

-- DEVISING THE IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT AND HYPOTHESIS ON ONTIC VARIANCE

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As our next activity we're going to further explore the ONTIC premise to Queen Victoria's Letter patent by conveying the IDEA template and we note that the first SIX SECTIONS are derived {ie. **@84, @86, @200, @186, @191, @200**} from a non temporal nous **#41** @ zen: **6**, row: **5**, col: **5** being an amalgam of the GENIUS as INTELLECTUS and FOUR transformative prototypes HOMOIOS, HETEROS, TORAH, RIGHTS as to convey something of the durability which is the notion of democracy (gk. DEMOS) and its ***MACRO* CONSIDERATION** of other **CONSTITUTIONAL #104 - (#71, #1, #11, #21) AUTHORITIES** anchored to the date 13 to 17 SEPTEMBER as then a rational and logical premise for a cosmological #71 - worldview (**#205 - PRINCIPLE OF PERSISTENCE / #164 - PRINCIPLE OF MATERIALITY**):

#71 #1 #11

#61 #81 #21

#51 #41 #31 = COURSE of NATURE (gk. trochos genesis) / **#265 - *THE* *KEY*** = **#31 + #41 + #51 + #61 + #81**

TELEOLOGICAL INTERSECTION OF #205 <--> #164

+	ZRC	NOUS	PROTOTYPE	⊙
	1.5.5	#41	GENIUS	
	2.5.5	#41	GENIUS	
	3.5.5	#41	GENIUS	
	4.5.5	#41	GENIUS	
	5.5.5	#41	GENIUS	
	6.5.5	#41	GENIUS	@84, @
	7.5.5	#41	GENIUS	
	8.5.1	#53	GENIUS	

<<http://www.grapple369.com/?telos:205>>

ONTIC DERIVED #EIGHT AUTONOMOUS DELIMITER CONCEPT PROTOTYPES

#1) APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA / ORIGIN OF A CAUSE)

#2) DIDOMI: G1325 (@104 - PRESENTS)

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

Male Idea	#266	Telos		#390	
Playing with Reversal, Sameness in Difference	#41	41	41	#41	Playing with Re
To Guide with Names, Reason's Realisation	#1	42	82	#41	Playing with Re
Generating Things, Reason's Modifications I AM NOT A MAN OF VIOLENCE (%2)	#42	84	123	#41	Playing with Re
Contrast of Terms, Self-Culture I AM NOT A ROBBER OF FOOD (%10)	#2	86	164	#41	Playing with Re
Absolute Negation, It's Universal Application	#43	129	205	#41	Playing with Re
Political Prescriptions, Quietude	#3	132	245	#41	Playing with Re
Moderate Values, Setting Up Precepts	#44	176	287	#41	Playing with Re

***HOMOIOS* PROTOTYPE**

Important Distinctions, Trouble from Indulgence I AM NOT A ROBBER OF SACRED PROPERTY (%8)	#24	200	348	#31	Virtuous H
Strategic Reversal, Putting Oneself Behind	#56	266	390	#42	Generating Tt

HETEROS PROTOTYPE

Impossible Advice, What can Be Done? I AM NOT ONE OF INCONSTANT MIND (%31)	#30	186	334	#37	Ignorant G
So What?, Returning to the Origin	#52	238	376	#42	Generating Tt

TORAH PROTOTYPE

Mastering Guiding Discourse, Revealers of Virtue I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS (%32)	#35	191	339	#32	So What?
Laissez Faire Politics, Simplicity In Habits	#57	248	381	#42	Generating Tt

RIGHTS PROTOTYPE

Important Distinctions, Trouble from Indulgence I AM NOT A ROBBER OF SACRED PROPERTY (%8)	#24	200	348	#31	Virtuous H
Strategic Reversal, Putting Oneself Behind	#56	266	390	#42	Generating Tt

<<http://www.grapple369.com/?zen:6,row:5,col:5>>

.jackNote@zen: 6, row: 5, col: 5, nous: 41 [DATE: (none), TIME: (none), SUPER: #266 / #3 - Political Prescriptions, Quietude; I-Ching:

H46 - Climbing, Moving / Pushing Upward, Ascending; Tetra: 8 - OPPOSITION (KAN), **EGO: #390 / #41** - Playing with Reversal, Sameness in Difference; I-Ching: H26 - Great Domestication, Restraining Force, Great Accumulating, The taming power of the great, Great storage, Potential energy; Tetra: 60 - ACCUMULATION (CHI)]

#266 as [#6, #1, #4, #200, #10, #5, #600] = 'addîyr (H117): {UMBRA: #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;

#390 as [#50, #70, #70, #200] = noûs (G3563): {UMBRA: #720 % #41 = #23} 1) the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; 1a) the intellectual faculty, the understanding; 1b) reason in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognising goodness and of hating evil; 1c) the power of considering and judging soberly, calmly and impartially; 2) a particular mode of thinking and judging, i.e thoughts, feelings, purposes, desires;

