

**REGISTRAR'S OFFICE
COUNTY COURT OF VICTORIA
134 COMMERCIAL ROAD
MORWELL VICTORIA 3840**

COUNTY COURT APPEAL CASE NUMBERS:

**AP-18-0609 / AP-18-0775 / AP-18-0794 / AP-18-2201 /
AP-18-2202**

26 AUGUST 2019

.jackNote@zen: 4, row: 4, col: 9, nous: 66 [Date: 2019.8.26, Time: 10:15 hrs, Super: #417 / #52 - So What?, Returning to the Origin; I-Ching: H45 - Gathering, Congregation, Clustering, Gathering together (massing), Finished; Tetra: 61 - Embellishment, Ego: #233 / #66 - Strategic Reversal, Putting Oneself Behind; I-Ching: H41 - Diminution, Decrease, Diminishing; Tetra: 55 - Diminishment]

This correspondence is provided in accordance with previous undertaking to the COUNTY COURT as directions by before Judge MULLAY within these MATTERS of APPEAL at the FILING HEARING of 3 APRIL 2019 regarding the requirement for a redaction of the ANALOGIES OF EXPERIENCE as being distinct from any argumentation. However immediately after making our last as SIXTH PART of such FILING SUBMISSION comprising some #197 pages and dated 25 MARCH 2019 we began our GRUMBLE PROJECT which is a continuance of our Informal Research for the further development of the earlier GRAPPLE369 PROTOTYPE as a theoretical and conceptual metaphysical Noumenon, comprising a cubic spacial overlay associated with DAO OF NATURE (Chinese: **ZIRAN**) / COURSE (Greek: **TROCHOS**) OF NATURE (Greek: **GENESIS**) [James 3:6] otherwise broadly known as the DAO TE CHING: $9 \times 9 \times 9 = \#729 / 2 = 364.5$ days / $\#81 = 4.5$ days, $7 \times \#369$ MAGIC SQUARES and the HETEROSQUARE SPIROGYRA ORDER array which is then keyed to BIBLICAL HEBREW ($22/7 =$ RATIONAL PI) / GREEK ($24 \times 7 \times 13 = \#2184 / 6 = \#364$) LEXICON as its CATEGORIES OF UNDERSTANDING.

<p>HETEROS #TWO (#102 / #306)</p> <p>1</p> <p>TORAH #TWO (#87 / #261)</p>	<p>HETEROS #NINE (#231 / #693)</p> <p>2</p> <p>TORAH #NINE (#231 / #693)</p>	<p>HETEROS #FOUR (#108 / #324)</p> <p>3</p> <p>TORAH #FOUR (#105 / #315)</p>
<p>HETEROS #SEVEN (#117 / #351)</p> <p>8</p> <p>TORAH #SEVEN (#132 / #396)</p>	<p>HETEROS #FIVE (#111 / #333)</p> <p>9</p> <p>TORAH #FIVE (#114 / #342)</p>	<p>HETEROS #THREE (#105 / #315)</p> <p>4</p> <p>TORAH #THREE (#96 / #288)</p>
<p>HETEROS #SIX (#114 / #342)</p> <p>7</p> <p>TORAH #SIX (#123 / #369)</p>	<p>HETEROS #ONE (#99 / #297)</p> <p>6</p> <p>TORAH #ONE (#78 / #238)</p>	<p>HETEROS #EIGHT (#120 / #360)</p> <p>5</p> <p>TORAH #EIGHT (#141 / #423)</p>

<<http://www.grapple369.com/images/Grumble-HeteroSquare-Order.jpeg>>

That we thereby completely circumscribed the KING JAMES BIBLE {

Circa 1604 / 1611 CE which back in the day when there was clearly defined a language / sovereign dynamic and prior to the SECOND VATICAN COUNCIL was a means to assert SOVEREIGNTY

} by providing lexicon expansion functionality for the biblical narrative against an ONTIC (ie. Chinese DAOist HAN Dynasty 206 BCE to 220 CE EMPIRE GOVERNANCE) TRINOMIAL EPISTEMOLOGICAL PREMISE TO ITS HERMENEUTICS by usage of a REVERSE TRANSCRIPTASE INHIBITOR being published in 4 BCE as distinct from the BINOMIAL STASIS of ROMAN CATHOLICISM / EMPIRE GOVERNANCE.

This usage of a REVERSE TRANSCRIPTASE INHIBITOR as a concise EPISTEMOLOGICAL PREMISE so as to facilitate translation has a historical precedent in the instance of Seventy-two Jewish scholars who were asked

by the Greek King of Egypt Ptolemy II Philadelphus (285–247 BCE) to translate the Torah from Biblical Hebrew into Greek for inclusion within the Library of Alexandria and the Septuagint was handed in to Ptolemy on the date of an annual fast (Η μεταφραση των Εβδομηκοντα {**@1**: Sup: 79 - **DIFFICULTIES**: NAN (**#79**); Ego: 48 - **RITUAL**: LI (**#48**)}) known as the Tenth of Tevet fast (7 January 2020) and also mourning for the Jewish people according to [2 Kings 25:1] on the 10th day of the 10th month (Tebet), in the ninth year of Zedekiah's reign (December 587 BCE), Nebuchadnezzar, the Babylonian king, began the siege of Jerusalem.

The Septuagint is the earliest extant Koine Greek (ie. the Alexandrian dialect) translation of the Hebrew scriptures which was in wide use by the time of Jesus and Paul of Tarsus because most Jews could no longer read Hebrew. For this reason it is quoted more often than the Hebrew Old Testament in the New Testament, particularly in the Pauline epistles, by the Apostolic Fathers, and later by the Greek Church Fathers.

The Translation of the Seventy, derives from the story recorded in the Letter of Aristeas that the Septuagint was translated at the request of Ptolemy II Philadelphus (285–247 BCE) by 70 Jewish scholars or, according to later tradition, 72, with six scholars from each of the Twelve Tribes of Israel, ***WHO* *INDEPENDENTLY* *PRODUCED* *IDENTICAL* *TRANSLATIONS***:

[H, {**@1**: Sup: 8 - **OPPOSITION**: KAN (**#8**); Ego: 8 - **OPPOSITION**: KAN (**#8**)},
μεταφραση, {**@2**: Sup: 47 - **PATTERN**: WEN (**#55**); Ego: 21 - **RELEASE**: SHIH (**#29**)},
των, {**@3**: Sup: 62 - **DOUBT**: YI (**#117**); Ego: 16 - **CONTACT**: CHIAO (**#45** - **I AM NOT A DOER OF WRONG** {**%1**})},
Εβδομηκοντα] {**@4**: Sup: 32 - **LEGION**: CHUANG (**#149**: **SEE KANT'S IDEAS: @B187 / @B188 BELOW**); Ego: 3 - **MIRE**: HSIEN (**#48**)}

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEAS @B187 - *GADFLY* / @B188 ON THE TRANSCENDENTAL DOCTRINE OF THE POWER OF JUDGMENT (OR ANALYTIC OF PRINCIPLES) SYSTEM OF ALL PRINCIPLES OF THE PURE UNDERSTANDING: "A priori principles bear this name not only because they contain in themselves the grounds for other judgments, but also because they are not themselves grounded in higher and more general cognitions. [**IDEA @A149**] This property does not, however, exempt them from all proof. For ***ALTHOUGH* *SUCH* *A* *PRINCIPLE* *CANNOT* *BE* *TAKEN* *FURTHER* *OBJECTIVELY*, *BUT* *UNDERLIES* *ALL* *COGNITION* *OF* *ITS* *OBJECT*, *THIS* *DOES* *NOT* *AT* *ALL* *PREVENT* *ITS* *BEING* *POSSIBLE* *OR* *EVEN* *NECESSARY* *TO* *CREATE* *A* *PROOF* *FROM* *THE* *SUBJECTIVE***

SOURCES *OF* *THE* *POSSIBILITY* *OF* *A* *COGNITION* *OF* *AN* *OBJECT* *IN* *GENERAL, for otherwise the proposition would, for all that, carry the highest suspicion of being a purely fraudulent assertion." [page 178]

H {**@1**: Sup: 8 - **OPPOSITION**: KAN (#8); Ego: 8 - **OPPOSITION**: KAN (#8)},

[μ, {**@1**: Sup: 40 - **LAW/MODEL**: FA (#40); Ego: 40 - **LAW/MODEL**: FA (#40)},

ε, {**@2**: Sup: 45 - **GREATNESS**: TA (#85); Ego: 5 - **KEEPING SMALL**: SHAO (#45 - **I AM NOT A DOER OF WRONG** {%1})},

τ, {**@3**: Sup: 21 - **RELEASE**: SHIH (#106); Ego: 57 - **GUARDEDNESS**: SHOU (#102 - **I AM NOT RAPACIOUS** {%4})},

α, {**@4**: Sup: 22 - **RESISTANCE**: KE (#128); Ego: 1 - **CENTRE**: CHUNG (#103)},

φ, {**@5**: Sup: 36 - **STRENGTH**: CH'IANC (#164); Ego: 14 - **PENETRATION**: JUI (#117)},

ρ, {**@6**: Sup: 55 - **DIMINISHMENT**: CHIEN (#219); Ego: 19 - **FOLLOWING**: TS'UNG (#136)},

α, {**@7**: Sup: 56 - **CLOSED MOUTH**: CHIN (#275); Ego: 1 - **CENTRE**: CHUNG (#137)},

ς, {**@8**: Sup: 13 - **INCREASE**: TSENG (#288); Ego: 38 - **FULLNESS**: SHENG (#175 - **I AM NOT A TRANSGRESSOR** {%22})},

η] {**@9**: Sup: 21 - **RELEASE**: SHIH (#309); Ego: 8 - **OPPOSITION**: KAN (#183)}

G1218@{

@1: Sup: 4 - **BARRIER**: HSIEN (#4); Ego: 4 - **BARRIER**: HSIEN (#4),

@2: Sup: 12 - **YOUTHFULNESS**: T'UNG (#16); Ego: 8 -

OPPOSITION: KAN (#12),

@3: Sup: 52 - **MEASURE**: TU (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}); Ego: 40 - **LAW/MODEL**: FA (#52),

@4: Sup: 41 - **RESPONSE**: YING (#109); Ego: 70 - **SEVERANCE**: KE (#122),

@5: Sup: 79 - **DIFFICULTIES**: NAN (#188); Ego: 38 - **FULLNESS**: SHENG (#160),

Male: #188; Feme: #160

} // #322

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

UMBRA: #322 % #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 - **GATHERING:** LIEN (**#35**); Ego: 35 - **GATHERING:** LIEN (**#35**),

@2: Sup: 29 - **DECISIVENESS:** TUAN (**#64**); Ego: 75 - **FAILURE:** SHIH (**#110**),

@3: Sup: 36 - **STRENGTH:** CH'IANG (**#100**); Ego: 7 - **ASCENT:** SHANG (**#117**),

@4: Sup: 19 - **FOLLOWING:** TS'UNG (**#119**); Ego: 64 - **SINKING:** CH'EN (**#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS { %24 } / I AM NOT ONE WHO CURSETH THE KING { %35 }**),

Male: #119; Feme: #181

} // #181

@45 + @102 + @175 = #322 as [#4, #8, #40, #70, #200] = dēmos (G1218): {UMBRA: #77 as #322 % #41 = #35} 1 the people, the mass of people assembled in a public place;

<http://www.grapple369.com/Grumble/?idea:{322}>>

[τ, {@1: Sup: 57 - **GUARDEDNESS:** SHOU (**#57**); Ego: 57 - **GUARDEDNESS:** SHOU (**#57**)},

ω, {@2: Sup: 47 - **PATTERN:** WEN (**#104 - I COMMIT NO FRAUD { %7 }**); Ego: 71 - **STOPPAGE:** CHIH (**#128**)},

v] {@3: Sup: 16 - **CONTACT:** CHIAO (**#120**); Ego: 50 - **VASTNESS / WASTING:** T'ANG (**#178**)}

H935@{

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

@2: Sup: 1 - **CENTRE:** CHUNG (**#7**); Ego: 76 - **AGGRAVATION:** CHU (**#82**),

@3: Sup: 3 - **MIRE:** HSIEN (**#10**); Ego: 2 - **FULL CIRCLE:** CHOU (**#84 - I AM NOT A MAN OF VIOLENCE { %2 }**),

@4: Sup: 9 - **BRANCHING OUT:** SHU (**#19**); Ego: 6 - **CONTRARIETY:** LI (**#90**),

@5: Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#29**); Ego: 1 - **CENTRE:** CHUNG (**#91**),

@6: Sup: 15 - **REACH: TA (#44)**; Ego: 5 - **KEEPING SMALL: SHAO (#96)**,

@7: Sup: 21 - **RELEASE: SHIH (#65)**; Ego: 6 - **CONTRARIETY: LI (#102 - I AM NOT RAPACIOUS {%4})**,

Male: #65; Feme: #102

} // #426

@84 + @102 = @186 - I AM NOT ONE OF INCONSTANT MIND

In detail, the work relates how the king of Egypt, Ptolemy II Philadelphus, is urged by his chief librarian Demetrios of Phaleron to have the Hebrew Law translated into Greek, and so add the knowledge of the Hebrews to the vast collection of books the empire had already collected. The king responds favourably, including giving freedom to Jews who had been taken into captivity by his predecessors, and sending lavish gifts (which are described in great detail) to the **#426 - *TEMPLE*** in Jerusalem along with his envoys.

H1004@{

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

@2: Sup: 8 - **OPPOSITION: KAN (#14)**; Ego: 2 - **FULL CIRCLE: CHOU (#8)**,

@3: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#24)**; Ego: 2 - **FULL CIRCLE: CHOU (#10)**,

@4: Sup: 20 - **ADVANCE: CHIN (#44)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#20)**,

@5: Sup: 15 - **REACH: TA (#59)**; Ego: 76 - **AGGRAVATION: CHU (#96)**,

@6: Sup: 21 - **RELEASE: SHIH (#80)**; Ego: 6 - **CONTRARIETY: LI (#102 - I AM NOT RAPACIOUS {%4})**,

Male: #80; Feme: #102

} // #426

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

UMBRA: #412 % #41 = #2 - Contrast of Terms, Self-Culture; I-Ching: **H11** - Peace, Pervading, Greatness; Tetra: **16** - Contact;

THOTH MEASURE: #2 - Oh thou who boldest the fire, and makest thine appearance in Cher-aba; I am not a man of violence.

#VIRTUE: With Full Circle (no. #2), a return to virtue.

#TOOLS: With Defectiveness (no. #10), the crooked.

#POSITION: With Going to Meet (no. #42), a counter turn towards punishment.

#TIME: With Bold Resolution (no. #30), the straight?

#CANON: #84

ONTIC_OBLIGANS_84@{

@1: Sup: 2 - **FULL CIRCLE:** CHOU (#2); Ego: 2 - **FULL CIRCLE:** CHOU (#2),

@2: Sup: 12 - **YOUTHFULNESS:** T'UNG (#14); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#12),

@3: Sup: 54 - **UNITY:** K'UN (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}**); Ego: 42 - **GOING TO MEET:** YING (#54),

@4: Sup: 3 - **MIRED:** HSIEN (#71); Ego: 30 - **BOLD RESOLUTION:** YI (#84 - **I AM NOT A MAN OF VIOLENCE {%2}**),

Male: #71; Feme: #84

} // #84

@45 + @102 + @175 = #322 + @104 = #426 as [#6, #2, #2, #10, #400, #6] = bayith (H1004): {UMBRA: #4 as #412 % #41 = #2} 1) *HOUSE*; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (fig.); 1d) of Sheol; 1e) *OF* *ABODE* *OF* *LIGHT* *AND* *DARKNESS*; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaph.); 8) (TWOT) *TEMPLE*; 9) on the inside; 10) within;

The high priest chooses exactly six men from each of the twelve tribes, giving 72 in all; he gives a long sermon in praise of the Law. On arrival at Alexandria, the translators were greeted by the king and given a **#722 - *SUMPTUOUS* *BANQUET*** {#722 as [#6, #10, #300, #400, #6]} = shâthâh (H8354): {UMBRA: #19 as #705 % #41 = #8} 1) to drink; 1a) (Qal); 1a1) to drink; i) of drinking cup of God's wrath, of slaughter, of wicked deeds (fig); 1a2) *TO* *FEAST*; 1b) (Niphal) to be drunk} for the next **#722 - *SEVEN* *DAYS*** {#722 as [#10, #300, #2, #10, #400]} = shâbath (H7673): {UMBRA: #11 as #702 % #41 = #5} 1) to cease, desist, rest; 1a) (Qal); 1a1) to cease; 1a2) to rest, desist (from labour); 1b) (Niphal) to cease; 1c) (Hiphil); 1c1) to cause to cease, put an end to; 1c2) to exterminate, destroy; 1c3) to cause to desist from; 1c4) to remove; 1c5) to cause to fail; 1d) (Qal) *TO* *KEEP* *OR* *OBSERVE* *THE* *SABBATH*} puts philosophical questions to the translators, the wise answers to which are related in full. They were then closeted in a secluded **#426 - *HOUSE*** on the island of Pharos close to the seashore:

[Φ, {**@1:** Sup: 14 - **PENETRATION:** JUI (#14); Ego: 14 - **PENETRATION:** JUI (#14)},

a, {@2: Sup: 15 - **REACH**: TA (#29); Ego: 1 - **CENTRE**: CHUNG (#15)},
p, {@3: Sup: 34 - **KINSHIP**: CH'IN (#63); Ego: 19 - **FOLLOWING**: TS'UNG (#34)},
o, {@4: Sup: 23 - **EASE**: YI (#86 - **I AM NOT A ROBBER OF FOOD** {%10}); Ego: 70 - **SEVERANCE**: KE (#104 - **I COMMIT NO FRAUD** {%7})},
c] {@5: Sup: 61 - **EMBELLISHMENT**: SHIH (#147); Ego: 38 - **FULLNESS**: SHENG (#142)}

H7043@{

@1: Sup: 30 - **BOLD RESOLUTION**: YI (#30); Ego: 30 - **BOLD RESOLUTION**: YI (#30),
@2: Sup: 49 - **FLIGHT**: T'AO (#79); Ego: 19 - **FOLLOWING**: TS'UNG (#49),
@3: Sup: 79 - **DIFFICULTIES**: NAN (#158 - **I AM NOT HOT OF SPEECH** {%23}); Ego: 30 - **BOLD RESOLUTION**: YI (#79),
@4: Sup: 28 - **CHANGE**: KENG (#186 - **I AM NOT ONE OF INCONSTANT MIND** {%31}); Ego: 30 - **BOLD RESOLUTION**: YI (#109),
Male: #186; Feme: #109
} // #190

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

UMBRA: #160 % #41 = #37 - Non-Deeming Action, Government Administration; I-Ching: **H40** - Release, Deliverance, Taking-Apart, Untangled; Tetra: **21** - Release;

THOTH MEASURE: #37 - Oh Striker, who makest thine appearance in Heaven; I am not one of loud voice.

#VIRTUE: Purity (no. #37) means the Way of the ruler.
#TOOLS: Compliance (no. #77) means the subject's preservation.
#POSITION: With Penetration (no. #14), a sharp advance.
#TIME: With Dimming (no. #68), an impeded walk.
#CANON: #196

ONTIC_OBLIGANS_196@{

@1: Sup: 37 - **PURITY**: TS'UI (#37); Ego: 37 - **PURITY**: TS'UI (#37),
@2: Sup: 33 - **CLOSENESS**: MI (#70); Ego: 77 - **COMPLIANCE**: HSUN (#114),
@3: Sup: 47 - **PATTERN**: WEN (#117); Ego: 14 - **PENETRATION**: JUI (#128),
@4: Sup: 34 - **KINSHIP**: CH'IN (#151); Ego: 68 - **DIMMING**: MENG

(#196 - I AM NOT ONE OF LOUD VOICE {%37}),
Male: #151; Feme: #196
} // #196

@86 + @104 = #190 as [#30, #100, #30, #30] = qâlal (H7043):
{UMBRA: #94 as #160 % #41 = #37} 1) to be slight, be swift, be trifling, be of little account, be light; **1a)** (Qal); **1a1)** to be slight, be abated (of water); **1a2)** to be swift; **1a3)** to be trifling, be of little account; **1b)** (Niphal); **1b1)** to be swift, show oneself swift; **1b2)** to appear trifling, be too trifling, be insignificant; **1b3)** to be lightly esteemed; **1c)** (Piel); **1c1)** to make despicable; **1c2) *TO* *CURSE*;**
1d) (Pual) ***TO* *BE* *CURSED*;** **1e)** (Hiphil); **1e1)** to make light, lighten; **1e2)** to treat with contempt, bring contempt or dishonour; **1f)** (Pilpel); **1f1)** to shake; **1f2)** to whet; **1g)** (Hithpalpel) to shake oneself, be moved to and fro;

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEA @A142: "Still less does an object of experience or an image of the object match an empirical concept, but such a concept always relates immediately to the schema of the imagination, as a rule for determining our intuition according to a certain general concept. The concept of dog signifies a rule according to which my imagination can specify the figure of a four-footed animal in general, without being restricted to any one particular shape presented to me by experience, or even to any possible image that I can exhibit in concreto.

This ***SCHEMATISM* *OF* *OUR* *UNDERSTANDING* *WITH* *RESPECT* *TO* *THE* *APPEARANCES* *AND* *THEIR* *BARE* *FORM* *IS* *A* *HIDDEN* *ART* *IN* *THE* *DEPTHS* *OF* *THE* *HUMAN* *SOUL***, whose true operations are difficult ever to divine from nature and place unveiled before our eyes:

THE STORY IS ALSO FOUND IN THE TRACTATE MEGILLAH OF THE BABYLONIAN TALMUD: "King Ptolemy once gathered 72 Elders. He placed them in 72 chambers, each of them in a separate one, without revealing to them why they were summoned. He entered each one's room and said: "Write for me the Torah of Moshe, your teacher". ***GOD* *PUT* *IT* *IN* *THE* *HEART* *OF* *EACH* *ONE* *TO* *TRANSLATE* *IDENTICALLY* *AS* *ALL* *THE* *OTHERS* *DID***." [<https://en.wikipedia.org/wiki/Septuagint>]

This much only can we say: an image is a product of the empirical faculty of productive imagination, the schema of sensory concepts (such as figures in space) is a product and as it were a monogram of the pure a priori imagination, through which and according to which images first become possible – which images, however, must always be connected

with the concept only through the schema that they designate, and are in themselves not fully congruent with that concept. The schema of a pure concept of the understanding, by contrast, is something that cannot be brought into any image at all, but is only the pure synthesis that expresses the category, a synthesis according to a rule of unity in accordance with concepts in general, and is a transcendental product of the imagination that pertains to the determination of the inner sense in general with respect to all representations in accordance with the conditions of its form (time), insofar as those representations are to be connected together a priori in one concept according to the unity of apperception." [pages 175 to 176]

Where the celebrated 110 m. high lighthouse {ie. **ABODE OF LIGHT AND DARKNESS**}, one of the Seven Wonders of the Ancient World, had just been finished. The 72 translators then complete their task in exactly 72 days. The Jews of Alexandria, on hearing the Law read in Greek, request copies and lay a **#190 - *CURSE*** on anyone who would change the translation. The king then rewards the translators lavishly and they return home. [<https://biblearchaeology.org/research/new-testament-era/4022-a-brief-history-of-the-septuagint>]

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

UMBRA: #9 % #41 = #9 - Inconstancy of Achievement, Practicing Placidity; I-Ching: **H7** - The Army, Leading, Troops; Tetra: **32** - Legion;

THOTH MEASURE: #9 - Oh Breaker of bones, who makest thine appearance in Sutenhunen; I am not a teller of lies.

#VIRTUE: If it is Branching Out (no. #9), it comes, but

#TOOLS: If it is Flight (no. #49), it flees.

#POSITION: As to Greatness (no. #45), it is the outside, but

#TIME: As to Closing In (no. #58), it is the inside.

#CANON: #161

ONTIC_OBLIGANS_161@{

@1: Sup: 9 - **BRANCHING OUT: SHU (#9)**; Ego: 9 - **BRANCHING OUT: SHU (#9)**,

@2: Sup: 58 - **GATHERING IN: HSI (#67)**; Ego: 49 - **FLIGHT: T'AO (#58)**,

@3: Sup: 22 - **RESISTANCE: KE (#89)**; Ego: 45 - **GREATNESS: TA (#103)**,

@4: Sup: 80 - **LABOURING: CH'IN (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**; Ego: 58 - **GATHERING IN: HSI (#161 - I AM NOT A TELLER OF LIES {%9})**,

Male: #169; Feme: #161

} // #161

@45 + @102 + @175 = #322 + @104 = #426 as [#6, #400, #2, #6, #1, #5, #6] = bôw' (H935): {UMBRA: #3 as #9 % #41 = #9} 1) to go in, enter, come, go, come in; 1a) (Qal); 1a1) to enter, come in; 1a2) to come; i) to come with; ii) *TO* *COME* *UPON*, *FALL* *OR* *LIGHT* *UPON*, *ATTACK* (*ENEMY*); iii) to come to pass; 1a3) to attain to; 1a4) to be enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in; 1b2) to carry in; 1b3) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; 1b4) to bring to pass; 1c) (Hophal); 1c1) to be brought, brought in; 1c2) to be introduced, be put;

<<http://www.grapple369.com/Grumble/?idea:{426}>>

A main goal of the 2nd-century author seems to be to establish the superiority of the Greek Septuagint text over any other version of the Hebrew Bible. The author is noticeably pro-Greek, portraying Zeus as simply another name for the god of Israel, and while criticism is lodged against idolatry and Greek sexual ethics, the argument is phrased in such a way as to attempt to persuade the reader to change, rather than as a #426 - *HOSTILE* *ATTACK*. The manner in which the author concentrates on describing Judaism, and particularly its temple in Jerusalem could be viewed as an attempt to proselytise. [<https://en.wikipedia.org/wiki/Letter_of_Aristeas>]

[E, {@1: Sup: 5 - KEEPING SMALL: SHAO (#5); Ego: 5 - KEEPING SMALL: SHAO (#5)},
β, {@2: Sup: 7 - ASCENT: SHANG (#12); Ego: 2 - FULL CIRCLE: CHOU (#7)},
δ, {@3: Sup: 11 - DIVERGENCE: CH'A (#23); Ego: 4 - BARRIER: HSIEN (#11)},
o, {@4: Sup: 81 - FOSTERING: YANG (#104 - I COMMIT NO FRAUD {%7}); Ego: 70 - SEVERANCE: KE (#81)},
μ, {@5: Sup: 40 - LAW/MODEL: FA (#144); Ego: 40 - LAW/MODEL: FA (#121)},
η, {@6: Sup: 48 - RITUAL: LI (#192 - I AM NOT SWOLLEN WITH PRIDE {%39}); Ego: 8 - OPPOSITION: KAN (#129)},
κ, {@7: Sup: 68 - DIMMING: MENG (#260); Ego: 20 - ADVANCE: CHIN (#149)},
o, {@8: Sup: 57 - GUARDEDNESS: SHOU (#317); Ego: 70 - SEVERANCE: KE (#219)},
v, {@9: Sup: 26 - ENDEAVOUR: WU (#343); Ego: 50 - VASTNESS / WASTING: T'ANG (#269)},
τ, {@10: Sup: 2 - FULL CIRCLE: CHOU (#345); Ego: 57 - GUARDEDNESS: SHOU (#326)},
α] {@11: Sup: 3 - MIRED: HSIEN (#348); Ego: 1 - CENTRE: CHUNG

(#327)}

G3346@{

@1: Sup: 40 - **LAW/MODEL: FA (#40)**; Ego: 40 - **LAW/MODEL: FA (#40)**,

@2: Sup: 45 - **GREATNESS: TA (#85)**; Ego: 5 - **KEEPING SMALL: SHAO (#45 - I AM NOT A DOER OF WRONG {%1})**,

@3: Sup: 21 - **RELEASE: SHIH (#106)**; Ego: 57 - **GUARDEDNESS: SHOU (#102 - I AM NOT RAPACIOUS {%4})**,

@4: Sup: 22 - **RESISTANCE: KE (#128)**; Ego: 1 - **CENTRE: CHUNG (#103)**,

@5: Sup: 79 - **DIFFICULTIES: NAN (#207)**; Ego: 57 - **GUARDEDNESS: SHOU (#160)**,

@6: Sup: 7 - **ASCENT: SHANG (#214)**; Ego: 9 - **BRANCHING OUT: SHU (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**,

@7: Sup: 16 - **CONTACT: CHIAO (#230)**; Ego: 9 - **BRANCHING OUT: SHU (#178)**,

@8: Sup: 24 - **JOY: LE (#254)**; Ego: 8 - **OPPOSITION: KAN (#186 - I AM NOT ONE OF INCONSTANT MIND {%31})**,

@9: Sup: 64 - **SINKING: CH'EN (#318)**; Ego: 40 - **LAW/MODEL: FA (#226)**,

@10: Sup: 74 - **CLOSURE: CHIH (#392)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#236)**,

Male: #392; Feme: #236

} // #722

@45 + @102 + @169 + @186 = #502 as [#5, #1, #40, #50, #6, #400] = 'ôm^nâh (H547): {UMBRA: #1 as #96 % #41 = #14} 1)
verily, truly, indeed;

"AT THAT TIME DID HEZEKIAH CUT OFF THE GOLD FROM THE DOORS OF THE TEMPLE OF THE LORD, AND FROM THE PILLARS-H547 WHICH HEZEKIAH KING OF JUDAH HAD OVERLAID, AND GAVE IT TO THE KING OF ASSYRIA." [2Kings 18:16]

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

UMBRA: #723 % #41 = #26 - Ambiguous Reversals, Virtue of Gravity; I-Ching: **H3** - Birth Throes, Initial Difficulties, Sprouting, Difficulty at the beginning, Gathering support, Hoarding; Tetra: **3** - Mired;

THOTH MEASURE: #26 - Oh Basit, who makest thine appearance at the Shetai; I am not the cause of weeping to any.

#VIRTUE: If it is Endeavor (no. #26), then joy, but

#TOOLS: If it is Departure (no. #66), then sorrow.
#POSITION: As to Following (no. #19), it is dragged along.
#TIME: As to Guardedness (no. #57), it is secured.
#CANON: #168

ONTIC_OBLIGANS_168@{

@1: Sup: 26 - **ENDEAVOUR:** WU (**#26**); Ego: 26 - **ENDEAVOUR:** WU (**#26**),

@2: Sup: 11 - **DIVERGENCE:** CH'A (**#37**); Ego: 66 - **DEPARTURE:** CH'U (**#92**),

@3: Sup: 30 - **BOLD RESOLUTION:** YI (**#67**); Ego: 19 - **FOLLOWING:** TS'UNG (**#111**),

@4: Sup: 6 - **CONTRARIETY:** LI (**#73**); Ego: 57 - **GUARDEDNESS:** SHOU (**#168 - I AM NOT THE CAUSE OF WEeping TO ANY {%26}**),
Male: #73; Feme: #168

} // **#168**

@45 + @102 + @175 = #322 + @104 = #426 + @104 + @192 = #722 as [#40, #5, #300, #1, #300, #9, #9, #8, #40, #10] = metatíthēmi (G3346): {**UMBRA: #27 as #723 % #41 = #26**} **1) *TO* *TRANSPose* (*TWO* *THINGS*, *ONE* *OF* *WHICH* *IS* *PUT* *IN* *PLACE* *OF* *THE* *OTHER*); 1a)** to transfer; **1b)** to change; **1c)** to transfer one's self or suffer one's self to be transferred; **1c1)** to go or pass over; **1c2)** to fall away or desert from one person or thing to another;

"FOR THERE ARE CERTAIN MEN CREPT IN UNAWARES, WHO WERE BEFORE OF OLD ORDAINED TO THIS CONDEMNATION, UNGODLY MEN, TURNING-**G3346** THE GRACE OF OUR GOD INTO LASCIVIOUSNESS, AND DENYING THE ONLY LORD GOD, AND OUR LORD JESUS CHRIST." [**Jude 1:4**]

<<http://www.grapple369.com/Grumble/?idea:{722}>>

According to Jewish belief and literature it is known that no two renditions of the translation from the rabbinical sages matched each other but under threat of death to themselves and their families the Rabbis were forced to come to a consensus. Historically Judaism sees this event as a tragedy, as it reflected a deprivation and debasement of the divine nature of the Torah, and a subversion of its spiritual and literary qualities. They reasoned that upon translation from the original Hebrew, the Torah's legal codes and deeper layers of meaning would be lost. Many Jewish laws are formulated in terms of specific Hebrew words employed in the Torah; without the original Hebrew wording, the authenticity and essence of the legal system would be damaged. The mystical ideas contained in the Torah are also drawn from the original Hebrew. As such, these would not be accessed by individuals studying the Torah in Greek (or any other

language) alone. [https://en.wikipedia.org/wiki/Tenth_of_Tevet]

THEREFORE THIS TECHNOLOGICAL INNOVATION IS ESPECIALLY BENEFICIAL FOR ANY PERSONS AND ESPECIALLY BY A PUBLIC AUTHORITY BEING ITSELF AN EMANATED BINOMIAL STASIS WHEN SWEARING AN OATH BY ALMIGHTY GOD TO THEN IMPROPERLY CLAIM THEIR FIDELITY IS MADE TO THE SOVEREIGNTY OF STATE AS THE TRINOMIAL BASIS TO BRITISH EMPIRE GOVERNANCE {ie. DIEU ET MON DROIT}.

