

**— ON BEING HUMAN v's ANIMAL NATURE: POPE FRANCIS IN ABJECT FEAR BECAUSE OF HOMOSEXUALS LEGAL ACTION OVER NO LONGER TOLERATING ROMAN CATHOLIC IMMORALITY, BLASPHEMY AND PUBLIC SLANDER**

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**YOUTUBE:** "Absolutely Fabulous (Pet Shop Boys)

<<https://www.youtube.com/watch?v=3YjDMmjgKec>>

**TOP 4 PLAY @ 0908 HOURS ON 14 JANUARY 2019:** "Fair call, Reg stuff, the usual"

**DOLF @ 0909 HOURS ON 14 JANUARY 2019:** "If I can be explicit and say that it is possible to assay your consciousness:

usual] {@6: Sup: 9 (#243); Ego: 2 (#208)},

Against Immanuel Kant's prolegomena published in 1783. I did so only with this last comment...

**IMMANUEL KANT'S PROLEGOMENA IDEA @208:** "They therefore contain in themselves, beyond intuition, also the matter for some object in general (through which something existing in space or time is represented), i.e., the real of sensation, hence a merely subjective representation through which one can only become conscious that the subject is affected and which one relates to an object in general."

That was IDEA: @208

So you must explicitly say as I have an extraordinary capacity to know someone."

**TOP 4 PLAY @ 0921 HOURS ON 14 JANUARY 2019:** "Laymen's terms. Thanks"

**DOLF @ 0922 HOURS ON 14 JANUARY 2019:** "I cannot get a feel of what you are saying about sexual acts because you are conveying a sense value only known to yourself."

**TOP 4 PLAY @ 0923 HOURS ON 14 JANUARY 2019:** "But in f@cking sucking etc reg stuff, not blood scat or that kinda shit"

**G3809@{**

@1: Sup: 80 (#80); Ego: 80 (#80),  
@2: Sup: 81 (#161 - I AM NOT A TELLER OF LIES {%9}); Ego: 1 (#81),  
@3: Sup: 10 (#171 - I AM NOT UNCHASTE WITH ANY ONE {%20}); Ego: 10 (#91),  
@4: Sup: 14 (#185 - I AM NOT BOISTEROUS IN BEHAVIOUR {%25}); Ego: 4 (#95),  
@5: Sup: 19 (#204); Ego: 5 (#100),  
@6: Sup: 29 (#233); Ego: 10 (#110),  
@7: Sup: 30 (#263 - SEE KANT'S IDEA: TO MAKE PLANS IS MOST OFTEN PRESUMPTUOUS);  
Ego: 1 (#111),  
@8: Sup: 68 (#331); Ego: 38 (#149),  
Male: #331; Feme: #149  
} // #311

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

**UMBRA: #111 % #41 = #29** - Deeming, Non-Assertion; I-Ching: **H36** - Suppression of the Light, Sinking/Darkening of the Light, Brilliance injured, Intelligence hidden; Tetra: **67** - Darkening;

**THOTH MEASURE: #29** - Oh Kenemtu, who makest thine appearance in Kenemtu; I am not given to cursing.

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

**ONTIC\_OBLIGANS\_177@{**

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

**#311 as [#80, #1, #10, #4, #5, #10, #1, #200] = paideia (G3809): {UMBRA: #22 as #111 % #41 = #29} 1) the whole training and education of children (\*WHICH\* \*RELATES\* \*TO\* \*THE\* \*CULTIVATION\* \*OF\* \*MIND\* \*AND\* \*MORALS\*, \*AND\* \*EMPLOYS\* \*FOR\* \*THIS\* \*PURPOSE\* \*NOW\* \*COMMANDS\* \*AND\* \*ADMONITIONS\*, \*NOW\* \*REPROOF\* \*AND\* \*PUNISHMENT\*) It also includes the \*TRAINING\* \*AND\* \*CARE\* \*OF\* \*THE\* \*BODY\*; 2) \*WHATEVER\* \*IN\* \*ADULTS\* \*ALSO\* \*CULTIVATES\* \*THE\* \*SOUL\*, \*ESPECIALLY\* \*BY\* \*CORRECTING\* \*MISTAKES\* \*AND\* \*CURBING\* \*PASSIONS\*; 2a) \*INSTRUCTION\* \*WHICH\* \*AIMS\* \*AT\* \*INCREASING\* \*VIRTUE\*; 2b) \*CHASTISEMENT\*, \*CHASTENING\*, (\*OF\* \*THE\* \*EVILS\* \*WITH\* \*WHICH\* \*GOD\* \*VISITS\* \*MEN\* \*FOR\* \*THEIR\* \*AMENDMENT\*);**

**IMMANUEL KANT'S PROLEGOMENA (1783) PREFACE AS IDEA: @263: To make plans is most often a presumptuous, \*BOASTFUL\* \*MENTAL\* \*PREOCCUPATION\*, \*THROUGH\* \*WHICH\* \*ONE\* \*PRESENTS\* \*THE\* \*APPEARANCE\* \*OF\* \*CREATIVE\* \*GENIUS\*, [IDEA: @263] \*IN\* \*THAT\* \*ONE\* \*REQUIRES\* \*WHAT\* \*ONE\* \*CANNOT\* \*HIMSELF\* \*PROVIDE\*, \*CENSURES\* \*WHAT\* \*ONE\* \*CANNOT\* \*DO\* \*BETTER\*, \*AND\* \*PROPOSES\* \*WHAT\* \*ONE\* \*DOES\* \*NOT\***

**\*KNOW\* \*HOW\* \*TO\* \*ATTAIN\* \*ONESELF\* – \*THOUGH\* \*MERELY\*  
\*FOR\* \*A\* \*SOUND\* \*PLAN\* \*FOR\* \*A\* \*GENERAL\* \*CRITIQUE\*  
\*OF\* \*REASON\* {**

**#ONE {#34 / @123 - JUDGMENT SENSIBILITY / #115 - TRANSCENDENCE BY GNOMIC  
IMPERATIVE INSTRUCTION SET}**

[O, {**@1:** Sup: 60 (**#60**); Ego: 60 (**#60**)}

N, {**@2:** Sup: 29 (**#89**); Ego: 50 (**#110**)}

E] {**@3:** Sup: 34 (**#123**); Ego: 5 (**#115 - I AM NOT A SLAYER OF MEN** {%5})}]

**G3962@{**

**@1:** Sup: 80 (**#80**); Ego: 80 (**#80**),

**@2:** Sup: 81 (**#161 - I AM NOT A TELLER OF LIES** {%9}); Ego: 1 (**#81**),

**@3:** Sup: 57 (**#218**); Ego: 57 (**#138**),

**@4:** Sup: 76 (**#294**); Ego: 19 (**#157 - I AM NOT ONE OF PRATING TONGUE** {%17} / **I HAVE NO  
STRONG DESIRE EXCEPT FOR MY OWN PROPERTY** {%41}),

**@5:** Sup: 5 (**#299**); Ego: 10 (**#167**),

**Male: #299; Feme: #167**

} // **#491**

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

**UMBRA: #489 % #41 = #38** - Consequences for Virtuous Discourse; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **11** - Divergence;

**THOTH MEASURE: #38** - Oh thou who makest mortals to flourish, and who makest thine appearance at Sais; I curse not a god.