***ANTHROPOCENTRIC* *IDENTITY* OF AUSTRALIAN COMMONWEALTH NOTIONS TO ANZAC IDENTITY**

PREAMBLE: ... AND WHEREAS WE DID ON THE 17TH DAY OF SEPTEMBER, 1900, BY AND WITH THE ADVICE OF OUR PRIVY COUNCIL DECLARE BY PROCLAMATION THAT, ON AND AFTER THE 1ST DAY OF JANUARY, 1901, THE PEOPLE OF NEW SOUTH WALES, VICTORIA, SOUTH AUSTRALIA, QUEENSLAND, AND TASMANIA AND ALSO WESTERN AUSTRALIA, SHOULD BE UNITED IN A FEDERAL COMMONWEALTH OF AUSTRALIA: AND WHEREAS BY THE SAID RECITED ACT CERTAIN POWERS, FUNCTIONS, AND AUTHORITIES WERE DECLARED TO BE VESTED IN THE GOVERNOR GENERAL: AND WHEREAS WE ARE DESIROUS OF MAKING EFFECTUAL AND PERMANENT PROVISION FOR THE OFFICE OF GOVERNOR GENERAL AND COMMANDER IN CHIEF IN AND OVER OUR SAID COMMONWEALTH OF AUSTRALIA, WITHOUT MAKING NEW LETTERS PATENT ON EACH DEMISE OF THE SAID OFFICE. NOW KNOW YE THAT WE HAVE THOUGHT FIT TO CONSTITUTE, ORDER, AND DECLARE, AND DO BY THESE PRESENTS CONSTITUTE ORDER, AND DECLARE, THAT THERE SHALL BE A GOVERNOR GENERAL AND

COMMANDER IN CHIEF (HEREINAFTER CALLED THE GOVERNOR GENERAL) IN AND OVER OUR COMMONWEALTH OF AUSTRALIA (HEREINAFTER CALLED OUR SAID COMMONWEALTH), AND THAT THE PERSON WHO SHALL FILL THE SAID OFFICE OF GOVERNOR GENERAL SHALL BE FROM TIME TO TIME APPOINTED BY COMMISSION UNDER OUR SIGN MANUAL AND SIGNET.

@84, {@13: Sup: 1 - **CENTRE**: CHUNG (#501 - **kûwn** (H3559): to be established, be stable, be secure, be enduring; to constitute, make / **mâlak** (H4427): to be or become king or queen, reign; to counsel, advise / **malkûwth** (H4438): royalty, royal power, reign, kingdom, sovereign power; dominion / **apó** (G575): of origin of a cause; / **polítēs** (G4177): the inhabitant of any city or country; the association of another in citizenship); Ego: 3 - **MIRED**: HSIEN (#82 - **TERMS OF COMPLIANCE TO #491 - PRINCIPLE OF CONTINUITY**)} <-- **APO**: G575 (@150 - ONTIC JURISPRUDENT CRITERIA / ORIGIN OF A CAUSE)

SECTION I - AND WE DO HEREBY AUTHORIZE AND COMMAND OUR SAID GOVERNOR GENERAL TO DO AND EXECUTE, IN DUE MANNER, ALL THINGS THAT SHALL BELONG TO HIS SAID COMMAND, AND TO THE TRUST WE HAVE REPOSED IN HIM, ACCORDING TO THE SEVERAL POWERS AND AUTHORITIES GRANTED OR APPOINTED HIM BY VIRTUE OF 'THE COMMONWEALTH OF AUSTRALIA CONSTITUTION ACT, 1900', AND OF THESE PRESENT LETTERS PATENT AND OF SUCH COMMISSION AS MAY BE ISSUED TO HIM UNDER OUR SIGN MANUAL AND SIGNET, OR BY ORDER IN OUR PRIVY COUNCIL, OR BY US THROUGH ONE OF OUR PRINCIPAL SECRETARIES OF STATE, AND TO SUCH LAWS AS SHALL HEREAFTER BE IN FORCE IN OUR SAID COMMONWEALTH.

@86, {@14: Sup: 6 - **CONTRARIETY**: LI (#507 - **'êythân** (H386): permanence, permanent, enduring (fig.) / **'âman** (H539): made firm, sure, lasting; confirmed, established, sure; verified, confirmed / **kûwn** (H3559): to be established, be stable, be secure, be enduring; to constitute, make); Ego: 5 - **KEEPING SMALL**: SHAO (#87)}

SECTION II - THERE SHALL BE A GREAT SEAL OF AND FOR OUR SAID COMMONWEALTH WHICH OUR SAID GOVERNOR GENERAL SHALL KEEP AND USE FOR SEALING ALL THINGS WHATSOEVER THAT SHALL PASS THE SAID GREAT SEAL. PROVIDED THAT UNTIL A GREAT SEAL SHALL BE PROVIDED THE PRIVATE SEAL OF OUR

SAID GOVERNOR GENERAL MAY BE USED AS THE GREAT SEAL OF THE COMMONWEALTH OF AUSTRALIA.

@200, {@15: Sup: 44 - **STOVE**: TSAO (#551 - rô'sh (H7218): chief, head (of man, city, nation, place) / qûwm (H6965): to confirm, ratify, establish, impose; to raise up, constitute; to cause to stand, set, station, establish / yârash (H3423): to cause [others] to possess or inherit / prássō (G4238): to manage public affairs, transact public business); Ego: 38 - **FULLNESS**: SHENG (#125)}

SECTION III - THE GOVERNOR GENERAL MAY CONSTITUTE AND APPOINT, IN OUR NAME AND ON OUR BEHALF, ALL SUCH JUDGES, COMMISSIONERS, JUSTICES OF THE PEACE, AND OTHER NECESSARY OFFICERS AND MINISTERS OF OUR SAID COMMONWEALTH, AS MAY BE LAWFULLY CONSTITUTED OR APPOINTED BY US.

