

**— COME TO PAPA: EUROPEAN UNION BLIND TO DEVIL IN THE  
DETAIL AS THE REALITY OF BRITAIN'S PLAN 'B' WHEEL STOP  
STARTS TO BITE**

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SO MR MACRON DO YOU BELIEVE IN LIBERTY OR NOT?

**BRUSSELS / PARIS (REUTERS) 1024 HOURS (EST) ON 18**

**JANUARY 2019:** "POPCORN TO HAND, EU WATCHES BREXIT SHOW BUT  
FRET FOR OWN FUTURE: If there has been a positive from Brexit,  
leaders say, it has been the exceptional unity the 27 have shown in  
negotiation -- though a scary end-game could yet test that togetherness."

[<<https://www.reuters.com/article/us-britain-eu-popcorn/popcorn-to-hand-eu-watches-brex-it-show-but-frets-for-own-future-idUSKCN1PC1US>>]

**— SOVEREIGN / AUTONOMOUS DYNAMIC —**

"SUCH A PLIGHT.  
T'IS TIC-TAC-TOE.  
AIN'T THAT SO.

AN END TO FIGHT. {@5: Sup: 33 (**#182 - I AM NOT FRAUDULENT IN  
MEASURES OF GRAIN {%6}**); Ego: 33 (**#108**)},

IS CENTRE'S FOE. {@6: Sup: 18 (**#200 - I AM NOT A ROBBER OF  
SACRED PROPERTY {%8}**); Ego: 66 (**#174**)},

WHERE TO GO.

OUR RULE MIGHT." {@8: Sup: 61 (**#280 - SEE KANT'S IDEA**); Ego: 5  
(**#223**)}



<<http://www.grapple369.com/images/HOSPITABILITY.PNG>>

**IMMANUEL KANT'S PROLEGOMENA (1783 AS APRIORITY TO FRENCH REVOLUTION OF 1789) IDEA: #280:**

"It can be said that the whole of transcendental philosophy, which necessarily precedes all of metaphysics, is itself nothing other than simply the complete solution of the question presented here, but in systematic order and detail, and that until now there has therefore been no transcendental philosophy; for what goes under this name is really a part of metaphysics, but this science is to settle the possibility of metaphysics in the first place, and therefore must precede all metaphysics. Hence there need be no surprise because a science is required that is utterly deprived of assistance from other sciences, hence is itself completely new, in order just to answer a single question adequately, when the solution to it is conjoined with trouble and difficulty and even with some obscurity.

In now setting to work on this solution – and indeed following the analytic method, in which we presuppose that such cognitions from pure reason are actual – we can appeal to only two *sciences* of theoretical knowledge (which alone is being discussed here), namely, *pure mathematics* and *pure natural science*; for only these can present objects to us in intuition, and consequently, if they happen to contain an a priori cognition, can show its truth {ie. **SOVEREIGN: #266 / #390 AUTONOMOUS: #311 / #391 DYNAMIC**}

or correspondence with the object **\*IN\*** **\*CONCRETO\***, i.e., its actuality, from which one could then proceed along the analytic path to the ground of its possibility. This greatly facilitates the work, in which general considerations are not only applied to facts, but even start from them, instead of, as in the synthetic procedure, having to be derived wholly **\*IN\* \*ABSTRACTO\*** {ie. **#111 from #311 as #288 - UMBRA DATA MANIPULATION**} from concepts.

But in order to ascend from these pure a priori cognitions (which are not only actual but also well-founded) to a possible cognition that we seek – namely, a metaphysics as science – we need to comprehend under our main question that which gives rise to metaphysics and which underlies its purely naturally given (though not above suspicion as regards truth)

cognition a priori (which cognition, when pursued without any critical investigation of its possibility, is normally called metaphysics already) – in a word, the natural disposition to such a science; and so the main transcendental question, divided into four other questions, will be [**IDEA: @280**] answered step by step:

1. How is pure mathematics possible?
2. How is pure natural science possible?
3. How is metaphysics in general possible?
4. How is metaphysics as science possible?

