

-- MORE ON FAKE NEWS FROM THE ANTI-CHINESE GOOSE STEPPERS AT THE ABC

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<https://en.wikipedia.org/wiki/Flag_of_China>

#451 - PRAXIS OF RATIONALITY TO #492 - VOLUNTARY FREE WILL

THE ORACLES (#246 - 'imrâh (H565): *WORD* as #410 - dâth (H1882): *LAW* OF GOD

#41 (THESIS) - PRINCIPLE OF EMANATION / FORMULA OF UNIVERSAL LAW (REMEMBER THE SABBATH)

#82 (ANTI-THESIS) - TERMS OF COMPLIANCE / FORMULA OF HUMANITY (HONOUR PARENTS)

#123 (SYNTHESIS) - JUDGEMENT SENSIBILITY / FORMULA OF AUTONOMY (DO NOT KILL)

#164 (PROGRESSION) - PRINCIPLE OF MATERIALITY / PROGRESSION OF INDIVIDUAL PHENOMENON (AVOID HETERONOMY AGAINST AUTONOMY) / #328 - TRANSFORMATIONAL PROTOTYPE

#205 (SYNTHESIS) - PRINCIPLE OF PERSISTENCE / #369 - HUMAN DISCRIMINATING NORM (probity: DO NOT STEAL)

#246 (ANTI-THESIS) - UTTERANCE; ACTIONS / #410 - OBLIGATING NORM (rule based: BEAR NO FALSE WITNESS)

#287 (THESIS) - NECESSITY (LAW OF DUTY) / #451 - MANIFESTING NORM (right or privilege: DO NOT COVET)

#27 - 事 = #478

shì: 1. matter; thing; item, 2. to serve, 3. a government post, 4. duty; post; work, 5. occupation, 6. cause; undertaking; enterprise; achievement, 7. an accident, 8. to attend, 9. an allusion, 10. a condition; a state; a situation, 11. to engage in, 12. to enslave, 13. to pursue, 14. to administer, 15. to appoint, 16. a piece

#61 - 飾 = #512

shì: 1. to decorate; to ornament; to adorn, 2. to deceive

#63 - 視 = #514

shì: 1. to look at; to see, 2. to observe; to inspect, 3. to regard, 4. to show; to illustrate; to display, 5. to compare; to contrast, 6. to take care of, 7. to imitate; to follow the example of, 8. eyesight

#75 - 失 = #526

shì: 1. to lose, 2. to violate; to go against the norm, 3. to fail; to miss out, 4. to be lost, 5. to make a mistake, 6. to let go of

#21 - 釋 = #472

shì: 1. to release; to set free, 2. to explain; to interpret, 3. to remove; to dispel; to clear up, 4. to give up; to abandon, 5. to put down, 6. to resolve, 7. to melt, 8. Śākyamuni, 9. Buddhism, 10. Śākya; Shakya, 11. pleased; glad

[#27, #61, #63, #75, #21]

[#27, {@1: Sup: 27 - **DUTIES**: SHIH (#27); Ego: 27 - **DUTIES**: SHIH (#27)}

#61, {@2: Sup: 7 - **ASCENT**: SHANG (#34); Ego: 61 - **EMBELLISHMENT**: SHIH (#88)}

#63, {@3: Sup: 70 - **SEVERANCE**: KE (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 63 - **WATCH**: SHIH (#151 - **MALE DEME IS UNNAMED** {%16})}

#75, {@4: Sup: 64 - **SINKING**: CH'EN (#168 - **I AM NOT THE CAUSE OF WEeping TO ANY** {%26}); Ego: 75 - **FAILURE**: SHIH (#226)}

#21] {@5: Sup: 4 - **BARRIER**: HSIEN (#172); Ego: 21 - **RELEASE**: SHIH (#247)}

DEME CHECKSUM TOTAL: #151 as [#6, #40, #10, #40, #10, #5, #600] = mayim (H4325): {**UMBRA: #90 % #41 = #8**} **1**) water, waters; **1a**) water; **1b**) water of the feet, urine; **1c**) of danger, violence, transitory things, refreshment (fig.);

ONTIC CHECKSUM TOTAL: #272 as [#70, #200, #2] = 'ôrêb (H6158): {**UMBRA: #272 % #41 = #26**} **1**) ***RAVEN***;

<<http://www.grapple369.com/?idea:151,172,247,272>>

The most popular depiction and myth of a sanzuwu is that of a sun crow called the Yangwu (陽烏; yángwū) or more commonly referred to as the Jīnwū (金烏; jīnwū) or "golden crow". Even though it is described as a crow or ***RAVEN***, it is usually coloured red instead of black. A silk painting from the Western Han excavated at the Mawangdui archaeological site also depicts a "golden crow" in the sun.

In ancient Chinese depictions, the Chinese god of creation, Fuxi, is often depicted carrying the sun disk with the jīnwū (金烏; jīnwū; 'golden crow') while the Chinese goddess of creation, Nüwa, holds the moon disk which contains a gold striped toad.

#272 as [#5, #40, #200, #20, #2, #5] = merkâbâh (H4818): {**UMBRA: #267 % #41 = #21**} **1**) ***CHARIOT***;

Each day one of the sun crows would be rostered to travel around the world on a ***CARRIAGE***, driven by Xihe, the 'mother' of the suns.

#172 as [#20, #5, #6, #90, #10, #1, #600] / [#5, #40, #6, #90, #10, #1, #500] = yâtsâ' (H3318): {**UMBRA: #101 % #41 = #19**} **1**) to go out, come out, exit, go forth; **1a**) (Qal); **1a1**) ***TO* *GO* *OR* *COME* *OUT* *OR* *FORTH*, *DEPART***; **1a2**) to go forth (to a place); **1a3**) to go forward, proceed to (to or toward something); **1a4**) to come or go forth (with purpose or for result); **1a5**) to come out of; **1b**) (Hiphil); **1b1**) to cause to go or come out, bring out, lead out; **1b2**) to bring out of; **1b3**) to lead out; **1b4**) to deliver; **1c**) (Hophal) to be brought out or forth;

As soon as one sun crow returned, another one would ***SET* *FORTH*** in its journey crossing the sky.

"NOW THE EGYPTIANS ARE MEN, AND NOT GOD; AND THEIR HORSES FLESH, AND NOT SPIRIT. WHEN THE LORD SHALL STRETCH OUT HIS

HAND, BOTH HE THAT HELPETH SHALL FALL, AND HE THAT IS HOLPEN SHALL FALL-**H5307** DOWN, AND THEY ALL SHALL FAIL TOGETHER.

■ **#120 - NOUMENON RESONANCE FOR 8 AUGUST 2022** as [#10, #80, #30] / [#5, #80, #30, #5] /

■ **#160 - NOUMENON RESONANCE FOR 8 AUGUST 2022** as [#50, #80, #30] / [#40, #80, #10, #30] /

■ **#210 - NOUMENON RESONANCE FOR 8 AUGUST 2022** as [#50, #80, #30, #10, #600] / [#40, #80, #10, #30, #10, #600] /

■ **#555 - NOUMENON RESONANCE FOR 8 AUGUST 2022** as [#5, #80, #30, #400, #600] /

#172 - *SET* *FORTH* as [#6, #50, #80, #30, #6] /

#526 = #451 - PRAXIS OF RATIONALITY + #75 - FAILURE (SHIH)

as [#400, #80, #10, #30, #6] = **nâphal (H5307): {UMBRA: #160 % #41 = #37} 1)** to fall, lie, be cast down, ***FAIL***; **1a)** (Qal); **1a1)** to fall; **1a2)** to fall (of violent death); **1a3)** to fall prostrate, prostrate oneself before; **1a4)** to fall upon, attack, desert, fall away to, go away to, fall into the hand of; **1a5)** to fall short, fail, fall out, turn out, result; **1a6)** to settle, waste away, be offered, be inferior to; **1a7)** to lie, lie prostrate; **1b)** (Hiphil); **1b1)** to cause to fall, fell, throw down, knock out, lay prostrate; **1b2)** to overthrow; **1b3)** to make the lot fall, assign by lot, apportion by lot; **1b4)** to let drop, cause to fail (fig.); **1b5)** to cause to fall; **1c)** (Hithpael); **1c1)** to throw or prostrate oneself, throw oneself upon; **1c2)** to lie prostrate, prostrate oneself; **1d)** (Pilel) ***TO* *FALL***;

