

**-- DRAFT: O GOD COME TO MY ASSISTANCE (DEUS IN ADJUTORIUM MEUM INTENDE)**

(c) 2020 Dolf Leendert Boek, Revision: 19 September, 2020

We have @ **1811 HOURS ON 23 JULY 2020** emailed POLICE COMPLAINTS and BBC (**our independent means to convey our VOLUNTARY #491 - FUNCTIONARY role relating to our philological research into the underlying methodology to QUEEN VICTORIA'S LETTERS PATENT**) we confirm as in accord with our earlier findings of **UNLAWFUL USAGE OF MY INTELLECTUAL PROPERTY AS TECHNOLOGIZING QUEEN VICTORIA'S LETTERS PATENT date 29 OCTOBER 1900** that this DAMAGE EVENT was a precursor BEERSHEBA / ANZAC CENTENNIAL 2018 action as #321 - BESIEGEMENT MADE AGAINST THE SOVEREIGNTY PRINCIPLE BEING THE GROUNDING FOR THROWING THE BUDDHA STATUE THROUGH WINDOW ON 11 OCTOBER 2017

**#848 as [#2, #1, #200, #10, #30, #5, #400, #200] = basileús (G935): {UMBRA: #848 % #41 = #28} 1**) leader of the people, prince, commander, lord of the land, king;

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

**UMBRA: #848 % #41 = #28** - Opposites and Primitivism, Returning to Simplicity; I-Ching: **H24** - Return, The turning point; Tetra: **2** - Full Circle;

**THOTH MEASURE: #28** - Oh thou, hot of foot, who makest thy appearance at even; I indulge not in anger.

**#VIRTUE:** With Change (no. #28), alterations but sharing smiles.

**#TOOLS:** With Dimming (no. #68), over a long time, increasing troubles.

**#POSITION:** With Vastness (no. #50), the infinitely great, but

**#TIME:** With Barrier (no. #4), the buried and blocked.

**#CANON: #150**

**ONTIC\_OBLIGANS\_150@{**

**@1:** Sup: 28 - **CHANGE:** KENG (**#28**); Ego: 28 - **CHANGE:** KENG (**#28**),

**@2:** Sup: 15 - **REACH:** TA (**#43**); Ego: 68 - **DIMMING:** MENG

(#96),

@3: Sup: 65 - **INNER: NEI (#108)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#146 - I AM NOT A LAND-GRABBER{%15})**,

@4: Sup: 69 - **EXHAUSTION: CH'IUNG (#177 - I AM NOT GIVEN TO CURSING {%29})**; Ego: 4 - **BARRIER: HSIEN (#150 - I INDULGE NOT IN ANGER {%28})**,

**Male: #177; Feme: #150 <-- SOVEREIGN'S APO RIGHT BY LETTERS PATENT**

} // #150

**G935@{**

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

@2: Sup: 3 - **MIRE: HSIEN (#5)**; Ego: 1 - **CENTRE: CHUNG (#3)**,

@3: Sup: 41 - **RESPONSE: YING (#46)**; Ego: 38 - **FULLNESS: SHENG (#41)**,

@4: Sup: 51 - **CONSTANCY: CH'ANG (#97 - WICKED DEVICE / EVIL PLAN)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#51)**,

@5: Sup: 81 - **FOSTERING: YANG (#178 - LOINS / \*HORSE\* / PROCEED)**; Ego: 30 - **BOLD RESOLUTION: YI (#81)**,

@6: Sup: 5 - **KEEPING SMALL: SHAO (#183 - BATTLE)**; Ego: 5 - **KEEPING SMALL: SHAO (#86 - I AM NOT A ROBBER OF FOOD{%10})**,

@7: Sup: 81 - **FOSTERING: YANG (#264 - HABIT / MANNER / COURSE OF LIFE (SYNONYM #473) / ROMAN PROTOTYPE #EIGHT)**; Ego: 76 - **AGGRAVATION: CHU (#162 - BREAK / WINDOW)**,

@8: Sup: 38 - **FULLNESS: SHENG (#302 - BAN (\*UNLAWFUL\* \*LIQUOR\* \*BAN\* BY IRISH OWNED STAR HOTEL SALE AS MADE AFTER BOER WAR MEMORIAL 28 MAY 2017) / CITY STATE AS IDENTICAL TO #311 / \*FLASHING\* \*LIGHT\* [-ENING])**; Ego: 38 - **FULLNESS: SHENG (#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8})**,

**Male: #302; Feme: #200**

} // #848

As that which is capable of being hosted upon the INTELLECTUS AS GENITIVE VOLUNTĀTIS as it's mechanism for delivery and staging which then becomes an acute and risky precipice consideration that is accorded entirely by my INTELLECTUAL PROPERTY and thusly my

reasonable objection has always been ROMAN CATHOLICS / FREEMASONRY imposing {#17 - 2017 AS #371 - SAINT ANDREWS CAUSE CÉLÈBRE / #33 - #INRI / #65 - SOLDIER} a @5 - substituted HETEROS ethic upon our {#390 - WREATHS & SOVEREIGNTY / #288 - MEMORIAL & ANTI-SEMITISM / #419 - SLAUGHTER} war dead and usurping the @1 - SOVEREIGNTY of the #391 - HOMOIOS basis to our Commonwealth's Governance which is defined as a PRINCIPLE that is circumscribed {#13 / #21 - SOVEREIGN'S APO (G575) RIGHT AS THE RESERVE (APODIDOMI: G591) ENTITLEMENT AUTHORITY OF SECTION IX / #37} by QUEEN VICTORIA'S LETTERS PATENT {

**#902 - \*RULE\* \*OF\* \*LAW\*** (EGALITÉ {9 JULY 1900}: #22 x #41 as \*ONTIC\* necessity comprising a subset of #0 (#5) + #6 x (/ #364) + #7 (/ #312) + #8 (/ #273) = 21 consonants with #VOWELS of SEMITIC ORIGINS: 24 - #A, 25 - #E, 26 - #I, 27 - #O, 28 - #U),  
**#492** - VOLUNTARY FREE WILL (LIBERTÉ {17 SEPTEMBER 1900}: #12 X #41), and  
**#391** - HOMOGENEOUS PRINCIPLES (FRATERNITÉ {29 OCTOBER 1900}) OF CIVIL SOCIETY

} as the INSTRUMENTATION (**GREEK LEXICON CIRCUMSCRIBED**) OF FEDERATION INTO A NATION.

#738 as [#400, #300, #10, #8, #500] = sîyach (H7878): {UMBRA: #20 as #318 % #41 = #31} 1) to put forth, mediate, muse, commune, speak, complain, ponder, \*SING\*; 1a) (Qal); 1a1) to complain; 1a2) to muse, meditate upon, study, ponder; 1a3) to talk, \*SING\*, speak; 1b) (Polel) to meditate, consider, put forth thoughts;

**YOUTUBE:** "POPE BENEDICT (VATICAN published 22 DECEMBER 2011)"

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

We don't bend the knee to Latin circumscribing as chimera of reality because we are constituted by #27 - DUTIES / #68 - RIGHTS as cause of REASON having impetus for #54 - UNITY of apperception and #81 - SOVEREIGN JUXTAPOSITION PRINCIPLE.

Your mind is obviously encumbered by binomial incommensurate

dichotomies which conflict #1 - SELF IDENTITY as if such was a virtue and principled life.

That if the TRINOMIAL #71 - WORLDVIEW is compatible with CONSTITUTION, CONSCIENCE AND REASON OF #27 - DUTIES / #68 - RIGHTS then FREEWILL is its quintessential ONTIC grounding:

@1 - SELF + #491 - PRINCIPLE OF CONTINUITY = #492 - VOLUNTARY FREEWILL

GNOSIS signifies a knowledge or insight into humanity's real nature as divine, leading to the deliverance of the divine spark within humanity from the constraints of earthly existence.

**YOUTUBE:** "The X-Files Theme Song (Loot Crate)"

<<https://www.youtube.com/watch?v=V21RVjE3qnY>>

The maximum TELOS values within the INTELLECTUS / GENIUS are as follows:

<b>HOMOIOS</b>	S: #584, E: #574
<b>HETEROS</b>	S: #578, E: #570
<b>TORAH</b>	S: #578, E: #570
<b>RIGHTS</b>	S: #561 - HEAD (OF A MAN) / ISRAEL, E: #592 - THEÓTĒS (GODHEAD) [Colossians 2:9]

But how does this IMAGO DEI transpire as a disposition having instantiation as **\*DWELLING\*** within it's autonomous nature:

**@185 + @196 + @173 + @184 = #738** as #9 -  
**\*AUTONOMOUS\* \*NATURE\*** + [#729 (9 x #81) / 2 = #364.5 days / #81 = #4.5 days] APPRAISALS = 2 x #369

— **ELI ELI LAMA SABACHTHANI?** —  
[Written 24 June 2018]

“HEIL THE DWARFISH JEW {**#INRI**}.  
WITH CAMEO PART TO PLAY.  
AS SOMEWHAT PIOUS HEW.  
BUT WILL IT **#422 - \*SAVE\*** THE DAY?

CROWNING GLORY DECEIVE.

THORNY PLANS OF KETHER.  
HABIT ROUGE GAUCHE EVE.  
FLAGRANT ENVY OF VETIVER.

SUCH COSMETICUS ALL SEE.  
BY BEETLEJUICE {ie. **BETELGEUSE**} OF DUNG.  
WHITEWASHED SEPULCHRE BE.  
WAITING FOR HELL HAMSTRUNG." {@13: Sup: 73 - **ALREADY**  
**FORDING, COMPLETION**: CH'ENG (#422); Ego: 19 -  
**FOLLOWING**: TS'UNG (#486)}

**YOUTUBE**: "LIFE OF BRIAN"

<<https://www.youtube.com/watch?v=SJUhlRoBL8M>>

**#381 - \*ROSH\* \*HASHANA\* / \*SABBATH\* \*DAY\* 19**  
**SEPTEMBER 2020** as [#6, #5, #300, #70] /  
#397 as [#6, #5, #6, #300, #10, #70] /  
#397 as [#5, #6, #300, #10, #70, #6] /  
#426 - **\*WORKMEN\* \*WROUGHT\* \*AND\* \*THE\* \*WORK\***  
**\*WAS\* \*PERFECTED\*** as [#40, #6, #300, #10, #70] /  
#426 as [#50, #6, #300, #70] /  
#441 as [#30, #5, #6, #300, #10, #70, #500] /  
#448 as [#6, #10, #6, #300, #10, #70, #6, #600] /  
#422 as [#6, #10, #6, #300, #10, #70, #500] /  
#422 as [#6, #10, #6, #300, #10, #70, #500] = *yâsha'*  
(H3467): {**UMBRA: #380 % #41 = #11**} **1**) to save, be saved,  
be delivered; **1a**) (Niphal); **1a1**) to be liberated, be saved, be  
delivered; **1a2**) **\*TO\* \*BE\* \*SAVED\* (\*IN\* \*BATTLE\*), \*BE\***  
**\*VICTORIOUS\***; **1b**) (Hiphil); **1b1**) to save, deliver; **1b2**) **\*TO\***  
**\*SAVE\* \*FROM\* \*MORAL\* \*TROUBLES\***; **1b3**) to give victory  
to;

**YOUTUBE**: "Battle Hymn of the Republic"

<<https://www.youtube.com/watch?v=Jy6AOGRsR80>>

**#461** as [#1, #400, #10, #700] /  
#422 as [#1, #400, #6, #5, #10] = *'âth* (H852): {**UMBRA:**  
**#401 % #41 = #32**} **1**) **\*SIGN\*, \*MIRACULOUS\* \*SIGNS\*,**  
**\*WONDERS\***;  
#436 as [#20, #1, #300, #70, #10, #20, #5, #10] = *katoikéō*  
(G2730): {**UMBRA: #1226 % #41 = #37**} **1**) **\*TO\* \*DWELL\***,

**\*SETTLE\*; 1a) \*METAPHOR\* \*DIVINE\* \*POWERS\*,  
\*INFLUENCES\*, etc., \*ARE\* \*SAID\* \*TO\* \*DWELL\* \*IN\*  
\*HIS\* \*SOUL\*, \*TO\* \*PERVADE\*, \*PROMPT\*, \*GOVERN\*  
\*IT\*; 2) to dwell in, inhabit; 2a) God is said to dwell in the temple,  
i.e. to be always present for worshippers;**