It can be seen that even if the solution to these problems is intended principally to present the essential content of the Critique, still it also possesses something distinctive that is worthy of attention in its own right, namely, the search for the sources of given sciences in reason itself, in order to investigate and to survey for reason, by way of the deed itself, its power to cognize something a priori; whereby these sciences themselves then benefit, if not with respect to their content, nonetheless as regards their proper practice, and, while bringing light to a higher question regarding their common origin, they simultaneously provide occasion for a better explanation of their own nature." [Pages 30-31]

Enclosed is an updated #26 page document to that provided to your HONOUR upon 16 JANUARY 2019 being made in consideration of these matters, that it has been a privilege to proffer a further clarifying advantageous opinion upon BREXIT negotiations through the news media avenue as a subject which was designated for British Parliamentary voting on 15 January 2019 and probable occurrence on 29 March 2019:

**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 - KANT'S IDEA B176: \*THE\* \*TRANSCENDENTAL\* \*DOCTRINE\* \*OF\* \*THE POWER\* \*OF\* \*JUDGMENT\* \*OR\* \*ANALYTIC\* \*OF\* \*PRINCIPLES\***); Ego: 41 (**#287**),

@8: Sup: 68 (#244); Ego: 24 (#311),  
@9: Sup: 67 (#311 - ACTION PLAN FOR DISSOLUTION OF THE ROMAN 'CONCRETE' {ie.  
#FIVE: #111 / #333} STATE); Ego: 80 (#391),  
Male: #311; Feme: #391  
} // [LATIN definition: VOLUNTĀTIS (\*YES\*) / NOLUNTĀTIS (\*NO\*)]

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>>

.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]

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 - ACTION PLAN FOR DISSOLUTION OF THE ROMAN 'CONCRETE' {ie.  
#FIVE: #111 / #333} STATE); 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 Kenemit; I am not given to cursing.

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

ONTIC\_OBLIGANS\_177@{

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

#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\*);

G3614@{

@1: Sup: 70 (#70); Ego: 70 (#70),

@2: Sup: 80 (#150 - I INDULGE NOT IN ANGER {%28}); Ego: 10 (#80),

@3: Sup: 19 (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18}); Ego: 20 (#100),

@4: Sup: 29 (#198); Ego: 10 (#110),

@5: Sup: 30 (#228 - I HAVE NO UNJUST PREFERENCES {%40}); Ego: 1 (#111),

@6: Sup: 68 (#296); Ego: 38 (#149),

Male: #296; Feme: #149

} // #311

#311 as [#70, #10, #20, #10, #1, #200] = oikia (G3614): {UMBRA: #21 as #111 % #41 = #29} 1) a house; 1a) an inhabited edifice, a dwelling; 1b) the inmates of a house, the family; 1c) property, wealth, goods

**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: within the \*PRO\* DOMO\* instances shown above: #311 as [#70, #10, #20, #10, #1, #200] = oikia (G3614): {UMBRA: #21 as #111 % #41 =

**#29}** / **#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."

**SOVEREIGN ONTIC NECESSITY (6.5.5.41.0)@{**  
 @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 - KANT'S IDEA B176: \*THE\* \*TRANSCENDENTAL\* \*DOCTRINE\* \*OF\* \*THE POWER\* \*OF\* \*JUDGMENT\* \*OR\* \*ANALYTIC\* \*OF\* \*PRINCIPLES\***); Ego: 41 (**#287**),  
 @8: Sup: 24 (**#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8}**); Ego: 61 (**#348**),  
 @9: Sup: 66 (**#266 - \*PRECEPT\* / \*STATUTE\***); Ego: 42 (**#390 - \*SOVEREIGNTY\* / \*CROWN\***),  
 Male: #266; Feme: #390  
 }

**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]

**TO BBC NEWSWATCH / THE AGE NEWSDESK @ 0811 HOURS ON 7 JANUARY 2019:** "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' {ie. #FIVE: #111 / #333} STATE."

That I have voluntarily done so with respects to my some 24 years informal research into technologizing the existential substance {**#2184 - LAWS OF NATURE v's #1827 - ECCLESIASTICAL LITURGICAL CYCLES**

**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\***

} of QUEEN VICTORIA's LETTERS PATENT dated 29 OCTOBER 1900 as instrumentation to the FEDERATION of the AUSTRALIAN COMMONWEALTH.

