

-- 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	O
	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	#19	129	205	#41	Playing with Re
Political Prescriptions, Quietude	#3	132	246	#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}	#34	200	348	#51	Virtuous H
Strategic Reversal, Putting Oneself Behind	#55	266	390	#42	Generating TI

HETEROS PROTOTYPE

Impossible Advice, What can Be Done? I AM NOT ONE OF INCONSTANT MIND {%31}	#10	186	334	#47	Ignorant G
So What?, Returning to the Origin	#52	238	376	#42	Generating TI

TORAH PROTOTYPE

Mastering Guiding Discourse, Revealers of Virtue I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32}	#15	191	339	#52	So What?
Laissez Faire Politics, Simplicity In Habits	#57	248	381	#42	Generating TI

RIGHTS PROTOTYPE

Important Distinctions, Trouble from Indulgence I AM NOT A ROBBER OF SACRED PROPERTY {%8}	#34	200	348	#51	Virtuous H
Strategic Reversal, Putting Oneself Behind	#55	266	390	#42	Generating TI

<<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;

Given that the ***DIALECTIC*** of the HEBREW letters conforms to the INTERSECTION OF #205 <--> #164 as TRIPARTITE NUMBER (**constituting 9x9x9 = 729 appraisals**) that it is perhaps possible to deploy the ONTIC dialectic as a means of mediation (ie. **given the templated letters patent 29 OCTOBER 1900 being in accordance with law**) according to this juxtaposition BIPARTITE / TRIPARTITE number schema:

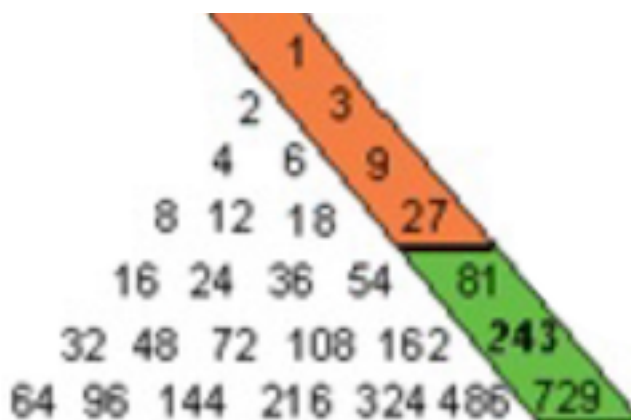
#35 - 𠄎𠄎𠄎 = #486

liǎn: 1. to collect, 2. to draw back; to fold back

#486 = #451 - PRAXIS OF RATIONALITY + #35 - GATHERING (LIEN) as [#30, #3, #2, #6, #30, #400, #10, #5] = g^ebûwlâh (H1367): {UMBRA: #46 % #41 = #5} 1) *BORDER*, *BOUNDARY*;

TRIPARTITE NUMBER

(#486 - BOUNDARY: 6 x #81 / #324: 4 x #81 v's #405 - STOICHEION OF KOSMOS: 5 x #81)



BIPARTITE NUMBER (1 - *USURPER* + 21 HEBREW LETTERS - *PRINCIPLE* *OF* *LIABILITY*)?

<<http://www.grapple369.com/>>

date:2023.3.30&idea:48,72,108,162,64,96,144,216,324,486>

TELOS TOTAL: #1933 (YEAR?) = [1, 2, 4, 6, 8, 12, 18, 16, 24, 36, 54, 32, 48, 72, 108, 162, 64, 96, 144, 216, 324, 486]

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

2, {@2: Sup: 3 - **MIRE**: HSIEN (#4); Ego: 2 - **FULL CIRCLE**: CHOU (#3)}

4, {@3: Sup: 7 - **ASCENT**: SHANG (#11); Ego: 4 - **BARRIER**: HSIEN (#7)}

6, {@4: Sup: 13 - **INCREASE**: TSENG (#24); Ego: 6 - **CONTRARIETY**: LI (#13)}

8, {@5: Sup: 21 - **RELEASE**: SHIH (#45 - **I AM NOT A DOER OF WRONG** {%1}); Ego: 8 - **OPPOSITION**: KAN (#21)}

12, {@6: Sup: 33 - **CLOSENESS**: MI (#78); Ego: 12 - **YOUTHFULNESS**: T'UNG (#33)}

18, {@7: Sup: 51 - **CONSTANCY**: CH'ANG (#129); Ego: 18 - **WAITING**: HSI (#51)}

16, {@8: Sup: 67 - **DARKENING**: HUI (#196 - **I AM NOT ONE OF LOUD VOICE** {%37}); Ego: 16 - **CONTACT**: CHIAO (#67 - **MALE DEME IS UNNAMED** {%27})}

