

CAUSE CÉLÈBRE ANCHOR UPON 26 MAY 2019 SO AS TO IMPOSE A SUBSTITUTED ONTIC #105 / #315 & #114 / #342 ETHIC UPON OUR BOER WAR MEMORIAL DAY AS SUNDAY PRIOR TO 31 MAY GIVEN INITIAL REFUSAL OF COMMUNION BY CARDINAL GEORGE PELL AT SAINT PATRICK'S CATHEDRAL EAST MELBOURNE UPON SUNDAY 31 MAY 1998:

(c) 2019 Dolf Leendert Boek, Revision: 15 August 2019

SUNDAY 31 MAY 2015 - #364

SUNDAY 29 MAY 2016 - #364

SUNDAY 28 MAY 2017 - #371 <-- ***CAUSE* *CÉLÈBRE* *TARGETED* *BY* *UNLAWFUL* *LIQUOR* *BAN***

SUNDAY 27 MAY 2018 - #364

SUNDAY 26 MAY 2019 - #364 = **#1827 - *LITURGICAL* *CALENDAR***

Year	LECTIONARY CYCLE		Ash	Easter	Ascension of the Lord	Pentecost	Body and Blood of Christ	
	Sunday	Weekday	Wednesday					
2015	B	I	18 Feb	5 Apr	17 May	24 May	7 June	364 days
2016	C	II	10 Feb	27 Mar	8 May	15 May	29 May	364 days
2017	A	I	1 Mar	16 Apr	28 May	4 June	18 June	371 days
2018	B	II	14 Feb	1 Apr	13 May	20 May	3 June	364 days
2019	C	I	6 Mar	21 Apr	2 June	9 June	23 June	364 days

<<http://www.grapple369.com/Groundwork/Liturgical%20Calendar%202004-2040.pdf>>

@1 - SOVEREIGN, @5 - #0, #65 - SOLDIER {4 x #364 + #371 = #1827 - LITURGICAL CALENDAR: SUNDAY 26 MAY 2019}, #175 - MARRIAGE {#1827 - EUCHARIST: SUNDAY 31 MAY 1998}

DOUBLE CROSS / WHITE-ANTING BOER MEMORIAL COMMEMORATIONS (1.2.8.32.0)@{

- @1:** Sup: 32 (#32); Ego: 32 (#32),
- @2:** Sup: 9 (#41); Ego: 58 (#90),
- @3:** Sup: 49 (#90); Ego: 40 (#130 - I AM NOT EVIL MINDED { %3 }),
- @4:** Sup: 48 (#138); Ego: 80 (#210 - I AM NOT OF AGGRESSIVE HAND { %30 }),
- @5:** Sup: 1 (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS { %13 }); Ego: 34 (#244),
- @6:** Sup: 67 (#206); Ego: 66 (#310: TO SPEAK REPROACHFULLY, RAIL AT, REVILE, CALUMNIATE, BLASPHEME),
- @7:** Sup: 78 (#284); Ego: 11 (#321: CAUSE OR REASON AGAINST #322 - DEMOCRATIC PRINCIPLES),
- @8:** Sup: 45 (#329: REFORMED THE CALENDAR ACT 1751 (1930))

OF ENGLAND AND BRITISH DOMINIONS SO THAT A NEW YEAR BEGAN ON #329 / #329 - 1 JANUARY RATHER THAN 25 MARCH (LADY DAY) AND WOULD RUN ACCORDING TO THE GREGORIAN CALENDAR, AS USED IN MOST OF WESTERN EUROPE); Ego: 48
(#369: AGAINST HUMAN DISCRIMINATING NORM / SAINT GEORGE CROSS ON FLAG: #205 - PRINCIPLE OF PERSISTENT SUBSTANCE / #164 - PRINCIPLE OF MATERIALITY),