<<http://www.grapple369.com/Groundwork/Being%20Human.pdf>>

— **WE #273 - REMEMBER YOUR FORGET** —

"LEST WE FORGET.  
TO FIRST **#288 - REMEMBER.** {@3}

THIS NATION'S TUNE.  
AS SOVEREIGN BEGET.  
ISN'T NAZI DISTEMPER. {@6: Sup: 50 (#310); Ego: 41 (#318 - SEE  
KANT'S SECTION #36 - HOW IS NATURE ITSELF POSSIBLE?)},  
BUT BY PRIVY TRIBUNE. {@7: Sup: 37 (#347 - SEE KANT'S IDEA);  
Ego: 51 (#369 - DISCRIMINATING NORM AS #205 + #164)}  
NO #364 - OBEY, #312 - AID, #273 - ASSIST REGRET."

{@3: Sup: 41 (#175 - I AM NOT A TRANSGRESSOR {%22}); Ego:  
51 (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE  
NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41})}

**IMMANUEL KANT'S PROLEGOMENA (1783 AS APRIORITY TO  
FRENCH REVOLUTION OF 1789) SECTION #36 - HOW IS NATURE  
ITSELF POSSIBLE? AS IDEA: @318: "[IDEA: @318]** This question,  
which is the highest point that transcendental philosophy can ever reach,  
and up to which, as its boundary and completion, it must be taken,  
actually contains two questions.

**FIRST:** How is nature possible in general in the material sense, namely,  
according to intuition, as the sum total of appearances; how are space,  
time, and that which fills them both, the object of sensation, possible in  
general? The answer is: by means of the constitution of our sensibility, in  
accordance with which our sensibility is affected in its characteristic way  
by objects that are in themselves unknown to it and that are wholly  
distinct from said appearances. This answer is, in the book itself, given in  
the TRANSCENDENTAL AESTHETIC, {ie. The first part of the  
Transcendental Doctrine of Elements (see page 137) of Critique of Pure  
Reason} but here in the Prolegomena through the solution of the first  
main question.

**SECOND:** How is nature possible in the *formal* sense, as the sum total of  
the rules to which all appearances must be subject if they are to be  
thought as connected in one experience? The answer cannot come out  
otherwise than: it is possible only by means of the constitution of our  
understanding, in accordance with which all these

**\*REPRESENTATIONS\* \*OF\* \*SENSIBILITY\* \*ARE\*  
\*NECESSARILY\* \*REFERRED\* \*TO\* \*ONE\* \*CONSCIOUSNESS\*,  
\*AND\* \*THROUGH\* \*WHICH\*, \*FIRST\*, \*THE\***



**\*CHARACTERISTIC\* \*MANNER\* \*OF\* \*OUR\* \*THINKING\*,  
\*NAMELY\* \*BY\* \*MEANS\* \*OF\* \*RULES\*, \*IS\* \*POSSIBLE\*,  
\*AND\* \*THEN\*, \*BY\* \*MEANS\* \*OF\* \*THESE\* \*RULES\*,  
\*EXPERIENCE\* \*IS\* \*POSSIBLE\*:**

#111 (@3 - Nature Surmounts Nature: #34 - Engendering Nature [#164  
- **AVOID HETERONOMY AGAINST AUTONOMY**]) ...

166: [11 - **I AM NOT SLUGGISH**]  
168: [26 - **I AM NOT THE CAUSE OF WEEPING TO ANY**]  
169: [18 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS**]  
171: [20 - **I AM NOT UNCHASTE WITH ANY ONE**]  
173: [27 - **I AM NOT GIVEN TO UNNATURAL LUST**]  
175: [22 - **I AM NOT A TRANSGRESSOR**]  
177: [29 - **I AM NOT GIVEN TO CURSING**]  
180: [19 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE**]  
181: [24 - **I LEND NOT A DEAF EAR TO THE WORDS OF  
RIGHTEOUSNESS, 35 - I AM NOT ONE WHO CURSETH THE KING**]  
182: [6 - **I AM NOT FRAUDULENT IN MEASURES OF GRAIN**]  
184: [36 - **I PUT NO CHECK UPON THE WATER IN ITS FLOW**]  
185: [25 - **I AM NOT BOISTEROUS IN BEHAVIOUR**]  
186: [31 - **I AM NOT ONE OF INCONSTANT MIND**]  
191: [32 - **I DO NOT STEAL THE SKINS OF THE SACRED  
ANIMALS**]  
192: [39 - **I AM NOT SWOLLEN WITH PRIDE**]  
196: [37 - **I AM NOT ONE OF LOUD VOICE**]  
197: [33 - **I AM NOT NOISY IN MY SPEECH**]  
200: [8 - **I AM NOT A ROBBER OF SACRED PROPERTY**]