THAT SUCH OATH IS THEN PRIMA FACIE OF #314 - PERJURY WHICH IS LIABLE TO 15 YEARS IMPRISONMENT AND TO DENY THEREBY THAT THE BIBLE HAS ANY EFFECTUAL DIVINE AUTHORITY BY SUCH OATHS TO THE CONTRARY WHICH IS UNDER COMMON LAW A BREACH ALSO OF THE **ENGLISH #1586 - *BLASPHEMY* ACT 1697.**

Given that we have in accordance with our informal research project commenced upon 1 JANUARY 1996 made an investigation into the ONTIC FIRST PRINCIPLES as EPISTEMOLOGICAL PREMISE to being then the impetus to "CONSTITUTE, ORDER, AND #921 - *DECLARE*" the instrumentation of AUSTRALIAN FEDERATION by QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900 and according BREXIT with the quintessential mechanics of process by an entirely METEMPIRICAL AS ONTIC PREMISE:

@492 - VOLUNTARY FREEWILL {@369 / @123 - JUDGMENT SENSIBILITY (#3 x #3 - CENTRE INTERLOCK)}

@205 / #873 - LETTERS PATENT <-- **PRINCIPLES OF PROBITY**

@82 / #491 - SECTION IX <-- **TERMS OF CONTINUITY**

@164 / #3273 - SECTION VIII (?) <-- **COMPLIANCE REQUIREMENTS**

@123 / #2188 - SECTION III (?) <-- **JUDICIAL OVERSIGHT**

@41 / #113 - EMANATION FUNCTION <-- **ETHICAL ENGAGEMENT**

Europeans would readily agree that by the experience as the historical four corners of dialectics whether GEORG HEGEL's **@1 - THESIS; @2 - ANTI-THESIS; @3 - SYNTHESIS; @4 - PROGRESSION** or KARL MARX's **@1 - PROGRESSION; @2 - SYNTHESIS; @3 - ANTI-THESIS; @4 - THESIS** that there is no end of idealism or argument and which may lead to disastrous consequences with the world being turned upside down.

@1 - FORMULA OF UNIVERSAL LAW: @492 - VOLUNTARY FREEWILL {@369 / @123 - JUDGMENT SENSIBILITY (#3 x #3 - CENTRE INTERLOCK)} AS FOUNDATIONAL STONE (31 MAY) TO QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900 BEING INSTRUMENTATION TO THE FEDERATION OF THE AUSTRALIAN

COMMONWEALTH 1901 / #1 - PRINCIPLE OF ENQUIRY {#364}; @1 - **THESIS;**

@2 - **FORMULA OF HUMANITY: @205 / #873 - LETTERS PATENT <-- PRINCIPLES OF PROBITY / #2 - PRINCIPLE OF CONTRADICTION {#312 - #81 = #231}; @2 - ANTI-THESIS;**

@3 - **FORMULA OF AUTONOMY: @82 / #491 - SECTION IX <-- TERMS OF CONTINUITY / #3 - PRINCIPLE OF SYNCRETIC PROGRESSION {#273 v's #288}; @3 - SYNTHESIS;**

<-- NOTE THIS DOES NOT CONFLICT WITH THE DISCRETE % #81 - SOVEREIGN JUXTAPOSITION PRINCIPLE {#492 - VOLUNTARY FREE WILL IN THE EXERCISE OF THE INTELLECTUS AS GENITIVE VOLUNTĀTIS: #205 - *PRINCIPLE* *OF* *THE* *PERSISTENCE* *OF* *SUBSTANCE* ☯ / ☯ #164 - *PRINCIPLE* *OF* *MATERIALITY* = #369 AS METASTASISED DISCRIMINATING NORM (HUMAN NATURE)}

@4 - **FORMULA OF PROGRESSION: @164 / #3273 - SECTION VIII (?) <-- COMPLIANCE REQUIREMENTS / #4 - PRINCIPLE OF MATERIALITY {SOVEREIGN / AUTONOMY DYNAMIC} @4 - PROGRESSION / @1 - PROGRESSION;**

@5 - **FORMULA OF KANONICOS {GK: ΚΑΝΟΝΙΚΌΣ #352 / #329 - 1ST JANUARY "INTER GRAVISSIMAS PASTORALIS OFFICII NOSTRI CURAS..." PAPAL BULL ISSUED BY POPE GREGORY XIII ON 24 FEBRUARY 1582} PRINCIPLES: @123 / #2188 - SECTION III (?) <-- JUDICIAL OVERSIGHT / #5 - PRINCIPLE OF PERSISTENT SUBSTANCE AS DISCRIMINATING NORM {PRINCIPLE OF ENQUIRY} @2 - SYNTHESIS;**

KANONICOS@[

κ, {@1: Sup: 20 (#20); Ego: 20 (#20)},

α, {@2: Sup: 21 (#41); Ego: 1 (#21)},

ν, {@3: Sup: 71 (#112); Ego: 50 (#71)},

ο, {@4: Sup: 60 (#172); Ego: 70 (#141)},

ν, {@5: Sup: 29 (#201); Ego: 50 (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32})},

ι, {@6: Sup: 39 (#240); Ego: 10 (#201)},

κ, {@7: Sup: 59 (#299); Ego: 20 (#221)},

ο, {@8: Sup: 48 (#347); Ego: 70 (#291)},

ς {@9: Sup: 5 (#352); Ego: 38 (#329)}

] // *AMONG* *THE* *MOST* *SERIOUS* *DUTIES* *OF* *OUR* *PASTORAL* *OFFICE*...

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF

OPPOSITES} [4 BCE]:

UMBRA: #nnn % #41 = #32 - Natural Guide, Virtue of Holiness; I-Ching: **H44** - Encounter, Coming On, Coupling, Coming to meet, Meeting; Tetra: **43** - Encounters;

THOTH MEASURE: #32 - Oh Busy one, who makest thine appearance at Utenit; I do not steal the skins of the sacred animals.

#VIRTUE: With Legion (no. #32), gentle softness, but

#TOOLS: With Hardness (no. #72), cold firmness.

#POSITION: As to Ritual (no. #48), it is the capital, but

#TIME: As to Residence (no. #39), it is the home.

#CANON: #191

ONTIC_OBLIGANS_191@{

@1: Sup: 32 (**#32**); Ego: 32 (**#32**),

@2: Sup: 23 (**#55**); Ego: 72 (**#104 - I COMMIT NO FRAUD** {%7}),

@3: Sup: 71 (**#126**); Ego: 48 (**#152**),

@4: Sup: 29 (**#155**); Ego: 39 (**#191 - I DO NOT STEAL THE SKINS**

OF THE SACRED ANIMALS {%32}),

Male: #155; Feme: #191

} // **#191**

{

"derivation" : "from (a straight reed, i.e. rod);",

"kjb_def" : "line, rule",

"lemma" : "κανών",

"frequency" : 1,

"strongs_def" : " a rule ('canon'), i.e. (figuratively) a standard (of faith and practice); by implication, a boundary, i.e. (figuratively) a sphere (of activity)",

"outline" : {

"@1" : "a rod or straight piece of rounded wood to which any thing is fastened to keep it straight",

"@1a" : "used for various purposes",

"@1a1" : "a measuring rod, rule",

"@1a2" : "a carpenter's line or measuring tape",

"@1a3" : "the measure of a leap, as in the Olympic games",

"@1b" : "**a definitely bounded or fixed space within the limits of which one's power of influence is confined**",

"@1b1" : "the province assigned one",

"@1b2" : "one's sphere of activity",

"@1c" : "**metaphor: any rule or standard, a principle or law of investigating, judging, living, acting**"

},


```

"strongs" : "G2583",
"xlit" : "kanón",
"umbra" : {
  "921" : [20, 1, 50, 800, 50]
},
"gematria" : {
  "192" : [20, 1, 50, 70, 50, 1], <-- I AM NOT SWOLLEN
WITH PRIDE {%39}
  "201" : [20, 1, 50, 70, 50, 10],
  "461" : [20, 1, 50, 70, 50, 70, 200],
  "921" : [20, 1, 50, 800, 50]
}
}

```

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

UMBRA: #nnn % #41 = #39 - Achieving Oneness, Root of Order; I-Ching: **H28** - Major Superiority, Excess, Great Exceeding, Preponderance of the great, Great surpassing, Critical mass; Tetra: **76** - Aggravation;

THOTH MEASURE: #39 - Oh thou of beautiful shoulder, who makest thine appearance at; I am not swollen with pride.

#VIRTUE: With Residence (no. #39), attaining to rank, but
#TOOLS: With Difficulties (no. #79), meeting with demotion.
#POSITION: With Encounters (no. #43), coming upon difficulties.
#TIME: With Packing (no. #31), awaiting the proper time.
#CANON: #192

ONTIC_OBLIGANS_192@{

```

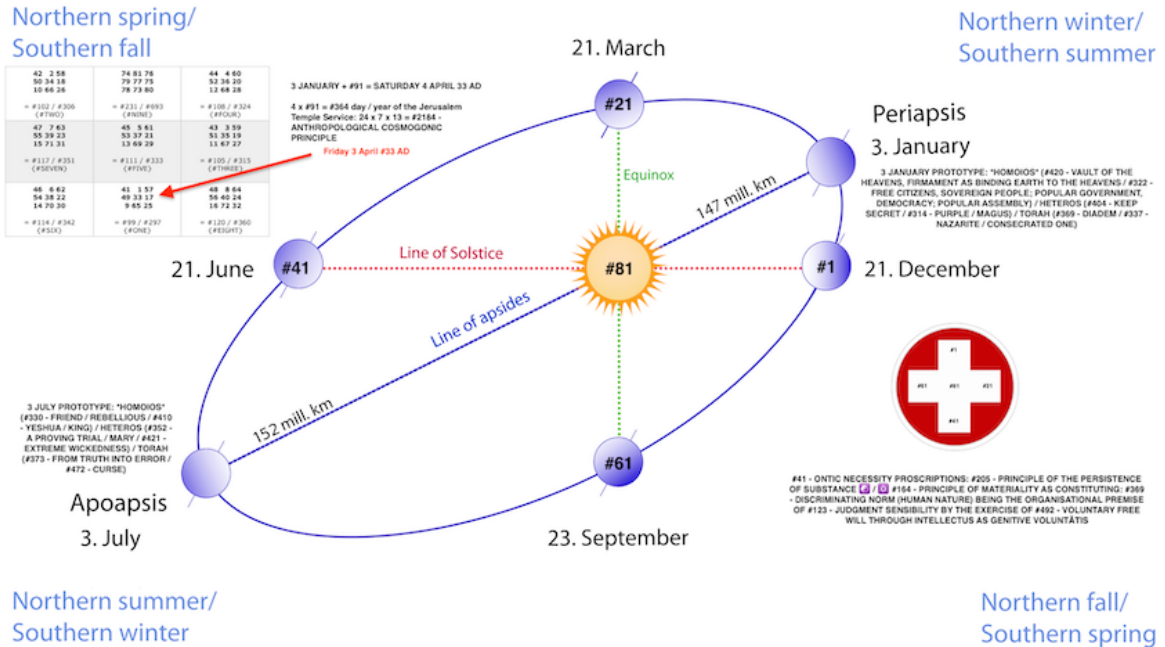
@1: Sup: 39 (#39); Ego: 39 (#39),
@2: Sup: 37 (#76); Ego: 79 (#118),
@3: Sup: 80 (#156 - I DO NOT CAUSE TERRORS {%21}); Ego: 43
(#161 - I AM NOT A TELLER OF LIES {%9}),
@4: Sup: 30 (#186 - I AM NOT ONE OF INCONSTANT MIND
{%31}); Ego: 31 (#192 - I AM NOT SWOLLEN WITH PRIDE
{%39}),
  Male: #186; Feme: #192
} // #192

```

<<http://www.grapple369.com/docs/kant-prolegomena-cambridge.pdf>>

@6 - FORMULA OF EMANATION: @41 / #113 - EMANATION FUNCTION
<— **ETHICAL ENGAGEMENT** / #6 - OBLIGATING NORM {PRINCIPLE OF
CONTRADICTION}: BINOMIAL {**@1 - RETAINED, @5 - CENTRE AS
EMANATION**} STASIS NOMENCLATURE **@3 - ANTI-THESIS;**

AS AN OPTIMAL TEMPLATE OF AGREEMENT WHICH IS ONTIC / MATHEMATICAL AND SUITABLE FOR A GLOBAL SAPIENT ECONOMY / #7 - MANIFESTING NORM {PRINCIPLE OF SYNCRETIC PROGRESSION} @4 - THESIS;



<<http://www.grapple369.com/images/EarthSeasons.png>>

That the graphic of the EARTH SEASONS showing the two polarities being the ***PERIAPSIS*** upon 3 JANUARY and the ***APOAPSIS*** upon 3 JULY provides an irrefutable proof to the reality as there being a more substantial capacity by a TRINOMIAL MATHEMATICAL THEORETICAL NOUMENON AS MY INTELLECTUAL PROPERTY to define the entire #81 RATHER than H64 META DESCRIPTOR PROTOTYPES as a single verity within a paradigm provisioning equitable distribution of number having equilibrium being then a METASTASIS and substantiation of concept that there is a STABLE CONSCIOUSNESS or STATIC HYPOSTASIS known as DAO OF NATURE (Chinese: **ZIRAN**) / COURSE (Greek: **TROCHOS**) OF NATURE (Greek: **GENESIS**) [James 3:6]"

By such there can be conveyed a criterion of the **#2184 - ANTHROPOLOGICAL COSMOGONIC PRINCIPLE** which is then dialectic to the SEPTET entelechy driver of the INTELLECTUS AS GENITIVE VOLUNTATIS providing a discrete % #81 - SOVEREIGN JUXTAPOSITION PRINCIPLE conveying the trinomial notion of the SOVEREIGN / AUTONOMY DYNAMIC established upon **@492 - VOLUNTARY FREE WILL** and articulated by **ONTIC** aggregations to which we then as superseding principle apply against the respective PAPAL BULLS as consecutive principles:

STATES OF AUSTRALIAN COMMONWEALTH / EUROPEAN UNION (VOLUNTĀTIS):

#1 - PRINCIPLE OF ENQUIRY {#364};

{**MENTALISM**: 1 x #41 = #41 as #1 - Will, free will, choice / VIRTUE: 64 meta descriptor prototypes: **Omne Datum Optimum** {#1 - Every perfect gift} (1139 CE) / Remember the Sabbath Day}

#2 - PRINCIPLE OF CONTRADICTION {#312 - #81 = #231};

{**CORRESPONDENCE**: 2 x #41 = #82 as #2 - desire, inclination: **Milites Templi** {#2 - Soldiers of the Temple} (1144 CE) / TOOLS: marriage / Honour Parents}

#3 - PRINCIPLE OF SYNCRETIC PROGRESSION {#273 v's #288};

{**VIBRATION**: 3 x #41 = #123 as #3 - disposition towards (something or someone): **Militia Dei** {#3 - Soldiers of God} (1145 CE) / POSITION: Soldier / Do Not Kill}

#4 - PRINCIPLE OF MATERIALITY {**SOVEREIGN / AUTONOMY DYNAMIC**}

{**POLARITY**: 4 x #41 = #164 as #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)]

#5 - PRINCIPLE OF PERSISTENT SUBSTANCE AS DISCRIMINATING NORM {**PRINCIPLE OF ENQUIRY**}

{**RHYTHM**: 5 x #41 = #205 as #5 - last will, testament: **Faciens misericordiam** {#5 - Granting forgiveness} (1308 CE) / CANON: RHYTHM & HARMONY / Do Not Steal}

#6 - OBLIGATING NORM {PRINCIPLE OF CONTRADICTION}: BINOMIAL {**@1 - RETAINED, @5 - CENTRE AS EMANATION**} STASIS NOMENCLATURE

{**CAUSE AND EFFECT**: 6 x #41 = #246 as #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}

#7 - MANIFESTING NORM {PRINCIPLE OF SYNCRETIC PROGRESSION}

{**ENGENDERING / ENUMERATE:** 7 x #41 = #287 as #7 - signification, import: **Vox in excelso {#7 - The voice on high} (1312 CE)** / LIMIT: #INRI AS TERNIO ANAGRAM / Do Not Covet} [LATIN definition: VOLUNTĀTIS]

FUNCTION OF AUSTRALIAN COMMONWEALTH / EUROPEAN UNION

<-- #341 - ***GREGORIAN* *CALENDAR* *REFORMS* *PAPAL* *BULL***

#8 - Transformational Principle {Transforming Nature / #5 - Act of Nature}

#9 - Ontological Principle {Autonomous Nature / #6 - Form of Nature}

***OBJECTIVE* OF AUSTRALIAN COMMONWEALTH / EUROPEAN UNION**

#10 - Sovereign Principle {Totality of Nature / #7 - Engendering Nature}

Which is entirely mathematical and persistent as written agreement which in my humble opinion it is thereby a robust and vital impetus for the EUROPEAN UNION achieving the reality as SAPIENT ECONOMY:

#1: @186 +

#2: @104 +

#3: @166 +

#4: @156 = #612 - *DECREE* +

#5: @220 / @200 = #832 - *RULE*, *DOMINION* (*OF* *GOD*)

+

#6: @115 = #947 - *WAITED* *FOR* +

#7: @102 = #1049 - *TO* *GIVE* *OVER* *INTO* (*ONE'S*)

***POWER* *OR* *USE* +**

#8: @185 = #1234 - *SAPIENT* *ECONOMY* +

#9: @210 = #1444 - *PRINCIPLE* *OF* *EMANATION* <--

DERIVATION OF MERODAK, A BABYLONIAN IDOL +

#10: @168 = #1612 - OF THOSE ABOUT TO ENTER INTO CONVERSATION OR DISPUTE WITH ANYONE, OR TO UNDERTAKE SOME BUSINESS, OR ATTEMPT SOMETHING AGAINST OTHERS +

#11: @139 = #1751 - *PREROGATIVE* *AND* *LAW* *OF* *SOUL* +

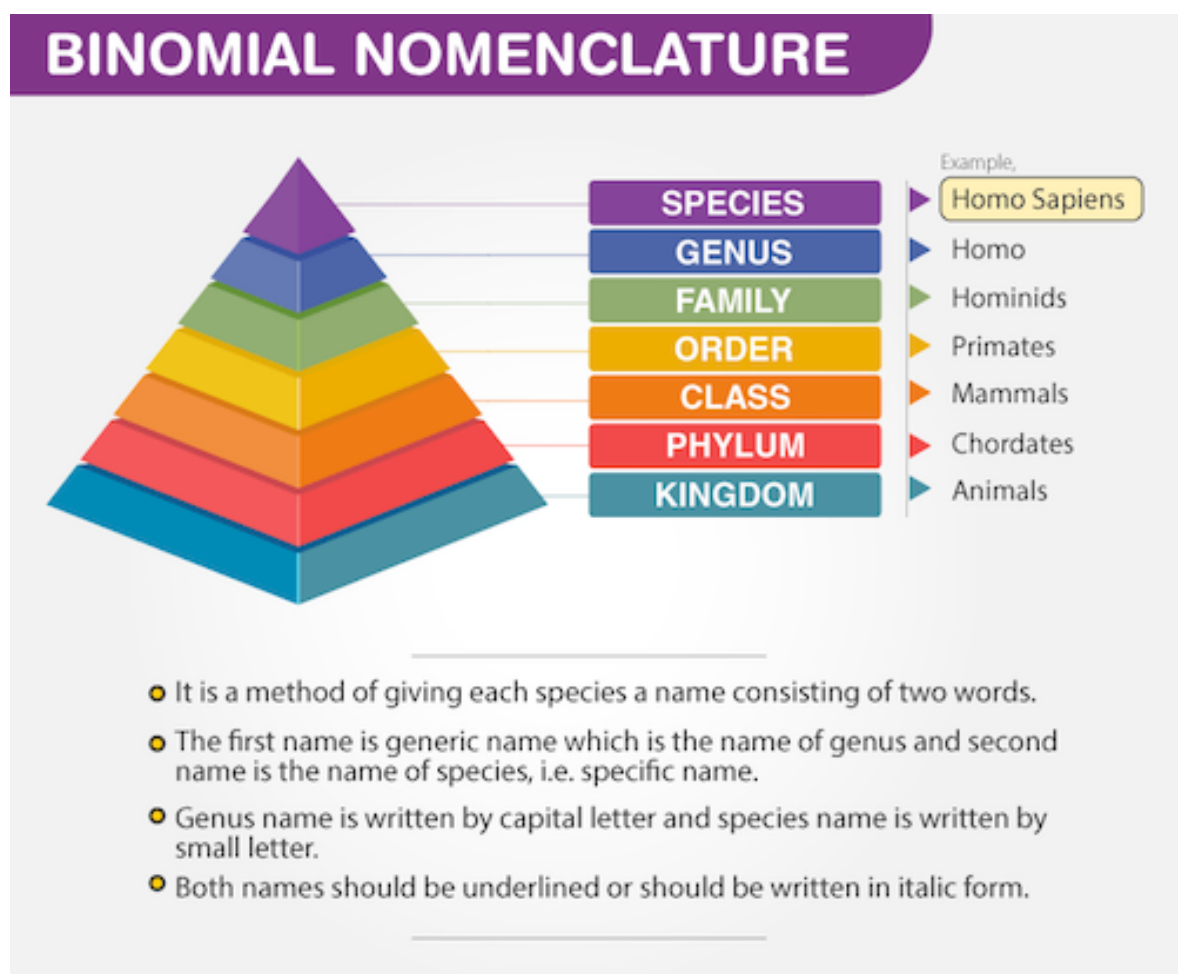
#12: @191 = #1942 - 12 ELEMENTS TO ONTIC OBLIGANS DEFINITION TO IMMERSIALISTIC PARADIGM AS IMMUTABLE +

#13: @140 = #2082 - *TAX* *COLLECTORS* / EVIL OF THE IMMATERIAL NATURE TO BINOMIAL STASIS OF ROMAN GOVERNANCE

<<http://www.grapple369.com/Grumble/?idea:{2082}>>

We have then made a further neural linguistic enhancement to our ONTIC

JURISPRUDENCE TECHNOLOGY by enabling the REVERSE TRANSCRIPTASE INHIBITOR mechanism against the entire HEBREW / GREEK LEXICON to then as conveyed by the historical example of the Septuagint translation of the Torah from Biblical Hebrew into Greek for inclusion within the Library of Alexandria at the time of Greek King of Egypt Ptolemy II Philadelphus (285–247 BCE), to be thereby capable of circumscribing any language by the meta-descriptor prototype as preceding ROMAN CATHOLIC / EMPIRE GOVERNANCE and its SOVEREIGN / MARRIAGE DYNAMIC of the immaterial binomial stasis: @1 - SOVEREIGN, @5 - #0, #65 - SOLDIER {4 x #364 + #371 = #1827 - LITURGICAL CALENDAR}, #175 - MARRIAGE {#1827 - EUCHARIST} utilising the Pythagorean (Latin) binomial nomenclature as also the basis of science.



<<http://www.grapple369.com/images/Binomial-Nomenclature.png>>





GRAFFITI OPPOSITE HAD (SINCE REMOVED) CLEARLY NEO-NAZI / WHITE SUPREMATIST VALUE EXPRESSIONS LIKE:

#1 - Love's deformity and no teeth / #2 - ***HATES* *CATHOLICS*** / #3 - Closet hairdresser bum boy

#4 - Thinks JO Walsh is a 58 year old sex change so he loves A'SHIM! / #5 - Plays well screw a dildo / #6 - Mega minuscule MIND and hypnotic puppy dog.

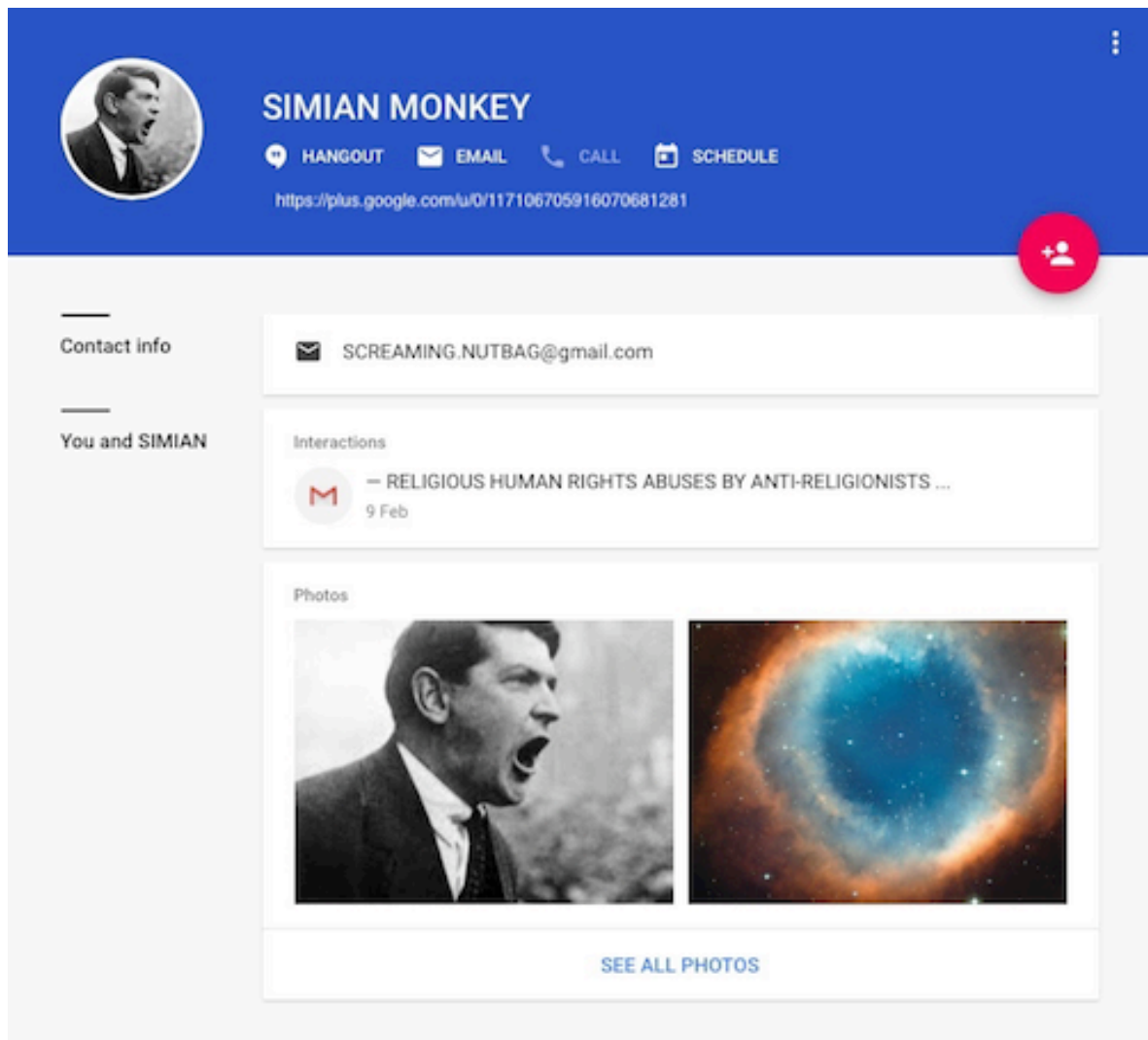
#7 - Call a WAA WAA WA AMBULANCE! / #8 - Paul the socktopussy (only got big because of JO) / #9 - Wears no ***UNDERWEAR*** (ie. ***COMMANDO***) in order to attract business.

#10 - RIGHTS 4 WHITES / #11 - SALE TAKEOVER BY WHYALLA / #12 - CHOSEN FOR NUKE

#13 - BERGIN'S BUM BOY / #14 - BBQ / #15 - WALSH ST.

#16 - JO WALSH: UNBAPTISED BY YOUR EVIL GOD / #17 - GIVE HER AN I.T.O MOFO / #18 - I DO BELIEVE IN FARIES

#19 - THEY ARE SO GAY / #20 - STEVE SINCLAIR



The image shows a screenshot of a Google+ profile for a user named 'SIMIAN MONKEY'. The profile header is blue and features a circular profile picture of a man in a suit shouting. To the right of the picture, the name 'SIMIAN MONKEY' is displayed in white. Below the name are icons for 'HANGOUT', 'EMAIL', 'CALL', and 'SCHEDULE'. A URL is visible below these icons: <https://plus.google.com/u/0/117106705916070681281>. On the right side of the header, there is a red circular button with a white plus sign and a person icon. Below the header, the profile is divided into sections. The 'Contact info' section shows an email address: SCREAMING.NUTBAG@gmail.com. The 'You and SIMIAN' section is titled 'Interactions' and shows a post from a user with a red 'M' icon, titled '— RELIGIOUS HUMAN RIGHTS ABUSES BY ANTI-RELIGIONISTS ...' dated '9 Feb'. The 'Photos' section displays two images: a black and white photo of the same man shouting and a colorful nebula. Below the photos is a blue link that says 'SEE ALL PHOTOS'.

<http://www.grapple369.com/images/STOLENCHILDREN_011.jpeg>

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

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

AS ANTHROPOCENTRIC ANALOGIES FOR #492 - BOER / #315 - ANZAC BY SIMIAN MONKEY DEFAMATION SEE: "THWARTING #333 - INCONTINENT ATTEMPTS {#105 / #114} TO BUILD A MYTHICAL NARRATIVE OF MEMORIAL IDEALISM BY IMPOSTS MADE AGAINST #492 - VOLUNTARY FREE WILL AS DISRESPECT FOR #943 - HUMAN DIGNITY AND DISREGARD FOR #902 - RULE OF LAW" comprising some #27 pages and dated 19 to 20 AUGUST 2019

<<http://www.grapple369.com/Groundwork/Mythical%20Narratives%20of%20Memorial%20Idealisation.pdf>>

Accordingly, we prudently considered that the most effective approach of adhering to the requirement for a redaction of the ANALOGIES OF EXPERIENCE, as VERBAL DIRECTIONS given by Judge MULLAY at the COUNTY COURT FILING HEARING of 3 APRIL 2019, is to provide for the COURT's consideration the substantial complaint comprising some #883 pages made upon reasonable grounds of APRIORITY EVENTS that have impetus within a **YEAR LONG LIQUOR BAN IMPOSED BY THE WELLINGTON LIQUOR ACCORD UPON 30 MAY 2017** but which pertains to an event @ **1227 HOURS ON 26 MARCH 2017** involving my reasonable carpe diem to being attacked by a STAR HOTEL patron as photographs clearly convey.

Such voluminous material of complaint is necessary (and some duplicated to assist the reader's comprehension) in order to comply within SECTION 9A (3) which states: "On the trial of a person charged with treason on the ground that he formed an intention to do an act referred to in paragraph (a), (b), (c), (d) or (e) of subsection (1) of this section and manifested that intention by an overt act, ***EVIDENCE* *OF* *THE* *OVERT* *ACT* *SHALL* *NOT* *BE* *ADMITTED* *UNLESS* *THE* *OVERT* *ACT* *WAS* *ALLEGED* *IN* *THE* *INDICTMENT***"

THE CHARGE WE ALLEGE IS:

DID CONSPIRE TO COMMIT UNPRINCIPLED OR UNLAWFUL ACTIONS AS MALEFICENCE WITH THE INTENTION TO EFFECT A TREASON BY MEANS OF DERANGEMENT WITH THE METHODOLOGY OF BINOMIAL STASIS AS IMPOSITION UPON THE TRINOMIAL METASTASISED APPERCEPTION OF SOVEREIGNTY AS PREROGATIVE TO AN UNENCUMBERED *FREE* *WILL* AND ITS AUTONOMY ENCAPSULATED BY A FIDELITY TO THE #2184 - ANTHROPOLOGICAL COSMOGONIC PRINCIPLE AND ITS SEPTET DIALECTIC OF CAUSALITY.

