

-- CONSIDERATION OF ONTIC @215 - SELF CONTRADICTION AS UTILITARIAN RATIONALISATION

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Despite CULL's contradictory assertions as observers within language which conflicts with our primary metaphysical mode of informal research, the realisation of the living being expressed within the theories proposed by HUMBERTO MATURANA and FRANCISCO VARELA that might then expand our understanding of ontology, could still be accomplished with some additional thinking applied to the progression of our working model **#897 - ABYSS NIHILISM / LEGAL NIHILISM**[@@135, @102, @168, @215, @130, @147] of ONTIC MODALITY as a conceptual ontological paradigm with its inherent #620 - METATHESIS [*metáthesis* (G3331)] consequence upon the ONTIC condition of **@215 - SELF CONTRADICTION**.

ONTIC_OBLIGANS_215@{

@1: Sup: 34 - **KINSHIP: CH'IN (#34)**; Ego: 34 - **KINSHIP: CH'IN (#34)**,

@2: Sup: 27 - **DUTIES: SHIH (#61)**; Ego: 74 - **CLOSURE: CHIH (#108)**,

@3: Sup: 20 - **ADVANCE: CHIN (#81)**; Ego: 74 - **CLOSURE: CHIH (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6})**,

@4: Sup: 53 - **ETERNITY: YUNG (#134)**; Ego: 33 - **CLOSENESS: MI (#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34})**,

Male: #134; Feme: #215

} // **#215**

Which we'll now consider as being more properly an utilitarian probability (ie. *the Bayesian theory is someone else's concern*) as an ONTIC function that is constituted by the reasoning construct **#451 - PRAXIS OF RATIONALITY + TETRAD** as the **SET@{#34, #74, #74, #33}** being implicitly the technique for ONTIC_OBLIGANS_215 actioning in conformity to YANG HSIUNG's (4 BCE) canonical autonomous delimiter schema:

#VIRTUE: With Kinship (no. #34), drawing close to goodness, but
#TOOLS: With Closure (no. #74), closing out feelings of obligation.
#POSITION: As to Closure (no. #74), both are shut off, but
#TIME: As to Closeness (no. #33), all use the One.
#CANON: #215

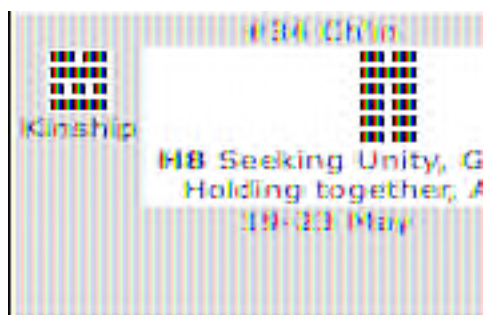
Thus the IDEA prototypes which might optimally vary this ONTIC OBLIGANS premise of **@215 - SELF CONTRADICTION** as its foundational utilitarian reasoning or triggering process are then: **#485**

(17 lexicon prototypes), **#525** (16 lexicon prototypes) and **#484** (20 lexicon prototypes) for which we ought from NYLAN's commentary of YANG HSIUNG's GNOMIC statements, then derive some conceptual rationality as HEBREW / GREEK lexicon exemplars.

#451 - PRAXIS OF RATIONALITY + TETRAD WITH THE SET@{**#34, #74, #74, #33**} AS TRIGGERING PROCESSES: **#485, #525** and **#484**

<<http://www.grapple369.com/?idea:485,525,484>>

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#34 - KINSHIP (CH'IN) / H8 - SEEKING UNITY, GROUPING, HOLDING TOGETHER, ALLIANCE

qīn: 1. relatives, 2. intimate, 3. a bride, 4. parents, 5. marriage, 6. personally, 7. someone intimately connected to, 8. friendship, 9. Qin, 10. to be close to, 11. to love, 12. to kiss, 13. related [by blood], 14. relatives by marriage, 15. a hazelnut tree

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP

(CH'IN) as [#5, #20, #50, #400, #10] / [#400, #20, #10, #50, #5] = **kûwn** (H3559): {**UMBRA: #76 % #41 = #35**} **1) *TO* *BE* *FIRM*, *BE* *STABLE*, *BE* *ESTABLISHED***; **1a)** (Niphal); **1a1)** to be set up, be established, be fixed; **i)** to be firmly established; **ii)** to be established, be stable, be secure, be enduring; **iii)** to be fixed, be securely determined; **1a2)** ***TO* *BE* *DIRECTED* *ARIGHT*, *BE* *FIXED* *ARIGHT*, *BE* *STEADFAST* (*MORAL* *SENSE*)**; **1a3)** to prepare, be ready; **1a4)** to be prepared, be arranged, be settled; **1b)** (Hiphil); **1b1)** to establish, set up, accomplish, do, make firm; **1b2)** to fix, make ready, prepare, provide, provide for, furnish; **1b3)** to direct toward (moral sense); **1b4)** to arrange, order; **1c)** (Hophal); **1c1)** to be established, be fastened; **1c2)** to be prepared, be ready; **1d)** (Polel); **1d1)** to set up, establish; **1d2)** to constitute, make; **1d3)** to fix; **1d4)** to direct; **1e)** (Pulal) to be established, be prepared; **1f)** (Hithpolel) to be established, be restored;

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#70, #10, #20, #70, #4, #70, #40, #1, #200] = oikodomé (G3619): {UMBRA: #292 % #41 = #5} **1)** (the act of) building, building up; **2)** metaphor: edifying, edification; **2a)** the ***ACT* *OF* *ONE* *WHO* *PROMOTES* *ANOTHER'S* *GROWTH*** in Christian wisdom, ***PIETY***, ***HAPPINESS***, holiness; **3)** a building (i.e. the thing built, edifice);

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#6, #5, #50, #8, #400, #10, #6] = yânach (H3240): {UMBRA: #68 % #41 = #27} **1)** to rest; **1a)** (Qal); **1a1)** to rest, settle down and remain; **1a2)** to repose, have rest, be quiet; **1b)** (Hiphil); **1b1)** ***TO* *CAUSE* *TO* *REST***, ***GIVE* *REST* *TO***, ***MAKE* *QUIET***; **1b2)** to cause to rest, cause to alight, set down; **1b3)** to lay or set down, deposit, let lie, place; **1b4)** to let remain, leave; **1b5)** to leave, depart from; **1b6)** to abandon; **1b7)** to permit; **1c)** (Hophal); **1c1)** to obtain rest, be granted rest; **1c2)** to be left, be placed; **1c3)** open space (subst);

WHERE #485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) / H8 - SEEKING UNITY, GROUPING, HOLDING TOGETHER, ALLIANCE: "HEAD: Yang in every direction is humane and loving. It is completely true, generous, and trustworthy so that things all feel a **#485 - *KINSHIP* *AND* *ARE* *AT* *PEACE***."

By the end of this tetragram, summer is in full force. As yang ch'i grows stronger and the days noticeably lengthen, the myriad things bask in its warmth. Since there is more than enough yang ch'i to **#485 - *FOSTER* *GROWTH*** for all, there is no need for contention among living things. Things consequently are drawn to yang and to each other; in their harmonious union, they come to imitate the perfection of yang ch'i.

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#5, #80, #70, #10, #5, #10, #300, #5] = 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;

This tetragram, like its predecessor, is paired with Hexagram 8, called Holding Together. The Appraisals suggest that the habit of according one's own kin proper treatment is the first, crucial step towards **#485 - *FORMING*** close bonds with all others (whether in friendships, in political alliances, or in wider family circles). On the other hand, as the ODES say,

"If you keep your own at a distance,
The people all act thus [to you]!"

The second step is to follow Heaven's example in "treating the virtuous as kin."

APPRAISAL #1: If kin are not close, their wills
Grate like teeth in an uneven bite.
FATHOMING #1: That kin are not as close as skin
Means: The centre heart is closed off.

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#6, #40, #300, #80, #9, #10, #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*;**

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#40, #5, #300, #1, #30, #1, #40, #2, #1, #50, #5, #10] = metalambánō (G3335): {**UMBRA: #1270 % #41 = #40**} **1)** to be or ***TO* *BE* *MADE* *A* *PARTNER***; **2)** to partake of, take [some] food; **3)** of a thing, to get, find (a whole);

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#20, #70, #30, #30, #8, #9, #8, #300, #10] = kollāō (G2853): {**UMBRA: #951 % #41 = #8**} **1)** to glue, to glue together, cement, fasten together; **2)** ***TO* *JOIN* *OR* *FASTEN* *FIRMLY* *TOGETHER***; **3)** to join one's self to, cleave to;

Unlike the Christian tradition, Confucian tradition does not expect the individual to love each and every other person as himself. Instead, Confucianism asserts that each person owes the greatest loyalty and devotion to family members (and by analogy, to the **#485 - *RULER* *WHO* *TRULY* *ACTS*** as "father and mother" of the people). These feelings of responsibility are then to be extended, but in ever decreasing measure, to wider circles outside the family into the village and kingdom.

This poem is perfectly ambiguous in that it gives two different, if related messages:

- (1) Unless the habit of respect and love is engendered in the family, the capacities of the innermost heart / mind probably will fail to develop sufficiently, and
- (2) "If those treated as kin are not of his skin [i.e. his family] Their ideas grate like teeth in a bad bite" (an alternate reading for the Appraisal).

Surrogate family relations, then, can never be an adequate substitute for real kinship ties. Differing temperaments and interests inevitably lead to wrangling, weakening the bonds between unrelated parties.

APPRAISAL #2: Trusting ties of flesh and blood,
To meet their goals they rely on kin.
FATHOMING #2: Trusting flesh and blood
Means: No one can come between them.

