

**APPENDIX #940
MATHEMATICAL IDEA TEMPLATE TO AMERICAN
DECLARATION OF INDEPENDENCE 4 JULY 1776
BILL OF RIGHTS 15 DECEMBER 1791**

Further on our previous comment on the hypothesis of **COGITO IDEA: #206 CONFORMING BEHAVIOUR (MONARCH / CHURCH IS DOOMED AS REDUCTIO AD HITLERUM IDEA #10 ON 26 JULY 1941)** --> **#10 - DEFECTIVENESS, DISTORTION** - 隳 = **#184 / #346 / #461** we've waited for the news cycle and in quantifying the heretofore inconclusive **#45 - GREATNESS (大)** / **#49 - FLIGHT (逃)** META-DESCRIPTORS to then aggregate them **#184 = [#50, #45, #49, #40]** into a categorical dialectic imperative as informal research opinion, thereby conclude the soldier's actions are in accord with his statements which are subject to INSTITUTIONAL / BELIEF CONFORMITY as an encapsulated mind.

"WE HOLD THESE **#940 - *TRUTHS*** TO BE SELF-EVIDENT, THAT ALL MEN ARE CREATED EQUAL, THAT THEY ARE ENDOWED BY THEIR CREATOR WITH CERTAIN UNALIENABLE RIGHTS, THAT AMONG THESE ARE **#500 - *LIFE***, **#500 - *LIBERTY***, AND THE **#501 - *PURSUIT* *OF* *HAPPINESS***." [AMERICAN DECLARATION OF INDEPENDENCE written by Thomas Jefferson in 1776]

#940 as [#1, #200, #500, #1, #30, #8, #200] = asphalés (G804): {UMBRA: #940 % #41 = #38} 1) firm (that which can be relied on); 2) certain, *TRUE*; 3) suited to confirm;

#940 as [#5, #40, #40, #5, #50, #800] = emménō (G1696): {UMBRA: #940 % #41 = #38} 1) to remain in, continue; 2) to persevere in anything, a state of mind etc.; 3) to hold fast, to be *TRUE* to, abide by, keep;

EMAIL TO FEDERAL MINISTER ANDREW HASTIE / AMERICAN CONSULATE (SYDNEY) @ 1752 HOURS ON 9 JANUARY 2025:
"CONSEQUENCE TO **#298** - PREMEDITATION OF **#944 = #444 - xū (虛): *DEATH*** + **#500 - mù (木): *PERCEPTION*** BY PROPOSITION OF MATHEMATICAL ANTHROPOLOGICAL IDEA TEMPLATE TO BILL OF RIGHTS 15 DECEMBER 1791 TO THE DECLARATION OF INDEPENDENCE DATED 4 JULY 1776:

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

[@84, {@1: Sup: 3 - **MIRE**D: HSIEN (#3); Ego: 3 - **MIRE**D: HSIEN (#3)}
@86, {@2: Sup: 8 - **OPPOSITION**: KAN (#11); Ego: 5 - **KEEPING SMALL**: SHAO (#8)}
@84, {@3: Sup: 11 - **DIVERGENCE**: CH'A (#22); Ego: 3 - **MIRE**D: HSIEN (#11)}
@86, {@4: Sup: 16 - **CONTACT**: CHIAO (#38); Ego: 5 - **KEEPING SMALL**: SHAO (#16)}
@186, {@5: Sup: 40 - **LAW/MODEL**: FA (#78); Ego: 24 - **JOY**: LE (#40)}
@84, {@6: Sup: 43 - **ENCOUNTERS**: YU (#121); Ego: 3 - **MIRE**D: HSIEN (#43)}
@86, {@7: Sup: 48 - **RITUAL**: LI (#169 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18}); Ego: 5 - **KEEPING SMALL**: SHAO (#48)}
@84, {@8: Sup: 51 - **CONSTANCY**: CH'ANG (#220 - **I CURSE NOT A GOD** {%38}); Ego: 3 - **MIRE**D: HSIEN (#51)}
@86, {@9: Sup: 56 - **CLOSED MOUTH**: CHIN (#276); Ego: 5 - **KEEPING SMALL**: SHAO (#56)}
@177, {@10: Sup: 71 - **STOPPAGE**: CHIH (#347); Ego: 15 - **REACH**: TA (#71)}
@84, {@11: Sup: 74 - **CLOSURE**: CHIH (#421); Ego: 3 - **MIRE**D: HSIEN (#74)}
@86, {@12: Sup: 79 - **DIFFICULTIES**: NAN (#500); Ego: 5 - **KEEPING SMALL**: SHAO (#79)}

