T: only the tan function is positive in this quadrant
C: only the cos function is positive in this quadrant

This is known as the CAST or quadrant rule of trigonometry. This is the foundation of trigonometry. No coincidence it's foundation is the quadrant, the Form of Being.

Notice how the CAST unit circle resembles the quadrant model pattern, with the fourth square A representing an amalgamation of the previous three. That is the quadrant model pattern.

Using the Cartesian Plane to define the CAST diagram in order to define which trigonometric ratios will give us a positive value for the angle theta depending on the quadrant of the CAST diagram the angle is in.

In a CAST diagram

When we include negative values, the x and y axes divide the space up into 4 pieces:

Quadrants I, II, III and IV

(They are numbered in a counter-clockwise direction)

In Quadrant I both x and y are positive,
in Quadrant II x is negative (y is still positive),
in Quadrant III both x and y are negative, and
in Quadrant IV x is positive again, and y is negative.

A Jones diagram is a type of Cartesian graph developed by Loyd A. Jones in the 1940s, where each axis represents a different variable. In a Jones diagram opposite directions of an axis represent different quantities, unlike in a Cartesian graph where they represent positive or negative signs of the same quantity. The Jones diagram therefore represents four variables. Each quadrant shares the vertical axis with its horizontal neighbor, and the horizontal axis with the vertical neighbor. For example, the top left quadrant shares its vertical axis with the top right quadrant, and the horizontal axis with the bottom left quadrant. The overall system response is in quadrant I; the variables that contribute to it are in quadrants II through IV.

A common application of Jones diagrams is in photography, specifically in displaying sensitivity to light with what are also called "tone reproduction diagrams". These diagrams are used in the design of photographic systems (film, paper, etc.) to determine the relationship between the light a viewer would see at the time a photo was taken to the light that a viewer would see looking at the finished photograph.

The Jones diagram concept can be used for variables that depend successively on each other. Jones's original diagram used eleven quadrants[how?] to show all the elements of his photographic system.

The political compass is a multi-axis political model, used by the website of the same name, to label or organise political thought on two dimensions. In its selection and representation of these two dimensions, it is similar to the Nolan Chart and Pournelle Chart. The term "Political Compass" is claimed as a trademark by the British website Pace News Limited, which uses responses to a set of 61 propositions to rate political ideology on two axes: Economic (Left–Right) and Social (Authoritarian–Libertarian).The site also includes an explanation of the two-axis system they use, a few charts which place various past and present political figures according to their estimation, and reading lists for each of the main political orientations.

Four results are yielded

square 1:Authoritarian left
Square 2: Libertarian left
Square 3: Authoritarian right
Square 4: Libertarian right

Brian Patrick Mitchell identifies four main political traditions in Anglo-American history. Mitchell analyzed modern American political perspectives according to their regard for kratos (defined as the use of force) and archē or “archy” (defined as the recognition of

rank), grounding this distinction of archy and kratos in the West's historical experience of church and state and crediting the collapse of the Christian consensus on church and state with the appearance of four main divergent traditions in Western political thought:

republican constitutionalism = pro archy, anti kratos
libertarian individualism = anti archy, anti kratos
democratic progressivism = anti archy, pro kratos
plutocratic nationalism = pro archy, pro kratos

Milton Rokeach and his colleagues used content analysis on works exemplifying nazism (written by Adolf Hitler), communism (written by V.I. Lenin), capitalism (by Barry Goldwater) and socialism (written by various socialist authors).

He found
Socialists (socialism) — Freedom ranked 1st, Equality ranked 2nd
Hitler (Nazism) – Freedom ranked 16th, Equality ranked 17th
Goldwater (capitalism) — Freedom ranked 1st, Equality ranked 16th
Lenin (communism) — Freedom ranked 17th, Equality ranked 1st

The division of nature according to Honorius Augustodunensis in the ‘Clavis physicae’ (The Key of Nature). The manuscript is preserved in the Michelsberg Cloister near Bamberg, but probably written in the area of the Meuse, mid-twelfth century (Paris, Bibl. Nat. lat. 6734). The definition of the four phases in nature differs from the original interpretation of Scotus Eriugena, in particular with regard to the First and Fourth Quadrant, which are ‘reversed’.

The illustration in the ‘Clavis physicae‘ (fig. 137) showed four sections:

Section 1 (upper): eight ‘causae primordiales‘

——————————————— central : bonitas ———————————

left (4): iustitia right (3): essentia

virtus vita

ratio sapientia

veritas

Section 2 : three ‘effectus causarum‘ : tempus

materia informis

locus

Section 3 : four elements : fire

air

water

earth

(natura creata non creans)

Section 4 (lower): God/Christ finis

Between the interpretation of Honorius and Eriugena is a significant difference, which indicated a development within the four-fold way of thinking itself. Eriugena’s ninth-century tetradic manifest (Book I) opened with a ‘First Principle of Nature’, which was creating and not created (quae creat et non creatus). Dionysius the Areopagite described this principle as a ‘Divinity Who is above Being’. The realm of this Divinity is a Unity, a monad, and a place before division. This is understood (by Eriugena) to be the invisibility of God-self, who was not created, but is the origin of all creation. Creation is, in a quadralectic view, the state of a communication after a decision on division has been taken.

The first section (I) is, in Eriugena’s opinion (following Aristotle in his four-fold way of thinking), typified by the ‘potency’ (possibility) of division. The division has not yet taken place.

Honorius positioned the eight ‘primordial causes‘ in the ‘First Quadrant’. His ‘First Principle’ is not a unity, but a plurality (4 + 1 + 3), reflecting the ‘Seven Steps to Heaven’ (in which Bonitas is the representative of God). Honorius applied the ‘ratiocinationis quadrivium‘ and defined the first stage in a multitude of human-oriented causes.

The second section (II) of Honorius' illustration is a three-division of Time (Tempus) and Place (Locus) with the 'Materia Informis' in the middle. Aristotle's potentiality surfaces here in a material, human-directed form, with four faces and five eyes (fig. 138), anticipating the four visible elements of the 'Natura creata, non creans' (and the 'quitessentia'?).

The 'materia informis', or potential matter, is placed by Honorius in the second stage of his division of nature.

The third stage gives the four elements in the sequence (from left to right): fire (three holy men), air (birds), water (fish and a source) and earth (crop, three animals and a couple). This 'evolutionary' depiction differs from the quadralectic sequence based on visibility: fire, air, earth and water.

Honorius' last quadrant (IV) is solely attributed to God, closing the stage ('finis'). Eriugena saw the last quadrant as a human affair, summing up all creation within himself. He even mentioned at this stage – following Maximus in the thirty-seventh Chapter of his 'Ambigua' – a five-fold division of all created nature: 1. God; 2. Sensible and intelligible nature; 3. Heaven and earth; 4. Paradise and the habitable globe and 5. The final division segregates mankind into male and female (Periph. V, 893B).

The differences of interpretation between the ninth (Eriugena) and twelfth (Honorius) century indicate a shift within the four-fold division from a God-orientated to a man-orientated interpretation of being.

Honorius Augustodunensis was instrumental in the simplification of division thinking. He noticed, in his book 'Elucidarium', that the universe was built from four elements and that Man, as micro cosmos, consisted of four elements: the flesh (earth), blood (water), breathing (air) and body heath (fire). He also spoke of three heavens: a material or visible heaven, a spiritual heaven, filled with spiritual substances like the angels, and an intellectual heaven with a confrontation of the mortal soul with the holy Trinity (LeGOFF, 1984/1987, p. 174, 191).