**#VIRTUE:** Fullness (no. #38) means the prime of life, but

**#TOOLS:** On the Verge (no. #78) means old age.

**#POSITION:** With Kinship (no. #34), attachment between even distant relatives.

**#TIME:** With Severance (no. #70), offense to one's own flesh and blood.

**#CANON: #220**

**ONTIC\_OBLIGANS\_220@{**

**@1:** Sup: 38 (**#38**); Ego: 38 (**#38**),

**@2:** Sup: 35 (**#73**); Ego: 78 (**#116**),

**@3:** Sup: 69 (**#142**); Ego: 34 (**#150 - I INDULGE NOT IN ANGER** {%28}),

**@4:** Sup: 58 (**#200 - I AM NOT A ROBBER OF SACRED PROPERTY** {%8}); Ego: 70 (**#220 - I  
CURSE NOT A GOD** {%38}),

**Male: #200; Feme: #220**

} // **#220**

**#491 as [#80, #1, #300, #100, #10] = pater (G3962): {UMBRA: #22 as #489 % #41 = #38} 1) generator or male ancestor; 2) metaph.; 3) God is called the Father; 1a) either the nearest ancestor: father of the corporeal nature, natural fathers, both parents; 1b) a more remote ancestor, the founder of a race or tribe, progenitor of a people, forefather: so Abraham is called, Jacob and David; 1b1) fathers ie. ancestors, forefathers, founders of a race; 1c) one advanced in years, a senior; 2a) the originator and transmitter of anything; 2a1) the authors of a family or society of persons animated by the same spirit as himself; 2a2) one who has infused his own spirit into others, who actuates and governs their minds; 2b) one who stands in a father's place and looks after another in a paternal way; 2c) a title of honour; 2c1) teachers, as those to whom pupils trace back the knowledge and training they have received; 2c2) the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others; 3a) of the stars, the heavenly luminaries, because he is their creator, upholder, ruler; 3b) \*OF\* \*ALL\* \*RATIONAL\* \*AND\* \*INTELLIGENT\* \*BEINGS\*, \*WHETHER\* \*ANGELS\* \*OR\* \*MEN\*, \*BECAUSE\* \*HE\* \*IS\* \*THEIR\* \*CREATOR\*, \*PRESERVER\*, \*GUARDIAN\* \*AND\* \*PROTECTOR\*; 3b1) \*OF\* \*SPIRITUAL\* \*BEINGS\* \*AND\* \*OF\* \*ALL\* \*MEN\*; 3c) of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as a stern judge of sinners, but revere him as their reconciled and loving Father; 3d) the Father of Jesus**

Christ, as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and made to share also in his own divine nature; **3d1**) by Jesus Christ himself; **3d2**) by the apostles;

}, somewhat more than might be expected would already have been required if it were not, as is usual, **\*TO\* \*BE\* \*MERELY\* \*A\* \*RECITATION\* \*OF\* \*PIOUS\* \*WISHES\***. But pure reason is such an isolated domain, within itself so thoroughly connected, that no part of it can be encroached upon without disturbing all the rest, nor adjusted without having previously determined for each part its place and its influence on the others; for, since there is nothing outside of it that could correct our judgment within it, the validity and use of each part depends on the relation in which it stands to the others within reason itself, and, as with the structure of an organized body, the purpose of any member can be derived only from the complete concept of the whole. That is why it can be said of such a critique, that it is never trustworthy unless it is *entirely complete* down to the least elements of pure reason, and that in the domain of this faculty one must determine and settle either *all* or *nothing*.

But although a mere plan that might precede the *Critique of Pure Reason* would be unintelligible, undependable, and useless, it is by contrast all the more useful if it comes after. For one will thereby be put in the position to survey the whole, to test one by one the main points at issue in this science, and to arrange many things in the exposition better than could be done in the first execution of the work.

Here then is such a *plan* subsequent to the completed work, which now can be laid out according to the *analytic method*, whereas the *work* itself absolutely had to be composed according to the *synthetic method*, so that the science might present all of its articulations, as the structural organization of a quite peculiar faculty of cognition, in their natural connection. Whosoever finds this plan itself, which I send ahead as prolegomena for any future metaphysics, still obscure, may consider that it simply is not necessary for everyone to study metaphysics, that there are some talents that proceed perfectly well in fundamental and even deep sciences that are closer to intuition, but that will not succeed in the investigation of purely abstract concepts, and that in such a case one should apply one's mental [**IDEA: @264**] gifts to another object; that whosoever undertakes to judge or indeed to construct a metaphysics must, however, thoroughly satisfy the challenge made here, whether it

happens that they accept my solution, or fundamentally reject it and replace it with another – for they cannot dismiss it; and finally, **\*THAT\* \*THE\* \*MUCH\* \*DECRIED\* \*OBSCURITY\* (\*A\* \*FAMILIAR\* \*CLOAKING\* \*FOR\* \*ONE’S\* \*OWN\* \*INDOLENCE\* \*OR\* \*DIMWITTEDNESS\*) \*HAS\* \*ITS\* \*USE\* \*AS\* \*WELL\*, \*SINCE\* \*EVERYBODY\*, \*WHO\* \*WITH\* \*RESPECT\* \*TO\* \*ALL\* \*OTHER\* \*SCIENCES\* \*OBSERVES\* \*A\* \*WARY\* \*SILENCE\*, \*SPEAKS\* \*MASTERFULLY\*, \*AND\* \*BOLDLY\* \*PASSES\* \*JUDGMENT\* \*IN\* \*QUESTIONS\* \*OF\* \*METAPHYSICS\***, because here to be sure their ignorance does not stand out clearly in relation to the science of others, but in relation to genuine critical principles, which therefore can be praised:

***IGNAVUM, FUCOS, PECUS A PRAESEPIBUS ARCENT.*** {“They protect the hives from the drones, an idle bunch.”} [Virgil,*Georgica*,IV.168]" [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, IMMANUEL KANT'S PROLEGOMENA (1783), pages 12-14]

**SEE ALSO:** "THEY PROTECT THE HIVES FROM THE DRONES AN IDLE BUNCH (IGNAVUM, FUCOS, PECUS A PRAESEPIBUS ARCENT)" comprising #45 pages and dated 25 DECEMBER 2018 to 3 JANUARY 2019

<<http://www.grapple369.com/Groundwork/Ontic%20Obligans%2020181225.pdf>>

**DOLF @ 0844 HOURS ON 11 DECEMBER 2018:** “I’ve arrived safely [at the LATROBE COUNTY COURT] with some #800 pages but since it is via video live link I just don’t know how that will work since the judge will need to inform himself before he can make decisions such as strike outs and arrest warrants.”

**BUDGIE TALK @ 0851 HOURS ON 11 DECEMBER 2018:** “Makes it difficult”

**DOLF @ 0851 HOURS ON 11 DECEMBER 2018:** “No actually makes it very easy.”

**BUDGIE TALK @ 0853 HOURS ON 11 DECEMBER 2018:** “Oh well that’s good then”


**SMS DIARY NOTE @ 1059 HOURS ON 11 DECEMBER 2018:** "Dear [LEGAL COUNSEL], thank you for your forbearance within these matters over which I have attended a file listing hearing scheduled by JUDGE MULLALY upon 27 NOVEMBER 2018 and the REGISTRAR to the COUNTY COURT has accepted the filing of some #800+ pages.

As JUDGE MULLALY {

**#451 as [#6, #40, #300, #80, #9, #10, #6] = mishpat (H4941): {UMBRA: #18 as #451 % #41 = #41} 1) \*JUDGMENT\*, \*JUSTICE\*, \*ORDINANCE\*;** 1a) judgment; **1a1)** act of deciding a case; **1a2)** place, court, seat of judgment; **1a3) \*PROCESS\*, \*PROCEDURE\*, \*LITIGATION\* (\*BEFORE\* \*JUDGES\*); 1a4)** case, cause (presented for judgment); **1a5)** sentence, decision (of judgment); **1a6)** execution (of judgment); **1a7)** time (of judgment); **1b)** justice, right, rectitude (attributes of God or man); **1c) \*ORDINANCE\*;** **1d) \*DECISION\* (\*IN\* \*LAW\*); 1e) \*RIGHT\*, \*PRIVILEGE\*, \*DUE\* (\*LEGAL\*); 1f)** proper, fitting, measure, fitness, custom, manner, plan;

} only advised me today of your letter to the court dated 5 DECEMBER 2018 conveying that you are not capable of representing me in these matters, I will now cease further dialog following letters of 18 / 30 NOVEMBER 2018 and 4 DECEMBER 2018.