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#5, #6, #4, #70, #400] / [#400, #4, #70, #6, #5] = yâda' (H3045): {**UMBRA: #84 % #41 = #2**} **1**) to know; **1a**) (Qal); **1a1**) to know; **i**) to know, ***LEARN* *TO* *KNOW***; **ii**) to perceive; **iii**) to perceive and see, find out and discern; **iv**) to discriminate, distinguish; **v**) to know by experience; **vi**) to recognise, admit, acknowledge, confess; **vii**) to consider; **1a2**) to know, be acquainted with; **1a3**) to know (a person carnally); **1a4**) to know how, ***BE* *SKILFUL* *IN***; **1a5**) ***TO* *HAVE* *KNOWLEDGE***, ***BE* *WISE***; **1b**) (Niphal); **1b1**) to be made known, be or become known, be revealed; **1b2**) to make oneself known; **1b3**) to be perceived; **1b4**) to be instructed; **1c**) (Piel) to cause to know; **1d**) (Poal) to cause to know; **1e**) (Pual); **1e1**) to be known; **1e2**) known, one known, acquaintance (participle); **1f**) (Hiphil) to make known, declare; **1g**) (Hophal) to be made known; **1h**) (Hithpael) to make oneself known, reveal oneself;

This Appraisal elaborates the moral of Appraisal 1. The **#485 - *WISE*** person realizes that a tight family unit provides the single best base of support from which an individual can develop. Having **#485 -**

LEARNED certain fundamental lessons within the family context (including a good sense of priorities), the individual can then go on to make a mark upon society at large.

APPRAISAL #3: The mulberry fly abandons its young.
The wasp that takes them on
Does not meet with disgrace.

FATHOMING #3: That the fly ignores its relations
Means: It fails its own body.

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#80, #1, #100, #1, #2, #70, #30, #1, #200] = parabolé (G3850): {UMBRA: #292 % #41 = #5} **1)** a placing of one thing by the side of another, juxtaposition, as of ships in battle; **2)** metaph.; **2a)** a comparing, comparison of one thing with another, likeness, similitude; **2b)** an example by which a doctrine or precept is illustrated; **2c)** ***A* *NARRATIVE*, *FICTITIOUS* *BUT* *AGREEABLE* *TO* *THE* *LAWS* *AND* *USAGES* *OF* *HUMAN* *LIFE*, *BY* *WHICH* *EITHER* *THE* *DUTIES* *OF* *MEN*** or the things of God, particularly the nature and history of God's kingdom are figuratively portrayed; **2d)** a parable: an earthly story with a heavenly meaning; **3)** a pithy and instructive saying, involving some likeness or comparison and having preceptive or admonitory force; **3a)** an aphorism, a maxim; **4)** a proverb; **5)** an act by which ***ONE* *EXPOSES* *HIMSELF* *OR* *HIS* *POSSESSIONS* *TO* *DANGER***, a venture, a risk;

The Mystery alludes to ODE 196, which says:

The mulberry insect has young.
The sphex wasp rears them.
Teach and train your sons
So they will try to be good like it.

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#40, #6, #30, #4, #400, #5] = môwledeth (H4138): {UMBRA: #480 % #41 = #29} **1)** ***KINDRED*, *BIRTH*, *OFFSPRING*, *RELATIVES***; **1a)** kindred; **1b)** birth, ***CIRCUMSTANCES* *OF* *BIRTH***; **1c)** one born, begotten, issue, offspring, female offspring;

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#6, #5, #8, #60, #6, #400] = châçûwth (H2622): {UMBRA: #474 % #41 = #23} **1)** ***REFUGE*, *SHELTER***;

The mulberry fly fails to protect its own larvae adequately; instead of housing them in a **#485 - *SAFE* *PLACE***, the mulberry fly shows no particular familial affection towards its **#485 - *YOUNG***, leaving them to be preyed upon by its enemies. According to **#485 - *LEGEND***, the sphex does not devour the mulberry fly larvae. Rather, acting as surrogate parent, it introduces the mulberry larvae into its own nest, where over time they metamorphose into young wasps.

The mulberry fly shows unusual lack of foresight, since its careless behaviour deprives it of **#485 - *DESCENDANTS*** to carry on the family line. The ODE, then, seems to chastise parents whose lack of care may end in their **#485 - *YOUNG*** identifying more with the interests of others. The havoc this could wreak in the family should be an important consideration to any right-thinking individual. In other writings, YANG HSIUNG employs the same metaphor to prove the relative importance of nurture over nature in the socialization process.

APPRAISAL #4: Guests feel like kin in sharing the rites
When food and drink are properly measured.

FATHOMING #4: That in rites guests feel like kin
Means: Host and guest come together.

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#50, #5, #30, #400] = *nâhal* (H5095): {**UMBRA: #85 % #41 = #3**} **1**) to lead, give rest, lead with care, guide to a watering place or station, cause to rest, bring to a station or place of rest, guide, refresh; **1a**) (Piel); **1a1**) to lead to a watering-place or station and cause to rest there; **1a2**) to lead or bring to a station or goal; **1a3**) to lead, guide; **1a4**) to give rest to; **1a5**) ***TO* *REFRESH* (*WITH* *FOOD*)**; **1b**) (Hithpael); **1b1**) to lead on; **1b2**) to journey by stations or stages;

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#80, #400, #2, #3] = *pathbag* (H6598): {**UMBRA: #485 % #41 = #34**} **1**) ***PORTION* *OF* *FOOD* *FOR* *KING***, delicacies;

The moral superior uses ritual activity to forge good relations with others. Feelings of good fellowship engendered by the feast promote lasting social ties. Food and drink, then, become the tools, not the goals of ceremony, which is carefully designed to induce conduct that exemplifies the Mean. As host and guest come together in mutual esteem, those who **#485 - *PARTICIPATE* *IN* *THE* *FEAST*** are "fed **#485 - *VIRTUE***" as well as ordinary food. This will induce the gods to participate.

APPRAISAL #5: Slighting those who deserve his care,

His closest friends shall run away.
FATHOMING #5: Slighting those who deserve his care
Means: On every side, he alienates good men.

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#400, #70, #7, #2, #6] / [#6, #400, #70, #7, #2] =
‘âzab (H5800): {**UMBRA: #79 % #41 = #38**} **1**) to leave, loose,
forsake; **1a**) (Qal) to leave; **1a1**) to depart from, leave behind, leave, let
alone; **1a2**) ***TO* *LEAVE*, *ABANDON*, *FORSAKE*, *NEGLECT*,**
APOSTATISE; **1a3**) to let loose, set free, let go, free; **1b**) (Niphal);
1b1) to be left to; **1b2**) to be forsaken; **1c**) (Pual) ***TO* *BE***
DESERTED; **2**) to restore, repair; **2a**) (Qal) to repair;

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#5, #300, #40, #10, #70, #50, #10] = shâma'
(H8085): {**UMBRA: #410 % #41 = #41**} **1**) to hear, listen to, obey;
1a) (Qal); **1a1**) to hear (perceive by ear); **1a2**) to hear of or
concerning; **1a3**) to hear (have power to hear); **1a4**) to hear with
attention or interest, listen to; **1a5**) to understand (language); **1a6**) to
hear (of judicial cases); **1a7**) to listen, ***GIVE* *HEED***; **i**) ***TO***
CONSENT*, *AGREE; **ii**) ***TO* *GRANT* *REQUEST***; **1a8**) to
listen to, yield to; **1a9**) to obey, be obedient; **1b**) (Niphal); **1b1**) to be
heard (of voice or sound); **1b2**) to be heard of; **1b3**) to be regarded, be
obeyed; **1c**) (Piel) to cause to hear, call to hear, summon; **1d**) (Hiphil);
1d1) to cause to hear, tell, proclaim, utter a sound; **1d2**) to sound aloud
(musical term); **1d3**) to make proclamation, summon; **1d4**) to cause to
be heard; **1e**) sound;

Relatives "should not treat each other coldly," the Classics say. If a man cannot bring himself to bestow affection and gratitude where it is due, why shouldn't his allies and subordinates **#485 - *DESERT*** him, reasoning that "he who slights those he ought to treat well will slight all others, whoever they may be." In contrast, the moral superior **#485 - *GRACIOUSLY* *CONDESCENDS*** even to those with the most distant claims to consideration.

APPRAISAL #6: Caring for those who deserve it,
The noble man grasps the Dipper.
FATHOMING #6: Generous to those who deserve it
Means: He attracts good men from every side.

The leader may be said to grasp the Dipper in two senses: First, he ladles out food and wine to honour his guests at ritual feasts. Second, by **#485 - *VIRTUE*** of his suasive example he like the Dipper (the constellation that is symbol of kingly rule) in the sense that "all the lesser lights will revolve" around him happily.

APPRAISAL #7: However high and lofty his rank,
He is base in conducting affairs.

FATHOMING #7: Rank high but conduct base
Means: His character is inadequate.