The cultural move from a Celtic to a Gothic world in Europe, which took place in approximately six hundred years (from 600 to 1200), can be seen as the result of a change in division thinking. The Carolingian ideas, steeped in a Celtic heritage, were filled with conceptions based on four types of visibility. The emphasis was gradually changing from the invisible (invisibility, worship of God without questioning) to the visible (visibility, worship of the material/human, associated with a questioning of God).

The European intellectuals moved from a God-centered universe (of the ninth century) to a man-centred world from the twelfth century onwards. In the latter interpretation God still pulls the cords, but only at the end of the story. The period of actual visible transition, around the year 1200, is of utmost important in the history of European division thinking. It is newly-coined as the 'Tetractus'-Age and will be discussed next.

There are three boat-shaped pits around the pyramid, of a size and shape to have held complete boats, though so shallow that any superstructure, if there ever was one, must have been removed or disassembled. In May 1954, the Egyptian archaeologist Kamal el-Mallakh discovered a fourth pit, a long, narrow rectangle, still covered with slabs of stone weighing up to 15 tons.

The Mausoleum at Halicarnassus or Tomb of Mausolus [a] (Persian: آرامگاه هالیکارناسوس; Modern Greek: Μαυσωλείο της Αλικαρνασσού) was a tomb built between 353 and 350 BC at Halicarnassus (present Bodrum, Turkey) for Mausolus, a satrap in the Persian Empire, and his sister-wife Artemisia II of Caria. The structure was designed by the Greek architects Satyros and Pythius of Priene.

The Mausoleum was approximately 45 m (148 ft) in height, and the four sides were adorned with sculptural reliefs, each created by one of four Greek sculptors—Leochares, Bryaxis, Scopas of Paros and Timotheus. The finished structure of the mausoleum was considered to be such an aesthetic triumph that Antipater of Sidon identified it as one of his Seven Wonders of the Ancient World. It was destroyed by successive earthquakes from the 12th to the 15th century.

Each sculpture did one of the four sides.

Perched on the top was a quadriga: four massive horses pulling a chariot in which rode images of Mausolus and Artemisia.

KV 35 is one of the most remarkable period structures found in Egypt where Queen Nefertiti was thought to be found. It has four side chambers.

Four Heavenly Kings (四大天王) is a Chinese term created in June 1992 by Oriental Daily News to refer to the four biggest male superstars in Hong Kong at that time: Andy Lau, Jacky Cheung, Aaron Kwok and Leon Lai.[1] They dominated entertainment not only in Hong Kong but throughout the Chinese speaking world in the 1990s, having very successful singing careers (in both Cantopop and Mandopop) as well as acting careers well into the 2000s. The 1990s is sometimes called the "Four Heavenly Kings Era" in Hong

Kong entertainment because their songs swept the awards of Top 10 Songs of the Year during a 6-year span, especially by Cheung and Lau.

The Kanto Elite Four act as the Elite Four in the original series of Pokémon games consisting of Pokémon Red, Blue, Green, and Yellow versions as well as in Pokémon FireRed and LeafGreen versions which act as remakes of the original games. Within the timeline of the game series they are eventually also given the status as the 'Johto Elite Four', as Johto shares its Pokémon league with Kanto. Specifically, this Elite Four is located on the Indigo Plateau, shared by both Kanto and Johto.

Lorelei (Kanna (カンナ)): Lorelei is a specialist of Ice-type Pokémon. She is originally from the Sevii Islands and she collects Pokémon Dolls. She appears in the Orange Islands series of the anime, where she is known as Prima in the English version. She is a villain in Pokémon Adventures, who attempts to take over the world with the other Elite Four. She later allies with Red and Blue to save her home.
Bruno (Shiba (シバ)): Bruno is an expert on Fighting-types, and a friend and training partner of Brawly. He constantly trains his own body along with his Pokémon, and he wishes to fight the best trainers in the world, which is why he is part of the group. He regularly trains on the Sevii Islands and utilizes the spa for his Pokémon. He appears in the first episode of the anime as a combatant on television, and he later meets Ash when he seeks out Bruno to learn of his "secret" to become a great trainer. Bruno is an unwilling villain in Pokémon Adventures, where he is forced by Agatha to fight for her. He later forms the Johto Elite Four with Will, Karen, and Koga. Bruno attaches his Poké Balls to the ends of a set of nunchaku, and unleashes his Pokémon at high speeds to give him an advantage.
Agatha (Kikuko (キクコ)): Agatha is an elderly woman who specializes in Ghost-type Pokémon. In the anime, she appears in the episode "The Scheme Team" where she is acting Gym Leader for the Viridian City Gym, defeating Ash in a battle. She is the main antagonist of the Yellow chapter of Pokémon Adventures. She attempts to destroy most of humanity from their base on Cerise Island. She controls Bruno against his will by utilizing the mind-controlling powers of her ghost Pokémon, and she is a former rival of Professor Oak, though their relationship eventually grew very bitter when he decided to pursue his own research career rather than stick with their group, which according to Oak, was only interested in finding new ways to control Pokémon, which the professor found unethical.
Lance (Wataru (ワタル)): Lance, known as one of the best Pokémon trainers in the world, specializes in dragon Pokémon. He is Clair's cousin, having previously trained with her in Blackthorn City. He helps the protagonist in the second generation games in the fight against Team Rocket. He appears in the anime, where he helps Ash's group defeat Team Rocket, catching a red Gyarados that is part of their experiments, and later helps to stop the battle between Groudon and Kyogre. He is an antagonist in Pokémon Adventures who wishes to destroy humanity due to all of the pollution and their hurting of Pokémon. He later becomes an ally of Silver, who he sends on various missions. He is promoted to a Pokémon League champion of the Indigo Plateau in the sequel games.

The Elite Four (四天王 Shitennō, lit. "Four Heavenly Kings") is an order of exceptionally skilled Pokémon trainers consisting of four member trainers of ascending rank. Like the Gym Leaders, they also specialize on a type of Pokémon but are far stronger. Most different regions possess their own organizations. The player must first defeat them all so that they may gain the right to challenge the 'Pokémon Champion'. The player must obtain all eight badges from each respective region's gym leaders.

Pokemon was one of the most popular games of all time. It is no coincidence that the quadrant pattern was reflected in the game.

The Johto Elite Four act as the Elite Four in the original series of Pokémon games consisting of Pokémon Gold, Silver, and Crystal versions as well as in Pokémon HeartGold and SoulSilver versions which act as remakes of the original games. Within the timeline of the games series, they become the successors of the Kanto Elite Four. Some of the members from the previous games return while others are replaced by new ones.

Will (Itsuki (イツキ)): Will is a Psychic-type specialist, who wears formal clothes and a mask. In the Pokémon Adventures manga, he was kidnapped by the Mask of Ice as a child and raised to be his servant. He is initially one of the leaders of Neo Team Rocket, but he eventually goes on to form the new Elite Four with Karen, Koga, and Bruno. He takes over Lorelei's place.
Koga, Fuchsia City Gym Leader in the Kanto-based versions of the games, is promoted to the Elite Four in Johto-based versions.
Bruno, member of the Elite Four in the Kanto-based games, retains his membership in the Elite Four in the Johto-based editions.
Karen (Karin (カリン)): Karen is a Dark-type specialist; she likes Dark-types because she finds their wild and tough nature appealing. In the Pokémon Adventures manga, she was kidnapped as a child and raised by Mask of Ice to be his servant. Like Will, she is initially a leader of Neo Team Rocket until she joins the others to form the new Elite Four. She takes over Agatha's place.