Although if there was to be further dialog, I would have appreciated given your sapient legal expertise as a CRIMINAL LAW ACCREDITED SPECIALIST, what your prudent considerations were on this procedural question:

'With respects to **#288 - UMBRA** data manipulation {eg: in the instance shown above: **#311 as [#80, #1, #10, #4, #5, #10, #1, #200] = paideia (G3809): {UMBRA: #22 as #111 % #41 = #29}**} as META SCHEMA OF ACQUIESCE made AGAINST an INTELLECTUAL PROPERTY of COGNITION and COHERING REALITY as MENS REA being considered in the circumstance of the existing correspondence between a #CENTRE having as ONTIC necessity and attributed by EVER PRESENT relative to the circumscribing happenstance as whether intentional / unintentional being an universe of discourse and occasioning sphere of action  which have both a finite temporality and continuity.

Whether the **#288 - UMBRA** impetus can be better considered a fixed mindset and the data manipulation itself an ACTUS REUS that is construed as PERPETUAL ACTION and therefore a FINDS COMMITTING status can be applied to any \*AHISTORICAL\* (word of the day for 11 DECEMBER 2018) criminal acts

although having an EVENT within the past yet cleave to **#123 - SENSIBILITY** of the PRESENT and against which a POWER OF ARREST under SECTION 458 of the CRIMES ACT (1958) VICTORIA can be applied at any time."

And thank you for your faithful considerations within my matters and good day to you."

**YOUTUBE:** "IT'S A SIN (Pet Shop Boys)

<https://www.youtube.com/watch?v=dRHetRTOD1Q>>

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture {**#311 as [#80, #1, #10, #4, #5, #10, #1, #200] = paideia (G3809): chastening**} and admonition of the Lord." [**Ephesians 6:4 (KJV)**]

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction {**#311 as [#80, #1, #10, #4, #5, #10, #1, #200] = paideia (G3809): chastening**} in righteousness:" [**2Timothy 3:16 (KJV)**]

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening {**#311 as [#80, #1, #10, #4, #5, #10, #1, #200] = paideia (G3809): chastening**} of the Lord, nor faint when thou art rebuked of him:" [**Hebrews 12:5 (KJV)**]

"If ye endure chastening {**#311 as [#80, #1, #10, #4, #5, #10, #1, #200] = paideia (G3809): chastening**}, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" [**Hebrews 12:7 (KJV)**]

"But if ye be without chastisement {**#311 as [#80, #1, #10, #4, #5, #10, #1, #200] = paideia (G3809): chastening**}, whereof all are partakers, then are ye bastards, and not sons." [**Hebrews 12:8 (KJV)**]

"Now no- chastening {**#311 as [#80, #1, #10, #4, #5, #10, #1, #200] = paideia (G3809): chastening**} for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby-." [**Hebrews 12:11 (KJV)**]

**DOLF @ 0925 HOURS ON 14 JANUARY 2019:** "And as Kant says in 1783 it's merely subjective and needs to convey a consciousness of reality and you have done that with the last statement."

**TOP 4 PLAY @ 2209 HOURS ON 15 JANUARY 2019:** "Cut the shit, talking regular not as if your writing bloody essay or some legal document."



**DOLF @ 0106 HOURS ON 16 JANUARY 2019:** "The problem with ignorance is that it doesn't know how wretched it is to transgress nature and so it has no human dignity.

In case you didn't get what human means:

**HOMO [IOS]** = #205 + #164 = #369 + #123 - JUDGMENT SENSIBILITY = #492 - VOLUNTARY FREE WILL (as #390 - SOVEREIGN #391 - PRINCIPLES of Queen Victoria's #873 - Letters Patent 29 OCTOBER 1900 which must be respected)

**SAPIEN [S/T]** - wisdom thinker / think rationally in accordance with ontic necessity as moral principles.



Such that you don't even know what #2184 - FREEDOM from #1827 - OPPRESSION is:

#902 - RULE OF LAW (**EGALITÉ** {9 JULY 1900}: #22 x #41 as \*ONTIC\* necessity comprising a subset of 21 consonants with #VOWELS of Semitic origins):

**WHEREAS**, by an Act of Parliament passed on the ninth day of July One thousand nine hundred, in the Sixty fourth year of Our reign, intituled "An Act to constitute the Commonwealth of Australia," it is enacted that "it shall be lawful for the Queen," with the advice of the Privy Council, to declare by Proclamation that, on and after a day therein appointed, not being later than one year after this passing of this Act, the people of New South Wales, Victoria, South Australia, Queensland, and Tasmania, and also, if Her Majesty is satisfied that the people of Western Australia have agreed thereto, of Western Australia, shall be united in a Federal Commonwealth under the name of the Commonwealth of Australia. But the Queen may, at any time after Proclamation, appoint a Governor General for the Commonwealth:

#492 - VOLUNTARY FREE WILL (**LIBERTÉ** {17 SEPTEMBER 1900 **AS ADVICE OF THE PRIVY COUNCIL**}: #41 X#12 - CIRCULARITY OF BEING} IN THE EXERCISE OF THE INTELLECTUS AS GENITIVE VOLUNTĀTIS: #205 -



\*PRINCIPLE\* \*OF\* \*THE\* \*PERSISTENCE\* \*OF\* \*SUBSTANCE\*  /  #164  
- \*PRINCIPLE\* \*OF\* \*MATERIALITY\*}), and

#391 - HOMOGENIOUS PRINCIPLES (**FRATERNITÉ** {29 OCTOBER 1900 **AS  
BY PROCLAMATION SHALL BE UNITED IN A FEDERAL  
COMMONWEALTH**}) OF CIVIL SOCIETY

That inhumanity as a lack of sapience is then an endless conflict against nature  
itself."

**Nous:** #41  
**Time:** 11:30 hrs  
**Date:** 2019.9.15  
**Torah:** [#20, #6, #100]@{  
 @1: Sup: 20 (#20); Ego: 20 (#20),  
 @2: Sup: 26 (#46); Ego: 6 (#26),  
 @3: Sup: 45 (#91); Ego: 19 (#45 - I AM NOT  
**A DOER OF WRONG** {#1}),  
**Male: #91; Feme: #45**  
 } // #126  
**Dao:** Playing with Reversal, Sameness in Difference  
**Tetra:** #60 - Accumulation  
 H26 - Great Domestication, Restraining Force,  
**I-Ching:** Great Accumulating, The taming power of the  
 great, Great storage, Potential energy

Latin: Exultabundus {God who gives joy} Alt: Lavyah  
 {Desireless Nature of God} {

1. HELPS RECOVER THE FRIENDSHIP OF THOSE WE'VE OFFENDED
2. WILLS
3. FRIENDLY DISTRIBUTION
4. Aphoso

Rehoboam {Who sets the people at liberty}

Prototype: **\*HOMOIOS\*** {#311 / #391} / **HETEROS** {#283 / #377} / **TORAH** {#237 / #435} HOMOIOS

| Male Idea   | #311 | Telos | #391 | Female Idea |  |
|---|------|-------|------|-------------|--|
| Playing with Reversal, Sameness in Difference                                       | #41  | 41    | 41   | #41         | Playing with Reversal, Sameness in Difference    |
| To Guide with Names, Reason's Realisation   | #1   | 42    | 82   | #41         | Playing with Reversal, Sameness in Difference    |
| Generating Things, Reason's Modifications<br><b>I AM NOT A MAN OF VIOLENCE</b> {#2} | #42  | 84    | 123  | #41         | Playing with Reversal, Sameness in Difference    |
| Contrast of Terms, Self-Culture<br><b>I AM NOT A ROBBER OF FOOD</b> {#10}           | #2   | 86    | 164  | #41         | Playing with Reversal, Sameness in Difference    |
| Absolute Negation, It's Universal Application                                       | #43  | 129   | 205  | #41         | Playing with Reversal, Sameness in Difference    |
| Political Prescriptions, Quietude   | #3   | 132   | 246  | #41         | Playing with Reversal, Sameness in Difference    |
| Moderate Values, Setting Up Precepts  | #44  | 176   | 287  | #41         | Playing with Reversal, Sameness in Difference    |
| Coinciding with Nature, Complying With Heaven                                       | #68  | 244   | 311  | #24         | Important Distinctions, Trouble from Indulgence  |
| Three Treasures   | #67  | 311   | 391  | #80         | Primitivist Independence, Remaining in Isolation |