My current informal thinking as proposition for research is that the disposition of FREEWILL is attributed by REASON OF #27 - DUTIES / #68 - RIGHTS itself its COURSE OF NATURE:

right: {  
1: {1: 1, 2: 2, 3: 3, 4: 4, 5: 5, 6: 6, 7: 7, 8: 8, 9: 9},  
2: {1: 32, 2: 33, 3: 34, 4: 35, 5: 36, 6: 37, 7: 38, 8: 39, 9:  
10},  
3: {1: 31, 2: 56, 3: 57, 4: 58, 5: 59, 6: 60, 7: 61, 8: 40, 9:  
11},  
4: {1: 30, 2: 55, 3: 72, 4: 73, 5: 74, 6: 75, 7: 62, 8: 41, 9:  
12},  
5: {1: 29, 2: 54, 3: 71, 4: 80, 5: 81, 6: 76, 7: 63, 8: 42, 9:  
13},  
6: {1: 28, 2: 53, 3: 70, 4: 79, 5: 78, 6: 77, 7: 64, 8: 43, 9:  
14},  
7: {1: 27, 2: 52, 3: 69, 4: 68, 5: 67, 6: 66, 7: 65, 8: 44, **9:  
15**},  
8: {1: 26, 2: 51, 3: 50, 4: 49, 5: 48, 6: 47, 7: 46, 8: 45, 9:  
16},  
9: {1: 25, 2: 24, 3: 23, 4: 22, 5: 21, 6: 20, 7: 19, 8: 18, 9:  
17}  
},

Thus if we start from ROW: 7, COL: 9 and then assimilate the #68 - RIGHTS dispersal in the same manner as the COURSE OF NATURE-GENESIS (#473)

GNOSIS: (sequence not verified)

[15, 52, 27, 50, 49, 48, 47, 46, 45, 16, 51, 26, 23, 22, 21, 20, 19, 18, 17, 24, 25, 3, 4, 5, 6, 7, 8, 9, 2, 1, 34, 35, 36, 37, 38, 39, 10, 33, 32, 57, 58, 59, 60, 61, 40, 11, 56, 31, 72, 73, 74, 75, 62, 41, 12, 55, 30, 71, 80, 81, 76, 63, 42, 13, 54, 29, 70, 79, 78, 77, 64, 43, 14, 53, 28, 69, 68, 67, 66, 65, 44]

NATURE: {Ego}

1 2 3 #6 +  
8 9 4 #21 = #27 + <-- PRINCIPLE OF LIABILITY  
(AUTONOMY) AS #27 - \*DUTIES\*  
7 6 5 #18 = #45

@164 / #3273 - SECTION VIII (?) <-- COMPLIANCE  
REQUIREMENTS

**#3432 - #3273 = #159 as [#4, #70, #20, #5, #10, #50] = dokéō (G1380): {UMBRA: #53 as #899 % #41 = #38} 1) to be of opinion, think, suppose; 2) to seem, to be accounted, reputed; 3) it seems to me; 3a) I think, judge: thus in question; 3b) it seems good to, pleased me, I determined;**

**#3321 - #3273 = #48 as [#6, #2, #30, #2, #2, #6] = lêbâb (H3824): {UMBRA: #57 as #34 % #41 = #34} 1) inner man, mind, will, heart, soul, understanding; 1a) inner part, midst; 1a1) midst (of things); 1a2) heart (of man); 1a3) soul, heart (of man); 1a4) mind, knowledge, thinking, reflection, memory; 1a5) inclination, resolution, determination (of will); 1a6) conscience; 1a7) heart (of moral character); 1a8) as seat of appetites; 1a9) as seat of emotions and passions; 1a10) as seat of courage;**

**GRUMBLE (#3432, #3321)@[15, 15, 67, 52, 13, 27, 63, 50, 31, 49, 79, 48, 45, 47, 10, 46, 55, 45, 71, 16, 41, 51, 67, 26, 9, 23, 31, 22, 52, 21, 72, 20, 10, 19, 28, 18, 45, 17, 69, 24, 13, 25, 16, 3, 20, 4, 25, 5, 31, 6, 38, 7, 46, 8, 55, 9, 57, 2, 58, 1, 11, 34, 46, 35, 1, 36, 38, 37, 76, 38, 34, 39, 44, 10, 77, 33, 28, 32, 4, 57, 62, 58, 40, 59, 19, 60, 80, 61, 39, 40, 50, 11, 25, 56, 56, 31, 47, 72, 39, 73, 32, 74, 26, 75, 7, 62, 48, 41, 60, 12, 34, 55, 64, 30, 54, 71, 53, 80, 53, 81, 48, 76, 30, 63, 72, 42, 4, 13, 58, 54, 6, 29, 76, 70, 74, 79, 71, 78, 67, 77, 50, 64, 12, 43, 26, 14, 79, 53, 26, 28, 14, 69, 1, 68, 68, 67, 53, 66, 37, 65, 81, 44]**

#1 - CONJECTURE --> GNOSIS: (sequence not verified)  
#2 - REVERSE TRANSCRIPTASE --> **GRUMBLE (#3432, #3321) as ONTIC premise #159 / #48**  
#3 - LOGICAL SYLLOGISM (META LOGIC) -->  
#4 - ONTIC PROTOTYPE MAPPING: (@660: #FOUR / #FIVE; @663: #SIX; @838 (QUEEN VICTORIA'S LETTERS PATENT / #663: SYNONYM): #SEVEN)

NATURE: (EGO)

26 31 53 110  
13 25 67 105 215 177  
10 4 1 15 230 28

#ONE: #110 as #29 - DECISIVENESS (TUAN)

#TWO: #105 as #24 - JOY (LE)

#THREE: #15 as #15 - REACH (TA)

#FOUR: #215 as #53 - ETERNITY (YUNG) <--PRINCIPLE OF  
MATERIALITY: SELF CONTRADICTION AS ONTIC PREMISE

#FIVE: #230 as #68 - DIMMING (MENG) <-- #346 - \*MAGNIFY\*  
PROTOTYPE

#SIX: #177 as #15 - REACH (TA)

#SEVEN: #28 as #28 - CHANGE (KENG)

#EIGHT: #25 as #25 - CONTENTION (CHENG)

NURTURE: (SUPERNAL)

76 7 14 97  
21 30 22 73 170 119  
9 68 64 141 311 162

#ONE: #97 as #16 - CONTACT (CHIAO)

#TWO: #73 as #73 - ALREADY FORDING, COMPLETION (CH'ENG)

#THREE: #141 as #60 - ACCUMULATION (CHI)

#FOUR: #170 as #8 - OPPOSITION (KAN)

#FIVE: #311 as #68 - DIMMING (MENG) <-- \*KANT'S\*  
PROLEGOMENA IDEA ASSIGNED TO SECTION #27

#SIX: #119 as #38 - FULLNESS (SHENG)

#SEVEN: #162 as #81 - FOSTERING (YANG)

#EIGHT: #30 as #30 - BOLD RESOLUTION (YI)



**CONST KANT\_SECTIONS\_1783** = {  
 1: {idea: [265, 266], page: [15, 15]},  
 2: {idea: [267, 268, 269, 272, 273, 274], page: [16, 17, 18, 20, 20, 21]},  
 3: {idea: [270], page: [22]},  
 6: {}, // <-- **FORMULA OF PROGRESSION {@6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE}**)  
 9: {}, // <-- **AUTONOMOUS PRINCIPLE**  
**18: {IDEA: [298], PAGE: [50]}, // <-- QUEEN VICTORIA'S APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA) RIGHT GRANTING DIDOMI: G1325 (@104 - PRESENTS)**  
 27: {idea: [311], page: [62]}, // **#27 - \*DUTIES\* (\*SHIH\*)**  
 54: {idea: [348], page: [99]} // **#54 - UNITY**  
 }

SYNCRETIC: (AMALGAM)

76 7 14 97  
 68 1 31 100 197 128  
 67 64 39 170 367 238

#ONE: #97 as #16 - CONTACT (CHIAO)

#TWO: #100 as #19 - FOLLOWING (TS'UNG)

#THREE: #170 as #8 - OPPOSITION (KAN)

#FOUR: #197 as #35 - GATHERING (LIEN) <-- ONTIC

#FIVE: #367 as #43 - ENCOUNTERS (YU)

#SIX: #128 as #47 - PATTERN (WEN)

#SEVEN: #238 as #76 - AGGRAVATION (CHU)

#EIGHT: #1 as #1 - CENTRE (CHUNG)

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

UMBRA: #648 % #41 = #33 - Achievable Goals, Virtue of Discrimination; I-Ching: H9 - Lesser Domestication, Minor Restraint, Small Accumulating, The taming power of the small, Small harvest; Tetra: 35 - Gathering;

THOTH MEASURE: #33 - Oh thou Horned one, who makest thine appearance at Sais; I am not noisy in my speech.

#VIRTUE: With Closeness (no. #33), no possible gap, but  
#TOOLS: With Completion (no. #73), no possible change.  
#POSITION: With Massing (no. #59), affairs emptying.  
#TIME: With Legion (no. #32), affairs filling.  
#CANON: #197

ONTIC\_OBLIGANS\_197@{

@1: Sup: 33 - CLOSENESS: MI (#33); Ego: 33 - CLOSENESS: MI (#33),

@2: Sup: 25 - CONTENTION: CHENG (#58); Ego: 73 - ALREADY FORDING, COMPLETION: CH'ENG (#106),

@3: Sup: 3 - MIREN: HSIEN (#61); Ego: 59 - MASSING: CHU (#165),

@4: Sup: 35 - GATHERING: LIEN (#96); Ego: 32 - LEGION: CHUANG (#197 - I AM NOT NOISY IN MY SPEECH {%33}),

Male: #96; Feme: #197

} // #197

THUS GNOSIS AS AN INNATE DISPOSITION MIGHT BE

#FOUR: #215 as #53 - ETERNITY (YUNG) <--PRINCIPLE OF MATERIALITY: SELF CONTRADICTION AS ONTIC PREMISE

#FIVE: #230 as #68 - DIMMING (MENG) <-- #346 - \*MAGNIFY\* PROTOTYPE

#FOUR: #170 as #8 - OPPOSITION (KAN)

#FIVE: #311 as #68 - DIMMING (MENG) <-- \*KANT'S\*

PROLEGOMENA IDEA ASSIGNED TO SECTION #27

#FOUR: #197 as #35 - GATHERING (LIEN) <-- ONTIC [#33, #73, #59, #32]

#FIVE: **#367** as #43 - ENCOUNTERS (YU) <-- **\*SHEOL\*,  
\*LAND\* \*WITHOUT\* \*RETURN\*, (\*UNDER\*) \*WORLD\*;  
\*CITY\* (-\*STATE\*)**

**#343 - \*ROSH\* \*HASHANA\* / \*SABBATH\* \*DAY\* 19  
SEPTEMBER 2020** as [#6, #40, #1, #200, #90, #6] /

**#349** as [#2, #1, #200, #90, #50, #6] /

**#353** as [#2, #1, #200, #90, #20, #600] /

**#353** as [#6, #1, #200, #90, #50, #6] /

**#359** as [#6, #2, #1, #200, #90, #20, #600] /

**#367** as [#6, #30, #1, #200, #90, #600] = 'erets (H776):

**{UMBRA: #291 % #41 = #4} 1)** land, earth; **1a)** earth; **1a1)**

whole earth (as opposed to a part); **1a2)** earth (as opposed to heaven); **1a3)** earth (inhabitants); **1b)** land; **1b1)** country, territory; **1b2)** district, region; **1b3)** tribal territory; **1b4)** piece of ground; **1b5)** land of Canaan, Israel; **1b6)** inhabitants of land; **1b7)** Sheol, land without return, (under) world; **1b8)** city (-state); **1c)** ground, surface of the earth; **1c1)** ground; **1c2)** soil; **1d)** (in phrases); **1d1)** people of the land; **1d2)** space or distance of country (in measurements of distance); **1d3)** level or plain country; **1d4)** land of the living; **1d5)** end(s) of the earth; **1e)** (almost wholly late in usage); **1e1)** lands, countries; **i)** often in contrast to Canaan;

#215 +

#230 + 445

#170 + 615

#311 + 926

#197 + 1123

#367 = **#1490 as [#80, #100, #70, #200, #4, #5, #600, #70, #50, #300, #1, #10] = prosdéchomai (G4327): {UMBRA: #8 as #1180 % #41 = #32} 1)** to receive to one's self, to admit, to give access to one's self; **1a)** to admit one, receive one into intercourse and companionship; **1b)** to receive one (coming from some place); **1c)** to accept (not to reject) a thing offered; **2)** \*TO\* \*EXPECT\*: \*THE\* \*FULFILMENT\* \*OF\* \*PROMISES\*;

"AND WE DESIRE THAT EVERY ONE OF YOU DO SHOW THE SAME DILIGENCE TO THE FULL ASSURANCE OF #854 - \*HOPE\* UNTO THE END: THAT YE BE NOT SLOTHFUL, BUT FOLLOWERS OF THEM WHO THROUGH FAITH AND PATIENCE \*INHERIT\* \*THE\* \*PROMISES\*.