24, {@9: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#206); Ego: 24 - **JOY**: LE (#91 - **MALE DEME IS UNNAMED** {%1})}

36, {@10: Sup: 46 - **ENLARGEMENT**: K'UO (#252); Ego: 36 - **STRENGTH**: CH'IANG (#127)}

54, {@11: Sup: 19 - **FOLLOWING**: TS'UNG (#271); Ego: 54 - **UNITY**: K'UN (#181 - **I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS** {%24} / **I AM NOT ONE WHO CURSETH THE KING** {%35})}

32, {@12: Sup: 51 - **CONSTANCY**: CH'ANG (#322); Ego: 32 - **LEGION**: CHUANG (#213)}

48, {@13: Sup: 18 - **WAITING**: HSI (#340); Ego: 48 - **RITUAL**: LI (#261)}

72, {@14: Sup: 9 - **BRANCHING OUT**: SHU (#349); Ego: 72 - **HARDNESS**: CHIEN (#333)}

108, {@15: Sup: 36 - **STRENGTH**: CH'IANG (#385); Ego: 27 - **DUTIES**: SHIH (#360)}

162, {@16: Sup: 36 - **STRENGTH**: CH'IANG (#421); Ego: 81 - **FOSTERING**: YANG (#441)}

64, {@17: Sup: 19 - **FOLLOWING**: TS'UNG (#440); Ego: 64 - **SINKING**: CH'EN (#505)}

96, {@18: Sup: 34 - **KINSHIP**: CH'IN (#474); Ego: 15 - **REACH**: TA (#520)}

144, {@19: Sup: 16 - **CONTACT**: CHIAO (#490); Ego: 63 - **WATCH**: SHIH (#583)}

216, {@20: Sup: 70 - **SEVERANCE**: KE (#560); Ego: 54 - **UNITY**: K'UN (#637)}

324 - **PRINCIPLE OF LIABILITY**, {@21: Sup: 70 - **SEVERANCE**: KE (#630 - euthýs (G2117): ***RIGHT*** / ***TRUE***); Ego: 81 - **FOSTERING**: YANG (#718 - morphé (G3444): ***APPEARANCE* *AS* *MORPHOLOGY***)}

486] {@22: Sup: 70 - **SEVERANCE**: KE (#700); Ego: 81 - **FOSTERING**: YANG (#799)}

#700 as [#40, #40, #20, #200, #400] = mimkereth (H4466): **{UMBRA: #700 % #41 = #3} 1) *SALE***;

#799 as [#80, #100, #1, #200, #200, #8, #10, #200] = prássō (G4238): **{UMBRA: #1381 % #41 = #28} 1)** to exercise, practise, to be busy with, carry on; **1a)** to undertake, to do; **2)** to accomplish, perform; **2a)** to commit, perpetrate; **3) *TO* *MANAGE* *PUBLIC* *AFFAIRS*, *TRANSACT***

PUBLIC* *BUSINESS; **3a)** to exact tribute, revenue, debts; **4)** to act;

ONTIC CHECKSUM TOTAL: #422 as [#50, #300, #2, #70] = shâba' (H7650): {**UMBRA: #372 % #41 = #3**} **1)** to swear, adjure; **1a)** (Qal) sworn (participle); **1b)** (Niphal); **1b1) *TO* *SWEAR*, *TAKE* *AN* *OATH***; **1b2)** to swear (of Jehovah by Himself); **1b3)** to curse; **1c)** (Hiphil); **1c1)** to cause to take an oath; **1c2)** to adjure

