

-- HEAL COUNTRY {#81 - SOVEREIGN / #65 - SOLDIER / #60 - CENTRE}

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CUSTOMER FEEDBACK ON YARN INDIGENOUS CLOTHING: It suits my ONTIC (ie. centre of circle) philosophy and so it will be a pleasure to wear it:



<<https://www.grapple369.com/images/Circle.jpeg>>

<<https://www.grapple369.com/images/Hebrew%20Letters.jpeg>>

[**IMAGE: (middle)** Although the Wimbledon 'Rosewater Dish' Trophy awarded to Australia's Ashleigh Barty on Saturday 10 JULY 2021, is named after Venus, it is a figure of Temperance holding a wine cup that decorates the central boss. Around this, a broad band of ornament containing four plaques with figures represents the **STOICHEION ELEMENTS** air, water, earth, and fire. In oval panels on the rim are the Seven Liberal Arts and their patron Minerva: Grammar, Reason, Rhetoric, Music, Arithmetic, Geometry and Astrology, strategy.

Minerva [Greek goddess: **Athena**] is not a patron of violence such as **#65 - MARS**, but of defensive and strategic war only]

#CENTRE: always was, **#CIRCUMSCRIBED:** always will be.

And the **#205 <—> #164** intersection @ **#CENTRE** is both the ONTIC premise for the origin of language and the basis (ie. EGO (NATURE) (@1 - **SELF** + **#491 - AGENCY:** ALL OTHER THE INHABITANTS) for the **#421 - CAUSE OF REASON** (ie. **FACILITATORS / ARBITRATORS TO #492 - VOLUNTARY**

FREEWILL AND #75 - FAILURE (SHIH) DETERMINATION) as cohesion and coherence expressed by the entirety of the syllogism being then actionable by tasks of #27 - DUTIES.

<<https://www.yarn.com.au>>

"AND WHO, AS I, SHALL CALL, AND SHALL DECLARE IT, AND SET IT IN ORDER FOR ME, SINCE I APPOINTED THE **ANCIENT**-'ôwlâm (H5769) PEOPLE?"

#156 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 6 / 9 JULY 2021 as [#70, #6, #30, #40, #10] /

#186 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 9 JULY 2021 as [#40, #70, #6, #30, #600] / [#6, #40, #70, #30, #600] /

#192 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 7 JULY 2021 as [#6, #40, #70, #6, #30, #600] /

#231 - JUXTAPOSITION CONTROL as [#5, #30, #70, #6, #30, #40, #10, #600] = 'ôwlâm (H5769): {**UMBRA: #146 % #41 = #23**} **1)** long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world; **1a)** ancient time, long time (of past); **1b)** (of future); **1b1)** for ever, always; **1b2)** ***CONTINUOUS* *EXISTENCE*, *PERPETUAL***; **1b3)** everlasting, indefinite or unending future, eternity;

AND THE THINGS THAT ARE COMING, AND SHALL COME, LET THEM SHEW UNTO THEM.

FEAR YE NOT, NEITHER BE AFRAID: HAVE NOT I TOLD THEE FROM THAT TIME, AND HAVE DECLARED IT? YE ARE EVEN MY WITNESSES. IS THERE A GOD BESIDE ME? YEA, THERE IS NO GOD; I KNOW NOT ANY.

THEY THAT MAKE A GRAVEN IMAGE ARE ALL OF THEM VANITY; AND THEIR DELECTABLE THINGS SHALL NOT PROFIT; AND THEY ARE THEIR OWN WITNESSES; THEY SEE NOT, NOR KNOW; THAT THEY MAY BE ASHAMED.

#73 as [#2, #1, #30, #600] = 'êl (H410): {**UMBRA: #31 % #41 = #31**} **1)** god, god-like one, mighty one; **1a)** mighty men, men of rank, mighty heroes; **1b)** angels; **1c)** god, false god, (demons, imaginations); **1d)** God, the one true God, Jehovah; **2)** ***MIGHTY* *THINGS* *IN* *NATURE***; **3)** strength, power;

WHO HATH FORMED A **GOD-’êl (H410)**, OR MOLTEN A GRAVEN IMAGE THAT IS PROFITABLE FOR NOTHING?

BEHOLD, ALL HIS FELLOWS SHALL BE ASHAMED: AND THE WORKMEN, THEY ARE OF MEN: LET THEM ALL BE GATHERED TOGETHER, LET THEM STAND UP; YET THEY SHALL FEAR, AND THEY SHALL BE ASHAMED TOGETHER..." [Isaiah 44:7-11]

WHETHER THE RESOLUTENESS OF ANY DUNAMIS CAN BE SIMILARLY VIEWED AS A DISJUNCTIVE PROPOSITION RELATIVE TO ITS POTENTIALITY:

By the formal distinction of syllogisms EXHIBITING A SYNERGY AS #5 - DAEMONIC HARMONY BETWEEN THE **TWO *TRINOMINAL* YIN / YANG META- LOGIC CONTEXTS:**

YIN SYNCRETIC (AMALGAM) / DAEMONIC

THEURGIC ACTION MEDIATES ANY DISJUNCTIVE PROPOSITION WHICH THEN GOVERNS THE POTENTIALITY OF ANY RESOLUTE DUNAMIS

YANG NATURE (EGO) / THEOS

The consideration that such synergistic point of interoperability might more properly be thought of as a daemonic interchange since δαίμωνis is sometimes used contemporaneously with θεός (theós), when used together in a theurgy context, a δαίμων as heroism is usually a lower god than a θεός (theós).

SEE ALSO: "MEETING THE NEED BY #491 - AGENCY FOR DISJUNCTIVE PROPOSITION PROBLEM RESOLUTION AS PROOF OF CONCEPT FOR IDEA TRANSMUTATION"

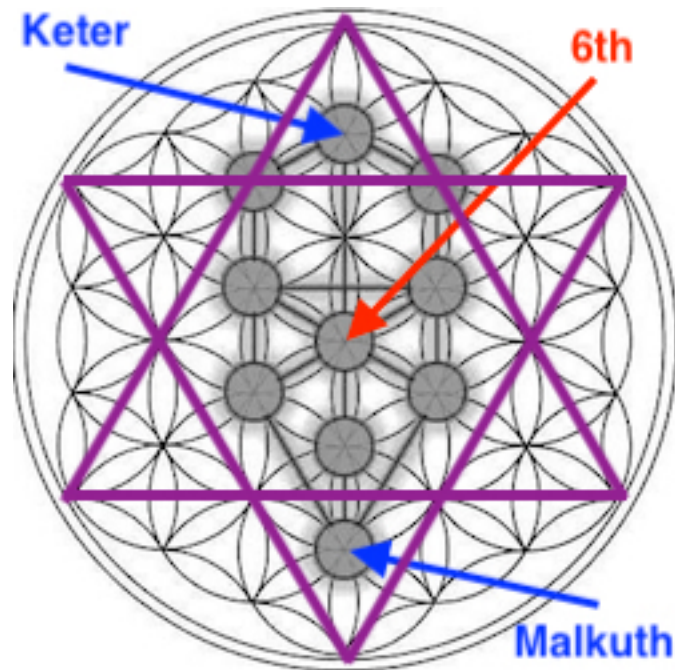
<<https://www.grapple369.com/Groundwork/Disjunctive%20Proposition.pdf>>

TEMPLATE AS IDEA (**6TH SEFIROT:** **TIFERET**) BASIS TO QUEEN VICTORIA'S LETTERS PATENT

To the Hebrews the "dot within the circle" is the *keṭer* "Crown" also known as *Kether*, which is the topmost of the sephirot of the ***TREE* *OF* *LIFE*** in Kabbalah. Since its meaning is "crown", it is interpreted as both the "topmost" of the Sephirot and the "regal crown" of the Sephirot.