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#20, #50, #9, #6, #400] / [#6, #50, #9, #10, #400, #10] = nâṭâh (H5186): {**UMBRA: #64 % #41 = #23**} **1**) to stretch out, extend, spread out, pitch, turn, pervert, incline, bend, bow; **1a**) (Qal); **1a1**) to stretch out, extend, stretch, offer; **1a2**) to spread out, pitch (tent); **1a3**) to bend, turn, incline; **i**) to turn aside, incline, ***DECLINE***, bend down; **ii**) to bend, bow; **iii**) to hold out, extend (fig.); **1a4**) (Niphal) to be stretched out; **1a5**) (Hiphil); **i**) to stretch out; **ii**) to spread out; **iii**) to turn, incline, influence, bend down, hold out, extend, thrust aside, thrust away;

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#6, #400, #40, #30, #9] = mâlaṭ (H4422): {**UMBRA: #79 % #41 = #38**} **1**) to slip away, escape, deliver, ***SAVE***, be delivered; **1a**) (Niphal); **1a1**) to slip away; **1a2**) to escape; **1a3**) to be delivered; **1b**) (Piel); **1b1**) to lay, let slip out (of eggs); **1b2**) to let escape; **1b3**) to deliver, save (life); **1c**) (Hiphil); **1c1**) to give birth to; **1c2**) to deliver; **1d**) (Hithpael); **1d1**) to slip forth, slip out, escape; **1d2**) to escape;

Appraisal 7 corresponds to the Beginning of Calamity. Well past the midpoint of the cycle, **#485 - *DECLINE*** begins to set in. The immoral public servant no longer fulfills his duties well. The gross disparity between rank and character makes this leader's position all the more precarious. Should trouble arise, he will not be able to **#485 - *SAVE*** himself.

APPRAISAL #8: Dried meat shared with close kin:
Flawlessly, the noble man performs his duty
To act as trunk of the family tree.

FATHOMING #8: Doing his duty by kin
Means: He claims no credit for himself.

#485 = #451 - PRAXIS OF RATIONALITY + #34 - KINSHIP
(CH'IN) as [#80, #10, #80, #300, #5, #10] = píptō (G4098): {**UMBRA: #1270 % #41 = #40**} **1**) to descend from a higher place to a lower; **1a**) to fall (either from or upon); **1a1**) to be thrust down; **1b**) metaphor: to fall under judgment, came under condemnation; **2**) to descend from an erect to a prostrate position; **2a**) to fall down; **2a1**) to be prostrated, fall prostrate; **2a2**) of those overcome by terror or

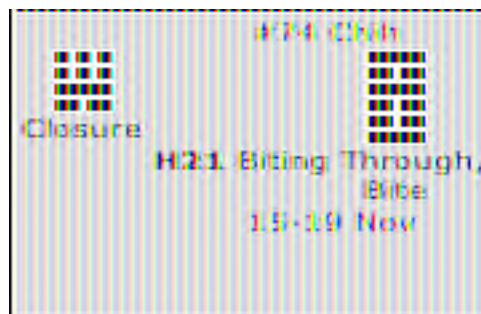
astonishment or grief or under the attack of an evil spirit or of falling dead suddenly; **2a3**) the dismemberment of a corpse by decay; **2a4**) to prostrate one's self; **2a5**) used of suppliants and persons rendering homage or worship to one; **2a6**) to fall out, fall from i.e. shall perish or be lost; **2a7**) to fall down, fall into ruin: of buildings, walls etc.; **2b**) to be cast down from a state of prosperity; **2b1**) ***TO* *FALL* *FROM* *A* *STATE* *OF* *UPRIGHTNESS***; **2b2**) to perish, i.e. come to an end, disappear, ***CEASE***; **i**) ***OF* *VIRTUES***; **2b3**) ***TO* *LOSE* *AUTHORITY***, ***NO* *LONGER* *HAVE* *FORCE***; **i**) of sayings, precepts, etc.; **2b4**) to be removed from power by death; **2b5**) ***TO* *FAIL* *OF* *PARTICIPATING* *IN***, ***MISS* *A* *SHARE* *IN***;

Family obligation is the "trunk of goodness, and the family head is "trunk" of the family tree. The ideal family head is careful to fulfill his obligations towards inferiors, dependents, and kinsmen. On appropriate occasions, he sends gifts of dried meat to nourish individual family members and strengthen the bonds between them. As Confucius notes, "When gentlemen are punctilious in regard to their own kin, the people are encouraged to be humane." On the other hand, to **#485 - *NEGLECT* *SUCH* *PROPRIETIES*** would be to risk internal dissension within the clan. As the ODES warn, "Loss of kindly feeling may arise from faults in [dispensing] dried meat."

APPRAISAL #9: Immature yet close: ill-omened.
FATHOMING #9: A childish intimacy untested
 Means: It turns on its very own roots.

If immaturity is allowed to persist so late in the cycle, the relations built upon it are fundamentally flawed. "Immature, benighted people never love the Right," as one commentator remarks. For that reason, such intimacy cannot stand the test of time." [Pages 239 to 242]

䷗ 闕



#74 - CLOSURE (CHIH) / H21 - BITING THROUGH, GNAWING BITE
zhì: very dense; no break; to cluster together

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE
(CHIH) as [#5, #70, #400, #10, #600] = 'êth (H6256): {**UMBRA: #470 % #41 = #19**} **1**) time; **1a**) time (of an event); **1b**) time (usual); **1c**) experiences, ***FORTUNES***; **1d**) occurrence, occasion;

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE
(CHIH) as [#5, #70, #30, #10, #400, #10] = 'âlân (H5927):
{**UMBRA: #105 % #41 = #23**} **1**) to go up, ascend, climb; **1a**) (Qal); **1a1**) to go up, ascend; **1a2**) to meet, visit, follow, ***DEPART***, ***WITHDRAW***, ***RETREAT***; **1a3**) to go up, come up (of animals); **1a4**) to spring up, grow, shoot forth (of vegetation); **1a5**) ***TO* *GO* *UP***, ***GO* *UP* *OVER***, ***RISE* (*OF* *NATURAL* *PHENOMENON)**; **1a6**) to come up (before God); **1a7**) to go up, go up over, extend (of boundary); **1a8**) to excel, be superior to; **1b**) (Niphal); **1b1**) to be taken up, be brought up, be taken away; **1b2**) to take oneself away; **1b3**) to be exalted; **1c**) (Hiphil); **1c1**) to bring up, cause to ascend or climb, cause to go up; **1c2**) to bring up, bring against, take away; **1c3**) to bring up, draw up, train; **1c4**) to cause to ascend; **1c5**) to rouse, stir up (mentally); **1c6**) to offer, bring up (of gifts); **1c7**) to exalt; **1c8**) to cause to ascend, offer; **1d**) (Hophal); **1d1**) to be carried away, be led up; **1d2**) to be taken up into, be inserted in; **1d3**) to be offered; **1e**) (Hithpael) to lift oneself;

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE
(CHIH) as [#6, #5, #4, #80, #400, #10, #500] = Hâdaph (H1920):
{**UMBRA: #89 % #41 = #7**} **1**) to thrust, push, drive, ***CAST* *AWAY***, cast out, expel, thrust away; **1a**) (Qal); **1a1**) to thrust, push; **1a2**) to drive out, thrust out; **1a3**) to depose;

WHERE #525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE (CHIH) / H21 - BITING THROUGH, GNAWING BITE: "HEAD: As contact between yin and yang falters, each closes in on itself so that it becomes a single entity. Their ill **#525 - *FORTUNE*** causes the myriad things to weep.

The tetragram title, which is a graphic pun apparently invented by YANG HSIUNG, shows "a door tightly shut," a perfect symbol of contact that is completely "blocked off." As yin flourishes, yang declines. With this reversal of their conventional values, yin and yang falter in their new roles, then finally **#525 - *RETREAT*** into separate spheres. This radical separation means ruin for the myriad things, whose continued existence depends upon their union, as Tetragram 16, entitled Contact, shows us.

APPRAISAL #1: Round peg and square socket:
Inside is a bad fit.

FATHOMING #1: Circle and square, peg and socket,
Means: Inside, they miss each other.

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE
(CHIH) as [#50, #400, #70, #5] = tâ'âh (H8582): {**UMBRA: #475**
% #41 = #24} **1)** to err, wander, go astray, stagger; **1a)** (Qal) to err;
1a1) to wander about (physically); **1a2)** of intoxication; **1a3)** of sin
(ethically); **1a4)** ***WANDERING* (*OF* *THE* *MIND*)**; **1b)**
(Niphal); **1b1)** to be made to wander about, be made to stagger
(drunkard); **1b2)** to be led astray (ethically); **1c)** (Hiphil) to cause to
wander; **1c1)** to cause to wander about (physically); **1c2)** to cause to
wander (of intoxication); **1c3)** to cause to err, ***MISLEAD***
(*MENTALLY* *AND* *MORALLY*);

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE
(CHIH) as [#40, #50, #8, #200, #9, #8, #10, #200] = mnáomai
(G3415): {**UMBRA: #212 % #41 = #7**} **1)** to remind; **1a)** to be
recalled or to return to one's mind, to remind one's self of, to remember;
1b) to be recalled to mind, to be remembered, had in remembrance; **1c)**
to remember a thing; **1d)** ***BE* *MINDFUL* *OF***;

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE
(CHIH) as [#5, #80, #30, #400, #10] = 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;

These lines give a classic example of a lack of correspondence: the round
peg in a square hole. Since Appraisal 1 is assigned to the Beginning of
Thought, it is appropriate to apply them to the thought processes, which
are viewed as successive attempts to fit external events into their proper
categorical slots. Obviously, the heart / **#525 - *MIND* #525 -**
FAILS to function here. This failure in turn precludes the possibility of
true community among men, since that must be based on shared moral
perceptions.

APPRAISAL #2: Close with no intervening gap.
FATHOMING #2: Close with no gap

Means: The two are as one.

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE

(CHIH) as [#1, #3, #10, #1, #200, #40, #70, #200] = *hagiasmós* (G38): {**UMBRA: #525 % #41 = #33**} **1)** consecration, purification; **2)** the effect of consecration; **2a)** ***SANCTIFICATION* *OF* *HEART* *AND* *LIFE***;

True **#525 - *SAGELINESS*** depends upon the ability to perfectly match external events with internal moral categories. Right thinking, then, is a kind of psychic union on which true union is based. The ultimate power of such unions is suggested by the Changes, which says:

When two persons are of one heart
They are sharp enough to cut metal.

