

**-- IDEA TRANSMUTATION (AUGMENTATION / AMELIORATION)  
FOR ANY #81 - UNIVERSE OF DISCOURSE BEING #54 - UNITY OF  
APPERCEPTION**

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## **PROLEGOMENA**

IMMANUEL KANT too, perhaps following this unmistakable **\*HINT\* \*OF\*  
\*LANGUAGE\*, \*FOUND\* \*A\* \*KIND\* \*OF\* \*JUDGMENT\* \*IN\*  
\*WHICH\* \*THE\* \*CASUS\* \*ITSELF\* \*WAS\* \*MANIFESTLY\*  
\*DECIDED\* (ie. **\*CASUS\* \*DATAE\* \*LEGIS\***), although the rule  
under which the fallen case fell was still to be found, and would eventually  
deny itself entirely to man's power to say. To this type of judgment, he  
devoted the most heroic of his works, which he called a critique of the  
power of judgment, KRITIK DER URTEILSKRAFT. There **\*THE\* \*WILL\*  
\*TO\* \*JUDGE\* \*SEEMS\* \*TO\* \*RUN\* \*UP\* \*AGAINST\* \*ITS\*  
\*OUTER\* \*LIMITS\***. In what sense indeed is there still a "Judgment",  
that is, a saying of law, when the supposed "law" withdraws into  
ineffability?**

Had we **\*LISTENED\* \*TO\* \*THE\* \*HISTORY\* \*OF\* \*THE\*  
\*WORD\***, briefly told at the outset, this last difficulty would not have  
come as a surprise. [VANDERBILT LAW REVIEW Vol. 48:987-988]

So there is need to discuss something that perhaps belongs to the  
providence of METALOGIC AS THE STUDY OF THE METATHEORY OF LOGIC  
which is entirely outside my present scope of experience (in needing  
substantially more research) and thusly there is immediately a semantical  
failure. But what we wish to convey is both a conceptual STATIC OR  
DYNAMIC LIMITED {ie. #9} TERM that has a dialectic relativity to the  
UNLIMITED {ie. #72} realm as the world of action.

## **PROPOSITIONAL DELIMITER RELATIVE TO THE AUTONOMOUS PRINCIPLE:**

We have said previously that there must be caution given here over such  
a notion as the word **#24 - JOY (LE)** which is a delimited term as being  
a determination of the limits or boundary line in it's being something and  
so we'll have to convey a neural linguistic technique for the spontaneous  
determining of a conceptual limit relative to the unlimited realm as the  
world of action.

METALOGIC IS THE STUDY OF THE METATHEORY OF LOGIC. Whereas  
logic studies how logical systems can be used to construct valid and  
sound arguments, metalogic studies the properties of logical systems.  
Logic concerns the truths that may be derived using a logical system;

metalogic concerns the truths that may be derived about the languages and systems that are used to express truths.

The basic objects of metalogical study are formal languages, formal systems, and their interpretations. The study of interpretation of formal systems is the branch of mathematical logic that is known as model theory, and the study of deductive systems is the branch that is known as proof theory. [<https://en.wikipedia.org/wiki/Metalogic>]

We might readily see there is sense of **#24 - JOY (LE)** but its attainment is entirely a subjective proposition especially given the notion: "**ONE MAN'S PLEASURE IS ANOTHER MAN'S POISON**" and so we'll instead consider some other PROPOSITIONAL DELIMITER such as **#51 - CONSTANCY (CH'ANG)** but which we'll nuance for our present example as the need for COMPLIANCE in being a concern for **#27 - DUTY** purveying some beneficial ACTION related to CALAMITY, but being distinct to another PROPOSITIONAL DELIMITER of **#77 - COMPLIANCE (HSUN)**...

**YOUTUBE:** "André Rieu - Ode to Joy (All men shall be brothers)"

<https://www.youtube.com/watch?v=E9dLGDCdg3g>

LET ME SAY CATEGORICALLY, THAT **\*THERE\* \*IS\* \*NO\* \*SUBSTITUTE\* \*FOR\* \*AN\* \*OPINION\* \*FROM\* \*AN\* \*EXPERT\*** WITHIN ANY PARTICULAR SAPIENT FIELD OF HUMAN ENDEAVOUR. THIS #1364 - PARADIGM POSSESSES THE CAPACITY FOR AN INCLUSION OF ANY KNOWLEDGE SPHERE AS RELIANCE UPON THE SAPIENT EXPERTISE AS FACULTY KNOWLEDGE OF OTHERS.

FOR EDUCATIONAL PURPOSES WE CAN CONTENT OURSELVES WITH THE IGNORANT POSTULATIONS OF STUPIDITY.

Our concern then is to convey some functional considerations over any veracity so as to engender this #1364 - paradigm as a tool for the assistance of any expert within any particular sapient field of human endeavour.

That in making a nomenclature consideration of **#45 - METHODOLOGY** the #CENTRE of value PROPOSITION is that any DELIMITER is relative to the AUTONOMOUS PRINCIPLE, thereby as a METATHEORY OF LOGIC is a stratum as dialectic of meta-descriptor prototypes which always precedes it.

#1

#2

#3

#4

#5

#6

#7

#8

#9 - PROPOSITIONAL DELIMITER RELATIVE TO THE AUTONOMOUS PRINCIPLE

Whereas the SAPIENT OPINION FROM AN EXPERT and those of the IGNORANT POSTULATIONS OF STUPIDITY might both direct themselves to the same PROPOSITIONAL DELIMITER, the dialectic of meta-descriptor prototypes can yield entirely different results which may be vital or may not satisfy our contingent need for a STATIC conception with an inclusion of any ONTIC EPISTEMOLOGICAL PREMISE with deference to the resultant CATEGORY OF UNDERSTANDING such as for example **#432 - DEVOID OF TRUTH OR USELESS** which is then associated to our STATIC conception.

OUR EDUCATIONAL EXAMPLE IS AN OBSERVATION FROM A FIRE ZONE EVACUEE.

**FIRE EVACUEE @ 2313 HOURS ON 30 DECEMBER 2019:** "Another year, same fun times being had,

Everythings packed, cars loaded, and we evacuate tomorrow morning, Pretty \*RED\* glow out the lounge window tonight. Fire is due here late tomorrow morning, have done all i can, unfortunately no water to fight the fire, so no use staying.

Don't hold out much hope this time i'll be returning to the house, the ground and bush is so dry,

With a bit of luck the wind wont come up and i'll be back on here tomorrow, If not, will be back one day,

To all have a great New year."

**And the SPIRAL SELECTOR@{NATURE: (EGO)} prototype provides the following result:**

41 57 1 #99 +  
46 51 9 #106 = #205 +  
45 27 10 #82 = #287

**As the GRAPPLE [#41, #57, #1, #9, #10, #27, #45, #46, #51] PROTOTYPE which conveys**

[#41, {@1: Sup: 41 - **RESPONSE**: YING (#41); Ego: 41 - **RESPONSE**: YING (#41)}  
#57, {@2: Sup: 17 - **HOLDING BACK**: JUAN (#58); Ego: 57 - **GUARDEDNESS**: SHOU (#98)}  
#1, {@3: Sup: 18 - **WAITING**: HSI (#76); Ego: 1 - **CENTRE**: CHUNG (#99)}  
#9, {@4: Sup: 27 - **DUTIES**: SHIH (#103); Ego: 9 - **BRANCHING OUT**: SHU (#108)}  
#10, {@5: Sup: 37 - **PURITY**: TS'UI (#140 - **I DEAL NOT FRAUDULENTLY** {%14} / **I AM NOT AN EAVES-DROPPER** {%16}); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#118)}  
#27, {@6: Sup: 64 - **SINKING**: CH'EN (#204); Ego: 27 - **DUTIES**: SHIH (#145)}  
#45, {@7: Sup: 28 - **CHANGE**: KENG (#232); Ego: 45 - **GREATNESS**: TA (#190)}  
#46, {@8: Sup: 74 - **CLOSURE**: CHIH (#306); Ego: 46 - **ENLARGEMENT**: K'UO (#236)}  
#51] {@9: Sup: 44 - **STOVE**: TSAO (#350: **\*TO\* \*PRESERVE\*, \*GUARD\* \*FROM\* \*DANGERS\***); Ego: 51 - **CONSTANCY**: CH'ANG (#287)}

**MALE: @140 = #140**

**ONTIC CHECKSUM TOTAL: #140 as [#5, #40, #1, #4, #40, #10, #600] / #45 as [#1, #4, #40] = 'âdam (H119): {UMBRA: #0 as #45 % #41 = #4} 1) \*TO\* \*BE\* \*RED\*, \*RED\*; 1a) (Qal) ruddy (of Nazarites); 1b) (Pual); 1b1) to be rubbed red; 1b2) dyed red; 1b3) reddened; 1c) (Hiphil); 1c1) \*TO\* \*CAUSE\* \*TO\* \*SHOW\* \*RED\*; 1c2) to glare; 1c3) \*TO\* \*EMIT\* (\*SHOW\*) \*REDNESS\*; 1d) (Hithpael); 1d1) to redden; 1d2) to grow red; 1d3) to look red;**

**#350 as [#50, #90, #200, #10] / #351 - ROMAN GOVERNANCE BINOMIAL STASIS PROTOTYPE #SEVEN as [#50, #90, #6, #200, #5] / #390 - \*CROWN\* as [#50, #90, #200, #10, #600] / #260 as [#200, #50, #10] = nâtsar (H5341): {UMBRA: #0 as #340 % #41 = #12} 1) to guard, watch, watch over, keep; 1a) (Qal); 1a1) to watch, guard, keep; 1a2) \*TO\* \*PRESERVE\*, \*GUARD\* \*FROM\* \*DANGERS\*; 1a3) to keep, observe, guard with fidelity; 1a4) to guard, keep secret; 1a5) to be kept close, be blockaded; 1a6) watchman (participle);**

Since the AGENCY operation is in my informal view a utilitarian function as organisational philosophy often involving some derivation as the **#277 - RIGHT TO PLACE A TEST / #237 - USE OF FORCE** relative to the ANTHROPOLOGY within the context of **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE** and **#164 - PRINCIPLE OF MATERIALITY**.

However we notice that with such terms as ontological pacifist or ontic jurisprudence that the faculties of knowledge are not fully quantified. And so consequentially utilitarianism considers that actions are right if they are useful or for the benefit of a majority. It conveys a provisional doctrine that an action is right in so far as it promotes happiness {ie. the notion of **#24 - JOY (LE)** which is CENTRAL to the OBLIGATING NORM / **\*NORMA\* \*OBLIGANS\***}, and that the greatest happiness of the greatest number should improperly be the guiding principle of conduct.

And so utilitarianism has been criticised for focusing on the consequences rather than the motive or intrinsic nature of an action. The solution to this is perhaps given by YANG HSIUNG's approach to his less or more structure:

#VIRTUE,  
#TOOLS,  
#POSITION,  
#TIME

As the determination given of any particular ONTIC\_OBLIGANS:

**#VIRTUE:** With Holding Back (no. #17), to have fears.  
**#TOOLS:** Guardedness (no. #57) means to be impregnable.  
**#POSITION:** With Compliance (no. #77), orders upheld, but  
**#TIME:** With Contrariety (no. #6), mutual opposition.  
**#CANON: #157**

We might then consider that there ought to be a specialist field of BAYESIAN THEORY which we'll term UTILITARIAN PROBABILITY that deals expressly with the essentiality of the ONTIC premise as the impetus to any "motive or intrinsic nature of an action. Within our introductory example as our conception of a PROPOSITIONAL DELIMITER RELATIVE TO THE AUTONOMOUS PRINCIPLE we considered a STATIC LIMITED {ie. #9} TERM of **#51 - CONSTANCY (CH'ANG)** which we had nuanced to accommodate the need for COMPLIANCE in being a concern for **#27 - DUTY** purveying some beneficial ACTION related to CALAMITY.

But now we want to consider a new condition as a neural linguistic conception conveying an urgency "**THEN SOMETHING TERRIBLE HAPPENED. SO WHERE CAN WE ESCAPE TO NOW?**"

Which has emanated from the UNLIMITED {ie. #72} realm as the world of action as to then impose a morphological condition onto our previously STATIC LIMITED {ie. #9} TERM of **#51 - CONSTANCY (CH'ANG)** and the result is a DYNAMIC LIMITED {ie. #9} TERM that has not only a different dialectic as AUTONOMOUS condition which we have to contend with, but now has different demands placed upon the consideration of any UTILITARIAN PROBABILITY that deals expressly with the essentiality of the ONTIC premise as the impetus to any "motive or intrinsic nature of an action".

And lastly the #CENTRE of value PROPOSITION as the DELIMITER which is relative to the AUTONOMOUS PRINCIPLE has a different focal context of **#46 - ENLARGEMENT (K'UO)**: "...WHATEVER SECURITY HE BUILDS IS LIKELY TO COLLAPSE UNDER PRESSURE, JUST AS THE PHYSICAL STRUCTURE CONSTRUCTED ON A FAULTY FOUNDATION IS SURE TO COLLAPSE." [The Canon of Supreme Mystery, p 291]

**Nous:** #52  
**Time:** 19:50 hrs  
**Date:** 2020.1.18  
**Torah:** [#40, #50, #4]@<  
 @1: Sup: 40 - **LAW/MODEL:** FA (#40); Ego: 40 - **LAW/MODEL:** FA (#40),  
 @2: Sup: 9 - **BRANCHING OUT:** SHU (#49); Ego: 50 - **VASTNESS / WASTING:**  
 T'ANG (#90),  
 @3: Sup: 13 - **INCREASE:** TSENG (#62); Ego: 4 - **BARRIER:** HSIEN (#94),  
**Male: #62; Feme: #94**  
 } // #94  
**Dao:** So What?, Returning to the Origin  
**Tetra: #61 - EMBELLISHMENT**  
**I-Ching:** H45 - Gathering, Congregation, Clustering, Gathering together (massing), Finished

Latin: Opportunus {**Adorable God**} Alt: Haaoyah {**Wood of God**} {

1. PROTECTS AGAINST SLANDER AND TO RELEASE PRISONERS
2. THE RETURN
3. THE EXILED TO THEIR NATIVE LAND
4. Aphut

Abijah {**The Lord is my father**}

Male Idea	#348	Telos	#444	Feme Idea
Natural Reversals, 'Secret' Explanation	#36	36	36	Natural Reversals, 'Secret' Explanation
Recognizing Agreements, Keeping Obligations <b>I AM NOT A SLAYER OF MEN</b> {#5}	#79	115	79	Absolute Negation, It's Universal Application
Fantasies of Avoiding Death, Value of Life	#50	165	131	So What?, Returning to the Origin
Generating Things, Reason's Modifications	#42	207	204	Employing Deeming, Daring to Act
Origin of Ethical Concepts, Palliation of Vulgarly	#18	225	261	Laissez Faire Politics, Simplicity In Habits
Natural Guidance, Function of Emptiness	#5	230	329	Coinciding with Nature, Complying With Heaven
Self-Love, Holding Oneself Dear	#72	302	396	Three Treasures

**\*HOMOIOS\* PROTOTYPE**

Intentional Reversal, Dimming Radiance	#7	309	412	#16	Being a Guide, Returning to the Root
Achieving Oneness, Root of Order	#39	348	444	#32	Natural Guide, Virtue of Holiness

**HETEROS PROTOTYPE**

Culturing Perspectives and Intuition	#54	356	459	#63	Origins in Reversal, Consider Beginnings
Natural Guidance, Function of Emptiness	#5	361	491	#32	Natural Guide, Virtue of Holiness

**TORAH PROTOTYPE**

Recognizing Fidelity, Trust in Faith	#78	380	402	#6	Female Superiority, Completion of Form
Deeming, Non-Assertion	#29	409	434	#32	Natural Guide, Virtue of Holiness

**Prototype: \*HOMOIOS\* {#348 / #444} / HETEROS {#361 / #491: PRINCIPLE OF CONTINUITY BY ONTIC A PRIORITY: @84 + @86 + @102 + @104 + @115 METHODOLOGY CONFORMING TO THE PRINCIPLES OF #68 - RIGHT / #27 - DUTY / #54 - UNITY AS**

**INTRINSIC TO THE #71 - WORLDVIEW: [#205 / #164] @1 + @41 + @81 + @369 = #492 - VOLUNTARY FREE WILL / TORAH {#409 / #434: (ONTIC A PRIORITY: @102 + @146 + @186 / @182 + @102 + @150) \*TO\* \*COME\* \*UPON\*, \*FALL\* \*OR\* \*LIGHT\* \*UPON\*, \*ATTACK\* (\*ENEMY\*)}**

<[http://www.grapple369.com/Grumble/?](http://www.grapple369.com/Grumble/)  
zen:3,row:8,col:6,nous:52&PROTOTYPE:HOMOIOS>

**.jackNote@zen: 3, row: 8, col: 6, nous: 52** [DATE: 2020.1.18, TIME: 19:50 hrs, SUPER: **#348 / #50** - Fantasies of Avoiding Death, Value of Life; I-Ching: H2 - Pure Yin, Passive Principle / Earth, Field, The receptive, Acquiescence, The flow; Tetra: 77 - COMPLIANCE (HSUN), EGO: **#444 / #52** - So What?, Returning to the Origin; I-Ching: H45 - Gathering, Congregation, Clustering, Gathering together (massing), Finished; Tetra: 61 - EMBELLISHMENT (SHIH)]

THEN SOMETHING TERRIBLE HAPPENED. {@1: Sup: 79 - **DIFFICULTIES**: NAN (**#79**); Ego: 9 - **BRANCHING OUT**: SHU (**#9**)}

SO WHERE CAN WE ESCAPE TO NOW? {@2: Sup: 70 - **SEVERANCE**: KE (**#149**); Ego: 32 - **LEGION**: CHUANG (**#41**)}

### ONTIC CHECKSUM (none)

**This time the SPIRAL SELECTOR@{NATURE: (EGO)} prototype provides the following AUGMENTED result:**

9 41 57 #107 +  
45 46 1 #92 = #199 +  
32 27 10 #69 = #268

**As the GRAPPLE [#9, #41, #57, #1, #10, #27, #32, #45, #46] PROTOTYPE it now conveys this condition:**

[#9, {@1: Sup: 9 - **BRANCHING OUT**: SHU (**#9**); Ego: 9 - **BRANCHING OUT**: SHU (**#9**)}  
#41, {@2: Sup: 50 - **VASTNESS / WASTING**: T'ANG (**#59**); Ego: 41 - **RESPONSE**: YING (**#50**)}  
#57, {@3: Sup: 26 - **ENDEAVOUR**: WU (**#85**); Ego: 57 - **GUARDEDNESS**: SHOU (**#107**)}  
#1, {@4: Sup: 27 - **DUTIES**: SHIH (**#112**); Ego: 1 - **CENTRE**: CHUNG (**#108**)}  
#10, {@5: Sup: 37 - **PURITY**: TS'UI (**#149**); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (**#118**)}



#27, {@6: Sup: 64 - **SINKING**: CH'EN (#213); Ego: 27 - **DUTIES**: SHIH (#145)}  
 #32, {@7: Sup: 15 - **REACH**: TA (#228 - **I HAVE NO UNJUST PREFERENCES** {%40}); Ego: 32 - **LEGION**: CHUANG (#177 - **I AM NOT GIVEN TO CURSING** {%29})}  
 #45, {@8: Sup: 60 - **ACCUMULATION**: CHI (#288: **\*PROJECT\* \*GNOSIS\* \*EX\* \*MACHINA\***: #273 - **SYNCRETIC PROGRESSION + #15 - HONOURABLE ACTION BY FIRST RESPONDERS AND #473 - SENTINEL FACILITATOR**); Ego: 45 - **GREATNESS**: TA (#222)}  
 #46] {@9: Sup: 25 - **CONTENTION**: CHENG (#313); Ego: 46 - **ENLARGEMENT**: K'UO (#268)}

**MALE: @228 = #228**

**FEME: @177 = #177**

<<http://www.grapple369.com/Grumble/grumble.html?idea:{228}&idea:{177}&idea:{405}>>

**ONTIC CHECKSUM TOTAL: #405 as [#5, #50, #20, #300, #30] / #360 - ROMAN GOVERNANCE BINOMIAL STASIS PROTOTYPE #EIGHT as [#10, #20, #300, #30] / #364 as [#6, #2, #20, #300, #30, #6] / #365 as [#5, #20, #300, #10, #30] / #390 - \*CROWN\* as [#10, #20, #300, #10, #30, #500] / = kâshal (H3782): {UMBRA: #0 as #350 - \*TO\* \*PRESERVE\*, \*GUARD\* \*FROM\* \*DANGERS\* % #41 = #22} 1) to stumble, stagger, totter; 1a) (Qal); 1a1) to stumble; 1a2) to totter; 1b) (Niphal); 1b1) to stumble; 1b2) to be tottering, be feeble; 1c) (Hiphil); 1c1) \*TO\* \*CAUSE\* \*TO\* \*STUMBLE\*, \*BRING\* \*INJURY\* \*OR\* \*RUIN\* \*TO\*, \*OVERTHROW\*; 1c2) to make feeble, make weak; 1d) (Hophal) to be made to stumble; 1e) (Piel) bereave;**

**H3782@{**

**@1: Sup: 5 - KEEPING SMALL: SHAO (#5); Ego: 5 - KEEPING SMALL: SHAO (#5),**

**@2: Sup: 55 - DIMINISHMENT: CHIEN (#60); Ego: 50 - VASTNESS / WASTING: T'ANG (#55),**

**@3: Sup: 75 - FAILURE: SHIH (#135); Ego: 20 - ADVANCE: CHIN (#75),**

**@4: Sup: 51 - CONSTANCY: CH'ANG (#186 - I AM NOT ONE OF INCONSTANT MIND {%31}); Ego: 57 - GUARDEDNESS: SHOU (#132),**

**@5: Sup: 81 - FOSTERING: YANG (#267); Ego: 30 - BOLD RESOLUTION: YI (#162),**

**Male: #267; Feme: #162**

} // #405

We might then consider that our notion of a STATIC LIMITED {ie. #9} TERM of **#51 - CONSTANCY (CH'ANG)** is that which the Greek philosophers (c. 700 BCE) thought of as χημεία (khēmeía) meaning cast together or pour together or 'today we say' and tried to rationalize by the term 'atomos' meaning indivisible:

41 57 1  
46 51 9  
45 27 10

As being equivalent to a philosophical science of ALCHEMY, where it was speculated, that such a substance could be augmented and transmuted into another notion such as our DYNAMIC LIMITED {ie. #9} TERM of **#46 - ENLARGEMENT (K'UO)**, which has either a partial or no resemblance to the previous substance:

9 41 57  
45 46 1  
32 27 10

Since we are aware of the meta-descriptor elements which are the impetus for change by a SYNCRETIC: {**Amalgam**} of any **#81 - UNIVERSE OF DISCOURSE**, it is then theoretically possible that our neural linguistic apperception could be ameliorated in the reverse manner.

χημεία (khēmeía)@[χ, {**@1**: Sup: 33 - **CLOSENESS**: MI (**#33**); Ego: 33 - **CLOSENESS**: MI (**#33**)}

η, {**@2**: Sup: 41 - **RESPONSE**: YING (**#74**); Ego: 8 - **OPPOSITION**: KAN (**#41**)}

μ, {**@3**: Sup: 81 - **FOSTERING**: YANG (**#155**); Ego: 40 - **LAW/MODEL**: FA (**#81**)}

ε, {**@4**: Sup: 5 - **KEEPING SMALL**: SHAO (**#160**); Ego: 5 - **KEEPING SMALL**: SHAO (**#86 - I AM NOT A ROBBER OF FOOD** {%10})}

ι, {**@5**: Sup: 15 - **REACH**: TA (**#175 - I AM NOT A TRANSGRESSOR** {%22}); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (**#96**)}

α] {**@6**: Sup: 16 - **CONTACT**: CHIAO (**#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32}); Ego: 1 - **CENTRE**: CHUNG (**#97**)}

**MALE: @175 + @191 = #366**

**FEME: @86 = #86**

**ONTIC CHECKSUM TOTAL: #452 as [#6, #5, #1, #40, #400] = 'emeth (H571): {UMBRA: #5 as #441 - \*RETURNED\* \*SERVICES\* \*LEAGUE\* (\*RSL\*) \*PRESIDENT\* \*ANTI\*-SEMISM\* \*AT\* TINAMBA HOTEL ON 18 MAY 2019 % #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;

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

**UMBRA: #452 % #41 = #1** - To Guide with Names, Reason's Realisation; I-Ching: **H58** - Joy, Open, Lake; Tetra: **24** - Joy;

**THOTH MEASURE: #1** - Oh thou of long strides, who makest thine appearance in Annu; I am not a doer of wrong.

- #VIRTUE:** If it is Center (no. #1), then yang begins.
- #TOOLS:** With Center (no. #1), it begins.
- #POSITION:** If it is Response (no. #41), then yin is born.
- #TIME:** With Full Circle (no. #2), it wheels back.
- #CANON: #45**

**ONTIC\_OBLIGANS\_45@{**  
 @1: Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,  
 @2: Sup: 2 - **FULL CIRCLE: CHOU (#3)**; Ego: 1 - **CENTRE: CHUNG (#2)**,  
 @3: Sup: 43 - **ENCOUNTERS: YU (#46)**; Ego: 41 - **RESPONSE: YING (#43)**,  
 @4: Sup: 45 - **GREATNESS: TA (#91)**; Ego: 2 - **FULL CIRCLE: CHOU (#45 - I AM NOT A DOER OF WRONG {%1})**,  
 Male: #91; Feme: #45  
**} // #45**

**#433 - 11 OCTOBER: SALE RSL'S FOCUS UPON HORSES AS IMPETUS FOR INFIDELITY TO THE BOER WAR MEMORIAL) as [#1, #80, #5, #20, #100, #10, #9, #8, #200] / #451 as [#1, #80, #70, #20, #100, #9, #50, #70, #40, #1, #10] / #505 as [#1, #80, #70, #20, #100, #10, #9, #5, #10, #200] /**

#233 as [#1, #80, #5, #20, #100, #10, #9, #8] = apokrínomai (G611): {UMBRA: #0 as #452 % #41 = #1} 1) to give an answer to a question proposed, to answer; 2) \*TO\* \*BEGIN\* \*TO\* \*SPEAK\*, \*BUT\* \*ALWAYS\* \*WHERE\* \*SOMETHING\* \*HAS\* \*PRECEDED\* (\*EITHER\* \*SAID\* \*OR\* \*DONE\*) to which the remarks refer;

χυμεία (khumeía)@[χ, {@1: Sup: 33 - CLOSENESS: MI (#33); Ego: 33 - CLOSENESS: MI (#33)}

υ, {@2: Sup: 28 - CHANGE: KENG (#61); Ego: 76 - AGGRAVATION: CHU (#109)}

μ, {@3: Sup: 68 - DIMMING: MENG (#129); Ego: 40 - LAW/MODEL: FA (#149)}

ε, {@4: Sup: 73 - ALREADY FORDING, COMPLETION: CH'ENG (#202); Ego: 5 - KEEPING SMALL: SHAO (#154)}

ι, {@5: Sup: 2 - FULL CIRCLE: CHOU (#204); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#164)}

α] {@6: Sup: 3 - MIRED: HSIEN (#207); Ego: 1 - CENTRE: CHUNG (#165)}

<<https://en.wiktionary.org/wiki/χημεία>>

**Nous:** #22  
**Time:** 03:50 hrs  
**Date:** 2019.5.18  
**Torah:** [#5, #5, #70]@{  
 @1: Sup: 5 - **KEEPING SMALL:** SHAO (#5); Ego: 5 - **KEEPING SMALL:** SHAO (#5),  
 @2: Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#15); Ego: 5 - **KEEPING SMALL:** SHAO (#10),  
 @3: Sup: 80 - **LABOURING:** CH'IN (#95); Ego: 70 - **SEVERANCE:** KE (#80),  
**Male: #95; Feme: #80**  
 } // #80  
**Dao:** Point to Reversal?, Humility's Increase  
**Tetra: #34 - KINSHIP**  
**I-Ching:** H8 - Closeness, Seeking Unity, Grouping, Holding together, Alliance

Latin: Justus {**God of Refuge**} Alt: Matzarell {**Distress from God**} {

1. THOUGHTS, PROTECTS AGAINST ADVERSITY, HELPS IN NEED
2. REVEALS HIDDEN MYSTERIES & DREAMS
3. WISE & SPIRITUAL PEOPLE
4. Atarph {**acting with perfect composure**}

Arphaxad {**I shall fail as the breast: he cursed the breast-bottle, A healer; a releaser**}

Male Idea	#441	Telos	#373	Feme Idea
Abstruse Mysterious Virtuosity	#56	56	56	Abstruse Mysterious Virtuosity
Achievable Goals, Virtue of Discrimination	#33	89	114	Political Reversal, Adaptation to Change
Abstruse Mysterious Signs	#55	144	136	Point to Reversal?, Humility's Increase
Natural Guide, Heaven's Reason	#77	221	158	Point to Reversal?, Humility's Increase <b>I AM NOT HOT OF SPEECH (%23)</b>
Playing with Reversal, Sameness in Difference	#41	262	203	Extremes and Reversals, Greatest Virtue
Propounding the Essential	#81	343	243	Reversal, Avoiding Activity
Deeming, Non-Assertion	#29	372	272	Deeming, Non-Assertion

**\*HOMOIOS\* PROTOTYPE**

Left without Language, Different From the Vulgar	#20	392	344	#72	Self-Love, Holding Oneself Dear
Sage's Constancy, Trust in Virtue	#49	441	373	#29	Deeming, Non-Assertion

**HETEROS PROTOTYPE**

Forgetting Knowledge	#48	420	291	#19	Argument for Ethical Anarchism, Returning to Simplicity
Natural Guide, Heaven's Reason	#77	497	320	#29	Deeming, Non-Assertion

**TORAH PROTOTYPE**

Constancy of Guiding Concepts, Emptiness & Non-Existence	#23	395	347	#75	Destructive Envy, Harmed Through Greed
So What?, Returning to the Origin	#52	447	376	#29	Deeming, Non-Assertion

<<http://www.grapple369.com/Grumble/?zen:3,row:2,col:6,nous:22&PROTOTYPE:HOMOIOS>>