[ת, {@1: Sup: 76 - **AGGRAVATION**: CHU (#76); Ego: 76 - **AGGRAVATION**: CHU (#76)}
 פ, {@2: Sup: 75 - **FAILURE**: SHIH (#151 - (H136): **LORD AS TITLE, SPOKEN IN PLACE OF YAHWEH IN JEWISH DISPLAY OF REVERENCE**); Ego: 80 - **LABOURING**: CH'IN (#156 - **I DO NOT CAUSE TERRORS** {%21})}
 נ, {@3: Sup: 76 - **AGGRAVATION**: CHU (#227: - (G337): **TO OWN (AN EXPOSED INFANT); TO DO AWAY WITH OR ABROGATE CUSTOMS OR ORDINANCES; TO PUT OUT OF THE WAY, KILL SLAY A MAN;**); Ego: 1 - **CENTRE**: CHUNG (#157 - **I AM NOT ONE OF PRATING TONGUE** {%17} / **I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY** {%41})}
 ג, {@4: Sup: 33 - **CLOSENESS**: MI (#260 - **COVENANT**); Ego: 38 - **FULLNESS**: SHENG (#195 - (H3615): **TO BE DETERMINED, BE PLOTTED (BAD SENSE); / TO DESTROY, EXTERMINATE**)}
 ת] {@5: Sup: 28 - **CHANGE**: KENG (#288 - **REMEMBRANCE**); Ego: 76 - **AGGRAVATION**: CHU (#271 - **AVOW / AVOUCH**)}

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



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

#686 as [#400, #80, #1, #200, #5] = tiph'ârâh (H8597):
{UMBRA: #686 % #41 = #30} 1) beauty, splendour, glory; **1a)** beauty, finery (of garments, jewels); **1b)** glory; **1b1)** of rank, renown; **1b2)** as attribute of God; **1c)** honour (or nation Israel); **1d)** glorying, boasting (of individual);

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

UMBRA: #686 % #41 = #30 - Government without Coercion, Be Chary of War; I-Ching: **H45** - Gathering, Congregation, Clustering, Gathering together (massing), Finished; Tetra: **59** - Massing;

THOTH MEASURE: #30 - Oh thou who earnest thine own offering, and makest thine appearance in Syut; I am not of aggressive hand.

#VIRTUE: With Bold Resolution (no. #30), daring but

#TOOLS: With Severance (no. #70), weakening.

#POSITION: With Failure (no. #75), great loss.

#TIME: With Gathering (no. #35), small gain.

#CANON: #210

ONTIC_OBLIGANS_210@{

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

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

@3: Sup: 13 - INCREASE: TSENG (#62); Ego: 75 - FAILURE: SHIH (#175 - I AM NOT A TRANSGRESSOR {%22}),

@4: Sup: 48 - RITUAL: LI (#110); Ego: 35 - GATHERING: LIEN (#210 - I AM NOT OF AGGRESSIVE HAND {%30}),

**Male: #110; Feme: #210
} // #210**

H8597@{

@1: Sup: 76 - AGGRAVATION: CHU (#76); Ego: 76 - AGGRAVATION: CHU (#76),

@2: Sup: 75 - FAILURE: SHIH (#151); Ego: 80 - LABOURING: CH'IN (#156 - I DO NOT CAUSE TERRORS {%21}),

@3: Sup: 76 - AGGRAVATION: CHU (#227); Ego: 1 - CENTRE: CHUNG (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}),

@4: Sup: 33 - CLOSENESS: MI (#260); Ego: 38 - FULLNESS: SHENG (#195),

@5: Sup: 38 - FULLNESS: SHENG (#298); Ego: 5 - KEEPING SMALL: SHAO (#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8}),

**Male: #298; Feme: #200
} // #686**

"FOR I HAVE RECEIVED OF THE LORD THAT WHICH ALSO I DELIVERED UNTO YOU, THAT THE LORD JESUS {HE IS SAVED/ A SAVIOR; A DELIVERER} OF NAZARETH {SOVEREIGN; ONE CHOSEN OR SET APART; SEPARATED; CROWNED; SANCTIFIED} THE SAME NIGHT IN WHICH HE WAS BETRAYED TOOK BREAD: AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT, AND SAID, TAKE, EAT: THIS IS MY BODY, WHICH IS BROKEN FOR YOU: THIS DO IN REMEMBRANCE OF ME. AFTER THE SAME MANNER ALSO HE TOOK THE CUP, WHEN HE HAD SUPPED, SAYING, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD: THIS DO YE, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME. FOR AS OFTEN AS YE EAT THIS BREAD, AND DRINK THIS CUP, YE DO SHOW THE LORD'S DEATH TILL HE COME.

WHEREFORE WHOSOEVER SHALL EAT THIS BREAD, AND DRINK THIS CUP OF THE LORD, UNWORTHILY, SHALL BE GUILTY OF THE BODY AND BLOOD OF THE LORD." [1Corinthians 11:23-27]

The first Sephirah is called the Crown, since a crown is worn above the head. The Crown therefore refers to things that are above the mind's abilities of comprehension. All of the other Sephirot are likened to the body which starts with the head and winds its way down into action. But the crown of a king lies above the head and connects the concept of "monarchy", which is abstract and intangible, with the tangible and concrete head of the king.

YOUTUBE: "HELLO" - ADELE COVER (DAN VASC)"

<<https://www.youtube.com/watch?v=p3JerzFN7uo>>

?

CRITERIA RECORDS: 8

TELOS: 205

INTERSECT: 164 **TYPE:** TELOS

PROTOTYPES: GENIUS HOMOIOS HETEROS TORAH RIGHTS

	ZRC	NOUS	PROTOTYPE	ONTIC DIALECTIC
+	1.5.5	#41	GENIUS	@84, @86
	2.5.5	#41	GENIUS	@84, @86, @186
	3.5.5	#41	GENIUS	@84, @86
	4.5.5	#41	GENIUS	@84, @86, @177
	5.5.5	#41	GENIUS	@84, @86
	6.5.5	#41	GENIUS	@84, @86, @200, @186, @191, @200
	7.5.5	#41	GENIUS	@84, @86, @177
	8.5.1	#53	GENIUS	@140

***FACILITATORS* / *ARBITRATORS* OF #492 - VOLUNTARY FREE WILL**

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

BETH: @86, {@2: Sup: 8 - **OPPOSITION:** KAN (#11); Ego: 5 -
KEEPING SMALL: SHAO (#8)}

GIMEL: @84, {@3: Sup: 11 - **DIVERGENCE:** CH'A (#22); Ego: 3 -
MIRED: HSIEN (#11)}

DALETH: @86, {@4: Sup: 16 - **CONTACT:** CHIAO (#38); Ego: 5 -
KEEPING SMALL: SHAO (#16)}

HE: @186, {@5: Sup: 40 - **LAW/MODEL:** FA (#78); Ego: 24 -
JOY: LE (#40)}

VAV: @84, {@6: Sup: 43 - **ENCOUNTERS:** YU (#121); Ego: 3 -
MIRED: HSIEN (#43)}

ZAYIN: @86, {@7: Sup: 48 - **RITUAL:** LI (#169 - **I TROUBLE
MYSELF ONLY WITH MY OWN AFFAIRS** {%18}); Ego: 5 -
KEEPING SMALL: SHAO (#48)}

CHETH: @84, {@8: Sup: 51 - **CONSTANCY:** CH'ANG (#220 - **I
CURSE NOT A GOD** {%38}); Ego: 3 - **MIRED:** HSIEN (#51)}

TETH: @86, {@9: Sup: 56 - **CLOSED MOUTH:** CHIN (#276); Ego:
5 - **KEEPING SMALL:** SHAO (#56)}

YOD: @177, {@10: Sup: 71 - **STOPPAGE:** CHIH (#347); Ego: 15
- **REACH:** TA (#71)}

KAF: @84, {@11: Sup: 74 - **CLOSURE:** CHIH (#421); Ego: 3 -
MIRED: HSIEN (#74)}

LAMED: @86, {@12: Sup: 79 - **DIFFICULTIES:** NAN (#500);
Ego: 5 - **KEEPING SMALL:** SHAO (#79)}

***ANTHROPOCENTRIC* *IDENTITY* OF FRENCH REPUBLIC AS CITIZEN / AUSTRALIAN COMMONWEALTH NOTIONS OF ANZAC IDENTITY**

MEM: @84, {@13: Sup: 1 - **CENTRE:** CHUNG (#501); Ego: 3 -
MIRED: HSIEN (#82 - **TERMS OF COMPLIANCE TO #491 -
PRINCIPLE OF CONTINUITY**)}