APPRAISAL #3: The dragon steals into another's lair.

Its light is then lost to the house.

FATHOMING #3: The dragon slipping into the wrong cave

Means: It fails in its constant rules.

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE

(CHIH) as [#20, #1, #300, #1, #2, #1, #200] = *katabainō* (G2597): {**UMBRA: #1185 % #41 = #37**} **1)** to go down, come down, descend; **1a)** ***THE* *PLACE* *FROM* *WHICH* *ONE* *HAS* *COME* *DOWN* *FROM***; **1b)** to come down; **1b1)** as from the temple at Jerusalem, from the city of Jerusalem; **1b2)** of celestial beings coming down to earth; **1c)** to be cast down; **2)** of things; **2a)** to come (i.e. be sent) down; **2b)** to come (i.e. fall) down; **2b1)** from the upper regions of the air; **2c)** metaph. to (go i.e.) be cast down to the lowest state of wretchedness and shame;

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE

(CHIH) as [#8, #7, #100, #400, #10] = *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;

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE
(CHIH) as [#7, #50, #8, #400, #50, #10] = *zânach* (H2186):
{**UMBRA: #65 % #41 = #24**} **1**) to cast off, reject, spurn; **1a**) (Qal) to reject; **1b**) (Hiphil) to forcefully reject someone; **2**) to stink, emit stench, ***BECOME* *ODIOUS***; **2a**) (Hiphil) stink (perfect);

Yang ch'i (aligned with the dragon, the east, and spring) **#525 - *RETREATS* *BELOW*** ground, though the dragon generally prefers its natural habitat on high mountain peaks wreathed in rain clouds. Even the marvellous dragon can only flourish in the proper environment. Should it steal into the wrong type of cave, it not only endangers itself but it also deprives its dependents of its **#525 - *BENEFICENT* *POWER***. By analogy, the promising individual who accepts an unsuitable position risks **#525 - *DISGRACE* *TO* *HIMSELF*** and harm to the community. Since Appraisal 3 corresponds to "Advance," YANG HSIUNG's warning is timely.

APPRAISAL #4: To immerse the nose in fragrant fats
Is good for beauty and propriety.

FATHOMING #4: The propriety of immersing the nose
Means: He sinks in what is fragrant.

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE
(CHIH) as [#6, #5, #400, #8, #50, #50, #6] = *chânan* (H2603):
{**UMBRA: #108 % #41 = #26**} **1**) to be gracious, show favour, pity; **1a**) (Qal) to show favour, be gracious; **1b**) (Niphal) to be pitied; **1c**) (Piel) to make gracious, make favourable, be gracious; **1d**) (Poel) to direct favour to, have mercy on; **1e**) (Hophal) ***TO* *BE* *SHOWN* *FAVOUR*, *BE* *SHOWN* *CONSIDERATION***; **1f**) (Hithpael) to seek favour, implore favour; **2**) to be loathsome;

Because fatty meats, fragrant from cooking, nourish our bodies, the correspondent hexagram calls it a good omen to "sink our teeth in the tender meat until the nose disappears." The good person also exudes a fragrance (a **#525 - *NOBLE* "*REPUTATION*"**) that sustains while dulling the craving for less savoury things. As thought turns to action in Appraisal 4, we should consider how best to immerse ourselves in the model of the sages.

APPRAISAL #5: Gnawing bones, he breaks his teeth—
Enough to fill a crock.

FATHOMING #5: Gnawing bones and breaking teeth
Means: He greatly covets profit.

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE
(CHIH) as [#300, #9, #200, #10, #6] = shôêr (H7860): {**UMBRA: #509 % #41 = #17**} 1) (Qal) ***OFFICIAL***, officer;

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE
(CHIH) as [#70, #300, #100, #10, #5, #600] = 'âshaq (H6231):
{**UMBRA: #470 % #41 = #19**} 1) to press upon, ***OPPRESS***,
violate, defraud, ***DO* *VIOLENCE***, get deceitfully, wrong,
EXTORT; **1a**) (Qal); **1a1**) to oppress, wrong, extort; **1a2**) to
oppress; **1b**) (Pual) ***TO* *BE* *EXPLOITED***, ***BE* *CRUSHED***;

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE
(CHIH) as [#1, #9, #5, #200, #40, #70, #200] = áthesmos
(G113): {**UMBRA: #525 % #41 = #33**} 1) one who breaks through
the restraint of law and ***GRATIFIES* *HIS* *LUSTS***;

With Appraisal 5 the ruler of the tetragram, the petty person in **#525 - *HIGH* *POSITION*** is willing to inflict any sort of **#525 - *VIOLENCE*** upon others in his ruthless pursuit of profit. In this, he is like the voracious diner who chews even the bones, lest the smallest morsel escape him. By his **#525 - *RAPACIOUS* *DEMANDS*** for taxes, he may even have inflicted famine, or worse—cannibalism, upon his subjects. Before long, the evil consequences of unrestrained greed become evident. Broken teeth will "fill the crock," a possible reference to funerary urns. Harm inflicted upon others through greed soon comes back to haunt us; it is like "biting through dried meat to get poison."

APPRAISAL #6: Lapping up sweat
To gain its glossy smoothness.

FATHOMING #6: Lapping up sweat, slurp slurp,
Means: The Way is worth being relished.

By the sweat of one's brow one secures great good **#525 - *FORTUNE***. Oddly enough, the profuse sweating that accompanies **#525 - *HARD* *WORK* *DOES* *NOT* *UNDULY* *TIRE*** the person, but instead lubricates the joints, massaging them with precious oils. In this way, sustained effort devoted to the Good ultimately provides refreshment and relief.

APPRAISAL #7: Despite the breach, forcing a fit:
What's joined at first, later splits.

FATHOMING #7: Forcing their faults together
Means: Their union falls apart.

When the panels of a traditional Chinese gate are unevenly hung, the gate will not shut tight unless the panels are forced into place every **#525 - *TIME***. Sooner or later, that forcing will ruin the panels. By analogy, defects in a union, initially glossed over, will resurface, causing an irreparable break.

APPRAISAL #8: He repairs the breaks,
And covers the flaws.

Such a person is dazzling and strong.

FATHOMING #8: Repairing breaks and covering flaws

Means: He is still capable of improvement.

#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE

(CHIH) as [#1, #3, #20, #400, #100, #1] = *ánkyra* (G45):

{**UMBRA: #525 % #41 = #33**} 1) an anchor; 2) metaphor: any stay or ***SAFEGUARD***;

So long as the individual dedicates himself to the task of self-cultivation, even at Appraisal 8 it is not too late to reform. The verses also work as a description of the faithful friend who encourages improvement.

APPRAISAL #9: As yin and yang start to transform,
They **#525 - *CHANGE*** to red and white.

FATHOMING #9: Yin turning red as yang turns white

Means: Reaching their limits, they then reverse.

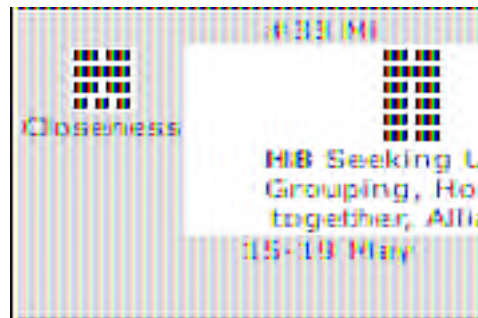
#525 = #451 - PRAXIS OF RATIONALITY + #74 - CLOSURE

(CHIH) as [#40, #5, #300, #8, #30, #30, #1, #60, #1, #50] =

metallássō (G3337): {**UMBRA: #1607 % #41 = #8**} 1) to exchange, ***CHANGE***;

Though the exact significance of this colour **#525 - *CHANGE*** is lost to us, the verses probably use an apparent anomaly in the traditional correlations of colour magic to suggest an unhealthy disjunction in conventional values. In China, the colour white is always used for mourning while the red of the newborn babe is a sign of health, perfect potential, and virility. Also, the same system that correlates winter and yin with snowy white ties summer to red, to heat, and to yang ch'i. Thus, as summer yields to winter, red pales to white; as winter reigns supreme, what is fundamentally white glows with ruddy health. With normal values reversed, a new cycle is about to begin. (This may even hint at a **#525 - *CHANGE*** in the dynastic mandate) Such dramatic disjunctions and metamorphoses are inherently dangerous. The wise man takes warning." [Pages 398 to 401]

☰ 密



#33 - CLOSENESS (MI) / H8 - SEEKING UNITY, GROUPING, HOLDING TOGETHER, ALLIANCE

mì: 1. secret; hidden; confidential, 2. retired, 3. stable; calm, 4. close; thick; dense, 5. intimate, 6. slight; subtle, 7. a secret, 8. Mi, 9. secretly

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#4, #40, #10, #400, #10, #500] = *dâmâh* (H1819): {**UMBRA: #49 % #41 = #8**} 1) to be like, resemble; 1a) (Qal) to be like, resemble; 1b) (Piel); 1b1) to liken, compare; 1b2) to imagine, ***THINK***; 1c) (Hithpael) ***TO* *MAKE* *ONESELF* *LIKE***; 1d) (Niphal);

WHERE #484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI) / H8 - SEEKING UNITY, GROUPING, HOLDING TOGETHER, ALLIANCE: "HEAD: Yang ch'i draws near to Heaven. The myriad things, budding and flowering, are all closely packed together, with no intervening gaps.