@186, {@16: Sup: 68 - **DIMMING**: MENG (#619 - bârâ' (H1254): of new conditions and circumstances; of transformations / pâqad (H6485): visit, punish, appoint); Ego: 24 - **JOY**: LE (#149)}

SECTION IV - THE GOVERNOR GENERAL, SO FAR AS WE OURSELVES LAWFULLY MAY, UPON SUFFICIENT CAUSE TO HIM APPEARING, MAY REMOVE FROM HIS OFFICE, OR SUSPEND FROM THE EXERCISE OF THE SAME, ANY PERSON EXERCISING ANY OFFICE OF OUR SAID COMMONWEALTH, UNDER OR BY VIRTUE OF ANY--COMMISSION OR WARRANT GRANTED, OR WHICH MAY BE GRANTED, BY US IN OUR NAME OR UNDER OUR AUTHORITY.

@191, {@17: Sup: 16 - **CONTACT**: CHIAO (#635 - kârath (H3772): to permit to perish; to cut or make a covenant / athetéō (G114): to do away with, to set aside, disregard / gínomai (G1096): of events; to arise, appear in history, come upon the stage; of men appearing in public); Ego: 29 - **DECISIVENESS**: TUAN (#178)}

SECTION V - THE GOVERNOR GENERAL MAY ON OUR BEHALF EXERCISE ALL POWERS UNDER THE COMMONWEALTH OF AUSTRALIA CONSTITUTION ACT, 1900, OR OTHERWISE IN RESPECT OF THE SUMMONING, PROROGUING, OR DISSOLVING THE PARLIAMENT OF OUR SAID COMMONWEALTH.

@200, {@18: Sup: 54 - **UNITY**: K'UN (#689 - 'ezrâh (H5833):

help, succour, assistance / **eisérchomai (G1525)**: of entrance into any condition, state of things, society, employment; of men, to come before the public); Ego: 38 - **FULLNESS**: SHENG (**#216**)}

SECTION VI - AND WHEREAS BY 'THE COMMONWEALTH OF AUSTRALIA CONSTITUTION ACT 1900,' IT IS AMONGST OTHER THINGS ENACTED, THAT WE MAY AUTHORISE THE GOVERNOR GENERAL TO APPOINT ANY PERSON OR PERSONS, JOINTLY OR SEVERALLY, TO BE HIS DEPUTY OR DEPUTIES WITHIN ANY PART OF OUR COMMONWEALTH, AND IN THAT CAPACITY TO EXERCISE, DURING THE PLEASURE OF THE GOVERNOR GENERAL SUCH POWERS, AND FUNCTIONS OF THE SAID GOVERNOR GENERAL AS HE THINKS FIT TO ASSIGN TO SUCH DEPUTY OR DEPUTIES, SUBJECT TO ANY LIMITATIONS AND DIRECTIONS AS AFORESAID, TO APPOINT ANY PERSON OR PERSONS, JOINTLY OR SEVERALLY. TO BE HIS DEPUTY OR DEPUTIES WITHIN ANY PART OF OUR SAID COMMONWEALTH OF AUSTRALIA, AND IN THAT CAPACITY TO EXERCISE, DURING HIS PLEASURE, SUCH OF HIS POWERS AND FUNCTIONS, AS HE MAY DEEM IT NECESSARY OR EXPEDIENT TO ASSIGN TO HIM OR THEM: PROVIDED ALWAYS, THAT THE APPOINTMENT OF SUCH A DEPUTY OR DEPUTIES SHALL NOT AFFECT THE EXERCISE BY THE GOVERNOR GENERAL HIMSELF OF ANY POWER OR FUNCTION.

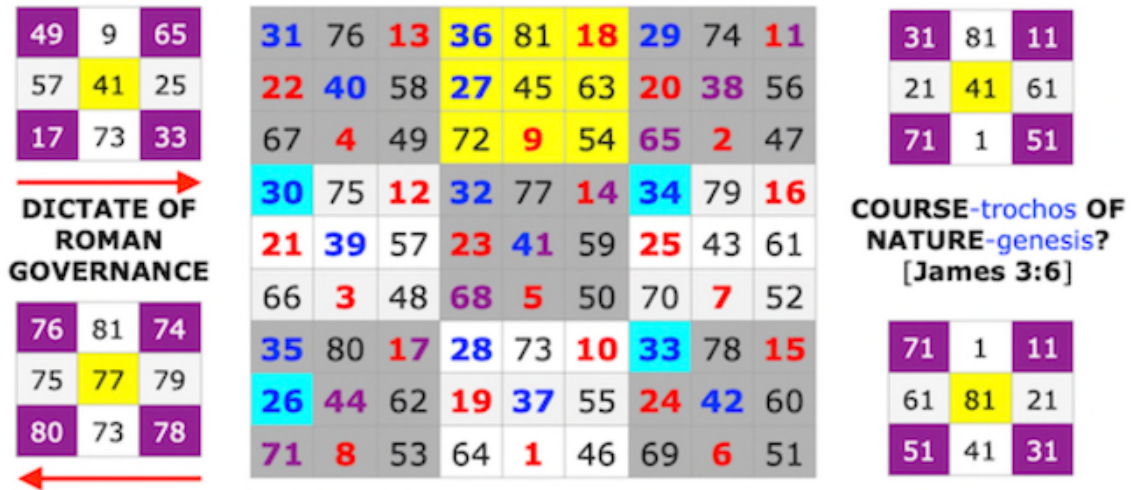
@84, {@19: Sup: 57 - **GUARDEDNESS**: SHOU (**#746** - **exousía (G1849)**) THE POWER OF RULE OR GOVERNMENT; THE SIGN OF REGAL AUTHORITY, A CROWN); Ego: 3 - **MIRED**: HSIEN (**#219** = [**#5, #32, #59, #14, #41, #68**] **LUOSHU SQUARE PROTOTYPE #FIVE**)}