NUN: @86, {@14: Sup: 6 - **CONTRARIETY:** LI (#507); Ego: 5 -
KEEPING SMALL: SHAO (#87)}

SAMECH: @200, {@15: Sup: 44 - **STOVE:** TSAO (#551); Ego: 38
- **FULLNESS:** SHENG (#125)} <-- **SECTION III**

AYIN: @186, {@16: Sup: 68 - **DIMMING:** MENG (#619); Ego: 24 - **JOY:** LE (#149)}

PE: @191, {@17: Sup: 16 - **CONTACT:** CHIAO (#635); Ego: 29 - **DECISIVENESS:** TUAN (#178)}

TSADE: @200, {@18: Sup: 54 - **UNITY:** K'UN (#689); Ego: 38 - **FULLNESS:** SHENG (#216)}

QOF: @84, {@19: Sup: 57 - **GUARDEDNESS:** SHOU (#746); Ego: 3 - **MIRED:** HSIEN (#219)}

RESH: @86, {@20: Sup: 62 - **DOUBT:** YI (#808); Ego: 5 - **KEEPING SMALL:** SHAO (#224)} <-- **SECTION VIII**

SHIN: @177, {@21: Sup: 77 - **COMPLIANCE:** HSUN (#885); Ego: 15 - **REACH:** TA (#239)} <-- **SECTION IX**

TAU: @140] {@22: Sup: 55 - **DIMINISHMENT:** CHIEN (#940); Ego: 59 - **MASSING:** CHU (#298)}

"BOAST NOT AGAINST THE BRANCHES. BUT IF THOU BOAST, THOU **BEAREST-G941:** NOT THE ROOT, BUT THE ROOT THEE. THOU WILT SAY **THEN-G3767:**, THE BRANCHES WERE BROKEN OFF, THAT I MIGHT BE GRAFTED IN. WELL; BECAUSE OF UNBELIEF THEY WERE BROKEN OFF, AND THOU **STANDEST-G2476:** BY FAITH. BE NOT HIGHMINDED, BUT FEAR: FOR IF GOD SPARED NOT THE NATURAL BRANCHES, TAKE HEED LEST HE ALSO SPARE NOT THEE BEHOLD **THEREFORE-G3767:** THE GOODNESS AND SEVERITY OF GOD: ON THEM WHICH **FELL-G4098:**, SEVERITY; BUT TOWARD THEE, GOODNESS, IF THOU **CONTINUE-G1961:** IN HIS GOODNESS: OTHERWISE THOU ALSO SHALT BE CUT OFF.

■ **#526 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR**

22 JULY 2021 as [#2, #1, #200, #300, #1, #7, #5, #10] /

#821 - kyriakós (G2960): *RELATED* *TO* *THELORD*** as

[#2, #1, #200, #300, #1, #7, #5, #300, #5] = *bastázō*

(**G941**): {**UMBRA: #1311 % #41 = #40**} **1**) to take up with the hands; **2**) to take up in order to carry or bear, to put upon one's self (something) to be carried; **2a**) to bear what is burdensome; **3**) to bear, to carry; **3a**) to carry on one's person; **3b**) to sustain, i.e. uphold, support; **4**) to bear away, carry off;

■ **#520 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR**

22 JULY 2021 as [#70, #400, #50] = *oûn* (**G3767**): {**UMBRA:**

#520 % #41 = #28} **1**) then, therefore, accordingly, consequently, these things being so;

■ **#567 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021** as [#5, #200, #300, #1, #50, #1, #10] /

■ **#573 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021** as [#5, #200, #300, #1, #9, #8, #50] /

#839 - qâdash (H6942): *BE* *HALLOWED*, *BE* *HOLY*, *BE* *SANCTIFIED*, *BE* *SEPARATE* as [#5, #200, #300, #8, #20, #1, #300, #5] = **hístēmi (G2476): {UMBRA: #568 % #41 = #35} 1)** to cause or make to stand, to place, put, set; **1a)** to bid to stand by, [set up]; **1a1)** in the presence of others, in the midst, before judges, before members of the Sanhedrin;; **1a2)** to place; **1b)** to make firm, fix establish; **1b1)** to cause a person or a thing to keep his or its place; **1b2)** to stand, be kept intact (of family, a kingdom), to escape in safety; **1b3)** to establish a thing, cause it to stand; **i)** to uphold or sustain the authority or force of anything; **1b4)** to set or place in a balance; **i)** to weigh: money to one (because in very early times before the introduction of coinage, the metals used to be weighed); **1b5)** to stand; **i)** to stand by or near; **1)** to stop, stand still, to stand immovable, stand firm; **11)** of the foundation of a building; **2)** to stand; **21)** continue safe and sound, stand unharmed, to stand ready or prepared; **22)** to be of a steadfast mind; **23)** of quality, one who does not hesitate, does not waiver;

■ **#341 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021** as [#5, #80, #5, #200, #1, #50] /

#291 - PRINCIPLE OF OBSTRUCTIVE CAUSE as [#5, #80, #5, #200, #1] = **píptō (G4098): {UMBRA: #1270 % #41 = #40}**

1) to descend from a higher place to a lower; **1a)** to fall (either from or upon); **1a1)** to be thrust down; **1b)** metaph. to fall under judgment, came under condemnation; **2)** to descend from an erect to a prostrate position; **2a)** to fall down; **2a1)** to be prostrated, fall prostrate; **2a2)** of those overcome by terror or astonishment or grief or under the attack of an evil spirit or of falling dead suddenly; **2a3)** the dismemberment of a corpse by decay; **2a4)** to prostrate one's self; **2a5)** used of suppliants and persons rendering homage or worship to one; **2a6)** to fall out, fall from i.e. shall perish or be lost; **2a7)** to fall down, fall into ruin: of buildings, walls etc.; **2b)** to be cast down from a state of prosperity; **2b1)** to fall from a state of uprightness; **2b2)** to perish, i.e. come to an end, disappear, cease; **i)** of virtues; **2b3)** to lose authority, no longer have force; **i)** of sayings, precepts, etc.; **2b4)** to be removed from power by death; **2b5)** to fail of participating in, miss a share in;

■ #418 - **GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021** as [#5, #80, #10, #40, #5, #10, #50, #8, #10, #200] /

#291 - **PRINCIPLE OF OBSTRUCTIVE CAUSE** as [#5, #80, #5, #40, #5, #10, #50, #1, #40, #5, #50] = *epiménō* (G1961): {**UMBRA: #990 % #41 = #6**} **1**) to stay at or with, to tarry still, still to abide, to continue, remain; **1a**) of tarrying in a place; **1b**) to persevere, continue; **1b1**) of the thing continued in; **1b2**) in the work of teaching; **1b3**) of the blessing for which one keeps himself fit; **1b4**) denoting the action persisted in;

THE JADE EMPEROR (Chinese: 玉皇; pinyin: Yù Huáng or 玉帝, Yù Dì) in Chinese culture, traditional religions and myth is one of the representations of the first god (太帝 tài dì). In Daoist theology he is the assistant of Yuanshi Tianzun, who is one of the Three Pure Ones, the three primordial {ie. **HEBREW: ALEPH - U(SHIN) - MEM / #451 - Y-M-T-A**} emanations of the TAO.

-- PARTING OF WAYS --

[Thoughts of 27 MARCH 1986]

"ANSWER THE PHONE WILL YA.
MY DAUGHTER IS IN THE STREET.
ANSWER THE PHONE WILL YA.
FLESH BURNING LIKE BLAZING WHEAT.

I WANT TO HEAR HER SIGH
ANSWER THE PHONE WILL YA.
I JUST DON'T WANT HER TO DIE.
FOR GOD SAKE, WILL YA.

JUST ANSWER THE PHONE.
THERE'S NOT A PLANE IN SIGHT.
DON'T LEAVE HER ALONE.
WHAT CRIME THIS BLIGHT?

BLOWN GLASS IN ANY SHADE
AND EVERY WINDOW SILL.
DRAWN BY EMPATHY OF ***JADE***. {**@17**: Sup: 63 - **WATCH**: SHIH (#839); Ego: 27 - **DUTIES**: SHIH (#821)}
FOR THE THINGS WE HOLD STILL." {**@18**: Sup: 41 - **RESPONSE**: YING (#880 - *héteros* (G2087)); Ego: 18 - **WAITING**: HSI (#839)}

#821 as [#20, #400, #100, #10, #1, #20, #70, #200] = kyriakós (G2960): {UMBRA: #28 as #821 % #41 = #1} 1) belonging to the Lord; **2)** related to the Lord;

#839 as [#30, #5, #400, #100, #4, #300] = qâdash (H6942): {UMBRA: #3 as #404 % #41 = #35} 1) to consecrate, sanctify, prepare, dedicate, be hallowed, be holy, be sanctified, be separate; **1a)** (Qal); **1a1)** to be set apart, be consecrated; **1a2)** to be hallowed; **1a3)** consecrated, tabooed; **1b)** (Niphal); **1b1)** to show oneself sacred or majestic; **1b2)** to be honoured, be treated as sacred; **1b3)** to be holy; **1c)** (Piel); **1c1)** to set apart as sacred, consecrate, dedicate; **1c2)** to observe as holy, keep sacred; **1c3)** to honour as sacred, hallow; **1c4)** to consecrate; **1d)** (Pual); **1d1)** to be consecrated; **1d2)** consecrated, dedicated; **1e)** (Hiphil); **1e1)** to set apart, devote, consecrate; **1e2)** to regard or treat as sacred or hallow; **1e3)** to consecrate; **1f)** (Hithpael); **1f1)** to keep oneself apart or separate; **1f2)** to cause Himself to be hallowed (of God); **1f3)** to be observed as holy; **1f4)** to consecrate oneself;

#839 as [#300, #80, #9, #400, #10, #600] = shâphaṭ (H8199): {UMBRA: #4 as #389 % #41 = #20} 1) to judge, govern, vindicate, punish; **1a)** (Qal); **1a1)** to act as law-giver or judge or governor (of God, man); **i)** to rule, govern, judge; **1a2)** to decide controversy (of God, man); **1a3)** to execute judgment; **i)** discriminating (of man); **ii)** vindicating; **iii)** condemning and punishing; **iv)** at theophanic advent for final judgment; **1a4)** (Niphal); **i)** to enter into controversy, plead, have controversy together; **ii)** to be judged; **1a5)** (Poel) judge, opponent-at-law (participle);

The Jade Emperor is known by many names, including Heavenly Grandfather (天公, Tiān Gōng), which originally meant "Heavenly Duke", which is used by commoners; the Jade Lord; the Highest Emperor; Great Emperor of Jade (玉皇上帝, Yu Huang Shangdi or 玉皇大帝, Yu Huang Dadi).