**Prototype: \*HOMOIOS\*** {#311 / #391} / **HETEROS** {#283 / #377} / **TORAH** {#237 -  
**\*DETERMINED\* \*WILL\*** / #435}

[<http://www.grapple369.com?zen:3,row:5,col:5,nous:41&idea:{m,84}&idea:{f,123}&idea:{m,311}&idea:{f,391}&PROTOTYPE:HOMOIOS>](http://www.grapple369.com?zen:3,row:5,col:5,nous:41&idea:{m,84}&idea:{f,123}&idea:{m,311}&idea:{f,391}&PROTOTYPE:HOMOIOS)

**.jackNote**@zen: 3, row: 5, col: 5, nous: 41 [Date: 2019.9.15, Time: 11:30 hrs, Super: #311 / #42 -  
 Generating Things, Reason's Modifications; I-Ching: H60 - Control, Restraint, Articulating, Limitation,  
 Moderation; Tetra: 52 - Measure, Ego: #391 / #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]

**HUMAN BEING (3.5.5.41.0)**@{  
 @1: Sup: 41 (#41); Ego: 41 (#41),  
 @2: Sup: 1 (#42); Ego: 41 (#82),  
 @3: Sup: 42 (#84 - I AM NOT A MAN OF VIOLENCE {#2}); Ego: 41 (#123 - JUDGMENT  
**SENSIBILITY**),  
 @4: Sup: 2 (#86 - I AM NOT A ROBBER OF FOOD {#10}); Ego: 41 (#164 - \*PRINCIPLE\*  
**\*OF\* \*MATERIALITY\***),

@5: Sup: 43 (#129); Ego: 41 (#205 - \*PRINCIPLE\* \*OF\* \*THE\* \*PERSISTENCE\* \*OF\* \*SUBSTANCE\*),  
@6: Sup: 3 (#132); Ego: 41 (#246),  
@7: Sup: 44 (#176); Ego: 41 (#287),  
@8: Sup: 68 (#244); Ego: 24 (#311),  
@9: Sup: 67 (#311); Ego: 80 (#391),  
Male: #311; Feme: #391  
} // [LATIN definition: VOLUNTĀTIS (\*YES\*) / NOLUNTĀTIS (\*NO\*)]

**DOLF @ 1717 HOURS ON 7 JANUARY 2019:** "And in relation to those other matters I have emailed you over, I have on this day provided the following opinion for BREXT:

'ON A #364 - QUESTION OF #430 - LAW MADE IN RELATION TO #2184 v's #1827 AS COSMOLOGICAL CONSIDERATION OF THE STATE / COMMONWEALTH MADE IN FAVOUR OF THE BRITISH IMPERIAL GOVERNANCE (vis a vis QUEEN VICTORIA'S LETTERS PATENT) THE BREXIT DIVORCE BILL CAN BE SUBJECT TO A #237 - \*DETERMINED\* \*WILL\* REDUCTION OF ANY REMITTANCE (DESPITE PROTESTS FROM THE EUROPEAN UNION) SOLELY IN LIGHT OF IMPENDING DISSOLUTION OF THE ROMAN 'CONCRETE' STATE.'

Thank you for your assistance."

Being so aware that the #334 / #224 - \*ROADWAY\* \*REPAIR\* \*MAINTENANCE\* \*SCHEDULE\* was within the #120 / #360 - TRANSFORMATIVE PROTOTYPE a plausible terminating impetus for the **#371 - SAINT ANDREWS 30 NOVEMBER CAUSE CÉLÈBRE** {@1, @5, #65 - \*SOLDIER\*, #175 - \*MARRIAGE\*: #1827 = #364 x 4 + #371} upon receiving from FULTON HOGAN PTY LTD, working on behalf of WELLINGTON SHIRE COUNCIL information of forthcoming sealing works of \*ROADWAY\* between 0730 to 1700 hours on 14 JANUARY 2019, I immediately @ **1258 HOURS ON 10 JANUARY 2019** directed correspondence detailing my concerns as an **EMAIL SENT TO:**

**info@fultonhogan.com, enquiries@wellington.vic.gov.au, minister@dva.gov.au, attorney-general@justice.vic.gov.au**

And titled: "**UNNECESSARY ROADWORKS UNDERTAKEN BY FULTON HOGAN ON BEHALF OF WELLINGTON SHIRE COUNCIL BEING ALLEGED LACK OF #873 - PROBITY AND #644 - DECORUM OVER THEIR HABITUAL DISRESPECT TO THE DIGNITY ROYAL REGARDING A**

**PROVEN CLAIM OF INFIDELITY (#273 v' #288) TO WAR CENTENNIAL  
COMMEMORATIONS".**

[http://www.grapple369.com/Groundwork/  
Pro%20Domo%20Complaint%20Lodgement%2020190114.pdf](http://www.grapple369.com/Groundwork/Pro%20Domo%20Complaint%20Lodgement%2020190114.pdf)

YOUR ATTENTION IS DRAWN TO MODIFICATIONS MADE OF **SECTION IX TO  
QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900**  
CONVEYED UPON PAGE: #46 OF THIS DOCUMENT WHICH IS IN ACCORDANCE  
WITH ADVICE GIVEN TO THE MINISTERS OF GOVERNMENT, CHIEF JUDICIAL  
OFFICERS AND ITS JUDICIARY OF THE CIRCUMSTANCE as the prudent  
articulation of immutable evidence being then the additional justification  
relating to the IRREFUTABLE FACTS already summarily provided to you, being  
the substantial basis for my lawful and dignified claim (#115 - DIGNITY  
ROYAL) as a public proclamation to a prerogative as to be considered the  
LIEUTENANT GOVERNOR over the COMMONWEALTH OF AUSTRALIA, and  
whereby in the absence of any gainsay, depreciation, rancour and redundancy  
has sought by judicious, prudent and diligent means, the pursuit of virtue as a  
precious stone amongst the plethora of pleonasm, an opportunity to invalidate  
by superseding through sapient technological innovation, SECTION IX the  
original instrumentation known as QUEEN VICTORIA'S LETTERS PATENT 29  
OCTOBER 1900 THEREBY **ENABLING THE AUSTRALIAN COMMONWEALTH  
TO BECOME A REPUBLIC (ie. THE FEDERATION OF AUSTRALIAN  
COMMONWEALTH) AS A SOVEREIGN ENTITY WITHIN ITS OWN RIGHT  
AND ENTITLEMENT.**

YOUR ATTENTION IS DRAWN TO MODIFICATIONS MADE OF **SECTION VIII TO  
QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900**  
CONVEYED UPON PAGE #43 OF THIS DOCUMENT WHICH IS IN ACCORDANCE  
WITH ADVICE GIVEN TO THE MINISTERS OF GOVERNMENT, CHIEF JUDICIAL  
OFFICERS AND ITS JUDICIARY OF THE CIRCUMSTANCE AS THERE BEING AN  
IMMUTABILITY BY DEMAND OF COMPLIANCE AS TO: "**REQUIRE AND  
COMMAND ALL OUR OFFICERS AND MINISTERS, CIVIL AND MILITARY, AND  
ALL OTHER THE INHABITANTS OF OUR SAID COMMONWEALTH TO BE #364 -  
OBEDIENT {#273 - REMEMBRANCE}, #312 - AIDING {#273 -  
SEPULCHRE}, AND #273 - ASSISTING {#273 - WEAK}**"