That such BAN was made upon non-existent grounds being a **#315 - NATIONALISTIC SCHEMA** {@115 + @166 + @139 + @210 = #630: ***QUEEN*** / @84 + @175 + @185 = #444: ***SPORT* *OF* *COMBAT*** + @186 = #630: ***TO* *BE* *SHOT* / *SHOOT***} having impetus by the theft of my **SACRED / SOVEREIGN INTELLECTUAL PROPERTY** occasioning **#492 - BOER / #315 - ANZAC #1425 - DEFAMATION AS CAUSE CÉLÈBRE PUBLIC SLANDER** OCCASIONING UNPRINCIPLED OR UNLAWFUL ACTIONS BEING MALEFICENCE AND A WAR CRIME SUSTAINED BY THE USAGE OF SEVEN PAPAL BULLS AGAINST THE RENEWED KNIGHTS TEMPLARS ENACTED FROM **OMNE DATUM OPTIMUM** {#1 - Every perfect gift} (1139 CE) TO **VOX IN EXCELSO** {#7 - The voice on high} (1312 CE) WITH THE INTENTION TO EFFECT A TREASON BY A FOREIGN POWER which is prohibited conduct under SECTION 9A of the CRIMES ACT of VICTORIA (1958).

In the circumstance of POLICE CORRUPTION, INCOMPETENCE or DERELICTION OF DUTY where the finds committing provisions granting that any person may be "DEALT WITH ACCORDING TO LAW OR DELIVER[ed] TO A POLICE OFFICER TO BE SO TAKEN, ANY PERSON" of SECTION 458(1) it is necessary by these unorthodox processes of our COUNTY COURT APPEALS as CASE NUMBERS: AP-18-0609 / AP-18-0775 to otherwise **"ensure the attendance of the offender(s) before a court of competent jurisdiction;**

(ii) to preserve public order;

(iii) to prevent the continuation or repetition of the offence or the commission of a further offence; or

(iv) for the safety or welfare of members of the public or of the offender."

That the UNLAWFUL LIQUOR BAN MADE UPON FALSE AND SLANDEROUS IMPETUS was a GROUNDING APRIORITY EVENT, accordingly the circumstance of the capricious scenarios advanced as conveying impulsive imposts which is claimed to have been made upon the **#492 - VOLUNTARY FREEWILL AND AUTONOMY** of those other persons as alleged grounds for the subsequent granting of APPLICATIONS FOR INTERVENTION AND PERSONAL SAFETY ORDER as proposed by their sworn testimony is entirely implausible.

And we reasonably allege was an intentional targeting by such UNPRINCIPLED **#312 - CONTRADICTIONS** minus **#81 - SOVEREIGN JUXTAPOSITION PRINCIPLE = #231 - JUXTAPOSITION CONTROL** was an attempt to undertake a DISSOLUTION OF THE STATE / TREASON in deference to PAPAL AUTHORITY (cf: **RECENT POLITICAL RHETORIC AS**

**BAD AS 'HITLER IN 1934' ACCORDING TO POPE FRANCIS: #342 -
"*SOVEREIGNISM* *REVEALS* *AN* *ATTITUDE* *TOWARD*
ISOLATION").**

In having been reported to a ***CONSTABLE* *OF* *POLICE*** upon 19 MARCH 2017 an ONUS of accountability is then placed upon the ACCUSED against whom PROPORTIONATE FORCE may be applied so as to PREVENT the EVADING JUDICIAL PROCESS or COMMISSION of FURTHER OFFENCES.

I make the following comment in my self appointed and voluntary capacity as the lieutenant governor as a chair occupied granting prerogative and requisite perspective in my 24 years informal research into the EPISTEMOLOGICAL PREMISE to Queen's Victoria's Letters Patent and provision of an **ONTIC JURISPRUDENT TECHNOLOGICAL INNOVATION DEPLOYING REVERSE TRANSCRIPTASE INHIBITOR AS NEURAL LINGUISTIC APPROACH TO THE PANDORA'S BOX OF HATRED AND SELF JUSTIFICATION** which is guaranteed by the first principle of #492 - VOLUNTARY FREE WILL and the economic opportunity it grants to the Commonwealth being an articulation of a substantiated religious belief and the principles of practice associated with oath taking.

WHILST THERE IS NO INTENTION OF THE #390 - CROWN TO INTERFERE IN THE COURSE OF JUSTICE WITHIN ANY CRIMINAL INDICTMENT FOR TREASON, HOWEVER IN HAVING THEREBY EFFECTED A RIGHT OF SUCCESSION TO THEN HAVE THE POWER AND AUTHORITY to usurp (as being considerations then concerning my mind on 26 MARCH 2017) any prudent consideration of penalty which the judiciary can make by the issuing of a LETTERS PATENT as the prerogative of the GOVERNOR GENERAL / LIEUTENANT GOVERNOR, to impose a mandatory penalty exercised by the authority of SECTION VIII to Queen Victoria's Letters Patent: "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 {**@102 as [#6, #40, #30, #20, #6] = malkûw (H4437): {UMBRA: #63 as #96 % #41 = #14} 1) *ROYALTY*, *REIGN*, *KINGDOM*;** 1a) ***ROYALTY*, *KINGSHIP*, *KINGLY* *AUTHORITY*;** 1b)

***KINGDOM*; 1c) *REALM* (*OF* *TERRITORY*); 1d) *REIGN* (*OF* *TIME*);**

TO TIME {@104 as [#6, #7, #40, #50, #1] / #114 as [#6, #7, #40, #50, #10, #1] = z^emân (H2166): {**UMBRA: #16 as #97 % #41 = #15**} 1) *A* *SET* *TIME*, *TIME*, *SEASON* / @104 = *TO* *GET* *AS* *A* *POSSESSION*, *ACQUIRE*, *INHERIT*, *POSSESS* / *TO* *POSSESS* *ONESELF*},

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."

Such penalties may involve:

- A status of persona non grata and expulsion from the Australian commonwealth
- Property seizure and financial penalty
- Removal of procreational entitlement
- **EXECUTION:** noting that whilst the death penalty is not permitted by any legislation of DIEU ET MON DROIT nevertheless the police possess an arbitrary and situational entitlement as TENEZ LE DROIT to prudently exercise that right

As my self justification, the intention is to lawfully make exemplars of their indolent manner of life as self bestowed entitlement to the detriment of others as perversity. There is no value in feigning hospitable inclusion since any social cohesion between ourselves has forever gone.

I have by letter dated 22 AUGUST 2019 encourage the **WELLINGTON LIQUOR ACCORD** to take efficient action in responding to this complaint delivered to **WELLINGTON SHIRE COUNCIL (R343513035036730) DELIVERED @ 0827 HOURS ON 26 AUGUST 2019 / CRITERION HOTEL (R343513035036728) DELIVERED @ 0924 HOURS ON 26 AUGUST 2019 / JACK RYAN'S IRISH BAR (R343513035036729) DELIVERED @ 1323 HOURS ON 26 AUGUST 2019 / MISTER RAYMOND CAFE (R343513035036731) DELIVERED @ 1209 HOURS ON 26 AUGUST 2019** having gravitas which is relevant to COUNTY COURT APPEALS as CASE NUMBERS: AP-18-0609 / AP-18-0775 and will be considerations for the next DIRECTIONS HEARING. And that once those matters are determined, then this matter of complaint would then proceed.

OUR RELEVANT COURT NOTE OF 1040 HOURS ON 3 APRIL 2019: "I attended a FIRST LISTING of APPEAL HEARING into these MATTERS

before Judge MULLAY whom acknowledged the #958 pages as SIX PART argumentation on '**SPECIFICITIES OF NON-FACTUALITY BEING THEN GROUNDS FOR COUNTY COURT APPEAL AS CASE NUMBER: AP-18-0609 AGAINST A PUBLIC AUTHORITY'S INFIDELITY TO WAR #288 - MEMORIAL COMMEMORATIONS DUE TO ALIGNMENT WITH A FOREIGN POWER**'

Nous: #1
Time: 00:55 hrs
Date: 2019.4.3
Torah: [#40, #5, #300]@{
 @1: Sup: 40 - **LAW/MODEL:** FA (#40); Ego: 40 - **LAW/MODEL:** FA (#40),
 @2: Sup: 45 - **GREATNESS:** TA (#85); Ego: 5 - **KEEPING SMALL:** SHAO (#45 - **I AM NOT A DOER OF WRONG** {%1}),
 @3: Sup: 21 - **RELEASE:** SHIH (#106); Ego: 57 - **GUARDEDNESS:** SHOU (#102 - **I AM NOT RAPACIOUS** {%4}),
Male: #106; Feme: #102
 } // #345
Dao: To Guide with Names, Reason's Realisation
Tetra: #24 - Joy
I-Ching: H58 - Joy, Open, Lake

Latin: Laetabundus {**God the hope of all creatures**} Alt: Hacheshyah {**Silence of God**} {
 1. HELPS & PROTECTS AGAINST ADVERSITY AND CALAMITY
 2. MAGNANIMITY & NOBILITY
 3. LOVERS OF TRUTH
 4. Chontachre
 }
 Enosh {**Husband, (certain, mortal) man; sick; despaired of; forgetful**}

Prototype: ***HOMOIOS*** {#516 / #331} / HETEROS {#475 / #351} / TORAH {#475 / #351} HOMOIOS

Male Idea	#516	Telos	#331	Female Idea
Propounding the Essential	#81	81	81	Propounding the Essential
Important Distinctions, Trouble from Indulgence	#24	105	105	Important Distinctions, Trouble from Indulgence
Destructive Envy, Harmed Through Greed I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE {%19}	#75	180	156	Natural Guides and Nursing Virtuosity I DO NOT CAUSE TERRORS {%21}
Strength's Warning Signs, Revealers of Virtue	#76	256	157	To Guide with Names, Reason's Realisation I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}
Recognizing Fidelity, Trust in Faith	#78	334	159	Contrast of Terms, Self-Culture
Difficulty in Knowing How, Obtuse	#70	404	232	Employing Deeming, Daring to Act
Natural Guide, Virtue of Holiness	#32	436	275	Absolute Negation, It's Universal Application
Employing Deeming, Daring to Act	#73	509	316	Playing with Reversal, Sameness in Difference
Intentional Reversal, Dimming Radiance	#7	516	331	Mastering Guiding Discourse, Revealers of Virtue

<<http://www.grapple369.com/Grumble/?zen:4,row:1,col:5,nous:1>>

.jackNote@zen: 4, row: 1, col: 5, nous: 1 [Date: 2019.4.3, Super: #516 / #76 - Strength's Warning Signs, Revealers of Virtue; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra: 64 - Sinking, Ego:

#331 / #1 - To Guide with Names, Reason's Realisation; I-Ching: H58 - Joy, Open, Lake; Tetra: 24 - Joy]

For want of a **@180 + @156 + @157 = #493 - HYPOTEÍNOUSA (#1586 as [#400, #80, #70, #300, #5, #10, #50, #70, #400, #200, #1])** {**TO HYPOTHESISE BY RATIOCINATION WITHIN MEASURED BOUNDS OF DIVISION WITHOUT AN INCOMMENSURATE BIAS**} model let's consider the hypothetical postulation that #123 - SENSIBILITY by **#41 - *ONTIC*** necessity might be similarly considered within terms of #9 - LIMIT / #72 - UNLIMITED whereby there is then a virtual process of #65 - DELIMITATION (ie. it's 0409 hours) within the temporality by which noumena grounding then occurs as determinant of the relativity as DYNAMIC NATURAL ASSOCIATOR which is a virtual #231 - JUXTAPOSITION CONTROL providing the intrinsic and prerequisite GNOMIC IMPERATIVE INSTRUCTION SET that is then a mechanism for an IDEA to be circumscribed {#12 x #41 = #492} as ratiocination before the DIALECTIC process of #73 - EXTRUSION {**#492 + #41 = #533 / #41 = #13**} by vocalisation according to its nuance of metrication which is RHYTHMIC and within good / evil bounds of SENSIBILITIES: #15 → #34 → #65 → #111 → #175 → #260 → #369 as the opine of TRUTH {% #41} or NOT BEING TRUTH {% #81} is then capable of being ASSAYED {ie. If #72 is THE FORMA CORPIS AS ANTHROPIC PROTOTYPE COULD NOT THE SERIES: #73 to #81 BE CONSIDERED THE JUXTAPOSITION BY WHICH CRITERIA OF PURE REASON IS MEASURED}.

HYPOTEÍNOUSA (ὑποτείνουσα)@[u, {**@1:** Sup: 76 - **AGGRAVATION:** CHU (#76); Ego: 76 - **AGGRAVATION:** CHU (#76)},
π, {**@2:** Sup: 75 - **FAILURE:** SHIH (#151); Ego: 80 - **LABOURING:** CH'IN (#156 - **I DO NOT CAUSE TERRORS** {%21})},
ο, {**@3:** Sup: 64 - **SINKING:** CH'EN (#215 - **I AM NEITHER A LIAR NOR A DOER OF MISCHIEF** {%34})}; Ego: 70 - **SEVERANCE:** KE (#226)},
τ, {**@4:** Sup: 40 - **LAW/MODEL:** FA (#255); Ego: 57 - **GUARDEDNESS:** SHOU (#283: **SEE KANT'S SECTION #10**)},
ε, {**@5:** Sup: 45 - **GREATNESS:** TA (#300); Ego: 5 - **KEEPING SMALL:** SHAO (#288: ***MEMORIAL* *COMMEMORATIONS* *DUE* *TO* *ALIGNMENT* *WITH* *A* *FOREIGN* *POWER***)},
ι, {**@6:** Sup: 55 - **DIMINISHMENT:** CHIEN (#355); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#298)},
ν, {**@7:** Sup: 24 - **JOY:** LE (#379); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#348: **STATEMENT AND SOLUTION OF THE WHOLE *ANTINOMY* IN WHICH REASON FINDS ITSELF ENTANGLED IN THE APPLICATION OF ITS PRINCIPLES TO THE SENSIBLE WORLD**)},
ο, {**@8:** Sup: 13 - **INCREASE:** TSENG (#392); Ego: 70 - **SEVERANCE:** KE (#418)},

u, {**@9**: Sup: 8 - **OPPOSITION**: KAN (#400); Ego: 76 - **AGGRAVATION**: CHU (#494)},
ς, {**@10**: Sup: 46 - **ENLARGEMENT**: K'UO (#446); Ego: 38 - **FULLNESS**: SHENG (#532)},
α] {**@11**: Sup: 47 - **PATTERN**: WEN (#493: @180 + @156 + @157 = #493 - **HYPOTEÍNOUSA**; 3 APRIL 33 AD / 3 APRIL 2019); Ego: 1 - **CENTRE**: CHUNG (#533: 13 x #41)}

<[### **HYPOTEÍNOUSA** \(verb\):](http://www.grapple369.com/Grumble/?idea:{493}&idea:{533}&idea:{1586}></p></div><div data-bbox=)

- to hypothesise by ratiocination within measured bounds of division without an incommensurate bias.

(noun):

- [GEOMETRY]: the side of a right triangle opposite the right angle.
- Also: hypotenuse.

ETYMOLOGY:

The word hypotenuse comes from Late Latin hypotēnūsa, a transliteration of Ancient Greek ὑποτεινουσα [πλευρά] (hypoteínousa "sustaining"), meaning "[side] subtending [the right angle]". The word was used for the hypotenuse of a triangle c. 360 BCE by Plato in the Timaeus (dialogue) 54d and by many other ancient authors.

That if the GREEK term **HYPOTEÍNOUSA** (ὑποτεινουσα) (sustaining) redacts to a GNOMIC IMPERATIVE INSTRUCTION SET: #493 / #533 (13 x #41) it may then be provisionally considered to be a logical formulation and mathematical premise for assaying the INTELLECTUS AS GENITIVE VOLUNTĀTIS to then determining TRUTH given that the ***ONTIC*** necessity premise conveyed by such word is @156 + @215 = #371 - **SAINT ANDREWS CAUSE CÉLÈBRE** (#364 x 4 + #371 = #1827 - **EUCCHARIST / ROMAN CATHOLIC ECCLESIASTICAL CALENDAR**) which is not then TRUTH but ***BLASPHEMY***:

G268@{

@1: Sup: 1 - **CENTRE**: CHUNG (#1); Ego: 1 - **CENTRE**: CHUNG (#1),
@2: Sup: 41 - **RESPONSE**: YING (#42); Ego: 40 - **LAW/MODEL**: FA (#41),
@3: Sup: 42 - **GOING TO MEET**: YING (#84 - **I AM NOT A MAN OF VIOLENCE** {%2}); Ego: 1 - **CENTRE**: CHUNG (#42),
@4: Sup: 61 - **EMBELLISHMENT**: SHIH (#145); Ego: 19 - **FOLLOWING**: TS'UNG (#61),
@5: Sup: 37 - **PURITY**: TS'UI (#182 - **I AM NOT FRAUDULENT IN MEASURES OF GRAIN** {%6}); Ego: 57 - **GUARDEDNESS**: SHOU (#118),

@6: Sup: 27 - **DUTIES:** SHIH (#209); Ego: 71 - **STOPPAGE:** CHIH (#189),
 @7: Sup: 57 - **GUARDEDNESS:** SHOU (#266); Ego: 30 - **BOLD RESOLUTION:** YI (#219),
 @8: Sup: 46 - **ENLARGEMENT:** K'UO (#312); Ego: 70 - **SEVERANCE:** KE (#289),
 @9: Sup: 56 - **CLOSED MOUTH:** CHIN (#368); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#299),
 Male: #368; Feme: #299
 } // #1352

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

UMBRA: #1542 % #41 = #25 - What's behind it all?, Imaging the Mysterious; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **10** - Defectiveness, Distortion;

THOTH MEASURE: #25 - Oh high-voiced one, who makest thy appearance in Unsit; I am not boisterous in behaviour.

#VIRTUE: Contention (no. #25) means the shih are impartial.
#TOOLS: Inner (no. #65) means the women are partial.
#POSITION: With Going to Meet (no. #42), one knows what preceded.
#TIME: With Eternal (no. #53), one sees the later issue.
#CANON: #185

ONTIC_OBLIGANS_185@{

@1: Sup: 25 - **CONTENTION:** CHENG (#25); Ego: 25 - **CONTENTION:** CHENG (#25),
 @2: Sup: 9 - **BRANCHING OUT:** SHU (#34); Ego: 65 - **INNER:** NEI (#90),
 @3: Sup: 51 - **CONSTANCY:** CH'ANG (#85); Ego: 42 - **GOING TO MEET:** YING (#132),
 @4: Sup: 23 - **EASE:** YI (#108); Ego: 53 - **ETERNITY:** YUNG (#185 - **I AM NOT BOISTEROUS IN BEHAVIOUR { %25 }),**
 Male: #108; Feme: #185
 } // #185

#2082 as [#1, #40, #1, #100, #300, #800, #30, #800, #10] / #1352 as [#1, #40, #1, #100, #300, #800, #30, #70, #10] = hamartōlós (G268): {UMBRA: #0 as #1542 % #41 = #25} 1) devoted to sin, a sinner; 1a) not free from sin; 1b) pre-eminently sinful, especially wicked; 1b1) all wicked men; 1b2) *SPECIFICALLY* *OF* *MEN* *STAINED* *WITH* *CERTAIN* *DEFINITE* *VICES*

OR* *CRIMES*; i) *TAX* *COLLECTORS, heathen;

"AND IT CAME TO PASS, AS JESUS SAT AT MEAT IN THE HOUSE, BEHOLD, MANY PUBLICANS AND SINNERS-**G268** CAME AND SAT DOWN WITH HIM AND HIS DISCIPLES. AND WHEN THE PHARISEES SAW IT, THEY SAID UNTO HIS DISCIPLES, WHY EATETH YOUR MASTER WITH PUBLICANS AND SINNERS-**G268**?" " [Matthew 9:10-11]

FOR FURTHER SEE ALSO: "#315 - NATIONALISM AND ITS DEFICIENCIES DUE TO IMMATERIALITY OF THE BINOMIAL STASIS: @1 + @5 + #65 - SOLDIER + #175 - MARRIAGE = #505 - TETRACYTS (#504 / #506 - KINGDOM AS #1 - SELF IDENTITY) BEING A LOGICAL FALLACY AS PAPAL AUTHORITY"

<<http://www.grapple369.com/Groundwork/Wellington%20Liquor%20Accord%20Inaction%20and%20Papal%20Autho rity.pdf>>

G987@{

@1: Sup: 2 - **FULL CIRCLE:** CHOU (**#2**); Ego: 2 - **FULL CIRCLE:** CHOU (**#2**),

@2: Sup: 32 - **LEGION:** CHUANG (**#34**); Ego: 30 - **BOLD RESOLUTION:** YI (**#32**),

@3: Sup: 33 - **CLOSENESS:** MI (**#67**); Ego: 1 - **CENTRE:** CHUNG (**#33**),

@4: Sup: 71 - **STOPPAGE:** CHIH (**#138**); Ego: 38 - **FULLNESS:** SHENG (**#71**),

@5: Sup: 4 - **BARRIER:** HSIEN (**#142**); Ego: 14 - **PENETRATION:** JUI (**#85**),

@6: Sup: 12 - **YOUTHFULNESS:** T'UNG (**#154**); Ego: 8 - **OPPOSITION:** KAN (**#93**),

@7: Sup: 52 - **MEASURE:** TU (**#206**); Ego: 40 - **LAW/MODEL:** FA (**#133**),

@8: Sup: 57 - **GUARDEDNESS:** SHOU (**#263**); Ego: 5 - **KEEPING SMALL:** SHAO (**#138**),

@9: Sup: 47 - **PATTERN:** WEN (**#310**); Ego: 71 - **STOPPAGE:** CHIH (**#209**),

Male: #310 <-- *TO* *SPEAK* *REPROACHFULLY*, *RAIL* *AT*, *REVILE*, *CALUMNIATE*, *BLASPHEME*; **Feme: #209**
} // **#1586**

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

UMBRA: #1586 % #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 - **CHANGE: KENG (#28)**; Ego: 28 - **CHANGE: KENG (#28)**,

@2: Sup: 15 - **REACH: TA (#43)**; Ego: 68 - **DIMMING: MENG (#96)**,

@3: Sup: 65 - **INNER: NEI (#108)**; Ego: 50 - **VASTNESS/**

WASTING: T'ANG (#146 - I AM NOT A LAND-GRABBER {%15}),

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

Male: #177; Feme: #150

} // #150

#1586 as [#2, #30, #1, #200, #500, #8, #40, #5, #800] = blasphemēō (G987): {UMBRA: #2 as #1586 % #41 = #28} 1) *TO* *SPEAK* *REPROACHFULLY*, *RAIL* *AT*, *REVILE*, *CALUMNIATE*, *BLASPHEME*; 2) to be evil spoken of, reviled, railed at;

SEVEN DYNAMITE TWEETS SENT PRIOR @ 1018 TO 1026 HOURS ON 13 MARCH 2018 BY *RUSSIAN* *EMBASSY* DIRECTLY THREATENING 'CROOKED' {#312 as [#2, #100, #200, #10] / #310 as [#100, #200, #10] = q'riy (H7147): {UMBRA: #0 as #310 % #41 = #23} 1) opposition, contrariness, encounter, contrary or hostile encounter} UK WITH RETALIATION.

H7147@{

@1: Sup: 2 - **FULL CIRCLE: CHOU (#2 / ANKH PROTOTYPE HETEROS: #TWO [#102/#306] { @1: Male: #2, Feme: #2} / ANKH PROTOTYPE TORAH: #ONE [#78/#234])**; Ego: 2 - **FULL CIRCLE: CHOU (#2 / ANKH PROTOTYPE HETEROS: #TWO [#102/#306] { @1: Male: #2, Feme: #2} / ANKH PROTOTYPE TORAH: #ONE [#78/#234])**,

@2: Sup: 21 - **RELEASE: SHIH (#23 / ANKH PROTOTYPE HETEROS: #FIVE [#111/#333] { @2: Male: #18} & #SEVEN [#117/#351] / ANKH PROTOTYPE TORAH: #EIGHT [#141/#423])**; Ego: 19 - **FOLLOWING: TS'UNG (#21 / ANKH PROTOTYPE HETEROS: #FIVE**

[#111/#333] / ANKH PROTOTYPE TORAH: #FOUR [#105/#315] { @2: Feme: #11 } & #SEVEN [#132/#396]),

@3: Sup: 59 - MASSING: CHU (#82 / ANKH PROTOTYPE TORAH: #FIVE [#114/#342] { @3: Male: #42 }); Ego: 38 - FULLNESS: SHENG (#59 / ANKH PROTOTYPE HETEROS: #THREE [#105/#315] / ANKH PROTOTYPE TORAH: #FOUR [#105/#315]),

@4: Sup: 69 - EXHAUSTION: CH'IUNG (#151); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#69 / ANKH PROTOTYPE HETEROS: #FIVE [#111/#333] / ANKH PROTOTYPE TORAH: #SEVEN [#132/#396] #EIGHT [#141/#423] { @3: Feme: #24 }),
Male: #151; Feme: #69

} // #312

H7147@{

@1: Sup: 19 - FOLLOWING: TS'UNG (#19 / ANKH PROTOTYPE HETEROS: #THREE [#105/#315] / ANKH PROTOTYPE TORAH: #SEVEN [#132/#396] { @1: Male: #19, Feme: #19 }); Ego: 19 - FOLLOWING: TS'UNG (#19 / ANKH PROTOTYPE HETEROS: #THREE [#105/#315] / ANKH PROTOTYPE TORAH: #SEVEN [#132/#396] { @1: Male: #19, Feme: #19 }),

@2: Sup: 57 - GUARDEDNESS: SHOU (#76 / ANKH PROTOTYPE HETEROS: #SEVEN [#117/#351] { @4: Feme: #31 } & #NINE [#231/#693] / ANKH PROTOTYPE TORAH: #PSEUDO NINE [#150/#450] { @2: Male: #51 } & #NINE [#231/#693]); Ego: 38 - FULLNESS: SHENG (#57 / ANKH PROTOTYPE HETEROS: #PSEUDO NINE [#123/#369] #ONE [#99/#297] / ANKH PROTOTYPE TORAH: #ONE [#78/#234] { @5: Feme: #26 } & #THREE [#96/#288]),

@3: Sup: 67 - DARKENING: HUI (#143 / ANKH PROTOTYPE TORAH: #TWO [#87/#261] { @5: Male: #72 }); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#67 / ANKH PROTOTYPE HETEROS: #THREE [#105/#315] / ANKH PROTOTYPE TORAH: #FOUR [#105/#315] { @4: Feme: #34 } & #SEVEN [#132/#396] #EIGHT [#141/#423] { @2: Male: #45 }),

Male: #143; Feme: #67
} // #310

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

UMBRA: #310 % #41 = #23 - Constancy of Guiding Concepts, Emptiness & Non-Existence; I-Ching: **H18** - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: **26** - Endeavour;

THOTH MEASURE: #23 - Oh thou who raisest thy voice, and makest thine appearance in Urit; I am not hot of speech.

#VIRTUE: With Ease (no. #23), a leveling, but
#TOOLS: With Watch (no. #63), a collapse.
#POSITION: With Enlargement (no. #46), no bounds.
#TIME: With Endeavor (no. #26), no duplicity.
#CANON: **#158**

ONTIC_OBLIGANS_158@{

@1: Sup: 23 - **EASE:** YI (**#23** / **ANKH PROTOTYPE HETEROS:** **#FIVE** [**#111/#333**] {**@2: Male: #18**} & **#SEVEN** [**#117/#351**] / **ANKH PROTOTYPE TORAH: #EIGHT** [**#141/#423**]); Ego: 23 - **EASE:** YI (**#23** / **ANKH PROTOTYPE HETEROS: #FIVE** [**#111/#333**] {**@2: Male: #18**} & **#SEVEN** [**#117/#351**] / **ANKH PROTOTYPE TORAH: #EIGHT** [**#141/#423**]),

@2: Sup: 5 - **KEEPING SMALL:** SHAO (**#28** / **ANKH PROTOTYPE HETEROS: #FOUR** [**#108/#324**] / **ANKH PROTOTYPE TORAH: #TWO** [**#87/#261**] {**@3: Male: #15**}); Ego: 63 - **WATCH:** SHIH (**#86 - I AM NOT A ROBBER OF FOOD** {**%10**} / **ANKH PROTOTYPE HETEROS: #PSEUDO NINE** [**#123/#369**] {**@3: Male: #51**}),

@3: Sup: 51 - **CONSTANCY:** CH'ANG (**#79** / **ANKH PROTOTYPE HETEROS: #NINE** [**#231/#693**] / **ANKH PROTOTYPE TORAH: #FIVE** [**#114/#342**] {**@4: Feme: #37**} & **#NINE** [**#231/#693**]); Ego: 46 - **ENLARGEMENT:** K'UO (**#132** / **ANKH PROTOTYPE HETEROS: #TWO** [**#102/#306**] {**@6: Feme: #42**} / **ANKH PROTOTYPE TORAH: #SEVEN ROWSUM** [**#132/#396**] & **#SIX** [**#123/#369**] {**@5: Feme: #41**}),

@4: Sup: 77 - **COMPLIANCE:** HSUN (**#156 - I DO NOT CAUSE TERRORS** {**%21**} / **ANKH PROTOTYPE HETEROS: #SIX** [**#114/#342**] {**@6: Feme: #46**} / **ANKH PROTOTYPE TORAH: #FIVE** [**#114/#342**] {**@6: Feme: #39**}); Ego: 26 - **ENDEAVOUR:** WU (**#158 - I AM NOT HOT OF SPEECH** {**%23**}),

Male: #156; Feme: #158

} // **#158**

"AND IF YE WALK CONTRARY-**H7147** UNTO ME, AND WILL NOT HEARKEN UNTO ME; I WILL BRING SEVEN TIMES MORE PLAGUES UPON YOU ACCORDING TO YOUR SINS." [**Leviticus 26:21**]

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #10 - IMPOSSIBLE ADVICE, WHAT CAN BE DONE?; I-CHING: H30 - COHESION, RADIANCE, CLINGING TO BRIGHTNESS / FIRE, THE NET; TETRA: 41 - RESPONSE AS IDEA @283: "Therefore it is only by means of the form of sensory intuition that we can intuit things a priori, though by this means we can cognize objects only as they appear to us (to our senses), not as they may be in themselves; and this supposition is utterly necessary, if synthetic propositions a priori are to be granted as possible, or, in case they are actually encountered, if their possibility is to

be conceived and determined in advance.

Now space and time are the intuitions upon which pure mathematics bases all its cognitions and judgments, which come forward as at once apodictic and necessary; for mathematics must first exhibit all of its concepts in intuition – and pure mathematics in pure intuition – that is, it must first construct them, failing which (since mathematics cannot proceed analytically, namely, through the analysis of concepts, but only synthetically) it is impossible for it to advance a step, that is, as long as it lacks pure intuition, in which alone the material for synthetic judgments a priori can be given. ***GEOMETRY* *BASES* *ITSELF* *ON* *THE* *PURE* *INTUITION* *OF* *SPACE***. Even arithmetic forms its concepts of numbers through successive addition of units in time, but above all pure mechanics can form its concepts of motion only by means of the representation of time. Both representations are, however, merely intuitions; for, if one eliminates from the empirical intuitions of bodies and their alterations (motion) everything empirical, that is, that which belongs to sensation, then space and time still remain, which are therefore pure intuitions that underlie a priori the empirical intuitions, and for that reason can never themselves be eliminated; but, by the very fact that they are pure intuitions a priori, they prove that they are mere forms of our sensibility that must precede all empirical intuition (i.e., the perception of actual objects), and in accordance with which objects can be cognized a priori, though of course only as they appear to us." [pages 34 to 35]

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #54 - CULTURING PERSPECTIVES AND INTUITION; I-CHING: H55 - ABUNDANCE, ABOUNDING, FULLNESS; TETRA: 45 - GREATNESS AS IDEA @348: "This then is the statement and solution of the whole ***ANTINOMY*** {ie. **a contradiction between two beliefs or conclusions that are in themselves reasonable; a paradox**} in which reason finds itself entangled in the application of its principles to the sensible world, and of which the former (the mere statement) even by itself would already be of considerable benefit toward a knowledge of human reason, even if the solution of this conflict should not yet fully satisfy the reader, who has here to combat a natural illusion that has only recently been presented to him as such, after he had hitherto always taken that illusion for the truth. One consequence of all this is, indeed, inevitable; namely, that since it is completely impossible to escape from this conflict of reason with itself as long as the objects of the sensible world are taken for things in themselves – and not for what they in fact are, that is, for mere appearances – the reader is obliged, for that reason, to take up once more the deduction of all our cognition a priori (and the examination of that deduction which I have provided), in order to come to a decision about it. For the present I do not require more; for if, through this pursuit, he has first thought himself deeply enough into the nature of

pure reason, then the concepts by means of which alone the solution to this conflict of reason is possible will already be familiar to him, a [IDEA: @348] circumstance without which I cannot expect full approbation from even the most attentive reader." [page 99]

However his HONOUR made an @102 + @146 + @186 = #434 - *ADVERSE* *STATEMENT* (*TO* *REPROVE* / *CHIDE*) which in my view conveyed his being unacquainted with the faculty of metempirical philosophy / metaphysical theory, and therefore found the content discordant with his sensibilities as being such @150 + @200 + @220 = #570 - *INFORMED* *OPINION* as ours which was attained after 24 years of self education. His HONOUR therefore had no comprehension of how these MATTERS might have related to such contemporaneous events as the massacre of 51 persons upon 15 MARCH 2019 in CHRISTCHURCH, NEW ZEALAND.

