

**— BORIS RUMOURED TO BE PROPOSING A SAPIENT ECONOMY #339 - INTEROPERABILITY AB INITIO (GET-GO) AGREEMENT AS #81 - SOVEREIGN JUXTAPOSITION PRINCIPLE (#339 - PROROGUING CRYSTALLISATION / CAUTERISATION OF 13 TO 17 SEPTEMBER 2019) TO ENSURE THE EUROPEAN UNION DOESN'T DANCE THE IRISH JIG UPON OUR ARMISTICE WAR GRAVES**

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**POLITICAL EDITOR ANDREW WOODCOCK (INDEPENDENT) @ 2335 HOURS ON 5 OCTOBER 2019: "COMMONS SPEAKER'S POWERS COULD BE CURBED IF TORIES WIN ELECTION MAJORITY, MINISTER SUGGESTS:"**

The government could institute a review of the powers of the speaker of the Commons if Conservatives win a majority at the next election, a senior minister has suggested.

The current speaker, John Bercow, has infuriated the government with a series of rulings, which have thrown obstacles in the way of Brexit.

Most significantly, he has allowed emergency motions under a Commons rule known as Standing Order 24 (SO24) to be used to let MPs seize control of the business of the house to push through legislation limiting the PM's room for manoeuvre.

Mr Bercow has allowed SO24 to be used to force binding votes, in a move away from the convention that debate on emergency motions ends with a "neutral" division stating simply that the house has considered the issue.

An SO24 motion was used to push through legislation forcing Theresa May to seek an extension to Brexit talks in the spring, and the tactic was employed again to facilitate the so-called Benn Act, which requires Boris Johnson to ask for another delay if he fails to secure a deal with parliamentary support within the next two weeks.

Mr Bercow – who many Brexiteers believe is a committed opponent of EU withdrawal – has also permitted the use of the formerly little-known procedure of a "**\*HUMBLE\* \*ADDRESS\***" to the Queen to enable opposition parties to force the release of secret government documents.

And he has massively increased the number of urgent questions taken in the Commons, forcing ministers to the despatch box to face lengthy grillings on Brexit policy.

Speaking on condition of anonymity, the minister told The Independent it was time to consider imposing constraints on the speaker's discretion to interpret the rules of parliament.

"Parliament has a rulebook and it has conventions about its procedures that have developed over a long period for a very good reason," said the minister.

"You can't have someone in that position **\*GETTING\* \*UP\* \*IN\* \*THE\* \*MORNING\* \*AND\* \*DECIDING\* \*THAT\* \*HE\* \*IS\* \*GOING\* \*TO\* \*DO\* \*THINGS\* \*DIFFERENTLY\* \*AND\* \*BEND\* \*THE\* \*RULES\*** as he wishes." [<https://www.independent.co.uk/news/uk/politics/speaker-powers-commons-review-election-conservative-john-bercow-a9143191.html>> ]

**Nous:** #38  
**Time:** 05:10 hrs  
**Date:** 2019.6.8  
**Torah:** [#40, #8, #10]@{  
 @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: 58 - **GATHERING IN:** HSI (#146 - **I AM NOT A LAND-GRABBER** {%15}); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#58),  
**Male: #146; Feme: #58**  
 } // #58  
**Dao:** Consequences for Virtuous Discourse  
**Tetra:** #11 - Divergence  
 H62 - Minor Superiority, Small Excess, Small  
**I-Ching:** Exceeding, Preponderance of the small, Small surpassing

Latin: Propulsator {**God who vivifies all things**} Alt: Yeyazel {**God Causes a Start**} {

1. PROTECTS AGAINST RABIES & FIERCE ANIMALS
2. THE LEARNED, ORATORS & AUTHORS
3. PRESS, BOOKS ETC
4. Astiro

**Solar Eclipse: 8 (UTC) / 9 June 1918 (AEST) [During World War I: 28 July 1914 to 11 November 1918]**

#175 CE

**Prototype: \*HOMOIOS\* {#409 / #413} / HETEROS {#395 / #406} / TORAH {#422 / #379}** HOMOIOS

Male Idea	#409	Telos	#413	Female Idea	
Reversal, Avoiding Activity	#40	40	40	#40	Reversal, Avoiding Activity
Primitivist Independence, Remaining in Isolation	#80	120	80	#40	Reversal, Avoiding Activity
Non-Deeming Action, Government Administration <b>I AM NOT ONE OF PRATING TONGUE</b> {%17} / <b>I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY</b> {%41}	#37	157	118	#38	Consequences for Virtuous Discourse
Important Distinctions, Trouble from Indulgence <b>I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS</b> {%24} / <b>I AM NOT ONE WHO CURSETH THE KING</b> {%35}	#24	181	186	#68	Coinciding with Nature, Complying With Heaven <b>I AM NOT ONE OF INCONSTANT MIND</b> {%31}
Generating Things, Reason's Modifications	#42	223	204	#18	Origin of Ethical Concepts, Palliation of Vulgarity
Difficulty in Knowing How, Obtuse	#70	293	232	#28	Opposites and Primitivism, Returning to Simplicity
Laissez Faire Politics, Simplicity In Habits	#57	350	300	#68	Coinciding with Nature, Complying With Heaven
Natural Guides and Nursing Virtuosity	#51	401	375	#75	Destructive Envy, Harmed Through Greed
Worth of Water, Easy By Nature	#8	409	413	#38	Consequences for Virtuous Discourse