AS BIRDS FLYING, SO WILL THE LORD OF HOSTS DEFEND JERUSALEM; DEFENDING ALSO HE WILL DELIVER IT; AND PASSING OVER HE WILL PRESERVE IT." [Isaiah 31:3, 5]

#272 as [#200, #10, #2, #20, #600] = **rîyb (H7379): {UMBRA: #212 % #41 = #7} 1)** strife, controversy, dispute; **1a)** strife, quarrel; **1b)** dispute, controversy, case at law;

#172 as [#7, #100, #50, #10, #5] = **zâqên (H2205): {UMBRA: #157 % #41 = #34} 1)** old; **1a)** ***OLD* (*OF* *HUMANS*)**; **1b)** elder (of those having authority);

#172 as [#4, #8, #40, #70, #50] = **dēmos (G1218): {UMBRA: #322 % #41 = #35} 1)** the people, the ***MASS* *OF* *PEOPLE*** assembled in a public place;

#172 as [#6, #70, #30, #10, #6, #700] = **'elyôwn (H5945): {UMBRA: #166 % #41 = #2} 1)** high, upper; **1a)** of Davidic king exalted above monarchs; **2)** Highest, Most High; **2a)** name of God; **2b)** of rulers, either monarchs or angel-princes;

#247 as [#6, #40, #200, #1] = mârê' (H4756): {UMBRA: #241 % #41 = #36} 1) lord; 1a) of king; 1b) of God;

#247 as [#5, #80, #100, #1, #60, #1] = prássō (G4238): {UMBRA: #1381 % #41 = #28} 1) to exercise, practise, to be busy with, carry on; 1a) to undertake, to do; 2) to accomplish, perform; 2a) to commit, perpetrate; 3) *TO* *MANAGE* *PUBLIC* *AFFAIRS*, *TRANSACTION* *PUBLIC* *BUSINESS*; 3a) to exact tribute, revenue, debts; 4) to act;

#247 as [#7, #200, #40] = zâram (H2229): {UMBRA: #247 % #41 = #1} 1) to pour out, pour forth in floods, flood away; 1a) (Qal) to pour out, flood away; 1b) (Poal) to pour forth, pour out; 1b1) of God's power (fig.);

#247 as [#7, #200, #40] / [#7, #200, #600] = zerem (H2230): {UMBRA: #247 % #41 = #1} 1) rain-shower, *THUNDERSTORM*, flood of rain, downpour, rain-storm;

IT DID THUNDER WITHIN OUR VILLAGE UPON THE DATE SATURDAY 13 AUGUST 2022:

@ 0921 HOURS [paired to 13 AUGUST] AS GRAPPLE: [#36, #34, #35, #63, #25, #55, #49, #50, #6] PROTOTYPE

@ 0928 / 0929 HOURS [paired to 14 AUGUST] AS GRAPPLE: [#81, #26, #75, #58, #33, #22, #46, #54, #69] PROTOTYPE

@ 0932 HOURS [paired to 15 AUGUST] AS GRAPPLE: [#54, #30, #15, #48, #33, #58, #59, #68, #20] PROTOTYPE

@ 0935 HOURS [paired to 16 AUGUST] AS GRAPPLE: [#34, #9, #56, #7, #63, #27, #39, #38, #70] PROTOTYPE

[#478, #512, #514, #526, #472]

<<http://www.grapple369.com/?idea:478,512,514,526,472>>

#521 as [#6, #400, #8, #7, #100] / [#400, #8, #7, #100, #6] / #526 as [#6, #5, #8, #7, #100, #400] / [#5, #400, #8, #7, #100, #6] = châzaq (H2388): {UMBRA: #115 % #41 = #33} 1) to strengthen, prevail, harden, be strong, become strong, be courageous, be firm, grow firm, be resolute, be sore; 1a) (Qal); 1a1) to be strong, grow strong; i) to prevail, prevail upon; ii) to be firm, be caught fast, be secure; iii) to press, be urgent; iv) to grow stout, grow rigid, grow hard (bad sense); v) to be severe, be grievous; 1a2) to strengthen; 1b) (Piel); 1b1) to make strong; 1b2) to restore to strength, give strength; 1b3) to strengthen, sustain, encourage; 1b4) to make strong, make bold, encourage; 1b5) to make firm; 1b6) to make rigid, make hard;

1c) (Hiphil); **1c1)** to make strong, strengthen; **1c2)** to make firm; **1c3)** to display strength; **1c4)** to make severe; **1c5)** to support; **1c6)** to repair; **1c7)** to prevail, prevail upon; **1c8)** to have or take or keep hold of, retain, hold up, sustain, support; **1c9)** to hold, contain; **1d)** (Hithpael); **1d1)** to strengthen oneself; **1d2)** to put forth strength, use one's strength; **1d3)** to withstand; **1d4)** to hold strongly with;

#514 as [#8, #100, #6, #400] /

#526 as [#6, #2, #8, #100, #400, #10] / [#2, #8, #100, #6, #400, #10] = chuqqâh (H2708): {UMBRA: #113 % #41 = #31} 1) statute, ordinance, limit, enactment, something prescribed; 1a) statute;

#514 as [#6, #2, #40, #30, #20, #6, #400, #10] = malkûwth (H4438): {UMBRA: #496 % #41 = #4} 1) royalty, royal power, reign, kingdom, sovereign power; 1a) royal power, dominion; 1b) reign; 1c) kingdom, realm;

#514 as [#2, #10, #2, #30, #70, #400] = bíblos (G976): {UMBRA: #314 % #41 = #27} 1) a written book, a roll, a scroll;

#461 = #451 - PRAXIS OF RATIONALITY + #10 - DEFECTIVENESS / DISTORTION (HSIEN) as [#1, #10, #400, #50] / [#1, #10, #400, #700] /

#512 as [#6, #5, #1, #400, #50, #10, #600] = 'êythân (H386): {UMBRA: #461 % #41 = #10} 1) perpetual, constant, perennial, ever-flowing; 1a) ever-flowing (of a stream); 1b) permanence, permanent, enduring (fig.);

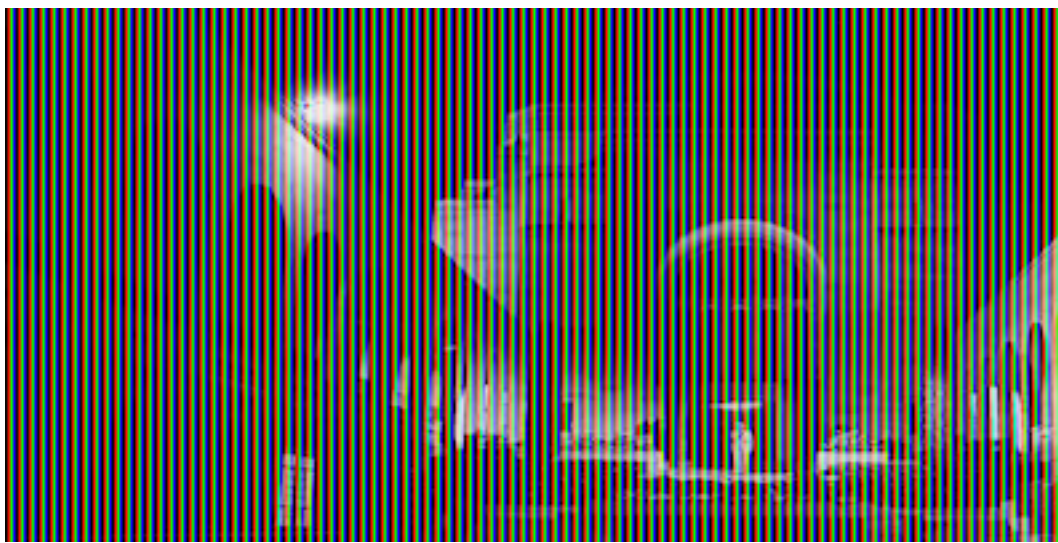
#512 as [#80, #1, #100, #70, #10, #40, #10, #1, #200] = paroimía (G3942): {UMBRA: #312 % #41 = #25} 1) a saying out of the usual course or deviating from the usual manner of speaking; 1a) a current or trite saying, a proverb; 2) any dark saying which shadows forth some didactic truth; 2a) esp. a symbolic or figurative saying; 2b) speech or discourse in which a thing is illustrated by the use of similes and comparisons; 2c) an allegory; 2c1) extended and elaborate metaphor;