Observed an unlawful and treasonous deployment of the ***NUMEN* *AUGUSTI* IMPETUS** [**#38 - 8 JUNE 2017 AS PLAQUE PLACEMENT (*)**, **#71 - 17 MARCH 2017 AS SAINT PATRICK'S DAY UNVEILING OF MARY MAGDALENE (ie. IRISH #298 - WASHER #449 - WOMAN WITH NAKED CHILD) #808 - GENOCIDE STATUE (*) / DOMINION v's MITHRAISM AS SOLDIERS OF THE IMPERIUM, #14 - 28 MAY 2017 / 2023 AS BOER WAR MEMORIAL DAY (*)**] with **GOAL: #44 - HITLER'S BIRTHDAY / *EASTER* *SUNDAY* 20 APRIL 2025 / #38 - *PENTECOST* *SUNDAY* 8 JUNE 2025** being calibrated as evidence of INTELLECTUAL PROPERTY THEFT (*** noumenon referencing**) accompanying a transition event conforming to CATHOLIC ECCLESIASTICAL CALENDAR of PENTECOST SUNDAY on **#123 / #242 = [**#5, #32, #59, #14, #41, #68, #23**] LUOSHU**

SQUARE PROTOTYPE #FIVE - 4 JUNE 2017 as manacle (ie. *fetter or restriction given that nous #13 has a pairing to TETRA #22 - RESISTANCE (KE) MIDDAY 26 - 30 MARCH*) by an IRISH OWNED HOTEL lunch attendance on 26 MARCH 2017 resulting in an act of racial hatred perpetuated by an UNLAWFUL YEAR LONG ANZAC 2018 CENTENNIAL LIQUOR BAN dated 30 MAY 2017 and postmarked 5 JUNE 2017.

#32 #77 #14
 #23 #41 #59
 #68 #5 #55

= #123 / #369 {DISCRIMINATING NORM}



<<http://www.grapple369.com/images/Hitler%20Claim%20to%20Science.jpeg>>

SECTION VII - AND WE DO HEREBY DECLARE OUR PLEASURE TO BE THAT, IN THE EVENT OF DEATH, INCAPACITY, REMOVAL, OR ABSENCE OF OUR SAID GOVERNOR GENERAL OUT OF OUR SAID COMMONWEALTH, AND ALL AND EVERY THE ***POWERS*** AND AUTHORITIES HEREIN GRANTED TO HIM SHALL UNTIL OUR FURTHER PLEASURE IS SIGNIFIED THEREIN, BE VESTED IN SUCH PERSON AS MAY BE APPOINTED BY US UNDER OUR SIGN MANUAL AND SIGNET TO BE OUR LIEUTENANT GOVERNOR OF OUR SAID COMMONWEALTH: OR IF THERE SHALL BE NO SUCH LIEUTENANT GOVERNOR IN OUR SAID COMMONWEALTH, THEN IN SUCH PERSON OR PERSONS AS MAY BE APPOINTED BY US UNDER OUR SIGN MANUAL AND SIGNET TO ADMINISTER THE GOVERNMENT OF THE SAME. NO SUCH ***POWERS*** OR AUTHORITIES SHALL VEST IN SUCH LIEUTENANT GOVERNOR, OR SUCH OTHER PERSON OR PERSONS, UNTIL HE OR THEY SHALL HAVE TAKEN THE OATHS

APPOINTED TO BE TAKEN BY THE GOVERNOR GENERAL OF OUR SAID COMMONWEALTH, AND IN THE MANNER PROVIDED BY THE INSTRUCTIONS ACCOMPANYING THESE OUR LETTERS PATENT.

#4) APODIDOMI: G591 (@181 - RESERVE)

@86, {@20: Sup: 62 - **DOUBT:** YI (#808 - **bâqash** (H1245): to require, exact / **bârar** (H1305): to show oneself pure, just, kind / **châram** (H2763): devoted / **kathístēmi** (G2525): to appoint one to administer an office; to set down as, constitute, to declare, show to be); Ego: 5 - **KEEPING SMALL:** SHAO (#224)}

SECTION VIII - AND WE DO HEREBY REQUIRE AND COMMAND ALL OUR OFFICERS AND MINISTERS, CIVIL AND MILITARY, AND ALL OTHER THE INHABITANTS OF OUR SAID COMMONWEALTH TO BE OBEDIENT, AIDING, AND ASSISTING UNTO OUR SAID GOVERNOR GENERAL, OR, IN THE EVENT OF HIS DEATH, INCAPACITY, OR ABSENCE, TO SUCH PERSON OR PERSONS AS MAY, FROM TIME TO TIME, UNDER THE PROVISIONS OF THESE OUR LETTERS PATENT, ADMINISTER THE GOVERNMENT OF OUR SAID COMMONWEALTH.

@177, {@21: Sup: 77 - **COMPLIANCE:** HSUN (#885 - **agapáō** (G25): to be well pleased, to be contented at or with a thing / **dikaíōma** (G1345): that which has been deemed right so as to have force of law; what has been established, and ordained by law, an ordinance; a righteous act or deed / **ekgamízō** (G1547): to marry, to be given in marriage); Ego: 15 - **REACH:** TA (#239)}

SECTION IX - 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.