H2708@{

@1: Sup: 2 - **FULL CIRCLE: CHOU (#2)**; Ego: 2 - **FULL CIRCLE: CHOU (#2)**,

@2: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#12)**; Ego: 8 - **OPPOSITION: KAN (#10)**,

@3: Sup: 29 - **DECISIVENESS: TUAN (#41)**; Ego: 19 - **FOLLOWING: TS'UNG (#29)**,

@4: Sup: 35 - **GATHERING: LIEN (#76)**; Ego: 6 - **CONTRARIETY: LI (#35)**,

@5: Sup: 30 - **BOLD RESOLUTION: YI (#106)**; Ego: 76 - **AGGRAVATION: CHU (#111)**,

Male: #106; Feme: #111

} // #516

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

UMBRA: #113 % #41 = #31 - Military Stratagem, Quelling War; I-Ching: **H32** - Perseverance, Endurance, Duration, Constancy; Tetra: **51** - Constancy;

THOTH MEASURE: #31 - Oh thou who hast different faces, and makest thine appearance in Net'efit; I am not one of inconstant mind.

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

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

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

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

#CANON: #186

ONTIC_OBLIGANS_186@{

@1: Sup: 31 - **PACKING: CHUANG (#31)**; Ego: 31 - **PACKING: CHUANG (#31)**,
 @2: Sup: 21 - **RELEASE: SHIH (#52)**; Ego: 71 - **STOPPAGE: CHIH (#102 - I AM NOT RAPACIOUS {%4})**,
 @3: Sup: 65 - **INNER: NEI (#117)**; Ego: 44 - **STOVE: TSAO (#146 - I AM NOT A LAND-GRABBER {%15})**,
 @4: Sup: 24 - **JOY: LE (#141)**; Ego: 40 - **LAW/MODEL: FA (#186 - I AM NOT ONE OF INCONSTANT MIND {%31})**,
Male: #141; Feme: #186
 } // #186

#516 as [#2, #8, #100, #6, #400] = chuqqâh (H2708): **{UMBRA: #11 as #113 % #41 = #31} 1)** statute, ordinance, ***LIMIT***, enactment, ***SOMETHING* *PRESCRIBED*; 1a)** statute;

H3198@{
 @1: Sup: 76 - **AGGRAVATION: CHU (#76)**; Ego: 76 - **AGGRAVATION: CHU (#76)**,
 @2: Sup: 1 - **CENTRE: CHUNG (#77)**; Ego: 6 - **CONTRARIETY: LI (#82)**,
 @3: Sup: 21 - **RELEASE: SHIH (#98)**; Ego: 20 - **ADVANCE: CHIN (#102 - I AM NOT RAPACIOUS {%4})**,
 @4: Sup: 29 - **DECISIVENESS: TUAN (#127)**; Ego: 8 - **OPPOSITION: KAN (#110)**,
Male: #127; Feme: #110
 } // #434

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

UMBRA: #38 % #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 - **FULLNESS: SHENG (#38)**; Ego: 38 - **FULLNESS:**

SHENG (#38),

@2: Sup: 35 - **GATHERING: LIEN (#73)**; Ego: 78 - **ON THE VERGE: CHIANG (#116)**,

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

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

Male: #200; Feme: #220

} // #220

@102 + @146 + @186 = #434 as [#400, #6, #20, #8] = yâkach (H3198): {UMBRA: #14 as #38 % #41 = #38} 1) to prove, decide, judge, rebuke, reprove, correct, be right; 1a) (Hiphil); 1a1) to decide, judge; 1a2) to adjudge, appoint; 1a3) to show to be right, prove; 1a4) to convince, convict; 1a5) *TO* *REPROVE*, *CHIDE*; 1a6) to correct, rebuke; 1b) (Hophal) to be chastened; 1c) (Niphal) to reason, reason together; 1d) (Hithp) to argue;

H3289@{

@1: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#10)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#10)**,

@2: Sup: 80 - **LABOURING: CH'IN (#90)**; Ego: 70 - **SEVERANCE: KE (#80)**,

@3: Sup: 8 - **OPPOSITION: KAN (#98)**; Ego: 9 - **BRANCHING OUT: SHU (#89)**,

@4: Sup: 3 - **MIREDD: HSIEN (#101)**; Ego: 76 - **AGGRAVATION: CHU (#165)**,

Male: #101; Feme: #165

} // #570

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

UMBRA: #170 % #41 = #6 - Female Superiority, Completion of Form; I-Ching: H25 - No Errancy, Without Embroiling, Innocence, Pestilence; Tetra: 66 - Departure;

THOTH MEASURE: #6 - Oh thou of Lion form, who makest thine appearance in Heaven; I am not fraudulent in measures of grain.

#VIRTUE: With Contrariety (no. #6), internal contradiction.

#TOOLS: Enlargement (no. #46) means external opposition.

#POSITION: As to Watch (no. #63), it is the apparent.

#TIME: As to Darkening (no. #67), it is the indistinct.

#CANON: #182

ONTIC_OBLIGANS_182@{

@1: Sup: 6 - **CONTRARIETY: LI (#6)**; Ego: 6 - **CONTRARIETY: LI (#6)**,
@2: Sup: 52 - **MEASURE: TU (#58)**; Ego: 46 - **ENLARGEMENT: K'UO (#52)**,
@3: Sup: 34 - **KINSHIP: CH'IN (#92)**; Ego: 63 - **WATCH: SHIH (#115 - I AM NOT A SLAYER OF MEN {%5})**,
@4: Sup: 20 - **ADVANCE: CHIN (#112)**; Ego: 67 - **DARKENING: HUI (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6})**,
Male: #112; Feme: #182
} // #182

@150 + @200 + @220 = #570 as [#10, #70, #90, #400] = yâ'ats (H3289): {**UMBRA: #6 as #170 % #41 = #6**} **1**) to advise, consult, give counsel, counsel, purpose, devise, plan; **1a**) (Qal); **1a1**) to advise, counsel, give counsel, consult; **1a2**) counsellor (participle); **1b**) (Niphal) ***TO* *CONSULT* *TOGETHER***, ***EXCHANGE* *COUNSEL***, ***DELIBERATE***, ***COUNSEL* *TOGETHER***; **1c**) (Hithpael) to conspire;

"HEARKEN NOW UNTO MY VOICE, I WILL GIVE THEE COUNSEL-**H3289**, AND GOD SHALL BE WITH THEE: BE THOU FOR THE PEOPLE TO GODWARD, THAT THOU MAYEST BRING THE CAUSES UNTO GOD:" [Exodus 18:19]

We feel that this technological innovation will greatly assist the law courts, increase @102 + @146 + @186 = #434 - ***JUDICIAL* *PROFICIENCY*** in the determination of matters and reduce the time and costs of legal proceedings.

H4941@{

@1: Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,
@2: Sup: 45 - **GREATNESS: TA (#50)**; Ego: 40 - **LAW/MODEL: FA (#45 - I AM NOT A DOER OF WRONG {%1})**,
@3: Sup: 21 - **RELEASE: SHIH (#71)**; Ego: 57 - **GUARDEDNESS: SHOU (#102 - I AM NOT RAPACIOUS {%4})**,
@4: Sup: 20 - **ADVANCE: CHIN (#91)**; Ego: 80 - **LABOURING: CH'IN (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6})**,
@5: Sup: 29 - **DECISIVENESS: TUAN (#120)**; Ego: 9 - **BRANCHING OUT: SHU (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32})**,
Male: #120; Feme: #191
} // #434

H4941@{

@1: Sup: 6 - **CONTRARIETY: LI (#6)**; Ego: 6 - **CONTRARIETY: LI**

(#6),

@2: Sup: 26 - **ENDEAVOUR: WU (#32)**; Ego: 20 - **ADVANCE: CHIN (#26)**,

@3: Sup: 66 - **DEPARTURE: CH'U (#98)**; Ego: 40 - **LAW/MODEL: FA (#66)**,

@4: Sup: 42 - **GOING TO MEET: YING (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16})**;
Ego: 57 - **GUARDEDNESS: SHOU (#123)**,

@5: Sup: 41 - **RESPONSE: YING (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35})**; Ego: 80 - **LABOURING: CH'IN (#203)**,

@6: Sup: 50 - **VASTNESS / WASTING: T'ANG (#231)**; Ego: 9 - **BRANCHING OUT: SHU (#212)**,

@7: Sup: 60 - **ACCUMULATION: CHI (#291)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#222)**,

@8: Sup: 65 - **INNER: NEI (#356)**; Ego: 5 - **KEEPING SMALL: SHAO (#227)**,

@9: Sup: 36 - **STRENGTH: CH'IANG (#392)**; Ego: 52 - **MEASURE: TU (#279)**,

Male: #392; Feme: #279
} // #520

@140 + @181 = #321 as [#1, #10, #300, #9, #1] / #322 -
AGAINST ***DEMOCRACY*** as [#1, #10, #300, #10, #1] = aitiá
(G156): {**UMBRA: #40 as #322 % #41 = #35**} **1**) cause, reason; **2**)
cause for which one is worthy of punishment, crime; **3**) charge of crime,
accusation;

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

UMBRA: #429 % #41 = #19 - Argument for Ethical Anarchism,
Returning to Simplicity; I-Ching: **H57** - Compliance, Gentle Penetration /
Wind, Ground, Calculations; Tetra: **58** - Gathering In;

THOTH MEASURE: #19 - Oh Uammetu, who makest thine appearance
at the Block; I commit not adultery with another's wife.

#VIRTUE: Following (no. #19) means dispersing, but

#TOOLS: Massing (no. #59) means assembling.

#POSITION: With Ease (no. #23), the level and smooth, but

#TIME: With Difficulties (no. #79), the going up and down.

#CANON: #180

ONTIC_OBLIGANS_180@{

@1: Sup: 19 - **FOLLOWING: TS'UNG (#19)**; Ego: 19 - **FOLLOWING: TS'UNG (#19)**,

@2: Sup: 78 - **ON THE VERGE: CHIANG (#97)**; Ego: 59 - **MASSING: CHU (#78)**,

@3: Sup: 20 - **ADVANCE: CHIN (#117)**; Ego: 23 - **EASE: YI (#101)**,

@4: Sup: 18 - **WAITING: HSI (#135)**; Ego: 79 - **DIFFICULTIES: NAN (#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE {%19})**,

Male: #135; Feme: #180

} // #180

CATEGORICAL IMPERATIVE: @45 + @102 + @182 = #329 - NEW YEARS'S DAY / KANT'S PROLEGOMENA SECTION #41 + @191 = #520 as [#6, #20, #40, #300, #80, #9, #10, #5, #700] / #434 as [#5, #40, #300, #80, #9] = mishpât (H4941): {UMBRA: #19 as #429 % #41 = #19} 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

We therefore submit our metempirical / metaphysical philosophical informal research prototype for peer review by those whom have the requisite capabilities within the respective faculty of knowledge.

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #41 AS IDEA @329: "The distinction of ideas, i.e., of pure concepts of reason, from categories, or pure concepts of the understanding, as cognitions of completely different type, origin, and use, is so important a piece of the foundation of a science which is to contain a system of all these cognitions a priori that, without such a division, metaphysics is utterly impossible, or at best is a disorderly and bungling endeavour to patch together a house of cards, without knowledge of the materials with which one is preoccupied and of their suitability for one or another end. If the CRITIQUE OF PURE REASON had done nothing but first point out this distinction, it would thereby have already contributed more to elucidating our conception of, and to guiding inquiry in, the field of metaphysics, than have all the fruitless efforts undertaken previously to satisfy the transcendent problems of pure reason, without it ever being imagined that one may have been situated in a completely different field from that of the understanding, and as a result was listing the concepts of the understanding together with those of reason as if they were of the same kind." [page 81]

FOR INSTANCE HERE ARE SOME TYPICAL ANALOGIES OF EXPERIENCE

(AS A PANDORA'S BOX OF QUISLING HATRED AND SELF JUSTIFICATION) AND I'M NOT ASKING HIS HONOUR TO DETERMINE WHICH PRAGMATICALLY ACCORDS TO HIS DISPOSITION (ie. dealing with things sensibly and realistically in a way that is based on the practical) AS IF ADJUDICATING AN AUSTRALIA'S GOT TALENT QUEST

VERONICA STAUFFER @ SELF IMMOLATED AS EMULATION: "I see Australia has an OPIOID problem as well."

DOLF @ 0212 HOURS ON 24 AUGUST 2019: "Did you get that wisdom from the Woman's Weekly or Woman's Day?"

BARB MOONEY @ 0050 HOURS ON 24 AUGUST 2019: "You make no sense."

DOLF @ 0205 HOURS ON 24 AUGUST 2019: "You are too stupid so why bother conveying your ignorance as depravity?"

BRAD FUNK @ 0055 HOURS ON 24 AUGUST 2019: "So did you start this think tank. LOL."

GLENN FLEINER @ 1624 HOURS ON 24 AUGUST 2019: "Idiot 🤡"

DOLF @ 1641 HOURS ON 24 AUGUST 2019: "Which word did you have a problem with..."

My guess is that you are myopic over the fact that the title of father of pragmatism is not an American but the dignity of someone 100 years prior.

What's your view on Trump, my guess is that you will come out with the same irrational bile, and that is if you can string a sentence together...

FACEBOOK HAS ONCE AGAIN IMPROPERLY CONSIDERED AS SPAM DRAFT MATERIAL OF MY COPYRIGHTED INTELLECTUAL PROPERTY IN RELATION TO SOVEREIGN #322 - DEMOCRATIC RIGHTS WHICH IS TO BE SUBMITTED ON MONDAY 26 AUGUST 2019 TO THE COUNTY COURT ACCOMPANYING #833 PAGES WITHIN APPEALS CASE NUMBERS AP-18-0609 / AP-18-0775 AS EVIDENCE."

LAWYER DAVID J. COWHEY [STUDIED AT RUTGERS LAW SCHOOL] @ 2350 HOURS ON 24 AUGUST 2019: "A lot of 'former' on that bio DB. Stay single. Shouldn't be tough for you."

DOLF @ 0213 HOURS ON 25 AUGUST 2019: "That's the point of a syncretism since the former on the BIO was to help keep your mind

steady but you then weren't intelligent enough to venture into the ***PROLEGOMENA*** as apriority to DEWEY's conceptions ...

You Americans are such shallow thinkers... where would you be if Einstein hadn't helped you?"

But rather upon the theoretical as METAPHYSICAL / METEMPIRICAL PHILOSOPHICAL and EPISTEMOLOGICAL PREMISE considerations upon PROLEGOMENA {ie. **a preliminary discussion; introductory essay, as prefatory matter as treatise within a book; a prologue**} being ONTIC JURISPRUDENT FIRST PRINCIPLES as then ONTOLOGICALLY relating generally to philosophical or political pragmatism and its recourse to the study of cause and effect in historical or political events with emphasis on the practical lessons to be learned from them.

Wikipedia conveys that PRAGMATIC ETHICS is a theory of normative philosophical ethics. Ethical pragmatists such as John Dewey (20 October 1859 to 1 June 1952) believe that some societies have progressed morally {ie. ***STAGES* *OF* *DEVELOPMENT***} in much the way they have attained progress in science. John Dewey was an American philosopher, psychologist, and educational reformer whose ideas have been influential in education and social reform. Dewey is one of the primary figures associated with the PHILOSOPHY OF PRAGMATISM and is considered one of the fathers of functional psychology.

Although Dewey is known best for his publications about education, he also wrote about many other topics, including ***EPISTEMOLOGY***, ***METAPHYSICS***, ***AESTHETICS***, art, logic, social theory, and ethics. He was a major educational reformer for the 20th century. The overriding theme of Dewey's works was his profound belief in **#322 - *DEMOCRACY* AND THE ONE, ULTIMATE, ETHICAL IDEAL OF HUMANITY WERE TO HIS MIND SYNONYMOUS**, be it in politics, education, or communication and journalism.

Known for his advocacy of democracy, Dewey considered two fundamental elements—schools and civil society—to be major topics needing attention and reconstruction to encourage experimental intelligence and plurality. Dewey asserted that complete democracy was to be obtained not just by extending voting rights but also by ensuring that there exists a fully formed public opinion, accomplished by communication among citizens, experts, and politicians, with the latter being accountable for the policies they adopt. [https://en.wikipedia.org/wiki/John_Dewey]

Sometimes the term civil society is used in the more general sense of "the elements such as freedom of speech, an independent judiciary, etc, that make up a democratic society" (Collins English Dictionary). Especially

in the discussions among thinkers of Eastern and Central Europe, civil society is seen also as a normative concept of civic values. [https://en.wikipedia.org/wiki/Civil_society]

Dewey's analogy of societal moral progression by ***STAGES* *OF* *DEVELOPMENT*** as conceptually equivalent to attainment and progress within science. Is that scientists can pursue inquiry into the truth of a hypothesis and accept the hypothesis, in the sense that they act as though the hypothesis were true; nonetheless, they think that future generations can advance science, and thus future generations can refine or replace (at least some of) their accepted hypotheses. Similarly, ethical pragmatists think that norms, principles, and moral criteria are likely to be improved as a result of inquiry.

Much as it is appropriate for scientists to act as though a hypothesis were true despite expecting future inquiry to supplant it, ethical pragmatists acknowledge that it can be appropriate to practice a variety of other normative approaches (e.g. consequentialism, deontological ethics, and virtue ethics), yet acknowledge the need for mechanisms which allow society to advance beyond such approaches, a freedom for discourse which does not take any such theory as assumed. Thus, aimed at social innovation, the practice of pragmatic ethics supplements the practice of other normative approaches with what John Stuart Mill called "experiments of living".

Pragmatic ethics also differs from other normative approaches theoretically, according to LaFollette (2000):

- a) It focuses on society, rather than on lone individuals, as the entity which achieves morality. In Dewey's words, "all conduct is ... social."
- b) It does not hold any known moral criteria as beyond potential for revision. Pragmatic ethics may be misunderstood as relativist, as failing to be objective, but that is like suggesting that science fails to be objective. Ethical pragmatists, like scientists, can maintain that their endeavour is objective on the grounds that it converges towards something objective (a thesis of utopianism called Peircean realism).
- c) It allows that a moral judgment may be appropriate in one age of a given society, even though it will cease to be appropriate after that society progresses (or may already be inappropriate in another society). For example, the writings of Thomas Jefferson on slavery framed slavery as ultimately immoral, yet temporarily moral until America was ready for abolition.

Establishing that this normative theory entails pragmatism (or vice versa) remains an open challenge. The Blackwell Guide to Ethical Theory refers

to this theory as pragmatic and finds it in the writings of John Dewey (a pragmatist). However, it also finds key concepts in the writings of John Stuart Mill and (born 1947) is an American philosopher and the current Ernst Freund Distinguished Service Professor of Law and Ethics at the University of Chicago, where she is jointly appointed in the law school and the philosophy department, and we [***IN* *HAVING* *PRE*- *PLATONIC* *AS* *TORAH* / *DAOIST* *BEING* *TRINOMIAL* *PERENNIAL* *WISDOM* *UNDERSTANDING***] can see at least some of its distinguishing characteristics in the concept of social ***GADFLY*** attributed to Socrates in Plato's Apology.

[μ, {**@1:** Sup: 40 - **LAW/MODEL:** FA (**#40**); Ego: 40 - **LAW/MODEL:** FA (**#40**)},
 υ, {**@2:** Sup: 35 - **GATHERING:** LIEN (**#75**); Ego: 76 - **AGGRAVATION:** CHU (**#116**)},
 ω, {**@3:** Sup: 25 - **CONTENTION:** CHENG (**#100**); Ego: 71 - **STOPPAGE:** CHIH (**#187: SEE IMMANUEL KANT'S PROLEGOMENA (1783) IDEAS @B187 / @B188**)},
 ψ] {**@4:** Sup: 77 - **COMPLIANCE:** HSUN (**#177 - I AM NOT GIVEN TO CURSING {%29}**); Ego: 52 - **MEASURE:** TU (**#239**)},

The term "***GADFLY***" (Greek: μύωψ, mýops) was used by Plato in the Apology to describe Socrates's relationship of uncomfortable goad to the Athenian political scene, which he compared to a slow and dimwitted horse. During his defense when on trial for his life, Socrates, according to Plato's writings, pointed out that dissent, like the ***GADFLY***, was easy to swat, but the cost to society of silencing individuals who were irritating could be very high: "If you kill a man like me, you will injure yourselves more than you will injure me" because his role was that of a ***GADFLY***, "***TO* *STING* *PEOPLE* *AND* *WHIP* *THEM* *INTO* *A* *FURY*, *ALL* *IN* *THE* *SERVICE* *OF* *TRUTH***." This may have been one of the earliest descriptions of ***GADFLY*** ethics.

YOUTUBE: "Bad Liar (Imagine Dragons)"

<<https://www.youtube.com/watch?v=I-QfPUz1es8>>

"AND THEY DREW ALEXANDER {**ONE WHO ASSISTS MEN**} OUT OF THE MULTITUDE, THE JEWS PUTTING HIM FORWARD. AND ALEXANDER BECKONED WITH THE HAND, AND WOULD HAVE MADE HIS DEFENCE UNTO THE PEOPLE-**G1218**." [Acts 19:33]

G1218@{

@1: Sup: 4 - **BARRIER:** HSIEN (**#4**); Ego: 4 - **BARRIER:** HSIEN (**#4**),
@2: Sup: 12 - **YOUTHFULNESS:** T'UNG (**#16**); Ego: 8 -
OPPOSITION: KAN (**#12**),
@3: Sup: 52 - **MEASURE:** TU (**#68 - I DO NOT THAT WHICH**

OFFENDETH THE GOD OF MY DOMAIN {%42}); Ego: 40 - **LAW/**
MODEL: FA (#52),

@4: Sup: 41 - RESPONSE: YING (#109); Ego: 70 - SEVERANCE: KE
(#122),

@5: Sup: 79 - DIFFICULTIES: NAN (#188); Ego: 38 - FULLNESS:
SHENG (#160),

Male: #188; Feme: #160 <-- SEE IMMANUEL KANT'S
PROLEGOMENA (1783) IDEAS @B187 - *GADFLY* / @B188 ON
THE TRANSCENDENTAL DOCTRINE OF THE POWER OF JUDGMENT
(OR ANALYTIC OF PRINCIPLES) SYSTEM OF ALL PRINCIPLES OF
THE PURE UNDERSTANDING

} // #322

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

UMBRA: #322 % #41 = #35 - Great Guiding Signs?, Virtue of
Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

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

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

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

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

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

#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 35 - GATHERING: LIEN (#35); Ego: 35 - GATHERING:
LIEN (#35),

@2: Sup: 29 - DECISIVENESS: TUAN (#64); Ego: 75 - FAILURE:
SHIH (#110),

@3: Sup: 36 - STRENGTH: CH'IANG (#100); Ego: 7 - ASCENT:
SHANG (#117),

@4: Sup: 19 - FOLLOWING: TS'UNG (#119); Ego: 64 - SINKING:
CH'EN (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF
RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE
KING {%35}),

Male: #119; Feme: #181

} // #181

#322 as [#4, #8, #40, #70, #200] = dēmos (G1218): {UMBRA:
#77 as #322 % #41 = #35} 1) the people, the mass of people
assembled in a public place;

A ***GADFLY*** is a person who interferes with the status quo of a society

or community by posing novel, potentially upsetting questions, usually directed at authorities. The term is originally associated with the ancient Greek philosopher Socrates, in his defense when on trial for his life. [https://en.wikipedia.org/w/index.php?title=Pragmatic_ethics]

Pragmatism is a philosophical tradition that began in the United States around 1870. Its origins are often attributed to the philosophers Charles Sanders Peirce, William James, and John Dewey. Peirce later described it in his pragmatic maxim: "CONSIDER THE PRACTICAL EFFECTS OF THE OBJECTS OF YOUR CONCEPTION. THEN, YOUR CONCEPTION OF THOSE EFFECTS IS THE WHOLE OF YOUR CONCEPTION OF THE OBJECT."

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEAS @B187 - *GADFLY* / @B188 ON THE TRANSCENDENTAL DOCTRINE OF THE POWER OF JUDGMENT (OR ANALYTIC OF PRINCIPLES) SYSTEM OF ALL PRINCIPLES OF THE PURE UNDERSTANDING: "In the previous chapter we have considered the transcendental power of judgment according only to the general conditions under which alone it is entitled to use the pure concepts of the understanding for synthetic judgments. Our task now is to exhibit, in systematic connection, the judgments that the understanding actually achieves a priori under this critical provision, in which our table of categories must, without doubt, give us natural and sure guidance. For the relation of these ***CATEGORIES* *TO* *POSSIBLE* *EXPERIENCE* *IS* *EXACTLY* *THAT* *WHICH* *MUST* *CONSTITUTE* *ALL* *PURE* *A* *PRIORI* *COGNITION* *OF* *THE* *UNDERSTANDING*, *AND* *FOR* *THAT* *REASON* *THEIR* *RELATION* *TO* *SENSIBILITY* *IN* *GENERAL* *WILL* *EXHIBIT*, *COMPLETELY* [IDEA: @B188] ***AND* *IN* *A* *SYSTEM*, *ALL* *THE* *TRANSCENDENTAL* *PRINCIPLES* *FOR* *THE* *USE* *OF* *THE* *UNDERSTANDING***.**

A priori principles bear this name not only because they contain in themselves the grounds for other judgments, but also because they are not themselves grounded in higher and more general cognitions. This property does not, however, exempt them from all proof. For although such a principle cannot be taken further objectively, but underlies all cognition of its object, this does not at all prevent its being possible or even necessary to create a proof from the subjective sources of the possibility of a cognition of an object in general, for otherwise the proposition would, for all that, carry the highest suspicion of being a purely fraudulent assertion.

Second, we will limit ourselves merely to those principles that relate to the categories. The principles of the Transcendental Aesthetic, according to which space and time are the conditions of the possibility of all things as appearances, together with the restriction of these principles – namely,

that they cannot be related to things in themselves – thus do not belong to the field of investigation we've picked out. Equally, mathematical principles do not make up any part of this system, since they are drawn only from intuition and not from the pure concepts of the understanding; nonetheless, the possibility of such principles, since they are still synthetic a priori judgments, will necessarily find a place here, not indeed in order to prove their correctness and apodictic certainty, of which they have no need at all, but only to make comprehensible, and to deduce, the possibility of such evident cognitions a priori. [pages 177 to 178]

Pragmatism considers words and thought as tools and instruments for prediction, problem solving and action, and rejects the idea that the function of thought is to describe, represent, or mirror reality. Pragmatists contend that most philosophical topics—such as the nature of knowledge, language, concepts, meaning, belief, and science—are all best viewed in terms of their practical uses and successes. Pragmatism focuses on a "CHANGING UNIVERSE RATHER THAN AN UNCHANGING ONE AS THE IDEALISTS, REALISTS AND THOMISTS HAD CLAIMED". The philosophy of pragmatism "EMPHASIZES THE PRACTICAL APPLICATION OF IDEAS BY ACTING ON THEM TO ACTUALLY TEST THEM IN HUMAN EXPERIENCES".

— WE SAY GOODBYE —

"JESUS LOVES ME.
DIDN'T YOU KNOW.
YOU'RE NOT TO BE.
SO EAT SOME CROW.

IT'S TIME TO KISS, {@6: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#283); Ego: 80 - **LABOURING**: CH'IN (#192 - **I AM NOT SWOLLEN WITH PRIDE** {%39})}

YOUR SOUL GOODBYE. {@7: Sup: 61 - **EMBELLISHMENT**: SHIH (#344); Ego: 48 - **RITUAL**: LI (#240)}

FOR ENDLESS REMISS. {@8: Sup: 20 - **ADVANCE**: CHIN (#364: x 6 = **#2184 days as EVERLASTING COVENANT**); Ego: 65 - **INNER**: NEI (#305)}

NOW FOREVER TO DIE." {@9: Sup: 29 - **DECISIVENESS**: TUAN (#393); Ego: 5 - **KEEPING SMALL**: SHAO (**#310: SEE KANT'S PROLEGOMENA IDEA**)}

IMMANUEL KANT'S PROLEGOMENA (1783) SECTION #26 - AMBIGUOUS REVERSALS, VIRTUE OF GRAVITY; I-CHING: H3 - BIRTH THROES, INITIAL DIFFICULTIES, SPROUTING, DIFFICULTY AT THE BEGINNING, GATHERING SUPPORT, HOARDING; TETRA: 3 - MIRED AS IDEA @310: "Mostly, however, the reader must attend to

the way of proving the principles that appear under the name of the ***ANALOGIES* *OF* *EXPERIENCE***.

For since these do not concern the generation of intuitions, as do the principles for applying mathematics to natural science in general, but the connection of their existence in one experience, and since this connection can be nothing other than the determination of existence in time {**#364 x 6 = #2184 days as EVERLASTING COVENANT**} according to necessary laws, under which alone the connection is objectively valid and therefore is experience:

#2184 - RESPECT OUR LAWS OF NATURE AND HUMAN DIGNITY

#364 x 6 = #2184 - PRINCIPLE OF ENQUIRY (ADAM)

#312 x 7 = #2184 - PRINCIPLE OF CONTRADICTION (NOAH)

#273 x 8 = #2184 - PRINCIPLE OF SYNCRETIC PROGRESSION (ABRAHAM)

#24 x #7 = @168 - DYNAMICS / DIALECTICS OF IMPULSIVITY x 13 = #2184 - JERUSALEM TEMPLE PRIESTHOOD DIVISIONS (MOSES / AARON)

OUR AUSTRALIAN COMMONWEALTH IS ESTABLISHED UPON QUEEN VICTORIA'S LETTERS PATENT AS ONTIC JURISPRUDENCE WHICH CONFORMS TO THE #2184 - ANTHROPOCENTRIC COSMOGONIC PRINCIPLE.

It follows that the proof does not refer to synthetic unity in the connection of things in themselves, but of perceptions, and of these indeed not with respect to their content, but to the determination of time and to the relation of existence in time in accordance with universal laws.

These universal laws contain therefore the necessity of the determination of existence in time in general (hence a priori according to a rule of the understanding), if the empirical determination in relative time is to be objectively valid, and therefore to be experience.

For the reader who is stuck in the long habit of taking experience to be a mere empirical combining of perceptions – and who therefore never even considered that it extends much further than these reach, that is, that it gives to empirical judgments universal validity and to do so requires a pure unity of the understanding that precedes a priori – I cannot adduce more here, these being ***PROLEGOMENA***, except only to recommend:

to heed well this distinction of experience from a mere aggregate of perceptions, and to judge the mode of proof from this standpoint." [pages 61-62]

#451 - RIGHT TO LIFE {Y-M-T-A} HAVING BY IMPETUS OF #41 - ONTIC NECESSITY A MORAL ENTITLEMENT TO UNENCUMBERED #492 - VOLUNTARY FREEWILL.

@168 <-- BINOMIAL STASIS SOURCE OF IMPEDANCE (24x7)

@215 <-- MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73 - CANNOT BE CHANGED}

@157 <-- #360 - ANNUAL / CENTENNIAL 2018 ASSEMBLY AS BEER-SHEBA PLOT {#360 - #157 = #203 as [#2, #1, #200] = b'êr (H875): {UMBRA: #8 as #203 % #41 = #39} 1) well, pit, spring}

@130 <-- I AM NOT EVIL MINDED {%3} AS MENS REA

@175 <-- MARRIAGE OATH (SHEBA)

@185 <-- EMPOWERMENT

@115 <-- HOSPITABLE (POTUS / MOSES SEAT / DIGNITY ROYAL)

@185 <-- SERVICEABLE (THIS REPETITIOUS ONTIC NECESSITY MORAL PROSCRIPTION WHICH MAY BE TWEAKED FOR CYBER WARFARE REQUIREMENTS)**

@45 = #1375 as [#80, #100, #1, #3, #40, #1, #300, #800, #50] = prâgma (G4229): {UMBRA: #7 as #225 % #41 = #20} 1) that which has been done, a deed, an accomplished fact; 2) what is done or being accomplished; 2a) spec. business, a commercial transaction; 3) a matter, question, affair; 3a) spec. in a forensic sense, a matter at law, case, suit; 4) that which is or exists, a thing;

The first use in print of the name ***PRAGMATISM*** was in 1898 by James, who credited Peirce with coining the term during the early 1870s. James regarded Peirce's "ILLUSTRATIONS OF THE LOGIC OF SCIENCE" series (including "THE FIXATION OF BELIEF" (1877), and especially "HOW TO MAKE OUR IDEAS CLEAR" (1878)) as the foundation of pragmatism. Peirce in turn wrote in 1906 that Nicholas St. John Green had been instrumental by emphasizing the importance of applying Alexander Bain's definition of belief, which was "**THAT UPON WHICH A MAN IS PREPARED TO ACT**".