The Hoenn Elite Four act as the Elite Four in the original series of Pokémon games consisting of Pokémon Ruby, Sapphire, Emerald, Omega Ruby, and Alpha Sapphire.

Sidney (Kagetsu (カゲツ)): Dark-type specialist, who believes that the dark-side is beautiful, and that "might is right." He is always upbeat, and congratulates those who defeat him.
Phoebe (Fuyō (フヨウ)): is a Ghost-type specialist, whose grandparents are responsible for guarding the Blue, Red, and Green Orbs at Mt. Pyre. She takes control of Regice, together with Glacia, in the Pokémon Adventures manga.
Glacia (Prim (プリム Purimu)): Ice-type specialist, who came to Hoenn while looking for a warmer climate that, as she claims, help her Pokémon grow strong.
Drake (Genji (ゲンジ)): Dragon-type specialist. He battles Ash in the anime, and he wins overwhelmingly due to Ash's overconfidence.

Sinnoh Elite Four[edit]
Aaron (Ryō (リョウ)): Aaron uses Bug Pokémon, calling them beautiful and perfect. He appears in the anime preparing for a championship battle against Cynthia. When he meets Ash, who tells him about his experience with Cynthia, Aaron tells Ash about how he abandoned his Wurmple during his youth. He does his best to train and understand Bug-types out of regret for his mistake. He is later shown to have lost his match.
Bertha (Kikuno (キクノ)): Bertha is an elderly Ground-type specialist. She appears in the anime along with Cynthia.
Flint (Ōba (オーバ)): Flint is a Fire-type specialist, who meets the protagonist in Sunyshore City. He is a friend of Volkner and he has a younger brother named Buck. Flint's also seen on TV battling Cynthia in the final episode of Pokémon Diamond and Pearl.
Lucian (Goyō (ゴヨウ)): Lucian is a Psychic-type trainer, who is an avid reader. He battles with Dawn in the anime, and he is shown on television battling Cynthia.

Unova Elite Four[edit]
Shauntal (Shikimi (シキミ)): Shauntal is a Ghost-Type Pokémon Trainer. Her hobby is writing books. She can also be seen at Cynthia's holiday home in Undella Town on occasion. According to one of her stories, she once battled Volkner.
Grimsley (Gīma (ギーマ)): Grimsley is a Dark-Type Pokémon Trainer. The son of a distinguished family that fell into ruin, he has since become an expert gambler.
Caitlin (Cattleya (カトレア Katorea)): Caitlin is a Psychic-Type Pokémon Trainer; she is described as having psychic powers which she had trouble controlling in the past due to her explosive temper. She travels to the region of Unova to learn how to control them and become a better trainer. She previously appeared in the Generation IV games' Battle Frontier and was in charge of running the Battle Castle but was unable to battle, with her valet taking that responsibility in her place.
Marshal (Renbu (レンブ)): Marshal is a Fighting-Type Pokémon Trainer. He is one of Alder's apprentices.

Kalos Elite Four[edit]
Malva (Pachira (パキラ Pakira)): Malva is a Fire-Type Pokémon Trainer. A hot-headed news reporter and a self-proclaimed star of the Holo Caster, she is also a former member of Team Flare and expresses animosity towards the player for the team's defeat. Looker later blackmails her into helping the player stop Xerosic's plans.
Siebold (Zumi (ズミ)): Siebold is a Water-Type Pokémon Trainer. He is a chef, whose customers notably include Valerie and Grant, and compares the art of cooking to the art of Pokémon battles.
Wikstrom (Gampi (ガンピ Ganpi)): Wikstrom is a Steel-Type Pokémon Trainer. He wears a suit of armor and is eager to battle challengers.
Drasna (Dracaena (ドラセナ Dorasena)): Drasna is a Dragon-Type Pokémon Trainer, inspired to train Dragon-types after her grandparents from Sinnoh told her about the region's mythology surrounding Dialga and Palkia. She is just happy to battle and enjoys it when trainers and their Pokémon like each other.

The Four Beauties or Four Great Beauties are four ancient Chinese women, renowned for their beauty.

The Four Great Beauties lived in four different dynasties, each hundreds of years apart. In chronological order, they are:

Xi Shi (c. 7th to 6th century BC, Spring and Autumn Period), said to be so entrancingly beautiful that fish would forget how to swim and sink away from the surface when seeing her reflection in water.[1]
Wang Zhaojun (c. 1st century BC, Western Han Dynasty), said to be so beautiful that her appearance would entice birds in flight to fall from the sky.[2]
Diaochan (c. 3rd century, Late Eastern Han/Three Kingdoms period), said to be so luminously lovely that the moon itself would shy away in embarrassment when compared to her face.[3]
Yang Guifei (719-756, Tang Dynasty), said to have a face that puts all flowers to shame.[4]

The talmud says that potiphars wife was one of the four most beautiful women in the world but still joseph did not sleep with her

The Carolingian age is, in the present survey, defined between 750 and 1000 AD. This is the period between the ‘first’ emergence of Europe as a geographical and political unity, established under Charlemagne, and the subsequent eventful continuation into the ‘Romanesque’ period, in which the Roman Catholic Church provided the intellectual bond towards a cultural consensus.

A good example of symbolic meaning is the signature of Charlemagne, who could hardly read or write. He employed the quadripartite imagery of the eighth and nine century to affirm the generally known greatness of multiple division thinking

Some autographs and signatures of the beginning of European visibility are given here, characterized by four-fold references. 1. King Henriquez of Portugal, 1159; 2. Charlemage (K-R-L-S; Karolus), around 800 A.D.; 3. Konrad I (C-N-R-D), Würzburg, 912; 4. Notker the Physician, St. Gallen, 925; 5. Cruciform emblems, drawn in the monastery of Lorsch under the authority of Folcwich, bishop of Worms. Second quarter of the nineth century A.D.; 6. Cruciform text. Ambros. B 80 Sup., 13r, 1071 – 1178 AD, Milan, Bibl. Ambrosiana.

All of these huge rulers signatures were quadrants.

The power of signatures and seals (signa) as a spiritual meaning (repraesentatio) of a world view reached a widespread visibility in the middle of the eleventh century and arrived at static and monumental proportions in the twelfth century. Axials, rota and ‘benevalete’ (BTE) had an institutionalized character. The ‘in hoc signo‘ (IHS, in this sign) became ‘Jesus hominum salvator‘ (JHS; KOCH, 1926/1984) and the believers knew in both cases exactly the precise meaning.

Charlemagne was engaged in almost constant battle throughout his reign,[39] often at the head of his elite scara bodyguard squadrons, with his legendary sword Joyeuse in hand. In the Saxon Wars, spanning thirty years and eighteen battles, he conquered Saxonia and proceeded to convert the conquered to Christianity.

The Germanic Saxons were divided into four subgroups in four regions. Nearest to Austrasia was Westphalia and furthest away was Eastphalia. In between these two kingdoms was that of Engria and north of these three, at the base of the Jutland peninsula, was Nordalbingia.

After much negotiation, the following outcomes of the Yalta Conference emerged:

Unconditional surrender of Nazi Germany, the division of Germany and Berlin into four occupational zones controlled by the United States, Great Britain, France and the Soviet Union.

Germany was divided into four occupied zones: Great Britain in the northwest, France in the southwest, the United States in the south and the Soviet Union in the east. Berlin, the capital city situated in Soviet territory, was also divided into four occupied zones.

The Allies of World War II, called the United Nations from the 1 January 1942 declaration, were the countries that together opposed the Axis powers during the Second World War (1939–1945). The Allies promoted the alliance as seeking to stop German, Japanese and Italian aggression.