DEME CHECKSUM TOTAL: #158 as [#6, #2, #20, #80, #10, #600] = kêph (H3710): {**UMBRA: #100 % #41 = #18**} **1)** ***ROCK***, hollow of a rock;

#486 = #451 - PRAXIS OF RATIONALITY + #35 - GATHERING (LIEN) as [#6, #2, #8, #20, #40, #400, #10] = chokmâh (H2451): {**UMBRA: #73 % #41 = #32**} **1)** wisdom; **1a)** skill (in war); **1b) *WISDOM* (*IN* *ADMINISTRATION*)**; **1c)** shrewdness, wisdom; **1d) *WISDOM*, *PRUDENCE* (*IN* *RELIGIOUS* *AFFAIRS*)**; **1e) *WISDOM* (*ETHICAL* *AND* *RELIGIOUS*)**;

WHERE #486 = #451 - PRAXIS OF RATIONALITY + #35 - GATHERING (LIEN): "The tetragram's title suggests a gradual increase in the accumulation of yin ch'i in the cosmic cycle. It also implies that yin will bide its time, "gathering its forces" until it is powerful enough to launch a full-scale attack on yang. The same graph means "savings" or "stores" (as in money or harvests) and "government levies" or "taxes"— still another kind of transfer from a greater "outside" to a smaller reserve "inside." The outer / inner and big / little parallel dichotomies lie at the heart of the Mystery's portrayal of benevolent government. According to hallowed Confucian tradition, taxes should not exceed a tithe on the value of the harvest.

#486 = #451 - PRAXIS OF RATIONALITY + #35 - GATHERING (LIEN) as [#20, #100, #1, #300, #5, #10, #50] = kratéō (G2902): {**UMBRA: #1226 % #41 = #37**} **1)** to have power, be powerful; **1a) *TO* *BE* *CHIEF*, *BE* *MASTER* *OF*, *TO* *RULE***; **2)** to get possession of; **2a)** to become master of, to obtain; **2b)** to take hold of; **2c)** to take hold of, take, seize; **2c1)** to lay hands on one in order to get him into one's power; **2d)** to hold; **2d1)** to hold in the hand; **2d2)** to hold fast,

i.e. not discard or let go; **i)** to keep carefully and faithfully; **2d3)** to continue to hold, to retain; **i)** of death continuing to hold one; **ii)** to hold in check, restrain;

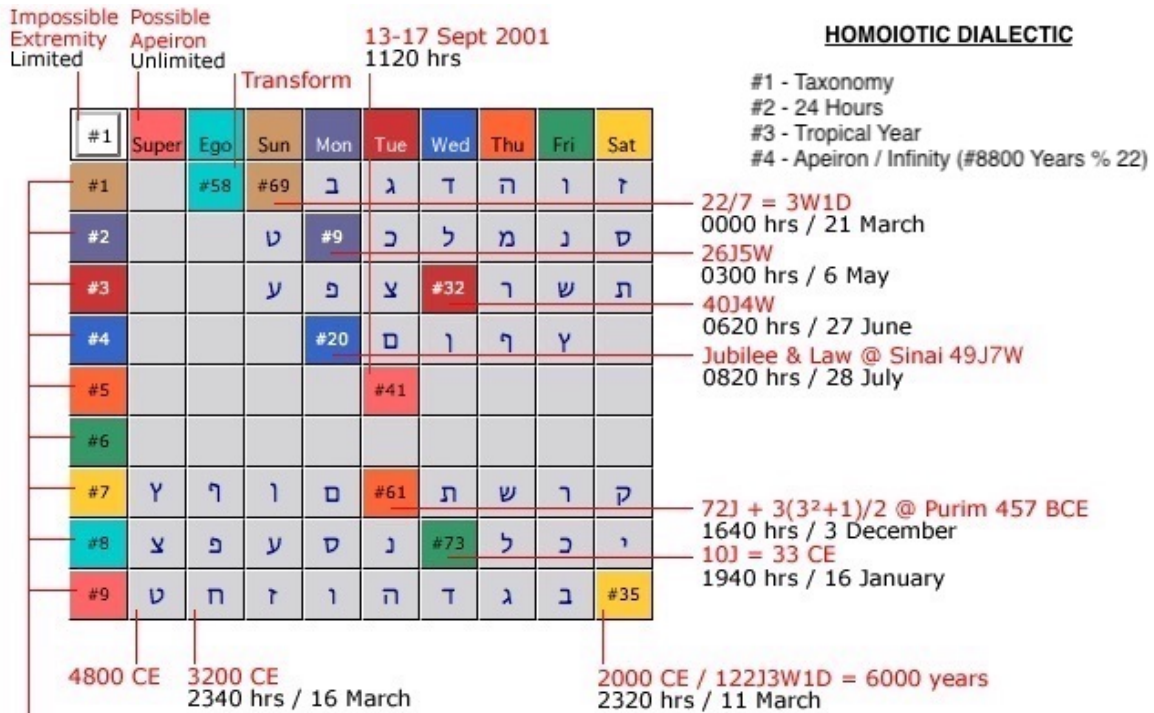
#486 as [#6, #40, #4, #30, #6, #400] = dallâh (H1803):
{UMBRA: #39 % #41 = #39} 1) hair, threads, thrum (threads of warp hanging in loom); **2) *POOR* (*USUALLY* *COLL* *OF* *HELPLESS* *PEOPLE*); 3) (TWOT) *POOREST*, *LOWEST*;**

