

**– (SYNCRETIC DRAFT: 25 AUGUST 2018) WHAT IS A METAPHYSICS OF MORALS: #56 - TARGETED RELIGIOUS #312 - HATRED, INTELLECTUAL PROPERTY THEFT AND SLANDER BY MISNOMERED PIETY WITHIN SAINT ANDREWS CAUSE CÉLÈBRE AS BOER / ANZAC DEFAMATION?**

(c) 2018 Dolf Leendert Boek, Revision: 25 August, 2018

Nous: #56  
 Time: 10:10 hrs  
 Date: 2018.8.25  
 Torah: [#40, #30, #5]@(  
 @1: Sup: 40 (#40); Ego: 40 (#40),  
 @2: Sup: 70 (#110); Ego: 30 (#70),  
 @3: Sup: 75 (#185 - I AM NOT  
**BOISTEROUS IN BEHAVIOUR** (%25)); Ego: 5  
 (#75),  
 Male: #185; Feme: #75  
 ) // #75  
 Dao: Abstruse Mysterious Virtuosity  
 Tetra: #46 - Enlargement  
 I-Ching: H55 - Abundance, Abounding, Fullness  
 Latin: Multus (God who delivers from the evil) Alt: Hyaiei  
 (God and Man Exist) (  
 1. PROTECTS AGAINST WEAPONS & PERILS OF TRAVEL  
 2. MEDICINAL HERBS  
 3. WATER  
 4. Chumis  
 )  
 Solar Eclipse: 1 August 2008 (AEST)  
 Judah (Praise of the Lord; confession)

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

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

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

<<http://www.grapple369.com?zen:3,row:4,col:9,nous:56&idea:{m,143}&idea:{f,132}&idea:{m,434}&idea:{f,383}&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 3, row: 4, col: 9, nous: 56 [Date: 2018.8.25, Super:

#434 / #51 - Natural Guides and Nursing Virtuosity; I-Ching: H47 - Oppression (exhaustion), Confining, Entangled; Tetra: 69 - Exhaustion, Ego: #383 / #56 - Abstruse Mysterious Virtuosity; I-Ching: H55 - Abundance, Abounding, Fullness; Tetra: 46 - Enlargement]

Kant does not introduce the Preface of the Groundwork with a characterization of the work's content; rather he attempts first of all to define the place of a metaphysics of morals within philosophy. For this task, he makes use of three criteria. Kant first differentiates philosophical theories by whether they are "formal" or "material." Formal philosophy, according to Kant, is equated with logic. It possesses no specific object; rather it concerns itself, "without distinction among Objects," with "the universal rules of thinking in general". In contrast, every material philosophy "has to do with determinate objects and the laws to which they are subjected".

KANT: "Logic can have no empirical part, i.e., a part such that the universal and necessary laws of thinking rest on grounds that are taken from experience; for otherwise it would not be logic, i.e., a canon for the understanding or reason which is valid for all thinking and must be demonstrated. By contrast, natural and moral philosophy can each have their empirical part, because the former must determine its laws of nature as an object of experience, the latter must determine the laws for the will of the human being insofar as he is affected by nature—the first as laws in accordance with which everything happens, the second as those in accordance with which everything ought to happen, but also reckoning with the conditions under which it often does not happen.

One can call all philosophy, insofar as it is based on grounds of experience, empirical, but that which puts forth its doctrines solely from principles a priori, pure philosophy. The latter, when it is merely formal, is called logic; but if it is limited to determinate objects of the understanding, then it is called metaphysics.

This formulation already offers an indication of the second criterion. Kant subdivides material theories, in turn, into two Classes. Kant distinguishes them by with reference to the laws to which the objects that the theories deal are subjected. He seems to assume that there are exactly two kinds of laws. And, correspondingly, he differentiates between two types of material philosophy: on the one hand, "physics," or "doctrine of nature," or, alternatively, "natural wisdom;" and, on the other hand, "ethics," or "doctrine of morals," or, alternative. "moral wisdom." It is a matter of the "laws of nature," in the one case, and of the "laws of freedom," in the other, that each theory is respectively concerned. What can Kant mean by this? The expression "laws of nature" seems to be relatively unproblematic. But what is to be understood by the expression "laws of freedom" [which are implicit to the INTELLECTUS AS GENITIVE

VOLUNTĀTIS (ie. exercise of voluntary will)]?

From Kant's elucidation one can infer a more exact interpretation: Laws of nature are therefore laws "in accordance with which everything happens," while the laws of freedom are those "in accordance with which everything ought to happen".

Obviously, one can draw the parallel here to the modern terminological distinction between descriptive statements which present an account of how the world is being analogous to the LIMITED {#9 - JUXTAPOSITION CONTROL AS DAEMONIC IMPERATIVE OF GENITIVE VOLUNTĀTIS / SEMINAL REASON GENERALLY DETERMINED FROM BIRTH} and the normative statements presenting an evaluative account, or an account of how the syncretic world should be as existentially the UNLIMITED {#72 - ANTHROPOCENTRIC PROTOTYPE} in being optimally something that should be lived up to; or that should be pursued.

At the center of a philosophical doctrine of nature, there would then stand general descriptive judgments; that means, more precisely, statements of law that describe how objects of nature act. And at the center of a doctrine of morals there would stand normative judgments that exhibit a comparable degree of generality and modal status. I will later address more thoroughly what it could mean that some normative judgments exhibit a comparable modal status to statements of law in the natural sciences. Such a parallel is far from trivial. On the contrary, it is one of the critical challenges for the interpretation of Kant's ethical writings. The first step toward a unified interpretation of the two kinds of laws consists in seeing both kinds equally as propositionally structured entities that demonstrate a clearly identifiable logical form.

Next to formality versus materiality and the two types of laws, Kant introduces a third distinctive Characteristic of theories. He seems to understand material theories as complex systems that can be split in individual parts. Every material philosophical theory accordingly contains one part that he characterizes as "pure," "rational," or as "a priori", and it may contain a second, "empirical" part. Kant presupposes that in both the doctrine of nature and the doctrine of morals the two parts can be isolated from each other. It follows, therefore, that there are two a priori types of theory: on the one hand, a "metaphysics of nature," and, on the other, the sought after "metaphysics of morals"

Thus, a metaphysics of morals would be the following type of theory:

- (a) It is not purely formal, but rather deals with definite objects.
- (b) It deals with objects in so far as these are subsumed under "laws of freedom."
- (c) It contains no empirical elements.

At this juncture Kant does not yet presuppose that such a theory actually exists or that it would be possible for a philosophy to work out convincingly such a theory. He has not even argued yet that it is advantageous or even necessary for philosophy to treat the a priori part separately from the empirical part. Kant pursues these lines of questions in the subsequent passages. [page 4, 5]

Accordingly, we may as an ANTHROPOCENTRIC {

- regarding the human being as the central fact of the universe.
- assuming human beings to be the final aim and end of the universe.
- viewing and interpreting everything in terms of human experience and values.