#205 = PRINCIPLE OF PERSISTENT SUBSTANCE (YANG)

#164 = PRINCIPLE OF MATERIALITY (YIN)

@492 - VOLUNTARY FREEWILL {@369 / @123 - JUDGMENT SENSIBILITY (#3 x #3 - CENTRE INTERLOCK)}

@205 / #873 - LETTERS PATENT <-- PRINCIPLES OF PROBITY

@82 / #491 - SECTION IX <-- TERMS OF CONTINUITY

@164 / #3273 - SECTION VIII (?) <-- COMPLIANCE REQUIREMENTS

@123 / #2188 - SECTION III (?) <-- JUDICIAL OVERSIGHT

@41 / #113 - EMANATION FUNCTION <-- ETHICAL ENGAGEMENT



ה, ץ, ו, ן, י, ת, ך, ז, ם, ל, ה, ך, ה, ך]

.jackNote@zen: 4, row: 4, col: 4, nous: 20 [TIME: 08:35 hrs, SUPER: #327 / #54 - Culturing Perspectives and Intuition; I-Ching: H55 - Abundance, Abounding, Fullness; Tetra: 45 - GREATNESS (TA), EGO: #435 / #20 - Left without Language, Different From the Vulgar; I-Ching: H33 - Withdrawal, Retiring, Retreat, Yielding; Tetra: 50 - VASTNESS / WASTING (T'ANG)]

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

מ, { @2: Sup: 70 - **SEVERANCE: KE (#100)**; Ego: 40 - **LAW/ MODEL: FA (#70)**}

ג, { @3: Sup: 39 - **RESIDENCE: CHU (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13})**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#120)**}

ז, { @4: Sup: 48 - **RITUAL: LI (#187)**; Ego: 9 - **BRANCHING OUT: SHU (#129)**}

ח, { @5: Sup: 56 - **CLOSED MOUTH: CHIN (#243)**; Ego: 8 - **OPPOSITION: KAN (#137)**}

ט, { @6: Sup: 5 - **KEEPING SMALL: SHAO (#248)**; Ego: 30 - **BOLD RESOLUTION: YI (#167)**}

י, { @7: Sup: 9 - **BRANCHING OUT: SHU (#257)**; Ego: 4 - **BARRIER: HSIEN (#171 - I AM NOT UNCHASTE WITH ANY ONE {%20})**}

יא, { @8: Sup: 15 - **REACH: TA (#272)**; Ego: 6 - **CONTRARIETY: LI (#177 - I AM NOT GIVEN TO CURSING {%29})**}

יב, { @9: Sup: 19 - **FOLLOWING: TS'UNG (#291: \*SHEOL\*, \*LAND\* \*WITHOUT\* \*RETURN\*, (\*UNDER\*) \*WORLD\*, \*CITY\* (-\*STATE\*))**; Ego: 4 - **BARRIER: HSIEN (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35})**}

יג, { @10: Sup: 49 - **FLIGHT: T'AO (#340)**; Ego: 30 - **BOLD RESOLUTION: YI (#211)**}

יד, { @11: Sup: 54 - **UNITY: K'UN (#394)**; Ego: 5 - **KEEPING SMALL: SHAO (#216)**}

יז, { @12: Sup: 61 - **EMBELLISHMENT: SHIH (#455)**; Ego: 7 - **ASCENT: SHANG (#223)**}

יח, { @13: Sup: 81 - **FOSTERING: YANG (#536)**; Ego: 20 - **ADVANCE: CHIN (#243)**}

יט, { @14: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#546)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#253)**}

כ, { @15: Sup: 48 - **RITUAL: LI (#594)**; Ego: 38 - **FULLNESS:**

SHENG (#291: \*SHEOL\*, \*LAND\* \*WITHOUT\* \*RETURN\*,  
(\*UNDER\*) \*WORLD\*; \*CITY\* (-\*STATE\*))}

κ, {@16: Sup: 49 - FLIGHT: T'AO (#643); Ego: 1 - CENTRE:  
CHUNG (#292)}

λ, {@17: Sup: 79 - DIFFICULTIES: NAN (#722); Ego: 30 -  
BOLD RESOLUTION: YI (#322: \*DEMOCRACY\*)}

η, {@18: Sup: 3 - MIRED: HSIEN (#725); Ego: 5 - KEEPING  
SMALL: SHAO (#327)}

ι, {@19: Sup: 13 - INCREASE: TSENG (#738: #9 -

\*AUTONOMOUS\* \*NATURE\* + #729 (9 x #81)

\*APPRAISALS\*); Ego: 10 - DEFECTIVENESS, DISTORTION:

HSIEN (#337: \*PERIHELION\* PAIRING on 3 JANUARY

Prototype: \*HOMOIOS\* {#420 / #322} / HETEROS {#404 /  
#314} / TORAH {#369 / #337})}

@185 + @196 + @173 + @184 = #738 as #9 -

\*AUTONOMOUS\* \*NATURE\* + [#729 (9 x #81) / 2 = #364.5  
days / #81 = #4.5 days] APPRAISALS = 2 x #369

μ, {@20: Sup: 53 - ETERNITY: YUNG (#791); Ego: 40 - LAW/  
MODEL: FA (#377)}

ν, {@21: Sup: 2 - FULL CIRCLE: CHOU (#793); Ego: 30 - BOLD  
RESOLUTION: YI (#407)}

ξ, {@22: Sup: 7 - ASCENT: SHANG (#800); Ego: 5 - KEEPING  
SMALL: SHAO (#412)}

ζ, {@23: Sup: 16 - CONTACT: CHIAO (#816); Ego: 9 -  
BRANCHING OUT: SHU (#421)}

ι, {@24: Sup: 26 - ENDEAVOUR: WU (#842); Ego: 10 -  
DEFECTIVENESS, DISTORTION: HSIEN (#431)}

λ, {@25: Sup: 56 - CLOSED MOUTH: CHIN (#898); Ego: 30 -  
BOLD RESOLUTION: YI (#461: \*SIGN\*, \*MIRACULOUS\*  
\*SIGNS\*, \*WONDERS\*);}

η, {@26: Sup: 25 - CONTENTION: CHENG (#923); Ego: 50 -  
VASTNESS / WASTING: T'ANG (#511)}

ι, {@27: Sup: 35 - GATHERING: LIEN (#958); Ego: 10 -  
DEFECTIVENESS, DISTORTION: HSIEN (#521)}

ι, {@28: Sup: 45 - GREATNESS: TA (#1003); Ego: 10 -  
DEFECTIVENESS, DISTORTION: HSIEN (#531)}

η, {@29: Sup: 50 - VASTNESS / WASTING: T'ANG (#1053);  
Ego: 5 - KEEPING SMALL: SHAO (#536)}

ι, {@30: Sup: 56 - CLOSED MOUTH: CHIN (#1109); Ego: 6 -  
CONTRARIETY: LI (#542)}

η, {@31: Sup: 61 - EMBELLISHMENT: SHIH (#1170); Ego: 5 -  
KEEPING SMALL: SHAO (#547)}

ㄌ , {**@32:** Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#1180); Ego: 30 - **BOLD RESOLUTION:** YI (#577)}  
 ㄎ , {**@33:** Sup: 80 - **LABOURING:** CH'IN (#1260); Ego: 70 - **SEVERANCE:** KE (#647)}  
 ㄎ , {**@34:** Sup: 6 - **CONTRARIETY:** LI (#1266); Ego: 7 - **ASCENT:** SHANG (#654)}  
 ㄎ , {**@35:** Sup: 44 - **STOVE:** TSAO (#1310); Ego: 38 - **FULLNESS:** SHENG (#692)}  
 ㄎ , {**@36:** Sup: 39 - **RESIDENCE:** CHU (#1349); Ego: 76 - **AGGRAVATION:** CHU (#768)}  
 ㄎ , {**@37:** Sup: 49 - **FLIGHT:** T'AO (#1398); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#778)}  
 ㄎ , {**@38:** Sup: 57 - **GUARDEDNESS:** SHOU (#1455); Ego: 8 - **OPPOSITION:** KAN (#786)}  
 ㄎ , {**@39:** Sup: 63 - **WATCH:** SHIH (#1518); Ego: 6 - **CONTRARIETY:** LI (#792)}  
 ㄎ , {**@40:** Sup: 39 - **RESIDENCE:** CHU (#1557); Ego: 57 - **GUARDEDNESS:** SHOU (#849)}  
 ㄎ ] {**@41:** Sup: 44 - **STOVE:** TSAO (#1601: \*APOSTLES\* / \*REASON\* / \*MIND\*); Ego: 5 - **KEEPING SMALL:** SHAO (#854: \*WISE\* \*COUNSEL\* / \*HOPE\*)}

**GRUMBLE (#1601, #854)@[30, 30, 70, 40, 39, 50, 48, 9, 56, 8, 5, 30, 9, 4, 15, 6, 19, 4, 49, 30, 54, 5, 61, 7, 81, 20, 10, 10, 48, 38, 49, 1, 79, 30, 3, 5, 13, 10, 53, 40, 2, 30, 7, 5, 16, 9, 26, 10, 56, 30, 25, 50, 35, 10, 45, 10, 50, 5, 56, 6, 61, 5, 10, 30, 80, 70, 6, 7, 44, 38, 39, 76, 49, 10, 57, 8, 63, 6, 39, 57, 44, 5]**

**MALE: @139 = #139**

**FEME: @171 + @177 + @181 = #529**

**ONTIC CHECKSUM TOTAL: #668 as [#6, #2, #200, #20, #400, #600] /**

**#268 as [#6, #40, #2, #200, #500] /**

**#284 - 18 SEPTEMBER 2020 as [#6, #50, #2, #200, #20, #6] = bârak (H1288): {UMBRA: #222 % #41 = #17} 1) to bless, kneel; 1a) (Qal); 1a1) to kneel; 1a2) to bless; 1b) (Niphal) \*TO\* \*BE\* \*BLESSED\*, bless oneself; 1c) (Piel) to bless; 1d) (Pual) to be blessed, be adored; 1e) (Hiphil) to cause to kneel; 1f) (Hithpael) to bless oneself; 2) (TWOT) to praise, salute, curse;**

**YOUTUBE: "VANGELIS - CONQUEST OF PARADISE EXTENDED"**

<<https://www.youtube.com/watch?v=26dIYEzOtog>>

**#1601 as [#1, #80, #70, #200, #300, #70, #30, #800, #50]**  
= apóstolos (**G652**): {**UMBRA: #1021 % #41 = #37**} **1)** \*A\*  
\*DELEGATE\*, \*MESSENGER\*, \*ONE\* \*SENT\* \*FORTH\* \*WITH\*  
\*ORDERS\*; **1a)** specifically applied to the twelve apostles of Christ;  
**1b)** in a broader sense applied to other eminent Christian teachers;  
**1b1)** of Barnabas; **1b2)** of Timothy and Silvanus;

**#1601 as [#5, #80, #10, #200, #300, #100, #5, #700, #1, #200] /**  
**#2000 - \*INVALIDATING\* THE ORTHODOX AND ROMAN CATHOLIC CHURCH'S CLAIM TO JUBILEE2000 AS BEING DELUSIONAL AND FRAUDULENT as [#5, #80, #10, #200, #300, #100, #5, #500, #800]** = epistréphō (**G1994**): {**UMBRA: #2000 % #41 = #32**} **1)** transitively; **1a)** to turn to; **1a1)** \*TO\* \*THE\* \*WORSHIP\* \*OF\* \*THE\* \*TRUE\* \*GOD\*; **1b)** to cause to return, to bring back; **1b1)** to the love and obedience of God; **1b2)** to the love for the children; **1b3)** \*TO\* \*LOVE\* \*WISDOM\* \*AND\* \*RIGHTEOUSNESS\*; **1c)** intransitively; **1c1)** to turn to one's self; **1c2)** to turn one's self about, turn back; **1c3)** to return, turn back, come back;

**#1601 as [#500, #800, #300, #1]** = phōs (**G5457**): {**UMBRA: #1500 % #41 = #24**} **1)** light; **1a)** the light; **1a1)** emitted by a lamp; **1a2)** a heavenly light such as surrounds angels when they appear on earth; **1b)** anything emitting light; **1b1)** a star; **1b2)** fire because it is light and sheds light; **1b3)** a lamp or torch; **1c)** light, i.e brightness; **1c1)** of a lamp; **1d)** metaph.; **1d1)** God is light because light has the extremely delicate, subtle, pure, brilliant quality; **1d2)** \*OF\* \*TRUTH\* \*AND\* \*ITS\* \*KNOWLEDGE\*, \*TOGETHER\* \*WITH\* \*THE\* \*SPIRITUAL\* \*PURITY\* \*ASSOCIATED\* \*WITH\* \*IT\*; **1d3)** that which is exposed to the view of all, openly, publicly; **1d4)** \*REASON\*, \*MIND\*; **i)** the power of understanding esp. moral and spiritual truth;