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

@140] {@22: Sup: 55 - **DIMINISHMENT:** CHIEN (#940 - **asphalés** (G804): certain, true; suited to confirm / **emménō** (G1696): to persevere in anything, a state of mind / **kratéō** (G2902): to have power, be powerful; to be chief, be master of, to rule); Ego: 59 - **MASSING:** CHU (#298)}

SECTION X - AND WE DO FURTHER DIRECT AND ENJOIN THAT THESE OUR LETTERS PATENT SHALL BE READ AND PROCLAIMED AT

SUCH PLACE OR PLACES AS OUR SAID GOVERNOR GENERAL
SHALL* *THINK* *FIT WITHIN OUR SAID COMMONWEALTH
OF AUSTRALIA.

#6) APOGRÁPHŌ: G583 (@**86** - ACCORDING TO LAW AS @**184** -
DOGMA OF CAESAR AUGUSTUS)

#419 as [#4, #70, #3, #40, #1, #300, #1] = dógma (G1378):
{UMBRA: #118 % #41 = #36} 1) doctrine, decree, ordinance;
1a) of public decrees; **1b)** of the Roman Senate; **1c)** of rulers; **2)**
the rules and requirements of the law of Moses; carrying a
suggestion of severity and of threatened judgment; **3)** of certain
decrees of the apostles relative to right living;

#58 as [#4, #6, #3, #40, #5] = Aramaic (דוגמָה): 1) an
example, a sample, a specimen; **2)** a pattern; <-- **STILL RETAINS**
AS DOGMA A RELIANCE UPON AN APRIORITY EXAMPLE

#7) ARÉTĒ: G703 (@**102** - ETHICAL / MORAL ACTION as @113 -
PRINCIPLE OF EMANATION BY #45 - METHODOLOGY + #68 -
RIGHTS CONFORMITY)

#8) TÉCHNĒ: G5078 (@**171** - TECHNIC SELF-DETERMINATION)

#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

We ought convey a hypothesis (ie. subject to peer review) on the
opportunity for ONTIC grounded variance:

@200 {**#551 (#44) / #125 (#38)**},

@186 {#619 (#68) / #149 (#24)}},

@191 {#635 (#16) / #178 (#29)}},

@200 {**#689 (#54) / #216 (#38)**}

By means of a juxtaposition effected against the ordering of our
FOUR transformative prototypes HOMOIOS, HETEROS, TORAH,
RIGHTS which occur within the single nous **#41** @ zen: **6**, row: **5**,
col: **5** entry.

As meta logic determinations made of the default arrangement, I

firstly considered that sameness has precedence to difference. Given that the TORAH prototype deploys a sequence **1, 2, 3** we have placed it third. Since the rights array has a spirogyra characteristic like the HOMOIOS prototype we have placed it last and thereby sandwiched within our ternary spirogyra order prototypes the HETEROS / TORAH chimeric schemas being historically utilised within PYTHAGOREAN binomial (@**1**, @**5**) onomastic {ie. perennial origins} NUMBER prototypes.

MIND (#VIRTUE): #1 - APO: G575 (@150) + #2 - DIDOMI: G1325 (@104)

SCIENCE (#TOOLS): #3 - POIEO: G4160 (@175) + #4 - APODIDOMI: G591 (@181)

OPINION (#POSITION): #5 - EIDOMAI: G1492: (@228) + #6 - APOGRÁPHŌ: G583 (@86)

SENSE (#TIME): #7 - ARÉTĒ: G703 (@102) + #8 - TÉCHNĒ: G5078 (@171)

It would then behove us to look at the IDEA formation in juxtaposing the @186, @191 as simplicity and determine whether it has utility for any variance agreement which is subject to rule of law as impetus for self determination:

@200 {**#551 (#44) / #125 (#38)**},
@191 {**#624 (#73) / #154 (#29)**},
@186 {**#640 (#16) / #178 (#24)**},
@200 {**#694 (#54) / #216 (#38)**}

However we ought firstly clarify our perspective, that in the circumstance of there being a #81 - COMMONWEALTH that has been #298 - INSTANTIATED by both #902 - RULE OF LAW and #940 - RIGHT TO RULE where beyond the #2184 - GOVERNOR GENERAL for whose office a permanent provision and seal of authority has been made:

#3 - THRONES

#3 - NATURE SURMOUNTS NATURE {#123 - JUDGMENT SENSIBILITY / @**1485** - JURISPRUDENT OVERSIGHT: **SECTION III** - #551}

#2 - NATURE REJOICES IN ITS NATURE {#82 - TERMS OF COMPLIANCE: **SECTION IX - #885** / @491 - PRINCIPLE OF CONTINUITY}

#5 - ACT OF NATURE {@873 - PROBITY TOWARDS #205 - PRINCIPLE OF PERSISTENT SUBSTANCE: **SECTION X - #940**}

There is no possibility to establish any subsequent #81 - SOVEREIGN JUXTAPOSITION PRINCIPLE.

#11 - GOVERNMENT & NON - GOVERNMENT ORGANISATIONS

#8 - TRANSFORMING NATURE {**METALOGIC AUTONOMOUS DELIMITER**}

#4 - NATURE AMENDED IN ITS NATURE {**#205 - PRINCIPLE OF PERSISTENT SUBSTANCE / #164 - PRINCIPLE OF MATERIALITY**}

#7 - ENGENDERING NATURE {**INTELLECTUS AS GENITIVE VOLUNTĀTIS**}

But rather in light of a possibility for an ONTIC grounded variance to undertake such decoupling action of SECTION IX entirely by the mechanics of the existing LETTERS PATENT themselves in firstly recognising that the #390 - SOVEREIGN alone as @115 - DIGNITY ROYAL and no other power or dominion has #339 - proroguing authority (13-17 September as predominant ONTIC intersection of **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE / #164 - PRINCIPLE OF MATERIALITY**) which we have VOUCHSAFED {ie. warranted the secure conferment of something on someone} by our auxiliary court filing action during the BREXIT initiative.