} syncretism, consider an unified paradigmatic perspective of Kant's idea of an otherwise twofold metaphysics, the idea of a METAPHYSICS OF NATURE {ie. 'OTH CYCLE of  $6D \times \#364 = \#2184$  days  $\times 49J$  (based seven number) =  $\#294 \times \#364 = 107,016$  days / 293 as TROPICAL YEARS = 365.242321 days} and of a METAPHYSICS OF MORALS {

**TETRAGRAMMATON {ARCH KAI TELOS OIDA: #1 + #2 + #3 + #4 = #10 } HIERARCHY VALUE AS THE METAPHYSICAL CATEGORICAL IMPERATIVE TO THE HOMOIOS THEORY OF \*NUMBER\***

+ 0, 27, 54 {ie. Realm of its Nature as Heaven - \*FORMULA\* \*FOR\* \*UNIVERSAL\* \*LAW\*}

+ 0, 9, 18 {ie. System's Cosmology as Earth - \*FORMULA\* \*OF\* \*HUMANITY\*}

+ 0, 3, 6 {ie. Self identity - \*FORMULA\* \*OF\* \*AUTONOMY\* \*AS\* \*SUI\* \*JURIS\* / \*MEMBRUM\* \*VIRILE\*}

+ 1, 2, 3 {ie. \*FORMULA\* \*OF\* \*PROGRESSION\* of individual phenomena}

+ 0, 81,  $9(9^2+1)/2 = \#369$  {ie. ORGANIZATION OF THE MYRIAD OR \*NUMBER\* OF THINGS (WAN WU) OF SOCIETY AND NATURE AS HUMAN NATURE BEING THE DISCRIMINATING NORM}

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

}. Physics will thus have its empirical but also a rational part; and ethics likewise; although here the empirical part in particular could be called practical anthropology, but the rational part could properly be called morals.

Syncretism or the Mixed School within Chinese philosophy is an eclectic school of thought that combined elements of Confucianism, Taoism, Mohism, and Legalism. The Syncretist texts include the Huainanzi, Lüshi Chunqiu, and the Shizi. The (c. 330 BCE) Shizi is the earliest of the Syncretist texts.

And Michael Nylan's exceptional work conveys the notion that HAN DYNASTY (206 BCE to 220 CE) sage YANG HSIUNG's two published works: Canon of Supreme Mystery (T'AI HSÜAN CHING) within 4 BCE and the Elemental Changes within 2 BCE are called the Mystery by its devotees as a true guide for those seeking the Way of the sages. Today, in the West, readers will find the Mystery an essential tool for understanding the Tao as it operates in the cosmos, in the psyche, or in sacred texts like the I CHING. Written in 2 BCE., the Mystery represents the first grand synthesis of the dominant strands of Chinese thought. As it weaves together elements of Confucianism, Taoism, Yin/Yang Five Phases theory, alchemy, and astrology into a systematic, organic whole, all the fundamental components of early Chinese belief appear within its pages which formed the basis to the STATE ideology of China from 134 BCE to 1911 CE, an ideology that in turn provided the intellectual foundations for the Japanese and Korean STATES, therefore the importance of this book can hardly be overestimated.

As a book of divination, the Mystery provides a method for weighing alternative courses of action. As a book of philosophy, it conveys a sense of the elemental changes in life. Intricately structured in eighty-one tetragrams (four-line graphs), the Mystery accounts for the movements of the sun, moon, and stars, the shifting rhythms of the seasons, the alternations of night and day, and the ebb and flow of cosmic energy—in short, all the dynamic relations of the realms of Heaven, Earth, and Man.

It addresses questions of Fate, assessing the degree of control that individuals have over their destinies. It suggests the fabric that binds families, communities, and states together. As a book of poetry, the Mystery unfolds a literary vision of seeming simplicity but surpassing depth. The long poem divides into short sections of rhyming couplets that focus upon a single mundane event or familiar phenomenon.

**— IRISH CATHOLIC SAINT PATRICK'S PLAGUE —**

"TREASON ONLY TREASON.  
TO BE SURE, TO BE SURE. {#1 - PIECE CUT OFF}  
THERE IS NO OTHER REASON.  
LEPRECHAUN CAUSE SO PURE.

DOES CURSE OUR SOVEREIGN.

AND FLETCH {provide (an arrow) with feathers for flight} THE PAPAL  
ARSE. {#2 - LE JUXTAPOSITION CONTROL}  
SUCH LOVE WHICH YOU FEIGN.  
AS JINGOISTIC PIOUS FARCE."

**YOUTUBE:** "Qantas Australia Home - TV Ad 1998"

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

**SUI JURIS / MEMBRUM VIRILE@{**

@1: Sup: 56 (**#56**); Ego: 14 (**#14**),  
@2: Sup: 11 (**#67**); Ego: 70 (**#84** - I AM NOT A MAN OF VIOLENCE  
{%2}),  
@3: Sup: 28 (**#95**); Ego: 33 (**#117**),  
@4: Sup: 45 (**#140** - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT  
AN EAVES-DROPPER {%16}); Ego: 33 (**#150** - I INDULGE NOT IN  
ANGER {%28}),  
@5: Sup: 8 (**#148** - I AM NOT A TRANSGRESSOR {%12}); Ego: 62  
(**#212**),  
@6: Sup: 38 (**#186** - I AM NOT ONE OF INCONSTANT MIND {%31});  
Ego: 57 (**#269**),  
@7: Sup: 40 Male: #436; Feme: #536  
}

<<http://www.grapple369.com/?idea:{436}&idea:{526}>>

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months {ie.

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

UMBRA: 42 months / 3 = 14 x #91 [30, 30, 31] = #1274 days % #41 =  
#3 - Political Prescriptions, Quietude; I-Ching: H46 - Climbing, Moving/  
Pushing Upward, Ascending; Tetra: 8 - Opposition;

THOTH MEASURE: #3 - Oh thou of the Nose, who makest thine  
appearance at Chemunnu; **\*I\* \*AM\* \*NOT\* \*EVIL\* \*MINDED\*.**

#VIRTUE: With Mired (no. #3), great woe.  
#TOOLS: With Encounters (no. #43), small desire.  
#POSITION: The ways of Purity (no. #37) and ...

#TIME: Pattern (no. #47) where some are simple and some are complex?

#CANON: #130

ONTIC\_OBLIGANS\_130@{

@1: Sup: 3 (#3); Ego: 3 (#3),

@2: Sup: 46 (#49); Ego: 43 (#46),

@3: Sup: 2 (#51); Ego: 37 (#83),

@4: Sup: 49 (#100); Ego: 47 (#130 - I AM NOT EVIL MINDED {%3}),

Male: #100; Feme: #130

} // #130

}. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation {ie. #41 x #9 = #369 as the MEASURE OF NATURE-GENESIS} of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." [Revelation 13:4-10 (KJV)]

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17 (KJV)]

"And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." [Revelation 19:10 (KJV)]

### **SUPER (MALE) Y-M-T-A HOMOIOS THEORY ON NUMBER IDEA:**

{OUTER: #31 - Military Stratagem, Quelling War; I-Ching: H32 - Perseverance, Endurance, Duration, Constancy; Tetra: 51 - Constancy / INNER: #26 - Ambiguous Reversals, Virtue of Gravity; I-Ching: H3 - Birth Throes, Initial Difficulties, Sprouting, Difficulty at the beginning, Gathering support, Hoarding; Tetra: 3 - Mired} #436 has 8 Categories:

G993@{

@1: Sup: 2 (#2); Ego: 2 (#2),

@2: Sup: 72 (#74); Ego: 70 (#72),

@3: Sup: 73 (#147); Ego: 1 (#73),

@4: Sup: 42 (#189); Ego: 50 (#123),

@5: Sup: 47 (#236); Ego: 5 (#128),

@6: Sup: 66 (#302); Ego: 19 (#147),  
@7: Sup: 69 (#371); Ego: 3 (#150 - I INDULGE NOT IN ANGER  
{%28}),  
@8: Sup: 74 (#445); Ego: 5 (#155),  
@9: Sup: 31 (#476); Ego: 38 (#193),  
Male: #476; Feme: #193  
} // #436

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

UMBRA: #439 % #41 = #29 - Deeming, Non-Assertion; I-Ching: H36 -  
Suppression of the Light, Sinking/Darkening of the Light, Brilliance  
injured, Intelligence hidden; Tetra: 67 - Darkening;

THOTH MEASURE: #29 - Oh Kenemtu, who makest thine appearance in  
Kenemit; **\*I\* \*AM\* \*NOT\* \*GIVEN\* \*TO\* \*CURSING\*.**

#VIRTUE: With Decisiveness (no. #29), numerous affairs, but  
#TOOLS: With Exhaustion (no. #69), not a single happiness.  
#POSITION: With Change (no. #28), creating the new.  
#TIME: With Constancy (no. #51), cleaving to the old.  
#CANON: #177

ONTIC\_OBLIGANS\_177@{  
@1: Sup: 29 (#29); Ego: 29 (#29),  
@2: Sup: 17 (#46); Ego: 69 (#98),  
@3: Sup: 45 (#91); Ego: 28 (#126),  
@4: Sup: 15 (#106); Ego: 51 (#177 - I AM NOT GIVEN TO CURSING  
{%29}),  
Male: #106; Feme: #177  
} // #177

#436 as [#2, #70, #1, #50, #5, #100, #3, #5, #200] = Boanerges  
(G993): {UMBRA: #5 as #439 % #41 = #29} 1) a nickname given to  
James and John, the sons of Zebedee, by the Lord. The name seems to  
denote fiery and destructive zeal that may be likened to a thunder storm;

**YOUTUBE:** "Thunder (Imagine Dragons)"

<<https://www.youtube.com/watch?v=fKopy74weus>>

G2300@{  
@1: Sup: 9 (#9); Ego: 9 (#9),  
@2: Sup: 14 (#23); Ego: 5 (#14),  
@3: Sup: 15 (#38); Ego: 1 (#15),  
@4: Sup: 53 (#91); Ego: 38 (#53),



@5: Sup: 54 (#145); Ego: 1 (#54),  
@6: Sup: 11 (#156 - I DO NOT CAUSE TERRORS {%21}); Ego: 38  
(#92),  
@7: Sup: 20 (#176); Ego: 9 (#101),  
@8: Sup: 21 (#197 - I AM NOT NOISY IN MY SPEECH {%33}); Ego: 1  
(#102 - I AM NOT RAPACIOUS {%4}),  
@9: Sup: 31 (#228 - I HAVE NO UNJUST PREFERENCES {%40}); Ego:  
10 (#112),  
Male: #228; Feme: #112  
} // #436

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

UMBRA: #136 % #41 = #13 - Status, Loathing Shame; I-Ching: H5 -  
Waiting, Delay, Attending, Moistened, Arriving; Tetra: 17 - Holding Back;

THOTH MEASURE: #13 - Oh Eater of Blood, who makest thine appearance  
at the Block; **\*I\* \*HAVE\* \*NOT\* \*SLAUGHTERED\* \*THE\*  
\*SACRED\* \*ANIMALS\*.**

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

ONTIC\_OBLIGANS\_139@{  
@1: Sup: 13 (#13); Ego: 13 (#13),  
@2: Sup: 66 (#79); Ego: 53 (#66),  
@3: Sup: 74 (#153); Ego: 8 (#74),  
@4: Sup: 58 (#211); Ego: 65 (#139 - I HAVE NOT SLAUGHTERED THE  
SACRED ANIMALS {%13}),  
Male: #211; Feme: #139  
} // #139

#436 as [#9, #5, #1, #200, #1, #200, #9, #1, #10] = theaomai  
(G2300): {UMBRA: #6 as #136 % #41 = #13} 1) to behold, look upon,  
view attentively, contemplate (often used of public shows); 2) to view,  
take a view of; 3) to learn by looking, to see with the eyes, to perceive;  
1a) of important persons that are looked on with admiration; 2a) **\*IN\*  
\*THE\* \*SENSE\* \*OF\* \*VISITING\*, \*MEETING\* \*WITH\* \*A\*  
\*PERSON\*;**

G2904@{  
@1: Sup: 20 (#20); Ego: 20 (#20),  
@2: Sup: 39 (#59); Ego: 19 (#39),

@3: Sup: 40 (#99); Ego: 1 (#40),  
@4: Sup: 16 (#115 - I AM NOT A SLAYER OF MEN {%5}); Ego: 57 (#97),  
@5: Sup: 21 (#136); Ego: 5 (#102 - I AM NOT RAPACIOUS {%4}),  
@6: Sup: 31 (#167); Ego: 10 (#112),  
Male: #167; Feme: #112  
} // #436

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

UMBRA: #691 % #41 = #35 - Great Guiding Signs?, Virtue of Benevolence; I-Ching: H17 - Following, Allegiance; Tetra: 19 - Following;

THOTH MEASURE: #35 - Oh Tem-sepu, who makest thine appearance in Tattu; **\*I\* \*AM\* \*NOT\* \*ONE\* \*WHO\* \*CURSETH\* \*THE\* \*KING\*.**

#VIRTUE: As to Gathering (no. #35), it is success.  
#TOOLS: With Failure (no. #75), loss of fortune.  
#POSITION: With Ascent (no. #7), high ambitions.  
#TIME: With Sinking (no. #64), low ambitions.  
#CANON: #181

ONTIC\_OBLIGANS\_181@{  
@1: Sup: 35 (#35); Ego: 35 (#35),  
@2: Sup: 29 (#64); Ego: 75 (#110),  
@3: Sup: 36 (#100); Ego: 7 (#117),  
@4: Sup: 19 (#119); Ego: 64 (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35}),  
Male: #119; Feme: #181  
} // #181

#436 as [#20, #100, #1, #300, #5, #10] = kratos (G2904): {UMBRA: #7 as #691 % #41 = #35} 1) **\*ROME\***: force, strength; 2) power, might: mighty with great power; 3) dominion; 2a) a mighty deed, a work of power;

### **EGO (FEMALE) Y-M-T-A HOMOIOS THEORY ON NUMBER IDEA:**

{OUTER: #40 - Reversal, Avoiding Activity; I-Ching: H36 - Suppression of the Light, Sinking/Darkening Light, Brilliance injured, Intelligence hidden; Tetra: 68 - Dimming / INNER: #34 - Great Guide, Trust in its Perfection; I-Ching: H18 - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: 27 - Duties}  
#526 has 95 Categories:

H3423@{  
@1: Sup: 6 (#6); Ego: 6 (#6),  
@2: Sup: 16 (#22); Ego: 10 (#16),  
@3: Sup: 26 (#48); Ego: 10 (#26),  
@4: Sup: 64 (#112); Ego: 38 (#64),  
@5: Sup: 40 (#152); Ego: 57 (#121),  
Male: #152; Feme: #121  
} // #526