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

@84, {@13: Sup: 1 - **CENTRE**: CHUNG (#501); Ego: 3 - **MIRE**D: HSIEN (#82 - **TERMS OF COMPLIANCE TO #491 - PRINCIPLE OF CONTINUITY**)}
@86, {@14: Sup: 6 - **CONTRARIETY**: LI (#507); Ego: 5 - **KEEPING SMALL**: SHAO (#87)}
@200, {@15: Sup: 44 - **STOVE**: TSAO (#551); Ego: 38 - **FULLNESS**: SHENG (#125)}
@186, {@16: Sup: 68 - **DIMMING**: MENG (#619); Ego: 24 - **JOY**: LE (#149)}
@191, {@17: Sup: 16 - **CONTACT**: CHIAO (#635); Ego: 29 - **DECISIVENESS**: TUAN (#178)}

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

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

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

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

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

FIRST AMENDMENT – THE FREEDOM OF SPEECH

The First Amendment is considered the most important amendment throughout the entirety of the Bill of Rights and the Constitution as a whole. The 1st Amendment protects the American people from governmental sanctions and attacks for expressing unpopular or offensive opinions and from persecution due to their particular religious or faith-based beliefs.

The First Amendment similarly protects the rights of journalists from persecution by the government, allowing them to serve as watchdogs for corruption or an abuse of power.

The Freedom of Speech is our most vital freedom. It allows citizens the right and ability to freely communicate thoughts and ideas, regardless of what the governmental powers deem to be allowed at that period in time.

{@13: Sup: 1 - **CENTRE**: CHUNG (#501); Ego: 3 - **MIRE**: HSIEN (#82 - **MALE DEME IS UNNAMED** {%11})}

#797 - **MALE TOTAL: #501** as [#80, #1, #400, #5, #300, #1, #10] = paúō (**G3973**): {**UMBRA: #1281 % #41 = #10**} **1**) to make to cease or desist; **2**) to restrain a thing or person from something; **3**) to cease, to leave off; **4**) have got release from sin; **4a**) no longer stirred by its incitements and seductions;

#244 - **FEME TOTAL: #82** as [#6, #2, #4, #2, #200, #10, #20] = dâbâr (**H1697**): {**UMBRA: #206 % #41 = #1**} **1**) speech, word, speaking, thing; **1a**) speech; **1b**) saying, utterance; **1c**) word, words; **1d**) business, occupation, acts, matter, case, something, manner (by extension);

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:因>
&run:Fayan&glyph:因>

CANON: #82 = [#1, #81]

FAYAN: #59 = [#17, #7, #23, #2, #10]

yīn (因): **1.** because, **2.** cause; reason, **3.** to accord with, **4.** to follow, **5.** to rely on, **6.** via; through, **7.** to continue, **8.** to receive, **9.** to continue the same pattern; to imitate an existing model; to adapt, **10.** to seize an opportunity, **11.** to be like, **12.** from; because of, **13.** thereupon; as a result; consequently; thus; hence, **14.** a standard; a criterion

SECOND AMENDMENT – THE RIGHT TO BEAR ARMS

A somewhat divisive amendment with multiple interpretations, the Second Amendment essentially states that the people have the fundamental right to bear arms in defense of a free state. This sentiment has been considered and interpreted in multiple ways depending on a person's personal views surrounding guns and gun control.

Advocates for guns argue that the Second Amendment's final line on "the right of the people to keep and bear arms, shall not be infringed" clearly states that the right to carry guns is guaranteed.

Meanwhile, those who advocate for gun control and safety contend that the line "A well-regulated militia" implies that only an established militia should be allowed to carry guns and only appropriately regulated guns.

{@14: Sup: 6 - **CONTRARIETY**: LI (**#507**); Ego: 5 - **KEEPING SMALL**: SHAO (**#87 - UNALIENABLE TRANSFERENCE PROTOCOL**)}

#1597 - MALE TOTAL: #507 as [#80, #5, #100, #10, #80, #1, #300, #70, #400, #50, #300, #1, #200] = **peripatéō (G4043)**: {**UMBRA: #1381 % #41 = #28**} **1)** to walk; **1a)** to make one's way, progress; to make due use of opportunities; **1b)** Hebrew for, to live; **1b1)** to regulate one's life; **1b2)** to conduct one's self; **1b3)** to pass one's life;

#87 - FEME TOTAL: #87 as [#8, #50, #5, #3, #20, #1] = **phérō (G5342)**: {**UMBRA: #1405 % #41 = #11**} **1)** to carry; **1a)** to carry some burden; **1a1)** to bear with one's self; **1b)** to move by bearing; move or, to be conveyed or borne, with the suggestion of force or speed; **1b1)** of persons borne in a ship over the sea; **1b2)** of a gust of wind, to rush; **1b3)** of the mind, to be moved inwardly, prompted; **1c)** to bear up i.e. uphold (keep from falling); **1c1)** of Christ, the preserver of the universe; **1d)** to bear, i.e. endure, to endure the rigour of a thing, to bear patiently one's conduct, or spare one (abstain from punishing or destroying); **1e)** to bring, bring to, bring forward; **1e1)** to move to, apply; **1e2)** to bring in by announcing, to announce; **1e3)** to bear i.e. bring forth, produce; to bring forward in a speech; **1e4)** to lead, conduct;