**Prototype: \*HOMOIOS\* {#409 / #413} / HETEROS {#395 / #406} / TORAH {#422 / #379}**

[<http://www.grapple369.com/Grumble/?zen:3,row:2,col:2,nous:38&PROTOTYPE:HOMOIOS>](http://www.grapple369.com/Grumble/?zen:3,row:2,col:2,nous:38&PROTOTYPE:HOMOIOS)

**.jackNote**@zen: 3, row: 2, col: 2, nous: 38 [Date: 2019.6.8, Time: 05:10 hrs, Super: #409 / #37 - Non-Deeming Action, Government

Administration; I-Ching: H40 - Release, Deliverance, Taking-Apart, Untangled; Tetra: 21 - Release, **Ego**: #413 / #38 - Consequences for Virtuous Discourse; I-Ching: H62 - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: 11 - Divergence]

<<http://www.grapple369.com/Grumble/?idea:{524}>>

**ONTIC CHECKSUM: @157 + @181 + @186 = #524 as [#6, #8, #200, #300, #10] = chârâsh (H2796): {UMBRA: #13 as #508 % #41 = #16} 1) \*CRAFTSMAN\*, \*ARTISAN\*, \*ENGRAVER\*, \*GRAVER\*, \*ARTIFICER\*; 1a) graver, artificer; 1b) \*SKILFUL\* \*TO\* \*DESTROY\* (\*WARRIORS\*) (fig.);**

**#524 as [#10, #3, #200, #300, #6, #5] = gârash (H1644): {UMBRA: #2 as #503 % #41 = #11} 1) \*TO\* \*DRIVE\* \*OUT\*, \*EXPEL\*, \*CAST\* \*OUT\*, \*DRIVE\* \*AWAY\*, \*DIVORCE\*, \*PUT\* \*AWAY\*, \*THRUST\* \*AWAY\*, \*TROUBLE\*, \*CAST\* \*UP\*; 1a) (Qal) to thrust out, cast out; 1b) (Niphal) to be driven away, be tossed; 1c) (Piel) to drive out, drive away; 1d) (Pual) to be thrust out;**





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

<<http://www.grapple369.com/images/OATH%2020170608%201510%20-%202.jpg>>

<<http://www.grapple369.com/images/BOER%2020170610%201153%20-%201.jpg>>

<<http://www.grapple369.com/images/BOER%2020170610%201153%20-%204.jpg>>

[**IMAGES:** @ (TOP LEFT) 1058 HOURS ON 17 MARCH 2017: FUNERAL RIGHTS AND CELEBRATING THE DEATH OF A STATE AS PLAQUE INSTALLATION @ (TOP RIGHT) 1510 HOURS ON 8 JUNE 2017 {**#413 as [#1, #30, #10, #300, #2, #70] = 'Ēlîysheba' (H472): {UMBRA: #4 as #413 % #41 = #3} 0**) Elisheba = 'my God has sworn' or 'God is an oath'; **1**) Aaron's wife; **\*ELIZABETH\***} BY A CONTRIVED SAINT ANDREWS CAUSE CÉLÈBRE IMPOSITION OBSERVED @ 1153 HOURS ON 10 JUNE 2017 (SHOWN BOTTOM LEFT / RIGHT) BEING MADE UPON THE BOER WAR MEMORIAL ESTABLISHED 29 OCTOBER 1909 / RE-SITED 25 APRIL 1972 AS THE ONLY SUBJECTIVE MEMORIAL OCCASION WITH THE EXCEPTION OF AN ABNORMAL BOER WAR MEMORIAL #390 - WREATH PLACEMENT last upon 27 OCTOBER 2018 and #312 - WITHERED STATE REMOVAL upon MONDAY 5 NOVEMBER 2018]



**DOLF @ 2358 HOURS ON 5 OCTOBER 2019: "CAN WE EXPECT SOME PROGRESS ON NORTH KOREAN INTEROPERABILITY?"**

**ONTIC CHECKSUM: @150 + @228 + @175 = #553 as [#2, #200, #1, #300, #700] = ri'shôwn (H7223): {UMBRA: #18 as #557 % #41 = #24} 1) first, primary, former; 1a) \*FORMER\* (\*OF\* \*TIME\*); 1a1) ancestors; 1a2) former things; 1b) foremost (of location); 1c) \*FIRST\* (\*IN\* \*TIME\*); 1d) first, chief (in degree); 2) first, before, formerly, at first;**

**#553 as [#6, #30, #200, #1, #300, #10, #6] = rô'sh (H7218): {UMBRA: #17 as #501 % #41 = #9} 1) head, top, summit, upper part, chief, total, sum, height, front, \*BEGINNING\*; 1a) head (of man, animals); 1b) top, tip (of mountain); 1c) height (of stars); 1d) chief, head (of man, city, nation, place, family, priest); 1e) \*HEAD\*, \*FRONT\*, \*BEGINNING\*; 1f) chief, choicest, best; 1g) head, division, company, band; 1h) sum;**

**#553 as [#5, #30, #10, #200, #1, #2, #5, #300] = Elisábet (G1665): {UMBRA: #25 as #553 % #41 = #20} 0) Elisabeth = 'oath of God'; 1) the wife of Zacharias and mother of John the Baptist, of the priestly family, and a relative of Mary, [Luke 1:36]**