The previous tetragram describes yang ch'i merely "expanding to the heights." Now culminating yang begins to "draw near to Heaven," which emphasizes its increased power and fundamental kinship with Heaven. As **#484 - "THE TWO BECOME ONE"**, the bond between yang ch'i and Heaven becomes a fit symbol for suitably intimate relations of all kinds, especially the primary bonds within the family and between ruler and official. The myriad things for their part unconsciously imitate these tight psychic bonds by physical proximity. As they grow larger and more numerous, they crowd against one another until no space is left between.

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#80, #5, #80, #100, #1, #3, #40, #5, #50, #70, #50] = *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***;

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#4, #100, #70, #40, #70, #200] = drómos (G1408): {UMBRA: #484 % #41 = #33} 1) a course; 1a) in the NT figuratively, *THE*
COURSE *OF* *LIFE* *OR* *OF* *OFFICE*;

Tetragram 33 variously applies the idea of "no gap" to cosmogonic stages (where it describes the undifferentiated chaos of primordial ch'i); to spatial relations; to unbroken feelings of good fellowship; to political alliances and kinship ties; and to a perfect "fit" between perceptual knowledge and external reality, between human potential and its actuality. "No gap" may also refer to absolute correspondence between ascribed **#484 - *SOCIAL* *ROLES* *AND* *INDIVIDUAL* *ACTS***, another "fit" usually identified by the catchword "rectification of names" (cheng ming). In all these cases, wherever no gap prevails, the individual, society, and cosmos operate in perfect harmony.

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#6, #8, #50, #10, #400, #10] = chônâh (H2583): {UMBRA: #63 % #41 = #22} 1) to *DECLINE*, incline, encamp, bend down, lay siege against; 1a) (Qal); 1a1) to decline; 1a2) to encamp;

The graph used for the tetragram title conveys "closeness," "fineness" [of weave, for example], and "density." In certain cases, the same graph also means "close mouthed" or "discreet." The Chinese presume a connection between the two sets of meanings. A prudent **#484 - *DISINCLINATION*** to talk promotes perfect "closeness" in the community.

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#4, #30, #400, #10, #600] / [#40, #4, #30, #400, #10] = deleth (H1817): {UMBRA: #434 % #41 = #24} 1) door, *GATE*;
1a) a door; 1b) a gate; 1c) (fig.); 1c1) of chest lid; 1c2) of crocodile jaws; 1c3) of doors of the *HEAVENS*; 1c4) of an easily-accessible woman;

APPRAISAL #1: He seeks a glimpse of the Great Unknown,
But there is no gap in the **#484 - *GATE***.

FATHOMING #1: Peering into it, that there is no gap
Means: It is shut up tight on every side.

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#6, #400, #8, #10, #10, #700] / [#400, #8, #10, #10, #50, #6] = 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;

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
 as [#70, #30, #5, #9, #100, #70, #200] = ólethros (G3639):
{UMBRA: #484 % #41 = #33} **1**) ruin, destroy, ***DEATH***; **1a**) for the destruction of the flesh, said of the external ills and troubles by which the lusts of the flesh are subdued and destroyed;

The "**#484 - *GATE***" probably refers to the border between potential and actual existence, between **#484 - *LIFE*** and **#484 - *DEATH***, between tangible experience and the ineffable. Behind our everyday world lies the inchoate source we call the Tao, from which all patterned and particulate matter eventually emerges. And since Appraisal I represents the Beginning of Thought, we imagine a similar barrier behind which hide **#484 - *THOUGHTS*** which are as yet unformulated or unrevealed. The Tao prefers to hide its origins. Similarly, the gentle-person dislikes advertising his **#484 - *THOUGHTS***, in part because "things nearly complete, if not handled with absolute discretion, as a rule will be harmed in their completion.

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
 as [#6, #40, #8, #10, #400, #500] = michyâh (H4241): **{UMBRA: #63 % #41 = #22}** **1**) ***PRESERVATION* *OF* *LIFE***, ***SUSTENANCE***; **1a**) preservation of life; **1b**) sustenance; **1c**) reviving; **1d**) ***THE* *QUICK* *OF* *THE* *FLESH***, live flesh, tender or raw flesh;

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
 as [#10, #4, #70, #400] = horáō (G3708): **{UMBRA: #971 % #41 = #28}** **1**) to see with the eyes; **2**) ***TO* *SEE* *WITH* *THE* *MIND***, ***TO* *PERCEIVE***, ***KNOW***; **3**) to see, i.e. become acquainted with by experience, to experience; **4**) to see, to look to; **4a**) ***TO* *TAKE* *HEED***, beware; **4b**) to care for, pay heed to; **5**) I was seen, showed myself, appeared;

No one has the power to peer either into prior existence or into another's innermost mind, despite a strong desire to do so. Still, the very metaphor of the **#484 - *GATE*** holds out the hope that eventually we can pass beyond the barrier to enter the Great Unknown—perhaps at **#484 -**

DEATH or by a flash of sudden illumination. Until then, we know at least that the ineffable Tao informs and **#484 - *ANIMATES* *OUR* *PRESENT* *LIFE***, while the unseen **#484 - *MIND*** rules our conduct.

APPRAISAL #2: If he fails to draw us close,
Our hearts stray far from home.
FATHOMING #2: Not close, not friendly,
Means: He turns away from his proper place.

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#80, #5, #80, #100, #1, #3, #40, #5, #50, #70, #50] = **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*;**

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#70, #400, #10, #4] = **'âthîyd (H6264): {UMBRA: #484 % #41 = #33} 1**) ready, ***PREPARED***; **1a)** ready; **1b) *READY*, *SKILLED***; **1c)** prepared, impending; **1d)** prepared, stored up, treasure;

The original poem is careful not to specify who is to be blamed for the psychic distance that prevails, though many commentators see these lines as a warning to the **#484 - *RULER* *WHO* *FAILS* *TO* *ACT*** as "father and mother" to his subjects. The poem also works as a critique of the individual whose restless ambition or search for novelty cause him to neglect the **#484 - *PROPER* *CULTIVATION*** of what is near to hand (for example, loyal officials or even his own conscience). Eventually, this kind of petty person finds himself exposed.

APPRAISAL #3: Being close to our parents
Helps us gain true humanity.
FATHOMING #3: Being close to kin
Means: We act to promote the good.

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#1, #3, #1, #9, #70, #400] = **agathós (G18): {UMBRA: #284 % #41 = #38} 1) *OF* *GOOD* *CONSTITUTION* *OR* *NATURE*;** **2)** useful, salutary; **3)** good, pleasant, agreeable, joyful, happy; **4)** excellent, distinguished; **5) *UPRIGHT*, *HONOURABLE*;**

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#30, #40, #4, #400, #10] = **lâmad (H3925): {UMBRA: #74 %**

#41 = #33} 1) to learn, teach, exercise in; **1a)** (Qal) ***TO* *LEARN***; **1b)** (Piel) to teach; **1c)** (Pual) to be taught, be trained;

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [**#1, #3, #10, #70, #400**] = **hágios (G40)**: **{UMBRA: #284 %**
#41 = #38} 1) most holy thing, ***A* *SAINT***;

According to the ancient Confucians, the development of humane impulses depends upon the quality of the home environment. To them, it is natural for the child to love the parents, and only by appropriately **#484 - *EXTENDING* *THIS* *AFFECTION* *TO* *OTHERS*** can the individual learn to take part in society in a truly human way. Given the all-important **#484 - *NATURE*** of the parent-child bond, the Classic of Filial Piety insists, "Not to love one's kin . . . is a perversion of virtue." Should the family for any reason fail to instill habits of filial piety and devotion in the child, the growing child will find it very difficult to commit to close relations with others. What is more, it is only the unusually gifted child who will look beyond the family circle to **#484 - *LEARN*** that fine balance between openheartedness and discrimination the Chinese identified with the **#484 - *MORAL* *LIFE***.

APPRAISAL #4: Three days close to putrid flesh,
And he fails to notice the stench.

FATHOMING #4: Being close to stink and rot
Means: Minor evils are pervasive.

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [**#6, #1, #400, #70, #2, #5**] = **ta'âb (H8581)**: **{UMBRA: #472**
% #41 = #21} 1) to abhor, be abominable, do abominably; **1a)**
(Niphal) to be abhorred, be detested; **1a1)** in the ritual sense; **1a2)** in
the ethical sense; **1b)** (Piel); **1b1) *TO* *LOATHE*, *ABHOR*,**
REGARD* *AS* *AN* *ABOMINATION; **i)** in the ritual sense; **ii)** in
the ethical sense; **1b2)** to cause to be an abomination; **1c)** (Hiphil) to
make abominable, do abominably; **1c1)** in the ritual sense; **1c2)** in the
ethical sense;

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [**#8, #9, #1, #400, #10, #50, #6**] = **chattâ'âh (H2403)**:
{UMBRA: #23 % #41 = #23} 1) *SIN*, *SINFUL*; **2)** sin, sin
offering; **2a)** sin; **2b)** condition of sin, guilt of sin; **2c)** punishment for
sin; **2d)** sin-offering; **2e)** purification from sins of ceremonial
uncleanness;

Ordinarily, the rank smell of rotting flesh turns the stomach, but human beings seem to have a remarkable capacity, given enough time, to **#484 - *ACCUSTOM* *THEMSELVES* *TO* *ANYTHING***. Therefore, the

person who consorts with **#484 - *EVIL*** companions soon "fails to notice the stench." The Mystery alludes to an anecdote in which Confucius compares "living with a bad man" to "being with a rotten carp." These lines implicitly criticize Taoist doctrine, which assumes that man's ability to adapt to uncomfortable and unpleasant situations is one proof of the natural equality of all experiences.

