

## Appendix A – Nexial-topologic vocabulary

### *Obscure words and 'dark sayings'*

The vocabulary and quotations gathered in this table are drawn from many texts, most of them written before 650BC. A few are contemporary. The words listed are used in texts that are considered 'obscure' because they make little sense in the conventional terms of realistic or naturalistic interpretation, and thus pose great difficulty for translation and exegesis. Such pieces of text were often called 'dark sayings' in ancient times, denoting that even then, the meaning was difficult to understand. This situation has led many to seek 'the original meaning':

- 'As Karlgren states, the *Shu* [...] "is often exceedingly obscure and frequently offers passages which, from the point of view of grammar, allow of several widely divergent interpretations"...' (Waltham 1971, *Shu Ching* p.xvi)
- 'And they have stretched their cord across the void, and know what was above, and what below. Seminal powers made fertile mighty forces. Below was strength, and over it was impulse.<sup>8</sup> [note: <sup>8</sup>] This stanza is obscure. A. A. Macdonell suggests that the 'cord' (*rashmi*) implies the bond of the preceding stanza; thought measures out the distance between the non-existent and the existent and separates the male and female cosmogonic principles: impulse (*prayati*) above and energy (*svadha*) below. (*A Vedic Reader for Students*, London: Oxford University, 1917, p.210.)' (*Who can say whence it all came from?*, 'Rig Veda', X, 129, in Eliade 1996)
- 'The Teacher and his remaining followers fled to a place of refuge called "The land of Damascus". It has been suggested that this was a cryptic designation of Babylonia..., or that "Damascus" is a symbolical name for Qumran [settlement of the sect]... If "Absalom" is also a symbol, it doubtless recalls the rebellion of Absalom against his father... On the other hand, ... this allegorical solution may not be convincing. The allusion may then be a straightforward one. ' (Vermes 1987 p.32)
- In 'the domain of religious thought and behaviour'... a search is being made for the original meaning of issues with which we have become almost too familiar and which with the passing of the centuries have tended to become choked with inessentials, and it has led not only to a preoccupation with the primitive... fully

developed expression of these issues in the Scriptures, but also a desire for knowledge and understanding of their prehistory.’ (Vermes 1987 p xv-xvi)

Among obscure vocabularies, some are less difficult. Medieval cryptic writings and ancient magical spells possessed codes of interpretation. Although complex and arcane they may be (eg Power 2002, Wong 1997), they were systematic. Many ‘inspired’ writings can make sense literally in a context (eg political, socio-moral, psychological), and they are thus interpreted. Isaac Newton (Newton 1994, 2006a & 2006b) studied them and devised an interpretive system for the apocalyptic language of the later biblical prophets (eg *DANIEL, REVELATIONS*<sup>1</sup>). Their style of expression was popular (and the experiences common) from about the third century BC until the early centuries AD, and then disappeared (unexplained: Bible, New World Translation 1961). It only emerges again exceptionally in later works of an ‘inspired’ nature (eg Sun Bu Er; see Cleary 2000) – the New Age would say ‘channelled’ works. An earlier form, more naturalistic, relates to the framework of ‘The Earth’ (discussed in <Ancient perspectivalism, The Earth, & the East> chapter) and is characteristic of prehistoric oral tradition as recorded in archaic myths. The words studied here are of this kind. Some of the main words listed are subject to countless speculations, and were already regarded as mysterious by the time the texts were compiled around 850-700BC, (eg return, place, above, below – see <Extract F9\ Deep confusing questions>). The words are similar in both Eastern and Western archaic cultures. I focused more on Chinese literature, and on Biblical and Egyptian traditions. The vocabulary is tabulated so as to make apparent the analogies of motion (nexial, such as ‘whirlwind’), of shape (topographic). The ‘correspondence’ of meaning, I propose, relates to topologic deployment (eg the ‘mountain’ means topologically the same as the ‘tree’, ‘staff’, ‘rod’ or as ‘rising’ – a projection ‘up’). These distinctions are consistent with Newton’s approach:

‘The language of the Prophets being hieroglyphical had affinity with that of the Egyptian Priests & eastern [sic] wise men. [...] The original of the hyperbolic language of the Prophets is the comparison of a Kingdom to the *Frame of Heaven & Earth*, & [sic] the parts of the one to the like parts of the other.’ (Newton 2006b)

The combination (nexial & topography) is directly related to the idea of perspective landscape, and so is intimately linked to the framework of ‘The Earth’ as well as to certain dreams expressing patterns of activity, and to daily life gesturing (see chapters <Nexial-topologic deployment>, <Many perspectives>), and <Ancient perspectivalism>). The aim of producing the table below, is to display some of the similarities in vocabulary that led me to explore the possibility that the most confusing ‘obscure’ statements and words in the ancient texts might usefully be understood as nexial-topologic expressions rather than realistic or naturalistic descriptions. I am little familiar with conventional exegesis of any ancient texts, and so the reader should not expect here such classical textual analysis, nor a quest for any conventional ‘source’ meaning. The words, to me, simply ‘name a likeness’: it is the ‘shaping’ process they suggest that I find significant in generic descriptions that can be understood as an ‘imaging’ of how a ‘non-local’ situation ‘presents’, generally interpreted in terms such as the physical and temporal realities that ‘humans’ experience as ‘real’, ‘natural’, or a ‘created world’ (eg ‘Creation’ that occurs or appears). Consequently, various specific details are skipped in the quotations (locations, people’s names, etc.) to highlight sections that can bear nexial-topologic generic meaning. Sections that cannot, usually relate to particular perspectival interpretations. This is often the case for explanations given after a report of experience (eg a dream or vision and its interpretation, which appears to have been problematic for many of the experiencers themselves). This fresh-eye view of the meaning of some of the old words and sayings brings out striking similarities between the analogical shapes apparent in the words and the shapes of abstract models found in the sciences that use topology. In these texts, the statements do not differentiate things as much as modern thinking does, and discussions involve a global ‘story of the world’. This world is the ‘whole’ human world as it was known to the archaic author, with its historical development and limits, its then current manifestations, and the perspectival deformations of its general frameworks of knowledge and experience, or its Earth-models:

‘Plutarch mentions [this] also... He who worships by turning about, becomes a

symbol of the earth... So then it was one design of the first institution of the true religion to propose to mankind by the frame of the ancient temples, the study of the frame of the world....and thence... in the knowledge of the true the frame of Nature.’ (Newton 2006a, ‘The Original of Religions’)