**#533 as [#30, #3, #200, #300] = gârash (H1644): {UMBRA: #5 as #503 % #41 = #11} 1) \*TO\* \*DRIVE\* \*OUT\*, \*EXPEL\*, \*CAST\* \*OUT\*, \*DRIVE\* \*AWAY\*, \*DIVORCE\*, \*PUT\* \*AWAY\*, \*THRUST\* \*AWAY\*, \*TROUBLE\*, \*CAST\* \*UP\*; 1a) (Qal) to thrust out, cast out; 1b) (Niphal) to be driven away, be tossed; 1c) (Piel) to drive out, drive away; 1d) (Pual) to be thrust out;**

<<http://www.grapple369.com/Grumble/?idea:{553}>>

**HELSINKI ON 5 OCTOBER 2019:** U.S. Secretary of State Mike Pompeo said Saturday teams from North Korea [DPRK] and the United States have arrived in the Swedish capital Stockholm to resume discussions on Pyongyang's nuclear program.

[<[https://www.washingtonpost.com/world/the\\_americas/north-korea-us-resume-nuclear-diplomacy-with-sweden-talks/2019/10/05/9b300c72-e765-11e9-b0a6-3d03721b85ef\\_story.html](https://www.washingtonpost.com/world/the_americas/north-korea-us-resume-nuclear-diplomacy-with-sweden-talks/2019/10/05/9b300c72-e765-11e9-b0a6-3d03721b85ef_story.html)>]

[D, {@1: Sup: 4 - **BARRIER**: HSIEN (#4); Ego: 4 - **BARRIER**: HSIEN (#4)},  
P, {@2: Sup: 74 - **CLOSURE**: CHIH (#78); Ego: 70 - **SEVERANCE**: KE (#74)},  
R, {@3: Sup: 2 - **FULL CIRCLE**: CHOU (#80); Ego: 9 - **BRANCHING OUT**: SHU (#83)},

K] {@4: Sup: 22 - **RESISTANCE**: KE (#102 - **I AM NOT RAPACIOUS** {#4}); Ego: 20 - **ADVANCE**: CHIN (#103: **SEE KANT'S PROLEGOMENA IDEA: B103 - ON THE PURE CONCEPTS OF THE UNDERSTANDING, OR CATEGORIES**)}

What is the likelihood of favourable progress upon an interoperability {@175, #328, #339 - **ARMISTICE DAY 11 NOVEMBER, #369, #434 - ANZAC DAY 25 APRIL, (#424?)**} agreement with North Korea and the lifting of acute sanctions which might then have a ripple effect on China / Hong Kong tensions that by comparison seems to be spiralling into violence and lawlessness?

What we call 'culture' is actually a series of core beliefs or value systems, with each level expressing a different understanding of the world or the church. A "belief" or "value system" is a worldview, a set of perspectives/priorities/paradigms, a mind-set, an organizing framework for deep-level decision-making at the bottom line—which is why you can't compromise about it. Your value system is the threshold at which you won't negotiate.

Each level of cultural and human development represents a value system, or to use a term coined by Richard Dawkins, a *meme*. Just as genes carry the informational codes for our biological DNA, these value systems supply the codes (or *memes*, rhymes with "themes") that determine our "cultural DNA." Memes are ideas, beliefs, values, common ways of looking at the world that, like contagious viruses, spread from brain to brain through word of mouth, through media, through interaction between people. The third angel's message is a meme. Net '98 was a global memetic event infecting the world with the divine virus of the gospel.

There are more than [7.5] billion people in the world today, and though we all come from some 100,000 genes—all of us—we share only a few basic value systems or memes. Researchers studying this topic have identified only eight thus far.

But we propose nine given that the **#81 - PRINCIPLE OF JUXTAPOSITION AS SOVEREIGNTY** then gives rise to #492 - VOLUNTARY FREEWILL and **IPSO FACTO A TRINOMIAL RATHER THAN A BINOMIAL CONCEPTION OF NUMBER:**

+ 0, 27 {IDEA: @311 **\*\*\* SERIOUS BREACH OF THE SOVEREIGN / AUTONOMY DYNAMIC GIVEN THE INNER MAIDEN / MARRIAGEABLE MAIDEN DYNAMIC OF 3 APRIL 33 AD**}, 54 {IDEA: @348} {ie. REALM OF ITS NATURE AS HEAVEN - \*FORMULA\* \*FOR\* \*UNIVERSAL\* \*LAW\*}

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

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

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

@1 {#1} + @2 {#41} + @3 {#81} + @4 {#369} = #492 - **VOLUNTARY FREE WILL {LIBERTÉ: 17 SEPTEMBER 1900 AS ADVICE OF THE PRIVY COUNCIL} IN THE EXERCISE OF THE INTELLECTUS AS GENITIVE VOLUNTĀTIS: #205 - \*PRINCIPLE\* \*OF\* \*THE\* \*PERSISTENCE\* \*OF\* \*SUBSTANCE\* ☯ / ✨ #164 - \*PRINCIPLE\* \*OF\* \*MATERIALITY\*}**. For simplification of understanding, we can colour-code them (**Figure A**).



