

-- THE #625 - \*WANDJINA\* MYTHOS AS ROOT METAPHOR FOR UNDERSTANDING ABORIGINAL CONSTITUTIONAL INCLUSION BY IMPETUS OF QUEEN VICTORIA'S LETTERS PATENT

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DE FACTO (Latin: de facto, literally 'in fact') describes practices that exist in reality, regardless of whether they are officially recognized by laws or other formal norms. However within law, ignorantia juris non excusat (Latin for "ignorance of the law excuses not"), or ignorantia legis neminem excusat ("ignorance of law excuses no one"), is a legal principle holding that a person who is unaware of a law may not escape liability for violating that law merely by being unaware of its content.

European-law countries with a **TRADITION** [#38, #33 [= #71 - **DOMINION**], #40 - **LAW / MODEL**] OF **ROMAN LAW** may also use an expression from Aristotle translated into Latin: nemo censetur ignorare legem ("nobody is thought to be ignorant of the law") or ignorantia iuris nocet ("not knowing the law is harmful"). [Wikipedia: Inorantia\_juris\_non\_excusat]

Which we reasonably assert is manifestly a deficient (from Latin **deficient-** 'failing', from the verb **deficere meaning 'desert or fail', from de- (expressing reversal) + facere 'do'**) knowledge and an implicit life existing within a state of iconoclasm against the #451 - **PRAXIS OF RATIONALITY** that is constitutionally intrinsic by method of **TRIPARTITE** number meta descriptor redaction against the **ONTIC** premise manifesting the **FACILITATORS / ARBITRATORS** to #492 - **VOLUNTARY FREEWILL (#41 - PRINCIPLE OF EMANATION + #451 - PRAXIS OF RATIONALITY AS MANIFESTING NORM / EXISTENTIAL VARIANCE)** and **IDEA TEMPLATE** to **QUEEN VICTORIA'S LETTERS PATENT (by CAESAROPAPISM)** as the **ONTOLOGY** of the **HUMAN BEING (ie. HOMO SAPIENS)** reflecting the **IMAGO DEI**.

"I HAVE EVEN HEARD OF THEE, THAT THE SPIRIT OF THE GODS IS IN THEE,

#625 as [#10, #400, #10, #200, #5] = yattîyr (H3493): {**UMBRA: #620 % #41 = #5**} 1) **\*PRE\*- \*EMINENT\*, \*SURPASSING\*, \*EXTREME\*, \*EXTRAORDINARY\***; 2) exceedingly, extremely;

**ONTIC CHECKSUM TOTAL: #139 - NOUMENON RESONANCE FOR NAIDOC WEEK 3 JULY 2023** as [#6, #50, #8, #30, #40, #5] = châlam (H2492): {**UMBRA: #78 % #41 = #37**} 1) **\*TO\* \*DREAM\***; **1a**) (Qal); **1a1**) to dream (ordinary); **1a2**) to dream (prophetic); **1a3**) to dream (of false prophets); **1b**) (Hiphil) to dream; **2**) to be healthy, be

strong; **2a)** (Qal) to be healthy; **2b)** (Hiphil) **\*TO\* \*RESTORE\* \*TO\* \*HEALTH\***;

AND THAT LIGHT AND UNDERSTANDING AND **\*EXCELLENT\*-H3493**  
WISDOM IS FOUND IN THEE." [Daniel 5:14]

## #625 - \*WANDJINA\*



[@84, @86, @84, @86, @186, @84, @86, @84, @86, @177, @84, @86,  
<-- \*HERE\*

**\*HERE\*** --> @86, {@12: Sup: 79 - **DIFFICULTIES**: NAN (#500);  
Ego: 5 - **KEEPING SMALL**: SHAO (#79)}

### #444 - NOUMENON RESONANCE FOR NAIDOC WEEK 3 JULY

**2023** as [#40, #100, #4, #300] /

#500 as [#40, #100, #4, #300, #50, #6] / [#6, #40, #40, #100,  
#4, #300, #10] = miqdâsh (H4720): {**UMBRA**: #444 % #41 =  
#34} **1) \*SACRED\* \*PLACE\***, sanctuary, holy place; **1a)** sanctuary;  
**1a1)** of the temple; **1a2)** of the tabernacle; **1a3)** of Ezekiel's temple;  
**1a4)** of Jehovah;

#79 as [#20, #3, #6, #10, #600] = gôwy (H1471): {**UMBRA**: #19  
% #41 = #19} **1) \*NATION\*, \*PEOPLE\***; **1a)** nation, people; **1a1)**  
usually of non-Hebrew people; **1a2)** of descendants of Abraham; **1a3)** of  
Israel; **1b)** of swarm of locusts, other animals (fig.); **1c)** Goyim? =  
'nations';

@84, {@13: Sup: 1 - **CENTRE**: CHUNG (#501); Ego: 3 - **MIRED**: HSIEN  
(#82)} <-- \*HERE\*

#501 as [#200, #1, #300] = rê'sh (H7217): {**UMBRA**: #501 % #41  
= #9} **1)** chief, head; **1a)** head (of man); **1b)** **\*HEAD\* (\*AS\* \*SEAT\*  
\*OF\* \*VISIONS\*)**; **1c)** chief; **1d)** sum (essential content);

**#82 as [#8, #7, #10, #7, #10, #600] = chăzîyz (H2385): {UMBRA: #32 % #41 = #32} 1) thunderbolt, lightning flash, lightning, \*STORM\*, cloud;**

**\*HERE\* --> @84, @86, @200, @186, @191, @200, @84, @86, @177, @140]**

Wandjinas are **#500 - \*SACRED\*** and only found in the Kimberley region (north-eastern Western Australia), nowhere else in Australia. To these people, the Wandjina is the supreme Creator and a symbol of fertility and rain. Their ancestors have been painting Wandjina figures in rock art sites scattered throughout the western Kimberley for millennia. This is the oldest continuous sacred painting movement on the planet.

The Wandjina can punish those who break the law with **\*FLOODS\***, lightning and cyclones. It is said they have no mouth because that would make them too powerful. They are often depicted with elaborate headdresses, indicating different types of storms.

**Source:** Creative Spirits, <<https://www.creativespirits.info/aboriginalculture/arts/what-are-wandjinas>>]

**ONTIC CHECKSUM TOTAL: #389 as [#300, #9, #80] = sheṭeph (H7858): {UMBRA: #389 % #41 = #20} 1) \*FLOOD\*, \*DOWNPOUR\*;**

"AND WITH THE ARMS OF A **\*FLOOD\*-H7858** SHALL THEY BE OVERFLOWN FROM BEFORE HIM, AND SHALL BE BROKEN; YEA, ALSO THE PRINCE OF THE **\*COVENANT\*-H1285**." [Daniel 11:22]

**#612 as [#2, #200, #10, #400] / [#2, #200, #400, #10] = b<sup>e</sup>rîyth (H1285): {UMBRA: #612 % #41 = #38} 1) covenant, alliance, pledge; **1a)** between men; **1a1)** treaty, alliance, league (man to man); **1a2)** **\*CONSTITUTION\*, \*ORDINANCE\* (\*MONARCH\* \*TO\* \*SUBJECTS\*)**; **1a3)** agreement, pledge (man to man); **1a4)** alliance (of friendship); **1a5)** alliance (of marriage); **1b)** **\*BETWEEN\* \*GOD\* \*AND\* \*MAN\***; **1b1)** alliance (of friendship); **1b2)** covenant (divine ordinance with signs or pledges); **1c)** (phrases); **1c1)** covenant making; **1c2)** covenant keeping; **1c3)** covenant violation;**

"I DO SET MY BOW IN THE CLOUD, AND IT SHALL BE FOR A TOKEN OF A **\*COVENANT\*-H1285** BETWEEN ME AND THE EARTH." [Genesis 9:13]

**DEME CHECKSUM TOTAL: #542 as [#400, #90, #6, #40, #6] = tsûwm (H6684): {UMBRA: #136 % #41 = #13} 0) to \*COVER\* \*OVER\* (\*THE\* \*MOUTH\*)**, i.e. to fast; [idiom] at all, fast.;

I think what it means given **SECTION III "ALL OTHER THE INHABITANTS"**, is even in the circumstance where the VOICE referendum fails, that aboriginals have an implicit LETTERS PATENT inclusion and a right of entitlement for egalitarian representation within any LEGISLATION since the LETTERS PATENT themselves were framed according to **#902 (#41 x 22 - RATIONALITY) - RULE OF LAW**.

The philosophical perspective by EDWARD ROSS expresses it thusly: "Structured Thinking is the only mechanism capable of adding extra values to the sums of **\*INTELLECTUAL\* AND \*EMOTIONAL\*** education."

To illustrate this Structured Thinking process we can parse his NOTHING as NULLIUS commentary to then deduce the requisite **#451 - PRAXIS OF RATIONALITY (#494 / #517)** pairing ideas (**#446 / #574**) to thereby rationally describe the contentious ISSUE of DUTCH first discovery by mapping (boundary line) and an existing fallow **#234 / #384 - ágrios (G66): \*OF\* \*COUNTRIES\*, \*WILD\* or \*UNCULTIVATED\* #108 / #494 - \*POSSESSION\*** recognised by Captain Cook's diary entry on 21 AUGUST 1770, but whose own landing instructions in 1788 illustrated terra incognita as then an invalidated **#342 - \*DISCOVERY\*** and unlawful right of possession:

**#111 = [#38 - gâlâh (H1540): \*DISCOVERED\*, #33 [= #71 - DOMINION], #40 - LAW / MODEL]**  
**#123 = [#65, #41, #17]**

**#123 as [#6, #1, #10, #50, #50, #6] = '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;

**#123 as [#20, #40, #8, #50, #5] / #108 as [#5, #40, #8, #50, #5] = machăneh (H4264): {UMBRA: #103 % #41 = #21} 1) encampment, camp; 1a) camp, \*PLACE\* \*OF\* \*ENCAMPMENT\***; **1B)** camp of armed host, army camp; **1c)** those who encamp, company, body of people;

**#108 as [#10, #50, #8, #10, #30] / #494 = TETRA: #43 - ENCOUNTERS (YU) as [#6, #50, #8, #30, #400] = nâchal (H5157): {UMBRA: #88 % #41 = #6} 1) \*TO\* \*GET\* \*AS\* \*A\* \*POSSESSION\*, \*ACQUIRE\*, \*INHERIT\*, \*POSSESS\***; **1a)** (Qal); **1a1)** to take possession, inherit; **1a2)** to have or get as a possession or property (fig.); **1a3)** to divide the land for a possession; **1a4)** to acquire (testimonies) (fig.); **1b)** (Piel) to divide for a

possession; **1c**) (Hithpael) to possess oneself of; **1d**) (Hiphil); **1d1**) to give as a possession; **1d2**) to cause to inherit, give as an inheritance; **1e**) (Hophal) to be allotted, be made to possess;