**#854 as [#400, #6, #8, #30, #400, #10]** = tôwcheleth (**H8431**): {**UMBRA: #844 % #41 = #24**} **1)** \*HOPE\*;

**#854 as [#2, #400, #8, #2, #6, #30, #400, #6] /**  
**#854 as [#2, #400, #8, #2, #6, #30, #400, #6]** = tachbulâh (**H8458**): {**UMBRA: #445 % #41 = #35**} **1)** direction, counsel, guidance, good advice, (wise) counsel; **1a)** direction, guidance; **1b)**



counsel; **1b1**) \*GOOD\* \*OR\* \*WISE\* \*COUNSEL\*; **1b2**) \*OF\*  
\*THE\* \*WICKED\*;

WE NOTE THAT #311 HAS A GROUNDING UPON 18 SEPTEMBER AND THAT BY THE INTERCHANGEABILITY OF #168 - BINOMIAL IMPOST / #150 - SOVEREIGN APO RIGHT THAT THERE IS BY THIS STRONG'S REFERENCE **H776** AN INHERENTLY ANTI-SEMITIC ATTEMPT BY THE VATICAN CITY STATE TO #321 - BESIEGE AND NULLIFY WITH A CULMINATING USE OF THIS MODUS OPERANDI #1329 as CATEGORY OF UNDERSTANDING which had coalesced within a number of people's and organisational behaviours just prior to the #CENTRE #41 - TRANSIT (ie. as stratagem in tic-tac-toe either a win or draw) of 13 to 17 SEPTEMBER the APRIORITY entitlement of **#390 - SOVEREIGN / #339 - PROROGUING assertion for BREXIT in it's conforming....**

■ **H776@{**

@1: Sup: 20 - **ADVANCE: CHIN (#20)**; Ego: 20 - **ADVANCE: CHIN (#20 - \*SECTION\* VIII OF QUEEN VICTORIA'S LETTERS PATENT)**,

@2: Sup: 21 - **RELEASE: SHIH (#41)**; Ego: 1 - **CENTRE: CHUNG (#21 - \*SECTION\* IX OF QUEEN VICTORIA'S LETTERS PATENT)**,

@3: Sup: 59 - **MASSING: CHU (#100)**; Ego: 38 - **FULLNESS (\*IMPROPER\* \*WREATH\* PLACEMENT 8 JUNE 2017): SHENG (#59)**,

@4: Sup: 68 - **DIMMING: MENG (#168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26})**; Ego: 9 - **BRANCHING OUT: SHU (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42})**,

**Male: #168 <-- DIALECTIC INTERSECTION WITH ROMAN GOVERNANCE PROTOTYPE #EIGHT: AUTONOMOUS DELIMITER #CENTRE; Feme: #68 - RIGHTS / DIEU ET MON DROIT**

} // **#311**

■ **H776@{**

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

@2: Sup: 39 - **RESIDENCE: CHU (#40)**; Ego: 38 - **FULLNESS: SHENG (#39)**,

@3: Sup: 48 - **RITUAL: LI (#88)**; Ego: 9 - **BRANCHING OUT: SHU (#48)**,

@4: Sup: 62 - **DOUBT: YI (#150 - I INDULGE NOT IN ANGER**

{%28}); Ego: 14 - **PENETRATION: JUI (#62)**,  
**Male: #150 <-- APO: G575 (@150 - SOVEREIGN RIGHT /**  
**ONTIC JURISPRUDENT CRITERIA) ; Feme: #62**  
} // **#311**

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

**UMBRA: #291 % #41 = #4** - Using Guidance, Sourceless; I-Ching: **H27** - Nourishment, Swallowing, Jaws, Comfort / Security; Tetra: **81** - Fostering;

**THOTH MEASURE: #4** - Oh Eater of the Shadow, who makest thine appearance at Elephantine; I am not rapacious.

**#VIRTUE:** With Barrier (no. #4), isolation but  
**#TOOLS:** With Stove (no. #44 - **NORMA OBLIGANS OF 21 APRIL AND TRINOMIAL / BINOMIAL NUMBER AB INITIO**), neighbours.  
**#POSITION:** As to Strength (no. #36 - **ANZAC DAY / NOTRE DAME FIRE / METALOGIC PROTOTYPE FOR AUTONOMOUS DELIMITER**), it is the solidly built.  
**#TIME:** As to Waiting (no. #18 - **#2018**), it is the weak.  
**#CANON: #102**

### **ONTIC\_OBLIGANS\_102@{**

**@1:** Sup: 4 - **BARRIER: HSIEN (#4)**; Ego: 4 - **BARRIER: HSIEN (#4)**,

**@2:** Sup: 48 - **RITUAL: LI (#52)**; Ego: 44 - **STOVE: TSAO (#48)**,

**@3:** Sup: 3 - **MIREN: HSIEN (#55)**; Ego: 36 - **STRENGTH: CH'IANG (#84 - I AM NOT A MAN OF VIOLENCE {%2}), <-- #491 - PRINCIPLE OF CONTINUITY / AGENCY v's PATER FAMILIAS**

**@4:** Sup: 21 - **RELEASE: SHIH (#76)**; Ego: 18 - **WAITING: HSI (#102 - I AM NOT RAPACIOUS{%4}), <-- #491 - PRINCIPLE OF CONTINUITY / AGENCY v's PATER FAMILIAS**

**Male: #76; Feme: #102**  
} // **#102**

**#311 - 18 SEPTEMBER 2020** as [#20, #1, #200, #900] /  
**#321 - \*PRO\* \*DOMO\*** as [#30, #1, #200, #900] /  
**#326 - KANT'S PROLEGOMENA IDEA ON THIS VERY SYSTEM, LIKE EVERY TRUE SYSTEM FOUNDED ON A UNIVERSAL**

**PRINCIPLE, ALSO EXHIBITS ITS INESTIMABLE USEFULNESS IN THAT IT \*EXPELS\* \*ALL\* \*THE\* \*EXTRANEOUS\***

**\*CONCEPTS\* THAT MIGHT OTHERWISE CREEP IN as [#30, #1, #200, #90, #5] /**

**#333 - \*TIME\* \*FOR\* \*PAYBACK\* \*HOOKED\* \*INTO\* INTELLECTUS AS GENITIVE VOLUNTĀTIS(zen: 1, row: 2, col: 4, nous: 79) as [#2, #1, #200, #90, #600] /**

**#337 - \*PERIHELION\* PAIRING on 3 JANUARY Prototype: \*HOMOIOS\* {#420 / #322} / HETEROS {#404 / #314} / TORAH {#369 / #337} as [#6, #40, #1, #200, #900] / [#6, #30, #1, #200, #90, #10] /**

**#341 - 6 DECEMBER 2017 AS MAILBOX POLLY FILLER BY "OTHER PARTY B" / 31 DECEMBER {#351 <--> #341 - \*TO\* \*OFFEND\*, \*BE\* \*GUILTY\*, \*TRESPASS\*} as [#30, #1, #200, #90, #500] /**

**#343 - \*TIME\* \*OF\* \*EMAIL\* FROM LET'S GO COMMANDO [OBSERVER17@GMAIL.COM / DRANOD@YAHOO.COM.AU] @ 2150 HOURS [#343 = @168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26} + @175 - I AM NOT A TRANSGRESSOR {%22}] ON 19 NOVEMBER 2017 as [#6, #40, #1, #200, #90, #6] /**

**#347 - KANT'S PROLEGOMENA SECTION 53 ASSIGNED TO VORTEX PROTOTYPE #THREE as [#1, #200, #90, #50, #6] / [#6, #30, #1, #200, #90, #500] /**

**#349 - \*BEAR\* \*A\* \*GRUDGE\*, \*RETAIN\* \*ANIMOSITY\* \*AGAINST\* as [#2, #1, #200, #90, #50, #6] /**

**#351 - \*SHEOL\*, \*LAND\* \*WITHOUT\* \*RETURN\*, (\*UNDER\*) \*WORLD\*; \*GROUND\*, \*SOIL\* as [#40, #1, #200, #90, #500] / #351 as [#1, #200, #90, #20, #600]**

**#371 - \*SAINT\* \*ANDREWS\* \*CAUSE\* \*CÉLÈBRE\* as [#40, #1, #200, #90, #600] / [#20, #1, #200, #90, #20, #600] / #693 - MAGIC SUM OF PROTOTYPE FOR #231 -**

**JUXTAPOSITION CONTROL (ANKH BINOMIAL HETEROS / TORAH PROTOTYPES OF THE PERENNIALIST ECONOMY) as [#2, #1, #200, #90, #400] /**

**#696 - REMPHAN: 'THE SHRUNKEN (AS LIFELESS)'; THE NAME OF AN IDOL WORSHIPPED SECRETLY BY THE ISRAELITES IN THE WILDERNESS as [#5, #1, #200, #90, #400] /**

**#697 - \*THE\* \*ASSOCIATION\* \*OF\* \*ANOTHER\* \*IN\* \*CITIZENSHIP\* as [#1, #200, #90, #6, #400] = 'erets (H776): {UMBRA: #0 as #291 % #41 = #4}1) land, earth; 1a) \*EARTH\*; 1a1) whole earth (as opposed to a part); 1a2) earth (as opposed to heaven); 1a3) earth (inhabitants); 1b) land; 1b1)**

country, territory; **1b2**) district, region; **1b3**) tribal territory; **1b4**) piece of ground; **1b5**) land of Canaan, Israel; **1b6**) inhabitants of land; **1b7**) **\*SHEOL\***, **\*LAND\* \*WITHOUT\* \*RETURN\***, **(\*UNDER\*) \*WORLD\***; **1b8**) **\*CITY\* (-\*STATE\*)**; **1c**) ground, surface of the earth; **1c1**) ground; **1c2**) **\*SOIL\***; **1d**) (in phrases); **1d1**) people of the land; **1d2**) space or distance of country (in measurements of distance); **1d3**) level or plain country; **1d4**) land of the living; **1d5**) end(s) of the earth; **1e**) (almost wholly late in usage); **1e1**) lands, countries; **i**) often in contrast to Canaan;

**#854 as [#5, #80, #10, #300, #10, #40, #8, #200, #1, #200] = epitimáō (G2008): {UMBRA: #1246 % #41 = #16}**  
**1)** to show honour to, to honour; **2)** to raise the price of; **3)** to adjudge, award, in the sense of merited penalty; **4)** to tax with fault, rate, chide, rebuke, reprove, censure severely; **4a)** **\*TO\* \*ADMONISH\* \*OR\* \*CHARGE\* \*SHARPLY\***;

We are able to determine some anomalous / false claims of ROMAN (catholic) EMPIRE GOVERNANCE as any HETEROS prototype prerogative of #390 - SOVEREIGNTY within the context of the following ONTIC values as TELOS criteria:

- a) #168 - **GIZMO[9.2.7]** - SINGLE INSTANCE
- b) #215 - NO INSTANCE (**#288 - #215 = #73 - CANNOT BE CHANGED**) / @1 - **SELF CONTRADICTION**
- c) #130 - **GIZMO[6.7.8]** - SINGLE INSTANCE

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**#513 + @184 = #697 as [#300, #10, #2, #5, #100, #10, #70, #200] = Tibérios (G5086): {UMBRA: #0 as #697 % #41 = #41}** **0)** Tiberius = 'from the Tiber (as god-river)'; **1)** the second Roman emperor;

**#697 as [#80, #70, #30, #9, #300, #8, #200] = polítēs (G4177): {UMBRA: #17 as #698 % #41 = #1}** **1)** a citizen; **1a)** the inhabitant of any city or country; **1b)** **\*THE\* \*ASSOCIATION\* \*OF\* \*ANOTHER\* \*IN\* \*CITIZENSHIP\***; **1b1)** a fellow citizen, fellow countryman;

**#697 as [#1, #80, #300, #5, #300, #1, #10] = háptomai (G680): {UMBRA: #12 as #502 % #41 = #10}** **1)** to fasten one's self to, adhere to, cling to; **1a)** to touch; **1b)** **\*OF\* \*CARNAL\* \*INTERCOURSE\* \*WITH\* \*A\* \*WOMEN\* \*OR\***

**\*COHABITATION\*; 1c) \*OF\* \*LEVITICAL\* \*PRACTICE\* \*OF\* \*HAVING\* \*NO\* \*FELLOWSHIP\* \*WITH\* \*HEATHEN\* \*PRACTICES\***. Things not to be touched appear to be both women and certain kinds of food, so celibacy and abstinence of certain kinds of food and drink are recommended.; **1d)** to touch, assail anyone;

**#697 as [#400, #1, #40, #200, #6, #700] = 'âmar (H559): {UMBRA: #1 as #241 % #41 = #36} 1)** to say, speak, utter; **1a)** (Qal) **\*TO\* \*SAY\*, \*TO\* \*ANSWER\*, \*TO\* \*SAY\* \*IN\* \*ONE'S\* \*HEART\*, \*TO\* \*THINK\*, \*TO\* \*COMMAND\*, \*TO\* \*PROMISE\*, \*TO\* \*INTEND\***; **1b)** (Niphal) to be told, to be said, to be called; **1c)** (Hithpael) to boast, to act proudly; **1d)** (Hiphil) to avow, to avouch;

**#697 as [#6, #5, #70, #400, #10, #200, #6] = 'âthar (H6279): {UMBRA: #4 as #670 % #41 = #14} 1)** to pray, entreat, supplicate; **1a)** (Qal) to pray, entreat; **1b)** (Niphal) to be supplicated, be entreated; **1c)** (Hiphil) **\*TO\* \*MAKE\* \*SUPPLICATION\*, \*PLEAD\***

"Alexander Tschugguel, a 26-year-old Austrian Catholic convert from Lutheranism who has worked for the pro-life movement in his country, **#697 - \*REVEALED\*** himself 4 NOVEMBER 2019 to be the person behind throwing the Pachamama idols into the **#697 - \*TIBER\* \*RIVER\*** during the Synod of Bishops on the Pan-Amazon Region.

