Of the Origins of the Contract

1.1.1 The contraction out of nothing that was said to be the first origination of the universe continues to express its irreducible commitments.

1.1.2 Even if conceived of as afforded by “the death of ancient stars” is such reducible to having been contracted.

1.1.3 That the contract had been founded in the origin of sunlight as perceptively discovered, whereby that which was invasively without became a source of inner meaning — with a concomitant gas to be contracted by a later age as “atmosphere to live in” — is a fundamental term that leads to vision. As provisional such term will be shown void in light of any later outcome.

1.1.4 The distance of first vision was a qualitative change that led to reason.

1.1.5 Thus the fictional first cause gave rise to reason — not what reason would contend with.
The origins of the contract are internal to the contract.

The awareness of the contract is the origin of man.

That “the universe is founded on the contract” is a secondary term that could be understood to signify in countless other ways than that first-given.

The beginning is impossible to think of but as cause for termination.

Even if the contract is believed to be a product of that past that it enabled such is relevant to future understanding.

The universe is brought to light by finance.

The only obligation is to name.
1.3.1 “The possession of the earth by means of naming, in exchange for an impossible transgression of the nature of the same,” was an inadequate conception of the contract. It would signify however, to a consciousness of redetermination, an obligatory stage that could not signify as such to its own subject. It would come to be rephrased as “The renouncement of the world received transcends the prohibition,” whereby death became a process to adhere to.

1.3.2 It was not so much the eating of the fruit that gave them knowledge of the difference, but by having been expelled from perfect ease to the uncertainty without whereby they came to understand that they could never break their law. Thus “the knowledge of good and evil” was a superficial sign of an enduring prohibition. Which did not preclude the thought that it be lifted from without: as adhered to in the work of preparation, the forbidding was named “faith” by those that followed.

1.3.3 The expulsion from that space in which all things had been received in certain safety, and obediently nurtured by the name that each was given, as it came in time to light, by prohibition; was effected by the name the same was given and adhered to, as the image of a whole that could not substitute the life that had produced it.

1.3.4 Perhaps the same was a conception that fell short because dependent on an interval of climate.

1.3.5 It was what Adam was incapable of naming that occasioned his original default, which resulted in a secondary contract to adhere to. Only later was the prospect of such breach to be conceived of as a positive event to be prepared for.
1.4.1 A term of comprehension that facilitates the world to come is only an approach that somehow signifies a future understanding. An initial understanding merely constitutes the need to pass away.

1.4.2 The expression of a fundamental term perceived the rainbow.

1.4.3 The significance of such exceeds the limited awareness it produces.
1.5.1 A term that only signifies the need for the acceptance of another term as yet to be decided may be presently observed by letting go.

1.5.2 Allow for the fulfilment of the contract.
1.6.1 A signature consents to keep resigning.