It was said that the Jade Emperor was originally the crown prince of the kingdom of Pure Felicity and Majestic Heavenly Lights and Ornaments. At birth, he emitted a wondrous light that filled the entire kingdom. When he was young, he was kind, intelligent and wise. He devoted his entire childhood to helping the needy (the poor and suffering, the deserted and single, the hungry and disabled).

FURTHERMORE, HE SHOWED RESPECT AND BENEVOLENCE TO BOTH MEN AND CREATURES: **#880 as [#400, #10, #70, #400] / #1080 as [#400, #10, #70, #400, #200] = huiós (G5207): {UMBRA: #52 as #680 % #41 = #24} 1**) a son; **1a)** rarely used for the young of animals; **1b)** generally used of the offspring of men; **1c)** in a restricted sense, the male offspring (one born by a father and of a mother); **1d)** in a wider sense, a descendant, one of the posterity of any one,; **1d1)** the children of Israel; **1d2)** sons of Abraham; **1e)**) used to describe one who depends on another or is his follower; **1e1)** a pupil; **1f)** son of man; **1f1)** term describing man, carrying the connotation of weakness and mortality; **1f2)** son of man, symbolically denotes the fifth kingdom in Daniel 7:13 and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median and the Persian, the Macedonian, and the Roman) typified by the four beasts. In the book of Enoch (2nd Century) it is used of Christ.; **1f3)** used by Christ himself, doubtless in order that he might intimate his Messiahship and also that he might designate himself as the head of the human family, the man, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendour;

YOUTUBE: "Who Is This King of Glory? — Jimmy Needham"

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

1g) son of God; **1g1)** used to describe Adam (Lk. 3:38); **1g2)** used to describe those who are born again (Lk. 20:36) and of angels and of Jesus Christ; **1g3)** of those whom God esteems as sons, whom he loves, protects and benefits above others; **i)** in the OT used of the Jews; **ii)** in the NT of Christians; **iii)** those whose character God, as a loving father, shapes by chastisements (Heb. 12:5-8); **1g4)** those who revere God as their father, the pious worshippers of God, those who in character and life resemble God, those who are governed by the Spirit of God, repose the same calm and joyful trust in God which children do in their parents (Rom. 8:14, Gal. 3:26), and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of the sons of God. Term used preeminently of Jesus Christ, as enjoying the supreme love of

God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts;

NOTE: GRAPPLE: [**#79, #65, #4, #18, #76, #14, #5, #24, #3**] PROTOTYPE FOR 22 JULY 2021 IS #77 - COMPLIANCE (HSUN) TO THE NORMA OBLIGANS DESCRIPTORS FOR THE BINOMIAL ONOMANTIC {@1, @5} DEFINITIONS OF NUMBER

Metalogic Info

META YANG YIN CLS DEL LEX

YIN NATURE (EGO)

3	4	5	#12		
76	79	14	#169	#181	#26
65	24	18	#107	#288	#183
				#469	

vEvent@[2021-07-22 13:07 hrs]: 6.3.2 (GRAPPLE HEURISTIC)

#TEN:	#53	as #53 - ETERNITY (YUNG)
#NINE:	#469	as #64 - SINKING (CH'EN)
#EIGHT:	#79	as #79 - DIFFICULTIES (NAN)
#ONE:	#12	as #12 - YOUTHFULNESS (T'UNG)
#TWO:	#169	as #7 - ASCENT (SHANG)
#THREE:	#107	as #26 - ENDEAVOUR (WU)
#FOUR:	#181	as #19 - FOLLOWING (TS'UNG)
#FIVE:	#288	as #45 - GREATNESS (TA)
#SIX:	#26	as #26 - ENDEAVOUR (WU)
#SEVEN:	#183	as #21 - RELEASE (SHIH)

#228 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021 as [#10, #200, #1, #6, #5, #6] /

#261 - BINOMIAL CLAMPING AS BINOMIAL PROTOTYPE #EIGHT PAIRING {#141 - TORAH + #120 - ROMAN} as [#10, #200, #1, #10, #600] / [#50, #10, #200, #1] /

#262 - 'eġâr (H633): *INTERDICT*, *DECREE*, *DECREE* *OF* *RESTRICTION*; as [#50, #6, #200, #1, #5] / [#5, #50, #6, #200, #1] / [#6, #5, #50, #6, #200, #1] /

#268 - KANT'S PROLEGOMENA JUDGEMENTS OF EXPERIENCE as [#1, #10, #200, #1, #50, #6] /

#231 - JUXTAPOSITION CONTROL as [#30, #200, #1] / [#10, #200, #1, #500]/

#237 - USE OF FORCE as [#10, #200, #1, #6, #500] = *yârê'* (H3372): {**UMBRA: #211 % #41 = #6**} **1**) to fear, revere, be afraid; **1a**) (Qal); **1a1**) to fear, be afraid; **1a2**) to stand in awe of, be awed; **1a3**) to fear, reverence, honour, respect; **1b**) (Niphal); **1b1**) to be fearful, be dreadful, be feared; **1b2**) to cause astonishment and awe, be held in awe; **1b3**) to inspire reverence or godly fear or awe; **1c**) (Piel) to make afraid, terrify; **2**) (TWOT) to shoot, pour;

— ALL HAIL THE POTUS —

[Written 1124 hours (AEDT) 11 November 2018]

“WITH TRUMP YOU KNOW.
IT’S EITHER ***FIRE*** OR FURY.
OR ***WATER*** LOGGED.

THE ***WIND*** DOTH BLOW.
YET ***SOIL*** MAKES MERRY.

BY FIELDS LEFT UNTROD.” @7: Sup: 67 (**#211: *yârê'* (H3372):**
TO* *SHOOT); Ego: 19 (**#200: `am (H5971):** ***MEMBERS***
OF* *ONE'S* *PEOPLE*, *COMPATRIOTS),

■ **#125 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021** as [#70, #40, #10, #5] /

■ **#160 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021** as [#70, #40, #10, #600] / [#30, #70, #40, #500] /

#200 as [#40, #70, #40, #10, #40] = `am (H5971):
{**UMBRA: #10 as #110 % #41 = #28**} **1**) nation, people; **2**)
kinsman, kindred; **1a**) ***PEOPLE*, *NATION***; **1b**) ***PERSONS*,**
***MEMBERS* *OF* *ONE'S* *PEOPLE*, *COMPATRIOTS*,**
COUNTRY*-*MEN;

AND THEY ALSO, IF THEY **ABIDE-G1961**: NOT STILL IN UNBELIEF,
SHALL BE GRAFTED IN: FOR GOD IS ABLE TO GRAFT THEM IN
AGAIN. FOR IF THOU WERT CUT OUT OF THE OLIVE TREE WHICH IS
WILD BY NATURE, AND WERT GRAFTED CONTRARY TO NATURE
INTO A GOOD OLIVE TREE: HOW MUCH MORE SHALL THESE,
WHICH BE THE NATURAL BRANCHES, BE GRAFTED INTO THEIR
OWN OLIVE TREE?