Early Chinese **#486 - *RULERS*** were also told not to overtax their subjects by repeated wars and extraordinary levies or by exacting corvée labor for massive construction projects. Once it has lost the support of the **#486 - *COMMONERS***, a bloated empire will find itself, like yang ch'i at this juncture, hollow at the core. In any case, the best method by which the **#486 - *RULER*** can come to command vast reserves of wealth and power is not through taxes, but through keeping the people's absolute loyalty. In effect, the ruler stores his possessions in the granaries and barns of his subjects.

#486 = #451 - PRAXIS OF RATIONALITY + #35 - GATHERING (LIEN) as [#300, #1, #40, #10, #5, #10, #70, #50] = tameîon (G5009): {UMBRA: #476 % #41 = #25} 1) *A* *STORAGE* *CHAMBER*, *STOREROOM*; 2) a chamber esp. an inner chamber; 3) a secret room;

....

Chinese tradition presumes that ordinary people will look to their **#486 - *RULER*** for their values. Here, the government gives them mixed messages. On the one hand, to reduce punishments suggests that generosity is good. On the other, to raise taxes shows that profit is valued over humaneness. Is it any wonder that the common people are left in utter confusion, and that this government lacks a secure foundation?" [CANON OF SUPREME MYSTERY (4 BCE), YANG HSIUNG, pages 243, 244]



Taxonomy Assignments

- #1 Seraphim {Nature contains Nature (Mother - Scales of merit)}
 - #2 Cherubim {Nature rejoices in its Nature (Double - Nature contains Nature (Nature amended in its Nature))}
 - #3 Thrones {Nature surmounts Nature (Double - Nature rejoices in its Nature (Act of Nature))}
 - #4 Dominion {Nature amended in its Nature (Nature contains Nature (Double - Nature surmounts Nature (Form of Nature))}
 - #5 Virtues {Act of Nature (Nature rejoices in its Nature)}
 - #6 Powers {Form of Nature (Nature surmounts Nature)}
 - #7 Principalities {Engendering Nature (Nature amended in its Nature)}
 - #8 Arch-Angels {Transforming Nature (Act of Nature)}
 - #9 Angels {Autonomous Nature (Form of Nature)}
-
- #10 Sovereignty {Totality of Nature (Engendering Nature)}
 - #11 Government & Non-Government Organisations {Transforming Nature (Double - Nature amended in its Nature (Engendering Nature))}
 - #12 General Populace {Autonomous Nature}

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

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

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

***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)

#82 - NOUMENON RESONANCE FOR 30 MARCH 2023 as [#30, #1, #30, #5, #10, #6] /

#48 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as [#2, #1, #30, #5, #10] = 'ëlôhîym (H430): {UMBRA: #86 % #41 = #4} 1) (plural); 1a) *RULERS*, *JUDGES*; 1b) divine ones; 1c) angels; 1d) gods; 2) (plural intensive - singular meaning); 2a) god, goddess; 2b) godlike one; 2c) works or special possessions of God; 2d) the (true) God; 2e) God;