The ‘frame of the world’ can also be the frame of the body-mind (see figure 35): the vocabulary used in medieval Chinese inner alchemy to model the ‘inner landscape’ is remarkably similar to that used in the Bible for the socio-political landscape, which Newton calls the ‘body politik’, and to modern scientific descriptions of the 4-dimensional landscape that is ‘spacetime’. In particular, all three place much emphasis on growth (an unfoldment) and on enfoldment (eg notions of sphere, ball, womb, boundary, etc.):

‘The language of inner alchemy strikes an outsider as that of a fanciful and poetically imagined cosmic body populated with spirits and animals, buildings and roads, streams, peaks and valleys, in a topographical landscape of the interior traveller’s voyage into a fantastical realm. However, Yuan Huang shows how the alchemical body was mapped precisely onto the medical one of circulation channels

and *zang* and *fu* organ systems... and how the poetical inner journeys were correlated with body states imagined in concrete somatic terms. [...] The most profound metaphor was gestation and ... embryo.’ (Furth 1999 pp.198-199, see also Allen, 1997)

These frameworks culturally underlie all other perspectives, and view existence always basically in terms of extremes and reactions to extremes (2 forms of deployment), not of (un-deploying) ‘ease’, which is not remarkable enough to deserve even a mention

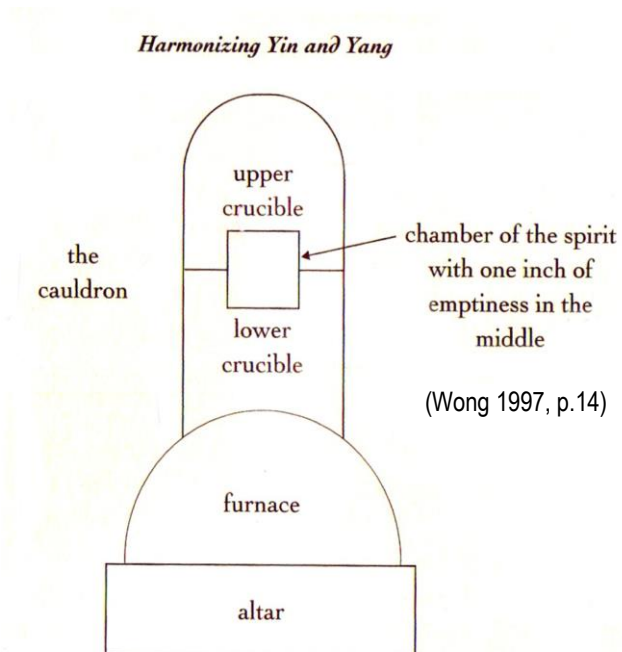


Figure 35. Crucible of Chinese inner alchemy

### *The table of nexial-topologic vocabulary*

The following table is a short extract from a twenty-eight-page table in which I collated expressions from the various ancient texts I was reading, in order to detect patterns and similarities with modern ‘advanced’ science. In the left column, are one or two of the most commonly used words, corresponding to an iconic image. The right column lists other words that are related to the same or a closely derived analogy, and gives some examples of the use of the word, though quotations, and sometimes a suggestion concerning the analogy, metaphor, or similarity covered by the words. In the left column are also added words, preceded with the sign ‘\’: this means ‘see also’, signifying that other words develop related analogies: go to the line headed with these words.

<b>Table 9: Nexial-topologic vocabulary</b>	
<i>Typical word</i>	Related words, quotations, comments
smooth, even  \ texture \ land \spread	smooth: even, full, even, one, Fullness, Oneness , scattering-gathering seeking the ‘smooth’ texture , ‘corrects all things and makes them to be right and smooth and free’ (Plato Timaeus) evened out, uniform, regulated... Vs uneven , even as (Bible) evening out, straight, straight up, standing up straight, straightening, upright, correcting, righteous
the Great	Newton gives 3 series of interpretations. In the second, he account for the value of the ‘Great’ : ‘Hitherto I have considered ye Univers onely so far as its parts are compared to ye parts of a Kingdom in a due proportion: which I chose to do becaus this was ye original of ye figurative Language of ye Prophets, & therefore must be ye rule to understand it. But it happens sometimes <for> that for ye more convenience of describing any subject, the proportions are changed & then ye interpretation must be changed accordingly. Thus, although a Tree originally signify an inferior great man, yet if it be represented large beyond proportion so as to reach to ye ends of ye earth it must signify a King whose dominions are proportionally great. Dan: 4 [...]’ (Newton, 2006b) In other contexts, the ‘Great’ and the ‘small’ take other names such as ‘world’ and ‘small egg’, above and below, and in physics ‘the small & the large’ (Hawking & Penrose 1996), low and high energy, and in medicine, ‘primary’ and ‘secondary’.
2 waters/ (2rains), many waters 2 deaths	2 rains, 2 waters: ‘For He has given you the former rain (or the teacher of righteousness) faithfully. \And he will cause the rain to come down for you – The former rain, and the latter rain in the first (month). \ The threshing floors shall be full of wheat, \ And the vats shall overflow with new wine and oil.’ JOEL 2:22-23. ‘The Lord God of hosts, \ He who touches the earth and it melts, \ And all who dwell there mourn; \ All of it shall swell like the River, \ And subside like the River of Egypt. \ He who builds His layers in the sky, \ And has founded His strata in the earth; \ Who calls for the waters of the sea, \ And pours them out on the face of the earth – The lord is His name. AMOS 9: 5-6-