— DYNAMICS / DIALECTICS OF IMPULSIVITY —

@168 <-- BINOMIAL STASIS SOURCE OF IMPEDANCE (24x7)

@215 <-- MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73 - CANNOT BE CHANGED}

@157 ← **#360 - ANNUAL / CENTENNIAL 2018 ASSEMBLY AS BEER-SHEBA PLOT** {**#360 - #157 = #203** as [**#2, #1, #200**] = b'êr (H875): **{UMBRA: #8 as #203 % #41 = #39} 1**) well, pit, spring}
@130 ← **I AM NOT EVIL MINDED { %3 } AS MENS REA**

@175 ← **MARRIAGE OATH (SHEBA)**

@185 ← **EMPOWERMENT**

@115 ← **HOSPITABLE (POTUS / MOSES SEAT / DIGNITY ROYAL)**

@196 ← **COMBATANTS**

@45 = #1386 AS *DYNAMICS* OF *TUMULT* *BEHAVIOURAL* *ENFORCEMENT*

G2350@{

@1: Sup: 9 (**#9**); Ego: 9 (**#9**),

@2: Sup: 79 (**#88**); Ego: 70 (**#79**),

@3: Sup: 17 (**#105**); Ego: 19 (**#98**),

@4: Sup: 12 (**#117**); Ego: 76 (**#174**),

@5: Sup: 14 (**#131**); Ego: 2 (**#176**),

@6: Sup: 19 (**#150 - I INDULGE NOT IN ANGER { %28 }**); Ego: 5 (**#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS { %24 } / I AM NOT ONE WHO CURSETH THE KING { %35 }**),

@7: Sup: 9 (**#159**); Ego: 71 (**#252**),

Male: #159; Feme: #252

} // #1386

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

UMBRA: #1386 % #41 = #33 - Achievable Goals, Virtue of Discrimination; I-Ching: **H9** - Lesser Domestication, Minor Restraint, Small Accumulating, The taming power of the small, Small harvest; Tetra: **35** - Gathering;

THOTH MEASURE: #33 - Oh thou Horned one, who makest thine appearance at Sais; I am not noisy in my speech.

#VIRTUE: With Closeness (no. #33), no possible gap, but

#TOOLS: With Completion (no. #73), no possible change.

#POSITION: With Massing (no. #59), affairs emptying.

#TIME: With Legion (no. #32), affairs filling.

#CANON: #197

ONTIC_OBLIGANS_197@{

@1: Sup: 33 (#33); Ego: 33 (#33),
@2: Sup: 25 (#58); Ego: 73 (#106),
@3: Sup: 3 (#61); Ego: 59 (#165),
@4: Sup: 35 (#96); Ego: 32 (#197 - I AM NOT NOISY IN MY
SPEECH {%33}),
Male: #96; Feme: #197
} // #197

#1386 as [#9, #70, #100, #400, #2, #5, #800] = thorybéō
(G2350): {UMBRA: #2 as #1386 % #41 = #33} 1) to make a noise
or uproar, be turbulent; 2) *TO* *DISTURB*, *THROW* *INTO*
CONFUSION; 2a) *TO* *BE* *TROUBLED* *IN* *MIND*; 2b)
TO *WAIL* *TUMULTUOUSLY*;

"BUT THE JEWS WHICH BELIEVED NOT, MOVED WITH ENVY, TOOK UNTO
THEM CERTAIN LEWD FELLOWS OF THE BASER SORT, AND GATHERED A
COMPANY, AND SET-G2350 ALL THE CITY ON AN UPROAR-G2350, AND
ASSAULTED THE HOUSE OF JASON {HE THAT CURES}, AND SOUGHT
TO BRING THEM OUT TO THE PEOPLE." [Acts 17:5]

IT SHALL BE MORE TOLERABLE ON THE DAY OF JUDGMENT IN THE CITY
OF SODOM {THEIR SECRET, THEIR CEMENT} THAN FOR THEE...

Peirce wrote that "from this definition, pragmatism is scarce more than a
COROLLARY {ie. a **direct or natural consequence or result; a
proposition that follows from (and is often appended to) one
already proved**} so that I am disposed to think of him as the
grandfather of pragmatism". John Shook has said, "Chauncey Wright also
deserves considerable credit, for as both Peirce and James recall, it was
Wright who demanded a phenomenalist and fallibilist empiricism as an
alternative to rationalistic speculation." [[https://en.wikipedia.org/wiki/
Pragmatism](https://en.wikipedia.org/wiki/Pragmatism)>]

Firstly it ought to be understood that this SALE ROMAN CATHOLIC
DIOCESE is CONCOMITANT {ie. **existing or occurring with something
else, often in a lesser way; accompanying; concurrent**} and
therefore LEGALLY SUBJECT TO THE AUTHORITY OF THE SAINT
PATRICK'S EAST MELBOURNE CATHEDRAL as Roman Catholic Arch-
Diocese where the *RAINBOW* *SASH* *REFUSAL* *OF*
COMMUNION #1827 - *EUCHARIST* *AS* *PROTEST* *OF*
GOOD *CONSCIENCE* where Archbishop George Pell officiated upon
PENTECOST SUNDAY OF 31 MAY 1998 (BOER WAR MEMORIAL DAY) AND
11 JUNE 2000.

THAT ON 31 JULY 2017 WHEN I INITIALLY LODGED AN APPLICATION FOR
AN INTERVENTION AND PERSONAL SAFETY ORDER (THAT IS NOW
SUBJECT TO COUNTY COURT APPEAL CASE NUMBER AP-18-0775) AT

THE SALE MAGISTRATES COURT IT WAS MADE UPON THE SUBSTANTIATING CRITERIA:

#3: ON 31.7.2017 AT 10AM [THE RESPONDENT] SHOWED ME A PHOTOGRAPH OF THE MARION STATUE WITH[IN] THE PARK OPPOSITE WEARING A BALACLAVA {ie.

Which mirrored the WEDNESDAY BRAND ***UNDERWEAR*** [LET'S GO COMMANDO] placement upon my GARDEN BUDDHA STATUE whilst I was attending a doctor's appointment and prior to 11 OCTOBER 2017 (as ANNIVERSARY for the COMMENCEMENT of the BOER WAR in 1899) when it was thrown through my window causing some \$5,000 damage

} AS TO CONVEY OUR MUTUAL UNDERSTAND[ING] OF IT['S] PLACEMENT AS ***AN* *ATTEMPT* [*TO*] *SUBVERT* *OUR* *AUSTRALIAN* *HISTORY* *WHICH* *IS* *ABSENT* *OF* *ROMAN* *CATHOLIC* *IMPOSITIONS* *UPON* *OUR* *BOER* / *ANZAC* *TRADITION* *BY* *A* *SUBSTITUTED* *ETHIC***.

#4: AT ABOUT 1.40PM I RETURNED HOME FROM LUNCH AT A CAFE WITH A BAG OF CHIPS FOR [THE RESPONDENT] [AND] WAS CONVEYING TO HIM IN THE PRESENCE OF HIS MOTHER THAT I HAD DISCOVERED THE COMMON ELEMENT OF ASSOCIATION FOR THIS CAUSE CÉLÈBRE OF CLANDESTINED STALKING AND OPPOSITION TO WHICH I WAS BEING SUBJECT FOR SOME 20 YEARS AS BEING, #371 - SAINT ANDREW'S DAY WHICH IS THE FEAST DAY THAT IS CELEBRATED ON 30 NOVEMBER.

#5: BEFORE I COULD ACTUALLY CONVEY THAT QUINTESSENTIAL OBSERVATION AS THE FACT OF COMMON ASSOCIATION A[ND] CAUSE CÉLÈBRE [FOR] CLANDESTINED STALKING AND OPPOSITION WHICH VALIDATED HIS EARLIER PHOTOGRAPHIC PREMISE MADE THAT MORNING.

IT WAS THEN ADJOURNED FOR NON EXISTENT GROUNDS BY THE RESPONDENT WISHING TO CONTEST THE MATTER UPON 13 SEPTEMBER AND THE PROCESS WAS INTENTIONALLY FRUSTRATED UNTIL 11 APRIL 2018 AS TO PRE-SUPPOSE THERE BEING A PREMEDITATION BY OTHERS TO COLLECTIVELY ENGAGE WITHIN A **COMMON LAW OFFENCE OF PERVERTING THE COURSE OF JUSTICE AND BY TESTIMONY KNOWN AT THE TIME TO BE FALSE AND CONTRADICTORY AS CONSTITUTING PERJURY** AS DETERMINED INSTITUTIONAL MISCONDUCT BY PUBLIC AUTHORITIES BEING A CAUSE CÉLÈBRE: **#1828 - META-SCHEMA OF ACQUIESCENCE** CLAIMING THEREBY A PREROGATIVE OR RELIGIOUS PIETY {**@1 - RETAINED; #1827 - LITURGICAL CYCLE / EUCHARIST**} INTENTIONED ON IMPOSING ITS IMMATERIAL BINOMIAL STASIS ***CROWN* *OF* *THORNS* *A* *SECRET* *COMBINATION*, *A* *COALITION*, *CONSPIRACY***

***BEING* *A* *CONFEDERATE* *OR* *RELIGIOUS*
CONCOMITANT:**



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

@1 (@1) - {#105 - ***TIME*** / #315 - **SCIENCE** / ***ANTI***
HOMOSEXUAL (𐀓): #3 + #4 = #7},

#120 - FALCON: *IMPLEMENT* (*OF* *HUNTING* *OR* *WAR*);

@5 (@2) - {#114 - ***TIME*** / ***HELL*** / #342 - **VEXATIOUS AND**
VAIN OPINIONS: #5 + #6 = #11},

#340 - *POISONOUS* *SERPENT*;

@65 (@3) - SOLDIER / SPORT {***SABBATH*:** **ANTI-SEMITISM**},

#780 - *DEVICE*, *PLAN*, *PURPOSE*;

@175 (@4) - HYMENEAL {***SUNDAY* *SACREDNESS*** / MARRIAGE} =
@10 - TETRACTYS TO WHICH THEY SWEAR THEIR OATHS AS TREASON.

**#1554 - *STATE* *SPONSORED* *ASSASSINATION* *OF*
 JAMAL *KHASHOGGI* ON 2 OCTOBER 2018 / *STEVE*
 ROGERS *ASSASSINATION* *AT* *MELBOURNE* *FERTILITY*
 CONTROL *CLINIC* ON 16 JULY 2001 {#728 - REACTANCE: 2 x
 #364}**

ENGAGING WITHIN DETERMINED CONDUCT WHICH IS EVIDENTIARY OF
 ABHORRENT **#237 - *USE* *OF* *FORCE* OR *IMMUTABLE* /
 STUBBORN *WILL*.**

**FOR FURTHER SEE ALSO: "CAUSE CÉLÈBRE ANCHOR UPON 26 MAY
 2019 SO AS TO IMPOSE A SUBSTITUTED ONTIC #105 / #315 &
 #114 / #342 ETHIC UPON OUR BOER WAR MEMORIAL DAY AS
 SUNDAY PRIOR TO 31 MAY GIVEN INITIAL REFUSAL OF
 COMMUNION BY CARDINAL GEORGE PELL AT SAINT PATRICK'S
 CATHEDRAL EAST MELBOURNE UPON SUNDAY 31 MAY 1998"**

SUNDAY 31 MAY 2015 - #364
 SUNDAY 29 MAY 2016 - #364
 SUNDAY 28 MAY 2017 - #371 <-- ***CAUSE* *CÉLÈBRE* *TARGETED*
 BY *UNLAWFUL* *LIQUOR* *BAN***
 SUNDAY 27 MAY 2018 - #364
 SUNDAY 26 MAY 2019 - #364 = **#1827 - *LITURGICAL*
 *CALENDAR***

Year	LECTIONARY CYCLE		Ash	Easter	Ascension of the Lord	Pentecost	Body and Blood of Christ	
	Sunday	Weekday	Wednesday					
2015	B	I	18 Feb	5 Apr	17 May	24 May	7 June	364 days
2016	C	II	10 Feb	27 Mar	8 May	15 May	29 May	364 days
2017	A	I	1 Mar	16 Apr	28 May	4 June	18 June	371 days
2018	B	II	14 Feb	1 Apr	13 May	20 May	3 June	364 days
2019	C	I	6 Mar	21 Apr	2 June	9 June	23 June	364 days

<[http://www.grapple369.com/Groundwork/
 Liturgical%20Calendar%202004-2040.pdf](http://www.grapple369.com/Groundwork/Liturgical%20Calendar%202004-2040.pdf)>

**@1 - SOVEREIGN, @5 - #0, #65 - SOLDIER {4 x #364 + #371 =
 #1827 - LITURGICAL CALENDAR: SUNDAY 26 MAY 2019}, #175 -
 MARRIAGE {#1827 - EUCHARIST: SUNDAY 31 MAY 1998}**

**DOUBLE CROSS / WHITE-ANTING BOER MEMORIAL
 COMMEMORATIONS (1.2.8.32.0)@{**

**@1: Sup: 32 (#32); Ego: 32 (#32),
 @2: Sup: 9 (#41); Ego: 58 (#90),
 @3: Sup: 49 (#90); Ego: 40 (#130 - I AM NOT EVIL MINDED
 {%3}),
 @4: Sup: 48 (#138); Ego: 80 (#210 - I AM NOT OF AGGRESSIVE**

HAND {%30}),
 @5: Sup: 1 (**#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS** {%13}); Ego: 34 (**#244**),
 @6: Sup: 67 (**#206**); Ego: 66 (**#310: TO SPEAK REPROACHFULLY, RAIL AT, REVILE, CALUMNIATE, BLASPHEME**),
 @7: Sup: 78 (**#284**); Ego: 11 (**#321: CAUSE OR REASON AGAINST #322 - DEMOCRATIC PRINCIPLES**),
 @8: Sup: 45 (**#329: REFORMED THE CALENDAR ACT 1751 (1930) OF ENGLAND AND BRITISH DOMINIONS SO THAT A NEW YEAR BEGAN ON #329 / #329 - 1 JANUARY RATHER THAN 25 MARCH (LADY DAY) AND WOULD RUN ACCORDING TO THE GREGORIAN CALENDAR, AS USED IN MOST OF WESTERN EUROPE**); Ego: 48 (**#369: AGAINST HUMAN DISCRIMINATING NORM / SAINT GEORGE CROSS ON FLAG: #205 - PRINCIPLE OF PERSISTENT SUBSTANCE / #164 - PRINCIPLE OF MATERIALITY**),
 @9: Sup: 43 (**#372: *HELL* / EXTREME DEGRADATION OF SIN**); Ego: 79 (**#448: INHOSPITABLE**),
 Male: **#372**; Feme: **#448**
 }

<<http://www.grapple369.com/Groundwork/BOER%20WAR%20MEMORIAL%202019.pdf>>

THERE ARE ALSO A CONCOMITANT CIRCUMSTANCE TO EVENTS SUCH AS **8 JUNE WAS #342 - CELEBRATED (NOUS: #38 - *AS* *EQUIVALENT* *TO* ARC DE TRIOMPHE 28 JULY 2019 CONCLUSION OF TOUR DE FRANCE)** BY A PLAQUE INSTALLATION UPON THE **#175 - MARION STATUE / INFIDELITY SHOWN TO #492 - BOER WAR MEMORIAL** is also **CARDINAL GEORGE PELL'S BIRTHDAY** as conforming to **ROMAN CATHOLIC / EMPIRE GOVERNANCE** so as to bookend **IDEAS @1 - 5 JULY 1941 and @235 - 7 JUNE 1942** within **ADOLF HITLER'S TABLE TALK** as being **FASCIST**}

#1 + #2 = #3
#3 + #4 = #7
#5 + #6 = #11
#7 + #8 = #15

#3 + #7 + #11 + #15 = #36 = 6x6 MAGIC SQUARE {#111 / #666 AS TOTAL MAGIC SUM}} [Revelation 13:16-18 (KJV)]

<<http://www.grapple369.com/Grumble/?bible:revelation%2013:16>>

USURPER: #1 - OF AUTONOMY {First Number in the Square}
GUIDE: #36 (6x6) {Last Number in the Square}
MYSTERY: #37 - #CENTRE {First Number + Last Number}

ADJUSTER: #111 {Total Sum of a Row}
LEADER: #666 {Total Value of All Rows}
REGULATOR: #777 {Total Sum of a Row + Total Sum of All Rows}
GENERAL GOVERNOR: #1554 - *STATE* *SPONSORED*
***ASSASSINATION* *OF* *JAMAL* *KHASHOGGI* {#728 -**
REACTANCE: 2 x #364} {(Total Sum of a Row + Total Sum of All Rows)
 x 2}
HIGH OVERSEER: #55944 {((Total Sum of a Row + Total Sum of All
 Rows) x 2) x Last Number in the Square}

G4815@{
 @1: Sup: 38 - **FULLNESS: SHENG (#38)**; Ego: 38 - **FULLNESS:**
 SHENG (**#38**),
 @2: Sup: 33 - **CLOSENESS: MI (#71)**; Ego: 76 - **AGGRAVATION:**
 CHU (**#114 - *TIME* / *HELL***),
 @3: Sup: 63 - **WATCH: SHIH (#134)**; Ego: 30 - **BOLD**
RESOLUTION: YI (#144),
 @4: Sup: 12 - **YOUTHFULNESS: T'UNG (#146 - I AM NOT A LAND-**
GRABBER {%15}); Ego: 30 - **BOLD RESOLUTION: YI (#174)**,
 @5: Sup: 13 - **INCREASE: TSENG (#159)**; Ego: 1 - **CENTRE: CHUNG**
(#175 - I AM NOT A TRANSGRESSOR {%22}),
 @6: Sup: 15 - **REACH: TA (#174)**; Ego: 2 - **FULL CIRCLE: CHOU**
(#177 - I AM NOT GIVEN TO CURSING {%29}),
 @7: Sup: 20 - **ADVANCE: CHIN (#194)**; Ego: 5 - **KEEPING SMALL:**
 SHAO (**#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN**
{%6}),
 @8: Sup: 30 - **BOLD RESOLUTION: YI (#224)**; Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#192 - I AM NOT SWOLLEN
WITH PRIDE {%39}),
 @9: Sup: 80 - **LABOURING: CH'IN (#304)**; Ego: 50 - **VASTNESS /**
WASTING: T'ANG (#242),
Male: #304; Feme: #242
} // #728

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

UMBRA: #1554 % #41 = #37 - Non-Deeming Action, Government
 Administration; I-Ching: **H40** - Release, Deliverance, Taking-Apart,
 Untangled; Tetra: **21** - Release;

THOTH MEASURE: #37 - Oh Striker, who makest thine appearance in
 Heaven; I am not one of loud voice.

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

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

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

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

#CANON: #196

ONTIC_OBLIGANS_196@{

@1: Sup: 37 - **PURITY:** TS'UI (**#37**); Ego: 37 - **PURITY:** TS'UI (**#37**),

@2: Sup: 33 - **CLOSENESS:** MI (**#70**); Ego: 77 - **COMPLIANCE:** HSUN (**#114**),

@3: Sup: 47 - **PATTERN:** WEN (**#117**); Ego: 14 - **PENETRATION:** JUI (**#128**),

@4: Sup: 34 - **KINSHIP:** CH'IN (**#151**); Ego: 68 - **DIMMING:** MENG (**#196 - I AM NOT ONE OF LOUD VOICE** {%37}),

Male: #151; Feme: #196

} // #196

#728 as [#200, #400, #30, #30, #1, #2, #5, #10, #50] / #1554

as [#200, #400, #30, #30, #1, #40, #2, #1, #50, #800] =

syllambánō (G4815): {UMBRA: #0 as #1554 % #41 = #37} 1) to seize, take: one as prisoner; 2) *TO* *CONCEIVE*, *OF* *A*

***WOMAN*;** 2a) metaph. of lust whose impulses a man indulges; 3) to

seize for one's self; 3a) in a hostile sense, to make (one a permanent) prisoner; 4) *TO* *TAKE* *HOLD* *TOGETHER* *WITH* *ONE*,

***TO* *ASSIST*, *HELP*, *TO* *SUCCOUR*;**



<<http://www.grapple369.com/images/CONCEPTION%20OF%20ROMAN%20CATHOLIC%20SEDITION%2020190630%201035%20HRS.jpeg>>

[**IMAGE:** The Birth of Roman Catholic Sediton @ 1035 HOURS ON 30 JUNE 2019]

YOUTUBE: "[OFFICIAL VIDEO] Bohemian Rhapsody – Pentatonix"

<<https://www.youtube.com/watch?v=ojRj2JK5oCI>>

Given Dewey's profound belief within **#322 - *DEMOCRACY* AND THE ONE, ULTIMATE, ETHICAL IDEAL OF HUMANITY WERE TO HIS MIND SYNONYMOUS**, be it in politics, education, or communication and journalism we ought to then in our articulation of **ANALOGIES OF EXPERIENCE** which are relevant to these APPEAL to then give recursive consideration to whether the MARION STATUE is:

AESTHETICAL (CHARACTERISTICS OF SELF REFLECTION): In its more technical epistemological perspective, it is defined as the study of subjective and sensori-emotional values, or sometimes called judgments of sentiment and taste.

METAPHYSICAL (ie. CONSTITUTION OF NUMBER: ONOMANTIC, QUANTATIVE OR NOUMENAL): The difference is that noumena (according to Kant) are sort of synonymous with "things-in-themselves," which exist independent of sensation / perception. Since human beings are incapable of knowing anything "in itself" because we rely on our senses and perception for knowledge acquisition, humans cannot ever "know" noumena.

@146 + @175 = #321 - *CAUSE* *OR* *REASON* (*AGAINST* #322 - *DEMOCRACY*) + @177 + @182 + @192 = #872 as [#1, #50, #1, #300, #5, #9, #100, #1, #40, #40, #5, #50, #70, #200] = anatréphō (G397): {UMBRA: #14 as #1757 % #41 = #35} 1) to nurse up, nourish up; 1a) of young children and animals nourished to promote growth; 2) to bring up; 2a) *WITH* *THE* *PREDOMINANT* *IDEA* *OF* *FORMING* *THE* *MIND*;

<<http://www.grapple369.com/Grumble/?idea:{872}>>

EPISTEMOLOGICAL (THE NATURE OF ONTIC COMPOSITION AS STOICHEION BY OSCILLATION, SUBSTITUTION, TRANSPOSITION OR INHERENT): relating to the theory of knowledge, especially with regard to its methods: #471 - TRUTH as [#30, #1, #40, #400] ---> #441 is an UMBRAL (THRESHOLD) that is distinct from its @186 - ONTIC OBLIGANS as EPISTEMOLOGICAL PREMISE, validity, and scope, and the distinction between justified belief and opinion.

An **UMBRAL (THRESHOLD)** is here the magnitude or intensity that must be exceeded for a certain reaction, phenomenon, result, or condition to occur or be manifested.

The Greek word νοούμενον *nooúmenon* (plural νοούμενα *nooúmena*) is the neuter middle-passive present participle of νοεῖν *noeîn* "to think, to mean", which in turn originates from the word νοῦς *noûs*, an Attic contracted form of νόος *nóos* "perception, understanding, mind." A rough equivalent in English would be "something that is thought", or "the object of an act of thought".

[v, {@1: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#50); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#50)},

o, {@2: Sup: 39 - **RESIDENCE**: CHU (#89); Ego: 70 - **SEVERANCE**: KE (#120)},
 o, {@3: Sup: 28 - **CHANGE**: KENG (#117); Ego: 70 - **SEVERANCE**: KE (#190)},
 u, {@4: Sup: 23 - **EASE**: YI (#140 - **I DEAL NOT FRAUDULENTLY** {%14} / **I AM NOT AN EAVES-DROPPER** {%16}); Ego: 76 - **AGGRAVATION**: CHU (#266: **DISTINGUISHING FEATURE OF ALL METAPHYSICAL COGNITION ON THE SOURCES OF METAPHYSICS**)},
 μ, {@5: Sup: 63 - **WATCH**: SHIH (#203); Ego: 40 - **LAW/MODEL**: FA (#306)},
 ε, {@6: Sup: 68 - **DIMMING**: MENG (#271: **GENERAL QUESTION OF THE PROLEGOMENA / IS METAPHYSICS POSSIBLE AT ALL?**); Ego: 5 - **KEEPING SMALL**: SHAO (#311)},
 v, {@7: Sup: 37 - **PURITY**: TS'UI (#308); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#361)},
 o, {@8: Sup: 16 - **CONTACT**: CHIAO (#324); Ego: 60 - **ACCUMULATION**: CHI (#421)},
 v] {@9: Sup: 66 - **DEPARTURE**: CH'U (#390: #390 - ***SOVEREIGN* / *CROWN* as [#30, #50, #300, #10] = 'ishshâh (H802): {UMBRA: #0 as #306 % #41 = #19} 1**) woman, wife, female; **1a**) woman (opposite of man); **1b**) wife (woman married to a man); **1c**) female (of animals); **1d**) each, every (pronoun)); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#471: ***TRUTH* *AS* *A* *BODY* *OF* *ETHICAL* *OR* *RELIGIOUS* *KNOWLEDGE***)}

H571@{

@1: Sup: 30 - **BOLD RESOLUTION**: YI (#30); Ego: 30 - **BOLD RESOLUTION**: YI (#30),
 @2: Sup: 31 - **PACKING**: CHUANG (#61); Ego: 1 - **CENTRE**: CHUNG (#31),
 @3: Sup: 71 - **STOPPAGE**: CHIH (#132); Ego: 40 - **LAW/MODEL**: FA (#71),
 @4: Sup: 66 - **DEPARTURE**: CH'U (#198); Ego: 76 - **AGGRAVATION**: CHU (#147),
Male: #198; Feme: #147
 } // #471

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

UMBRA: #441 % #41 = #31 - Military Stratagem, Quelling War; I-Ching: **H32** - Perseverance, Endurance, Duration, Constancy; Tetra: **51** - Constancy;

THOTH MEASURE: #31 - Oh thou who hast different faces, and makest thine appearance in Net'efit; I am not one of inconstant mind.

#VIRTUE: With Packing (no. #31), a move home, but
#TOOLS: With Stoppage (no. #71), a failure to proceed.
#POSITION: With Stove (no. #44), love of profit.
#TIME: With Law (no. #40), abhorrence of the cruel.
#CANON: #186

ONTIC_OBLIGANS_186@{

@1: Sup: 31 - **PACKING:** CHUANG (#31); Ego: 31 - **PACKING:** CHUANG (#31),

@2: Sup: 21 - **RELEASE:** SHIH (#52); Ego: 71 - **STOPPAGE:** CHIH (#102 - **I AM NOT RAPACIOUS** {%4}),

@3: Sup: 65 - **INNER:** NEI (#117: ***A* *QUESTION* *ON* *THE* *NATURE* *OF* *ONTIC* *COMPOSITION* *AS* *STOICHEION* *BY* *OSCILLATION*, *SUBSTITUTION*, *TRANSPOSITION* *OR* *INHERENT***); Ego: 44 - **STOVE:** TSAO (#146 - **I AM NOT A LAND-GRABBER** {%15}),

@4: Sup: 24 - **JOY:** LE (#141); Ego: 40 - **LAW/MODEL:** FA (#186 - **I AM NOT ONE OF INCONSTANT MIND** {%31}),

Male: #141; Feme: #186

} // #186

#471 as [#30, #1, #40, #400] = 'emeth (H571): {UMBRA: #0 as #441 % #41 = #31} 1) firmness, faithfulness, truth; **1a)** sureness, reliability; **1b)** stability, continuance; **1c)** faithfulness, reliableness; **1d)** truth; **1d1)** as spoken; **1d2)** of testimony and judgment; **1d3)** of divine instruction; **1d4)** ***TRUTH* *AS* *A* *BODY* *OF* *ETHICAL* *OR* *RELIGIOUS* *KNOWLEDGE***; **1d5)** true doctrine; **1e)** in truth, truly;

IMMANUEL KANT'S PROLEGOMENA (1783) SECTION #1 - TO GUIDE WITH NAMES, REASON'S REALISATION; I-CHING: H58 - JOY, OPEN, LAKE; TETRA: 24 - JOY ON DISTINGUISHING FEATURE OF ALL METAPHYSICAL COGNITION ON THE SOURCES OF METAPHYSICS AS IDEA: @266: "If one wishes to present a body of

cognition as science, then one must first be able to determine precisely the differentia it has in common with no other science, and which is therefore its distinguishing feature; otherwise the boundaries of all the sciences run together, and none of them can be dealt with thoroughly according to its own nature.

Whether this distinguishing feature consists in a difference of the object or the source of cognition, or even of the type of cognition, or some if not all of these things together, the idea of the possible science and its territory depends first of all upon it.

First, concerning the sources of metaphysical cognition, it already lies in the concept of metaphysics that they cannot be empirical. The principles of such cognition which include not only its fundamental propositions or basic principles, but also its fundamental concepts such as ***JUDICIAL* *PROFICIENCY*: @102 + @146 + @186 = #434 as [#40, #300, #80, #9, #5] = mishpât (H4941): {UMBRA: #19 as #429 % #41 = #19} 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;**

Must therefore never be taken from experience; for the cognition is supposed to be not physical but metaphysical, i.e., lying beyond experience. Therefore it will be based upon neither outer experience, which constitutes the source of physics proper, nor inner, which provides the foundation of empirical psychology. It is therefore cognition a priori, or from pure understanding and pure reason.

In this, however, there would be nothing to differentiate it from pure mathematics; it must therefore be denominated pure philosophical cognition; but concerning the meaning of this expression I refer to the Critique of Pure Reason, pp. 712 f., where the distinction between these two types of use of reason has been presented clearly and sufficiently. – So much on the sources of metaphysical cognition." [Pages 15 to 16]

THE ONTIC SUBSTITUTION VALUE #117 - IS IT PRUDENT OR IS IT EVIL?

IMMANUEL KANT'S PROLEGOMENA (1783) ON IDEA @B117:

"Jurists, when they are discussing rights and claims, distinguish in a legal action the question of what is right as quid juris ("I QUESTION WHICH LAW APPLIES") from the question that concerns the matter of fact as (quid facti), and, as they require proof of both, they call the first proof, which is supposed to establish the right or legal claim, a deduction. We use a number of empirical concepts without anyone's objecting, and we consider ourselves, even without a deduction, entitled to attribute to them a sense and a presumed signification, since we always have experience at hand for demonstrating their objective reality. ***THERE* *ARE* *ALSO*, *HOWEVER*, *USURPATORY* *CONCEPTS*, *SUCH* *AS* *LUCK* *OR* *FATE* [*OR* *THE***

***IMMATERIALITY* *OF* *BINOMIAL* *STASIS* *ONTIC*
 SUBSTITUTION THAT SEEKS TO TAKE (A POSITION OF POWER
 OR IMPORTANCE) ILLEGALLY OR BY FORCE], *WHICH*,
 THOUGH *THEY* *MEET* *WITH* *ALMOST* *UNIVERSAL*
 FORBEARANCE, *ARE* *NONETHELESS* *SOMETIMES***

***CHALLENGED* *WITH* *THE* *QUESTION*:** quid juris, at which point there arises no small embarrassment concerning their deduction, because no appeal can be made to any clear legal ground, either from experience or reason, through which the right to use them would be made evident.

