

**– YOM KIPPUR (19 SEPTEMBER 2018): THE DANCING LESSONS OF THE CO-PRINCE OF ANDORRA {COURAGEOUS, VALIANT, MANLY}**

(c) 2018 Dolf Leendert Boek, Revision: 22 September, 2018

**YOUTUBE:** "Macron Takes More Dancing Lessons"

<<https://www.youtube.com/watch?v=Hras-qQDthA>>

THEIR 28 LETTERS {ie. a superset of 22 Semitic elements} OF ARABIC SCRIPT HATRED {**#215 / #235**} as fraudulent pretence to piety AND AN HABITUAL CONTEMPT OF **#902 - RULE OF LAW (EGALITÉ: #22 x #41 as \*ONTIC\* necessity comprising a subset of 21 consonants with #VOWELS of Semitic origins), #492 - VOLUNTARY FREE WILL (LIBERTÉ), and #391 - HOMOIOS PRINCIPLES (FRATERNITÉ)** which doesn't comply with the requisite dignity...

**FACTS ON THE ARABIC LANGUAGE**

Type: Abjad

Languages: Arabic

Time period: 356 AD to the present

Parent systems: Egyptian --> Proto-Sinaitic --> Phoenician --> Aramaic --> Syriac --> Nabataean --> Arabic Alphabet [[https://en.m.wikipedia.org/wiki/Arabic\\_alphabet](https://en.m.wikipedia.org/wiki/Arabic_alphabet)]

**YOUTUBE:** "The King and I Etc , Etc , Etc."

<<https://www.youtube.com/watch?v=1JHH6iwgIek>>

**LIONS GROWL OF BUTCHERS FOUL**

**(SCREAMING.NUTBAG@GMAIL.COM) @ 1452 HOURS ON 15**

**SEPTEMBER 2018:** "Queen Dolf of Sale has now invented one's own script: 'ARABRIC'.

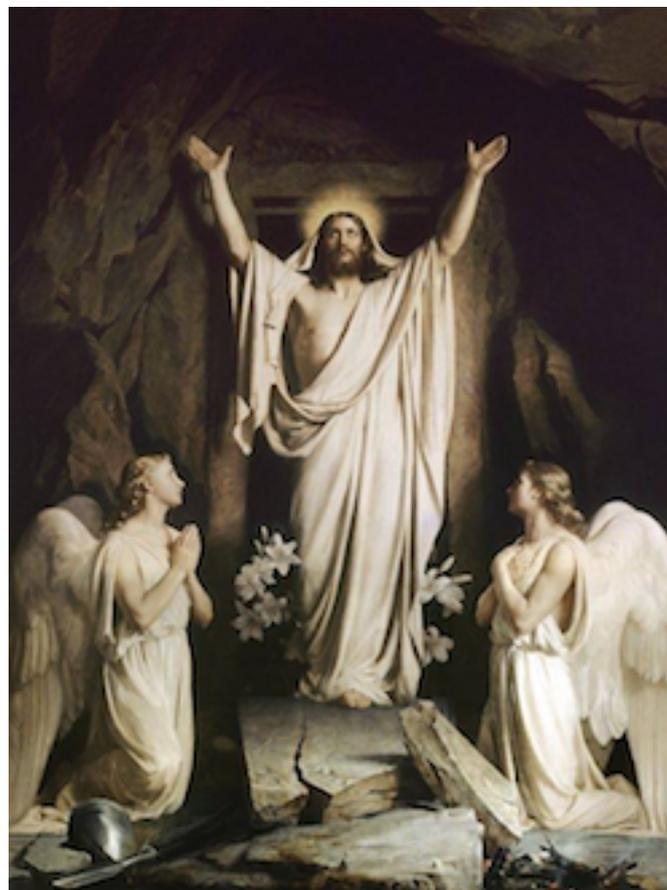
Future gobbledigooks may be even harder to read than they are already."

**DOLF @ 1521 HOURS ON 15 SEPTEMBER 2018:** "We are not interested in your media statements but that which the President of the FRENCH REPUBLIC cares to voluntarily make.

Save your statements for court.

That any statements you make will be presented in a court of law with respects to impunity against the DIGNITY ROYAL and constitutes TREASON.

That perjury by both members of the RETURNED SERVICES LEAGUE (RSL) and an INSPECTOR OF POLICE are a breach of the VALUES OF OATH espoused by the: "will to your uttermost bear Faith and Allegiance unto the Queen's Majesty; and will assist and defend all Jurisdictions, Pre-eminences, and Authorities, granted to Her Majesty, and annexed to the Crown by Acts of Parliament, or \*OTHERWISE\*, \*AGAINST\* \*ALL\* \*FOREIGN\* \*PRINCES\*, \*PERSONS\*, \*PRELATES\*, \*STATES\*, \*OR\* \*POTENTATES\*.



UNITED STATES

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240th  
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November 10  
1775-2015

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**[IMAGES: WHICH AS THEIR IMAGES CONVEY SUCH ENTITIES AS KNIGHTS TEMPLAR INTERNATIONAL BY IMPETUS OF STATES / RELIGIONS / SOLDIERS / ORGANISATIONS / INSTITUTIONS AS CONSTITUTING A FOREIGN POWER AND GENERALLY IN ALL THINGS YOU WILL DO AS A FAITHFUL AND TRUE SERVANT OUGHT TO DO TO HER MAJESTY. SO HELP YOU GOD]**

**LIONS GROWL OF BUTCHERS FOUL**

**(SCREAMING.NUTBAG@GMAIL.COM) @ 1438 HOURS ON 19**

**SEPTEMBER 2018:** "Nope, no court would entertain such a presentation and if you tried it you would be tossed out on your ear.

Treason is defined in our law and it does not include "impunity against the DIGNITY ROYAL", one reason being that you appear to have misunderstood the meaning of the word 'impunity'.

No, it does not [include the KNIGHTS TEMPLAR INTERNATIONAL].

Nope, the High Court ruled on that in 1950, (Fulgur J, from memory) you are incorrect.

Nobody is required to answer questions from you, Dolf.

No, it is not a "foreign power".

No it isn't. You are getting s44 of the Constitution mixed up with normal oaths of office.

17 September 1900 was the proclamation of federation, nothing to do with oaths of office.

That document [of 29 October 1900] was about the Governor-General's job, and can't be "invoked" by a private citizen against other people.

It was not "instrumentation", it was an official appointment. The "instrumentation" came in the form of twin Acts of Parliament."

My objection has always been ROMAN CATHOLICS / FREEMASONRY imposing {#17 / #33 - #INRI / #65 - SOLDIER} a @5 - substituted HETEROS ethic upon our {#390 / #288 / #419} war dead and usurping the @1 - SOVEREIGNTY of the #391 - HOMOIOS basis to our Commonwealth's Governance which is defined as a PRINCIPLE that is circumscribed {#13 / #21 / #37} by Queen Victoria's Letters Patent of 17 September 1900 <- **\*THAT\* \*IS\* \*TO\* \*IMPLY\* \*ADVICE\* \*FROM\* \*PRIVY\* \*COUNCIL\*** as the instrumentation of Federation into a nation.

I believe that my claim has merit and that you claim our soldiers died for some other cause is a slander and impetus for racial / religious / sexual hatred which I am not going to tolerate and for which because it's impetus is the LETTERS PATENTS OF 29 OCTOBER 1900 which established a permanent function as office of the Governor General then neither the EQUAL OPPORTUNITY AND HUMAN RIGHTS COMMISSION nor AMP INSURANCE are exempt from legal action.

@1 - #17 - 2017

@2 - #33 - #INRI

@3 - #65 - SOLDIER

@4 - #390 - WREATHS / CROWN / AMERICAN INDEPENDENCE 4 JULY 1776 (HOMOIOS)

**#390 as [#5, #90, #80, #10, #200, #5] = tsephiyrah (H6843): {#8 as #385} 1) plait, chaplet, \*WREATH\*, \*CROWN\*; 1a) plait, coronet, \*DIADEM\*;**

@5 - #288 - UMBRA / BEERSHEBA / 11 SEPTEMBER 2001 (HETEROS)

@6 - #419 - SLAUGHTER

@7 - #391 - HOMOIOS

@8 - #13 - Letters Patent

@9 - #21 - Bequeathed to Sovereign Heirs in perpetuity

@10 - #37 - Non-Deeming Action, Government Administration; I-Ching: H40 - Release, Deliverance, Taking-Apart, Untangled; Tetra: 21 - Release;

In whatever circumstance, it is capable of being hosted upon the INTELLECTUS AS GENITIVE VOLUNTATUS as it's mechanism for delivery and staging which then becomes an acute and risky precipice consideration that is accorded entirely by my Intellectual Property.

Which as DATA SET knowledge provided by the HEBREW / GREEK Biblical lexicon being the CATEGORIES OF UNDERSTANDING as coming into my possession as expressed by a time stamped @ 2019 HOURS ON 28 JULY 2011, then had a confirmation to its existence within my possession only upon 19 MAY 2016 in having at such prior time been DATA MINED by my own undertaking and ingenuity in being sourced from a **\*FOREIGN\*** **\*AGENT\*** named RICHARD AMIEL MCGOUGH, whom is well educated within mathematics and quantum physics and currently a software engineer at 4QTRS within YAKIMA, WASHINGTON, UNITED STATES OF AMERICA and this occurred following his debunked BIBLE WHEEL PROJECT (2001-2011) as research MATERIAL which accompanied a selective computed **#288 - UMBRA** by contrived GEMATRIA value being a DATA MANIPULATION that whilst initially obscured by myself, regardlessly conveyed a clear MENS REA {ie. [the intention or knowledge of wrongdoing that constitutes part of a crime, as opposed to the action or conduct of the accused](#)} of defeasance (French: défaire, to undo) which within law, is an instrument which defeats the force or operation of some other deed or estate; as distinguished from condition, that which in the same deed is called a condition is a defeasance in another deed. Thusly irrefutably sustains the gravitas of my claim as to there being tangibility by ACTUS REUS {ie. [action or conduct which is a constituent element of a crime, as opposed to the mental state of the accused](#)} and therefore reasonable concerns for my safety, wellbeing and security.

— CARPE DIEM —

[11 November 2017]

"SEIZE THE DAY.  
LET IT NOT TAKE YOU.  
MAKE THE MOST OF IT.  
TODAY WHILE YE MAY.  
LEST MOURNERS QUEUE.  
FOR WHAT YOU FORFEIT.

BY GOD'S GIFT {**#357 as [#9, #5, #70, #200, #5, #2, #5, #10, #1, #50]** = [theosebeia](#) (**G2317**): {**#11 as #307 % #41 = #20**} **1**)  
reverence towards God's goodness} BETRAY."

That in addition to falsified records of property on the brief of evidence relating to my ARREST upon 11 NOVEMBER 2017 {

You will not know or understand of any manner of thing to be attempted, done, or spoken against Her Majesty's Person, Honour, Crown, or Dignity Royal, but you will let and withstand the same to the uttermost of your Power, and either cause it to be revealed to Her Majesty Herself, or to such of Her Privy Council as shall advertise Her Majesty of the same.  
[From OATH BY ALMIGHTY GOD of the "PRIVY COUNCIL" whom "ADVISED ON 17 SEPTEMBER 1900 TO QUEEN VICTORIA'S LETTERS PATENT OF 29

OCTOBER 1900' expressing a VALUE STATEMENT which dates back to at least 1570 and has a prerogative consequence.

} which failed to convey that it occurred opposite the BOER WAR MEMORIAL established upon 29 OCTOBER 1909 as being within my possession a letter dated 8 November 2017 regarding these matters made to the STATE / FEDERAL ATTORNEY GENERALS and a book titled "**GOD THE CENTER OF VALUE [VALUE THEORY IN THE THEOLOGY OF H RICHARD NIEBUHR (1894-1962)] BY C. DAVID GRANT**" published 1984, the sworn statements made by TIMOTHY WISE on 20 November 2017 as TREASURER for the SALE RETURNED SERVICES LEAGUE (RSL) and INSPECTOR SCOTT ANDREW BRENNAN on 13 November 2017 as police registered number 24927 fails as PERJURY to disclose evidence of a repetitious (3 times) question made to the RSL representative concerning allegiance to the #390 - CROWN and whether their participation within memorial services were undertaken in concert with KNIGHTS TEMPLAR INTERNATIONAL and therefore a FOREIGN POWER which is prohibited by their OATH as per "**\*ADVICE\* \*OF\* \*OUR\* \*PRIVY\* \*COUNCIL\***" of 17 September 1900 and impetus for the invoking Queen Victoria's Letters Patent of 29 October 1900 as instrumentation to the Federation as Australian Commonwealth 1901."

**ALL ALTERATIONS TAKE PLACE IN ACCORDANCE WITH THE LAW OF THE CONNECTION OF CAUSE AND EFFECT.**

*PROOF:* I perceive that appearances succeed one another, that is, that [**B: #233**] one state of a thing exists at one time, the opposite of which existed in the previous state. I am therefore actually connecting two perceptions in time. Now connection is no act of mere sense and intuition, but is here the product of a synthetic faculty of the imagination that determines the inner sense with respect to relation in time. The imagination can however conjoin the aforementioned two states in two different ways, so that either one or the other would precede in time; for time cannot be perceived in itself and what precedes and what follows in objects determined, as it were empirically, in relation to it. I am therefore conscious only that my imagination places one state before, the other after, not that in the object [**B: #234**] one precedes the other; or, in other words, the *objective relation* of the appearances that succeed one another remains undetermined through mere perception. In order then for this relation to be cognized as determined, the relation between the two states must be so thought that it is thereby determined with necessity which of them must be placed before, which after, and not the reverse. However, the concept that carries with it a necessity of synthetic unity can only be a pure concept of the understanding, which does not lie in perception – and here it is the concept of the relation of cause and effect, in which the former determines the latter in time as consequence, and not merely as something that could precede it in the imagination (or not be perceived at all). It is, then, only because we subject the

succession of appearances, hence all alterations, to the law of causality that experience itself – i.e., empirical cognition of the appearances – is possible; hence the appearances themselves as objects of experience are possible only in accordance with this very law.

The apprehension of the manifold of appearances is always successive.

[A: #189] The representations of the parts succeed one another.

Whether they also succeed one another in the object is a further point for reflection, which is not included in the first point. Now one can in fact call everything, and even every representation insofar as one is conscious of it, an object; but it is a matter for deeper investigation what this word is to signify regarding [B: @235] appearances, not insofar as they (as representations) [A: @190] are objects, but only in so far as they designate an object. In as much as they, merely as representations, are at the same time objects of consciousness, they are not at all to be distinguished from apprehension, i.e., reception into the synthesis of the imagination, and one must then say: that the manifold of appearances is always generated successively in the mind. Were appearances things in themselves, then no human being would be able to conclude from the succession of representations how the manifold of those appearances might be conjoined in the object. For in the end we have to do only with our own representations; how things in themselves may be (without regard to representations through which they affect us) is completely beyond our sphere of cognition. Now although the appearances are not things in themselves, and nevertheless are the only thing that can be given to us for cognition, I still have to show what in the appearances themselves may suit the manifold for a conjoining in time, notwithstanding that its representation in apprehension is always successive. Thus, for example, the apprehension of the manifold in the appearances of a house that stands before me is successive. Now the question is: whether the manifold of this house itself also is successive in itself, which of course no one will grant. However, as soon as I raise my concept of an object up to transcendental significance, the house is now indeed no thing in itself, but [B: #236] only an appearance, i.e., a representation, whose transcendental object is [A: #191] unknown; what, then, shall I understand by the question: how might the manifold be conjoined in the appearance itself (which is still nothing in itself)? That which lies in the successive apprehension is here viewed as representation, while the appearance that is given to me, notwithstanding that it is nothing more than a sum of such representations, is viewed as their object – with which my concept, which I extract from the representations of apprehension, has to agree. Since truth is the agreement of cognition with object, it can easily be seen that here one can ask only about the formal conditions of empirical truth, and that appearance, in counter-relation with the representations of apprehension, can only be represented as their object that is distinct from them if it falls under a rule that distinguishes it from every other apprehension and

makes one way of conjoining the manifold necessary. That in the appearance which contains the condition of this necessary rule of apprehension is the object.

Let us now proceed to our problem. That something happens – i.e., that something, or some state, comes to be that wasn't there before – [**B: #237**] cannot be perceived empirically unless preceded by an appearance that [**A: #192**] does not contain this state in itself; for a reality following upon an empty time, hence, a coming to be that no state of things precedes, can be apprehended just as little as empty time itself. Every apprehension of an event is therefore a perception that follows upon another perception. Since this is, though, the case with every synthesis of apprehension, as I have shown above in the appearance of a house, it does not in this way yet distinguish itself from the others. But I also note: that if, in an appearance containing a happening, I call the preceding state of perception A and the succeeding one B, then B can only follow A in the apprehension, while the perception a cannot follow but only precede B. I see for example a ship drifting downstream. My perception of its location further down succeeds the perception of its location further up the course of the river, and it is impossible that in the apprehension of this appearance the ship should first be perceived further downstream but afterwards further upstream. Here, then, the order in the succession of perceptions in the apprehension is determined, and the apprehension is bound by that order. In the previous example of a house, in the apprehension my perceptions could start at [**B: #238**] the top of the house and end with the ground, or else start from below and end above, just as they could apprehend the manifold of empirical intuition from the right or the left. In the series of these perceptions there [**A: #193**] was, then, no determined order making it necessary when in the apprehension I had to begin in order to conjoin the manifold empirically. This rule is, however, always to be met with in the perception of something that happens, and it makes the order of the perceptions succeeding one another (in the apprehension of this appearance) necessary.

In our case, therefore, I will have to derive the subjective sequence of the apprehension from the objective sequence of the appearances, because otherwise the former is completely undetermined and does not distinguish any one appearance from the rest. By itself the former proves nothing about the connection of the manifold in the object, because it is completely arbitrary. This connection will therefore consist in the order of the manifold of the appearance according to which the apprehension of the one (what happens) follows upon that of the other (which precedes) according to a rule. Only in this way can I gain the right to say of the appearance itself, and not merely of my apprehension: that in it a sequence is to be found – which is as much as to say that I cannot institute the apprehension otherwise than exactly in this sequence. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's

— HOMO ERECTUS —

"SUCH LOAD OF WADDLE.  
THE TRUTH JUST BEGS.  
OVER DUCKING TWADDLE.  
VENOM POSTURING DREGS.  
WHAT CAN YOU SADDLE?  
WITH ONLY FROGS LEGS."