**Figure A (proposed)**

PARADIGMATIC	coral
WHOLISTIC	cyan
SYSTEMIC	yellow
HUMANISTIC	green
MATERIALISTIC	orange
ABSOLUTISTIC	blue
EGOCENTRIC	red
ANIMISTIC	purple
AUTOMATIC	bronze

**Figure B (proposed)**

MEMES	COLOR	THEME	FOCUS	THINKING	VALUE SYSTEMS -- BOTTOM LINES	LIFESTYLE
Level 9	Coral	Metempirical	"All"	Syncretistic	Judgment Sensibility	Autonomy
Level 8	Cyan	WholeView	"We"	Wholistic	Harmony and Wholism	Lives for Wisdom
Level 7	Yellow	FlexFlow	"Me"	Systemic	Natural Processes of Order and Change	Lives for Mutuality
Level 6	Green	HumanBond	"We"	Humanistic	Equality and Human Social Bond	Lives for Harmony
Level 5	Orange	StriveDrive	"Me"	Materialistic	Success and Material Gain	Lives for Gain
Level 4	Blue	TruthForce	"We"	Absolutistic	Authority; Stability; "One Right Way"	Lives for Later
Level 3	Red	PowerGods	"Me"	Egocentric	Power; Glory; Exploitation; No Boundries	Lives for Now
Level 2	Purple	KinSpirits	"We"	Animistic	Myths; Ancestors; Traditions; Our People	Lives for Group
Level 1	Bronze	SurvivalSense	"Me"	Automatic	Staying Alive; Reactive; Basic Survival	Lives for Survival

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

[**IMAGE:** These [nine rather than] eight memes or value systems are the cultural magnets around which our "stuff" clusters and our lives are aligned]

When something isn't right at the surface level—where we interact with others or with God—or when our priorities are distorted or our lives are out of balance, we need to remember that we too are shaped by these deep emotional, social, and spiritual messages we have received. For

these influence how people think and how they respond to the world around them. These memes equal the whole set of the cultural and spiritual forces that shape our thinking they tell us from a human perspective what is right, wrong, and appropriate (**Figure B**).

Notice how the Focus column alternates between me-oriented express-the-self (warm colours) and we-oriented sacrifice-the-self (cool colours). Note also the differences people value the most in each system as they flow from survival (Bronze), to safety and security (Purple), to raw power and instant gratification (Red), to purpose in life (Blue), to strategies for success (Orange), to community awareness (Green), to alternative forms (Yellow), to global village (Cyan), to autonomy as its natural form (Coral). The levels are open-ended; there isn't a final stage of development in this chart or any other useful one, for the ideal that God sets before us is "higher than the highest human thought can reach." [**Courtesy:** Caleb Rosado, Ph.D, When We Disagree: Spiral Dynamics on How Cultural Values Shape Our Conversation, Adventist Review: 27th April 2000]

#### **AUTONOMOUS NATURE {FORM OF NATURE}@[**

**C, {@1: Sup: 3 (#3); Ego: 3 (#3)},**  
**O, {@2: Sup: 63 (#66); Ego: 60 (#63)},**  
**R, {@3: Sup: 72 (#138: KANT'S METEMPIRICAL PREMISE - \*PURE\* \*CONCEPTS\* \*OF\* \*THE\* \*UNDERSTANDING\*, IN COMPARISON WITH EMPIRICAL INTUITIONS (INDEED, SENSORY INTUITIONS IN GENERAL), ARE COMPLETELY HETEROGENEOUS: [AS #205 - MALE / #164 - FEME WITHIN THE #391 - HOMOGENEOUS NOUMENON]); Ego: 9 (#72)},**  
**A, {@4: Sup: 73 (#211); Ego: 1 (#73)},**  
**L] {@5: Sup: 22 (#233: SEE KANT'S PROLEGOMENA IDEA: B233 - PRINCIPLE OF TIME-SUCCESSION ACCORDING TO THE LAW OF CAUSALITY); Ego: 30 (#103: SEE KANT'S PROLEGOMENA IDEA: B103 - ON THE PURE CONCEPTS OF THE UNDERSTANDING, OR CATEGORIES))}**

**IMMANUEL KANT'S PROLEGOMENA (1783) ON THE PURE CONCEPTS OF THE UNDERSTANDING, OR CATEGORIES (THIRD SECTION) AS IDEAS @B102 / @B103 / @A78: "[IDEA @B102 / @A76]** General logic (as has already been said several times) abstracts from all content of cognition, and awaits representations to be given to it from somewhere else, wherever it may be, so that, proceeding analytically, it can first transform these representations into concepts. By contrast, transcendental logic has a manifold of sensibility lying before it a priori, which transcendental aesthetic offers to it in order to provide material [**IDEA @A77**] for the pure concepts of the understanding, without which they would be without any content, hence completely empty. Now space and time contain a manifold of pure a priori intuition,

but they nonetheless belong to the conditions of receptivity of our mind under which alone representations of objects can be received, and which must therefore ever affect the concept of objects. But the spontaneity of our thought demands that the manifold first be gone through, taken up, and conjoined in a specific manner, in order to make a cognition out of it. I call this act synthesis.

By synthesis in its most general signification, however, I understand [**IDEA @B103**] the act of adding diverse representations to one another, and of comprehending their manifoldness in a cognition. Such a synthesis is pure if the manifold is given, not empirically, but a priori (as is the manifold in space and time). This synthesis must be given before all analysis of our representations, and no concepts can, as regards content, arise through analysis. But the synthesis of a manifold (whether it be given empirically or a priori) first produces a cognition, which can indeed still be raw and confused to begin with and therefore requiring analysis; but synthesis is nonetheless that which actually assembles the elements for cognitions and unifies them into a specific content; it is therefore the first [**IDEA @A78**] thing to which we must attend if we want to judge the first origin of our cognition.