<[http://www.grapple369.com/Savvy/?run:Mystery&glyph:受
&run:Fayan&glyph:受](http://www.grapple369.com/Savvy/?run:Mystery&glyph:受&run:Fayan&glyph:受)>

CANON: #87 = [#1, #4, #20, #62]

FAYAN: #12 = [#12]

shòu (受): **1.** to suffer; to be subjected to, **2.** to transfer; to confer, **3.** to receive; to accept, **4.** to tolerate, **5.** suitably

shòumìng (受命): **1.** to receive orders [from a ruler], **2.** to receive a mandate [from Heaven], **3.** to receive counsel; to receive training, **4.** ordained or appointed to a post

THIRD AMENDMENT – THE FREEDOM AGAINST QUARTERING OF SOLDIERS

A reasonably simple amendment, the Third Amendment, states that no citizen is legally required to allow military or armed forces members to reside in their homes or private property.

While not as contentious as the others on this list, this freedom is important, particularly considering the British parliament's Quartering Acts, which forced military men into private homes during the Revolutionary War.

{@15: Sup: 44 - **STOVE:** TSAO (#551); Ego: 38 - **FULLNESS:** SHENG (#125)}

#1911 - MALE TOTAL: #551 as [#400, #80, #1, #100, #600, #70, #400, #200, #10, #50] = hypárchonta (G5224): {UMBRA: #1602 % #41 = #3} 1) possessions, goods, wealth, property;

#368 - FEME TOTAL: #125 as [#40, #6, #300, #2, #20] = môwshâb (H4186): {UMBRA: #348 % #41 = #20} 1) seat, assembly, dwelling-place, dwelling, dwellers; 1a) seat, sitting, those sitting, sitting company or assembly; 1b) dwelling place, dwelling; 1c) situation, location; 1d) time of dwelling; 1e) those dwelling, dweller;

<[http://www.grapple369.com/Savvy/?run:Mystery&glyph:伐
&run:Fayan&glyph:伐](http://www.grapple369.com/Savvy/?run:Mystery&glyph:伐&run:Fayan&glyph:伐)>

CANON: #125 = [#16, #32, #77]

FAYAN: #39 = [#28, #11]

fá (伐): **1.** to cut down, **2.** to attack, **3.** to boast, **4.** to cut out, **5.** a feat; a contribution; an achievement, **6.** a matchmaker

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FAYAN: #29 = [#9, #20]

zhēngfá (征伐): **1.** to go on a punitive expedition; **2.** to subdue by sending armed forces; to wage a punitive expedition; to send troops to suppress

FOURTH AMENDMENT – THE FREEDOM AGAINST SEARCH & SEIZURE

Considered by many to be either unnecessarily broad or freedom that is constantly ignored by many police and governmental officials, the Fourth Amendment is stated to protect against illegal search and seizure, especially without probable cause.

Because this has been interpreted in multiple ways, police have been known to abuse the inclusive statement of “probable cause” to perform unlawful searches in homes or of a person’s property.

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

#619 as [#1, #80, #70, #30, #1, #2, #70, #40, #5, #50, #70, #200] = apolambánō (G618): {UMBRA: #1075 % #41 = #9} 1 to receive; **1a**) of what is due or promised; **2**) to take again or back, to recover; **2a**) to receive by way of retribution; **3**) to take from others, take apart or aside; **4**) to receive any one hospitably;

#1040 - FEME TOTAL: #149 as [#300, #40, #200, #500] = shâmar (H8104): {UMBRA: #540 % #41 = #7} 1 to keep, guard, observe, give heed; **1a**) (Qal); **1a1**) to keep, have charge of; **1a2**) to keep, guard, keep watch and ward, protect, save life; **i**) watch, watchman (participle); **1a3**) to watch for, wait for; **1a4**) to watch, observe; **1a5**) to keep, retain, treasure up (in memory); **1a6**) to keep (within bounds), restrain; **1a7**) to observe, celebrate, keep (sabbath or covenant or commands), perform (vow); **1a8**) to keep, preserve, protect; **1a9**) to keep, reserve; **1b**) (Niphal); **1b1**) to be on one's guard, take heed, take care, beware; **1b2**) to keep oneself, refrain, abstain; **1b3**) to be kept, be guarded; **1c**) (Piel) to keep, pay heed; **1d**) (Hithpael) to keep oneself from;

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&run:Fayan&glyph:固>

CANON: #149 = [#4, #72, #73]

FAYAN: #70 = [#14, #17, #22, #4, #13]

gù (固): **1.** to secure; to be safe; to safeguard; to stabilize; to become solid, **2.** strength, **3.** a secure place; a stronghold, **4.** solid; secure; firm, **5.** certainly; definitely, **6.** resolute, **7.** to close off access to an area, **8.** originally, **9.** temporarily, **10.** Gu

FIFTH AMENDMENT – THE RIGHT TO DUE PROCESS

The Fifth Amendment guarantees an American the fundamental right to due process. It can also be invoked to avoid self-incrimination when speaking on trial. This is primarily because, while a person is under oath, they are bound to speak honestly. By invoking the Fifth Amendment, they can prevent themselves from potentially incriminating themselves while not committing perjury.