■ **#124 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021** as [#9, #5, #30, #70, #10] /

■ #261 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021 as [#8, #9, #5, #30, #8, #200, #1] /

■ #262 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021 as [#9, #5, #30, #8, #10, #200] /

■ #311 - IMMANUEL KANT'S IDEA FOR SECTION #27 - DUTIES as [#8, #9, #5, #30, #8, #200, #1, #50] = thélō (G2309): {UMBRA: #844 % #41 = #24} 1) to will, have in mind, intend; 1a) to be resolved or determined, to purpose; 1b) to desire, to wish; 1c) to love; 1c1) to like to do a thing, be fond of doing; 1d) to take delight in, have pleasure;

■ #160 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021 as [#40, #5, #100, #5, #10] /

■ #415 - bôw' (H935): *TO* *COME* *UPON*, *FALL* *OR* *LIGHT* *UPON*, *ATTACK* (*ENEMY*); as [#40, #5, #100, #70, #200] = méros (G3313): {UMBRA: #415 % #41 = #5} 1) a part; 1a) a part due or assigned to one; 1b) lot, destiny; 2) one of the constituent parts of a whole; 2a) in part, partly, in a measure, to some degree, as respects a part, severally, individually; 2b) any particular, in regard to this, in this respect;

■ #186 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021 as [#3, #5, #3, #70, #50, #5, #50] /

■ #339 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021 as [#5, #3, #5, #50, #8, #9, #8, #200, #1, #50] /

■ #343 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 22 JULY 2021 as [#3, #5, #50, #70, #40, #5, #50, #70, #50] /

■ #438 - bayith (H1004): *HOUSE*, *DWELLING* *HABITATION*]; as [#5, #3, #5, #50, #5, #300, #70] = gínomai (G1096): {UMBRA: #184 % #41 = #20} 1) to become, i.e. to come into existence, begin to be, receive being; 2) to become, i.e. to come to pass, happen; 2a) of events; 3) to arise, appear in history, come upon the stage; 3a) of men appearing in public; 4) to be made, finished; 4a) of miracles, to be performed, wrought; 5) to become, be made;

FOR I WOULD-G2309: NOT, BRETHREN, THAT YE SHOULD BE IGNORANT OF THIS MYSTERY, LEST YE SHOULD BE WISE IN YOUR OWN CONCEITS; THAT BLINDNESS IN PART-G3313: IS HAPPENED-G1096: TO ISRAEL, UNTIL THE FULNESS OF THE GENTILES BE COME IN." [Romans 11:18-25]

Nous: #13

Time:

Date:

Torah: [#1, #10, #70]@{

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

@2: Sup: 11 - **DIVERGENCE:** CH'A (#12); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#11),

@3: Sup: 81 - **FOSTERING:** YANG (#93); Ego: 70 - **SEVERANCE:** KE (#81),

Male: #93; Feme: #81

} // #81

Dao: Status, Loathing Shame

Tetra: #17 - **HOLDING BACK** (JUAN)

I-Ching: H5 - Waiting, Delay, Attending, Moistened, Arriving

Latin: Compatiens {**God who sees all**} Alt: Salyah {**Measure Out the Law of God**} {

1. HELPS FIND LOST OR STOLEN OBJECTS & MAKE KNOWN WHO REMOVED THEM
 2. RENOWN, FORTUNE & SUCCESSION
 3. LAWS & JUDGES
 4. Chontare
- }

#1105 CE



Male Idea	#533	Telos	#592	Feme Idea
Recognizing Agreements, Keeping Obligations	#79	79	79	Recognizing Agreements, Keeping Obligations
Strength's Warning Signs, Revealers of Virtue	#76	155	157	Recognizing Fidelity, Trust in Faith I AM NOT ONE OF PRATING TONGUE {#17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {#41}
Difficulty in Knowing How, Obtuse	#70	225	232	Destructive Envy, Harmed Through Greed
So What?, Returning to the Origin	#52	277	295	Origins in Reversal, Consider Beginnings
Origins in Reversal, Consider Beginnings	#63	340	306	Value and Function of Non-Existence
Construing a Guide, Practise Reason	#62	402	386	Primitivist Independence, Remaining in Isolation
A Sensible Guide, Hold Fast To Reason	#59	461	464	Recognizing Fidelity, Trust in Faith

HOMOIOS PROTOTYPE

Self-Love, Holding Oneself Dear	#72	533	477	#13	Status, Loathing Shame
Fantasies of Avoiding Death, Value of Life	#50	583	536	#59	A Sensible Guide, Hold Fast To Reason

HETEROS PROTOTYPE

Construing a Guide, Practise Reason	#62	523	467	#3	Political Prescriptions, Quietude
Reversal, Avoiding Activity	#40	563	526	#59	A Sensible Guide, Hold Fast To Reason

TORAH PROTOTYPE

Three Treasures	#67	528	472	#8	Worth of Water, Easy By Nature
Extremes and Reversals, Greatest Virtue	#45	573	531	#59	A Sensible Guide, Hold Fast To Reason

***RIGHTS* PROTOTYPE**

Ignorant Guides, Viewing the Distant	#47	508	533	#69	Profound Use, Function of the Mysterious
What's behind it all?, Imaging the Mysterious	#25	533	592	#59	A Sensible Guide, Hold Fast To Reason

NOUMENON EXTENT ON RIGHTS: SUPERNAL: **#561 - HEAD (OF A MAN) / ISRAEL**, EGO: **#592 - THEÓTĒS (GODHEAD)** [Colossians 2:9]

<<https://www.grapple369.com/?zen:8,row:7,col:3>>

.jackNote@zen: 8, row: 7, col: 3, nous: 69 [DATE: (none), TIME: (none), SUPER: **#533 / #47** - Ignorant Guides, Viewing the Distant; I-Ching: H43 - Resolution, Displacement, Parting, Break-through; Tetra: 30 - BOLD RESOLUTION (YI), EGO: **#592 / #69** - Profound Use, Function of the Mysterious; I-Ching: H34 - Great Strength, Great Invigorating, The power of the great, Great maturity; Tetra: 22 - RESISTANCE (KE)]

?

CRITERIA RECORDS: 3

TELOS: 561

#81 - SOVEREIGN JUXTAPOSITION PRINCIPLE

#65 - SOLDIER

#60 - ACCUMULATION (CHI) / #CENTRE (COURSE OF NATURE)

INTERSECT: 0

TYPE: NONE

PROTOTYPES: GENIUS HOMOIOS HETEROS TORAH RIGHTS

+	ZRC	NOUS	PROTOTYPE	ONTIC DIALECTIC
	3.4.5	#81	HETEROS, TORAH	@171, @156
	7.8.5	#65	TORAH	@200
	9.5.5	#60	RIGHTS	@157

TELOS / ONTIC HIERARCHY FOR #561

[@171, {@1: Sup: 9 - **BRANCHING OUT**: SHU (#9); Ego: 9 - **BRANCHING OUT**: SHU (#9)}

@156, {@2: Sup: 3 - **MIRE**: HSIEN (#12); Ego: 75 - **FAILURE**: SHIH (#84 - **I AM NOT A MAN OF VIOLENCE** {%2})}

@200, {@3: Sup: 41 - **RESPONSE**: YING (#53); Ego: 38 - **FULLNESS**: SHENG (#122)}

@157] {@4: Sup: 36 - **STRENGTH**: CH'IANC (#89); Ego: 76 - **AGGRAVATION**: CHU (#198)}

TELOS TOTAL: #684

FEME: @84 = #84

ONTIC CHECKSUM TOTAL: #84

GRUMBLE (#89, #198)@[9, 9, 3, 75, 41, 38, 36, 76]

#89 as [#30, #3, #6, #10, #600] = gôwy (H1471): {**UMBRA: #19 % #41 = #19**} **1**) nation, people; **1a**) nation, people; **1a1**) usually of non-Hebrew people; **1a2**) of descendants of Abraham; **1a3**) of Israel; **1b**) of swarm of locusts, other animals (fig.); **1c**) Goyim? = 'nations';

#89 as [#6, #8, #20, #40, #10, #5] = châkâm (H2450): {**UMBRA: #68 % #41 = #27**} **1**) wise, wise (man); **1a**) skilful (in technical work); **1b**) wise (in administration); **1c**) shrewd, crafty, cunning, wily, subtle; **1d**) learned, shrewd (class of men); **1e**) prudent; **1f**) wise (ethically and religiously);

■ **#160 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 7 JULY 2021** as [#40, #40, #6, #70, #4] /

■ **#192 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 7 JULY 2021** as [#2, #40, #6, #70, #4, #10, #20, #600] /
■ **#198** as [#6, #2, #40, #6, #70, #4, #10, #20, #600] =
môw'êd (H4150): {UMBRA: #120 % #41 = #38} **1**) appointed place, appointed time, meeting; **1a**) appointed time; **1a1**) appointed time (general); **1a2**) sacred season, set feast, appointed season; **1b**) appointed meeting; **1c**) appointed place; **1d**) appointed sign or signal; **1e**) tent of meeting;

GRUNTLE (#225, #287)@[9, 9, 18, 9, 21, 3, 15, 75, 56, 41, 13, 38, 49, 36, 44, 76]