The anti-German coalition at the start of the war (1 September 1939) consisted of France, Poland and Great Britain, soon to be joined by the British Commonwealth (Canada, Australia, New Zealand and South Africa).[1] Poland was a minor factor after its defeat in 1939; France was a minor factor after its defeat in 1940. After first having cooperated with Germany in partitioning Poland whilst remaining neutral in the Allied-Axis conflict, the Soviet Union perforce joined the Allies in June 1941 after being invaded by Germany. The United States provided war material and money all along, and officially joined in December 1941 after the Japanese attack on Pearl Harbor. As of 1942, the "Big Three" leaders of the United Kingdom, the Soviet Union, and the United States controlled Allied policy; relations between the United Kingdom and the United States were especially close. China had been already at war with Japan since 1937 but officially joined the Allies in 1941. The Big Three and China were referred as a "trusteeship of the powerful", then were recognized as the Allied "Big Four" in Declaration by United Nations[3] and later the "Four Policemen" of "United Nations" for the Allies. Other key Allies included British India, the Netherlands, and Yugoslavia as well as Free France; there were numerous others. Together they called themselves the "United Nations" and in 1945 created the modern UN.

The Four Policemen refers to a post-war council consisting of the Big Four that U.S. President Franklin D. Roosevelt proposed as a guarantor of world peace. The members of the Big Four, called the Four Powers during the war, were the four major Allies of World War II: the United States, the United Kingdom, the Soviet Union and the Republic of China. The United Nations envisioned by Roosevelt consisted of three branches: an executive branch comprising the Big Four, an enforcement branch composed of the same four great powers acting as the Four Policemen or Four Sheriffs, and an international assembly representing the member nations of the UN.

The Four Policemen would be responsible for keeping order within their spheres of influence: Britain in its empire and in Western Europe; the Soviet Union in Eastern Europe and the central Eurasian landmass; China in East Asia and the Western Pacific; and the United States in the Western Hemisphere. As a preventive measure against new wars, countries other than the Four Policemen were to be disarmed. Only the Four Policemen would be allowed to possess any weapons more powerful than a rifle. The Four Policemen came into fruition as the permanent members of the United Nations Security Council, but its powers were significantly diminished as a compromise with internationalist critics. France was later added as the fifth member of the council due to the insistence of Churchill.

The idea that great powers should "police" the world had been discussed by President Roosevelt as early as August 1941, during his first meeting with Winston Churchill. Roosevelt made his first references to the Four Policemen proposal in early 1942.[9] He presented his postwar plans to Molotov,[10] who had arrived in Washington on May 29 to discuss the possibility of launching a second front in Europe. Roosevelt told Molotov that the Big Four must unite together after the war to police the world and disarm aggressor states.[9] When Molotov asked about the role of other countries, Roosevelt answered by opining that too many "policemen" could lead to infighting, but he was open to the idea of allowing other allied countries to participate.[9] A memorandum of the conference summarizes their conversation:

The President told Molotov that he visualized the enforced disarmament of our enemies and, indeed, some of our friends after the war; that he thought that the United States, England, Russia and perhaps China should police the world and enforce disarmament by inspection. The President said that he visualized Germany, Italy, Japan, France, Czechoslovakia, Rumania and other nations would not be permitted to have military forces. He stated that other nations might join the first four mentioned after experience proved they could be trusted.
Roosevelt and Molotov continued their discussion of the Four Policemen in a second meeting on June 1. Molotov informed the President that Stalin was willing to support Roosevelt's plans for maintaining postwar peace through the Four Policemen and enforced disarmament. Roosevelt also raised the issue of postwar decolonization. He suggested that former colonies should undergo a period of transition under the governance of an international trusteeship prior to their independence.

The Republic of China was brought in as a member of the Big Four and a future member of the Four Policemen. Roosevelt was in favor of recognizing China as a great power because he was certain that the Chinese would side with the Americans against the Soviets. He said to British Foreign Secretary Anthony Eden, "In any serious conflict of policy with Russia, [China] would undoubtedly line up on our side." The President believed that a pro-American China would be useful for the United States should the Americans, Soviets, and Chinese agree to jointly occupy Japan and Korea after the war.[13] When Molotov voiced concerns about the stability of China, Roosevelt responded by saying that the combined "population of our nations and friends was well over a billion people."

Churchill objected to Roosevelt's inclusion of China as one of the Big Four because he feared that the Americans were trying to undermine Britain's colonial holdings in Asia. In October 1942, Churchill told Eden that Republican China represented a "faggot vote on the side of the United States in any attempt to liquidate the British overseas empire." Eden shared this view with Churchill and expressed skepticism that China, which was then in the midst of a civil war, could ever return to a stable nation. Roosevelt responded to Churchill's criticism by telling Eden that "China might become a very useful power in the Far East to help police Japan" and that he was fully supportive of offering more aid to China.

Roosevelt's Four Policemen proposal received criticism from the liberal internationalists, who wanted power to be more evenly distributed among the member nations of the UN. Internationalists were concerned that the Four Policemen could lead to a new Quadruple Alliance

In World War I the Big Four refers to the four top Allied powers and their leaders who met at the Paris Peace Conference in January 1919. The Big Four are also known as the Council of Four. It was composed of Woodrow Wilson of the United States, David Lloyd George of Britain, Vittorio Emanuele Orlando of Italy, and Georges Clemenceau of France.

"The Big Four" was the name popularly given to the famous and influential businessmen, philanthropists and railroad tycoons who built the Central Pacific Railroad, (C.P.R.R.), which formed the western portion through the Sierra Nevada and the Rocky Mountains of the First Transcontinental Railroad in the United States, built from the mid-continent at the Mississippi River to the Pacific Ocean during the middle and late 1860s.[1] Composed of Leland Stanford, (1824–1893), Collis Potter Huntington, (1821–1900), Mark Hopkins, (1813–1878), and Charles Crocker, (1822–1888), the four themselves however, personally preferred to be known as "The Associates."

Japanese Big Four, the four largest Japanese motorcycle manufacturers: Honda, Kawasaki, Suzuki, and Yamaha

Big Four in the United States wireless communications service providers, AT&T Mobility, Verizon Wireless, Sprint Corporation, and T-Mobile US

Big Four, the most influential international technology companies,Amazon, Apple, Facebook, and Google.

Big Four airlines, AA, EA, TW, and UA airlines, the four U.S. air carriers which dominated air travel prior to deregulation

The Big Four are the four largest international professional services networks, offering audit, assurance, tax, consulting, advisory, actuarial, corporate finance, and legal services. They handle the vast majority of audits for publicly traded companies as well as many private companies, creating an oligopoly in auditing large companies. It is reported that the Big Four audit 99% of the companies in the FTSE 100, and 96% of the companies in the FTSE 250 Index, an index of the leading mid-cap listing companies.[1] The Big Four firms are shown below, with their latest publicly available data.

Firm Revenues Employees Revenue per employee Fiscal year Headquarters Source
PwC $35.4 billion 208,100 $169,892 2015 United Kingdom [2]
Deloitte $35.2 billion 225,400 $156,167 2015 United States [3]
EY $28.7 billion 212,000 $135,517 2015 United Kingdom [4]
KPMG $24.4 billion 173,965 $140,488 2015 Netherlands [5]
This group was once known as the "Big Eight", and was reduced to the "Big Six" and then "Big Five" by a series of mergers. The Big Five became the Big Four after the demise of Arthur Andersen in 2002, following its involvement in the Enron scandal.

BDO and Grant Thornton are the fifth and sixth largest firms, respectively.