#478 as [#8, #20, #40, #400, #10] = chokmâh (H2451): {UMBRA: #73 % #41 = #32} 1) wisdom; 1a) skill (in war); 1b) wisdom (in administration); 1c) shrewdness, wisdom; 1d) wisdom, prudence (in religious affairs); 1e) wisdom (ethical and religious);

#478 as [#400, #8, #10, #50, #10] / [#8, #10, #400, #50, #10] = châyâh (H2421): {UMBRA: #23 % #41 = #23} 1) to live, have life, remain alive, sustain life, live prosperously, live for ever, be quickened, be alive, be restored to life or health; 1a) (Qal); 1a1) to live; i) to have life;

ii) to continue in life, remain alive; **iii)** to sustain life, to live on or upon; **iv)** to live (prosperously); **1a2)** to revive, be quickened; **i)** from sickness; **ii)** from discouragement; **iii)** from faintness; **iv)** from death; **1a3)** (Piel); **i)** to preserve alive, let live; **ii)** to give life; **iii)** to quicken, revive, refresh; **1)** to restore to life; **2)** to cause to grow; **3)** to restore; **4)** to revive; **iv)** (Hiphil); **1)** to preserve alive, let live; **2)** to quicken, revive; **21)** to restore (to health); **22)** to revive; **23)** to restore to life;

#478 as [#40, #8, #90, #90, #200, #10, #600] = châtsar
(H2690): {UMBRA: #298 % #41 = #11} 1) to sound a ***TRUMPET***;
1a) (Piel) players on clarions (participle); **1b)** (Hiphil) sound with clarions (participle);



YOUTUBE: "THE LAST POST (ROYAL AUSTRALIAN AIR FORCE)"

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

#472 as [#50, #4, #10, #2, #6, #400] = nâdîyb (H5081):
{UMBRA: #66 % #41 = #25} 1) inclined, willing, noble, generous;
1a) incited, inclined, willing; **1b)** noble, princely (in rank); **1c)** noble (in mind and character); **2)** noble one;

#472 as [#5, #80, #70, #10, #8, #200, #1, #40, #8, #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;



#496 as [#40, #30, #20, #6, #400] / [#40, #30, #20, #400, #6]
 = malkûwth (H4438): {UMBRA: #496 % #41 = #4} **1) *ROYALTY*,
 ROYAL *POWER*, *REIGN*, *KINGDOM*, *SOVEREIGN*
 POWER; 1a) royal power, *DOMINION*; 1b) reign; 1c) kingdom,
 realm;**

THE DRAGON KING, ALSO KNOWN AS THE DRAGON GOD: Is a Chinese water and weather god. He is regarded as the dispenser of rain as well as the zoomorphic representation of the yang masculine power of generation. He is the collective personification of the ancient concept of the lóng in Chinese culture.

He can take a variety of forms, the most important ones being the cosmological Sihai Longwang (四海龍王 "Dragon King of the Four Seas") who, with the addition of the Yellow Dragon (黃龍 Huánglóng) of Xuanyuan, represent the watery and chthonic forces presided over by the Five Forms of the Highest Deity (五方上帝 Wǔfāng Shàngdì), or their zoomorphic incarnation. One of his epithets is Dragon King of Wells and Springs. The dragon king is the king of the dragons and he also controls all of the creatures in the sea. The dragon king gets his orders from the Jade Emperor. [ref: Wikipedia : Dragon_King]

"THE PILLARS OF HEAVEN TREMBLE AND ARE ASTONISHED AT HIS REPROOF. HE DIVIDETH THE SEA WITH HIS POWER, AND BY HIS UNDERSTANDING HE SMITETH THROUGH THE ***PROUD*-H7293**..

H7293@{

@1: Sup: 38 - **FULLNESS: SHENG (#38)**; Ego: 38 - **FULLNESS: SHENG (#38)**,

@2: Sup: 43 - **ENCOUNTERS: YU (#81)**; Ego: 5 - **KEEPING SMALL: SHAO (#43)**,

@3: Sup: 45 - **GREATNESS: TA (#126)**; Ego: 2 - **FULL CIRCLE: CHOU (#45 - I AM NOT A DOER OF WRONG {%1})**,

Male: #126 - tsav (H6673): ***PRECEPT*** [Isaiah 28:9-17]; Feme: #45

} // #207

#207 as [#200, #5, #2] = rahab (H7293): {UMBRA: #207 % #41 = #2} 1) ***PRIDE***, ***BLUSTERER***; 1a) storm, arrogance (but only as names); 1a1) ***MYTHICAL* *SEA* *MONSTER***; 1a2) emblematic name of Egypt;



#205 - COSMOLOGICAL DIAGRAM OF THE DRAGON KING / DRAGON GODS (龙神 LÓNGSHÉN)

Author: Aethelwolf Emsworth (Own work, Public Domain)

Each one of the four Dragon Kings of the Four Seas (四海龍王 Sìhǎi Lóngwáng) each share the surname Ao (敖, meaning "playing" or "***PROUD***") and are associated to a colour and a body of water corresponding to one of the four cardinal directions and natural boundaries of China:

THE AZURE DRAGON or Blue-Green Dragon (青龍 Qīnglóng), or Green Dragon (蒼龍 Cānglóng), is the Dragon God of the east, and of the essence of spring. His proper name is Ao Guang (敖廣 or 敖光), and he is the patron of the East China Sea.

THE RED DRAGON (赤龍 Chìlóng or 朱龍 Zhūlóng, literally "Cinnabar Dragon", "Vermilion Dragon") is the Dragon God of the south and of the essence of summer. He is the patron of the South China Sea and his proper name is Ao Qin (敖欽).

THE BLACK DRAGON (黑龍 Hēilóng), also called "Dark Dragon" or "Mysterious Dragon" (玄龍 Xuánlóng), is the Dragon God of the north and the essence of winter. His proper names are Ao Shun (敖順) or Ao Ming (敖明), and his body of water is Lake Baikal.

THE WHITE DRAGON (白龍 Báilóng) is the Dragon God of the west and the essence of autumn. His proper names are Ao Run (敖閏), Ao Jun (敖君) or Ao Ji (敖吉). He is the patron of Qinghai Lake.

BY HIS SPIRIT HE HATH GARNISHED THE HEAVENS; HIS HAND HATH FORMED THE ***CROOKED*-H1281: *SERPENT*-H5175: (ie. #496 - LEVIATHAN-H3882** as compound of לִיָּהּ (livyá, "garland, wreath") + -תַּן (-tan, agentive suffix), meaning "the tortuous one" / (political science) a domineering and totalitarian political state).

#270 = 2 x #135 as [#2, #200, #10, #8, #10, #600] / **#220** as [#2, #200, #10, #8] = bâriyach (H1281): {UMBRA: #220 % #41 = #15} 1) fleeing; 2) fugitive;

#369 - HUMAN DISCRIMINATING NORM as [#6, #5, #50, #8, #300] / **#358** as [#50, #8, #300] = nâchâsh (H5175): {UMBRA: #358 % #41 = #30} 1) serpent, snake; 1a) serpent; 1b) image (of serpent); 1c) fleeing ***SERPENT* (*MYTHOLOGICAL*)**;

#358 as [#50, #8, #300] = nâchash (H5172): {UMBRA: #358 % #41 = #30} 1) ***TO* *PRACTICE* *DIVINATION*, *DIVINE*, *OBSERVE* *SIGNS*, *LEARN* *BY* *EXPERIENCE***, diligently observe, practice fortunetelling, take as an omen; 1a) (Piel); 1a1) to practice divination; 1a2) ***TO* *OBSERVE* *THE* *SIGNS* *OR* *OMENS***;

#312 - PRINCIPLE OF CONTRADICTION / NOUMENON
RESONANCE FOR *THUNDER* @ 0315 HOURS as [#2, #200, #70, #600] / **#310** as [#200, #70, #40] / [#200, #70, #600] = ra'am (H7482): {UMBRA: #310 % #41 = #23} 1) ***THUNDER***;

LO, THESE ARE PARTS OF HIS WAYS: BUT HOW LITTLE A PORTION IS HEARD OF HIM? BUT THE ***THUNDER*-H7482**: OF HIS POWER WHO CAN UNDERSTAND?" [Job 26:11-14]

We anticipate in some weeks hence (ie. *I have some court matters to prepare and attend to*) to include this upper portion as an example within our next chapter on "Politics and Self-Expression" and we will not be writing any political manifesto, but only from the perspective of ontological pacifism by the analogy of a pebble in shoe is a simple action which can disable the stoutest of men.