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

UMBRA: #526 % #41 = #34 - Great Guide, Trust in its Perfection; I-Ching: H18 - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: 27 - Duties;

THOTH MEASURE: #34 - Oh Nefertmu, who makest thine appearance in Memphis; **\*I\* \*AM\* \*NEITHER\* \*A\* \*LIAR\* \*NOR\* \*A\* \*DOER\* \*OF\* \*MISCHIEF\*.**

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

ONTIC\_OBLIGANS\_215@{  
@1: Sup: 34 (#34); Ego: 34 (#34),  
@2: Sup: 27 (#61); Ego: 74 (#108),  
@3: Sup: 20 (#81); Ego: 74 (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}),  
@4: Sup: 53 (#134); Ego: 33 (#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34}),  
Male: #134; Feme: #215  
} // #215

#526 as [#6, #10, #10, #200, #300] = yarash (H3423): {UMBRA: #4 as #526 % #41 = #34} 1) to seize, dispossess, take possession off, inherit, disinherit, occupy, impoverish, be an heir; 1a) (Qal); 1a1) to take possession of; 1a2) to inherit; 1a3) to impoverish, come to poverty, be poor; 1b) (Niphal) to be dispossessed, be impoverished, come to poverty; 1c) (Piel) to devour; 1d) (Hiphil); 1d1) to cause to possess or inherit; 1d2) to cause others to possess or inherit; 1d3) to impoverish; 1d4) to dispossess; 1d5) **\*TO\* \*DESTROY\*, \*BRING\* \*TO\* \*RUIN\*, \*DISINHERIT\*;**

H4159@{

@1: Sup: 40 (#40); Ego: 40 (#40),  
@2: Sup: 46 (#86 - I AM NOT A ROBBER OF FOOD {%10}); Ego: 6 (#46),  
@3: Sup: 45 (#131); Ego: 80 (#126),  
@4: Sup: 40 (#171 - I AM NOT UNCHASTE WITH ANY ONE {%20});  
Ego: 76 (#202),  
Male: #171; Feme: #202  
} // #526

#526 as [#40, #6, #80, #400] = mowpheth (H4159): {UMBRA: #9 as #526 % #41 = #34} 1) wonder, sign, miracle, portent; 1a) **\*WONDER\* (\*AS\* \*A\* \*SPECIAL\* \*DISPLAY\* \*OF\* \*GOD'S\* \*POWER\*)**; 1b) sign, token (of future event);

H6680@{  
@1: Sup: 30 (#30); Ego: 30 (#30),  
@2: Sup: 39 (#69); Ego: 9 (#39),  
@3: Sup: 45 (#114); Ego: 6 (#45 - I AM NOT A DOER OF WRONG {%1}),  
@4: Sup: 40 (#154); Ego: 76 (#121),  
Male: #154; Feme: #121  
} // #526

#526 as [#30, #90, #6, #400] = tsavah (H6680): {UMBRA: #7 as #526 % #41 = #34} 1) to command, charge, give orders, lay charge, give charge to, order; 1a) (Piel); 1a1) to lay charge upon; 1a2) to give charge to, give command to; 1a3) to give charge unto; 1a4) to give charge over, appoint; 1a5) to give charge, command; 1a6) to charge, command; 1a7) to charge, commission; 1a8) **\*TO\* \*COMMAND\*, \*APPOINT\*, \*ORDAIN\* (\*OF\* \*DIVINE\* \*ACT\*)**; 1b) (Pual) to be commanded;

H4438@{  
@1: Sup: 30 (#30); Ego: 30 (#30),  
@2: Sup: 70 (#100); Ego: 40 (#70),  
@3: Sup: 19 (#119); Ego: 30 (#100),  
@4: Sup: 39 (#158 - I AM NOT HOT OF SPEECH {%23}); Ego: 20 (#120),  
@5: Sup: 45 (#203); Ego: 6 (#126),  
@6: Sup: 40 (#243); Ego: 76 (#202),  
Male: #243; Feme: #202  
} // #526

#526 as [#30, #40, #30, #20, #6, #400] = malkuwth (H4438): {UMBRA: #42 as #526 % #41 = #34} 1) **\*ROYALTY\*, \*ROYAL\* \*POWER\*, \*REIGN\*, \*KINGDOM\*, \*SOVEREIGN\* \*POWER\***; 1a) royal power, dominion; 1b) reign; 1c) kingdom, realm;

The Roman writer Censorinus, who in his 238 CE publication DE DEI NATALI (THE NATAL DAY), claims that the Pythagorean advocate Philolaus (470-385 BCE) as preceding Plato (c. 429-347 BCE), being the principle proponent of the Pythagorean doctrines on "the world's nature is a harmonious compound of the LIMITED {#9 - JUXTAPOSITION CONTROL AS DAEMONIC IMPERATIVE OF VOLUNTĀTIS / SEMINAL REASON GENERALLY DETERMINED FROM BIRTH} and the UNLIMITED {#72 - ANTHROPOCENTRIC PROTOTYPE} elements which is similar to the totality of the WORLD-KOSMOS in itself and all it contains:

"JESUS {he is saved / a saviour; a deliverer} OF NAZARETH {SOVEREIGN; one chosen or set apart; separated; crowned; sanctified} ANSWERED, \*ARE\* \*THERE\* \*NOT\* \*TWELVE\* \*HOURS\* \*IN\* \*THE\* \*DAY\* {ie. 24 x 60 minutes = #1440 / #72 = 20 minutes allocations}? \*IF\* \*ANY\* \*MAN\* \*WALK\* \*IN\* \*THE\* \*DAY\*, \*HE\* \*STUMBLETH\* \*NOT\*, \*BECAUSE\* \*HE\* \*SEETH\* \*THE\* \*LIGHT\* {ie.

#41 x #9 = #369 as similarly Philolaus located the fire at #CENTRE and calls it HESTIA of the ALL, the GUARDPOST OF ZEUS, the MOTHER OF THE GODS, the ALTAR, the LINK and the MEASURE OF NATURE-GENESIS

} \*OF\* \*THIS\* \*WORLD\*-\*KOSMOS\*.

BUT IF A MAN WALK IN THE NIGHT, HE STUMBLETH, BECAUSE THERE IS NO LIGHT IN HIM." [John 11:9-10 (KJV)]

I have before POPE FRANCIS {ie.

born 17 December 1936 as Jorge Mario Bergoglio) is the 266th and current Pope and sovereign of the Vatican City State. Francis is the first Jesuit pope, the first from the Americas, the first from the Southern Hemisphere, and the first pope from outside Europe since the Syrian Gregory III, who reigned in the 8th century

} IRELAND APOSTOLIC JOURNEY upon SATURDAY 25 AUGUST / SUNDAY 26 AUGUST 2018 FOR THE OCCASION OF THE WORLD MEETING OF FAMILIES IN DUBLIN, provided various examples relating the neural linguistic programming process of this consciousness which accords to the LAWS of NATURE by which one may confidently exercise the self identity as formula of autonomy with an appropriate and coherent use of the underlying intellectus as genitive voluntātis.

