

— THE ***BRIDGE*** OF GOD LEADING TO ETERNAL LIFE

(c) 2019 Dolf Leendert Boek, Revision: 21 November 2019

"BUT IF HE SANCTIFY HIS FIELD AFTER THE JUBILEE, THEN THE PRIEST SHALL RECKON UNTO HIM THE MONEY ACCORDING TO THE YEARS THAT REMAIN, EVEN UNTO THE YEAR OF THE JUBILEE, AND IT SHALL BE ABATED-**H1639** FROM THY ESTIMATION." [Leviticus 27:18]

— FIELDS OF LAMENT —

"ONE HUNDRED YEARS,
IS BARELY IN THE GRAVE.
WITH CROCODILE TEARS.
THIS HOW YOU BEHAVE.

SUCH HIGH IDEALS
ARE ONLY NAUGHT.
VALOUR STUPOR REELS.
OVER WHY WE FOUGHT." {**@9**: Sup: 29 - **DECISIVENESS**: TUAN
(**#494**); Ego: 14 - **PENETRATION**: JUI (**#334**: SEE KANT'S
PROLEGOMENA IDEA)}

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #46 -
PSYCHOLOGICAL IDEAS / GUIDING CONTENTMENT, MODERATION OF
DESIRE; I-CHING: H1 - PURE YANG, CREATIVE PRINCIPLE / HEAVEN,
FORCE, STRONG ACTION, THE KEY, GOD; TETRA: 37 - PURITY AS
IDEA @334: "It has long been observed that in all substances the true
subject – namely that which remains after all accidents (as predicates)
have been ***REMOVED***:"

H1639@{

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

@2: Sup: 56 - **CLOSED MOUTH**: CHIN (**#62**); Ego: 50 - **VASTNESS /**
WASTING: T'ANG (**#56**),

@3: Sup: 59 - **MASSING**: CHU (**#121**); Ego: 3 - **MIRED**: HSIEN
(**#59**),

@4: Sup: 16 - **CONTACT**: CHIAO (**#137**); Ego: 38 - **FULLNESS**:
SHENG (**#97**),

@5: Sup: 5 - **KEEPING SMALL**: SHAO (**#142**); Ego: 70 -
SEVERANCE: KE (**#167**),

@6: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (**#152**); Ego:
5 - **KEEPING SMALL**: SHAO (**#172**),

Male: #152; Feme: #172

} // #334

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

UMBRA: #273 % #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

#273 - *SYNCRETIC* *PRINCIPLE* as [#3, #200, #70] /

#329 - *DUAL* *PAIRING* *NEW* *YEAR* as [#6, #50, #3, #200, #70] /

#334 as [#6, #50, #3, #200, #70, #5] = gâra' (H1639): {UMBRA: #0 as #273 % #41 = #27} 1) *TO* *DIMINISH*, *RESTRAIN*, *WITHDRAW*, *ABATE*, *KEEP* *BACK*, *DO* *AWAY*, *TAKE* *FROM*, *CLIP*; 1a) (Qal); 1a1) to diminish; 1a2) to restrain; 1a3) to withdraw; 1b) (Niphal); 1b1) to be withdrawn; 1b2) to be restrained; 1c) (Piel) to withdraw, draw up;

And hence the substantial itself, is unknown to us; and various complaints have been made about these limits to our insight. But it ***NEEDS*** to be said that human understanding is not to be blamed because it does not know the substantial in things:

H2637@{

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

@2: Sup: 18 - **WAITING: HSI (#28)**; Ego: 8 - **OPPOSITION: KAN (#18)**,
 @3: Sup: 78 - **ON THE VERGE: CHIANG (#106)**; Ego: 60 - **ACCUMULATION: CHI (#78)**,
 @4: Sup: 35 - **GATHERING: LIEN (#141)**; Ego: 38 - **FULLNESS: SHENG (#116)**,
 @5: Sup: 41 - **RESPONSE: YING (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6})**; Ego: 6 - **CONTRARIETY: LI (#122)**,
 @6: Sup: 12 - **YOUTHFULNESS: T'UNG (#194)**; Ego: 52 - **MEASURE: TU (#174)**,
Male: #194; Feme: #174
 } // #334

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

UMBRA: #268 % #41 = #22 - Point to Reversal?, Humility's Increase; I-Ching: **H8** - Closeness, Seeking Unity, Grouping, Holding together, Alliance; Tetra: **34** - Kinship;

THOTH MEASURE: #22 - Oh Chemiu, who makest thine appearance in Kauu; I am not a transgressor.