**TOTAL: @166 + @168 + @169 + @171 + @173 + @175 + @177 +  
@180 + @181 + @182 + @184 + @185 + @186 + @191 + @192 +  
@196 + @197 + @200 = #3273 - PRINCIPLE OF MATERIALITY {3  
x #1091: THAT #1092 = 3 x #364 IS THE 'OTH CYCLE OF THE  
JERUSALEM TEMPLE FROM 1550 BCE}: "WHO HATH TAKEN THIS  
\*COUNSEL\* {**

@1 (#1) + @2 (#41) + @3 (#81) + @4 (#369) = #10 (#492) / #12  
= #41 - ONTIC NECESSITY ESPOUSED BY 'ADVICE OF THE PRIVY  
COUNCIL' (**LIBERTÉ** {17 SEPTEMBER 1900}) WHICH IMPLIES A  
TRINOMIAL BASIS TO EMPIRE GOVERNANCE

} AGAINST TYRE {**strength; rock; sharp**}, THE CROWNING CITY, WHOSE MERCHANTS ARE PRINCES, WHOSE TRAFFICKERS ARE THE HONOURABLE OF THE EARTH?" [Isaiah 23:8]

**SECTION VIII:** "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}** UNTO OUR SAID GOVERNOR GENERAL **{#2184 - LAWS OF NATURE AS ANTHROPOLOGICAL COSMOLOGICAL PRINCIPLE / 12 = #182 AS DATE(1996,3,20) + 5 x #364 + #182 = SUNSET 11 SEPTEMBER 2001}**, OR, IN THE EVENT OF HIS DEATH, **#273 - INCAPACITY**, OR ABSENCE, TO SUCH PERSON OR PERSONS AS MAY, FROM TIME TO TIME, UNDER THE PROVISIONS OF THESE OUR LETTERS PATENT, ADMINISTER **{#2184 - LAWS OF NATURE AS ANTHROPOLOGICAL COSMOLOGICAL PRINCIPLE / 13 = #168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26 - \*YHWH\*}}** THE GOVERNMENT OF OUR SAID COMMONWEALTH."

#34 (@7 - Engendering Nature: **#175 {\*MARRIAGE\*} - NATURE AMENDED IN ITS NATURE** [#82 - HONOUR YOUR PARENTS]) ...

84: [2 - **I AM NOT A MAN OF VIOLENCE**]

86: [10 - **I AM NOT A ROBBER OF FOOD**]

102: [4 - **I AM NOT RAPACIOUS**]

104: [7 - **I COMMIT NO FRAUD**]

115: [5 - **I AM NOT A SLAYER OF MEN**]

**TOTAL: @84 + @86 + @102 = \*ROYALTY\*, \*REIGN\* (\*OF\* \*TIME\*), \*KINGDOM\* / \*DAY\*, \*TIME\*, \*YEAR\* + @104 = \*TO\* \*GET\* \*AS\* \*A\* \*POSSESSION\*, \*ACQUIRE\*, \*INHERIT\*, \*POSSESS\* / \*TO\* \*POSSESS\* \*ONESELF\* + @115 = \*MOSES\* \*SEAT\* \*OF\* \*HONOUR\* (\*ROYAL\* \*DIGNITY\*, \*AUTHORITY\*, \*POWER\*) = #491 - PRINCIPLE OF CONTINUITY**

**SECTION IX:** "AND WE DO HEREBY RESERVE TO OURSELVES OUR **@104 - HEIRS AND SUCCESSORS**, FULL **@115 - POWER AND AUTHORITY** FROM **@102 - TIME** TO **@104 - TIME** TO REVOKE, ALTER, OR AMEND THESE OUR LETTERS PATENT, AS TO US OR THEM SHALL SEEM MEET."