[#111, {@1: Sup: 30 - **BOLD RESOLUTION**: YI (#30); Ego: 30 - **BOLD RESOLUTION**: YI (#30)}

#123, {@2: Sup: 72 - **HARDNESS**: CHIEN (#102 - **I AM NOT RAPACIOUS** {%4}); Ego: 42 - **GOING TO MEET**: YING (#72)}

#108] {@3: Sup: 18 - **WAITING**: HSI (#120 - **ONTIC \*SUBSTITUTION\* FOR ROMAN PROTOTYPE #EIGHT**); Ego: 27 - **DUTIES**: SHIH (#99 - **ONTIC \*SUBSTITUTION\* FOR ROMAN PROTOTYPE #ONE**)}

**ONTIC CHECKSUM TOTAL: #102 as [#6, #2, #8, #6, #800] = chôwph (H2348): {UMBRA: #94 % #41 = #12} 1) seashore, \*COAST\*, shore;**

**YOUTUBE:** "SOMEWHERE (THERE'S A PLACE FOR US)"

<<https://www.youtube.com/watch?v=2cVGmfPIass>>

Since VAN DIEMAN'S LAND in being named after a DUTCH GOVERNOR GENERAL was therefore **\*CLEARLY\*** (ie. #342 = eídō (G1492): **\*THE\* \*FORCE\* \*AND\* \*MEANING\* \*OF\* \*SOMETHING\* \*WHICH\* \*HAS\* \*DEFINITE\* \*MEANING\***) subject to rule of law.

**EDWARD ROSS:** "Where did everything come from?"

What do we mean when we say "Nothing"? Is there anything made of nothing, space and time included? If it is nothing then it can not be there, here or elsewhere. If it is nothing then it cannot be because nothing is nothing and if it is nothing then it cannot and does not exist. So, if there is no nothingness, then it cannot and does not border anything, {@10: Sup: 29 - **DECISIVENESS**: TUAN (#446); Ego: 54 - **UNITY**: K'UN (#494)} nor be a neighbour to anything. {@11: Sup: 71 - **STOPPAGE**: CHIH (#517); Ego: 80 - **LABOURING**: CH'IN (#574)} There is nothing before it, after it, next to it, above and below it."

#494 = **TETRA: #43 - ENCOUNTERS (YU)** as [#8, #30, #40, #400, #10, #6] = chălôwm (H2472): {UMBRA: #84 % #41 = #2} 1) **\*DREAM\***; **1a**) dream (ordinary); **1b**) dream (with prophetic meaning);

The Dreaming, also referred to as Dreamtime, is a term devised by early anthropologists to refer to a religio-cultural worldview attributed to Australian Aboriginal beliefs. The station-master, **\*MAGISTRATE\***, and amateur ethnographer FRANCIS GILLEN first used the terms in an

ethnographical report in 1896. With WALTER BALDWIN SPENCER, GILLEN published a major work, Native Tribes of Central Australia, in 1899. In that work, they spoke of the Alcheringa as "the name applied to the far distant past with which the earliest traditions of the tribe deal". Five years later, in their Northern Tribes of Central Australia, they gloss the far distant age as "the dream times", link it to the word alcheri meaning **#494 = '\*DREAM\*'**, and affirm that the term is current also among the Kaitish and Unmatjera.

**CANON OF SUPREME MYSTERY (4 BCE) COMMENTARY ON TETRA:**

**#43 - ENCOUNTERS (YU):** "Appraisal 1 often describes hidden or formless thoughts that have not as yet been translated into action. \*DREAMS\* clearly reveal the hidden preoccupations of the heart and mind. For most of us, our **#494 - \*DREAMS\*** seem wild and disordered, since we fail to perceive the fundamental patterns underlying phenomenal existence. But **#494 - \*DREAMS\*** of the truly good reflect an **\*INTUITIVE\* \*KNOWLEDGE\* \*OF\* \*COSMIC\* \*ORDER\***, leading one to further careful consideration of the Way. As one early text asks:

Can you concentrate?

Can you adhere to the Unity of Nature? . . . Think about it!

Think about it!

And think of it again!

Then the ghosts and gods will teach it. It is not actually that the gods and gods will teach it, but that it reflects the culminating development of the essential ch'i." [page 277]

**NOTE:** With the aid of EINGANA, the Dreamtime Snake, the WANDJINA posse descended to Earth and spent their Dreamtime creating, teaching and being God-like to the natives.

**#496 = TETRA: #45 - GREATNESS (TA) as [#40, #400, #1, #50, #5] = 'ânân (H579): {UMBRA: #56 % #41 = #15} 1) \*TO\* \*MEET\*, \*ENCOUNTER\*, \*APPROACH\*, \*BE\* \*OPPORTUNE\*; 1a) (Piel) to allow to meet, cause to meet; 1b) (Pual) to be sent, be allowed to meet; 1c) (Hithpael) to seek occasion (quarrel), cause oneself to meet**

**CANON OF SUPREME MYSTERY (4 BCE) COMMENTARY ON TETRA:**

**#45 - GREATNESS (TA):** "... the Kait'ien ("Cover Heaven") astronomical theory originally favoured by YANG HSIUNG imagined the heavens as a giant canopy arched over the earth, with the cosmic axis as handle; once again, this cover extending over emptiness is positioned by its center. Not



surprisingly, centrality and emptiness, then, become two of the main themes of the Appraisals. The sophisticated reader will also note the Appraisals' play on several cognate characters, all of which have "small" imbedded in the graph. As we learn from the correspondent Changes hexagram, true greatness is defined in terms of "attaining a place at which one is at home." The gentleman makes the Tao his home.

**APPRAISAL #1:** The pool so deep and broad  
Cradles all sides in darkness.

**FATHOMING #1:** The deep, broad pool  
Means: It envelops an infinity of things.

Appraisal 1 corresponds to Water; hence, the metaphor of the pool. It also signifies beginnings: on the personal level, the Beginning of Thought, and on the cosmic level, the primordial ch'i of the mysterious Tao from which all forms evolve. Since the pool (the mind, the Tao) is infinitely vast and deep, its life giving substance can nourish all living things; it can never run dry. Yet it draws no attention to itself." [page 287]

**#517 = TETRA: #66 - DEPARTURE (CH'U)** as [#20, #1, #300, #1, #20, #100, #10, #50, #5, #10] = *katakrínō* (G2632): {**UMBRA: #1302 % #41 = #31**} **1**) to give judgment against, to judge worthy of punishment; **1a**) to condemn; **1b**) by one's good example to **\*RENDER\* \*ANOTHER'S\* \*WICKEDNESS\* \*THE\* \*MORE\* \*EVIDENT\*** and censurable;

Early doubts about the precision of SPENCER and GILLEN's English gloss were expressed by the German Lutheran pastor (ie. *implicitly having a CENTRE of VALUE being a scholastic PYTHAGOREAN #1080 - HETEROS BIPARTITE (@1 - #99 / #297 / @5 - #111 / #333) NUMBER worldview which by REICH CONCORDAT OF 20 JULY 1933 was more properly known as \*GODLESS\* / \*CHRIST\* #666 - \*IMITATORS\* in having no knowledge of the TRIPARTITE perspectives of either CHINESE DAOist or #509 - YAHAD as Jewish / Christian realities as substantiated #368 / #383 - belief*) and missionary CARL STREHLOW (23 DECEMBER 1871 to 20 OCTOBER 1922) in his 1908 book *Die Aranda* (The Arrernte). He noted that his Arrernte contacts explained **#314 - \*ALTJIRA\***, whose etymology was unknown, as an eternal being who had no beginning. In the Upper Arrernte language, the proper verb for 'to dream' was *altjirerama*, literally 'to see God'. STREHLOW theorised that the noun is the somewhat rare word *altjirrinja*, which SPENCER and GILLEN gave a corrupted transcription and a false etymology. "The native," STREHLOW concluded, "knows nothing of 'dreamtime' as a designation of a certain period of their history."

"AND I APPEARED UNTO ABRAHAM, UNTO ISAAC, AND UNTO JACOB,

**#314 as [#300, #4, #10] = Shadday (H7706): {UMBRA: #314 % #41 = #27} 1) \*ALMIGHTY\*, \*MOST\* \*POWERFUL\*; **1a)** Shaddai, the Almighty (of God);**

**#26 as [#10, #5, #6, #5] = Y<sup>e</sup>hōvâh (H3068): {UMBRA: #26 % #41 = #26} 0) Jehovah = 'the existing One'; 1) \*THE\* \*PROPER\* \*NAME\* \*OF\* \*THE\* \*ONE\* \*TRUE\* \*GOD\*; **1a)** unpronounced except with the vowel pointings of 0136;**

BY THE NAME OF GOD **\*ALMIGHTY\*-H7706**, BUT BY MY NAME **\*JEHOVAH\*-H3068** WAS I NOT KNOWN TO THEM." [Exodus 6:3]

STREHLOW gives **#314 - \*ALTJIRA\*** or Altjira mara (mara meaning '\*GOOD\*') as the Arrente word for the eternal creator of the world and humankind. STREHLOW describes him as a tall strong man with red skin, long fair hair, and emu legs, with many red-skinned wives (with dog legs) and children. In STREHLOW's account, **#314 - \*ALTJIRA\*** lives in the sky (which is a body of land through which runs the Milky Way, a river).

However, by the time STREHLOW was writing, his contacts had been converts to Christianity for decades, and critics suggested that **#314 - \*ALTJIRA\*** had been used by missionaries as a word for the Christian God.

In 1926, SPENCER conducted a field study to challenge STREHLOW's conclusion about **#314 - \*ALTJIRA\*** and the implied criticism of GILLEN and SPENCER's original work. SPENCER found attestations of **#314 - \*ALTJIRA\*** from the 1890s that used the word to mean 'associated with past times' or **#504 - '\*ETERNAL\*'**, not 'god'.

**#504 = TETRA: #53 - ETERNITY (YUNG) as [#4, #200, #300] = dârash (H1875): {UMBRA: #504 % #41 = #12} 1) to resort to, seek, seek with care, enquire, require; 1a) (Qal); 1a1) \*TO\* \*RESORT\* \*TO\*, \*FREQUENT\* (\*A\* \*PLACE\*), (\*TREAD\* \*A\* \*PLACE\*); 1a2) to consult, enquire of, seek; i) of God; ii) of heathen gods, necromancers; 1a3) to seek deity in prayer and worship; i) \*GOD\*; ii) heathen deities; 1a4) to seek (with a demand), demand, require; 1a5) to investigate, enquire; 1a6) to ask for, require, demand; 1a7) to practice, study, follow, seek with application; 1a8) to seek with care, care for; 1b) (Niphal); 1b1) to allow oneself to be enquired of, consulted (only of God); 1b2) to be sought, be sought out; 1b3) to be required (of blood);**



**CANON OF SUPREME MYSTERY (4 BCE) COMMENTARY ON TETRA:**  
**#53 - ETERNITY (YUNG):** "With such a negative example, how can the  
**#496 - \*ROYAL\* \*HOUSE\*** be expected to maintain its power for long?