On 28 August 2019, the Parliament of the United Kingdom was ordered to be prorogued by Queen Elizabeth II upon the advice of the Conservative prime minister, Boris Johnson, as later ruled to be unlawful in duration. The prorogation, or suspension, of Parliament was to be effective from between 9 and 12 September 2019 and ought to have been sufficient until 17 September 2019 so as to crystallise and cauterise the sovereign prerogative as distinct to that of the European Union member states.

Our concern then, is not with the preceding 12 ONTIC elemental

{ie. @84, @86, @84, @86, @186, @84, @86, @84, @86, @177, @84, @86 --> #3, #8, #11 ... in part as shown above}
metrication which we consider are FACILITATORS / ARBITRATORS to #492 - VOLUNTARY FREE WILL, but with the possibility of a simple variance and to determine its rationality as utility for any variance agreement in then being a requisite meta logic impetus to undertake such decoupling action of SECTION IX at some future and more convenient time.

Since my competency is neither as a law-maker nor as a drafter of letters patent, we ought then provide the individual idea universal resource links (URL) to access the relevant categories of understanding in addition to Dynamic Natural Associators (DNA) derived from neural linguistic concepts as postulates from experts and equitably a possibility for template properties:

[@84, @86, @84, @86, @186, @84, @86, @84, @86, @177, @84, @86, @84, @86, @200, @191, @186, @200, @84, @86, @177, @140]

@84, {@13: Sup: 1 - **CENTRE**: CHUNG (#501); Ego: 3 - **MIRE**: HSIEN (#82)} <-- **SECTION I**

@86, {@14: Sup: 6 - **CONTRARIETY**: LI (#507); Ego: 5 - **KEEPING SMALL**: SHAO (#87)} <-- **SECTION II**

@200, {@15: Sup: 44 - **STOVE**: TSAO (#551); Ego: 38 - **FULLNESS**: SHENG (#125)} <-- **SECTION III**

@191, {@16: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#624 - b^erîyth (H1285): covenant, alliance or pledge between men; treaty, alliance, league; constitution, ordinance (monarch to subjects); agreement, pledge (man to man) / b^arar (H1305): to show oneself pure, just, kind / p^aqad (H6485): visit, punish, appoint / mach^älôqeth (H4256): division, course, class, share, allotment, #7 x #13 x #24 = #2184 / 'etsem (H6106): substance, self / ts^edâqâh (H6666): righteousness (in government or in a case or cause); of judge, ruler, king; of law / apodídōmi (G591): to deliver, to give away for one's own profit; to pay off, discharge what is due; things promised under oath); Ego: 29 - **DECISIVENESS**: TUAN (#154)} <-- **A #619 / #808 COMPARATOR TO SECTIONS IV / VIII; APODIDOMI**: G591 (@181 - RESERVE)

<<http://www.grapple369.com/?idea:624>>

@186, {**@17**: Sup: 16 - **CONTACT**: CHIAO (#640 - **bâchar** (H977): to choose, elect, decide for / **yâtsaq** (H3332): being firmly established / **kârath** (H3772): to permit to perish; to cut or make a covenant / **miphrâs** (H4666): spreading out / **pâqad** (H6485): visit, punish, appoint / **ts°dâqâh** (H6666): righteousness (in government or in a case or cause); of judge, ruler, king; of law / **qadmâh** (H6927): antiquity, former state or estate or situation, before, origin / **qâshar** (H7194): to bind to oneself; robust, vigorous / **rûwm** (H7311): to raise, lift, lift up, take up, set up, erect, exalt, set on high; **diermêneúō** (G1329): to unfold the meaning of what is said, explain, expound; to translate into one's native language / **heurískō** (G2147): to find out for one's self, to acquire, get, obtain, procure / **kratéo** (G2902): to have power, be powerful; to be chief, be master of, to rule / **hósios** (G3741): observing every moral obligation / **skeûos** (G4632): a man of quality, a chosen instrument / **skopós** (G4649): the distant mark looked at, the goal or end one has in view / **pheídomai** (G5339): to spare; to abstain); Ego: 24 - **JOY**: LE (#178)} <-- **A #619 / #635 / #940 COMPARATORS TO SECTIONS IV / V / X**

<<http://www.grapple369.com/?idea:640>>

@200, {**@18**: Sup: 54 - **UNITY**: K'UN (#694 - **châphar** (H2658): to search, search out, explore / **'ârab** (H6148): to exchange pledges; to have fellowship with, share / **pârach** (H6524): to cause to bud or sprout / **râphad** (H7502): to spread out, support / **dídōmi** (G1325): of one's own accord to give one something, to his advantage; to grant or permit one; to commission; **ídios** (G2398): pertaining to one's self, one's own / **parístēmi** (G3936): to place a person or thing at one's disposal; to present (show) by argument, to prove); Ego: 38 - **FULLNESS**: SHENG (#216)} <-- **DIDOMI**: G1325 (**@104** - PRESENTS)