Which is to be wholly distinguished from insight into objects in themselves. This answer is, in the book itself, given in the TRANSCENDENTAL LOGIC, {ie. The second part of the Transcendental Doctrine of Elements, coordinate with the Aesthetic, though much longer (see page 137) of Critique of Pure Reason} but here in the *Prolegomena*, in the course of solving the second main question.

But how this characteristic property of our sensibility itself may be possible, or that of our understanding and of the necessary apperception that underlies it and all thinking, cannot be further solved and answered, because we always have need of them in turn for all answering and for all thinking of objects.

There are many **#2184 - LAWS OF NATURE** that we can know only through experience, but lawfulness in the connection of appearances, i.e., nature in [IDEA: @319] general, we cannot come to know through any experience, because experience itself has need of such laws, which lie *a priori* at the basis of its possibility.

The possibility of experience in general is thus at the same time the **#2184 - UNIVERSAL LAW OF NATURE**, and the principles of the former are themselves the laws of the latter. For we are not acquainted with nature {ie. **#1827 = 4 x #364 + #371**} except as the sum total of appearances, i.e., of the representations in us, and so we cannot get the laws of their connection from anywhere else except the principles of their connection in us, i.e., from the conditions of necessary **\*UNIFICATION\* \*IN\* \*ONE\* \*CONSCIOUSNESS\***, which unification constitutes the possibility of experience.

According to IMMANUEL KANT, DAVID HUME (died 25 August 1776, Edinburgh) was a Scottish Enlightenment philosopher, historian, economist, and essayist, who is best known today for his highly influential system of philosophical empiricism, skepticism, and naturalism, who had raised objections to the notions of equality and congruence (among others) within geometry, which objections appealed to experience

(Treatise, i.ii.4.4, pp. 42–53), thereby subjecting mathematics to experience, and whereby he also **\*INCORRECTLY\*** rejected **THE CONCEPTION THAT MATHEMATICS CONSIDERS ITS OBJECTS INDEPENDENTLY OF THEIR EXISTENCE IN NATURE:**

**#2184 - (#390 + #312 + #390) = #1092 as 'OTH CYCLE of 3 x #364 / 4 = #273 - \*MOMENT\***

As an IDEA that the **#2184 - NATURE AND SO TO SPEAK THE \*LEGAL\* \*CONSTITUTION\* \*OF\* \*THIS\* \*PROVINCE\* \*OUGHT\* \*REST\* \*ON\* \*COMPLETELY\* \*DIFFERENT\* \*PRINCIPLES\***, namely solely on the principle of **#312 - CONTRADICTION:**

**#364 - ADMITTANCE + #312 - RESISTANCE {**

**\*WITHERED\* \*STATE\* \*WREATHS\*** / RUSSIAN DIALECTS OF CONTRADICTIONS ON NOVICHOK #274 - PERFUME POISONING

v's

**#364 x 4 + #371 = #1827 - ROMAN CATHOLIC LITURGICAL CYCLE BLASPHEMY CENTRED UPON 30 NOVEMBER AS SAINT ANDREWS CAUSE CÉLÈBRE} +**

**#728 - REACTANCE {8 x #91 = 2 x #273 + #182 - \*LIMIT\*} + #390 - BRITISH CROWN (CALENDAR (NEW STYLE) ACT 1750 / ROYAL ASSENT: 27 MAY 1751) / AMERICAN INDEPENDENCE (4 JULY 1776) + #390 - \*WREATHS\* / ROBBERS / EXTORTION = #2184 {#24 x #7 x #13 - PRIESTLY SERVICE DIVISIONS TO JERUSALEM TEMPLE FROM 1550 BCE - [LUKE 1:5]}**

AS UNCONSCIONABLE AND UNCONSTITUTIONAL CONDUCT AS BREACHES TO QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900 {