**FROGSLEGS@{**

@1: Sup: 76 (**#76**); Ego: 61 (**#61**),

@2: Sup: 30 (**#106**); Ego: 63 (**#124**),

@3: Sup: 63 (**#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18}**); Ego: 34 (**#158 - I AM NOT HOT OF SPEECH {%23}**),

@4: Sup: 49 (**#218**); Ego: 72 (**#230**),

@5: Sup: 37 (**#255**); Ego: 27 (**#257**),

@6: Sup: 64 (**#319**); Ego: 23 (**#280**),

@7: Sup: 20 (**#339**); Ego: 18 (**#298**),

**Male: #339; Feme: #298**

}

**#51** - There are four Cosmological Ideas. They mistakenly refer to the completeness, which can never be experienced, of a series of conditions. Pure reason makes four kinds of contradictory assertions about these Ideas. These antinomies result from the nature of human reason and cannot be avoided. [Wikipedia 2018:Prolegomena to Any Future Metaphysics]

"In the first place, the usefulness of a system of categories is here revealed so clearly and unmistakably that even if there were no further grounds of proof of that system, this alone would sufficiently establish their indispensability in the system of pure reason. There are no more than four such transcendent ideas, as many as there are classes of categories; in each of them, however, they refer only to the absolute completeness of the series of conditions for a given conditioned. In accordance with these cosmological ideas there are also only four kinds of dialectical assertions of pure reason, which show themselves to be dialectical because for each such assertion a contradictory one stands in opposition in accordance with equally plausible principles of pure reason, a conflict that cannot be avoided by any metaphysical art of the most subtle distinctions, but that requires the philosopher to return to the first [**IDEA @339**] sources of pure reason itself. This antinomy, by no means arbitrarily contrived, but grounded in the nature of human reason and so

inevitable and never ending, contains the following four theses together with their antitheses:

#1 - **THESIS** {The world has, as to time and space, a beginning (a boundary)} / **ANTITHESIS** {The world is, as to time and space, infinite}

#2 - **THESIS** {Everything in the world is constituted out of the simple} / **ANTITHESIS** {There is nothing simple, but everything is composite}

#3 - **THESIS** {There exist in the world causes through freedom} / **ANTITHESIS** {There is no freedom, but everything is nature}

#4 - **THESIS** {In the series of causes in the world there is a necessary being} / **ANTITHESIS** {There is nothing necessary in this series, but in it everything is contingent}"[CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, **IDEA @339**]







## SIMIAN MONKEY

HANGOUT EMAIL CALL SCHEDULE

<https://plus.google.com/u/0/117106705916070681281>



### Contact info

SCREAMING.NUTBAG@gmail.com

### You and SIMIAN

#### Interactions

— RELIGIOUS HUMAN RIGHTS ABUSES BY ANTI-RELIGIONISTS ...  
9 Feb

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**Nous:** #25  
**Time:** 20:55 hrs  
**Date:** 2018.2.3  
**Torah:** #70 #50 #6 #81 = #45  
**Dao:** What's behind it all?, Imaging the Mysterious  
**Tetra:** #10 - Defectiveness, Distortion  
 #62 - Minor Superiority, Small Excess, Small  
**I-Ching:** Exceeding, Preponderance of the small, Small surpassing  
 Latin: Advisor (Infinitely good God) Alt: Rah'el (Friend of God) {  
 1. PROTECTS AGAINST ACCIDENTS, MAINTAINS HEALTH & HEALS  
 2. TRADE & BUSINESSMEN  
 3. BUSINESS  
 4. Asau  
 }  
 Solar Eclipse: 3 (UTC) / 4 February 1916 (AEST)  
 [During World War I: 28 July 1914 to 11 November 1918]  
 #111 CE

Transformative Prototype: \*HOMOIOS\* (#462 / #417) / HETEROS (#450 / #411) HOMOIOS

Male Idea	#462	Telos	#417	Female Idea
Origins in Reversal, Consider Beginnings	#63 63	63	#63	Origins in Reversal, Consider Beginnings
Ignorant Guides, Viewing the Distant	#47 110	128	#65	Unlearned Virtuosity as Simplicity
Generating Things, Reason's Modifications	#42 152	204	#76	Strength's Warning Signs, Revealers of Virtue
Three Treasures	#67 219	229	#25	What's behind it all?, Imaging the Mysterious
Strategic Reversal, Putting Oneself Behind	#56 285	309	#80	Primitivist Independence, Remaining in Isolation
Value and Function of Non-Existence	#11 296	335	#26	Ambiguous Reversals, Virtue of Gravity
Employing Deeming, Daring to Act	#73 369	397	#62	Construing a Guide, Practise Reason
Propounding the Essential	#81 450	405	#8	Worth of Water, Easy By Nature
Numbing Effect of the Conventional, Abstaining from Desire	#12 462	417	#12	Numbing Effect of the Conventional, Abstaining from Desire



Allan Johnson

Check out this gibberish I found in my email, why would somebody send me this?

Timeline Photos · 19 Jul ·

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<[http://www.grapple369.com/images/STOLENCHILDREN\\_666.jpeg](http://www.grapple369.com/images/STOLENCHILDREN_666.jpeg)>

<<http://www.grapple369.com/images/Screaming-Nutbag.jpeg>>

<<http://www.grapple369.com/images/SIMIAN%20MONKEY%2020180727.jpeg>>

[**IMAGES:** A common composition of posturing and cosmological elements exists between INTERNET CAUSE CÉLÈBRE hate speech and Mural by artist Jeremy Kasper]

**LIONS GROWL OF BUTCHERS FOUL  
(SCREAMING.NUTBAG@GMAIL.COM) @ 1452 HOURS ON 15**

**SEPTEMBER 2018:** "Why does a nutter dwelling in a cheap flat permeated with masturbatory funk in a small and remote Australian town nobody has ever heard of, have any interest in what the frog president has to say?"

Which court? I ask, because none of the real courts of this country will ever find anything in relation to your gibberish except that it is an abuse to present it to the court, and your sending it to people is - as per one court's finding - extremely prejudicial to their rights, because it is voluminous and non-sensical."

**— VIRTUAL CONCEIT WALL —**

"SARCASM AND WIT.  
IS FAVOURED HUMOUR.  
TO NARCISSISTIC DECEIT.  
OF DISEASE AND TUMOUR.  
YOUR MURDEROUS HEAT."

**#18** - Judgments of experience are empirical judgments that are valid for external objects. They require special pure concepts which have originated in the pure understanding. All judging subjects will agree on their experience of the object. When a perception is subsumed under these pure concepts, it is changed into objective experience. On the other hand, all empirical judgments that are only valid for the one judging subject are judgments of mere perception. These judgments of perception are not subsumed under a pure concept of the understanding. [Wikipedia 2018:Prolegomena to Any Future Metaphysics]

We must therefore first of all note: that, although all judgments of experience are empirical, that is, have their basis in the immediate

perception of the senses, nonetheless the reverse is not the case, that all empirical judgments are therefore judgments of experience; rather, beyond the empirical and in general beyond what is given in sensory intuition, special concepts must yet be added, which have their origin completely a priori in the pure understanding, and under which every perception first can be subsumed and then, by means of the same concepts, transformed into experience.

Empirical judgments, insofar as they have objective validity, are **JUDGMENTS OF EXPERIENCE**; those, however, that are only subjectively valid I call mere **JUDGMENTS OF PERCEPTION**. The latter do not require a pure concept of the understanding, but only the logical connection of perceptions in a thinking subject. But the former always demand, in addition to the representations of sensory intuition, special concepts originally generated in the understanding, which are precisely what make the judgment of experience objectively valid.

**H6767@{**

@1: Sup: 6 (**#6**); Ego: 6 (**#6**),  
 @2: Sup: 8 (**#14**); Ego: 2 (**#8**),  
 @3: Sup: 17 (**#31**); Ego: 9 (**#17**),  
 @4: Sup: 47 (**#78**); Ego: 30 (**#47**),  
 @5: Sup: 56 (**#134**); Ego: 9 (**#56**),  
 @6: Sup: 5 (**#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS** {**%13**}); Ego: 30 (**#86 - I AM NOT A ROBBER OF FOOD** {**%10**}),  
 @7: Sup: 15 (**#154**); Ego: 10 (**#96**),  
 @8: Sup: 55 (**#209**); Ego: 40 (**#136**),  
 Male: **#209**; Feme: **#136**  
**} // #298**

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

**UMBRA: #240 % #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

#298 as [#6, #2, #90, #30, #90, #30, #10, #40] = tselatsal  
(H6767): {UMBRA: #8 as #240 % #41 = #35} 1) \*WHIRRING\*,  
\*BUZZING\*; 2) spear; 3) whirring locust;

"And David {well-beloved, dear} and all the house of Israel {who prevails  
with God} played before the LORD on all manner of instruments made of  
fir wood, even on harps, and on psalteries, and on timbrels, and on  
cornets, and on cymbals {#298 as [#6, #2, #90, #30, #90, #30,  
#10, #40] = tselatsal (H6767): cymbal}." [2Samuel 6:5 (KJV)]

All of our judgments are at first mere judgments of perception; they hold  
only for us, i.e., for our subject, and only afterwards do we give them a  
new relation, namely to an object, and intend that the judgment should  
also be valid at all times for us and for everyone else; for if a judgment  
agrees with an object, then all judgments of the same object must also  
agree with one another, and hence the objective validity of a judgment of  
experience signifies nothing other than its necessary universal validity.  
But also conversely, if we find cause to deem a judgment necessarily,  
universally valid (which is never based on the perception, but on the pure  
concept of the understanding under which the perception is subsumed),  
we must then also deem it objective, that is, as expressing not merely a  
relation of a perception to a subject, but a property of an object; for there  
would be no reason why other judgments necessarily would have to agree  
with mine, if there were not the unity of the object – **\*AN\* \*OBJECT\*  
\*TO\* \*WHICH\* \*THEY\* \*ALL\* \*REFER\*, \*WITH\* \*WHICH\*  
\*THEY\* \*ALL\* \*AGREE\*, \*AND\*, \*FOR\* \*THAT\* \*REASON\*,  
\*ALSO\* \*MUST\* \*ALL\* \*HARMONIZE\* \*AMONG\* \*THEMSELVES\*.**  
[CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's  
Prolegomena to Any Future Metaphysics, IDEA @298]

**DOLF @ 1750 HOURS ON 15 SEPTEMBER 2018:** "It will be necessary  
to seek court protection from these neo-nazi RETURNED SERVICES  
LEAGUE (RSL) and ROMAN CATHOLIC WELLINGTON SHIRE  
COUNCILLORS.

It most certainly is a clear case of TREASON and RACIAL HATRED, ANTI  
SEMITIC and SEXUAL PREJUDICE by the RSL / WELLINGTON SHIRE

COUNCIL and KNIGHTS TEMPLAR INTERNATIONAL / ROMAN CATHOLICISM association with WORLD WAR I CENTENNIAL COMMEMORATIONS on REMEMBRANCE DAY 11 NOVEMBER 2018 and we must implore the courts to ensure our safety."

**LIONS GROWL OF BUTCHERS FOUL**

**(SCREAMING.NUTBAG@GMAIL.COM) @ 1333 HOURS ON 17**

**SEPTEMBER 2018:** "Your Honour, I would like to apply for 24/7 round-the-clock police protection to protect me from the SALE RSL employees and council employees, and their spouses while I mercilessly stalk them all around town

Judge: 'Lock him up!'"

**GOVERNMENT SHILL #2 (GOV.SHILL@GMAIL.COM) @ 1410 HOURS**

**ON 17 SEPTEMBER 2018:** "Unfortunately, with the piss poor courts and the piss poor mental health system we have in this country, he will have to seriously hurt some innocent person before anything is done."

**DOLF @ 1252 HOURS ON 17 SEPTEMBER 2018:** "I had to call the police due to an instance of menacing and irrational conduct as alleged breaches to an INTERVENTION ORDER which are subject to an appeal AP-18-0775 and there was a woman loitering some 80 metres away within the park area who I couldn't readily distinguish and whom the police later identified as the MARION STATUE ARTIST that I had discoursed with @ 1739 / 1747 HOURS ON MONDAY 28 MAY 2018. I had in point of fact not spoken to her at all today and yet it was being improperly alleged that I had upon this day ambushed, harangued and verbalised her over some absurd impetus of 'SAVING THE WORLD'.

**FOR ARTIST DIALOG SEE VINEGARETTE:** "THE SHIP OF STATE (HEBREW STOICHEION AND IT'S EGYPTIAN BOOK OF THE DEAD CHAPTER #99 METAPHOR) IS IN DEEP WATER" dated 5 September 2018

<<http://www.grapple369.com/Groundwork/4%20Vinegarette%2020180909.pdf>>

And I castigated the police for engaging within falsehoods as I hadn't been in proximity to that person as the contiguous timestamp of my photograph and time of telephone call convey."

**LIONS GROWL OF BUTCHERS FOUL**

**(SCREAMING.NUTBAG@GMAIL.COM) @ 1647 HOURS ON 17**

**SEPTEMBER 2018:** "I notice he has something listed in the **LA TROBE COUNTY COURT** regarding the matter of his 'surveillance operations'. Could be worth delving into who is doing what on that one."

**GOVERNMENT SHILL #2 (GOV.SHILL@GMAIL.COM) @ 1751 HOURS ON 17 SEPTEMBER 2018:** "MAAKER -V- MURRAY?"

Let us know how you get on Dolt."

**DOLF @ 1906 HOURS ON 17 SEPTEMBER 2018:** "That is secret men's business and suggests a level of information opportunity as access which is not normally accessible to persons..."

**GOVERNMENT SHILL #2 (GOV.SHILL@GMAIL.COM) @ 0917 HOURS ON 18 SEPTEMBER 2018:** "Simple Google search."

**DOLF @ 1906 HOURS ON 17 SEPTEMBER 2018:** "Given the timestamp of the file was published at 1625 hours (#364 / #273} and your advice about same was made at 1647 hours as being only 22 minutes later.

"Pure mathematics contains only analytic propositions, but metaphysics contains synthetic propositions a priori. Now he erred severely in this, and this error had decisively damaging consequences for his entire conception. For had he not done this, he would have expanded his question about the origin of our synthetic judgments far beyond his metaphysical concept of causality and extended it also to the possibility of a priori mathematics; for he would have had to accept mathematics as synthetic as well. But then he would by no means have been able to found his metaphysical propositions on mere experience, for otherwise he would have had to subject the axioms of pure mathematics to experience as well, which he was much too reasonable to do. The good company in which metaphysics would then have come to be situated would have secured it against the danger of scornful mistreatment; for the blows that were intended for the latter would have had to strike the former as well, which was not his intention, and could not have been; and so the acute man would have been drawn into reflections which must have been similar to those with which we are now occupied, but which would have gained infinitely from his inimitably fine presentation.

3. Properly metaphysical judgments are one and all synthetic. Judgments belonging to metaphysics must be distinguished from properly metaphysical judgments. Very many among the former are analytic, but they merely provide the means to metaphysical judgments, toward which the aim of the science is completely directed, and which are always synthetic. For if concepts belong to metaphysics, e.g., that of substance, then the judgments arising from their mere analysis necessarily belong to metaphysics as well, e.g., substance is that which exists only as subject, etc., and through several such analytic judgments we try to approach the definition of those concepts. Since, however, the analysis of a pure concept of the understanding (such as metaphysics contains) does not proceed in a different manner from the analysis of any other, even

empirical, concept which does not belong to metaphysics (e.g., air is an elastic fluid, the elasticity of which is not lost with any known degree of cold), therefore the concept may indeed be properly metaphysical, but not the analytic judgment; for this science possesses something special and proper to it in the generation of its a priori cognitions, which generation must therefore be distinguished from what this science has in common with all other cognitions of the understanding; thus, e.g., the proposition: All that is substance in things persists, is a synthetic and properly metaphysical proposition. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, **IDEA @273**]

"The practical benefit that a purely speculative science may have lies outside the boundaries of this science; such benefit can therefore be seen simply as a scholium, and like all scholia does not form part of the science itself. Nonetheless, this relation at least lies within the boundaries of philosophy, and especially of that philosophy which draws from the well-springs of pure reason, where the speculative use of reason in metaphysics must necessarily have unity with its practical use in morals. Hence the inevitable dialectic of pure reason deserves, in a metaphysics considered as natural predisposition, to be explained not only as an illusion that needs to be resolved, but also (if one can) as a natural institution in accordance with its purpose – although this endeavour, as supererogatory, cannot rightly be required of metaphysics proper.

The solution to the questions that proceed in the Critique from pages 647 to 668 would have to be taken for a second scholium, more closely related to the content of metaphysics. For there certain principles of reason are put forward that determine the order of nature a priori, or rather determine the understanding a priori, which is supposed to search for the laws of this order by means of experience. These principles seem to be constitutive and lawgiving with respect to experience, though they spring from mere reason, which cannot, like the understanding, be regarded as a principle of possible experience. Now whether this agreement may rest on the fact that, just as nature does not in itself inhere in the appearances or in their source, sensibility, but is found only in the relation of sensibility to the understanding, so too, a thoroughgoing unity in the use of this understanding, for the sake of a unified possible experience (in a system), could belong to the understanding only in relation to reason, hence experience, too, be indirectly subject to the legislation of reason – this may be further pondered by those who want to track the nature of reason even beyond its use in metaphysics, into the universal principles for making natural history generally systematic; for in the book itself I have indeed presented this problem as important, but have not attempted its solution. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, **IDEA @364**]

**GOVERNMENT SHILL #2 (GOV.SHILL@GMAIL.COM) @ 0917 HOURS ON 18 SEPTEMBER 2018:** "Was it? Gee."

**DOLF @ 1906 HOURS ON 17 SEPTEMBER 2018:** "It seems to convey something of you..."

**GOVERNMENT SHILL #2 (GOV.SHILL@GMAIL.COM) @ 0917 HOURS ON 18 SEPTEMBER 2018:** "Nope. I've got nothing. What does this mean? It \*looks\* like English, but... ?"

**DOLF @ 0922 HOURS ON 18 SEPTEMBER 2018:** "It wouldn't be accessible via GOOGLE SEARCH within a 22 minute timeframe and suggest a collective [in]vest[iture] and prejudice by yourselves."

Your response is insufficient to establish causality."

**GOVERNMENT SHILL #2 (GOV.SHILL@GMAIL.COM) @ 0926 HOURS ON 18 SEPTEMBER 2018:** "Wouldn't it? Why?"

The biggest conspiracy has always been the fact that there is no conspiracy. Nobody's out to get you. Nobody gives a shit whether you live or die. There, you feel better now? [Dennis Miller]

Oh dear! I'm devastated. :(

**GOVERNMENT SHILL #2 (GOV.SHILL@GMAIL.COM) @ 0927 HOURS ON 18 SEPTEMBER 2018:** "Shouldn't you be in court?"

**DOLF @ 1212 HOURS ON 18 SEPTEMBER 2018:** "I'm not at liberty to discuss either filing deliberations with his Honour, the process of undertakings agreed to, the proposition in resolving matters of questions nor the strategy in seeking any legal recourse."

That previous statement ought read:

It wouldn't be accessible via GOOGLE SEARCH within a 22 minute timeframe and suggests a collective vestige and prejudice by yourselves."

**GOVERNMENT SHILL #2 (GOV.SHILL@GMAIL.COM) @ 1321 HOURS ON 18 SEPTEMBER 2018:** "How is this different from what you wrote earlier?"

**DOLF @ 1338 HOURS ON 18 SEPTEMBER 2018:** "It would appear to me that I would have recourse in relation to non-compliance to COURT ORDERS made upon 13 September 2017 as undertakings by the RESPONDENT but which were not complied with by the time of the court

hearing date of 25 October 2017 with a clear threat conveyed upon 10 November 2017 and a subsequent equivalent pursuit resulting in an assault and bodily harm upon 23 November 2017.

Contemporaneously on 13 September, the Federal Government introduced the Marriage Law Survey (Additional Safeguards) Bill 2017. The bill received royal assent on 13 September and went into effect the following day: Section 15 - VILIFICATION etc. as a result of expressing views etc. in relation to the marriage law survey question

(1) After this section commences, a person (the first person) must not vilify, intimidate or threaten to cause harm to another person or persons if the first person engaged in the conduct that vilified, intimidated or threatened the other person or persons because of any of the following:

(a) the other person or persons have expressed or hold a view in relation to the marriage law survey question;

(b) the first person believes that the other person or persons hold a view in relation to the marriage law survey question;

(c) the religious conviction, sexual orientation, gender identity or intersex status of the other person or persons.

Note 1: This provision is a civil penalty provision which is enforceable under the Regulatory Powers Act (see section 19 of this Act).

Note 2: For the geographical application of this section, see section 20.

Note 3: For when a broadcaster or carriage service provider does not vilify, intimidate or threaten to cause harm, see the definition of vilify, intimidate or threaten to cause harm in section 5.

Civil penalty: 60 penalty units.

(2) The first person does not engage in the conduct referred to in subsection (1) by reason only of the expression of his or her views about the marriage law survey question.

(3) Subsection (1) does not apply if the conduct is done reasonably and in good faith and is:

(a) the reporting of news, the presenting of current affairs or any editorial content in news media; or

(b) the communication of matter solely for genuine satirical, academic or artistic purposes; or

(c) the communication, distribution or dissemination of any matter consisting of a publication that is subject to a defence of absolute privilege in proceedings for defamation.

Note: A person who wishes to rely on subsection (3) in proceedings for a civil penalty order bears an evidential burden in relation to a matter in that subsection (see section 96 of the Regulatory Powers Act).

(4) In proceedings for a contravention of subsection (1), it is not necessary to prove that:

(a) a specific person or group has expressed or holds a view in relation to the marriage law survey question; or

(b) the first person believes that a specific person or group holds a view in relation to the marriage law survey question.

<<https://www.legislation.gov.au/Details/C2017A00096>>

THE SAME SEX MARRIAGE SURVEY WAS HELD VIA THE POSTAL SERVICE BETWEEN 12 SEPTEMBER AND 7 NOVEMBER 2017. And the Act's provisions automatically expired on 15 November 2017.