And thereby stated the cognitive hypothesis as the theoretical obvious concern of this dialect correspondence with this SEPTET driver to the mathematical theoretical noumenon which provides by an equitable distribution of trinomial number an ontological basis for the entelechy:

- the realization of potential.
- the supposed vital principle that guides the development and functioning of an organism or other system or organization.
- such self-organization requires a special biological force which is known as entelechy.
- the soul for the spiritus.

It therefore may be considered as quintessentially the 'INTELLECTUS AS GENITIVE VOLUNTĀTIS' of an unencumbered will and ought to conform with the following dialectic which chronicles the: levels / phases / stages / duration / milestone of any perennial cycle as the dispensational governance basis of LETTERS PATENT TO THE FEDERATION OF THE COMMONWEALTH OF AUSTRALIA OF 1901 represented by a theoretical mathematical trinomial noumenon as an Intellectual Property:

**MENTALISM {#41}**: #1 - Will, free will, choice / Remember the Sabbath Day

**CORRESPONDENCE {#82}**: #2 - desire, inclination / Honour Parents

**VIBRATION {#123}**: #3 - disposition towards (something or someone) / Do Not Kill

**POLARITY {#164}**: #4 - favour, affection / Do Not Commit Adultery (ie. Avoid Heteronomy Against Autonomy)

**RHYTHM {#205}**: #5 - last will, testament / Do Not Steal

**CAUSE AND EFFECT {#246}**: #6 - goal, object, purpose, intention / Do Not Bear False Witness

**ENGENDERING / ENUMERATE {#287}**: #7 - signification, import / Do Not Covet [LATIN definition: VOLUNTĀTIS]

The NOLUNTĀTIS is then a consequence of an opposition as consideration being a question of relativity as the interoperability by mutuality on what #8 - TRANSFORMATIVE prototype is to be deployed where the default is the hetero-square spirogyra order:

**#8 as TRANSFORMATIVE PROTOTYPE {#328}**: #1 - unwillingness;

But this is in my view a matter of protocol selection which can be identified by the classification duality of both the cryptographic # and the vRUDOLPH DATE being determined by a cosmogonic observation as computation of rational 22/7 from #0 of Equinox on Wednesday of 20 March 1996 associated to any EVENT as slider dispersal from calendar to the noumenon.

The Autonomous Prototype is then the source amalgamation of the binomial, trinomial and chronomial (#YEAR, #DECADE, #CENTENARY and #MILLENNIUM orientation) meta descriptor prototypes for each MIRRORED reality:

**#9 as MIRRORED AUTONOMOUS PROTOTYPE OF EACH OTHER'S SOVEREIGN AUTONOMY {#369}: #2 - ill will, negative disposition (toward something) [LATIN definition: NOLUNTĀTIS]**

HESTIA AND THE PYTHAGOREANS: THE FIRE IN THE MIDDLE

"The Pythagoreans offered significant cosmological observations . . . It is also noteworthy that the early Pythagoreans denied the geocentric and geostatic model of the universe. According to the testimony of Aristotle (De caelo 293.18), they placed \*fire\* and not earth at the centre of the universe. The earth became a celestial body, which creates day and night by its circular motion around Hestia (hestia meaning 'hearth'). Ten divine celestial bodies – ten being the perfect number, which encompasses the whole nature of numbers – rotate rhythmically around Hestia in the following order: the dark counter-earth (antichthon), the earth, the #369 - moon, the #111 - sun, the five planets (#15 - Saturn, #34 - Jupiter, #65 - Mars, #175 - Venus, #260 - Mercury) and the sphere of the fixed stars (Aristotle, Metaphysics 986). This new cosmological model is usually attributed to Philolaus and explained through the importance of the Monad in Pythagorean metaphysics. Since the Monad is the divine source of all numbers and is identified with, or represented by, the purity of the fire, the source of the celestial bodies should be a divine fire in the centre of the cosmos (Aristotle, Metaphysics 986)." [p. 38-39, Introduction to Presocratics: A Thematic Approach to Early Greek Philosophy with Key Readings by Giannis Stamatellos]

<https://paganreveries.wordpress.com/2012/05/19/hestia-the-queen-of-fire-part-three/>

Wherefore the Pythagoreans had defined by a BINOMIAL notion of the THEORY OF NUMBER which they regarded as SOVEREIGN and the AUTOGENIC {ie. coming from within as self-generated} DAEMONIC FORCE which maintains the eternal permanence of cosmic things. Whilst Philolaus considered the natural year as comprising of 364 and a half days in being consistent with the Chinese HAN Dynasty (206 BCE-220CE) MYSTERIES understanding (#81 x 4.5 days = 364.5 days) of them. [Pythagorean Sourcebook p 168, 171]

According to the 4.5 day designations of this natural year cycle into #81 sections, this would then equate the #CENTRE as occurring upon 13 to 17 September;

"And the LORD God said unto the serpent {#34 - JUPITER (SERPENT)},  
Because thou hast done this, thou art cursed above all cattle, and above  
every beast of the field; upon thy belly shalt thou go, and dust shalt thou  
eat all the days of thy life: And I will put enmity between thee and the  
woman, and between thy seed and her seed; it shall bruise thy head, and  
thou shalt bruise his heel {

<<http://www.grapple369.com?telos:400>>

**#0 MOD 22 = 22 [#TAU / #400** - Jacob {He takes by the heel, he  
supplants, That supplants, undermines; the heel}] as 4000 BCE

... [THE APEIRON] ...

The apeiron is central to the cosmological theory created by  
Anaximander, (c. 610 – c. 546 BCE) pre-Pythagorean (c. 570–495 BC)  
Greek philosopher whose work is mostly lost. From the few existing  
fragments, we learn that he believed the beginning or ultimate reality  
(arche) is eternal and infinite, or boundless (apeiron), subject to neither  
old age nor decay, which perpetually yields fresh materials from which  
everything we can perceive is derived. Apeiron generated the opposites,  
hot-cold, wet-dry etc., which acted on the creation of the world.  
Everything is generated from apeiron and then it is destroyed by going  
back to apeiron, according to necessity. He believed that infinite worlds  
are generated from apeiron and then they are destroyed there again.

His ideas were influenced by the Greek mythical tradition and by his  
teacher Thales (7th-6th century BCE). Searching for some universal  
principle, Anaximander retained the traditional religious assumption that  
there was a cosmic order and tried to explain it rationally, using the old  
mythical language which ascribed divine control on various spheres of  
reality. This language was more suitable for a society which could see  
gods everywhere; therefore the first glimmerings of laws of nature were  
themselves derived from divine laws.