The Four Motors for Europe are four highly industrialized regions in Europe. It is composed of the Rhône-Alpes region in France, centered in Lyon, the Lombardy region in Italy, centered in Milan, Catalonia region in Spain centered in Barcelona, and Baden-Württemberg in Germany, centered in Stuttgart. On September 9, 1988, in Stockholm, Sweden, the presidents of these four territories signed an agreement, called the "Memorandum", to increase economic and social cooperation between the realms. The agreement was to have the four regions cooperate in a long term relationship in the fields of science, research, education, environment, culture, and other sectors. The purpose of this relationship was to provide a unification force within Europe as well as increasing the potential for economic growth within the four regions. These regions focus on the exchange of information with each other to expand their technology and R&D. Wales and Flanders are also associated with this group.

Kenneth Pargament is noted for his book Psychology of Religion and Coping (1997; see article),[20] as well as for a 2007 book on religion and psychotherapy, and a sustained research program on religious coping. He is professor of psychology at Bowling Green State University (Ohio, USA), and has published more than 100 papers on the subject of religion and spirituality in psychology. Pargament led the design of a questionnaire called the "RCOPE" to measure Religious Coping strategies.[21] Pargament has distinguished between three types of styles for coping with stress:[22] 1) Collaborative, in which people co-operate with God to deal with stressful events; 2) Deferring, in which people leave everything to God; and 3) Self-directed, in which people do not rely on God and try exclusively to solve problems by their own efforts. He also describes four major stances toward religion that have been adopted by psychotherapists in their work with clients, which he calls the religiously rejectionist, exclusivist, constructivist, and pluralist stances.

Referring to the accompanying chart, drive applications can be categorized as single-quadrant, two-quadrant, or four-quadrant; the chart's four quadrants are defined as follows. This is called four quadrant control

Quadrant I -- Driving or motoring, forward accelerating quadrant with positive speed and torque
Quadrant II -- Generating or braking, forward braking-decelerating quadrant with positive speed and negative torque
Quadrant III - Driving or motoring, reverse accelerating quadrant with negative speed and torque
Quadrant IV - Generating or braking, reverse braking-decelerating quadrant with negative speed and positive torque.

16 cell cayley quaternoon group

As Richard Dean showed in 1981, the quaternion group can be presented as the Galois group Gal(T/Q) where Q is the field of rational numbers and T is the splitting field, over Q, of the polynomial

x^8 - 72 x^6 + 180 x^4 - 144 x^2 + 36.
The development uses the fundamental theorem of Galois theory in specifying four intermediate fields between Q and T and their Galois groups, as well as two theorems on cyclic extension of degree four over a field.
In abstract algebra, one can construct a real four-dimensional vector space with basis {1, i, j, k} and turn it into an associative algebra by using the above multiplication table and distributivity. The result is a skew field called the quaternions.

In mathematics, the Klein four-group (or just Klein group or Vierergruppe (English: four-group), often symbolized by the letter V or as K4) is the group $Z2 \times Z2$, the direct product of two copies of the cyclic group of order 2. It was named Vierergruppe by Felix Klein in 1884

In recreational mathematics, a Harshad number (or Niven number) in a given number base, is an integer that is divisible by the sum of its digits when written in that base. There are only four all-Harshad numbers: 1, 2, 4, and 6 (The number 12 is a Harshad number in all bases except octal).

In constructive cultures people are encouraged to be in communication with their co-workers, and work as teams, rather than only as individuals. In positions where people do a complex job, rather than something simple like a mechanic one, this culture is efficient.[22]

Achievement: completing a task successfully, typically by effort, courage, or skill (pursue a standard of excellence) (explore alternatives before acting) - Based on the need to attain high-quality results on challenging projects, the belief that outcomes are linked to one's effort rather than chance and the tendency to personally set challenging yet realistic goals. People high in this style think ahead and plan, explore alternatives before acting and learn from their mistakes.
Self-actualizing: realization or fulfillment of one's talents and potentialities - considered as a drive or need present in everyone (think in unique and independent ways) (do even simple tasks well) - Based on needs for personal growth, self-fulfillment and the realisation of one's potential. People with this style demonstrate a strong desire to learn and experience things, creative yet realistic thinking and a balanced concern for people and tasks.
Humanistic-encouraging: help others to grow and develop (resolve conflicts constructively) - Reflects an interest in the growth and development of people, a high positive regard for them and sensitivity to their needs. People high in this style devote energy to coaching and counselling others, are thoughtful and considerate and provide people with support and encouragement.
Affiliative: treat people as more valuable than things (cooperate with others) - Reflects an interest in developing and sustaining pleasant relationships. People high in this style share their thoughts and feelings, are friendly and cooperative and make others feel a part of things.
Organizations with constructive cultures encourage members to work to their full potential, resulting in high levels of motivation, satisfaction, teamwork, service quality, and sales growth. Constructive norms are evident in environments where quality is valued over quantity, creativity is valued over conformity, cooperation is believed to lead to better results than competition, and effectiveness is judged at the system level rather than the component level.
These types of cultural norms are consistent with (and supportive of) the objectives behind empowerment, total quality management, transformational leadership, continuous improvement, re-engineering, and learning organizations

Passive/defensive cultures[edit]

Norms that reflect expectations for members to interact with people in ways that will not threaten their own security are in the Passive/Defensive Cluster.

The four Passive/Defensive cultural norms are:

Approval
Conventional
Dependent
Avoidance

In organizations with Passive/Defensive cultures, members feel pressured to think and behave in ways that are inconsistent with the way they believe they should in order to be effective. People are expected to please others (particularly superiors) and avoid interpersonal conflict. Rules, procedures, and orders are more important than personal beliefs, ideas, and judgment. Passive/Defensive cultures experience a lot of unresolved conflict and turnover, and organizational members report lower levels of motivation and satisfaction.

Aggressive/defensive cultures[edit]

This style is characterized with more emphasis on task than people. Because of the very nature of this style, people tend to focus on their own individual needs at the expense of the success of the group. The aggressive/defensive style is very stressful, and people using this style tend to make decisions based on status as opposed to expertise.[25]

Oppositional - This cultural norm is based on the idea that a need for security that takes the form of being very critical and cynical at times. People who use this style are more likely to question others work; however, asking those tough question often leads to a better product. Nonetheless, those who use this style may be overly-critical toward others, using irrelevant or trivial flaws to put others down.

Power - This cultural norm is based on the idea that there is a need for prestige and influence. Those who use this style often equate their own self-worth with controlling others. Those who use this style have a tendency to dictate others opposing to guiding others' actions.

Competitive - This cultural norm is based on the idea of a need to protect one's status. Those who use this style protect their own status by comparing themselves to other individuals and outperforming them. Those who use this style are seekers of appraisal and recognition from others.

Perfectionistic - This cultural norm is based on the need to attain flawless results. Those who often use this style equate their self-worth with the attainment of extremely high standards. Those who often use this style are always focused on details and place excessive demands on themselves and others.

Organizations with aggressive/defensive cultures encourage or require members to appear competent, controlled, and superior. Members who seek assistance, admit shortcomings, or concede their position are viewed as incompetent or weak. These organizations emphasize finding errors, weeding out "mistakes" and encouraging members to compete against each other rather than competitors. The short-term gains associated with these strategies are often at the expense of long-term growth.

A reticle, or reticule (from Latin reticulum, meaning "net"), also known as a graticule (from Latin craticula, meaning "gridiron"), is a net of fine lines or fibers in the eyepiece of a sighting device, such as a telescope, a telescopic sight, a microscope, or the screen of an oscilloscope. Today, engraved lines or embedded fibers may be replaced by a computer-generated image superimposed on a screen or eyepiece. Both terms may be used to describe any set of lines used for optical measurement, but in modern use reticle is most commonly used for gunsights and such, while graticule is more widely used for the covers of oscilloscopes and similar roles.