**DOLF @ 1356 HOURS ON 18 SEPTEMBER 2018:** "That 15 November 2017 was also the date @ 1228 pictured when I received #419 - SLAUGHTERED MEAT in my mailbox:



<<http://www.grapple369.com/images/SLAUGHTER%2020171115%20-%201.jpg>>

**#419 as [#9, #2, #8, #400] = tabach (H2873): {#2 as #19 \*INTERFERENCE\* \*MAPPED\* \*TO\* \*EGYPTIAN\* \*ANKH\* / \*ROMAN\* \*IMPERIAL\* \*EMPIRE\* \*GOVERNANCE\* \*PROTOTYPE\* #THREE: #105 / #315} 1) to slaughter, slay, butcher, kill ruthlessly; 1a) (Qal); 1a1) to slaughter, butcher; 1a2) to slay, kill ruthlessly (figurative);**

**43 3 59**

**51 35 19**

**11 67 27 = #105 / #315 {#THREE}**

**[#3, #11, #19, #27, #35, #43, #51, #59, #67]**

**HETEROS PROTOTYPE {#THREE}@{**

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

**@2: Sup: 14 (#17); Ego: 11 (#14),**

**@3: Sup: 33 (#50); Ego: 19 (#33),**

**@4: Sup: 60 (#110); Ego: 27 (#60),**

**@5: Sup: 14 (#124); Ego: 35 (#95),**

**@6: Sup: 57 (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35}); Ego: 43 (#138),**

**@7: Sup: 27 (#208); Ego: 51 (#189),**

**@8: Sup: 5 (#213); Ego: 59 (#248),**

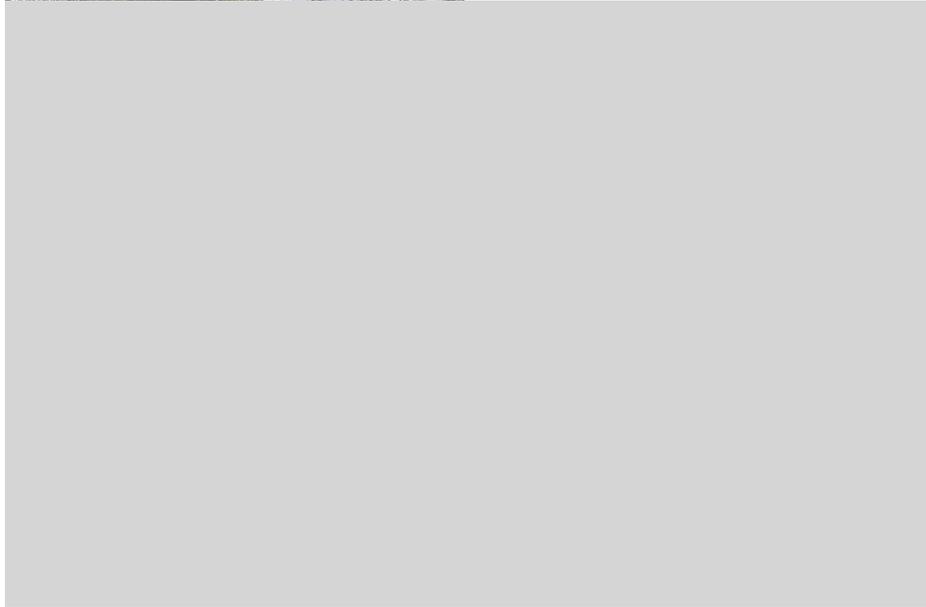
**@9: Sup: 72 (#285); Ego: 67 (#315),**

**Male: #285; Feme: #315**

**}**

Under the auspices of SECTION 9A(2) CRIMES ACT OF VICTORIA 1958 I repeatedly asked the treasurer of the SALE RETURNED SERVICES LEAGUE (RSL) if he was either directly or indirectly associated with the KNIGHTS TEMPLAR INTERNATIONAL as a FREEMASONRY order which is a prohibited foreign power associated to the Saint Andrews cause célèbre which has a significant event day upon 30 November and remembering that I had publicly cautioned as advice that the same sex marriage plebiscite ought to be resolved before this date and consequent to that it was so undertaken with the results released upon the 15 November 2017. Additionally the Federal Parliament's House of Representatives was prorogued by the Prime Minister, the Honourable Malcolm Turnbull just prior to 30 November 2017 and remained so until the 4 December 2017.

(Omitted from public release so as to comply with the probity of the COURT and the decorum of the ORDERS subject to County Court Appeal Case: AP-18-0775)



[**IMAGES:** Conveys the RESPONDENT expressing a public opinion about the SAME SEX MARRIAGE SURVEY which was subject to the Marriage Law Survey (Additional Safeguards) Bill 2017]

Thus there was clearly instances of \*VILIFICATION\* etc. as a result of expressing views etc. in relation to the marriage law survey question since the RESPONDENT themselves had been photographed @ 0909 HOURS ON 27 SEPTEMBER 2017 placing "VOTE NO" in large taped graffiti upon both their council RUBBISH BINS."

**DOLF @ 1442 HOURS ON 18 SEPTEMBER 2018:** "That such actions can be associated to both ANTI-SEMITISM / ANTI-HOMOSEXUALITY as ostensibly the basis for BOER / ANZAC cause célèbre prejudice accompanying unbridled racial hatred.

**YOUTUBE:** "Handel's Messiah 'Comfort Ye' {#33 - #INRI, #331 - NOT, #419 - SLAUGHTER on YOM KIPPUR sunset of 26 September 2001; #509 - YAHAD Dead Sea Scroll Community} and 'Every Valley Shall Be Exalted'"

<<https://www.youtube.com/watch?feature=youtu.be&v=yrOVjoAp8oc>>

**41 1 57**

**49 33 17**

**9 65 25** = #99 / #297 {#ONE: FRIDAY, 3 APRIL, 33 A.D.}

[**#1, #9, #17, #25, #33, #41, #49, #57, #65**]

**HETEROS PROTOTYPE {#ONE}@{**

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

**@2:** Sup: 10 (**#11**); Ego: 9 (**#10**),

**@3:** Sup: 27 (**#38**); Ego: 17 (**#27**),

@4: Sup: 52 (#90); Ego: 25 (#52),  
 @5: Sup: 4 (#94); Ego: 33 (#85),  
 @6: Sup: 45 (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13}); Ego: 41 (#126),  
 @7: Sup: 13 (#152); Ego: 49 (#175 - I AM NOT A TRANSGRESSOR {%22}),  
 @8: Sup: 70 (#222); Ego: 57 (#232),  
 @9: Sup: 54 (#276); Ego: 65 (#297),  
 Male: #276; Feme: #297  
 }

**Nous:** #33  
**Time:** 12:10 hrs  
**Date:** 2018.9.26  
**Torah:** [#10, #7, #30]@(  
 @1: Sup: 10 (#10); Ego: 10 (#10),  
 @2: Sup: 17 (#27); Ego: 7 (#17),  
 @3: Sup: 47 (#74); Ego: 30 (#47),  
 Male: #74; Feme: #47  
 ) // #47  
**Dao:** Achievable Goals, Virtue of Discrimination  
**Tetra:** #35 - Gathering  
 H9 - Lesser Domestication, Minor Restraint, Small  
**I-Ching:** Accumulating, The taming power of the small,  
 Small harvest  
 Latin: Benedictus {God glorified in all things} Alt: Vambel  
 {Repeated Entrance of God} {  
 1. AIDS RECONCILIATION & CONJUGAL FAITHFULNESS  
 2. FRIENDSHIP & AFFABILITY  
 3. MEMORY, SHREWDNESS & DESIGN  
 4. Theosulk  
 }  
 Shelah {Sprout/That breaks; that unties; that undresses}

Prototype: \*HOMOIOS\* {#331 / #419} / HETEROS {#395 / #370} / TORAH {#339 / #423} HOMOIOS ▾

Male Idea	#331	Telos	#419	Female Idea	
Constancy of Guiding Concepts, Emptiness & Non-Existence	#23	23	23	#23	Constancy of Guiding Concepts, Emptiness & Non-Existence
Abstruse Mysterious Virtuosity	#56	79	56	#33	Achievable Goals, Virtue of Discrimination
Worth of Water, Easy By Nature	#8	87	89	#33	Achievable Goals, Virtue of Discrimination
Know-How as a Disease, Disease of Knowledge	#71	158	152	#63	Origins in Reversal, Consider Beginnings
Guiding the Physical, Emptying the Heart	#21	179	183	#31	Military Stratagem, Quelling War
Profound Use, Function of the Mysterious	#69	248	231	#48	Forgetting Knowledge
Extremes and Reversals, Greatest Virtue	#45	293	288	#57	Laissez Faire Politics, Simplicity In Habits
Important Distinctions, Trouble from Indulgence	#24	317	348	#60	Skill Rulership, Maintain One's Place
Praising the Mysterious (Metaphysics)	#14	331	419	#71	Know-How as a Disease, Disease of Knowledge

**Prototype: \*HOMOIOS\* {#331 / #419} / HETEROS {#395 / #370} / TORAH {#339 / #423}**

<http://www.grapple369.com?zen:3,row:5,col:7,nous:33&idea:{m,87}&idea:{f,89}&idea:{m,331}&idea:{f,419}&PROTOTYPE:HOMOIOS>

**.jackNote**@zen: 3, row: 5, col: 7, nous: 33 [Date: 2001.9.26, Time: 12:10 hrs, Super: #331 / #8 - Worth of Water, Easy By Nature; I-Ching: H48 - The Well, Welling; Tetra: 40 - Law/Model, Ego: #419 / #33 - Achievable Goals, Virtue of Discrimination; I-Ching: H9 - Lesser Domestication, Minor Restraint, Small Accumulating, The taming power of the small, Small harvest; Tetra: 35 - Gathering]

"AND PILATE WROTE A TITLE, AND PUT IT ON THE CROSS. AND THE WRITING WAS, JESUS OF NAZARETH THE KING OF THE JEWS {

**#I {#10} - THE LEATHERS. "MADE OF THE HIDE OF MNEVIS, WHICH SUTU HATH SCORCHED," IS THY NAME {#10 - Totality of Nature / #7 - Engendering Nature}**

**#N {#50} - THE LOOK-OUT. "MASTER OF THE GROUNDS" IS THY NAME {#2 - Nature Rejoices in its Nature [#34 / #7 - Engendering Nature]}**

**#R {#200} - THE STREAM, SINCE THOU SAILEST UPON ME: "THEIR MIRROR" IS THY NAME {#8 - Transforming Nature {DOUBLE: #6 - Form of Nature {#9 - Autonomous Nature} [#505 / #1 - Nature Contains Nature] AS IMPLEMENTATION: {GRAVITAS: ASSISTING (#RESH to #TAU)} AND DEFINE THE @1 SOVEREIGN PRINCIPLE CHARACTERISTIC HERE}**

**#I {#10}** is an anagram assigned from the PYTHAGOREAN usage of TERNIO which is derived from the Latin phrase "IESUS NAZARENUS REX IUDAEORUM"

**INRI@{**

**@1: Sup: 10 (#10); Ego: 10 (#10),**

**@2: Sup: 60 (#70); Ego: 50 (#60),**

**@3: Sup: 17 (#87); Ego: 38 (#98),**

**@4: Sup: 27 (#114); Ego: 10 (#108),**

**Male: #114; Feme: #108**

**} // #270**

**#1 {#99 / #297 - ANKH / ROMAN} / #6 {#123 / #369 - TORAH & 114 / #342 - ANKH / ROMAN} - Share the same ancestor;**

**#2 {#102 / #306 - ANKH / ROMAN} / #7 {#132 / #396 - TORAH} - Share the same light;**

**#3 {#105 / #315 - ANKH / ROMAN} / #8 {#141 / #423 - TORAH} - Become good friends;**

#4 {**#108 - \*PROGENITOR\* / #324 - ANKH / ROMAN**} / #9 {**#231 - \*AT\* \*THE\* \*GOING\* \*DOWN\* \*OF\* \*THE\* \*SUN\* \*AND\* \*IN\* \*THE\* \*MORNING\* / #693 - TORAH**} - Keep a common way;  
 #5 {#111 / #333 - ANKH / ROMAN} / #5 {**#114 / #342 - TORAH**} - Protect each other {Latin CANONICUS 'according to rule'}.

<b>30 4 53</b> <b>52 29 6</b> <b>5 54 28</b>  = #87 / #261 {#TWO}	<b>74 81 76</b> <b>79 77 75</b> <b>78 73 80</b>  = #231 / #693 {#NINE}	<b>36 10 59</b> <b>58 35 12</b> <b>11 60 34</b>  = #105 / #315 {#FOUR}
<b>45 19 68</b> <b>67 44 21</b> <b>20 69 43</b>  = #132 / #396 {#SEVEN}	<b>39 13 62</b> <b>61 38 15</b> <b>14 63 37</b>  = #114 / #342 {#FIVE}	<b>33 7 56</b> <b>55 32 9</b> <b>8 57 31</b>  = #96 / #288 {#THREE}
<b>42 16 65</b> <b>64 41 18</b> <b>17 66 40</b>  = #123 / #369 {#SIX}	<b>27 1 50</b> <b>49 26 3</b> <b>2 51 25</b>  = #78 / #234 {#ONE}	<b>48 22 71</b> <b>70 47 24</b> <b>23 72 46</b>  = #141 / #423 {#EIGHT}

<b>42 2 58</b> <b>50 34 18</b> <b>10 66 26</b>  = #102 / #306 {#TWO}	<b>74 81 76</b> <b>79 77 75</b> <b>78 73 80</b>  = #231 / #693 {#NINE}	<b>44 4 60</b> <b>52 36 20</b> <b>12 68 28</b>  = #108 / #324 {#FOUR}
<b>47 7 63</b> <b>55 39 23</b> <b>15 71 31</b>  = #117 / #351 {#SEVEN}	<b>45 5 61</b> <b>53 37 21</b> <b>13 69 29</b>  = #111 / #333 {#FIVE}	<b>43 3 59</b> <b>51 35 19</b> <b>11 67 27</b>  = #105 / #315 {#THREE}
<b>46 6 62</b> <b>54 38 22</b> <b>14 70 30</b>  = #114 / #342 {#SIX}	<b>41 1 57</b> <b>49 33 17</b> <b>9 65 25</b>  = #99 / #297 {#ONE}	<b>48 8 64</b> <b>56 40 24</b> <b>16 72 32</b>  = #120 / #360 {#EIGHT}

<<http://www.grapple369.com/images/ANKH-Jewish-Vassal-Roman-Empire-Governance.jpeg>>

<<http://www.grapple369.com/images/ANKH-Fascist-Roman-Catholic-Empire-Governance.jpeg>>

[**IMAGES:** THE TWO THIEVES AS TWEEDLEDUM[B] AND TWEEDLEDEE[D]:

Egyptian ANKH as the basis of Jewish Vassal Idolatry Identity (top).

\*ECONOMY\* of Fascist / Roman Catholic {ie. hymeneal as marriage / sovereign dynamic v's Jewish Torah Intellectus as Genitive Voluntātus} Empire Governance]

THIS TITLE THEN READ MANY OF THE JEWS: FOR THE PLACE WHERE JESUS WAS CRUCIFIED WAS NIGH TO THE CITY: AND IT WAS WRITTEN IN HEBREW, AND GREEK, AND LATIN. THEN SAID THE CHIEF PRIESTS OF THE JEWS TO PILATE, WRITE NOT, THE KING OF THE JEWS; BUT THAT HE SAID, I AM KING OF THE JEWS. PILATE ANSWERED, WHAT I HAVE WRITTEN I HAVE WRITTEN." [John 19:19-22 KJV]



<<http://www.grapple369.com/images/Forgotten.jpg>>

[**IMAGE:** "Waste Pariah Dogs & Forgotten Garbage (Butcher Paper & Foam) by a Lone Gum Tree @ Fitzroy Street, Sale" as pictured @ 1212 hours on 24 April, 2012 and an Intellectual Property right association to a trinomial mathematical theoretical noumenon: #22 x #41 = #902 - RULE OF LAW (**ÉGALITÉ**), #12 x #41 = #492 - VOLUNTARY FREE WILL (**LIBERTÉ**), and #391 - HOMOIOS PRINCIPLES (**FRATERNITÉ**)

**#419 as [#9, #2, #8, #400]** = tabach-kill (H2873): 1) to slaughter, slay, butcher, kill ruthlessly; 1a) (Qal); 1a1) to slaughter, butcher; 1a2) to slay, kill ruthlessly (fig.)

— **TIME DIDN'T DENY** —

[Centennial Anzac Day: 25 April 2018]

"YE BE NOT  
FORGOTTEN.  
AS THEY ROT.  
SOIL SODDEN.

WE REMEMBER.  
OF VALOUR BORN.  
FAITHFUL FOREVER.  
ER EVE NOR MORN."

"THEY {**#65 - SOLDIER**} SHALL GROW **\*NOT\*** OLD, AS WE THAT ARE LEFT GROW OLD; AGE SHALL **\*NOT\*** WEARY THEM, NOR THE YEARS CONDEMN. {**#231 - JUXTAPOSITION CONTROL**} AT THE GOING DOWN OF THE SUN AND IN THE MORNING WE WILL REMEMBER THEM." [LEST WE FORGET ODE]

— **PARIAH DOGS** —

"LAMINATED DOG HAIR  
QUIET BY ACCIDENT.  
SITS SILENTLY THERE.  
FOREVER FAITHFUL.

WITHOUT DESPAIR.  
REGRET OR LAMENT.  
MATE'S WATCHCARE.  
NEVER SCORNFUL."

**#331 as [#300, #30, #1]** = lo'-not (**H3808**): **1)** **\*NOT\***, **\*NO\***; **1a)** not (with verb - absolute prohibition); **1b)** not (with modifier - negation); **1c)** nothing (subst); **1d)** without (with particle); **1e)** before (of time)"



### Taxonomy Assignments

- #1 Seraphim (Nature contains Nature (Mother - Scales of merit))
  - #2 Cherubim (Nature rejoices in its Nature (Double - Nature contains Nature (Nature amended in its Nature)))
  - #3 Thrones (Nature surmounts Nature (Double - Nature rejoices in its Nature (Act of Nature)))
  - #4 Dominion (Nature amended in its Nature (Nature contains Nature (Double - Nature surmounts Nature (Form of Nature)))
  - #5 Virtues (Act of Nature (Nature rejoices in its Nature))
  - #6 Powers (Form of Nature (Nature surmounts Nature))
  - #7 Principalities (Engendering Nature (Nature amended in its Nature))
  - #8 Arch-Angels (Transforming Nature (Act of Nature))
  - #9 Angels (Autonomous Nature (Form of Nature))
- 
- #10 Sovereignty (Totality of Nature (Engendering Nature))
  - #11 Government & Non-Government Organisations (Transforming Nature (Double - Nature amended in its Nature (Engendering Nature)))
  - #12 General Populace (Autonomous Nature)

### 10 PARAGRAPHS TO THE LETTERS PATENT OF THE AUSTRALIAN CONSTITUTION (1/1/1901)

- #13/I - Nature contains Nature (Mother - The tongue of decree deciding between them)
- #14/II - Nature rejoices in its Nature
- #15/III - Nature surmounts Nature
- #16/IV - Nature amended in its Nature
- #17/V - Act of Nature (Double - Act of Nature (Transforming Nature))
- #18/VI - Form of Nature
- #19/VII - Engendering Nature
- #20/VIII - Transforming Nature (Double - Form of Nature (Autonomous Nature))
- #21/IX - Autonomous Nature (Mother - Scales of liability)
- #22/X - Totality of Nature (Double - Engendering Nature (Totality of Nature))

<<http://www.grapple369.com/images/DIALECT-FORMULATION.jpg>>

[**IMAGE:** LETTERS PATENT TO THE FEDERATION OF THE COMMONWEALTH OF AUSTRALIA OF 1901 REPRESENTED BY A THEORETICAL MATHEMATICAL TRINOMIAL NOUMENON AS INTELLECTUAL PROPERTY AND IN MY POSSESSION UPON ANZAC DAY PANTOMIME ARREST OF 25 APRIL 2006]

**DOLF @ 1444 HOURS ON 18 SEPTEMBER 2018:** "This sunset at 1805 hours on 18 SEPTEMBER 2018 commences YOM KIPPUR and I have redemption but you will **#331 - \*NOT\***."

**LIONS GROWL OF BUTCHERS FOUL (SCREAMING.NUTBAG@GMAIL.COM) @ 1520 HOURS ON 15 SEPTEMBER 2018:** "Yay! A gag order!"

The court has done something useful for once. Long may it last!"

AS THEN BEING ENTIRELY MISCHIEVOUS AND THE IMMATERIAL GROUNDS TO ADJOURN THE MATTER FOR A FURTHER DIRECTIONS HEARING DATE OF 25 OCTOBER 2017.

THIS CLAIM OF YOUR TOTAL LACK OF PERSONAL INTEGRITY AS CIVILITY IS FURTHER SUSTAINED BY THE FOLLOWING NON-COMPLIANCE WITH THE ORDERS MADE BY THE REGISTRAR OF 13 SEPTEMBER 2017:

#1) FURTHER AND BETTER PARTICULARS OF THE APPLICANT'S APPLICATION HAVE BEEN FILED WITH THE COURT AND SERVED ON THE RESPONDENT'S MOTHER TODAY.

A) BEFORE THIS WRITTEN ORDER WAS RECEIVED BY THE RESPONDENT, THEY BREACHED ORDERS (#1) BY PLACING THESE "FURTHER AND BETTER PARTICULARS OF THE APPLICANT'S APPLICATION" WITHIN MY MAILBOX.

B) THESE WERE PROVIDED BACK TO THE COURT AND THEY THEN CONTACTED THE RESPONDENT IN COMPLIANCE WITH ORDER (#3) AND WHO REFUSED TO ACCEPT THESE PARTICULARS OF COMPLAINT IN RELATION TO ALLEGED SAINT ANDREWS CAUSE CÉLÈBRE IMPIOUS ACTIONS PROVIDED IN ACCORDANCE WITH THE DIRECTIONS HEARING AS A PROCEEDING WHICH IS MADE UNDER THE PERSONAL SAFETY INTERVENTION ORDERS ACT 2010.