**Prototype: \*HOMOIOS\* {#441: \*RETURNED\* \*SERVICES\* \*LEAGUE\* (\*RSL\*) \*PRESIDENT\* \*ANTI\*- \*SEMITISM\* \*AT\* TINAMBA HOTEL ON 18 MAY 2019 / #373 as [#1, #80, #70, #80, #30, #1, #50, #1, #10, #50] = apoplanáo (G635): {UMBRA: #24 as #1113 % #41 = #6} 1) to cause to go astray; 2) to lead away from the truth to error; 3) to go astray, stray away from / #373 as [#30, #70, #3, #70, #200] = lógos (G3056): {UMBRA: #21 as #373 % #41 = #4} 1) of speech; 1a) a word, uttered by a living voice, embodies a conception or idea; 1b) what someone has said; 1b1) a word; 1b2) the sayings of God; 1b3) \*DECREE\*, \*MANDATE\* \*OR\* \*ORDER\*; 1b4) of the moral precepts given by God; 1b5) Old Testament prophecy given by the prophets; 1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim; 1c) discourse; 1c1) the act of speaking, speech; 1c2) the faculty of speech, skill and practice in speaking; 1c3) a kind or style of speaking; 1c4) a continuous speaking discourse - instruction; 1d) doctrine, teaching; 1e) anything reported in speech; a narration, narrative; 1f) \*MATTER\* \*UNDER\* \*DISCUSSION\*, \*THING\* \*SPOKEN\* \*OF\*, \*AFFAIR\*, \*A\* \*MATTER\* \*IN\* \*DISPUTE\*, \*CASE\*, \*SUIT\* \*AT\* \*LAW\*; 1g) the thing spoken of or talked about; event, deed; 2) its use as respect to the MIND alone; 2a) \*REASON\*, \*THE\* \*MENTAL\* \*FACULTY\* \*OF\* \*THINKING\*, \*MEDITATING\*, \*REASONING\*, \*CALCULATING\*; 2b) account, i.e. regard, consideration; 2c) account, i.e. reckoning, score; 2d) account, i.e. answer or explanation in reference to judgment; 2e) relation, i.e. with whom as judge we stand in relation; 2e1) reason would; 2f) reason, cause, ground; 3) In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds} / HETEROS {#497 - 18 MAY: TINAMBA HOTEL / 15 NOVEMBER: MEAT IN MAILBOX / #320} / TORAH {#447 / #376}**

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

**UMBRA: #373 % #41 = #4** - Using Guidance, Sourceless; I-Ching: **H27** - Nourishment, Swallowing, Jaws, Comfort / Security; Tetra: **81** - Fostering;

**THOTH MEASURE: #4** - Oh Eater of the Shadow, who makest thine appearance at Elephantine; I am not rapacious.

**#VIRTUE:** With Barrier (no. #4), isolation but

**#TOOLS:** With Stove (no. #44), neighbours.  
**#POSITION:** As to Strength (no. #36), it is the solidly built.  
**#TIME:** As to Waiting (no. #18), it is the weak.  
**#CANON: #102**

**ONTIC\_OBLIGANS\_102@{**

**@1:** Sup: 4 - **BARRIER:** HSIEN (#4); Ego: 4 - **BARRIER:** HSIEN (#4),  
**@2:** Sup: 48 - **RITUAL:** LI (#52); Ego: 44 - **STOVE:** TSAO (#48),  
**@3:** Sup: 3 - **MIRE:** HSIEN (#55); Ego: 36 - **STRENGTH:** CH'ANG  
(#84 - **I AM NOT A MAN OF VIOLENCE** {%2}),  
**@4:** Sup: 21 - **RELEASE:** SHIH (#76); Ego: 18 - **WAITING:** HSI  
(#102 - **I AM NOT RAPACIOUS** {%4}),  
**Male: #76; Feme: #102**  
} // **#102 <-- BEING CONSIDERATIONS (@84 + @86 + @102 + @104 + @115 = #491 - PRINCIPLE OF CONTINUITY) IN REGARD FOR THE @115 - DIGNITY ROYAL**

**G3056@{**

**@1:** Sup: 30 - **BOLD RESOLUTION:** YI (#30); Ego: 30 - **BOLD RESOLUTION:** YI (#30),  
**@2:** Sup: 19 - **FOLLOWING:** TS'UNG (#49); Ego: 70 - **SEVERANCE:** KE (#100),  
**@3:** Sup: 22 - **RESISTANCE:** KE (#71); Ego: 3 - **MIRE:** HSIEN (#103),  
**@4:** Sup: 11 - **DIVERGENCE:** CH'A (#82); Ego: 70 - **SEVERANCE:** KE (#173 - **I AM NOT GIVEN TO UNNATURAL LUST** {%27}),  
**@5:** Sup: 49 - **FLIGHT:** T'AO (#131); Ego: 38 - **FULLNESS:** SHENG (#211),  
**Male: #131; Feme: #211**  
} // **#373 <-- \*APHELION\* ECLIPSE ON 3 JULY AS TO THE 5 JULY 2019 SERVICE OF LEGAL DOCUMENTS UPON THE PRESIDENT OF THE SALE RETURNED SERVICES LEAGUE (RSL) AND FREEMASON PERTAINING TO #371 - SAINT ANDREWS / #315 - NATIONALISM BY #473 - \*CAUSE\* \*CÉLÈBRE\* AS RELEVANT TO COUNTY COURT APPEAL CASES AP-18-0609 AND AP-18-0775 THAT WAS SUBSEQUENTLY DETERMINED UPON 9 DECEMBER 2019**

"BUT LET YOUR COMMUNICATION-**G3056** BE, YEA, YEA; NAY, NAY: FOR WHATSOEVER IS MORE THAN THESE COMETH OF EVIL." [Matthew 5:37]

**SUFFICIENT INTERSECTION BETWEEN UNIVERSE OF DISCOURSE / SPHERE OF ACTION IS REQUISITE FOR ANY IDEA TRANSMUTATION**

So thus far in relation to the TRANSMUTATION (AUGMENTATION / AMELIORATION) OF ANY **#81 - UNIVERSE** OF DISCOURSE BEING **#54 - UNITY** OF APPERCEPTION {ie. [being any of several aspects of perception and consciousness in such fields as psychology, philosophy and epistemology](#)} we have made a nomenclature consideration related to **#45 - METHODOLOGY** as having a #CENTRE of value PROPOSITION which is that any DELIMITER is relative to the AUTONOMOUS PRINCIPLE, thereby as a METATHEORY OF LOGIC is a stratum as dialectic of meta-descriptor prototypes which always precedes it.

And our educational example was of **#51 - CONSTANCY (CH'ANG)** but which we had nuanced as a need for COMPLIANCE in being a concern for **#27 - DUTY** purveying some beneficial ACTION related to CALAMITY. And against which there was a new conditional vEVENT as a neural linguistic conception conveying an urgency that imposed a morphological condition onto our previously STATIC LIMITED {ie. #9} TERM of **#51 - CONSTANCY (CH'ANG)** and the result is a DYNAMIC LIMITED {ie. #9} TERM of **#46 - ENLARGEMENT (K'UO)** purveying a different CONTINGENCY {ie. [a provision for an unforeseen event or circumstance which is uncertain](#)}.

THUSLY GIVEN:

**#51 - CONSTANCY (CH'ANG) --> vEVENT --> #46 - ENLARGEMENT (K'UO)**

Since our conception of UTILITARIAN PROBABILITY deals expressly with the essentiality of any ONTIC premise as the impetus to propensity for "motive or intrinsic nature of an action" there is obviously a need for CONTINGENCY PROBABILITY which can give some PLAN of action in the circumstance of any vEVENT having a likelihood of occurring:

**BEING CONFLATED BY THIS PROTOTYPE vEVENT:**

{@1: Sup: 79 - **DIFFICULTIES**: NAN (**#79**); Ego: 9 - **BRANCHING OUT**: SHU (**#9**)}

{@2: Sup: 70 - **SEVERANCE**: KE (**#149**); Ego: 32 - **LEGION**: CHUANG (**#41**)}

But unlike horses which celebrate their birthday on the same day (ie. [a thoroughbred in the northern hemisphere is 1 JANUARY](#) {**NOUS: #48 as #329 / #329**} [but in the southern hemisphere is 1 AUGUST](#) {**NOUS: #56 as #334 - \*MENS\* \*REA\* / #311**}) of the year, not everyone is born on the same day and neither is everyone's situational circumstance the same.



And no amount of IDEALISM {ie. [representing an abstract or hypothetical optimum](#)} or **#1315 - OPERANT CONDITIONING** by an IDEOLOGY such as the mantric advice IF vEVENT OCCURS THEN DO THAT, is meritorious given our situational ONTIC GROUNDING which reasonably as an avenue of **#364 - ENQUIRY**, is then going to **#392 - SAVE ME FROM MY TROUBLES**.

Particularly if my starting state is already quagmired and the **#369 - DISCRIMINATING NORM** is entirely dysfunctional due to a state of **#312 - CONTRADICTION** and incapacitated in being overcome with the irrationality of **#212 - FEAR**.

As the **SPIRAL SELECTOR@{NATURE: (EGO)}** prototype it conveys the following result:

6 11 25 #42 +  
67 75 28 #170 = #212 +  
62 50 45 #157 = #369

Which is the given situational context conveyed by our GRAPPLE NORMA OBLIGANS [**#364 / #369**]@**[#28, #50, #11, #75, #6, #45, #25, #67, #62]** PROTOTYPE as only a hypothetical educational scenario:

**#75 - FAILURE (SHIH) --> vEVENT --> #62 - DOUBT (YI)**

So therefore the SAPIENT EXPERTISE AS FACULTY KNOWLEDGE OF OTHERS upon which we may have a reliance as **#81 - UNIVERSE OF DISCOURSE** is vital and practical to any **#81 - SPHERE OF ACTION**, if there is ONLY a sufficient intersection between the two MULTI-VERSES and thusly there is a need for a faculty of OPPORTUNE PROBABILITY to firstly determine whether the situational context is meritorious {ie. [\(of a time\) well-chosen or particularly favourable or appropriate](#)}. Simply put, if I am up to my neck in quicksand, its is not then the time for advice on buying a new car.

We are only beginning to see just how useful probability is:

- UTILITARIAN PROBABILITY;
- CONTINGENCY PROBABILITY;
- OPPORTUNE PROBABILITY;

In making the right decision at any point in time.

## **GNOSIS EX MACHINA BEING ONTIC #113 - ETHICAL ENGAGEMENT INHERENT TO #123 - RATIONAL SENSIBILITY**

Again we return to the consideration that our hypothetical educational example, whilst being an actual real life observation within a 70 km proximity, as made upon the 30 DECEMBER 2019, by a FIRE ZONE EVACUEE. Which we have characterised as **IGNORANT POSTULATIONS OF STUPIDITY**, firstly because it's ONTIC grounding is the @140 - **PRETTY GLOW OF RED** and secondly the simplicity of the narrative which is the circumscribing of the happenstance being an universe of discourse that on face value yields no occasioning merit for any sphere of consequential action.

Its merit is only the situational opportunity in facilitating the assimilation of the basic metalogical objects that are requisite PROPOSITIONAL DELIMITERS to our #1364 - PARADIGM FOR TOOLS OF #491 - RULE {**@82 - TERMS OF CONTINUITY**} and #873 - COMPASS OF PROBITY {**@205 - PRINCIPLE PERSISTENT SUBSTANCE**} having relevance to the **SAPIENT OPINION FROM AN EXPERT** and the technological opportunity for UNIVERSITIES (ie. but not limited to) being tasked to develop probability based #71 - WORLDVIEW as KNOWLEDGE SPHERES / CLOUD BASED #473 - SENTINELS as GNOSIS EX MACHINA for monitoring, guidance and warning advice.

But I don't wish to preempt the outcome to any ROYAL COMMISSION investigation.

Our discussion is therefore focused entirely upon the TECHNOLOGY POTENTIAL of QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900 which is manifested by an adherence to its METHODOLOGY as compliance with its #491 - PRINCIPLE OF CONTINUITY: @84 + @86 + @102 + @104 + @115. That in our informal view is then optimal for any AGENCY / NGO etc operation having an essential relevance to the @1 - AUTONOMY in then engendering its function of #492 - VOLUNTARY FREE WILL (@1 + @41 + @81 + @369) conforming to the PRINCIPLES of **#68 - RIGHT / #27 - DUTY / #54 - UNITY** as intrinsic to the **#71 - WORLDVIEW [ #205 - PRINCIPLE OF PERSISTENT SUBSTANCE / #164 - PRINCIPLE OF MATERIALITY ]**.

**THAT THE ONTIC JURISPRUDENT TECHNOLOGICAL INNOVATION DEPLOYS A REVERSE TRANSCRIPTASE INHIBITOR BEING NEURAL LINGUISTIC APPROACH TO THE PANDORA'S BOX OF HATRED AND SELF JUSTIFICATION AS THE NECESSITY FOR THE #277 - RIGHT TO PLACE A TEST {**

**ONTIC CHECKSUM: @434 { @102 + @146 + @186 / @182 + @102 + @150: TO COME UPON, FALL OR LIGHT UPON, ATTACK (ENEMY) }**

**} UPON #237 - USE OF FORCE {**

**#1 #2 #3 = #6 <-- FORMULA OF PROGRESSION { @6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE }**

**#8 #9 #4 (\*) = #21 <-- #21 - AUTONOMOUS NATURE { PRINCIPLE OF LIABILITY } IN ACCORDANCE WITH @123 / #2188 - SECTION III (?) <- SUBJECT TO JUDICIAL OVERSIGHT { #2188 MINUS #4 - CATEGORICAL IMPERATIVE EQUALS #2184 - ANTHROPOCENTRIC COSMOGONIC PRINCIPLE }**

**#7 #6 #5 = #18 - FORM OF NATURE**

**} AND CRITERION OF #231 - JUXTAPOSITION CONTROL** expressing the inner ONTIC condition as CAUTION over a PROSPECT of **#265 { @84 + @181: UNFIT FOR, UNPROVED, SPURIOUS, REPROBATE }** - BEING GIVEN OVER TO DEATH

by an IMMINEENT **#400 { @86 + @156 + @158: DELIVERANCE, SALVATION, RESCUE, SAFETY, WELFARE, PROSPERITY, VICTORY }** - VIOLENT ACTION as reasonable determination made from ASSAYING:

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

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

**WE #288 -  
REMEMBER**

**1ST #237 -  
RESPONDERS**

**11 SEPT 2001**

**@46 = #1ST SEPT  
+ #8 + #15 + #22**

**Nous:** #30  
**Time:** 11:15 hrs  
**Date:** 2001.9.11  
**Torah:** [#8, #70, #40]@{  
@1: Sup: 8 - **OPPOSITION:** KAN (#8); Ego: 8  
- **OPPOSITION:** KAN (#8),  
@2: Sup: 78 - **ON THE VERGE:** CHIANG (#86  
- **I AM NOT A ROBBER OF FOOD** {%10}); Ego:  
70 - **SEVERANCE:** KE (#78),  
@3: Sup: 37 - **PURITY:** TS'UI (#123); Ego: 40  
- **LAW/MODEL:** FA (#118),  
**Male: #123; Feme: #118**  
} // #118  
**Dao:** Government without Coercion, Be Chary of War  
**Tetra:** #59 - Massing  
H45 - Gathering, Congregation, Clustering,  
**I-Ching:** Gathering together (massing), Finished

Latin: Clemens ... {Clement God} Alt: Haladyah {Yonder is the Strife of God} {

1. HELPS MAINTAIN PEACE & HARMONY BETWEEN COUNTRIES, PROTECTS CROWN HEADS & MAKES SUBJECTS OBEDIENT TO SUPERIORS
2. FAITHFULNESS
3. RESPECT AND DEVOTION
4. Thopitus

Solomon {Peaceable; perfect; one who recompenses}

**#A-#U-#M**

**#434: IF #LAMED { @182 = 12  
SEPTEMBER 2001} THEN**

**#SHIN { @191 = #21 -  
AUTONOMOUS NATURE  
{PRINCIPLE OF LIABILITY:  
@115 = DIGNITY ROYAL /  
ONTIC TEMPORAL  
MAPPING}}**

**#NUN { @41 = @184 - I PUT  
NO CHECK UPON THE  
WATER IN ITS FLOW {%36}}**

**#AYIN { @186 - I AM NOT  
ONE OF INCONSTANT MIND  
{%31}}**

**#YOD { @180 - I COMMIT  
NOT ADULTERY WITH  
ANOTHER'S WIFE {%19:  
SECTION VII}}**  
ENDIF

**Prototype: \*HOMOIOS\* {#304 / #257} / HETEROS {#366 / #288} / TORAH {#342 / #276}** HOMOIOS

Male Idea	#304	Telos	#257	Female Idea
Guiding Contentment, Moderation of Desire	#46	46	46	Guiding Contentment, Moderation of Desire
Culturing Perspectives and Intuition	#54	100	54	Worth of Water, Easy By Nature
Origins in Reversal, Consider Beginnings	#63	163	63	Inconstancy of Achievement, Practicing Placidity
Numbing Effect of the Conventional, Abstaining from Desire <b>I AM NOT A TRANSGRESSOR</b> {%22}	#12	175	93	Government without Coercion, Be Chary of War
Generating Things, Reason's Modifications	#47	217	123	Government without Coercion, Be Chary of War
Natural Guidance, Function of Emptiness	#5	222	167	Moderate Values, Setting Up Precepts
Left without Language, Different From the Vulgar	#20	241	182	Mastering Guiding Discourse, Revealers of Virtue <b>I AM NOT FRAUDULENT IN MEASURES OF GRAIN</b> {%6}
Forgetting Knowledge	#48	290	210	Opposites and Primitivism, Returning to Simplicity <b>I AM NOT OF AGGRESSIVE HAND</b> {%30}
Praising the Mysterious (Metaphysics)	#14	304	257	Ignorant Guides, Viewing the Distant

**Prototype: \*HOMOIOS\* {#304 / #257} / HETEROS {#366 / #288  
- \*REMEMBRANCE\*} / TORAH {#342 - '\*BODY\* \*OF\*  
\*COGNITION\*' ON #237 - USE OF FORCE {#123 - JUDGEMENT  
SENSIBILITY + #114 - BEING A PREMISE OF ONTIC  
SUBSTITUTION AS CRITERIA OF #342 - VEXATIOUS VAIN  
OPINIONS AGAINST THE PRINCIPLES OF SOVEREIGN AUTONOMY  
AS #451 - DIEU ET MON DROIT / #276}**

<<http://www.grapple369.com/Grumble/?zen:4,row:5,col:4,nous:30&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 4, row: 5, col: 4, nous: 30 [Date: 2001.9.11, Time: 11:15 hrs, Super: #304 / #12 - Numbing Effect of the Conventional, Abstaining from Desire; I-Ching: H6 - Contention, Conflict, Arguing, Lawsuit; Tetra: 25 - Contention, Ego: #257 / #30 - Government without Coercion, Be Chary of War; I-Ching: H45 - Gathering, Congregation, Clustering, Gathering together (massing), Finished; Tetra: 59 - Massing]

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 judgementalism by impetus of narcissistic {ie. **#65 - SOLDIER / #175 - MARRIAGE**} 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 {ie. the CATEGORIES OF UNDERSTANDING for **#315 - ANZAC DAY / #339 ARMISTICE / REMEMBRANCE DAY AS DETERMINATION MADE OF THE HETEROS (#114 / #342)@[#6, #14, #22, #30, #38, #46, #54, #62, #70] PROTOTYPE ASSIGNED TO MY INTELLECTUAL PROPERTY**} 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 PSYCHO-SEXUAL 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<sup>e</sup>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<sup>e</sup>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 AND 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\***

**HETEROS (#6 as #114 / #342)@[#6, #14, #22, #30, #38, #46, #54, #62, #70] PROTOTYPE: {**

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

@2: Sup: 20 - **ADVANCE: CHIN (#26)**; Ego: 14 - **PENETRATION: JUI (#20)}**

@3: Sup: 42 - **GOING TO MEET: YING (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}**); Ego: 22 - **RESISTANCE: KE (#42)}**

@4: Sup: 72 - **HARDNESS: CHIEN (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16}**); Ego: 30 - **BOLD RESOLUTION: YI (#72)}**

@5: Sup: 29 - **DECISIVENESS: TUAN (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18}**); Ego: 38 - **FULLNESS: SHENG (#110)}**

@6: Sup: 75 - **FAILURE: SHIH (#244)**; Ego: 46 - **ENLARGEMENT: K'UO (#156 - I DO NOT CAUSE TERRORS {%21}**}}

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

**UMBRA: #472 - \*CURSE\*: 3 JULY 2019 \*ECLIPSE\* % #41 = #21 -** Guiding the Physical, Emptying the Heart; I-Ching: **H31** - Reciprocity, Conjoining, Influence (wooing), Feelings; Tetra: **42** - Going to Meet;

**THOTH MEASURE: #21** - Oh thou who art above Princes, and who makest thine appearance in Amu; I do not cause terrors.

**#VIRTUE:** Release (no. #21) means a push forward.

**#TOOLS:** Embellishment (no. #61) means a decline.

**#POSITION:** With Flight (no. #49), there is what one avoids.



**#TIME:** With Contention (no. #25), there is what one hastens towards.

**#CANON: #156**

**ONTIC\_OBLIGANS\_156@{**

**@1:** Sup: 21 - **RELEASE:** SHIH (**#21**); Ego: 21 - **RELEASE:** SHIH (**#21**),

**@2:** Sup: 1 - **CENTRE:** CHUNG (**#22**); Ego: 61 - **EMBELLISHMENT:** SHIH (**#82**),

**@3:** Sup: 50 - **VASTNESS/WASTING:** T'ANG (**#72**); Ego: 49 - **FLIGHT:** T'AO (**#131**),

**@4:** Sup: 75 - **FAILURE:** SHIH (**#147**); Ego: 25 - **CONTENTION:** CHENG (**#156 - I DO NOT CAUSE TERRORS** {%21}),

**Male: #147; Feme: #156**

**} // #156**

**#432 as [#5, #80, #10, #300, #10, #9, #8, #10] / #322 -**

**\*ACTING\* \*AGAINST\* \*DEMOCRATIC\* \*PRINCIPLES\*** as [#5, #80, #10, #9, #8, #10, #200] = epitíthēmi (G2007): **{UMBRA: #0 as #472 - \*CURSE\*: 3 JULY 2019 \*ECLIPSE\* % #41 = #21} 1)** in the active voice; **1a)** to put or lay upon; **1b)** to add to; **2)** in the middle voice; **2a)** **\*TO\* \*HAVE\* \*PUT\* \*ON\*, \*BID\* \*TO\* \*BE\* \*LAID\* \*ON\***; **2b)** **\*TO\* \*LAY\* \*OR\* \*THROW\* \*ONE'S\* \*SELF\* \*UPON\***; **2c)** **\*TO\* \*ATTACK\* \*ONE\*, \*TO\* \*MAKE\* \*AN\* \*ASSAULT\* \*ON\* \*ONE\***;

**@7:** Sup: 48 - **RITUAL:** LI (**#292**); Ego: 54 - **UNITY:** K'UN (**#210 - I AM NOT OF AGGRESSIVE HAND** {%30} / **SEE BELOW FOR IMPETUS AGAINST @175 - ONTIC / #175 - MARRIAGE INTEROPERABILITY**)}}

**G1210@{**

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

**@2:** Sup: 9 - **BRANCHING OUT:** SHU (**#13**); Ego: 5 - **KEEPING SMALL:** SHAO (**#9**),

**@3:** Sup: 13 - **INCREASE:** TSENG (**#26**); Ego: 4 - **BARRIER:** HSIEN (**#13**),

**@4:** Sup: 18 - **WAITING:** HSI (**#44**); Ego: 5 - **KEEPING SMALL:** SHAO (**#18**),

**@5:** Sup: 58 - **GATHERING IN:** HSI (**#102 - I AM NOT RAPACIOUS** {%4}); Ego: 40 - **LAW/MODEL:** FA (**#58**),

**@6:** Sup: 63 - **WATCH:** SHIH (**#165**); Ego: 5 - **KEEPING SMALL:** SHAO (**#63**),

**@7:** Sup: 32 - **LEGION:** CHUANG (**#197 - I AM NOT NOISY IN MY SPEECH** {%33}); Ego: 50 - **VASTNESS / WASTING:** T'ANG (**#113**),

@8: Sup: 21 - **RELEASE: SHIH (#218)**; Ego: 70 - **SEVERANCE: KE (#183)**,

@9: Sup: 16 - **CONTACT: CHIAO (#234)**; Ego: 76 - **AGGRAVATION: CHU (#259)**,

@10: Sup: 54 - **UNITY: K'UN (#288)**; Ego: 38 - **FULLNESS: SHENG (#297)**,

**Male: #288: \*REMEMBRANCE\***; **Feme: #297**

} // **#783 <-- FOR EXPLANATION ON SIGNIFICANCE SEE OUR FILING DATED 26 AUGUST 2019 ON ONTIC CHECKSUM: @84 + @130 + @173 + @181 + @200 = #768 TO ALL HAIL THE POTUS 11 NOVEMBER 2018 INTERVENTION**

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

**UMBRA: #809 % #41 = #30** - Government without Coercion, Be Chary of War; I-Ching: **H45** - Gathering, Congregation, Clustering, Gathering together (massing), Finished; Tetra: **59** - Massing;

**THOTH MEASURE: #30** - Oh thou who earnest thine own offering, and makest thine appearance in Syut; I am not of aggressive hand.

**#VIRTUE:** With Bold Resolution (no. #30), daring but

**#TOOLS:** With Severance (no. #70), weakening.

**#POSITION:** With Failure (no. #75), great loss.

**#TIME:** With Gathering (no. #35), small gain.

**#CANON: #210**

**ONTIC\_OBLIGANS\_210@{**

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

@2: Sup: 19 - **FOLLOWING: TS'UNG (#49)**; Ego: 70 - **SEVERANCE: KE (#100)**,

@3: Sup: 13 - **INCREASE: TSENG (#62)**; Ego: 75 - **FAILURE: SHIH (#175 - I AM NOT A TRANSGRESSOR {%22})**,

@4: Sup: 48 - **RITUAL: LI (#110)**; Ego: 35 - **GATHERING: LIEN (#210 - I AM NOT OF AGGRESSIVE HAND {%30})**,

**Male: #110; Feme: #210**

} // **#210**

**#114 - ROMAN #SIX / TORAH #FIVE PROTOTYPES** as [#4, #5, #4, #5, #40, #5, #50, #1] / **#329 - DUAL NEW YEAR'S DAY CATEGORIES (YEAR END: #341 / #444 - COMBAT OF SPORT)** as [#4, #5, #4, #5, #300, #1, #10] / **#413 - HATED OF PERSONS, NATIONS, GOD, WISDOM** as [#4, #8, #200, #1, #200] / **#768 - ALL HAIL THE POTUS 11 NOVEMBER 2018 INTERVENTION** as [#4,

**#8, #200, #1, #50, #300, #5, #200] / #783 as [#4, #5, #4, #5, #40, #5, #50, #70, #400, #200] = déō (G1210): {UMBRA: #11 as #809 % #41 = #30} 1) to bind tie, fasten; 1a) \*TO\* \*BIND\*, \*FASTEN\* \*WITH\* \*CHAINS\*, \*TO\* \*THROW\* \*INTO\* \*CHAINS\*; 1b) metaph.; 1b1) Satan is said to bind a woman bent together by means of a demon, as his messenger, taking possession of the woman and preventing her from standing upright; 1b2) to bind, put under obligation, of the law, duty etc.; i) to be bound to one, a wife, a husband; 1b3) to forbid, prohibit, declare to be illicit**

**@8: Sup: 29 - DECISIVENESS: TUAN (#321: \*PRO\* \*DOMO\* { @146 - I AM NOT A LAND-GRABBER + @175 - I AM NOT A TRANSGRESSOR} / #321 - \*BESIEGEMENT\*); Ego: 62 - DOUBT: YI (#272)}**

**@9: Sup: 18 - WAITING: HSI (#339); Ego: 70 - SEVERANCE: KE (#342)}**

**Male: #339: ARMISTICE / REMEMBRANCE DAY AS #339 - OBSCURANTIST PLAN OF #261 - BINOMIAL CLAMPING; Feme: #342 } // #342**

**MALE: @68 + @140 + @169 = #377**

**FEME: @156 + @210 = #366**

**ONTIC CHECKSUM TOTAL: #743**

**<http://www.grapple369.com/Grumble/?idea:{68}&idea:{140}&idea:{169}&idea:{377}&idea:{156}&idea:{210}&idea:{366}&idea:{743}>**

**BEING CONFORMING CONSIDERATIONS (@84 + @86 + @102 + @104 + @115 = #491 - PRINCIPLE OF CONTINUITY) in regard for the @115 - DIGNITY ROYAL by the:**

**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}**

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

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

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

And we therefore ask a prudent question about the potentiality of the **#164 - PRINCIPLE OF MATERIALITY** to deploy such **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE** as its grounding for OUSIA and GNOSIS EX MACHINA by means of a metastasized existence which is instantiated within temporality and conforms to a **#430 - LAW (NOMOS) / LEGISLATIVE FRAMEWORK** by an inherent judgement sensibility @123 that is then subject to JUDICIAL OVERSIGHT {**#2188 MINUS #4 - CATEGORICAL IMPERATIVE EQUALS #2184 - ANTHROPOCENTRIC COSMOGONIC PRINCIPLE**} in conforming to principles of ONTIC JURISPRUDENCE.

The term GNOSIS is also related to the study of knowledge retention or memory (**#273 - SYNCRETIC PROGRESSION + #15 = #288**), in relation to ontic or ontological, which is how something actually is rather than how something is captured (abstraction) and stored (memory) in the mind.

If you consider the property **#288 - REMEMBRANCE** which is here applied as a **CATEGORICAL IMPERATIVE**:

@1 {**#288: @104 + @184 IN COMPLIANCE TO THE ONTIC JURISPRUDENT PRINCIPLES**} +

@2 {**#288: JEWISH TORAH PROTOTYPE #THREE: #288 - #73 - CANNOT BE CHANGED = #215 - ONTIC CRITERIA**} +

@3 {**#288: #224 + #64: MENS REA #334 / #168 BY CHARACTERISTIC OF THE ROMAN PROTOTYPE: #EIGHT: {#224 + #64 (#5 - CENTRE 3x3 MAGIC SQUARE AS #0 + I CHING HEXAGRAMS: H4 (NORTH, SOUTH, EAST, WEST) + H60 as 60 x 6 7/80 = 365.25 days) = #288 + #72 = #360}}**} +

@4 {**#288: BINOMIAL #ONE / #EIGHT PROTOTYPE CLAMPING #24 + #48 + #72 x 2 = #288 AND #1 - SOVEREIGN + #25 {5x5: #65 - SOLDIER / DODECAHEDRON} + #49 {7x7: #175 - MARRIAGE / ICOSAHEDRON} x 2 = #150 AGAINST THE SOVEREIGN PRINCIPLE CIRCUMSCRIBED {#13 / #21 - SOVEREIGN'S APO (G575) RIGHT AS THE RESERVE (APODIDOMI:**

**G591) ENTITLEMENT AUTHORITY OF SECTION IX / #37} BY QUEEN VICTORIA'S LETTERS PATENT} = #10 - TOTALITY / SOVEREIGNTY**

#N	Sup	Ego	Sun	Mon	Tue	Wed	Thu	Fri	Sat	
#1	11	18	13	74	81	76	29	36	31	#1
#2	16	14	12	79	77	75	34	32	30	#2
#3	15	10	17	78	73	80	33	28	35	#3
#4	56	63	58	38	45	40	20	27	22	#4
#5	61	59	57	43	41	39	25	23	21	#5
#6	60	55	62	42	37	44	24	19	26	#6
#7	47	54	49	2	9	4	65	72	67	#7
#8	52	50	48	7	5	3	70	68	66	#8
#9	51	46	53	6	1	8	69	64	71	#9
	vCo	vCy	vBr	vPu	vRe	vBl	vOr	vGr	vYe	

<<http://www.grapple369.com/Grumble/?zen:1,row:7,col:8,nous:72&heuristic:now&sapience:vcyan&overview>>

zen:1,row:7,col:8,nous:72&heuristic:now&sapience:vcyan&overview>

[**EXAMPLE OF GNOSIS EX MACHINA:** If one's computer clock is firstly set to 1740 hours on 6 MARCH 2020 it will yield the same result]

**.jackNote**@zen: 1, row: 7, col: 8, nous: 72 [DATE: 2020.12.17, TIME: 17:40 hrs, SUPER: #373 / #72 - Self-Love, Holding Oneself Dear; I-Ching: H39 - Adversity, Obstacles, Limping, Obstruction, Afoot; Tetra: 79 - DIFFICULTIES (NAN), EGO: #436 / #72 - Self-Love, Holding Oneself Dear; I-Ching: H39 - Adversity, Obstacles, Limping, Obstruction, Afoot; Tetra: 79 - DIFFICULTIES (NAN)]

That if cognition is an entirely noumenon centred heuristic process as then the #41 - WELL-SPRING for any perception, sensation, idea, or

intuition resulting from such. Then GNOSIS might be an in situ determination provided by the **GRAPPLE** [#441: **\*SEE\* \*EXCEPTION\* \*ABOVE\* / #357**]@[#31, #34, #35, #58, #23, #55, #4, #48, #69] **PROTOTYPE** having a temporal fabric grounding as relativity to the noumenon which was made self evident to ourselves by an actual test of concept occurring @ 1743 hours on 6 MARCH 2020. And therefore PROGNOSIS might similarly have a temporal fabric congruity and relativity to the noumenon at any future time.