There are many variations of reticles; this article concerns itself mainly with a simple reticle: crosshairs. Crosshairs are most commonly represented as intersecting lines in the shape of a cross, "+", though many variations exist, including dots, posts, circles, scales, chevrons, or a combination of these. Most commonly associated with telescopic sights for aiming firearms, crosshairs are also common in optical instruments used for astronomy and surveying, and are also popular in graphical user interfaces as a precision pointer. The reticle is said to have been invented by Robert Hooke, and dates to the 17th century.[1] Another candidate as inventor is the amateur astronomer William Gascoigne, who predated Hooke.

Telescopic sights for firearms, generally just called scopes, are probably the device most often associated with crosshairs. Motion pictures and the media often use a view through crosshairs as a dramatic device, which has given crosshairs wide cultural exposure.

In music composition the four-group is the basic group of permutations in the twelve-tone technique. In that instance the Cayley table is written

The smallest non-cyclic group has four elements; it is the Klein four-group. Four is also the order of the smallest non-trivial groups that are not simple.

The quadrant count ratio (QCR) is a measure of the association between two quantitative variables. The QCR is not commonly used in the practice of statistics; rather, it is a useful tool in statistics education because it can be used as an intermediate step in the development of Pearson's correlation coefficient.

The Gartner Magic Quadrant (MQ) is the brand name for a series of market research reports published by Gartner Inc., a US-based research and advisory firm. According to Gartner, the Magic Quadrant aims to provide a qualitative analysis into a market and its direction, maturity and participants.[1]

Their analyses are conducted for several specific technology industries and are updated every 1–2 years.

Gartner rates vendors upon two criteria: completeness of vision and ability to execute.Using a methodology which Gartner does not disclose, these component scores lead to a vendor position in one of four quadrants:

Leaders are said to score higher on both criteria: the ability to execute and completeness of vision. These are said to be typically larger, mature businesses.
Challengers are said to score higher on the ability to execute and lower on the completeness of vision. Typically larger, settled businesses with what Gartner claims to be minimal future plans for that industry.
Visionaries are said to score lower on the ability to execute and higher on the completeness of vision. Typically smaller companies.
Niche players are said to score lower on both criteria: the ability to execute and completeness of vision. Typically new additions to the Magic Quadrant.

The Microsoft Scenarios is four “future of the world” scenarios that Microsoft uses to test its strategies, and is the basis of Listening to the Future by Dan Rasmus and Rob Salkowitz. The diagram is used for scenario planning, and the idea is that if a strategy seems robust to the four scenarios (the metaphor used is “wind tunnel testing”), then it is a good strategy. The quadrant diagram is

Square 1: more regionalized, centralized and hierarchical- continental drift
Square 2: more regionalized, distributed and networked- frontier fiction
Square 3: centralized and hierarchical, more globalized- proud tower

Square 4: more globalized, distributed and networked- freelance planet

Plato has been credited for the "justified true belief" theory of knowledge- knowledge is the 16th square philsoophers say no such thing.

In Plato's Hippias Major, Socrates gives four definitions of beauty

First definition: beauty is that which is appropriate[edit]
Tiring of the errors of Hippias, Socrates offers a definition in his turn, which he holds came from his famous harasser: the beautiful is simply that which is appropriate. This response pleases Hippias. But further examination is needed: first of all, is it the appropriateness which makes things beautiful, or does it simply make them appear to be beautiful? The second hypothesis is tempting: even a ridiculous man, dressed in nice clothing, will appear more beautiful. But inside he would still be ridiculous; thus appropriate and beautiful are not the same.

Hippias suggests that appropriateness provides at the same time the reality and the appearance of beauty. But then, nothing could be less sure; if everything was that simple, citizens and politicians would no longer have to quarrel to decide which action was the nicer.[2]

Second definition: beauty is that which is useful[edit]
Socrates proposes a second solution: if it is beautiful, is it useful? But here again problems surface: it is through power that men make things useful. Nevertheless, as is well known, power can as much serve evil as it serves good. And there is difficulty in qualifying actions as bad or good. Which in turn requires that the definition be refocused; beauty is only usefulness applied to good ends, or those that are "favourable".[2]

Third definition: beauty is that which is favourable[edit]
Identifying the beautiful and the favourable leads to a paradox: the favourable procreates the beautiful, as a father procreates a son. Since the favourable and the beautiful are thus considered to be one and the same, they arrive at the finding that beauty is the reason of goodness. In logic, a cause and an effect are two different things, as a father is different from the son. And thus they must conclude that Beauty is not good, and good is not beauty; an assertion which pleases neither Socrates nor Hippias.[2]

Fourth definition: beauty is the pleasure that comes from seeing and hearing[edit]
To conclude, Socrates brings out a final definition; at first glance quite amazing: "[what] if we were to say that that is beautiful which makes us feel joy ; I do not mean all pleasures, but that which makes us feel joy through hearing and sight?" This hypothesis, while appealing, contains according to Socrates himself a fundamental flaw; that it ignores the beauty of the more noble pleasures, drawn from the studious occupations or the study of laws.

On the other hand, it seems striking that only the senses of sight and hearing are taken into account. Is this a way to submit to common opinion, which is that touch, taste and smell are somehow more shameful and base than the other senses? Finally, it is not simply because pleasure comes from seeing or hearing that it is beautiful. Socrates throws himself into a series of considerations: taking into account pairs of objects, in the Majority of cases the term which they apply to both objects (A and B are beautiful, A and B are just) can apply also to an object taken separately (A is

beautiful and B is beautiful). But in some rare cases it can happen that it this is not the case, notably when the sum of A and B forms an even number and A and B, taken in isolation, are two odd numbers.

In the case of beauty, it is the first category that is appropriate, because if a pair of two objects is beautiful, it stands to reason that each of them is. But a new paradox appears, since the beautiful, in discreet definition, must belong to both pleasures of sight and hearing, taken jointly, and cannot belong to only one of them. The definition as a result proves to be flawed. Exhausted by the many questions they have considered, Hippias berates Socrates and urges him instead of "with mere talk and nonsense" to seek beauty in "the ability to produce a discourse well and beautifully in a court of law or a council-house or before any other public body before which the discourse may be delivered."[2] Socrates, taking his leave, pretends to feel bad about the situation, cornered between the attacks of Hippias and those of his mysterious opponent. His only certainty, he concludes with a sense of humour, is that from now on he better understands the Greek proverb "beautiful things are difficult"

Xenophanes is credited with being one of the first philosophers to distinguish between true belief and knowledge, which he further developed into the prospect that you can know something but not really know it

Belief is second quadrant knowing is fourth

Hu was well known as the primary advocate for the literary revolution of the era, a movement which aimed to replace scholarly classical Chinese in writing with the vernacular spoken language, and to cultivate and stimulate new forms of literature. In an article originally published in *New Youth* in January 1917 titled "A Preliminary Discussion of Literature Reform", Hu originally emphasized eight guidelines that all Chinese writers should take to heart in writing:

1. Write with substance. By this, Hu meant that literature should contain real feeling and human thought. This was intended to be a contrast to the recent poetry with rhymes and phrases that Hu saw as being empty.
2. Do not imitate the ancients. Literature should not be written in the styles of long ago, but rather in the modern style of the present era.