	<p>Space: 'And makes the day as night; \ He calls for the waters of the sea \ and pours them out on the face of the earth. \ The lord is his name. \ He rains ruin upon the strong, \ so that fury comes upon the fortress. \ They hate the one who rebukes in the gate [because of the wet], \ And they abhor the one how speaks uprightly. [words] ' AMOS 5:8-10</p> <p>'Six at the top means: One must go through the water. It goes over one's head. Misfortune.' (Wilhelm 1989 p.114, I Ching, 28, Ta Kuo, Preponderance of the Great,)</p> <p>'1<sup>st</sup> dying' –'not dying a second time' thanks to asuniti (conducted breath/ life/ vitality) {Miller 1974 p.144-5} 'Affliction will not rise up a second time. [...] It will eat you up like a locust. The place where they [locusts] are is not known' NAHUM 3:18</p>
<p>sky</p> <p>(nexial boundary: a threshold, operational limit)</p> <p>\\ passing, pass through</p>	<p>a 'SKY' can be construed nexially as a 'High' or a double-high, physically or in abstract manner, an operational boundary to pass through, a nexial stage or break-through</p> <p>Sky, earth, heaven, ceiling, floor, limit</p> <p>sky 1, sky 2 (2 'highs'): strong-Great, water- waters, waters-great waters, laws-Great Law (eg vedic Rta) rain-earlier rain, former rain-latter rain, old heaven and new heaven, high-most high, the vault above and the void below</p> <p>[vedic:] '1<sup>st</sup> dying' –'not dying a second time' thanks to asuniti (conducted breath/ Life, vitality) (Miller 1974 p.144-45), strength, power, sex drive, life of the mind-brain</p> <p>I Ching pattern-models (PaKua): 'Before-the-world' and 'Inner world' sequences(or 'earlier heaven'-'later heaven') (Wilhelm 1989)</p> <p>'A stronghold in the day of trouble, [...] But with an overflowing flood He will make an udder end of (its) place. [...] Affliction will not rise up a second time. [...] It will eat you up like a locust. The place where they [locusts] are is not known. [...] Your people are scattered on the mountains, And no one gathers' NAHUM 3:18</p> <p>'The Ethiopians are called by Isaiah a people of great might or double power.' (Kieffer 2000 p.69)</p> <p>'The word Shen in Egyptian is a circle, an orbit, a whole. It was the circle of the year. But Shen is also Twin, and Two. The circle of the year being first divided into the Two Times, and the Shen, tunic, was first put on at puberty, when the second of the two phases was attained – the child and the man, etc.' (Kieffer 2000 p.9-10)</p> <p>'The goddess Maat embraceth thee at the two seasons of the day. May Ra give glory and power, and truth-speaking and the appearances as a living soul so that he may gaze upon Heru-Khuti to the KA of the Osiris the Scribe Ani [...] and the voices of those who make merry are in the Great Place.' {Egyptian Book of the Dead}</p> <p>'...the idea of "The Great Plan" (Part V, Document 4). Yü regulated the waters by channelling and ditching' (Waltham 1971. Shu Ching, introduction to Hsia pp.40-41)</p> <p>'In the first chariot were red horses and in the second chariot black horses, with the third chariot white horses, and with the fourth chariot dappled horses — strong steeds, ... what are these...?' ZEC 6:2</p> <p>Division of the waters:</p> <p>'In mythology, water is the primal element. All begins with [N3p-stir] or issues from [N2p-create worlds] the Water.... In the beginning, all came out of the Nu (Nun), the waters of the firmament. Being, existing, then is figured as an escape out of the waters.'[flood]</p> <p>'Water was the first cause in Egypt. An inscription on an Egyptian vase shows the Goddess Nut standing in her sycamore tree from where she pours the Water of Life.... Here we see that water precedes and brings the creative cause of the Breath of Life, and this is the relationship and sequence of the Two Truths. In</p>

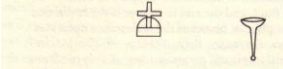
	<p>Genesis, we read: "And God said, Let there be a firmament in the midst of the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so." (Kieffer 2000 p.13)</p> <p>'The blood of the female and the vivifying fire of the male are the two factors of human creation.... regenerated in baptism, reborn and saved as by Fire and Blood, or the Water and Breath', in the purifying rite.' (Kieffer 2000 p.14)</p>
<p>sky, boundary (topographic or pattern)</p> <p>\\ cross over</p> <p>\\ cross the great water</p>	<p>a 'sky' can be construed topographically as a 'plateau', a limit, a ceiling, a roof, a containment, a structural boundary to cross over, a connective pattern (flat sheet)</p> <p>Sky 1, sky 2, sky 3: woman-Mother-Goddess, sky-earth-heaven, earth-man-heaven, 'time, times, and a half' DAN 1:7, ecstatic heat-fire-light, man-gods-Great God of Life Power</p> <p>王 wāng ( 1 20 in Harbaugh 1998) the one (一 yi ) who connects heaven, man and earth, and</p> <p>川 chüan ( 2 1 in Harbaugh 1998) explained naturalistically as '   pictograph of a small stream of water'</p> <p>㵿 kuài ( 2 2 in Harbaugh 1998) two small streams</p> <p>川 chüan ( 2 3 in Harbaugh 1998) river, flow , boil; plain, an area of level country</p> <p>'It furthers one to cross the great water. Before the starting point, three days. After the starting point, three days.' (Wilhelm 1989 I Ching, 18. Ku, [Decay] Work on what has been spoiled, p.75) ['cross the great water' is still unexplained by scholars, it seems]</p> <p>'The Lord God of hosts, \ [...] He who builds His layers in the sky, \ And has founded His strata in the earth; \ Who calls for the waters of the sea, \ And pours them out on the face of the earth – The lord is His name.' AMOS 9: 5-6-90°: wall, rampart</p>
<p>activate</p> <p>\\ wind</p> <p>project</p> <p>\\ head-great</p> <p>\\ cone</p>	<p>Primus Movens, see also 'Effective causation' (Piaget 1951), impulse, and forms of vitalism and animism</p> <p>stir, 'about to begin', start, begin, appear, appearance, occurrence</p> <p>arising, rise (morning, for East), raise, rise up, quicken, increase, raised up to the sky, carried into the sky, carried away to firmament, ascend, ...raise the sky, raise the firmament on the shoulders, carry the world on the shoulders</p> <p>snake, serpent, crocodile (Egypt)</p> <p>strong, , vital energy, strength in the neck, strength in the shoulders, exalted, power, stimulated, excited, war- battle / love-sex, chariot-horses, cry out to god(s), 'conveyances' (see &lt;Ancient perspectivalism&gt;)</p> <p>power</p> <p>'come, come up, bring up, lift up, come out, go out, bring out, born, coming to existence, creation, take out, drive out, bring forth,</p> <p>opposite: fall (evening, West , end)</p> <p>'that the scarab was self-produced'; 'wishing to procreate'; 'the young emerged'; 'that all life sprang' (Hope, Murry, 1985 p.165)</p>
<p>wind</p> <p>vortex-vertex</p> <p>3D spiral</p>	<p>Winds: breeze, whirlwind, storm</p> <p>But I scattered them with a whirlwind (among all the nations) which they had not known. Thus the land became desolate (after) them, so that no one passed through or returned.' ZECH 7:11-14</p> <p>4 winds of heaven ZECH 2:6</p> <p>'Their face(s[?]) (are) set [assembled] (like the) [like/by..] east wind.' HAB 1:1-10</p> <p>'in the day of the east wind' ISA 27:8</p> <p>[collated translations, referring to the warring to Chaldeans:] 'Then (his) [they] (mind/spirit/wind) [wind] changes, and (transgresses) [pass over, passes on,</p>