@9: Sup: 43 (#372: *HELL* / EXTREME DEGRADATION OF SIN);
Ego: 79 (**#448: INHOSPITABLE**),

Male: **#372**; Feme: **#448**

}

G80@{

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

@2: Sup: 5 - KEEPING SMALL: SHAO (#6); Ego: 4 - BARRIER: HSIEN (#5),

@3: Sup: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#16); Ego: 5 - KEEPING SMALL: SHAO (#10),

@4: Sup: 40 - LAW/MODEL: FA (#56); Ego: 30 - BOLD RESOLUTION: YI (#40),

@5: Sup: 54 - UNITY: K'UN (#110); Ego: 14 - PENETRATION: JUI (#54),

@6: Sup: 43 - ENCOUNTERS: YU (#153); Ego: 70 - SEVERANCE: KE (#124),

@7: Sup: 81 - FOSTERING: YANG (#234); Ego: 38 - FULLNESS: SHENG (#162),

Male: **#234**; Feme: **#162**

} // **#810**

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

UMBRA: #810 % #41 = #31 - Military Stratagem, Quelling War; I-Ching: **H32** - Perseverance, Endurance, Duration, Constancy; Tetra: **51** - Constancy;

THOTH MEASURE: #31 - Oh thou who hast different faces, and makest thine appearance in Net'efit; I am not one of inconstant mind.

#VIRTUE: With Packing (no. #31), a move home, but

#TOOLS: With Stoppage (no. #71), a failure to proceed.

#POSITION: With Stove (no. #44), love of profit.

#TIME: With Law (no. #40), abhorrence of the cruel.

#CANON: #186

ONTIC_OBLIGANS_186@{

@1: Sup: 31 - PACKING: CHUANG (#31); Ego: 31 - PACKING:

CHUANG (#31),

@2: Sup: 21 - **RELEASE: SHIH (#52)**; Ego: 71 - **STOPPAGE: CHIH (#102 - I AM NOT RAPACIOUS {%4})**,

@3: Sup: 65 - **INNER: NEI (#117)**; Ego: 44 - **STOVE: TSAO (#146 - I AM NOT A LAND-GRABBER {%15})**,

@4: Sup: 24 - **JOY: LE (#141)**; Ego: 40 - **LAW/MODEL: FA (#186 - I AM NOT ONE OF INCONSTANT MIND {%31})**,

Male: #141; Feme: #186

} // #186

#810 - *NEEDLE* / *TUMULT* as [#1, #4, #5, #30, #500, #70, #200] = adelphós (G80): {UMBRA: #0 as #810 % #41 = #31} 1) a brother, whether born of the same two parents or only of the same father or mother; **2) *HAVING* *THE* *SAME* *NATIONAL* *ANCESTOR*, *BELONGING* *TO* *THE* *SAME* *PEOPLE*, *OR* *COUNTRYMAN***; **3)** any fellow or man; **4)** a fellow believer, united to another by the bond of affection; **5)** an associate in employment or office; **6)** brethren in Christ; **6a)** his brothers by blood; **6b)** all men; **6c)** apostles; **6d)** Christians, as those who are exalted to the same heavenly place;

@130 + @210 + @139 = #479 as [#6, #400, #2, #10, #1, #50, #10]

#419 - *SLAUGHTER* as [#400, #2, #10, #1, #6] / #419 as [#6, #5, #2, #1, #400, #5]

#434 - 25 AUGUST 2017 (*BIGGEST* *BLOKES* *BBQ*) as [#5, #2, #10, #1, #400, #10, #6] / #434 as [#6, #5, #2, #10, #1, #400, #10] = bôw' (H935): {UMBRA: #0 as #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;