**#371** - \*SAINT\* \*ANDREWS\* \*AS\* \*ROMAN\* \*CATHOLIC\* \*30\*  
\*NOVEMBER\* \*FIVE\* \*YEAR\*: 4 x #364 + #371 = #1827 \*LITURGICAL\*  
\*CALENDAR\*,

**#288** - \*REMEMBRANCE\* \*USING\* \*ROMAN\* \*EMPIRE\* / \*NAZI\*  
\*PROTOTYPE\*,

**#390** - \*WREATHS\* / \*SOVEREIGNTY\*,

**#312** - \*WITHERED\* \*STATE\* \*WREATHS\* \*USING\* \*ROMAN\* \*EMPIRE\*  
/ \*NAZI\* \*PROTOTYPE\*,

**#419** - \*SLAUGHTER\*

} OF DETERMINED AND PREMEDITATED BOER / ANZAC DEFAMATION  
OCCASIONING RACIAL HATRED, ANTI-SEMITISM BY ESPECIALLY ROMAN  
CATHOLICS / FREEMASONRY AS KNIGHTS TEMPLARS BEING AN  
UNLAWFUL FOREIGN POWER AND PSYCHOSEXUAL SLANDER AGAINST  
WHICH THEY HAVE NOT BEEN RESPONSIVE.

**GNOSIS EX MACHINA {#2184}: @6 - PRINCIPLE OF ENQUIRY  
{#364}; @7 - PRINCIPLE OF CONTRADICTION {#312}; @8 -  
PRINCIPLE OF SYNCRETIC SUCCESSION {#273}**

**IMMANUEL KANT'S PROLEGOMENA (1783) IDEA: @319: "There are  
many \*LAWS\* \*OF\* \*NATURE\* {ie.**

#24 x #7 x #13 as #2184 ipso facto

6 x #364 - PRINCIPLE OF ENQUIRY AS **OBEDIENT(H7522) {#273 as  
[#6, #7, #20, #200, #40] = zeker (H2143): 1)  
\*REMEMBRANCE\*},**

7 x #312 - PRINCIPLE OF CONTRADICTION AS **AIDING(H5826) {#273  
as [#40, #50, #8, #40, #5, #10, #70, #50] = mnemeion (G3419):  
1) \*SEPULCHRE\*},**

8 x #273 - PRINCIPLE OF SYNCRETIC SUCCESSION AS ASSISTING /  
**DEVOTE ONESELF(H5144) {#273 as [#1, #200, #9, #5, #50, #8]  
= asthenes (G0772 ): 1) \*WEAK\*; \*INCAPACITY\*}**

UNTO THE GOVERNOR GENERAL {#2184 - LAWS OF NATURE AS  
**ANTHROPOLOGICAL COSMOLOGICAL PRINCIPLE / 12 = #182 AS  
DATE(1996,3,20) + 5 x #364 + #182 = SUNSET 11 SEPTEMBER  
2001}** IS A REQUIREMENT OF ALL CITIZENS UNDER SECTION VIII OF  
QUEEN VICTORIA'S LETTERS PATENT

} that we can know only through experience, but lawfulness in the  
connection of appearances, i.e., nature in general, we cannot come to  
know through any experience, because experience itself has need of such  
laws, which lie *a priori* at the basis of its possibility.

That there was a determined campaign of partiality shown to the BOER  
WAR MEMORIAL established on 29 OCTOBER 1909 being the cornerstone  
of Australian identity as ethos of "#OBEDIENT, #AIDING AND  
#ASSISTING" and we reject CATEGORICALLY their 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 {**HETEROS: #FIVE [#111/#333 \*\*\*] / TORAH:  
#FIVE [#114/#342 \*\*\*]**} against the INTELLECTUS AS GENITIVE  
VOLUNTĀTIS whether by NEGLECT or forced WILL {#235 - **ADOLF  
HITLER'S (1941 - 1944) TABLE TALK ON 7 JUNE 1942 AS IDEA:  
\*ANYONE\* \*WHO\* \*FOR\* \*FALSE\* \*REASONS\* \*OF\* \*MERCY\*  
\*DEVIATES\* \*FROM\* \*THIS\* \*CLEAR\* \*PRINCIPLE\* \*IS\*  
\*AIDING\*, \*WILLINGLY\* \*OR\* \*UNWILLINGLY\*, \*THE\*  
\*DISSOLUTION\* \*OF\* \*THE\* \*STATE\***} upon our War Dead and to  
usurp @1 {**HETEROS: #ONE [#99/#297 \*\*\*] / TORAH: #ONE  
[#78/#234 \*\*\*]**} the SOVEREIGNTY embodied within the Governor  
General as ANTHROPIC COSMOLOGICAL PRINCIPLE {#2184}.