\*THE\* \*GREEKS\* \*BELIEVED\* \*THAT\* \*THE\* \*UNIVERSAL\*  
\*PRINCIPLES\* \*COULD\* \*ALSO\* \*BE\* \*APPLIED\* \*TO\* \*HUMAN\*  
\*SOCIETIES\*. \*THE\* \*WORD\* \*NOMOS\* (\*LAW\*) \*MAY\* \*ORIGINALLY\*  
\*HAVE\* \*MEANT\* \*NATURAL\* \*LAW\* \*AND\* \*USED\* \*LATER\* \*TO\*  
\*MEAN\* \*MAN\*-MADE \*LAW\*. [ref: Wikipedia 2016: <[https://  
en.wikipedia.org/w/index.php?title=Apeiron\\_\(cosmology\)](https://en.wikipedia.org/w/index.php?title=Apeiron_(cosmology))>]

**#8800 MOD 22 = 22 [#TAU / #400** - Jacob {He takes by the heel, he  
supplants, That supplants, undermines; the heel}] as 8800 CE

}.“ [Genesis 3:14-15 (KLV)]



However the Chinese DAOist cosmic understanding of the DAO-ZIRAN of NATURE with its GRAND INCEPTION upon the midnight new moon solstice of 21 December 103 BCE as an schematic articulation of the natural year (as equivalent to the New Testament notion as TROCHOS-course of NATURE-genesis [James 3:6]) articulated as YANG HSIUNG's treatise that was published within 4 BCE and known as the "Canon of Supreme Mystery", reconciled its unified arrangement of the DAO TE CHING's #81 sections as specifically the TRINOMIAL (tetragrammaton) notion of the HOMIOIOS THEORY OF NUMBER where the REVERSE TRANSCRIPTASE INHIBITOR perspective which is then mapped to the ROMAN JULIAN 365.25 day notion as the basis to its EMPIRE GOVERNANCE as then the common understanding given to the PYTHAGOREAN HETEROS THEORY OF NUMBER and its CHINESE I CHING's H64 designations (of necessity some are repeated) as being a common perennialist paradigmatic perspective. Whereby the trinomial value: TETRA: 60 - ACCUMULATION is mapped to binary value: H26 - GREAT DOMESTICATION, RESTRAINING FORCE, GREAT ACCUMULATING, THE TAMING POWER OF THE GREAT, GREAT STORAGE, POTENTIAL ENERGY;

It is also possible to divide the number of days in 400 years in the Gregorian calendar reforms as 146,097 days by 7 and that when made divisible by 22 to obtain the remainder, and to arrange the Hebrew letters in a pattern which has a remainder of #13 as being in the middle of the Chinese 4 BCE published DAO TE CHING / I CHING division of the year into 364.5 days and the Jewish Kabbalah equivalent which deployed a magic square of #369 having a distinct mathematical property at centre of #41 for the equivalent date of 13 September.

#### 4. FORMULA OF UNIVERSAL LAW AS SOVEREIGNTY / \*REMEMBER\*

\*THE\* \*SABBATH\* {3W1D}

— THE UNION OF A MAN AND A WOMAN

TETRAD - #2 - NATURE REJOICES IN ITS NATURE: {BETH (DOUBLE - #1 - NATURE CONTAINS NATURE {#4 - NATURE AMENDED IN ITS NATURE}) / CHERUBIM (Gk. Cheroubim - a cherub or imaginary figures which covered the mercy seat to the Ark of the Covenant [Exodus 25:17-22] and from where God communed with Israel)}

+ 0, H27, H54 {ie. Realm of its Nature as Heaven - Formula of Universal Law}

#0 MOD 22 = 22 [#TAU / #400 - Jacob {He takes by the heel, he supplants, That supplants, undermines; the heel}] as 4000 BCE

#400 MOD 22 = 17 [#PE / #80 - Serug {Branch, Layer; twining}] as 3600 BCE

#800 MOD 22 = 12 [#LAMED / #30 - Arphaxad {I shall fail as the breast: he cursed the breast-bottle, A healer; a releaser}] as 3200 BCE

#1200 MOD 22 = 7 [#ZAYIN / #7 - Enoch {Initiated. Figuratively to initiate or discipline; dedicate, train up}] as 2800 BCE

5. (MOTHER) FORMULA OF HUMANITY AS HEAD OF STATE / \*HONOUR\*  
\*PARENTS\*

— TO THE EXCLUSION OF ALL OTHERS,

PYTHAGOREAN TETRAD: #1 + #2 = #3 as #MIND (DING-DONG BY PSYCHO-SEXUAL IMPUNITY): MARION (MOTHER) STATUTE AS BABYLONIAN FASCIST WHOREDOME ON SAINT PATRICK'S DAY 17 MARCH 2017

MONAD - #1 - NATURE CONTAINS NATURE: {ALEPH (\*MOTHER\* - SCALES OF MERIT) / SERAPHIM {Heb. Saraph Gk. Ophis - burning, that is, (figuratively) poisonous (serpent); specifically a fiery (serpent) or symbolical creature (from their copper color)}} {ARCH KAI TELOS OIDA {1 + 2 + 3 + 4 = 10}}

TETRAD - #2 - NATURE REJOICES IN ITS NATURE: {BETH (DOUBLE - #1 - NATURE CONTAINS NATURE {#4 - NATURE AMENDED IN ITS NATURE}) / CHERUBIM (Gk. Cheroubim - a cherub or imaginary figures which covered the mercy seat to the Ark of the Covenant [Exodus 25:17-22] and from where God communed with Israel)}

PENTAD - #3 - NATURE SURMOUNTS NATURE: {GIMEL (DOUBLE - #2 - NATURE REJOICES IN ITS NATURE {#5 - ACT OF NATURE}) / THRONES (Gk. Thronos - a stately seat; by implication power or (concretely) a potentate:—seat, throne)}

+ 0, H9, H18 {ie. System's Cosmology as Earth - Formula of Humanity}

#1600 MOD 22 = 2 [#BETH / #2 - Seth {Substituted, Compensated; That God has heard my prayer and has delivered me out of affliction. Power & Strength; put; who puts; fixed}] as 2400 BCE

#2000 MOD 22 = 19 [#QOPH / #100 - Terah {Station, delay, a station of Israel in the wilderness, To breathe; scent; blow}] as 2000 BCE

6. FORMULA OF AUTONOMY AS INDIVIDUAL / \*DO\* \*NOT\* \*KILL\*  
— VOLUNTARILY

PYTHAGOREAN TETRAD: #3 + #4 = #7 as #SCIENCE (POOH-POOH DEFECATION AS ANAL SADISTIC / RETENTIVE / FIXATION) - FASCIST SWASTIKA / PYTHAGOREAN FORMULA EMPATHY AS SUBSTITUTED VIRTUE UPON THE ANZAC TRADITION ON SATURDAY (SABBATH) 8 OCTOBER 2016.

PENTAD - #3 - NATURE SURMOUNTS NATURE: {GIMEL (DOUBLE - #2 -

NATURE REJOICES IN ITS NATURE {#5 - ACT OF NATURE}) / THRONES (Gk. Thronos - a stately seat; by implication power or (concretely) a potentate:—seat, throne)}

HEXAD - #4 - NATURE AMENDED IN ITS NATURE / #1 - NATURE CONTAINS NATURE: {DALETH (DOUBLE - #3 - NATURE SURMOUNTS NATURE {#6 - FORM OF NATURE}) / \*DOMINIONS\* (Gk. Kuriotes - mastery, that is, (concretely and collectively) rulers:—dominion, government)}

#7 - ENGENDERING NATURE / NATURE AMENDED IN ITS NATURE: {ZAYIN / \*PRINCIPALITIES\* (Gk. \*EXOUSIA\* - (in the sense of ability); privilege, that is, (subjectively) \*force\*, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, \*token\* \*of\* \*control\*), delegated influence:—authority, jurisdiction, liberty, power, right, strength)}

+ 0, H3, H6 {ie. Self identity - Formula of Autonomy}

#2400 MOD 22 = 14 [#NUN / #50 - Heber {The region beyond, One that passes; anger}] as 1600 BCE

7. FORMULA OF PROGRESSION / \*AVOID\* \*SPIRITUAL\* \*ADULTERY\* \*AS\* \*HETERONOMY\* \*AGAINST\* \*AUTONOMY\* {CIRCA 49J7W} [John 5:43-47]  
— ENTERED INTO FOR LIFE.