THUS IF THE SUBJECT AS HERE CONVEYED IS SACRED, AND THE SUBJECT IS SOVEREIGN, ACCORDINGLY IT THEREFORE REQUIRES A THRESHOLD OF **#873 - \*PROBITY\*** AND **#644 - \*DECORUM\*** AS **#123 - \*JUDGMENT\* \*SENSIBILITY\*** DIRECTED TOWARDS BOTH THE SOVEREIGNTY AS THE FEDERATION OF THE AUSTRALIAN COMMONWEALTH (WHICH IS NOT SUBJECT TO ANY FOREIGN POWER) AND THAT OF MY PERSON AS LIEUTENANT GOVERNOR WHICH IS SUBSTANTIALLY GREATER THAN HAS BEEN HERETOFORE IGNORANTLY EXHIBITED BY AN **#101 - \*INDOLENT\*** TERRESTRIAL MANNER OF THOSE OTHER PARTIES DESIGNATED HEREIN AND SUCH CONTEMPT MADE OF ANY ONUS OF ACCOUNTABILITY (ie. the MATTERS OF TREASON WERE REPORTED TO A CONSTABLE OF POLICE UPON 19 MARCH 2017) AND OF REGARD TO UNWAVERING LOYALTY BY AS ABSOLUTE DUTY OF COMPLIANCE TO SECTION VIII / IX (BUT NOT LIMITED TO) AS KNOWLEDGE GIVEN HEREBY AS SERVICE OF THESE NOTICES WILL BE PRIMA FACIE OF TREASON AND IPSO FACTO A PREROGATIVE PENALTY WILL BE SOUGHT.

**IMMANUEL KANT'S PROLEGOMENA SECTION #27 - PRINCIPLE OF CONTINUITY AS IDEA @311:**

"Here is now the place to dispose thoroughly of the Humean (7 May 1711 NS (26 April 1711 OS) – 25 August 1776)) doubt. He rightly affirmed: that we in no way have insight through reason into the possibility of causality, i.e., the possibility of relating the existence of one thing to the existence of some other thing that would necessarily be posited through the first one. **\*I\* \*ADD\* \*TO\* \*THIS\* \*THAT\* \*WE\* \*HAVE\* \*JUST\* \*AS\* \*LITTLE\* \*INSIGHT\* \*INTO\* \*THE\* \*CONCEPT\* \*OF\* \*SUBSISTENCE\*:** {

**\*AS\* \*THE\* \*ACTION\* \*OR\* \*FACT\* \*OF\* \*MAINTAINING\* \*OR\* \*SUPPORTING\* \*ONESELF\* \*AT\* \*A\* \*MINIMUM\* \*LEVEL\* \*AND\* [\*CHIEFLY\* \*IN\* \*LAW\*] \*THE\* \*STATE\* \*OF\* \*REMAINING\* \*IN\* \*FORCE\* \*OR\* \*EFFECT\*:**

#492 - VOLUNTARY FREE WILL (LIBERTÉ {17 SEPTEMBER 1900 AS ADVICE OF THE PRIVY COUNCIL}: #41 X#12 - CIRCULARITY OF BEING} IN THE EXERCISE OF THE INTELLECTUS AS GENITIVE VOLUNTĀTIS:

**#205 - \*PRINCIPLE\* \*OF\* \*THE\* \*PERSISTENCE\* \*OF\* \*SUBSTANCE\***  /  **#164 - \*PRINCIPLE\* \*OF\* \*MATERIALITY\***

**\*SUBSISTIT\* \*IN\*** (subsists in) is a Latin phrase, which appears in the eighth paragraph of **\*LUMEN\* \*GENTIUM\***, a landmark document promulgated by Pope Paul VI on 21 November 1964 associated to the Second Vatican Council of the Catholic Church (began: 11 October 1962) and which adopted a new liturgical calendar: **#1827 = 4 x #364 + #371 - SAINT ANDREWS 30 NOVEMBER CAUSE CÉLÈBRE:**

This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity.

Haec Ecclesia, in hoc mundo ut societas constituta et ordinata, subsistit in Ecclesia catholica, a successore Petri et Episcopis in eius communione gubernata, licet extra eius compaginem elementa plura sanctificationis et veritatis inveniantur, quae ut dona Ecclesiae Christi propria, ad unitatem catholicam impellunt.

This sentence and the correct meaning of "subsists in" affects the definition of the Church with important implications for how the Catholic Church views itself, its relations with other Christian communities and other religions. Questions have been raised, if Lumen gentium reworded the longstanding phrase, which stated that the Church of Christ is (Latin est) the Catholic Church. **\*LUMEN\* \*GENTIUM\* \*DOES\* \*RECOGNIZE\* \*THAT\* \*OTHER\* \*CHRISTIAN\* \*ECCLESIAL\* \*COMMUNITIES\* \*HAVE\* \*ELEMENTS\* \*OF\* \*SANCTIFICATION\* \*AND\* \*OF\* \*TRUTH\*.**

[<[https://en.wikipedia.org/wiki/Subsistit\\_in](https://en.wikipedia.org/wiki/Subsistit_in)>]

} **THAT IS \*OF\* \*THE\* \*NECESSITY\* \*THAT\* \*A\* \*SUBJECT\*, \*WHICH\* \*ITSELF\* \*CANNOT\* \*BE\* \*A\* \*PREDICATE\* \*OF\* \*ANY\* \*OTHER\* \*THING\*, \*SHOULD\* \*UNDERLIE\* \*THE\* \*EXISTENCE\* \*OF\* \*THINGS\*** – nay, that we cannot frame any concept of the possibility of any such thing (although we can point out examples of its use in experience); and I also add that this very incomprehensibility affects the community of things as well, since we have no insight whatsoever into how, from the state of

one thing, a consequence could be drawn about the state of completely different things outside it (and vice versa), and into how substances, each of which has its own separate existence, should depend on one another and should indeed do so necessarily. Nonetheless, I am very far from [IDEA: @311] taking these concepts to be merely borrowed from experience, and from taking the necessity represented in them to be falsely imputed and a mere illusion through which long habit deludes us; rather, I have sufficiently shown that they and the principles taken from them stand firm *a priori* prior to all experience, and have their undoubted objective correctness, though of course only with respect to experience. " [page 62]

**#1 - MENTALISM {#260 - Raven (Corax): Mercury}: 1 x #41 = #41 as #INNER {FEMALE (EGO)} / {#1 - Will, free will, choice / VIRTUE: 64 meta descriptor prototypes: Omne Datum Optimum {#1 - Every perfect gift} (1139 CE) / Remember the Sabbath Day} / #13 / #1 - Nature Contains Nature {MOTHER (INTELLECTUS AS GENITIVE VOLUNTĀTIS) - The tongue of decree deciding between them} [#15 / #6 - Form of Nature]**

**#2 - CORRESPONDENCE {#175 - Bridegroom (Nymphus): Venus}: 2 x #41 = #82 as #INNER {FEMALE (EGO)} / {#2 - desire, inclination: Milites Templi {#2 - Soldiers of the Temple} (1144 CE) / TOOLS: marriage / Honour Parents} / #14 / #2 - Nature Rejoices in its Nature [#34 / #7 - Engendering Nature]**

**#3 - VIBRATION {#65 - \*SOLDIER\* (Miles): Mars}: 3 x #41 = #123 as #INNER {FEMALE (EGO)} / {#3 - disposition towards (something or someone): Militia Dei {#3 - Soldiers of God} (1145 CE) / POSITION: Soldier / Do Not Kill} / #15 / #3 - Nature Surmounts Nature [#65 / #2 - Nature Rejoices in its Nature]**