APPRAISAL #5: Intimacy unimpaired,
You are Heaven's chosen consort.
FATHOMING #5: A tight fit and no rift.
Means: Merit lies in being close to Heaven.

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#20, #1, #300, #1, #4, #8, #30, #70, #50] = *katádēlos*
(G2612): {**UMBRA: #634 % #41 = #19**} 1) ***THOROUGHLY***
CLEAR*, *PLAIN*, *EVIDENT;

In early Chou, the good ruler was commonly identified as Heaven's consort, mate, or analogue; in other words, the match between Heaven and ruler was thought to be so close that the only suitable metaphor was sexual. Here the ideal leader **#484 - *PERFECTLY* *CONFORMS*** to Heaven's designs, thereby completing its work on earth. Those of merit find their virtue recognized by the state and rewarded with high position. As greater numbers are influenced by these models of perfection, harmony comes to prevail in the entire community.

APPRAISAL #6: Associating with great **#484 - *EVIL***,
His miseries may increase.
FATHOMING #6: Being close to great **#484 - *EVIL***
Means: Joining the errant, he becomes the same.

Past the halfway mark in the cycle, Appraisal 6 tends towards decline unless it is assigned to auspicious yang ch'i. The minor evils associated with bad companions in Appraisal 4 have now become great **#484 - *EVILS*** since the allies of the wicked quickly are **#484 - *SCHOOLED*** in **#484 - *EVIL***. Soon the associates are unable to distinguish between aberrant and correct behaviour.

APPRAISAL #7: In the net's fine mesh is a tear
As small as the gill of a fish.
Great is the ruler who prevents its recurrence.
FATHOMING #7: A fine opening, small as a gill,
Means: We rely on the ruler for **#484 - *REPAIRS***.

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#5, #70, #7, #2, #400] / [#400, #70, #7, #2, #5] = *'âzab*

(H5800): {UMBRA: #79 % #41 = #38} **1**) to leave, loose, forsake; **1a**) (Qal) to leave; **1a1**) to depart from, leave behind, leave, let alone; **1a2**) to leave, abandon, forsake, neglect, apostatise; **1a3**) to let loose, set free, let go, free; **1b**) (Niphal); **1b1**) to be left to; **1b2**) to be forsaken; **1c**) (Pual) to be deserted; **2**) to restore, repair; **2a**) (Qal) ***TO* *REPAIR***;

If the smallest rift occurs between various groups in society, the great ruler first **#484 - *REPAIRS*** it, and then hastens to prevent its recurrence.

APPRAISAL #8: Having filed his teeth, he is left with gums.
In three years, he will no longer rule.

FATHOMING #8: Teeth filed, depending on gums
Means: The ruler uproots himself.

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
as [#8, #6, #30, #30, #400, #10] = chûwl (H2342): {UMBRA: #44 % #41 = #3} **1**) to twist, whirl, dance, writhe, fear, tremble, travail, be in anguish, be pained; **1a**) (Qal); **1a1**) to dance; **1a2**) to twist, writhe; **1a3**) to whirl, whirl about; **1b**) (Polel); **1b1**) to dance; **1b2**) to writhe (in travail with), bear, bring forth; **1b3**) to wait anxiously; **1c**) (Pulal); **1c1**) to be made to writhe, be made to bear; **1c2**) to be brought forth; **1d**) (Hophal) to be born; **1e**) (Hithpolel); **1e1**) whirling (participle); **1e2**) writhing, suffering torture (participle); **1e3**) to wait longingly; **1f**) (Hithpalpel) ***TO* *BE* *DISTRESSED***;

The teeth rely on their base in the gums, just as hard yang ch'i rests on softer yin. But if the teeth are ground down to the level of the gums (presumably because of over-aggression or self-destructive impulses), they become dysfunctional. The adult loses all the advantages of maturity, reverting to the helpless state of a **#484 - *MEWLING*** infant. How will he ever manage to keep his strength on a diet of gruel? His large frame inevitably weakens, until the gums and even vital organs are debilitated.

By analogy, the individual who wears down his staunch supporters, or a state that weakens its own allies, loses the last line of defense. By extension, the state that places a child on the throne is also in grave danger.

APPRAISAL #9: In the face of repeated disasters,
He first bows low, then **#484 - *HONOURABLY*** **#484 - *DIES***.

FATHOMING #9: Faced with calamity upon calamity
Means: Finally, he cannot be deprived of honour.

Appraisal 9 is open to many different readings. It should describe the ultimate state of Closeness. Despite its talk of **#484 - *DEATH***, it is aligned with auspicious yang ch'i. In my reading, the individual in the face of serial calamities bows to his fate, but remains steadfast in his devotion to the Way.

Reading the same passage in a slightly different way ("close in repeated disasters"), one commentator remarks that true gentlemen remain close allies even in hard times. This is for two reasons, he says: first, each is willing to humble himself before others; and second, each is equally committed to the Way.

#484 = #451 - PRAXIS OF RATIONALITY + #33 - CLOSENESS (MI)
 as [#40, #100, #4, #300, #600] / [#30, #40, #100, #4, #300, #10] = 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;

It could also be the case that the subject of the poem is demoted from office and executed, despite his loyalty and innocence. Though his life can be taken away by an unjust authority, his **#484 - *HONOUR*** is not so easily snatched away. Still another reading would have the individual recognizing his own moral failings (the inner disasters that have led to visible disasters) shortly before **#484 - *DEATH***. Wiser now, the individual humbles himself and reforms his conduct so that he wrests from life an **#484 - *HONOURABLE*** end. Finally, one commentator reads the poem as a description of the ruler who willingly condescends to his subordinates, thereby winning their absolute loyalty.

In the face of repeated disasters.
 First, he humbles himself, then later gets
 Men willing to die for him.

Faced with frequent disaster
 Means: Til the end, he cannot be deprived of support?" [Pages 234 to
 239]

Whereupon we should then consider the MALE cushioning as the DEME aspect to this ONTIC_OBLIGANS_215 in terms of an **OSCILLATING SUPERNAL CHARACTERISTIC** n x #41 in having as our starting point with a locus relativity to **#82 - TERMS OF COMPLIANCE + TETRAD** as the **SET@{#34, #27, #20, #53}** in conveying IDEA prototypes: **#116, #109, #102, #135** as determinate HEBREW / GREEK lexicon reasoning basis.

OSCILLATING SUPERNAL CHARACTERISTIC HAVING LOCUS ON **#82 - TERMS OF COMPLIANCE + TETRAD** WITH THE **SET@{#34, #27, #20, #53}** AS IDEA PROTOTYPES: **#116, #109, #102, #135** DETERMINATIONS.

<<http://www.grapple369.com/?idea:116,109,102,135>>

#116 = #82 - TERMS OF COMPLIANCE + #34 - KINSHIP (CH'IN) --
> **#34 - KINSHIP (CH'IN) [#VIRTUE: With Kinship (no. #34), drawing close to goodness, but]**

qin: 1. relatives, 2. intimate, 3. a bride, 4. parents, 5. marriage, 6. personally, 7. someone intimately connected to, 8. friendship, 9. Qin, 10. to be close to, 11. to love, 12. to kiss, 13. related [by blood], 14. relatives by marriage, 15. a hazelnut tree

#116 as [#1, #10, #50, #50, #5] = 'ayin (H369): {UMBRA: #61 % #41 = #20} 1) *NOTHING*, not, nought; **1a)** nothing, nought; **1b)** not; **1c) *TO* *HAVE* *NOT* (*OF* *POSSESSION*)**; **1d)** without; **1e)** for lack of;

#116 as [#1, #80, #30, #5] = 'ăphêlâh (H653): {UMBRA: #116 % #41 = #34} 1) darkness, gloominess, *CALAMITY*; **2) *WICKEDNESS*** (fig.);

#116 as [#2, #30, #70, #4, #10] = bil'ădêy (H1107): {UMBRA: #116 % #41 = #34} 1) apart from, except, *WITHOUT*, besides;

#116 as [#10, #4, #2, #100] = dâbaq (H1692): {UMBRA: #106 % #41 = #24} 1) to cling, stick, *STAY* *CLOSE*, cleave, keep close, stick to, stick with, follow closely, join to, overtake, catch; **1a)** (Qal); **1a1) *TO* *CLING*, *CLEAVE* *TO***; **1a2)** to stay with; **1b)** (Pual) ***TO* *BE* *JOINED* *TOGETHER***; **1c)** (Hiphil); **1c1)** to cause to cleave to; **1c2)** to pursue closely; **1c3)** to overtake; **1d)** (Hophal) to be made to cleave;

#116 as [#20, #30, #10, #6, #50] / [#20, #30, #10, #6, #700] = killâyôwn (H3631): {UMBRA: #116 % #41 = #34} 1) completion, *DESTRUCTION*, consumption, annihilation; 2) *FAILING*, pining;

#116 as [#40, #20, #6, #50] / [#40, #20, #6, #700] = mâkôwn (H4349): {UMBRA: #116 % #41 = #34} 1) *FIXED* *OR* *ESTABLISHED* *PLACE*, foundation; 1a) fixed place; 1b) foundation;

H4566@{

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

@2: Sup: 29 - DECISIVENESS: TUAN (#69); Ego: 70 - SEVERANCE: KE (#110),

@3: Sup: 31 - PACKING: CHUANG (#100); Ego: 2 - FULL CIRCLE: CHOU (#112),

@4: Sup: 35 - GATHERING: LIEN (#135); Ego: 4 - BARRIER: HSIEN (#116),

Male: #135; Feme: #116

} // #116

#116 as [#40, #70, #2, #4] = ma'bâd (H4566): {UMBRA: #116 % #41 = #34} 1) *WORK*;