Synthesis in general, as we will later see, is an effect of the imagination alone, a blind but indispensable function of the soul without which we would have no cognition at all, but of which we are hardly ever conscious. But, to bring this synthesis to concepts is a function that pertains to the understanding, and through which it for the first time furnishes us with cognition in the strict sense.

The pure synthesis, considered generally, yields the pure concept of the [**IDEA @B104**] understanding. Under this synthesis I include that which rests on a basis of synthetic a priori unity: thus, our counting (as is especially noticeable with larger numbers) is a synthesis according to concepts, since this synthesis occurs in accordance with a common basis of unity (e.g., the **\*DECADE\***). Under this concept the unity in the synthesis of the manifold is, then, rendered necessary.



Various representations are brought under a concept analytically (a matter treated in general logic). But to bring, not the representations, but the pure synthesis of representations to concepts, is taught by transcendental logic. The first thing that must be given a priori for the sake [IDEA @A79] of the cognition of all objects is the manifold of pure intuition; the second is the synthesis of this manifold through imagination, though it still does not yield cognition. The concepts that give unity to this pure synthesis, and that consist solely in the representation of this necessary synthetic unity, make the third requisite for the cognition of an occurrent object, and they rest on the understanding." [Pages 164 to 166]

**G4160@{**

@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: 79 - **DIFFICULTIES: NAN (#228 - I HAVE NO UNJUST PREFERENCES {%40})**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#160)**,

@4: Sup: 3 - **MIREN: HSIEN (#231)**; Ego: 5 - **KEEPING SMALL: SHAO (#165)**,

@5: Sup: 13 - **INCREASE: TSENG (#244)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#175 - I AM NOT A TRANSGRESSOR {%22})**,

Male: #244; Feme: #175  
} // #175

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

**UMBRA: #965 % #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 - **MIREN: 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

#175 as [#80, #70, #10, #5, #10] / #328 as [#80, #5, #80, #70, #10, #8, #20, #5, #50] / #339 as [#80, #5, #80, #70, #10, #8, #20, #5, #50, #1, #10] / #369 as [#80, #5, #80, #70, #10, #8, #20, #1, #40, #5, #50] / #434 as [#80, #70, #10, #8, #200, #5, #10, #1, #50] = poiéō (G4160): **{UMBRA: #42 as #965 % #41 = #22} 1)** to make; **1a)** with the names of things made, to produce, construct, form, fashion, etc.; **1b)** to be the authors of, the cause; **1c)** to make ready, to prepare; **1d)** to produce, bear, shoot forth; **1e)** to acquire, to provide a thing for one's self; **1f)** to make a thing out of something; **1g)** to (make i.e.) render one anything; **1g1) \*TO\* (\*MAKE\* ie.) \*CONSTITUTE\* \*OR\* \*APPOINT\* \*ONE\* \*ANYTHING\*, \*TO\* \*APPOINT\* \*OR\* \*ORDAIN\* \*ONE\* \*THAT\*;** **1g2) \*TO\* (\*MAKE\* ie.) \*DECLARE\* \*ONE\* \*ANYTHING\*;** **1h)** to put one forth, to lead him out; **1i)** to make one do something; **1i1)** cause one to; **1j)** to be the authors of a thing (to cause, bring about); **2)** to do; **2a)** to act rightly, do well; **2a1)** to carry out, to execute; **2b)** to do a thing unto one; **2b1)** to do to one; **2c) \*WITH\* \*DESIGNATION\* \*OF\* \*TIME\*:** to pass, spend; **2d)** to celebrate, keep; **2d1)** to make ready, and so **\*AT\* \*THE\* \*SAME\* \*TIME\* \*TO\* \*INSTITUTE\***, the celebration of the passover; **2e)** to perform: to a promise;

"THEN JOSEPH **{INCREASE; ADDITION}** BEING RAISED FROM SLEEP DID-**G4160** AS THE **#246 - ANGEL** OF THE LORD HAD BIDDEN HIM, AND TOOK UNTO HIM HIS WIFE:" [Matthew 1:24]

Interoperability imply open standards AB INITIO which is a Latin term meaning "from the beginning" and is derived from the Latin ab ("from") + initio, ablative singular of initium ("beginning").

THUS THIS PROVISIONAL (I am reliant upon the expertise of others) PROTOTYPE CAN BE THE BASIS FOR AN INTEROPERABILITY AB INITIO AGREEMENT:

{@175, #328, #339, #369, #434, (#424?)}



<http://www.grapple369.com/Grumble/?idea:{175}&idea:{328}&idea:{339}&idea:{369}&idea:{434}>

With the #SIXTH being subject to arbitrary requirements.