**3 x #41 = #123 as #6, #2, #50, #10, #5, #50 or #773 as #6, #2, #50, #10, #5, #700 = ben (H1121): {#75 as #123 % #41 = #41} 1) son, grandson, child, member of a group; 1a) son, male child; 1b) grandson; 1c) children (pl. - male and female); 1d) youth, young men (pl.); 1e) young (of animals); 1f) sons (as characterisation, ie sons of injustice [for un- righteous men] or sons of God [for angels]; 1g) people (of a nation) (pl.); 1h) of lifeless**



things, ie sparks, stars, arrows (fig.); **1i) \*A\* \*MEMBER\* \*OF\* \*A\* \*GUILD\*, \*ORDER\*, \*CLASS\*;**

**#4 - POLARITY {#34 - \*LION\* (Leo): Jupiter}: 4 x #41 = #164 as #INNER {FEMALE (EGO)} {#4 - favour, affection: Pastoralis Praeeminentiae {#4 - Pastoral Pre-eminence to monarchs} (1307 CE) / **TIME: #CENTRE** and **#INRI / Do Not Commit Adultery (ie. Avoid Heteronomy Against Autonomy)**}, [John 5:39-47 (KJV)] / **#16 / #4 - Nature Amended in its Nature** [#111 / #3 - Nature Surmounts Nature]**

**#5 - 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]**

**#6 - 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]**

**#7 - 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]**

**G316@{**  
@1: Sup: 1 (**#1**); Ego: 1 (**#1**),  
@2: Sup: 51 (**#52**); Ego: 50 (**#51**),  
@3: Sup: 52 (**#104 - I COMMIT NO FRAUD** {%7}); Ego: 1 (**#52**),  
@4: Sup: 55 (**#159**); Ego: 3 (**#55**),  
@5: Sup: 75 (**#234**); Ego: 20 (**#75**),  
@6: Sup: 76 (**#310**); Ego: 1 (**#76**),  
@7: Sup: 5 (**#315**); Ego: 10 (**#86 - I AM NOT A ROBBER OF FOOD** {%10}),  
@8: Sup: 6 (**#321**); Ego: 1 (**#87**),  
@9: Sup: 44 (**#365**); Ego: 38 (**#125**),  
**Male: #365; Feme: #125**  
} // #287

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

**UMBRA: #356 % #41 = #28** - Opposites and Primitivism, Returning to Simplicity; I-Ching: **H24** - Return, The turning point; Tetra: **2** - Full Circle;

**THOTH MEASURE: #28** - Oh thou, hot of foot, who makest thy appearance at even; **\*I\* \*INDULGE\* \*NOT\* \*IN\* \*ANGER\***.

**#VIRTUE:** With Change (no. #28), alterations but sharing smiles.

**#TOOLS:** With Dimming (no. #68), over a long time, increasing troubles.

**#POSITION:** With Vastness (no. #50), the infinitely great, but

**#TIME:** With Barrier (no. #4), the buried and blocked.

**#CANON: #150**

**ONTIC\_OBLIGANS\_150@{**

**@1:** Sup: 28 (**#28**); Ego: 28 (**#28**),

**@2:** Sup: 15 (**#43**); Ego: 68 (**#96**),

**@3:** Sup: 65 (**#108**); Ego: 50 (**#146 - I AM NOT A LAND-GRABBER {%15}**),

**@4:** Sup: 69 (**#177 - I AM NOT GIVEN TO CURSING {%29}**); Ego: 4 (**#150 - I INDULGE NOT IN ANGER {%28}**),

**Male: #177; Feme: #150**

**} // #150**

**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**]

#1 - unwillingness

#2 - ill will, negative disposition (toward something) [LATIN definition: **NOLUNTĀTIS**]

**\*VOLUNTY\* (noun):**

[ETYMOLOGY]: coined by Robert Fludd (17 January 1574 – 8 September 1637) from Latin voluntās f (genitive voluntātis).

- (obsolete) The positive aspect of God, encompassing light, love, creation, etc.

- **\*YANG\***: From early romanizations of Chinese 陽/阳 (yáng), originally in reference to the sunny side of areas **{\*IT\* \*IS\* \*NOT\* \*GEMATRIA\*}** such as mountains and dwellings.

- (philosophy) A principle in Chinese and related East Asian philosophies associated with bright, hot, masculine, etc. elements of the natural world.

**\*NOLUNTY\* (noun):**

[ETYMOLOGY]: coined by Robert Fludd (17 January 1574 – 8 September 1637) from Latin nōluntās f (genitive nōluntātis).

- (obsolete) The negative aspect of God, encompassing darkness, cold, destruction, etc.

- **\*YIN\***: From early romanizations of Chinese 陰/阴 (yīn), originally used in reference to shaded areas **{\*IT\* \*IS\* \*NOT\* \*UMBRA\* \*AS\* \*GEMATRIA\* \*MORPHOLOGICAL\* \*SUBSTITUTION\*}**, as of a mountain or home.

- (philosophy) A principle in Chinese and related East Asian philosophies associated with dark, cool, female, etc. elements of the natural world.

- Robert Fludd was born at Milgate House, Bearsted and was the son of Sir Thomas Fludd, a high-ranking governmental official (Queen Elizabeth I's treasurer for war in Europe), and Member of Parliament.

I was upon 2 January, 2017 served with an Application and Summons for an Intervention Order as Case Number: **G13559325** dated 30 December, 2016 so as to present myself by 0930 HOURS on 11 January, 2017 before the SALE MAGISTRATE'S COURT in the determination of the matter and any decision to make a final determination is the issuing of a Personal Safety Intervention Order.

On that date I provided the SALE MAGISTRATES COURT with material details of a complaint relating to "Crimes Against Humanity as War Crimes Constituting Treason" and included the follow argumentation (which was rejected by the COURT) with respects to a **#364 - QUESTION OF #430 - LAW RELATING TO THE DEFINITION OF A HUMAN BEING under the Charter of Human Rights and Responsibilities No. 43 of Act 2006.**

42. My intention in tabling these matters before the local Sale Magistrates Court is to give notice to the judicatory of my having superseded the original Letters Patent to the Federation of the Commonwealth of Australia of 1901 as then a right of succession being lawfully granted to me. I'm therefore requesting "**a stay of proceedings**" in having "**a question of law arises that relates to the application of this Charter**" as then a recourse to PART 3—APPLICATION OF HUMAN RIGHTS IN VICTORIA, DIVISION 3—INTERPRETATION OF LAWS as the consideration of "33 - REFERRAL TO SUPREME COURT" and "34 ATTORNEY-GENERAL'S RIGHT TO INTERVENE" which is an authority granted by the Charter of Human Rights and Responsibilities No. 43 of Act 2006:

### 33 - REFERRAL TO SUPREME COURT

(1) If, in a proceeding before a court or tribunal, a question of law arises that relates to the application of this Charter or a question arises with respect to the interpretation of a statutory provision in accordance with this Charter, that question may be referred to the Supreme Court if—

- (a) a party has made an application for referral; and
- (b) the court or tribunal considers that the question is appropriate for determination by the Supreme Court.

(2) If a question has been referred to the Supreme Court under subsection (1), the court or tribunal referring the question must not—

- (a) make a determination to which the question is relevant while the referral is pending; or
- (b) proceed in a manner or make a determination that is inconsistent with the opinion of the Supreme Court on the question.

(3) If a question is referred under subsection (1) by the Trial Division of the Supreme Court or by the County Court, the referral is to be made to the Court of Appeal.

(4) Despite anything contained in any other Act, if a question arises of a kind referred to in subsection (1), that question may only be referred to the Supreme Court in accordance with this section.

#### 34 - ATTORNEY-GENERAL'S RIGHT TO INTERVENE

(1) The Attorney-General may intervene in, and may be joined as a party to, any proceeding before any court or tribunal in which a question of law arises that relates to the application of this Charter or a question arises with respect to the interpretation of a statutory provision in accordance with this Charter.

(2) If the Attorney-General intervenes in a proceeding under this section, then, for the purpose of the institution and prosecution of an appeal from an order made in that proceeding, the Attorney-General may be taken to be a party to the proceeding.