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

#635 as [#1, #9, #5, #40, #10, #300, #70, #200] = athémitos (G111): {UMBRA: #635 % #41 = #20} 1) contrary to law and justice, prohibited by law, illicit, criminal;

#907 - FEME TOTAL: #178 as [#30, #1, #60, #6, #200, #10, #600] = 'âçar (H631): {UMBRA: #261 % #41 = #15} 1) to tie, bind, imprison; 1a) (Qal); 1a1) to tie, bind; 1a2) to tie, harness; 1a3) to bind (with cords); 1a4) to gird (rare and late); 1a5) to begin the battle, make the attack; 1a6) of obligation of oath (figurative); 1b) (Niphal) to be imprisoned, bound; 1c) (Pual) to be taken prisoner;

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:禽>
&run:Fayan&glyph:禽>

CANON: #178 = [#22, #43, #54, #59]

FAYAN: #52 = [#17, #22, #13]

qín (禽): **1.** bird; fowl, **2.** to capture, **3.** Qin, **4.** Alternative form of 擒 ("to capture; to catch")

BING COPILOT: Philosophically, 擒 embodies the idea of control and mastery—not only over external circumstances but also over one's internal state. It reflects the broader themes of balance, self-discipline, and control that are central to many Chinese philosophical traditions, such as Confucianism and Daoism. In this sense, 擒 can be seen as a principle that promotes harmony and balance within oneself and with the external world.

THE SIXTH AMENDMENT – THE RIGHT TO A SPEEDY TRIAL

The Sixth Amendment is pretty straightforward as it guarantees the accused a trial as quickly as possible while also in public and among a jury of their peers. This is because, before its introduction, the accused could be placed in holding for their trial indefinitely or given “***SECRET*** ***TRIALS***” where there may not be fairness or impartiality.

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

#689 as [#4, #10, #5, #20, #100, #10, #50, #70, #50, #300, #70] = diakrīnō (G1252): {UMBRA: #995 % #41 = #11} 1) to separate, make a distinction, discriminate, to prefer; **2)** to learn by discrimination, to try, decide; **2a)** to determine, give judgment, decide a dispute; **3)** to withdraw from one, desert; **4)** to separate one's self in a hostile spirit, to oppose, strive with dispute, contend; **5)** to be at variance with one's self, hesitate, doubt;

#702 - FEME TOTAL: #216 as [#2, #40, #60, #400, #200] = miçtâr (H4565): {UMBRA: #700 % #41 = #3} 1) secret place, hiding place; **1a) *SECRET* *PLACE***; **1b)** hiding place; **1b1)** for protection; **1b2)** for perpetration of crime;

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CANON: #216 = [#16, #61, #66, #73]

FAYAN: #19 = [#5, #14]

bùyǐ (不以): **1.** not because of, **2.** not use, **3.** not care about

FAYAN EXAMPLE ASSOCIATED TO JUSTICE: CHAPTER 11 - YAN YUAN AND MIN ZIQIAN (淵騫): #12 - GENERAL POPULACE (AUTONOMOUS NATURE)

「勇於義而果於德，不以貧富、貴賤、死生動其心，於勇也，其庶乎！」

“HE WAS BRAVE WITH RESPECT TO HIS DUTIES AND STEADFAST IN VIRTUE; HE DID NOT LET POVERTY OR RICHES, HONOR OR BASE POSITION, LIFE OR DEATH, DISTURB HIM. IN COURAGE, HE WAS WELL-NIGH PERFECT!”

yǒngyú (勇於): **1.** to dare

yì (義): **1.** meaning; sense, **2.** ***JUSTICE***; right action; righteousness, **3.** artificial; man-made; fake, **4.** ***CHIVALRY***; generosity, **5.** just; righteous, **6.** adopted, **7.** a relationship, **8.** volunteer, **9.** something suitable, **10.** a martyr, **11.** a law, **12.** Yi