#225 as [#1, #4, #10, #200, #10] = 'addîyr (H117): {UMBRA: #215 % #41 = #10} **1**) great, majestic; **1a**) of waters of sea; **1b**) *OF* *A* *TREE*; **1c**) of kings, nations, gods; **2**) great one, majestic one; **2a**) of nobles, chieftains, servants;

#225 as [#5, #3, #2, #10, #200, #5] = g^ebîyrâh (H1377): {UMBRA: #220 % #41 = #15} **1**) queen, lady; **2**) queen-mother;

■ **#234 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 7 JULY 2021** as [#6, #1, #7, #20, #200] /

■ **#253 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 7 JULY 2021** as [#10, #7, #20, #10, #200, #6] /

■ **#285 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 7 JULY 2021** as [#2, #7, #20, #200, #50, #6] /
#287 as [#7, #20, #200, #50, #10] / [#50, #7, #20, #10, #200] = zâkar (H2142): {UMBRA: #227 % #41 = #22} **1**) to remember, recall, call to mind; **1a**) (Qal) to remember, recall; **1b**) (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind; **1c**) (Hiphil); **1c1**) to cause to remember, remind; **1c2**) to cause to be remembered, keep in remembrance; **1c3**) to mention; **1c4**) to record; **1c5**) to make a memorial, make remembrance;



<<https://www.grapple369.com/images/ProtoHumanHand.jpg>>

This first Sefirah represents the primal stirrings of intent in the Ein Soph (infinity), or the arousal of desire to come forth into the varied life of being. But in this sense, although it contains all the potential for content, it contains no content itself, and is therefore called 'Nothing', 'The Hidden Light', 'The air that cannot be grasped'. Being desire to bring the world into being, Keter is absolute compassion.

YOUTUBE: "Phil Collins - In The Air Tonight LIVE HD"

<<https://www.youtube.com/watch?v=IeDMnyQzS88>>

The name of God associated with Keter is Ehyeh Asher Ehyeh (Hebrew: אהיה אשר אהיה), the name {ie.

"I am who I am,"

"I will become what I choose to become,"

"I am what I am,"

"I will be what I will be,"

"I create what(ever) I create," or

"I am the Existing One."

The traditional English translation within Judaism favours "I will be what I will be" because there is no present tense of the verb "to be" in the Hebrew language

} through which he revealed himself to Moses from the burning bush. "It is from the name Ehyeh that all kinds of sustenance emanate, coming from the source, which is the infinite".

[א,ה,י,ה,א,ר,ש,ר,א,ה,י,ה]

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

ה, {@2: Sup: 6 - **CONTRARIETY**: LI (#7); Ego: 5 - **KEEPING SMALL**: SHAO (#6)}

י, {@3: Sup: 16 - **CONTACT**: CHIAO (#23); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#16)}

ה, {@4: Sup: 21 - **RELEASE**: SHIH (#44); Ego: 5 - **KEEPING SMALL**: SHAO (#21)}

א, {@5: Sup: 22 - **RESISTANCE**: KE (#66); Ego: 1 - **CENTRE**: CHUNG (#22)}

ש, {@6: Sup: 79 - **DIFFICULTIES**: NAN (#145); Ego: 57 - **GUARDEDNESS**: SHOU (#79)}

ר, {@7: Sup: 36 - **STRENGTH**: CH'IANG (#181 - **I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS** {%24} / **I AM NOT ONE WHO CURSETH THE KING** {%35}); Ego: 38 - **FULLNESS**: SHENG (#117)}

א, {@8: Sup: 37 - **PURITY**: TS'UI (#218); Ego: 1 - **CENTRE**: CHUNG (#118)}

ה, {@9: Sup: 42 - **GOING TO MEET**: YING (#260); Ego: 5 - **KEEPING SMALL**: SHAO (#123)}

י, {@10: Sup: 52 - **MEASURE**: TU (#312); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#133)}

ה] {@11: Sup: 57 - **GUARDEDNESS**: SHOU (#369); Ego: 5 - **KEEPING SMALL**: SHAO (#138)}

TELOS TOTAL: #543

ONTIC CHECKSUM TOTAL: #181

MALE: @181 = #181

DEME CHECKSUM TOTAL: #235

FEME: @117 + @118 = #235

GRUMBLE (#369, #138)@[1, 1, 6, 5, 16, 10, 21, 5, 22, 1, 79, 57, 36, 38, 37, 1, 42, 5, 52, 10, 57, 5]

■ **#313 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 6 JULY 2021** as [#300, #1, #2, #10] /

■ **#325 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 7 JULY 2021** as [#6, #10, #300, #1, #2, #6] /

#333 - ROMAN GOVERNANCE PROTOTYPE #FIVE / #CENTRE as [#30, #300, #1, #2] /

#369 as [#10, #300, #1, #2, #6, #700] = **shâ'ab** (H7579):
{**UMBRA: #303 % #41 = #16**} **1**) to draw (water); **1a**) (Qal);
1a1) to draw (water); **1a2**) water-drawing women (participle);

#369 as [#80, #30, #1, #50, #8, #200] = **plánē** (G4106):
{**UMBRA: #169 % #41 = #5**} **1**) a wandering, a straying about;
1a) one led astray from the right way, roams hither and thither; **2**)
metaph.; **2a**) mental straying; **2a1**) error, wrong opinion relative to
morals or religion; **2b**) error which shows itself in action, a wrong
mode of acting; **2c**) error, that which leads into error, deceit or
fraud;

■ **#424 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 6 JULY 2021** as [#5, #80, #70, #10, #8, #200, #1, #50] /

#175 - CONSTITUTE, #176 - ORDER, #177 - DECLARE as
[#80, #70, #10, #5, #10] /

■ **#374 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 7 JULY 2021** as [#5, #80, #70, #10, #8, #200, #1] /

#369 as [#80, #5, #80, #70, #10, #8, #20, #1, #40, #5,
#50] = **poiéō** (G4160): {**UMBRA: #965 % #41 = #22**} **1**) to
make; **1a**) with the names of things made, to produce, construct,
form, fashion, etc.; **1b**) to be the authors of, the cause; **1c**) to
make ready, to prepare; **1d**) to produce, bear, shoot forth; **1e**) to
acquire, to provide a thing for one's self; **1f**) to make a thing out of
something; **1g**) to (make i.e.) render one anything; **1g1**) to (make
i.e.) constitute or appoint one anything, to appoint or ordain one
that; **1g2**) to (make i.e.) declare one anything; **1h**) to put one
forth, to lead him out; **1i**) to make one do something; **1i1**) cause
one to; **1j**) to be the authors of a thing (to cause, bring about); **2**)
to do; **2a**) to act rightly, do well; **2a1**) to carry out, to execute;
2b) to do a thing unto one; **2b1**) to do to one; **2c**) with
designation of time: to pass, spend; **2d**) to celebrate, keep; **2d1**)
to make ready, and so at the same time to institute, the celebration
of the passover; **2e**) to perform: to a promise;

■ **#88 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 7 JULY 2021** as [#8, #30, #40, #10] /

#138 as [#8, #30, #40, #10, #700] = chêlem (H2493): {UMBRA: #78 % #41 = #37} 1) dream;

#113 - GLOBUS CRUCIGER / NOUMENON RESONANCE ON 7 JULY 2021 as [#5, #8, #40, #60] / #138 as [#30, #8, #40, #60] = châmâç (H2555): {UMBRA: #108 % #41 = #26} 1) violence, wrong, cruelty, injustice;

The Dreaming, also referred to as Dreamtime, is a term devised by early anthropologists to refer to a religio-cultural worldview attributed to Australian Aboriginal beliefs.

YOUTUBE: "Fleetwood Mac - Dreams"

<https://www.youtube.com/watch?v=JuL8-8xm4QU>

The Dreaming is used to represent Aboriginal concepts of Everywhen during which the land was inhabited by ancestral figures, often of heroic proportions or with supernatural abilities.

The word 'everywhen' is usually collocated with everywhere in the phrase everywhere and everywhen, where it often denotes continuous existence or inexistence in time and space (ie. always, at all times as the infinity) , and as such, it is commonly found in theological and spiritual contexts.