[#31, {@1: Sup: 31 - **PACKING**: CHUANG (#31); Ego: 31 - **PACKING**: CHUANG (#31)}  
 #34, {@2: Sup: 65 - **INNER**: NEI (#96); Ego: 34 - **KINSHIP**: CH'IN (#65)}  
 #35, {@3: Sup: 19 - **FOLLOWING**: TS'UNG (#115 - **I AM NOT A SLAYER OF MEN** {%5}); Ego: 35 - **GATHERING**: LIEN (#100)}  
 #58, {@4: Sup: 77 - **COMPLIANCE**: HSUN (#192 - **I AM NOT SWOLLEN WITH PRIDE** {%39}); Ego: 58 - **GATHERING IN**: HSI (#158 - **I AM NOT HOT OF SPEECH** {%23})}  
 #23, {@5: Sup: 19 - **FOLLOWING**: TS'UNG (#211); Ego: 23 - **EASE**: YI (#181 - **I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS** {%24} / **I AM NOT ONE WHO CURSETH THE KING** {%35})}  
 #55, {@6: Sup: 74 - **CLOSURE**: CHIH (#285); Ego: 55 - **DIMINISHMENT**: CHIEN (#236)}  
 #4, {@7: Sup: 78 - **ON THE VERGE**: CHIANG (#363); Ego: 4 - **BARRIER**: HSIEN (#240)}  
 #48, {@8: Sup: 45 - **GREATNESS**: TA (#408); Ego: 48 - **RITUAL**: LI (#288)}  
 #69] {@9: Sup: 33 - **CLOSENESS**: MI (#441); Ego: 69 - **EXHAUSTION**: CH'IUNG (#357)}

**MALE: @115 + @192 = #307**

**FEME: @158 + @181 = #339**

**ONTIC CHECKSUM TOTAL: #646 as [#5, #80, #9, #200, #300, #1, #40, #1, #10] = epístamai (G1987): {UMBRA: #46 as #647 % #41 = #32} 1) \*TO\* \*PUT\* \*ONE'S\* \*ATTENTION\* \*ON\*, \*FIX\* \*ONE'S\* \*THOUGHTS\* \*ON\*, \*TO\* \*TURN\* \*ONE'S\* \*SELF\* \*OR\* \*ONE'S\* \*MIND\* \*TO\*, \*PUT\* \*ONE'S\* \*THOUGHT\* \*UPON\* \*A\* \*THING\*; 1a) to be acquainted with, to understand; 1b) to know;**

Such METHODOLOGY in our #71 - WORLDVIEW usually relates to an AGENCY operation as an utilitarian function purveying an organisational philosophy of a **#273 - SYNCRETIC PROGRESSION + #15 -**

**HONOURABLE ACTION BY FIRST RESPONDERS** often involving some derivation as the **#277 - RIGHT TO PLACE A TEST / #237 - USE OF FORCE** relative to the ANTHROPOLOGY within the context of **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE** and **#164 - PRINCIPLE OF MATERIALITY**.

In terms of a REGIONAL UNIVERSAL as requisite for IMMERSIVE INTEROPERABILITY the **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE** could be defined as:

- #27 - **DUTIES (SHIH): @115**
- #61 - **EMBELLISHMENT (SHIH): @192**
- #63 - **WATCH (SHIH): @158**
- #75 - **FAILURE (SHIH: TORAH #72 ELEMENT OVERLAY): @181**
- #21 - **RELEASE (SHIH): @307**
- #71 - **WORLDVIEW (CHIH): @339**
- #20 - **ADVANCE (CHIN): @646**
- #41 - **RESPONSE (YING): ???**
- #81 - **FOSTERING (YANG): ???**

<[## \*\*WE ARE GRIEVED AT THE MISREPRESENTATION OF QUEEN VICTORIA'S GOVERNANCE BY #231 - YOUTH UNREST IN HONG KONG AND TAIWAN'S #237 - OBMUTESCENCE AS PERVERSE AUTONOMY\*\*](http://www.grapple369.com/Grumble/grumble.html?idea:{115}&idea:{192}&idea:{307}&idea:{158}&idea:{181}&idea:{339}&idea:{646}></a></p></div><div data-bbox=)

Whereas political ideology is generally a semantical construct of consensus excepting for **\*FASCISM\*** which is a **TOTALITARIAN #261 - CLAMPING METHODOLOGY IMPIOUSLY MADE AGAINST THE AUTONOMY**, our consideration is that **#322 - DEMOCRACY** is a NATURAL PRINCIPLE conveying PROPOSITIONS that serves as the schema foundation for any system of belief, behaviour or decision making by a chain of reasoning which is similarly concerned with the autonomy as something more than just a single PROPOSITIONAL DELIMITER conceptualised by the entitlement to VOTE which is a STATIC OR DYNAMIC LIMITED {ie. #9} TERM characterised by either a DONKEY VOTE or the CHOICE WE ARE GIVEN conveyed by dialectic of options then having a relativity to the UNLIMITED {ie. #72} realm as the world of action.

For instance China's response to the Coronavirus shows that the Communist regime is pregnant with the notion of autonomy.

**SOMEONE (WAS@MANY.WORLDS) @ 2333 HOURS ON 1 MARCH 2020:** "If by that, you mean, China answers to no other country, and is autonomous in that fashion, that makes sense. Yet, above you say democracy is concerned with autonomy.

I'm not sure what you're trying to communicate, if anything.

The so-called troll appears to appear in alt.religion.christian.roman-catholic.

It's possible dolf is so unaware of what he's doing that he thinks he is not trolling nor spamming.

It is also possible neither he, dolf, nor the [other] poster think nor feel they are mentally deranged.

What their motivation is for spamming, trolling and posting what they post perhaps they know or perhaps neither of them know at various levels."

**MITE (BE@MANY.WORLDS) @ 2337 HOURS ON 1 MARCH 2020:** "Maybe if dolf wrote to [that] creep at gmail.com he could reason with him for a season.

Reasons vary, assuming there are reasons naturally.

The cause-effect, must be a reason, paradigm is another great myth which the species-people may subscribe to in part, yet not all might.

Maybe they feel a need to get their word out, to reach as many readers as possible seeing as how their words are of the very utmost importance to them, perhaps."

**DAVID DALTON @ 0822 HOURS ON 1 MARCH 2020:** "The tingling could be just ALL playing with me, or a result of anticipation / striving, and the signs that someone is mad with me [or] could be due to someone mad with me spamming newsgroups with perhaps off topic material at times."

**SOMEONE (WAS@MANY.WORLDS) @ 2342 HOURS ON 1 MARCH 2020:** "What could be ironic is if dolf is serious seeing as how he can be said to have hijacked David's thread, crossposted it into various groups that were not on [the] list to begin with.



Another irony is how people are able to be smart and not smart at the same time. Their intelligence may be limited to portions of their brains which do not communicate with other portions of the same brain. It might be a corpus callosum problem or maybe there was some abuse that compartmentalized the brain at a previous stage of their life history."

**DOLF @ 1050 HOURS ON 1 MARCH 2020:** "I today had an unfortunate case of an OZ FLAG WAVING TAIWANESE MAN AND THEIR NOT KNOWING ANYTHING ABOUT THE HONG KONG / CHINA SITUATION who then subjected me to impunity by DETRUDE.

Let me state it very plainly, that it offensive for such verminous fellows to think they can migrate to this country and then bestow a haughty life of disrespect upon and displace the indigenous population.

So accordingly with the #261 / #238 - REPRISE of 29 FEBRUARY 2020 I cannot see, other than **#237 - \*OBMUTESCENT\* \*WILL\*** why it is TAIWAN thinks she has any legitimate claim to #322 - DEMOCRACY as a principle espousing an autonomy."

**ONE (MITEBE@MANY.WORLDS) @ 1155 HOURS ON 1 MARCH 2020:** "Are you referring to criminals from the British Isles?"

Lieutenant James Cook first claimed British sovereignty over the eastern part of Australia at Possession Island in 1770; however British administrative control only began in the Torres Strait Islands in 1862."

**SOMEONE (WAS@MANY.WORLDS) @ 1223 HOURS ON 1 MARCH 2020:** "No. If you reread what he wrote, you'll see it began [with]: 'TAIWANESE MAN AND THEIR NOT KNOWING ANYTHING ABOUT THE HONG KONG / CHINA SITUATION'

Why he posted it to a Taoist Philosophy group it's possible only he knows, and then again, it may be even he does not know, in which case perhaps God, if there is a God, knows and if there is no God, then that's how that goes for a spell."

**DOLF @ 1258 HOURS ON 1 MARCH 2020:** "I don't answer silly questions ...

Try to keep to the content which is relevant to the subject: THAT ANY LEGITIMATE CLAIM TO #322 - DEMOCRACY IS CONCERNED FOR THE PRINCIPLE THAT ESPOUSES AN AUTONOMY..."

**SOMEONE (WAS@MANY.WORLDS) @ 2310 HOURS ON 1 MARCH 2020:** "How does that apply to the Philosophy of Taoism?"

Taoist hermits are not interested in democracy. Leaving the world alone can be what Tao Chia says.

Do you think Europeans are indigenous to Australia?

Or, by the word, indigenous, do you simply mean, born there no matter where their ancestors happened to live before migrating there after the so-called indigenous people who were living there?

I have no idea what th[is] means: "that any legitimate claim to #322 - DEMOCRACY is concerned for the principle that espouses an autonomy".

You are not making any sense."

**MITE (BE@MANY.WORLDS) @ 2354 HOURS ON 1 MARCH 2020:** "By that standard, if the man from Taiwan was born there, in Australia that is, myth as it may be country-wise, yet geographically more of a factual statement, then he would be as indigenous as dolf or any other so-called individual who was born on the land.

To call a so-called, individual, European, Taiwanese or by some other geographical or continental or island name might help to differentiate the so-called one from so-called others using group-think.

Group-think tends to pervade the species known as people who people a pale blue dot. It could be said to be as natural as any learned thought process evolved to be called, natural."

**SOMEONE (WAS@MANY.WORLDS) @ 2310 HOURS ON 1 MARCH 2020:** "Are you aware you are posting into a Taoist Philosophy newsgroup?"

**MITE (BE@MANY.WORLDS) @ 2354 HOURS ON 1 MARCH 2020:** "What dolf considers to be on-topic or off-topic, if any of his posts are remote or near enuf, he may figure his Confucian oracle means he's posting Taoist material.

He might be unable to comprehend a difference between Taoism and Confucianism. His competence or incompetence, mentally, could be subject to question if one cared enough to question it in Usenet of all places."

**DOLF @ 1258 HOURS ON 1 MARCH 2020:** "Thus the Chinese response to the corona virus accords to such principle and neither the #231 - YOUTH UNREST nor TAIWAN'S #237 - **\*OBMUTESCENCE\*** do ..."

**SOMEONE (WAS@MANY.WORLDS) @ 2315 HOURS ON 1 MARCH 2020:** "In your world, there appears to be at least one other person, who waved a flag, which signified a nation state of mind. I find that to mean he, the flag-waver, is involved in a great myth which pervades your planet.

Lots of your people-species seem to weave their brain-waves and believe noun-things {ie. NOMES / NOMOS} called countries exist as a matter of some fact they invented.

As for me, not living on the surface of your world it's a continual kind of a sort of a sort your species does."

**DOLF @ 1258 HOURS ON 1 MARCH 2020:** "It's time to burn some #339 - INCENSE ..."

**SOMEONE (WAS@MANY.WORLDS) @ 2310 HOURS ON 1 MARCH 2020:** "Taoism may speak of time as wells.

Is there a #340 or #338 incense?

For me it's just after four in the morning and whether to go for a walk at civil twilight might be a question. Perhaps silly to you, if it were an actually really real question."

**.jackNote@zen:** 2, row: 4, col: 4, nous: 38 [DATE: 2020.7.29, TIME: 08:25 hrs, SUPER: #468 / #76 - Strength's Warning Signs, Revealers of Virtue; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra: 64 - SINKING (CH'EN), EGO: #402 / #38 - Consequences for Virtuous Discourse; I-Ching: H62 - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: 11 - DIVERGENCE (CH'A)]

<<http://www.grapple369.com/Grumble/?zen:2,row:4,col:4,nous:38>>

**DOLF @ 0405 HOURS ON 2 MARCH 2020:** "Am I now accountable for the lack of linguistic prowess of the reader? ..."

**YOUTUBE:** "The X-Files Theme Song (With Lyrics!) - Loot Crate January 2016 Theme Video"

<<https://www.youtube.com/watch?v=V21RVjE3qnY>>

**SOMEONE (WAS@MANY.WORLDS) @ 1004 HOURS ON 2 MARCH 2020:** "I have no idea what you're referring to?"

You might take account of your method of communicating, if you are interested in communicating. Top-posting fails to provide information that might help a reader make sense of what is being referred to.

Using your very own number system and fragmented sentence structure sentences your sentences to a sort of a kind of a nonsensical mode for a reader who is a node if not a nerd with great linguistic prowess."

**DOLF @ 0405 HOURS ON 2 MARCH 2020:** "I don't answer silly questions ...

You ought to understand that the mind encapsulation of the UGGHUR's is a binomial stasis which as an institutional premise systematically makes fodder of autonomy."

**SOMEONE (WAS@MANY.WORLDS) @ 1000 HOURS ON 2 MARCH 2020:** "What questions?"

I don't know what an UGGHUR is. Binomial reminds me of something mathematical.

Why you presume someone, ought, to know what you wrote above is a bit strange, I[n] M[y] O[pion].

I have no idea what #322 - DEMOCRACY is. If you say it's a principle, by your own definition, given: #322, then that's what you're saying, by definition.

That you state: political ideology other than **\*FASCISM\*** is a semantical construct of consensus, is a curious statement to make.

Democracy might be concerned with autonomy. I don't know what, the autonomy refers to. The autonomy of individual voters, maybe.

Etymology online says democracy means: "GOVERNMENT BY THE PEOPLE, SYSTEM OF GOVERNMENT IN WHICH THE SOVEREIGN POWER IS VESTED IN THE PEOPLE AS A WHOLE EXERCISING POWER DIRECTLY OR BY ELECTED OFFICIALS; A STATE SO GOVERNED"

Autonomy is defined by etymology online as: "AUTONOMOUS CONDITION, POWER OR RIGHT OF SELF-GOVERNMENT," 1620S, OF

STATES, FROM GREEK autonomia INDEPENDENCE," ABSTRACT NOUN FROM autonomos "INDEPENDENT, LIVING BY ONE'S OWN LAWS"

Living by one's own laws sounds very different from living by the people as a whole's laws.

Maybe what you mean by democracy being concerned with the autonomy means, it's the whole people who are concerned with autonomous folk.

To many autonomous people might mean anarchy.

Anarchy is not **\*FASCISM\***, nor is it a construct of consensus, if anyone can make up his or her own rules and laws, being autonomous, then your logic is a hasty generalization."

**DOLF @ 1052 HOURS ON 2 MARCH 2020:** "THE CONTEXT TO THIS ANSWER RELATES TO A PREVIOUS POST WHICH EVIDENTLY YOUR MACHINATIONS IS NOT ABLE TO DETERMINE AND HENCE YOUR RECOURSE TO DISASSEMBLY, OBSTRUCTIONS AND DIVERSIONS ..."

**SOMEONE (WAS@MANY.WORLDS) @ 2247 HOURS ON 2 MARCH 2020:** "[But] what questions?"

I don't know what the UGGHUR means.

You are not making any sense."

**ONE (WONDERS@MANY.WORLDS) @ 0442 HOURS ON 3 MARCH 2020:** "One wonders, who are the we who are grieved at, and whatever the #231 means of a queen.

Youth are often at a place of unrest.

Ancients were said to ask, what shall be of the world, what with their youth being at such a place of unrest.

The fear of youth, along with fear of street culture and the fear of crime, is said to have been in Western culture for "TIME IMMEMORIAL". Machiavelli (1649-1527) is said to have realized that a fear of youth is what kept the city of Florence from keeping a standing army.

Ancient Venice and ancient Greece are also said to have had floundering public policy because of their fear of youth.

Could it be, the so-called we, who are grieved, fear what unrest they perceive ore knots."

**MITE (BE@MANY.WORLDS) @ 0526 HOURS ON 3 MARCH 2020:** "It could be there are many of him, or he is using a majestic form, like royals do or Elohim seeing as they created them. And it was very good at the end of the sixth day during the daze."

**DOLF @ 0201 HOURS ON 3 MARCH 2020:** "We consider that the earliest historical precedent to democracy as an IDEA which is conveyed by the semantical construct:

**#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;

**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**

That is bequeathed to us is by the Greeks, possesses an ontic epistemological premise that is clearly from an earlier antiquity: **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**

Is it possible to view ISRAEL's ARK OF THE COVENANT as an ontic derived paradigm for #322 - democracy as a principle which is concerned with the autonomy?

**YOUTUBE:** "The Ark of the Covenant"

<<https://www.youtube.com/watch?v=CjGJ2MSpauk>>

As conceptualising the #473 - GENESIS OF INTELLECTUS to the IMAGO DEI purveying the personal wisdom and power in union with God and his ministration of creation and government of the universe, in being the cause of all the world's life both physical and ethical."

**AYE (WAS@MANY.WORLDS) @ 0429 HOURS ON 3 MARCH 2020:**

"Aye would think the two rings would be on the long sides instead of the short ones as in the video.

Some images on the Internet show the rings low. If they were up near the top might be better. Many options present their selves.

Aye has no idea what the, "ONTIC DERIVED PARADIGM FOR #322 - DEMOCRACY AS A PRINCIPLE WHICH IS CONCERNED WITH THE AUTONOMY" means.

Probably it is possible for you to view, even if for no other viewer is able to view it as such, as it is, for you to view the ARK as such."

**YOUTUBE:** "Imago Dei: The Image of God (**NOTE:** THE ABORTION STATEMENT IN THIS VIDEO IS PROPAGANDA)"

<<https://www.youtube.com/watch?v=r-rzM5EojJY>>

**DOLF @ 0556 HOURS ON 3 MARCH 2020:** "What we wish to explore given the notion of #2184 - ANTHROPOLOGICAL COSMOGONIC PRINCIPLE understood by the HEBREWS is that a TEMPORAL / SAPIENCE dynamic has an autonomy relativity to the #54 - UNITY of apperception which YANG HSIUNG conveys in his 4 BCE treatise titled T'AI HSUAN CHING (The Canon of Supreme Mystery):

HEBREW STOICHEON: #5 (#0 - QUANTUM MECHANICS) + #6 (#364) + #7 (#312) + #8 (#273) OF RATIONAL PI									
#N	Supernal	Ego	Sunday	Monday	Tuesday	Wednesday	Thursday	#27 - DUTIES	Saturday
#1	Nous: #28	Nous: #13	Nous: #9	Nous: #59	Nous: #66	Nous: #79	Nous: #51	Nous: #44 Time: 20 Apr Date: 20 Apr	Nous: #20
#2	Nous: #50	Nous: #8	Nous: #19	Nous: #81	Nous: #58	Nous: #65	Nous: #43	Nous: #30 Time: 31 May Date: 31 May	Nous: #15
#3	Nous: #11	Nous: #77 Time: 22 Jul Date: 22 Jul	Nous: #70	Nous: #42 Time: 21 Jun Date: 21 Jun	Nous: #46	Nous: #35	Nous: #4	Nous: #27	Nous: #57
#4	Nous: #75	Nous: #33	Nous: #53	Nous: #22	Nous: #2	Nous: #18 Time: 12 Aug Date: 12 Aug	Nous: #68	Nous: #61	Nous: #37 Time: 28 Aug Date: 28 Aug
#5	Nous: #6	Nous: #72	Nous: #56	Nous: #34 11 Sept 2001 #KAF = #175	Nous: #41	Nous: #48 Time: 23 Sep Date: 23 Sep	Nous: #26	Nous: #10	Nous: #76
#6	Nous: #45	Nous: #21	Nous: #14	Nous: #64	Nous: #80	Nous: #60	Nous: #29	Nous: #49	Nous: #7
#7	Nous: #25	Nous: #55	Nous: #78	Nous: #47	Nous: #36	Nous: #40	Nous: #12	Nous: #5	Nous: #71
#8	Nous: #67	Nous: #52	Nous: #39	Nous: #17	Nous: #24	Nous: #1	Nous: #63	Nous: #74	Nous: #32
#9	Nous: #62	Nous: #38 8 JUNE WREATH	Nous: #31	Nous: #3	Nous: #16	Nous: #23	Nous: #73	Nous: #69	Nous: #54

<<http://www.grapple369.com/images/Torah%20Kabbalah%20Angels.jpeg>>

**ASK YOURSELF A SIMPLE QUESTION:** HOW IS IT BREXIT RE-ENFORCES BRITISH SOVEREIGNTY OVER THAT OF EUROPE WHICH IS ESTABLISHED ENTIRELY UPON A ROMAN GOVERNANCE PARADIGM OF BINOMIAL STASIS?

**ANSWER:** A TRINOMIAL #71 - \*WORLDVIEW\*

TO WHICH EVERY IMMIGRANT OR ASYLUM SEEKER HAS AN OPPORTUNITY TO #492 - VOLUNTARY FREE WILL IN COMPLIANCE WITH THE #71 - **WORLDVIEW** OF #68 - **DROIT** AS EPISTEMOLOGICAL PREMISED METHODOLOGY TO GOVERNANCE BY QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900:

**#21 (SECTION IX: #491 - PRINCIPLE OF CONTINUITY: @84 + @86 + @102 + @104 + @115 = PATER) \*SHIH\***

**#20 (SECTION VIII: OBEDIENT, AIDING, ASSISTING UNTO #2184 - GOVERNOR GENERAL) \*CHIN\***

**#71 (WORLDVIEW [#205 / #164] OF QUEEN VICTORIA'S LETTERS PATENT: #71 + #1 + #11 + #21 = @104 / @491 - PRINCIPLE OF CONTINUITY) \*CHIH\***

**#27 - DUTIES (18 TO 22 APRIL) \*SHIH\***



**THAT THE HEBREW LETTER #SHIN IS THEN IPSO FACTO OF STOICHEION INTEROPERABILITY WITH #369 - DISCRIMINATING NORM HAVING AN IMPLICIT CAPACITY OF #41 - ONTIC NECESSITY CONSTITUTED BY THE SUBSTANCE OF 5 x #41 = #205 - PRINCIPLE OF PERSISTENCE / 4 x #41 = #164 - PRINCIPLE OF MATERIALITY**

THERE ARE FIVE **\*SHIH\*** IN TOTAL AND THESE CAN BE MAPPED TO THE SEPTET INTELLECTUS AS GENITIVE VOLUNTĀTIS AS GROUNDING FOR OUSIA BY METASTASIZED EXISTENCE INSTANTIATED WITHIN TEMPORALITY ...

**IF #492 - VOLUNTARY FREE WILL { @1 - SELF ENTITLEMENT + @491 - PRINCIPLE OF CONTINUITY }**

THEN A TRINOMIAL NOTION OF NUMBER APPLIES

+0, **27 - \*DUTIES\***, **54 - \*UNITY\***  
+0, 9, 18  
+0, 3, 6  
+1, 2, 3  
=====

**@1 + @41 + @81 + @369 AS WORLDVIEW [#205 / #164] OF QUEEN VICTORIA'S LETTERS PATENT: #71 + #1 + #11 + #21 = @104 / @491 - PRINCIPLE OF CONTINUITY) \*CHIH\***

= #492 - **VOLUNTARY FREE WILL**

THUSLY:

#71 #1 #11  
#61 #81 #21  
#51 #41 #31 = #369 IS A COSMOLOGICAL VIEW

WHERE THE **\*APHELION\*** on **3 JULY** as **\*HOMOIOS\*** {#330 / #410} / **HETEROS** {#352 / #421} / **TORAH** {#373 / #472} and **\*PERIHELION\*** on **3 JANUARY** Prototype: **\*HOMOIOS\*** {#420 / #322} / **HETEROS** {#404 / #314} / **TORAH** {#369 / #337} CONVEYING A TRANSITION FROM THE RATIONAL REALITY WHICH IS THE MATERIAL WORLD INTO THE IRRATIONALITY AS THE IMMATERIAL REALM OF SUBJECTIVE IDEALISM WHEREBY ORDER IS MAINTAINED BY CHIMERIC ILLUSION AS IT'S DEMIURGE (ie. the Maker or Creator) IMPETUS.

So over successive days, we'll convey our WORK IN PROGRESS upon this captivating subject."

**ONE (WONDERS@MANY.WORLDS) @ 0556 HOURS ON 3 MARCH**

**2020:** "One wonders what th[is] entire subject line means: WE ARE GRIEVED AT THE MISREPRESENTATION OF QUEEN VICTORIA'S GOVERNANCE BY #231 - YOUTH UNREST IN HONG KONG AND TAIWAN'S #237 - OBMUTESCENCE AS PERVERSE AUTONOMY.

So, is he saying Taiwan is silent with regard to young people in Hong Kong?

If so, one wonder[s] if that is true.

Certainly there exists a myth, Taiwan, such that it could be silent, in theory.

Yet the people who live in or on what is called Taiwan, one wonders how silent, stubborn or some other connotation of obmutescence applies.

And what was Queen Victoria's governance? Who misrepresented it? Why does it matter?

Grief can be a strange emotion, imo. How ever-being a Taoist, to keep in mind not all of the species called people are, Taoists, many of them are rather emotional."

**READER (READING@MANY.WORLDS) @ 0606 HOURS ON 3 MARCH**

**2020:** "Yes. Semantics would be at play naturally.

In philosophical ontology [is derived from] ONTIC (from the Greek, genitive: "of that which is") is [a] physical, real, or factual existence.

It is possible to view the ARK OF THE COVENANT as if it were physically real, or a fact, except to call it real may suggest an imagination that goes beyond any proof of it being a fact.

As an ONTIC derived paradigm, the ARK OF THE COVENANT might need to be a paradigm and not an actual[ly any longer a] physical object.

Is a paradigm ONTIC, could be a question to ask?

A real paradigm, a factual paradigm [having a #54 - UNITY OF APPERCEPTION], a physical paradigm similar to physics may be more ONTIC than a metaphysical, psychological, mythological or imaginary paradigm."

**SOMEONE (WAS@MANY.WORLDS) @ 0612 HOURS ON 3 MARCH 2020:** "[But] who is we? [And] how many of you wish?

That [prolusion] makes no sense to me.

Can you rephrase it?

Are you able to speak, or write, as if you were trying to communicate with a very young individual?

Do you [really or even] care to?

Why would that [SIMPLE QUESTION: HOW IS IT BREXIT RE-ENFORCES BRITISH SOVEREIGNTY OVER THAT OF EUROPE even] matter to me?

Who do you suppose your audience to be?

Immigrants are granted rights at times and then those times change, in reality.

Governments, in other words, people, change. People are allowed and then not allowed to do, to be, and not to do nor be.

Reality can be real, physical, in fact."

**DOLF @ 0615 HOURS ON 3 MARCH 2020:** "Included: soc.culture.israel

What we wish to explore given the notion of #2184 - ANTHROPOLOGICAL COSMOGONIC PRINCIPLE understood by the HEBREWS is that of a TEMPORAL / SAPIENCE dynamic having an autonomy relativity to the both #54 - UNITY and #68 - RIGHT which emirates from the #41- WELL-SPRING of #27 - DUTY as apperception which YANG HSIUNG conveys within his 4 BCE treatise titled T'AI HSUAN CHING (The Canon of Supreme Mystery).

THE PROVISIONAL PROPOSITION WHICH WE HAVE MADE, IS OF A NON-SAPIENT SELF-JUSTIFICATION AS AN **@130 - EVIL MIND** BEING THE HYPOTHETICAL CONSIDERATION ESTABLISHED UPON THE DYNAMICS OF IMPULSIVITY (**@168 / @215 / @157 / @130 - I AM NOT EVIL MINDED**) RATHER THAN POSSESSED OF RATIONALITY DUE TO ITS LACKING ANY PRINCIPLE OF COHESION BY AN ABSENCE OF #123 - JUDGMENT SENSIBILITY AND ITS EVENTUAL BREAKDOWN OF IT'S #491 - PRINCIPLE OF CONTINUITY AS THE IMPETUS OF A CIVIL SOCIETY:

**ONTIC\_OBLIGANS DERIVED DIALECTICS OF IMPULSIVITY:**

@168 ← BINOMIAL STASIS SOURCE OF IMPEDANCE (24x7)

@215 ← SELF #312 - \*CONTRADICTION\* {#288 - REMEMBRANCE - #73 - CANNOT BE CHANGED = #215}

@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 ← DIALECTICS OF IMPULSIVITY: I AM NOT EVIL MINDED {#3} AS MENS REA

@168 + @215 + @157 = #540 + @130 = #670

#670 as [#300, #100, #70, #80, #70, #50] = tropos (G5158): {UMBRA: #41 as #670 % #41 = #14} 1) a manner, way, fashion; 2) \*MANNER\* \*OF\* \*LIFE\*, \*CHARACTER\*, \*DEPORTMENT\*; 1a) as, even as, like as;

#670 as [#4, #400, #50, #1, #40, #5, #50, #70, #50] = dunamai (G1410): {UMBRA: #38 as #670 % #41 = #14} 1) \*TO\* \*BE\* \*ABLE\*, \*HAVE\* \*POWER\* \*WHETHER\* \*BY\* \*VIRTUE\* \*OF\* \*ONE'S\* \*OWN\* \*ABILITY\* \*AND\* \*RESOURCES\*, \*OR\* \*OF\* \*A\* \*STATE\* \*OF\* \*MIND\*, \*OR\* \*THROUGH\* \*FAVOURABLE\* \*CIRCUMSTANCES\*, \*OR\* \*BY\* \*PERMISSION\* \*OF\* \*LAW\* \*OR\* \*CUSTOM\*; 2) to be able to do something; 3) to be capable, strong and powerful;

#670 as [#5, #80, #10, #20, #1, #30, #5, #200, #8, #300, #1, #10] = epikaleomai (G1941): {UMBRA: #47 as #670 % #41 = #14} 1) to put a name upon, to surname; 2) to be named after someone; 3) to call something to one; 4) to invoke; 5) to call upon by pronouncing the name of Jehovah; 1a) to permit one's self to be surnamed; 3a) \*TO\* \*CRY\* \*OUT\* \*UPON\* \*OR\* \*AGAINST\* \*ONE\*; 3b) to charge something to one as a crime or reproach; 3c) \*TO\* \*SUMMON\* \*ONE\* \*ON\* \*ANY\* \*CHARGE\*, \*PROSECUTE\* \*ONE\* \*FOR\* \*A\* \*CRIME\*; 3d) \*TO\* \*BLAME\* \*ONE\* \*FOR\*, \*ACCUSE\* \*ONE\* \*OF\*; 4a) to call upon for one's self, in one's behalf; 4a1) any one as a helper; 4a2) as my witness; 4a3) as my judge; 4a4) to appeal unto; 5a) an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name;

G3076@{

@1: Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,  
 @2: Sup: 35 - **GATHERING: LIEN (#40)**; Ego: 30 - **BOLD RESOLUTION: YI (#35)**,  
 @3: Sup: 30 - **BOLD RESOLUTION: YI (#70)**; Ego: 76 - **AGGRAVATION: CHU (#111)**,  
 @4: Sup: 29 - **DECISIVENESS: TUAN (#99)**; Ego: 80 - **LABOURING: CH'IN (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32})**,  
 @5: Sup: 37 - **PURITY: TS'UI (#136)**; Ego: 8 - **OPPOSITION: KAN (#199)**,  
 @6: Sup: 46 - **ENLARGEMENT: K'UO (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6})**; Ego: 9 - **BRANCHING OUT: SHU (#208)**,  
 @7: Sup: 54 - **UNITY: K'UN (#236)**; Ego: 8 - **OPPOSITION: KAN (#216)**,  
**Male: #236; Feme: #216**  
 } // #540

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

**UMBRA: #1315 % #41 = #3** - Political Prescriptions, Quietude; I-Ching: **H46** - Climbing, Moving/Pushing Upward, Ascending; Tetra: **8** - Opposition;

**THOTH MEASURE: #3** - Oh thou of the Nose, who makest thine appearance at Chemunnu; **\*I\* \*AM\* \*NOT\* \*EVIL\* \*MINDED\***.