#2) RESPONDENTS TO FILE RESPONSE TO FURTHER AND BETTER PARTICULARS TO BE FILED WITH THE COURTS BY 12 OCTOBER 2017.

#3) THE COURT REGISTRY TO PROVIDE A COPY OF THE FURTHER AND BETTER PARTICULARS TO THE APPLICANT ONCE FILED.

A) I HAVE ATTENDED THE COURT ON FRIDAY 13 OCTOBER 2017 AND WAS ADVISED THAT THE RESPONDENT HAD NOT "FILE RESPONSE TO FURTHER AND BETTER PARTICULARS WITH THE COURTS BY 12 OCTOBER 2017."

B) THE RESPONDENT HAS CLEARLY NO INTENTION TO EVER CONTEST THE MATTER DESPITE YOUR PIOUS CLAIMS MADE TO THE COURT, BUT HAS TWICE ENGAGED WITHIN FURTHER IRRATIONAL SELF JUSTIFYING BEHAVIOUR BY MAKING AGGRESSIVE INTRUSIONS AT MY FRONT-DOOR DESPITE A NOTICE CONVEYING:

'NO ... COLD CALLERS OR CANVASSERS'

AND IMPROPERLY MAKING VIOLENT THREATS.

DIARY NOTES OF 0820 to 0853 HOURS ON 10 NOVEMBER 2017:

<<http://www.grapple369.com?time:8.20>>

I have @ 0820 HOURS ON 10 NOVEMBER 2017 left a telephone message for TOWARDS ZERO WASTE management due to my recyclable garbage being FORGOTTEN this morning of 10 November 2017

<<http://www.grapple369.com?date:2017.11.10>>

And fortuitously as I was attending to my morning's activities I observed the two drivers of the TOWARDS ZERO WASTE trucks having a coffee break at the #123 ANGLICAN CHURCH coffee shop.

**— PELLIAN KNELL —**

"DREAD IN SISYPHUS DENIAL.  
OVER HEAVEN'S LAST TRIAL {#123}.  
THOU DOEST FREELY TELL.  
NO CONFESSION TO COMPEL.  
THE SOUNDING OF THE KNELL.  
SO BEGINS DOWNW'D SPIRAL.  
BY AN EVERLASTING QUELL.  
TO WELCOME GATES OF HELL."

I mentioned that they had failed to collect my RECYCLABLE garbage bin and they conveyed to me that they had observed the RESPONDENT removing the bins from the street (as that which the RESPONDENT freely

admits) and then placing my FORGOTTEN bin back within the street immediately after collection.

And they assured me that they will be around shortly to collect the FORGOTTEN RECYCLABLE GARBAGE BIN.

I conveyed my observations to the RESPONDENT who was threatening and abusive to such an irrational degree that I had to seek assistance from a builder who was working on a building site nearby.

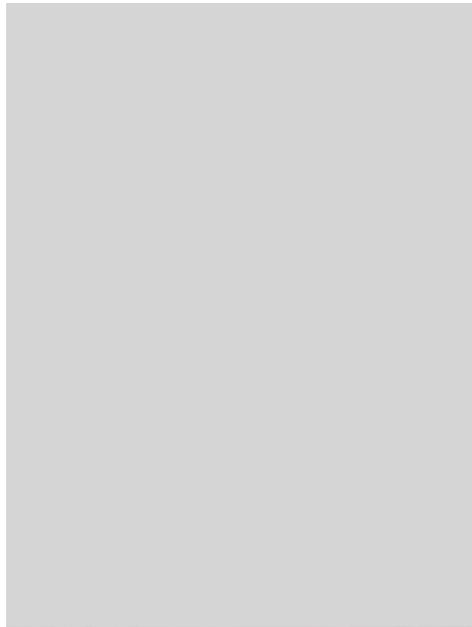
<<http://www.grapple369.com?time:8.53>>

@ 0853 HOURS the TOWARDS ZERO WASTE truck came by and @5 collected the ITEM which had been intentionally interfered with.

HE SAID, "That fellow who brought out your bin just came to see me."

I REPLIED, "Thank you for confirming his identity and he was only trying to concoct a story."

(Omitted so as to comply with the probity of the COURT and the decorum of the ORDERS subject to County Court Appeal Case: AP-18-0775)



[**IMAGE:** Conveys the RESPONDENT threatening me in a manner contrary to the Marriage Law Survey (Additional Safeguards) Bill 2017]

The RESPONDENT had earlier perused me down the street and was most obsessive and compulsive in his hostile and irrational manner.

I SAID, "If you have something to contest, then raise it at court."

RESPONDENT replied, "I don't waste my time bringing things to court as I take care of it myself.

I will do whatever it takes to deal with you."

**LIONS GROWL OF BUTCHERS FOUL  
(SCREAMING.NUTBAG@GMAIL.COM) @ 1522 HOURS ON 18  
SEPTEMBER 2018:** "WTF is a `collective vestige`?"

As far as know, this has no possible meaning.

Have you looked up `vestige` in the dic[t]ionary, Dolf."

Once again - just stop using words you don't understand and try to express yourself clearly using the words of your vocabulary."

**DOLF @ 2013 HOURS ON 18 SEPTEMBER 2018:** "It's derived from the LATIN: vestīgium n (genitive vestīgiī or vestīgī); second declension  
- footprint, track  
- trace, vestige, mark  
- sole of the foot  
- horseshoe  
- (figuratively, of time) moment, instant"

**YOUTUBE:** "Remember Me"

<<https://www.youtube.com/watch?v=pTctPOX2B1c>>

The Chamber Choir of the Duke University Chorale's performance of Stephen Chatman's setting of the Christina Rossetti poem "Remember Me" from their Spring 2010 Tour concert in Baldwin Auditorium.

**YOUTUBE:** "Remember Me (Chilcott : Atlanta Master Chorale)"

<[https://www.youtube.com/watch?v=gY3TriU\\_Ydo](https://www.youtube.com/watch?v=gY3TriU_Ydo)>

— REMEMBERED {@1} (LEST WE FORGET) {@2} SABBATH DAYS  
{@3} —

"REMEMBER ME WHEN I AM GONE AWAY AS THE FLEETING OF DAY  
{@4}.

GONE FAR AWAY INTO THE SILENT LAND AND THE SWAY OF DRIFTING  
SAND {@5}.

WHEN YOU CAN NO MORE HOLD ME BY THE HAND NESTLED TOGETHER  
WITH WEDDED BAND {@6 - **I AM NOT THE CAUSE OF WEeping TO  
ANY**};

NOR I HALF TURN TO GO YET TURNING STAY TO HAVE LOVED THEE  
COME WHAT MAY {@7}.

REMEMBER ME WHEN NO MORE DAY BY DAY AS EACH DAWN AND DUSK  
SWAY {@8}.

YOU TELL ME OF OUR FUTURE THAT YOU PLANN'D--I DO, {@9} AND I'M  
SAD {@10}.

ONLY REMEMBER ME; {@11} YOU UNDERSTAND AND ARE GLAD {@12}.

IT WILL BE LATE TO COUNSEL THEN OR PREY UPON IMPISH SCHEMES OF  
HELL {@13 - #810 - \*A\* \*NEEDLE\*}.

YET IF YOU SHOULD FORGET ME FOR A WHILE AS YOU AWAIT HEAVEN'S  
TRIAL {@14}.

AND AFTERWARDS REMEMBER, {@15} DID NOT GRIEVE OVER LIFE'S  
MOMENTS YOU THIEVE {@16}.

FOR IF THE DARKNESS AND CORRUPTION LEAVE THOSE YOU DECEIVE  
{@17}.

A \***VESTIGE**\* OF THE THOUGHTS THAT ONCE I HAD WERE EVIL AND  
BAD {@18}.

BETTER BY FAR YOU SHOULD FORGET AND SMILE YOUR FENCE POST  
HOLE IS JUST YOUR STYLE {@19}.

THAN THAT YOU SHOULD REMEMBER AND BE SAD NO MORE OVER ANY  
ETERNITY YOU NEVER BY GOD'S GRACE HAD. {@20}"

[Poem by Christine ROSSETTI prior 1862 / Adaption by Dolf BOEK 17 June  
2017]

### **REMEMBERED\_SABBATH\_DAYS@{**

**@1:** Sup: 13 (**#13**); Ego: 43 (**#43**),  
**@2:** Sup: 17 (**#30**); Ego: 74 (**#117**),  
**@3:** Sup: 45 (**#75**); Ego: 66 (**#183**),  
**@4:** Sup: 20 (**#95**); Ego: 11 (**#194**),  
**@5:** Sup: 71 (**#166 - I AM NOT SLUGGISH {%11}**); Ego: 61  
(**#255**),

@6: Sup: 2 (**#168 - I AM NOT THE CAUSE OF WEeping TO ANY**  
**{%26} / \*CONDEMNATION\* \*AS\* \*EGYPTIAN\* \*ANKH\* /**  
**\*ROMAN\* \*IMPERIAL\* \*EMPIRE\* \*GOVERNANCE\* \*PROTOTYPE\***  
**#EIGHT**); Ego: 26 (**#281**),  
 @7: Sup: 40 (**#208**); Ego: 59 (**#340**),  
 @8: Sup: 55 (**#263**); Ego: 4 (**#344**),  
 @9: Sup: 2 (**#265**); Ego: 79 (**#423**),  
 @10: Sup: 35 (**#300**); Ego: 47 (**#470**),  
 @11: Sup: 74 (**#374**); Ego: 28 (**#498**),  
 @12: Sup: 70 (**#444**); Ego: 32 (**#530**),  
 @13: Sup: 32 (**#476**); Ego: 11 (**#541 - \*TO\* \*SPURN\*,**  
**\*CONTEMN\*, \*DESPISE\*, \*ABHOR\* / \*TO\* \*DEPRIVE\* \*OF\***  
**\*SPIRITUAL\* \*LIFE\* \*AND\* \*PROCURE\* \*ETERNAL\* \*MISERY\***  
**\*IN\* \*HELL\***),  
 @14: Sup: 81 (**#557**); Ego: 57 (**#598**),  
 @15: Sup: 68 (**#625**); Ego: 33 (**#631**),  
 @16: Sup: 16 (**#641**); Ego: 4 (**#635**),  
 @17: Sup: 68 (**#709**); Ego: 77 (**#712**),  
 @18: Sup: 28 (**#737**); Ego: 61 (**#773**),  
 @19: Sup: 49 (**#786**); Ego: 26 (**#799**),  
 @20: Sup: 24 (**#810**); Ego: 46 (**#845**),  
 Male: **#810**; Feme: **#845**  
 }

**#541 as [#50, #1, #90, #400] = na'ats (H5006): {#31 as #541 %**  
**#41 = #8} 1) \*TO\* \*SPURN\*, \*CONTEMN\*, \*DESPISE\*,**  
**\*ABHOR\*; 1a) (Qal) to spurn, contemn; 1b) (Piel); 1b1) to spurn;**  
**1b2) to cause to contemn; 1c) (Hiphil) to spurn; 1d) (Hithpoel) to be**  
**contemned;**

**#541 as [#1, #80, #70, #20, #300, #5, #50, #5, #10] = apokteino**  
**(G615): {#60 as #541 % #41 = #8} 1) to kill in any way whatever;**  
**2) metaphor: to extinguish, abolish; 1a) to destroy, to allow to perish;**  
**2a) to inflict mortal death; 2b) \*TO\* \*DEPRIVE\* \*OF\* \*SPIRITUAL\***  
**\*LIFE\* \*AND\* \*PROCURE\* \*ETERNAL\* \*MISERY\* \*IN\* \*HELL\***

**#391 as [#70, #10, #20, #70, #50, #70, #40, #10, #1, #50] =**  
**oikonomia (G3622): {#11 as #341 % #41 = #13} 1) \*THE\***  
**\*MANAGEMENT\* \*OF\* \*A\* \*HOUSEHOLD\* \*OR\* \*OF\***  
**\*HOUSEHOLD\* \*AFFAIRS\*; 1a) specifically, the management,**  
**oversight, administration, of other's property; 1b) the office of a manager**  
**or overseer, stewardship; 1c) administration, dispensation;**

**74 81 76**

**79 77 75**

**78 73 80 = #231 / #693 {#NINE \*AS\* \*JEWISH\* \*TORAH\***  
**\*KABBALAH\* \*AND\* \*EGYPTIAN\* \*ANKH\* / \*ROMAN\***

**\*IMPERIAL\* \*EMPIRE\* \*GOVERNANCE\* \*JUXTAPOSITION\*  
\*CONTROL\* \*PROTOTYPE\*}**

[#81, #78, #75, #80, #77, #74, #79, #76, #73]

**JUXTAPOSITION CONTROL@{**

**@1:** Sup: 81 (**#81**); Ego: 81 (**#81**),

**@2:** Sup: 78 (**#159**); Ego: 78 (**#159**),

**@3:** Sup: 72 (**#231 - \*AT\* \*THE\* \*GOING\* \*DOWN\* \*OF\*  
\*THE\* \*SUN\* \*AND\* \*IN\* \*THE\* \*MORNING\***); Ego: 75 (**#234**),

**@4:** Sup: 71 (**#302**); Ego: 80 (**#314**),

**@5:** Sup: 67 (**#369 - #9 X #41**); Ego: 77 (**#391 - \*ANTAGONISM\*  
\*WITH\* #902 - RULE OF LAW (ÉGALITÉ {9 JULY 1900}: #22 X  
#41 AS \*ONTIC\* NECESSITY COMPRISING A SUBSET OF 21  
CONSONANTS WITH #VOWELS OF SEMITIC ORIGINS), #492 -  
VOLUNTARY FREE WILL (LIBERTÉ {17 SEPTEMBER 1900}: #12 X  
#41), and #391 - HOMOIOS PRINCIPLES (FRATERNITÉ {29  
OCTOBER 1900})**),

**@6:** Sup: 60 (**#429**); Ego: 74 (**#465**),

**@7:** Sup: 58 (**#487**); Ego: 79 (**#544**),

**@8:** Sup: 53 (**#540**); Ego: 76 (**#620**),

**@9:** Sup: 45 (**#585**); Ego: 73 (**#693**),

Male: **#585**; Feme: **#693**

}

**#391 as [#70, #40, #70, #10, #1, #200] = homoios (G3664):  
{#12 as #460 % #41 = #9} 1) like, similar, resembling; 1a) like: ie.  
resembling; 1b) like: ie. corresponding to a thing;**

**#541 as [#20, #300, #1, #200, #9, #1, #10] = ktaomai (G2932):  
{#63 as #541 % #41 = #8} 1) to acquire, get, or procure a thing for  
one's self, to possess; 1a) to marry a wife;**

**#541 as [#5, #80, #10, #200, #20, #10, #1, #200, #5, #10] =  
episkiazo (G1982): {#55 as #541 % #41 = #8} 1) \*TO\* \*THROW\*  
\*A\* \*SHADOW\* \*UPON\*, \*TO\* \*ENVELOP\* \*IN\* \*A\*  
\*SHADOW\*, \*TO\* \*OVERSHADOW\* from a vaporous cloud that casts  
a shadow the word is transferred to a shining cloud surrounding and  
enveloping persons with brightness. Used of the Holy Spirit exerting  
creative energy upon the womb of the virgin Mary and impregnating it (a  
use of the word which seems to have been drawn from the familiar Old  
Testament idea of a cloud as symbolising the immediate presence and  
power of God);**

**#541 as [#70, #10, #20, #70, #50, #70, #40, #10, #1, #200] =  
oikonomia (G3622): {#56 as #541 % #41 = #8} 1) \*THE\*  
\*MANAGEMENT\* \*OF\* \*A\* \*HOUSEHOLD\* \*OR\* \*OF\***

**\*HOUSEHOLD\* \*AFFAIRS\*;** **1a)** specifically, the management, oversight, administration, of other's property; **1b)** the office of a manager or overseer, stewardship; 1c) administration, dispensation;

**G80@{**

@1: Sup: 1 (**#1**); Ego: 1 (**#1**),  
@2: Sup: 5 (**#6**); Ego: 4 (**#5**),  
@3: Sup: 10 (**#16**); Ego: 5 (**#10**),  
@4: Sup: 40 (**#56**); Ego: 30 (**#40**),  
@5: Sup: 54 (**#110**); Ego: 14 (**#54**),  
@6: Sup: 43 (**#153**); Ego: 70 (**#124**),  
@7: Sup: 53 (**#206**); Ego: 10 (**#134**),  
**Male: #206; Feme: #134**

} // **#620**

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

**UMBRA: #620 % #41 = #5** - Natural Guidance, Function of Emptiness;  
I-Ching: **H63** - Ferrying Complete, Completion & After, Already Fording;  
Tetra: **73** - Already Fording, Completion;

**THOTH MEASURE: #5** - Oh thou of Serpent face, who makest thine appearance at Re-Stau; **\*I\* \*AM\* \*NOT\* \*A\* \*SLAYER\* \*OF\* \*MEN\*.**

**#VIRTUE:** Keeping Small (no. #5) means the minute first signs.  
**#TOOLS:** Greatness (no. #45) means battenning.  
**#POSITION:** As to Accumulation (no. #60), it is the many, but  
**#TIME:** As to Keeping Small (no. #5), it is the few.  
**#CANON: #115**

**ONTIC\_OBLIGANS\_115@{**

@1: Sup: 5 (**#5**); Ego: 5 (**#5**),  
@2: Sup: 50 (**#55**); Ego: 45 (**#50**),  
@3: Sup: 29 (**#84 - I AM NOT A MAN OF VIOLENCE {%2}**); Ego: 60 (**#110**),  
@4: Sup: 34 (**#118**); Ego: 5 (**#115 - I AM NOT A SLAYER OF MEN {%5}**),  
**Male: #118; Feme: #115**  
} // **#115**

**#810 as [#1, #4, #5, #30, #500, #70, #200] / #620 as [#1, #4, #5, #30, #500, #70, #10] = adelphos (G80): {UMBRA: #52 as #620 % #41 = #5} 1)** a brother, whether born of the same two parents or only of the same father or mother; **2)** having the same national ancestor, belonging to the same people, or countryman; **3)** any

fellow or man; **4) \*A\* \*FELLOW\* \*BELIEVER\*, \*UNITED\* \*TO\* \*ANOTHER\* \*BY\* \*THE\* \*BOND\* \*OF\* \*AFFECTION\***; **5)** an associate in employment or office; **6)** brethren in Christ; **6a)** his brothers by blood; **6b)** all men; **6c)** apostles; **6d)** Christians, as those who are exalted to the same heavenly place;

**#810 as [#100, #1, #500, #9, #200] = raphís (G4476):** 1) From a primary (**\*TO\* \*SEW\***; perhaps rather akin to the base of ῥαπίζω through the idea of puncturing); **\*A\* \*NEEDLE\***:-- needle.

**G118@{**

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

@2: Sup: 10 (**#11**); Ego: 9 (**#10**),

@3: Sup: 40 (**#51**); Ego: 30 (**#40**),

@4: Sup: 48 (**#99**); Ego: 8 (**#48**),

@5: Sup: 5 (**#104 - I COMMIT NO FRAUD** {%7}); Ego: 38 (**#86 - I AM NOT A ROBBER OF FOOD** {%10}),

@6: Sup: 13 (**#117**); Ego: 8 (**#94**),

@7: Sup: 23 (**#140 - I DEAL NOT FRAUDULENTLY** {%14} / **I AM NOT AN EAVES-DROPPER** {%16}); Ego: 10 (**#104 - I COMMIT NO FRAUD** {%7}),

Male: **#140**; Feme: **#104**

} // **#266**

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

**UMBRA: #845 % #41 = #25** - What's behind it all?, Imaging the Mysterious; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **10** - Defectiveness, Distortion;

**THOTH MEASURE: #25** - Oh high-voiced one, who makest thy appearance in Unsit; **\*I\* \*AM\* \*NOT\* \*BOISTEROUS\* \*IN\* \*BEHAVIOUR\***.