	<p>passes through]; \ (He) [they] commits offense, (ascribing) this ([his]) power to his god. HAB 1:11 – [I read: Then wind changes and passes over; they ‘sin’, ascribing this power to their god.]</p> <p>‘whirlwind and storm, lioness roar, ... about using ‘whirlwind and storm’ to beat affliction, overflowing flood-darkness, create Thunder and rain set in: the image of deliverance.’ (Wilhelm 1989 I Ching, 40, Hsieh, Deliverance, p.155) stronghold, ‘burst your bonds apart’ NAHUM 1:13 fire, dry, angry, ‘dry up completely, when the east wind touches it’ EZE 17:10 Wood Within the earth, wood grows: the image of pushing upward.’ (Wilhelm 1989 I Ching, 46, Sheng, Pushing Upward, p.179)</p>
<p>cup, flask, cone, basket \ below \ valley \ mountain, horn \ small ball \ bow</p>	<p>cup (container cone), ‘crucible (‘Fire in the crucible’, Eliade 1978) basket (woven container), woven basket, ‘basket of cotton bolls’, seven baskets (see topologic image of basket’s empty inside) ‘Machito, one of their gods,... said “Bring me seven baskets of cotton bolls”, and they brought him... and he taught... to weave a magical fabric from the cotton, and... the breeze carried it away toward the firmament, and in the twinkling of an eye it was transformed into a beautiful full-orbed moon.’ (Powell 1880 quoted in Kieffer p.60) flask (round container), bottle, jar, amphora never empty, Klein bottle in topology dark cave with an entrance (round container) (associated with return to origin and restoring) hook, fish hook, sickle, claw , tooth bowl (beggar monk receiving), chalice, ladle, spoon , boat, ark, bottomless (<math>\infty</math>) cup ‘The golden spoon’ (EE in Edwards 2000 p.97) inverted cup: the vault above, celestial vault, , solid arch, [astronomic sky]: firmament, celestial heavens, (real) sky, rainbow ‘The problem of diversity is so topologically distinct from the problem of transformation [anatomical change] that a different iconography must be employed for basic illustration. Just as the ladder provides a canonical icon for transformation misconstrued as progress, the same error falsely equating evolution with progress yields a canonical icon for diversification: the cone of increasing diversity.... The cone of increasing diversity resides largely in textbooks and professional publications for scientists [rather than for the general public] – but it constrains thought no less.’ [...] (Gould 1995 p.61) ‘[...] this icon of a grass field with most stems mowed and just a few flowering profusely, while circumventing (and almost inverting) the canonical cone ...’ (Gould 1995 p.67) (see &lt;Extracts F5\ Gauging thinkers&gt;)</p>
<p>turn (right or left, or not turn) \ bow  \ hand</p>	<p>snake, winding around, image of archaeological torque ‘Only be strong... do not turn... to the right hand or to the left’ JOSH 1:7 ‘The world turns in a counter-clockwise direction with respect to the north-south axis, and this left-turning is also characteristic of living cells. ...“Children achieving well socially and academically during the developmental years draw circles in a counterclockwise direction with either hand. The tendency to draw circles in a clockwise direction is called torque. Aberrant behavior is found more frequently in samples of children showing torque than in those with no torque. The resulting confusion of mixed cerebral dominance interferes with the child’s acquiring important cognitive, language, and social skills’. “Blau, quoted in Kieffer 2000 p.114) [The opposite of left torque, a tendency to right, is deemed, since antiquity but not earlier, better for raising ‘spirit’ in renunciation of the social-mental world’.] ‘the right eye and ear are not as strong as the left, and the left and foot are not as strong as the right’. (Ni 1995 Neijing Suwen p.23)</p>



hand: right-left side, turn \\ bow	left-hand, right-hand, sides, two sides see <Extract F10\ Left- Right\ Hands>, <Extract F11\ Red>
return \\ cup	return (without-within): 'beginning to stir' rather than 'stir up', return to the Beginning, 'Return to Me, and I will return to you, Says the Lord of hosts, "But you said, In what way shall we return?' MAL 3:74 'no one passed through or returned.' ZECH 7:11-14 restore, return to quiet after a storm, return to nature 'So I will restore to you the years that the swarming locusts have eaten' JOEL 2:25 turn around, return to origin, return to 'the [embryonic] Origin', [inside-out] 'birth', reborn, revived, renewed, return to the [point] Source, return to Original nature, 'Yet you have not returned.' AMOS 4:9 'You have not returned to me", Says the Lord, "I also withheld rain from you when (there were) still three months to the harvest' AMOS 4:6-7 'Return to the LORD your God,\...\And he relents from doing harm.\ Who knows (if/that) He will turn and relent, \And leave a blessing behind him.' JOEL2:13 re-Turn (turn again), stirring in the alchemical crucible, eternal return
bow \\ cup \\ turn \\ not straight	bowed, crooked, twisted, wicked, bend, warp, twist... see Chinese characters, or example 弓 gōng ( 65 1 in Harbaugh 1998) bow, curved, arch, explained naturalistically as 'pictograph of a bow' [can also relate to posture] derivations by sound (gong) into corresponding meanings: labour, bind (firm, strong), , good result, fair, element mercury (linked to 'jade girl', and 'silver' body), and into other word-meanings pillar (large peg, post), dwelling, fold hands on breast (salute), and 躬 gōng ( 65 2 in Harbaugh 1998) body; personally, in person. Compare to: 'I will break the bow of Israel in the Valley of Jezreel.' HOSEA 1:5
place \\ ball \\ house in Land  \\ <F9\ Deep confusing questions>	mysterious place (or gate), spiritual place (not existing in space-time but 'very real') dark place place below (see Below \ Valley)The 'gathering place, 'above' and 'below' 'The Classic says: women are a gathering place for yin influences, dwelling in dampness. Form the age of fourteen [sui] on, their yin qi wells up and a hundred thoughts run through their minds, damaging their organ systems within. [...] Sometimes as they relieve themselves at the privy above, Wind from below enters, causing the twelve chronic illnesses.' (Furth 1999 p.71) cave with an entrance: Plato's cave, 'In the Dark Places of Wisdom' (Kingsley 1999) 'Irigaray said that woman is not situated, "does not situate herself in her place", that she serves as a thing and is thus nude. I have intuitively felt the need to "clothe" myself, to find the Place within me, to move from object to sentient subject...'. (Livingstone 2005 p 4-5) (a woman's modern language) 'And where is the place of understanding? Man does not know its value. Nor is it found in the land of the living. The deep says "[it is] not in me". And the sea says "not with me". [...] It is hidden from the eyes...'. JOB 28:12-14 & 21 'As I sank into meditation I found myself descending through space and time, as if from high above the earth... northern sea... I'm going in search of the mysterious lands beyond the vast oceans far to the south... land beyond turmoil, beyond time. I'm going to find that place... constantly changing colours... boundary... began to dissolve... // mountain pass... did more mountains lie ahead?...'. (Edwards 2000 p.42-54 and exegesis pp 54-86) 'Those born of truth spring from a fountain of light, but those born of falsehood spring from a source of darkness.' (Vermes 1987 p.43, Dead Sea Scrolls, 1QSIII