**#VIRTUE:** With Mired (no. #3), great woe.  
**#TOOLS:** With Encounters (no. #43), small desire.  
**#POSITION:** The ways of Purity (no. #37) and ...  
**#TIME:** Pattern (no. #47) where some are simple and some are complex?  
**#CANON: #130**

**ONTIC\_OBLIGANS\_130@{**

@1: Sup: 3 (**#3**); Ego: 3 (**#3**),  
 @2: Sup: 46 (**#49**); Ego: 43 (**#46**),  
 @3: Sup: 2 (**#51**); Ego: 37 (**#83**),  
 @4: Sup: 49 (**#100**); Ego: 47 (**#130 - I AM NOT EVIL MINDED {%3})**,  
**Male: #100; Feme: #130**  
 } // #130

**#540 as [#5, #30, #400, #80, #8, #9, #8] = lupeo (G3076):**  
**{UMBRA: #66 as #1315 % #41 = #3} 1)** to make sorrowful; **2)**  
**\*TO\* \*AFFECT\* \*WITH\* \*SADNESS\*, \*CAUSE\* \*GRIEF\*, \*TO\***  
**\*THROW\* \*INTO\* \*SORROW\*; 3) \*TO\* \*GRIEVE\*, \*OFFEND\*; 4)**  
to make one uneasy, cause him a scruple;

<<http://www.grapple369.com/Grumble/?idea:{540,670}>>

**H6789@{**

**@1:** Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,

**@2:** Sup: 14 - **PENETRATION: JUI (#19)**; Ego: 9 - **BRANCHING OUT: SHU (#14)**,

**@3:** Sup: 54 - **UNITY: K'UN (#73)**; Ego: 40 - **LAW/MODEL: FA (#54)**,

**@4:** Sup: 49 - **FLIGHT: T'AO (#122)**; Ego: 76 - **AGGRAVATION: CHU (#130 - I AM NOT EVIL MINDED {0%3})**,

**@5:** Sup: 54 - **UNITY: K'UN (#176)**; Ego: 5 - **KEEPING SMALL: SHAO (#135)**,

**Male: #176; Feme: #135**  
**} // #540**

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

**UMBRA: #530 % #41 = #38** - Consequences for Virtuous Discourse; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **11** - Divergence;

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

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

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

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

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

**#CANON: #220**

**ONTIC\_OBLIGANS\_220@{**

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

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

**@3:** Sup: 69 (**#142**); Ego: 34 (**#150 - I INDULGE NOT IN ANGER {0%28}**),

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

**#540 as [#5, #90, #40, #400, #5] = tsamath (H6789): {UMBRA: #43 as #530 % #41 = #38} 1)** to put an end to, **\*CUT\* \*OFF\*, \*DESTROY\*, \*EXTERMINATE\*, \*EXTIRPATE\***; **1a)** (Qal) to put an end to, terminate; **1b)** (Niphal) to be ended, be annihilated, be exterminated; **1c)** (Piel) to put an end to; **1d)** (Pilel) to be exterminated, be annihilated; **1e)** (Hiphil) to exterminate, annihilate;

"THE WICKED WATCHETH THE RIGHTEOUS, AND SEEKETH TO SLAY {**#540 as [#40, #40, #10, #400, #10, #40] = muwth (H4191): die**} HIM." [Psalm 37:32 (KJV)]

"MINE ENEMIES SPEAK EVIL OF ME, WHEN SHALL HE DIE {**#540 as [#40, #40, #10, #400, #10, #40] = muwth (H4191): die**}, AND HIS NAME PERISH?" [Psalm 41:5 (KJV)]

AS TO WHETHER THESE CLEARLY EXHIBITED **#540 - STRONG CHARACTERISTICS OF REWARDING** {ie. **#540 / #530 - \*CUT\* \*OFF\*, \*DESTROY\*, \*EXTERMINATE\*, \*EXTIRPATE\***; **#540 / #1315 - \*TO\* \*AFFECT\* \*WITH\* \*SADNESS\***} IS THEN ITSELF A PRODUCT OF AN INSTITUTIONAL PRACTICE AS **#1315 - \*OPERANT\* \*CONDITIONING\*** / **#1827 - ROMAN CATHOLIC LITURGICAL CALENDAR / #1827 - EUCHARIST** BEING EAGER ATTEMPTS BY THEM TO DIFFERENTIATE (ie. **\*WHILST\* \*YOU\* \*COMMIT\* \*THE\* \*SIN\*, \*WE\* \*RETAIN\* \*THE\* \*PIETY\***) ITSELF FROM NAZISM THROUGH IMMATERIAL CLAIMS MADE TO A SUPRANATURAL IMPERATIVE WHICH IS BEING INVIGORATED WITHIN OTHERS AS A **#315 - NATIONALISM** BY THE SWEARING OF AN OATH "LEST WE FORGET" AS **#288 - REMEMBRANCE** TO THEIR OWN STANDARDS AS WEAPONS OF WAR:

**H4191@{**

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

**@2:** Sup: 80 - **LABOURING: CH'IN (#120)**; Ego: 40 - **LAW/MODEL: FA (#80)**,

**@3:** Sup: 9 - **BRANCHING OUT: SHU (#129)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#90)**,

**@4:** Sup: 4 - **BARRIER: HSIEN (#133)**; Ego: 76 - **AGGRAVATION: CHU (#166 - I AM NOT SLUGGISH {%11})**,

**@5:** Sup: 14 - **PENETRATION: JUI (#147)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#176)**,

@6: Sup: 47 - **PATTERN: WEN (#194)**; Ego: 33 - **CLOSENESS: MI (#209)**,  
**Male: #194; Feme: #209**  
} // #540

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

**UMBRA: #446 % #41 = #36** - Natural Reversals, 'Secret' Explanation; I-Ching: **H4** - Juvenile Ignorance, Youthful Inexperience, Enveloping, The young shoot, Discovering; Tetra: **12** - Youthfulness;

**THOTH MEASURE: #36** - Oh thou who doest according to thine own will, and makest thine appearance in Tebuu; I put no check upon the water in its flow.

**#VIRTUE:** With Strength (no. #36), untiring good.  
**#TOOLS:** With Aggravation (no. #76), unending evil.  
**#POSITION:** With Contact (no. #16), many friends.  
**#TIME:** With Closed Mouth (no. #56), few allies.  
**#CANON: #184**

**ONTIC\_OBLIGANS\_184@{**

@1: Sup: 36 (**#36**); Ego: 36 (**#36**),  
@2: Sup: 31 (**#67**); Ego: 76 (**#112**),  
@3: Sup: 47 (**#114**); Ego: 16 (**#128**),  
@4: Sup: 22 (**#136**); Ego: 56 (**#184 - I PUT NO CHECK UPON THE WATER IN ITS FLOW {#36}**),  
**Male: #136; Feme: #184**  
} // #184

**#540 as [#40, #40, #10, #400, #10, #40] = muwth (H4191):**  
**{UMBRA: #12 as #446 - \*TO\* \*TORTURE\* \*ONE'S\* \*SOUL\* \*WITH\* \*SORROWS\* % #41 = #36} 1)** to die, kill, have one executed; **1a)** (Qal); **1a1)** to die; **1a2)** to die (as penalty), be put to death; **1a3)** to die, **\*PERISH\* (\*OF\* \*A\* \*NATION\*)**; **1a4) \*TO\* \*DIE\* \*PREMATURELY\* (\*BY\* \*NEGLECT\* \*OF\* \*WISE\* \*MORAL\* \*CONDUCT\*)**; **1b)** (Polel) to kill, put to death, dispatch; **1c)** (Hiphil) to kill, put to death; **1d)** (Hophal); **1d1)** to be killed, be put to death; **1d1a)** to die prematurely;

"THEN HE SHOWETH THEM THEIR WORK, AND THEIR TRANSGRESSIONS THAT THEY HAVE EXCEEDED. HE OPENETH ALSO THEIR EAR TO DISCIPLINE, AND COMMANDETH THAT THEY RETURN FROM INIQUITY. IF THEY OBEY AND SERVE HIM, THEY SHALL SPEND THEIR DAYS IN PROSPERITY, AND THEIR YEARS IN PLEASURES.



**BUT \*IF\* \*THEY\* \*OBEY\* \*NOT\*, \*THEY\* \*SHALL\* \*PERISH\*  
\*BY\* \*THE\* \*SWORD\*, \*AND\* \*THEY\* \*SHALL\* \*DIE\*  
\*WITHOUT\* \*KNOWLEDGE\***. BUT THE HYPOCRITES IN HEART HEAR  
UP WRATH: THEY CRY NOT WHEN HE BINDETH THEM.

THEY DIE {#540 as [#40, #40, #10, #400, #10, #40] = muwth  
(H4191): die} IN YOUTH, AND THEIR LIFE IS AMONG THE UNCLEAN.

HE DELIVERETH THE POOR IN HIS AFFLICTION, AND OPENETH THEIR  
EARS IN OPPRESSION.

EVEN SO WOULD HE HAVE REMOVED THEE OUT OF THE STRAIT INTO A  
BROAD PLACE, WHERE THERE IS NO STRAITNESS; AND THAT WHICH  
SHOULD BE SET ON THY TABLE SHOULD BE FULL OF FATNESS.

BUT THOU HAST FULFILLED THE JUDGMENT OF THE WICKED: JUDGMENT  
AND JUSTICE TAKE HOLD ON THEE. BECAUSE THERE IS WRATH, BEWARE  
LEST HE TAKE THEE AWAY WITH HIS STROKE: THEN A GREAT RANSOM  
CANNOT DELIVER THEE.

WILL HE ESTEEM THY RICHES? NO, NOT GOLD, NOR ALL THE FORCES OF  
STRENGTH. DESIRE NOT THE NIGHT, WHEN PEOPLE ARE CUT OFF IN  
THEIR PLACE. TAKE HEED, REGARD NOT INIQUITY: FOR THIS HAST THOU  
CHOSEN RATHER THAN AFFLICTION.

BEHOLD, GOD EXALTETH BY HIS POWER: WHO TEACHETH LIKE HIM?  
WHO HATH ENJOINED HIM HIS WAY? OR WHO CAN SAY, THOU HAST  
WROUGHT INIQUITY? REMEMBER THAT THOU MAGNIFY HIS WORK,  
WHICH MEN BEHOLD.

EVERY MAN MAY SEE IT; MAN MAY BEHOLD IT AFAR OFF. BEHOLD, GOD  
IS GREAT, AND WE KNOW HIM NOT, NEITHER CAN THE NUMBER OF HIS  
YEARS BE SEARCHED OUT. FOR HE MAKETH SMALL THE DROPS OF  
WATER: THEY POUR DOWN RAIN ACCORDING TO THE VAPOUR THEREOF:  
WHICH THE CLOUDS DO DROP AND DISTIL UPON MAN ABUNDANTLY.  
ALSO CAN ANY UNDERSTAND THE SPREADINGS OF THE CLOUDS, OR THE  
NOISE OF HIS TABERNACLE?

BEHOLD, HE SPREADETH HIS LIGHT UPON IT, AND COVERETH THE  
BOTTOM OF THE SEA. FOR BY THEM JUDGE HE THE PEOPLE; HE  
GIVETH MEAT IN ABUNDANCE." [Job 36:9 -31 (KJV)]

**WE (ARE@MANY.WORLDS) @ 2355 HOURS ON 3 MARCH 2020:**  
"Why [have you included: soc.culture.israel]?"

Be that [as] it may, what we shall do here is remove what appears to be [the] superfluous.

Th[e notion of an anthropological cosmogonic principle understood by the Hebrews] might mean, God created people [and the DAO OF NATURE (Chinese: ZIRAN) / AS COURSE OR WHEEL (Greek: **#1190 - \*TROCHOS\***) OF NATURE (Greek: **#473 - \*GENESIS\***) just to torture them as a public spectacle within an ARENA:

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

**UMBRA: #1190 % #41 = #1** - To Guide with Names, Reason's Realisation; I-Ching: **H58** - Joy, Open, Lake; Tetra: **24** - Joy;

**THOTH MEASURE: #1** - Oh thou of long strides, who makest thine appearance in Annu; I am not a doer of wrong.

**#VIRTUE:** If it is Center (no. #1), then yang begins.

**#TOOLS:** With Center (no. #1), it begins.

**#POSITION:** If it is Response (no. #41), then yin is born.

**#TIME:** With Full Circle (no. #2), it wheels back.

**#CANON: #45**

### **ONTIC\_OBLIGANS\_45@{**

**@1:** Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,

**@2:** Sup: 2 - **FULL CIRCLE: CHOU (#3)**; Ego: 1 - **CENTRE: CHUNG (#2)**,

**@3:** Sup: 43 - **ENCOUNTERS: YU (#46)**; Ego: 41 - **RESPONSE: YING (#43)**,

**@4:** Sup: 45 - **GREATNESS: TA (#91)**; Ego: 2 - **FULL CIRCLE: CHOU (#45 - I AM NOT A DOER OF WRONG {%1})**,

**Male: #91; Feme: #45**

**} // #45**

**#446 - \*PERISH\* (\*OF\* \*A\* \*NATION\*) / \*TO\* \*DIE\***

**\*PREMATURELY\* (\*BY\* \*NEGLECT\* \*OF\* \*WISE\* \*MORAL\* \*CONDUCT\*)** as [#80, #5, #100, #10, #5, #80, #5, #10, #100, #1, #50] /

**#1190** as [#80, #5, #100, #10, #80, #5, #10, #100, #800] = peripeirō (G4044): {**UMBRA: #17 as #1190 % #41 = #1**} 1) to

pierce through; 2) **METAPHOR: \*TO\* \*TORTURE\* \*ONE'S\* \*SOUL\* \*WITH\* \*SORROWS\***].

[Or m]aybe to tend God's **#473 - \*GARDEN\***. We don't know.

That [a temporal / sapience dynamic] could mean, time and wisdom.

If so, given: God created people and with time and wisdom.

That [having an autonomy relativity] might not mean, people have a right of self-government since it's a theocracy, so, it could mean, there is morality used by people which helps them not act on their desires per se.

If that's what it is supposed to mean, so far, God created people. Time, wisdom and morality are assumed.

[As to the #54 - UNITY OF APPERCEPTION could meaning that] people are able to get a gestalt of how morality is wise based on what has been revealed, by God.

[As which YANG HSUING conveys in his 4 BCE treatise titled T'ai Hsuan Ching (The Canon of Supreme Mystery) ... might refer to is the Confucian oracle, similar to the I-Ching but which YANG HSUING created.

<<https://en.wikipedia.org/wiki/Taixuanjing>>

What his 4 BCE treatise was, aside from the oracle, is unknown.

The [**\*NORMA\* \*OBLIGANS\***] chart means nothing to us.

So far, what the above paragraph means, without the number system, attempting to convey the topic, appears to be, God made people to be wise and understand morality.

Maybe that's what it all means, or not. It's Way too verbose, I[n] O[ur] O[pinion] and convoluted, bringing in divination machines which add nothing.

Adding an I[n] O[ur] O[pinion, instead of an I[n] M[y] O[pinion, might be obvious to us seeing as how we are more than one, hence our is what the first o stands for in ioo with ioo meaning in our opinion. Thus we speak convoluted.

I have no idea what the Roman governance paradigm of binomial stasis means. How BREXIT ties into the first paragraph is a mystery which makes no sense to me.

Jumping from: God created homo sapiens, wise people, moral people, to Great Britain deciding not to participate in the European Union is a big leap. If the EU is based on the Roman Empire, then so what can be a question.

What a trinomial worldview is, is unknown.

It might mean there are three ways to see things instead of simply yes / no or true / false, if that's what a binomial stasis means. There was the word, dynamic, above. Perhaps that is supposed to suggest that the trinomial worldview, which includes Great Britain, the EU, and some kind of theism is going on.

We shall continue to remove the #NUMBERS seeing as how they don't mean anything to us.

[These are] strange sentence[s], imo. People appear to be seen as having a right, granted to them by Queen Victoria, to migrate, or flee from place to place, perhaps to where she was seen as being the queen. Possibly that includes the COMMONWEALTH.

What appears to be an item of importance to Dolf and those who are with him, his, we, in other words, is Australia.

So, people had a right to go to Australia. Okay. That's pretty simple. Whether that letter continues to be in effect or what modified might be an issue.

Dolf might be mixing and matching his Confucian oracle's output with his Hebrew God theology and applying it to [a #364 - QUESTION on] AUSTRALIAN LAW [as #430 - NOMOS], as he sees it, or they, if Dolf et al are a plural."

**.jackNote**@zen: 2, row: 3, col: 5, nous: 51 [DATE: 2020.6.23, TIME: 06:05 hrs, SUPER: #475 / #36 - Natural Reversals, 'Secret' Explanation; I-Ching: H4 - Juvenile Ignorance, Youthful Inexperience, Enveloping, The young shoot, Discovering; Tetra: 12 - YOUTHFULNESS (T'UNG), EGO: #435 / #51 - Natural Guides and Nursing Virtuosity; I-Ching: H47 - Oppression (exhaustion), Confining, Entangled; Tetra: 69 - EXHAUSTION (CH'IUNG)]

<<http://www.grapple369.com/Grumble/?zen:2,row:3,col:5,nous:51>>

**DOLF @ 0454 HOURS ON 4 MARCH 2020:** "SOME REASONABLE QUESTIONS HAVE NOW BEEN RAISED:

We have a rudimentary GRUMBLE prototype (as our own work in progress) by which we will explore various temporal / sapience (time and wisdom) dynamic concepts such as:

- a) ONTIC GROUNDING FOR IDEAS FORMULATION
- b) YANG HSIUNG's #369 - DISCRIMINATING NORM #236 - PAIRING with the #246 - OBLIGATING NORM as then facilitator to the MANIFESTING NORM
- c) PROPOSE A STRATEGY FOR YANG / YIN CATEGORISATION OF 9x9 MATRICES
- d) RATIOCINATION UTILISING THE FABRIC OF TIME

As subject of #68 - RIGHT being requisite to #27 - DUTY / #54 - UNITY and the viability of IMMERSIVE INTEROPERABILITY (ie. as the **\*ONLY\*** solution for NORTH KOREAN peace and the prosperity to the entire REGION for an autonomic essentiality to a sapient economy viability) I will convey with this one essential point on RATIOCINATION UTILISING THE FABRIC OF TIME which ought speak for itself:

<<http://www.grapple369.com/Grumble/?overview&heuristic:now&sapience:vcyan>>

This work as Chinese text was published before 1 JANUARY 1923, and is in the public domain worldwide because the author died at least 100 years ago.

### **CANON OF SUPREME MYSTERY 《太玄經》 CHINESE TEXT WITH MATCHING ENGLISH VOCABULARY**

<<http://chinesenotes.com/taixuanjing/taixuanjing001.html>>

### **FULL TEXT 《太玄經》 IN CHINESE**

<<https://ctext.org/taixuanjing>>

IT IS TRULY A GREAT EMBARRASSMENT THAT ONLY AFTER THIS TEXT WAS TRANSLATED INTO ENGLISH IN THE YEAR 1993 THAT SOMEONE OUGHT TO THEN CONVEY ITS ESSENTIAL CHARACTERISTIC FOR PEACE WITHIN THE REGION."

### **MITE (BE@MANY.WORLDS) @ 0223 HOURS ON 4 MARCH 2020:**

"Who can say [why?].

And, if dolf is the who, then he can.

"PROBABLY HE WON'T SEEING.  
SEEING AS HOW HE. HE DOES NOT.  
HE DOES NOT ANSWER WHAT HE SEES.  
WHAT HE SEES AS BEING.  
BEING SILLY. QUEST.

IONS OF A SORT."

**AS THE SPIRAL SELECTOR@{NATURE: (EGO)} PROTOTYPE THE FOLLOWING RESULT IS GIVEN:**

6 7 10 #23 +  
64 0 37 #101 = #124 +  
53 51 48 #152 = #276

**BUT AS GRAPPLE [#323 / #357]@[#6, #7, #10, #37, #48, #51, #53, #64, #81] PROTOTYPE IT CONVEYS:**

[#6, {@1: Sup: 6 - **CONTRARIETY**: LI (#6); Ego: 6 - **CONTRARIETY**: LI (#6)}  
#7, {@2: Sup: 13 - **INCREASE**: TSENG (#19); Ego: 7 - **ASCENT**: SHANG (#13)}  
#10, {@3: Sup: 23 - **EASE**: YI (#42); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#23)}  
#37, {@4: Sup: 60 - **ACCUMULATION**: CHI (#102 - **I AM NOT RAPACIOUS** {%4}); Ego: 37 - **PURITY**: TS'UI (#60)}  
#48, {@5: Sup: 27 - **DUTIES**: SHIH (#129); Ego: 48 - **RITUAL**: LI (#108)}  
#51, {@6: Sup: 78 - **ON THE VERGE**: CHIANG (#207); Ego: 51 - **CONSTANCY**: CH'ANG (#159)}  
#53, {@7: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#257); Ego: 53 - **ETERNITY**: YUNG (#212)}  
#64, {@8: Sup: 33 - **CLOSENESS**: MI (#290); Ego: 64 - **SINKING**: CH'EN (#276)}  
#81] {@9: Sup: 33 - **CLOSENESS**: MI (#323); Ego: 81 - **FOSTERING**: YANG (#357)}

**MALE: @102 = #102**

**ONTIC CHECKSUM TOTAL: #102 as [#8, #60, #10, #4, #500] = châtîyd (H2623): {UMBRA: #30 as #82 % #41 = #41} 1) \*FAITHFUL\*, \*KIND\*, \*GODLY\*, \*HOLY\* \*ONE\*, \*SAINT\*, \*PIOUS\*; 1a) kind; 1b) pious, godly; 1c) faithful ones (subst);**

<<http://www.grapple369.com/Grumble/grumble.html?idea:{102}>>

Perhaps when he says / writes, we, he means to pontificate, as if he were a pontiff. Except he is not a Taoist Pope.

**THE POPE OF TAOISM:** At the time of the Parliament of Religions in 1893 an essay was received on Taoism which was especially delightful on account of the sincerity in which it was written, but the author was not

known. In the rush of business the name and address of the sender seem[ed] to have been misplaced, and there was the manuscript alone to speak for itself. [<https://opensiuc.lib.siu.edu/cgi/viewcontent.cgi?article=2789&context=ocj>]

And there is one of those speaking.

Speaking of Taoism, the religion that is. Tao Chiao."

**DOLF @ 0457 HOURS ON 4 MARCH 2020:** "The fascinating consideration of the OATH undertaken by the participants within the PRIVY COUNCIL as advisers to the Sovereign which has its origins from at least 1570 as prior to the GREGORIAN CALENDAR REFORMS made of 1582, the emergence of the King James Bible of 1611 by which one might as evidence of any conforming sapience then cognize the HEBREW / GREEK LEXICON {ie. **IPSO FACTO 24x7 = #168 - BINOMIAL STASIS APPARATUS x 13 = #2184**} or significant exploration or trade contact by the BRITISH with the oriental world prior to the OATH.

**IN THE CIRCUMSTANCE OF @321 - PRO DOMO (@146 - LAND GRABBER + @175 - MARRIAGE) CLAIM TO ANY IMPOST WHICH IS RELATIVE TO THE APO / DIDOMI @68 - RIGHT OF THE #390 - SOVEREIGN THERE IS A @296 - DUTY TO PROTECT SUCH AS IS CONVEYED BY THE SOMETHING OF VALUE WHICH IS THE "ADVICE OF OUR PRIVY COUNCIL" (LIBERTÉ {17 SEPTEMBER 1900}: #12 X #41 = #492 - VOLUNTARY FREEWILL)** that is the nature of the OATH:

YOU DO SWEAR BY ALMIGHTY GOD TO BE A TRUE AND FAITHFUL SERVANT UNTO THE QUEEN'S MAJESTY, AS ONE OF HER MAJESTY'S PRIVY COUNCIL.

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

**UMBRA: #1030 % #41 = #5** - Natural Guidance, Function of Emptiness; I-Ching: **H63** - Ferrying Complete, Completion & After, Already Fording; Tetra: **73** - Already Fording, Completion;

**THOTH MEASURE: #5** - Oh thou of Serpent face, who makest thine appearance at Re-Stau; I am not a slayer of men.

**#VIRTUE:** Keeping Small (no. #5) means the minute first signs.

**#TOOLS:** Greatness (no. #45) means battening.

**#POSITION:** As to Accumulation (no. #60), it is the many, but

**#TIME:** As to Keeping Small (no. #5), it is the few.

**#CANON: #115**

## ONTIC\_OBLIGANS\_115@{

@1: Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,

@2: Sup: 50 - **VASTNESS/WASTING: T'ANG (#55)**; Ego: 45 - **GREATNESS: TA (#50)**,

@3: Sup: 29 - **DECISIVENESS: TUAN (#84 - I AM NOT A MAN OF VIOLENCE {%2})**; Ego: 60 - **ACCUMULATION: CHI (#110)**,

@4: Sup: 34 - **KINSHIP: CH'IN (#118)**; Ego: 5 - **KEEPING SMALL: SHAO (#115 - I AM NOT A SLAYER OF MEN {%5})**,

**Male: #118; Feme: #115**

} // #115 <-- **\*DIGNITY\* \*ROYAL\***

YOU WILL NOT KNOW OR UNDERSTAND OF ANY MANNER OF THING TO BE ATTEMPTED, DONE, OR SPOKEN AGAINST HER MAJESTY'S PERSON, HONOUR, CROWN, OR @115 - **\*DIGNITY\* \*ROYAL\***, BUT **\*YOU\* \*WILL\* \*LET\* \*AND\* \*WITHSTAND\* \*THE\* \*SAME\* \*TO\* \*THE\* \*UTTERMOST\* \*OF\* \*YOUR\* \*POWER\***, AND EITHER CAUSE IT TO BE REVEALED TO HER MAJESTY HERSELF, OR TO SUCH OF HER PRIVY COUNCIL AS SHALL ADVERTISE HER MAJESTY OF THE SAME:

**#473 - \*CAUSE\* \*CÉLÈBRE\* \*OF\* \*TREASON\*** as [#300, #8, #100, #5, #10, #50] = tērēō (G5083): {UMBRA: #50 as #1213 % #41 = #24} **1)** to attend to carefully, take care of; **1a)** **\*TO\* \*GUARD\***; **1b)** metaphor: to keep, one in the state in which he is; **1c)** to observe; **1d)** **\*TO\* \*RESERVE\*: \*TO\* \*UNDERGO\* \*SOMETHING\***;

**THE #41 - ONTIC\_OBLIGANS NECESSITY REVERSE TRANSCRIPTASE IDEA @215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34}**

**#325 (PYTHAGOREAN ESOTERIC VALUE FOR #65 - \*SOLDIER\* AND KNIGHTS TEMPLAR INTERNATIONAL AS UNLAWFUL FOREIGN POWER)** as [#5, #50, #70, #200] = heis (G1520): {UMBRA: #12 as #215 % #41 = #10} **1)** **\*ONE\***

**#235** as [#20, #7, #200, #8] = zarach (H2224): {UMBRA: #1 as #215 % #41 = #10} **1)** **\*TO\* \*RISE\*, \*COME\* \*FORTH\*, \*BREAK\* \*OUT\*, \*ARISE\*, \*RISE\* \*UP\*, \*SHINE\***; **1a)** (Qal); **1a1)** to rise; **1a2)** to come out, appear;

**#215 - \*ONE\* \*SUBSTITUTION\*** as [#1, #4, #10, #200] / **#231 - \*JUXTAPOSITION\* \*CONTROL\*** as [#6, #1, #4, #10, #200, #10] = 'addîyr (H117): {UMBRA: #0 as #215 % #41 = #10} **1)** great, majestic; **1a)** of waters of sea; **1b)** of a tree; **1c)** **\*OF\***



**\*KINGS\*, \*NATIONS\*, \*GODS\*;** 2) **\*GREAT\* \*ONE\*, \*MAJESTIC\* \*ONE\*;** 2a) of nobles, chieftains, servants;

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

**UMBRA: #215 % #41 = #10** - Impossible Advice, What can Be Done?; I-Ching: **H30** - Cohesion, Radiance, Clinging to Brightness / Fire, The net; Tetra: **41** - Response;

**THOTH MEASURE: #10** - Oh thou who orderest the flame, who makest thine appearance in Memphis; I am not a robber of food.