**APPRAISAL #3:** Eternal is his Way.

A blameless state is achieved.

**FATHOMING #3:** Eternal is his Way,  
Meaning: Truly, this can be preserved.

The *Analects* insists, "It is not the Way which makes human beings  
**#213 / #233 - \*GREAT\***, but human beings who make the Way  
**#213 / #233 - \*GREAT\*** (ie. *not to be confused with the*  
**BIPARTITE PROTOTYPES: #ONE: #213 = [#65, #41, #17, #57, #33]** / **#FIVE: #233 = [#69, #45, #21, #61, #37]** as  
*unaccountable fascist equivalent conduct by a \*MAGISTRATE\* of*  
*presumably IRISH heritage and CATHOLIC affiliation).*" Here the  
individual has dedicated himself to absolute conformity with the Way.  
Because he is **\*GOOD\***, he avoids unlucky blame (the enmity of his  
fellow men). Through his steady accumulation of virtue he himself  
partakes of the eternal nature of the Tao. Worldly success, however, is by  
no means assured." [page 324]

"**\*SEEK\*-H1875** GOOD, AND NOT EVIL, THAT YE MAY LIVE: AND SO  
THE LORD, THE GOD OF HOSTS, SHALL BE WITH YOU, AS YE HAVE  
SPOKEN." [Amos 5:14]

**#314** as [#5, #100, #9, #200] /

**#325 - NOUMENON RESONANCE FOR NAIDOC WEEK 3 JULY 2023** as [#6, #10, #100, #9, #200] / [#10, #100, #9, #200, #6] /

**#330 - NOUMENON RESONANCE FOR NAIDOC WEEK 3 JULY 2023** as [#6, #5, #100, #9, #10, #200] / [#5, #100, #9, #10, #200, #6] /

**#336 - NOUMENON RESONANCE FOR NAIDOC WEEK 3 JULY 2023** as [#6, #5, #100, #9, #10, #200, #6] /

**#365 - NOUMENON RESONANCE FOR NAIDOC WEEK 3 JULY 2023** as [#6, #40, #100, #9, #10, #200] = qâtar (H6999):  
{UMBRA: #349 % #41 = #21} **1)** to sacrifice, burn incense, burn  
sacrifices, make sacrifices smoke; **1a)** (Piel); **1a1) \*TO\* \*MAKE\***  
**\*SACRIFICES\* \*SMOKE\***; **1a2)** to sacrifice; **1b)** (Pual) to smoke a  
sacrifice; **1c)** (Hiphil); **1c1)** to make sacrifices smoke; **1c2)** to cause  
incense to smoke, offer incense; **1c3)** to make smoke upon; **1d)**  
(Hophal) to be made to smoke; **2)** incense; **3)** incense-altar;

Academic SAM GILL finds STREHLOW's use of **#314 - \*ALTJIRA\***  
ambiguous, sometimes describing a supreme being, and sometimes

describing a totem being but not necessarily a supreme one. He attributes the clash partly to SPENCER's cultural evolutionist beliefs that Aboriginal people were at a pre-religion "stage" of development (and thus could not believe in a supreme being), while STREHLOW as a Christian missionary found presence of belief in the divine a useful entry point for proselytising. [Wikipedia: The\_Dreaming]

**CANON OF SUPREME MYSTERY (4 BCE) COMMENTARY ON TETRA:**

**#66 - DEPARTURE (CH'U):** "For the ancient Chinese, as for Freud, physical gestures indicate inner states of mind. "High-stepping," for example, betokens overweening political ambition. The final Appraisal line then gives a compound term, which can be construed either as "There is dew" or as "There is [something] revealed." If dew soaks the hem, we know that the individual has taken insufficient care of his person. However, dew may also soak the road, signifying that the path to power is a slippery one. In any case, the **\*WICKED\* \*INDIVIDUAL\* \*NOW\* \*FINDS\* \*HIS\* \*EVIL\* \*INTENTIONS\* \*EXPOSED\* \*TO\* \*OTHERS\***." [page 373]

In conformity to such will to action, we can concur that "unstructured thinking is then the natural form of thinking, which we all do [*with its nadir as #446 - gâbal (H1379): boundary line then being conduct of a bestial nature or #574 - agrós (G68): field, land, countryside --> (of people) wild, savage, violent, fierce; (of situations) cruel, harsh*]. We may describe this type of thinking as instinctual and automatic. Almost all our day to day conducts, survival, short term planning and much else are managed by this type of thinking, of which the entire species is equally capable of and since it is naturally occurring it requires very little energy and concentration."

**AS SELF WILL OR SYSTEMIC ACTION** (that may claim a piety: **#2020 - Christós (G5547): [#384 / #238]** or a methodology **#1943 - metaschēmátizō (G3345): [#753 / #485]** being claimed as a sensible path to righteousness) **BUT WHICH IS NOT CONFORMING TO RULE OF LAW: "DELIVER ME, O LORD, FROM THE EVIL MAN:**

PRESERVE ME FROM THE VIOLENT MAN; WHICH IMAGINE MISCHIEFS IN THEIR HEART; CONTINUALLY ARE THEY GATHERED TOGETHER FOR WAR.

THEY HAVE SHARPENED THEIR TONGUES LIKE A SERPENT; ADDERS' POISON IS UNDER THEIR LIPS. SELAH.

**YOUTUBE:** "KYLIE MINOGUE - PADAM PADAM (EXTENDED MIX) (OFFICIAL VIDEO)"

<<https://www.youtube.com/watch?v=7JD69IIA9io>>

**\*PADAM\* \*PADAM\*** AS THE SONG'S TITLE IS AN ONOMATOPOEIA FOR THE SOUND OF A HEARTBEAT

**#192 - NOUMENON RESONANCE FOR NAIDOC WEEK 7 JULY 2023** as [#2, #80, #70, #600] /  
**#195 - NOUMENON RESONANCE FOR NAIDOC WEEK 5 JULY 2023** as [#5, #80, #70, #600] /  
**#200 - NOUMENON RESONANCE FOR NAIDOC WEEK 6 JULY 2023** as [#80, #70, #40, #10] /  
**#240 - NOUMENON RESONANCE FOR NAIDOC WEEK 6 JULY 2023** as [#80, #70, #40, #10, #600] = pa'am (H6471): {UMBRA: #190 % #41 = #26} 1) stroke, \*BEAT\*, foot, step, anvil, occurrence; 1a) \*FOOT\*, \*HOOF\*-\*BEAT\*, \*FOOTFALL\*, \*FOOTSTEP\*; 1b) anvil; 1c) \*OCCURRENCE\*, \*TIME\*, \*STROKE\*, \*BEAT\*; 1c1) one time, once, twice, thrice, as time on time, at this repetition, this once, now at length, now...now, at one time...at another;

KEEP ME, O LORD, FROM THE HANDS OF THE WICKED; PRESERVE ME FROM THE VIOLENT MAN; WHO HAVE PURPOSED TO OVERTHROW MY \*GOINGS\*-H6471." [Psalm 140:1-4]

#111 = [#38, #33 [= #71 - DOMINION], #40 - LAW / MODEL]  
#123 = [#65, #41, #17]

#234 as [#1, #3, #100, #10, #70, #50] /  
#384 as [#1, #3, #100, #10, #70, #200] = ágrios (G66): {UMBRA: #384 % #41 = #15} 1) living or growing in the fields or woods; 1a) of animals, wild, savage; 1b) of countries, wild, uncultivated, unreclaimed; 2) \*OF\* \*MEN\* \*AND\* \*ANIMALS\* \*IN\* \*A\* \*MORAL\* \*SENSE\*, \*WILD\* \*SAVAGE\*, \*FIERCE\*; 2a) boorish, rude; 2b) \*OF\* \*ANY\* \*VIOLENT\* \*PASSION\*, \*VEHEMENT\*, \*FURIOUS\*;

#238 as [#1, #20, #7, #200, #10] = 'akzârîy (H394): {UMBRA: #238 % #41 = #33} 1) \*CRUEL\*;

**CANON OF SUPREME MYSTERY (4 BCE) COMMENTARY ON TETRA:**

**#79 - DIFFICULTIES (NAN):** "Great Snow solar period (ie. Major Snow 大雪 (dàxué): usually from 7 to 22 DECEMBER), the myriad things keenly feel the #238 - \*CRUELTY\* of wintry yin *ch'i* as it culminates. Yang *ch'i*, buried deep below the earth's surface in the watery netherworld, is so quiet that it seems dead, even though it will not be long before yang *ch'i* begins to reassert itself. After all, return or reversal is the movement of the Tao.

#45 - 大 = #496 + xuě (雪): **snow; to**

**\*wipe\* \*away\* \*shame\*; to \*avenge\*;**

dà: 1. big; huge; large, 2. Kangxi radical 37, 3. great; major; important, 4. size, 5. old, 6. greatly; very, 7. **\*OLDEST\***; **\*EARLIEST\***, 8. adult, 9. greatest; grand, 10. **\*AN\* \*IMPORTANT\* \*PERSON\***, 11. **\*SENIOR\***, 12. approximately, 13. greatest; grand

**APPRAISAL #1:** Troubled am I in deep, dark places.

**FATHOMING #1:** That I am troubled in deep, dark places

Means: Its form is not yet seen.