	<p>13-14:1)          'The Lord said- As a result of my sustaining power this world, with its Gods, men and Asuras, forms the notion that recently the Lord Shakyamuni, after going forth from his home among the Shakyas, has awoken to full enlightenment, on the terrace of enlightenment, by the town of Gaya.' (Buddhist texts)          'To Him belongs the Kingdom of the heavens and the earth' (Qur'an. LVII in Eliade 1996)          'And the mountain of the (temple) house' MICAH 3:12          place of origin (see Feuerstein 1995, Rudgley 1999, Allen 1997, Nelson 2005)</p>
<p>small ball           \\ place, cave          \\ return           opposite:          face, scatter,          remnant,          remain, residue,          open</p>	<p>small, small-ball, 'the inside' (dark, full) , (elusive 'One' ⇔ 'badly behaved' 1)          see &lt; F12\ Mysterious pass &gt;, &lt; F14\ Mysterious Female&gt;: flocculent cotton, cotton boll,          further derivations: clouds, mist, vapour, smoke          "I will make you small among the nations. [...] You who dwell in the clefts of the rock, whose habitation is high, [...] thou you ascend as high as the eagle, though you set you nest among the stars, From there I will bring you down.' OB 2-4          seed, egg, acorn, embryo, 'womb breathing' in Chinese inner alchemy, pearl          The resemblance between the pearl developing in the oyster and the foetus [...] Oysters, since they contain the yin principle only, are favourable to parturition and sometimes precipitate it.... When "gravid with the pearl", the oyster pang is like a woman carrying the foetus in her womb.' (Eliade &amp; Mairet 1961 p130) [pregnant = gravid + growth + parturition ]          gather, gather-in, recollection, assemble, self-contained (\\ land \ scatter)          And no one gathers' NAHUM 3:18          ' " gathered in", meaning that he died' (Vermes 1987 p. 4)          ground, depth          'Machito, one of their gods,... said "Bring me seven baskets of cotton bolls", and they brought him... and he taught... to weave a magical fabric from the cotton, and... the breeze carried it away toward the firmament, and in the twinkling of an eye it was transformed into a beautiful full-orbed moon.' (Powell, 1880 – quoted in Kieffer p.60)          'rolling the balls of dung in which it encloses its eggs'; 'shaped into a ball, rolling it from east to west with his hind legs'; 'rolled the globe of the sun across the sky.' (Hope 1985 p.165)          'This formation is very useful when it comes to rolling the balls of dung in which it encloses its eggs. The ancient Egyptians believed that the scarab was self-produced and... the male beetle, wishing to procreate, sought out a piece of ox dung which he shaped into a ball, rolling it from east to west with his hind legs. The ball was then buried in a hole, specially dug, and left for twenty eight days. On the twenty-ninth day the beetle threw the dung into water and the young emerged.... so it was believed that all life sprang from the Sun... rolled the globe of the sun across the sky.' (Hope 1985 p.165)</p>
<p>sphere          bubble           \\ hand (right-          left)</p>	<p>sphere, globe, full-orbed moon, womb, belly, sack, cave, hole, nest, chamber, encircle,          circle, encircle, girdle, orbit, cycle (-&gt; ellipse), Universe, cosmos, heavenly bodies, self, body, onion peel expanding layers, ring-torus          Transformed: 'in a twinkling of an eye it was transformed into a full-orbed moon' (Powell 1880 in Kieffer 2000 p.60)          'The Kabbalists, who have preserved some of the most ancient images, have the double triangle orsic-cornered figure of the two heavens, called the Shield... Agl means to circle, be round, turn, or wind round a circle. The Aglah is a rolling thing, a car, a chariot.' (Kieffer 2000 p.65)          [Comment on the Tarot arcane 'The Fool'] 'The card... represents a man in baggy dress who is... leaning on a staff .... The man is wearing a yellow [conic] bonnet topped by a red ball...[and] small bell. The fool is walking from left to right. He</p>

	<p>holds his staff with his right hand and with his left hand he balances on his right shoulder the staff from which the bag is hanging. His head is turned three-quarters to the right. So it is the Fool who has the tendency to the right.... the Fool [or clown] of good, not of evil.' (Powell 2002 p.590-1)</p> <p>downwards or "below", the other turned upwards and open towards the "above".</p>  <p>'The sceptre [of power] of the Empress comprises three part: a cross, a globe, and a staff.... The staff is narrower below, beneath where the Empress holds it, than above, where it supports the globe... It can be said that [the globe] is formed from two cups, one upside down, supporting the cross, and turned downwards or "below", the other turned upwards and supported by the staff, is open towards the "above".' (Powell 2002 p.59-60).</p> <p>cut off, cut off from below, 'cut off from the fold' HAB 3:17 , 'cut off from the Valley of Aven' AMOS 1:5</p>
gather	<p>gathering, hold together (dualist notion)  recollect (a Christian meditative practice)  'gathered in' (shrinking, concretion)  "He could not assist his animals to give birth or help them if they fell into a pit; he could, however, pull a man out of water or fire with the help of a ladder or rope.'  (Vermes 1990, p. 12-13, see also p. 37) '...to ensure that no friendly contact occurred between his congregation and the "men of the Pit", i.e. everyone outside the sect.' (op.cit. p.10) 'a faction described as "seekers of smooth things", "removers of the bounds", and "builders of the wall" (op.cit. p. 24) ' "gathered in", meaning that he died' (op.cit. p. 24)</p>
<p>Below- Above  before-after</p> <p>\\ see valley</p> <p>see &lt;F9\ Deep  confusing  questions&gt;</p>	<p>'The Classic says: women are a gathering place for yin influences, dwelling in dampness. Form the age of fourteen [sui] on, their yin qi wells up and a hundred thoughts run through their minds, damaging their organ systems within. [...]  Sometimes as they relieve themselves at the privy above, Wind from below enters, causing the twelve chronic illnesses.' (Furth 1999 p.71) (see also &lt;F9\ Deep confusing questions&gt;)</p> <p>'Water was the first cause in Egypt. An inscription on an Egyptian vase shows the Goddess Nut standing in her sycamore tree from where she pours the Water of Life.... Here we see that water precedes and brings the creative cause of the Breath of Life, and this is the relationship and sequence of the Two Truths. In Genesis, we read: "And God said, Let there be a firmament in the midst of the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so." (Kieffer 2000 p.13)</p> <p>Valley: 'One sits oppressed under a bare tree and strays into a gloomy valley.'  (Wilhelm 1989 I Ching, 47, K'un, Oppression, Exhaustion, p.182)</p> <p>[in same order] before-after, hind-front, bottom-top,  valley (pit, abyss)- mound (mountain, rock)</p> <p>'I wish to see the emblematic figures of the ancients,--the sun, the moon, the stars, the mountain, the dragons, and the flowery fowl (= the pheasant), which are depicted (on the upper garment); the temple cups, the pondweed, the flames, the grains of rice, the hatchet, and the symbol of distinction, which are embroidered (on the lower Garment),--(I wish to see all these) fully displayed in the five colours, so as to form the (ceremonial) robes;' (Legge 1879)</p> <p>'It furthers one to cross the great water. Before the starting point, three days. After the starting point, three days.' ) Wilhelm 1989 I Ching, 18. Ku, [Decay] Work on what has been spoiled, p.75)</p> <p>'I destroyed his fruit above, \ And his roots beneath' AMOS 2:9  the vault above and the void below</p> <p>'You shall give it to Eleazar the priest, that he may take it [blemishless red heifer]</p>