#434 as [#2, #2, #10, #400, #500] = bayith (H1004): {UMBRA: #1 as #412 % #41 = #2} 1) *HOUSE*; **1a)** house, dwelling habitation; **1b)** shelter or abode of animals; **1c)** human bodies (fig.); **1d) *OF* *SHEOL***; **1e) *OF* *ABODE* *OF* *LIGHT* *AND* *DARKNESS***; **1f)** of land of Ephraim; **2)** place; **3)** receptacle; **4)** home, house as containing a family; **5)** household, family; **5a)** those belonging to the same household; **5b)** family of descendants, descendants as organized body; **6)** household affairs; **7)** inwards (metaph.); **8)** (TWOT) ***TEMPLE***; **9)** on the inside; **10)** within;

NOTE: The next **BIGGEST BLOKES BBQ** is scheduled for 11 October 2019 as anniversary of the commencement to the BOER WAR on 11 OCTOBER 1899 and the **#810 / #1386 - *TUMULT*** as the throwing of a BUDDHA STATUE through my #311 - HOME window on 11 OCTOBER 2017.

#434 as [#6, #400, #7, #2, #8, #5, #6] = zâbach (H2076):
{UMBRA: #9 as #17 % #41 = #17} 1) *TO* *SLAUGHTER*,
***KILL*, *SACRIFICE*, *SLAUGHTER* *FOR* *SACRIFICE*; 1a)**
(Qal); 1a1) to slaughter for sacrifice; 1a2) to slaughter for eating; 1a3)
***TO* *SLAUGHTER* *IN* *DIVINE* *JUDGMENT*; 1b) (Piel) to**
sacrifice, offer sacrifice;

<<http://www.grapple369.com/Grumble/?idea:{434}>>

THE #371 - SAINT ANDREWS CAUSE CÉLÈBRE AS TARGETING ME IS #434 - DEPLOYING MY SOVEREIGN / SACRED INTELLECTUAL PROPERTY WHICH IS FORBIDDEN

Nous: #56
Time: 10:10 hrs
Date: 2017.8.25
Torah: [#30, #1, #6]@{
 @1: Sup: 30 (#30); Ego: 30 (#30),
 @2: Sup: 31 (#61); Ego: 1 (#31),
 @3: Sup: 37 (#98); Ego: 6 (#37),
 Male: #98; Feme: #37
 } // #37
Dao: Abstruse Mysterious Virtuosity
Tetra: #46 - Enlargement
I-Ching: H55 - Abundance, Abounding, Fullness

#434 - BLOKES BBQ UPON 25 AUGUST 2017

CONVEYS A #236 - PAIRING OF THE 'MIND' AS 'WILL' AND 'MANNER' OF 'THINKING' BY ROMAN GOVERNANCE CAUSE CÉLÈBRE AS #364 - ANTI-SEMITISM AND #375 - SCHEMA BY FENCES / SLAUGHTER OF CATTLE BEING THE LOSS OF ABORIGINAL AUTONOMY AND THE IMPETUS FOR TREASON BY COLONIAL #315 - NATIONALISM

Latin: Multus {God who delivers from the evil} Alt: Hyaie {God and Man Exist} {

1. PROTECTS AGAINST WEAPONS & PERILS OF TRAVEL
2. MEDICINAL HERBS
3. WATER
4. Chumis

Solar Eclipse: 1 August 2008 (AEST)

Judah {Praise of the Lord; confession}

Prototype: *HOMOIOS* {#434 / #383} / HETEROS {#449 / #350} / TORAH {#474 / #403} HOMOIOS

Male Idea	#434	Telos	#383	Female Idea	
Being a Guide, Returning to the Root	#16	16	16	#16	Being a Guide, Returning to the Root
Strength's Warning Signs, Revealers of Virtue	#76	92	76	#60	Skill Rulership, Maintain One's Place
Natural Guides and Nursing Virtuosity	#51	143	132	#56	Abstruse Mysterious Virtuosity
Strategic Reversal, Putting Oneself Behind	#66	209	147	#15	Mastering Guiding Discourse, Revealers of Virtue
What's behind it all?, Imaging the Mysterious	#25	234	187	#40	Reversal, Avoiding Activity
Controlling Feelings, Overcome Delusion	#74	308	236	#49	Sage's Constancy, Trust in Virtue
Abstruse Mysterious Virtuosity	#56	364	299	#63	Origins in Reversal, Consider Beginnings
Value and Function of Non-Existence	#11	375	335	#36	Natural Reversals, 'Secret' Explanation
A Sensible Guide, Hold Fast To Reason	#59	434	383	#48	Forgetting Knowledge