■ **#118 - NOUMENON RESONANCE FOR 8 AUGUST 2022 as [#8, #20, #40, #10, #600] /**

■ **#468 = #451 - PRAXIS OF RATIONALITY + #17 - HOLDING BACK (JUAN) / NOUMENON RESONANCE FOR 8 AUGUST 2022 as [#8, #20, #40, #400] /**

■ **#474 = #451 - PRAXIS OF RATIONALITY + #23 - EASE (YI) / NOUMENON RESONANCE FOR 8 AUGUST 2022 as [#8, #20, #40, #6, #400] = chākâm (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);**

#17 - 𠄎𠄎 = #468

ruǎn: to shrink; to recoil; to flinch, weak, soft and meek; gentle, (corrupted form of 𠄎) soft; weak, pliable

#468 = #451 - PRAXIS OF RATIONALITY + #17 - HOLDING BACK (JUAN):

"The poem hinges on a single pun: the word for "body joints" means "moderation" as well. The man of virtue at times may choose to draw back in order to protect his principles. At first glance, this decision seems to restrict his sphere of activity, but in the end the adoption of certain self-imposed limits saves him from greater harm. It also allows him to bide his time until he can be of real use to others. This verse reminds us that there is no exact equivalent in early China to our notion of positive freedom. Lack of constraints tends to imply wicked license contrary to the Constant Way.

"HAST THOU HEARD THE ***SECRET*-H5475**: OF GOD?"

#82 as [

- #2 - FULL CIRCLE (CHOU: #453),**
- #60 - ACCUMULATION (CHI: #511),**
- #6 - CONTRARIETY (LI: #457),**

#4 - BARRIER (HSIEN: **#455**),

#10 - DEFECTIVENESS / DISTORTION (HSIEN: **#461**)

] = **côwd** (**H5475**): **{UMBRA: #70 = SEVERANCE (KE: #521) % #41 = #29} 1**) council, counsel, assembly; **1a**) council (of familiar conversation); **1a1**) divan, circle (of familiar friends); **1a2**) assembly, company; **1b**) counsel; **1b1**) counsel (itself); **1b2**) ***SECRET*** ***COUNSEL***; **1b3**) familiar converse, intimacy (with God);

<<http://www.grapple369.com/?idea:453,511,457,455,461,521>>

AND DOST THOU RESTRAIN WISDOM {#478 - *SEE* *BELOW* as chokmâh (H2451)} TO THYSELF?" [Job 15:8]



Credits: "iStock (Getty Images) | alphabetMN"

Fènghuáng (traditional Chinese: 鳳凰; simplified Chinese: 凤凰, Mandarin) are mythological birds found in Sinospheric mythology that reign over all other birds. The males were originally called fèng and the females huáng, but such a distinction of gender is often no longer made and they are blurred into a single feminine entity so that the bird can be paired with the Chinese dragon, which is traditionally deemed male.

The fenghuang's body symbolizes the celestial bodies: the head is the sky, the eyes are the sun, the back is the moon, the wings are the wind, the feet are the earth, and the tail is the planets. The fenghuang is said to have originated in the sun. Its body contains the five fundamental colours: black, white, red, yellow, and green. These colours are said to represent Confucius' five virtues:

Ren: the virtue of benevolence, charity, and humanity;

Yi: honesty and uprightness; Yi may be broken down into zhōng, doing one's best, conscientiousness, loyalty and shù: the virtue of reciprocity, altruism, consideration for others

Zhi: knowledge

Xin: faithfulness and integrity;

Li: correct behaviour, propriety, good manners, politeness, ceremony, worship.

The phoenix represented power sent from the heavens to the Empress. If a phoenix was used to decorate a house it symbolized that loyalty and honesty were in the people that lived there. Or alternatively, a phoenix only stays when the ruler is without darkness and corruption (政治清明).

It sometimes carries scrolls or a box with sacred books. It is sometimes depicted with a fireball. It is believed that the bird only appears in areas or places that are blessed with utmost peace and prosperity or happiness. Chinese tradition cites it as living atop the Kunlun Mountains in northern China. The earliest known ancient phoenix design dates back to about 7000–8000 years ago and was discovered in Hongjiang, Hunan Province, at the Gaomiao Archeological Site. The earliest known form of dragon-phoenix design, on the other hand, dates back to the Yangshao culture (c. 5000 – c. 3000 BC) and was found at an archeological site near Xi'an in Shaanxi Province. This ancient usage of phoenix and dragon designs are all evidence of an ancient form of totemism in China. [ref: Wikipedia : Fenghuang]

#453 = #451 - PRAXIS OF RATIONALITY + #2 - FULL CIRCLE (CHOU) as [#6, #1, #40, #400, #6] = 'emeth (H571): {UMBRA: #441 % #41 = #31} 1) firmness, *FAITHFULNESS*, truth; 1a) sureness, reliability; 1b) stability, continuance; 1c) faithfulness, reliableness; 1d) truth; 1d1) as spoken; 1d2) of testimony and judgment; 1d3) of divine instruction; 1d4) truth as a body of ethical or religious knowledge; 1d5) true doctrine; 1e) in truth, truly;

#453 = #451 - PRAXIS OF RATIONALITY + #2 - FULL CIRCLE (CHOU) as [#8, #100, #5, #200, #20, #70, #50] = aréskō (G700): {UMBRA: #1126 % #41 = #19} 1) to please; 2) *TO* *STRIVE* *TO* *PLEASE*; 2a) to accommodate one's self to the opinions desires and interests of others;

#511 = #451 - PRAXIS OF RATIONALITY + #60 - ACCUMULATION (CHI) as [#5, #6, #300, #200] / [#1, #10, #300, #200] = yâshar (H3474): {UMBRA: #510 % #41 = #18} 1) to be right, be straight, be level, *BE* *UPRIGHT*, be just, be lawful, be smooth; 1a) (Qal); 1a1) to go straight; 1a2) to be pleasing, be agreeable, be right (fig.); 1a3) to be straightforward, be upright; 1b) (Piel); 1b1) to make right, make smooth, make straight; 1b2) to lead, direct, lead straight along; 1b3) to esteem right, approve; 1c) (Pual) to be made level, be laid smoothly out; 1d) (Hiphil) to make straight, look straight;

#511 = #451 - PRAXIS OF RATIONALITY + #60 - ACCUMULATION (CHI) as [#1, #300, #200, #10] = 'esher (H835): {UMBRA: #501 % #41 = #9} 1) happiness, *BLESSEDNESS*; 1a) often used as interjection; 1b) blessed are;

#511 = #451 - PRAXIS OF RATIONALITY + #60 - ACCUMULATION (CHI) as [#5, #90, #10, #400, #6] / [#6, #5, #90, #400, #10] = 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;

#457 = #451 - PRAXIS OF RATIONALITY + #6 - CONTRARIETY (LI) as [#5, #2, #400, #10, #600] / [#2, #400, #10, #5, #600] = 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;

#457 = #451 - PRAXIS OF RATIONALITY + #6 - CONTRARIETY (LI) as [#6, #9, #2, #400, #600] = tîwb (H2896): {UMBRA: #17 % #41 = #17} 1) good, pleasant, agreeable; 1a) pleasant, agreeable (to the senses); 1b) pleasant (to the higher nature); 1c) good, excellent (of its kind); 1d) good, rich, valuable in estimation; 1e) good, appropriate, becoming; 1f) better (comparative); 1g) glad, happy, prosperous (of man's sensuous nature); 1h) *GOOD* *UNDERSTANDING* (*OF* *MAN'S* *INTELLECTUAL* *NATURE*); 1i) good, kind, benign; 1j) good, right (ethical); 2) a good thing, benefit, welfare; 2a) welfare, prosperity, happiness; 2b) good things (collective); 2c) good, benefit; 2d) moral good; 3) welfare, benefit, good things; 3a) welfare, prosperity, happiness; 3b) good things (collective); 3c) bounty;