The possibility of experience in general is thus at the same time the universal law of nature, and the principles of the former are themselves the laws of the latter. For we are not acquainted with nature except as the sum total of appearances, i.e., of the representations in us, and so we cannot get the laws of their connection from anywhere else except the **\*PRINCIPLES\*** {ie. #390 + #312 + #390 = #1092 or #364 + #312 + #728 + #390 + #390 = @2184} **\*OF\* \*THEIR\* \*CONNECTION\* \*IN\* \*US\*, i.e., \*FROM\* \*THE\* \*CONDITIONS\* \*OF\* \*NECESSARY\* \*UNIFICATION\* \*IN\* \*ONE\* \*CONSCIOUSNESS\*, \*WHICH\* \*UNIFICATION\* \*CONSTITUTES\* \*THE\* \*POSSIBILITY\* \*OF\* \*EXPERIENCE\*." [page 70]**

Even the main proposition that has been elaborated throughout this entire part, that **#2184 - UNIVERSAL LAWS OF NATURE** can be cognized a priori, already leads by itself to the proposition: **\*THAT\* \*THE\* \*HIGHEST\* \*LEGISLATION\* \*FOR\* \*NATURE\* \*MUST\* \*LIE\* \*IN\* \*OUR\* \*SELF\***, i.e., in our understanding, and that we must not seek the **#2184 - UNIVERSAL LAWS OF NATURE** from nature by means of experience, but, conversely, must seek nature, as regards its universal conformity to law, solely in the conditions of the possibility of experience that lie in our sensibility and understanding; for how would it otherwise be possible to become acquainted with these laws a priori, since they are surely not rules of analytic cognition, but are genuine synthetic amplifications of cognition? Such agreement, and indeed necessary agreement, between the principles of possible experience and the laws of the possibility of nature, can come about from only two causes: either these laws are taken from nature by means of experience, or, conversely, nature is derived from the laws of the possibility of experience in general and is fully identical with the mere universal lawfulness of experience. The first one contradicts itself, for the universal laws of nature can and must be cognized a priori (i.e., independently of all experience) and set at the foundation of all empirical use of the understanding; so only the second remains.

We must, however, distinguish empirical **#2184 - LAWS OF NATURE**, which always presuppose particular perceptions, from the pure or

universal laws of nature, which, without having particular perceptions underlying them, contain merely the conditions for the necessary unification of such perceptions in one experience; with respect to the latter laws, nature and *possible* experience are one and the same, and since in possible experience the lawfulness rests on the necessary connection of appearances in one experience (without which we would not be able to cognize any object of the sensible world at all), and so on the original laws of the understanding, then, even though it sounds strange at first, it is nonetheless certain, if I say with respect to the **#2184 - UNIVERSAL LAWS OF NATURE**: *the understanding does not draw its (a priori) laws from nature, but prescribes them to it.*" [Pages 69-72]

**IMMANUEL KANT'S PROLEGOMENA (1783 AS APRIORITY TO FRENCH REVOLUTION OF 1789) IDEA: @347:** "Therefore freedom{ie. **#2184 - FREEDOM from #1827 - OPPRESSION**} does not impede the **#2184 - NATURAL LAW OF 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.

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 **SUBALTERNATE 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 **#2184 - 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 the [IDEA: @347] same time be seen as a mere subordinated beginning with respect to the series of appearances {ie.

**#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

}, and can without **#312 - \*CONTRADICTION\*** be considered in the  
former respect as free, in the latter (since the action is mere appearance)  
as subject to natural necessity." [Pages 97-98]

- dolf

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