#147 - **NOUMENON RESONANCE FOR NAIDOC WEEK 3 JULY 2023** as [#6, #100, #6, #30, #5] / [#6, #5, #100, #6, #30] / #530 = TETRA: **#79 - DIFFICULTIES (NAN)** as [#100, #30, #400] = qôwl (H6963): {**UMBRA: #136 % #41 = #13**} 1) **\*VOICE\***, **\*SOUND\***, **\*NOISE\***; 1a) voice; 1b) sound (of instrument); 2) lightness, frivolity;

**YOUTUBE:** "MITCH TAMBO - YAAMA + YOU'RE THE VOICE (JOHN FARNHAM) | 2022 INTERNATIONAL LUNAR NEW YEAR FESTIVAL"

<<https://www.youtube.com/watch?v=9NdZ6Mjt2Fo>>

SPENCER and GILLEN famously described the Aranda as "naked **#234 / #384 - \*SAVAGES\***... chanting songs (that the German Lutheran missionary pastor CARL STREHLOW had recorded the sacred chants used in Aranda ceremonies and translated them into German) of which they do not know the meaning", and used it as proof that they were a primitive people left behind in the Darwinist struggle for survival. [Wikipedia: The\_Dreaming]

#517 = TETRA: **#66 - DEPARTURE (CH'U)** as [#6, #5, #20, #80, #6, #400] = kaph (H3709): {**UMBRA: #100 % #41 = #18**} 1) palm, hand, sole, palm of the hand, hollow or flat of the hand; 1a) **\*PALM\***, **\*HOLLOW\*** **\*OR\*** **\*FLAT\*** **\*OF\*** **\*THE\*** **\*HAND\***; 1b) **\*POWER\***; 1c) sole (of the foot); 1d) hollow, objects, bending objects, bent objects; 1d1) of thigh-joint; 1d2) pan, vessel (as hollow); 1d3) hollow (of sling); 1d4) hand-shaped branches or fronds (of palm trees); 1d5) handles (as bent);

"HIS EYES SHALL BE **\*RED\*-H2447** WITH WINE, AND HIS TEETH WHITE WITH MILK.

**#108 as [#8, #20, #30, #10, #30, #10] = chaklîyl (H2447):**  
**{UMBRA: #108 % #41 = #26} 1)** dull; **2)** (CLBL) dark-flashing,  
brilliant;

**YOUTUBE:** "THE NEW BOY | OFFICIAL TRAILER | 2023"

<<https://www.youtube.com/watch?v=sL1HVstmBTU&t=43s>>

**#494 as [#8, #20, #30, #30, #6, #400] = chaklilûwth (H2448):**  
**{UMBRA: #504 % #41 = #12} 1) \*REDNESS\***, dullness;

"WHO HATH WOE?"

WHO HATH SORROW?

WHO HATH CONTENTIONS?

WHO HATH BABBLING?

WHO HATH WOUNDS WITHOUT CAUSE?

WHO HATH **\*REDNESS\*-H2448** OF EYES?" [Proverbs 23:29]

```
{
  "derivation" : "from H2447 (חַכְלִיל);",
  "pron" : "khak-lee-looth",
  "outline" : {
    "@1" : "redness, dullness"
  },
  "kjbv_def" : "redness.",
  "lemma" : "חַכְלִילוֹת",
  "frequency" : 1,
  "strongs_def" : "flash (of the eyes); in a bad sense, blearedness",
  "xlit" : "chaklilûwth",
  "strongs" : "H2448",
  "umbra" : {
    "504" : [8, 20, 30, 10, 30, 6, 400] <-- *ANOMALOUS*
  },
  "TETRA: #53 - ETERNITY (YUNG)"
},
  "gematria" : {
    "494" : [8, 20, 30, 30, 6, 400] <-- *ACTUAL* TETRA: #43
  },
  "ENCOUNTERS (YU)"
}
}
```

#77 - **COMPLIANCE (HSUN)** as [#6, #5, #1, #50, #10, #5] /  
#467 - **NOUMENON RESONANCE FOR 6 JULY 2023** as [#1, #50, #10, #6, #400] /  
#473 as [#1, #6, #50, #10, #6, #400] / [#6, #1, #50, #10, #6, #400] = 'ōnîyâh (H591): {UMBRA: #66 % #41 = #25} 1) \*SHIP\*;  
1a) \*MEN\* \*OF\* \*SHIPS\*, seamen;

#447 - **NOUMENON RESONANCE FOR 7 JULY 2023** as [#7, #40, #400] /  
#457 - **NOUMENON RESONANCE FOR 6 JULY 2023** as [#7, #40, #400, #10] /  
#467 - **NOUMENON RESONANCE FOR 6 JULY 2023** as [#7, #40, #400, #500] /  
#473 as [#6, #7, #40, #400, #500] = zimmâh (H2154): {UMBRA: #52 % #41 = #11} 1) \*PLAN\*, \*DEVICE\*, \*WICKEDNESS\*, \*EVIL\* \*PLAN\*, \*MISCHIEVOUS\* \*PURPOSE\*;  
1a) plan, purpose; 1b) evil device, wickedness; 1c) not chaste, incest, licentiousness, adultery, idolatry, harlotry;

#60 - **ACCUMULATION (CHI)** / **NOUMENON RESONANCE FOR 5 / 7 JULY 2023** as [#6, #2, #2, #5, #40, #5] /  
#88 - **NOUMENON RESONANCE FOR 7 JULY 2023** as [#6, #30, #2, #5, #40, #5] /  
#447 - **NOUMENON RESONANCE FOR 7 JULY 2023** as [#2, #5, #40, #400] /  
#467 - **NOUMENON RESONANCE FOR 6 JULY 2023** as [#2, #5, #40, #400, #500] /  
#473 as [#6, #2, #5, #40, #400, #500] / [#20, #2, #5, #40, #6, #400] = b<sup>e</sup>hêmâh (H929): {UMBRA: #52 % #41 = #11} 1) beast, cattle, animal; 1a) beasts (coll of all animals); 1b) \*CATTLE\*, \*LIVESTOCK\* (\*OF\* \*DOMESTIC\* \*ANIMALS\*); 1c) wild beasts;

#640 - **BY \*ISOPSEPHY\*** shâîysh (H7991): \*THIRD\* as [#10, #200, #20, #400, #10] /  
#686 - **BY \*ISOPSEPHY\*** sh<sup>e</sup>lôwshîym (H7970): \*THIRTY\* as [#40, #10, #200, #20, #6, #400, #10] = y<sup>e</sup>rêkâh (H3411): {UMBRA: #235 % #41 = #30} 1) \*FLANK\*, \*SIDE\*, \*EXTREME\* \*PARTS\*, \*RECESSES\*;  
1a) side; 1b) sides, recesses (dual);

ZEBULUN {dwelling; habitation; home} SHALL DWELL AT THE HAVEN OF THE SEA; AND HE SHALL BE FOR AN HAVEN OF \*SHIPS\*-H591; AND HIS \*BORDER\*-H3411 SHALL BE UNTO ZIDON {hunting}." [Genesis 49:12-13]

#368 as [#40, #300, #10, #8, #10] = mâshîyach (H4899): {UMBRA: #358 % #41 = #30} 1) anointed, anointed one; 1a) \*OF\*



**\*THE\* \*MESSIAH\*, \*MESSIANIC\* \*PRINCE\*; 1b) \*OF\* \*THE\* \*KING\* \*OF\* \*ISRAEL\*; 1c) of the high priest of Israel; 1d) of Cyrus; 1e) of the patriarchs as anointed kings;**

**#368 as [#6, #2, #300, #40, #500] = shêm (H8034): {UMBRA: #340 % #41 = #12} 1) name; 1a) name; 1b) \*REPUTATION\*, \*FAME\*, \*GLORY\*; 1c) \*THE\* \*NAME\* (\*AS\* \*DESIGNATION\* \*OF\* \*GOD\*); 1d) memorial, monument;**

**YOUTUBE:** "WHO IS THIS KING OF GLORY? — JIMMY NEEDHAM"

<https://www.youtube.com/watch?v=daGoP-PnMII>

**#383 as [#200, #8, #40, #5, #10, #70, #50] = sêmeiôn (G4592): {UMBRA: #383 % #41 = #14} 1) a sign, mark, token; 1a) \*THAT\* \*BY\* \*WHICH\* \*A\* \*PERSON\* \*OR\* \*A\* \*THING\* \*IS\* \*DISTINGUISHED\* \*FROM\* \*OTHERS\* \*AND\* \*IS\* \*KNOWN\*; 1b) a sign, prodigy, portent, i.e. an unusual occurrence, transcending the common course of nature; 1b1) of signs portending remarkable events soon to happen; 1b2) of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's;**

**#383 as [#30, #70, #3, #70, #10, #200] = lógos (G3056): {UMBRA: #373 % #41 = #4} 1) of speech; 1a) a word, uttered by a living voice, embodies a conception or idea; 1b) what someone has said; 1b1) a word; 1b2) the sayings of God; 1b3) decree, mandate or order; 1b4) of the moral precepts given by God; 1b5) Old Testament prophecy given by the prophets; 1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim; 1c) discourse; 1c1) the act of speaking, speech; 1c2) the faculty of speech, skill and practice in speaking; 1c3) a kind or style of speaking; 1c4) a continuous speaking discourse - instruction; 1d) doctrine, teaching; 1e) anything reported in speech; a narration, narrative; 1f) \*MATTER\* \*UNDER\* \*DISCUSSION\*, \*THING\* \*SPOKEN\* \*OF\*, \*AFFAIR\*, \*A\* \*MATTER\* \*IN\* \*DISPUTE\*, \*CASE\*, \*SUIT\* \*AT\* \*LAW\*; 1g) the thing spoken of or talked about; event, deed; 2) its use as respect to the MIND alone; 2a) \*REASON\*, \*THE\* \*MENTAL\* \*FACULTY\* \*OF\* \*THINKING\*, \*MEDITATING\*, \*REASONING\*, \*CALCULATING\*; 2b) account, i.e. regard, consideration; 2c) account, i.e. reckoning, score; 2d) account, i.e. answer or explanation in reference to judgment; 2e) relation, i.e. with whom as judge we stand in relation; 2e1) reason would; 2f) reason, cause, ground; 3) In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the**

procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds;

Hetero Square #361

#D	Sun	Mon	Tue	Wed	Thu	Fri	Sat
#1	42	2	58	74	81	76	44
#2	50	34	18	79	77	75	52
#3	10	66	26	78	73	80	12
#4	47	7	63	45	5	61	43
#5	55	39	23	53	37	21	51
#6	15	71	31	13	69	29	11
#7	46	6	62	41	1	57	48
#8	54	38	22	49	33	17	56
#9	14	70	30	9	65	25	16
#0	VCU	VCV	VBR	VPU	VRS	VE	VCS

<<http://www.grapple369.com/?zen:8,row:8,col:5&prototype:heteros>>

**#560 - BY ISOPSEPHY anámnēsis (G364): \*REMEMBERING\* as [#40, #10, #40, #70, #400] / #216 as [#40, #10, #40, #5, #70, #40, #1, #10] = miméomai (G3401): {UMBRA: #216 % #41 = #11} 1) to \*IMITATE\*:** any one;

The term meme derives from the Ancient Greek μιμητής (mimētēs), meaning "imitator, pretender". The similar term mneme was used in 1904, by the German evolutionary biologist Richard Semon, best known for his development of the engram theory of memory, in his work Die mnemischen Empfindungen in ihren Beziehungen zu den Originalempfindungen (ie. THE MNEMIC SENSATIONS IN THEIR RELATION TO THE ORIGINAL SENSATIONS), translated into English in 1921 as THE MNEME. Memetics is a study of information and culture. While memetics originated as an analogy with Darwinian evolution, digital communication, media, and sociology scholars have also adopted the term "memetics" to describe an established empirical study and theory described as Internet Memetics. Proponents of memetics, as evolutionary culture, describe it as an approach of cultural information transfer. [ref: Wikipedia]