#455 = #451 - PRAXIS OF RATIONALITY + #4 - BARRIER (HSIEN) as [#30, #5, #100, #4, #10, #300, #6] / [#6, #5, #100, #4, #300, #600] = qâdash (H6942): {UMBRA: #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;

#455 = #451 - PRAXIS OF RATIONALITY + #4 - BARRIER (HSIEN) as [#10, #400, #1, #4, #600] = 'âdam (H119): {UMBRA: #45 % #41 = #4} **1**) to be red, *RED*; **1a**) (Qal) ruddy (of Nazarites); **1b**) (Pual); **1b1**) to be rubbed red; **1b2**) dyed red; **1b3**) reddened; **1c**) (Hiphil); **1c1**) to cause to show red; **1c2**) to glare; **1c3**) to emit (show) redness; **1d**) (Hithpael); **1d1**) to redden; **1d2**) to grow red; **1d3**) to look red;

#451 = #451 - PRAXIS OF RATIONALITY as [#80, #100, #1, #70, #200] /

#461 = #451 - PRAXIS OF RATIONALITY + #10 - DEFECTIVENESS / DISTORTION (HSIEN) as [#80, #100, #1, #10, #70, #200] = prâios (G4235): {UMBRA: #451 % #41 = #41} **1**) gentle, mild, *MEEK*;

As convoluted as this may all seem, then gives rise to the logical conclusion that **#445 - SELF CONTROL** being a virtue in the mastery of one's **#360 - páthos (G3806)** ought to be a requisite outcome for any mechanised permissive process of promiscuous selection:

"*MEEKNESS*-G4236:, *TEMPERANCE*-G1466:

#759 as [#80, #100, #1, #70, #300, #8, #200] = praiótēs (G4236): {UMBRA: #759 % #41 = #21} **1**) gentleness, mildness, meekness;

#445 as [#5, #3, #20, #100, #1, #300, #5, #10, #1] = enkrátēia (G1466): {UMBRA: #445 % #41 = #35} **1**) *SELF*-***CONTROL*** (the virtue of one who masters his desires and passions, esp. his sensual appetites);

AGAINST SUCH THERE IS NO LAW." [Galatians 5:23]

To Xenophon, enkrateia is not a particular virtue but "the foundation of all virtues. That MEEKNESS here is not WEAKNESS but strong, bold, confident and assertive given the word is derived from the Greek origin, praus, which is translated as "*STRENGTH* *UNDER* *CONTROL*." In ancient Greece, war horses [cf: compare to foal of an ass in **Matthew 21:5**] were trained to be meek -- strong and powerful yet under control and willing to submit.

ONTIC CHECKSUM: #166 + #220 = #386 as [#6, #70, #10, #300]
= 'Ayish (H5906): {UMBRA: #380 % #41 = #11} 1) a constellation;
1a) Great Bear, Ursa Major; **1b)** (TWOT) Arcturus;

Early Chinese portent theory assumed that the king as focus for his state exerts an influence for good or for ill upon those entities that are accounted his categorical analogues: Heaven, because it is high; the ***BIG* *DIPPER***, as pivot for the sky; the father, as head of the household; and so on. More specifically, evildoing on the part of man—especially the "One Man," the ruler—provokes dislocations in his counterparts in the natural world. The good ruler, far from decrying these omens, welcomes them as reproofs of his erroneous ways sent by a caring Heaven, compelling him to reform.

NOTE: "Nestorian Stele" erected in 781 AD explains that in the year 635 AD, a mission led by Aluoben 阿羅本 from the country of Daqin 大秦 (a general term for the Levant) arrived in the Chinese capital Chang'an 長安. We also know that in 638 AD, the "Persian monk" (波斯僧) Aluoben (波: ***STORM***) presented his scriptural teachings (經教) to the court as tribute.

It is noteworthy that the first datable reference to the seven-day week in Chinese is also found in the text at hand: "On that day, they took the Messiah (**#386 - Yêshûwa'** (H3442): Jeshua = 'he is saved') and tied him to wood [i.e., a cross] for five hours. This was on the sixth fasting day [Friday] 其日將彌師訶木上縛著五時是六日齋." Nevertheless, the custom of the seven-day week was still unknown to most Chinese until the following century, when it was Buddhists who implemented its widespread use in East Asia. This point illustrates that the early Chinese Christian community was limited in its influence. <<http://huayanzang.blogspot.com/2017/12/the-star-of-bethlehem-and-magi-in-tang.html>>

To successfully apply categorical thought to happenings in the external world, it was incumbent upon the individual not only to locate himself in a parallel scheme of ethical categories (such as "ruler," "mother," "son," or "court advisor" [**NOTE: The sense of noumenon (9x9x9 = 729 appraisals as BLOCK / Whereas with 81 tetragrams there are 365 yang lines and 364 yin lines) as basis for categories is an expansion beyond the COURSE of NATURE: #205 / #164**]) but also to understand the ethical requirements of the assigned role he currently plays. This led many early Chinese thinkers, including Yang Hsiung, to conflate the earlier Confucian call for a "rectification of names" with the

naturalists' talk of Five Phases theory. According to Confucius, greater linguistic precision was required for logical thought and effective action:

If words are not correct, then speech does not conform [with what was intended]. And if speech does not conform with what was intended, then affairs cannot be completed [properly]. . . .Therefore, let a ruler be a ruler and a father be a father.

For early Confucians, a person failing to fulfill his or her proper societal roles was accounted a "human portent" no less significant than a baleful prodigy in the skies above or ***EARTHQUAKES***, floods, and droughts on earth. [CANON: page 68]

#570 as [#200, #70, #300] = rā'ash (H7493): {UMBRA: #570 % #41 = #37} 1) to quake, shake; 1a) (Qal) to quake, shake; 1b) (Niphal) to be made to quake; 1c) (Hiphil); 1c1) to cause to quake; 1c2) *TO* *CAUSE* *TO* *SPRING* *OR* *LEAP* (*OF* *HORSE*);

#570 as [#200, #70, #300] = ra'ash (H7494): {UMBRA: #570 % #41 = #37} 1) quaking, rattling, shaking; 1a) earthquake; 1b) quaking, trembling (of person); 1c) shaking, quivering (of dart);

KYODO, STAFF REPORT (JAPAN TIMES) ON 11 AUGUST 2022: "A PAIR OF STRONG EARTHQUAKES JOLTED JAPAN'S NORTHERNMOST MAIN ISLAND OF HOKKAIDO EARLY THURSDAY, THE WEATHER AGENCY SAID, ISSUING NO TSUNAMI WARNING.

THE SECOND QUAKE, WITH A PRELIMINARY MAGNITUDE OF 5.3, OCCURRED AROUND 12:53 A.M. IT REGISTERED UPPER 5 ON THE SHINDO (INTENSITY) SCALE OF 7 IN NAKAGAWA AND 4 IN MANY OTHER AREAS IN THE NORTHERN PART OF THE ISLAND.

LOCAL POLICE SAID THEY HAVE RECEIVED NO IMMEDIATE REPORTS OF DAMAGE.

THE TOWN WAS ALSO HIT HARD BY THE FIRST QUAKE, WHICH OCCURRED AROUND 12:35 A.M. WITH AN ESTIMATED MAGNITUDE OF 5.1 AND A RATING OF LOWER 5 ON THE INTENSITY SCALE, THE JAPAN METEOROLOGICAL AGENCY SAID.