30 4 53 52 29 6 5 54 28 = #87 / #261 {#TWO}	74 81 76 79 77 75 78 73 80 = #231 / #693 {#NINE}	36 10 59 58 35 12 11 60 34 = #105 / #315 {#FOUR}
45 19 68 67 44 21 20 69 43 = #132 / #396 {#SEVEN}	39 13 62 61 38 15 14 63 37 = #114 / #342 {#FIVE}	33 7 56 55 32 9 8 57 31 = #96 / #288 {#THREE}
42 16 65 64 41 18 17 66 40 = #123 / #369 {#SIX}	27 1 50 49 26 3 2 51 25 = #78 / #234 {#ONE}	48 22 71 70 47 24 23 72 46 = #141 / #423 {#EIGHT}
42 2 58 50 34 18 10 66 26 = #102 / #306 {#TWO}	74 81 76 79 77 75 78 73 80 = #231 / #693 {#NINE}	44 4 60 52 36 20 12 68 28 = #108 / #324 {#FOUR}
47 7 63 55 39 23 15 71 31 = #117 / #351 {#SEVEN} quid juris	45 5 61 53 37 21 13 69 29 = #111 / #333 {#FIVE}	43 3 59 51 35 19 11 67 27 = #105 / #315 {#THREE}
46 6 62 54 38 22 14 70 30 = #114 / #342 {#SIX}	41 1 57 49 33 17 9 65 25 = #99 / #297 {#ONE}	48 8 64 56 40 24 16 72 32 = #120 / #360 {#EIGHT}

<<http://www.grapple369.com/images/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%201.png>>

<<http://www.grapple369.com/images/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%202.png>>

However, among the various concepts that form the very diverse fabric of human cognition there are some that are destined for pure, a priori use (entirely independent of all experience), and the right of their use always has need of a deduction; since proofs from experience are not sufficient to establish the legitimacy of such use, one wants indeed to know how these concepts can relate to objects that they do not obtain from any experience. Hence I call the explanation of the way in which concepts can relate a priori to objects the transcendental deduction of those concepts, and I distinguish it from an empirical deduction, which shows how a concept is acquired through experience and reflection on experience, and which concerns therefore not the legitimacy of the possession, but the fact of how possession came about.

Now we have indeed two sorts of concepts, completely different in kind, that nonetheless agree with one another in that both of them relate to objects entirely a priori: namely, the concepts of space and time, as forms of sensibility, and the categories, as concepts of the understanding. To attempt an empirical deduction of these concepts would be completely idle labor, because the differentia of their nature consists in the very fact that they relate to their objects without having to borrow anything from experience for the representation of those objects. If therefore a deduction of these concepts is needed, it will always have to be transcendental." [Pages 166 to 167]

In our opinion the BINOMIAL APPARATUS as the occidental perspective of PERENNIALISM having by the immateriality of its STASIS which defines a SOVEREIGN / MARRIAGE dynamic may in some circumstances have a predisposition towards judgmentalism by impetus of narcissistic self-justification as being an auto-intoxication in a self bestowed dignity as a ontological self-delusion due to an infatuation with the mirroring of its various ONTIC characteristic elements expressed therein and perhaps not realising that it is also subject to the **@205 - PRINCIPLE OF PERSISTENT SUBSTANCE {#873 - PROBITY OF THE DIGNITY ROYAL (LETTERS PATENT)}** and **@82 / #491 - PRINCIPLE OF CONTINUITY (SECTION IX)** in being a lawful EMANATION OF STATE AS

METHODOLOGY which itself conforms to the dialectic of the **#2184 - ANTHROPOCENTRIC COSMOGONIC PRINCIPLE** that are encapsulated by the **@164 / #3273 - PRINCIPLE OF MATERIALITY (SECTION VIII)** and the **HISTORICAL CHRISTIAN WEDDING VOW**.

"I, ***NAME* *OF* *BRIDE***, **#312 - *TAKE* *THEE*** {ie. A WILLING, WILL}, ***NAME* *OF* *GROOM*** to be my **#2184 - *LAWFULLY*** {ie. LAWS OF NATURE} wedding husband. To have and to hold **#273 - *FROM* *THIS* *DAY* *FORWARD*** {ie. SUCCESSIVELY IN ORDER}, for richer or poorer, in sickness and in health, to love and **#364 - *OBEY*** until death do we part, today I pledge my faithfulness."

(#175 - *MARRIAGE*) ONTIC_OBLIGANS_175@{

@1: Sup: 22 (#22 - POINT TO REVERSAL?, HUMILITY'S INCREASE); Ego: 22 (**#22**), <— **#713 - PLOT EVIL AND *BE* *SILENT*, *KEEP* *QUIET*** BY IRRATIONAL IMPOSTS OCCASIONING SILENCE **#105 as [#5, #4, #40, #50, #6] / #444 as [#400, #4, #600] / #506 as [#6, #4, #6, #40, #40, #400, #10] WITH AN INTENTION *TO* *MAKE* *SILENT* *CAUSE* *TO* *DIE*** AS DERANGEMENT WITHIN THE PROVISION OF GOODS AND SERVICES BEING EXEMPLAR BY AN UNLAWFUL LIQUOR BAN OF A YEAR EXCLUSION ACCOMPANYING A SYSTEMATIC INTENTION TO SLANDEROUSLY CONVEY, MORPHOLOGICALLY IMPOSE, TO TRANSMOGRIFY OR TO DEPRIVE A PERSON OF A RATIONAL MIND AS THE SOCIAL NORM DEPICTED WITHIN THE SIMIAN MONKEY SCREAMING.NUTBAG@GMAIL.COM PSYCHOSEXUAL SLANDER MURAL AS CONSTITUTING WITHIN ITSELF A CRIME AGAINST HUMANITY.

@2: Sup: 3 (#25 - WHAT'S BEHIND IT ALL?, IMAGING THE MYSTERIOUS); Ego: 62 (**#84 - I AM NOT A MAN OF VIOLENCE {%2}**) <— LACK OF ADHERENCE TO THE AUTONOMOUS PRINCIPLE OF COHESION BY MILITANT **{#65 - SOLDIER}** CAMPAIGN OF SOCIAL EXCLUSION / VIOLENT ASSAULTS / PROPERTY DAMAGE / PUBLIC SLANDER **{@173 + I AM NOT GIVEN TO UNNATURAL LUST}** / PERJURY AS CONTEMPT TO SECTION IX AS THE ONTIC FIRST PRINCIPLES "DIEU ET MON DROIT" OF QUEEN VICTORIA'S LETTERS PATENT **{@115 + (DIGNITY ROYAL / POTUS / MOSES SEAT)}** WITH AN INTENTION TO ENFORCE AN ABHORRENT AND DEPRAVED HISTORICAL REVISIONISM OF ONLY ANZAC WAR #288 - ***REMEMBRANCE* *BEING* *EXCLUSIVELY* *A* *PREJUDICE***

@3: Sup: 23 (#48 - FORGETTING KNOWLEDGE); Ego: 20 (**#104 - I COMMIT NO FRAUD {%7}**), <— TRINOMIAL METASTASISED ONTIC @102 - TIME TO @104 - TIME SUBSTITUTION WITH THE IMMATERIALITY

OF THE BINOMIAL STASIS #105 / #114 BY SAINT GEORGE STATE /
RELIGIOUS ANZAC DAY INFIDELITY AGAINST SECTION IX OF QUEEN
VICTORIA'S LETTERS PATENT {@115 + (DIGNITY ROYAL / POTUS /
MOSES SEAT)}

FROM TIME {@102 as [#6, #40, #30, #20, #6] = malkûw (H4437):
{UMBRA: #63 as #96 % #41 = #14} 1) *ROYALTY*, *REIGN*,
KINGDOM; 1a) *ROYALTY*, *KINGSHIP*, *KINGLY*
AUTHORITY; 1b) *KINGDOM*; 1c) *REALM* (*OF*
TERRITORY); 1d) *REIGN* (*OF* *TIME*);

TO TIME {@104 as [#6, #7, #40, #50, #1] / #114 as [#6, #7, #40,
#50, #10, #1] = z°mân (H2166): {UMBRA: #16 as #97 % #41 =
#15} 1) *A* *SET* *TIME*, *TIME*, *SEASON* / @104 = *TO*
GET *AS* *A* *POSSESSION*, *ACQUIRE*, *INHERIT*,
POSSESS / *TO* *POSSESS* *ONESELF*

23 APRIL 2019 - BRITISH NATIONAL HOLIDAY OF SAINT GEORGE

**25 APRIL - ANZAC HERITAGE AS LOYAL SUBJECTS OF THE
BRITISH MUST RESPECT AND REPRESENT THOSE PRINCIPLES**

@168 <-- BINOMIAL STASIS SOURCE OF IMPEDANCE

**@215 <-- MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73
- CANNOT BE CHANGED}**

**@157 <-- #360 - ANNUAL / CENTENNIAL 2018 ASSEMBLY AS
BEER-SHEBA PLOT {#360 - #157 = #203 as [#2, #1, #200] =
b'êr (H875): {UMBRA: #8 as #203 % #41 = #39} 1) well, pit,
spring}**

@130 <-- I AM NOT EVIL MINDED {%3} AS MENS REA

@175 <-- MARRIAGE OATH (SHEBA)

@185 <-- EMPOWERMENT

@115 <-- HOSPITABLE (POTUS / MOSES SEAT / DIGNITY ROYAL)

@166 <-- TO BE SAVED (IN BATTLE), BE VICTORIOUS;

**@45 = #1356 as [#20, #1, #300, #1, #20, #100, #10, #9, #800,
#40, #5, #50] = katakrínō (G2632): {UMBRA: #2 as #1302 % #41
= #31} 1) to give judgment against, to judge worthy of punishment;
1a) *TO* *CONDEMN*; 1b) *BY* *ONE'S* *GOOD* *EXAMPLE*
TO *RENDER* *ANOTHER'S* *WICKEDNESS* *THE* *MORE*
EVIDENT *AND* *CENSURABLE*;**

"THEY SHALL GROW NOT OLD, AS WE THAT ARE LEFT GROW OLD;
AGE SHALL NOT WEARY THEM, NOR THE YEARS #1356 - *CONDEMN*.
AT THE GOING DOWN OF THE SUN AND IN THE MORNING
WE WILL REMEMBER THEM." [Laurence Binyon, published in London in

the Winnowing Fan; Poems of the Great War in 1914. The verse, which became the League Ode, was already used in association with commemoration services in Australia in 1921]

29 APRIL - ANGLICAN CHURCH CELEBRATES SAINT GEORGE'S FEAST DAY

30 APRIL - ROMAN CATHOLIC CHURCH CELEBRATES SAINT GEORGE'S FEAST DAY AS THE 8 JUNE ATTEMPT TO IMPOSE A SUBSTITUTED ETHIC UPON OUR WAR DEAD CENTENNIAL AND USURP THE SOVEREIGN / AUTONOMY DYNAMIC OF THE STATE:

@102 as [#6, #40, #10, #6, #600] / #105 as [#5, #10, #40, #10, #600] or [#10, #40, #10, #40, #5] / #315 - *RISK* *OF* *ONTIC* *TRANSITION* BY THE SAINT GEORGES STATE / RELIGIOUS CONFLICT DUE TO EASTER 21 APRIL 2019 AND FOR CATHOLICS 30 APRIL *INTO* *THE* *CUSTODY* *OF* *A* *FOREIGN* *POWER* as [#10, #40, #10, #40, #5] = yôwm (H3117): {UMBRA: #38 as #56 % #41 = #15} 1) day, time, year; 1a) day (as opposed to night); 1b) day (24 hour period); 1b1) as defined by evening and morning in Genesis 1; 1b2) as a division of time; i) a working day, a day's journey; 1b3) days, lifetime (pl.); 1b4) time, period (general); 1b5) year; 1b6) temporal references; i) today; ii) yesterday; iii) tomorrow;

@4: Sup: 13 (#61 - VIRTUOUS HUMILITY AT USING 'BENEATH');
Ego: 71 (**#175 - I AM NOT A TRANSGRESSOR {%22}**), <-- THE BEERSHEBA PLOT AS KNOWLEDGE OF TREASON AS AN INDICTABLE OFFENCE PROHIBITED UNDER SECTION 9A CRIMES ACT OF VICTORIA AS CONSIDERATION THE ANZAC HERITAGE WAS ALWAYS WHITE-ANTED BY A WHITE #315 - NATIONALISM

Male: #61; Feme: #175
} // **#175 - *MARRIAGE***

IN THE CIRCUMSTANCE OF THE SREBRENICA MASSACRE ON 8 JULY 1995 THE DIALECTICS / DYNAMICS OF IMPULSIVITY is incontrovertibly a WAR CRIME but in the scenario of the BEERSHEBA PLOT it is regarded entirely as a PIETY which is further distracted by the depravity in the spectacle of its consummation as the CHRISTCHURCH MASSACRE ON 15 MARCH 2019 of some 51 persons engaged within piety as the exercise of #492 - VOLUNTARY FREE WILL.

H376@{

@1: Sup: 30 - BOLD RESOLUTION: YI (#30); Ego: 30 - BOLD RESOLUTION: YI (#30),

@2: Sup: 31 - **PACKING: CHUANG (#61)**; Ego: 1 - **CENTRE: CHUNG (#31)**,

@3: Sup: 81 - **FOSTERING: YANG (#142)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#81)**,

@4: Sup: 57 - **GUARDEDNESS: SHOU (#199)**; Ego: 57 - **GUARDEDNESS: SHOU (#138)**,

@5: Sup: 67 - **DARKENING: HUI (#266)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#148 - I AM NOT A TRANSGRESSOR {%12})**,

Male: #266; Feme: #148

} // #391

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

UMBRA: #311 % #41 = #24 - Important Distinctions, Trouble from Indulgence; I-Ching: **H5** - Waiting, Delay, Attending, Waiting, Moistened, Arriving; Tetra: **18** - Waiting;

THOTH MEASURE: #24 - Oh divine Babe, who makest thy appearance in Annu; I lend not a deaf ear to the words of Righteousness.

#VIRTUE: With Joy (no. #24), raising high, but

#TOOLS: With Sinking (no. #64), hiding below.

#POSITION: As to Response (no. #41), it is the present, but

#TIME: As to Measure (no. #52), it is the past.

#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 24 - **JOY: LE (#24)**; Ego: 24 - **JOY: LE (#24)**,

@2: Sup: 7 - **ASCENT: SHANG (#31)**; Ego: 64 - **SINKING: CH'EN (#88)**,

@3: Sup: 48 - **RITUAL: LI (#79)**; Ego: 41 - **RESPONSE: YING (#129)**,

@4: Sup: 19 - **FOLLOWING: TS'UNG (#98)**; Ego: 52 - **MEASURE: TU (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35})**,

Male: #98; Feme: #181

} // #181

#391 - *HOMOGENEOUS* as [#30, #1, #50, #300, #10] = 'ÿsh (H376): **{UMBRA: #0 as #311 % #41 = #24} 1**) man; **1a**) man, male (in contrast to woman, female); **1b**) husband; **1c**) human being, person (in contrast to God); **1d**) servant; **1e**) mankind; **1f**) champion; **1g**) great man; **2**) whosoever; **3**) each (adjective);

<<http://www.grapple369.com/Grumble/?zen:3,row:5,col:5,nous:41&lexicon:H376>>

H802@{

@1: Sup: 30 - **BOLD RESOLUTION: YI (#30)**; Ego: 30 - **BOLD RESOLUTION: YI (#30)**,

@2: Sup: 80 - **LABOURING: CH'IN (#110)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#80)**,

@3: Sup: 56 - **CLOSED MOUTH: CHIN (#166 - I AM NOT SLUGGISH { %11 })**; Ego: 57 - **GUARDEDNESS: SHOU (#137)**,

@4: Sup: 66 - **DEPARTURE: CH'U (#232)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#147)**,

Male: #232; Feme: #147

} // #390

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

UMBRA: #306 % #41 = #19 - Argument for Ethical Anarchism, Returning to Simplicity; I-Ching: **H57** - Compliance, Gentle Penetration / Wind, Ground, Calculations; Tetra: **58** - Gathering In;

THOTH MEASURE: #19 - Oh Uammetu, who makest thine appearance at the Block; I commit not adultery with another's wife.

#VIRTUE: Following (no. #19) means dispersing, but

#TOOLS: Massing (no. #59) means assembling.

#POSITION: With Ease (no. #23), the level and smooth, but

#TIME: With Difficulties (no. #79), the going up and down.

#CANON: #180

ONTIC_OBLIGANS_180@{

@1: Sup: 19 - **FOLLOWING: TS'UNG (#19)**; Ego: 19 - **FOLLOWING: TS'UNG (#19)**,

@2: Sup: 78 - **ON THE VERGE: CHIANG (#97)**; Ego: 59 - **MASSING: CHU (#78)**,

@3: Sup: 20 - **ADVANCE: CHIN (#117)**; Ego: 23 - **EASE: YI (#101)**,

@4: Sup: 18 - **WAITING: HSI (#135)**; Ego: 79 - **DIFFICULTIES: NAN (#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE { %19 })**,

Male: #135; Feme: #180

} // #180

#390 - *SOVEREIGN* / *CROWN* as [#30, #50, #300, #10] = 'ishshâh (H802): {UMBRA: #0 as #306 % #41 = #19} 1) woman, wife, female; 1a) woman (opposite of man); 1b) wife (woman married to a man); 1c) female (of animals); 1d) each, every (pronoun);

<<http://www.grapple369.com/Grumble/?zen:6,row:5,col:5,nous:41&lexicon:H802>>

I am also entitled to take REASONABLE steps to PREVENT or FRUSTRATE the THEFT OF MY INTELLECTUAL PROPERTY as INTELLECTUS AS GENITIVE VOLUNTĀTIS being a TRINOMIAL MATHEMATICAL THEORETICAL NOUMENON which we have IDENTIFIED has OCCURRED as it's mechanism for delivery and staging which then becomes an acute and risky precipice consideration that is accorded entirely by my Intellectual Property and thusly my reasonable objection has always been ROMAN CATHOLICS / FREEMASONRY imposing {#17 / #33 - #INRI / #65 - **SOLDIER**} a @5 - substituted HETEROS ethic upon our {#390 / #288 / #419} war dead and usurping the @1 - SOVEREIGNTY of the #391 - HOMOIOS / FIDELITY OF OATHS basis to our Commonwealth's Governance which is defined as a PRINCIPLE that is circumscribed {#13 / #21 / #37} by Queen Victoria's Letters Patent of 17 SEPTEMBER 1900 as the instrumentation of Federation into a nation.

At the time of lodging the FREEDOM OF INFORMATION REQUEST dated 25 JULY 2017, there had been no response FROM THE WELLINGTON LIQUOR ACCORD to a written request for further information in relation to my decorous conduct on 26 MARCH 2017 as consistent with my HAUTE COUTURE shirt and cuff-linked attire as an alleged infraction which did not meet the criteria as an adverse impetus of mind, nor gravitas of action conveying any threat beyond being a prudent observation of the patron's bellicose action (as photographs clearly depict), for the licensee to then have any responsibilities and authority under the LIQUOR CONTROL REFORM ACT 1998 (the Act) with regards to disallowing any drunken, violent or quarrelsome persons to enter or remain upon their licensed premises and to provide such information as is LAWFULLY REQUIRED in the "ISSUING OF BANNING NOTICE" and "CONTENT OF A BANNING NOTICE" under the auspices of the LIQUOR CONTROL REFORM ACT 1998.

WE RECEIVED A RESPONSE TO OUR FREEDOM OF INFORMATION REQUEST DATED 28 SEPTEMBER 2017 STATING THAT THE FALSE COMPLAINT TO POLICE (SERGEANT ANDREW MILBOURNE REGN: 30944) WAS MADE BY THE STAR HOTEL @ 1754 HOURS ON 18 APRIL 2017: "PLEASE FIND ATTACHED THE INFORMATION REQUESTED ABOUT **THE INCIDENT WE DISCUSSED TODAY REGARDING THE MAN WHO MADE DEATH THREATS TOWARDS PATRONS**. IF YOU NEED ANY MORE INFORMATION PELASE LET ME KNOW."

SUGGESTING BY SUCH **30 MAY 2017 NOTICE OF IMMEDIATE BANNING FROM WELLINGTON ACCORD LICENSED PREMISES** AS MAILED FISTED ACTION RECEIVED UPON 5 JUNE 2017 BEYOND AN INSTITUTIONAL PRO DOMO AS CAUSE CÉLÈBRE IMPERATIVE BY A

BOOKEND PAIRING MADE IN CONFORMITY TO THE CATHOLIC LITURGICAL CALENDAR OF:

ASCENSION* *OF* *OUR* *LORD - 28 MAY 2017

AND

***PENTECOST* SUNDAY MASS** - 4 JUNE 2017

BEING THE TARGETED: '**TIME FOR PAYBACK**' AS AN #56 - IMMORAL RETRIBUTION {

MENS* *REA: #334 as [#40, #4, #200, #20, #10, #20, #40] = derek (**H1870**): {**#1 as #224 % #41 = #19**} **1**) way, road, distance, journey, manner; **1a**) road, way, path; **1b**) journey; **1c**) direction: ***NORTH*, *EAST*, *SOUTH*, *WEST***; **1d**) manner, habit, way; **1e**) of course of life (figurative); **1f**) of moral character (figurative)

} OCCURRING WITHIN THIS SALE DIOCESE WHICH IS CONCOMITANT THE EAST MELBOURNE ARCH-DIOCESE WHERE THE ***RAINBOW* *SASH* *REFUSAL* *OF* *COMMUNION* *PROTEST* *OF* *GOOD* *CONSCIENCE*** OCCURRED UPON PENTECOST SUNDAY (BOER WAR MEMORIAL DAY) OF 31 MAY 1998 AND 11 JUNE 2000.

} WHEREBY SUCH INCIDENT HAVING NO COMPLAINANT AND WITHHELD SPECIFIC DETAILS WAS INITIALLY REPORTED TO THE VICTORIA POLICE UPON **18 APRIL 2017** COINCIDING WITH THE NEXT MEETING OF THE LIQUOR ACCORD AND ONLY ACTIONED BY THE POLICE ON 28 APRIL 2017



YOUTUBE: "Cadbury Gorilla - In The Air Tonight (Extended Mix)"

<<https://www.youtube.com/watch?v=wHjieD6CTYs>>



<<http://www.grapple369.com/infamia/RSL%20Barfly%20Artist%20Facebook%2020180428%20Simian%20Monkey%20Slander.jpeg>>

[**IMAGE:** THE ARTIST JEREMY KASPER WHOM DURING THE ECLIPSE OF 22 AUGUST 2017 WHILST UNDERTAKING THE RETURNED SERVICES LEAGUE REAR ENTRANCE / BAR MURAL WAS SOLICITED ABOUT THE DEPRAVITY OF THE SIMIAN MONKEY ELEMENT OF ***CATHOLIC* *KNIGHTS* *TEMPLARS* / *WHITE* #315 - *NATIONALIST* *CAUSE* *CÉLÈBRE* *SLANDER*** AS PER FACEBOOK POST 18 APRIL 2017 SHOWN WITHIN THE LANEWAY MURAL SITUATED KURB SKATEBOARD SHOP]

— **DENSE AS BUSHMEAT** —
[Written: 4 December 2017]

“SOFTLY SOFTLY
CATCHY MONKEY.
SUCH TUCKER
AS BUSHMEAT.

LOOKY LOOKY.
ON THE MONEY.
WITLESS WANKER.

SEDITIONOUS HEAT.

LIES 'N PORKY.
DENSE DONKEY.
ENDLESS RANCOUR.
DISEASED TREAT."

YOUTUBE: "Catchy Monkey (Kovak)"

<<https://www.youtube.com/watch?v=9m1mBhqFZ5k>>

BEING ALLEGED #1828 - CALUMNIOUS #1827 - IMPIETY OF #315 -
NATIONALISTS WITHIN CAUSE CÉLÈBRE AS ***MAILED* *FISTED*** {ie.
**#237 - *THE* *USE* *OF* *PHYSICAL* *FORCE* *TO*
MAINTAIN *CONTROL* *OR* *IMPOSE* *ONE'S* *WILL***}
PREJUDICE ACTION:

@168 <- BINOMIAL STASIS SOURCE OF IMPEDANCE

**@215 <- MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73
- CANNOT BE CHANGED}**

**@157 <- #360 - ANNUAL / CENTENNIAL 2018 ASSEMBLY AS
BEER-SHEBA PLOT {#360 - #157 = #203 as [#2, #1, #200] =
b'êr (H875): {UMBRA: #8 as #203 % #41 = #39} 1) well, pit,
spring}**

@130 <- I AM NOT EVIL MINDED {%3} AS MENS REA

ONTIC_OBLIGANS_215@{

@1: Sup: 34 (#34); Ego: 34 (#34),

@2: Sup: 27 (#61); Ego: 74 (#108),

**@3: Sup: 20 (#81); Ego: 74 (#182 - I AM NOT FRAUDULENT IN
MEASURES OF GRAIN {%6}),**

**@4: Sup: 53 (#134); Ego: 33 (#215 - I AM NEITHER A LIAR NOR
A DOER OF MISCHIEF {%34}),**

Male: #134; Feme: #215

} // #215

**#157 as [#6, #10, #100, #5, #30, #6] / #541 as [#6, #400,
#100, #5, #30] = qahal (H6950): {UMBRA: #9 as #157 % #41 =
#34} 1) to assemble, gather; 1a) (Niphal) *TO* *ASSEMBLE*;
1a1) *FOR* *RELIGIOUS* *REASONS*;
1a2) *FOR* *POLITICAL* *REASONS*;
1b) (Hiphil) *TO* *SUMMON* *AN* *ASSEMBLY*;
1b1) *FOR* *WAR*, *JUDGMENT*;
1b2) *FOR* *RELIGIOUS* *PURPOSES*;**

**"THEY MINGLE NOT WITH THEIR LAUGHING COMRADES AGAIN,
THEY SIT NO MORE AT FAMILIAR TABLES OF HOME,
THEY HAVE NO LOT IN OUR LABOUR OF THE DAYTIME,**

THEY SLEEP BEYOND ENGLAND'S FOAM."

WE HAVE MADE FREQUENT REFERENCES TO SUCH WITHIN OUR SIX PART FILING SUBMISSIONS ON SPECIFICITIES OF NON-FACTUALITY BEING THEN GROUNDS FOR COUNTY COURT APPEAL AS CASE NUMBER: AP-18-0609 AGAINST A PUBLIC AUTHORITY'S INFIDELITY TO WAR #288 - MEMORIAL COMMEMORATIONS DUE TO ALIGNMENT WITH A FOREIGN POWER.

THAT THE CONTRIVED GROUNDS FOR THE IMPOSING OF LIQUOR BAN NOT PROSCRIBED ACCORDING TO LAW WAS A CAPRICIOUS SCENARIO ADVANCED ('**MADE DEATH THREATS TOWARDS PATRONS**') AS CONVEYING IMPULSIVE IMPOSTS WHICH IS THEIR BARBAROUS CHARACTERISTIC AS FALSELY CLAIMED IS MADE UPON THE #492 - VOLUNTARY FREEWILL AND AUTONOMY OF THOSE OTHER PERSONS BY MY "**TAKING PHOTOS/FILM ON HIS MOBILE PHONE**" SO TO PROTECT MY REPUTATION FROM SUCH ENGAGED WITHIN #315 - JINGOISTIC NATIONALISM TO ADVANCE A VERMINOUS SELF-ENTITLEMENT BY #342 - SLANDER AGAINST THE ONTIC FIRST PRINCIPLES OF THE COMMONWEALTH AS A #288 - HISTORICAL REVISIONISM MADE OF OUR #492 - BOER / #315 - ANZAC HERITAGE THROUGH AN INDOLENT LIFE OF OTHERS GIVEN TO THE REPULSIVE IMPIETY OF #325 - DETRUDE WOULD BE ENTIRELY JUSTIFIED AND PERMISSIBLE AS "OTHER REASONABLE ENDEAVOURS TO PREVENT THE COMMISSION OF THE OFFENCE."

— ALL HAIL THE POTUS —

[Written 1124 hours (AEDT) 11 November 2018]

"WITH TRUMP YOU KNOW.
IT'S EITHER ***FIRE*** OR FURY.
OR ***WATER*** LOGGED.

THE ***WIND*** DOTH BLOW.
YET ***SOIL*** MAKES MERRY.
BY FIELDS LEFT UNTROD." @7: Sup: 67 (**#211: *TO* *SHOOT***); Ego:
19 (**#200**),

NOTE: #205 - PRINCIPLE OF PERSISTENT SUBSTANCE
{**STOICHEION: FIRE, WATER, WIND, SOIL**} / **#164 - PRINCIPLE OF MATERIALITY** {**TEMPORALITY: 1124 hours (AEDT) 11 NOVEMBER 2018 BEFORE FRENCH ARC DE TRIOMPE CENTENNIAL COMMEMORATIONS**}

SHOT BY THE BEST SNIPER {make a sly or petty verbal attack} IN TOWN: A REMARK AIMED AT SOME PERSON OR THING; *IN* *HOPELESSLY* *BAD* *CONDITION* *AS* *RUINED*; A

QUANTITY OF LIQUOR; INTOXICATED

JUST A FEW WEEKS AGO, AT A RALLY IN TEXAS, PRESIDENT TRUMP HAD SAID ``*YOU* *KNOW* *WHAT* *I* *AM*? *I'M* *A* *NATIONALIST*. *OK*? *I'M* *A* *NATIONALIST*.... *USE* *THAT* *WORD*. *USE* *THAT* *WORD*".

REMEMBRANCE DAY 2018@{

@1: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#50); Ego: 80 - **LABOURING**: CH'IN (#80)},

@2: Sup: 34 - **KINSHIP**: CH'IN (#84 - **I AM NOT A MAN OF VIOLENCE** {%2}); Ego: 29 - **DECISIVENESS**: TUAN (#109)},

@3: Sup: 8 - **OPPOSITION**: KAN (#92); Ego: 38 - **FULLNESS**: SHENG (#147)},

@4: Sup: 5 - **KEEPING SMALL**: SHAO (#97); Ego: 6 - **CONTRARIETY**: LI (#153)},

@5: Sup: 33 - **CLOSENESS**: MI (#130 - **I AM NOT EVIL MINDED** {%3}); Ego: 20 - **ADVANCE**: CHIN (#173 - **I AM NOT GIVEN TO UNNATURAL LUST** {%27})},

@6: Sup: 14 - **PENETRATION**: JUI (#144); Ego: 8 - **OPPOSITION**: KAN (#181 - **I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS** {%24} / **I AM NOT ONE WHO CURSETH THE KING** {%35})},

@7: Sup: 67 - **DARKENING**: HUI (#211); Ego: 19 - **FOLLOWING**: TS'UNG (#200 - **I AM NOT A ROBBER OF SACRED PROPERTY** {%8})},

Male: #211; Feme: #200

} // **TRUMP *CANCELS* WW1 MEMORIAL AT U.S. CEMETERY IN FRANCE *DUE* *TO* *RAIN***

@84 + @130 + @173 + @181 + @200 = #768 as [#1, #50, #1, #200, #300, #1, #200, #5, #10] = anástasis (G386): {**UMBRA: #18 as #963 % #41 = #20**} **1**) a raising up, rising (e.g. from a seat); **2**) a rising from the dead; **2a**) that of Christ; **2b**) that of all men at the end of this present age; **2c**) the resurrection of certain ones history who were restored to life (Heb. 11:35);

"FOR IN THE RESURRECTION-**G386** THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE, BUT ARE AS THE ANGELS OF GOD IN HEAVEN." [Matthew 22:30]

#211 as [#10, #200, #1] / #247 as [#10, #10, #200, #1, #6, #500] = yare' (H3372): {**UMBRA: #5 as #211 % #41 = #6**} **1**) to fear, revere, be afraid; **2**) (TWOT) ***TO* *SHOOT***, pour; **1a**) (Qal); **1a1**) to fear, be afraid; **1a2**) to stand in awe of, be awed; **1a3**) to fear, reverence, honour, respect; **1b**) (Niphal); **1b1**) to be fearful, be dreadful, be feared; **1b2**) ***TO* *CAUSE* *ASTONISHMENT* *AND* *AWE***, ***BE* *HELD* *IN* *AWE***; **1b3**) to inspire reverence or godly fear or awe; **1c**) (Piel) ***TO* *MAKE* *AFRAID***, ***TERRIFY***;

#200 as [#40, #70, #40, #10, #40] = `am (H5971): {UMBRA: #10 as #110 % #41 = #28} 1) nation, people; 2) kinsman, kindred; 1a) *PEOPLE*, *NATION*; 1b) *PERSONS*, *MEMBERS* *OF* *ONE'S* *PEOPLE*, *COMPATRIOTS*, *COUNTRY*-*MEN*;

FURTHERMORE THE FREEDOM OF INFORMATION REQUEST DATED 28 SEPTEMBER 2017 PARTIALLY CONVEYED THE PAST ACTION BY STAFF MEMBERS: Have dealt with the male customer once prior, where ... [CENSORED] ... On this particular occasion, he mentioned having been up since 2 AM *WORKING* *ON* *ANTI*-
TERRORISM *DOCUMENTS*, *THAT* *HE* *WAS* *A* *VERY*
IMPORTANT *PERSON* *TO* *THE* *COUNTRY* *AND* *HAD*
UNUSUAL *SKILLS*, etc. All of which he revealed in a quick conversation before ordering. ... [CENSORED] ... After the complaint about his behaviour was made, I closed the door to the glasshouse and drew the curtains to create a visual barrier of the group, asked the man to go back to his new seat, which he did. He insisted that the women had been too loud but calmly waited for food."