These figures were often distinct from gods as they did not control the material world and were not worshipped, but only revered. The concept of the Dreamtime has subsequently become widely adopted beyond its original Australian context and is now part of global popular culture. [ref: Wikipedia]

GRUNTLE (#612, #507)@[1, 1, 2, 1, 8, 6, 13, 5, 29, 16, 39, 10, 60, 21, 65, 5, 6, 22, 7, 1, 5, 79, 62, 57, 17, 36, 55, 38, 11, 37, 12, 1, 54, 42, 59, 5, 30, 52, 40, 10, 16, 57, 21, 5]

#612 as [#6, #30, #40, #6, #80, #400, #10, #600] = mômphêth (H4159): {UMBRA: #526 % #41 = #34} 1) wonder, sign, miracle, portent; 1a) wonder (as a special display of God's power); 1b) sign, token (of future event);

#612 as [#2, #200, #10, #400] / [#2, #200, #400, #10] = b^erîyth (H1285): {UMBRA: #612 % #41 = #38} 1)

COVENANT*, *ALLIANCE*, *PLEDGE; **1a)** between men; **1a1)** treaty, alliance, league (man to man); **1a2)** constitution, ordinance (monarch to subjects); **1a3)** agreement, pledge (man to man); **1a4)** alliance (of friendship); **1a5)** alliance (of marriage); **1b)** between God and man; **1b1)** alliance (of friendship); **1b2)** covenant (divine ordinance with signs or pledges); **1c)** (phrases); **1c1)** covenant making; **1c2)** covenant keeping; **1c3)** covenant violation;

#507 as [#6, #40, #30, #20, #6, #400, #5] = malkûwth (H4438): {UMBRA: #496 % #41 = #4} 1) royalty, royal power, reign, kingdom, sovereign power; **1a)** royal power, dominion; **1b)** reign; **1c)** kingdom, realm;

#507 as [#5, #2, #300, #200] / [#2, #300, #200, #5] = bâsâr (H1320): {UMBRA: #502 % #41 = #10} 1) flesh; **1a)** of the body; **1a1)** of humans; **1a2)** of animals; **1b)** the body itself; **1c)** male organ of generation (euphemism); **1d)** kindred, blood-relations; **1e)** flesh as frail or erring (man against God); **1f)** all living things; **1g)** animals; **1h)** mankind;

Keter, although being the highest Sephirah of its world, receives from the Sephirah of Malkuth of the domain above it (see Sephirot). The uppermost Keter sits below no other Sephirah, although it is below Or Ein Soph which is the source of all Sephirot. [Source: Wikipedia]

"GOD THAT MADE THE WORLD AND ALL THINGS THEREIN, SEEING THAT HE IS LORD OF HEAVEN AND EARTH, DWELLETH NOT IN TEMPLES MADE WITH HANDS; NEITHER IS WORSHIPPED WITH MEN'S HANDS, AS THOUGH HE NEEDED ANY THING, SEEING HE GIVETH TO ALL LIFE, AND BREATH, AND ALL THINGS; AND HATH MADE OF ONE BLOOD ALL NATIONS OF MEN FOR TO DWELL ON ALL THE FACE OF THE EARTH, AND HATH DETERMINED THE TIMES BEFORE APPOINTED, AND THE BOUNDS OF THEIR HABITATION; THAT THEY SHOULD SEEK THE LORD, IF HAPLY THEY MIGHT FEEL AFTER HIM, AND FIND HIM, THOUGH HE BE NOT FAR FROM EVERY ONE OF US: FOR IN HIM WE LIVE, AND MOVE, AND HAVE OUR BEING; AS CERTAIN ALSO OF YOUR OWN POETS HAVE SAID, FOR WE ARE ALSO HIS OFFSPRING.

IMMANUEL KANT'S (1783) PROLEGOMENA COMMENTARY ON SECTION #13 - STATUS, LOATHING SHAME; I-CHING: H5 -

WAITING, DELAY, ATTENDING, MOISTENED, ARRIVING;
TETRA: 17 - HOLDING BACK (JUAN) AS IDEA @294: "Since I therefore grant their reality to the things that we represent to ourselves through the senses, and limit our sensory intuition of these things only to the extent that in no instance whatsoever, not even in the pure intuitions of space and time, does it represent anything more than mere appearances of these things, and never their quality in themselves, this is therefore no thorough-going illusion ascribed by me to nature, and my protestation against all imputation of idealism is so conclusive and clear that it would even seem superfluous if there were not ***UNAUTHORIZED* *JUDGES*** who, being glad to have an ***ANCIENT* *NAME* *FOR*** ***EVERY* *DEVIATION* *FROM* *THEIR* *FALSE*** ***THOUGH* *COMMON* *OPINION***, and never judging the spirit of philosophical nomenclatures but merely clinging to the letter, were ready to put their own folly in the place of well-determined concepts, and thereby to twist and deform them.

...

For what I called idealism did not concern the existence of things (the doubting of which, however, properly constitutes idealism according to the received meaning), for it never came into my mind to doubt that, but only the sensory representation of things, to which space and time above all belong; and about these last, hence in general about all appearances, I have only shown: that they are not things (but mere ways of representing), nor are they determinations that belong to things in themselves.

The word transcendental, however, which with me never signifies a relation of our cognition to things, but only to the faculty of cognition, was intended to prevent this misinterpretation. But before it prompts still more of the same, I gladly withdraw this name, and I will have it called critical idealism.

But if it is in fact reprehensible idealism to transform actual things (not appearances) into mere representations, with what name shall we christen that idealism which, conversely, makes mere representations into things?

I think it could be named ***DREAMING*** idealism, to distinguish it from the preceding, which may be called visionary idealism, both of

which were to have been held off by my formerly so-called transcendental, or better, critical idealism." [pages 44 to 45]

#294 as [#9, #5, #70, #10, #200] = theós (G2316): {UMBRA: #284 % #41 = #38} 1) a god or goddess, a general name of deities or divinities; **2)** the Godhead, trinity; **2a)** God the Father, the first person in the trinity; **2b)** Christ, the second person of the trinity; **2c)** Holy Spirit, the third person in the trinity; **3)** spoken of the only and true God; **3a)** refers to the things of God; **3b)** his counsels, interests, things due to him; **4)** whatever can in any respect be likened unto God, or resemble him in any way; **4a)** God's representative or viceregent; **4a1)** of magistrates and judges;

FORASMUCH THEN AS WE ARE THE OFFSPRING OF GOD, WE OUGHT NOT TO THINK THAT THE **GODHEAD-** theós (G2316) IS LIKE UNTO GOLD, OR SILVER, OR STONE, GRAVEN BY ART AND MAN'S DEVICE. AND THE TIMES OF THIS IGNORANCE GOD WINKED AT; BUT NOW COMMANDETH ALL MEN EVERY WHERE TO REPENT: BECAUSE HE HATH APPOINTED A DAY, IN THE WHICH HE WILL ***JUDGE*** THE WORLD IN RIGHTEOUSNESS BY THAT MAN WHOM HE HATH ORDAINED; WHEREOF HE HATH GIVEN ASSURANCE UNTO ALL MEN, IN THAT HE HATH RAISED HIM FROM THE DEAD." [Acts 17:24-31]

THAT CONSCIOUSNESS IS AN EMERGENT REALITY WHICH INVOLVES STAGES OF DEVELOPMENT

I'll presumptively make comment on this abstract by Todd E. Feinberg and Jon Mallatt: "**Phenomenal Consciousness and Emergence: Eliminating the Explanatory Gap**".

ABSTRACT: The role of emergence in the creation of consciousness has been debated for over a century, but it remains unresolved. In particular there is controversy over the claim that a "strong" or radical form of emergence is required to explain phenomenal consciousness.

THAT IS: Whether such activity involves the **STOICHEION ELEMENTS** as then impetus for #45 - extrusion of the #9 - autonomous principle for emergence of consciousness.

In that paper they use some ideas of complex system theory to trace the emergent features of life and then of complex brains through three progressive stages or levels: Level 1 (life), Level 2 (nervous systems), and Level 3 (special neurobiological features), each representing increasing biological and neurobiological complexity and ultimately leading to the emergence of phenomenal consciousness, all in physical systems.