Prototype: *HOMOIOS* {#434 - *DEPLOYING* *MY* *SOVEREIGN* / *SACRED* *INTELLECTUAL* *PROPERTY* *WHICH* *IS* *FORBIDDEN* / #383} / HETEROS {#449 / #350} / TORAH {#474 / #403}

<<http://www.grapple369.com/Grumble/?zen:3,row:4,col:9,nous:56&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 3, row: 4, col: 9, nous: 56 [Date: 2017.8.25, Time: 10:10 hrs, Super: #434 / #51 - Natural Guides and Nursing Virtuosity; I-Ching: H47 - Oppression (exhaustion), Confining, Entangled; Tetra: 69 - Exhaustion, Ego: #383 / #56 - Abstruse Mysterious Virtuosity; I-Ching: H55 - Abundance, Abounding, Fullness; Tetra: 46 - Enlargement]

@102 + @146 + @186 = #434 - 25 AUGUST 2018 / *TUMULT*
ONTIC OBLIGANS: WHAT IS A METAPHYSICS OF MORALS: #56 -
TARGETED RELIGIOUS #312 - HATRED, INTELLECTUAL PROPERTY
THEFT AND SLANDER BY MISNOMERED PIETY WITHIN SAINT
ANDREWS CAUSE CÉLÈBRE AS #492 - BOER / #315 - ANZAC
DEFAMATION?

@168 <— BINOMIAL STASIS SOURCE OF IMPEDANCE
@215 <— MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73
- CANNOT BE CHANGED}

@157 <— #360 - ANNUAL / CENTENNIAL 2018 ASSEMBLY AS
BEER-SHEBA PLOT {#360 - #157 = #203 as [#2, #1, #200] =
b'êr (H875): {UMBRA: #8 as #203 % #41 = #39} 1) well, pit,
spring}

@130 <— I AM NOT EVIL MINDED {%3} AS MENS REA

@175 <— MARRIAGE OATH (SHEBA)

@185 <-- EMPOWERMENT

@115 <-- HOSPITABLE (POTUS / MOSES SEAT / DIGNITY ROYAL)

@196 <-- COMBATANTS

@45 = #1386 AS *DYNAMICS* OF *TUMULT* *BEHAVIORAL*
ENFORCEMENT

<http://www.grapple369.com/Grumble/?idea:{1386}>>

#1386 as [#9, #70, #100, #400, #2, #5, #800] / #810 as [#9,
#70, #100, #400, #2, #5, #10, #200, #9, #5] = thorybéō (G2350):
{UMBRA: #2 as #1386 % #41 = #33} 1) to make a noise or uproar,
be turbulent; 2) *TO* *DISTURB*, *THROW* *INTO*
***CONFUSION*; 2a) *TO* *BE* *TROUBLED* *IN* *MIND*; 2b)**
***TO* *WAIL* *TUMULTUOUSLY*;**

"BUT THE JEWS WHICH BELIEVED NOT, MOVED WITH ENVY, TOOK UNTO
THEM CERTAIN LEWD FELLOWS OF THE BASER SORT, AND GATHERED A
COMPANY, AND SET-**G2350** ALL THE CITY ON AN UPROAR-**G2350**, AND
ASSAULTED THE HOUSE OF JASON {HE THAT CURES}, AND SOUGHT
TO BRING THEM OUT TO THE PEOPLE." [Acts 17:5]