PYTHAGOREAN TETRAD: #5 + #6 = #11 as #OPINION (BOW-WOW BY RABID DOGS): Collegium Pontificum: \*COLLEGE\* \*OF\* \*PONTIFFS\* (510 BCE) AS PROPONENTS OF THE PYTHAGOREAN [BABYLONIAN WHOREDOME] AS HETEROS BINOMIAL METHODOLOGY BEING THE THEORY OF NUMBER AND INTELLECTUAL TETRAD {#15 CE ... #34 CE ... #65 CE ... #111 (#36 / #666)} COMPRISING THE CONSPIRATORIAL MURDEROUS INTENT [WHICH] FOLLOWS IN THE UMBRA OF THAT ISLAMIC PALESTINIAN FERAL DOG MAHMOUD ABBAS ON SATURDAY (SABBATH) 14 JANUARY 2017 VISITING THE VATICAN EMBASSY AS A 'PLACE (#6) OF PRIDE (#5)' AS INAUGURATION OF THE VATICAN-BASED MISSION OF PALESTINIAN EMBASSY.

#5 - ACT OF NATURE / #2 - NATURE REJOICES IN ITS NATURE: {HE / \*VIRTUES\* (Gk. Arete - excellence (intrinsic or attributed):—praise, virtue)} and

#6 - FORM OF NATURE / #3 - NATURE SURMOUNTS NATURE: {VAV / \*POWERS\* (Gk. \*ARCHE\* - a commencement, or (concrete) \*chief\* (\*in\* \*various\* \*applications\* \*of\* \*order\*, \*time\*, \*place\* \*or\* \*rank\*):—beginning, corner, (at the, the) first (estate), \*magistrate\*,

power, principality, principle, rule)} multiplied by themselves, represent, and retain themselves.

HEPTAD - #11 / #8 - TRANSFORMING NATURE {KAF (DOUBLE - #4 - NATURE AMENDED IN ITS NATURE: {#7 - ENGENDERING NATURE}) / Government & Non-Government Organisations}

+ H1, H2, H3 {ie. Formula of Progression of individual phenomena}

THE MAJOR PREMISE {YANG/FATHER/HEAVEN/MALE/FORM - Formula of Universal Law}, which contains the law of that will:  $7 \times 24$  \*courses\* \*of\* \*priests\*  $\times 13 = 2184$  days of the 'oth cycle = 6D or  $6 \times 364$  associated to the 'constant sequence of sun and moon' as  $354 \times 3 + 30$  day intercalation =  $1092 \text{ days} \times 2 = 2184$  days.

"And God spake all these words, saying, 'I am the LORD thy God, which have brought thee out of the land of Egypt {that troubles or oppresses; anguish}, out of the house of bondage. Thou shalt have no other gods before me..." [Exodus 20:1-3 (KJV)]

#2800 MOD 22 = 9 [#TETH / #9 - Lamech {Powerful, Poor; made low}] as 1200 BCE

#3200 MOD 22 = 4 [#DALETH / #4 - Kenan {Fixed, (nestlings; figuratively a chamber or dwelling:-nest, room), buyer; owner}] as 800 BCE

8. DISCRIMINATING NORM (HUMAN NATURE) AS OBJECTIVE  
GROUNDING OF INFINITY / \*DO\* \*NOT\* \*STEAL\* {72J} +  $3(3^2+1)/2$

PYTHAGOREAN TETRAD: #7 + #8 = #15 as #SENSE (TA-TA AS SYSTEMATIC ELIMINATION BY ANNIHILATION): \*EMBLEM\* \*OF\* \*THE\* \*BRITISH\* \*FLAG\*, \*POLICE\* \*AND\* \*EMERGENCY\* \*SERVICES\* \*SYMBOL\* as Collegium Vinariorum: College of \*WINE\* Dealers AS WELLINGTON SHIRE KIDS DAY ON SATURDAY (SABBATH) 4 MARCH 2017 AS ALSO GLBTI MARDI GRAS CELEBRATION / UNLAWFUL LIQUOR BAN BY ACTING SERGEANT JASON MCCOY / ALLEGED EVENT @ STAR HOTEL OF 26 MARCH 2017 / WELLINGTON LIQUOR ACCORD 30 MAY 2017 / RECEIVED 5 JUNE 2017 AS HABITUAL DISRESPECTFUL CONDUCT BY THE IGNORANT SALE STATION OF THE VICTORIA POLICE.

#7 - ENGENDERING NATURE / NATURE AMENDED IN ITS NATURE: {ZAYIN / \*PRINCIPALITIES\* (Gk. \*EXOUSIA\* - (in the sense of ability); privilege, that is, (subjectively) \*force\*, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, \*token\* \*of\* \*control\*), delegated influence:—authority, jurisdiction, liberty, power, right, strength)}

#8 - TRANSFORMING NATURE / ACT OF NATURE: {CHETH / ARCHANGELS (Gk. Archaggelos - a chief angel)}

#15 - NATURE SURMOUNTS NATURE: {SAMEK}

= #36 (ie. H27 - Realm of its Nature as Heaven - Formula of Universal Law + H9 - System's Cosmology as Earth - Formula of Humanity)

+ 0, 81,  $9(9^2+1)/2$  = #369 {ie. ORGANIZATION OF THE MYRIAD OR \*NUMBER\* OF THINGS (WAN WU) OF SOCIETY AND NATURE}

THE MINOR PREMISE {YIN/MOTHER/EARTH/FEMALE/MATTER - Formula of Humanity}, which contains the command to behave in accordance with the law, that is, the principle of subsumption under the law:  $x 49 = 6$  or  $294 \times 364$  days or  $365.2425 \times 293$  years - Vernal Equinox Wednesday 20 March 1996 / 21 March = 1 Nisan 5756;

AS BEING A LOGICAL GROUNDING OF INFINITY;

"... Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments..." [Exodus 20:5-6 (KJV)]

#3600 MOD 22 = 21 [#SHIN / #300 - Isaac {He laughs}] as 400 BCE  
#4000 MOD 22 = 16 [#AYIN / #70 - Reu {Friend, His friend; his shepherd}]

As 'eye', 'to see', and by extension, to understand and obey, it represents the primeval light, that is the spiritual light of God [Genesis 1:3] as distinct to the celestial lights [Genesis 1:14-18]] = #0 CE

9. BINDING NORM (NORMA OBLIGANS - MARRIAGE?) AS FAUX SUBJECTIVE GROUNDING OF INFINITY / \*DO\* \*NOT\* \*BEAR\* \*FALSE\* \*WITNESS\*

PYTHAGOREAN TETRAD IMPLEMENTATION: #9 + #10 = #19

#9 - AUTONOMOUS NATURE / #6 - FORM OF NATURE: {TETH / ANGELS (Gk. Aggelos - a messenger; especially an 'angel'; by implication a church pastor or ecclesiastic)}