- #VIRTUE:** What Resistance (no. #22) approves is right while
- #TOOLS:** What Doubt (no. #62) abhors is wrong.
- #POSITION:** With Advance (no. #20), the desire to proceed.
- #TIME:** With Stoppage (no. #71), the desire for constraints.
- #CANON: #175**

ONTIC_OBLIGANS_175@{

@1: Sup: 22 - **RESISTANCE: KE (#22)**; Ego: 22 - **RESISTANCE: KE (#22)**,
 @2: Sup: 3 - **MIRE: HSIEN (#25)**; Ego: 62 - **DOUBT: YI (#84 - I AM NOT A MAN OF VIOLENCE {%2})**,
 @3: Sup: 23 - **EASE: YI (#48)**; Ego: 20 - **ADVANCE: CHIN (#104 - I COMMIT NO FRAUD {%7})**,
 @4: Sup: 13 - **INCREASE: TSENG (#61)**; Ego: 71 - **STOPPAGE: CHIH (#175 - I AM NOT A TRANSGRESSOR {%22})**,
Male: #61; Feme: #175
 } // #175

#334 as [#10, #8, #60, #200, #6, #700] = châçêr (H2637):
{UMBRA: #5 as #268 % #41 = #22} 1) *TO* *LACK*, *BE* *WITHOUT*, *DECREASE*, *BE* *LACKING*, *HAVE* *A* *NEED*; 1a) (Qal); 1a1) to lack; 1a2) to be lacking; 1a3) to diminish, decrease; 1b) (Piel) to cause to lack; 1c) (Hiphil) to cause to be lacking;

i.e., cannot determine it by itself, but rather because it wants to cognize determinately, like an object that is given, what is only an idea.

"A PSALM OF DAVID. THE LORD IS MY SHEPHERD; I SHALL NOT WANT-
H2637." [Psalm 23:1]

**RENÉ GROUMAL (REGROU@ORANGE.FR) @ 0049 HOURS ON 18
NOVEMBER 2019: "F@ck off !"**

Pure reason demands that for each predicate of a thing we should seek its appropriate subject, but that for this subject, which is in turn necessarily only a predicate, we should seek its subject again, and so forth to ***INFINITY*** (or as far as we get).

But from this it follows that we should take nothing that we can attain for a final subject, and that the substantial itself could never be thought by our ever-so-deeply penetrating understanding:

H2820@{

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

@2: Sup: 65 - **INNER: NEI (#73)**; Ego: 57 - **GUARDEDNESS: SHOU (#65)**,

@3: Sup: 4 - **BARRIER: HSIEN (#77)**; Ego: 20 - **ADVANCE: CHIN (#85)**,

@4: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#87)**; Ego: 6 - **CONTRARIETY: LI (#91)**,

Male: **#87**; Feme: **#91**

} // **#334**

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

UMBRA: #328 % #41 = #41 - Playing with Reversal, Sameness in Difference; I-Ching: **H26** - Great Domestication, Restraining Force, Great Accumulating, The taming power of the great, Great storage, Potential energy; Tetra: **60** - Accumulation;

THOTH MEASURE: #41 - Oh thou of raised head, who makest thine appearance at thy cavern; I have no strong desire except for my own property.

#VIRTUE:

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

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

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

#CANON: #157

ONTIC_OBLIGANS_157@{

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

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

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

Male: #179; Feme: #157

} // #157

#334 as [#8, #300, #20, #6] = châsak (H2820): {UMBRA: #11 as #328 % #41 = #41} 1) *TO* *WITHHOLD*, *RESTRAIN*, *HOLD* *BACK*, *KEEP* *IN* *CHECK*, *REFRAIN*; 1a) (Qal); 1a1) to withhold, keep back, keep for oneself, keep from, hold in check, refrain, spare, reserve; 1a2) to restrain, check; 1b) (Niphal) to assuage, be spared;

Even if the whole of nature were laid bare before it; for the specific nature of our understanding consists in thinking everything discursively, i.e., through concepts, hence through mere predicates, among which the absolute subject must therefore always be absent.

"AND GOD SAID UNTO HIM IN A DREAM, YEA, I KNOW THAT THOU DIDST THIS IN THE INTEGRITY OF THY HEART; FOR I ALSO WITHHELD-H2820 THEE FROM SINNING AGAINST ME: THEREFORE SUFFERED I THEE NOT TO TOUCH HER." [**Genesis 20:6**]

RENÉ GROUMAL (REGROU@ORANGE.FR) @ 0924 HOURS ON 18 NOVEMBER 2019: "F@ck off."