3. Respect grammar. Hu did not elaborate at length on this point, merely stating that some recent forms of poetry had neglected proper grammar.
4. Reject melancholy. Recent young authors often chose grave pen names, and wrote on such topics as death. Hu rejected this way of thinking as being unproductive in solving modern problems.
5. Eliminate old clichés. The Chinese language has always had numerous four-character sayings and phrases used to describe events. Hu implored writers to use their own words in descriptions, and deplored those who did not.
6. Do not use allusions. By this, Hu was referring to the practice of comparing present events with historical events even when there is no meaningful analogy.
7. Do not use couplets or parallelism. Though these forms had been pursued by earlier writers, Hu believed that modern writers first needed to learn the basics of substance and quality, before returning to these matters of subtlety and delicacy.
8. Do not avoid popular expressions or popular forms of characters. This rule, perhaps the most well-known, ties in directly with Hu's belief that modern literature should be written in the vernacular, rather than in Classical Chinese. He believed that this practice had historical precedents, and led to greater understanding of important texts.

In April of 1918, Hu published a second article in *New Youth*, this one titled "Constructive Literary Revolution - A Literature of National Speech". In it, he simplified the original eight points into just four:

1. Speak only when you have something to say. This is analogous to the first point above.
2. Speak what you want to say and say it in the way you want to say it. This combines points two through six above.
3. Speak what is your own and not that of someone else. This is a rewording of point seven.
4. Speak in the language of the time in which you live. This refers again to the replacement of Classical Chinese with the vernacular language.

The following excerpt is from a poem titled *Dream and Poetry*, written in vernacular Chinese by Hu. It illustrates how he applied those guidelines to his own work.

The lauburu or Basque cross (Basque: lauburu, "four heads") is a traditional Basque swastika with four comma-shaped heads. Today, it is a symbol of the Basque Country and the unity of the Basque people. It is also associated with Celtic peoples, most notably Galicians and Asturians. It can be constructed with a compass and straightedge, beginning with the formation of a square template; each head can be drawn from a neighboring vertex of this template with two compass settings, with one radius half the length of the other.

Historians and authorities have attempted to apply allegorical meaning to the ancient symbol. Some say it signifies the "four heads or regions" of the Basque Country. The lauburu does not appear in any of the seven coats-of-arms that have been combined in the arms of the Basque Country: Higher and Lower Navarre, Gipuzkoa, Biscay, Álava, Labourd, and Soule. The Basque intellectual Imanol Mujica liked to say that the heads signify spirit, life, consciousness, and form, but it is generally used as a symbol of prosperity.

Lau buru means "four heads", "four ends" or "four summits" in Basque. Some[who?] argue this might be a folk etymology applied to the Latin labarum.[4]

the Sun cross (or "Bolgar cross")
Also known as the Bolgar cross, Sunwheel, solar cross or Woden's cross. Used in Europe since the Neolithic era and by ancient and contemporary Native American culture to represent respectively Neopagan beliefs and the great Medicine Wheel of life. Was used by the Bulgarian Tzars (emperors) as a symbol of the Bulgarian Orthodox Church.

The cross-in-a-circle was interpreted as a solar symbol derived from the interpretation of the disc of the Sun as the wheel of the chariot of the Sun god.[1] Wieseler (1881) postulated an (unattested) Gothic rune hvel ("wheel") representing the solar deity by the "wheel" symbol of a cross-in-a-circle, reflected by the Gothic letter hwair (𐍈).[2]

Swastika
The swastika is an equilateral cross with its arms bent at right angles, in either right-facing (卐) form or its mirrored left-facing (卍) form. The fylfot is a similar version.

Archaeological evidence of swastika-shaped ornaments dates from the Neolithic period. It occurs mainly in the modern day culture of India, sometimes as a geometrical motif and sometimes as a religious symbol. It remains widely used in Eastern and Dharmic religions such as Hinduism, Buddhism and Jainism. Though once commonly used all over much of the world without stigma, because of its right-facing variant's iconic usage in National Socialist Germany, the symbol has become stigmatized in the Western world.

Isometric illusion Crosses frame this cube that appears to be hollow or solid and projected either inward or outward. A similar design was photographed in a crop circle. This design can be made by repeating the central hexagon outward once on all 6 sides then erasing some inner line segments and filling in the voids.

Skull and crossbones Traditionally used to mark Spanish cemeteries; the symbol evolved to represent death/danger, poison, and pirates. Also the illuminati

The tallest cross, at 152.4 metres high, is part of Francisco Franco's monumental "Valley of the Fallen", the Monumento Nacional de Santa Cruz del Valle de los Caidos in Spain.

A cross at the junction of Interstates 57 and 70 in Effingham, Illinois, is purportedly the tallest in the United States, at 198 feet (60.3 m) tall.[7]

The tombs at Naqsh-e Rustam, Iran, made in the 5th century BC, are carved into the cliffside in the shape of a cross. They are known as the "Persian crosses".

Cross shapes are made by a variety of physical gestures. Crossing the fingers of one hand is a common invocation of the symbol. The sign of the cross associated with Christian genuflection is made with one hand: in Eastern Orthodox tradition the sequence is head-heart-right shoulder-left shoulder, while in Oriental Orthodox, Catholic and Anglican tradition the sequence is head-heart-left-right. Crossing the index fingers of both hands represents the number 10 in Chinese-speaking societies and a charm against evil in European folklore (hence its frequent appearance in vampire movies). Other gestures involving more than one hand include the "cross my heart" movement associated with making a promise and the Tau shape of the referee's "time out" hand signal.

1600 BC marble sacral cross from the Temple Repositories of Knossos.
(Heraclion Archaeological Museum, Greece)

Dutch philosopher Frans Hemsterhuis (1721 – 1790) – who belongs together with Erasmus, Spinoza en Geulincx to the most important philosophers of the Low Countries – said the same thing in his recognition of the four fundamental powers of the soul (in: ‘Aristaios of over de Goddelijkheid’, 1779; PETRY, 1990):

—————— 1. imagination – unsorted collection of ideas;

—————— 2. reason – comparison of thoughts, their substance;

—————— 3. willpower – will and action;

———————— 4. moral principle – connection with other humans and the ability . to see the other as oneself.

The world of painting was not an isolated case. It was the crowning point of a continuous development of the soul, which became visible as early as the eighth century. Isaac Ben Solomon Israeli (850 – 932) wrote his ‘Book of Definitions‘ and distinguished four types of questioning (SIRAT, 1985):

———————— 1. existence – if something exists

———————— 2. quiddity – what something is, the essential

———————— 3. quality – how something is

———————— 4. quarity – why something is

Israeli was considered the father of medieval Jewish Neoplatonism and was the foremost physician and philosopher of his time.

Han, Zhao, Wei and Zhi.This allowed other clans to gain fiefs and military authority, and decades of internecine struggle led to the establishment of four major families, the Han, Zhao, Wei and Zhi.

The abacus (plural abaci or abacuses), also called a counting frame, is a calculating tool that was in use centuries before the adoption of the written modern numeral system and is still widely used by merchants, traders and clerks in Asia, Africa, and elsewhere. Today, abaci are often constructed as a bamboo frame with beads sliding on wires, but originally they were beans or stones moved in grooves in sand or on tablets of wood, stone, or metal.

Very complex mental mathematics can be done with abaci and they are sued in math competitions. Their significance is they are math devices that use peoples mental capacities optimally. Humans can perform mental mathematics very well with the number four and using four beads. Any higher number does not work. The key to the abacus is the number four. It is no coincidence because four is the number of the quadrant, the form of being.