**AND WHEREAS WE DID ON THE 17TH DAY OF SEPTEMBER 1900:**

by and with the advice of Our Privy Council declare by proclamation that, on and after the 1st day of January, 1901, the people of New South Wales, Victoria, South Australia, Queensland, and Tasmania and also Western Australia, should be united in a Federal Commonwealth of Australia: And whereas by the said recited Act certain POWERS, FUNCTIONS, and AUTHORITIES were declared to be vested in the Governor General: And whereas We are desirous of making effectual and permanent provision for the office of Governor General and Commander in chief in and over Our said Commonwealth of Australia, without making new Letters Patent on each demise of the said office. Now know ye that We have thought fit to **\*CONSTITUTE\*, \*ORDER\*, \*AND\* \*DECLARE\*, \*AND\* \*DO\* \*BY\* \*THESE\* \*PRESENTS\* \*CONSTITUTE\* \*ORDER\*, \*AND\* \*DECLARE\***, that there shall be a Governor General and Commander in Chief (hereinafter called the Governor General) in and over Our Commonwealth of Australia (hereinafter called Our said Commonwealth), and that the person who shall fill the said office of Governor General shall be FROM **\*TIME\* \*TO\* \*TIME\* \*APPOINTED\*** by Commission under Our Sign Manual and Signet. [<http://www.grapple369.com/Groundwork/Queen%20Victoria%27s%20Letters%20Patent%201900.pdf>]

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

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

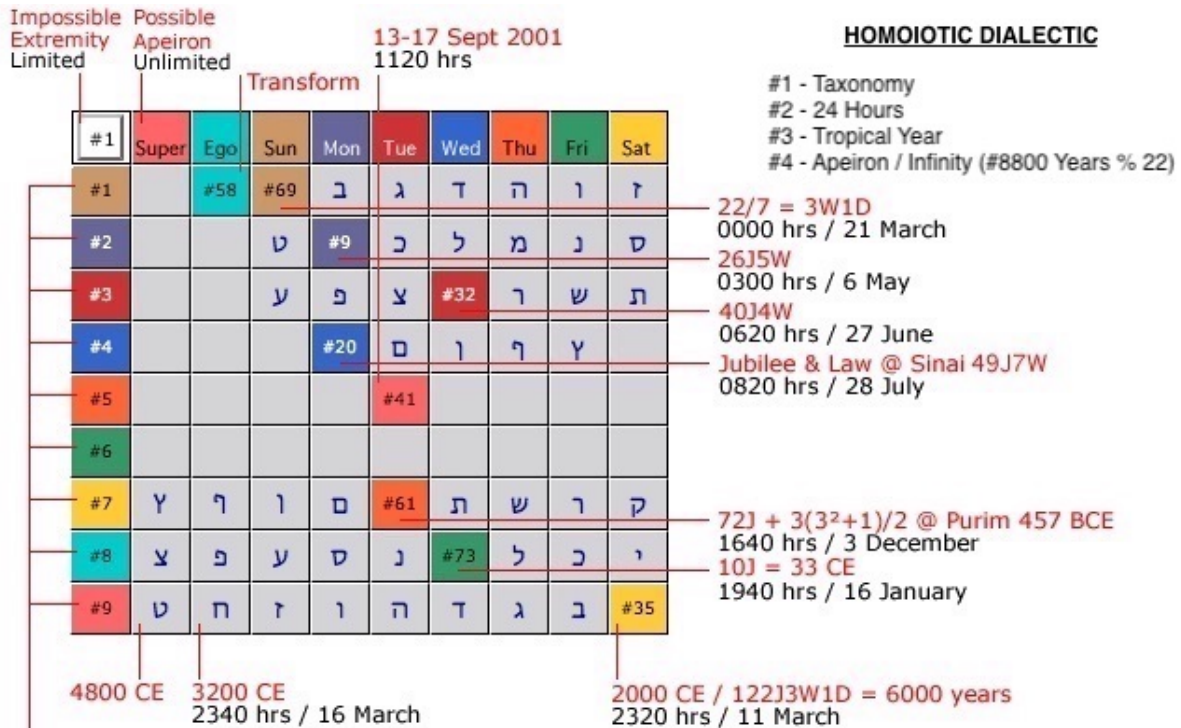
**AS THEN THE EXPRESSION OF THE #390 - SOVEREIGN'S \*RESERVE\* (APODIDOMI v's DIDOMI) RIGHT IN DEPLOYING THE #45 - HETERO SQUARE SPIROGYRA ORDER ARRAY BEING CONSISTENT WITH THE USAGE WITHIN THE GENERAL #391 - HOMOGENEOUS PROTOTYPE:**

**#1 + #2 + #3 = @6 - FORM OF NATURE / @3 - NATURE**

**SURMOUNTS NATURE:** the people of @1 - New South Wales, @2 - Victoria, @3 - South Australia, @4 - Queensland, and @5 - Tasmania and also @6 - Western Australia, should be united in a Federal Commonwealth of Australia

**#8 + #9 + #4 = @21 - AUTONOMOUS NATURE {LIABILITY}**: We do hereby reserve to Ourselves Our heirs and successors, full power and authority from **\*TIME\* \*TO\* \*TIME\*** to revoke, alter, or amend these Our Letters Patent as to Us or them shall seem meet.

**#7 + #6 + #5 = @18 - FORM OF NATURE**: And whereas by "The Commonwealth of Australia Constitution Act 1900," it is amongst other things enacted, that we may authorise the Governor General to appoint any person or persons, jointly or severally, to be his Deputy or Deputies within any part of Our Commonwealth, and in that capacity to exercise, during the pleasure of the Governor General such powers, and functions of the said Governor General as he thinks fit to assign to such Deputy or Deputies, subject to any limitations expressed or directions given by Us: Now We do hereby authorise and empower Our said Governor General subject to such limitations and directions as aforesaid, to appoint any person or persons, jointly or severally, to be his Deputy or Deputies within any part of Our said Commonwealth of Australia, and in that capacity to exercise, during his pleasure, such of his powers and functions, as he may deem it necessary or expedient to assign to him or them: Provided always, that the appointment of such a Deputy or Deputies shall not affect the exercise by the Governor General himself of any power or function.