ér (而): **1.** and; as well as; but (not); yet (not), **2.** Kangxi radical 126, **3.** you, **4.** not only ... but also; ... as well as ...; moreover; in addition; furthermore, **5.** right away; then, **6.** but; yet; however; while; nevertheless, **7.** if; in case; in the event that, **8.** therefore; as a result; thus, **9.** how can it be that?, **10.** so as to, **11.** only then, **12.** as if; to seem like, **13.** can; able, **14.** whiskers on the cheeks; sideburns, **15.** me, **16.** to arrive; up to, **17.** possessive

guǒ (果): **1.** a result; a consequence, **2.** fruit, **3.** as expected; really, **4.** if really; if expected, **5.** to eat until full, **6.** to realize, **7.** a fruit tree, **8.** resolute; determined

yú (於): **1.** in; at, **2.** in; at, **3.** in; at; to; from, **4.** to go; to, **5.** to rely on; to depend on, **6.** to go to; to arrive at, **7.** from, **8.** give, **9.** opposing, **10.** and, **11.** compared to, **12.** by, **13.** and; as well as, **14.** for, **15.** Yu, **16.** a crow, **17.** whew; wow

dé (德): **1.** Germany, **2.** virtue; morality; ethics; character, **3.** kindness; favor, **4.** conduct; behavior, **5.** to be grateful, **6.** heart; intention, **7.** De, **8.** potency; natural power, **9.** wholesome; good

bùyǐ (不以): **1.** not because of, **2.** not use, **3.** not care about

SEVENTH AMENDMENT – THE RIGHT TO A JURY TRIAL IN CIVIL SUITS

The Seventh Amendment states that all accused are guaranteed a jury trial, regardless of the severity of the crime.

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

#746 as [#1, #30, #10, #5, #700] = 'êl (H413): {UMBRA: #31 % #41 = #31} 1) to, toward, unto (of motion); 2) into (limit is actually entered); 2a) in among; 3) toward (of direction, not necessarily physical motion); 4) against (motion or direction of a hostile character); 5) in addition to, to; 6) concerning, in regard to, in reference to, on account of; 7) according to (rule or standard); 8) at, by, against (of one's presence); 9) in between, in within, to within, unto (idea of motion to);

#1029 - FEME TOTAL: #219 as [#40, #300, #80, #9, #600] = 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;

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CANON: #219 = [#69, #71, #79]

FAYAN: #6 = [#6]

pò (破): 1. to break; to split; to smash, 2. worn-out; broken, 3. to destroy; to ruin, 4. to break a rule; to allow an exception, 5. to defeat, 6. low quality; in poor condition, 7. to strike; to hit, 8. to spend [money]; to squander, 9. to disprove [an argument], 10. finale, 11. to use up; to exhaust, 12. to penetrate

THE EIGHTH AMENDMENT – THE FREEDOM AGAINST CRUEL & UNUSUAL PUNISHMENT

Eighth Amendment ensures that those convicted of a crime are not forced to pay excessive fines, given unjust jail time sentencing, or given cruel or unusual forms of punishment.

{@20: Sup: 62 - **DOUBT: YI (#808)**; Ego: 5 - **KEEPING SMALL: SHAO (#224)**}

#808 as [#300, #6, #2, #500] = shûwb (H7725): {UMBRA: #308 % #41 = #21} 1) to return, turn back; 1a) (Qal); 1a1) to turn back, return; i) to turn back; ii) to return, come or go back; iii) to return unto, go back, come back; iv) of dying; v) of human relations (fig); vi) of

spiritual relations (fig); **1**) to turn back (from God), apostatise; **2**) to turn away (of God); **3**) to turn back (to God), repent; **4**) turn back (from evil); **vii**) of inanimate things; **viii**) in repetition; **1a2**) (Polel); **i**) to bring back; **ii**) to restore, refresh, repair (fig); **iii**) to lead away (enticingly); **iv**) to show turning, apostatise; **1a3**) (Pual) restored (participle); **1a4**) (Hiphil) to cause to return, bring back; **i**) to bring back, allow to return, put back, draw back, give back, restore, relinquish, ***GIVE* *IN* *PAYMENT***; **ii**) to bring back, refresh, restore; **iii**) to bring back, report to, answer; **iv**) to bring back, make requital, pay (as recompense); **v**) to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; **vi**) to turn away (face), turn toward; **vii**) to turn against; **viii**) to bring back to mind; **ix**) to show a turning away; **x**) to reverse, revoke; **1a5**) (Hophal) to be returned, be restored, be brought back; **1a6**) (Pulal) brought back;

#791 - FEME TOTAL: #224 as [#1, #10, #300, #10, #70, #400] = aítios (G159): {UMBRA: #591 % #41 = #17} 1) that which is the cause of anything resides, causative, causing; **1a**) the author; **1a1**) of a cause; **1a2**) of crime or offence;

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CANON: #224 = [#21, #30, #45, #62, #66]

FAYAN: #195 = [#12, #8, #26, #6, #25, #6, #16, #20, #22, #24, #21, #9]

míng (名): **1.** measure word for people, **2.** fame; renown; reputation, **3.** a name; personal name; designation, **4.** rank; position, **5.** an excuse, **6.** life, **7.** to name; to call, **8.** to express; to describe, **9.** to be called; to have the name, **10.** to own; to possess, **11.** famous; renowned, **12.** moral

NINTH AMENDMENT – THE ENUMERATION OF CERTAIN RIGHTS SHALL NOT BE USED AGAINST OTHERS

The Ninth Amendment guarantees that Americans are protected outside the first ten amendments. This is because it is impossible to go over every civil right and freedom to which citizens are entitled.