The Antikythera mechanism (/ˌæntɪkɪˈθɪərə/ ant-i-ki-theer-ə or /ˌæntɪˈkɪθərə/ ant-i-kith-ə-rə) is an ancient analog computer[1][2][3][4] designed to predict astronomical positions and eclipses for calendrical and astrological purposes,[5][6][7] as well as the Olympiads, the cycles of the ancient Olympic Games

After the knowledge of this technology was lost at some point in Antiquity, technological artifacts approaching its complexity and workmanship did not appear again until the development of mechanical astronomical clocks in Europe in the fourteenth century

It's shape reflects the quadrant image.

The Antikythera mechanism was discovered in 45 metres (148 ft) of water in the Antikythera shipwreck off Point Glyphadia on the Greek island of Antikythera.

The Metonic Dial is the main upper dial on the rear of the mechanism. The Metonic cycle, defined in several physical units, is 235 synodic months, which is very close (to within less than 13 one-millionths) to 19 tropical years. It is therefore a convenient interval over which to convert between lunar and solar calendars. The Metonic dial covers 235 months in 5 rotations of the dial, following a spiral track with a follower on the pointer that keeps track of the layer of the spiral. The pointer points to the synodic month, counted from new moon to new moon, and the cell contains the Corinthian month names:[citation needed]

ΦΟΙΝΙΚΑΙΟΣ (Phoinikaios)
ΚΡΑΝΕΙΟΣ (Kraneios)
ΛΑΝΟΤΡΟΠΙΟΣ (Lanotropios)
ΜΑΧΑΝΕΥΣ (Machaneus)
ΔΩΔΕΚΑΤΕΥΣ (Dodekateus)
ΕΥΚΛΕΙΟΣ (Eukleios)
ΑΡΤΕΜΙΣΙΟΣ (Artemisios)
ΨΥΔΡΕΥΣ (Psydreus)
ΓΑΜΕΙΛΙΟΣ (Gameilios)
ΑΓΡΙΑΝΙΟΣ (Agrianios)
ΠΑΝΑΜΟΣ (Panamos)
ΑΠΕΛΛΑΙΟΣ (Apellaios)
Thus, setting the correct solar time (in days) on the front panel indicates the current lunar month on the back panel, with resolution to within a week or so.

The Callippic dial is the left secondary upper dial, which follows a 76-year cycle. The Callippic cycle is four Metonic cycles, and this dial indicates which of the four Metonic cycles is the current one in the Callippic cycle.[citation needed]

The Olympiad dial is the right secondary upper dial; it is the only pointer on the instrument that travels in a counter-clockwise direction as time advances. The dial is divided into four sectors, each of which is inscribed with a year indicator and the name of two Panhellenic Games: the "crown" games of Isthmia, Olympia, Nemea, and Pythia; and two lesser games: Naa (held at Dodona) and another Olympiad location that to date, has not been deciphered.[36] The inscriptions on each one of the four divisions are:[5][28]

Olympic dial
Year of the cycle Inside the dial inscription Outside the dial inscription
1 LA ΙΣΘΜΙΑ (Isthmia)
ΟΛΥΜΠΙΑ (Olympia)
2 LB NEMEA (Nemea)
NAA (Naa)
3 LΓ ΙΣΘΜΙΑ (Isthmia)
ΠΥΘΙΑ (Pythia)

4 LΔ NEMEA (Nemea)
[undeciphered]
The Saros dial is the main lower spiral dial on the rear of the mechanism.[5] The Saros cycle is 18 years and 11-1/3 days long (6585.333... days), which is very close to 223 synodic months (6585.3211 days).It is defined as the cycle of repetition of the positions required to cause solar and lunar eclipses, and therefore, it could be used to predict them — not only the month, but the day and time of day. Note that the cycle is approximately 8 hours longer than an integer number of days. Translated into global spin, that means an eclipse occurs not only eight hours later, but 1/3 of a rotation farther to the west. Glyphs in 51 of the 223 synodic month cells of the dial specify the occurrence of 38 lunar and 27 solar eclipses. Some of the abbreviations in the glyphs read:

Σ = ΣΕΛΗΝΗ (Moon)
H = ΗΛΙΟΣ (Sun)
H\M = ΗΜΕΡΑΣ (of the day)
ω\ρ = ωρα (hour)
N\Y = ΝΥΚΤΟΣ (of the night)
The glyphs show whether the designated eclipse is solar or lunar, and give the day of the month and hour; obviously, solar eclipses may not be visible at any given point, and lunar eclipses are visible only if the moon is above the horizon at the appointed hour.[30]

The Exeligmos Dial is the secondary lower dial on the rear of the mechanism. The Exeligmos cycle is a 54-year triple Saros cycle, that is 19,756 days long. Since the length of the Saros cycle is to a third of a day (eight hours), so a full Exeligmos cycle returns counting to integer days, hence the inscriptions. The labels on its three divisions are:[5]

Blank (representing the number zero)
H (number 8)
Iς (number 16)
Thus the dial pointer indicates how many hours must be added to the glyph times of the Saros dial in order to calculate the exact eclipse times.

There is one theory that the cross is a time telling device and Jesus on the cross represented the freezing of time, or the flow.

QMRIn his early books, such as The System of Objects, For a Critique of the Political Economy of the Sign, and The Consumer Society, Baudrillard's main focus is upon consumerism, and how different objects are consumed in different ways. At this time Baudrillard's political outlook was loosely associated with Marxism (and situationism), but in these books he differed from Karl Marx in one significant way. For Baudrillard, as for the situationists, it was consumption rather than production that was the main driver of capitalist society.

Baudrillard came to this conclusion by criticising Marx's concept of "use-value". Baudrillard thought that both Marx's and Adam Smith's economic thought accepted the idea of genuine needs relating to genuine uses too easily and too simply. Baudrillard argued, drawing from Georges Bataille, that needs are constructed, rather than innate. He stressed that all purchases, because they always signify something socially, have their fetishistic side. Objects always, drawing from Roland Barthes, "say something" about their users. And this was, for him, why consumption was and remains more important than production: because the "ideological genesis of needs" precedes the production of goods to meet those needs.[17]

He wrote that there are four ways of an object obtaining value. The four value-making processes are:[18]

The first is the functional value of an object; its instrumental purpose. A pen, for instance, writes; a refrigerator cools.
The second is the exchange value of an object; its economic value. One pen may be worth three pencils; and one refrigerator may be worth the salary earned by three months of work.
The third is the symbolic value of an object; a value that a subject assigns to an object in relation to another subject (i.e., between a giver and receiver). A pen might symbolize a student's school graduation gift or a commencement speaker's gift; or a diamond may be a symbol of publicly declared marital love.
The last is the sign value of an object; its value within a system of objects. A particular pen may, while having no added functional benefit, signify prestige relative to another pen; a diamond ring may have no function at all, but may suggest particular social values, such as taste or class.
Baudrillard's earlier books were attempts to argue that the first two of these values are not simply associated, but are disrupted by the third and, particularly, the fourth. Later, Baudrillard rejected Marxism totally (The Mirror of Production and Symbolic Exchange and Death). But the focus on the difference between sign value (which relates to commodity exchange) and symbolic value (which relates to Maussian gift exchange) remained in his work up until his death. Indeed, it came to play a more and more important role, particularly in his writings on world events.

As spatial interrelationships are key to this synoptic science, maps are a key tool. Classical cartography has been joined by a more modern approach to geographical analysis, computer-based geographic information systems (GIS).

In their study, geographers use four interrelated approaches:

Systematic — Groups geographical knowledge into categories that can be explored globally.

Regional — Examines systematic relationships between categories for a specific region or location on the planet.
Descriptive — Simply specifies the locations of features and populations.
Analytical — Asks why we find features and populations in a specific geographic area.