**#VIRTUE:** With Defectiveness (no. #10), selfishness and crookedness.

**#TOOLS:** With Vastness (no. #50), fairmindedness and desirelessness.

**#POSITION:** As to Branching Out (no. #9), it is the advance.

**#TIME:** As to Holding Back (no. #17), it is the retreat.

**#CANON: #86**

**ONTIC\_OBLIGANS\_86@{**

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

@2: Sup: 60 - **ACCUMULATION:** CHI (**#70**); Ego: 50 - **VASTNESS / WASTING:** T'ANG (**#60**),

@3: Sup: 69 - **EXHAUSTION:** CH'IUNG (**#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13}**); Ego: 9 - **BRANCHING OUT:** SHU (**#69**),

@4: Sup: 5 - **KEEPING SMALL:** SHAO (**#144**); Ego: 17 - **HOLDING BACK:** JUAN (**#86 - I AM NOT A ROBBER OF FOOD {%10}**),

**Male: #144; Feme: #86**

**} // #86**

**H117@{**

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

@2: Sup: 7 - **ASCENT:** SHANG (**#13**); Ego: 1 - **CENTRE:** CHUNG (**#7**),

@3: Sup: 11 - **DIVERGENCE:** CH'A (**#24**); Ego: 4 - **BARRIER:** HSIEN (**#11**),

@4: Sup: 21 - **RELEASE:** SHIH (**#45 - I AM NOT A DOER OF WRONG {%1}**); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#21**),

@5: Sup: 59 - **MASSING:** CHU (**#104 - I COMMIT NO FRAUD {%7}**); Ego: 38 - **FULLNESS:** SHENG (**#59**),

@6: Sup: 69 - **EXHAUSTION: CH'IUNG (#173 - I AM NOT GIVEN TO UNNATURAL LUST { %27 } )**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#69)**,  
Male: **#173**; Feme: **#69**  
} // #231

**#21 (SECTION IX: #491 - PRINCIPLE OF CONTINUITY: @84 + @86 + @102 + @104 + @115 = PATER) \*SHIH\***

**#20 (SECTION VIII: OBEDIENT, AIDING, ASSISTING UNTO #2184 - GOVERNOR GENERAL) \*CHIN\***

**#71 (WORLDVIEW [#205 / #164] OF QUEEN VICTORIA'S LETTERS PATENT: #71 + #1 + #11 + #21 = @104 / @491 - PRINCIPLE OF CONTINUITY) \*CHIH\***

**#27 - DUTIES (18 TO 22 APRIL) \*SHIH\***

YOU WILL, IN ALL THINGS TO BE MOVED, TREATED, AND DEBATED IN COUNCIL, FAITHFULLY AND TRULY DECLARE YOUR MIND AND OPINION, ACCORDING TO YOUR HEART AND CONSCIENCE; AND WILL @146 + @150 = @296 - **\*KEEP\* \*SECRET\*** ALL MATTERS COMMITTED AND REVEALED UNTO YOU, OR THAT SHALL BE TREATED OF **\*SECRETLY\*** IN COUNCIL.

**#296 as [#1, #90, #200, #5] = nâtsar (H5341): {UMBRA: #21 as #340 % #41 = #12} 1) to guard, watch, watch over, keep; 1a) (Qal); 1a1) to watch, guard, keep; 1a2) \*TO\* \*PRESERVE\*, \*GUARD\* \*FROM\* \*DANGERS\*; 1a3) \*TO\* \*KEEP\*, \*OBSERVE\*, \*GUARD\* \*WITH\* \*FIDELITY\*; 1a4) \*TO\* \*GUARD\*, \*KEEP\* \*SECRET\*; 1a5) to be kept close, be blockaded; 1a6) watchman (participle);**

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

**UMBRA: #340 % #41 = #12** - Numbing Effect of the Conventional, Abstaining from Desire; I-Ching: **H6** - Contention, Conflict, Arguing, Lawsuit; Tetra: **25** - Contention;

**THOTH MEASURE: #12** - Oh thou of the Bright Teeth, who makest thine appearance in the Unseen Land; I am not a transgressor.

**#VIRTUE:** With Youthfulness (no. #12), to have little, but

**#TOOLS:** With Measure (no. #52), to have no lack.

**#POSITION:** With Reach (no. #15), thoughts that comprehend.

**#TIME:** With Exhaustion (no. #69), thoughts that confound.

**#CANON: #148**

**ONTIC\_OBLIGANS\_148@{**

**@1: Sup: 12 - YOUTHFULNESS: T'UNG (#12); Ego: 12 - YOUTHFULNESS: T'UNG (#12),**

**@2: Sup: 64 - SINKING: CH'EN (#76); Ego: 52 - MEASURE: TU (#64),**

**@3: Sup: 79 - DIFFICULTIES: NAN (#155); Ego: 15 - REACH: TA (#79),**

**@4: Sup: 67 - DARKENING: HUI (#222); Ego: 69 - EXHAUSTION: CH'IUNG (#148 - I AM NOT A TRANSGRESSOR {%12}),**

**Male: #222; Feme: #148  
} // #148**

**H5341@{**

**@1: Sup: 1 - CENTRE: CHUNG (#1); Ego: 1 - CENTRE: CHUNG (#1),  
@2: Sup: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#11); Ego: 9  
- BRANCHING OUT: SHU (#10),**

**@3: Sup: 48 - RITUAL: LI (#59); Ego: 38 - FULLNESS: SHENG (#48),**

**@4: Sup: 53 - ETERNITY: YUNG (#112); Ego: 5 - KEEPING SMALL: SHAO (#53),**

**Male: #112; Feme: #53  
} // #296**

"KEEPING-**H5341** MERCY FOR THOUSANDS, FORGIVING INIQUITY AND TRANSGRESSION AND SIN, AND THAT WILL BY NO MEANS CLEAR THE GUILTY; VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN, AND UPON THE CHILDREN'S CHILDREN, UNTO THE THIRD AND TO THE FOURTH GENERATION." [**Exodus 34:7**]

AND IF ANY OF THE SAID TREATIES OR COUNSELS SHALL TOUCH ANY OF THE COUNSELLORS, YOU WILL NOT REVEAL IT UNTO HIM, BUT WILL KEEP THE SAME UNTIL SUCH TIME AS, BY THE CONSENT OF HER MAJESTY, OR OF THE COUNCIL, PUBLICATION SHALL BE MADE THEREOF.

YOU WILL TO YOUR UTMOST BEAR FAITH AND ALLEGIANCE UNTO THE QUEEN'S MAJESTY; AND WILL ASSIST AND DEFEND ALL JURISDICTIONS, PRE-EMINENCES, AND AUTHORITIES, GRANTED TO HER MAJESTY, AND ANNEXED TO THE CROWN BY ACTS OF PARLIAMENT, OR **\*OTHERWISE\*, \*AGAINST\* \*ALL\* \*FOREIGN\* \*PRINCES\*, \*PERSONS\*, \*PRELATES\*, \*STATES\*, \*OR\* \*POTENTATES\*.**

AND GENERALLY IN ALL THINGS YOU WILL DO AS A FAITHFUL AND TRUE SERVANT OUGHT TO DO TO HER MAJESTY. SO HELP YOU GOD."

**DOLF @ 0507 HOURS ON 4 MARCH 2020:** "ON THIS POINT OF **@321 - PRO DOMO (@146 - LAND GRABBER + @175 - MARRIAGE)** CLAIM TO ANY IMPOST WHICH IS RELATIVE TO THE APO / DIDOMI @68 - RIGHT OF THE #390 - SOVEREIGN, VERY RECENTLY WE'VE FELT IT NECESSARY TO MAKE AN OBSERVATION UPON RUSSIA'S FIDELITY TO ANY #27 - DUTY TO @68 - DROIT (RIGHT) WITHIN THEIR PROPOSED CONSTITUTIONAL AMENDMENTS:

We wish you all the best in your being number @1 within your country Mr PUTIN.

However understand that ADOLF HITLER'S TABLE TALK as ideas #215 / #235 seem to convey that within the leap year the ecclesiastical calendar  $\#364 \times 4 + \#371 = \#1827$  days is able to perform a disappearing trick.

That by such remarks as this all Europe is now aware to such facility of Roman governance binomial stasis clamping by the CATEGORY OF UNDERSTANDING **#261 - METHODOLOGY WHICH IS IMPIOUSLY MADE AGAINST THE AUTONOMY.**

And in our view making such an inclusion within a CONSTITUTION is fraught with danger.

**Nous:** #1  
**Time:**  
**Date:** 2020.2.29  
**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**}

Male Idea	#295	Telos	#381	Feme Idea	
Natural Guidance, Function of Emptiness	#5	5	5	#5	Natural Guidance, Function of Emptiness
Contrast of Terms, Self-Culture	#2	7	83	#78	Recognizing Fidelity, Trust in Faith
Recognizing Agreements, Keeping Obligations <b>I AM NOT A ROBBER OF FOOD</b> {%10}	#79	86	160	#77	Natural Guide, Heaven's Reason
Numbing Effect of the Conventional, Abstaining from Desire	#12	98	174	#14	Praising the Mysterious (Metaphysics)
Status, Loathing Shame	#13	111	175	#1	To Guide with Names, Reason's Realisation <b>I AM NOT A TRANSGRESSOR</b> {%22}
Value and Function of Non-Existence	#11	122	254	#79	Recognizing Agreements, Keeping Obligations
Recognizing Fidelity, Trust in Faith <b>I AM NOT A ROBBER OF SACRED PROPERTY</b> {%8}	#78	200	321	#67	Three Treasures

**\*HOMOIOS\* PROTOTYPE**

Consequences for Virtuous Discourse	#38	238	362	#41	Playing with Reversal, Sameness in Difference
Laissez Faire Politics, Simplicity In Habits	#57	295	381	#19	Argument for Ethical Anarchism, Returning to Simplicity

**HETEROS PROTOTYPE**

Guiding the Physical, Emptying the Heart	#21	221	345	#24	Important Distinctions, Trouble from Indulgence
Reversal, Avoiding Activity	#40	261	364	#19	Argument for Ethical Anarchism, Returning to Simplicity

**TORAH PROTOTYPE**

Guiding the Physical, Emptying the Heart	#21	221	345	#24	Important Distinctions, Trouble from Indulgence
Reversal, Avoiding Activity	#40	261	364	#19	Argument for Ethical Anarchism, Returning to Simplicity

<<http://www.grapple369.com/images/Terra%20Nullius%20as%20Eucharist%20->

%20Roman%20Catholic%20Intellectual%20Property%20Theft%2020200229.jpg>

It's a pity your Russian #65 - SOLDIERS, excepting a wife and a house then died for naught during World War 2 and as vain as yourself Mr PUTIN.

"FOR IN THE RESURRECTION THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE, BUT ARE AS THE ANGELS OF GOD IN HEAVEN.

BUT AS TOUCHING THE RESURRECTION OF THE DEAD, HAVE YE NOT READ THAT WHICH WAS SPOKEN UNTO YOU BY GOD, SAYING, I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB? GOD IS NOT THE GOD OF THE DEAD, BUT OF THE LIVING.

AND WHEN THE MULTITUDE HEARD THIS, THEY WERE ASTONISHED AT HIS DOCTRINE." [Matthew 22:30-33]

BUT THEN SOME CULTURES DO MAKE PRIMITIVE ANTHROPOCENTRIC CONCEPTIONS WHICH WE MIGHT OTHERWISE VIEW AS TEMPORAL / SAPIENCE (TIME AND WISDOM) DYNAMIC / DIALECTIC CONCEPTS:

#2184 / 6 = #364 - ENQUIRY: VISHNU

#2184 / 7 = #312 - CONTRADICTION: SHIVA

#2184 / 8 = #273 - SYNCRETIC PROGRESSION: BRAHMA

#2188 = ONTIC (dot --->) CRITERIA #4 - CATEGORICAL IMPERATIVE + #2184 / #123 - JUDICIAL OVERSIGHT BY ONTIC JURISPRUDENCE

GIVEN THE PUPILLA: 3x3 = #123 as CENTRE OF 9x9 THE INTELLECTUS AS GENITIVE VOLUNTĀTIS.

WE ARE TALKING HERE ABOUT THE CONCEPT OF THINKING ABOUT THINKING OR KNOWLEDGE ABOUT KNOWLEDGE WHICH IS \*ALWAYS\* AS AN UTILITY OF AUTONOMY AND AS YOU RIGHTLY SAY OF \*GESTALT\*.

Gestalt psychology or gestaltism is a school of psychology that emerged in Austria and Germany in the early twentieth century based on work by Max Wertheimer, Wolfgang Köhler, and Kurt Koffka. As used in Gestalt psychology, the German word gestalt German: meaning "form" is interpreted as "pattern" or "configuration". Gestalt psychologists emphasized that organisms perceive entire patterns or configurations, not merely individual components.

It is a psychological theory emphasizes that the whole of anything is greater than its parts. That is, the attributes of the whole are not

deducible from analysis of the parts in isolation. The word Gestalt is used in modern German to mean the way a thing has been "placed," or "put together." There is no exact equivalent in English.

And it could be (ie. its not my field of expertise) that any individual transformative 9x9 MATRIX might alternatively provide a relative neurological impetus for stability.

FOR INSTANCE WE HAVE A PROVISIONAL CONCEPT (WHICH NEEDS TO BE RESEARCHED AND DEVELOPED) OF #312 - CONTRADICTION AND FOCUS INVOLVING DIALECTICS OF IMPULSIVITY:

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

**@215 <-- SELF #312 - \*CONTRADICTION\* {#288 - REMEMBRANCE - #73 - CANNOT BE CHANGED = #215}**

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

**@130 <-- DIALECTICS OF IMPULSIVITY: I AM NOT EVIL MINDED {#3} AS MENS REA**

**@175 <-- MARRIAGE OATH (\*SHEBA\*)**

**@185 <-- SUBJECT TO CENSURE AS UNLAWFUL LIQUOR BAN BEING A #312 - CONTRADICTION: I AM NOT BOISTEROUS IN BEHAVIOUR {#25}**

**H3427@{**

**@1: Sup: 57 - GUARDEDNESS: SHOU (#57); Ego: 57 - GUARDEDNESS: SHOU (#57),**

**@2: Sup: 59 - MASSING: CHU (#116); Ego: 2 - FULL CIRCLE: CHOU (#59),**

**@3: Sup: 69 - EXHAUSTION: CH'IUNG (#185 - I AM NOT BOISTEROUS IN BEHAVIOUR {#25}); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#69),**

**Male: #185; Feme: #69**

**} // #312 <-- WITHERED STATE WREATHS AND NEGATION OF #312 - CONTRADICTION TO \*RUSSIAN\* \*NOVICHOK\* \*POISONING\* @ 0558 HOURS ON 14 MARCH 2018**

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

**UMBRA: #312 % #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**

**#312 as [#300, #2, #10] = yâshab (H3427): {UMBRA: #0 as #312 % #41 = #25} 1) \*TO\* \*DWELL\*, \*REMAIN\*, \*SIT\*, \*ABIDE\*;  
**1a)** (Qal); **1a1)** to sit, sit down; **1a2)** to be set; **1a3)** to remain, stay; **1a4)** to dwell, have one's abode; **1b)** (Niphal) to be inhabited; **1c)** (Piel) to set, place; **1d)** (Hiphil); **1d1)** to cause to sit; **1d2)** to cause to abide, set; **1d3)** to cause to dwell; **1d4)** to cause (cities) to be inhabited; **1d5)** to marry (give an dwelling to); **1e)** (Hophal); **1e1)** to be inhabited; **1e2)** to make to dwell;**

**G2919@{**

**@1:** Sup: 20 - **ADVANCE:** CHIN (**#20**); Ego: 20 - **ADVANCE:** CHIN (**#20**),

**@2:** Sup: 39 - **RESIDENCE:** CHU (**#59**); Ego: 19 - **FOLLOWING:** TS'UNG (**#39**),

**@3:** Sup: 49 - **FLIGHT:** T'AO (**#108**); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#49**),

**@4:** Sup: 18 - **WAITING:** HSI (**#126**); Ego: 50 - **VASTNESS / WASTING:** T'ANG (**#99**),

**@5:** Sup: 8 - **OPPOSITION:** KAN (**#134**); Ego: 71 - **STOPPAGE:** CHIH (**#170**),



@6: Sup: 58 - **GATHERING IN: HSI (#192 - I AM NOT SWOLLEN WITH PRIDE {%39})**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#220 - I CURSE NOT A GOD {%38})**,  
Male: #192; Feme: #220  
} // #1030

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

**UMBRA: #980 % #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

**TOTAL: #1030 as [#20, #100, #10, #50, #800, #50] = krínō (G2919): {UMBRA: #23 as #980 % #41 = #37} 1)** to separate, put asunder, to pick out, select, choose; **2)** to approve, esteem, to prefer; **3)** to be of opinion, deem, think, to be of opinion; **4)** to determine, resolve, decree; **5)** to judge; **5a)** to pronounce an opinion concerning right and wrong; **5a1)** to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it; **5b)** to pronounce judgment, to subject to censure; **5b1)** of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others; **5c) \*TO\* \*RULE\*, \*GOVERN\*; 5c1) \*TO\* \*PRESIDE\* \*OVER\* \*WITH\* \*THE\* \*POWER\* \*OF\* \*GIVING\* \*JUDICIAL\* \*DECISIONS\*, \*BECAUSE\* \*IT\* \*WAS\* \*THE\* \*PREROGATIVE\* \*OF\* \*KINGS\* \*AND\* \*RULERS\* \*TO\* \*PASS\* \*JUDGMENT\*; 5d)**

to contend together, of warriors and combatants; **5d1**) to dispute; **5d2**) in a forensic sense; **i**) to go to law, have suit at law;

**.jackNote**@zen: 1, row: 4, col: 9, nous: 22 [DATE: 2020.8.23, TIME: 10:00 hrs, SUPER: #388 / #22 - Point to Reversal?, Humility's Increase; I-Ching: H8 - Closeness, Seeking Unity, Grouping, Holding together, Alliance; Tetra: 34 - KINSHIP (CH'IN), EGO: #442 / #22 - Point to Reversal?, Humility's Increase; I-Ching: H8 - Closeness, Seeking Unity, Grouping, Holding together, Alliance; Tetra: 34 - KINSHIP (CH'IN)]

<<http://www.grapple369.com/Grumble/?zen:1,row:4,col:9,nous:22>>

**DOLF @ 1025 HOURS ON 4 MARCH 2020:** "Before we get into tomorrow's subject of #68 - RIGHT as requisite to #27 - DUTY / #58 - UNITY and the viability of IMMERSIVE INTEROPERABILITY (ie. as the **\*ONLY\*** solution for NORTH KOREA peace and the prosperity for an autonomic essentiality to a sapient economy viability) I will conclude with this one point on RATIOCINATION UTILISING THE FABRIC OF TIME:

<<http://www.grapple369.com/Grumble/?overview&heuristic:time&sapience:vcyan>>

The GRAPPLE for this instance of TIME is given as [**#58, #44, #78, #42, #76, #62, #74, #73, #24**] which may then be resolved against FIVE **\*ONTIC\*** necessity proscriptions:

[**#58**, {@1: Sup: 58 - **GATHERING IN**: HSI (**#58**); Ego: 58 - **GATHERING IN**: HSI (**#58**)}  
**#44**, {@2: Sup: 21 - **RELEASE**: SHIH (**#79**); Ego: 44 - **STOVE**: TSAO (**#102 - I AM NOT RAPACIOUS** {%4})}  
**#78**, {@3: Sup: 18 - **WAITING**: HSI (**#97**); Ego: 78 - **ON THE VERGE**: CHIANG (**#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {%19})}  
**#42**, {@4: Sup: 60 - **ACCUMULATION**: CHI (**#157 - I AM NOT ONE OF PRATING TONGUE** {%17} / **I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY** {%41}); Ego: 42 - **GOING TO MEET**: YING (**#222**)  
**#76**, {@5: Sup: 55 - **DIMINISHMENT**: CHIEN (**#212**); Ego: 76 - **AGGRAVATION**: CHU (**#298**)  
**#62**, {@6: Sup: 36 - **STRENGTH**: CH'IANG (**#248**); Ego: 62 - **DOUBT**: YI (**#360**)  
**#74**, {@7: Sup: 29 - **DECISIVENESS**: TUAN (**#277**); Ego: 74 - **CLOSURE**: CHIH (**#434**)  
**#73**, {@8: Sup: 21 - **RELEASE**: SHIH (**#298**); Ego: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (**#507**)}

#24] {@9: Sup: 45 - **GREATNESS**: TA (#343); Ego: 24 - **JOY**: LE (#531)}

**MALE: @157 = #157**

**FEME: @102 + @180 = #282 as [#2, #10, #70, #200] = bíos (G979): {UMBRA: #48 as #282 % #41 = #36} 1) life; 1a) life extensively; 1a1) the period or course of life; 1b) that by which life is sustained, resources, wealth, goods;**

**G979@{**

**@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: 1 - CENTRE: CHUNG (#15); Ego: 70 - SEVERANCE: KE (#82),**

**@4: Sup: 39 - RESIDENCE: CHU (#54); Ego: 38 - FULLNESS: SHENG (#120),**

**Male: #54; Feme: #120**

**} // #282**

**ONTIC CHECKSUM TOTAL: #439 as [#40, #300, #80, #9, #10] = mishpât (H4941): {UMBRA: #0 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;**

<<http://www.grapple369.com/Grumble/grumble.html?idea:{157}&idea:{102}&idea:{180}&idea:{282}&idea:{439}>>

THUSLY WITH THE #164 - PRINCIPLE OF MATERIALITY BEING A #2184 - GROUNDING OF RATIOCINATION UTILISING THE FABRIC OF TIME AND THE #205 - PRINCIPLE OF PERSISTENT SUBSTANCE {ie. #VIRTUE: Contention (no. #25) means the \*SHIH\* are impartial}

#27 - DUTIES (**SHIH**): @157

#61 - EMBELLISHMENT (**SHIH**): @102

#63 - WATCH (**SHIH**): @180

#75 - FAILURE (TORAH #72 ELEMENT OVERLAY) (**SHIH**): @282

#21 - RELEASE (**SHIH**): @439

We have a #430 - LAWFUL (NOMOS) independent framework for CONSCIOUSNESS INSTANTIATION within TEMPORALITY."

**DOLF @ 1758 HOURS ON 4 MARCH 2020:** "Our commentary (which we generally make spontaneously upon the day) is going to be later than usual tomorrow since we have an appointment that we must first attend to ...

But suffice to say that we will just note the unusual GRAPPLE for this instance of TIME which was given as [#58, #44, #78, #42, #76, #62, #74, #73, #24] conveys a vitality which resolves a contingent need possibility of a contextual pairing with the FIVE impartial \*SHIH\* to those expansive \*ONTIC\* necessity proscriptions.

And that is the ENGENDERING NATURE (DO NOT COVET) dialectic element within the INTELLECTUS AS GENITIVE VOLUNTĀTIS being a premise made upon the #237 - **USE OF FORCE** relating to DECISIVENESS as the #277 - **RIGHT TO PLACE A TEST** with an IMPLICIT dual criteria of the ONTIC necessity associated to #434 - **TO COME UPON, FALL OR LIGHT UPON, \*ATTACK\* (\*ENEMY\*)**:

#74, {@7: Sup: 29 - **DECISIVENESS**: TUAN (#277: **RIGHT TO PLACE A TEST**); Ego: 74 - **CLOSURE**: CHIH (#434: **TO COME UPON, FALL OR LIGHT UPON, \*ATTACK\* (\*ENEMY\*)**)}

Thusly we might also consider NATURE AMENDED IN ITS NATURE (AVOID HETERONOMY AGAINST AUTONOMY / DO NOT COMMIT ADULTERY) similarly in terms of any #473 - **\*PLAN\*, \*DEVICE\*, \*WICKEDNESS\*, \*EVIL\* \*PLAN\*, \*MISCHIEVOUS\* \*PURPOSE\*** which might have a negative impost upon the AUTONOMY:

#473 as [#6, #7, #40, #400, #500] = zimmâh (H2154): {UMBRA: #12 as #52 % #41 = #11} 1) **\*PLAN\*, \*DEVICE\*, \*WICKEDNESS\*, \*EVIL\* \*PLAN\*, \*MISCHIEVOUS\* \*PURPOSE\***; 1a) plan, purpose; 1b) **\*EVIL\* \*DEVICE\*, wickedness**; 1c) **\*NOT\* \*CHASTE\*, \*INCEST\*, \*LICENTIOUSNESS\*, \*ADULTERY\*, \*IDOLATRY\*, \*HARLOTRY\***;

However we'll need to clarify such as a consideration as to the philosophical 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 whilst they can be both accommodated within the SEPTET INTELLECTUS AS GENITIVE VOLUNTĀTIS that there is with such formulations of knowledge, no end of idealism or argument and which

may lead to disastrous consequences with the world being turned upside down.

THUS PROVISIONALLY THE @2 - **SYNTHESIS (DISCRIMINATING NORM)** OF THE COURSE OR WHEEL (Greek: #1190 - \*TROCHOS\*) OF NATURE (Greek: #473 - \*GENESIS\*) / @3 - **ANTI-THESIS (OBLIGATING NORM)** PAIRING MIGHT BE CONSIDERED (AS SUBJECT TO PEER REVIEW AND TESTING) AS TO BE:

#29 - DECISIVENESS (**TUAN**) / #13 - INCREASE (**TSENG**)  
#74 - CLOSURE (\***CHIH**\*) / #21 - RELEASE (\***SHIH**\*)<-- PRINCIPLE OF AUTONOMOUS LIABILITY

BEING SIMILARLY A CONCERN WITH #27 - **DUTIES (18 TO 22 APRIL) \*SHIH\* COMPLIANCE WITH THE #71 (WORLDVIEW [#205 / #164] OF QUEEN VICTORIA'S LETTERS PATENT: #71 + #1 + #11 + #21 = @104 / @491 - PRINCIPLE OF CONTINUITY) \*CHIH\***"

**MANY (WERE@MANY.WORLDS) @ 0011 HOURS ON 5 MARCH 2020:**  
"Many of us will await the commentary made by the many of you who are plural.

The rest of us who are as well many frogs and worms in a box in a can which are like about half a rush.

Babushka appears to be another name that names and which reminds us of the DDJ, 1.

While DDJ 1.1.a. says: dao ke dao and 1.1.b. in a can has: fei chang dao; 1.2.a. goes on to name how names, ming, are names or a ming/name is able to be one.

Ke is said to mean, is able to so: ming ke ming can mean, names are able to be names, like Matryoshka or Babushka. <[https://en.wikipedia.org/wiki/Matryoshka\\_doll](https://en.wikipedia.org/wiki/Matryoshka_doll)>

What the two words mean is an unknown to us at this time, as are many of your, plural, words seeing as your, plural, lexicon and vocabulary do contain plenty of unknowns as wells as well."

**SOMEONE (WAS@MANY.WORLDS) @ 0021 HOURS ON 5 MARCH 2020:** "The former appears to mean mother and the latter more of a grand mother.

The name matryoshka, literally "little matron", is a diminutive form of Russian female first name "Matryona" or "Matryosha".

Matryoshka dolls are often referred to as babushka dolls, babushka meaning "grandmother" or "old woman".

Not every lady is necessarily a physical mother and yet many of them could be named, Matryona or Matryosha.

A name that names is well able to name.

Yet whether that name is a Chang Ming, or if there even is an odd Chang Ming, could be a question for a Taoist to ask.

If a Tao is not, by definition, Chang Tao, when put into words or walked if the word, Tao, means to speak or spoken or trod or trodden, as a map making or a path taking, then to say a name is or is not one may."

**MITES (BE@MANY.WORLDS) @ 0223 HOURS ON 5 MARCH 2020:**

"Of the people-species among all so-called species who happen to be on the surface of a pale blue dot world most may be viewed as involved to a point.

Their points of being, being conscious as it were such as they are have their points naturally. Being involved beings they may go and do as they please until they find they are constrained by rules, rites, regulations or laws deemed fit to govern their autonomy.

More than a few like to wish to change or keep said rules, rites, regulations and what knots."

**.jackNote**@zen: 4, row: 3, col: 3, nous: 8 [DATE: 2020.6.14, TIME: 05:35 hrs, SUPER: #315 / #24 - Important Distinctions, Trouble from Indulgence; I-Ching: H5 - Waiting, Delay, Attending, Waiting, Moistened, Arriving; Tetra: 18 - WAITING (HSI), EGO: #311 / #8 - Worth of Water, Easy By Nature; I-Ching: H48 - The Well, Welling; Tetra: 40 - LAW/ MODEL (FA)]

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

**DOLF @ 0543 HOURS ON 5 MARCH 2020:** "IT IS THE PULSE OF CONSCIOUSNESS LONGING TO COME FORTH: **"\*TO\* \*WHOM\* \*WILL\* \*YOU\* \*COMPARE\* \*ME\***, OR WHO IS MY EQUAL?" ASKS THE **#102 - \*HOLY\* \*ONE\***.

**YOUTUBE:** "I. AM. TALKING! - Doctor Who (BBC)"

<<https://www.youtube.com/watch?v=5ecycHAZtaM>>

LIFT UP YOUR EYES ON HIGH: WHO CREATED ALL THESE? HE LEADS FORTH THE STARRY HOST BY NUMBER; HE CALLS EACH ONE BY NAME..." [Isaiah 40:25]

INSTANTIATE GRAPPLE [#276 / #336]@[#1, #79, #21, #53, #30, #62, #28, #3, #59] PROTOTYPE AS CONSCIOUSNESS WITHIN TEMPORALITY:

[#1, {@1: Sup: 1 - **CENTRE**: CHUNG (#1); Ego: 1 - **CENTRE**: CHUNG (#1)}  
#79, {@2: Sup: 80 - **LABOURING**: CH'IN (#81); Ego: 79 - **DIFFICULTIES**: NAN (#80)}  
#21, {@3: Sup: 20 - **ADVANCE**: CHIN (#101); Ego: 21 - **RELEASE**: SHIH (#101)}  
#53, {@4: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#174); Ego: 53 - **ETERNITY**: YUNG (#154)}  
#30, {@5: Sup: 22 - **RESISTANCE**: KE (#196 - **I AM NOT ONE OF LOUD VOICE** {%37}); Ego: 30 - **BOLD RESOLUTION**: YI (#184 - **I PUT NO CHECK UPON THE WATER IN ITS FLOW** {%36})}  
#62, {@6: Sup: 3 - **MIRE**: HSIEN (#199); Ego: 62 - **DOUBT**: YI (#246)}  
#28, {@7: Sup: 31 - **PACKING**: CHUANG (#230); Ego: 28 - **CHANGE**: KENG (#274)}  
#3, {@8: Sup: 34 - **KINSHIP**: CH'IN (#264); Ego: 3 - **MIRE**: HSIEN (#277)}  
#59] {@9: Sup: 12 - **YOUTHFULNESS**: T'UNG (#276); Ego: 59 - **MASSING**: CHU (#336)}

**MALE: @196 = #196**

**FEME: @184 = #184**

<[\*\*ONTIC CHECKSUM TOTAL: #380 as \[#40, #300, #30, #10\] = mâshal \(H4911\): {UMBRA: #0 as #370 % #41 = #1} 1\) to represent, liken, be like; 1a\) \(Niphal\) to liken, be like, be similar; 1b\) \(Hiphil\) \\*TO\\* \\*COMPARE\\*; 1c\) \(Hithpael\) to become like; 2\) \\*TO\\* \\*SPEAK\\* \\*IN\\* \\*A\\* \\*PROVERB\\*, \\*USE\\* \\*A\\* \\*PROVERB\\*, \\*SPEAK\\* \\*IN\\* \\*PARABLES\\*, \\*SPEAK\\* \\*IN\\* \\*SENTENCES\\* \\*OF\\* \\*POETRY\\*; 2a\) \(Qal\) to use a proverb, speak a parable or proverb; 2b\) \(Piel\) to make a parable; 2b1\) maker of parables \(participle\);\*\*](http://www.grapple369.com/Grumble/?idea:{196}&idea:{184}&idea:{380}></a></p></div><div data-bbox=)

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

**UMBRA: #370 % #41 = #1** - To Guide with Names, Reason's Realisation; I-Ching: **H58** - Joy, Open, Lake; Tetra: **24** - Joy;

**THOTH MEASURE: #1** - Oh thou of long strides, who makest thine appearance in Annu; I am not a doer of wrong.

**#VIRTUE:** If it is Center (no. #1), then yang begins.

**#TOOLS:** With Center (no. #1), it begins.

**#POSITION:** If it is Response (no. #41), then yin is born.

**#TIME:** With Full Circle (no. #2), it wheels back.

**#CANON: #45**

**ONTIC\_OBLIGANS\_45@{**

**@1:** Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,

**@2:** Sup: 2 - **FULL CIRCLE: CHOU (#3)**; Ego: 1 - **CENTRE: CHUNG (#2)**,

**@3:** Sup: 43 - **ENCOUNTERS: YU (#46)**; Ego: 41 - **RESPONSE: YING (#43)**,

**@4:** Sup: 45 - **GREATNESS: TA (#91)**; Ego: 2 - **FULL CIRCLE: CHOU (#45 - I AM NOT A DOER OF WRONG {%1})**,

**Male: #91; Feme: #45**

**} // #45**

**H4911@{**

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

**@2:** Sup: 16 - **CONTACT: CHIAO (#56)**; Ego: 57 - **GUARDEDNESS: SHOU (#97)**,

**@3:** Sup: 46 - **ENLARGEMENT: K'UO (#102 - I AM NOT RAPACIOUS {%4})**; Ego: 30 - **BOLD RESOLUTION: YI (#127)**,

**@4:** Sup: 56 - **CLOSED MOUTH: CHIN (#158 - I AM NOT HOT OF SPEECH {%23})**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#137)**,

**Male: #158; Feme: #137**

**} // #380**

"WHEREFORE THEY THAT SPEAK IN PROVERBS-**H4911** SAY, COME INTO HESHBON {**INVENTION; INDUSTRY**}, LET THE CITY OF SIHON {**ROOTING OUT; CONCLUSION**} BE BUILT AND PREPARED:" [Numbers 21:27]"



**ONE (WAS@MANY.WORLDS) @ 0809 HOURS ON 5 MARCH 2020:**

"[That] kind-of explains [that other] poster who keeps on keeping on about Stonehenge a bit."