{@21: Sup: 77 - **COMPLIANCE**: HSUN (**#885**); Ego: 15 - **REACH**: TA (**#239**)}

#885 as [#4, #10, #20, #1, #9, #800, #40, #1] = dikaíōma (G1345): {UMBRA: #886 % #41 = #25} 1) that which has been

deemed right so as to have force of law; **1a**) what has been established, and ordained by law, an ordinance; **1b**) a judicial decision, sentence; **1b1**) of God; **i**) either the favourable judgment by which he acquits man and declares them acceptable to Him; **ii**) unfavourable: sentence of condemnation; **1b2**) a righteous act or deed;

#1130 - FEME TOTAL: #239 as [**#40, #400, #20, #60, #10, #600**] = **kâçâh (H3680)**: {**UMBRA: #85 % #41 = #3**} **1**) to cover, conceal, hide; **1a**) (Qal) conceal, covered (participle); **1b**) (Niphal) to be covered; **1c**) (Piel); **1c1**) to cover, clothe; **1c2**) to cover, conceal; **1c3**) ***TO* *COVER* (*FOR* *PROTECTION*)**; **1c4**) to cover over, spread over; **1c5**) to cover, overwhelm; **1d**) (Pual); **1d1**) to be covered; **1d2**) to be clothed; **1e**) (Hithpael) to cover oneself, clothe oneself;

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:骨>
&run:Fayan&glyph:骨>

CANON: #239 = [**#8, #29, #56, #70, #76**]

FAYAN: #9 = [**#9**]

gǔ (骨): **1.** bone, **2.** Kangxi radical 188, **3.** skeleton, **4.** frame; framework, **5.** basic character; spirit; mettle, **6.** structure of an argument or written composition, **7.** Gu

TENTH AMENDMENT – RIGHTS RESERVED BY STATES OR PEOPLE

Finally, the Tenth Amendment ensures that people and states are guaranteed any powers not expressly given to the federal government."
<<https://constitutionus.com/constitution/what-are-the-first-ten-amendments-to-the-constitution-called/>>

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

#940 as [**#20, #40, #70, #300, #10, #500**] = **ma'ăseh (H4639)**: {**UMBRA: #415 % #41 = #5**} **1**) deed, work; **1a**) deed, thing done, act; **1b**) work, labour; **1c**) business, pursuit; **1d**) undertaking, enterprise; **1e**) achievement; **1f**) deeds, works (of deliverance and judgment); **1g**) work, thing made; **1h**) work (of God); **1i**) product;

#946 - FEME TOTAL: #298 as [**#5, #60, #70, #400, #200, #10, #1, #200**] = **exousía (G1849)**: {**UMBRA: #746 % #41 = #8**} **1**) power of choice, liberty of doing as one pleases; **1a**) leave or permission; **2**) physical and mental power; **2a**) the ability or strength with which one

is endowed, which he either possesses or exercises; **3)** the power of authority (influence) and of right (privilege); **4)** the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed); **4a)** universally; **4a1)** authority over mankind; **4b)** specifically; **4b1)** the power of judicial decisions; **4b2)** of authority to manage domestic affairs; **4c)** metonymically; **4c1)** a thing subject to authority or rule; **i)** jurisdiction; **4c2)** one who possesses authority; **i)** a ruler, a human magistrate; **ii)** the leading and more powerful among created beings superior to man, spiritual potentates; **4c3)** a sign of the husband's authority over his wife; **i)** the veil with which propriety required a women to cover herself; **4c4)** the sign of regal authority, a crown;

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:不知>
&run:Fayan&glyph:不知>

CANON: #298 = [#27, #54, #70, #72, #75]

FAYAN: #31 = [#8, #2, #21]

bùzhī (不知): 1. do not know, 2. unknowingly

I am self educating and it is only informal research, but if you consider "**CERTAIN UNALIENABLE RIGHTS**" (ie. **cannot be taken away, denied, or transferred to another person**) are expressed in accordance with META-DESCRIPTIVE PRINCIPLES and given the TEMPLATE is a #369 = #205 / #164 INTERSECTION, then it conforms to the **WELL-FIELD SYSTEM COHESION WHICH IS ADMINISTERED BY THE STATE as #369 - themélios (G2310): INSTITUTION OR SYSTEM OF TRUTH. Secondly given the TIC-TAC-TOE 3x3 CENTRE ANALOGY then taking the #CENTRE is either a WIN OR DRAW prospect however given the 9x9x9 #CENTRE its likely to be *UNIMPEACHABLE*** (ie. **of such a high standard of honesty and moral goodness that it cannot be doubted, criticized or discredited**) and therefore on that basis the principle of FREE SPEECH is a RIGHT because it cannot GAINSAY / NAYSAY that transcendent principle.