	outside the camp and it shall be slaughtered before him' NUM 19:3
below valley negative: dark positive: one, apeiron, unbounded  \\ cup	<p>mysterious, hidden, lost, forgotten, unseen, unborn, invisible, veiled below, 'the place below', underSide, underWorld, bottom, beneath, hind, beyond, evening, night, dark place, dark radiating body, dark energy, dark matter, the old dark land, The Dark, Darkness, deep sleep, dark and cold, murky waters, Wet, earth melting, flood [Indian Cosmogony: ] '5. This (universe) existed in the shape of Darkness, 1 unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. 1 note by Eliade: Tamas, darkness both physical and mental. The Samkhya system finds considerable significance in this stanza: tamas, one of the three twisted strands (gunas) of cosmic substance, represents inertia.' (The Laws of Manu, 1, 5-16 in Eliade 1996) place of heaviness "down below" (Miller 1974 p162), hell, 'She'ohi' (Old Testament)) shadow, shade, destruction, 'shadow of death', dark human nature, Dark Abyss, pit 'The Deep' , abyss, abyss of 'the Wet', deep water(s), the sea, depths of the ocean, Great Sea valley (opposite of mountain), cleft of the rock , '(You who) dwell in the clefts of the rock, whose habitation is high; ...who will bring me down to the ground? OB 1:3, well, pit [fall in pit, going down to the pit, pit of 'Darkness', of suffering], bottomless pit, bottomless abysses, bottomless cup, dark night of the soul, The One, 'apeiron' (Greek : 'no boundary', in Kingsley 1999, Eliade 1954), ground, foundation, element Earth, substance, hollow place, 'resting place'...' (New World Bible 1984 p.1643) tail (behind) He gets his tail in the water. Danger'. (Wilhelm 1989 I Ching, 63, Chi Chi, After Completion, p.248) 'He gets his tail in the water. Humiliating.' (Wilhelm 1989 I Ching, 64, Wei Chi Chi, Before Completion, p.250) 'Before Completion. Success. But it the little fox, after nearly completing the crossing, gets his tail in the water, There is nothing that would further.' (Wilhelm 1989 I Ching, 64, Wei Chi, Before Completion, p.248) foot (foot of the mountain), shoulder 'The abyss is not filled to overflowing, it is filled only to the brim. No blame.' (Wilhelm 1989 I Ching, 29, K'an, The Abysmal, Water, p.117) 'Repetition of the Abysmal. In the abyss one falls into a pit. Misfortune.' (Wilhelm 1989 I Ching, 29, K'an, The Abysmal, Water, p.116) 'One sits oppressed under a bare tree and strays into a gloomy valley.' [Note: 47.'K'un', Oppression, Exhaustion, made up of trigrams Abysmal Water and Lake, has the same sound as 2.'K'un', the Receptive, made up of two trigrams Earth, but these are written with different characters. ] (Wilhelm 1989 I Ching, 47, K'un, Oppression, Exhaustion, p.182) 5. And they have stretched their cord across the void, and know what was above, and what below. Seminal powers made fertile mighty forces. 'Below was strength, and over it was impulse.8 '8 This stanza is obscure. A. A. Macdonell suggests that the 'cord' (rashmi) implies the bond of the preceding stanza; thought measures out the distance between the non-existent and the existent and separates the male and female cosmogonic principles: impulse (prayati) above and energy (svadha) below. (A Vedic Reader for Students, London: Oxford University. 1917, P. 210.) ' (Who can say whence it all came from?. 'Rig Veda', X, 129, in Eliade 1996)</p>
hidden	mysterious, hidden, lost, forgotten, invisible, unseen, unborn, veiled, concealed, covered, mystery, imperceptible, subtle, indiscernible, ineffable, hidden