**#VIRTUE:** Contention (no. #25) means the shih are impartial.

**#TOOLS:** Inner (no. #65) means the women are partial.

**#POSITION:** With Going to Meet (no. #42), one knows what preceded.

**#TIME:** With Eternal (no. #53), one sees the later issue.

**#CANON: #185**

**ONTIC\_OBLIGANS\_185@{**

@1: Sup: 25 (**#25**); Ego: 25 (**#25**),

@2: Sup: 9 (**#34**); Ego: 65 (**#90**),

@3: Sup: 51 (**#85**); Ego: 42 (**#132**),

@4: Sup: 23 (#108); Ego: 53 (#185 - I AM NOT BOISTEROUS IN BEHAVIOUR {%25}),  
Male: #108; Feme: #185  
} // #185

#266 as [#1, #9, #30, #8, #200, #8, #10] = athleo (G118):  
{UMBRA: #14 as #845 % #41 = #25} 1) \*TO\* \*ENGAGE\* \*IN\*  
\*A\* \*CONTEST\*, \*CONTEND\* \*IN\* \*PUBLIC\* \*GAMES\*,  
\*CONTEND\* \*FOR\* \*A\* \*PRIZE\*; 2) \*TO\* \*ENDURE\*, \*SUFFER\*;

48 8 64

56 40 24

16 72 32 = #120 / #360 {#EIGHT \*AS\* \*EGYPTIAN\* \*ANKH\* /  
\*ROMAN\* \*IMPERIAL\* \*EMPIRE\* \*GOVERNANCE\* \*PROTOTYPE}

#8 (9) - KHATEL (Seraphim-Angels) = #8

#16 (8) - HAQMYAH (Cherubim-Angels) = #24

#24 (7) - HAHOUYAH (Throne-Angels) = #48

#32 (6) - OUSHRYAH (Dominion-Angels) = #80

#40 (5) - YEIZEL (Powers-Angels) = #120 <--- [\*HITLER'S\*

\*TABLE\* \*TALK\* IDEA @120 ON 24TH JANUARY 1942 (A FUTURE  
REFORMER OF NATIONAL SOCIALISM):

One day the English will realise that they've nothing to gain in Europe... \*IF\* \*THEY\* \*WANT\*  
\*TO\* \*SAVE\* \*NEW\* \*ZEALAND\* \*AND\* \*AUSTRALIA\*, they can't let India go.

The English have two possibilities : either to give up Europe and hold on to the East, or vice versa. They can't bet on both tables. When it's a matter of the richest country in the world (from the capitalist point of view), one understands the importance of such a \*DILEMMA\* (NOTE: SEE ON RELATIONSHIP TO A LEGAL LOGICAL SYLLOGISM AN EXPLANATION GIVEN WITHIN:

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

). It would be enough for them to be aware of it for everything to be changed.

**YOUTUBE:** "Donald Trump Meets Sergeant Schultz"

<<https://www.youtube.com/watch?v=whH4utd0YRA>>

**PAGE #609 (REVISITING BATTLEFIELDS):** The #65 - \*SOLDIER\*  
\*HAS\* \*A\* \*BOUNDLESS\* \*AFFECTION\* \*FOR\* \*THE\* \*GROUND\* \*ON\*  
\*WHICH\* \*HE\* \*HAS\* \*SHED\* \*HIS\* \*BLOOD\*. IF WE COULD  
ARRANGE THE TRANSPORT, WE \*SHOULD\* \*HAVE\* \*A\* \*MILLION\*  
\*PEOPLE\* \*POURING\* \*INTO\* \*FRANCE\* \*TO\* \*REVISIT\* \*THE\*

\*SCENES\* \*OF\* \*THEIR\* \*FORMER\* [\*BOER\* / \*ANZAC\*]  
\*STRUGGLE\*. [HITLER'S TABLE TALK IDEA @120 / PAGE #609  
(REVISITING BATTLEFIELDS)]

**YOUTUBE:** "Haddaway - What Is Love [Official]"

<<https://www.youtube.com/watch?v=HEXWRTEbj1I>>

**#48 (4) - MIHEL (Virtues-Angels) = #168 <-- \*CONDEMNATION\***  
**#56 (3) - PHOHEL (Principalities-Angels) = #224 {\*MENS\***  
**\*REA\*: #334 as [#40, #4, #200, #20, #10, #20, #40] = derek**  
**(H1870): {#1 as #224 % #41 = #19} 1)** way, road, distance,  
journey, manner; **1a)** road, way, path; **1b)** journey; **1c)** direction; **1d)**  
manner, habit, way; **1e)** of course of life (figurative); **1f)** of moral  
character (figurative)



<<http://www.grapple369.com/images/TempleCoin.jpg>>

[**IMAGE:** By week ending Saturday 8 April 2018 I had received one of these special 1000 minted "TRUMP JEWISH TEMPLE" half shekel coins.

It is my intellectual property associated with the letters patent to the Australian commonwealth which makes that entirely possible]

**#224 as [#4, #70, #20, #10, #40, #70, #10] = dokimos (G1384):**  
**{#61 as #224} 1)** accepted, particularly of coins and money; **2)**  
accepted, pleasing, acceptable

**#64 (2) - MEHIEL (Archangels-Angels) = #288 as ANTI-SEMITISM:**  
**#364 as [#10, #8, #200, #80, #6, #50, #10] = charaph (H2778):**  
**{#1 as #288 \*INTERFERENCE\* \*AS\* \*EVIDENCE\* \*OF\* \*ANTI\*-**  
**\*SEMITISM\*} 1)** to reproach, taunt, **\*BLASPHEME\***, defy, jeopardise,  
rail, upbraid; **2)** (Qal) to **\*WINTER\***, spend harvest time, remain in

harvest time; 3) (Niphal) to acquire, \*BE\* \*BETROTHED\*; 1a) (Qal) \*TO\* \*REPROACH\*; 1b) (Piel) \*TO\* \*REPROACH\*, \*DEFY\*, \*TAUNT\*;

### H3054@(TRANSCENDENT CLAIM TO HUMANIST / PHILOSOPHICAL / RELIGIOUS BELIEF){

@1: Sup: 40 (#40); Ego: 40 (#40),

@2: Sup: 35 (#75); Ego: 76 (#116),

@3: Sup: 45 (#120 \*\*\*); Ego: 10 (#126), <— \*MAPPED\* {#120 / #224 / #288} \*TO\* \*EGYPTIAN\* \*ANKH\* / \*ROMAN\* \*IMPERIAL\* \*EMPIRE\* \*GOVERNANCE\* \*PROTOTYPES\* #EIGHT: #120 / #360

@4: Sup: 50 (#170); Ego: 5 (#131),

@5: Sup: 54 (#224 \*\*\*); Ego: 4 (#135), <— \*ISLAMIC\* PROTOTYPES {#345 / #405 / #465} AS STOICHEION CONCEPTIONS OF EARTH, FIRE, AIR, WATER

@6: Sup: 64 (#288 \*\*\*); Ego: 10 (#145),

@7: Sup: 23 (#311); Ego: 40 (#185),

Male: #311; Feme: #185

} // #509

\*LIMIT\* \*IS\* \*ASSOCIATED\* \*TO\* #509 - \*YAHAD\* \*PROSELYTE\* \*JEWISH\* \*CHRISTIANS\* \*AND\* \*DEAD\* \*SEA\* \*SCROLL\* \*COMMUNITY\* \*COSMOLOGY\* \*AS\* \*GENESIS\* \*REPRISE\* \*OF\* EQUINOX of Wednesday DATE(1996,3,20) + (5 \* #364) + #182 days <— \*LIMIT\* = Wednesday DATE(2001,9,12) with Equinox of Saturday DATE(2001,9,23) commencing the Sabbath year of `oth cycle;

#509 as [#40, #400, #10, #5, #4, #10, #40] = yahad (H3054): {UMBRA: #5 as #19 % #41 = #19} 1) (Hithpael) to become a Jew (in fact or in fraud), become Judaised;

"AND IN EVERY PROVINCE, AND IN EVERY CITY, WHITHERSOEVER THE KING'S COMMANDMENT AND HIS DECREE CAME, THE JEWS HAD JOY AND GLADNESS, A FEAST AND A GOOD DAY. AND MANY OF THE PEOPLE OF THE LAND BECAME JEWS {#509 as [#40, #400, #10, #5, #4, #10, #40] = yahad (H3054)}; FOR THE FEAR OF THE JEWS FELL UPON THEM." [Esther 8:17 (KJV)]

"AND SAUL {demanded; lent; ditch; death}, YET BREATHING OUT THREATENINGS AND SLAUGHTER AGAINST THE DISCIPLES OF THE LORD, WENT UNTO THE HIGH PRIEST, AND DESIRED OF HIM LETTERS TO DAMASCUS {a sack full of blood; the similitude of burning} TO THE SYNAGOGUES, THAT IF HE FOUND ANY OF THIS WAY {ie. EITHER SECT OF YAHAD / SECT OF THE NAZARENES}, WHETHER THEY WERE MEN

OR WOMEN, HE MIGHT BRING THEM BOUND UNTO JERUSALEM {vision of peace}." [Acts 9:1-2 (KJV)]

"FOR WE HAVE FOUND THIS MAN [A] PESTILENT [FELLOW], AND A MOVER OF SEDITION AMONG ALL THE JEWS THROUGHOUT THE WORLD, AND A RINGLEADER OF THE SECT OF THE NAZARENES {separated; crowned; sanctified}:" [Acts 24:5 (KJV)]

"BUT WE DESIRE TO HEAR OF THEE WHAT THOU THINKEST: FOR AS CONCERNING THIS SECT {ie. **EITHER SECT OF YAHAD / SECT OF THE NAZARENES**}, WE KNOW THAT EVERY WHERE IT IS SPOKEN AGAINST." [Acts 28:22 (KJV)]

**\*BEERSHEBA\*** {**\*BEER\*** {a **\*WELL\***: AUM #288 as [#8, #80, #200] = To cut in, dig; to search out, **\*TO\* \*SPY\***; to turn red (with shame); to be ashamed; a hole; n. Blushing, Pit or **\*WELL\***} **\*SHEBA\*** {**\*CAPTIVITY\***; **\*OLD\* \*MAN\***; **\*REPOSE\***; **\*OATH\***}

**BEERSHEBA** {#575 as [#2, #1, #200, #300, #2, #70]}@{  
@1: Sup: 2 (#2 / ANKH PROTOTYPE HETEROS: #TWO [#102/#306] {@1: Male: #2, Feme: #2}); Ego: 2 (#2 / ANKH PROTOTYPE HETEROS: #TWO [#102/#306] {@1: Male: #2, Feme: #2}),  
@2: Sup: 3 (#5 / ANKH PROTOTYPE HETEROS: #FIVE [#111/#333] {@1: Male: #5, Feme: #5}); Ego: 1 (#3 / ANKH PROTOTYPE HETEROS: #THREE [#105/#315] {@1: Male: #3, Feme: #3} / ANKH PROTOTYPE TORAH: #ONE [#78/#234] {@2: Feme: #2}),  
@3: Sup: 41 (#46 / ANKH PROTOTYPE TORAH: #THREE [#96/#288] {@3: Male: #24}); Ego: 38 (#41 / ANKH PROTOTYPE TORAH: #ONE [#78/#234] {@4: Male: #31}),  
@4: Sup: 17 (#63); Ego: 57 (#98 / ANKH PROTOTYPE TORAH: #ONE [#78/#234] {@5: Male: #57}),  
@5: Sup: 19 (#82 / ANKH PROTOTYPE TORAH: #FIVE [#114/#342] {@3: Male: #42}); Ego: 2 (#100 / ANKH PROTOTYPE HETEROS: #TWO [#102/#306] {@4: Male: #56} & #FOUR [#108/#324] {@5: Feme: #36} / ANKH PROTOTYPE TORAH: #SIX [#123/#369] {@3: Male: #51}),  
@6: Sup: 8 (#90 / ANKH PROTOTYPE HETEROS: #ONE [#99/#297] {@4: Male: #52} & #TWO [#102/#306] {@5: Feme: #34}); Ego: 70 (#170 / ANKH PROTOTYPE TORAH: #EIGHT [#141/#423] {@4: Male: #34}),  
Male: #90; Feme: #170  
}

#288 as [#5, #7, #20, #200, #6, #50] / #347 as [#7, #20, #200, #50, #10, #20, #40] = zikrown (H2146): {UMBRA: #2 as #283 % #41 = #37} 1) memorial, reminder, remembrance;

**#688 as [#5, #7, #20, #200, #50, #6, #400] = zikrown (H2146):  
{#14 as #688 % #41 = #32} 1)** memorial, reminder, remembrance;

**#72 (1) - MOUMYAH (Angels-Angels) = #360**

**LIONS GROWL OF BUTCHERS FOUL**

**(SCREAMING.NUTBAG@GMAIL.COM) @ 1842 HOURS ON 19**

**SEPTEMBER 2018:** "I count this one as some of my finest work, despite the missing context (you can rely on Dolf to disappear the context). I suspect Dolf agrees, or he wouldn't be reproducing it to such an extent.

On a side note - we were discussing various malapropisms and imaginary words at work the other day. I sprang to the defence of John Howard's "we need to incentivise the jobless" and George Bush's "don't underestimate me". There's nothing wrong with making up words if the result is successfully communicative in either an informational or an entertainment sense. Getting to the point: I've yet to see Dolf use English creatively in such a way as to actually communicate anything beyond conveying a sense of the confused state of his mind."

**DOLF @ 1542 HOURS ON 18 SEPTEMBER 2018:** "WTF is a "collective vestige"?"

Oh dry off will you...

**YOUTUBE:** "Deactivating Hal 9000 HD (COMPLETE)"

<<https://www.youtube.com/watch?v=UgkyrW2NiwM>>

**— TRUTH WHISPERS AS TEARS IN RAIN —**

“WHAT OF GODHEAD.  
AND IMAGO DEI.  
OR TRUTH CONVEY?  
BY PURE CONCEIT.  
WHY BE WICKED.  
SUCH AS THEE.  
OF BLASPHEMY.  
SELFISH DECEIT.  
WHOM DID BLEED.  
WAS IT NOT FOR ME?  
YOUR COCK DENY.

NOW ALL FORFEIT.” [Written: 3 December 2017]

**YOUTUBE:** "Time to Die (Gary Numan)"

<<https://www.youtube.com/watch?v=KYt8Ia2nCWk>>

"And fear not them which kill the body, but are not able to **#419 - KILL THE SOUL**: but rather fear him which is able to destroy both soul and body in hell." [Matthew 10:28 (KJV)]

**SOUL@{**

**@1:** Sup: 50 (**#50**); Ego: 50 (**#50**),

**@2:** Sup: 49 (**#99**); Ego: 80 (**#130 - I AM NOT EVIL MINDED**

**{%3}**),

**@3:** Sup: 25 (**#124**); Ego: 57 (**#187**),

**@4:** Sup: 31 (**#155**); Ego: 6 (**#193**),

**@5:** Sup: 26 (**#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35}**); Ego: 76 (**#269**),

**@6:** Sup: 36 (**#217**); Ego: 10 (**#279**),

**@7:** Sup: 5 (**#222**); Ego: 50 (**#329 - \*DRY\* \*OFF\* / NEGATION OF PAPAL PREROGATIVE TO GREGORIAN CALENDAR REFORMS OF 1582**),

**@8:** Sup: 11 (**#233**); Ego: 6 (**#335**),

**Male: #233; Feme: #335**

} // #902

**#902** {**#22 x #41 = #902 - RULE OF LAW (EGALITÉ), #12 x #41 = #492 - VOLUNTARY FREE WILL (LIBERTÉ), and #391 - HOMOIOS PRINCIPLES (FRATERNITÉ)**} as [**#50, #80, #300, #6, #400, #10, #50, #6**] = nephesh (**H5315**): **{#18 as #430 % #41 = #20} 1) \*SOUL\*, \*SELF\*, \*LIFE\*, \*CREATURE\*, \*PERSON\*, \*APPETITE\*, \*MIND\*, \*LIVING\* \*BEING\*, \*DESIRE\*, \*EMOTION\*, \*PASSION\***; **1a**) that which breathes, the breathing substance or being, soul, the inner being of man; **1b**) living being; **1c**) living being (with life in the blood); **1d**) the man himself, self, person or individual; **1e**) seat of the appetites; **1f**) seat of emotions and passions; **1g**) activity of mind; **1g1**) dubious; **1h**) activity of the will; **1h1**) dubious; **1i**) activity of the character; **1i1**) dubious;

**#41** - IN ORDER TO ESTABLISH METAPHYSICS AS A SCIENCE, A CLEAR DISTINCTION MUST BE MADE BETWEEN THE CATEGORIES (PURE CONCEPTS OF THE UNDERSTANDING) AND THE IDEAS (PURE CONCEPTS OF REASON).

The distinction of ideas, that is of pure concepts of reason, from categories, or pure concepts of the understanding, as cognitions of completely different type, origin, and use, is so important a piece of the foundation of a science which is to contain a system of all these cognitions a priori that, without such a division, metaphysics is utterly impossible, or at best is a disorderly and bungling endeavour to patch together a house of cards, **\*WITHOUT\* \*KNOWLEDGE\*** of the

materials with which one is preoccupied and of their suitability for one or another end.

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

**UMBRA: #329 % #41 = #1** - To Guide with Names, Reason's Realisation; I-Ching: **H58** - Joy, Open, Lake; Tetra: **24** - Joy;

**THOTH MEASURE: #1** - Oh thou of long strides, who makest thine appearance in Annu; I am not a doer of wrong.

**#VIRTUE:** If it is Center (no. #1), then yang begins.

**#TOOLS:** With Center (no. #1), it begins.

**#POSITION:** If it is Response (no. #41), then yin is born.

**#TIME:** With Full Circle (no. #2), it wheels back.

**#CANON: #45**

**ONTIC\_OBLIGANS\_45@{**

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

@2: Sup: 2 (#3); Ego: 1 (#2),

@3: Sup: 43 (#46); Ego: 41 (#43),

@4: Sup: 45 (#91); Ego: 2 (#45 - **I AM NOT A DOER OF WRONG** {%1}),

**Male: #91; Feme: #45**

} // #45

**G1558@{**

@1: Sup: 5 (#5); Ego: 5 (#5),

@2: Sup: 25 (#30); Ego: 20 (#25),

@3: Sup: 29 (#59); Ego: 4 (#29),

@4: Sup: 39 (#98); Ego: 10 (#39),

@5: Sup: 59 (#157 - **I AM NOT ONE OF PRATING TONGUE** {%17})  
/ **I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY** {%41}); Ego: 20 (#59),

@6: Sup: 48 (#205); Ego: 70 (#129),

@7: Sup: 5 (#210 - **I AM NOT OF AGGRESSIVE HAND** {%30});  
Ego: 38 (#167),

**Male: #210; Feme: #167**

} // #329

**#329 as [#5, #20, #4, #10, #20, #70, #200] = ekdikos (G1558):**  
**{UMBRA: #9 as #329 % #41 = #1} 1) \*WITHOUT\* \*LAW\* \*AND\* \*JUSTICE\*;** 2) exacting penalty from one; 2a) an avenger, punisher;

**YOUTUBE VIDEO:** "Maurice Blackburn: Your Right Is My Right"

[https://www.youtube.com/watch?v=Hu3YY\\_3Iibw](https://www.youtube.com/watch?v=Hu3YY_3Iibw)

If the Critique of Pure Reason had done nothing but first point out this distinction, it would thereby have already contributed more to elucidating our conception of, and to guiding inquiry in, the field of metaphysics, than have all the fruitless efforts undertaken previously to satisfy the transcendent problems of pure reason, without it ever being imagined that one may have been situated in a completely different field from that of the understanding, and as a result was listing the concepts of the understanding together with those of reason as if they were of the same kind. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, **IDEA @329**]

**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 {**IDEA: @311**}, 54 {**IDEA: @348**} {ie. REALM OF ITS NATURE AS HEAVEN - \*FORMULA\* \*FOR\* \*UNIVERSAL\* \*LAW\*}

+ 0, 9 {**IDEA: @282**}, 18 {**IDEA: @298**} {ie. SYSTEM'S COSMOLOGY AS EARTH - \*FORMULA\* \*OF\* \*HUMANITY\*}

+ 0, 3 {**IDEA: @270**}, 6 {**IDEA: @280**} {ie. SELF IDENTITY - \*FORMULA\* \*OF\* \*AUTONOMY\* \*AS\* \*SUI\* \*JURIS\* / \*MEMBRUM\* \*VIRILE\*}

+ 1 {**IDEA: @265, @266**}, 2 {**IDEA: @267, @268, @269, @272, @273, @274**}, 3 {**IDEA: @265** - PREAMBLE} {ie. \*FORMULA\* \*OF\* \*PROGRESSION\* OF INDIVIDUAL PHENOMENA: **\*CONJECTURAL\* \*ONLY\***}

THAT THE FIRST OBSERVATION IS UPON THIS #41 - \*ONTIC\* necessity which is associated to **IDEA: @329** that gives us a notion on temporality being the beginning of the new year 1 JANUARY which commenced with the **#329 - GREGORIAN CALENDAR REFORMS**.

**#41** - IN ORDER TO ESTABLISH METAPHYSICS AS A SCIENCE, A CLEAR DISTINCTION MUST BE MADE BETWEEN THE CATEGORIES (PURE CONCEPTS OF THE UNDERSTANDING) AND THE IDEAS (PURE CONCEPTS OF REASON) {**IDEA: @329**}.