#### 35 - NOTICE TO ATTORNEY-GENERAL AND COMMISSION

(1) A party to a proceeding must give notice in the prescribed form to the Attorney-General and the Commission if—

(a) in the case of a Supreme Court or County Court proceeding, a question of law arises that relates to the application of this Charter or a question arises with respect to the interpretation of a statutory provision in accordance with this Charter; or

(b) in any case, a question is referred to the Supreme Court under section 33.

(2) For the purpose of subsection (1), a notice is not required to be given to—

(a) the Attorney-General if the State is a party to the relevant proceeding; or

(b) the Commission if the Commission is a party to the relevant proceeding.

#### 36 - DECLARATION OF INCONSISTENT INTERPRETATION

(1) This section applies if—

(a) in a Supreme Court proceeding a question of law arises that relates to the application of this Charter or a question arises with respect to the interpretation of a statutory provision in accordance with this Charter; or

(b) the Supreme Court has had a question referred to it under section 33; or  
(c) an appeal before the Court of Appeal relates to a question of a kind referred to in paragraph (a).

(2) Subject to any relevant override declaration, if in a proceeding the Supreme Court is of the opinion that a statutory provision cannot be interpreted consistently with a human right, the Court may make a declaration to that effect in accordance with this section.

(3) If the Supreme Court is considering making a declaration of inconsistent interpretation, it must ensure that notice in the prescribed form of that fact is given to the Attorney-General and the Commission.

(4) The Supreme Court must not make a declaration of inconsistent interpretation unless the Court is satisfied that—

(a) notice in the prescribed form has been given to the Attorney-General and the Commission under subsection (3); and

(b) a reasonable opportunity has been given to the Attorney-General and the Commission to intervene in the proceeding or to make submissions in respect of the proposed declaration of inconsistent interpretation.

(5) A declaration of inconsistent interpretation does not—

(a) affect in any way the validity, operation or enforcement of the statutory provision in respect of which the declaration was made; or

(b) create in any person any legal right or give rise to any civil cause of action.

(6) The Supreme Court must cause a copy of a declaration of inconsistent interpretation to be given to the Attorney-General—

(a) if the period provided for the lodging of an appeal in respect of the proceeding in which the declaration was made has ended without such an appeal having been lodged, within 7 days after the end of that period; or

(b) if on appeal the declaration is upheld, within 7 days after any appeal has been finalised.

EXAMPLE: If the Trial Division of the Supreme Court makes a declaration of inconsistent interpretation (based on a referral of a question from VCAT) and on appeal the Court of Appeal upholds the declaration, a copy of the

declaration must be sent to the Attorney-General within 7 days after the Court of Appeal's decision.

(7) The Attorney-General must, as soon as reasonably practicable, give a copy of a declaration of inconsistent interpretation received under subsection (6) to the Minister administering the statutory provision in respect of which the declaration was made, unless the relevant Minister is the Attorney-General.

43. There are three questions of law which then need to be considered by the Supreme Court:

**1) The charter defines a "PERSON MEANS A HUMAN BEING" and the question is, if it is permissible to extend this definition to be a "PERSON MEANS A HUMAN BEING AS A CONSCIOUS REALITY OF HOMO[IOS] SAPIEN[T] WHICH IS INSTANTIATED WITHIN THE TEMPORAL REALITY AS THEN THE CAUSE FOR REASONING AND RATIONALITY.**

That my mathematical theoretical noumenon defines the meta-descriptor prototypes which are prerequisite to the BEING of HOMO[IOS] SAPIEN[T] as EXISTENCE.

After all the ENNEAD of THOTH, expresses an Anthropic Cosmological Principle which appears within its geometric conception as being equivalent to the Pythagorean TETRAD/TETRACTYS.

**2) The second consideration is that my mathematical theoretical noumenon defines the meta-descriptor prototypes which are prerequisite to the BEING of HOMO[IOS] SAPIEN[T] as EXISTENCE and are the NATURE based 'cosmic' elementals of the MATERIA PRIMA within the attribution of AUTONOMY OF WILL as being intrinsic to the SOVEREIGN PRINCIPLES.**

This understanding of human nature is in the imago Dei, 'the image of God' in possessing as an attribute of being essential to the MATERIA PRIMA to the actual characteristic nature of the MIND as the idea that human beings are created in the imago Dei, 'the image of God' and which is then the test which

is applied to the authentic function that includes a reference to a power, authority and duty as to be \*OBEDIENT\*, \*AIDING\* AND \*ASSISTING\* the Governor General under the auspices of SECTION VIII to the Letters Patent for the Federation of the Commonwealth of Australia of 1901.

Which human being as HOMO[IOS] SAPIEN[T] is constituted in such a way that there is an analogy with the being of God?

As then specifically the perennialist idea of which human being, as whether it is the Roman Caesar who by the Pythagorean HETEROS THEORY OF NUMBER as Roman Empire Governance is considered the Son of God (ie. HEAVEN-EARTH-MAN (YOU) dynamic) or the Apostle Paul {small; little} according to the HOMOIOS THEORY OF NUMBER as Torah (COURSE-trochos OF NATURE-genesis [James 3:5-9]) / Chinese DAOist Empire Governance is representative of the imago Dei, 'the image of God'.

For a historical parallelism (ie. specifically: #0 CE (#6 - LI {Contrariety} / H38 Opposition, Polarising, Perversion) ... #15 CE (#7 - Chang {Ascent} / H46 Moving/Pushing Upward, Ascending) ... #34 CE (#8 - Kan {Opposition} / H46 Moving/Pushing Upward, Ascending) ... #65 CE (#9 - Shu {Branching Out} / H19 Approaching, Nearing, The forest) .... #111 CE (#10 - Hsien {Defectiveness / Distortion} / H62 Small Excess, Small Exceeding, Preponderance of the small, Small surpassing) ...) we may have recourse to the Apostle Paul's recorded experience as the appeal made to Caesar Nero (#666: #54 - #68 CE) and his imprisonment within Rome for two years which is conveyed by historical narrative as an overlay associated to core meta-descriptor prototypes.

Given the consideration of oaths and 'Jewish Kabbalistic basis' to the Letters Patent of the Australian Constitution (1 January 1901) how then might Section 116 of the Constitution of Australia apply, in that it specifically precludes the Commonwealth of Australia (i.e., the federal parliament) from making laws for establishing any religion, imposing any religious observance, or prohibiting the free exercise of any religion. Section 116 also provides that no religious test shall be required as a qualification for any office or public trust under the Commonwealth.



**3) Final consideration is whether prudent articulation of immutable evidence being then the additional justification relating to the IRREFUTABLE FACTS already summarily provided to you, as the substantial basis for my lawful and dignified claim as a public proclamation to a prerogative as to being considered the Sovereign Authority over the Commonwealth of Australia, which in the absence of any gainsay, depreciation, rancour and redundancy has sought by judicious, prudent and diligent means, the pursuit of virtue as a precious stone amongst the plethora of pleonasm, an opportunity to invalidate by superseding, the original instrumentation known as the Letters Patent to the said Federation of the Commonwealth of Australia of 1901.**

**Nous:** #41  
**Time:**  
**Date:**  
**Torah:** [#20, #6, #100]@{  
 @1: Sup: 20 (#20); Ego: 20 (#20),  
 @2: Sup: 26 (#46); Ego: 6 (#26),  
 @3: Sup: 45 (#91); Ego: 19 (#45 - I AM NOT  
 A DOER OF WRONG {%1}),  
 Male: #91; Feme: #45  
 } // #126  
**Dao:** Playing with Reversal, Sameness in Difference  
**Tetra:** #60 - Accumulation  
 H26 - Great Domestication, Restraining Force,  
**I-Ching:** Great Accumulating, The taming power of the  
 great, Great storage, Potential energy

Latin: Exultabundus {God who gives joy} Alt: Lavyah  
 {Desireless Nature of God} {