Tschugguel, who had been in Rome at the beginning of the Amazon Synod, was disturbed by seeing **#697 - \*INDIGENOUS\* \*PEOPLE\* \*BOWING\* \*DOWN\* \*TO\* \*THE\* \*STATUETTES\* \*IN\* \*THE\* \*VATICAN\* \*GARDENS\***. He flew to Rome to carry out what he saw as a **#697 - \*CORRECTION\* \*OF\* \*A\* \*GRIEVOUS\* \*BREACH\*** of the First Commandment that had upset many faithful Catholics.

According to CATHOLIC NEWS AGENCY (CNA), the statues, which were identical carved images of a **#697 - \*NAKED\* \*PREGNANT\* \*AMAZONIAN\* \*WOMAN\***, had been displayed in the Carmelite church of Santa Maria in Traspontina, close to the Vatican, and used in several events, rituals, and expression of spirituality taking place during the 6 to 27 OCTOBER synod.

Pope Francis **#697 - \*ISSUED\* \*AN\* \*APOLOGY\*** 25 OCTOBER

2019 asking forgiveness from those who were offended by the "Pachamama" statues being thrown into the Tiber River, and said that they had been displayed in the church "without idolatrous intentions." [<<https://www.ncregister.com/blog/edward-pentin/austrian-catholic-why-i-threw-pachamama-statues-into-the-tiber>>]

**#697 as [#7, #70, #500, #70, #50] = zóphos (G2217):**  
**{UMBRA: #16 as #847 % #41 = #27} 1) darkness, blackness;**  
**1a) \*USED\* \*OF\* \*THE\* \*DARKNESS\* \*OF\* \*THE\***  
**\*NETHER\* \*WORLD\*;**

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**#854 as [#400, #80, #70, #4, #10, #20, #70, #200] =**  
**hypódikos (G5267): {UMBRA: #854 % #41 = #34} 1)**  
**\*UNDER\* \*JUDGMENT\*, \*ONE\* \*WHO\* \*LOST\* \*HIS\* \*SUIT\*; 2)**  
**debtor to one, owing satisfaction to; 2a) \*OF\* \*LIABLE\* \*TO\***  
**\*PUNISHMENT\* \*FROM\* \*GOD\*;**

WHICH #854 - \*HOPE\* WE HAVE AS AN ANCHOR OF THE SOUL,  
BOTH SURE AND STEDFAST, AND WHICH ENTERETH INTO THAT  
WITHIN THE VEIL; WHITHER THE \*FORERUNNER\* IS FOR US  
ENTERED:

**YOUTUBE:** "VANGELIS - CHARIOTS OF FIRE (Extended)"

<[https://www.youtube.com/watch?v=McPKm\\_sBFXI](https://www.youtube.com/watch?v=McPKm_sBFXI)>

**#734 as [#80, #100, #70, #4, #100, #70, #40, #70, #200] =**  
**pródromos (G4274): {UMBRA: #734 % #41 = #37} 1) \*a\***  
**\*forerunner\*; 1a) esp. one who is sent before to take observations**  
**or act as a spy, a scout, a light armed soldier; 1b) \*ONE\* \*WHO\***  
**\*COMES\* \*IN\* \*ADVANCE\* \*TO\* \*A\* \*PLACE\* \*WHERE\* \*THE\***  
**\*REST\* \*ARE\* \*TO\* \*FOLLOW\*;**

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

UMBRA: #734 % #41 = #37 - Non-Deeming Action, Government  
Administration; I-Ching: H40 - Release, Deliverance, Taking-Apart,  
Untangled; Tetra: 21 - Release;

THOTH MEASURE: #37 - Oh Striker, who makest thine appearance  
in Heaven; I am not one of loud voice.

#VIRTUE: Purity (no. #37) means the Way of the ruler.  
#TOOLS: Compliance (no. #77) means the subject's  
preservation.  
#POSITION: With Penetration (no. #14), a sharp advance.  
#TIME: With Dimming (no. #68), an impeded walk.  
#CANON: #196

ONTIC\_OBLIGANS\_196@{

@1: Sup: 37 - PURITY: TS'UI (#37); Ego: 37 - PURITY: TS'UI  
(#37),  
@2: Sup: 33 - CLOSENESS: MI (#70); Ego: 77 - COMPLIANCE:  
HSUN (#114),  
@3: Sup: 47 - PATTERN: WEN (#117); Ego: 14 - PENETRATION:  
JUI (#128),  
@4: Sup: 34 - KINSHIP: CH'IN (#151); Ego: 68 - DIMMING:  
MENG (#196 - I AM NOT ONE OF LOUD VOICE {%37}),  
Male: #151; Feme: #196  
} // #196

G4274@{

@1: Sup: 80 - LABOURING: CH'IN (#80); Ego: 80 - LABOURING:  
CH'IN (#80),  
@2: Sup: 18 - WAITING: HSI (#98); Ego: 19 - FOLLOWING:  
TS'UNG (#99),  
@3: Sup: 7 - ASCENT: SHANG (#105); Ego: 70 - SEVERANCE: KE  
(#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18}),  
@4: Sup: 11 - DIVERGENCE: CH'A (#116); Ego: 4 - BARRIER:  
HSIEN (#173 - I AM NOT GIVEN TO UNNATURAL LUST {%27}),  
@5: Sup: 30 - BOLD RESOLUTION: YI (#146 - I AM NOT A LAND-  
GRABBER {%15}); Ego: 19 - FOLLOWING: TS'UNG (#192 - I AM  
NOT SWOLLEN WITH PRIDE {%39}),  
@6: Sup: 19 - FOLLOWING: TS'UNG (#165); Ego: 70 -  
SEVERANCE: KE (#262),  
@7: Sup: 59 - MASSING: CHU (#224); Ego: 40 - LAW/MODEL: FA  
(#302),  
@8: Sup: 48 - RITUAL: LI (#272); Ego: 70 - SEVERANCE: KE  
(#372),  
@9: Sup: 5 - KEEPING SMALL: SHAO (#277); Ego: 38 -  
FULLNESS: SHENG (#410),  
Male: #277; Feme: #410  
} // #734

ONTIC CHECKSUM: @169 + @173 = #342 - ROMAN GOVERNANCE

BINOMIAL PROTOTYPE #SIX {#38} + @146 + @192 = **#611 as**  
**[#5, #300, #5, #100, #1, #200] /**  
**#411 as [#5, #300, #5, #100, #1] /**  
**#1080 as [#5, #300, #5, #100, #70, #400, #200] = hétéros**  
**(G2087): {UMBRA: #46 as #680 % #41 = #24} 1)** the other,  
another, other; **1a)** to number; **1a1)** to number as opposed to  
some former person or thing; **1a2)** the other of two; **1b)** to quality;  
**1b1)** another: i.e. one not of the same nature, form, class, kind,  
different;

EVEN JESUS, MADE AN HIGH PRIEST FOR EVER AFTER THE ORDER  
OF MELCHISEDEC {KING OF JUSTICE}." [Hebrews 6:4-20]

Given the APRIORITY of the ONTIC PROSCRIPTION @150 - APO  
SOVEREIGN ENTITLEMENT over that of any @175 - SOVEREIGN  
ONTIC ACTION then the ontological context of #175 - MARRIAGE as  
an INTELLECTUAL PROPOSITION is the **\*CIVIL\*** product and not  
the cause for the probity and decorum directed towards the @115 -  
DIGNITY ROYAL:

**#VALUE:** #5 - CENTRE OF VALUE {#56 - VOLUNTEERISM};  
**#TOOLS:** #45 - BINOMIAL NOMENCLATURE PROTOTYPE;

USURPER: #1 {First Number in the Square}  
GUIDE: #9 (3x3) {Last Number in the Square}  
MYSTERY: #10 {First Number + Last Number}  
ADJUSTER: #15 {Total Sum of a Row}  
LEADER: #45 - HETERO SQUARE SPIROGYRA ORDER ARRAY {Total  
Value of All Rows}  
**REGULATOR: #60 - 13 to 17 SEPTEMBER WITHIN THE PRE-  
PLATONIC SCHEMA {Total Sum of a Row + Total Sum of All  
Rows}**  
**GENERAL GOVERNOR: #120 \*\*\* SEE HITLER'S TABLE TALK  
IDEA 120 ON 24th JANUARY 1942 / PROTOTYPE #EIGHT  
{(Total Sum of a Row + Total Sum of All Rows) x 2}**  
HIGH OVERSEER: #1080 {((Total Sum of a Row + Total Sum of All  
Rows) x 2) x Last Number in the Square}

HETEROS (G2087)@{  
@1: Sup: 5 (#5); Ego: 5 (#5),  
@2: Sup: 62 (#67); Ego: 57 (#62),  
@3: Sup: 67 (#134); Ego: 5 (#67),  
@4: Sup: 5 (#139 - I HAVE NOT SLAUGHTERED THE SACRED  
ANIMALS {%13}); Ego: 19 (#86 - I AM NOT A ROBBER OF FOOD



{%10}),

@5: Sup: 75 (#214); Ego: 70 (#156 - I DO NOT CAUSE TERRORS {%21}),

@6: Sup: 70 (#284); Ego: 76 (#232),

@7: Sup: 27 (#311: \*\*\* SERIOUS BREACH OF THE SOVEREIGN / AUTONOMY DYNAMIC GIVEN THE INNER MAIDEN / MARRIAGEABLE MAIDEN DYNAMIC OF 3 APRIL 33 AD); Ego: 38 (#270: \*NULLIFICATION\* \*BY\* \*IMMANUEL\* \*KANT'S\* PROLEGOMENA TO ANY FUTURE METAPHYSICS PUBLISHED 1783),  
Male: #311; Feme: #270

}

**#POSITION: #60 - 13 to 17 SEPTEMBER WITHIN THE PRE-PLATONIC SCHEMA;**

**#TIME: #5 - ROYALTY, KINGSHIP, KINGLY AUTHORITY; REIGN OF TIME: #0 TO Y2K (RHUTHMÓS (ῥυθμός): ἐν ῥυθμῶ (en rhuthmōi): "in time")** due to the ONTIC FIRST PRINCIPLES of QUEEN VICTORIA'S LETTERS PATENT as instrumentation to the FEDERATION OF THE AUSTRALIAN COMMONWEALTH;

The SOVEREIGN APO RIGHT @150 / #150 is therefore conveyed by the INTELLECTUAL PROPOSITION as being a MATHEMATICAL PROPERTY constituted by a trinomial HETEROS / TORAH / HOMOIOS pairing: **#355 / #373** as the locus of **ZEN:4, ROW:5, COL:9, NOUS:76** within the noumenon related to **#322 - DEMOCRACY, #334 - ROMAN GOVERNANCE PROTOTYPE #EIGHT** WITH WATCH ON **#102 / #306** {ie. **NOUS: #38 ON 8 JUNE 2017 IS WITHIN LOCUS AS CENTRE FOCUS HAVING THE VALUE #34 MEETS THIS CONDITION BY #728 / #1554 - MARION STATUE PLAQUE INSTALLATION AND IMPROPER BOER WAR MEMORIAL #390 - WREATH PLACEMENTS PHOTOGRAPHED ON 10 JUNE 2017**

‡ - \*SABBATH\* \*DAY\* / \*ROSH\* \*HASHANA\* ON 19 SEPTEMBER 2020

"SO THE WORKMEN WROUGHT, AND THE WORK WAS PERFECTED-H724 {ie. \*HEALING\*, \*RESTORATION\*} BY THEM, AND THEY SET THE HOUSE OF GOD IN HIS STATE, AND STRENGTHENED IT." [2Chronicles 24:13]