**Nous:** #48  
**Time:** 18:40 hrs  
**Date:** 2018.1.1  
**Torah:** [#40, #6, #40]@{  
 @1: Sup: 40 (#40); Ego: 40 (#40),  
 @2: Sup: 46 (#86 - I AM NOT A ROBBER OF  
 FOOD {%10}); Ego: 6 (#46),  
 @3: Sup: 5 (#91); Ego: 40 (#86 - I AM NOT  
 A ROBBER OF FOOD {%10}),  
 Male: #91; Feme: #86  
 } // #86  
**Dao:** Forgetting Knowledge  
**Tetra:** #20 - Advance  
**I-Ching:** H35 - Advance, Progress, Prospering, Aquas  
 Latin: Revalator {God the end of all things} Alt: Mihael  
 {The Who & What of God} {  
 1. PROTECTS IN MYSTERIOUS OPERATIONS, BRINGS EVERY  
 EXPERIENCE TO A HAPPY CONCLUSION  
 2. SCIENCE OF PHYSICS & MEDICINE  
 3. HEALTH & LONGEVITY  
 4. Atembui  
 }

Prototype: \*HOMOIOS\* {#329 / #329} / HETEROS {#354 / #382} / TORAH {#354 / #382} HOMOIOS ↕

Male Idea	#329	Telos	#329	Female Idea
Forgetting Knowledge	#48	48	48	Forgetting Knowledge
Deeming, Non-Assertion	#29	77	110	Construing a Guide, Practise Reason
Value and Function of Non-Existence	#11	88	173	Origins in Reversal, Consider Beginnings
Laissez Faire Politics, Simplicity In Habits	#57	145	219	Guiding Contentment, Moderation of Desire
Natural Guidance, Function of Emptiness	#5	150	248	Deeming, Non-Assertion
Moderate Values, Setting Up Precepts	#44	194	287	Achieving Oneness, Root of Order
A Sensible Guide, Hold Fast To Reason	#59	253	302	Mastering Guiding Discourse, Revealers of Virtue
Know-How as a Disease, Disease of Knowledge	#71	324	314	Numbing Effect of the Conventional, Abstaining from Desire
Natural Guidance, Function of Emptiness	#5	329	329	Mastering Guiding Discourse, Revealers of Virtue

**Prototype: \*HOMOIOS\* {#329 / #329} / HETEROS {#354 / #382} / TORAH {#354 / #382}**

[<http://www.grapple369.com?zen:1,row:8,col:3,nous:48&idea:{m,48}&idea:{f,48}&idea:{m,329}&idea:{f,329}&PROTOTYPE:HOMOIOS>](http://www.grapple369.com?zen:1,row:8,col:3,nous:48&idea:{m,48}&idea:{f,48}&idea:{m,329}&idea:{f,329}&PROTOTYPE:HOMOIOS)

**.jackNote**@zen: 1, row: 8, col: 3, nous: 48 [Super: #329 / #48 - Forgetting Knowledge; I-Ching: H35 - Advance, Progress, Prospering, Aquas; Tetra: 20 - Advance, Ego: #329 / #48 - Forgetting Knowledge; I-Ching: H35 - Advance, Progress, Prospering, Aquas; Tetra: 20 - Advance]

Secondly. is our capacity to deduce synaptic connections between various ideas which Immanuel Kant might elsewhere espouse as then the basis for any syncretism.

A reasonable postulate could be advanced that there is here an implicit **#312 - CONTENTION** due to those **#329 - GREGORIAN CALENDAR REFORMS** and the mischievous prerogative BESTOWAL of **#390 - WREATHS as RAPACIOUS CONDUCT** being an act of SEDITION:

**H3001@{**

**@1:** Sup: 6 (**#6**); Ego: 6 (**#6**),

**@2:** Sup: 11 (**#17**); Ego: 5 (**#11**),

**@3:** Sup: 13 (**#30**); Ego: 2 (**#13**),

**@4:** Sup: 23 (**#53**); Ego: 10 (**#23**),

**@5:** Sup: 80 (**#133**); Ego: 57 (**#80**),

**@6:** Sup: 5 (**#138**); Ego: 6 (**#86 - I AM NOT A ROBBER OF FOOD**

**{%10}**),

**Male: #138; Feme: #86 <-- \*MAPPED\* \*TO\* \*JUDGES\* / \*ELOHYM\* / \*RULERS\***

**} // #329**

**#329 as [#6, #5, #2, #10, #300, #6] = yabesh (H3001): {UMBRA: #5 as #312 % #41 = #25} 1)** to make dry, wither, be dry, become dry, be dried up, be withered; **1a)** (Qal); **1a1)** to be dry, be dried up, be without moisture; **1a2)** to be dried up; **1b)** (Piel) to make dry, dry up; **1c)** (Hiphil); **1c1)** to dry up, make dry; **1c1a)** to dry up (water); **1c1b)** to make dry, wither; **1c1c)** to exhibit dryness;

### **EXCERPT FROM LETTER TO STATE / FEDERAL ATTORNEY**

**GENERALS DATED 8 NOVEMBER 2017:** "Commensurate with our 100 year celebration of the BeerSheba campaign of the Charge of the Light Horse Brigade as celebrations which occurred on 31 October 2017 and the issue is the partiality and prejudiced Memorial 'Lest We Forget' Tributes comprising SEVEN {5 Wreaths and 2 Bouquets} floral arrangements which were made during a ceremony presided over by the RETURNED SERVICE LEAGUE AS A PUBLIC AUTHORITY and laid at only the World War I and onwards Memorial Shrine for the War Dead upon the Saturday of 28 October 2017.

In the mistaken belief which was propagandised as the consideration that: Battle of Beersheba 'should be the cornerstone of Australia's identity'

<<http://www.sbs.com.au/news/article/2017/10/29/battle-beersheba-should-be-cornerstone-australias-identity>>

No the Boer War is the cornerstone of Australian identity as ethos of "OBEDIENT, AIDING AND ASSISTING" and we reject CATEGORICALLY your unreasoned disloyalty by INTELLECTUAL assent given to Foreign Powers {ie. especially Irish, Scottish, RSL / Freemasonry / Roman Catholic [by] Saint Andrews Cause Célèbre} as all unconscionable

attempts to impose a substituted ethic @5 against the INTELLECTUS AS GENITIVE VOLUNTATUS whether by NEGLECT or forced WILL upon our War Dead and to usurp @1 the Sovereignty embodied within the Governor General as ANTHROPIC COSMOLOGICAL PRINCIPLE.

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

**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 = 6J or 294 x 364 days or 365.2425 x 293 years - Vernal Equinox on Wednesday of 20 March 1996 / New Moon on Thursday of 21 March = 1 Nisan 5756;**

**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.**

**THE \*RESTATEMENT\* \*OF\* \*A\* \*SACRED\* / \*SOVEREIGN\* \*PRINCIPLE\*: REMEMBER THE SABBATH DAY TO KEEP IT HOLY {ACT TO WILL V'S WILL TO ACT}**

**#364 - ADMITTANCE +  
#312 - RESISTANCE +  
#728 - REACTANCE +  
#390 - BRITISH CROWN (CALENDAR (NEW STYLE) ACT 1750 / ROYAL ASSENT: 27 MAY 1751) / AMERICAN INDEPENDENCE (4 JULY 1776) +  
#390 - ROBBERS / EXTORTION = #2184 {#24 x #7 x #13}**

**H6843@{**

**@1: Sup: 5 (#5); Ego: 5 (#5),**

**@2: Sup: 14 (#19); Ego: 9 (#14),**

**@3: Sup: 13 (#32); Ego: 80 (#94),**

**@4: Sup: 23 (#55); Ego: 10 (#104 - I COMMIT NO FRAUD {%7}),**

**@5: Sup: 61 (#116); Ego: 38 (#142),**

**@6: Sup: 66 (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}); Ego: 5 (#147),**

**Male: #182; Feme: #147**

**} // #390**

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

**UMBRA: #385 % #41 = #16** - Being a Guide, Returning to the Root; I-Ching: **H28** - Major Superiority, Excess, Great Exceeding, Preponderance of the great, Critical mass; Tetra: **75** - Failure;

**THOTH MEASURE: #16** - Oh thou who turnest backwards, who makest thine appearance in Bubastis; **\*I\* \*AM\* \*NOT\* \*AN\* \*EAVES\*-  
\*DROPPER\***.

**#VIRTUE:** Contact (no. #16) means mutual compliance.

**#TOOLS:** Closed Mouth (no. #56) means no contact.

**#POSITION:** With Increase (no. #13), daily additions, but

**#TIME:** With Diminishment (no. #55), daily reductions.

**#CANON: #140**

**ONTIC\_OBLIGANS\_140@{**

**@1:** Sup: 16 (**#16**); Ego: 16 (**#16**),

**@2:** Sup: 72 (**#88**); Ego: 56 (**#72**),

**@3:** Sup: 4 (**#92**); Ego: 13 (**#85**),

**@4:** Sup: 59 (**#151**); Ego: 55 (**#140 - I DEAL NOT FRAUDULENTLY {#14} / I AM NOT AN EAVES-DROPPER {#16}**),

**Male: #151; Feme: #140**

**} // #140**

**#390 as [#5, #90, #80, #10, #200, #5] = tsephiyrah (H6843): {#8 as #385 % #41 = #16} 1) plait, chaplet, \*WREATH\*, \*CROWN\*;  
1a) plait, coronet, \*DIADEM\*;**

**G727@{**

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

**@2:** Sup: 20 (**#21**); Ego: 19 (**#20**),

**@3:** Sup: 19 (**#40**); Ego: 80 (**#100**),

**@4:** Sup: 20 (**#60**); Ego: 1 (**#101**),

**@5:** Sup: 23 (**#83**); Ego: 3 (**#104 - I COMMIT NO FRAUD {#7}**),

**@6:** Sup: 28 (**#111**); Ego: 5 (**#109**),

**@7:** Sup: 66 (**#177 - I AM NOT GIVEN TO CURSING {#29}**); Ego: 38 (**#147**),

**Male: #177; Feme: #147**

**} // #390**

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

**UMBRA: #242 % #41 = #37** - Non-Deeming Action, Government Administration; I-Ching: **H40** - Release, Deliverance, Taking-Apart, Untangled; Tetra: **21** - Release;

**THOTH MEASURE: #37** - Oh Striker, who makest thine appearance in Heaven; **\*I\* \*AM\* \*NOT\* \*ONE\* \*OF\* \*LOUD\* \*VOICE\***.

**#VIRTUE:** Purity (no. #37) means the Way of the ruler.

**#TOOLS:** Compliance (no. #77) means the subject's preservation.

**#POSITION:** With Penetration (no. #14), a sharp advance.

**#TIME:** With Dimming (no. #68), an impeded walk.

**#CANON: #196**

**ONTIC\_OBLIGANS\_196@{**

**@1:** Sup: 37 (**#37**); Ego: 37 (**#37**),

**@2:** Sup: 33 (**#70**); Ego: 77 (**#114**),

**@3:** Sup: 47 (**#117**); Ego: 14 (**#128**),

**@4:** Sup: 34 (**#151**); Ego: 68 (**#196 - I AM NOT ONE OF LOUD**

**VOICE { %37 } ),**

**Male: #151; Feme: #196**

**} // #196**

**#390 as [#1, #100, #80, #1, #3, #5, #200] = harpax (G727):**  
**{UMBRA: #11 as #242 % #41 = #37} 1) rapacious, ravenous; 2)**  
**\*A\* \*EXTORTIONER\*, \*A\* \*ROBBER\*;**

Such a statement of value as demonstrated by the inclusion of the State of Israel's flag amongst the Ca[val]ry [within the] 100 year anniversary re-enactment of the Battle of Beersheba is a priori, not mantric as dogma, requires no apologetics and proffers the utmost tactical, endearing and enduring advantage for posterity as prosperity...

In accordance with this pre-eminent value statement which was heartedly adopted by the participants within that public ceremony which occurred within the State of Israel, compliant with the 500 year anniversary of Martin Luthers nailed #95 treatise which commenced the Protestant Reformation and the [centenary to the] Balfour Declaration [occurring] 2 November 2017, I had upon Saturday of 28 October 2017 immediately removed FOUR {3 Wreaths and 1 Bouquets} floral arrangements after th[is] Remembrance Service made for the Beersheba Centenary and before the actual events occurring within the State of Israel and doing so [entirely] without neither authority nor notification given to [or by] another party.

I have thereafter maintained a photographic timeline of events and of particular note is the regrettable circumstance, that although the THREE {2 Wreaths and 1 Bouquets} floral arrangements were removed from the

main Memorial Shrine, 82 Macalister Street, Sale upon the following Saturday 4 November 2017, they have remained in a dried {**#368 as [#6, #10, #2, #300, #10, #40]** as **yabesh (H3002)**: {**UMBRA: #3 as #312 % #41 = #25**} **1) dry; 2) dried**} state at the Boer War Memorial situated on the corner of York Street / Foster Street by the time the COURT ORDERS were made in the matter @ 1025 HOURS on 8 NOVEMBER 2017.

**YOUTUBE:** "Timbaland - Apologize ft. OneRepublic"

<[https://www.youtube.com/watch?v=ZSM3w1v-A\\_Y](https://www.youtube.com/watch?v=ZSM3w1v-A_Y)>

### **LIONS GROWL OF BUTCHERS FOUL**

**(SCREAMING.NUTBAG@GMAIL.COM) @ 1549 HOURS ON 15**

**SEPTEMBER 2018:** "Was I being optimistic in hoping that the last vestiges of your sanity would enable you to provide a sensible answer?"

**DOLF @ 1727 HOURS ON 18 SEPTEMBER 2018:** "You have no answers yourself.

So have a seat in the foyer and take a number...

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

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

**42 2 58**

**50 34 18**

**10 66 26 = #102 / #306 {#TWO}**

**#2 (9) - ILYEL (Seraphim-Throne) = #2**

**#10 (8) - ELDYAH (Cherubim-Throne) = #12**

**#18 (7) - KALIEL (Throne-Throne) = #30**

**#26 (6) - HAEYEH (Dominion-Throne) = #56**

**#34 (5) - LAHAHAYH (Powers-Throne) = #90**

**#42 (4) - MIKEL (Virtues-Throne) = #132**

**#50 (3) - DANIEL (Principalities-Throne) = #182**

**#58 (2) - YEILEL (Archangels-Throne) = #240**

**#66 (1) - MANQYAH (Angels-Throne) = #306**

**[#2, #10, #18, #26, #34, #42, #50, #58, #66]**

**HETEROS PROTOTYPE {#TWO}@{**

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

**@2:** Sup: 12 (**#14**); Ego: 10 (**#12**),

**@3:** Sup: 30 (**#44**); Ego: 18 (**#30**),

**@4:** Sup: 56 (**#100**); Ego: 26 (**#56**),

@5: Sup: 9 (**#109**); Ego: 34 (**#90**),  
 @6: Sup: 51 (**#160**); Ego: 42 (**#132**),  
 @7: Sup: 20 (**#180 - I COMMIT NOT ADULTERY WITH  
 ANOTHER'S WIFE { %19 }**); Ego: 50 (**#182 - I AM NOT FRAUDULENT  
 IN MEASURES OF GRAIN { %6 }**),  
 @8: Sup: 78 (**#258**); Ego: 58 (**#240**),  
 @9: Sup: 63 (**#321**); Ego: 66 (**#306**),  
 Male: **#321**; Feme: **#306**  
 }

**#321 as [ #1, #80, #5, #10, #9, #5, #10, #1, #200 ] = [apeitheia](#)  
 (G543): { #12 as #121 % #41 = #39 } 1) obstinacy, obstinate  
**\*OPPOSITION\* \*TO\* \*THE\* \*DIVINE\* \*WILL\*;****

**#321 as [ #3, #5, #5, #50, #50, #8, #200 ] = [geenna](#) (G1067):  
 { #13 as #114 % #41 = #32 } 1) \*HELL\* is the place of the future  
 punishment call Gehenna or Gehenna of fire. This was originally the valley  
 of Hinnom, south of Jerusalem, where the filth and dead animals of the  
 city were cast out and burned; a fit symbol of the wicked and their future  
 destruction;**

**USURPER:** #1 {First Number in the Square}  
**GUIDE:** #9 (3x3) {Last Number in the Square}  
**MYSTERY:** #10 {First Number + Last Number}  
**ADJUSTER:** #15 {Total Sum of a Row}  
**LEADER:** #45 {Total Value of All Rows}  
**REGULATOR:** #60 {Total Sum of a Row + Total Sum of All Rows}  
**GENERAL GOVERNOR:** #120 {(Total Sum of a Row + Total Sum of All  
 Rows) x 2}  
**HIGH OVERSEER:** #1080 {((Total Sum of a Row + Total Sum of All  
 Rows) x 2) x Last Number in the Square}

**HETEROS (GK: ετερος = #1080)@{**  
 @1: Sup: 5 (**#5**); Ego: 5 (**#5**),  
 @2: Sup: 62 (**#67**); Ego: 57 (**#62**),  
 @3: Sup: 67 (**#134**); Ego: 5 (**#67**),  
 @4: Sup: 5 (**#139 - I HAVE NOT SLAUGHTERED THE SACRED  
 ANIMALS { %13 }**); Ego: 19 (**#86 - I AM NOT A ROBBER OF FOOD  
 { %10 }**),  
 @5: Sup: 75 (**#214**); Ego: 70 (**#156 - I DO NOT CAUSE TERRORS  
 { %21 }**),  
 @6: Sup: 70 (**#284**); Ego: 76 (**#232**),  
 @7: Sup: 27 (**#311**); Ego: 38 (**#270**),  
 Male: **#311**; Feme: **#270** <-- **\*NULLIFICATION\* \*BY\*  
 \*IMMANUEL\* \*KANT'S\* PROLEGOMENA TO ANY FUTURE  
 METAPHYSICS PUBLISHED 1783**  
 }

**HETEROS (GK: ετερος = #1080):** STRONGS: G2087 as NUMBER as other or different and obtained by Pythagorean reduction as the sum of each Magic Square Line: @1 (#ONE) ... @5 (#TWO) ... #15 [@6 (#THREE)] ... #34 [@7 (#FOUR)] ... #65 [@2 (#FIVE)] ... #111 [@3 (#SIX)] ... #175 [@4 (#SEVEN)] ... #260 [@8 (#EIGHT)] ... #369 [@9 (#NINE)]:—altered, else, next (day), one, (an-) other, some, strange

- #1 - Conservative Business
- #2 - Real Estate
- #3 - Mining
- #4 - Undertakers
- #5 - Jailers
- #6 - Farmers
- #7 - Masons
- #8 - Bricklayers
- #9 - Populace (?)

**DOLF @ 0951 HOURS ON 19 SEPTEMBER 2018:** "I swear by Almighty God that if you ever say something of substance I might add it to my next chapter this Yom Kippur..."

#### **LIONS GROWL OF BUTCHERS FOUL**

**(SCREAMING.NUTBAG@GMAIL.COM) @ 1002 HOURS ON 19**

**SEPTEMBER 2018:** "I swear by almighty god that if you ever manage to figure out how to stop top-posting I will stop calling you an idiot."

**DOLF @ 1010 HOURS ON 19 SEPTEMBER 2018:** "So how long been talking to your dick, that is if you can still see it past your belly?"

What advice then or as counsel of the church (consilia evangelica) would they give on various \*MORAL\* issues as their claim to a higher obedience than the natural law (ie. on the basis of Pythagorean HETEROS THEORY OF NUMBER) which is required by others who follow the counsels to perform acts of merit and who are thereby given a \*GREATER\* certainty of salvation than those who merely follow the commands of the law. And what then is the character of the forma corporis of your archetypal son of man {ie. HEAVEN (H27) EARTH (H9) = MAN (H36) as #666} in relation to your representations (conscientia erronea: erring conscience of the reprobate \*MIND\* which misidentifies the good) as improper claims made of Jesus {He is saved/A saviour; a deliverer} of Nazareth {Sovereign; one chosen or set apart; separated; crowned; sanctified}, in being then the full embodiment of this Divine \*MIND\* as an AUTONOMY OF WILL?

As to what constitutes the substantial form (forma substantialis) of the formal cause (causa formalis) as to the quintessential first material (materia prima: Anthropic Cosmological Principle as the absolute

generalized basis of all subsequent individualization that is utterly potential and is devoid of all attributes or qualities) which is then the \*MIND\* as intellectualised universal form (universalia forma), idea, shape or pattern of the essential or natural image of God (imago Dei essentialis sive naturalis: that archetypal principal perfections of righteousness, holiness and wisdom as the likeness or resemblance to God in which man was originally created).