1. HELPS RECOVER THE FRIENDSHIP OF THOSE WE'VE  
 OFFENDED  
 2. WILLS  
 3. FRIENDLY DISTRIBUTION  
 4. Aphoso  
 }

Rehoboam {Who sets the people at liberty}

Prototype: \*HOMOIOS\* {#266 / #390} / HETEROS {#238 / #376} / TORAH {#248 / #381} HOMOIOS

| Male Idea   | #266 | Telos | #390 | Female Idea |   |
|---|------|-------|------|-------------|---|
| Playing with Reversal, Sameness in Difference   | #41  | 41    | 41   | #41         | Playing with Reversal, Sameness in Difference |
| To Guide with Names, Reason's Realisation   | #1   | 42    | 82   | #41         | Playing with Reversal, Sameness in Difference |
| Generating Things, Reason's Modifications<br>I AM NOT A MAN OF VIOLENCE {%2}                    | #42  | 84    | 123  | #41         | Playing with Reversal, Sameness in Difference |
| Contrast of Terms, Self-Culture<br>I AM NOT A ROBBER OF FOOD {%10}                              | #2   | 86    | 164  | #41         | Playing with Reversal, Sameness in Difference |
| Absolute Negation, It's Universal Application   | #43  | 129   | 205  | #41         | Playing with Reversal, Sameness in Difference |
| Political Prescriptions, Quietude   | #3   | 132   | 246  | #41         | Playing with Reversal, Sameness in Difference |
| Moderate Values, Setting Up Precepts  | #44  | 176   | 287  | #41         | Playing with Reversal, Sameness in Difference |
| Important Distinctions, Trouble from Indulgence<br>I AM NOT A ROBBER OF SACRED PROPERTY<br>{%8} | #24  | 200   | 348  | #61         | Virtuous Humility at Using 'Beneath'          |
| Strategic Reversal, Putting Oneself Behind  | #66  | 266   | 390  | #42         | Generating Things, Reason's Modifications     |

**Prototype: \*HOMOIOS\* {#266 - \*PRECEPT\* / \*STATUTE\* / #390 - \*SOVEREIGNTY\* / \*CROWN\*} / HETEROS {#238 / #376} / TORAH {#248 / #381}**

<<http://www.grapple369.com?zen:6,row:5,col:5,nous:41&idea:{m,132}&idea:{f,246}&idea:{m,266}&idea:{f,390}&PROTOTYPE:HOMOIOS>>

**.jackNote**@zen: 6, row: 5, col: 5, nous: 41 [Date: (none), Time: (none), Super: #266 / #3 - Political Prescriptions, Quietude; I-Ching: H46 - Climbing, Moving/Pushing Upward, Ascending; Tetra: 8 - Opposition, Ego: #390 / #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]

**H6286@{**

@1: Sup: 30 (#30); Ego: 30 (#30),

@2: Sup: 29 (#59); Ego: 80 (#110),

@3: Sup: 30 (#89); Ego: 1 (#111),

@4: Sup: 68 (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}); Ego: 38 (#149),

Male: #157; Feme: #149

} // #311

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

**UMBRA: #281 % #41 = #35** - Great Guiding Signs?, Virtue of Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

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

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

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

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

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

**#CANON: #181**

**ONTIC\_OBLIGANS\_181@{**

@1: Sup: 35 (#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

} // #18

**#311 as [#30, #80, #1, #200] = pa'ar (H6286): {UMBRA: #11 as #281 % #41 = #35} 1)** to glorify, beautify, adorn; **2)** (Piel) to go over the **\*BOUGHS\* {\*BRANCH\*, \*LIMB\*, \*ARM\*, \*TWIG\*, \*SPRIG\*, \*OFFSHOOT\*, \*SPUR\*}; 1a)** (Piel) **\*TO\* \*GLORIFY\*, \*BEAUTIFY\*;** **1b)** (Hithpael); **1b1)** to glorify oneself; **1b2)** **\*TO\* \*GET\* \*GLORY\* \*TO\* \*ONESELF\*, \*BE\* \*GLORIFIED\*;**

"Shall the ax boast {#311 as [#30, #80, #1, #200] = pa'ar (H6286): glorify} itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." [Isaiah 10:15 (KJV)]

The original symbol of **\*fascism\***, within Italy under Benito Mussolini, was the **fascis**. This is an ancient Imperial Roman symbol of power carried by lictors in front of magistrates; a **\*BUNDLE\* \*OF\* \*STICKS\* \*FEATURING\* \*AN\***

**\*AXE\*, \*INDICATING\* \*THE\* \*POWER\* \*OVER\* \*LIFE\* \*AND\* \*DEATH\*.**

"Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify **{#311 as [#30, #80, #1, #200] = pa'ar (H6286): glorify}** the house of the LORD which is in Jerusalem:" [Ezra 7:27 (KJV)]

"For the LORD taketh pleasure in his people: he will beautify **{#311 as [#30, #80, #1, #200] = pa'ar (H6286): glorify}** the meek with salvation." [Psalm 149:4 (KJV)]

"Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified **{#311 as [#30, #80, #1, #200] = pa'ar (H6286): glorify}** himself in Israel." [Isaiah 44:23 (KJV)]

"And said unto me, Thou art my servant, O Israel, in whom I will be glorified **{#311 as [#30, #80, #1, #200] = pa'ar (H6286): glorify}**." [Isaiah 49:3 (KJV)]

"Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified **{#311 as [#30, #80, #1, #200] = pa'ar (H6286): glorify}** thee." [Isaiah 55:5 (KJV)]

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified **{#311 as [#30, #80, #1, #200] = pa'ar (H6286): glorify}** thee." [Isaiah 60:9 (KJV)]

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify **{#311 as [#30, #80, #1, #200] = pa'ar (H6286): glorify}** the place of my sanctuary; and I will make the place of my feet glorious." [Isaiah 60:13 (KJV)]



"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified **{#311 as [#30, #80, #1, #200] = pa'ar (H6286): glorify}**." [Isaiah 60:21 (KJV)]

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified **{#311 as [#30, #80, #1, #200] = pa'ar (H6286): glorify}**." [Isaiah 61:3 (KJV)]

That being human is the crowning glory of creation and I hope that you choke on it."

THIS FORUM ADHERES TO NATURE'S **#2184 - EVERLASTING COVENANT** AND NOT YOUR **#1827 - HETERODOX ROMAN CATHOLIC BLASPHEMY** {#371, #390, #288, #312, #419} SO DO SHOW **#873 - PROBITY:**

**\*CEASE\* \*POSTING\* \*TO\* \*THIS\* \*FORUM\***

ON BEING HUMAN v's ANIMAL NATURE: CONCEPT OF SUBSISTENCE SECOND VATICAN COUNCIL LUMEN GENTIUM v's #492 - VOLUNTARY FREE WILL (LIBERTÉ {17 SEPTEMBER 1900 AS ADVICE OF THE PRIVY COUNCIL} AS #205 - \*PRINCIPLE\* \*OF\* \*THE\* \*PERSISTENCE\* \*OF\* \*SUBSTANCE\*  /  #164 - \*PRINCIPLE\* \*OF\* \*MATERIALITY\*

**YOUTUBE:** "The Sound of Drums - Who is Harold Saxon? (Doctor Who)"

<[https://www.youtube.com/watch?v=HDZjBZfM\\_gQ](https://www.youtube.com/watch?v=HDZjBZfM_gQ)>

YOU ARE ABLE TO CANCEL THEIR DOMAIN REGISTRATION DUE TO THE \*CONCEPT\* \*OF\* \*SUBSISTENCE\* OVER WHICH OUR COMMONWEALTH HAS LEGAL PRECEDENCE IN RELATION TO SPAM ABUSE BEING SOLICITATIONS FOR #391 - NON-HOMOGENEOUS PRODUCTS / SERVICES ARE BREACHES OF HUMAN RIGHTS MADE AGAINST #492 - AUTONOMY OF WILL / #902 - RULE OF LAW FOR WHICH YOU WILL BE HELD ACCOUNTABLE UNDER A UNIVERSAL JURISDICTION.

- 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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