Consequently, all real properties by which we cognize bodies are mere accidents for which we lack a subject – even ***IMPENETRABILITY***, which must always be conceived only as the effect of a ***FORCE***." [Pages 85-86]

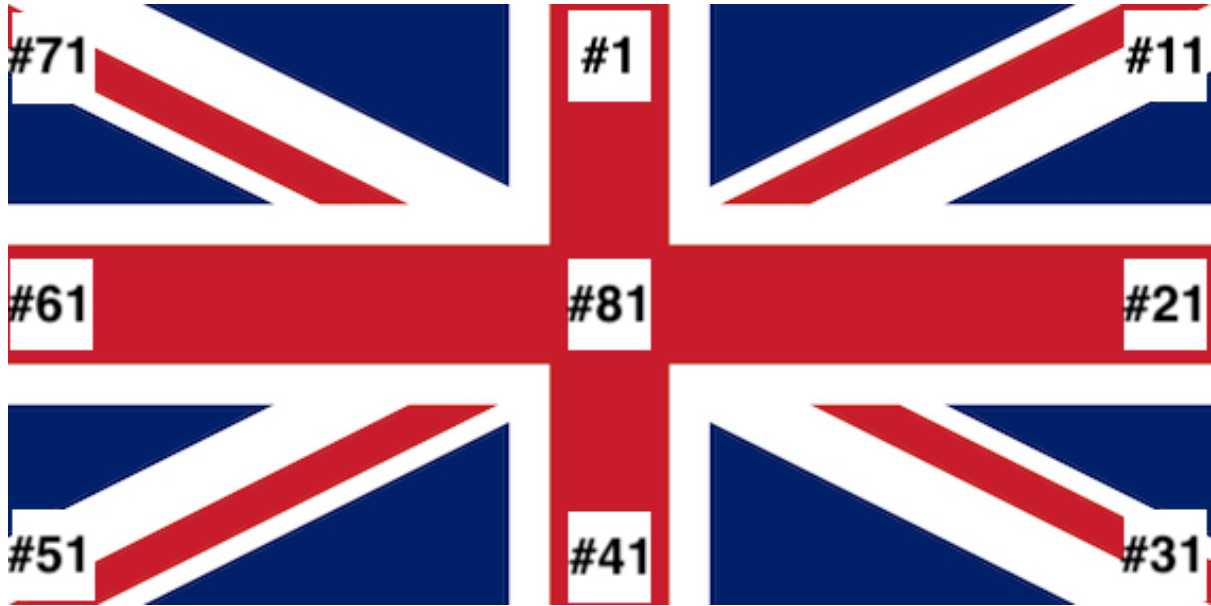
PROFILE NAME: TRUE ANZAC

QUEEN VICTORIA'S LETTERS PATENT: @104 = #71+#1+#11+#21

AUSTRALIA DAY 1788: @184 = #31+#41+#51+#61

COMMONWEALTH: #81

#288 = @104 + @184 AS FAITHFUL REMEMBRANCE



<<http://www.grapple369.com/images/Union%20Jack.jpeg>>

H3533@{

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

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

@3: Sup: 28 - **CHANGE: KENG (#60)**; Ego: 2 - **FULL CIRCLE: CHOU (#28)**,

@4: Sup: 4 - **BARRIER: HSIEN (#64)**; Ego: 57 - **GUARDEDNESS: SHOU (#85)**,

@5: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#74)**; Ego: 6 - **CONTRARIETY: LI (#91)**,

Male: **#74**; Feme: **#91**

} // #334

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

#322 - *DEMOCRACY* as [#20, #2, #300] /

#334 as [#6, #20, #2, #300, #6] = kâbash (H3533): {UMBRA: #14 as #322 % #41 = #35} 1) to subject, subdue, *FORCE*, keep under, bring into bondage; 1a) (Qal); 1a1) to bring into bondage, make subservient; 1a2) to subdue, force, violate; 1a3) to subdue, dominate, tread down; 1b) (Niphal) to be subdued; 1c) (Piel) to subdue; 1d) (Hiphil) to bring into bondage;

DEN OUDE (B.ARON@ZIGGO.NL) @ 2104 HOURS ON 18 NOVEMBER 2019: "<Q>

Yes f@ck off Dolf."