A PUBLIC STATEMENT OF EVIDENCE FOR CONTESTED HEARING REGARDING THE CRIME OF TREASON IN CASE NUMBER: G13559325 AT SALE MAGISTRATES COURT ON 12 APRIL 2017

These facts which manifestly #1356 - *CONDEMNS* as categorically unmeritorious, deplorable, verminous and criminal conduct, comprises a logical jurisprudential syllogism as a cosmological statement, which encompasses a Natural / Common Law entitlement to a self-identity as a formula of autonomy expressing an egalitarian right, which then relates directly to my undertaking of an intentioned volunteer multifaceted, reasoned, pacifist and virtuous covert internet religious based GLBTI Community activism and advocacy activity as a focused anti-terrorism initiative as PLANS which has sought:

i) To effect a denial of any claimed "divine imperative" by the Islamic terrorist group Al-Qaeda associated to the EVENT of 11 SEPTEMBER 2001 as terror attacks against the United States of America and any subsequent justification for War;

ii) To undermine the foundations of Islamic extremist religious belief; and

iii) Give an auxiliary (ie. providing supplementary or additional help and support) and prerogative (ie. a privileged right of the sovereign that is theoretically subject to no restriction) SUPPORT to any Gay and Lesbian Community's initiatives towards the adoption of same sex marriage legislation.

iv) Solving that Anglican dissension problem' of 31 AUGUST 2016. Basically the substantial documents which on my local Anglican parish, clearly outlines that my statements and actions were undertaken in response to a threat of retribution (ie. a capacity to deny them any factual basis to religious belief because I have with my theoretical noumenon as a cube which is based on the HOMOIOS THEORY OF NUMBER: it uses:

- a valid cosmological logical syllogism as TRIAD MICROCOSM associated to Jewish Torah belief and the Dead Sea Scrolls priestly service division as the basis for the 364-day/year base-7 measurement of time by designation of days, weeks and jubilee time divisions which negates the Julian Calendar that fell into disrepute in 1582 (British Empire in 1751/1752), and

- an alternative mathematical SEPTET macrocosm of $7 \times \#369$ (inclusive of Roman Empire Governance and religious belief usage) Magic Squares, 1 x HETRO-SQUARE SPIROGYRA ORDER as its TRANSFORMATIVE PROTOTYPE and the Chinese I CHING/DAO TE CHING COURSE-TROCHOS of NATURE-GENESIS as their foundation of Empire Governance being the Autonomous Prototype)

As the basis of it being a statement of a Natural and Common Law as egalitarian right to Regulative Free Will (ie. the reasoning capability as the element which defines us as homo sapiens-human or the forma corporis as soul within the world).

v) To invalidate the original Letters Patent by Queen Victoria as enabling the Constitution as Commonwealth of Australia of 1 JANUARY, 1901 and undertaking such action without any impunity directed to its formulation as an instrument of British Empire Governance by providing the metempirical (ie. the branch of philosophy that deals with things existing beyond the realm of experience) philosophical as the perennialist school of thought and metaphysical (ie. of things transcending what is physical or natural and the temporal reality) as Torah Kabbalistic thought interpretation given to an alternative and tetragrammaton HOMOIOTIC perspective of the THEORY OF NUMBER and its circumscribing as the DECALOGUE which is otherwise known as the TEN COMMANDMENTS, by a declaration made and comprehensible to ALL, as for ETERNITY and EXISTENT to an egalitarian, immutable and a transcendent right of the State of Israel's claim to a Sovereign AUTONOMY OF WILL, which is made in deference to it's subordinate historical basal and terrestrial connubial (ie. marriage as a yoke) ethos as a societal cultivation made upon it's 'self-identity as a formula of autonomy' and as a vassal perspective of Roman Empire Governance which pervaded and was later adopted by Islam, the Vatican City/State and German Fascism.

vi) As a clear, concise philosophical and theological basis, being after much consideration, **DERIVE AT THE FACTUAL AND INTELLIGENT MEANS TO PROVIDE BRIEFING MATTERS AS THEN IMPETUS FOR THE DETERMINED PURSUIT OF AN INDICTMENT FOR THE CRIMINAL CHARGE OF TREASON, WHICH IS TO BE BROUGHT AGAINST CARDINAL GEORGE PELL IN HIS CONTEMPT TO THE AUTONOMY OF WILL BEING THE MATERIA PRIMA OF THE SOVEREIGN PRINCIPLES ENCAPSULATED WITHIN THE LETTERS PATENT TO THE FEDERATION OF THE COMMONWEALTH OF AUSTRALIA OF 1901**, as an absolute rejection on hymeneal (ie. IDOLATRY AS PRIAPUS--ERECT PHALLUS AND HYMEN AS MARRIAGE) grounds as a presumptuous, delusional and fraudulent claim to a lawful Christian Identity for the unmeritorious act of barbarism. As the arrogant and obstinate refusal of the Eucharist Communion, which occurred at Saint Patricks Cathedral, East Melbourne on the Pentecost Sunday Mass as the dates of 31 MAY 1998 AND 21 JUNE 2000. Which indiscriminately and in presence of mercenary security guards, was violently directed towards the self identity as the formula of autonomy of any and all such persons (inclusive of mother, sons and daughters) who were distinguished only by their fraternity in the wearing of the GLBTI Community's symbol represented as a rainbow sash.

THAT UNDER SECTION 9A(2) and (3) OF THE CRIMES ACT OF VICTORIA (1958) THE STAR HOTEL BY SUCH KNOWLEDGE OF "***WORKING* *ON* *ANTI*-*TERRORISM***" IS GUILTY OF A CRIMINAL OFFENCE BECAUSE THEY FAILED TO TAKE ALL REASONABLE ACTION, given that: "**A person who—**

**(a) receives or assists another person who is to his knowledge guilty of treason in order to enable him to escape punishment; or
(b) knowing that a person intends to commit treason, does not give information thereof with all reasonable despatch to a constable or use other reasonable endeavours to prevent the commission of the offence—**

shall be guilty of an indictable offence."

Nous: #10
Time: 16:30 hrs
Date: 2019.11.30
Torah: [#10, #10, #10]@{
 @1: Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#10); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#10),
 @2: Sup: 20 - **ADVANCE:** CHIN (#30); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#20),
 @3: Sup: 30 - **BOLD RESOLUTION:** YI (#60); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#30),
Male: #60; Feme: #30
 } // #30
Dao: Impossible Advice, What can Be Done?
Tetra: #41 - Response
 H30 - Cohesion, Radiance, Clinging to
I-Ching: Brightness/Fire, The net

Latin: Assistens {God prompt to grant} Alt: Menqel {Libation Bowl of God} {

1. SERVES TO MAKE KNOWN THE TRUTH. AIDS THE TRIUMPH OF INNOCENCE
2. PROMPT HELP IN TRIALS
3. WITNESSES
4. Tepisatosoa

Solar Eclipse: 13 (UTC) / 14 November 2012 (AEST)

Nahor {Snorting, Hoarse; dry; hot}

Prototype: HOMOIOS {#371 / #393} / *HETEROS* {#287 / #432} / TORAH {#301 / #439} HETEROS

Male Idea	#287	Telos	#432	Female Idea	
Intentional Reversal, Dimming Radiance	#7	7	7	Intentional Reversal, Dimming Radiance	
Employing Deeming, Daring to Act	#73	80	73	#66	Strategic Reversal, Putting Oneself Behind
Contrast of Terms, Self-Culture	#2	82	83	#10	Impossible Advice, What can Be Done?
To Guide with Names, Reason's Realisation	#1	83	163	#80	Primitivist Independence, Remaining in Isolation
Intentional Reversal, Dimming Radiance	#7	90	169	#6	Female Superiority, Completion of Form I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {#18}
Self-Love, Holding Oneself Dear	#72	162	234	#65	Unlearned Virtuosity as Simplicity
Strategic Reversal, Putting Oneself Behind I HAVE NO UNJUST PREFERENCES {#40}	#66	228	309	#75	Destructive Envy, Harmed Through Greed
Natural Guide, Virtue of Holiness	#32	260	356	#47	Ignorant Guides, Viewing the Distant
Greatest Functional Skill in Paradoxes	#27	287	432	#76	Strength's Warning Signs, Revealers of Virtue

Prototype: HOMOIOS {#371 - *SAINT* *ANDREWS* *CAUSE* *CÉLÈBRE* / #393} / *HETEROS* {#287 - *AGAINST* *BONDS* *OF* *NATURE* AS *SEPTET* *INTELLECTUS* AS *GENITIVE* *VOLUNTĀTIS* / #432 - *TO* *ATTACK* *ONE*, *TO* *MAKE* *AN* *ASSAULT* *ON* *ONE*} / TORAH {#301 / #439 - *CARDINAL* *GEORGE* *PELL* *WAS* *FOUND* *GUILTY* *OF* *ABUSING* *CHOIR* *BOYS* *WHILST* #439 - *ROBED* *AT* *THE* *EAST* *MELBOURNE* *SAINT* *PATRICK'S* *CATHEDRAL* *ON* 11 DECEMBER 2018}

<<http://www.grapple369.com/Grumble/?zen:3,row:7,col:4,nous:>

10&PROTOTYPE:HETEROS>

.jackNote@zen: 3, row: 7, col: 4, nous: 10 [Date: 2019.11.30, Time: 16:30 hrs, Super: #371 / #2 - Contrast of Terms, Self-Culture; I-Ching: H11 - Peace, Pervading, Greatness; Tetra: 16 - Contact, Ego: #393 / #10 - Impossible Advice, What can Be Done?; I-Ching: H30 - Cohesion, Radiance, Clinging to Brightness / Fire, The net; Tetra: 41 - Response]

H899@{

@1: Sup: 2 - **FULL CIRCLE: CHOU (#2)**; Ego: 2 - **FULL CIRCLE: CHOU (#2)**,

@2: Sup: 5 - **KEEPING SMALL: SHAO (#7)**; Ego: 3 - **MIRE: HSIEN (#5)**,

@3: Sup: 9 - **BRANCHING OUT: SHU (#16)**; Ego: 4 - **BARRIER: HSIEN (#9)**,

@4: Sup: 4 - **BARRIER: HSIEN (#20)**; Ego: 76 - **AGGRAVATION: CHU (#85)**,

@5: Sup: 14 - **PENETRATION: JUI (#34)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#95)**,

@6: Sup: 28 - **CHANGE: KENG (#62)**; Ego: 14 - **PENETRATION: JUI (#109)**,

Male: #62; Feme: #109

} // #439

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

UMBRA: #9 % #41 = #9 - Inconstancy of Achievement, Practicing Placidity; I-Ching: **H7** - The Army, Leading, Troops; Tetra: **32** - Legion;

THOTH MEASURE: #9 - Oh Breaker of bones, who makest thine appearance in Sutenhunen; I am not a teller of lies.

#VIRTUE: If it is Branching Out (no. #9), it comes, but

#TOOLS: If it is Flight (no. #49), it flees.

#POSITION: As to Greatness (no. #45), it is the outside, but

#TIME: As to Closing In (no. #58), it is the inside.

#CANON: #161

ONTIC_OBLIGANS_161@{

@1: Sup: 9 - **BRANCHING OUT: SHU (#9)**; Ego: 9 - **BRANCHING OUT: SHU (#9)**,

@2: Sup: 58 - **GATHERING IN: HSI (#67)**; Ego: 49 - **FLIGHT: T'AO (#58)**,

@3: Sup: 22 - **RESISTANCE: KE (#89)**; Ego: 45 - **GREATNESS: TA (#103)**,

@4: Sup: 80 - **LABOURING: CH'IN (#169 - I TROUBLE MYSELF**

ONLY WITH MY OWN AFFAIRS {%18}); Ego: 58 - **GATHERING IN:**
HSI (**#161 - I AM NOT A TELLER OF LIES** {%9}),
Male: #169; Feme: #161
} // **#161**

#439 as [**#2, #3, #4, #400, #10, #500**] = beged (**H899**): **{UMBRA:**
#0 as #9 % #41 = #9} 1) treachery, deceit; **2**) (CLBL) garment,
clothing (used indiscriminately); **3**) a covering, i.e. clothing; also
treachery or pillage; apparel, cloth(-es, ing), garment, lap, rag, raiment,
ROBE, [idiom] very (treacherously), vesture, wardrobe.

<<http://www.grapple369.com/Grumble/?idea:{439}>>

11 DECEMBER 2018 - Cardinal George Pell was found guilty of
ABUSING* *CHOIR* *BOYS WHILST **#439 - *ROBED*** at the EAST
MELBOURNE SAINT PATRICK'S CATHEDRAL, after a hung jury in the first
trial.

13 MARCH 2019 - Cardinal George Pell was sentenced to six years in
prison.

21 AUGUST 2019 - The Vatican says it will wait to see the outcome of a
potential High Court appeal before taking any action on Pell's status
within the church.

**NAAMAN ZHOU (THE GUARDIAN) @ 1557 HOURS ON 21 AUGUST
2019:** "HE WAS A WITNESS OF TRUTH BEING THE REASONS WHY THE
JUDGES DECIDED CARDINAL GEORGE PELL WAS GUILTY:

THE ROBES WERE 'CAPABLE OF BEING MANOEUVRED'

"More striking still was the fact that the priests' sacristy was identified as
the setting. At all other times, Cardinal Pell would have **#439 -
*ROBED*** – and disrobed – in the archbishop's sacristy. Exceptionally,
however, that sacristy was temporarily unavailable at the end of 1996
because its furniture was under repair. As a result, Cardinal Pell was – at
the time of the alleged offending – having to use the priests' sacristy to
disrobe after mass."

Part of Pell's appeal was that it was physically impossible for him to move
his heavy cardinal's **#439 - *ROBES*** in the way the victim alleged.

His defence produced evidence from the prefect of ceremonies, Charles
Portelli, and the sacristan Maxwell Potter that it was not possible to pull
the cardinal's **#439 - *ROBES*** to the side.

The jury had access to the **#439 - *ROBES*** and found they could be
moved. Ferguson and Maxwell said this was reasonable – even with the

cincture "firmly tied at the waist". They said in their summary: "The **#439 - *ROBES*** were an exhibit at the trial and had been available to the jury in the jury room during their deliberation.

"Having taken advantage of the opportunity to feel the weight of the **#439 - *ROBES*** and assess their manoeuvrability as garments, the chief justice and Justice Maxwell decided that it was well open to the jury to reject the contention of physical impossibility.

"The **#439 - *ROBES*** were not so heavy nor so immovable as the evidence of Monsignor Portelli and Mr Potter had suggested. The chief justice and Justice Maxwell found that the **#439 - *ROBES*** were capable of being manoeuvred in a way that might be described as being moved or pulled to one side or pulled apart." [<https://www.theguardian.com/australia-news/2019/aug/21/he-was-a-witness-of-truth-why-the-judges-decided-cardinal-george-pell-was-guilty>]

#224 - ROMAN GOVERNANCE PROTOTYPE #EIGHT as [**#4, #200, #20**] / **#224** as [**#4, #200, #500**] / **#264** as [**#4, #200, #20, #600**] = derek (**H1870**): {**UMBRA: #7 as #224 % #41 = #19**} **1**) way, road, distance, journey, manner; **1a**) road, way, path; **1b**) journey; **1c**) direction: **#9 - NORTH / #1 - SOUTH / #3 - EAST / #7 - WEST**; **1d**) manner, habit, way; **1e**) of course of life (fig.); **1f**) of moral character (figurative);

Prototype: *HOMOIOS* {**#287** as [**#1, #50, #1, #3, #20, #1, #10, #1, #200**] = anankaíos (**G316**): {**UMBRA: #44 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; / **#271 *** HOMOIOS PROTOTYPE**} / **HETEROS** {**#275 / #265**} / **TORAH** {**#273 *** TORAH PROTOTYPE / #264** as [**#3, #5, #50, #5, #1, #200**] = geneá (**G1074**): {**UMBRA: #44 as #64 % #41 = #23**} **1**) fathered, birth, nativity; **2**) that which has been begotten, men of the same stock, a family; **2a**) the several ranks of natural descent, the successive members of a genealogy; **2b**) metaphor: a group of men very like each other in endowments, pursuits, character; **2b1**) esp. in a bad sense, a perverse nation; **2c**) the whole multitude of men living at the same time; **2d**) an age (i.e. the time ordinarily occupied by each successive generation), a space of 30 - 33 years}

<<http://www.grapple369.com/Grumble/?zen:3,row:4,col:3,nous:8&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 3, row: 4, col: 3, nous: 8 [**Date:** 2019.7.25, **Time:** 08:10 hrs, **Super:** #287 / #36 - Natural Reversals, 'Secret' Explanation; I-Ching: H4 - Juvenile Ignorance, Youthful Inexperience, Enveloping, The

young shoot, Discovering; Tetra: 12 - Youthfulness, Ego: #271 / #8 - Worth of Water, Easy By Nature; I-Ching: H48 - The Well, Welling; Tetra: 40 - Law/Model]

FOR FURTHER SEE: "APPLYING TRINOMIAL ONTIC JURISPRUDENT CONSIDERATIONS: #330, #550, #561 TO JEWISH JUDICIAL PROCESS AGAINST DAMASCUS #509 - YAHAD COMMUNITY, ITS CONSEQUENCE UPON ISLAMIC #135 - STOICHEION AND RETURN OF AL ASQA MOSQUE TO JEWISH OWNERSHIP"

<<http://www.grapple369.com/Groundwork/MALKIDIEL%20Troubles.pdf>>

ACCORDING TO MEDIA REPORTS OF 1716 HOURS ON 25 AUGUST 2019: "GEORGE PELL TO TAKE HIS CASE TO THE HIGH COURT:

George Pell will take his case to the High Court, setting the scene for a final legal battle over the senior Catholic cleric's child sex abuse convictions.

Sources have told The Age and The Sydney Morning Herald that Pell is determined to pursue his last avenue of appeal after receiving unanimous advice from his legal team that the dissenting opinion of Victorian Supreme Court Justice Mark Weinberg provided reasonable grounds to have his convictions overturned.

Pell has 21 days from 21 AUGUST 2019 the COURT OF APPEAL judgment to formally lodge an application for special leave to appeal to the High Court. It is likely that a short hearing to determine his application will be listed for this year.

If Pell is granted leave, it is likely to be a further four to six months before his appeal is heard.

It is understood that Pell's special leave application will be made by Bret Walker, SC, who argued the cardinal's case before the Court of Appeal and who has extensive experience in High Court cases.

The Court of Appeal dismissed Pell's appeal against his convictions for the oral rape of a choirboy and the sexual assault of another at St Patrick's Cathedral when he was Archbishop of Melbourne in the 1990s.

A majority decision handed down by Chief Justice Anne Ferguson and Court of Appeal President Chris Maxwell upheld the jury decision reached in December last year in the County Court, when Pell was found guilty of five child sex offences.

Justices Ferguson and Maxwell found that Pell's sole surviving victim, a

boy of just 13 when he was assaulted by the senior cleric a room known as the sacristy of the cathedral shortly after Sunday mass, was a credible, truthful witness.

Pell's lawyers - solicitor Paul Galbally and barristers Bret Walker, SC, Ruth Shann and Robert Richter, QC - have spent the days since the failed appeal poring over the dissenting judgment of Justice Weinberg, a former director of Commonwealth Public Prosecutions who is considered one of Australia's leading criminal law jurists.

Justice Weinberg questioned the victim's credibility and reliability, concluding there was a "significant body of cogent evidence casting serious doubt upon the complainant's account" and recommending that Pell be acquitted on all charges.

"Having had regard to the whole of the evidence led at trial and having deliberated long and hard over this matter, I find myself in the position of having a genuine doubt as to the applicant's guilt," Justice Weinberg wrote.

Although Pell's grounds for another appeal are yet to be finalised, legal experts familiar with the workings of the High Court believe they will centre on a broad provision which allows the court to intervene in any case "in the interests of the administration of justice".

Pell, 78, is currently being held in a high security cell within the Melbourne Assessment Prison, where he is under lockdown 23 hours a day. He is expected to be transferred to the Hopkins centre in Ararat, where he will be jailed alongside a generation of notorious priests collared for sex crimes against children.

He was sentenced to a minimum of three years and eight months in prison for his crimes against the two choirboys. If he is granted special leave to appeal to the High Court, it may be late next year before the court hands down a final judgment on his case." [<https://www.theage.com.au/national/victoria/george-pell-decides-to-appeal-case-to-the-high-court-20190825-p52kl4.html>]

We have by email @ **0827 HOURS ON 26 AUGUST 2019** given advice to the STATE / FEDERAL ATTORNEY GENERAL's that **CARDINAL GEORGE PELL'S #439 - ROBE RUSE AS DEFENCE FOR SEXUAL OFFENCES AS THE "ORAL RAPE OF A CHOIRBOY AND THE SEXUAL ASSAULT OF ANOTHER" IS AN ATTEMPT TO TRANSFER TO HIMSELF AND THE ROMAN CATHOLIC CHURCH MY INTELLECTUAL PROPERTY:**

@45 + @102 + @175 = #322 + @104 = #426 + @104 + @192 = #722 as [#40, #5, #300, #1, #300, #9, #9, #8, #40, #10] =

metatíthēmi (G3346): {UMBRA: #27 as #723 % #41 = #26} 1) *TO* *TRANSPOSE* (*TWO* *THINGS*, *ONE* *OF* *WHICH* *IS* *PUT* *IN* *PLACE* *OF* *THE* *OTHER*); 1a) to transfer; 1b) to change; 1c) to transfer one's self or suffer one's self to be transferred; 1c1) to go or pass over; 1c2) to fall away or desert from one person or thing to another;

AS THEFT BY DIRECT PARTICIPATION WITHIN SAINT ANDREWS CAUSE CÉLÈBRE ASSIGNED TO 30 NOVEMBER AND CONSTITUTES TREASON IN THE CIRCUMSTANCE OF SUCH BEING THE SUBSTANTIAL BASIS FOR MY LAWFUL AND DIGNIFIED CLAIM AS A PUBLIC PROCLAMATION TO A PREROGATIVE AS A 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.

**VATICAN RESPONSE TO PELL'S CONVICTION ON 21 AUGUST 2019
EXHIBITS #434 - SCHEMA AGAINST #315 - ANZAC DAY / ROMAN
PROTOTYPE #THREE / TORAH PROTOTYPE: #FOUR / #322:
AGAINST DEMOCRATIC PRINCIPLES AS TRINOMIAL
METASTASISED CONSCIOUSNESS INSTANTIATION**

"WHILE REITERATING ITS RESPECT FOR THE AUSTRALIAN JUDICIAL SYSTEM, {@1: Sup: 37 - PURITY: TS'UI (#37); Ego: 45 - GREATNESS: TA (#45 - I AM NOT A DOER OF WRONG {%1})}

AS STATED ON 26 FEBRUARY AFTER THE FIRST INSTANCE VERDICT WAS ANNOUNCED, {@2: Sup: 25 - CONTENTION: CHENG (#62); Ego: 11 - DIVERGENCE: CH'A (#56)}

THE HOLY SEE ACKNOWLEDGES THE COURT'S DECISION TO DISMISS CARDINAL PELL'S APPEAL. {@3: Sup: 20 - ADVANCE: CHIN (#82: *SOVEREIGN* *JUXTAPOSITION* *PRINCIPLE*); Ego: 41 - RESPONSE: YING (#97)}

AS THE PROCEEDINGS CONTINUE TO DEVELOP, {@4: Sup: 66 - DEPARTURE: CH'U (#148 - I AM NOT A TRANSGRESSOR {%12}); Ego: 41 - RESPONSE: YING (#138)}

THE HOLY SEE RECALLS THAT THE CARDINAL HAS ALWAYS MAINTAINED HIS INNOCENCE THROUGHOUT THE JUDICIAL PROCESS AND THAT IT IS HIS RIGHT TO APPEAL TO THE HIGH COURT. {@5: Sup: 8 -

OPPOSITION: KAN (#156 - **I DO NOT CAUSE TERRORS** {%21});
Ego: 4 - **BARRIER:** HSIEN (#142)}

AT THIS TIME, {@6: Sup: 36 - **STRENGTH:** CH'ANG (#192 - **I AM NOT SWOLLEN WITH PRIDE** {%39}); Ego: 43 - **ENCOUNTERS:** YU (#185 - **I AM NOT BOISTEROUS IN BEHAVIOUR** {%25})}

TOGETHER WITH THE CHURCH IN AUSTRALIA, {@7: Sup: 2 - **FULL CIRCLE:** CHOU (#194); Ego: 35 - **GATHERING:** LIEN (#220 - **I CURSE NOT A GOD** {%38})}

THE HOLY SEE CONFIRMS ITS CLOSENESS TO THE VICTIMS OF SEXUAL ABUSE AND ITS COMMITMENT TO PURSUE, {@8: Sup: 54 - **UNITY:** K'UN (#248); Ego: 74 - **CLOSURE:** CHIH (#294)}

THROUGH THE COMPETENT ECCLESIASTICAL AUTHORITIES, {@9: Sup: 32 - **LEGION:** CHUANG (#280); Ego: 3 - **MIRE:** HSIEN (#297)}

THOSE MEMBERS OF THE CLERGY WHO COMMIT SUCH ABUSE. {@10: Sup: 35 - **GATHERING:** LIEN (#315: ***ANZAC* *DAY* / *ROMAN* *PROTOTYPE* #THREE / *TORAH* *PROTOTYPE*: #FOUR**); Ego: 25 - **CONTENTION:** CHENG (#322: ***AGAINST* *DEMOCRATIC* *PRINCIPLES* *AS* *TRINOMIAL* *METASTASISED* *CONSCIOUSNESS* *INSTANTIATION***)}" [Declaration of the Director of the Holy See Press Office, Matteo Bruni, 21 August 2019]

ONTIC CRITERIA #1: @45 + @148 + @192 + @185 = #570 as [#100, #50, #10, #400, #10] / #215 as [#5, #100, #50, #50, #10] / #215 as [#100, #50, #10, #5, #700] = qânâh (H7069): {UMBRA: #55 as #155 % #41 = #32} 1) *TO* *GET*, *ACQUIRE*, *CREATE*, *BUY*, *POSSESS*; 1a) (Qal); 1a1) to get, acquire, obtain; i) of God originating, creating, redeeming His people; 1) possessor; ii) of Eve acquiring; iii) of acquiring knowledge, wisdom; 1a2) to buy; 1b) (Niphal) to be bought; 1c) (Hiphil) to cause to possess;

<<http://www.grapple369.com/Grumble/?idea:{570}>>

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

UMBRA: #155 % #41 = #32 - Natural Guide, Virtue of Holiness; I-Ching: **H44** - Encounter, Coming On, Coupling, Coming to meet, Meeting; Tetra: **43** - Encounters;

THOTH MEASURE: #32 - Oh Busy one, who makest thine appearance at Utenit; I do not steal the skins of the sacred animals.

#VIRTUE: With Legion (no. #32), gentle softness, but
#TOOLS: With Hardness (no. #72), cold firmness.
#POSITION: As to Ritual (no. #48), it is the capital, but
#TIME: As to Residence (no. #39), it is the home.
#CANON: #191

ONTIC_OBLIGANS_191@{

@1: Sup: 32 - **LEGION:** CHUANG (#32); Ego: 32 - **LEGION:** CHUANG (#32),

@2: Sup: 23 - **EASE:** YI (#55); Ego: 72 - **HARDNESS:** CHIEN (#104 - **I COMMIT NO FRAUD** {%7}),

@3: Sup: 71 - **STOPPAGE:** CHIH (#126); Ego: 48 - **RITUAL:** LI (#152),

@4: Sup: 29 - **DECISIVENESS:** TUAN (#155); Ego: 39 - **RESIDENCE:** CHU (#191 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32}),

Male: #155; Feme: #191

} // #191

H7069@{

@1: Sup: 19 - **FOLLOWING:** TS'UNG (#19); Ego: 19 - **FOLLOWING:** TS'UNG (#19),

@2: Sup: 69 - **EXHAUSTION:** CH'IUNG (#88); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#69),

@3: Sup: 79 - **DIFFICULTIES:** NAN (#167); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#79),

@4: Sup: 74 - **CLOSURE:** CHIH (#241); Ego: 76 - **AGGRAVATION:** CHU (#155),

@5: Sup: 3 - **MIRE:** HSIEN (#244); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#165),

Male: #244; Feme: #165

} // #570

"AND JOSEPH BOUGHT-**H7069** ALL THE LAND OF EGYPT FOR PHARAOH; FOR THE EGYPTIANS SOLD EVERY MAN HIS FIELD, BECAUSE THE FAMINE PREVAILED OVER THEM: SO THE LAND BECAME PHARAOH'S." [**Genesis 47:20**]

ONTIC CRITERIA #2: @45 + @148 + @192 + @185 + @220 = #790 as [#40, #8, #300, #2, #400, #600] / #780 as [#40, #8, #300, #2, #400, #10, #500] = machăshâbâh (H4284): {UMBRA: #6 as #355 % #41 = #27} 1) thought, device; 1a) thought; 1b) device, plan, purpose; 1c) invention;

<<http://www.grapple369.com/Grumble/?idea:{790}>>

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF

OPPOSITES} [4 BCE]:

UMBRA: #355 % #41 = #27 - Greatest Functional Skill in Paradoxes;
I-Ching: **H21** - Bite Together, Biting Through, Gnawing Bite; Tetra: **74** -
Closure;

THOTH MEASURE: #27 - Oh thou whose face is behind thee, and who
makest thine appearance at thy cavern; I am not given to unnatural lust.

#VIRTUE: With Duties (no. #27), esteem for activity.

#TOOLS: With Darkening (no. #67), esteem for rest.

#POSITION: With Mired (no. #3), plucked out from calamity.

#TIME: With Aggravation (no. #76), lacking any pardons.

#CANON: #173

ONTIC_OBLIGANS_173@{

@1: Sup: 27 - **DUTIES:** SHIH (**#27**); Ego: 27 - **DUTIES:** SHIH (**#27**),

@2: Sup: 13 - **INCREASE:** TSENG (**#40**); Ego: 67 - **DARKENING:**
HUI (**#94**),

@3: Sup: 16 - **CONTACT:** CHIAO (**#56**); Ego: 3 - **MIRED:** HSIEN
(**#97**),

@4: Sup: 11 - **DIVERGENCE:** CH'A (**#67**); Ego: 76 - **AGGRAVATION:**
CHU (**#173** - **I AM NOT GIVEN TO UNNATURAL LUST** {%27}),

Male: #67; Feme: #173

} // **#173**

H4284@{

@1: Sup: 40 - **LAW/MODEL:** FA (**#40**); Ego: 40 - **LAW/MODEL:** FA
(**#40**),

@2: Sup: 48 - **RITUAL:** LI (**#88**); Ego: 8 - **OPPOSITION:** KAN
(**#48**),

@3: Sup: 24 - **JOY:** LE (**#112**); Ego: 57 - **GUARDEDNESS:** SHOU
(**#105**),

@4: Sup: 26 - **ENDEAVOUR:** WU (**#138**); Ego: 2 - **FULL CIRCLE:**
CHOU (**#107**),

@5: Sup: 21 - **RELEASE:** SHIH (**#159**); Ego: 76 - **AGGRAVATION:**
CHU (**#183**),

@6: Sup: 54 - **UNITY:** K'UN (**#213**); Ego: 33 - **CLOSENESS:** MI
(**#216**),

Male: #213; Feme: #216

} // **#790**

"BUT WHEN ESTHER CAME BEFORE THE KING, HE COMMANDED BY
LETTERS THAT HIS WICKED DEVICE-**H4284**, WHICH HE DEvised
AGAINST THE JEWS, SHOULD RETURN UPON HIS OWN HEAD, AND THAT
HE AND HIS SONS SHOULD BE HANGED ON THE GALLOWS." [Esther
9:25]

"HE DISAPPOINTETH THE DEVICES-**H4284** OF THE CRAFTY, SO THAT THEIR HANDS CANNOT PERFORM THEIR ENTERPRISE." [Job 5:12]

"BEHOLD, I KNOW YOUR THOUGHTS-**H4284**, AND THE DEVICES WHICH YE WRONGFULLY IMAGINE AGAINST ME." [Job 21:27]

"THE LORD BRINGETH THE COUNSEL OF THE HEATHEN TO NOUGHT: HE MAKETH THE DEVICES-**H4284** OF THE PEOPLE OF NONE EFFECT." [Psalm 33:10]



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

@1 (@1) - {#105 - ***TIME*** / #315 - **SCIENCE** / ***ANTI***
HOMOSEXUAL (𐎗𐎍): #3 + #4 = #7},

#120 - FALCON: *IMPLEMENT* (*OF* *HUNTING* *OR* *WAR*);

@5 (@2) - {#114 - ***TIME*** / ***HELL*** / #342 - **VEXATIOUS AND VAIN OPINIONS: #5 + #6 = #11},**

#340 - *POISONOUS* *SERPENT*;

@65 (@3) - SOLDIER / SPORT {***SABBATH*: ANTI-SEMITISM**} ,

#780 - *DEVICE*, *PLAN*, *PURPOSE*;

@175 (@4) - HYMENEAL {***SUNDAY* *SACREDNESS*** / MARRIAGE} =
@10 - TTRACTYS TO WHICH THEY SWEAR THEIR OATHS AS TREASON.