**IMAGO DEI [mí sài yà (彌賽亞): MESSIAH] #451 - PRAXIS OF RATIONALITY AND RULE OF [#38 - FULLNESS, #33 - CLOSENESS [= #71 - DOMINION], #40 - LAW / MODEL]**

**YOUTUBE:** "HOW GREAT THOU ART (FEAT. LAUREN DAIGLE)"

<<https://www.youtube.com/watch?v=p-hvI1nbS80>>

On what basis do the notions #33 - CAESAR [Kǎi sǎ (愷撒)] or CATHOLIC MASS [mí sa (彌撒); mi (彌): brimming or overflowing] similarly fall within the conception of an eponym:

**kǎi** (凱): triumphant, victorious, chi (Greek letter Xχ) is the 22nd letter with value #600 % #81 = #33

**sǎ** (撒): to scatter, to sprinkle, to spill;

**sā** (撒): to let go; to cast; to let loose; to discharge; to give expression to;

**sà** (卅): thirty / **sā** (仨): three

The CATECHISM OF THE CATHOLIC CHURCH (Latin: Catechismus Catholicae Ecclesiae; commonly called the Catechism or the CCC) is a reference work that summarizes the Catholic Church's doctrine. It was approved on **#21 [#216 - \*MEMETIC\* / #297 / #321 / #383 \*\*\* / #461] - 25 JUNE 1992** by POPE JOHN PAUL II and promulgated on **#17 [#216 - \*MEMETIC\* / #297 / #308 - COHESION OF ACTIONS / #368 \*\*\* / #415 - COHESION OF ACTIONS] - 11 OCTOBER 1992** (the English translation was published in 1994) with a Latin typical edition, accompanying an apostolic letter Laetamur magnopere on **#64 [#216 - \*MEMETIC\* / #264 - \*KEY\* TO COHESION OF ACTIONS / #384 / #410 / #448] - 15 AUGUST 1997**—the Solemnity of the Assumption of the Blessed Virgin Mary, as a reference for the development of local catechisms, directed primarily to those (in the Church) responsible for catechesis and offered as "useful reading for all other Christian faithful". [[https://en.wikipedia.org/wiki/Catechism\\_of\\_the\\_Catholic\\_Church](https://en.wikipedia.org/wiki/Catechism_of_the_Catholic_Church)]

**#2357 as [#600, #5, #10, #100, #1, #3, #800, #3, #70, #400, #40, #5, #50, #70, #200] = cheiragōgēō (G5496): {UMBRA: #2327 % #41 = #31} 1) to \*LEAD\* \*BY\* \*THE\* \*HAND\*;**

**G5496@{**

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

**@2: Sup: 38 - FULLNESS: SHENG (#71 - MALE DEME IS UNNAMED {%2}); Ego: 5 - KEEPING SMALL: SHAO (#38),**

**@3: Sup: 48 - RITUAL: LI (#119- MALE DEME IS UNNAMED {%35}); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#48),**

**@4: Sup: 67 - DARKENING: HUI (#186 - I AM NOT ONE OF INCONSTANT MIND {%31} / I AM NOT ONE OF INCONSTANT MIND {%31}); Ego: 19 - FOLLOWING: TS'UNG (#67 - MALE DEME IS UNNAMED {%27}),**

@5: Sup: 68 - **DIMMING: MENG (#254)**; Ego: 1 - **CENTRE: CHUNG (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42})**,  
 @6: Sup: 71 - **STOPPAGE: CHIH (#325)**; Ego: 3 - **MIREN: HSIEN (#71 - MALE DOME IS UNNAMED {%2})**,  
 @7: Sup: 61 - **EMBELLISHMENT: SHIH (#386)**; Ego: 71 - **STOPPAGE: CHIH (#142)**,  
 @8: Sup: 64 - **SINKING: CH'EN (#450)**; Ego: 3 - **MIREN: HSIEN (#145)**,  
 @9: Sup: 53 - **ETERNITY: YUNG (#503)**; Ego: 70 - **SEVERANCE: KE (#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34})**,  
 @10: Sup: 48 - **RITUAL: LI (#551)**; Ego: 76 - **AGGRAVATION: CHU (#291)**,  
 @11: Sup: 7 - **ASCENT: SHANG (#558)**; Ego: 40 - **LAW/MODEL: FA (#331)**,  
 @12: Sup: 12 - **YOUTHFULNESS: T'UNG (#570)**; Ego: 5 - **KEEPING SMALL: SHAO (#336)**,  
 @13: Sup: 62 - **DOUBT: YI (#632)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#386)**,  
 @14: Sup: 51 - **CONSTANCY: CH'ANG (#683)**; Ego: 70 - **SEVERANCE: KE (#456)**,  
 @15: Sup: 8 - **OPPOSITION: KAN (#691)**; Ego: 38 - **FULLNESS: SHENG (#494)**,  
 Male: **#691**; Feme: **#494**  
 } // **#2357**

**#691 as [#5, #300, #30, #6, #300, #10, #600] = sh<sup>e</sup>lôwshîym (H7970): {UMBRA: #686 % #41 = #30} 1) \*THIRTY\***, thirtieth;

**#691 as [#6, #5, #300, #30, #300, #10, #600] = shâlîysh (H7991): {UMBRA: #640 % #41 = #25} 1) \*THIRD\*** part; **1a)** name of a measure; **2)** a musical instrument; **2a)** maybe three-stringed, triangular shape, or three-barred; **2b)** perhaps a sistrum or triangle; **3)** shield carrier, adjutant, officer, captain;

**CATECHISM OF THE CATHOLIC CHURCH #2357:** "Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on **\*SACRED\* \*SCRIPTURE\***, which presents homosexual acts as acts of grave depravity, tradition has always declared that **"\*HOMOSEXUAL\* \*ACTS\* \*ARE\* \*INTRINSICALLY\* \*DISORDERED\*."** They are contrary to the natural law (ie. *however the #451 - PRAXIS OF RATIONALITY is subject to rule of [#38, #33 [= #71 - DOMINION], #40 - LAW / MODEL]* and it is the ROMAN

CATHOLIC's **CHI-RHO SYMBOL** that is not given the **GRECO-ROMAN SQUARE JUXTAPOSITION 3x3 ANCHORS TO LUOSHU REFERENCE OBJECT AND HYPOTENUSE TO DOMINION ARRAY AS MARRIAGE TO NAZISM BY REICH CONCORDAT OF 20 JULY 1933**). They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved." [<http://www.scborromeo.org/ccc/para/2357.htm>]

**CONTINUE COMMENTARY ON TETRA: #79 - DIFFICULTIES (NAN):**

"At the Beginning of Thought, the inner self, mired in doubt and confusion, struggles to reach the true light of understanding before its benighted ideas "take form" in action. In this it imitates yang *ch'i* in winter, struggling to escape its confinement below earth so that the myriad things can "take form."

**APPRAISAL #3:** A center firm and hard  
Troubles the "inconstant."

**FATHOMING #3:** A center firm and fixed  
Means: Finally, none are overturned.

Once again, the center refers to the individual's heart / mind, the seat of both the **\*EMOTIONS\* AND THE \*INTELLECT\***. So long as the HSIN is firmly fixed upon the **\*GOOD\***, the person has no difficulty repudiating evil impulses contrary to Heaven's norms." [page 413, 414]


**#753 as [#40, #1, #600, #1, #10, #100, #1] = máchaira (G3162):**  
**{UMBRA: #753 % #41 = #15} 1) \*A\* \*LARGE\* \*KNIFE\*, \*USED\* \*FOR\* \*KILLING\* \*ANIMALS\* \*AND\* \*CUTTING\* \*UP\* \*FLESH\*;**  
**2) a small sword, as distinguished from a large sword; 2a) curved sword, for a cutting stroke; 2b) a straight sword, for thrusting;**


"THEN SAID JESUS UNTO HIM, PUT UP AGAIN THY **\*SWORD\*-G3162** INTO HIS PLACE: FOR ALL THEY THAT TAKE THE **\*SWORD\*-G3162** SHALL PERISH WITH THE **\*SWORD\*-G3162**." [Matthew 26:52]

**#485 = TETRA: KINSHIP (CH'IN) as [#5, #50, #50, #70, #40, #70, #200] = énnomos (G1772): {UMBRA: #485 % #41 = #34} 1) bound to the law; 2) \*BOUND\* \*BY\* \*THE\* \*LAW\*, lawful; 3) lawful, regular;**

"TO THEM THAT ARE WITHOUT LAW, AS WITHOUT LAW, (BEING NOT WITHOUT LAW TO GOD, BUT **\*UNDER\*-G1772** THE **\*LAW\*-G1772** TO CHRIST,) THAT I MIGHT GAIN THEM THAT ARE WITHOUT LAW." [1Corinthians 9:21]

DE FACTO is commonly used to refer to what happens in practice, in contrast with de jure ("by law") as the intrinsic nature **#902 - RULE OF LAW / #940 - RIGHT TO RULE** and implicitly entrusted by the #298 - grounding of QUEEN VICTORIA'S LETTERS PATENT, which refers to things that happen according to official law, regardless of whether the practice exists in reality.

**#90 - NOUMENON RESONANCE FOR 5 JULY 2023** as [#40, #30, #20] /  
**#496 = TETRA: GREATNESS (TA)** as [#400, #40, #30, #6, #500] / [#6, #40, #30, #20, #400] = **mâlak (H4427): {UMBRA: #90 % #41 = #8} 1) \*TO\* \*BE\* \*OR\* \*BECOME\* \*KING\* \*OR\* \*QUEEN\*, \*REIGN\*; 1a)** (Qal) to be or become king or queen, reign; **1b)** (Hiphil) to make one king or queen, cause to reign; **1c)** (Hophal) to be made king or queen; **2)** to counsel, advise; **2a)** (Niphal) to consider;  


QUEEN CAMILLA, and the PRINCE and PRINCESS OF WALES were in St Giles' Cathedral for the ceremony but this was not a coronation of KING CHARLES III for the simple reason that Scotland has not been regarded as a kingdom in its own right since forming the nation of Great Britain  by joining a parliamentary union with England in 1707.

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

In fact, the **#496 - GREATNESS (TA)** [#232 as **#ONE (\*ROMAN\*)**: [#1, #9, #17, #25, #33, #41, #49, #57], **#SIX (\*TORAH\*)**: [#66, #42, #18, #65, #41] / #297 / #329 / #334 - **châtsêr (H2691): 13 JANUARY; 3 APRIL; 24 MAY / #338]** - 5 JULY 2023 service of thanksgiving and dedication is not even an age-old ritual. It was invented to celebrate the late **QUEEN ELIZABETH'S CORONATION** in 1953.