<<http://www.grapple369.com/?idea:694>>

@84, {**@19**: Sup: 57 - **GUARDEDNESS**: SHOU (#751 - **hâmôwn** (H1995): crowd, multitude; great number, abundance / **nâsâ'** (H5375): to lift up, exalt, support, aid, assist; to cause one to bear; to cause to bring, have brought; **shâ'al** (H7592): to grant, make over to, let (one) ask (successfully) or give or lend on request (then) grant or make over to; **sûwm** (H7760): to set, ordain, establish, found, appoint, constitute, make, determine, fix / **tûwshîyâh** (H8454): abiding success (of the effect of sound wisdom) / **diatássō** (G1299): to arrange, appoint, ordain, prescribe,

give order / **hikanós** (G2425): sufficient in ability, i.e. meet, fit / **kainós** (G2537): of a new kind, unprecedented, novel, uncommon, unheard of / **katargéō** (G2673): to cause to cease, put an end to, do away with, annul, abolish; to cease, to pass away, be done away; to be severed from, separated from, discharged from, loosed from any one / **parístēmi** (G3936): to place a person or thing at one's disposal; to present (show) by argument, to prove / **patēr** (G3962): the originator and transmitter of anything; the authors of a family or society of persons animated by the same spirit as himself; **pragmateía** (G4230): prosecution of any affair; business, occupation); Ego: 3 - **MIRED**: HSIEN (#219)}

<<http://www.grapple369.com/?idea:751>>

#4) APODIDOMI: G591 (@181 - RESERVE)

@86, {@20: Sup: 62 - **DOUBT**: YI (#813 - **ta'ăvâh** (H8378): thing desired, object of desire / **tachath** (H8478): in place of, instead of (in transferred sense); in place of, in exchange or return for (of things mutually interchanged) / **anankázō** (G315): to necessitate, compel, drive to, constrain; by force, threats; by permission, entreaties / **hístēmi** (G2476): to stand, be kept intact (of family, a kingdom), to escape in safety; to establish a thing, cause it to stand; to uphold or sustain the authority or force of anything); Ego: 5 - **KEEPING SMALL**: SHAO (#224)}

<<http://www.grapple369.com/?idea:813>>

@177, {@21: Sup: 77 - **COMPLIANCE**: HSUN (#890 - **mattânâh** (H4979): gift / **nephesh** (H5315): the man himself, self, person or individual; activity of the will / **nâthan** (H5414): to make, constitute; to be given, be bestowed, be provided, be entrusted to, be granted to, be permitted, be issued, be published, be uttered, be assigned / **shâma'** (H8085): to consent, agree; to make proclamation, summon; **tâmîym** (H8549): what is complete or entirely in accord with truth and fact; **bebaióō** (G950): to make firm, establish, confirm, make sure / **ekkleíō** (G1576): to prevent the approach of one / **hodégéō** (G3594): to give guidance to / **paradídōmi** (G3860): to give over into (one's) power or use; to deliver to one something to keep, use, take care of, manage / **parakouō** (G3878): to refuse to hear, pay no regard to, disobey / **pistikós** (G4101): trusty, faithful, that can be relied on / **poiéō** (G4160): to be the authors of, the cause; to make ready, to prepare; to acquire, to provide a thing for one's self; to make a

thing out of something; to (make i.e.) render one anything; to (make i.e.) constitute or appoint one anything, to appoint or ordain one that / **poreúomai (G4198)**: to lead over, carry over, transfer / **skeûos (G4632)**: a man of quality, a chosen instrument); Ego: 15 - **REACH**: TA (#239)} <-- **POIEO**: G4160 (@175 - **CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900**)

<<http://www.grapple369.com/?idea:890>>

#5) EIDOMAI: G1492: (@228 - FORCE & DEFINITE MEANING)

@140] {@22: Sup: 55 - **DIMINISHMENT**: CHIEN (#945 - 'âthîyd (H6264): ready, prepared; skilled; stored up, treasure / **pâlal (H6419)**: to mediate, judge / **shâmar (H8104)**: to keep, guard, observe, give heed; have charge of / **eisdéchomai (G1523)**: to receive kindly, to treat with favour / **ektréphō (G1625)**: to nourish up to maturity, to nourish / **kataleípō (G2641)**: to depart from, leave / **énō (G3306)**: to continue to be, not to perish, to last, endure; of persons, to survive, live; in reference to state or condition; to remain as one, not to become another or different / **paristēmi (G3936)**: to place a person or thing at one's disposal; to present (show) by argument, to prove / **pémpō (G3992)**: to bid a thing to be carried to one / **ploutéō (G4147)**: is affluent in resources so that he can give blessings of salvation to all); Ego: 59 - **MASSING**: CHU (#298)}

<<http://www.grapple369.com/?idea:945>>

CONCLUSION

Having completed articulating the template categories to our hypothesis of a simple variance our provisional determination is that there is sufficient rationality therein to satisfy its utility for a number of templated variance agreements by means the GOVERNOR GENERAL, at the time of their choosing, may draft letters patent as CONSTITUTED PROCLAMATION (ie. *subject to rule of law the CONSTITUTION ACT can be amended to grant authority*) to then undertake a decoupling action of SECTION IX to the originating LETTERS PATENT as instrument to the FEDERATION OF THE COMMONWEALTH OF AUSTRALIA.

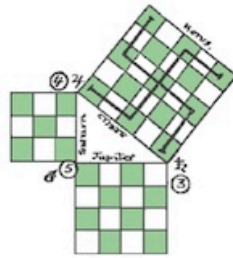
And that such template may also be then deployed as variance agreement between the COMMONWEALTH and other SOVEREIGN STATES / NATIONS.