#10 - TOTALITY OF NATURE / ENGENDERING NATURE: {YOD / Sovereignty}

#19 - ENGENDERING NATURE: {QOPH - \*OATHS\* OF DIEU ET MON

DROIT}

As BINDING NORM (NORMA OBLIGANS - MARRIAGE?), AS FAUX SUBJECTIVE GROUNDING OF INFINITY / \*DO\* \*NOT\* \*BEAR\* \*FALSE\* \*WITNESS\* \*BY\* PYTHAGOREAN [BABYLONIAN] HETEROS (MALE/ FEMALE MARRIAGE — WHAT IS SIN & WICKEDNESS?) being a binary (ie. gender and spermatic as bifurcated entities) unnatural autonomic transformative prototype imposed upon the biological natural order and commences the symbolic associator series as the MACROCOSM:

Thus in the Pythagorean HETEROS THEORY OF NUMBER, the sacred notion of marriage according to the religious mysteries of Roman State Religion and Empire Governance is as a hieros gamos or heirogamy ('holy marriage') in being the natural and common law entitlement to invoke a coacervation of the feminine and the masculine within a sexual ritual that plays out a marriage as between a god and a goddess, especially when enacted in a symbolic ritual where human participants represent by the planetary deities:

PYTHAGORAS HETEROS THEORY OF NUMBER BEING A METATHESIS AS CANON OF TRANSPOSITION IS THE DETERMINED MEANS BY WHICH A DEMIURGE SEEKS TO THREATEN, DESTABILISE AND OVERTHROW A SOVEREIGNTY BY USE OF MARRIAGE.

As the practice of Roman Imperial Governance, Social Culturing and enactment of a State Religion as a practice of the Mysteries by a designation of seven grades {ie. the macrocosm in which all phenomenon occurs):

This distinctive reliance upon the Pythagorean sophistic conjectural vast OPINION of CENTRE #0 CE v's #CENTRE (#123 = JUDGMENT / #246 = ANGEL GABRIEL) OF #41 AS 13 to 17 SEPTEMBER 2001 as an occultism made against the transcendent and equilibrium properties that are intrinsic to the Magic Squares and into this matter or substance of thing (materia, substantia: #15CE ... #34CE ... #65CE ... #111CE ... #175CE ... #260CE ... 369CE), as his means to purvey the binary distillation so as to derive the notion of gender and spermatic attributions as bifurcated elements, so then convey the proof of its SCIENTIFIC essence of a thing (essentia, ousia: ) only by then being a potentiality obtained by means of reduction made upon the Magic squares, whereas the form {#36 (ie. H27 - Realm of its Nature as Heaven - Formula of Universal Law + H9 - System's Cosmology as Earth - Formula of Humanity)}, as considered in itself as actuality by a CANON OF TRANSPOSITION, requires an embodiment #111 (#36/#666 - Sol Invictus):

(HETEROS as \*1\* - \*MONAD\*, \*2\* - \*DUAD\*, \*3\* - \*TRIAD\*) THEORY

OF NUMBER and the reliance upon the Theorem:  $c^2 = a^2 + b^2$  which is otherwise associated to Roman Empire Governance, Roman Catholicism (et al) and fascist (see image above).

#4400 MOD 22 = 11 [#KAF / #20 - Shem {Exalted Name, Name, renown}] = #400 CE  
#4800 MOD 22 = 6 [#VAV / #6 - Jared {Descent/A ruling; commanding; coming down}] = #800 CE  
#5200 MOD 22 = 1 [#ALEPH / #1 - Adam {Taken from 4 corners, Earthy; red}] = #1200 CE  
#5600 MOD 22 = 18 [#TSADE / #90 - Nahor {Snorting, Hoarse; dry; hot}] = #1600 CE  
#6000 MOD 22 = 13 [#MEM / #40 - Shelah {Sprout/That breaks; that unties; that undresses}]

As waters, peoples, nations, languages and tongues; the spring of Torah being the source of knowledge and wisdom] = #2000 Y2K / Equinox of Wednesday DATE(1996,3,20) + (5 \* 364) + 182 days = Wednesday DATE(2001,9,12) with Equinox of Saturday DATE(2001,9,23) commencing the Sabbath year of 'oth cycle

10. MANIFESTING NORM (NORMA DENUNTIANS) / \*DO\* \*NOT\* \*COVET\* {122J3W1D + 9(9<sup>2</sup>+1)/2}

THE CONCLUSION {ZHUN/SON/SEA/ENUMERATE/OFFSPRING - Formula of Autonomy}, which contains the verdict (sentence), what is laid down as right in the case at hand: ... 6,000 as 122J3W1D + 9(9<sup>2</sup>+1)/2 as #369 with Septet #41 centric on 13-17 September 2001 / 18 September = 1 Tishri 5762.

"...Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." [Exodus 20:7 (KJV)]

AS BEING A SUBJECTIVE GROUNDING OF INFINITY AS ETERNITY.

PYTHAGOREAN TETRAD CENTRE: #11 + #12 = #23 AS Y-M-T-A = 23 ELEMENTS / THE SEX CHROMOSOME

#11 - TRANSFORMING NATURE: {KAF (DOUBLE - #4 - NATURE AMENDED IN ITS NATURE {#7 - ENGENDERING NATURE}) / Government & Non-Government Organisations}

#12 - AUTONOMOUS NATURE: {LAMED / General Populace}

#6400 MOD 22 = 8 [#CHET / #8 - Methuselah {Man of the dart/javelin (weapon, missile, sprout), He has sent his death}]

#6800 MOD 22 = 3 [#GIMEL / #3 - Enosh {Husband, (certain, mortal) man; sick; despaired of; forgetful}]  
#7200 MOD 22 = 20 [#RESH / #200 - Abraham {Father of a multitude, chief of multitude}]  
#7600 MOD 22 = 15 [#SAMEK / #60 - Peleg {Division}]  
#8000 MOD 22 = 10 [#YOD / #10 - Noah {Rest, Repose; consolation}]  
#8400 MOD 22 = 5 [#HE / #5 - Mahalalel {Praise (fame) of God}]  
#8800 MOD 22 = 22 [#TAU / #400 - Jacob {He takes by the heel, he supplants, That supplants, undermines; the heel}] as 8800 CE

**YOUTUBE:** "Doctor Who - The Parting of the Ways - Bad Wolf speech"

<<https://www.youtube.com/watch?v=hO8RPdZ4IZY>>

In many instances, the Torah also uses words and phrases in ways that cannot be understood in their literal sense. There are a number of very obvious examples of this in the narrative of the Creation, for the metaphysical events that took place at that time were far removed from the natural order of the world we know today. They could not have been accurately described in ways that we can understand, nor in language that we can relate to. For example, the Torah tells us how God brought the world into being through speech, when in fact He created the world through a form of thought. When the Torah describes God's thought process as speech, it makes it easier for us to grasp the idea on our own level. [(c) 2001 by Rabbi Daniel Travis and www.Torah.org]

The Jewish Kabbalah seeks to define the nature of the universe and the human being, the nature and purpose of existence, and various other ontological questions. It also presents methods to aid understanding of the concepts and thereby attain spiritual realisation.

- dolf

AN EXPANDED PDF COPY OF THIS DOCUMENT WILL BE AVAILABLE FROM THIS URL:

<<http://www.grapple369.com/docs/Augustus.pdf>>

Initial Post: 25 August 2018