G987@{

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

@2: Sup: 32 - **LEGION: CHUANG (#34)**; Ego: 30 - **BOLD RESOLUTION: YI (#32)**,
 @3: Sup: 33 - **CLOSENESS: MI (#67)**; Ego: 1 - **CENTRE: CHUNG (#33)**,
 @4: Sup: 71 - **STOPPAGE: CHIH (#138)**; Ego: 38 - **FULLNESS: SHENG (#71)**,
 @5: Sup: 4 - **BARRIER: HSIEN (#142)**; Ego: 14 - **PENETRATION: JUI (#85)**,
 @6: Sup: 12 - **YOUTHFULNESS: T'UNG (#154)**; Ego: 8 - **OPPOSITION: KAN (#93)**,
 @7: Sup: 52 - **MEASURE: TU (#206)**; Ego: 40 - **LAW/MODEL: FA (#133)**,
 @8: Sup: 57 - **GUARDEDNESS: SHOU (#263)**; Ego: 5 - **KEEPING SMALL: SHAO (#138)**,
 @9: Sup: 47 - **PATTERN: WEN (#310)**; Ego: 71 - **STOPPAGE: CHIH (#209)**,
Male: #310; Feme: #209
 } // #1586

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

UMBRA: #1586 % #41 = #28 - Opposites and Primitivism, Returning to Simplicity; I-Ching: **H24** - Return, The turning point; Tetra: **2** - Full Circle;

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

#VIRTUE: With Change (no. #28), alterations but sharing smiles.
#TOOLS: With Dimming (no. #68), over a long time, increasing troubles.
#POSITION: With Vastness (no. #50), the infinitely great, but
#TIME: With Barrier (no. #4), the buried and blocked.
#CANON: #150

ONTIC_OBLIGANS_150@{

@1: Sup: 28 - **CHANGE: KENG (#28)**; Ego: 28 - **CHANGE: KENG (#28)**,
 @2: Sup: 15 - **REACH: TA (#43)**; Ego: 68 - **DIMMING: MENG (#96)**,
 @3: Sup: 65 - **INNER: NEI (#108)**; Ego: 50 - **VASTNESS/WASTING: T'ANG (#146 - I AM NOT A LAND-GRABBER {%15})**,
 @4: Sup: 69 - **EXHAUSTION: CH'IUNG (#177 - I AM NOT GIVEN TO CURSING {%29})**; Ego: 4 - **BARRIER: HSIEN (#150 - I INDULGE NOT IN ANGER {%28})**,
Male: #177; Feme: #150
 } // #150

#1586 as [#2, #30, #1, #200, #500, #8, #40, #5, #800] =
blasphēméō (G987): {**UMBRA: #0 as #1586 % #41 = #28**} 1) ***TO***
***SPEAK* *REPROACHFULLY*, *RAIL* *AT*, *REVILE*,**
***CALUMNIATE*, *BLASPHEME*;** 2) to be evil spoken of, reviled, railed
at;

G156@{

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

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

DEFECTIVENESS, DISTORTION: HSIEN (#11),

@3: Sup: 68 - **DIMMING: MENG (#80)**; Ego: 57 - **GUARDEDNESS:**
SHOU (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY**
DOMAIN {%42}),

@4: Sup: 77 - **COMPLIANCE: HSUN (#157 - I AM NOT ONE OF**
PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT
FOR MY OWN PROPERTY {%41}); Ego: 9 - **BRANCHING OUT: SHU**
(#77),

@5: Sup: 78 - **ON THE VERGE: CHIANG (#235)**; Ego: 1 - **CENTRE:**
CHUNG (#78),

Male: #235; Feme: #78

} // #321

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

UMBRA: #322 % #41 = #35 - Great Guiding Signs?, Virtue of
Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

THOTH MEASURE: #35 - Oh Tem-sepu, who maketh thine appearance
in Tattu; I am not one who curseth the king.

#VIRTUE: As to Gathering (no. #35), it is success.

#TOOLS: With Failure (no. #75), loss of fortune.