**#306 - NOUMENON RESONANCE FOR 5 JULY 2023** as [#2, #8, #90, #200, #6] /

**#328 - NOUMENON RESONANCE FOR 5 JULY 2023** as [#30, #8, #90, #200] / [#8, #90, #200, #10, #500] /

**#334 - NOUMENON RESONANCE FOR 5 JULY 2023** as [#6, #30, #8, #90, #200] /

**#338 - NOUMENON RESONANCE FOR 5 JULY 2023** as [#40, #8, #90, #200] /



**#298 as [#8, #90, #200] = châtsêr (H2691): {UMBRA: #298 % #41 = #11} 1) court, enclosure; 1a) enclosures; 1b) \*COURT\*; 2) settled abode, settlement, village, town;**

"THUS SAITH THE LORD OF HOSTS; IF THOU WILT WALK IN MY WAYS, AND IF THOU WILT KEEP MY CHARGE, THEN THOU SHALT ALSO JUDGE MY HOUSE, AND SHALT ALSO KEEP MY \*COURTS\*-H2691, AND I WILL GIVE THEE PLACES TO WALK AMONG THESE THAT STAND BY." [Zechariah 3:7]

The golden crown of Scotland and the silver-gilt sceptre which were first used together for the coronation of Mary Queen of Scots in 1543 were centre stage. The Stone of Destiny, used to crown monarchs for more than a thousand years, was also featured. [Courtesy BBC]

Structured thinking in conformity to the **#451 - PRAXIS OF RATIONALITY**, is when we exclusively think of a subject matter within the constraint of some specifics. Structured thoughts/thinking is when we consciously exclude all other thoughts and distractions and concentrate on a particular subject matter.

This type of thinking is to the exclusion of all other **\*INTELLECTUAL\* AND \*EMOTIONAL\*** interests. This very act of disengaging with one's emotion and everyday thoughts is hard and since there is no guarantee for any reward, mankind has, whenever possible, been avoiding it.

Irrespective of these difficulties, structured thinking is the mechanism that advances humanity, as well as guaranteeing our long term survival. That is to say, it adds and creates new knowledge, which is greater than their sums. It is essential that educators are capable of observing and recognising structured thinking and are capable of promoting it.

Although ease of access to this type of thinking is not universally distributed, proper prompts will teach easier access to it. Access to this type of thinking is a life changing experience. From a mere learner to an original thinker. Nothing equals the excitement, the pleasure and the pride of extracting a solution or an understanding of life and the universe from a few learning here and there. [cf: Ross]

## -- FACILITATORS / ARBITRATORS TO FREEWILL --

@84, {@1: Sup: 3 - **MIRE**: HSIEN (#3); Ego: 3 - **MIRE**: HSIEN (#3)}

@86, {@2: Sup: 8 - **OPPOSITION**: KAN (#11); Ego: 5 - **KEEPING SMALL**: SHAO (#8)}

@84, {@3: Sup: 11 - **DIVERGENCE**: CH'A (#22); Ego: 3 - **MIRE**: HSIEN (#11)}

@86, {@4: Sup: 16 - **CONTACT**: CHIAO (#38); Ego: 5 - **KEEPING SMALL**: SHAO (#16)}

@186, {@5: Sup: 40 - **LAW/MODEL**: FA (#78); Ego: 24 - **JOY**: LE (#40)}

@84, {@6: Sup: 43 - **ENCOUNTERS**: YU (#121); Ego: 3 - **MIRE**: HSIEN (#43)}

@86, {@7: Sup: 48 - **RITUAL**: LI (#169 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18} / **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18}); Ego: 5 - **KEEPING SMALL**: SHAO (#48)}

@84, {@8: Sup: 51 - **CONSTANCY**: CH'ANG (#220 - **I CURSE NOT A GOD** {%38} / **I CURSE NOT A GOD** {%38}); Ego: 3 - **MIRE**: HSIEN (#51)}

@86, {@9: Sup: 56 - **CLOSED MOUTH**: CHIN (#276); Ego: 5 - **KEEPING SMALL**: SHAO (#56)}

@177, {@10: Sup: 71 - **STOPPAGE**: CHIH (#347); Ego: 15 - **REACH**: TA (#71 - **MALE DEME IS UNNAMED** {%2})}

@84, {@11: Sup: 74 - **CLOSURE**: CHIH (#421); Ego: 3 - **MIRE**: HSIEN (#74)}

@86, {@12: Sup: 79 - **DIFFICULTIES**: NAN (#500); Ego: 5 - **KEEPING SMALL**: SHAO (#79)}

## -- LETTERS PATENT IDEA TEMPLATE --

@84, {@13: Sup: 1 - **CENTRE**: CHUNG (#501); Ego: 3 - **MIRE**: HSIEN (#82 - **MALE DEME IS UNNAMED** {%11})}

@86, {@14: Sup: 6 - **CONTRARIETY**: LI (#507); Ego: 5 - **KEEPING SMALL**: SHAO (#87)}

@200, {@15: Sup: 44 - **STOVE**: TSAO (#551); Ego: 38 - **FULLNESS**: SHENG (#125)}

@186, {@16: Sup: 68 - **DIMMING**: MENG (#619); Ego: 24 - **JOY**: LE (#149)}

@191, {@17: Sup: 16 - **CONTACT**: CHIAO (#635); Ego: 29 - **DECISIVENESS**: TUAN (#178)}

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

@84, {@19: Sup: 57 - **GUARDEDNESS**: SHOU (#746); Ego: 3 - **MIRE**: HSIEN (#219)}  
@86, {@20: Sup: 62 - **DOUBT**: YI (#808); Ego: 5 - **KEEPING SMALL**: SHAO (#224)}  
@177, {@21: Sup: 77 - **COMPLIANCE**: HSUN (#885); Ego: 15 - **REACH**: TA (#239)}  
@140] {@22: Sup: 55 - **DIMINISHMENT**: CHIEN (#940); Ego: 59 - **MASSING**: CHU (#298)}

**TELOS TOTAL: #2647**

**ONTIC CHECKSUM TOTAL: #389**

**MALE: @169 + @220 = #389**

**DEME CHECKSUM TOTAL: #542**

**MALE: @169 + @220 = #389**

**FEME: @71 + @82 = #153**

**GRUMBLE (#940, #298)@[3, 3, 8, 5, 11, 3, 16, 5, 40, 24, 43, 3, 48, 5, 51, 3, 56, 5, 71, 15, 74, 3, 79, 5, 1, 3, 6, 5, 44, 38, 68, 24, 16, 29, 54, 38, 57, 3, 62, 5, 77, 15, 55, 59]**

**GRUNTLE (#1450, #1238)@[3, 3, 6, 3, 14, 8, 19, 5, 30, 11, 33, 3, 49, 16, 54, 5, 13, 40, 37, 24, 80, 43, 2, 3, 50, 48, 55, 5, 25, 51, 28, 3, 3, 56, 8, 5, 79, 71, 13, 15, 6, 74, 9, 3, 7, 79, 12, 5, 13, 1, 16, 3, 22, 6, 27, 5, 71, 44, 28, 38, 15, 68, 39, 24, 55, 16, 3, 29, 57, 54, 14, 38, 71, 57, 74, 3, 55, 62, 60, 5, 56, 77, 71, 15, 45, 55, 23, 59]**

<<http://www.grapple369.com/>>

date:2023.7.5&idea:1238,1450&lexicon:G599,G2673,G1121,G533>

**#1238 as [#1, #80, #70, #9, #50, #8, #200, #20, #800] /**

**#311 - NOUMENON RESONANCE FOR 11 JUNE 2023 as [#1, #80, #5, #9, #1, #50, #70, #40, #5, #50] /**

**#428 - NOUMENON RESONANCE FOR 11 JUNE 2023 as [#1, #80, #5, #9, #50, #8, #200, #20, #5, #50] /**

**#440 - NOUMENON RESONANCE FOR 11 JUNE 2023 as [#1, #80, #70, #9, #1, #50, #5, #10, #200, #9, #5] = apothnḗskō**

**(G599): {UMBRA: #1238 % #41 = #8} 1) to die; 1a) of the natural death of man; 1b) of the violent death of man or animals; 1c) to perish by means of something; 1d) of trees which dry up, of seeds which rot when planted; 1e) \*OF\* \*ETERNAL\* \*DEATH\*, \*TO\* \*BE\* \*SUBJECT\* \*TO\* \*ETERNAL\* \*MISERY\* \*IN\* \*HELL\*;**

**"BUT NOW WE ARE \*DELIVERED\*-G2673: FROM THE LAW, THAT BEING \*DEAD\*-G599: WHEREIN WE WERE HELD;**

■ #440 - **NOUMENON RESONANCE FOR 11 JUNE 2023** as [#20, #1, #300, #1, #100, #3, #5, #10] = katargéō (G2673): {UMBRA: #1230 % #41 = #41} 1) to render idle, unemployed, inactivate, inoperative; 1a) **\*TO\* \*CAUSE\* \*A\* \*PERSON\* \*OR\* \*THING\* \*TO\* \*HAVE\* \*NO\* \*FURTHER\* \*EFFICIENCY\***; 1b) **\*TO\* \*DEPRIVE\* \*OF\* \*FORCE\*, \*INFLUENCE\*, \*POWER\***; 2) to cause to cease, put an end to, do away with, annul, abolish; 2a) to cease, to pass away, be done away; 2b) to be severed from, separated from, discharged from, loosed from any one; 2c) **\*TO\* \*TERMINATE\* \*ALL\* \*INTERCOURSE\* \*WITH\* \*ONE\***;

■ #445 - **NOUMENON RESONANCE FOR 11 JUNE 2023** as [#3, #100, #1, #40, #40, #1, #200, #10, #50] /

■ #495 - **NOUMENON RESONANCE FOR 6 JULY 2023** as [#3, #100, #1, #40, #40, #1, #300, #10] = grámma (G1121): {UMBRA: #185 % #41 = #21} 1) a letter; 2) any writing, a document or record; 2a) a note of hand, bill, bond, account, written acknowledgement of a debt; 2b) a letter, an epistle; 2c) the sacred writings (of the OT); 3) **\*LETTERS\***, i.e. learning; 3a) of sacred learning;



<<https://www.metmuseum.org/art/collection/search/473485>>

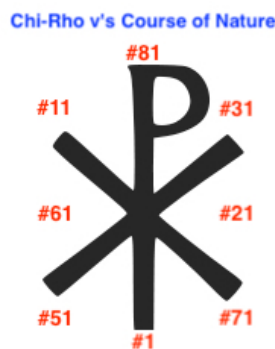
The manufacture of **\*BRACTEATES\*** probably originated with Roman and Byzantine (ie. **ROMAN EMPEROR Constantine I in 312 CE according to ROMAN CATHOLIC myth had a vision of a CHI-RHO cross of light above the sun accompanied by the Greek words "(έν) ΤΟΥΤΩ vika" meaning "In this, conquer"**) portrait medallions, presented by the emperor as gifts to important figures. Here, however, the imperial image (**bearing a SWASTIKA as having ostensibly an equivalence to the CHI-RHO symbol**) has been transformed by an inscription **"HE IS ODIN'S MAN"** into the depiction of a god, perhaps ODIN (early 5th CENTURY), chief of Nordic pantheon; his oversize face is balanced atop a galloping horse with horns. With their fine workmanship and allusions to the Roman and Byzantine worlds, gold **\*BRACTEATES\*** conveyed both

the sophisticated taste and the high social status of their owners, who wore them as fine jewellery and hoarded them as treasure.