THE FOCUSES OF THE QUAKE WERE BOTH AT A DEPTH OF ABOUT 10 KILOMETERS, THE AGENCY SAID." <<https://www.japantimes.co.jp/news/2022/08/11/national/hokkaido-earthquakes/>>

#575 as [#200, #5, #10, #200, #40, #70, #50] = seismós (G4578): {UMBRA: #725 % #41 = #28} 1) a shaking, a commotion; 2) a tempest; 3) an earthquake;

#437 as [#5, #200, #5, #10, #200, #9, #8] = seío (G4579): {UMBRA: #1015 % #41 = #31} 1) to shake, agitate, cause to tremble; 1a) of men, to be thrown into a tremor, to quake for fear; 1b) metaphor: *TO* *AGITATE* *THE* *MIND*;

Nous: #76
Time:
Date:
Torah: [#10, #8, #6]@{
 @1: Sup: 10 - **DEFECTIVENESS, DISTORTION: HS**
 Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#**
 @2: Sup: 18 - **WAITING: HSI (#28); Ego: 8 - OPP**
KAN (#18),
 @3: Sup: 24 - **JOY: LE (#52); Ego: 6 - CONTRARI**
(#24),
Male: #52; Feme: #24
} // #24
Dao: Strength's Warning Signs, Revealers of Virtue
Tetra: #64 - SINKING (CH'EN)
I-Ching: H20 - Viewing, Contemplation (view), Looking up

Latin: Ens {**God who received sinners**} Alt: Hariel {**The Mountai**
 {

1. PROTECTS & CURES DISEASE
 2. HEALTH & LONGEVITY
 3. PATERNAL LOVE
 4. Techout
- }

Joram, Jehoram {**To cast; elevated**}

Male Idea	#265	Telos		#570	
Three Treasures	#67	67	67	#67	
Reversal, Avoiding Activity	#40	107	121	#54	Culturing I
Natural Guidance, Function of Emptiness	#5	112	167	#46	Guiding Conte
Culturing Perspectives and Intuition I AM NOT SLUGGISH (%11)	#54	166	216	#49	Sage's C
Culturing Perspectives and Intuition I CURSE NOT A GOD (%38)	#99	220	297	#81	Prope
Point to Reversal?, Humility's Increase	#12	242	346	#41	Sage's C
Politics	#17	259	422	#76	Strength's War

HOMOIOS PROTOTYPE

Political Prescriptions, Quietude	#3	262	489	#57	
Political Prescriptions, Quietude	#3	(265)	(570)	#81	Propo

HETEROS PROTOTYPE

Political Prescriptions, Quietude	#3	262	489	#57	
Political Prescriptions, Quietude	#3	(265)	(570)	#81	Propo

***TORAH* PROTOTYPE**

Political Prescriptions, Quietude	#3	262	489	#57	
Political Prescriptions, Quietude	#3	(265)	(570)	#81	Propo

RIGHTS PROTOTYPE

Mastering Guiding Discourse, Revealers of Virtue	#35	274	501	#79	Recognizing Ag
Mastering Guiding Discourse, Revealers of Virtue	#35	289	582	#81	Propo

<<http://www.grapple369.com/?zen:7,row:9,col:2>>

.jackNote@zen: 7, row: 9, col: 2, nous: 76 [DATE: (none), TIME: (none), SUPER: **#265 / #17** - Politics; I-Ching: H54 - Marriageable Maid / Maiden, Converting the Maiden; Tetra: 65 - INNER (NEI), EGO: **#570 / #76** - Strength's Warning Signs, Revealers of Virtue; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra: 64 - SINKING (CH'EN)]

#64 - ䷆ 沈 = #515

chén: 1. to sink; to submerge, 2. juice, 3. liquid; water, 4. to leak; to pour, 5. to perish, 6. Shen, 7. very, 8. laziness; sloth; laya

#515 = #451 - PRAXIS OF RATIONALITY + #64 - SINKING

(CH'EN): "With the mind besotted with sensory delights, no time or energy remains for the "tried and straight" Way transmitted from the Ancients. Adherence to the Tao eventually yields more reliable pleasures for the individual. To be oblivious to the greater moral good makes us in effect deaf and blind to its advantages.

Chinese: 雏凤 (Traditional: 雛鳳)

phoenix in embryo; young talent; budding genius

APPRAISAL #4: The wan ch'u lowers its gaze,
Eating the bitter bamboo, as is right.

FATHOMING #4: [(宛雛 沈視): #64 - 𠄎沈 = #515 / #63 - 𠄎視 = #514]

A fledgling phoenix drops down to look.

Means: This is the way it selects its food.

ONTIC CHECKSUM: #166 + #220 = #386 as [#6, #10, #300, #70]
/ [#10, #300, #70, #6] = **shâ'âh (H8159): {UMBRA: #375 % #41 = #6} 1) *TO* *LOOK*** at or to, regard, ***GAZE*** at or about; **1a)** (Qal) to gaze at, regard, behold, look about; **1b)** (Hiphil) to look away, cause gaze to turn away; **1c)** (Hithpael) to look in dismay, gaze about (in anxiety);

The singular purity of the mythical wan ch'u is proven in Chinese tradition by its unerring taste for the finest." [CANON: page 366]

"AND HE WROTE ON THE TABLES, ACCORDING TO THE FIRST WRITING, THE ***TEN*-H6235: COMMANDMENTS, WHICH THE LORD SPAKE UNTO YOU IN THE MOUNT OUT OF THE MIDST OF THE FIRE IN THE DAY OF THE *ASSEMBLY*-H6951:**

#570 as [#70, #300, #200] = 'eser (H6235): **{UMBRA: #570 % #41 = #37} 1) *TEN***; **1a)** ten; **1b)** with other numbers;

#135 as [#100, #5, #30] = qâhâl (H6951): **{UMBRA: #135 % #41 = #12} 1)** assembly, company, congregation, convocation; **1a)** ***ASSEMBLY***; **1a1)** for evil counsel, ***WAR* *OR* *INVASION***, religious purposes; **1b)** company (of returning exiles); **1c)** congregation; **1c1)** as organised body;

AND THE LORD GAVE THEM UNTO ME." [Deuteronomy 10:4]

DAVID SPEERS (ABC) @ 0528 HOURS ON 11 AUGUST 2022: "It's 18 years since a Chinese ambassador last took up an invitation to appear at the National Press Club in Canberra. That was five ambassadors ago.

Two years ago, the deputy head of mission, Wang Xining, turned up to spar with Australian journalists. He was combative but could also make his point by quoting Shakespeare, and rarely went beyond the official party line. After all, he wasn't Beijing's top diplomat in town.

It's a long time since China's most authoritative voice in Canberra had agreed to front the press. Until yesterday.

AMBASSADOR XIAO QIAN DIDN'T COME WITH POETIC QUOTES OR CLEVER LINES THAT COULD BE INTERPRETED ONE WAY OR ANOTHER. This was raw and revealing.

In his prepared remarks, Xiao made a token effort to encourage further progress in repairing ties.

There were references to how "friendly" relations had been over the past 50 years. There were reminders of how much trade has grown (and how reliant Australia has become on China economically).

Once the questions began, however, it became very clear just how uncompromising China would be on the core issues causing such difficulty in the relationship, particularly the big one — Taiwan.

The change of government in Australia raised some hope of a relationship reset. The two countries' defence ministers met, followed by the foreign ministers. This was more dialogue than had occurred in years.

Then came Nancy Pelosi's visit to Taiwan and a reality check.

China's extraordinary military reaction, involving ballistic missiles, fighter jets and warships, prompted condemnation from the United States, Japan, Australia and others. This, in turn, prompted condemnation from Beijing, urging everyone to butt out of its "internal" affairs.

At the Press Club podium in Canberra, Xiao defended the show of military might, saying Pelosi's visit had "compelled" China to respond.

He suggested the people of Taiwan wanted reunification with China, ignoring numerous opinion polls which he said were "misleading". Fake news, as Donald Trump might say.

China would use "all necessary means" to bring Taiwan back to the fold and "you can use your imagination" as to what that might involve. Of course, no-one really needs to use their imagination, after the military display of the past week.

In case there was any doubt, the ambassador said there was "no room for us to compromise" on Taiwan.

One of the most revealing moments came in response to a question about what would follow Taiwan's reunification with the mainland.

Once that happened, Xiao said: "There might be a process for the people in Taiwan to have a correct understanding of China about the motherland."

A process to "correct understanding" sounds a lot like the "re-education" forced upon the Uyghur people, even if the ambassador rejected that particular phrase.