	fountainhead, hidden wisdom (gnosis) non-existent, sacred, secret symbols codes & teachings, (see <F5\ Gauging thinkers \ Gould & Silvers>)
above, mountain, horn \ cup, cone, tree \ head-great \ sky, heaven  Opposite: valley  see <F9\ Deep confusing questions>	<p>mound, mountain (the opposite of valley), mount, hill, rock, tent (camp), island, high, high places, above, bring on high</p> <p>dry, waste, wilderness,</p> <p>'At the foot of the mountain, the lake: the image of decrease.' (Wilhelm 1989 I Ching.41, Sun, Decrease, p.158) , 'At the foot of the mountain, thunder [...] 'King offers him Mount Ch'i. Good fortune.' (Wilhelm 1989 I Ching, 27, The Corners of the Mouth, Providing Nourishment, p.107), Mount Ch'i is in western China, the homeland of King Wên, whose son, the Duke of Chou, added the words of the individual lines [of the hexagrams].' (Wilhelm 1989 I Ching, 27, The Corners of the Mouth, Providing Nourishment, p.107)</p> <p>'And the mountain of the (temple) house' MICAH 3:12</p> <p>'He who treads the high places of the earth' AMOS 4:13-</p> <p>horn (surface cone, inverted cup) (horn of animal, beast, dragon, bull), claw (lion, tiger, eagle), teeth of a lion, lioness,</p> <p>cup &amp; horn associated with growth, increase, progress:</p> <p>'within the black hole, the bottomless cup of refreshing lifelong learning – growth in understanding.'</p> <p>'Making progress with the horns is permissible only for the purpose of punishing one's own city.' (Wilhelm 1989 I Ching, 35, Chin, Progress, p.139)</p> <p>'Under heaven, wind. [...] He comes to meet with his horns.' (Wilhelm 1989 I Ching. 44, Kou, Coming to meet. p.170) (see also \ cone) (see &lt;F5\ Gauging thinkers \ Gould&gt;)</p> <p>'The [interpretive] biases rather emerge from the canonical shape of... trees above their common trunk... Nothing in [evolutionary] theory requires a smooth upward and outward flow for the tree, the feature that sets the tree's shape as an inverted cone or funnel.' (Gould 1995 p.63)</p> <p>'[...] this icon of a grass field with most stems mowed and just a few flowering profusely, while circumventing (and almost inverting) the canonical cone ...' (Gould 1995 p.67)</p> <p>Compare to vocabulary found in Chinese Feng Shui (grass, field, stem) and in the Bible (mow grass or hew down trees, cut down, cut off...), and in both, the notion of fruiting.</p> <p>'The problem of diversity is so topologically distinct from the problem of transformation [anatomical change] that a different iconography must be employed for basic illustration. Just as the ladder provides a canonical icon for transformation misconstrued as progress, the same error falsely equating evolution with progress yields a canonical icon for diversification: the cone of increasing diversity.... The cone of increasing diversity resides largely in textbooks and professional publications for scientists [rather than for the general public] – but it constrains thought no less.' [...] (Gould 1995 p.61)</p> <p>'[...] this icon of a grass field with most stems mowed and just a few flowering profusely, while circumventing (and almost inverting) the canonical cone ...' (Gould 1995 p.67)</p>
cover, fabric, blanket. face  \ cup \ basket \ land \ day \ mark, seal \ bow  also	<p>crossing threads, braids, weaving, net, textile fabric, knitting, fabric of space, fabric of existence), basket, web, rope, snake, tie, bounds, densely matted hair, blanket</p> <p>Net, knitting, crossing threads, netting,</p> <p>skin, texture , seeking the 'smooth' Skin texture in ancient Chinese medicine clothed, textile, cloth, clothes, garment, robes, sack-cloth, not naked, cover nakedness, upper garment and lower garment (Wilhelm 1989 I Ching, p 275 ) (Waltham 1971 Shu Ching, p.32)</p> <p>'The term ching is of textile origin, and signifies the warp threads of a web and their adjustment. An easy application of it is to denote what is regular and insures</p>

spread, flow	<p>regularity.... The term shu simply means writings or books: the pencil speaking. It may be used of a single character or of books containing thousands of characters.' (Waltham 1971 p.249)</p> <p>'The word Shen in Egyptian is a circle, an orbit, a whole. It was the circle of the year. But Shen is also Twin, and Two. The circle of the year being first divided into the Two Times, and the Shen, tunic, was first put on at puberty, when the second of the two phases was attained – the child and the man, etc.' (Kieffer 2000 p.9-10)</p> <p>'Irigaray said that woman is not situated, "does not situate herself in her place", that she serves as a thing and is thus nude. I have intuitively felt the need to "clothe" myself, to find the Place within me, to move from object to sentient subject' (Livingstone 2005 p.4-5)</p> <p>face , face to face, faces, façade</p> <p>'When I am doing wrong, it is yours to correct me;--do not follow me to my face' (Waltham 1971 Shu Ching)</p> <p>veil, cloak, mantle, shawl (and inversely unveiling, uncovering the hidden) , lid, seal</p> <p>'And pours them out on the face of the earth ' AMOS 9: 5-6</p> <p>'(Their) face(s[?]) (are) set (assembled) (like the/like/by) east wind.' HAB 1:1-10</p>
passing	<p>\\ cup \ face roof, ceiling, roof: 'she had brought them up to the roof' JOSH 2:5 / 'this is sending me through the roof!' 'I've hit the ceiling, can't go any further'</p> <p>\\ cut off 'You should not have stood at the crossroads \ To cut off those among them who escaped, \ Nor should you have delivered UP those among them who remained \ In the day of distress.' OB 14</p>
<p>pass over</p> <p>\\ see head-great</p> <p>\\ horn</p> <p>\\ cross over</p> <p>see &lt;F12\ Mysterious pass or place&gt;</p>	<p>passing, pass through, pass over, break-through, pass through the eye, eye of the storm, gate, door, porch, flow, overflow, river(s)</p> <p>'establish justice in the gate' AMOS 5:15 , open the gates of the rivers enter, opening(s), mouth, apertures of the body, windows</p> <p>'Thou passest over the heights of heaven' (Egyptian Book of the Dead)</p> <p>'Enter [at the windows] like a thief' JOEL 2:9,</p> <p>'and in the twinkling of an eye it was transformed into a beautiful full-orbed moon. (Powell1880.in Kieffer 2000)</p> <p>'But do not seek Bethel, \ Nor enter Gilgal, \ Nor pass over (to Beersheba)' AMOS 5:5</p> <p>'no one passed through or returned.' ZECH 7:11-14</p> <p>fountain, spring, source, origin, beginning, centre, core, hidden fountainhead, source</p> <p>head \\ great</p> <p>come out, go out, bring out, take out</p> <p>overflow, flood, flow, river, gorge of a valley</p>
cross over	<p>go over, go across, go over the river, go over the cataract (on the Nile)</p> <p>cross over the Great Water, cross over the river,</p> <p>'It furthers one to cross the great water. Before the starting point, three days. After the starting point, three days.' (Wilhelm 1989 I Ching, 18. Ku, [Decay] Work on what has been spoiled, p.75)</p> <p>Break the (gate) bar AMOS 1:5</p> <p>'Break-through. One must resolutely make the matter known at the court of the king. It must be announced truthfully. Danger. It is necessary to notify one's own city. It does not further to resort to arms. It furthers one to undertake something.' I Ching, 43. Kuai, Break-through, p. 166.</p> <p>'Six at the top means: One must go through the water. It goes over one's head. Misfortune.' (Wilhelm 1989 I Ching, 28, Ta Kuo, Preponderance of the Great,</p>