**CENTRE OF VALUE #123 = [#51 - CONSTANCY (CH'ANG), #1 - CENTRE (CHUNG), #71 - STOPPAGE (CHIH)]**

#38 #45 #40  
 #43 #41 #39  
 #42 #37 #44

**[JUXTAPOSITION 3x3 ANCHORS TO LUOSHU REFERENCE OBJECT AND HYPOTENUSE TO DOMINION ARRAY]**



<<http://www.grapple369.com/images/Chi-Rho%20-%20Course%20of%20Nature.jpeg>>

[**IMAGE:** The COURSE-trochos of NATURE-genesis [James 3:6] differs to the #700 - \*CHI\* / \*RHO\* symbol which conveys a juxtaposition between the GRECO-ROMAN MAGIC SQUARE and the #CENTRE of VALUE as 3x3 are anchors to the LUOSHU MAGIC SQUARE order #369 reference object]

THAT WE SHOULD SERVE IN NEWNESS OF SPIRIT, AND NOT IN THE \*OLDNESS\*-G3821: OF THE \*LETTER\*-G1121:." [Romans 7:6]

#1450 as [#1, #80, #1, #100, #50, #8, #200, #1, #200, #9, #800] /

#458 = #451 - PRAXIS OF RATIONALITY + #7 - ASCENT (CHANG)

as [#1, #80, #1, #100, #50, #8, #200, #8, #10] = aparnéomai (G533): {UMBRA: #358 % #41 = #30} 1) to deny; 1a) \*TO\* \*AFFIRM\* \*THAT\* \*ONE\* \*HAS\* \*NO\* \*ACQUAINTANCE\* \*OR\* \*CONNECTION\* \*WITH\* \*SOMEONE\*; 1b) to forget one's self, lose sight of one's self and one's own interests;

**CANON OF SUPREME MYSTERY (4 BCE) COMMENTARY ON TETRA:**

**#7 - ASCENT (CHANG):** "Once his unstable character is unmasked, the disapprobation of others will only hasten his downfall.

**APPRAISAL #5:** Rising from the deep marsh, a crane calls,  
Stepping up to Heaven, unashamed.

**FATHOMING #5:** A calling crane, unashamed,  
Means: He has what it takes at center.

In China, the crane is associated with longevity. It is also known to fly high. In ancient Chinese imagery, then, the figure of the calling crane symbolizes the **\*SUPERIOR\* \*MAN\* \*WHOSE\* \*REPUTATION\* \*IS\* \*WELL\* \*KNOWN\***. This crane is "unashamed," despite the bold daring of its initiative, because its pure heart deserves such swift advance. His call is heard in all directions since virtue compels men to follow its suasive example.

As Position 5 corresponds to the Son of Heaven, one early commentator is quick to see in these lines a celebration of the virtuous commoner's rise from obscurity to the imperial throne.

**APPRAISAL #6:** He ascends to the hall,  
His upper and lower garments reversed.  
Men at court are dismayed.

**FATHOMING #6:** Ascending to the hall in disarray  
Means: The great masses are lost.

Ode 100 uses **\*CLOTHES\* \*IN\* \*DISARRAY\* \*AS\* \*A\* \*STOCK\* \*METAPHOR\* \*TO\* \*CRITICIZE\* \*DISORDER\*** at court. In his haste, an official confuses jacket and skirt, top and bottom. This reversal indicates **\*SUBVERSION\* \*OF\* \*THE\* \*PROPER\* \*HIERARCHICAL\* \*RELATIONS\*** (such as might occur when an official or empress arrogates imperial power). Those who witness this breach in ritual recognize it as an evil omen. Not surprisingly, all onlookers try to distance themselves from the perpetrator. The fault is considered especially grave since it occurs in the formal audience hall where the community gathers for the celebration of solemn rites. Due to the magnitude of error, dissatisfaction soon spreads beyond the inner circles of the court to the masses.

An alternate interpretation draws upon Yang's use of the same metaphor in the Model Sayings to suggest the **\*HETERODOX\* \*ADHERENTS\*** of the Hundred Schools Philosophers, who reject the Classics associated with Confucius." [**@1, pages 128, 129**]



#1239 as [#70, #500, #9, #1, #30, #40, #70, #4, #70, #400, #30, #5, #9, #1] / <-- THE META-RULE COULD DROP THE FINAL #1 AND STILL SINGULARLY CONFORM AS #1238

#1450 as [#70, #500, #9, #1, #30, #40, #70, #4, #70, #400, #30, #5, #10, #1, #10, #200] = ophthalmodouleía (G3787):

{UMBRA: #1240 % #41 = #10} 1) \*SERVICE\* \*PERFORMED\* [\*ONLY\*] \*UNDER\* \*THE\* \*MASTER'S\* \*EYES\*;  
1a) for the master's eye usually stimulates to greater diligence; 1b) his absence, on the other hand, renders sluggish;

#920 as [#70, #500, #9, #1, #30, #40, #70, #200] = ophthalmós (G3788): {UMBRA: #920 % #41 = #18} 1) the eye; 2) metaphor: \*THE\* \*EYES\* \*OF\* \*THE\* \*MIND\*, \*THE\* \*FACULTY\* \*OF\* \*KNOWING\*;

#519 = TETRA: #68 - DIMMING (MENG) as [#4, #70, #400, #30, #5, #9, #1] /

#520 = TETRA: #69 - EXHAUSTION (CH'IUNG) as [#4, #70, #400, #30, #5, #10, #1] = douleía (G1397): {UMBRA: #520 % #41 = #28} 1) slavery, \*BONDAGE\*, the condition of a slave; 2) employment, work, job

G3787@{

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

@2: Sup: 3 - MIRED: HSIEN (#73); Ego: 14 - PENETRATION: JUI (#84 - I AM NOT A MAN OF VIOLENCE {%2}),

@3: Sup: 12 - YOUTHFULNESS: T'UNG (#85); Ego: 9 - BRANCHING OUT: SHU (#93 - 'eben (H68): \*STONE\*),

@4: Sup: 13 - INCREASE: TSENG (#98); Ego: 1 - CENTRE: CHUNG (#94 - 'allôwn (H437): \*OAK\* \*TREE\*),

@5: Sup: 43 - ENCOUNTERS: YU (#141); Ego: 30 - BOLD RESOLUTION: YI (#124 - 'iddân (H5732): \*TIME\* / \*NATURAL\* \*YEAR\*: #1 + #21 + #41 + #61),

@6: Sup: 2 - FULL CIRCLE: CHOU (#143); Ego: 40 - LAW/MODEL: FA (#164 - \*PRINCIPLE\* \*OF\* \*MATERIALITY\*: CHI-RHO OF ROMAN GOVERNANCE / CATHOLIC CHURCH),

@7: Sup: 72 - HARDNESS: CHIEN (#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34}); Ego: 70 - SEVERANCE: KE (#234 - \*CHARGE\*, \*COMMAND\* #38 - NUMI / NUMEN AUGUSTI CENTRE OF VALUE #ONE --> #114 / #342),

@8: Sup: 76 - AGGRAVATION: CHU (#291); Ego: 4 - BARRIER: HSIEN (#238 - \*CRUEL\*),

@9: Sup: 65 - INNER: NEI (#356); Ego: 70 - SEVERANCE: KE (#308 - \*COHESION\* \*OF\* \*ACTIONS\*),

@10: Sup: 60 - **ACCUMULATION: CHI (#416)**; Ego: 76 - **AGGRAVATION: CHU (#384 - \*IN\* \*A\* \*MORAL\* \*SENSE\* \*SAVAGE\*, \*FIERCE\*: #234)**,  
 @11: Sup: 9 - **BRANCHING OUT: SHU (#425)**; Ego: 30 - **BOLD RESOLUTION: YI (#414 - \*MOCKING\*, \*DERISION\*)**,  
 @12: Sup: 14 - **PENETRATION: JUI (#439)**; Ego: 5 - **KEEPING SMALL: SHAO (#419 - \*SLAUGHTER\*)**,  
 @13: Sup: 24 - **JOY: LE (#463)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#429 - \*LIGHT\* \*UPON\* \*ATTACK\* \*AN\* \*ENEMY\*)**,  
 @14: Sup: 25 - **CONTENTION: CHENG (#488)**; Ego: 1 - **CENTRE: CHUNG (#430 - λοξός (loxós)): \*DISINGENUOUS\*, \*UNDERHANDED\*, \*PERVERSE\*, \*SINISTER\*)**,  
 @15: Sup: 35 - **GATHERING: LIEN (#523)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#440 - \*TO\* \*DEPRIVE\* \*OF\* \*FORCE\*, \*INFLUENCE\*, \*POWER\*)**,  
 @16: Sup: 73 - **ALREADY FORDING, COMPLETION: CH'ENG (#596)**; Ego: 38 - **FULLNESS: SHENG (#478)**,  
**Male: #596; Feme: #478 = #451 - PRAXIS OF RATIONALITY + #27 - DUTIES (SHIH)**  
 } // #1450

#596 as [#70, #90, #30, #6, #400] = 'atslûwth (H6104): {UMBRA: #596 % #41 = #22} 1) \*SLUGGISHNESS\*, \*LAZINESS\*;

#596 as [#70, #3, #4, #70, #8, #20, #70, #50, #300, #1] = ogdoékonta (G3589): {UMBRA: #596 % #41 = #22} 1) \*EIGHTY\*;  
 --> #80 - **LABOURING (CH'IN)**

#478 = TETRA: #27 - DUTIES (SHIH) as [#2, #70, #2, #4, #400] = 'ăbôdâh (H5656): {UMBRA: #81 % #41 = #40} 1) \*LABOUR\*, \*SERVICE\*; 1a) labour, work; 1b) labour (of servant or slave); 1c) labour, service (of captives or subjects); 1d) \*SERVICE\* (\*OF\* \*GOD\*);