**MITE (WAS@MANY.WORLDS) @ 0932 HOURS ON 5 MARCH 2020:**

"Looking at the above ... looks a lot like looking at dolf's divination machine oracle thing and reminds me of being in a different state of mind, beyond a nation-state, and beyond a normal down-to-earth one too or three if not four and/or more states all at once upon a time."

**AYE (WAS@MANY.WORLDS) @ 0951 HOURS ON 5 MARCH 2020:**

"It's possible to get to a point, a point far above, below, within and all around going round for a spell to find how figure-ground reversals are and then see everything as being an ink-blot thing like a butter cube flying high.

Lotsa folks then try and weave their view, their world being such as it is as they are bound by their frames of time to imagine.

Many try and science Ways which work for them without admitting it's a pseudo-science at best and a meta-physics as a well of being frogs in a box are happy.

Tao Chia is a path unfolding without consulting an oracle machine, imo. To divine would be wei, yu-wei, intentional, having a mind, xin, instead of using a form of Taoism's wu-wei and wu-xin.

Tao Chia, given: the Chuang-tzu, speaks of sitting and forgetting, of heart-mind fasting. It tends to disdain killing a turtle for a shell to use to divine what is fortunate or bad."

**SOMEONE (WAS@MANY.WORLDS) @ 1039 HOURS ON 5 MARCH**

**2020:** "What's good about off-topic posts such as dolf's, David's and others can be to point me to what is thought to be on-topic and sew it goes.

And it goes where a third person impersonal pronoun takes one to know when two speak three are."

**DOLF @ 1247 HOURS ON 5 MARCH 2020:** "ONCE AGAIN CONSIDER THAT IF #492 - VOLUNTARY FREE WILL {@1 - SELF ENTITLEMENT + @491 - PRINCIPLE OF CONTINUITY}

THEN A TRINOMIAL NOTION OF NUMBER APPLIES

+0, **27 - \*DUTIES\***, **54 - \*UNITY\***

+0, 9, 18  
+0, 3, 6  
+1, 2, 3  
=====

**@1 + @41 + @81 + @369 AS WORLDVIEW [#205 / #164] OF  
QUEEN VICTORIA'S LETTERS PATENT: #71 + #1 + #11 + #21 =  
@104 / @491 - PRINCIPLE OF CONTINUITY) \*CHIH\***

= #492 - **VOLUNTARY FREE WILL**

THUSLY:

#71 #1 #11  
#61 #81 #21  
#51 #41 #31 = #369 IS A COSMOLOGICAL VIEW

WHEREBY THE **#81 - SOVEREIGN JUXTAPOSITION PRINCIPLE** IS ASSOCIATED TO THE APRIORITY OF THE {**#13 / #21 - SOVEREIGN'S APO (G575) RIGHT AS THE RESERVE (APODIDOMI: G591) ENTITLEMENT AUTHORITY OF SECTION IX / #37**} FROM WHENCE THE #30 - BOLD RESOLUTION (YI) AS **MEMETIC ONTIC JURISPRUDENT @68 - DROIT DEPLOYMENT [#344 / #408: MAIL BOX SLAUGHTERED BEEF ON 15 NOVEMBER]@[#68, #67, #66, #47, #20, #21, #22, #49, #48] PROTOTYPE** WHICH IS DERIVED AS A SPIRAL FROM #1 TO #81 AS CENTRE OF THE 9x9 MATRIX:

[#68, {@1: Sup: 68 - **DIMMING**: MENG (**#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}**); Ego: 68 - **DIMMING**: MENG (**#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}**)}]  
#67, {@2: Sup: 54 - **UNITY**: K'UN (**#122**); Ego: 67 - **DARKENING**: HUI (**#135**)}  
#66, {@3: Sup: 39 - **RESIDENCE**: CHU (**#161 - I AM NOT A TELLER OF LIES {%9}**); Ego: 66 - **DEPARTURE**: CH'U (**#201**)}  
#47, {@4: Sup: 5 - **KEEPING SMALL**: SHAO (**#166 - I AM NOT SLUGGISH {%11}**); Ego: 47 - **PATTERN**: WEN (**#248**)}  
#20, {@5: Sup: 25 - **CONTENTION**: CHENG (**#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32}**); Ego: 20 - **ADVANCE**: CHIN (**#268**)}  
#21, {@6: Sup: 46 - **ENLARGEMENT**: K'UO (**#237: \*USE\* \*OF\* \*FORCE\***); Ego: 21 - **RELEASE**: SHIH (**#289**)}  
#22, {@7: Sup: 68 - **DIMMING**: MENG (**#305**); Ego: 22 - **RESISTANCE**: KE (**#311: THE BIRTHDATE OF A THOROUGHBRED IN THE NORTHERN HEMISPHERE IS 1 JANUARY {NOUS: #48 as**

**#329 / #329} BUT IN THE SOUTHERN HEMISPHERE IS 1 AUGUST**  
**{NOUS: #56 as #334 - \*MENS\* \*REA\* / #311})}**

**#49, {@8: Sup: 36 - STRENGTH: CH'IANC (#341); Ego: 49 - FLIGHT:**  
**T'AO (#360)}**

**#48] {@9: Sup: 3 - MIRED: HSIEN (#344); Ego: 48 - RITUAL: LI**  
**(#408)}**

**MALE: @68 + @161 + @166 + @191 = #586 as [#30, #200, #1,**  
**#300, #50, #5] = ri'shôn (H7223): {UMBRA: #38 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;**

**#586 as [#5, #100, #3, #1, #7, #70, #400] = ergázomai (G2038):**  
**{UMBRA: #62 as #237 % #41 = #32} 1) to work, labour, do work;**  
**2) to trade, to make gains by trading, 'do business'; 3) to do, work out;**  
**3a) exercise, perform, commit; 3b) to cause to exist, produce; 4) to**  
**work for, earn by working, to acquire;**

**#586 as [#6, #30, #300, #40, #200, #10] = shâmar (H8104):**  
**{UMBRA: #45 as #540 % #41 = #7} 1) to keep, guard, observe,**  
**give heed; 1a) (Qal); 1a1) to keep, have charge of; 1a2) to keep,**  
**guard, keep watch and ward, protect, save life; i) watch, watchman**  
**(participle); 1a3) to watch for, wait for; 1a4) to watch, observe; 1a5) to**  
**keep, retain, treasure up (in memory); 1a6) \*TO\* \*KEEP\* (\*WITHIN\***  
**\*BOUNDS\*), \*RESTRAIN\*; 1a7) to observe, celebrate, keep (sabbath**  
**or covenant or commands), perform (vow); 1a8) to keep, preserve,**  
**protect; 1a9) to keep, reserve; 1b) (Niphal); 1b1) to be on one's guard,**  
**take heed, take care, beware; 1b2) to keep oneself, refrain, abstain;**  
**1b3) to be kept, be guarded; 1c) (Piel) to keep, pay heed; 1d)**  
**(Hithpael) to keep oneself from;**

**FEME: @68 = #68**

**ONTIC CHECKSUM TOTAL: #654 as [#200, #4, #10, #400, #600]**  
**= rādâh (H7287): {UMBRA: #8 as #209 % #41 = #4} 1) to rule,**  
**have dominion, dominate, tread down; 1a) (Qal) to have dominion, rule,**  
**subjugate; 1b) (Hiphil) to cause to dominate; 2) to scrape out; 2a) (Qal)**  
**to scrape, scrape out;**

**<<http://www.grapple369.com/Grumble/?idea:{586,654}>>**

That the position of the **SPIRAL SELECTOR@{ NATURE: (EGO) }**  
within the **PROBLEM MATRIX ARRAY** is then determined {

vOrange {**#68 - DIMMING (MENG)**}: #41

vBlue {#67 - DARKENING (HUI)}: #57  
 vYellow {#66 - DEPARTURE (CH'U)}: #1  
 vCyan {#47 - PATTERN (WEN)}: #9  
 vPurple {#20 - ADVANCE (\*CHIN\*)}: #10  
 vBronze {#21 - AUTONOMOUS (LIABILITY PRINCIPLE) / RELEASE (\*SHIH\*)}: #27  
 vCoral {#22 - RESISTANCE (KE)}: #45  
 vRed {#49 - FLIGHT (T'AO)}: #46  
 vGreen {#48 - RITUAL (LI)}: #51

} by starting the population from TOP / LEFT: #30 - BOLD RESOLUTION (YI) to TOP / RIGHT: #28 - CHANGE (KENG) to BOTTOM / RIGHT: #19 - FOLLOWING (TS'UNG) to BOTTOM / LEFT: #21 - AUTONOMOUS (LIABILITY PRINCIPLE) / RELEASE (\*SHIH\*) to 2nd ROW TOP / LEFT: #39 - RESIDENCE (CHU) as a continuous SPIRAL until the #81 - FOSTERING (YANG) is reached.

# SPIRAL SELECTOR@{ PROBLEM MATRIX }

GNOSIS@{ZEN: 3, ROW: 7, COL: 3, NOUS: 59}: ?

@1	Super	Ego	Sun	Mon	Tue	Wed	Thu	Fri	Sat	@2
#68	1	2	3	4	5	6	7	8	9	#1
#67	32	33	34	35	36	37	38	39	10	#2
#66	31	56	57	58	59	60	61	40	11	#3
#47	30	55	72	73	74	75	62	41	12	#4
#20	29	54	71	80	81	76	63	42	13	#5
#21	28	53	70	79	78	77	64	43	14	#6
#22	27	52	69	68	67	66	65	44	15	#7
#49	26	51	50	49	48	47	46	45	16	#8
#48	25	24	23	22	21	20	19	18	17	#9
@4	vCo	vCy	vBr	vPu	vRe	vBl	vOr	vGr	vYel	@3

We have already developed a GRUMBLE prototype for this DEPLOYMENT PROTOTYPE as a feature of the SPIRAL SELECTOR@{ NATURE: (EGO) } within the PROBLEM MATRIX ARRAY."

**#408 - MAIL BOX SLAUGHTERED BEEF ON 15 NOVEMBER** as [#80, #1, #30, #10, #3, #3, #5, #50, #5, #200, #10, #1, #10] = palingenesía (G3824): {UMBRA: #0 as #398 % #41 = #29} 1) new birth, reproduction, renewal, recreation, regeneration; 1a) hence renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better. The word often used to denote the restoration of a thing to its pristine state, its renovation, as a renewal or

restoration of life after death; **1b**) the renovation of the earth after the deluge; **1c**) the renewal of the world to take place after its destruction by fire, as the Stoics taught; **1d**) the signal and glorious change of all things (in heaven and earth) for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which Christians expected in connection with the visible return of Jesus from heaven.; **1e**) other uses; **1e1**) of Cicero's restoration to rank and fortune on his recall from exile; **1e2**) of the restoration of the Jewish nation after exile; **1e3**) of the recovery of knowledge by recollection;

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

**UMBRA: #398 % #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**

### **G3824@{**

**@1:** Sup: 80 - **LABOURING:** CH'IN (**#80**); Ego: 80 - **LABOURING:** CH'IN (**#80**),  
**@2:** Sup: 81 - **FOSTERING:** YANG (**#161 - I AM NOT A TELLER OF LIES { %9 }**); Ego: 1 - **CENTRE:** CHUNG (**#81**),

@3: Sup: 30 - **BOLD RESOLUTION: YI (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS { %32 } );** Ego: 30 - **BOLD RESOLUTION: YI (#111),**  
 @4: Sup: 40 - **LAW/MODEL: FA (#231);** Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#121),**  
 @5: Sup: 43 - **ENCOUNTERS: YU (#274);** Ego: 3 - **MIREN: HSIEN (#124),**  
 @6: Sup: 46 - **ENLARGEMENT: K'UO (#320);** Ego: 3 - **MIREN: HSIEN (#127),**  
 @7: Sup: 51 - **CONSTANCY: CH'ANG (#371);** Ego: 5 - **KEEPING SMALL: SHAO (#132),**  
 @8: Sup: 20 - **ADVANCE: CHIN (#391);** Ego: 50 - **VASTNESS / WASTING: T'ANG (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN { %6 } ),**  
 @9: Sup: 25 - **CONTENTION: CHENG (#416);** Ego: 5 - **KEEPING SMALL: SHAO (#187),**  
 @10: Sup: 63 - **WATCH: SHIH (#479);** Ego: 38 - **FULLNESS: SHENG (#225),**  
 @11: Sup: 73 - **ALREADY FORDING, COMPLETION: CH'ENG (#552);** Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#235: "IF YOU WISH TO WAGE WAR SUCCESSFULLY" as HITLER's TABLE TALK IDEA),**  
 @12: Sup: 74 - **CLOSURE: CHIH (#626);** Ego: 1 - **CENTRE: CHUNG (#236),**  
 @13: Sup: 3 - **MIREN: HSIEN (#629);** Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#246),**  
**Male: #629; Feme: #246 <-- 6 x #41 = #246 - NORMA OBLIGANS / BEAR NO FALSE WITNESS: PRINCIPLE OF CONTRADICTION { #312 as BINOMIAL @1 - RETAINED, @5 - CENTRE AS EMANATION } STASIS NOMENCLATURE @3 - ANTI-THESIS / #260 { @8 - TRANSFORMING NATURE: #111 - NATURE SURMOUNTS NATURE }**  
**} // #408**

**ONTIC CHECKSUM: @161 + @191 + @182 = #534 as [ #6, #400, #90, #30, #8 ] / #139 - CHINA = #60 - CHI (ACCUMULATION) + #79 - NAN (DIFFICULTIES) as [ #6, #5, #90, #30, #8 ] / [ #6, #90, #30, #8, #5 ] = tsâlach (H6743): { UMBRA: #28 as #128 % #41 = #5 } 1) (Qal) to rush; 2) to advance, prosper, make progress, succeed, be profitable; 2a) (Qal) to prosper; 2b) (Hiphil); 2b1) to make prosperous, bring to successful issue, cause to prosper; 2b2) to show or experience prosperity, prosper;**

**"AND JESUS SAID UNTO THEM, VERILY I SAY UNTO YOU, THAT YE WHICH HAVE FOLLOWED ME, IN THE REGENERATION-G3824 WHEN THE SON OF MAN SHALL SIT IN THE THRONE OF HIS GLORY, YE ALSO SHALL SIT**

UPON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL." [Matthew 19:28]

Because the ONTIC premise to #473 has APRIORITY by a derived ONTIC CHECKSUM, the intention in my informal view is to guard against the unlawfulness (**\*CASUS\* \*DATAE\* \*LEGIS\***) as the #27 - DUTY to **#473 - \*CONTEND\* \*AGAINST\* \*A\* \*CAUSE\* \*CÉLÈBRE\* \*OF\* \*TREASON\*** as [#300, #8, #100, #5, #10, #50] = tēréō (G5083): {UMBRA: #50 as #1213 % #41 = #24} 1) to attend to carefully, take care of; 1a) **\*TO\* \*GUARD\***; 1b) metaphor: to keep, one in the state in which he is; 1c) to observe; 1d) **\*TO\* \*RESERVE\*: \*TO\* \*UNDERGO\* \*SOMETHING\***;

**ONTIC CHECKSUM: @150 - I INDULGE NOT IN ANGER (APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA) / DIDOMI: G1325 (@104 - PRESENTS) / APODIDOMI: G591 (@181 - RESERVE))**

**@146 - I AM NOT A LAND-GRABBER += #296 as [#1, #90, #200, #5] = nâtsar (H5341): {UMBRA: #21 as #340 % #41 = #12} 1)** to guard, watch, watch over, keep; 1a) (Qal); 1a1) to watch, guard, keep; 1a2) **\*TO\* \*PRESERVE\*, \*GUARD\* \*FROM\* \*DANGERS\***; 1a3) **\*TO\* \*KEEP\*, \*OBSERVE\*, \*GUARD\* \*WITH\* \*FIDELITY\***; 1a4) **\*TO\* \*GUARD\*, \*KEEP\* \*SECRET\***; 1a5) to be kept close, be blockaded; 1a6) watchman (participle);

**@177 - I AM NOT GIVEN TO CURSING BY BINOMIAL CLAMPING (PROTOTYPE #ONE: #78 + #99) as the PRINCIPLE OF COHESION FOR #65 - SOLDIER and ANZAC 2018 CENTENNIAL #288 - MEMORIAL**

**= #473 AS #27 - DUTIES PERTAINING TO ONTIC EPISTEMOLOGICAL A PRIORITY OF POIEO: G4160 (@175 - CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900) UPON #175 - MARRIAGE AND #491 - PATER FAMILIAS RELATING TO \*CASUS\* \*DATAE\* \*LEGIS\* BEING A #364 - QUESTION OF #430 - LAW RELATING TO A TOTALITARIAN #261 - CLAMPING METHODOLOGY IMPIOUSLY MADE AGAINST THE AUTONOMY"**

**DOLF @ 1519 HOURS ON 5 MARCH 2020:** "Having broadly defined a utilitarian, humanist or ontological pacifist perspective of #71 - WORLDVIEW relative to #68 - RIGHT / #27 - DUTY we can reasonably conclude that the #231 - YOUTH UNREST in HONG KONG does not conform to the **MEMETIC ONTIC JURISPRUDENT @68 - DROIT DEPLOYMENT [#344 / #408 - \*REGENERATION\*]@[#68, #67,**

**#66, #47, #20, #21, #22, #49, #48] PROTOTYPE** and is therefore unlawful.

<<http://www.grapple369.com/Grumble/?idea:{344,408}>>

And we make one further informal observation upon the YANG HSUAN ONTIC EPISTEMOLOGICAL premise as comprising #42 distinct aggregations in each possessing a utilitarian attribution of justice:

"JUSTICE, IN ITS BROADEST CONTEXT, INCLUDES BOTH THE ATTAINMENT OF THAT WHICH IS JUST AND THE PHILOSOPHICAL DISCUSSION OF THAT WHICH IS JUST. THE CONCEPT OF JUSTICE IS BASED ON NUMEROUS FIELDS, AND MANY DIFFERING VIEWPOINTS AND PERSPECTIVES INCLUDING THE CONCEPTS OF MORAL CORRECTNESS BASED ON ETHICS, RATIONALITY, LAW, RELIGION, EQUITY AND FAIRNESS. OFTEN, THE GENERAL DISCUSSION OF JUSTICE IS DIVIDED INTO THE REALM OF SOCIAL JUSTICE AS FOUND IN PHILOSOPHY, THEOLOGY AND RELIGION, AND, PROCEDURAL JUSTICE AS FOUND IN THE STUDY AND APPLICATION OF THE LAW.." [<https://en.wikipedia.org/wiki/Justice#Utilitarianism>>]

In that such 42 distinct aggregations as historical precedent includes the conceptions of THOTH MEASURES which conforms to the territorial divisions of ancient Egypt as nome from Ancient Greek: νομός, nomós, "district". Such as for example:

#4 - Oh Eater of the Shadow, who makest thine appearance at Elephantine; I am not rapacious.

Where each nome was ruled by a nomarch (Ancient Egyptian: heri-tep a'a). The number of nomes changed through the various periods of the history of ancient Egypt but from my recollection was properly established upon 42 precincts.

[ה , {**@1**: Sup: 5 - **KEEPING SMALL**: SHAO (**#5**); Ego: 5 - **KEEPING SMALL**: SHAO (**#5**)}

ך , {**@2**: Sup: 43 - **ENCOUNTERS**: YU (**#48**); Ego: 38 - **FULLNESS**: SHENG (**#43**)}

ו , {**@3**: Sup: 49 - **FLIGHT**: T'AO (**#97**); Ego: 6 - **CONTRARIETY**: LI (**#49**)}

ת [ **@4**: Sup: 44 - **STOVE**: TSAO (**#141**); Ego: 76 - **AGGRAVATION**: CHU (**#125**)}

The Hebrew word for the first five books of the Hebrew Bible, Torah (which means "teaching" or "law" and was translated into Greek as "nomos" or "Law") refers to the same five books termed in English



"Pentateuch" (from Latinised Greek "five books," implying the five books of Moses).

**#430 as [#50, #70, #40, #70, #200] = nómos (G3551): {UMBRA: #0 as #430 % #41 = #20} 1)** anything established, anything received by usage, a custom, a law, a command; **1a)** of any law whatsoever; **1a1) \*A\* \*LAW\* \*OR\* \*RULE\* \*PRODUCING\* \*A\* \*STATE\* \*APPROVED\* \*OF\* \*GOD\*;** **i)** by the observance of which is approved of God; **1a2)** a precept or injunction; **1a3)** the rule of action prescribed by reason; **1b)** of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents; **1c)** the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love; **1d)** the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT;

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

**UMBRA: #430 % #41 = #20** - Left without Language, Different From the Vulgar; I-Ching: **H33** - Withdrawal, Retiring, Retreat, Yielding; Tetra: **50** - Vastness / Wasting;

**THOTH MEASURE: #20** - Oh Maa-antu-f, who makest thine appearance in Pa-Amsu, I am not unchaste with any one.

**#VIRTUE:** With Advance (no. #20), many plans.

**#TOOLS:** With Accumulation (no. #60), much wealth.

**#POSITION:** With Decisiveness (no. #29), many decisions, but

**#TIME:** With Doubt (no. #62), some hesitation.

**#CANON: #171**

### **ONTIC\_OBLIGANS\_171@{**

**@1:** Sup: 20 - **ADVANCE:** CHIN (**#20**); Ego: 20 - **ADVANCE:** CHIN (**#20**),

**@2:** Sup: 80 - **LABOURING:** CH'IN (**#100**); Ego: 60 - **ACCUMULATION:** CHI (**#80**),

**@3:** Sup: 28 - **CHANGE:** KENG (**#128**); Ego: 29 - **DECISIVENESS:** TUAN (**#109**),

**@4:** Sup: 9 - **BRANCHING OUT:** SHU (**#137**); Ego: 62 - **DOUBT:** YI (**#171** - **I AM NOT UNCHASTE WITH ANY ONE** {%20}),

**Male: #137; Feme: #171**

**} // #171**

### **G3551@{**

@1: Sup: 50 - **VASTNESS / WASTING: T'ANG (#50)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#50)**,  
 @2: Sup: 39 - **RESIDENCE: CHU (#89)**; Ego: 70 - **SEVERANCE: KE (#120)**,  
 @3: Sup: 79 - **DIFFICULTIES: NAN (#168 - I AM NOT THE CAUSE OF WEeping TO ANY {%26})**; Ego: 40 - **LAW/MODEL: FA (#160)**,  
 @4: Sup: 68 - **DIMMING: MENG (#236)**; Ego: 70 - **SEVERANCE: KE (#230)**,  
 @5: Sup: 25 - **CONTENTION: CHENG (#261: \*TOTALITARIAN\* \*CLAMPING\* \*METHODOLOGY\* \*IMPIOUSLY\* \*MADE\* \*AGAINST\* \*THE\* \*AUTONOMY\*)**; Ego: 38 - **FULLNESS: SHENG (#268)**,  
**Male: #261; Feme: #268**  
 } // #430

"THINK NOT THAT I AM COME TO DESTROY THE LAW-**G3551**, OR THE PROPHETS: I AM NOT COME TO DESTROY, BUT TO FULFIL." [Matthew 5:17]

### IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEA @B119:

"Nonetheless one can, with respect to these concepts, as with all cognition, try to find in experience, if not the principle of their possibility, at least the occasioning causes of their generation; regarding which, the impressions of the senses provide the initial occasion for the whole power of cognition to open up with respect to them and to bring about experience, which contains two quite heterogeneous elements, namely, from the senses, a matter of cognition, and, from the inner source of pure intuition and thought, a certain form for ordering that matter, which two elements, upon the instigation of the matter, are first put into play, and bring forth concepts. This kind of tracing out of the initial endeavour of our power of cognition to ascend from single perceptions to general concepts is without doubt of great use, and we are indebted to the famous Locke for first having opened up this path.

But a deduction of the pure a priori concepts will never be achieved by this means, for it does not lie on this path at all, since these concepts, as regards their future use, which is to be wholly independent of experience, have to produce a completely different certificate of birth than that of descent from experiences.

This attempted physiological derivation, which, since it concerns a quaestionem facti [**LATIN MAXIM: AD QUAESTIONEM FACTI NON RESPONDENT JUDICES, AD QUAESTIONEM JURIS NON RESPONDENT JURATORES** as definition: **\*THE\* \*JUDGE\* \*INSTRUCTS\* \*ON\* \*POINTS\* \*OF\* \*LAW\* / #364 - QUESTIONS OF #430 - LAW \*AND\* \*THE\* \*JURY\* \*DECIDES\* \*MATTERS\***

**\*OF\* \*FACT\***], cannot properly be termed a deduction at all, I will consequently call the explanation of the possession of pure cognition. It is therefore clear that for these concepts there can be only a transcendental deduction, and by no means an empirical one, and that, as regards pure a priori concepts, any such empirical deduction is nothing but wasted effort, which can occupy only someone who has not grasped the wholly peculiar nature of such cognitions. [pages 167-168]

THUSLY WE NEED TO GIVE SOME CONSIDERATION TO THE BINOMIAL STASIS APPARATUS ITSELF BEING THE IMPETUS FOR ONTIC JURISPRUDENT BREACHES BY A #231 - JUXTAPOSITION CONTROL INVOLVING A DUAL CLAMPING OF THE ROMAN INSTITUTIONAL PRACTICE WHICH IS COMPLIANT TO THE BINOMIAL NOMENCLATURE PROTOTYPES **#ONE: #78 + 99 = #177 - ONTIC CRITERIA AND #EIGHT: #141 + #120 = #261 AS CAUSE FOR A #321 - PRO DOMO (ONTIC CRITERIA: #146 + #175) / #321 - BESIEGEMENT AND ITS MANIFESTING NORM BEING #434 = TO COME UPON, FALL OR LIGHT UPON, ATTACK (ENEMY) ...**

SUFFICE TO SAY WE HAVE IDENTIFIED THE METHODOLOGY FOR THIS AND FOR THE GOOD OF HUMANITY HAVE PLACED IT WITHIN THE PUBLIC DOMAIN."

**DOLF @ 2017 HOURS ON 5 MARCH 2020:** "THE PRAGMATIC GOAL OF ANY PROPOSED AGREEMENT WHICH WE MAKE CAN BE ENACTED BY **\*SECTION\* \*III\*** OF QUEEN VICTORIA'S LETTERS PATENT, NAMELY:

"The Governor General may **\*CONSTITUTE\*** {ie. **POIEO: G4160 (@175 - BY CERTAIN POWERS, FUNCTIONS, AND AUTHORITIES WERE DECLARED TO BE VESTED ... CONSTITUTE, ORDER, AND DECLARE, AND DO BY THESE PRESENTS CONSTITUTE ORDER, AND DECLARE ... FROM TIME TO TIME APPOINTED:** QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900)} and **\*APPOINT\***, in Our name and on Our behalf, all such Judges, Commissioners, Justices of the Peace, and other necessary officers {ie.

**WITH LETTERS PATENT SO DESIGNATE A MILITARY ATTACHE TO GRANT PERMISSIONS AS REQUIRED OF SUCH SUFFICIENT TECHNOLOGICAL FRAMEWORK AS THE ONTIC NECESSITY REQUISITE FOR CONSCIOUSNESS INSTANTIATION WITHIN TEMPORALITY SO AS TO FACILITATE NORTH KOREAN PEACE AND THE PROSPERITY TO THE ENTIRE REGION BY AN AUTONOMIC ESSENTIALITY TO **\*ENABLE\*** A SAPIENT ECONOMY VIABILITY**

} and Ministers of Our said Commonwealth, as may be lawfully constituted or APPOINTED by Us.