#POSITION: With Ascent (no. #7), high ambitions.

#TIME: With Sinking (no. #64), low ambitions.

#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 35 - **GATHERING: LIEN (#35)**; Ego: 35 - **GATHERING:**
LIEN (#35),

@2: Sup: 29 - **DECISIVENESS: TUAN (#64)**; Ego: 75 - **FAILURE:**
SHIH (#110),

@3: Sup: 36 - **STRENGTH: CH'IANG (#100)**; Ego: 7 - **ASCENT:**
SHANG (#117),

@4: Sup: 19 - **FOLLOWING: TS'UNG (#119)**; Ego: 64 - **SINKING:**
CH'EN (#181 - **I LEND NOT A DEAF EAR TO THE WORDS OF**

RIGHTEOUSNESS { %24 } / I AM NOT ONE WHO CURSETH THE KING { %35 },

Male: #119; Feme: #181
} // #181

**#321 as [#1, #10, #300, #9, #1] / #322 - *AGAINST*
DEMOCRACY as [#1, #10, #300, #10, #1] = aitía (G156):**
{UMBRA: #40 as #322 % #41 = #35} 1) cause, reason; **2)** cause for which one is worthy of punishment, crime; **3)** charge of crime, accusation;

G1218@{

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

@2: Sup: 12 - **YOUTHFULNESS:** T'UNG (#16); Ego: 8 -

OPPOSITION: KAN (#12),

@3: Sup: 52 - **MEASURE:** TU (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN { %42 }**); Ego: 40 - **LAW/**

MODEL: FA (#52),

@4: Sup: 41 - **RESPONSE:** YING (#109); Ego: 70 - **SEVERANCE:** KE (#122),

@5: Sup: 79 - **DIFFICULTIES:** NAN (#188); Ego: 38 - **FULLNESS:** SHENG (#160),

Male: #188; Feme: #160

} // #322

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

UMBRA: #322 % #41 = #35 - Great Guiding Signs?, Virtue of Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

THOTH MEASURE: #35 - Oh Tem-sepu, who makest thine appearance in Tattu; I am not one who curseth the king.

#VIRTUE: As to Gathering (no. #35), it is success.

#TOOLS: With Failure (no. #75), loss of fortune.

#POSITION: With Ascent (no. #7), high ambitions.

#TIME: With Sinking (no. #64), low ambitions.

#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 35 - **GATHERING:** LIEN (#35); Ego: 35 - **GATHERING:** LIEN (#35),

@2: Sup: 29 - **DECISIVENESS:** TUAN (#64); Ego: 75 - **FAILURE:** SHIH (#110),

@3: Sup: 36 - **STRENGTH:** CH'IANG (#100); Ego: 7 - **ASCENT:** SHANG (#117),

@4: Sup: 19 - **FOLLOWING: TS'UNG (#119)**; Ego: 64 - **SINKING: CH'EN (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING{%35})**,

Male: #119; Feme: #181
} // #181

#322 as [#4, #8, #40, #70, #200] = dēmos (G1218): {**UMBRA: #77 as #322 % #41 = #35} 1**} the people, the mass of people assembled in a public place;"

H7585@{

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

@2: Sup: 6 - **CONTRARIETY: LI (#36)**; Ego: 57 - **GUARDEDNESS: SHOU (#87)**,

@3: Sup: 7 - **ASCENT: SHANG (#43)**; Ego: 1 - **CENTRE: CHUNG (#88)**,

@4: Sup: 13 - **INCREASE: TSENG (#56)**; Ego: 6 - **CONTRARIETY: LI (#94)**,

@5: Sup: 43 - **ENCOUNTERS: YU (#99)**; Ego: 30 - **BOLD RESOLUTION: YI (#124)**,

@6: Sup: 48 - **RITUAL: LI (#147)**; Ego: 5 - **KEEPING SMALL: SHAO (#129)**,

Male: #147; Feme: #129
} // #372

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

UMBRA: #337 % #41 = #9 - Inconstancy of Achievement, Practicing Placidity; I-Ching: **H7** - The Army, Leading, Troops; Tetra: **32** - Legion;

THOTH MEASURE: #9 - Oh Breaker of bones, who makest thine appearance in Sutenhunen; I am not a teller of lies.