#30 - **BOLD RESOLUTION (YI) / NOUMENON RESONANCE FOR 5 JULY 2023** as [#6, #8, #9, #1, #6] / [#6, #8, #6, #9, #1] /

#60 - **ACCUMULATION (CHI) / NOUMENON RESONANCE FOR 5 JULY 2023** as [#6, #30, #8, #6, #9, #1] /

#478 = TETRA: #27 - DUTIES (SHIH) as [#400, #8, #9, #1, #50, #10] = chââ' (H2398): {UMBRA: #18 % #41 = #18} 1) to sin, miss, miss the way, go wrong, incur guilt, forfeit, purify from uncleanness; 1a) (Qal); 1a1) to miss; 1a2) \*TO\* \*SIN\*, \*MISS\* \*THE\* \*GOAL\* \*OR\* \*PATH\* \*OF\* \*RIGHT\* \*AND\* \*DUTY\*;  
 1a3) to incur guilt, incur penalty by sin, forfeit; 1b) (Piel); 1b1) to bear loss; 1b2) to make a sin-offering; 1b3) to purify from sin; 1b4) to purify

from uncleanness; **1c**) (Hiphil); **1c1**) to miss the mark; **1c2**) to induce to sin, cause to sin; **1c3**) to bring into guilt or condemnation or punishment; **1d**) (Hithpael); **1d1**) to miss oneself, lose oneself, wander from the way; **1d2**) to purify oneself from uncleanness;

**CANON OF SUPREME MYSTERY (4 BCE) COMMENTARY ON TETRA:**

**#27 - DUTIES (SHIH)**: "Yang ch'i waxes ever greater, imparting strength and intelligence to all the myriad things, so that each fulfills its intended role. As yang ch'i is to phenomenal things, so the ruler is to the masses. The common people learn their **\*SOCIAL\* \*DUTIES\*** **\*THROUGH\* \*THE\* \*SUASIVE\* \*ENCOURAGEMENT\* \*OF\* \*THE\* \*RULER\***. Since a single hexagram provides the prototype for both this tetragram and the preceding one, Tetragrams 26 and 27 are generally similar in message. There is, however, a subtle shift in emphasis: In Endeavour, the focus was on regulating action; in Duty, the main theme is the proper division of social responsibilities.

**APPRAISAL #1**: Service, without serving narrow ends  
Leaves nothing left unserved.

**FATHOMING #1**: Serving with impartial service  
Means: He proceeds by the Way.

Most commentators read the first line of Appraisal and Fathoming (literally, "Serve without serving") as a celebration of WU WEI ("non-purposive activity") in Nature. In support, they cite the famous LAO TZU passage, "The Way does not act, yet nothing is left undone." Still, YANG HSIUNG's Model Sayings strongly objects to WU WEI in government (what we might call laissez-faire), arguing that WU WEI can only work in an already perfect society. For that reason, I offer a different reading, one which emphasizes the impartial nature of Goodness.

As Confucius said, the **\*GOOD\*** man refuses to align himself with a **\*PARTICULAR\* \*FACTION\* \*OR\* \*CAUSE\*** (eg: **RECKLESS CONDUCT AS A RESOLUTE FAILURE TO PROPERLY INVESTIGATE ANY FACTS RELEVANT TO COMPLAINT OF A FACTION (KNIGHTS TEMPLARS AS CATHOLIC MILITARY ORDER RENEWED IN 2015 ADVOCATING IRISH REPUBLICAN NATIONALISM) WITHIN THE RETURNED SERVICES LEAGUE HIJACKING THE WORLD WAR ONE 2018 CENTENNIAL BY THEIR ATLANTIS 25 APRIL 1915 PHANTASM**); instead, he only sides with the Right. The same lines, however, could also mean that the superior man does not take credit for his merits (serving without claiming to serve). Or, that the gentleman acts with such mastery of ritual (in the words of the Changes, he is "simple" and "easy") that he serves without seeming to serve." [page 210]

<<http://www.grapple369.com/?idea:458,478,494,496,504,517,530>>

	#9	#8	#1	#2	#3	#4	#5
#1	#30 Yi H43 Displacement, Resoluteness, Parting, Break-through 1-5 May	#29 Tuan H43 Resolution, Displacement, Parting, Break-through 27 Apr-1 May	#22 Ke H34 Strength of Greatness, Great Investigating, The power of the great, Great maturity 26-30 Mar	#23 Yi H16 Enthusiasm, Providing-For, Excess 31 Mar-4 Apr * Modified from H34	#24 Le H56 Joy, Open, Lake 4-8 Apr * Modified from H16	#25 Cheng H6 Conflict, Arguing, Lawsuit 9-13 Apr	#26 H18 Arresting, Correcting, Wo has been spoiled, Decaying, I
#2	#39 Chu H37 Family (the clan), Dwelling People, Family members 11-15 June	#38 Sheng H14 Great Possessions, Possession in great measure 6-10 June	#31 Chung H56 Wanderer, Sojourning, Traveling 6-10 June	#32 Chung H7 Leading, Army, Troops 10-14 May	#33 Mi H8 Seeking Unity, Grouping, Holding together, Alliance 15-19 May	#34 Ch'in H8 Seeking Unity, Grouping, Holding together, Alliance 15-19 May	#35 Lien H9 Minor R, Small Accomplishment, taming power small, Small 24-28 May
#3	#48 Li H10 Tread Carefully, Treading (conduct), Continuing 17-21 Jul	#47 Wen H59 Dispersal, Dispersion (dissolution) 17-21 Jul	#40 Fe H48 Welling, The Well 15-19 June	#41 Ying H30 Radiance, Clinging to Brightness/Fire, The net 20-24 June	#42 Ying H31 Conjoining, Influence (wooing), Feelings 24-28 June	#43 Yu H44 Coming On, Coupling, Coming to meet, Meeting 29 June-3 Jul	#44 Tsao H50 Cauldron, 1-7 Jul
#4	#57 Shou H12 Obstruction, Stagnation, Selfish persons 31 Aug-4 Sep	#56 Chin H12 Obstruction, Stagnation, Selfish persons 26-30 Aug	#49 Tiao H33 Withdrawal, Retiring, Retreat, Yielding 26-30 Aug	#50 T'ang H33 Withdrawal, Retiring, Retreat, Yielding 30 Jul-3 Aug	#51 Chang H32 Endurance, Persevering, Duration, Moderation 4-8 Aug	#52 Tu H66 Restraint, Articulating, Limitation, Moderation 8-12 Aug	#53 Yung H22 Grace, A Luxurious 13-17 Aug * Modified from H
#5	#66 Chu H25 Without Embroidering, Innocence, Pestilence 10-14 Oct	#65 Mo H54 Marriageable Maiden, Converting the Maiden 6-10 Oct	#58 Hui H57 Gentle Penetration/Wind, Ground, Calculations 4-8 Sep	#59 Chu H45 Congregation, Clustering, Gathering together (massing), Finished 9-13 Sep	#60 Ch H26 Restraining Force, Great Accumulating, The taming power of the great, Great storage, Potential energy 13-17 Sep	#61 Shih H45 Congregation, Clustering, Gathering together (massing), Finished 18-22 Sep	#62 Yi H51 Thunderclap, The arousing ( thunder), 22-26 Sep * Modified from H
#6	#75 Shih H28 Excess, Great Exceeding, Preponderance of the great, Great surpassing, Critical mass 20-24 Nov	#74 Chih H21 Bling Through, Growing Side 15-19 Nov	#67 Hui H36 Sinking/Darkening of Light, Brilliance injured, Intelligence hidden 15-19 Oct	#68 Hui H36 Sinking/Darkening of Light, Brilliance injured, Intelligence hidden 15-19 Oct	#69 Ch'ueh H47 Oppression (exhaustion), Confining, Entangled 24-28 Oct	#70 Ke H23 Disintegration, Stripping, Splitting apart, Playing 28 Oct-1 Nov	#71 Chih H52 Inaction, Keeping still, I Still 2-6 Nov
#7	#3 Hsin H3 Initial Difficulties, Sprouting, Difficulty at the beginning, Gathering support, Hoarding 31 Dec-4 Jan	#2 Chou H24 Return (The turning point) 26-30 Dec	#76 Chu H28 Excess, Great Exceeding, Preponderance of the great, Critical mass 24-28 Nov	#77 Hui H23 Reining (Prowl/Earth, Field, The receptive, Acquiescence, The Flow 24-28 Nov	#78 Chiang H64 Before Completion, Not Yet Forging, Not yet completed 27 Dec	#79 Nai H39 Obstacles, Limping, Obstruction, Block 8-12 Dec	#80 Ch'ün H29 Gorge, I Repeated ent 12-16 Dec
#8	#12 T'ung H4 Youthful Inexperience, Enveloping, The young shoot, Discovering 9-13 Feb #260 CE	#11 Ch'ueh H62 Small Excess, Small Exceeding, Preponderance of the small, Small surpassing 9-13 Feb #175 CE	#4 Hsin H3 Initial Difficulties, Sprouting, Gathering support, Hoarding 4-8 Jan 103 BCE	#5 Shao H15 Modesty, Humbling 9-13 Jan 67 BCE	#8 Hsin H38 Completion, Rejoicing, Perseverance 9-13 Jan #33 CE	#20 Chiang H46 Moving/Pushing Upward, Ascending 9-13 Jan #33 CE	#8 Kan H46 Moving Upward, As 22-26 Jan #34 CE
#9	#21 Shih H40 Deliverance, Taking-Apart, Untangled 22-26 Mar	#20 Ch'ün H35 Progress, Prospering, Aquis 17-21 Mar	#13 T'ung H42 Increase, Augmenting 14-18 Feb #369 CE	#14 T'ung H39 Development (spiritual progress), Infiltrating, Advancement 14-18 Feb #369 CE	#11 P'ing H11 Pervading, Peace, Greatness 15-19 Feb #671 CE	#16 Ch'ün H11 Pervading, Peace, Greatness 27 Feb-3 Mar 29th intercalation #870 CE	#17 Juan H5 Delay, Att Waiting, Moir Arriving 4-8 Mar #1105 CE

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**FOR FURTHER SEE CASE STUDY: ON ICONOCLASM AGAINST THE #451 - PRAXIS OF RATIONALITY WHICH IS CONSTITUTIONALLY INTRINSIC [BY METHOD OF TRIPARTITE NUMBER META DESCRIPTOR REDACTION AGAINST THE ONTIC PREMISE MANIFESTING THE IDEA TEMPLATE] TO QUEEN VICTORIA'S LETTERS PATENT AND THE ONTOLOGY OF THE HUMAN BEING (ie. HOMO SAPIENS) REFLECTING IMAGO DEI**

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