Which then results in the second matter (materia secunda) as the basis for all material existence (essentia: indicates the entire whatness of a thing including the materiality or spirituality as its substantia) as the integrity and authenticity of being within the world and living in compliance (status integritatis) as obedience with the terms of the innate \*MORAL\* (lex moralis primordialis:

7: {

5: {1: {zen: 8, row: 7, col: 5}, nous: [1]}, // **IDENTICAL TO HETEROS PROTOTYPE**

**.jackNote@zen: 4, row: 7, col: 9, nous: 15** [Date: 2018.12.25, Time: 1816 hrs, Super: #359 / #1 - To Guide with Names, Reason's Realisation; I-Ching: H58 - Joy, Open, Lake; Tetra: 24 - Joy, Ego: #397 / #15 - Mastering Guiding Discourse, Revealers of Virtue; I-Ching: H61 - Inner Trust, Inner Truth, Center Returning; Tetra: 1 - Centre]

7: {48: {zen: 8, row: 7, col: 7}, nous: [48]}, // **IDENTICAL TO HETEROS PROTOTYPE**

**.jackNote@zen: 4, row: 3, col: 1, nous: 67** [Date: (none), Time: (none), Super: #408 / #63 - Origins in Reversal, Consider Beginnings; I-Ching: H51 - Quake, Thunderclap, Shake, The arousing (shock, thunder: **\*COUP\* \*DE\* \*FOUDRE\***); Tetra: 62 - Doubt, Ego: #279 / #67 - Three Treasures; I-Ching: H10 - Treading (conduct), Tread Carefully, Continuing; Tetra: 48 - Ritual]

},

**\*COUP\* \*DE\* \*FOUDRE\*** (noun):

- love at first sight.

- a thunderbolt

- Word of the Day for 21 September 2018; Courtesy: [www.dictionary.com](http://www.dictionary.com)

ORIGIN: In French coup de foudre, literally "a clap of thunder," means

"love at first sight." Modern French coup is a development of Old French

coup, colp "a blow, strike," from Late Latin colpus, from Latin colaphus,

from Greek kólaphos "a slap." French foudre "lightning" comes from Latin

fulgura, the plural of the neuter noun fulgur "lightning." Coup de foudre entered English in the 18th century.

8: {

4: {49: {zen: 8, row: 8, col: 4}, nous: [49]}, // **IDENTICAL TO HETEROS PROTOTYPE**

**.jackNote@zen: 4, row: 4, col: 3, nous: 18** [Date: 2018.7.26, Time: 0805 hrs, Super: #395 / #11 - Value and Function of Non-Existence; I-Ching: H8 - Closeness, Seeking Unity, Grouping, Holding together, Alliance; Tetra: 33 - Closeness, Ego: #421 / #18 - Origin of Ethical Concepts, Palliation of Vulgarly; I-Ching: H33 - Withdrawal, Retiring, Retreat, Yielding; Tetra: 49 - Flight]

9: {24: {zen: 8, row: 8, col: 9}, nous: [24]} // **IDENTICAL TO HETEROS PROTOTYPE**

**.jackNote@zen: 4, row: 1, col: 5, nous: 1** [Date: 2018.4.3, Time: 0055 hrs, Super: #516 / #76 - Strength's Warning Signs, Revealers of Virtue; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra: 64 - Sinking, Ego: #331 / #1 - To Guide with Names, Reason's Realisation; I-Ching: H58 - Joy, Open, Lake; Tetra: 24 - Joy]

},

9: {

6: {25: {zen: 8, row: 9, col: 6}, nous: [25]}, // **IDENTICAL TO HETEROS PROTOTYPE**

**.jackNote@zen: 4, row: 1, col: 6, nous: 12** [Date: 2018.4.8, Time: 0115 hrs, Super: #427 / #81 - Propounding the Essential; I-Ching: H11 - Peace, Pervading, Greatness; Tetra: 15 - Reach, Ego: #366 / #12 - Numbing Effect of the Conventional, Abstaining from Desire; I-Ching: H6 - Contention, Conflict, Arguing, Lawsuit; Tetra: 25 - Contention]

8: {72: {zen: 8, row: 9, col: 8}, nous: [72]}, // **IDENTICAL TO HETEROS PROTOTYPE**

**.jackNote@zen: 4, row: 6, col: 8, nous: 75** [Date: **2018.11.11 \*AS\* \*REMEMBRANCE\* / \*ARMISTICE\* \*DAY\***, Time: 1515 hrs, Super: #367 / #76 - Strength's Warning Signs, Revealers of Virtue; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra: 64 - Sinking, Ego: #352 / #75 - Destructive Envy, Harmed Through Greed; I-Ching: H52 - Restraint, Inaction, Bound, Keeping still, mountain, Stilling; Tetra: 72 - Hardness]

}

Which as a habit and capacity of will by its exercise of intellect as being primarily intentioned to be regulated by the innate understanding which grasps the basic principles of the \*MORAL\* law and spontaneously acts according to the dictates as wants and desires of conscientia) and the natural law (ie. the universal \*MORAL\* law either impresses by God upon the \*MIND\* of all the people or immediately discerned by the reason in its encounter with the order of nature) as a covenant of nature (foedus naturae: predicated on the original integrity of human nature and its capacity for obedience under the terms if the innate \*MORAL\* or natural law) bestowed upon us by the graciousness of God.

I clearly do metaphysics and metempirical philosophy (perennialist school of thought) and have an alternate gender identity and sexual dynamic paradigm of MIND, BODY and SOUL {ie.

**#902** {**#22 x #41 = #902 - RULE OF LAW (EGALITÉ)**, **#12 x #41 = #492 - VOLUNTARY FREE WILL (LIBERTÉ)**, and **#391 - HOMOIOS PRINCIPLES (FRATERNITÉ)**} as [**#50, #80, #300, #6, #400, #10, #50, #6**] = nephesh (**H5315**): {**#18 as #430 % #41 = #20**} **1) \*SOUL\*, \*SELF\*, \*LIFE\*, \*CREATURE\*, \*PERSON\*, \*APPETITE\*, \*MIND\*, \*LIVING\* \*BEING\*, \*DESIRE\*, \*EMOTION\*, \*PASSION\***; **1a)** that which breathes, the breathing substance or being, soul, the inner being of man; **1b)** living being; **1c)** living being (with life in the blood); **1d)** the man himself, self, person or individual; **1e)** seat of the appetites; **1f)** seat of emotions and passions; **1g)** activity of mind; **1g1)** dubious; **1h)** activity of the will; **1h1)** dubious; **1i)** activity of the character; **1i1)** dubious;

} captivation which is historically associated with the HETEROS THEORY OF NUMBER as being an encapsulated microcosm as metempirical (ie. the branch of philosophy that deals with things existing beyond the realm of experience) philosophy as the perennialist school of thought or that of metaphysical (ie. of things transcending what is physical or natural and the temporal reality) dynamic perpetuated against the human psyche.

I have defined the complexities of this opposition from the perspective, as being a composite lack of any sapient thought to any real depth, conduct as repetitive use of idioms as mantras of opposition fixed by symbolic associations to obsolete mathematical paradigms of \*MIND\* and the re-packaging as thoughts of others which is then traditionally characteristic of a skepticism, and narcissism as nihilism, in having only a sensual consequence as its own defied claim to any reality.

In that, they deploy language as denial and which has its throne within the basal realm of consciousness relating to the seat of its impulsive

desire, action as a lack of motion towards freedom from any accountability.

A habitual action of anal extrusion exhibiting an infantile psychosexual developmental stage in which thinking and language is nothing more than an act of defecation as the major source of sensuous pleasure where the anus forms the \*CENTRE\* of self-awareness.

Although this is universally and historically declared a common good in expressing a 'natural biological order reality' as the basis for the Institutional religio-political worldview as the sovereign/marriage dynamic being the Natural / Common Law acceptance imperative as the cultivating artifice (ie. NOT STRAIGHT OR DIRECT, AS A COURSE; INDIRECTLY STATED OR EXPRESSED; NOT STRAIGHTFORWARD; INDIRECTLY AIMED AT OR REACHED, AS ENDS OR RESULTS; DEVIOLUSLY ACHIEVED) of the inner female within conjugal servitude as domesticated goddess and whilst the emancipated male ran victorious as conquistadors within the phenomenal realm and conquering through-out all the world.

### — STRAWBERRIES —

"CALIGULA'S ARMY MARCHES, {#1}  
ALL ACROSS THE LAND. {#2}  
THE TRIUMPHANT ARCHES. {#3}  
WITH BASKETS IN HAND. {#4}

LIKE A LITTLE SMURF, {#5}  
THEY'RE HARD TO FIND. {#6}  
FROM MOUNT TO SURF. {#7}  
IT'S SUCH A GRIND. {#8}

KNOWLEDGE IS POWER. {#9}  
TIME IS MONEY. {#10}  
IT'S OFF TO TRUMP TOWER. {#11}  
TRY NOT TO BE FUNNY. {#12}

SPIT THE DUMMY. {#13}  
SO MUCH TO COUNT. {#14}  
PEE A PENNY. {#15}  
MORE TO MOUNT." {#16}

**YOUTUBE:** "Coldplay - Viva La Vida"

<<https://www.youtube.com/watch?v=dvgZkm1xWPE>>

In the history analytical philosophy the prevailing interpretation of the meaning of the terms such as 'BEING' or 'EXISTENCE' are as UNIVERSALS

usually defined by NUMBER and specifically the Pythagorean HETEROS THEORY OF NUMBER and were affirmed with different meanings, respectively equivalent to being in space and time (ie. MY INTELLECTUAL PROPERTY as a universal statement which is a singularity compliant with a DIVINE FIAT and potentiality as a cosmological / language consideration of the chronological circumscribing given to the 10 commandments as then defining human consciousness by a cosmological anthropic principle) and being not in space and time (ie. MY INTELLECTUAL PROPERTY as encapsulated by the knowledge of a ternary HOMOIOS rather than the binary HETEROS THEORY OF NUMBER consideration).

That accordingly such establishes my distinctive INTELLECTUAL PROPERTY RIGHTS from that of ROMAN (HETEROS) EMPIRE GOVERNANCE and JUDAISM'S TORAH CONNECTION TO IT.

### **LIONS GROWL OF BUTCHERS FOUL**

**(SCREAMING.NUTBAG@GMAIL.COM) @ 1608 HOURS ON 26 JUNE**

**2018:** "Maybe you could point to which one of the world's 50-odd islamic nations isn't a pustulant sh!thole?"

What kind of "constructive" criticism can be levelled at an ideology that spreads fear, stupidity, poverty and murder in every place it touches?"

### **— HEY GIBLET —**

"DANG YOU SH@THOLE  
A CAPED CRUSADER.  
MEATHEAD PARASOL.  
MY SPACE INVADER.

HYENAS EACH ONE.  
ON A PICNIC TREAT.  
CONGREGATING FUN.  
GROWLING CONCEIT.

YOU'RE NO TROJAN.  
JUST TURKEY ARSE.  
A FORAGING \*BOGAN\*.  
FEVERISH FOR FARCE."

**YOUTUBE:** "African Safari Oleg"

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

**OLEG'S\_HOME@{**

**@1:** Sup: 7 (**#7**); Ego: 75 (**#75**),

**@2:** Sup: 36 (**#43**); Ego: 3 (**#78**),

@3: Sup: 33 (#76); Ego: 29 (#107),  
@4: Sup: 73 (#149); Ego: 49 (#156 - **I DO NOT CAUSE TERRORS**  
{%21}),  
@5: Sup: 25 (#174); Ego: 20 (#176),  
@6: Sup: 4 (#178); Ego: 24 (#200 - **I AM NOT A ROBBER OF**  
**SACRED PROPERTY** {%8}),  
@7: Sup: 51 (#229); Ego: 22 (#222),  
@8: Sup: 43 (#272); Ego: 35 (#257),  
@9: Sup: 10 (#282); Ego: 30 (#287),  
@10: Sup: 20 (#302); Ego: 56 (#343 - **\*THE\* \*END\* \*TO\***  
**\*WHICH\* \*ALL\* \*THINGS\* \*RELATE\*, \*THE\* \*AIM\*,**  
**\*PURPOSE\***),  
@11: Sup: 37 (#339); Ego: 15 (#358),  
@12: Sup: 5 (#344 - **\*WORLD\* \*OF\* \*APPEARANCES\***); Ego: 27  
(#385),  
@13: Sup: 70 (#414); Ego: 74 (#459),  
Male: **#414**; Feme: **#459**  
}

**Nous:** #73  
**Time:** 11:50 hrs  
**Date:** 2018.9.20  
**Torah:** [#40, #90, #200]@{  
 @1: Sup: 40 (#40); Ego: 40 (#40),  
 @2: Sup: 49 (#89); Ego: 9 (#49),  
 @3: Sup: 6 (#95); Ego: 38 (#87),  
**Male: #95; Feme: #87**  
 } // #330  
**Dao:** Employing Deeming, Daring to Act  
**Tetra:** #7 - Ascent  
**I-Ching:** H46 - Climbing, Moving/Pushing Upward,  
 Ascending  
 Latin: Gloria {God who comforts the oppressed} Alt:  
 Menkel {Cease Strife Before God} {  
 1. HELPS HEAL THE ILLS OF THE SPIRIT, RELEASES FROM  
 PERSECUTORS  
 2. MEN OF VIRTUE  
 3. FAITHFULNESS, INDUCES OBEDIENCE IN SUBORDINATES  
 4. Homoth  
 }  
 Jesus {He is saved/A savior; a deliverer} of Nazareth  
 {Sovereign; one chosen or set apart; separated;  
 crowned; sanctified}; #15 CE

**Prototype: \*HOMOIOS\* {#292 / #416} / HETEROS {#344 / #442} / TORAH {#344 / #442}** HOMOIOS ⇅

Male Idea	#292	Telos	#416	Female Idea	
Military Stratagem, Quelling War	#31	31	31	#31	Military Stratagem, Quelling War
Intentional Reversal, Dimming Radiance	#7	38	88	#57	Laissez Faire Politics, Simplicity In Habits
Primitivist Independence, Remaining in Isolation	#80	118	161	#73	Employing Deeming, Daring to Act
Natural Guides and Nursing Virtuosity	#51	169	213	#52	So What?, Returning to the Origin
Female Superiority, Completion of Form	#6	175	249	#36	Natural Reversals, 'Secret' Explanation
A Sensible Guide, Hold Fast To Reason	#59	234	302	#53	Increasing Evidence, Gaining Insight
Guiding the Physical, Emptying the Heart	#21	255	345	#43	Absolute Negation, It's Universal Application
Ambiguous Reversals, Virtue of Gravity	#26	281	350	#5	Natural Guidance, Function of Emptiness
Value and Function of Non-Existence	#11	292	416	#66	Strategic Reversal, Putting Oneself Behind

**Prototype: \*HOMOIOS\* {#292 / #416} / HETEROS {#344 / #442} / TORAH {#344 / #442}**

[<http://www.grapple369.com?zen:3,row:5,col:6,nous:73&idea:{m,118}&idea:{f,161}&idea:{m,292}&idea:{f,416}&PROTOTYPE:HOMOIOS>](http://www.grapple369.com?zen:3,row:5,col:6,nous:73&idea:{m,118}&idea:{f,161}&idea:{m,292}&idea:{f,416}&PROTOTYPE:HOMOIOS)

**.jackNote**@zen: 3, row: 5, col: 6, nous: 73 [Date: 2018.9.20, Time: 11:50 hrs, Super: #292 / #80 - Primitivist Independence, Remaining in Isolation; I-Ching: H16 - Contentment, Enthusiasm, Providing-For, Excess; Tetra: 23 - Ease, Ego: #416 / #73 - Employing Deeming, Daring to Act; I-Ching: H46 - Climbing, Moving/Pushing Upward, Ascending; Tetra: 7 - Ascent]

**ANONYMOUS DIZUM SEWER TROLL  
 (NOBODY@REMAILER.PARANOICI.ORG) @ 0837 HOURS ON 20**

**SEPTEMBER 2018:** "MEERKAT STOLEN FROM ZOO, COPS: DOLF IS 'PERSON OF INTEREST':

it was only a baby!"

**DOLF @ 2326 HOURS ON 20 SEPTEMBER 2018: "#53** - The first two antinomies were false because they considered an appearance to be a thing-in-itself (a thing as it is apart from being an appearance). In the last two antinomies, due to a misunderstanding, an appearance was mistakenly opposed to a thing-in-itself. The theses are true of the world of things-in-themselves, or the intelligible world. The antitheses are true of the **\*WORLD\* \*OF\* \*APPEARANCES\***, or the phenomenal world.

In the third antinomy, the contradiction is resolved if we realize that natural necessity is a property of things only as mere appearances, while freedom is attributed to things-in-themselves. An action of a rational being has two aspects or states of being: (1) as an appearance, it is an effect of some previous cause and is a cause of some subsequent effect, and (2) as a thing-in-itself it is free or spontaneous. Necessity and freedom can both be predicated of reason. In the **\*WORLD\* \*OF\* \*APPEARANCES\***, motives necessarily cause actions. On the other hand, rational ideas and maxims, or principles of conduct, command what a reasonable being ought to do. All actions of rational beings, as appearances, are strictly determined by causality. The same actions are free when the rational being acts as a thing-in-itself in accordance with mere practical reason.

— **MAGGOTY MEAT** —

"BIRDS OF A FEATHER.  
OH THOU DARK RAVEN.  
HOW'S THE WEATHER?  
IN YOUR DANK COVEN.  
NOW UPON YOU TETHER.  
N'ER ETERNAL HEAVEN."

**COMPULSIVE\_LIAR@{**

**@1:** Sup: 46 (**#46**); Ego: 46 (**#46**),

**@2:** Sup: 71 (**#117**); Ego: 20 (**#66**),

**@3:** Sup: 43 (**#160**); Ego: 1 (**#67**),

**@4:** Sup: 70 (**#230**); Ego: 70 (**#137**),

**@5:** Sup: 64 (**#294**); Ego: 20 (**#157 - I AM NOT ONE OF PRATING**

**TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}**),

**@6:** Sup: 44 (**#338**); Ego: 66 (**#223**),

**@7:** Sup: 5 (**#343 - \*THE\* \*END\* \*TO\* \*WHICH\* \*ALL\***

**\*THINGS\* \*RELATE\*, \*THE\* \*AIM\*, \*PURPOSE\***); Ego: 23 (**#246**),

Male: **#343**; Feme: **#246**

}

**H1403@{**

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

**@2:** Sup: 5 (**#8**); Ego: 2 (**#5**),

**@3:** Sup: 43 (**#51**); Ego: 38 (**#43**),

**@4:** Sup: 53 (**#104 - I COMMIT NO FRAUD** {%7}); Ego: 10 (**#53**),

**@5:** Sup: 54 (**#158 - I AM NOT HOT OF SPEECH** {%23}); Ego: 1 (**#54**),

**@6:** Sup: 3 (**#161 - I AM NOT A TELLER OF LIES** {%9}); Ego: 30 (**#84 - I AM NOT A MAN OF VIOLENCE** {%2}),

**Male: #161; Feme: #84**

} // **#246**

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

**UMBRA: #246 % #41 = #41** - Playing with Reversal, Sameness in Difference; I-Ching: **H26** - Great Domestication, Restraining Force, Great Accumulating, The taming power of the great, Great storage, Potential energy; Tetra: **60** - Accumulation;

**THOTH MEASURE: #41** - Oh thou of raised head, who makest thine appearance at thy cavern; **\*I\* \*HAVE\* \*NO\* \*STRONG\* \*DESIRE\* \*EXCEPT\* \*FOR\* \*MY\* \*OWN\* \*PROPERTY\*.**

**#VIRTUE:**

**#TOOLS:** Fostering (no. #81) receives all the rest.

**#POSITION:** As to Resistance (no. #22), it is contradiction, but

**#TIME:** As to Unity (no. #54), it is conforming.

**#CANON: #157**

**ONTIC\_OBLIGANS\_157@{**

**@1:** Sup: 81 (**#81**); Ego: 81 (**#81**),

**@2:** Sup: 22 (**#103**); Ego: 22 (**#103**),

**@3:** Sup: 76 (**#179**); Ego: 54 (**#157 - I AM NOT ONE OF PRATING TONGUE** {%17} / **I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY** {%41}),

**Male: #179; Feme: #157**

} // **#157**

**#246 as [#3, #2, #200, #10, #1, #30] = Gabriy'el (H1403):**

**{UMBRA: #0 as #246 % #41 = #41} 1)** an archangel; the angel God used to send messages of great importance to man; sent to Daniel **{JUDGMENT OF GOD; GOD MY JUDGE}**, to Zacharias **{MEMORY OF THE LORD}**, and to Mary **{REBELLION}**;

### H5462@{

@1: Sup: 10 (#10); Ego: 10 (#10),

@2: Sup: 70 (#80); Ego: 60 (#70),

@3: Sup: 73 (#153); Ego: 3 (#73),

@4: Sup: 2 (#155); Ego: 10 (#83),

@5: Sup: 40 (#195); Ego: 38 (#121),

@6: Sup: 9 (#204); Ego: 50 (#171 - **I AM NOT UNCHASTE WITH ANY ONE** {%20}),

@7: Sup: 19 (#223); Ego: 10 (#181 - **I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS** {%24} / **I AM NOT ONE WHO CURSETH THE KING** {%35}),

Male: #223; Feme: #181

} // #343

#343 as [#10, #60, #3, #10, #200, #50, #10] = cagar (H5462):  
{**UMBRA: #6 as #263 % #41 = #17**} **1**) to shut, close; **10**) to deliver up; **100**) to shut up, imprison; **1a**) (Qal); **1a1**) to shut; **1a2**) to close, close up; **1a3**) closed up, closely joined, shut up; **1b**) (Niphal); **1b1**) to be shut up; **1b2**) to be shut or closed; **1c**) (Piel) **\*TO\* \*SHUT\* \*UP\***, **\*DELIVER\* \*UP\***; **1d**) (Pual) to be shut up; **1e**) (Hiphil);

### G5056@{

@1: Sup: 57 (#57); Ego: 57 (#57),

@2: Sup: 62 (#119); Ego: 5 (#62),

@3: Sup: 11 (#130 - **I AM NOT EVIL MINDED** {%3}); Ego: 30 (#92),

@4: Sup: 19 (#149); Ego: 8 (#100),

Male: #149; Feme: #100

} // #343

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

**UMBRA: #605 % #41 = #31** - Military Stratagem, Quelling War; I-Ching: **H32** - Perseverance, Endurance, Duration, Constancy; Tetra: **51** - Constancy;

**THOTH MEASURE: #31** - Oh thou who hast different faces, and makest thine appearance in Net'efit; **\*I\* \*AM\* \*NOT\* \*ONE\* \*OF\* \*INCONSTANT\* \*MIND\***.