qīng bái (清白): pure; clean; stainless; *INNOCENT*; sinless

```
function concept (obj, keys, idea, value) {  
    var here = obj;  
    var count = keys.length - 1;  
  
    for (var i = 0; i < count; i++) {  
        if (!here[keys[i]])  
            here[keys[i]] = {};  
    }  
}
```

```

        here = here[keys[i]];
    }
    switch (true) {
    case (!here[keys[count]]):
        here[keys[count]] = {}
    case (!here[keys[count]].hasOwnProperty (idea)) :
        here[keys[count]][idea] = [];
    case (!here[keys[count]][idea].includes (value)) :
        here[keys[count]][idea].push(value);
    }
}

var now = null;
var sentinel = {};

var evil = [50, 5, 26, 43, 54, 56, 57, 63, 65]; // #419 - EVIL
var good = [37, 73, 28, 36, 54, 61, 64, 74, 29]; // #456 - GOOD

concept (sentinel, evil, "known", "FUSILLADE");
concept (sentinel, good, "known", "UNIMPEACHABLE");

if ((now = sentinel [50][5][26][43][54][56][57][63][65]) !=
undefined)
    if (now.known.includes("FUSILLADE"))
        alert ("take immediate action");

if ((now = sentinel [37][73][28][36][54][61][64][74][29]) !=
undefined)
    if (now.known.includes("UNIMPEACHABLE"))
        alert ("do nothing...");

```

qīng bái de (清白的): *UNIMPEACHABLE*; not guilty of a crime or offense; free from moral wrong; not corrupted; not intended to cause harm or offense; harmless; a person involved by chance in a situation, especially a victim of crime or war.

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:清&run:Fayan&glyph:清>>

CANON: #110 = [#37, #73]

FAYAN: #66 = [#20, #23, #23]

qīng (清): **1.** clear; clean, **2.** Qing Dynasty, **3.** peaceful, **4.** transparent, **5.** upper six notes, **6.** distinctive, **7.** lofty and unsullied; honest, **8.** elegant; graceful, **9.** purely, **10.** completely gone; with nothing remaining, **11.** clearly; obviously, **12.** to eliminate; to clean, **13.** to tidy up, **14.** to pay the bill; to settle accounts, **15.** to check a total; to recalculate, **16.** blood serum, **17.** Qing

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:白>
&run:Fayan&glyph:白>

CANON: #317 = [#28, #36, #54, #61, #64, #74]

FAYAN: #24 = [#17, #7]

bái (白): 1. white, 2. Kangxi radical 106, 3. plain, 4. to make clear; to state; to explain; to say; to address, 5. pure; clean; stainless, 6. bright, 7. a wrongly written character, 8. clear, 9. true; sincere; genuine, 10. reactionary, 11. a wine cup, 12. a spoken part in an opera, 13. a dialect, 14. to understand, 15. to report, 16. to accuse; to charge; to sue; to indict, 17. in vain; to no purpose; for nothing, 18. merely; simply; only, 19. empty; blank, 20. free, 21. to stare coldly; a scornful look, 22. relating to funerals, 23. Bai, 24. vernacular; spoken language, 25. a symbol for silver

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:的>
&run:Fayan&glyph:的>

CANON: #29 = [#29]

FAYAN: #2 = [#2]

de (的): 1. possessive particle, 2. structural particle, 3. complement, 4. a substitute for something already referred to, 5. indeed; really

#456 = [#37, #73, #28, #36, #54, #61, #64, #74, #29]

[#37, {@1: Sup: 37 - **PURITY**: TS'UI (#37); Ego: 37 - **PURITY**: TS'UI (#37)}

#73, {@2: Sup: 29 - **DECISIVENESS**: TUAN (#66); Ego: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#110 - **MALE DEME IS UNNAMED** {%30})}

#28, {@3: Sup: 57 - **GUARDEDNESS**: SHOU (#123); Ego: 28 - **CHANGE**: KENG (#138)}

#36, {@4: Sup: 12 - **YOUTHFULNESS**: T'UNG (#135 - **MALE DEME IS UNNAMED** {%19}); Ego: 36 - **STRENGTH**: CH'IANG (#174)}

#54, {@5: Sup: 66 - **DEPARTURE**: CH'U (#201); Ego: 54 - **UNITY**: K'UN (#228 - **I HAVE NO UNJUST PREFERENCES** {%40})}

#61, {@6: Sup: 46 - **ENLARGEMENT**: K'UO (#247); Ego: 61 - **EMBELLISHMENT**: SHIH (#289)}

#64, {@7: Sup: 29 - **DECISIVENESS**: TUAN (#276); Ego: 64 - **SINKING**: CH'EN (#353)}

#74, {@8: Sup: 22 - **RESISTANCE**: KE (#298); Ego: 74 - **CLOSURE**: CHIH (#427)}

#29] {@9: Sup: 51 - **CONSTANCY**: CH'ANG (#349); Ego: 29 - **DECISIVENESS**: TUAN (#456)}

<<http://www.grapple369.com/Savvy/?male:349&feme:456&ontic:228&deme:245&idea:456>>