### Taxonomy Assignments

- #1 Seraphim {Nature contains Nature (Mother - Scales of merit)}
- #2 Cherubim {Nature rejoices in its Nature (Double - Nature contains Nature (Nature amended in its Nature))}
- #3 Thrones {Nature surmounts Nature (Double - Nature rejoices in its Nature (Act of Nature))}
- #4 Dominion {Nature amended in its Nature (Nature contains Nature (Double - Nature surmounts Nature (Form of Nature))}
- #5 Virtues {Act of Nature (Nature rejoices in its Nature)}
- #6 Powers {Form of Nature (Nature surmounts Nature)}
- #7 Principalities {Engendering Nature (Nature amended in its Nature)}
- #8 Arch-Angels {Transforming Nature (Act of Nature)}
- #9 Angels {Autonomous Nature (Form of Nature)}

- #10 Sovereignty {Totality of Nature (Engendering Nature)}
- #11 Government & Non-Government Organisations {Transforming Nature (Double - Nature amended in its Nature (Engendering Nature))}
- #12 General Populace {Autonomous Nature}

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

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

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

[**IMAGE:** LETTERS PATENT TO THE FEDERATION OF THE COMMONWEALTH OF AUSTRALIA OF 1901 REPRESENTED BY A THEORETICAL MATHEMATICAL TRINOMIAL NOUMENON AS INTELLECTUAL PROPERTY AND IN MY POSSESSION UPON ANZAC DAY PANTOMIME '#492 - VOLUNTARY FREEWILL' PROTEST AND ARREST OF 25 APRIL 2006]

**IMMANUEL KANT'S PROLEGOMENA (1783) SECTION #40 - REVERSAL, AVOIDING ACTIVITY; I-CHING: H36 - SUPPRESSION OF THE LIGHT, SINKING / DARKENING LIGHT, BRILLIANCE INJURED, INTELLIGENCE HIDDEN; TETRA: 68 - DIMMING as IDEA: @328:** "Without a solution to this question reason will never be satisfied with itself. The use in experience to which reason limits the pure understanding does not entirely fulfill reason's own vocation.

Each individual experience is only a part of the whole sphere of the domain of experience, but the absolute totality of all possible experience is not itself an experience, and yet is still a necessary problem for reason, for the mere representation of which reason needs concepts entirely different from the pure concepts of the understanding, whose use is only immanent, i.e., refers to experience insofar as such experience can be given, whereas the concepts of reason extend to the completeness, i.e., the collective unity of the whole of possible experience, and in that way exceed any given experience and become transcendent.

Hence, just as the understanding needed the categories for experience, reason contains in itself the basis for ideas, by which I mean necessary concepts whose object nevertheless cannot be given in any experience.

The latter are just as intrinsic to the nature of reason as are the former to that of the understanding; and if the ideas carry with them an illusion that can easily mislead, this illusion is inevitable, although it can very well be prevented "from leading us astray."

Since all illusion consists in taking the subjective basis for a judgment to be objective, pure reason's knowledge of itself in its transcendent (overreaching) use will be the only prevention against the errors into which reason falls if it misconstrues its vocation and, in transcendent fashion, refers to the object in itself that which concerns only its own subject and the guidance of that subject in every use that is immanent." [page 80]

**IMMANUEL KANT'S PROLEGOMENA (1783) SECTION #51 - NATURAL GUIDES AND NURSING VIRTUOSITY; I-CHING: H47 - OPPRESSION (EXHAUSTION), CONFINING, ENTANGLED; TETRA:**

**69 - EXHAUSTION as IDEA: @339:** "In the first place, the usefulness of a system of categories is here revealed so clearly and unmistakably that even if there were no further grounds of proof of that system, this alone would sufficiently establish their indispensability in the system of pure reason. There are no more than four such transcendent ideas, as many as there are classes of categories; in each of them, however, they refer only to the absolute completeness of the series of conditions for a given conditioned.

In accordance with these cosmological ideas there are also only four kinds of dialectical assertions of pure reason, which show themselves to be dialectical because for each such assertion a contradictory one stands in opposition in accordance with equally plausible principles of pure reason, a conflict that cannot be avoided by any metaphysical art of the most subtle distinctions, but that requires the philosopher to return to the first sources of pure reason itself. This antinomy, by no means arbitrarily contrived, but grounded in the nature of human reason and so inevitable and never ending, contains the following four theses together with their antitheses.

**APRIORITY PROPOSITION @1** = #175 as precedent of QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900 AS #1364 - PARADIGM FOR TOOLS OF #491 - RULE {@82 - TERMS OF CONTINUITY} and #873 - COMPASS OF PROBITY {@205 - PRINCIPLE PERSISTENT SUBSTANCE}

<<https://www.grapple369.com/Grumble/?overview>>

**THESIS:** The world has, as to time and space, a beginning (a boundary).

**ANTITHESIS:** The world is, as to time and space, infinite.

**APRIORITY PROPOSITION @2** = #328 as #287 - SEPTET INTELLECTUS AS GENITIVE VOLUNTĀTIS with TRANSFORMATION PROTOTYPE INTERCHANGEABILITY