	<p>p.114)          \ cut off, cast in the midst of fire, thrown into the water</p>
<p>head, staff, tree          Great          \ cup, cone          \ mountain</p>	<p>snake, (twisted) thread, rope, cord, tie, bounds,          tunnel, tube, wormhole,          tree, pine tree (in China), cypress tree, magic tree, tree of Life, tree of          Knowledge, stalk(s), stalks of heaven [china], grass, , herbs,          staff, arrow, pillar, rod, lampstand, tower, ladder to heaven, plumb line, beam,          flow, river, street, road fountain, overflow, flood, source, path, way,          head, head of snake, of dragon          'But we will walk in the Name of the Lord our God forever and ever.' MICAH 4:5          'Horus next of the tree of life, bruises the serpent's head' (comment on an image,          Kieffer 2000 p.254)          Motion and pathway (Kieffer 2000 p.59)          The goddess Maat embraceth thee at the two seasons of the day. May Ra give          glory and power, and truth-speaking and the appearances as a living soul so that          he may gaze upon Heru-Khuti to the KA of the Osiris the Scribe Ani [...] and the          voices of those who make merry are in the Great Place.' {Egyptian Book of the          Dead)          'The specific meaning of the four attributes became the subject of speculation at          an early date. The Chinese word here rendered as "sublime" means literally          "head", "origin", "great". This is why Confucius says in explaining it: "Great indeed          is the generating power of the Creative; all beings owe their beginning to it. This          power permeates all heaven." For this attribute inhere in the others as well....          The beginning of all things lies still in the beyond in the form of ideas that have          yet to become real. But the Creative furthermore has power to lend form... the          process is represented by an image from nature: "The clouds pass and the rain          does its work, and all individual beings flow into their forms." (Wilhelm 1989 I          Ching, 1, Ch'ien, Creative, p.4) Compare to:          'It furthers one to cross the great water.' I Ching, 18. Ku, [Decay] Work on what          has been spoiled, p. 75; 'In times of strife, crossing the great water is to be          avoided, that is, dangerous enterprises are not begun.' (Wilhelm 1989 I Ching, 6,          Sung, p.29)          'He will teach us His ways, \ And we shall walk in his paths.' MICAH 4:2          'The gates of the rivers are opened' NAHUM 2:6</p>
<p>pillar</p>	<p>Axis mundi (Eliade, 1961 and 1974)          pillar, rod, staff, stand in the Bible (particularly prophetic dreams), twisted wire,          tube, cord in other literature relating individual spiritual dreams:          'Sometimes I would see a beautiful, slender silver-colored tube, standing like a          pillar from the muladhara to the throat.' (Muktananda 2000 p.134)          "Yet this [Age of Huang I still] did not come up to the Tao of Fu His. Turning back          to ancient times, the Four Pillars were shattered and the Nine Provinces          dislocated. The sky did not cover [the earth] completely; [...] Nü Kua fused          together stones of the five colours with which she patched up the azure sky. She          cut off the feet of the turtle with which she set up the Four Pillars. She          slaughtered the black dragon. In order to save the Land of Chi. She piled up reed          ashes with which to check the flooding waters.'          (Peering into the Obscure: section VII, in Le Blanc 1985 p.158-9)          A woman healer I spoke to 'saw' a steel bar lodged in the vertical axis of a          woman patient who could be said to be in a psycho-somatic state of 'armouring',          with both body and personality very rigid and suffering.          silver cord in psychic imagery' silver cord in psychic imagery</p>
<p>day          time(s),          month, season,          year...</p>	<p>morning, evening,          time, 2 times, 3 times, myriads, stages, phases, times, ages, eons,          day, seasons (growth),          month (female: blood, birth, peace, beauty),</p>

<p>\\ even \ small ball</p>	<p>year, week, hour, End of the earth, end of things ends of days, Great Time, day of creation. year of the end, end of Time, end of The World \\ ever, for ever and ever, everlasting 'forever and ever' MICAH 4:5, 'from now on, even forever' MICAH 4:7</p>
<p>day</p>	<p>'day of the whirlwind' AMOS 13:14, 'In the day of distress.' OB 14., 'A day of darkness and gloominess JOEL 2:2, 'in the day of the east wind' ISA 27:8 [Egyptian word Shen: circle, twin, 2, tunic, orbit, whole, circle of the year, twin] 'The word Shen in Egyptian is a circle, an orbit, a whole. It was the circle of the year. But Shen is also Twin, and Two. The circle of the year being first divided into the Two Times, and the Shen, tunic, was first put on at puberty, when the second of the two phases was attained – the child and the man, etc.' (Kieffer 2000 p. 9-10 'time, times, and a half' DAN 1:7 'And when he openeth the seventh seal, there came silence in the heaven about half-an-hour, / and I saw the seven messengers' REV. 8:1,2 '...appoint for themselves one head; \ And they (shall) come up out of the land, \ For great (will be) the day of Jezreel!' HOS 1:11 'It furthers one to cross the great water. Before the starting point, three days. After the starting point, three days.' (Wilhelm 1989 I Ching, 18. Ku, [Decay] Work on what has been spoiled, p.75) 'They contemplated the changes in the dark and the light and established the hexagrams in accordance with them. ... By thinking through the order of the outer world to the end, and by exploring the law of their nature to the deepest core, they arrived at an understanding of fate.' (Wilhelm 1989 I Ching - Shuo Kua / Discussion of the trigrams p.262) 'Of all the forces that end and begin things, there is none more glorious than keeping still. [corresponds to both mountain and meditation: sitting still]... Thus only are change and transformation possible, and thus only can all things come to perfection.' (Wilhelm 1989 I Ching - Shuo Kua / Discussion of the Trigrams, Ch. 2, section 6, p.272) 'The ordinary menstrual period was looked upon as the opposite of motion, an end of time, a solution of continuity, a phase of arrest. The water of life flowed... and motion was equivalent to generation.' (Keiffer 2000 p.14) [L-motion ⇔ R-generation]</p>
<p>land  \\ day, year, season \\ place \\ cover \ face \\ passing \\ establish, appoint</p>	<p>spread, scatter, spread to the four corners of the earth, (flat) land, nation, kingdom, court, stronghold, dominion MICAH 4:8, ' the root of prthivi, Earth in the Vedic tradition, is prth, to extend or prath, to spread {Miller 1974) sea, four seas, ocean, pond, lake (curved) turtle's back, beetle; (round) shield, body(ies), self(ves) (square) field(s), court, terrace, garden, courtyard, (flat) table (see AMOS), altar (for fire, sacrifice, tabernacle, flat piece of wood ('Flatland' – see Abbott 1884, term also used in Wilber's early work) (natural) country (female – see Joshua2), The Earth \\ sky \\ 4 directions, corners, cardinal points, earth, world, cosmos, universe, stand, stand firm, stand firm on dry ground: JOSHUA 3:14, stand at the crossroads house, building temple, palace, enter, enter the house, dwelling city, (from tent \\ Mountain): camp(outside or inside the camp), wall, facing the wall ,walking/run/climb on the wall, windows, \\ seat, throne \\ floor, sole of your feet treading the dust, pasture</p>
<p>Middle</p>	<p>Left-Right-Middle, midway, midst, amidst, among, means, mean, medium, media . 'O Lord, revive Your work in the midst of the years!' HAB 3:2</p>