TELOS TOTAL: #456

ONTIC TOTAL: #228

DEME TOTAL: #245

■ **#456 - NOUMENON RESONANCE FOR 10 JANUARY 2025** as [#30, #5, #400, #20, #1] = leukós (G3022): {**UMBRA: #725 % #41 = #28**} **1**) light, bright, brilliant; **1a**) brilliant from whiteness, (dazzling) white; **1a1**) of the garments of angels, and of those exalted to the splendour of the heavenly state; **1a2**) shining or white garments worn on festive or state occasions; **1a3**) of white garments as the sign of innocence and purity of the soul; **1b**) dead white; **1b1**) of the whitening colour of ripening grain;

■ **#456 - NOUMENON RESONANCE FOR 10 JANUARY 2025** as [#80, #100, #1, #60, #5, #10, #200] / #451 as [#80, #100, #1, #60, #10, #200] = prâxis (G4234): {**UMBRA: #451 % #41 = #41**} **1**) a doing, a mode of acting, a deal, a transaction; **1a**) the doings of the apostles; **1b**) in a bad sense, wicked deed, crime, wicked doings (our practices i.e. trickery); **2**) a thing to be done, business;

#494 - MALE TOTAL: #349 as [#300, #8, #100, #8, #9, #8, #50, #1, #10] = tērēō (G5083): {**UMBRA: #1213 % #41 = #24**} **1**) to attend to carefully, take care of; **1a**) to guard; **1b**) metaph. to keep, one in the state in which he is; **1c**) to observe; **1d**) to reserve: to undergo something;

#1607 - MALE TOTAL: #349 as [#200, #300, #100, #1, #300, #5, #400, #40, #1, #200, #10, #50] = stráteuma (G4753): {**UMBRA: #1347 % #41 = #35**} **1**) an army; **2**) a band of soldiers; **3**) bodyguard, guards men;

#1185 - FEME TOTAL: #456 as [#80, #70, #10, #70, #400, #50, #300, #5, #200] = 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;

#942 - FEME TOTAL: #456 as [#80, #1, #100, #100, #8, #200, #10, #1, #7, #70, #40, #5, #50, #70, #200] = **parrhēsiazomai** (G3955): {**UMBRA: #628 % #41 = #13**} **1**) to use freedom in speaking, be free spoken; **1a**) to speak freely; **2**) to grow confident, have boldness, show assurance, assume a bold bearing;

#1227 - ONTIC TOTAL: #228 as [#600, #1, #100, #10, #200, #5, #300, #1, #10] = **charízomai** (G5483): {**UMBRA: #839 % #41 = #19**} **1**) to do something pleasant or agreeable (to one), to do a favour to, gratify; **1a**) to show one's self gracious, kind, benevolent; **1b**) to grant forgiveness, to pardon; **1c**) to give graciously, give freely, bestow; **1c1**) to forgive; **1c2**) graciously to restore one to another; **1c3**) to preserve for one a person in peril;

#2629 - ONTIC TOTAL: #228 as [#200, #400, #200, #300, #100, #1, #300, #10, #800, #300, #8, #10] = **systratiótēs** (G4961): {**UMBRA: #2819 % #41 = #31**} **1**) a fellow soldier; **2**) an associate in labours and conflicts for the cause of Christ;

#770 - DEME TOTAL: #245 as [#5, #600, #70, #40, #5, #50] /

#771 - DEME TOTAL: #245 as [#5, #600, #70, #40, #5, #50, #1] /

#971 - DEME TOTAL: #245 as [#5, #600, #70, #40, #5, #50, #1, #200] = **échō** (G2192): {**UMBRA: #1405 % #41 = #11**} **1**) to have, i.e. to hold; **1a**) to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as; **2**) to have i.e. own, possess; **2a**) external things such as pertain to property or riches or furniture or utensils or goods or food etc.; **2b**) used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship; **3**) to hold one's self or find one's self so and so, to be in such or such a condition; **4**) to hold one's self to a thing, to lay hold of a thing, to adhere or cling to; **4a**) to be closely joined to a person or a thing;

#191 - DEME TOTAL: #245 as [#4, #10, #8, #3, #5, #10, #100, #1, #50] = diegeírō (G1326): {**UMBRA: #937 % #41 = #35**} **1**) to ***WAKE* *UP***, awaken, arouse (from sleep); **1a**) of the sea, which begins to be agitated, to rise; **1b**) metaph.; **1b1**) to arouse the mind; **1b2**) stir up, render active;

So please excuse my naive presumption in here sketching out the DECLARATION OF INDEPENDENCE / BILL OF RIGHTS AMENDMENTS within the context of a mathematical paradigm -- I AM NOT A LAWYER."

SEE ALSO: "DEVISING THE IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT AND HYPOTHESIS ON ONTIC VARIANCE"

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

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