#116 as [#70, #6, #10, #30] = 'ăvîyl (H5760): {UMBRA: #116 % #41 = #34} 1) *PERVERSE* *ONE*, unjust one;

#116 as [#10, #70, #6, #30] = 'ăval (H5765): {UMBRA: #106 % #41 = #24} 1) *TO* *ACT* *WRONGFULLY* *OR* *UNJUSTLY*, *DEVIATE* *FROM*; 1a) (Piel) to act wrongfully;

#116 as [#5, #80, #30, #1] = pâîâ' (H6381): {UMBRA: #111 % #41 = #29} 1) *TO* *BE* *MARVELLOUS*, *BE* *WONDERFUL*, *BE* *SURPASSING*, *BE* *EXTRAORDINARY*, *SEPARATE* *BY* *DISTINGUISHING* *ACTION*; 1a) (Niphal); 1a1) to be beyond one's power, be difficult to do; 1a2) to be difficult to understand; 1a3) to be wonderful, be extraordinary; i) marvellous (participle); 1a4) (Piel) to separate (an offering); 1a5) (Hiphil); i) to do extraordinary or hard or difficult thing; ii) to make wonderful, do wondrously; 1a6) (Hithpael) to show oneself wonderful or marvellous;

#109 = #82 - TERMS OF COMPLIANCE + #27 - DUTIES (SHIH) --> #74 - CLOSURE (CHIH) [#TOOLS: With Closure (no. #74), closing out feelings of obligation]

shî: 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

#109 as [#10, #3, #10, #80, #6] = gûwph (H1479): {UMBRA: #89 % #41 = #7} 1) to shut, *CLOSE*; 1a) (Hiphil) to close;

#109 as [#30, #70, #9] = lâ'aṭ (H3938): {UMBRA: #109 % #41 = #27} 1) (Hiphil) to *SWALLOW* *GREEDILY*, *DEVOUR*;

#109 as [#40, #4, #10, #50, #5] = m^edîynâh (H4082): {UMBRA: #109 % #41 = #27} 1) *PROVINCE*, *DISTRICT*; 1a) district; 1b) province;

#109 as [#90, #4, #10, #5] = ts^edîyâh (H6660): {UMBRA: #109 % #41 = #27} 1) *LYING* *IN* *WAIT*, ambushing;

#109 as [#6, #50, #2, #10, #1, #600] / [#6, #40, #2, #10, #1, #10, #600] = bôw' (H935): {UMBRA: #9 % #41 = #9} 1) to go in, enter, come, go, come in; 1a) (Qal); 1a1) to enter, come in; 1a2) to come; i) to come with; ii) to come upon, fall or light upon, attack (enemy); iii) to come to pass; 1a3) to attain to; 1a4) to be enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in; 1b2) to carry in; 1b3) to bring in, *CAUSE* *TO* *COME* in, gather, cause to come, bring near, bring against, bring upon; 1b4) to bring to pass; 1c) (Hophal); 1c1) to be brought, brought in; 1c2) to be introduced, be put;

H3920@{

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

@2: Sup: 55 - DIMINISHMENT: CHIEN (#60); Ego: 50 - VASTNESS / WASTING: T'ANG (#55),

@3: Sup: 4 - BARRIER: HSIEN (#64); Ego: 30 - BOLD RESOLUTION: YI (#85),

@4: Sup: 24 - JOY: LE (#88); Ego: 20 - ADVANCE: CHIN (#105),

@5: Sup: 28 - CHANGE: KENG (#116); Ego: 4 - BARRIER: HSIEN (#109),

Male: #116; Feme: #109

} // #109

#109 as [#5, #50, #30, #20, #4] / [#50, #30, #20, #4, #5] = lâkad (H3920): {UMBRA: #54 % #41 = #13} 1) to capture, take, seize; 1a) (Qal); 1a1) *TO* *CAPTURE*, *SEIZE*; 1a2) to capture (of men) (fig.); 1a3) to take (by lot); 1b) (Niphil); 1b1) to be captured; 1b2) to be caught (of men in trap, snare) (fig.); 1c) (Hithpael) to grasp each other;

#109 as [#9, #5, #30, #5, #10, #50] = thélō (G2309): {UMBRA: #844 % #41 = #24} 1) to will, have in mind, intend; 1a) *TO* *BE* *RESOLVED* *OR* *DETERMINED*, *TO* *PURPOSE*; 1b) to desire, to wish; 1c) to love; 1c1) to like to do a thing, be fond of doing; 1d) to take delight in, have pleasure;

#109 as [#6, #2, #1, #10, #40, #10, #600] = 'êymâh (H367): {UMBRA: #56 % #41 = #15} 1) *TERROR*, *DREAD*;

#109 as [#50, #2, #7, #10, #600] = bâzâh (H959): {UMBRA: #14 % #41 = #14} 1) *TO* *DESPISE*, *HOLD* *IN* *CONTEMPT*, *DISDAIN*; 1a) (Qal) to despise, regard with contempt; 1b) (Niphal); 1b1) to be despised; 1b2) to be despicable; 1b3) to be vile, worthless; 1c) (Hiphil) to cause to despise;

#109 as [#6, #5, #40, #5, #3, #10, #600] = hâgâh (H1897): {UMBRA: #13 % #41 = #13} 1) to moan, growl, utter, muse, mutter, meditate, devise, plot, speak; 1a) (Qal); 1a1) to roar, growl, groan; 1a2) to utter, speak; 1a3) *TO* *MEDITATE*, *DEVISE*, *MUSE*, *IMAGINE*; 1b) (Poal) to utter; 1c) (Hiphil) to mutter;

**#102 = #82 - TERMS OF COMPLIANCE + #20 - ADVANCE (CHIN) --> #74 - CLOSURE (CHIH) [#POSITION: As to Closure (no. #74), both are shut off, but]
jìn: 1. to enter, 2. to advance**

#102 as [#6, #10, #60, #20, #6] = çâkak (H5526): {UMBRA: #100 % #41 = #18} 1) (Qal) to hedge, fence about, shut in; 2) to block, overshadow, screen, *STOP* *THE* *APPROACH*, *SHUT* *OFF*, cover; 2a) (Qal); 2a1) to screen, cover; 2a2) to cover oneself; 2a3) protector (participle); 2b) (Hiphil); 2b1) to screen, cover; 2b2) to cover, defecate (euphemism); 3) (Qal) to cover, lay over; 4) to weave together; 4a) (Qal) to weave together; 4b) (Pilpel) to weave, weave together;

#102 as [#1, #40, #6, #50, #5] = 'ëmûwnâh (H530): {UMBRA: #102 % #41 = #20} 1) *FIRMNESS*, *FIDELITY*, steadfastness, steadiness;

#102 as [#40, #60, #2] = mêçab (H4524): {UMBRA: #102 % #41 = #20} 1) *ROUND* *THING*, surroundings, round about, that which surrounds, that which is round; 1a) environs; 1a1) surrounding places; 1a2) round about (adv); 1b) round table;

#102 as [#10, #90, #2] = y^etsab (H3321): {UMBRA: #102 % #41 = #20} 1) (Pael) to make stand, make certain, gain certainty, *KNOW* *THE* *TRUTH*, *BE* *CERTAIN*;

#102 as [#1, #90, #6, #5] / [#6, #90, #6] = tsâvâh (H6680): {UMBRA: #101 % #41 = #19} 1) to command, charge, give orders, lay charge, give charge to, order; 1a) (Piel); 1a1) to lay charge upon; 1a2) *TO* *GIVE* *CHARGE* *TO*, *GIVE* *COMMAND* *TO*; 1a3) to give charge unto; 1a4) to give charge over, appoint; 1a5) to give charge, command; 1a6) to charge, command; 1a7) to charge, commission; 1a8) to command, appoint, ordain (of divine act); 1b) (Pual) to be commanded;

#102 as [#2, #80, #10, #4, #6] = pîyd (H6365): {UMBRA: #94 % #41 = #12} 1) ruin, *DISASTER*, destruction;

#102 as [#6, #40, #30, #1, #20, #5] = m^elâ'kâh (H4399): {UMBRA: #96 % #41 = #14} 1) occupation, work, business; 1a) occupation, business; 1b) property; 1c) *WORK* (*SOMETHING* *DONE* *OR* *MADE*); 1d) workmanship; 1e) service, use; 1f) public business; 1f1) political; 1f2) religious;

#102 as [#6, #40, #5, #6, #40, #5] = m^ehûwmâh (H4103): {UMBRA: #96 % #41 = #14} 1) *TUMULT*, *CONFUSION*, *DISQUIETUDE*, discomfiture, destruction, trouble, vexed, vexation; 1a) tumult, confusion, disturbance, turmoil, disquietude, panic; 1b) discomfiture;

#102 as [#30, #6, #10, #50, #6] / [#10, #30, #6, #50, #6] = lâvâh (H3867): {UMBRA: #41 % #41 = #41} 1) to join, be joined; 1a) (Qal) *TO* *JOIN*, *BE* *JOINED*, *ATTEND*; 1b) (Niphal) to join oneself to, be joined unto; 2) to borrow, lend; 2a) (Qal) to borrow; 2b) (Hiphil) to cause to borrow, lend to;

#102 as [#10, #8, #60, #4, #500] = châçad (H2616): {UMBRA: #72 % #41 = #31} 1) to be good, be kind; 1a) (Hithpaal) to show kindness to oneself; 2) *TO* *BE* *REPROACHED*, *BE* *ASHAMED*; 2a) (Piel) to be put to shame, be reproached;