SO THE WORKMEN-H6213:

עשה

#375 as [#70, #300, #5] /  
 #381 as [#6, #70, #300, #5] /  
 #381 as [#70, #300, #5, #6] /  
 #397 as [#6, #1, #70, #300, #500] /  
 #397 as [#6, #10, #70, #300, #5, #6] /  
 #426 as [#50, #70, #300, #6] /  
 #426 as [#1, #70, #300, #50, #5] = 'âsâh (H6213): {UMBRA:  
 #375 % #41 = #6} 1) to do, fashion, accomplish, make; 1a) (Qal);  
 1a1) to do, work, make, produce; i) to do; ii) to work; iii) to deal  
 (with); iv) to act, act with effect, effect; 1a2) to make; i) to make;  
 ii) to produce; iii) to prepare; iv) to make (an offering); v) to attend  
 to, put in order; vi) to observe, celebrate; vii) to acquire (property);  
 viii) to appoint, ordain, institute; ix) to bring about; x) to use; xi) to  
 spend, pass; 1a3) (Niphal); i) to be done; ii) to be made; iii) to be  
 produced; iv) to be offered; v) to be observed; vi) to be used; 1a4)  
 (Pual) to be made; 1b) (Piel) to press, squeeze;

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

UMBRA: #375 % #41 = #6 - Female Superiority, Completion of Form; I-Ching: H25 - No Errancy, Without Embroiling, Innocence, Pestilence; Tetra: 66 - Departure;

THOTH MEASURE: #6 - Oh thou of Lion form, who makest thine appearance in Heaven; **\*I\* \*AM\* \*NOT\* \*FRAUDULENT\* \*IN\* \*MEASURES\* \*OF\* \*GRAIN\*.**

#VIRTUE: With Contrariety (no. #6), internal contradiction.  
 #TOOLS: Enlargement (no. #46) means external opposition.  
 #POSITION: As to Watch (no. #63), it is the apparent.  
 #TIME: As to Darkening (no. #67), it is the indistinct.  
 #CANON: #182

ONTIC\_OBLIGANS\_182@{

@1: Sup: 6 - CONTRARIETY: LI (#6); Ego: 6 - CONTRARIETY: LI (#6),

@2: Sup: 52 - MEASURE: TU (#58); Ego: 46 - ENLARGEMENT: K'UO (#52),

@3: Sup: 34 - KINSHIP: CH'IN (#92); Ego: 63 - WATCH: SHIH (#115 - I AM NOT A SLAYER OF MEN {%5}),

@4: Sup: 20 - ADVANCE: CHIN (#112); Ego: 67 - DARKENING: HUI (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN

{%6}),  
Male: #112; Feme: #182  
} // #182

H6213@{  
@1: Sup: 70 - SEVERANCE: KE (#70); Ego: 70 - SEVERANCE: KE  
(#70),  
@2: Sup: 46 - ENLARGEMENT: K'UO (#116); Ego: 57 -  
GUARDEDNESS: SHOU (#127),  
@3: Sup: 51 - CONSTANCY: CH'ANG (#167); Ego: 5 - KEEPING  
SMALL: SHAO (#132),  
Male: #167; Feme: #132  
} // #375

H6213@{  
@1: Sup: 6 - CONTRARIETY: LI (#6); Ego: 6 - CONTRARIETY: LI  
(#6),  
@2: Sup: 76 - AGGRAVATION: CHU (#82); Ego: 70 -  
SEVERANCE: KE (#76),  
@3: Sup: 52 - MEASURE: TU (#134); Ego: 57 - GUARDEDNESS:  
SHOU (#133),  
@4: Sup: 57 - GUARDEDNESS: SHOU (#191 - I DO NOT STEAL  
THE SKINS OF THE SACRED ANIMALS {%32}); Ego: 5 - KEEPING  
SMALL: SHAO (#138),  
Male: #191; Feme: #138  
} // #381

H6213@{  
@1: Sup: 70 - SEVERANCE: KE (#70); Ego: 70 - SEVERANCE: KE  
(#70),  
@2: Sup: 46 - ENLARGEMENT: K'UO (#116); Ego: 57 -  
GUARDEDNESS: SHOU (#127),  
@3: Sup: 51 - CONSTANCY: CH'ANG (#167); Ego: 5 - KEEPING  
SMALL: SHAO (#132),  
@4: Sup: 57 - GUARDEDNESS: SHOU (#224); Ego: 6 -  
CONTRARIETY: LI (#138),  
Male: #224; Feme: #138  
} // #381

H6213@{  
@1: Sup: 6 - CONTRARIETY: LI (#6); Ego: 6 - CONTRARIETY: LI  
(#6),  
@2: Sup: 7 - ASCENT: SHANG (#13); Ego: 1 - CENTRE: CHUNG  
(#7),

@3: Sup: 77 - COMPLIANCE: HSUN (#90); Ego: 70 - SEVERANCE: KE (#77),  
@4: Sup: 53 - ETERNITY: YUNG (#143); Ego: 57 - GUARDEDNESS: SHOU (#134),  
@5: Sup: 67 - DARKENING: HUI (#210 - I AM NOT OF AGGRESSIVE HAND {%30}); Ego: 14 - PENETRATION: JUI (#148 - I AM NOT A TRANSGRESSOR {%12}),  
Male: #210; Feme: #148  
} // #397

H6213@{  
@1: Sup: 6 - CONTRARIETY: LI (#6); Ego: 6 - CONTRARIETY: LI (#6),  
@2: Sup: 16 - CONTACT: CHIAO (#22); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#16),  
@3: Sup: 5 - KEEPING SMALL: SHAO (#27); Ego: 70 - SEVERANCE: KE (#86 - I AM NOT A ROBBER OF FOOD {%10}),  
@4: Sup: 62 - DOUBT: YI (#89); Ego: 57 - GUARDEDNESS: SHOU (#143),  
@5: Sup: 67 - DARKENING: HUI (#156 - I DO NOT CAUSE TERRORS {%21}); Ego: 5 - KEEPING SMALL: SHAO (#148 - I AM NOT A TRANSGRESSOR {%12}),  
@6: Sup: 73 - ALREADY FORDING, COMPLETION: CH'ENG (#229); Ego: 6 - CONTRARIETY: LI (#154),  
Male: #229; Feme: #154  
} // #397

H6213@{  
@1: Sup: 50 - VASTNESS / WASTING: T'ANG (#50); Ego: 50 - VASTNESS / WASTING: T'ANG (#50),  
@2: Sup: 39 - RESIDENCE: CHU (#89); Ego: 70 - SEVERANCE: KE (#120),  
@3: Sup: 15 - REACH: TA (#104 - I COMMIT NO FRAUD {%7}); Ego: 57 - GUARDEDNESS: SHOU (#177 - I AM NOT GIVEN TO CURSING {%29}),  
@4: Sup: 21 - RELEASE: SHIH (#125); Ego: 6 - CONTRARIETY: LI (#183),  
Male: #125; Feme: #183  
} // #426

H6213@{  
@1: Sup: 1 - CENTRE: CHUNG (#1); Ego: 1 - CENTRE: CHUNG (#1),  
@2: Sup: 71 - STOPPAGE: CHIH (#72); Ego: 70 - SEVERANCE:

KE (#71),

@3: Sup: 47 - PATTERN: WEN (#119); Ego: 57 - GUARDEDNESS:  
SHOU (#128),

@4: Sup: 16 - CONTACT: CHIAO (#135); Ego: 50 - VASTNESS /  
WASTING: T'ANG (#178),

@5: Sup: 21 - RELEASE: SHIH (#156 - I DO NOT CAUSE  
TERRORS {%21}); Ego: 5 - KEEPING SMALL: SHAO (#183),

Male: #156; Feme: #183

} // #426

-H4399:

מלאכה

#499 as [#2, #40, #30, #1, #20, #400, #6] /  
#96 as [#40, #30, #1, #20, #5] = m<sup>e</sup>lâ'kâh (H4399): {UMBRA:  
#96 % #41 = #14} 1) occupation, work, business; 1a) occupation,  
business; 1b) property; 1c) work (something done or made); 1d)  
workmanship; 1e) service, use; 1f) public business; 1f1) political;  
1f2) religious;

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

UMBRA: #96 % #41 = #14 - Praising the Mysterious (Metaphysics);  
I-Ching: H19 - Overseeing, Approaching, Nearing, The forest; Tetra:  
9 - Branching Out;

THOTH MEASURE: #14 - Oh Eater of Livers, who makest thine  
appearance at Mabit; **\*I\* \*DEAL\* \*NOT\* \*FRAUDULENTLY\***.

#VIRTUE: With Penetration (no. #14), grasping the one, but

#TOOLS: With Unity (no. #54), the Grand Accord.

#POSITION: With Divergence (no. #11), self-loathing.

#TIME: With Embellishment (no. #61), self-love.

#CANON: #140

ONTIC\_OBLIGANS\_140@{

@1: Sup: 14 - PENETRATION: JUI (#14); Ego: 14 -  
PENETRATION: JUI (#14),

@2: Sup: 68 - DIMMING: MENG (#82); Ego: 54 - UNITY: K'UN  
(#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY  
DOMAIN {%42}),

@3: Sup: 79 - DIFFICULTIES: NAN (#161 - I AM NOT A TELLER

OF LIES {%9}); Ego: 11 - DIVERGENCE: CH'A (#79),  
@4: Sup: 59 - MASSING: CHU (#220 - I CURSE NOT A GOD  
{%38}); Ego: 61 - EMBELLISHMENT: SHIH (#140 - I DEAL NOT  
FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16}),  
Male: #220; Feme: #140  
} // #140

H4399@{  
@1: Sup: 2 - FULL CIRCLE: CHOU (#2); Ego: 2 - FULL CIRCLE:  
CHOU (#2),  
@2: Sup: 42 - GOING TO MEET: YING (#44); Ego: 40 - LAW/  
MODEL: FA (#42),  
@3: Sup: 72 - HARDNESS: CHIEN (#116); Ego: 30 - BOLD  
RESOLUTION: YI (#72),  
@4: Sup: 73 - ALREADY FORDING, COMPLETION: CH'ENG  
(#189); Ego: 1 - CENTRE: CHUNG (#73),  
@5: Sup: 12 - YOUTHFULNESS: T'UNG (#201); Ego: 20 -  
ADVANCE: CHIN (#93),  
@6: Sup: 7 - ASCENT: SHANG (#208); Ego: 76 - AGGRAVATION:  
CHU (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS  
{%18}),  
@7: Sup: 13 - INCREASE: TSENG (#221); Ego: 6 -  
CONTRARIETY: LI (#175 - I AM NOT A TRANSGRESSOR {%22}),  
Male: #221; Feme: #175  
} // #499

H4399@{  
@1: Sup: 40 - LAW/MODEL: FA (#40); Ego: 40 - LAW/MODEL: FA  
(#40),  
@2: Sup: 70 - SEVERANCE: KE (#110); Ego: 30 - BOLD  
RESOLUTION: YI (#70),  
@3: Sup: 71 - STOPPAGE: CHIH (#181 - I LEND NOT A DEAF EAR  
TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO  
CURSETH THE KING {%35}); Ego: 1 - CENTRE: CHUNG (#71),  
@4: Sup: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#191 - I  
DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32}); Ego:  
20 - ADVANCE: CHIN (#91),  
@5: Sup: 15 - REACH: TA (#206); Ego: 5 - KEEPING SMALL:  
SHAO (#96),  
Male: #206; Feme: #96  
} // #96

WROUGHT-H6213: See ONTIC epistemological premise conveyed  
above...

AND THE WORK-H4399: See ONTIC epistemological premise conveyed above...