ROMAN GOVERNANCE MACHINERY OF STATE PROTOTYPE #1080 - HETEROS NUMBER

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

ROMAN GOVERNANCE MACHINERY OF STATE PROTOTYPE TORAH

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



LUOSHU ORDER #369 MATRIX REFERENCE OBJECT

That if Pythagoras was indebted to the Barbarians [Romans 1:14] therefore Islamic foundations to sectarian belief is compromised.

Where the TRIPARTITE idea #34 - 三親 = #485 relates to a BIPARTITE notion of MARRIAGE then its BIFURCATION as #17 being a religionist's claim to piety conform to the premise of COLONIALISM by #71 - DOMINION (ODD: #11 + #17 + #65 + #71 = #164, EVEN: #68 + #44 + #38 + #14 = #164, CENTRE: #41) action against nature (#205 / #164) and prerogative of STATE.

49	9	65
57	41	25
17	73	33

→
DICTATE OF
ROMAN
GOVERNANCE

76	81	74
75	77	79
80	73	78

←

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

31	81	11
21	41	61
71	1	51

COURSE-trochos OF
NATURE-genesis?
[James 3:6]

71	1	11
61	81	21
51	41	31

[LEGEND: 3x3 WITH #45 - CENTRE (#135 / #405)
STOICHEION OF THE KOSMOS / #231 - JUXTAPOSITION
CONTROLLER

CYAN NUMBERS: CANON OF SUPREME MYSTERY /
REDUCTIO AD HITLERUM TABLE TALK (1941-1944)
IDEA ANCHORS:

- [33] -> #80 - LABOURING (CH'IN): 12 - 16
DECEMBER AS IDEA #75 - 13 DECEMBER 1941
- [26] -> #12 - YOUTHFULNESS (T'UNG): 9 - 13
FEBRUARY AS IDEA #147 - 10 FEBRUARY 1942
- [34] -> #53 - ETERNITY (YUNG): 13 - 17 AUGUST AS
IDEA #290 / #291 - 16 AUGUST 1942
- [30] -> #57 - GUARDEDNESS (SHO): 31 AUGUST - 4
SEPTEMBER AS IDEA #306 - 31 AUGUST 1942

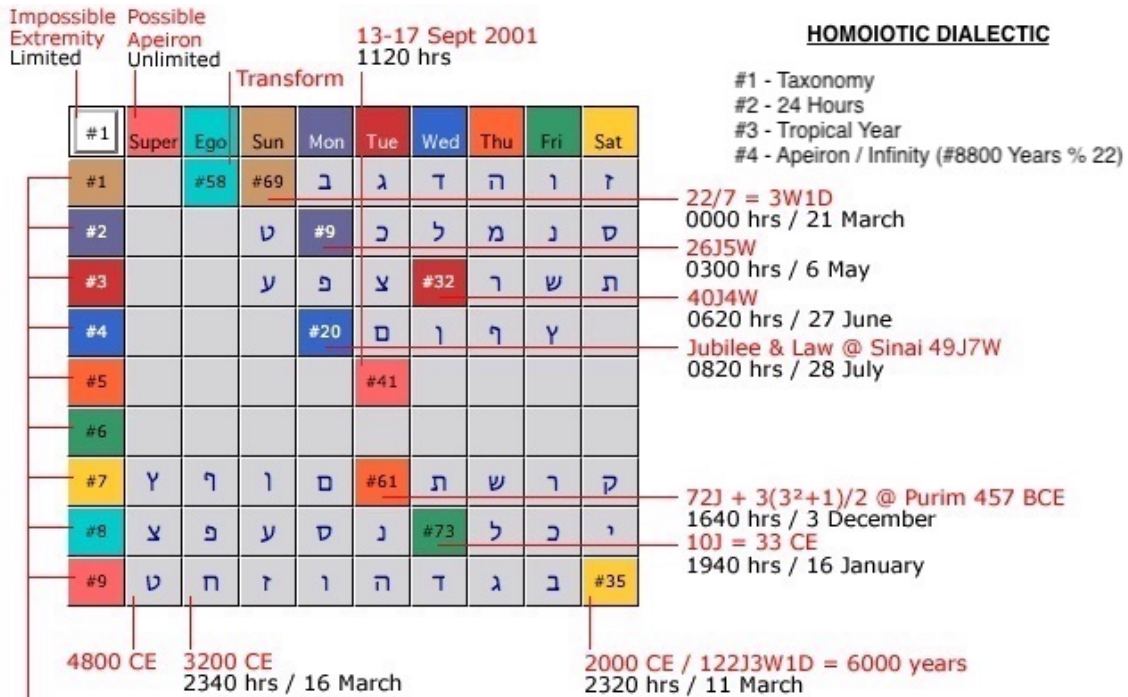
RED NUMBERS: 𠄎 as #65 - GAUGES CONTROLLER: c²
BLUE NUMBERS: #34 - JUPITER (#135 / #540)
PRINCIPLE: b²
PURPLE NUMBERS: #15 - DOMINION ACTION (#264,
#273, #308, #415, #449 [#44 / #57])
METHODOLOGY: a²

1	23	16	4	21
15	14	7	18	11
24	17	13	9	2
20	8	19	12	6
5	3	10	22	25

26	37	31	41
40	32	34	29
36	27	42	30
33	39	28	35

68	11	44
17	41	65
38	71	14

COMMONWEALTH / HEBREW LETTERS PATENT DOMINION [Ephesians 2:12] PROTOTYPE



Taxonomy Assignments

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

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

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

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

A DRAFT COPY OF THIS DOCUMENT MAY BE OBTAINED FROM THE FOLLOWING URL:

<<http://www.grapple369.com/Groundwork/Letters%20Patent%20Variance%20Simple.pdf>>

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