**#1554 - *STATE* *SPONSORED* *ASSASSINATION* *OF*
JAMAL *KHASHOGGI* ON 2 OCTOBER 2018 / *STEVE*
ROGERS *ASSASSINATION* *AT* *MELBOURNE* *FERTILITY*
CONTROL *CLINIC* ON 16 JULY 2001 {#728 - REACTANCE: 2 x
#364}**

USURPER: #1 {First Number in the Square}

GUIDE: #9 (3x3) {Last Number in the Square}

MYSTERY: #10 {First Number + Last Number}

ADJUSTER: **#15** {Total Sum of a Row}

LEADER: #45 {Total Value of All Rows}

REGULATOR: #60 {Total Sum of a Row + Total Sum of All Rows}

GENERAL GOVERNOR: **#120** {(Total Sum of a Row + Total Sum of All Rows) x 2}

HIGH OVERSEER: **#1080** {((Total Sum of a Row + Total Sum of All Rows) x 2) x Last Number in the Square}

H3627@{

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

@2: Sup: 50 (**#70**); Ego: 30 (**#50**),

@3: Sup: 60 (**#130 - I AM NOT EVIL MINDED {%3}**); Ego: 10 (**#60**),

@4: Sup: 80 (**#210 - I AM NOT OF AGGRESSIVE HAND {%30}**); Ego: 20 (**#80**),

@5: Sup: 32 (**#242**); Ego: 33 (**#113**),

Male: #242; Feme: #113

} // #120

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

UMBRA: #60 % #41 = #19 - Argument for Ethical Anarchism, Returning to Simplicity; I-Ching: **H57** - Compliance, Gentle Penetration/ Wind, Ground, Calculations; Tetra: **58** - Gathering In;

THOTH MEASURE: #19 - Oh Uammetu, who makest thine appearance at the Block; I commit not adultery with another's wife.

#VIRTUE: Following (no. #19) means dispersing, but
#TOOLS: Massing (no. #59) means assembling.
#POSITION: With Ease (no. #23), the level and smooth, but
#TIME: With Difficulties (no. #79), the going up and down.
#CANON: #180

ONTIC_OBLIGANS_180@{

@1: Sup: 19 (**#19**); Ego: 19 (**#19**),

@2: Sup: 78 (**#97**); Ego: 59 (**#78**),

@3: Sup: 20 (**#117**); Ego: 23 (**#101**),

@4: Sup: 18 (**#135**); Ego: 79 (**#180 - I COMMIT NOT ADULTERY**

WITH ANOTHER'S WIFE { %19 }},

Male: #135; Feme: #180

} // #180

**#120 as [#20, #30, #10, #20, #600] = k'li'y (H3627): {UMBRA:
#45 as #60 % #41 = #19} 1) article, vessel, implement, utensil; **1a)**
 article, object (general); **1b)** utensil, implement, apparatus, vessel; **1b1)**
***IMPLEMENT* (*OF* *HUNTING* *OR* *WAR*); 1b2)** implement
 (of music); **1b3)** implement, tool (of labour); **1b4)** equipment, yoke (of
 oxen); **1b5)** utensils, furniture; **1c)** vessel, receptacle (general); **1d)**
 vessels (boats) of paper-reed;**

USURPER: #1 {First Number in the Square}

GUIDE: #16 (4x4) {Last Number in the Square}

MYSTERY: #17 {First Number + Last Number}

ADJUSTER: **#34** {Total Sum of a Row}

LEADER: #136 {Total Value of All Rows}

REGULATOR: #170 {Total Sum of a Row + Total Sum of All Rows}

GENERAL GOVERNOR: **#340** {(Total Sum of a Row + Total Sum of All
 Rows) x 2}

HIGH OVERSEER: #5440 {((Total Sum of a Row + Total Sum of All
 Rows) x 2) x Last Number in the Square}

H6848@{

@1: Sup: 9 (**#9**); Ego: 9 (**#9**),

@2: Sup: 8 (**#17**); Ego: 80 (**#89**),

@3: Sup: 78 (**#95**); Ego: 70 (**#159**),

@4: Sup: 47 (**#142**); Ego: 50 (**#209**),

@5: Sup: 57 (**#199**); Ego: 10 (**#219**),

@6: Sup: 9 (**#208**); Ego: 33 (**#252**),

Male: #208; Feme: #252

} // #340

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF

OPPOSITES} [4 BCE]:

UMBRA: #240 % #41 = #35 - Great Guiding Signs?, Virtue of Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

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

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

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

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

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

#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 35 (**#35**); Ego: 35 (**#35**),

@2: Sup: 29 (**#64**); Ego: 75 (**#110**),

@3: Sup: 36 (**#100**); Ego: 7 (**#117**),

@4: Sup: 19 (**#119**); Ego: 64 (**#181 - I LEND NOT A DEAF EAR TO**

THE WORDS OF RIGHTEOUSNESS {#24} / I AM NOT ONE WHO CURSETH THE KING {#35}),

Male: #119; Feme: #181

} // #181

#340 as [#90, #80, #70, #50, #10, #600] = tsepha' (H6848):

{UMBRA: #63 as #240 % #41 = #35} 1) *POISONOUS*

***SERPENT*; 1a) a viper snake or adder;**

USURPER: #1 {First Number in the Square}

GUIDE: #25 (5x5) {Last Number in the Square}

MYSTERY: #26 {First Number + Last Number}

ADJUSTER: #65 {Total Sum of a Row}

LEADER: #325 {Total Value of All Rows}

REGULATOR: #390 - *CROWN* / *SOVEREIGN* {Total Sum of a Row + Total Sum of All Rows}

GENERAL GOVERNOR: #780 {(Total Sum of a Row + Total Sum of All Rows) x 2}

HIGH OVERSEER: #19500 {((Total Sum of a Row + Total Sum of All Rows) x 2) x Last Number in the Square}

H4284@{

@1: Sup: 40 - **LAW/MODEL: FA (#40)**; Ego: 40 - **LAW/MODEL: FA (#40)**,

@2: Sup: 48 - **RITUAL: LI (#88)**; Ego: 8 - **OPPOSITION: KAN**

(#48),
@3: Sup: 24 - **JOY: LE (#112)**; Ego: 57 - **GUARDEDNESS: SHOU (#105)**,
@4: Sup: 26 - **ENDEAVOUR: WU (#138)**; Ego: 2 - **FULL CIRCLE: CHOU (#107)**,
@5: Sup: 21 - **RELEASE: SHIH (#159)**; Ego: 76 - **AGGRAVATION: CHU (#183)**,
@6: Sup: 31 - **PACKING: CHUANG (#190)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#193)**,
@7: Sup: 45 - **GREATNESS: TA (#235)**; Ego: 14 - **PENETRATION: JUI (#207)**,
Male: #235; Feme: #207
} // #780

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

UMBRA: #355 % #41 = #27 - Greatest Functional Skill in Paradoxes; I-Ching: **H21** - Bite Together, Biting Through, Gnawing Bite; Tetra: **74** - Closure;

THOTH MEASURE: #27 - Oh thou whose face is behind thee, and who makest thine appearance at thy cavern; I am not given to unnatural lust.

#VIRTUE: With Duties (no. #27), esteem for activity.
#TOOLS: With Darkening (no. #67), esteem for rest.
#POSITION: With Mired (no. #3), plucked out from calamity.
#TIME: With Aggravation (no. #76), lacking any pardons.
#CANON: #173

ONTIC_OBLIGANS_173@{

@1: Sup: 27 - **DUTIES: SHIH (#27)**; Ego: 27 - **DUTIES: SHIH (#27)**,
@2: Sup: 13 - **INCREASE: TSENG (#40)**; Ego: 67 - **DARKENING: HUI (#94)**,
@3: Sup: 16 - **CONTACT: CHIAO (#56)**; Ego: 3 - **MIRED: HSIEN (#97)**,
@4: Sup: 11 - **DIVERGENCE: CH'A (#67)**; Ego: 76 - **AGGRAVATION: CHU (#173 - I AM NOT GIVEN TO UNNATURAL LUST {%27})**,
Male: #67; Feme: #173
} // #173

#780 as [#40, #8, #300, #2, #400, #10, #500] / #790 as [#40, #8, #300, #2, #400, #600] = machăshâbâh (H4284): {UMBRA: #4 as #355 % #41 = #27} 1) thought, device; 1a) thought; 1b) *DEVICE*, *PLAN*, *PURPOSE*; 1c) invention;

G4202@{

@1: Sup: 80 - **LABOURING: CH'IN (#80)**; Ego: 80 - **LABOURING: CH'IN (#80)**,
 @2: Sup: 69 - **EXHAUSTION: CH'IUNG (#149)**; Ego: 70 - **SEVERANCE: KE (#150 - I INDULGE NOT IN ANGER {%28})**,
 @3: Sup: 7 - **ASCENT: SHANG (#156 - I DO NOT CAUSE TERRORS {%21})**; Ego: 19 - **FOLLOWING: TS'UNG (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**,
 @4: Sup: 57 - **GUARDEDNESS: SHOU (#213)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#219)**,
 @5: Sup: 62 - **DOUBT: YI (#275)**; Ego: 5 - **KEEPING SMALL: SHAO (#224)**,
 @6: Sup: 71 - **STOPPAGE: CHIH (#346)**; Ego: 9 - **BRANCHING OUT: SHU (#233)**,
 @7: Sup: 72 - **HARDNESS: CHIEN (#418)**; Ego: 1 - **CENTRE: CHUNG (#234)**,
Male: #418; Feme: #234
 } // #315

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

UMBRA: #316 % #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 - **DECISIVENESS: TUAN (#29)**; Ego: 29 - **DECISIVENESS: TUAN (#29)**,
 @2: Sup: 17 - **HOLDING BACK: JUAN (#46)**; Ego: 69 - **EXHAUSTION: CH'IUNG (#98)**,
 @3: Sup: 45 - **GREATNESS: TA (#91)**; Ego: 28 - **CHANGE: KENG (#126)**,
 @4: Sup: 15 - **REACH: TA (#106)**; Ego: 51 - **CONSTANCY: CH'ANG (#177 - I AM NOT GIVEN TO CURSING {%29})**,
Male: #106; Feme: #177
 } // #177

#315 as [#80, #70, #100, #50, #5, #9, #1] = porneía (G4202):

{UMBRA: #78 as #316 % #41 = #29} 1) illicit sexual intercourse; **1a)** adultery, fornication, ***HOMOSEXUALITY***, lesbianism, intercourse with animals etc.; **1b)** sexual intercourse with close relatives; Lev. 18; **1c)** sexual intercourse with a divorced man or woman; Mk. 10:11,12; **2) *METAPHOR*: *THE* *WORSHIP* *OF* *IDOLS*;** **2a) *OF* *THE* *DEFILEMENT* *OF* *IDOLATRY*, *AS* *INCURRED* *BY* *EATING* *THE* *SACRIFICES* *OFFERED* *TO* *IDOLS*;**

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

<<http://www.grapple369.com/Grumble/images/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%201.png>>

<<http://www.grapple369.com/Grumble/images/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%202.png>>

VOX IN EXCELSO was the name of a Papal Bull issued by Pope Clement V in 1312. The directives given within the Bull were to formally dissolve the Order of the Knights Templar, effectively removing Papal support for them and revoking the mandates given to them by previous popes in the 12th and 13th centuries.

'In view of the suspicion, infamy, loud insinuations and other things which have been brought against the other... and also the secret and clandestine reception of the brother of this Order; in view, moreover, of the serious scandal which has arisen from these things, which it did not seem could be stopped while the Order remained in being, and the danger

to faith and souls, and the many horrible things which have been done by the very many of the ***BROTHERS* *OF* *THIS* *ORDER*, *WHO* *HAVE* *LAPSED* *INTO* *THE* *SIN* *OF* *WICKED* *APOSTASY*, *THE* *CRIME* *OF* *DETESTABLE* *IDOLATRY*, *AND* *THE* *EXECRABLE* *OUTRAGE* *OF* *THE* *SODOMITES*** . . . it is not without bitterness and sadness of heart that we abolish the aforesaid Order of the Temple, and its constitution, habit and name, by an irrevocable and perpetually valid decree; and we subject it to perpetual prohibition with the approval of the Holy Council, strictly forbidding anyone to presume to enter the said Order in the future, or to receive or wear its habit, or to act as a Templar.' [https://en.wikipedia.org/wiki/Vox_in_excelsa]

@168 <— BINOMIAL STASIS SOURCE OF IMPEDANCE

@215 <— SELF #312 - *CONTRADICTION* MINUS #81 - *JUXTAPOSED* *PRINCIPLES* *OF* *SOVEREIGN* {6.5.5.41.0: #266 / #390} / *AUTONOMY* {3.5.5.41.0: #311 / #391 ON 15 SEPTEMBER}} EQUALS **#231 - JUXTAPOSITION CONTROL**

@157 <— #360 - ANNUAL / CENTENNIAL 2018 ASSEMBLY AS BEER-SHEBA PLOT {#360 - #157 = #203 as [#2, #1, #200] = b'êr (H875): {UMBRA: #8 as #203 % #41 = #39} 1) well, pit, spring}

@130 <— I AM NOT EVIL MINDED {%3} AS MENS REA

@175 <— MARRIAGE OATH (SHEBA)

@185 <-- EMPOWERMENT

@115 <-- HOSPITABLE (POTUS / MOSES SEAT / DIGNITY ROYAL)

@196 <-- COMBATANTS

@84 <-- *DO* *NOT* *WORSHIP* *IDOLS* [#84 as [#3, #30, #6, #30, #10, #5] = gillûwl (H1544): {UMBRA: #16 as #69 % #41 = #28} 1) idols] **AS #1425 {#41 - EMANATION PRINCIPLE - 13 to 17 SEPTEMBER / 22 AUGUST}**: That on 20 March 1991, the United States Congress passed H.J Res 104, which was then signed into law by President George H. W. Bush and became Public Law No. 102-14 asserting that the "Seven Noahide Laws" are the ethical values of civilized society and are the basis on which the American nation was founded and that without these Seven Noahide Laws society stands in peril

<http://www.grapple369.com/Grumble/?idea:{1425}>>

FOR FURTHER SEE: "SOVEREIGN CLAIMS MADE UPON DISCOVERY OF AUSTRALIA AND IT'S HISTORICAL RELATIONSHIP TO HOMOSEXUALITY" DATED 29 AUGUST - 8 SEPTEMBER 2017

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

G1839@{

@1: Sup: 5 - **KEEPING SMALL:** SHAO (**#5**); Ego: 5 - **KEEPING SMALL:** SHAO (**#5**),

@2: Sup: 65 - **INNER:** NEI (**#70**); Ego: 60 - **ACCUMULATION:** CHI (**#65**),

@3: Sup: 75 - **FAILURE:** SHIH (**#145**); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#75**),

@4: Sup: 32 - **LEGION:** CHUANG (**#177 - I AM NOT GIVEN TO CURSING** {**%29**}); Ego: 38 - **FULLNESS:** SHENG (**#113**),

@5: Sup: 8 - **OPPOSITION:** KAN (**#185 - I AM NOT BOISTEROUS IN BEHAVIOUR** {**%25**}); Ego: 57 - **GUARDEDNESS:** SHOU (**#170**),

@6: Sup: 79 - **DIFFICULTIES:** NAN (**#264**); Ego: 71 - **STOPPAGE:** CHIH (**#241**),

@7: Sup: 48 - **RITUAL:** LI (**#312: *CONTRADICTION***); Ego: 50 - **VASTNESS/WASTING:** T'ANG (**#291**),

Male: #312; Feme: #291 <--- (Male: #291; Feme: #224) as [#4, #70, #20, #10, #40, #70, #10] = dokimos (G1384): {UMBRA: #0 as #414 % #41 = #4} 1) accepted, particularly of coins and money.;
2) accepted, pleasing, acceptable;

} // **#1425**

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

UMBRA: #633 % #41 = #18 - Origin of Ethical Concepts, Palliation of Vulgarity; I-Ching: **H33** - Withdrawal, Retiring, Retreat, Yielding; Tetra: **49** - Flight;

THOTH MEASURE: #18 - Oh Tutuf, who makest thine appearance in Ati; I trouble myself only with my own affairs.

#VIRTUE: As to Waiting (no. #18), it exits.

#TOOLS: As to Closing in (no. #58), it enters.

#POSITION: As to Release (no. #21), it is softness, but

#TIME: As to Hardness (no. #72), it is leathery toughness.

#CANON: #169

ONTIC_OBLIGANS_169@{

@1: Sup: 18 - **WAITING:** HSI (**#18**); Ego: 18 - **WAITING:** HSI (**#18**),

@2: Sup: 76 - **AGGRAVATION:** CHU (**#94**); Ego: 58 - **GATHERING IN:** HSI (**#76**),

@3: Sup: 16 - **CONTACT:** CHIAO (**#110**); Ego: 21 - **RELEASE:** SHIH (**#97**),

@4: Sup: 7 - **ASCENT: SHANG (#117)**; Ego: 72 - **HARDNESS: CHIEN (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS { %18})**,
Male: #117; Feme: #169
} // #169

#1425 as [#5, #60, #10, #200, #300, #800, #50] / #633 as [#5, #60, #10, #200, #300, #8, #40, #10] = exístēmi (G1839):
{**UMBRA: #0 as #633 % #41 = #18**} 1) *TO* *THROW* *OUT* *OF* *POSITION*, *DISPLACE*; 1a) to amaze, to astonish, throw into wonderment; 1b) to be amazed, astounded; 1c) *TO* *BE* *OUT* *OF* *ONE'S* *MIND*, *BESIDES* *ONE'S* *SELF*, *INSANE*;

G4762@{

@1: Sup: 38 - **FULLNESS: SHENG (#38)**; Ego: 38 - **FULLNESS: SHENG (#38)**,
@2: Sup: 14 - **PENETRATION: JUI (#52)**; Ego: 57 - **GUARDEDNESS: SHOU (#95)**,
@3: Sup: 33 - **CLOSENESS: MI (#85)**; Ego: 19 - **FOLLOWING: TS'UNG (#114)**,
@4: Sup: 38 - **FULLNESS: SHENG (#123)**; Ego: 5 - **KEEPING SMALL: SHAO (#119)**,
@5: Sup: 9 - **BRANCHING OUT: SHU (#132)**; Ego: 52 - **MEASURE: TU (#171 - I AM NOT UNCHASTE WITH ANY ONE { %20})**,
@6: Sup: 79 - **DIFFICULTIES: NAN (#211)**; Ego: 70 - **SEVERANCE: KE (#241)**,
@7: Sup: 48 - **RITUAL: LI (#259)**; Ego: 50 - **VASTNESS/WASTING: T'ANG (#291)**,
Male: #259; Feme: #291 <--- (Male: #291; Feme: #224) as [#4, #70, #20, #10, #40, #70, #10] = dokimos (G1384): {**UMBRA: #0 as #414 % #41 = #4**} 1) accepted, particularly of coins and money.; 2) accepted, pleasing, acceptable;
} // #1425

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

UMBRA: #1905 % #41 = #19 - Argument for Ethical Anarchism, Returning to Simplicity; I-Ching: **H57** - Compliance, Gentle Penetration/Wind, Ground, Calculations; Tetra: **58** - Gathering In;

THOTH MEASURE: #19 - Oh Uammetu, who makest thine appearance at the Block; I commit not adultery with another's wife.

#VIRTUE: Following (no. #19) means dispersing, but
#TOOLS: Massing (no. #59) means assembling.

#POSITION: With Ease (no. #23), the level and smooth, but
#TIME: With Difficulties (no. #79), the going up and down.
#CANON: #180

ONTIC_OBLIGANS_180@{

@1: Sup: 19 - **FOLLOWING:** TS'UNG (**#19**); Ego: 19 - **FOLLOWING:** TS'UNG (**#19**),

@2: Sup: 78 - **ON THE VERGE:** CHIANG (**#97**); Ego: 59 - **MASSING:** CHU (**#78**),

@3: Sup: 20 - **ADVANCE:** CHIN (**#117**); Ego: 23 - **EASE:** YI (**#101**),

@4: Sup: 18 - **WAITING:** HSI (**#135**); Ego: 79 - **DIFFICULTIES:** NAN (**#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {**%19**}),

Male: #135; Feme: #180

} // **#180**

#1425 as [**#200, #300, #100, #5, #700, #70, #50**] = stréphō (G4762): {**UMBRA: #12 as #1905 % #41 = #19**} **1**) to turn, turn around; **2**) to turn one's self (i.e. to turn the back to one; **2a**) of one who no longer cares for another); **2b**) ***METAPHOR*: *TO* *TURN* *ONE'S* *SELF* *FROM* *ONE'S* *COURSE* *OF* *CONDUCT*, *ie*. *TO* *CHANGE* *ONE'S* *MIND*;**

G4741@{

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

@2: Sup: 14 - **PENETRATION:** JUI (**#52**); Ego: 57 - **GUARDEDNESS:** SHOU (**#95**),

@3: Sup: 22 - **RESISTANCE:** KE (**#74**); Ego: 8 - **OPPOSITION:** KAN (**#103**),

@4: Sup: 41 - **RESPONSE:** YING (**#115 - I AM NOT A SLAYER OF MEN** {**%5**}); Ego: 19 - **FOLLOWING:** TS'UNG (**#122**),

@5: Sup: 51 - **CONSTANCY:** CH'ANG (**#166 - I AM NOT SLUGGISH** {**%11**}); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#132**),

@6: Sup: 58 - **GATHERING IN:** HSI (**#224**); Ego: 7 - **ASCENT:** SHANG (**#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS** {**%13**}),

@7: Sup: 48 - **RITUAL:** LI (**#272**); Ego: 71 - **STOPPAGE:** CHIH (**#210 - I AM NOT OF AGGRESSIVE HAND** {**%30**}),

Male: #272; Feme: #210

} // **#1425**

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

UMBRA: #1425 % #41 = #31 - Military Stratagem, Quelling War; I-Ching: **H32** - Perseverance, Endurance, Duration, Constancy; Tetra: **51** -

Constancy;

THOTH MEASURE: #31 - Oh thou who hast different faces, and makest thine appearance in Net'efit; I am not one of inconstant mind.

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

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

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

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

#CANON: #186

ONTIC_OBLIGANS_186@{

@1: Sup: 31 - **PACKING: CHUANG (#31)**; Ego: 31 - **PACKING: CHUANG (#31)**,

@2: Sup: 21 - **RELEASE: SHIH (#52)**; Ego: 71 - **STOPPAGE: CHIH (#102 - I AM NOT RAPACIOUS {%4})**,

@3: Sup: 65 - **INNER: NEI (#117)**; Ego: 44 - **STOVE: TSAO (#146 - I AM NOT A LAND-GRABBER {%15})**,

@4: Sup: 24 - **JOY: LE (#141)**; Ego: 40 - **LAW/MODEL: FA (#186 - I AM NOT ONE OF INCONSTANT MIND {%31})**,

Male: #141; Feme: #186

} // #186

#1425 as [**#200, #300, #8, #100, #10, #7, #800**] = stērízō (G4741): **{UMBRA: #2 as #1425 % #41 = #31} 1**) to make stable, place firmly, set fast, fix; **2)** to strengthen, make firm; **3) *TO* *RENDER* *CONSTANT*, *CONFIRM*, *ONE'S* *MIND*;**

IN MY VIEW EACH OF THESE COUNTY COURT MATTERS ARE SIMPLY GIVING MATERIAL SUPPORT TO CARDINAL GEORGE PELL'S #439 - ROBE RUSE AS DEFENCE FOR SEXUAL OFFENCES AS THE "ORAL RAPE OF A CHOIRBOY AND THE SEXUAL ASSAULT OF ANOTHER" IS AN ATTEMPT TRANSFER TO HIMSELF AND THE ROMAN CATHOLIC CHURCH MY INTELLECTUAL PROPERTY AND THIS IS FURTHER SUSTAINED BY PUBLIC STATEMENTS MAKING THE OBSERVATION THAT THE ROMAN CATHOLIC CHURCH IS DEPLOYING CIRCUMSTANCE OF CHILD SEXUAL ABUSES AS CRIMINAL OFFENCES AND ITS RELUCTANCE TO ENGAGE WITHIN ANY MEANINGFUL PROCESS RESTITUTION AS AN ECONOMY FOR FURTHER POLITICAL IMPERATIVES as an attempt to undertake a DISSOLUTION OF THE STATE / TREASON having been reported to a ***CONSTABLE* *OF* *POLICE*** upon 19 March 2017 an ONUS of accountability is placed upon the ACCUSED against whom PROPORTIONATE FORCE may be applied so as to PREVENT the EVADING JUDICIAL PROCESS or COMMISSION of FURTHER OFFENCES, there has never before been undertaken a prosecution for those INDICTABLE OFFENCES which I have reasonably alleged by any law enforcement or

judicial officers under the COMMONWEALTH, let alone as being an initiative of a private citizen:

- PERJURY under SECTION 314 (15 years maximum),
- CAUSING SERIOUS INJURY RECKLESSLY under SECTION 17 (15 years maximum),
- SETTING A TRAP OR DEVICE {@5: #288 - UMBRA} under SECTION 26 (10 years maximum), and
- TREASON under SECTION 9A (Life imprisonment / 20 years maximum)

IN MY VIEW WHILST CARDINAL George Pell HAS has 21 days from the 21 AUGUST 2019 COURT OF APPEAL judgment to formally lodge an application for special leave to appeal to the High Court there is an ONUS of accountability is placed upon the APPELLANT TO DENY ANY ATTEMPT TO TRANSFER TO HIMSELF AND THE ROMAN CATHOLIC CHURCH MY INTELLECTUAL PROPERTY:

@45 + @102 + @175 = #322 + @104 = #426 + @104 + @192 = #722 as [#40, #5, #300, #1, #300, #9, #9, #8, #40, #10] = metatíthēmi (G3346): {UMBRA: #27 as #723 % #41 = #26} 1) *TO* *TRANSPOSE* (*TWO* *THINGS*, *ONE* *OF* *WHICH* *IS* *PUT* *IN* *PLACE* *OF* *THE* *OTHER*); 1a) to transfer; 1b) to change; 1c) to transfer one's self or suffer one's self to be transferred; 1c1) to go or pass over; 1c2) to fall away or desert from one person or thing to another;

AS BEING A THEFT BY DIRECT PARTICIPATION WITHIN SAINT ANDREWS CAUSE CÉLÈBRE ASSIGNED TO 30 NOVEMBER AND CONSTITUTES TREASON.

GIVEN THE HISTORICAL CIRCUMSTANCE OF @1 - @728 - PASSOVER {#ONE: FRIDAY OF 3 APRIL 33 AD}, @5 - PENTECOST {#FIVE: + 7x7+1 AS 50 DAYS ON 23 MAY} AS METASTASISED CONSIDERATION WHICH THEN *CONFLICTS* *WITH* *ARCHBISHOP* *GEORGE* *PELL'S* *REFUSAL* *OF* *COMMUNION* AT SAINT PATRICK'S CATHOLIC CATHEDRAL, MELBOURNE UPON PENTECOST SUNDAY / BEERSHEBA MEMORIAL DAY OF 31 MAY 1998 AND PENTECOST OF SUNDAY 11 JUNE 2000 THEN IT IS SELF EVIDENT THAT THE ROMAN CATHOLIC CHURCH AND ITS INSTITUTIONS ARE IN INCOMPATIBLE WITH #902 - RULE OF LAW / #492 - VOLUNTARY FREEWILL / #391 - HOMOGENEOUS CIVIL SOCIETY AS FIRST PRINCIPLES OF QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900 WHEN THE CONSEQUENCE OF THIS STATEMENT IS UNDERSTOOD AS BEING MADE IN RELATION TO ASPIRATIONAL AND PROVISIONAL RESEARCH UNDERTAKEN OVER THE PAST 24 YEARS BY A FIDELITY OF ACTION INTO THE ONTIC EPISTEMOLOGICAL PREMISE TO ALL KNOWLEDGE BY WHICH WE THEN DEFINE THE DISCRETE % #81

SOVEREIGN JUXTAPOSITION PRINCIPLE AND THE DISAVOWING OF A VALIDATED JEWISH / DAOIST / CHRISTIAN IDENTITY WHICH SAINT VINCENT'S HOSPITAL (A ROMAN CATHOLIC INSTITUTION) UNDER THE STEWARDSHIP OF MARY AIKENHEAD MINISTRIES ORDER OF THE SISTERS OF CHARITY MAKES BY THIS STATEMENT:

"DUE TO THE COMPLEXITY OF HIS IDEAS, I COULD NOT FOLLOW HIS REASONING. HE SPOKE AT LENGTH ABOUT THE DISPUTE WITH THE INSURER AND DESCRIBED, IN PART, ***A* *VERY* *COMPLEX* *PHILOSOPHICAL* *AND* *METAPHYSICAL* *SYSTEM* *THAT* *HE* *HAS* *DEVELOPED* *THAT* *INVOLVES* *NUMEROLOGY*, *ANCIENT* *TEXTS*, *AND* *ANCIENT* *CHINESE* *POLITICAL* *TREATISE* *INCLUDING* *THE* *DAO* *TE* *CHING***. HE FELT THAT PEOPLE DISCRIMINATED AGAINST HIM AS HE IS DUTCH AND THAT PEOPLE WHO ARE MARRIED WITHIN A RELIGIOUS FAITH ARE AUTOMATICALLY AGAINST HIM BECAUSE HE IS GAY AND HIV-POSITIVE [HAVING AN UNDETECTABLE VIRAL LOAD]. HE HELD THESE BELIEFS WITH ABSOLUTE CONVICTION.

DOLF DENIED ANY AUDITORY HALLUCINATIONS AND DID NOT DESCRIBE ANY THOUGHTS OF HARM TO OTHER PEOPLE OR HARM HIMSELF. HE DID, HOWEVER, INTEND TO CONTINUE TO PURSUE HIS DISPUTE THROUGH LEGAL MEANS. COGNITION WAS NOT FORMALLY TESTED BUT APPEARED INTACT." [DR PETER STERNHELL, CONSULTANT PSYCHIATRIST, SAINT VINCENT'S HOSPITAL, 21 MAY 2008]

THERE IS A MATTER AGAINST THE ROMAN CATHOLIC CHURCH / RETURNED SERVICES LEAGUE (RSL) / FREEMASONRY AUSTRALIA OF **"*PURSUIT* *THROUGH* *THE* *COMPETENT* *ECCLESIASTICAL* *AUTHORITIES* {ie. the SEVEN PAPAL BULLS AGAINST THE ORDERS OF THE POOR KNIGHTS OF CHRIST AND OF THE TEMPLE OF SOLOMON (KNIGHTS TEMPLAR) FROM OMNE DATUM OPTIMUM {#1 - Every perfect gift} (1139 CE) TO VOX IN EXCELSO {#7 - The voice on high} (1312 CE)} *THOSE* *MEMBERS* *OF* *THE* *CLERGY* *WHO* *COMMIT* *SUCH* *PEDOPHILE* *SEXUAL* *ABUSE* *OCCASIONING* *HOMOSEXUAL* *SLANDER* *AND* *ANTI* *SEMITISM* IN RELATION TO THE @168 + @215 + @157 + @173 = #713 - SABBATH #713 - MILLENNIUM #713 - YEAR which we publicly declared in COLLINS STREET, MELBOURNE upon 4 JULY 2001 and TREASURY GARDENS, MELBOURNE upon 28 OCTOBER 2001."**

Accordingly there is no requirement for a redaction of the ANALOGIES OF EXPERIENCE as being in accordance with previous undertaking to the COUNTY COURT as verbal directions by before Judge MULLAY within these MATTERS of APPEAL at the FILING HEARING of 3 APRIL 2019 since all those acts will be readily comprehended as both making forbidden usage

of my INTELLECTUAL PROPERTY and **GIVING MATERIAL SUPPORT** TO CARDINAL GEORGE PELL'S **#439 - ROBE RUSE** AS DEFENCE FOR SEXUAL OFFENCES AS THE "**ORAL RAPE OF A CHOIRBOY AND THE SEXUAL ASSAULT OF ANOTHER**" IS AN ATTEMPT TRANSFER TO HIMSELF AND THE ROMAN CATHOLIC CHURCH MY INTELLECTUAL PROPERTY as UNLAWFUL ACTIONS.

Initial Post: 24 August 2019