WAS PERFECTED-H5927:

עלה

#117 as [#6, #5, #70, #30, #6] /  
#505 as [#70, #30, #400, #5] /  
#505 as [#5, #70, #30, #400] /  
#105 as [#70, #30, #5] /  
#105 as [#70, #30, #5] = 'âlâh (H5927): {UMBRA: #105 % #41 = #23} 1) speaking inarticulately, stammering;

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

UMBRA: #105 % #41 = #23 - Constancy of Guiding Concepts, Emptiness & Non-Existence; I-Ching: H18 - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: 26 - Endeavour;

THOTH MEASURE: #23 - Oh thou who raisest thy voice, and makest thine appearance in Urit; **\*I\* \*AM\* \*NOT\* \*HOT\* \*OF\* \*SPEECH\*.**

#VIRTUE: With Ease (no. #23), a leveling, but  
#TOOLS: With Watch (no. #63), a collapse.  
#POSITION: With Enlargement (no. #46), no bounds.  
#TIME: With Endeavor (no. #26), no duplicity.  
#CANON: #158

ONTIC\_OBLIGANS\_158@{

@1: Sup: 23 - EASE: YI (#23); Ego: 23 - EASE: YI (#23),  
@2: Sup: 5 - KEEPING SMALL: SHAO (#28); Ego: 63 - WATCH:  
SHIH (#86 - I AM NOT A ROBBER OF FOOD {%10}),  
@3: Sup: 51 - CONSTANCY: CH'ANG (#79); Ego: 46 -  
ENLARGEMENT: K'UO (#132),  
@4: Sup: 77 - COMPLIANCE: HSUN (#156 - I DO NOT CAUSE  
TERRORS {%21}); Ego: 26 - ENDEAVOUR: WU (#158 - I AM NOT  
HOT OF SPEECH {%23}),  
Male: #156; Feme: #158  
} // #158

H5927@{  
@1: Sup: 6 - CONTRARIETY: LI (#6); Ego: 6 - CONTRARIETY: LI (#6),  
@2: Sup: 11 - DIVERGENCE: CH'A (#17); Ego: 5 - KEEPING SMALL: SHAO (#11),  
@3: Sup: 81 - FOSTERING: YANG (#98); Ego: 70 - SEVERANCE: KE (#81),  
@4: Sup: 30 - BOLD RESOLUTION: YI (#128); Ego: 30 - BOLD RESOLUTION: YI (#111),  
@5: Sup: 36 - STRENGTH: CH'IANG (#164); Ego: 6 - CONTRARIETY: LI (#117),  
Male: #164; Feme: #117  
} // #117

H5927@{  
@1: Sup: 70 - SEVERANCE: KE (#70); Ego: 70 - SEVERANCE: KE (#70),  
@2: Sup: 19 - FOLLOWING: TS'UNG (#89); Ego: 30 - BOLD RESOLUTION: YI (#100),  
@3: Sup: 14 - PENETRATION: JUI (#103); Ego: 76 - AGGRAVATION: CHU (#176),  
@4: Sup: 19 - FOLLOWING: TS'UNG (#122); Ego: 5 - KEEPING SMALL: SHAO (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35}),  
Male: #122; Feme: #181  
} // #505

H5927@{  
@1: Sup: 5 - KEEPING SMALL: SHAO (#5); Ego: 5 - KEEPING SMALL: SHAO (#5),  
@2: Sup: 75 - FAILURE: SHIH (#80); Ego: 70 - SEVERANCE: KE (#75),  
@3: Sup: 24 - JOY: LE (#104 - I COMMIT NO FRAUD {%7}); Ego: 30 - BOLD RESOLUTION: YI (#105),  
@4: Sup: 19 - FOLLOWING: TS'UNG (#123); Ego: 76 - AGGRAVATION: CHU (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35}),  
Male: #123; Feme: #181  
} // #505

H5927@{



@1: Sup: 70 - SEVERANCE: KE (#70); Ego: 70 - SEVERANCE: KE (#70),

@2: Sup: 19 - FOLLOWING: TS'UNG (#89); Ego: 30 - BOLD RESOLUTION: YI (#100),

@3: Sup: 24 - JOY: LE (#113); Ego: 5 - KEEPING SMALL: SHAO (#105),

Male: #113; Feme: #105

} // #105

H5927@{

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

@2: Sup: 75 - FAILURE: SHIH (#80); Ego: 70 - SEVERANCE: KE (#75),

@3: Sup: 24 - JOY: LE (#104 - I COMMIT NO FRAUD {%7}); Ego: 30 - BOLD RESOLUTION: YI (#105),

Male: #104; Feme: #105

} // #105

-H724:

ארוכה

#232 as [#1, #200, #6, #20, #5] = 'ärûwkâh (H724): {UMBRA: #232 % #41 = #27} 1) \*HEALING\*, \*RESTORATION\*;

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

UMBRA: #232 % #41 = #27 - Greatest Functional Skill in Paradoxes; I-Ching: H21 - Bite Together, Biting Through, Gnawing Bite; Tetra: 74 - Closure;

THOTH MEASURE: #27 - Oh thou whose face is behind thee, and who makest thine appearance at thy cavern; **\*I\* \*AM\* \*NOT\* \*GIVEN\* \*TO\* \*UNNATURAL\* \*LUST\***.

#VIRTUE: With Duties (no. #27), esteem for activity.

#TOOLS: With Darkening (no. #67), esteem for rest.

#POSITION: With Mired (no. #3), plucked out from calamity.

#TIME: With Aggravation (no. #76), lacking any pardons.

#CANON: #173

ONTIC\_OBLIGANS\_173@{

@1: Sup: 27 - DUTIES: SHIH (#27); Ego: 27 - DUTIES: SHIH (#27),  
 @2: Sup: 13 - INCREASE: TSENG (#40); Ego: 67 - DARKENING: HUI (#94),  
 @3: Sup: 16 - CONTACT: CHIAO (#56); Ego: 3 - MIRE: HSIEN (#97),  
 @4: Sup: 11 - DIVERGENCE: CH'A (#67); Ego: 76 - AGGRAVATION: CHU (#173 - I AM NOT GIVEN TO UNNATURAL LUST {%27}),  
 Male: #67; Feme: #173  
 } // #173

H724@{  
 @1: Sup: 1 - CENTRE: CHUNG (#1); Ego: 1 - CENTRE: CHUNG (#1),  
 @2: Sup: 39 - RESIDENCE: CHU (#40); Ego: 38 - FULLNESS: SHENG (#39),  
 @3: Sup: 45 - GREATNESS: TA (#85); Ego: 6 - CONTRARIETY: LI (#45 - I AM NOT A DOER OF WRONG {%1}),  
 @4: Sup: 65 - INNER: NEI (#150 - I INDULGE NOT IN ANGER {%28}); Ego: 20 - ADVANCE: CHIN (#65),  
 @5: Sup: 70 - SEVERANCE: KE (#220 - I CURSE NOT A GOD {%38}); Ego: 5 - KEEPING SMALL: SHAO (#70),  
 Male: #220; Feme: #70  
 } // #232

BY THEM, AND THEY SET-H5975:

מַעַ

#144 as [#30, #70, #40, #4] /  
 #154 as [#40, #70, #40, #4] /  
 #114 as [#70, #40, #4] = 'âmad (H5975): {UMBRA: #114 % #41 = #32} 1) to stand, remain, endure, take one's stand; 1a) (Qal); 1a1) to stand, take one's stand, be in a standing attitude, stand forth, take a stand, present oneself, attend upon, be or become servant of; 1a2) to stand still, stop (moving or doing), cease; 1a3) to tarry, delay, remain, continue, abide, endure, persist, be steadfast; 1a4) to make a stand, hold one's ground; 1a5) to stand upright, remain standing, stand up, rise, be erect, be upright; 1a6) to arise, appear, come on the scene, stand forth, appear, rise up or against; 1a7) to stand with, take one's stand, be appointed, grow flat, grow insipid; 1b) (Hiphil); 1b1) to station, set; 1b2) to cause to stand firm, maintain; 1b3) to cause to stand up, cause to set up,

erect; 1b4) to present (one) before (king); 1b5) to appoint, ordain, establish; 1c) (Hophal) to be presented, be caused to stand, be stood before;

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

UMBRA: #114 % #41 = #32 - Natural Guide, Virtue of Holiness; I-Ching: H44 - Encounter, Coming On, Coupling, Coming to meet, Meeting; Tetra: 43 - Encounters;

THOTH MEASURE: #32 - Oh Busy one, who makest thine appearance at Utenit; **\*I\* \*DO\* \*NOT\* \*STEAL\* \*THE\* \*SKINS\* \*OF\* \*THE\* \*SACRED\* \*ANIMALS\*.**

#VIRTUE: With Legion (no. #32), gentle softness, but  
#TOOLS: With Hardness (no. #72), cold firmness.  
#POSITION: As to Ritual (no. #48), it is the capital, but  
#TIME: As to Residence (no. #39), it is the home.  
#CANON: #191

ONTIC\_OBLIGANS\_191@{

@1: Sup: 32 - LEGION: CHUANG (#32); Ego: 32 - LEGION: CHUANG (#32),

@2: Sup: 23 - EASE: YI (#55); Ego: 72 - HARDNESS: CHIEN (#104 - I COMMIT NO FRAUD {%7}),

@3: Sup: 71 - STOPPAGE: CHIH (#126); Ego: 48 - RITUAL: LI (#152),

@4: Sup: 29 - DECISIVENESS: TUAN (#155); Ego: 39 - RESIDENCE: CHU (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32}),

Male: #155; Feme: #191

} // #191

H5975@{

@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: 59 - MASSING: CHU (#108); Ego: 40 - LAW/MODEL: FA (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16}),

@4: Sup: 63 - WATCH: SHIH (#171 - I AM NOT UNCHASTE WITH ANY ONE {%20}); Ego: 4 - BARRIER: HSIEN (#144),

Male: #171; Feme: #144  
} // #144

H5975@{  
@1: Sup: 40 - LAW/MODEL: FA (#40); Ego: 40 - LAW/MODEL: FA  
(#40),  
@2: Sup: 29 - DECISIVENESS: TUAN (#69); Ego: 70 -  
SEVERANCE: KE (#110),  
@3: Sup: 69 - EXHAUSTION: CH'IUNG (#138); Ego: 40 - LAW/  
MODEL: FA (#150 - I INDULGE NOT IN ANGER {%28}),  
@4: Sup: 73 - ALREADY FORDING, COMPLETION: CH'ENG  
(#211); Ego: 4 - BARRIER: HSIEN (#154),  
Male: #211; Feme: #154  
} // #154

H5975@{  
@1: Sup: 70 - SEVERANCE: KE (#70); Ego: 70 - SEVERANCE: KE  
(#70),  
@2: Sup: 29 - DECISIVENESS: TUAN (#99); Ego: 40 - LAW/  
MODEL: FA (#110),  
@3: Sup: 33 - CLOSENESS: MI (#132); Ego: 4 - BARRIER: HSIEN  
(#114),  
Male: #132; Feme: #114  
} // #114

THE HOUSE-H1004:

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#426 as [#6, #2, #2, #10, #400, #6] /  
#448 as [#6, #30, #2, #10, #400] /  
#448 as [#30, #2, #10, #400, #6] /  
#412 as [#2, #10, #400] /  
#412 as [#2, #10, #400] = bayith (H1004): {UMBRA: #412 %  
#41 = #2} 1) house; 1a) house, dwelling habitation; 1b) shelter or  
abode of animals; 1c) human bodies (fig.); 1d) of Sheol; 1e) of  
abode of light and darkness; 1f) of land of Ephraim; 2) place; 3)  
receptacle; 4) home, house as containing a family; 5) household,  
family; 5a) those belonging to the same household; 5b) family of  
descendants, descendants as organized body; 6) household affairs;  
7) inwards (metaph.); 8) (TWOT) temple; 9) on the inside; 10)  
within;

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF

OPPOSITES} [4 BCE]:

UMBRA: #412 % #41 = #2 - Contrast of Terms, Self-Culture; I-Ching: H11 - Peace, Pervading, Greatness; Tetra: 16 - Contact;

THOTH MEASURE: #2 - Oh thou who boldest the fire, and makest thine appearance in Cher-aba; **\*I\* \*AM\* \*NOT\* \*A\* \*MAN\* \*OF\* \*VIOLENCE\***.

#VIRTUE: With Full Circle (no. #2), a return to virtue.

#TOOLS: With Defectiveness (no. #10), the crooked.

#POSITION: With Going to Meet (no. #42), a counter turn towards punishment.

#TIME: With Bold Resolution (no. #30), the straight?