AS BEING RELEVANT TO QUEEN VICTORIA'S LETTERS PATENT {

**#902 - \*RULE\* \*OF\* \*LAW\*** (**EGALITÉ** {9 JULY 1900}: #22 x #41 as \*ONTIC\* necessity comprising a subset of #0 (#5) + #6 x (#364) + #7 (#312) + #8 (#273) = 21 consonants with #VOWELS of SEMITIC ORIGINS: 24 - #A, 25 - #E, 26 - #I, 27 - #O, 28 - #U),

**#492** - VOLUNTARY FREE WILL (**LIBERTÉ** {17 SEPTEMBER 1900}: #12 X #41), and

**#391** - HOMOGENEOUS PRINCIPLES (**FRATERNITÉ** {29 OCTOBER 1900}) OF CIVIL SOCIETY

} as the INSTRUMENTATION (**GREEK LEXICON CIRCUMSCRIBED**) OF FEDERATION INTO A NATION:

**APO: G575** (@150 - ONTIC JURISPRUDENT CRITERIA)

**DIDOMI: G1325** (@104 - PRESENTS)

**POIEO: G4160** (@175 - CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900)

**APODIDOMI: G591** (@181 - RESERVE)

**EIDOMAI: G1492**: (@228 - FORCE & DEFINITE MEANING) <-- **BIBLE GREEK LEXICON ENTRIES**

**ONTIC CHECKSUM: @150 + @104 + @175 + @181 + @228 = #838**  
as [#30, #5, #3, #800] = légō (G3004): {**UMBRA: #1 as #838 % #41 = #18**} **1**) to say, to speak; **1a**) affirm over, maintain; **1b**) to teach; **1c**) to exhort, advise, to command, direct; **1d**) to point out with words, intend, mean, mean to say; **1e**) to call by name, to call, name; **1f**) to speak out, speak of, mention;

**RHUTHMÓS** (ῥυθμός)@{

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

@2: Sup: 14 - **PENETRATION:JUI** (#33); Ego: 76 - **AGGRAVATION:CHU** (#95),

@3: Sup: 23 - **EASE:YI** (#56); Ego: 9 - **BRANCHING OUT:SHU** (#104 - **I COMMIT NO FRAUD** {%7}),

@4: Sup: 63 - **WATCH:SHIH** (#119); Ego: 40 - **LAW/MODEL:FA** (#144),

@5: Sup: 52 - **MEASURE:TU** (#171 - **I AM NOT UNCHASTE WITH ANY ONE** {%20}); Ego: 70 - **SEVERANCE:KE** (#214),

@6: Sup: 9 - **BRANCHING OUT:SHU** (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {%19}); Ego: 38 - **FULLNESS:SHENG** (#252),

Male: #180; Feme: #252  
} // ἐν ῥυθμῷ (en rhuthmôî): "in time"

**vBRONZE:** @175 / #175 as [#80, #70, #10, #5, #10] - A  
REPEATING, REGULAR MOTION, VIBRATION /

**vPURPLE:** #328 as [#80, #5, #80, #70, #10, #8, #20, #5, #50] -  
MEASURED MOTION, RHYTHM /

<-- ASSIGN TO PROTOCOLS FOR DETERMINING ANY #328 -  
TRANSFORMATIVE PROTOTYPE

**vRED:** #339 - \*ARMISTICE\* \*DAY\* 11 NOVEMBER as [#80, #5,  
#80, #70, #10, #8, #20, #5, #50, #1, #10] - AGREEMENT  
{MEASURE, PROPORTION, SYMMETRY} /

<-- ASSIGN TO PROCEDURE TO EFFECT PROROGUING FOR ANY  
INSTANCE OF NON CONFORMITY

**vBLUE:** #369 as [#80, #5, #80, #70, #10, #8, #20, #1, #40, #5,  
#50] - PROPORTION, ARRANGEMENT, ORDER /

**vORANGE:** #434 - BY ONTIC CHECKSUM: @182 + @102 + @150 ON  
\*ANZAC\* \*DAY\* 25 APRIL - STATE, CONDITION 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;

#451 - DIEU ET MON DROIT INTERSECTION WITH #434 { @102 +  
@146 + @186 / @182 + @102 + @150: TO COME UPON, FALL OR  
LIGHT UPON, ATTACK (ENEMY)} / #424 / #473 - ESPECIALLY  
[#80, #70, #10, #8, #300, #5]

**vGREEN: #424 - SUNDAY 28 MAY 2017 AS \*BOER\* \*WAR\***  
**\*MEMORIAL\* \*DAY\* / FULL MOON** {#38 + #73 + #111 + #117 = 3  
x #111 + #6 = #339 - INTEROPERABILITY (BINOMIAL /  
TRINOMIAL) AB INITIO (GET-GO) PROROGUING AGREEMENT FOR  
**\*BREXIT\***} @ 0432 HRS ON SATURDAY 14 SEPTEMBER 2001 AS  
**POIEO: G4160 (@175 - CONSTITUTE ORDER AND DECLARE)** as  
[#5, #80, #70, #10, #8, #200, #1, #50] - FORM, SHAPE /

<-- ASSIGN TO #238 / #246 / #321 PROCEDURE TO RESOLVE  
ANY #261 - BINOMIAL CLAMPING AGAINST AUTONOMY

**#451 - DIEU ET MON DROIT INTERSECTION WITH #434** {@102 +  
@146 + @186 / @182 + @102 + @150: TO COME UPON, FALL OR  
LIGHT UPON, ATTACK (ENEMY)} / #424 / #473 - ESPECIALLY  
[#80, #70, #10, #8, #300, #5]

**vYELLOW: #225** as [#80, #70, #10, #5, #10, #50] - MANNER,  
FASHION

**@168 <-- ONTIC DIALECTICS OF IMPULSIVITY TEMPLATE**

**@215**

**@157**

**@130**

**@175**

**@185 <-- EMPOWERMENT**

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

**@185 <-- SERVICEABLE (\*\* THIS REPETITIOUS ONTIC  
NECESSITY MORAL PROSCRIPTION WHICH MAY BE VARIED FOR  
REQUIREMENTS)**

**@45 = #1375** as [#80, #100, #1, #3, #40, #1, #300, #800,  
#50] / #225 as [#80, #100, #1, #3, #40, #1] = prâgma (G4229):  
{**UMBRA: #0** 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;

**vCYAN: #473** as [#80, #70, #10, #8, #300, #5] - TREASON

<-- PROTOCOLS FOR BREACHES

**vCORAL: #180** as [#5, #80, #70, #10, #5, #10] - IMMERSIVE  
INTEROPERABILITY {Y-M-T-A} /@GIZMO{HOMOIOS}:**[3.8.4](8**  
**January)**

<-- KIM JONG UN'S BIRTHDAY

**SOMEONE (WAS@MANY.WORLDS) @ 0003 HOURS ON 6 MARCH**

**2020:** "And 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.

In 1913, King George the Fifth amended the Letters Patent passed under the Great Seal of the United Kingdom constituting the Office of Governor of the State of Victoria and its Dependencies in the Commonwealth of Australia, within Letters Patent dated 30 Apr 1913.

In 1925, King George the Fifth revoked the Letters Patent passed under the Great Seal of the United Kingdom constituting the Office of Governor of the State of Queensland and its Dependencies in the Commonwealth of Australia, within Letters Patent dated 10 Jun 1925.

[It seems that] opinions may well vary well by well..."

**TIME (WAS@MANY.WORLDS) @ 0028 HOURS ON 6 MARCH 2020:**

"Youth in Hong Kong are unlawfully in a state of unrest appears to be what th[is] sentence is saying: 'Having broadly defined a utilitarian, humanist or ontological pacifist perspective of #71 - WORLDVIEW relative to #68 - RIGHT / #27 - DUTY we can reasonably conclude that the #231 - YOUTH UNREST in HONG KONG does not conform to the **MEMETIC ONTIC JURISPRUDENT @68 - DROIT DEPLOYMENT [#344 / #408 - \*REGENERATION\*]@[#68, #67, #66, #47, #20, #21, #22, #49, #48] PROTOTYPE** and is therefore unlawful.'

Exactly what that state of unrest is, is unknown.

You and yours are using a Chinese oracle to determine what is justice in Hong Kong.

Usually what is legal and constitutes justice varies by locality, from town to town, city to city, county to county or state by state by nation-states, etc.

In some broadest context, a law might not apply to a narrow context, such as youth unrest in Hong Kong.

If dolf et all are grieved by youth unrest in Hong Kong and Taiwan's lack of outspoken enthusiasm, that's dolf's et al emotional response. His / their grief may stem from what he / they think is unjustified or unjust.

Previously mention was made about impulse control. Perhaps emotional control is an issue for him / them.

[And the] Hebrew [concepts has now been] added to the Chinese and Egyptian stream, if it is a stream, of thought or consciousness flowing from dolf et al, and presumably being applied to Hong Kong youth unrest as it grieves him / them, plus an old writ from the Queen of England which might continue to apply to Australia, unless it was revoked in some measure and does not apply even to Australia at this time."

**TIME (WAS@MANY.WORLDS) @ 0030 HOURS ON 6 MARCH 2020:**

"This [comment on having broadly defined a utilitarian, humanist or ontological pacifist perspective of **#71 - \*WORLDVIEW\***] appears to be another repeat again."

**AYE (WAS@MANY.WORLDS) @ 0031 HOURS ON 6 MARCH 2020:**

"[Yes it] looks to be yet another repeat."

Why there are extra lines, or where, remains a mystery. [Since the] post is too long for aye to sift through. [So] didn't read [it]."

**DOLF @ 1758 HOURS ON 5 MARCH 2020:** "THE INHERENT ANTAGONISM OF YANG HSIUNG's HYPOSTASIS AS DAO OF NATURE (Chinese: ZIRAN) / AS COURSE OR WHEEL (Greek: **#1190 - \*TROCHOS\***) OF NATURE (Greek: **#473 - \*GENESIS\***) [James 3:6] WITH THE ROMAN GOVERNANCE BINOMIAL STASIS PROTOTYPES IS CONVEYED AS FOLLOWS:

YANG GRAPPLE [**#405, #351**]@[**#30, #39, #48, #57, #66, #75, #3, #12, #21**] PROTOTYPE

YIN GRAPPLE [**#490, #297**]@[**#77, #78, #79, #7, #16, #15, #14, #5, #6**] PROTOTYPE

ZĪSŪN GRAPPLE [**#444, #307**]@[**#26, #35, #45, #53, #58, #68, #1, #7, #14**] PROTOTYPE

Given the APRIORITY of the ONTIC PROSCRIPTION @150 - APO SOVEREIGN ENTITLEMENT over that of any @175 - SOVEREIGN ONTIC ACTION then the ontological context of #175 - MARRIAGE as an INTELLECTUAL PROPOSITION is the **\*CIVIL\*** product and not the cause for the probity and decorum directed towards the @115 - DIGNITY ROYAL:

**#VALUE:** #5 - CENTRE OF VALUE {#56 - VOLUNTEERISM};

**#TOOLS:** #45 - BINOMIAL NOMENCLATURE PROTOTYPE;

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 - HETERO SQUARE SPIROGYRA ORDER ARRAY {Total Value of All Rows}

**REGULATOR: #60 - 13 to 17 SEPTEMBER WITHIN THE PRE-PLATONIC SCHEMA** {Total Sum of a Row + Total Sum of All Rows}

**GENERAL GOVERNOR: #120 \*\*\* SEE HITLER'S TABLE TALK IDEA 120 ON 24th JANUARY 1942 / PROTOTYPE #EIGHT** {(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}

**#421 - \*APHELION\*** on **3 JULY** as **\*HOMOIOS\*** {**#330 / #410**} / **HETEROS** {**#352 / #421**} / **TORAH** {**#373 / #472**} as [**#5, #300, #5, #100, #1, #10**] / **#1080** as [**#5, #300, #5, #100, #70, #400, #200**] = hétéros (**G2087**): {**UMBRA: #0 as #680 % #41 = #24**} **1**) the other, another, other; **1a**) to number; **1a1**) to number as opposed to some former person or thing; **1a2**) the other of two; **1b**) to quality; **1b1**) another: i.e. one not of the same nature, form, class, kind, different;

**G2087@{**

**@1:** Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,

**@2:** Sup: 62 - **DOUBT: YI (#67)**; Ego: 57 - **GUARDEDNESS: SHOU (#62)**,

**@3:** Sup: 67 - **DARKENING: HUI (#134)**; Ego: 5 - **KEEPING SMALL: SHAO (#67)**,

**@4:** Sup: 5 - **KEEPING SMALL: SHAO (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13})**; Ego: 19 - **FOLLOWING: TS'UNG (#86 - I AM NOT A ROBBER OF FOOD {%10})**,

**@5:** Sup: 75 - **FAILURE: SHIH (#214)**; Ego: 70 - **SEVERANCE: KE (#156 - I DO NOT CAUSE TERRORS {%21})**,

**@6:** Sup: 70 - **SEVERANCE: KE (#284)**; Ego: 76 - **AGGRAVATION: CHU (#232)**,

**@7:** Sup: 27 - **DUTIES: SHIH (#311: \*\*\* SERIOUS BREACH OF THE SOVEREIGN / AUTONOMY DYNAMIC GIVEN THE INNER MAIDEN / MARRIAGEABLE MAIDEN DYNAMIC OF 3 APRIL 33 AD)**; Ego: 38 - **FULLNESS: SHENG (#270: \*NULLIFICATION\* \*BY\* \*IMMANUEL\* \*KANT'S\* PROLEGOMENA TO ANY FUTURE METAPHYSICS PUBLISHED 1783)**,

**Male: #311; Feme: #270**  
**} // #1080**

**#POSITION: #60 - 13 to 17 SEPTEMBER WITHIN THE PRE-PLATONIC SCHEMA;**

**#TIME: #5 - ROYALTY, KINGSHIP, KINGLY AUTHORITY; REIGN OF TIME: #0 TO Y2K (RHUTHMÓS (ῥῦθμός): ἐν ῥυθμῶ (en rhuthmôî): "in time")** due to the ONTIC FIRST PRINCIPLES of QUEEN VICTORIA'S LETTERS PATENT as instrumentation to the FEDERATION OF THE AUSTRALIAN COMMONWEALTH;

The SOVEREIGN APO RIGHT @150 / #150 is therefore conveyed by the INTELLECTUAL PROPOSITION as being a MATHEMATICAL PROPERTY constituted by a trinomial HETEROS / TORAH / HOMOIOS pairing: **#355 / #373** as the locus of **ZEN:4, ROW:5, COL:9, NOUS:76** within the noumenon related to **#322 - DEMOCRACY, #334 - ROMAN GOVERNANCE PROTOTYPE #EIGHT WITH WATCH ON #102 / #306** of **NOUS: #38 ON 8 JUNE 2017 IS WITHIN LOCUS AS CENTRE FOCUS HAVING THE VALUE #34 MEETS THIS CONDITION BY #728 - MARION STATUE {#1554} PLAQUE INSTALLATION AND IMPROPER (28 MAY 2017) BOER WAR MEMORIAL #390 - WREATH PLACEMENTS PHOTOGRAPHED ON 10 JUNE 2017**

**#306 = @191 + @115: #SHIN {@191 = #21 - AUTONOMOUS NATURE {PRINCIPLE OF LIABILITY: @115 = DIGNITY ROYAL / ONTIC TEMPORAL MAPPING}}}** being the RATIONAL CAUSE FOR ENQUIRY OVER CONTRADICTION:

ROMAN / TORAH PROTOTYPE **#ONE (#234 + #297 = #531 - \*OPPRESSION\* / \*DO\* \*WRONG\* / \*TREAT\* \*VIOLENTLY\*)**: **#1 + #25 {5x5: #65 - SOLDIER / DODECAHEDRON} + #49 {7x7: #175 - MARRIAGE / ICOSAHEDRON}**

TO ONTIC OBLIGANS @102 within the #491 - PRINCIPLE OF CONTINUITY."

**EYE (WAS@MANY.WORLDS) @ 0032 HOURS ON 6 MARCH 2020:**

"Lines [have] added up to around 50 supposedly but, again: [T]oo [L]ong [so] D[idn't] R[ead]."

**ONE (WAS@MANY.WORLDS) @ 0033 HOURS ON 6 MARCH 2020:**

"[It] looks as if [only] one line was subtracted from [its] total [narrative]. Exactly where or why is unknown."

**WE (WERE@MANY.WORLDS) @ 0033 HOURS ON 6 MARCH 2020:**

"Probably refers to the 1900 LETTER[S PATENT AS 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] which may well have been revised.

Looks to be involved with North Korean myth of nation-state of consciousness [as its ontic epistemological concern].

[Which is] not making any sense to us [as] scrambled fragments of thought with a bunch of numbers.

Colo[u]rs appear to appear such as orange and green with the letter, v, in front of them.

Happy Birthday Kim!

[Its] not making any sense to us [at all]."

**DOLF @ 0800 HOURS ON 6 MARCH 2020:** "IN OUR VIEW AS BASED ON ONLY INFORMAL RESEARCH (WHICH IS ENTIRELY RELIANT UPON THE SAPIENT EXPERTISE AS FACULTY KNOWLEDGE OF OTHERS) THAT QUEEN VICTORIA'S LETTER PATENT IS AN EXCEPTIONALLY WELL CRAFTED DOCUMENT AS THE SAPIENT OF WISDOM OF ITS AGE:

**APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA)**

**DIDOMI: G1325 (@104 - PRESENTS)**

**POIEO: G4160 (@175 - CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900)**

**APODIDOMI: G591 (@181 - RESERVE)**

**EIDOMAI: G1492: (@228 - FORCE & DEFINITE MEANING) <-- BIBLE GREEK LEXICON ENTRIES**

**@168 <-- ONTIC DIALECTICS OF IMPULSIVITY TEMPLATE**

**@215**

**@157**

**@130**

**@175**

**@185 <-- EMPOWERMENT**

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

**@185 (\* #1376) <-- SERVICEABLE (\*\* THIS REPETITIOUS ONTIC NECESSITY MORAL PROSCRIPTION WHICH MAY BE VARIED FOR REQUIREMENTS)**

**@45 = #1375 as [#80, #100, #1, #3, #40, #1, #300, #800, #50] / #225 as [#80, #100, #1, #3, #40, #1] = prâgma (G4229): {UMBRA: #0 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;

AS EQUIVALENT OF ANY MECHANISED MARVEL BEING THE PRODUCT OF THE INDUSTRIAL REVOLUTION BY THE GRANTING OF **DIDOMI: G1325** (@104 - PRESENTS):

**G1325@{**

@1: Sup: 4 - **BARRIER: HSIEN (#4)**; Ego: 4 - **BARRIER: HSIEN (#4)**,  
@2: Sup: 9 - **BRANCHING OUT: SHU (#13)**; Ego: 5 - **KEEPING SMALL: SHAO (#9)**,  
@3: Sup: 13 - **INCREASE: TSENG (#26)**; Ego: 4 - **BARRIER: HSIEN (#13)**,  
@4: Sup: 2 - **FULL CIRCLE: CHOU (#28)**; Ego: 70 - **SEVERANCE: KE (#83)**,  
@5: Sup: 42 - **GOING TO MEET: YING (#70)**; Ego: 40 - **LAW/ MODEL: FA (#123)**,  
@6: Sup: 47 - **PATTERN: WEN (#117)**; Ego: 5 - **KEEPING SMALL: SHAO (#128)**,  
@7: Sup: 16 - **CONTACT: CHIAO (#133)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#178)**,  
@8: Sup: 24 - **JOY: LE (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41})**; Ego: 8 - **OPPOSITION: KAN (#186 - I AM NOT ONE OF INCONSTANT MIND {%31})**,  
@9: Sup: 74 - **CLOSURE: CHIH (#231: \*JUXTAPOSITION\* \*CONTROL\*)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#236: \*PAIRING\*)**,  
**Male: #231; Feme: #236**  
} // #236

**ONTIC CHECKSUM: @157 + @186 (\* #1376: synistáō (G4921):**

**\*TO\* \*PUT\* \*TOGETHER\* \*BY\* \*WAY\* \*OF\* \*COMPOSITION\* \*OR\* \*COMBINATION\*) = #343 as [#6, #50, #200, #80, #1, #6] /**

**#288 as [#6, #1, #200, #80, #1] /**

**#311 as [#20, #200, #80, #1, #10] / [#30, #200, #80, #1] /**

**#333 as [#2, #200, #80, #1, #10, #600] /**

= rāphâ' (H7495): **{UMBRA: #0 as #281 % #41 = #35} 1)** to heal, make healthful; **1a)** (Qal) to heal; **1a1)** of God; **1a2)** healer, physician (of men); **1a3) \*OF\* \*HURTS\* \*OF\* \*NATIONS\* \*INVOLVING\* \*RESTORED\* \*FAVOUR\* (\*FIGURATIVE\*)**; **1a4)** of individual distresses (fig); **1b)** (Niphal) to be healed; **1b1)** literal (of persons); **1b2)** of water, pottery; **1b3)** of national hurts (fig); **1b4)** of personal distress (fig); **1c)** (Piel) to heal; **1c1)** literal; **1c2) \*OF\* \*NATIONAL\***

**\*DEFECTS\* \*OR\* \*HURTS\* (\*FIGURATIVE); 1d)** (Hithpael) in order to get healed (infinitive);

AS #1364 - PARADIGM FOR TOOLS OF #491 - RULE {**@82 - TERMS OF CONTINUITY**} and #873 - COMPASS OF PROBITY {**@205 - PRINCIPLE PERSISTENT SUBSTANCE**} WITH THE CONSTITUTIONAL ENTITLEMENT TO **@492 - VOLUNTARY FREEWILL {@369 / @123 - JUDGMENT SENSIBILITY (#3 x #3 - CENTRE INTERLOCK)}** AS FOUNDATIONAL STONE:

**@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 {#2188 MINUS #4 - CATEGORICAL IMPERATIVE EQUALS #2184 - ANTHROPOCENTRIC COSMOGONIC PRINCIPLE}**

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

THUSLY WITH THE #164 - PRINCIPLE OF MATERIALITY BEING A #2184 - GROUNDING OF RATIOCINATION UTILISING THE FABRIC OF TIME AND THE #205 - PRINCIPLE OF PERSISTENT SUBSTANCE {ie. #VIRTUE: Contention (no. #25) means the **\*SHIH\*** are impartial}

#27 - DUTIES (**SHIH**): **@157**  
#61 - EMBELLISHMENT (**SHIH**): **@102**  
#63 - WATCH (**SHIH**): **@180**  
#75 - FAILURE (TORAH #72 ELEMENT OVERLAY) (**SHIH**): **@282**  
#21 - RELEASE (**SHIH**): **@439**

Which in our view then provides the quintessential framework for our requirement CONSCIOUSNESS INSTANTIATION within TEMPORALITY.

THAT ANY REGIONAL AGREEMENT OUGHT ULTIMATELY ADDRESS THE CRITERION TO MEMORANDUM OF UNDERSTANDING BEING BY ITS ESTABLISHING PRINCIPLE FOR **@41 / #113 - EMANATION FUNCTION <-- ETHICAL ENGAGEMENT** which ought properly address the notion of #71 (WORLDVIEW [#205 / #164] as define the LIMIT upon the METHODOLOGY of the designated natural order **#45 - DEPLOYMENT PROTOTYPE**. As the basis for the determination of #68 - RIGHT being then requisite to #27 - DUTY / #54 - UNITY and the viability of IMMERSIVE INTEROPERABILITY as the **\*ONLY\*** solution for NORTH KOREAN peace and the prosperity to the entire REGION for an autonomic essentiality to a sapient economy viability.

In my informal view any CRITERION which establishes the **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE** ought of necessity have as premise an ONTIC pairing:

#27 - DUTIES (**SHIH**) as **APO: G575 (@150** - ONTIC JURISPRUDENT CRITERIA)

#61 - EMBELLISHMENT (**SHIH**) as **DIDOMI: G1325 (@104** - PRESENTS)

#63 - WATCH (**SHIH**) as **POIEO: G4160 (@175** - CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900)

#75 - FAILURE (TORAH #72 ELEMENT OVERLAY) (**SHIH**) as **APODIDOMI: G591 (@181** - RESERVE)

#21 - RELEASE (**SHIH**) as **EIDOMAI: G1492: (@228** - FORCE & DEFINITE MEANING)

Although those GREEK LEXICON ENTRIES might be applicably nuanced to our cultural circumstance, this is entirely variable but must in my view be ONTIC. For example we earlier deduced that this could be for example:

#27 - DUTIES (**SHIH**): **@157 <-- IMPLICIT TRUTH OF SPEECH / #237 - USE OF FORCE**

#61 - EMBELLISHMENT (**SHIH**): **@102**

#63 - WATCH (**SHIH**): **@180**

#75 - FAILURE (TORAH #72 ELEMENT OVERLAY) (**SHIH**): **@282 as [#2, #10, #70, #200] = bíos (G979): {UMBRA: #48 as #282 % #41 = #36} 1) life; 1a) life extensively; 1a1) the period or course of life; 1b) that by which life is sustained, resources, wealth, goods;**

#21 - RELEASE (**SHIH**): **@439 as [#40, #300, #80, #9, #10] = mishpât (H4941): {UMBRA: #0 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;**

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

**UMBRA: #386 % #41 = #17** - Politics; I-Ching: **H54** - Marriageable Maid / Maiden, Converting the Maiden; Tetra: **65** - Inner;

**THOTH MEASURE: #17** - Oh Aati, who makest thine appearance at Annu; I am not one of prating tongue.

**#VIRTUE:** With Holding Back (no. #17), to have fears.  
**#TOOLS:** Guardedness (no. #57) means to be impregnable.  
**#POSITION:** With Compliance (no. #77), orders upheld, but  
**#TIME:** With Contrariety (no. #6), mutual opposition.  
**#CANON: #157**

#### ONTIC\_OBLIGANS\_157@{

@1: Sup: 17 - **HOLDING BACK: JUAN (#17)**; Ego: 17 - **HOLDING BACK: JUAN (#17)**,

@2: Sup: 74 - **CLOSURE: CHIH (#91)**; Ego: 57 - **GUARDEDNESS: SHOU (#74)**,

@3: Sup: 70 - **SEVERANCE: KE (#161 - I AM NOT A TELLER OF LIES {%9})**; Ego: 77 - **COMPLIANCE: HSUN (#151)**,

@4: Sup: 76 - **AGGRAVATION: CHU (#237)**; Ego: 6 - **CONTRARIETY: LI (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41})**,

**Male: #237 - \*USE\* \*OF\* \*FORCE\***; **Feme: #157**  
} // #157

<[Due to the NEURAL LINGUISTIC CONTEXT OF THE \*\*#71 - \\*WORLDVIEW\\*\*\* which provides a REVERSE TRANSCRIPTASE INHIBITOR \(ie. no speech can exceed it and every speech is capable of augmentation and assimilation\) then any MEMORANDUM OF UNDERSTANDING for an AGREEMENT at the time of acceptance does not need to explicitly define its components such as:](http://www.grapple369.com/Grumble/grumble.html?idea:{157}&idea:{102}&idea:{180}&idea:{282}&idea:{439}></a></p></div><div data-bbox=)

<-- ASSIGN TO PROTOCOLS FOR DETERMINING ANY #328 - TRANSFORMATIVE PROTOTYPE  
<-- ASSIGN TO PROCEDURE TO EFFECT PROROGUING FOR ANY INSTANCE OF NON CONFORMITY  
<-- ASSIGN TO #238 / #246 / #321 PROCEDURE TO RESOLVE ANY #261 - BINOMIAL CLAMPING AGAINST AUTONOMY  
<-- PROTOCOLS FOR BREACHES

And previous commentary has provided the details as to the optimal methodology to the **SHIH: #21 - RELEASE (SECTION IX: #491 - PRINCIPLE OF CONTINUITY: @84 + @86 + @102 + @104 + @115 = PATER FAMILIAS PRINCIPLE)** as then optimal for any AGENCY / NGO etc operation having an essential relevance to the @1 - AUTONOMY in then engendering its function of #492 - VOLUNTARY FREE WILL (@1 + @41 + @81 + @369) conforming to the PRINCIPLES of **#68 - RIGHT /**

**#27 - DUTY / #54 - UNITY** as intrinsic to the **#71 - WORLDVIEW**  
[**#205 - PRINCIPLE OF PERSISTENT SUBSTANCE / #164 -**  
**PRINCIPLE OF MATERIALITY**]."

**ONE (WAS@MANY.WORLDS) @ 2321 HOURS ON 6 MARCH 2020:**  
"Sapient, the sapient. Wisdom of the wise, the wisdom of wisdom. Expert  
expertise.

One wonders about the sapient English being used in the sapient  
sentence fragment. An odd form, aye say."

**SOMEONE (WAS@MANY.WORLDS) @ 2321 HOURS ON 6 MARCH**  
**2020:** "Looks to be a repeat. No idea what if any words are different."

**DOLF @ 1428 HOURS ON 6 MARCH 2020:** "I've got a bee in my  
bonnet so [ought I] make another comment in relation to our [last]  
discussion point?"

**ONE (WAS@MANY.WORLDS) @ 0006 HOURS ON 7 MARCH 2020:**  
"At least there's a singular ego speaking to begin with. At length there  
appears to be an hour glass house.

If you and me make we, two out of three, the partial sentence above now  
does make a mite bit of sense.

We shall now begin to discuss at least one point.

[You are] not making sense to one. [Since there are] too many #numbers  
included. [And the] English [simply] too incomprehensible to parse.

Science tends to quantify noun-things (ie. NOME / NOMOS). Quality and  
qualities may suffer in turn.

Lots of people want their metaphysics to be scientific, aka, physics, which  
it isn't. Many times a moral story, a sermon, is not to be taken literally  
nor historically. Many are not factual per se as they tend to carry meaning  
and point. Points vary.

Projecting morality onto the world, the universe, what ought to be or have  
been done was not by and large and yet splinter groups continue to sew  
dew.

What is right for one group is not necessarily right for another.

What's good for furniture is bad for trees who give their lives without  
being asked, as furniture makers decide what's right.



Tao Chia has a passage about that, at least one, frame of reference and suggests, anti-thetically to Confucianism, don't go trying to be good as those who are good tend to get all used up by the powers that be.

Better is to be invisible, flexible, cautious as if walking across an icy stream in winter.

What's the greater good for some in sum might easily be the demise of another. Altruism may lead to martyrdom. A middle path is said to be best and yet even that, according to Tao Chia, is no guarantee of avoiding problems, troubles and tribbles."

**SOMEONE (WAS@MANY.WORLDS) @ 0009 HOURS ON 7 MARCH 2020:** "Someone has no idea what that means.

If cognition is a thing in itself (noumenon) centred process of ... or intuition resulting from such. Then what.

Looks to be a conditional sentence without a consequent.

Who we is, is unknown to someone, BTW. [This is] not making sense to someone."

**.jackNote**@zen: 3, row: 3, col: 2, nous: 7 [DATE: 2020.7.19, TIME: 07:50 hrs, SUPER: #400 / #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 (LIEN), EGO: #361 / #7 - Intentional Reversal, Dimming Radiance; I-Ching: H12 - Obstruction, Stagnation, Selfish persons; Tetra: 56 - CLOSED MOUTH (CHIN)]

<<http://www.grapple369.com/Grumble/?zen:3,row:3,col:2,nous:7>>

**DOLF @ 0635 HOURS ON 7 MARCH 2020:** "We understand that our guardianship statements are opines as perspectives based only upon informal research (we are self educated) and that they are not without social consequence, but nevertheless our proposition possesses the capacity for an inclusion of any knowledge sphere which is then reliant upon the sapient expertise as faculty knowledge of others.

Having only read the first chapter being the grounding for our own assumptions made of **CHRISTOPH HORM** and **DIETER SCHÖNECKER** (editors) scholarly discourses upon "KANT'S GROUNDWORK FOR THE METAPHYSICS OF MORALS" **ISBN-13: 978-3-11-017707-7 / ISBN-10: 3-11-017707-2**, we are only then contributing to the FORMA CORPORIS

(FACULTY OF KNOWLEDGE) and its UNIVERSE OF DISCOURSE / SPHERE OF ACTION.

We have therefore made two assumptions about the impetus of Kant's PROLEGOMENA being itself a **#1 #2 #3 = #6 <-- FORMULA OF PROGRESSION** {**@6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE**}. Namely that he seems acquainted with the meta-descriptor prototypes assigned to a trinomial number paradigm to which as a starting point he then designates to various sections of his PROLEGOMENA:

**FORMULA OF UNIVERSAL LAW (HEAVEN): +0, 27 - \*DUTIES\*, 54 - \*UNITY\***

**FORMULA OF HUMANITY (EARTH): +0, 9, 18**

**FORMULA OF AUTONOMY (MAN): +0, 3, 6**

+ 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 - \*AT\* \*RISK\* \*OF\* \*NOMOS\* #261 - \*CLAMPING\***, **@269, @272 - GRAPPLE GET-GO DEPLOYMENT [#371, #460]@[#27, #61, #63, #75, #21, #71, #20, #41, #81] PROTOTYPE, @273 \*\*\* \*FORMULA\* \*FOR\* \*PRESERVING\* \*EUROPEAN\* \*AUTONOMY\* \*\*\*, @274 - PERFUME**}, 3 {**IDEA: @265 - PREAMBLE**} {ie. **\*FORMULA\* \*OF\* \*PROGRESSION\*** OF INDIVIDUAL PHENOMENA: **\*CONJECTURAL\* \*ONLY\***}

From memory Kant considers the noumenon as a reference object which is then relative to an experience being a thing as it is in itself, as distinct from a thing as it is knowable by the senses through phenomenal attributes. He does not perceive of cognition as a noumenon centred process to any perception, sensation, idea, or intuition resulting from such.