THAT IS: If we consider that the HEGEL / MARX dialectic conveys a septet basis to all causality and its rationality: 22 / 7 then the central unifying principle is the actuation of ONTIC grounding as then a @6 - formula of progression (@1 + @2 + @3) for consciousness as **@168 { @1 + METALOGIC #8 - AUTONOMOUS DELIMITER (#27): 28 x 6, 24 x 7, 21 x 8**

TWO INSTANCE MODELS OF @168 - ONTIC CONSCIOUSNESS EMERGENCE

@45 - I AM NOT A DOER OF WRONG {%1}
@102 - I AM NOT RAPACIOUS {%4}
@168 - ONTIC / TEMPORAL INTERCHANGE
@196 = #511 (**ontic example**)

@168 - BINOMIAL (#CENTRE: 8) APPARATUS
@215 - @1 - SELF CONTRADICTION (#288 - #73)
@130 - WHAT NATURE OF MIND?
@147 = #660 (**ontic example**)

+6: <-- FORMULA OF PROGRESSION { @6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE }

#501 - SECTION I OF QUEEN VICTORIA'S LETTERS PATENT / #82 - TERMS OF COMPLIANCE TO #491 - PRINCIPLE OF CONTINUITY as [#1, #300, #200] / **#517** as [#6, #1, #300, #200, #10] = 'esher (H835): **{UMBRA: #501 % #41 = #9}** **1)** happiness, blessedness; **1a)** often used as interjection; **1b)** blessed are;

#511 as [#5, #90, #10, #400, #6] / [#6, #5, #90, #400, #10] / **#551 - SECTION III OF QUEEN VICTORIA'S LETTERS PATENT** as [#6, #50, #90, #400, #5] = yâtsath (H3341): **{UMBRA: #500 % #41 = #8}** **1)** to kindle, burn, set on fire; **1a)** (Qal) to

kindle; **1b**) (Niphal); **1b1**) to be kindled; **1b2**) to be left desolate; **1c**) (Hiphil) ***TO* *SET* *ON* *FIRE*, *KINDLE***;

#288 - REMEMBRANCE as [#6, #10, #2, #70, #200] / [#10, #2, #70, #200, #6]

#333 - CENTRE PROTOTYPE OF ROMAN GOVERNANCE as [#6, #50, #2, #70, #200, #5] /

#322 - DEMOCRACY as [#40, #2, #70, #10, #200] / [#50, #2, #70, #200] /

#362 - *SEE* *BELOW* *AS* *CATEGORY* *FOR* *ONTIC* *GROUNDING* as [#40, #2, #70, #200, #10, #600] = bâ'ar (H1197): {**UMBRA: #272 % #41 = #26**} **1**) to burn, consume, kindle, be kindled; **1a**) (Qal); **1a1**) ***TO* *BEGIN* *TO* *BURN*, *BE* *KINDLED*, *START* *BURNING***; **1a2**) to burn, be burning; **1a3**) to burn, consume; **1a4**) Jehovah's wrath, human wrath (fig.); **1b**) (Piel); **1b1**) to kindle, burn; **1b2**) to consume, remove (of guilt) (fig.); **1c**) (Hiphil); **1c1**) to kindle; **1c2**) to burn up; **1c3**) to consume (destroy); **1d**) (Pual) to burn; **2**) to be stupid, brutish, barbarous; **2a**) (Qal) to be stupid, dull-hearted, unreceptive; **2b**) (Niphal) to be stupid, dull-hearted; **2c**) (Piel) to feed, graze; **2d**) (Hiphil) to cause to be grazed over;

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

UMBRA: #272 % #41 = #26 - Ambiguous Reversals, Virtue of Gravity; I-Ching: **H3** - Birth Throes, Initial Difficulties, Sprouting, Difficulty at the beginning, Gathering support, Hoarding; Tetra: **3** - Mired;

THOTH MEASURE: #26 - Oh Basit, who makest thine appearance at the Shetait; I am not the cause of weeping to any.

#VIRTUE: If it is Endeavor (no. #26), then joy, but

#TOOLS: If it is Departure (no. #66), then sorrow.

#POSITION: As to Following (no. #19), it is dragged along.

#TIME: As to Guardedness (no. #57), it is secured.

#CANON: #168

ONTIC_OBLIGANS_168@{

@1: Sup: 26 - **ENDEAVOUR:** WU (**#26**); Ego: 26 - **ENDEAVOUR:** WU (**#26**),

@2: Sup: 11 - **DIVERGENCE:** CH'A (**#37**); Ego: 66 -

DEPARTURE: CH'U (#92),

@3: Sup: 30 - BOLD RESOLUTION: YI (#67); Ego: 19 - FOLLOWING: TS'UNG (#111),

@4: Sup: 6 - CONTRARIETY: LI (#73); Ego: 57 - GUARDEDNESS: SHOU (#168 - I AM NOT THE CAUSE OF WEeping TO ANY {%26}),

**Male: #73; Feme: #168
} // #168**

Along the way we show that consciousness fits the criteria of an emergent property—albeit one with extreme complexity. The formulation Life + Special neurobiological features → Phenomenal consciousness expresses these relationships. Then we consider the implications of our findings for some of the philosophical conundrums entailed by the apparent “explanatory gap” between the brain and phenomenal consciousness.

TERRA INCOGNITIA: That is the giving of names to places is an encapsulation: 21 x 8 of gnosis to which can be applied a resonance against rationality: 24 x 7 x 13 = #2184 / @6 = 364 as to imply that consciousness requires some #5 - stoicheion grounding (**#81 - reverse transcriptase**) for its function as #369 - discriminating norm:

#71 #1 #11
#61 #81 #21
#51 #41 #31

We conclude that consciousness stems from the personal life (ie. **ANTHROPOCENTRIC SINGULARITY - #205 <—> #164 intersection of its noumenon: 9x9x9 = #729 / 2 = 364.5 as @1 - SELF and the #728 - MORPHOS**) of an organism with the addition of a complex nervous system that is ideally suited to maximize emergent neurobiological features and that it is an example of standard (“weak”) emergence without a scientific explanatory gap. An “experiential” or epistemic gap remains, although this is ontologically untroubling. <<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7304239/>>

The word lexicon is derived from Byzantine Greek λεξικόν (lexikón, “a lexicon, a dictionary”), ellipsis from Ancient Greek λεξικόν βιβλίον (lexikòn biblíon, literally “a book of words”), from λεξικός (lexikós, “of words”), from λέξις (léxis, “a saying, speech, word”), from λέγω

(légō, "to speak"), ultimately from Proto-Indo-European *leg- ("to gather, collect").

[λ, {@1: Sup: 30 - **BOLD RESOLUTION**: YI (#30); Ego: 30 - **BOLD RESOLUTION**: YI (#30)}
ε, {@2: Sup: 35 - **GATHERING**: LIEN (#65); Ego: 5 - **KEEPING SMALL**: SHAO (#35)}
ξ, {@3: Sup: 14 - **PENETRATION**: JUI (#79); Ego: 60 - **ACCUMULATION**: CHI (#95)}
ι, {@4: Sup: 24 - **JOY**: LE (#103); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#105)}
κ, {@5: Sup: 44 - **STOVE**: TSAO (#147); Ego: 20 - **ADVANCE**: CHIN (#125)}
ο, {@6: Sup: 33 - **CLOSENESS**: MI (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {%19}); Ego: 70 - **SEVERANCE**: KE (#195)}
ν] {@7: Sup: 2 - **FULL CIRCLE**: CHOU (#182 - **I AM NOT FRAUDULENT IN MEASURES OF GRAIN** {%6}); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#245)}

TELOS TOTAL: #245

ONTIC CHECKSUM TOTAL: #362

MALE: @180 + @182 = #362

DEME CHECKSUM TOTAL: #147

MALE: @147 = #147

GRUMBLE (#182, #245)@[30, 30, 35, 5, 14, 60, 24, 10, 44, 20, 33, 70, 2, 50]

GRUNTLE (#476, #427)@[30, 30, 60, 30, 14, 35, 19, 5, 33, 14, 12, 60, 36, 24, 46, 10, 9, 44, 29, 20, 62, 33, 51, 70, 53, 2, 22, 50]

"AND THE ANGEL OF THE LORD APPEARED UNTO HIM IN A FLAME OF FIRE OUT OF THE MIDST OF A BUSH: AND HE LOOKED, AND, BEHOLD, THE BUSH BURNED-**H1197** WITH FIRE, AND THE BUSH WAS NOT CONSUMED." [Exodus 3:2]

That we ought not contradict rationality as then the basis for a viable value relationship that whilst they're in a natural state it is because law is an unnatural restraint upon them.

The principles of TERRA INCOGNITA and REX LEX are considerations which apply equally to language by ONTIC necessity as grounding and reverse transcriptase as boundaries of gnosis.

lēx (genitive lēgis);

- a proposition or motion for a law made to the people by a magistrate, a bill
- (figuratively) a bill which has become a law, a law
- (figuratively) a precept, regulation, principle, rule, mode, manner
- (figuratively) a contract, agreement, ***COVENANT***
- (figuratively) a condition, stipulation

Whilst aboriginals may interact with nature, they do not have any exquisite knowledge occasioning an expansive vocabulary about nature's principle of emanation as causality being the temporal attribute of the seven day week is conformity to law of nature nor the manifesting norm as covetous gain by the IRISH particularly.

"YE SHALL KINDLE-**H1197** NO FIRE THROUGHOUT YOUR HABITATIONS UPON THE SABBATH DAY." [Exodus 35:3]

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

<<https://www.grapple369.com/Groundwork/Heal%20Country.pdf>>

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