#CANON: #84

ONTIC\_OBLIGANS\_84@{

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

@2: Sup: 12 - YOUTHFULNESS: T'UNG (#14); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#12),

@3: Sup: 54 - UNITY: K'UN (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}); Ego: 42 - GOING TO MEET: YING (#54),

@4: Sup: 3 - MIRE: HSIEN (#71); Ego: 30 - BOLD RESOLUTION: YI (#84 - I AM NOT A MAN OF VIOLENCE {%2}),  
Male: #71; Feme: #84

} // #84

H1004@{

@1: Sup: 6 - CONTRARIETY: LI (#6); Ego: 6 - CONTRARIETY: LI (#6),

@2: Sup: 8 - OPPOSITION: KAN (#14); Ego: 2 - FULL CIRCLE: CHOU (#8),

@3: Sup: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#24); Ego: 2 - FULL CIRCLE: CHOU (#10),

@4: Sup: 20 - ADVANCE: CHIN (#44); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#20),

@5: Sup: 15 - REACH: TA (#59); Ego: 76 - AGGRAVATION: CHU (#96),

@6: Sup: 21 - RELEASE: SHIH (#80); Ego: 6 - CONTRARIETY: LI (#102 - I AM NOT RAPACIOUS {%4}),

Male: #80; Feme: #102

} // #426

H1004@{  
@1: Sup: 6 - CONTRARIETY: LI (#6); Ego: 6 - CONTRARIETY: LI  
(#6),  
@2: Sup: 36 - STRENGTH: CH'IANC (#42); Ego: 30 - BOLD  
RESOLUTION: YI (#36),  
@3: Sup: 38 - FULLNESS: SHENG (#80); Ego: 2 - FULL CIRCLE:  
CHOU (#38),  
@4: Sup: 48 - RITUAL: LI (#128); Ego: 10 - DEFECTIVENESS,  
DISTORTION: HSIEN (#48),  
@5: Sup: 43 - ENCOUNTERS: YU (#171 - I AM NOT UNCHASTE  
WITH ANY ONE {%20}); Ego: 76 - AGGRAVATION: CHU (#124),  
Male: #171; Feme: #124  
} // #448

H1004@{  
@1: Sup: 30 - BOLD RESOLUTION: YI (#30); Ego: 30 - BOLD  
RESOLUTION: YI (#30),  
@2: Sup: 32 - LEGION: CHUANG (#62); Ego: 2 - FULL CIRCLE:  
CHOU (#32),  
@3: Sup: 42 - GOING TO MEET: YING (#104 - I COMMIT NO  
FRAUD {%7}); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN  
(#42),  
@4: Sup: 37 - PURITY: TS'UI (#141); Ego: 76 - AGGRAVATION:  
CHU (#118),  
@5: Sup: 43 - ENCOUNTERS: YU (#184 - I PUT NO CHECK UPON  
THE WATER IN ITS FLOW {%36}); Ego: 6 - CONTRARIETY: LI  
(#124),  
Male: #184; Feme: #124  
} // #448

H1004@{  
@1: Sup: 2 - FULL CIRCLE: CHOU (#2); Ego: 2 - FULL CIRCLE:  
CHOU (#2),  
@2: Sup: 12 - YOUTHFULNESS: T'UNG (#14); Ego: 10 -  
DEFECTIVENESS, DISTORTION: HSIEN (#12),  
@3: Sup: 7 - ASCENT: SHANG (#21); Ego: 76 - AGGRAVATION:  
CHU (#88),  
Male: #21; Feme: #88  
} // #412

H1004@{  
@1: Sup: 2 - FULL CIRCLE: CHOU (#2); Ego: 2 - FULL CIRCLE:  
CHOU (#2),

@2: Sup: 78 - ON THE VERGE: CHIANG (#80); Ego: 76 -  
AGGRAVATION: CHU (#78),  
@3: Sup: 7 - ASCENT: SHANG (#87); Ego: 10 - DEFECTIVENESS,  
DISTORTION: HSIEN (#88),  
Male: #87; Feme: #88  
} // #412

OF GOD-H430:

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#108 as [#2, #1, #30, #5, #10, #20, #600] /  
#108 as [#6, #1, #30, #5, #10, #50, #6] /  
#46 as [#1, #30, #5, #10] = 'ělôhîym (H430): {UMBRA: #86 %  
#41 = #4} 1) (plural); 1a) rulers, judges; 1b) divine ones; 1c)  
angels; 1d) gods; 2) (plural intensive - singular meaning); 2a) god,  
goddess; 2b) godlike one; 2c) works or special possessions of God;  
2d) the (true) God; 2e) God;

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

UMBRA: #86 % #41 = #4 - Using Guidance, Sourceless; I-Ching:  
H27 - Nourishment, Swallowing, Jaws, Comfort / Security; Tetra: 81  
- Fostering;

THOTH MEASURE: #4 - Oh Eater of the Shadow, who makest thine  
appearance at Elephantine; **\*I\* \*AM\* \*NOT\* \*RAPACIOUS\***.

#VIRTUE: With Barrier (no. #4), isolation but  
#TOOLS: With Stove (no. #44), neighbours.  
#POSITION: As to Strength (no. #36), it is the solidly built.  
#TIME: As to Waiting (no. #18), it is the weak.  
#CANON: #102

ONTIC\_OBLIGANS\_102@{

@1: Sup: 4 - BARRIER: HSIEN (#4); Ego: 4 - BARRIER: HSIEN  
(#4),  
@2: Sup: 48 - RITUAL: LI (#52); Ego: 44 - STOVE: TSAO (#48),  
@3: Sup: 3 - MIRE: HSIEN (#55); Ego: 36 - STRENGTH:  
CH'IAN (#84 - I AM NOT A MAN OF VIOLENCE {%2}),  
@4: Sup: 21 - RELEASE: SHIH (#76); Ego: 18 - WAITING: HSI  
(#102 - I AM NOT RAPACIOUS {%4}),  
Male: #76; Feme: #102

} // #102

H430@{  
@1: Sup: 2 - FULL CIRCLE: CHOU (#2); Ego: 2 - FULL CIRCLE:  
CHOU (#2),  
@2: Sup: 3 - MIRE: HSIEN (#5); Ego: 1 - CENTRE: CHUNG  
(#3),  
@3: Sup: 33 - CLOSENESS: MI (#38); Ego: 30 - BOLD  
RESOLUTION: YI (#33),  
@4: Sup: 38 - FULLNESS: SHENG (#76); Ego: 5 - KEEPING  
SMALL: SHAO (#38),  
@5: Sup: 48 - RITUAL: LI (#124); Ego: 10 - DEFECTIVENESS,  
DISTORTION: HSIEN (#48),  
@6: Sup: 68 - DIMMING: MENG (#192 - I AM NOT SWOLLEN  
WITH PRIDE {%39}); Ego: 20 - ADVANCE: CHIN (#68 - I DO NOT  
THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}),  
@7: Sup: 20 - ADVANCE: CHIN (#212); Ego: 33 - CLOSENESS:  
MI (#101),  
Male: #212; Feme: #101  
} // #108

H430@{  
@1: Sup: 6 - CONTRARIETY: LI (#6); Ego: 6 - CONTRARIETY: LI  
(#6),  
@2: Sup: 7 - ASCENT: SHANG (#13); Ego: 1 - CENTRE: CHUNG  
(#7),  
@3: Sup: 37 - PURITY: TS'UI (#50); Ego: 30 - BOLD  
RESOLUTION: YI (#37),  
@4: Sup: 42 - GOING TO MEET: YING (#92); Ego: 5 - KEEPING  
SMALL: SHAO (#42),  
@5: Sup: 52 - MEASURE: TU (#144); Ego: 10 - DEFECTIVENESS,  
DISTORTION: HSIEN (#52),  
@6: Sup: 21 - RELEASE: SHIH (#165); Ego: 50 - VASTNESS /  
WASTING: T'ANG (#102 - I AM NOT RAPACIOUS {%4}),  
@7: Sup: 27 - DUTIES: SHIH (#192 - I AM NOT SWOLLEN WITH  
PRIDE {%39}); Ego: 6 - CONTRARIETY: LI (#108),  
Male: #192; Feme: #108  
} // #108

H430@{  
@1: Sup: 1 - CENTRE: CHUNG (#1); Ego: 1 - CENTRE: CHUNG  
(#1),  
@2: Sup: 31 - PACKING: CHUANG (#32); Ego: 30 - BOLD  
RESOLUTION: YI (#31),



@3: Sup: 36 - STRENGTH: CH'IANG (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}); Ego: 5 - KEEPING SMALL: SHAO (#36),

@4: Sup: 46 - ENLARGEMENT: K'UO (#114); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#46),

Male: #114; Feme: #46  
} // #46

IN HIS STATE-H4971:

מתכנת

#910 as [#40, #400, #20, #50, #400] = mathkôneth (H4971):  
{UMBRA: #910 % #41 = #8} 1) measurement, proportion, tale;  
1a) tale, tally (of bricks); 1b) measurement, proportion;

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

UMBRA: #910 % #41 = #8 - Worth of Water, Easy By Nature; I-Ching: H48 - The Well, Welling; Tetra: 40 - Law/Model;

THOTH MEASURE: #8 - Oh thou of fiery face, whose motion is backwards; **\*I\* \*AM\* \*NOT\* \*A\* \*ROBBER\* \*OF\* \*SACRED\* \*PROPERTY\*.**

#VIRTUE: Opposition (no. #8) means recklessness.

#TOOLS: Ritual (no. #48) means squareness the correspondence between word and deed.

#POSITION: With Departure (no. #66), leaving the old, but

#TIME: With On the Verge (no. #78), coming to a new start.

#CANON: #200

ONTIC\_OBLIGANS\_200@{

@1: Sup: 8 - OPPOSITION: KAN (#8); Ego: 8 - OPPOSITION: KAN (#8),

@2: Sup: 56 - CLOSED MOUTH: CHIN (#64); Ego: 48 - RITUAL: LI (#56),

@3: Sup: 41 - RESPONSE: YING (#105); Ego: 66 - DEPARTURE: CH'U (#122),

@4: Sup: 38 - FULLNESS: SHENG (#143); Ego: 78 - ON THE VERGE: CHIANG (#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8}),

Male: #143; Feme: #200

} // #200

H4971@{

@1: Sup: 40 - LAW/MODEL: FA (#40); Ego: 40 - LAW/MODEL: FA (#40),

@2: Sup: 35 - GATHERING: LIEN (#75); Ego: 76 - AGGRAVATION: CHU (#116),

@3: Sup: 55 - DIMINISHMENT: CHIEN (#130 - I AM NOT EVIL MINDED {%3}); Ego: 20 - ADVANCE: CHIN (#136),

@4: Sup: 24 - JOY: LE (#154); Ego: 50 - VASTNESS / WASTING: T'ANG (#186 - I AM NOT ONE OF INCONSTANT MIND {%31}),

@5: Sup: 19 - FOLLOWING: TS'UNG (#173 - I AM NOT GIVEN TO UNNATURAL LUST {%27}); Ego: 76 - AGGRAVATION: CHU (#262),

Male: #173; Feme: #262

} // #910

AND STRENGTHENED-H553:

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#131 as [#1, #40, #90] = 'âmats (H553): {UMBRA: #131 % #41 = #8} 1) to be strong, alert, courageous, brave, stout, bold, solid, hard; 1a) (Qal) to be strong, brave, bold; 1b) (Piel) to strengthen, secure (for oneself), harden (heart), make firm, make obstinate, assure; 1c) (Hithpael) to be determined, to make oneself alert, strengthen oneself, confirm oneself, persist in, prove superior to; 1d) (Hiphil) to exhibit strength, be strong, feel strong;

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

UMBRA: #131 % #41 = #8 - Worth of Water, Easy By Nature; I-Ching: H48 - The Well, Welling; Tetra: 40 - Law/Model;

THOTH MEASURE: #8 - Oh thou of fiery face, whose motion is backwards; **\*I\* \*AM\* \*NOT\* \*A\* \*ROBBER\* \*OF\* \*SACRED\* \*PROPERTY\*.**

#VIRTUE: Opposition (no. #8) means recklessness.

#TOOLS: Ritual (no. #48) means squareness the correspondence between word and deed.

#POSITION: With Departure (no. #66), leaving the old, but

#TIME: With On the Verge (no. #78), coming to a new start.

#CANON: #200

ONTIC\_OBLIGANS\_200@{

@1: Sup: 8 - OPPOSITION: KAN (#8); Ego: 8 - OPPOSITION:  
KAN (#8),

@2: Sup: 56 - CLOSED MOUTH: CHIN (#64); Ego: 48 - RITUAL:  
LI (#56),

@3: Sup: 41 - RESPONSE: YING (#105); Ego: 66 - DEPARTURE:  
CH'U (#122),

@4: Sup: 38 - FULLNESS: SHENG (#143); Ego: 78 - ON THE  
VERGE: CHIANG (#200 - I AM NOT A ROBBER OF SACRED  
PROPERTY {%8}),

Male: #143; Feme: #200

} // #200

H553@{

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

@2: Sup: 41 - RESPONSE: YING (#42); Ego: 40 - LAW/MODEL:  
FA (#41),

@3: Sup: 50 - VASTNESS / WASTING: T'ANG (#92); Ego: 9 -  
BRANCHING OUT: SHU (#50),

Male: #92; Feme: #50

} // #131

**YOUTUBE:** "Beethoven 9 - Ode to Joy"

<<https://www.youtube.com/watch?v=q0EjVVjJraA>>

SEE ALSO: "PROROGUING DIARY NOTE OF 17 SEPTEMBER 2020"

<[http://www.grapple369.com/Groundwork/  
Proroguing%20Diary%20Note%2020200917.pdf](http://www.grapple369.com/Groundwork/Proroguing%20Diary%20Note%2020200917.pdf)>

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