**THESIS:** Everything in the world is constituted out of the simple.

**ANTITHESIS:** There is nothing simple, but everything is composite.

**APRIORITY PROPOSITION @3** = #339 - BINOMIAL STASIS / TRINOMIAL METASTASISED CONSCIOUSNESS INSTANTIATION INTEROPERABILITY

**THESIS:** There exist in the world causes through freedom.



**ANTITHESIS:** There is no freedom, but everything is nature.

**APRIORITY PROPOSITION @4 = #369 - REVERSE TRANSCRIPTASE  
INHIBITOR FOR LANGUAGE INDEPENDENT AND RESOLUTION  
PROTOCOLS**

**THESIS:** In the series of causes in the world there is a necessary being.

**ANTITHESIS:** There is nothing necessary in this series, but in it  
everything is contingent." [pages 90 to 91]

**Nous:** #25  
**Time:** 12:50 hrs  
**Date:** 2019.10.6  
**Torah:** [#50, #40, #40]@{  
 @1: Sup: 50 - **VASTNESS / WASTING:** T'ANG (#50); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#50),  
 @2: Sup: 9 - **BRANCHING OUT:** SHU (#59); Ego: 40 - **LAW/MODEL:** FA (#90),  
 @3: Sup: 49 - **FLIGHT:** T'AO (#108); Ego: 40 - **LAW/MODEL:** FA (#130 - **I AM NOT EVIL MINDED** {%3}),  
**Male: #108; Feme: #130**  
 } // #130  
**Dao:** What's behind it all?, Imaging the Mysterious  
**Tetra:** #10 - Defectiveness, Distortion  
 H62 - Minor Superiority, Small Excess, Small  
**I-Ching:** Exceeding, Preponderance of the small, Small surpassing

Latin: Advitor {**Infinitely good God**} Alt: Rah'el {**Friend of God**} {

1. PROTECTS AGAINST ACCIDENTS, MAINTAINS HEALTH & HEALS
2. TRADE & BUSINESSMEN
3. BUSINESS
4. Asau

**Solar Eclipse: 3 (UTC) / 4 February 1916 (AEST)**  
**[During World War I: 28 July 1914 to 11 November 1918]**

#111 CE

**Prototype: \*HOMOIOS\* {#307 / #479} / HETEROS {#334 / #452} / TORAH {#334 / #452}** HOMOIOS

Male Idea	#307	Telos	#479	Female Idea	
Achievable Goals, Virtue of Discrimination	#33	33	33	#33	Achievable Goals, Virtue of Discrimination
Politics	#17	50	98	#65	Unlearned Virtuosity as Simplicity
Generating Things, Reason's Modifications	#42	92	123	#25	What's behind it all?, Imaging the Mysterious
Non-Deeming Action, Government Administration	#37	129	199	#76	Strength's Warning Signs, Revealers of Virtue
Ambiguous Reversals, Virtue of Gravity	#26	155	269	#70	Difficulty in Knowing How, Obtuse
Numbing Effect of the Conventional, Abstaining from Desire	#12	167	336	#67	Three Treasures
Culturing Perspectives and Intuition	#54	221	378	#42	Generating Things, Reason's Modifications
Numbing Effect of the Conventional, Abstaining from Desire	#12	233	417	#39	Achieving Oneness, Root of Order
Controlling Feelings, Overcome Delusion	#74	307	479	#62	Construing a Guide, Practise Reason

**Prototype: \*HOMOIOS\* {#307 / #479} / HETEROS {#334 / #452} / TORAH {#334 / #452}**

<http://www.grapple369.com/Grumble/?zen:3,row:5,col:9,nous:25&PROTOTYPE:HOMOIOS>

**GREG HEFFER (SKY NEWS) @ 2229 HOURS ON 8 OCTOBER 2019:  
"BREXIT DEAL 'OVERWHELMINGLY UNLIKELY,' ANGELA MERKEL  
TELLS BORIS JOHNSON"**

The prime minister spoke with Ms Merkel for 30 minutes this morning, with Mr Johnson stressing that Brexit negotiations in Brussels "are close to breaking down", Number 10 said.

The government last week unveiled its proposals for a renegotiated Brexit deal, with the prime minister hoping this can be agreed before the current 31 October deadline.

During the call, Mr Johnson was said to have told Ms Merkel the plans - which would ditch the controversial Irish border backstop arrangement - represented a "reasonable offer", but that it was not apparent to him "there was any desire for negotiation from the EU".

Reacting to Number 10's account of the discussion, European Council President Donald Tusk warned Mr Johnson that "what's at stake is not winning some stupid blame game".

In a tweet directed at the prime minister, Mr Tusk said: "At stake is the future of Europe and the UK as well as the security and interests of our people. You don't want a deal, you don't want an extension, you don't want to revoke, quo vadis? (Latin for "Where are you going?")"

**YOUTUBE:** "Male Irish Jig"

<<https://www.youtube.com/watch?v=wIfnbVPP3SM>>

**DOLF @ 2229 HOURS ON 8 OCTOBER 2019:** "It would seem to me that the ONOMANTIC consideration of NUMBER as the basis of ROMAN EMPIRE GOVERNANCE conveying the binomial stasis of marriage / sovereign dynamic is itself an INTEROPERABILITY AB INITIO AGREEMENT so it is little wonder then that the German Chancellor Angela MERKEL has become objectionable in stating that a BREXIT deal is 'overwhelmingly unlikely'."

<<http://www.grapple369.com/Groundwork/Get%20Go%20Agreement.pdf>>

Initial Post: 6 October 2019