There was a ***SPRAY* *AT* *THE* *AUSTRALIAN* *MEDIA* *FOR* *NOT* *BEING* *MORE* "POSITIVE" *IN* *ITS* *COVERAGE* *OF* *CHINA***, yet no sign Australian journalists would be allowed back into the country to report freely." <<https://www.abc.net.au/news/2022-08-11/xiao-qian-press-club-australia-china-relations-strained/101320014>>

DOLF @ 1312 HOURS ON 10 AUGUST 2022: "UNDERSTANDING THE CHINESE FLAG: The document "Chinese Flag" has been provided to the Foreign Minister Penny Wong, Chinese Embassy, Honourable Darren Chester as local member of Federal Parliament and media@defence which provides government / other parties with a technology resolution to both the Chinese / Taiwan conflict and deteriorated Australian relation by provision of a sapient protocol and initial meta narrative derived from HAN DYNASTY text of 4 BCE mapped as IDEAS derived from the Biblical Hebrew / Greek lexicon to then mediate the problem of the day as **"trompé du jour" (#27 - duty / #61 - deceive / #75 - mistake)** being a means to maintain continuum without **@215 - SELF CONTRADICTION.**

Much like a tennis (ie. **adherence to RATIONALISM / DAOist principles**) match one adheres to the rule based order of the game, but do expect some volatile lobbies as the resolution is mediated between parties.

I have included a document titled **"DEVISING THE IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT AND HYPOTHESIS ON ONTIC VARIANCE"** which is derived by teleological / noumenon intersection from the same #205 / #164 - course of nature paradigm [that defines Chinese identity].

<<http://www.grapple369.com/Groundwork/Letters%20Patent%20Variance.pdf>>

#71 #1 #11

#61 #81 #21

#51 #41 #31 = COURSE of NATURE (gk. trochos genesis) / #265 - *THE* *KEY* = #31 + #41 + #51 + #61 + #81"

DOLF @ 0622 HOURS ON 11 AUGUST 2022: "MORE ON FAKE NEWS FROM THE ANTI-CHINESE GOOSE STEPPERS AT ABC:

-- JIMMY CRICKET --

[Written: 4 APRIL 2021]

"FIRST IT WAS BIRTLES.
WHO MADE SUCH **#472 / #512 / 526 - *CALL***.
LIKE **#512 - *TRUTH*** DOES **#512 / #526 - *HURLS***.
#151 - *PISSING* UPON THE **#478 - *WALL***.

A GRASSHOPPER IN A WOK.
CAN'T **#512 / #514 / #526 - *STAND*** HEAT OF DAY.
ON **#472 / #478 / #512 / #526 - *DEATH'S* #526 - *DOOR***
#472 - *KNOCK*.
AND SLOWLY PASSES **#472 / #478 / #512 / #514 / #526 -**
***AWAY*."**

{@9: Sup: 46 - **ENLARGEMENT**: K'UO (**#399**); Ego: 56 - **CLOSED MOUTH**: CHIN (**#431**)}

YOUTUBE: "FRIED GRASSHOPPERS (WAGON WHEEL AD)"

<<https://www.youtube.com/watch?v=cBEDEKesod0>>

#399 as [**#2, #40, #300, #1, #6, #700**] = **mashshâ'ôwn** (H4860):
{**UMBRA: #397 % #41 = #28**} **1**) ***GUILE***, dissimulation,
DECEIT;

#399 as [**#40, #1, #300, #8, #50**] = **mátēn** (G3155): {**UMBRA:**
#399 % #41 = #30} **1**) in ***VAIN***, fruitlessly;

■ **#430 - NOUMENON RESONANCE FOR 11 AUGUST 2022** as [**#10, #300, #80, #10, #30**] /

■ **#442 - NOUMENON RESONANCE FOR 11 AUGUST 2022** as [**#6, #5, #300, #80, #10, #30, #5, #6**] /

#431 - *JIMMY* *CRICKET* *POEM* as [**#5, #300, #80, #10, #30, #6**] / [**#6, #5, #300, #80, #10, #30**] = **shâphêl** (H8213):
{**UMBRA: #410 % #41 = #41**} **1**) ***TO* *BE* *OR* *BECOME***
LOW*, *SINK*, *BE* *HUMBLED*, *BE* *ABASED; **1a**) (Qal) to be or become low; **1b**) (Hiphil); **1b1**) to lay or bring low, humiliate; **1b2**) to set in a lower place, show abasement; **1b3**) to make low, sit down;

#431 as [#400, #20, #6, #5] = kâvâh (H3554): {UMBRA: #31 % #41 = #31} 1) to *BURN*, scorch, brand; **1a)** (Niphal) to be burned, be scorched;

How do the shoes fit? That was an axiomatic statement he made which meant something to me -- yours is fake news.

YOUTUBE: "Hong Kong police use Chinese military 'goose-step' for the first time at handover anniversary"

<<https://www.youtube.com/watch?v=VhZPcEKtUt4>>

That it is noted the Chinese Ambassador Xiao Qian's speech to the National Press Club on 10 AUGUST 2022 similarly used a ***SHOE*** analogy.

By means of the accompanying documents we had similarly conveyed an "analogy of a pebble in ***SHOE*** is a simple action which can disable the stoutest of men". We were not writing any political manifesto but proffering a perspective from an ontological pacifism (ie. ***minimal effort to achieve goals and any private citizen who can render a service to their country ought do so***).

All parties [Senator Wong, Chinese Embassy, Ministry of Foreign Affairs Taiwan] now know that each other are aware of the document exchange and I will now discontinue any further dialog."

#15 - 𠄎達 = #466

dá: **1.** to attain; to reach, **2.** Da, **3.** intelligent proficient, **4.** to be open; to be connected, **5.** to realize; to complete; to accomplish, **6.** to display; to manifest, **7.** to tell; to inform; to say, **8.** illustrious; influential; prestigious, **9.** everlasting; constant; unchanging, **10.** generous; magnanimous, **11.** commonly; everywhere, **12.** arbitrary; freely come and go

#466 as [#6, #10, #20, #30, #400] /

#466 as [#400, #6, #20, #30, #10] = yâkôl (H3201): {UMBRA: #60 % #41 = #19} 1) to prevail, overcome, endure, have power, be able; 1a) (Qal); 1a1) to be able, be able to gain or accomplish, be able to endure, *BE* *ABLE* *TO* *REACH*; **1a2) to prevail, prevail over or against, overcome, be victor; 1a3) to have ability, have strength;**

#466 as [#20, #5, #20, #100, #10, #300, #1, #10] = krínō (G2919): {UMBRA: #980 % #41 = #37} 1) to separate, put asunder, to pick out, select, choose; 2) to approve, esteem, to prefer; 3) to be of

opinion, deem, think, to be of opinion; **4)** to determine, resolve, decree; **5)** to judge; **5a) *TO* *PRONOUNCE* *AN* *OPINION* *CONCERNING* *RIGHT* *AND* *WRONG*;** **5a1)** to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it; **5b)** to pronounce judgment, to subject to censure; **5b1)** of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others; **5c)** to rule, govern; **5c1)** to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment; **5d) *TO* *CONTEND* *TOGETHER*, *OF* *WARRIORS* *AND* *COMBATANTS*;** **5d1)** to dispute; **5d2)** in a forensic sense; **i)** to go to law, have suit at law;

#466 = #451 - PRAXIS OF RATIONALITY + #15 - REACH (TA):

"This impulse towards progressive differentiation is analogous to the mind's ability to make ever finer distinctions, so that the tetragram Reach symbolizes mental "perceptiveness" that "comprehends" as well, which are two other possible translations for the title. In a third application of Reach, the gracious condescension that yang ch'i displays towards phenomenal existence becomes the model for the good ruler in his dealings with the masses. These three kinds of reaching (physical, mental, and political) are treated below, with many of the Appraisals reading on all three levels simultaneously. Finally, one of the commentators interprets the tetragram title as Success, following standard usage in the ODES.

The greater one's acuity and contacts, the more likely conventional types of success are to come within one's reach.

APPRAISAL #1: Though hidden, the center, on its own
Comprehends, pushing through, undeterred.

FATHOMING #1: That the hidden center alone reaches
Means: Inner clarity is boundless.

The innermost heart / mind of the superior man with its heightened powers of comprehension penetrates each problem in turn until it assimilates the daemonic powers of Heaven-and-Earth and the sages. If such marvellous powers are to be realized, great persistence is needed, as indicated by the repetition of images emphasizing the "push through." That process is hidden not only because of the depth of the individual's soul, but also because the mind's latent power is held in reserve prior to the decision to take action, which is addressed in later Appraisals...