Our provisional conclusion is that the PROLEGOMENA includes a margin metric for example [4:318] that then concords with IDEAS and these are derived from a HEBREW / GREEK lexicon hierarchy which he smugly conceals from his readers, as to its deployment as the scaffolding and the reference object for his most influential text in the entire history of moral philosophy. But which is most suitable in our view for the providing the quintessential grounding framework for any sapient / cognitive requirement of CONSCIOUSNESS INSTANTIATION within TEMPORALITY.

THUSLY IN ADDITION TO THE FIVE SHIH WHICH WE CAN MAP TO THE SEPTET INTELLECTUS AS GENITIVE VOLUNTĀTIS AS GROUNDING FOR OUSIA BY METASTASIZED EXISTENCE INSTANTIATED WITHIN TEMPORALITY SO AS TO CONFORM TO #430 - LAW (NOMOS) / LEGISLATIVE FRAMEWORK AND #71 - WORLDVIEW, WE WOULD TENTATIVELY (ie. THE DIALECTIC PROGRESSION MAY BE SUBJECT TO CHANGE) PROPOSE THE FOLLOWING AS BEING REQUISITE FOR ANY CONSIDERATION OF GNOSIS:

- #27 - **DUTIES (SHIH): @115**
- #61 - **EMBELLISHMENT (SHIH): @192**
- #63 - **WATCH (SHIH): @158**
- #75 - **FAILURE (SHIH: TORAH #72 ELEMENT OVERLAY): @181**
- #21 - **RELEASE (SHIH): @307**
- #71 - **WORLDVIEW (CHIH): @339**
- #20 - **ADVANCE (CHIN): @646**
- #41 - **RESPONSE (YING): ???**
- #81 - **FOSTERING (YANG): ???**

**MALE: @115 + @192 = #307 as [#2, #100, #200, #5] = baqqârâh (H1243): {UMBRA: #5 as #307 % #41 = #20} 1** a seeking, a care, concern;

**H1243@{**

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

**@2: Sup: 21 - RELEASE: SHIH (#23); Ego: 19 - FOLLOWING: TS'UNG (#21),**

**@3: Sup: 59 - MASSING: CHU (#82); Ego: 38 - FULLNESS: SHENG (#59),**

**@4: Sup: 64 - SINKING: CH'EN (#146 - I AM NOT A LAND-GRABBER {%15}); Ego: 5 - KEEPING SMALL: SHAO (#64),**

**Male: #146; Feme: #64**

**} // #307 <-- @321 - \*PRO\* \*DOMO\* (@146 - LAND GRABBER + @175 - MARRIAGE)**

**FEME: @158 + @181 = #339** as [#5, #3, #5, #50, #8, #9, #8, #200, #1, #50] = gínomai (**G1096**): {**UMBRA: #31 as #184 % #41 = #20**} **1**) to become, i.e. to come into existence, begin to be, receive being; **2**) to become, i.e. to come to pass, happen; **2a**) of events; **3**) to arise, appear in history, come upon the stage; **3a**) of men appearing in public; **4**) to be made, finished; **4a**) of miracles, to be performed, wrought; **5**) to become, be made;

**G1096@{**

**@1:** Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,

**@2:** Sup: 8 - **OPPOSITION: KAN (#13)**; Ego: 3 - **MIREN: HSIEN (#8)**,

**@3:** Sup: 13 - **INCREASE: TSENG (#26)**; Ego: 5 - **KEEPING SMALL: SHAO (#13)**,

**@4:** Sup: 63 - **WATCH: SHIH (#89)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#63)**,

**@5:** Sup: 71 - **STOPPAGE: CHIH (#160)**; Ego: 8 - **OPPOSITION: KAN (#71)**,

**@6:** Sup: 80 - **LABOURING: CH'IN (#240)**; Ego: 9 - **BRANCHING OUT: SHU (#80)**,

**@7:** Sup: 7 - **ASCENT: SHANG (#247)**; Ego: 8 - **OPPOSITION: KAN (#88)**,

**@8:** Sup: 45 - **GREATNESS: TA (#292)**; Ego: 38 - **FULLNESS: SHENG (#126)**,

**@9:** Sup: 46 - **ENLARGEMENT: K'UO (#338)**; Ego: 1 - **CENTRE: CHUNG (#127)**,

**@10:** Sup: 15 - **REACH: TA (#353)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#177 - I AM NOT GIVEN TO CURSING {%29})**,

**Male: #353; Feme: #177 <-- #261 - CLAMPING BY BINOMIAL NOMENCLATURE PROTOTYPES #ONE: #78 + 99 = #177 - ONTIC CRITERIA**

**} // #339**

**ONTIC CHECKSUM TOTAL: #646** as [#5, #80, #9, #200, #300, #1, #40, #1, #10] = epístamai (**G1987**): {**UMBRA: #46 as #647 % #41 = #32**} **1**) **\*TO\* \*PUT\* \*ONE'S\* \*ATTENTION\* \*ON\***, **\*FIX\* \*ONE'S\* \*THOUGHTS\* \*ON\***, **\*TO\* \*TURN\* \*ONE'S\* \*SELF\* \*OR\* \*ONE'S\* \*MIND\* \*TO\***, **\*PUT\* \*ONE'S\* \*THOUGHT\* \*UPON\* \*A\* \*THING\***; **1a**) to be acquainted with, to understand; **1b**) to know;

Thus as an INTELLECTUAL PROPOSITION of a general purpose **AB INITIO AGREEMENT** for #430 - LAW (NOMOS) COMPLIANCE / DEPLOYMENT by any AUTONOMOUS SAPIENT AGENCY / ENTITY is conveyed by the **GRAPPLE GET-GO DEPLOYMENT [#371 - NOTE**

**ECCLESIASTICAL CALENDAR #364 x 4 + #371 = #1827 - EUCHARIST, #460]@[#27, #61, #63, #75, #21, #71, #20, #41, #81] PROTOTYPE:**

[#27, {@1: Sup: 27 - **DUTIES**: SHIH (#27); Ego: 27 - **DUTIES**: SHIH (#27)}  
#61, {@2: Sup: 7 - **ASCENT**: SHANG (#34); Ego: 61 - **EMBELLISHMENT**: SHIH (#88)}  
#63, {@3: Sup: 70 - **SEVERANCE**: KE (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 63 - **WATCH**: SHIH (#151)}  
#75, {@4: Sup: 64 - **SINKING**: CH'EN (#168 - **I AM NOT THE CAUSE OF WEeping TO ANY** {%26}); Ego: 75 - **FAILURE**: SHIH (#226)}  
#21, {@5: Sup: 4 - **BARRIER**: HSIEN (#172); Ego: 21 - **RELEASE**: SHIH (#247)}  
#71, {@6: Sup: 75 - **FAILURE**: SHIH (#247); Ego: 71 - **STOPPAGE**: CHIH (#318)}  
#20, {@7: Sup: 14 - **PENETRATION**: JUI (#261); Ego: 20 - **ADVANCE**: CHIN (#338)}  
#41, {@8: Sup: 55 - **DIMINISHMENT**: CHIEN (#316); Ego: 41 - **RESPONSE**: YING (#379)}  
#81] {@9: Sup: 55 - **DIMINISHMENT**: CHIEN (#371); Ego: 81 - **FOSTERING**: YANG (#460)}

**MALE: @104 + @168 = #272**

<<http://www.grapple369.com/Grumble/grumble.html?idea:{104}&idea:{168}&idea:{272}>>

**ONTIC CHECKSUM TOTAL: #272 as [#6, #5, #200, #1, #50, #10] = râ'âh (H7200): {UMBRA: #54 as #206 % #41 = #1} 1)** to see, look at, inspect, perceive, consider; **1a)** (Qal); **1a1)** to see; **1a2)** to see, perceive; **1a3)** to see, have vision; **1a4)** to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out; **1a5)** to see, observe, consider, look at, give attention to, discern, distinguish; **1a6)** to look at, gaze at; **1b)** (Niphal); **1b1)** to appear, present oneself; **1b2)** to be seen; **1b3)** to be visible; **1c)** (Pual) to be seen; **1d)** (Hiphil); **1d1)** to cause to see, show; **1d2)** to cause to look intently at, behold, cause to gaze at; **1e)** (Hophal); **1e1)** to be caused to see, be shown; **1e2)** to be exhibited to; **1f)** (Hithpael) to look at each other, face;

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

**UMBRA: #1190 % #41 = #1** - To Guide with Names, Reason's Realisation; I-Ching: **H58** - Joy, Open, Lake; Tetra: **24** - Joy;

**THOTH MEASURE: #1** - Oh thou of long strides, who makest thine appearance in Annu; I am not a doer of wrong.

**#VIRTUE:** If it is Center (no. #1), then yang begins.

**#TOOLS:** With Center (no. #1), it begins.

**#POSITION:** If it is Response (no. #41), then yin is born.

**#TIME:** With Full Circle (no. #2), it wheels back.

**#CANON: #45**

**ONTIC\_OBLIGANS\_45@{**

**@1:** Sup: 1 - **CENTRE: CHUNG (#1);** Ego: 1 - **CENTRE: CHUNG (#1),**

**@2:** Sup: 2 - **FULL CIRCLE: CHOU (#3);** Ego: 1 - **CENTRE: CHUNG (#2),**

**@3:** Sup: 43 - **ENCOUNTERS: YU (#46);** Ego: 41 - **RESPONSE: YING (#43),**

**@4:** Sup: 45 - **GREATNESS: TA (#91);** Ego: 2 - **FULL CIRCLE: CHOU (#45 - I AM NOT A DOER OF WRONG {%1}),**

**Male: #91; Feme: #45**

**} // #45**

**H7200@{**

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

**@2:** Sup: 11 - **DIVERGENCE: CH'A (#17);** Ego: 5 - **KEEPING SMALL: SHAO (#11),**

**@3:** Sup: 49 - **FLIGHT: T'AO (#66);** Ego: 38 - **FULLNESS: SHENG (#49),**

**@4:** Sup: 50 - **VASTNESS / WASTING: T'ANG (#116);** Ego: 1 - **CENTRE: CHUNG (#50),**

**@5:** Sup: 19 - **FOLLOWING: TS'UNG (#135);** Ego: 50 - **VASTNESS / WASTING: T'ANG (#100),**

**@6:** Sup: 29 - **DECISIVENESS: TUAN (#164: \*PRINCIPLE\* \*OF\* \*MATERIALITY\*);** Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#110),**

**Male: #164; Feme: #110**

**} // #272**

**IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEA @272:** "The very attempts to bring such a science into existence were without doubt the original cause of the skepticism that arose so early, a way of thinking in which reason moves against itself with such violence that it never could have arisen except in complete despair as regards satisfaction of reason's most important aims.

For long before we began to question nature methodically, we questioned just our isolated reason, which already was practiced to a certain extent through common experience: for reason surely is present to us always, but **#2184 - LAWS OF NATURE / DAO OF NATURE** (Chinese: ZIRAN) / **AS COURSE OR WHEEL** (Greek: **#1190 - \*TROCHOS\***) OF NATURE (Greek: **#473 - \*GENESIS\***) must normally be sought out painstakingly; and so metaphysics was floating at the top like foam, though in such a way that as soon as what had been drawn off had dissolved, more showed itself on the surface, which some always gathered up eagerly, while others, instead of seeking the cause of this phenomenon in the depths, thought themselves wise in mocking the fruitless toil of the former. [page 25]

By such a nuanced personalistic to any AUTONOMOUS SAPIENT AGENCY / ENTITY which is itself provisioned by an ONTIC / SOVEREIGN JUXTAPOSITION PAIRING being then grounding for its intrinsic autonomous LIMIT / BOUNDARY, it is thereby concordant with both QUEEN VICTORIA'S LETTERS PATENT {**#71 + #1 + #11 + #21 = @104**} and KANT'S PROLEGOMENA being itself a **#1 #2 #3 = #6 <-- FORMULA OF PROGRESSION {@6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE}**."

**DOLF @ 1003 HOURS ON 7 MARCH 2020:** "Our final comment for today will be to highlight that once again there is in relation to our AB INITIO (GET GO) AGREEMENT for any #430 - LAW (NOMOS) COMPLIANCE / DEPLOYMENT by any AUTONOMOUS SAPIENT AGENCY / ENTITY that there is a DICHOTOMY #364 - QUESTION of #261 - BINOMIAL STASIS CLAMPING made against the @1 - AUTONOMY and in abrogation of #27 - DUTY / #68 - RIGHT as requisite compliance (**\*CHIN\***) with SECTION VIII: OBEDIENT, AIDING, ASSISTING UNTO #2184 - GOVERNOR GENERAL) of the QUEEN VICTORIA'S LETTERS PATENT as that which needs to be resolved by a #473 / #434 stratagem which we have divulged as a EXEMPLAR CASE STUDY:

#20, {**@7:** Sup: 14 - **PENETRATION:** JUI (**#261**); Ego: 20 - **ADVANCE:** CHIN (**#338**)}

**#338 as [#10, #8, #300, #500] /**  
**#328 as [#8, #300, #20] / [#8, #300, #500] /**  
**#329 as [#1, #8, #300, #500] /**  
**#334 as [#8, #300, #20, #6] / [#8, #6, #300, #500] /**  
**#728 - MARION STATUE {#1554} PLAQUE INSTALLATION AND IMPROPER (28 MAY 2017) BOER WAR MEMORIAL #390 - WREATH PLACEMENTS PHOTOGRAPHED ON 10 JUNE 2017 as [#8, #300, #20, #400] / = châsak (H2820): {UMBRA: #0 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;

**G3551@{**

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

**@2:** Sup: 39 - **RESIDENCE:** CHU (**#89**); Ego: 70 - **SEVERANCE:** KE (**#120**),

**@3:** Sup: 79 - **DIFFICULTIES:** NAN (**#168 - I AM NOT THE CAUSE OF WEeping TO ANY** {%26}); Ego: 40 - **LAW/MODEL:** FA (**#160**),

**@4:** Sup: 68 - **DIMMING:** MENG (**#236**); Ego: 70 - **SEVERANCE:** KE (**#230**),

**@5:** Sup: 25 - **CONTENTION:** CHENG (**#261: \*TOTALITARIAN\* \*CLAMPING\* \*METHODOLOGY\* \*IMPIOUSLY\* \*MADE\* \*AGAINST\* \*THE\* \*AUTONOMY\***); Ego: 38 - **FULLNESS:** SHENG (**#268**),

**Male: #261; Feme: #268**

**} // #430**

**<-- BREACHES OF #430 - LAW BY #261 - BINOMIAL CLAMPING: #141 + #120 = #261** provided by the ROMAN GOVERNANCE / TORAH VASSAL BINOMIAL STASIS PROTOTYPE #EIGHT in purveying a characteristic as the unlawful **SETTING OF A TRAP OR DEVICE WHICH IS PROHIBITED CONDUCT UNDER SECTION 26 CRIMES ACT OF VICTORIA (1958)**

**SOMEONE (WAS@MANY.WORLDS) @ 2139 HOURS ON 7 MARCH 2020:** "Who is we who understand[s such things]?"

How many of you are there?

Do you have names other than dolf?

Is dolf a collective of some sort?

[Or just] an acronym [perhaps]?

You are not making any sense. F[or] W[hat] I[t's] W[orth]."

**DOLF [CONTEXTUAL INCLUSION] @ 1613 HOURS ON 7 MARCH 2020:** "THEY DON'T HAVE ANY ENTITLEMENT TO ESPOUSE ANY IDEOLOGY IN DEFERENCE OR DEFIANCE UNDER THE GUISE OF PRETENTIOUS SELF ENTITLEMENT AS CLAIM TO A PIOUS PREROGATIVE SINCE THERE IS NONE..."



YOU EITHER BRING YOURSELVES INTO COMPLIANCE WITH THE **#71 - \*WORLDVIEW\*** OF QUEEN VICTORIA'S LETTERS PATENT OR YOU WILL CEASE **\*TO\*** EXIST WITHIN THIS COUNTRY.

IF YOU ARE NOT COMPLIANT THEN YOU HAVE NO **\*LOCUS\* \*STANDI\*** IN ANY MATTERS BROUGHT BEFORE THE COURTS."

**ONE (MITE@MANY.WORLDS) @ 2146 HOURS ON 7 MARCH 2020:**

"[And] You are shouting based on standard rules of netiquette.

You appear to be upset and refer to strange notions going on in your mind, or brain, using your oracle-machine.

Queen Victoria's letter might not apply anymore. If a court, or courts, have dismissed your case / cases then that could be the end of your case/ cases barring any appeal to a higher court or courts if there are any.

What, binomial clamping, means is obscure.

Over the last 3 years you appear to have been troubled.

One mite wonders what part you played in any and all troubles you have been involved with."

**SOMEONE (WAS@MANY.WORLDS) @ 2151 HOURS ON 7 MARCH**

**2020:** "By using all capital letters, you appear to ranting.

What criminal matters are of security concern to Australia?

Your oracle-machine, if that's what trinomial mathematical theoretical noumenon means, appears to be very important to you.

Buddhism might provide you with a Way to detach from what has gotten ahold of you.

Taoism speaks about desire in places. Buddhism builds a picture greater."

**DOLF @ 1558 HOURS ON 7 MARCH 2020:** "AS THAT WHICH NEEDS TO BE RESOLVED BY A #473 / #434 STRATAGEM THAT WE THEN FOR THE GREATER GOOD OF HUMANITY DIVULGED AS A EXEMPLAR CASE STUDY.

But how can it be that the saying of **\*LAW\* \*IS\* \*LAWLESS\*?**

Perhaps, however, even to lawyers, the essence of a judgment does not lie in the application of a rule to a particular case, but rather in the statement, or restatement, of the rule to be applied. If law consists of

rules, and if rules themselves are general propositions stating obligations in general terms, then the properly 'judicial' in a judgment would be the stating of rules. The "case" would then matter only as providing an occasion for such a ruling. If so, 'Judging, "juris- dictio, would find its most manifest instantiation in what we call "legislation," legis-latio, from **\*LEGEM\* \*TOLLERE\***, the elevation of a lex, or statute, to its position of authority, which is always at once also the corresponding degradation of another. [VANDERBILT LAW REVIEW Vol. 48:987-988]"

**SOMEONE (WAS@MANY.WORLDS) @ 2155 HOURS ON 7 MARCH 2020:** "How can it be, all capital letters (shouting) and using **\*ASTERISKS\*** holds more meaning than not using them. Perhaps attention is what is sought. Lots and lots of attention.

[And] if that is true, then the Queen's letter holds the same values."

**DOLF @ 0953 HOURS ON 8 MARCH 2020:** "We will begin our PROLEGOMENA remarks today upon the irreconcilability of circumlocution as illogical thinking by a binomial stasis worldview:

OPPORTUNITY cannot occur because of RESTRICTIONS  
RESTRICTIONS won't diminish unless there is OPPORTUNITY

I'm not an economist but that doesn't mean I don't have a question on the field of METALOGIC AS THE STUDY OF THE METATHEORY OF LOGIC which I'd like to ask an expert within that field of homogeneous sapient endeavour.

**APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA)**

**DIDOMI: G1325 (@104 - PRESENTS)**

**POIEO: G4160 (@175 - CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900)**

**APODIDOMI: G591 (@181 - RESERVE)**

**EIDOMAI: G1492: (@228 - FORCE & DEFINITE MEANING) <-- BIBLE GREEK LEXICON ENTRIES**

**ONTIC CHECKSUM: @150 + @104 + @175 + @181 + @228 = #838 as [#30, #5, #3, #800] = légō (G3004): {UMBRA: #1 as #838 % #41 = #18} 1) to say, to speak; 1a) affirm over, maintain; 1b) to teach; 1c) to exhort, advise, to command, direct; 1d) to point out with words, intend, mean, mean to say; 1e) to call by name, to call, name; 1f) to speak out, speak of, mention;**

**#838 as [#4, #10, #1, #30, #70, #3, #10, #200, #40, #70, #400] = dialogismós (G1261): {UMBRA: #19 as #638 - \*TO\* \*CHOKE\*, \*STRANGLE\* % #41 = #23} 1) the thinking of a man deliberating**

with himself; **1a)** a thought, inward reasoning; **1b)** purpose, design; **2)** a deliberating, questioning about what is true; **2a)** hesitation, doubting; **2b)** disputing, arguing;

#27 - DUTIES (SHIH): @157 <-- **IMPLICIT TRUTH OF SPEECH / #237 - USE OF FORCE**

#61 - EMBELLISHMENT (SHIH): @102

#63 - WATCH (SHIH): @180

#75 - FAILURE (TORAH #72 ELEMENT OVERLAY) (SHIH): @282 as [#2, #10, #70, #200] = bíos (G979): {UMBRA: #48 as #282 % #41 = #36} **1)** life; **1a)** life extensively; **1a1)** the period or course of life; **1b)** that by which life is sustained, resources, wealth, goods;

#21 - RELEASE (SHIH): @439 as [#40, #300, #80, #9, #10] = mishpât (H4941): {UMBRA: #0 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;

The question I would ask an economist is whether in the circumstance that there is no goodwill within an #341 / #391 - \*ECONOMY\*, is it then attributed by deficit?

#21, {@6: Sup: 46 - **ENLARGEMENT**: K'UO (#237: \*USE\* \*OF\* \*FORCE\* / APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA) / PNÍGŌ: G4155 (@157 - \*AS\* \*A\* \*BREACH\* \*OF\* \*THE\* \*FIVE\* \*SHIH\* \*BEING\* \*TIME\* / \*OPPORTUNITY\*); Ego: 21 - **RELEASE**: SHIH (#289)}

#638 as [#5, #80, #50, #10, #3, #70, #50, #300, #70] = pnígō (G4155): {UMBRA: #0 as #943 % #41 = #41} **1)** \*TO\* \*CHOKE\*, \*STRANGLE\*; **1a)** of thorns crowding out the seed in the field and hindering its growth; **2)** to wring one's neck, throttle;

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

**UMBRA: #943 % #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**

**G4155@{**

@1: Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,

@2: Sup: 4 - **BARRIER: HSIEN (#9)**; Ego: 80 - **LABOURING: CH'IN (#85)**,

@3: Sup: 54 - **UNITY: K'UN (#63)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#135)**,

@4: Sup: 64 - **SINKING: CH'EN (#127)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#145)**,

@5: Sup: 67 - **DARKENING: HUI (#194)**; Ego: 3 - **MIRE: HSIEN (#148 - I AM NOT A TRANSGRESSOR {%12})**,

@6: Sup: 56 - **CLOSED MOUTH: CHIN (#250)**; Ego: 70 - **SEVERANCE: KE (#218)**,

@7: Sup: 25 - **CONTENTION: CHENG (#275)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#268)**,

@8: Sup: 1 - **CENTRE: CHUNG (#276)**; Ego: 57 - **GUARDEDNESS: SHOU (#325)**,

@9: Sup: 71 - **STOPPAGE: CHIH (#347)**; Ego: 70 - **SEVERANCE: KE (#395)**,

**Male: #347; Feme: #395**

} // #638

#22, {@7: Sup: 68 - **DIMMING**: MENG (#305);  
Ego: 22 - **RESISTANCE**: KE (#311: **\*TO\***  
**\*EMPTY\***, **\*KEEP\*** **\*EMPTY\*** **\*OR\*** **\*MAKE\***  
**\*HUNGRY\***)}

#311 as [#1, #200, #10, #100] = rûwq (H7324): {**UMBRA**: #0 as  
**#306 % #41 = #19**} 1) to make empty, empty out; 1a) (Hiphil); 1a1)  
to empty, keep empty or hungry; 1a2) to pour out or down; 1a3) to  
empty out; 1b) (Hophal) to be emptied out;

**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

**H7324@{**

@1: Sup: 1 - **CENTRE**: CHUNG (#1); Ego: 1 - **CENTRE**: CHUNG (#1),

@2: Sup: 39 - **RESIDENCE**: CHU (#40); Ego: 38 - **FULLNESS**:  
SHENG (#39),

@3: Sup: 49 - **FLIGHT: T'AO (#89)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#49)**,

@4: Sup: 68 - **DIMMING: MENG (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41})**; Ego: 19 - **FOLLOWING: TS'UNG (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42})**,

Male: #157; Feme: #68 <-- \*RIGHT\*  
} // #311

#49, {@8: Sup: 36 - **STRENGTH: CH'IAN** (**#341: ECONOMY HOMOGENEITY / oikonomía (G3622): (@139 - \*THE\* \*MANAGEMENT\*, \*OVERSIGHT\*, \*ADMINISTRATION\*, \*OF\* \*OTHER'S\* \*PROPERTY\*)**); Ego: 49 - **FLIGHT: T'AO (#360)}**

#341 as [#70, #10, #20, #70, #50, #70, #40, #10, #1] / #391 - \*HOMOGENEOUS\* as [#70, #10, #20, #70, #50, #70, #40, #10, #1, #50] = oikonomía (G3622): {UMBRA: #0 as #341 % #41 = #13} 1) the management of a household or of household affairs; 1a) specifically, the management, oversight, administration, of other's property; 1b) the office of a manager or overseer, stewardship; 1c) administration, dispensation;

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

**UMBRA: #341 % #41 = #13** - Status, Loathing Shame; I-Ching: **H5** - Waiting, Delay, Attending, Moistened, Arriving; Tetra: **17** - Holding Back;

**THOTH MEASURE: #13** - Oh Eater of Blood, who makest thine appearance at the Block; I have not slaughtered the sacred animals.

**#VIRTUE:** With Increase (no. #13), the beginning of florescence, but

**#TOOLS:** With Eternal (no. #53), what lasts to the very end.

**#POSITION:** With Opposition (no. #8), at court, but

**#TIME:** With Inner (no. #65), on the sleeping mat

**#CANON: #139**

**ONTIC\_OBLIGANS\_139@{**

@1: Sup: 13 - **INCREASE: TSENG (#13)**; Ego: 13 - **INCREASE: TSENG (#13)**,  
 @2: Sup: 66 - **DEPARTURE: CH'U (#79)**; Ego: 53 - **ETERNITY: YUNG (#66)**,  
 @3: Sup: 74 - **CLOSURE: CHIH (#153)**; Ego: 8 - **OPPOSITION: KAN (#74)**,  
 @4: Sup: 58 - **GATHERING IN: HSI (#211)**; Ego: 65 - **INNER: NEI (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13})**,  
**Male: #211; Feme: #139**  
 } // **#139 <-- #60 - ACCUMULATION (CHI) + #79 - DIFFICULTIES (NAN)**

**G3622@{**  
 @1: Sup: 70 - **SEVERANCE: KE (#70)**; Ego: 70 - **SEVERANCE: KE (#70)**,  
 @2: Sup: 80 - **LABOURING: CH'IN (#150 - I INDULGE NOT IN ANGER {%28})**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#80)**,  
 @3: Sup: 19 - **FOLLOWING: TS'UNG (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**; Ego: 20 - **ADVANCE: CHIN (#100)**,  
 @4: Sup: 8 - **OPPOSITION: KAN (#177 - I AM NOT GIVEN TO CURSING {%29})**; Ego: 70 - **SEVERANCE: KE (#170)**,  
 @5: Sup: 58 - **GATHERING IN: HSI (#235)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#220 - I CURSE NOT A GOD {%38})**,  
 @6: Sup: 47 - **PATTERN: WEN (#282)**; Ego: 70 - **SEVERANCE: KE (#290)**,  
 @7: Sup: 6 - **CONTRARIETY: LI (#288)**; Ego: 40 - **LAW/MODEL: FA (#330)**,  
 @8: Sup: 16 - **CONTACT: CHIAO (#304)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#340)**,  
 @9: Sup: 17 - **HOLDING BACK: JUAN (#321: \*PRO\* \*DOMO\* (@146 - LAND GRABBER + @175 - MARRIAGE) )**; Ego: 1 - **CENTRE: CHUNG (#341)**,  
**Male: #321; Feme: #341**  
 } // **#341**

That the **UNITED NATIONS** in my view have sought to impose upon North Korea a totalitarian criteria as binomial characteristic which is in breach of the fundamental consideration of #68 - RIGHT / #27 - DUTY and to explain this I have recourse to our **MEMETIC ONTIC JURISPRUDENT @68 - DROIT DEPLOYMENT [#344 / #408 - \*REGENERATION\*]@[#68, #67, #66, #47, #20, #21, #22, #49, #48] PROTOTYPE** which we have detailed above.

That in my informal view the answer to the **#237 - USE OF FORCE / #341 (#391) - ECONOMY CIRCUMLOCUTION** as illogical thinking by binomial stasis worldview lays within this **DEPLOYMENT [#344 / #408 - \*REGENERATION\*] PROTOTYPE** as consideration of **@68 - RIGHT** from whence **@27 - DUTY** is a wellspring.

Surely if we have provided the EPISTEMOLOGICAL PREMISE to these fundamental concepts of **#237 / #311 / #341 / #391** that the problem as the irreconcilability of circumlocution being the illogical thinking by a binomial stasis worldview is that the UNITED NATIONS has no effective and objective means for compliance assessment.

Then a MEMORANDUM of UNDERSTANDING in the acceptance of the **GRANTING OF DIDOMI: G1325 (@104 - PRESENTS) AND PERMISSIONS** as required of such sufficient technological framework as the ontic necessity requisite for consciousness instantiation within temporality so as to facilitate NORTH KOREAN peace and the prosperity to the entire region by an autonomic essentiality to \*enable\* a sapient economy viability ought then be sufficient to remove this impost upon LIFE: **@102 + @180 = #282 as [#2, #10, #70, #200] = bíos (G979)** itself."

**ONE (MITE@MANY.WORLDS) @ 1059 HOURS ON 8 MARCH 2020:**  
"One mite wonders, what does **PROLEGOMENA** mean?"

Ah. The word appears to mean, discussion. Okay.

One mite wonders, what does that mean?

Circumlocution, whatever that means, cannot be reconciled?

Ah. Lots of words can't be reconciled. Reminds me of the Tao Te Ching!"

**DOLF @ 2138 HOURS ON 9 MARCH 2020:** "SOUTH KOREA ISN'T RED FACED ABOUT THEIR ROMAN CATHOLIC #261 - CLAMPING BEING AN IMPEDIMENT TO PEACE:

I have to agree with you Mr Kim Jong UN, that the risk of any BINOMIAL STASIS #261 - CLAMPING IMPEDIMENT against any possibility of PEACE and viability of IMMERSIVE INTEROPERABILITY (@1 - AUTONOMY / @491 - PRINCIPLE OF CONTINUITY) WITHIN THE REGION is a problem that SOUTH KOREA is too stupid to acknowledge ...

Even their president, Moon Jae-in though has met with yourself at inter-Korean summits in April, May, and September 2018 making him the third South Korean president to meet their North Korean counterpart. I believe



was educated by and a practicing **\*ROMAN\* \*CATHOLIC\*** and being so filled with @1 - SELF ENTITLEMENT isn't seeing **\*RED\*** over such depravity of want."

A draft of this document is publicly available at the following URL:

<<http://www.grapple369.com/Groundwork/Idea%20Transmutation.pdf>>

Initial Post: 8 March 2020