"THE LORD OF HOSTS SHALL DEFEND THEM; AND THEY SHALL DEVOUR, AND SUBDUE-H3533 WITH SLING STONES; AND THEY SHALL DRINK, AND MAKE A NOISE AS THROUGH WINE; AND THEY SHALL BE FILLED LIKE BOWLS, AND AS THE CORNERS OF THE ALTAR." [Zechariah 9:15]

ANNA SCHAVERIEN (NEW YORK TIMES) @ (ET) 1223 HOURS ON 18 NOVEMBER 2019: "*BRIDGE* COLLAPSES IN FRANCE, KILLING TEENAGE GIRL:

Officials were investigating why a suspension ***BRIDGE*** in southwestern France collapsed early Monday morning, killing a 15-year-old girl and leaving others seriously injured.

YOUTUBE: "AFP: Girl dies, truck driver missing after French *BRIDGE* collapse"

<<https://www.youtube.com/watch?v=gCDcijN356w>>

A suspension ***BRIDGE*** collapsed into a river in southwestern France on Monday morning, plunging the vehicles traveling across it into the water below and killing a 15-year-old girl. Several others were seriously injured, and officials believe there could be at least one person still unaccounted for.

H1870@{

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

@2: Sup: 44 - **STOVE: TSAO (#84 - I AM NOT A MAN OF VIOLENCE {%2})**; Ego: 4 - **BARRIER: HSIEN (#44)**,

@3: Sup: 1 - **CENTRE: CHUNG (#85)**; Ego: 38 - **FULLNESS: SHENG (#82)**,

@4: Sup: 21 - **RELEASE: SHIH (#106)**; Ego: 20 - **ADVANCE: CHIN (#102 - I AM NOT RAPACIOUS {%4})**,

@5: Sup: 31 - **PACKING: CHUANG (#137)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#112)**,

@6: Sup: 51 - **CONSTANCY: CH'ANG (#188)**; Ego: 20 - **ADVANCE: CHIN (#132)**,

@7: Sup: 3 - **MIRE: HSIEN (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32})**; Ego: 33 - **CLOSENESS: MI (#165)**,

Male: #191; Feme: #165

} // #334

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

UMBRA: #224 % #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

#334 as [#40, #4, #200, #20, #10, #20, #600] /

#231 - *JUXTAPOSITION* *CONTROL* as [#2, #5, #4, #200, #500] / [#5, #2, #4, #200, #500] /

#236 - *PAIRING* as [#2, #4, #200, #20, #10] /

#224 - *ROMAN* *GOVERNANCE* *PROTOTYPE* #EIGHT as [#4, #200, #20] = derek (H1870): {UMBRA: #2 as #224 % #41 = #19} 1) way, road, distance, journey, manner; 1a) road, way, path; 1b) journey; 1c) direction: NORTH, SOUTH, EAST, WEST; 1d) manner, habit, way; 1e) of course of life (fig.); 1f) of moral character (fig.);

The vehicles tumbled into the Tarn river at Mirepoix-sur-Tarn, a small town about 18 miles from Toulouse." [<https://www.nytimes.com/2019/11/18/world/europe/france-bridge-collapse.html>!>]

"FOR I KNOW HIM, THAT HE WILL COMMAND HIS CHILDREN AND HIS HOUSEHOLD AFTER HIM, AND THEY SHALL KEEP THE WAY-**H1870** OF THE LORD, TO DO JUSTICE AND JUDGMENT; THAT THE LORD MAY BRING UPON ABRAHAM {**FATHER OF A GREAT MULTITUDE**} THAT WHICH HE HATH SPOKEN OF HIM." [**Genesis 18:19**]

42 - EPISTEMOLOGICAL PREMISE TO ALL POSSIBLE ACTION

SEPTET NOUMENON INTELLECTUS AS GENITIVE VOLUNTĀTIS

BIBLICAL HEBREW {22 / 7 ... 364 ... 2184} / GREEK {24 x 7 = 168 x 13 = 2184} LEXICON WITH UMBRA

IMMANUEL KANT'S PROLEGOMENA (1783) ON COGNITION AND META-DESCRIPTOR NARRATIVE ON REASONING DEPLOYS GEMATRIA BASED IDEAS AS SHOWN BELOW WHICH IS DERIVED FROM THE BIBLICAL HEBREW / GREEK LEXICON.

Thus as the basis of ONTIC jurisprudence, it defines the rationality of reasoned and ethical religious belief on voluntary will within #322 - DEMOCRACY independently of Roman Catholic dogma.