#135 = #82 - TERMS OF COMPLIANCE + #53 - ETERNITY (YUNG)
--> #33 - CLOSENESS (MI) [**#TIME:** As to Closeness (no. #33), all use the One]

yǒng: 1. perpetually; eternally; forever, 2. long; distant, 3. throughout; completely, 4. to extend; to lengthen, 5. to sing; to chant, 6. far-reaching; remote

#135 as [#40, #3, #2, #30, #20, #600] = g^ebûwl (H1366): {UMBRA: #41 % #41 = #41} 1) border, territory; 1a) border; 1b) *TERRITORY* (*ENCLOSED* *WITHIN* *BOUNDARY*); 1c) region, territory (of darkness) (fig.);

#135 as [#3, #6, #70, #50, #6] = gâva' (H1478): {UMBRA: #79 % #41 = #38} 1) *TO* *EXPIRE*, die, perish, give up the ghost, yield up the ghost, be dead, be ready to die; 1a) (Qal) to expire, die, be about to die;

#135 as [#30, #9, #40, #6, #700] / [#30, #9, #40, #50, #6] = t̂aman (H2934): {UMBRA: #99 % #41 = #17} 1) to hide, conceal, bury; 1a) (Qal); 1a1) to hide; 1a2) *HIDING*, *CONCEALING*, *SECRETLY* *LAYING* (participle); 1a3) darkness (participle); 1b) (Niphal) to hide oneself; 1c) (Hiphil) to hide;

#135 as [#1, #3, #50, #70, #10, #1] = áгноia (G52): {UMBRA: #135 % #41 = #12} 1) *LACK* *OF* *KNOWLEDGE*, *IGNORANCE*; 1a) esp. of divine things; 1b) of *MORAL* *BLINDNESS*;

#135 as [#40, #40, #30, #20, #5] = mamlâkâh (H4467): {UMBRA: #135 % #41 = #12} 1) *KINGDOM*, *DOMINION*, *REIGN*, *SOVEREIGNTY*; 1a) kingdom, realm; 1b) sovereignty, dominion; 1c) reign;

#135 as [#40, #90, #5] = matstsâh (H4683): {UMBRA: #135 % #41 = #12} 1) *STRIFE*, *CONTENTION*;

#135 as [#4, #70, #60, #1] = dóxa (G1391): {UMBRA: #135 % #41 = #12} 1) opinion, judgment, view; 2) *OPINION*, *ESTIMATE*, *WHETHER* *GOOD* *OR* *BAD* *CONCERNING* *SOMEONE*; 2a) in the NT always a good opinion concerning one, resulting in praise, honour, and glory; 3) splendour, brightness; 3a) of the moon, sun, stars; 3b) magnificence, excellence, preeminence, dignity, grace; 3c) majesty; 3c1) a thing belonging to God; i) the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity; 3c2) a thing belonging to Christ; i) the kingly majesty of the Messiah; ii) the absolutely perfect inward or personal excellency of Christ; the majesty; 3c3) of the angels; i) as apparent in their exterior brightness; 3c4) *A* *MOST* *GLORIOUS* *CONDITION*, *MOST* *EXALTED* *STATE*; i) of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth; ii) the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven;

#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;

#135 as [#20, #1, #100, #4, #9, #1] = kardía (G2588): {UMBRA: #136 % #41 = #13} 1) the heart; 1a) that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life; 1b) *DENOTES* *THE* *CENTRE* *OF* *ALL* *PHYSICAL* *AND* *SPIRITUAL* *LIFE*; 1b1) the vigour and sense of physical life; 1b2) the centre and seat of spiritual life; i) the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours; ii) of the understanding, the faculty and seat of the intelligence; iii) of the will and character; iv) of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions; 1b3) of the middle or central or inmost part of anything, even though inanimate;

#135 as [#30, #5, #30, #20, #10, #600] = hâlak (H1980): {UMBRA: #55 % #41 = #14} 1) to go, walk, come; 1a) (Qal); 1a1) to go, walk, come, depart, proceed, move, go away; 1a2) *TO* *DIE*, *LIVE*, *MANNER* *OF* *LIFE* (fig.); 1b) (Piel); 1b1) to walk; 1b2) to walk (fig.); 1c) (Hithpael); 1c1) to traverse; 1c2) to walk about; 1d) (Niphal) to lead, bring, lead away, carry, cause to walk;

Our subsequent goal is to derive a viable meta narrative which might coherently convey the underlying meta logical processes for that ONTIC_OBLIGANS_215 actioning, for which we can already observe, has by its inherent IDEAS #102 and #135 as a property possessing the recursive and unaccountable capability for a forceful (**#237 - USE OF FORCE**) effect upon the ONTIC modality which is our conceptual anthropological paradigm.

It will entail some endeavour to formulate such a hypothesis which begins with a rationalisation of any IDEAS inherent to the ONTIC_OBLIGANS_215 condition itself, as to conclusively realise any potential for such to logically operate as an utilitarian function. In only then making a further consideration as to whether any state of flux occurring from **STOICHEION OF THE KOSMOS (#135 / #405)** which is implicit to the **PYTHAGOREAN #1080 - HETEROS THEORY OF NUMBER** schema when applied to the ONTIC_OBLIGANS_215 condition is then sufficient a

cause for a dialectic progression into either **#897 - ABYSS NIHILISM / #897 - LEGAL NIHILISM** as an insufferable state of being in a redundancy consequential to such DERIVED SECTARIAN BELIEF.

@135 - DEME v's BINOMIAL STOICHEION SUBSTITUTION

@102 - RAPACIOUSNESS v's ONTIC / #237 - DEME USE OF FORCE

@168 - ONTIC ROOT (LANGUAGE / TIME)

#405 + @215 - SELF CONTRADICTION = @620 - *PRINCIPLE*

OF* *MATERIALITY as [#40, #5, #300, #1, #9, #5, #200, #10, #50] = **metáthesis (G3331): {UMBRA: #770 % #41 = #32} 1)**

transfer: from one place to another; **2)** to change; **2a)** of things instituted or established;

G3331@{

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

@2: Sup: 45 - **GREATNESS: TA (#85)**; Ego: 5 - **KEEPING SMALL: SHAO (#45 - I AM NOT A DOER OF WRONG {%1})**,

@3: Sup: 21 - **RELEASE: SHIH (#106)**; Ego: 57 - **GUARDEDNESS: SHOU (#102 - I AM NOT RAPACIOUS {%4})**,

@4: Sup: 22 - **RESISTANCE: KE (#128)**; Ego: 1 - **CENTRE: CHUNG (#103)**,

@5: Sup: 31 - **PACKING: CHUANG (#159)**; Ego: 9 - **BRANCHING OUT: SHU (#112)**,

@6: Sup: 36 - **STRENGTH: CH'IANG (#195)**; Ego: 5 - **KEEPING SMALL: SHAO (#117)**,

@7: Sup: 74 - **CLOSURE: CHIH (#269)**; Ego: 38 - **FULLNESS: SHENG (#155)**,

@8: Sup: 3 - **MIRE: HSIEN (#272)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#165)**,

@9: Sup: 53 - **ETERNITY: YUNG (#325)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34})**,

Male: #325 - rhíza (G4491): *ROOT* / kládos (G2798):

BRANCHES; **Feme: #215**

} // #620

"BOAST NOT AGAINST THE *BRANCHES*-G2798.

#168 - ONTIC ROOT (LANGUAGE / TIME) as [#100, #10, #7, #1, #50] /

#325 as [#100, #10, #7, #8, #200] = rhíza (G4491): {UMBRA: #118 % #41 = #36} 1) a *ROOT*; 2) that which like a root springs from a root, a sprout, shoot; 3) metaphor offspring, progeny;

#135 - DEME PROSCRIPTION as [#20, #30, #1, #4, #70, #10] / **#325** as [#20, #30, #1, #4, #70, #200] = kládos (G2798):
{UMBRA: #325 % #41 = #38} 1) a young tender shoot, broken off for grafting; 2) *A* *BRANCH*; 2a) as the Jewish patriarchs are likened to a root, so their posterity are likened to *BRANCHES*;

BUT IF THOU BOAST, THOU BEAREST NOT THE *ROOT*-G4491, BUT THE *ROOT*-G4491 THEE." [Romans 11:18]

#620 + @130 - ACT SEVERELY / ABUSE / WICKEDNESS = #750 - *PRINCIPLE* *OF* *PERSISTENCE* (DISCRIMINATING NORM)

#750 as [#200, #5, #2, #1, #200, #40, #1, #300, #1] = sébasma (G4574): {UMBRA: #449 % #41 = #39} 1) *WHATEVER* *IS* *RELIGIOUSLY* *HONOURED*, *AN* *OBJECT* *OF* *WORSHIP*; 1a) of temples, altars, *STATUES*, *IDOLATROUS* *IMAGES*;

#750 + @147 - TO ESTABLISH (MALE DEME) = #897 - *OBLIGATING* *NORM* (#897 - ABYSS NIHILISM / #897 - LEGAL NIHILISM)

And whether the STOICHEION OF THE KOSMOS (**#135 / #405**) artifice when applied as a substituted binomial stasis and **#45 - METHODOLOGY** which supposedly possesses an imperceptible property: a magical equilibrium as controller by an imposition upon an implicit ONTIC dialectic description of a living being, so as to harness it's intrinsic ternary nature, can then equivalently result in an existential crisis by cause of an adverse circumstance (eg: **fire, flood, drought and tempest**) without any intervening ONTIC effect of #491 - AGENCY as a sustaining criteria that is made of the #205 - principle of persistence, will then similarly degenerate into an ontological consequence characterised by nihilism.

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

<<http://www.grapple369.com/Groundwork/215%20-%20Self%20Contradiction%20As%20Utilitarian%20Rationalisation.pdf>>

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