It is true that unimpeded reach is the quality attributed to the superior man in Han texts. Nevertheless, certain commentators, including Ssuma

Kuang, are not entirely unjustified in equating the phrase "no bounds" with "dangerous license." In that case, the poem says:

A great reach without bounds,
[If] not stopped at center and regulated by ditches,
Is evil.

A great reach without bounds
Means: Not right to let it continue on all sides.

In the rice fields, embankments are necessary if the fields are to be worked productively. In the human realm, the institutionalization of various restraints is needed for the beneficial functioning of society. Otherwise, an unimpeded flow of emotions and ambitions will prove no less damaging to society than **#247 - *FLOODWATERS*** are to new crops. The implied cultivation of the fields also suggests the cultivation of the mind, which depends upon the acceptance of a set of limits embodied in ritual. Without such constraints, the mind ranges so freely that its undeveloped powers will fail to hit upon significant pattern in the triadic realms of Heaven-Earth-Man. When the worthy man restrains himself and others, he follows the example of the early sage-king and flood-queller Yü, the first to set up boundaries." [CANON: pages 161, 163, 164]

#466 = #451 - PRAXIS OF RATIONALITY + #15 - REACH (TA) as
[**#80, #100, #1, #10, #5, #70, #200**] /
#781 as [**#80, #100, #1, #400, #200**] = **praÿs (G4239): {UMBRA:**
#781 % #41 = #2} 1) *MILDNESS* *OF* *DISPOSITION*,
gentleness of spirit, meekness;

Aristotle said that the praus person is one who has the virtue of the mean between two extremes. If recklessness were on one end and cowardice on the other, praus might be characterized as steady courage. For example, a meek person doesn't shy away from taking a stand. Rather, the stand is taken at the right time, with the right people, in the right way. He or she submits or constrains power for greater effect on self and others. [Matt Norman Blog dated 6 February 2018, STRENGTH UNDER CONTROL: HOW TO LEAD LIKE A MEEK WAR HORSE, <<https://www.mattnorman.com/meek/>>]

#461 as [**#6, #20, #40, #300, #80, #9, #6**] = **mishpât (H4941):**
{UMBRA: #429 % #41 = #19} 1) judgment, justice, ordinance; **1a)**
judgment; **1a1)** act of deciding a case; **1a2)** place, court, seat of
judgment; **1a3)** process, procedure, litigation (before judges); **1a4)**
case, cause (presented for judgment); **1a5)** sentence, decision (of
judgment); **1a6)** execution (of judgment); **1a7)** time (of judgment); **1b)**
justice, right, ***RECTITUDE* (*ATTRIBUTES* *OF* *GOD* *OR***
***MAN*)**; **1c)** ordinance; **1d)** decision (in law); **1e)** right, privilege, due

(legal); **1f**) ***PROPER***, ***FITTING***, ***MEASURE***, ***FITNESS***, ***CUSTOM***, ***MANNER***, ***PLAN***;

#521 as [#200, #1, #300, #500] = rō'sh (H7218): {UMBRA: #501 % #41 = #9} 1) head, top, summit, upper part, chief, total, sum, height, front, beginning; **1a)** head (of man, animals); **1b)** top, ***TIP*** (***OF*** ***MOUNTAIN***); **1c)** height (of stars); **1d)** chief, head (of man, city, nation, place, family, priest); **1e)** head, front, beginning; **1f)** chief, choicest, best; **1g)** head, division, company, band; **1h)** sum;

#521 as [#1, #3, #10, #1, #200, #1, #300, #5] = hagiázō (G37): {UMBRA: #822 % #41 = #2} 1) to render or acknowledge, or to be venerable or hallow; **2)** to separate from profane things and dedicate to God; **2a)** consecrate things to God; **2b)** dedicate people to God; **3)** to purify; **3a)** to cleanse externally; **3b)** to purify by expiation: free from the guilt of sin; **3c)** ***TO*** ***PURIFY*** ***INTERNALLY*** ***BY*** ***RENEWING*** ***OF*** ***THE*** ***SOUL***;

CANON ON #17 - HOLDING BACK (JUAN) / #468: Ssuma Kuang finds more trenchant criticism here. Of the subject of the poem, he writes, "Although he cannot himself act with license, in the end he does not attain the Constant Way." My comparatively positive reading depends upon this Appraisal's alignment with auspicious Day.

APPRAISAL #4: Holding back his outbursts,
In three years, not a single peep.

FATHOMING #4: Outbursts suppressed, with nary a peep
Means: The right time is repeatedly missed.

Building on Appraisal 2, this poem chides the individual who fails to speak out against present evils. Because of his lack of courage, numerous opportunities for reform are missed. According to Confucius, this unwillingness to speak up when speech is appropriate is a typical bureaucratic failing. Appraisal 4, of course, corresponds to official rank. [CANON: page 172]

#23 - 夷 = #474

yí: 1. ancient barbarian tribes, 2. Yi [people], 3. foreign peoples, 4. smooth; level, 5. to demolish; to raze, 6. to exterminate, 7. safety, 8. calm; joyful, 9. uncouth, 10. flatland, 11. worn away; deteriorated, 12. a hoe, 13. a wound, 14. faint; invisible, 15. to sit with splayed legs, 16. arrogant; rude; disrespectful, 17. something ordinary, 18. same generation / a similar kind, 19. to falter, 20. Yi, 21. to hoe; to cut grass, 22. to display

#474 = #451 - PRAXIS OF RATIONALITY + #23 - EASE (YI): "Both the initial injury and the resultant ease are suggested by the character chosen for the title, which has three main meanings: (1) "to injure or harm," (2) "to level" (both in the sense of "to put in balance" and "to flatten by force"), and (3) "to ease." The Appraisals below suggest the complicated ties that relate ease and injury.

APPRAISAL #1: At first, secretly of two minds,
He grasps what eases his inner self.
FATHOMING #1: Initial confusion, then equanimity
Means: This relieves his inner self.

#474 as [#4, #400, #70] = dýo (G1417): {UMBRA: #474 % #41 = #23} 1) the ***TWO***, the twain;

#474 as [#9, #5, #30, #70, #50, #300, #10] = 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;

The phrase "to be of two minds" is sometimes a synonym for duplicitous. More often, however, it suggests the conflicting impulses to uphold social duty and to serve self-interest. The notion of divided allegiances can also be applied to a subordinate serving two masters. All these situations stem from the **#474 - *MIND's*** secret struggle over priorities. If wise and good, the individual orders his goals, ranking inner happiness above conventional goods and communal needs above selfish desires. A ***CALM***, yet resolute ***MIND*** is the key to the ***INTERNAL* *EQUILIBRIUM*** that promotes the healthful circulation of the "ever--flowing ch'i."

APPRAISAL #2: Secretly injured,
He blunders into Heaven's net.
FATHOMING #2: Secretly hurt, crashing into the net
Means: "Though loosely woven, it does not fail."

"Heaven's net" is the conventional phrase for "cosmic retribution," the Chinese counterpart to the recording angel of the Judeo-Christian tradition." [CANON: pages 193, 194]

<<http://www.grapple369.com/?idea:466,468,474>>

That government often requires a narrative to then mediate the problem of the day as "**trompé du jour**" (**#27 - duty / #61 - deceive / #75 -**

mistake) being a means to maintain continuum without @215 - **SELF CONTRADICTION.**

Since we cohere (#358 - dialogízomai (G1260): ***BRING***
TOGETHER* *DIFFERENT* *REASONS / #405 - yôwm (H3117):
DAY*, *TIME*, *YEAR) our meta narrative to the noumenon for such
usage (ie. *it is not an unusual phenomenon we observe within news
media*) as subject which one is not likely to publicly talk about, but it is a
mechanism by which a simple obstruction can be overcome and
immersive interoperability negotiated as equilibrium.

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

<[http://www.grapple369.com/Groundwork/
ABC%20Fake%20News%20on%20China.pdf](http://www.grapple369.com/Groundwork/ABC%20Fake%20News%20on%20China.pdf)>

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CHING (The Canon of Supreme Mystery) by Yang Hsiung (4 BCE), 1993,
State University of New York

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