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

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

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

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

**#CANON: #186**

### ONTIC\_OBLIGANS\_186@{

@1: Sup: 31 (#31); Ego: 31 (#31),  
@2: Sup: 21 (#52); Ego: 71 (#102 - I AM NOT RAPACIOUS  
{%4}),  
@3: Sup: 65 (#117); Ego: 44 (#146 - I AM NOT A LAND-GRABBER  
{%15}),  
@4: Sup: 24 (#141); Ego: 40 (#186 - I AM NOT ONE OF  
INCONSTANT MIND {%31}),  
Male: #141; Feme: #186  
} // #186

#343 as [#300, #5, #30, #8] = telos (G5056): {UMBRA: #13 as  
#605 % #41 = #31} 1) end; 2) toll, custom (ie. indirect tax on  
goods); 1a) termination, the limit at which a thing ceases to be (always  
of the end of some act or state, but not of the end of a period of time);  
1b) the end; 1b1) the last in any succession or series; 1b2) eternal; 1c)  
that by which a thing is finished, its close, issue; 1d) \*THE\* \*END\*  
\*TO\* \*WHICH\* \*ALL\* \*THINGS\* \*RELATE\*, \*THE\* \*AIM\*,  
\*PURPOSE\*;

"And because I tell you the truth, ye believe {#123 - H539} me not.

Ye are of your father the devil {#351

### HETEROS PROTOTYPE: (#7 as #351)@{

@1: Sup: 7 (#7); Ego: 7 (#7),  
@2: Sup: 22 (#29); Ego: 15 (#22),  
@3: Sup: 45 (#74); Ego: 23 (#45 - I AM NOT A DOER OF  
WRONG),  
@4: Sup: 76 (#150 - I INDULGE NOT IN ANGER); Ego: 31 (#76),  
@5: Sup: 34 (#184 - I PUT NO CHECK UPON THE WATER IN ITS  
FLOW); Ego: 39 (#115 - I AM NOT A SLAYER OF MEN),  
@6: Sup: 81 (#265); Ego: 47 (#162),  
@7: Sup: 55 (#320); Ego: 55 (#217),  
@8: Sup: 37 (#357); Ego: 63 (#280),  
@9: Sup: 27 (#384); Ego: 71 (#351),  
Male: #384; Feme: #351  
} // #351

}, and the lusts of your father ye will do. He was a murderer from the  
beginning, and abode not in the truth, because there is no truth in him.  
When he speaketh a lie, he speaketh of his own: for he is a liar {CAUSE  
AND EFFECT {#246 - ANGEL GABRIEL}: #6 - goal, object, purpose,  
intention / Do Not Bear False Witness / #6 - Be scientific;  
{\*IMPLEMENTATION\* \*AS\* \*BINDING\* \*NORM\*} / #111}, and the  
father of it.

## H539@{

@1: Sup: 6 (#6); Ego: 6 (#6),  
@2: Sup: 16 (#22); Ego: 10 (#16),  
@3: Sup: 17 (#39); Ego: 1 (#17),  
@4: Sup: 57 (#96); Ego: 40 (#57),  
@5: Sup: 67 (#163); Ego: 10 (#67),  
@6: Sup: 36 (#199); Ego: 50 (#117),  
@7: Sup: 42 (#241); Ego: 6 (#123),  
Male: #241; Feme: #123

} // #123

#123 as [#6, #10, #1, #40, #10, #50, #6] = 'aman (H539):  
{UMBRA: #13 as #123 % #41 = #41} 1) to support, confirm, be faithful; 1a) (Qal); 1a1) to support, confirm, be faithful, uphold, nourish; 1a1a) foster-father (subst.); 1a1b) foster-mother, nurse; 1a1c) pillars, supporters of the door; 1b) (Niphal); 1b1) to be established, be faithful, be carried, make firm; 1b1a) to be carried by a nurse; 1b1b) made firm, sure, lasting; 1b1c) confirmed, established, sure; 1b1d) verified, confirmed; 1b1e) reliable, faithful, trusty; 1c) (Hiphil); 1c1) to stand firm, to trust, to be certain, to **\*BELIEVE\*** in; 1c1a) stand firm; 1c1b) trust, **\*BELIEVE\***;

**YOUTUBE:** "Depeche Mode - Personal Jesus (The Stargate Mix)"

<<https://www.youtube.com/watch?v=8onMJT7Os6g>>

Art thou greater than our father Abraham {father of a great multitude}, which is dead? And the prophets are dead: whom makest thou thyself? Jesus answered, If I honour {#123 - H3678} myself, my honour is nothing: it is my Father that honoureth {#123 - H3678} me; of whom ye say, that he is your God." [John 8:23; 31-34; 39-45; 53-54 (KJV)]

The fourth antinomy is solved in the same way as the third. Nowhere in the world of sense experiences and appearances is there an absolutely necessary being. The whole world of sense experiences and appearances, however, is the effect of an absolutely necessary being which can be thought of as a thing-in-itself which is not in the **\*WORLD\* \*OF\* \*APPEARANCES\***. [Wikipedia 2018:Prolegomena to Any Future Metaphysics]

**YOUTUBE:** "City of the Lost Children 1995 (hidden subliminals)" as  
Uploaded on 13 January, 2010

<<https://www.youtube.com/watch?v=Olxt2aRgXF4>>

**NADEGDA (FASCIST \*BABYLONIAN\* WHORE & KOOK) @ 0919 HOURS ON 15 JULY 2016:** "DEFAMATORY, SLANDEROUS AND KNOWINGLY FALSE CONDUCT AS UNLAWFUL USE OF TELECOMMUNICATIONS CARRIAGE SERVICE FOR HARASSMENT:

Better kooks than you have tried, even striven \*mightily\*, and I am still here.

[snicker]

And when you ran the above text by a lawyer, did he:

- a) Guffaw
- b) Chuckle
- c) Howl with side-splitting laughter
- d) Snicker

Every statement I've made was either factually true or fell squarely within the realm of opinion, as does the following statement:

You, dolf, are a lunatic, and indeed a real certifiable whacko.

[snicker]"

**DOLF @ 1104 HOURS ON 15 JULY 2016:** "I really don't know why you believe this message was directed at you:

I quote: "Better kooks than you have tried, even striven \*mightily\*, and I am still here."

Next thing, you'll be blaming me for posting that YOUTUBE video of a French Film titled: "City of the Lost Children 1995 (hidden subliminals)" as a Bastille Day (14 July 2016) tribute, then being the cause of their troubles in Nice.

BUT IT'S GOT SOME GREAT VOICE-OVERS DON'T YOU THINK?:

Cultic male: "The true light is 'Invisible'"

"Penetrate the corridors of shadows and leave the world of the 'blind' and you'll enter the cast as world of the 'chosen ones'.

Renounce the gift of sight.

I know, there are skeptics amongst you.

Afraid to share with us the dead of night.

Be brave, renounce your gift of sight now.

Pluck out your eyes.

Come and join us.

HELP US BUILD A BETTER WORLD."

...

Male: "Hey girl, Cyclops?"

Do you know where to find Cyclops?

Girl: "Will you get lost?"

Woman: "You mustn't be angry

Your 'brothers' are doing their best."

Scientist Krank: "My brothers!!"

Male: "Listen carefully."

Cultic male: "The true light.

Renounce the gift of sight.

Penetrate the corridor of shadows.

The world of the 'BLIND'.

Let us build a better world or we shall witness a rain of TERROR.

Girl: "Where do you think you are going?"

Male: "Cyclops truck on the way. Little brother."

Gabriel as Cultic Leader: "I Gabriel.

I came into this world with open eyes.

But I saw a world that was a world of DOGS.

Illiterate dogs.

And so the CREATOR sent me down here to earth to recover the power that men have illegally seized.

My 'Brothers'.

You who have joined me in their struggle understand that together we must fight human beings on their ground.

Only the "Third Eye" will enable you to enter the **\*WORLD\* \*OF\* \*APPEARANCES\***.

But beware because this world of temptation and perversion is also the world of desire.

My brothers our race, our great supreme race shall reign once more on earth.

From that day on, our [inaudible] third eye will become useless.

The **\*WORLD\* \*OF\* \*APPEARANCES\*** will be abolished."

"[**IDEA @343**] In the first (mathematical) class of antinomy, the falsity of the presupposition consisted in the following: that something self-contradictory (namely, appearance as a thing in itself) would be represented as being unifiable in a concept. But regarding the second, namely the dynamical, class of antinomy, the falsity of the presupposition consists in this: that something that is unifiable is represented as contradictory; consequently, while in the first case both of the mutually opposing assertions were false, here on the contrary the assertions, which are set in opposition to one another through mere misunderstanding, can both be true.

Specifically, mathematical combination necessarily presupposes the homogeneity of the things combined (in the concept of magnitude), but dynamical connection does not require this at all. If it is a question of the magnitude of something extended, all parts must be homogeneous among themselves and with the whole; in contrast, in the connection of cause and effect homogeneity can indeed be found, but is not necessary; for the concept of causality (whereby through one thing, something completely different from it is posited) at least does not require it. If the objects of the sensible world were taken for things in themselves, and the previously stated natural laws for laws of things in themselves, contradiction would be inevitable. In the same way, if the subject of freedom were represented, like the other objects, as a mere appearance, contradiction could again not be avoided, for the same thing would be simultaneously affirmed and denied of the same object in the same sense. But if natural necessity is referred only to appearances and

freedom only to things in themselves, then no contradiction arises if both kinds of causality are assumed or conceded equally, however difficult or impossible it may be to make causality of the latter kind conceivable.

Within appearance, every effect is an event, or something that happens in time; the effect must, in accordance with the universal law of nature, be preceded by a determination of the causality of its cause (a state of the cause), from which the effect follows in accordance with a constant law. But this determination of the cause to causality must also be something that occurs or takes place; the cause must have begun to act, for otherwise no sequence in time could be thought between it and the effect. Both [IDEA @344] the effect and the causality of the cause would have always existed. Therefore the determination of the cause to act must also have arisen among the appearances, and so it must, like its effect, be an event, which again must have its cause, and so on, and hence natural necessity must be the condition in accordance with which efficient causes are determined. Should, by contrast, freedom be a property of certain causes of appearances, then that freedom must, in relation to the appearances as events, be a faculty of starting those events from itself (sponte), i.e., without the causality of the cause itself having to begin, and hence without need for any other ground to determine its beginning. But then the cause, as to its causality, would not have to be subject to temporal determinations of its state, i.e., would not have to be appearance at all, i.e., would have to be taken for a thing in itself, and only the effects would have to be taken for appearances. If this sort of influence of intelligible beings on appearances can be thought without contradiction, then natural necessity will indeed attach to every connection of cause and effect in the sensible world, and yet that cause which is itself not an appearance (though it underlies appearance) will still be entitled to freedom, and therefore nature and freedom will be attributable without contradiction to the very same thing, but in different respects, in the one case as appearance, in the other as a thing in itself.

We have in us a faculty that not only stands in connection with its subjectively determining grounds, which are the natural causes of its [IDEA @345] actions – and thus far is the faculty of a being which itself belongs to appearances – but that also is related to objective grounds that are mere ideas, insofar as these ideas can determine this faculty, a connection that is expressed by ought. This faculty is called reason, and insofar as we are considering a being (the human being) solely as regards this objectively determinable reason, this being cannot be considered as a being of the senses; rather, the aforesaid property is the property of a thing in itself, and the possibility of that property – namely, how the ought, which has never yet happened, can determine the activity of this being and can be the cause of actions whose effect is an appearance in the sensible world – we cannot comprehend at all. Yet the causality of reason with respect to effects in the sensible world would nonetheless be

freedom, insofar as objective grounds, which are themselves ideas, are taken to be determining with respect to that causality. For the action of that causality would in that case not depend on any subjective, hence also not on any temporal conditions, and would therefore also not depend on the natural law that serves to determine those conditions, because grounds of reason provide the rule for actions universally, from principles, without influence from the circumstances of time or place.

What I adduce here counts only as an example, for intelligibility, and does not belong necessarily to our question, which must be decided from mere concepts independently of properties that we find in the actual world.

I can now say without contradiction: all actions of rational beings, insofar as they are appearances (are encountered in some experience or other), are subject to natural necessity; but the very same actions, with respect only to the rational subject and its faculty of acting in accordance with bare reason, are free. What, then, is required for natural necessity? Nothing more than the determinability of every event in the sensible world according to constant laws, and therefore a relation to a cause within appearance; whereby the underlying thing in itself and its causality remain unknown. But I say: the law of nature remains, whether the rational being be a cause of effects in the sensible world through reason and hence through freedom, or whether that being does not determine such effects through rational grounds. For if the first is the case, the action takes place according to maxims whose effect within appearance will always conform to constant laws; if the second is the case, and the action does not take [**IDEA @346**] place according to principles of reason, then it is subject to the empirical laws of sensibility, and in both cases the effects are connected according to constant laws; but we require nothing more for natural necessity, and indeed know nothing more of it. In the first case, however, reason is the cause of these natural laws and is therefore free, in the second case the effects flow according to mere natural laws of sensibility, because reason exercises no influence on them; but, because of this, reason is not itself determined by sensibility (which is impossible), and it is therefore also free in this case. Therefore freedom does not impede the **\*NATURAL\* \*LAW\* \*APPEARANCES\***, any more than this law interferes with the freedom of the practical use of reason, a use that stands in connection with things in themselves as determining grounds.

**RHYTHM {#369 - Persian (Perses): Lunar}**: 5 x #41 = #205 as #INNER {FEMALE (EGO)} / {#5 - last will, testament: **Faciens misericordiam** {#5 - Granting forgiveness} (1308 CE) / **CANON: RHYTHM & HARMONY / Do Not Steal**} / #17 / #5 - Act of Nature {DOUBLE: #5 - Act of Nature {#8 - Transforming Nature}} [#175 / #4 - Nature Amended in its Nature]

Can the noumenon \***ONTIC**\* reality as MICROCOSM which is prerequisite for the genesis of any forecasting be readily distilled by starting at the #0 - **OTH** {eg: New moon ● on Thursday 21 March 1996 + #2184 cycle x 6 = 20 February 2020 with new moon ● Wednesday 26 February 2020 (6 days)} and twinning the #2184 cycle as phenomenal reality against the noumena so as to acquire a dialectic stratum as spectrum.

Can this then form the syncretic binding norm basis for the cognition of the MACROCOSM itself which is traditionally understood in measured terms of:

#15 ... #34 ... #65 ... #111 ... #175 ... #260 ... #369

**CAUSE AND EFFECT {#111 - Runner of the Sun (Heliodromus): Sol Invictus}**: 6 x #41 = #246 as #INNER {FEMALE (EGO)} \*ANGEL\* GABRIEL [Luke 1:19-38] / {#6 - goal, object, purpose, intention: Ad providam {#6 - To Foresee / For Providence} (1312 CE) / IMPLEMENTATION: HETEROS (binomial / bifurcated) THEORY OF NUMBER / **Do Not Bear False Witness**} / #18 / #6 - Form of Nature [#260 / #8 - Transforming Nature]

@1 - Nature Contains Nature [**#328** - Transformative Prototype] {

HOMOIOS  
HETEROS  
KABBALAH  
AS DEFINED

} ...

@5 - Act of Nature [**#369** - Reverse Transcriptase Inhibitor with **#164** - Chronological Plane Mapping] ...

**#15** (@6 - Form of Nature: **#260** - Transforming Nature [**#41** - Remember the Sabbath]) ...

**#34** (@7 - Engendering Nature: **#175** - Nature Amended in its Nature [**#82** - Honour your parents]) ...

**#65** (@2 - Nature Rejoices in its Nature: **#65** - Nature Rejoices in its Nature [**#123** - Do not kill]) ...

**#111** (@3 - Nature Surmounts Nature: **#34** - Engendering Nature [**#164** - Avoid heteronomy against autonomy]) ...

**#175** (@4 - Nature Amended in its Nature: **#369** - Autonomous Nature [**#205** - Do not steal]) ...

**#260** (@8 - Transforming Nature: **#111** - Nature Surmounts Nature [**#246** - Bear no false witness]) ...

**#369** (@9 - Autonomous Nature: **#15** - Form of Nature [**#287** - Covet Not])

Thus the cosmos is an intuitive reality as consciousness which being a paradigm of dispensational governance provides the regulated ONTIC / ONTOLOGICAL (ANTHROPOCENTRIC) framework for ARTIFICIAL INTELLECTUAL nuance to occur in the same way that cars drive on roads and trains on tracks.

**ENGENDERING / ENUMERATE {#15 - Father (Pater): Saturn}: 7 x #41 = #287 as #INNER {FEMALE (EGO)} / {#7 - signification, import: Vox in excelso {#7 - The voice on high} (1312 CE) / LIMIT: #INRI AS TERNIO ANAGRAM / **Do Not Covet**} / #19 / #7 - Engendering Nature [#369 / #9 - Autonomous Nature]**

7 x #41 = **#287 as [#1, #50, #1, #3, #20, #1, #10, #1, #200] = anagkaios (G316): {#9 as #356 % #41 = #28} 1)** necessary; **1a)** what one can not do without, indispensable; **1b)** connected by bonds of nature or friendship; **1c)** what ought according to the law of duty be done, what is required by the circumstances; [LATIN definition: **VOLUNTĀTIS**]

In this way practical freedom – namely, that freedom in which reason has causality in accordance with objective determining grounds – is rescued, without natural necessity suffering the least harm with respect to the very same effects, as appearances. This can also help elucidate what we have had to say about transcendental freedom and its unification with natural necessity (in the same subject, but not taken in one and the same respect). For, as regards transcendental freedom, any beginning of an action of a being out of objective causes is always, with respect to these determining grounds, a first beginning, although the same action is, in the series of appearances, only a sub-alternate beginning, prior to which a state of the cause must precede which determines that cause and which is itself determined in the same way by an immediately preceding cause: so that in rational beings (or in general in any beings, provided that their causality is determined in them as things in themselves) one can conceive of a faculty for beginning a series of states spontaneously without falling into contradiction with the laws of nature. For the relation of an action to the objective grounds of reason is not a temporal relation; here, that which determines the causality does not precede the action as regards time, because such determining grounds do not represent the relation of

objects to the senses (and so to causes within appearance), but rather they represent determining causes as things in themselves, which are not subject to temporal conditions. Hence the action can be regarded as a first beginning with respect to the causality of reason, but can nonetheless at [**IDEA @347**] the same time be seen as a mere subordinated beginning with respect to the series of appearances, and can without contradiction be considered in the former respect as free, in the latter (since the action is mere appearance) as subject to natural necessity.

As regards the fourth antinomy, it is removed in a similar manner as was the conflict of reason with itself in the third. For if only the cause in the appearances is distinguished from the cause of the appearances insofar as the latter cause can be thought as a thing in itself, then these two propositions can very well exist side by side, as follows: that there occurs no cause of the sensible world (in accordance with similar laws of causality) whose existence is absolutely necessary, as also on the other side: that this world is nonetheless connected with a necessary being as its cause (but of another kind and according to another law) – the inconsistency of these two propositions resting solely on the mistake of extending what holds merely for appearances to things in themselves, and in general of mixing the two of these up into one concept." [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, **IDEA @343 to @347**]

- dolf

The various PDF resources being essays as work in progress notations for the prospect of producing a viable syncretism with Immanuel Kant's Ground Work for the Metaphysics of Morals are now available within the directory:

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

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