#VIRTUE: If it is Branching Out (no. #9), it comes, but

#TOOLS: If it is Flight (no. #49), it flees.

#POSITION: As to Greatness (no. #45), it is the outside, but

#TIME: As to Closing In (no. #58), it is the inside.

#CANON: #161

ONTIC_OBLIGANS_161@{

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

@2: Sup: 58 - **GATHERING IN: HSI (#67)**; Ego: 49 - **FLIGHT: T'AO (#58)**,

@3: Sup: 22 - **RESISTANCE: KE (#89)**; Ego: 45 - **GREATNESS: TA (#103)**,

@4: Sup: 80 - **LABOURING: CH'IN (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**; Ego: 58 - **GATHERING IN: HSI (#161 - I AM NOT A TELLER OF LIES {%9})**,

Male: #169; Feme: #161
} // #161

#372 as [#30, #300, #1, #6, #30, #5] = sh'ôwl (H7585):

{**UMBRA: #34 as #337 % #41 = #9**} **1) *SHEOL***,
UNDERWORLD, ***GRAVE***, ***HELL***, ***PIT***; **1a)** the underworld;
1b) Sheol - the OT designation for the abode of the dead; **1b1)** place of no return; **1b2)** without praise of God; **1b3)** wicked sent there for punishment; **1b4)** righteous not abandoned to it; **1b5)** of the place of exile (fig); **1b6)** of extreme degradation in sin;

G3579@{

@1: Sup: 60 - **ACCUMULATION: CHI (#60)**; Ego: 60 - **ACCUMULATION: CHI (#60)**,

@2: Sup: 65 - **INNER: NEI (#125)**; Ego: 5 - **KEEPING SMALL: SHAO (#65)**,

@3: Sup: 34 - **KINSHIP: CH'IN (#159)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#115 - I AM NOT A SLAYER OF MEN {%5})**,

@4: Sup: 44 - **STOVE: TSAO (#203)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#125)**,

@5: Sup: 51 - **CONSTANCY: CH'ANG (#254)**; Ego: 7 - **ASCENT: SHANG (#132)**,

@6: Sup: 56 - **CLOSED MOUTH: CHIN (#310)**; Ego: 5 - **KEEPING SMALL: SHAO (#137)**,

@7: Sup: 13 - **INCREASE: TSENG (#323)**; Ego: 38 - **FULLNESS: SHENG (#175 - I AM NOT A TRANSGRESSOR {%22})**,

@8: Sup: 22 - **RESISTANCE: KE (#345)**; Ego: 9 - **BRANCHING OUT: SHU (#184 - I PUT NO CHECK UPON THE WATER IN ITS FLOW {%36})**,

@9: Sup: 27 - **DUTIES: SHIH (#372)**; Ego: 5 - **KEEPING SMALL: SHAO (#189)**,

Male: #372; Feme: #189
} // #351

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

UMBRA: #932 % #41 = #30 - Government without Coercion, Be Chary of War; I-Ching: **H45** - Gathering, Congregation, Clustering, Gathering together (massing), Finished; Tetra: **59** - Massing;

THOTH MEASURE: #30 - Oh thou who earnest thine own offering, and

makest thine appearance in Syut; I am not of aggressive hand.