G4678@{

@1: Sup: 38 - **FULLNESS: SHENG (#38)**; Ego: 38 - **FULLNESS: SHENG (#38)**,
 @2: Sup: 27 - **DUTIES: SHIH (#65)**; Ego: 70 - **SEVERANCE: KE (#108)**,
 @3: Sup: 41 - **RESPONSE: YING (#106)**; Ego: 14 - **PENETRATION: JUI (#122)**,
 @4: Sup: 50 - **VASTNESS / WASTING: T'ANG (#156 - I DO NOT CAUSE TERRORS {%21})**; Ego: 9 - **BRANCHING OUT: SHU (#131)**,
 @5: Sup: 51 - **CONSTANCY: CH'ANG (#207)**; Ego: 1 - **CENTRE: CHUNG (#132)**,
Male: #207; Feme: #132
 } // #780

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

UMBRA: #781 % #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

#780 as [#200, #70, #500, #9, #1] = sophía (G4678): {UMBRA: #0 as #781 % #41 = #2} 1) wisdom, broad and full of intelligence; used of the knowledge of very diverse matters; **1a)** the wisdom which belongs to men; **1a1)** spec. the varied knowledge of things human and

divine, acquired by acuteness and experience, and summed up in maxims and proverbs; **1a2)** the science and learning; **1a3)** the act of interpreting dreams and always giving the sagest advice; **1a4)** the intelligence evinced in discovering the meaning of some mysterious number or vision; **1a5) *SKILL* *IN* *THE* *MANAGEMENT* *OF* *AFFAIRS*;** **1a6)** devout and proper prudence in intercourse with men not disciples of Christ, skill and discretion in imparting Christian truth; **1a7)** the knowledge and practice of the requisites for godly and upright living; **1b)** supreme intelligence, such as belongs to God; **1b1)** to Christ; **1b2)** the wisdom of God as evinced in forming and executing counsels in the formation and government of the world and the scriptures;

I want to give some formulative consideration of this ***AFFAIR*** as interoperability terms of #21 - AUTONOMOUS NATURE {PRINCIPLE OF LIABILITY} to which applies (@84 + @86 + @102 + @104 + @115 = #491 - PRINCIPLE OF CONTINUITY) in regards to the @115 - DIGNITY ROYAL.

#1, #2, #3 = @6
#8, #9, #4 (*) = @21
#7, #6, #5 = @18

#71, #1, #11 = #83
#61, #81, #21 (*) = (*) #104
#51, #41, #31

21ST HEBREW LETTER AS #SHIN = #300 AND THUS AN APRIORITY AGAINST THEIR TEMPORAL DERIVATIONS AS

@102 - TIME [OPERATIONAL TEMPLATE AS META DESCRIPTOR STORYBOARD: #342 - '*BODY* *OF* *COGNITION*' / '*LEGAL* *DOCUMENT*' / '*INDICTMENT*'] TO

#SHIN {#300} + #42 - ONTIC DESIGNATIONS OF EPISTEMOLOGICAL PREMISE TO ALL POSSIBLE ACTION

@104 - TIME [vEVENT: #315 - '*SCIENCE*' / '*MAKE* *A* *JUDGMENT*', '*IMAGINE*', '*COUNT*' / '*TO* *CHARGE*', '*IMPUTE*', '*RECKON*']

#SHIN {#300} + #15 IS THE BINOMIAL NOMENCLATURE GROUNDING

Lest we forget that the two universities probably don't adhere to the ONTIC jurisprudent first principles to this nation as COMMONWEALTH and they think it their self-entitlement to bestow judgement upon the Sovereign and their successors as APO / DIDOMI entitlement.

Are they suggesting the Prince has acted unlawfully in the discrete exercise of POIEO bestowal to such entitlement in the pursuit of @175 - something to fulfil expectations to someone.

Surely you don't hold him accountable for the unlawful actions of another.

Therein lays the paradox of lawful accountabilities, since reasonably the PRINCE would be expected to utilise the services of a courtier within his entourage which would not only include professional persons, but also various bishops, clerics and other clerks, senior members of the aristocracy and other more occasional advisers, translators et cetera, who would often not be part of a sovereign's (more permanent) retinue, even though that could comprise a surprising variety of functions, from menial to lofty.

Such a courtier might with sufficient decorum and probity, then seek to satisfy the PRINCE's intimate needs so as to protect the SOVEREIGN from being taken advantage of by unlawful actions from opportunists.

It has not been conveyed whether such "decorum and probity so as to seek to satisfy the PRINCE's intimate needs" exceeded the boundaries of any permissible and lawful conduct. And whether the PRINCE was entirely and fully aware that the conduct of his friend (and those of many others including a former US President) was in point of fact a quagmire of impropriety as a double life.

Just in case you didn't understand the Greek words the trinomial notion of @175 is an ONTIC proscription conveying lawful impetus which has an APRIORITY to your existence which is defined by #175 - MARRIAGE.

Initial Post: 18 November 2019