#VIRTUE: With Bold Resolution (no. #30), daring but
#TOOLS: With Severance (no. #70), weakening.
#POSITION: With Failure (no. #75), great loss.
#TIME: With Gathering (no. #35), small gain.
#CANON: **#210**

ONTIC_OBLIGANS_210@{

@1: Sup: 30 - **BOLD RESOLUTION: YI (#30)**; Ego: 30 - **BOLD RESOLUTION: YI (#30)**,
@2: Sup: 19 - **FOLLOWING: TS'UNG (#49)**; Ego: 70 - **SEVERANCE: KE (#100)**,
@3: Sup: 13 - **INCREASE: TSENG (#62)**; Ego: 75 - **FAILURE: SHIH (#175 - I AM NOT A TRANSGRESSOR {%22})**,
@4: Sup: 48 - **RITUAL: LI (#110)**; Ego: 35 - **GATHERING: LIEN (#210 - I AM NOT OF AGGRESSIVE HAND {%30})**,
Male: #110; Feme: #210
} // #210

#448 as [#60, #5, #50, #10, #7, #5, #300, #1, #10] / #351 as [#60, #5, #50, #10, #7, #5, #200, #9, #5] = xenízō (G3579):
{UMBRA: #62 as #932 % #41 = #30} 1) to receive as a guest, to entertain, hospitably; **1a)** to be received hospitably; **1b)** to stay as a guest, to lodge; **1c)** be lodged; **2)** to surprise or astonish by the strangeness and novelty of a thing; **2a)** to think strange, be shocked;

H816@{

@1: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#10)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#10)**,
@2: Sup: 11 - **DIVERGENCE: CH'A (#21)**; Ego: 1 - **CENTRE: CHUNG (#11)**,
@3: Sup: 68 - **DIMMING: MENG (#89)**; Ego: 57 - **GUARDEDNESS: SHOU (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42})**,
@4: Sup: 20 - **ADVANCE: CHIN (#109)**; Ego: 33 - **CLOSENESS: MI (#101)**,
Male: #109; Feme: #101
} // #351 <-- TO DO WRONG, OFFEND, TRESPASS, COMMIT AN OFFENSE, DO INJURY

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

UMBRA: #341 % #41 = #13 - Status, Loathing Shame; I-Ching: **H5** - Waiting, Delay, Attending, Moistened, Arriving; Tetra: **17** - Holding Back;

THOTH MEASURE: #13 - Oh Eater of Blood, who makest thine appearance at the Block; I have not slaughtered the sacred animals.

#VIRTUE: With Increase (no. #13), the beginning of florescence, but
#TOOLS: With Eternal (no. #53), what lasts to the very end.
#POSITION: With Opposition (no. #8), at court, but
#TIME: With Inner (no. #65), on the sleeping mat
#CANON: #139

ONTIC_OBLIGANS_139@{

@1: Sup: 13 - **INCREASE:** TSENG (**#13**); Ego: 13 - **INCREASE:** TSENG (**#13**),
@2: Sup: 66 - **DEPARTURE:** CH'U (**#79**); Ego: 53 - **ETERNITY:** YUNG (**#66**),
@3: Sup: 74 - **CLOSURE:** CHIH (**#153**); Ego: 8 - **OPPOSITION:** KAN (**#74**),
@4: Sup: 58 - **GATHERING IN:** HSI (**#211**); Ego: 65 - **INNER:** NEI (**#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS { %13 }**),
Male: #211; Feme: #139
} // #139

#351 - #SEVEN PROTOTYPE WITHIN ROMAN GOVERNANCE as
[#10, #1, #300, #600] = 'âsham (H816): {UMBRA: #9 as #341 %
#41 = #13} 1) to offend, be guilty, trespass; **1a)**(Qal); **1a1) *TO***
DO* *WRONG*, *OFFEND*, *TRESPASS*, *COMMIT* *AN
***OFFENSE*, *DO* *INJURY*; 1a2)** to be or become guilty; **1a3)** to
be held guilty; **1a4)** to be incriminated; **1b)**(Niphal) to suffer
punishment; **1c)** (Hiphil) to declare guilty; **2)**(TWOT) to be desolate,
acknowledge offense;

Initial Draft: 15 August 2019