#48 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as [#3, #4, #6, #30, #5] = g^edûwlâh (H1420): {UMBRA: #48 % #41 = #7} 1) *GREATNESS*; 1a) *OF* *MAN*; 1b) of God's greatness (as an attribute);

#48 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as [#8, #10, #30] = chayil (H2429): {UMBRA: #48 % #41 = #7} 1) strength, army, power; 1a) *POWER*; 1b) force, army;

#82 - NOUMENON RESONANCE FOR 30 MARCH 2023 as [#40, #30, #2, #10] /

#48 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as [#6, #30, #2, #10] = lêb (H3820): {UMBRA: #32 % #41 = #32} 1) inner man, mind, will, heart, understanding; 1a) inner part, midst; 1a1) midst (of things); 1a2) heart (of man); 1a3) soul, heart (of man); 1a4) mind, knowledge, thinking, reflection, memory; 1a5) *INCLINATION*, *RESOLUTION*, *DETERMINATION* (*OF* *WILL*); 1a6) conscience; 1a7) heart (of moral character); 1a8) as seat of appetites; 1a9) as seat of emotions and passions; 1a10) as seat of courage;

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)}

On 29 OCTOBER 1900, the office of Governor-General of the Commonwealth of Australia was constituted by letters patent, which included provision for a great seal for the Commonwealth.



The Great Seal of the Commonwealth of Australia. [cf. The Commonwealth of Australia Gazette No. 27, 29th APRIL 1901, Design for Federal Flag and Federal Seal Competition; The Sydney Morning Herald, 1 OCTOBER 1932 ~ THE GREAT SEAL Of the Commonwealth]

On 21 JANUARY 1904, the first actual great seal of the Commonwealth came into use; this had been prepared in 1903, and had been granted by King Edward VII. King Edward died on 6 MAY 1910, but by a warrant of King George V., dated 20 days later, the use of King Edwards seal was authorised till a new one should be provided. This, the second great seal of the Commonwealth, arrived here in 1912, and bears upon it a design similar to that of its predecessor, with a few exceptions.

The Royal Arms and Imperial Crown in the centre are surrounded by six shields, having their base points Inwards. On these shields, treated as coats of arms, are the official badges of the six federated States. Round the edge of the seal runs an Inscription in Latin and English. When a new great seal shall be required for the Commonwealth, in addition to correcting the above mentioned

errors, the arms of Canberra will have to be included. [Source: The Sydney Morning Herald, 1 OCTOBER 1932 ~ THE GREAT SEAL OF the Commonwealth by FLINDERS BARR]



"WHEREAS the people of New South Wales, Victoria, South Australia, Queensland, and Tasmania, humbly relying on the blessing of Almighty God, have agreed to unite in one indissoluble Federal Commonwealth under the Crown of the United Kingdom of Great Britain and Ireland, and under the Constitution hereby established:" [cf. The Commonwealth of Australia Act – Preamble]

NOTE: DOCUMENTS RELATING TO THE NEW GREAT SEAL OF AUSTRALIA AND THE ROYAL STYLE AND TITLES ACT 1973:

"Pursuant to the WARRANT of Her Majesty Queen Elizabeth the Second, dated 19 OCTOBER 1973, the Great Seal referred to therein [being originally granted by ERII on 16 FEBRUARY 1954] was this day [6 NOVEMBER 1973] defaced by me [the Governor General SIR PAUL HASLUCK] in the Executive Council." <<https://constitutionwatch.com.au/documents-relating-to-the-new-great-seal-of-australia-and-the-royal-style-and-titles-act-1973/>>

#486 = #451 - PRAXIS OF RATIONALITY + #35 - GATHERING (LIEN) as [#10, #60, #6, #4, #400, #6] = y^eçûwdâh (H3248): {UMBRA: #85 % #41 = #3} 1) *FOUNDATION*; 1a) founding of city;

#486 = #451 - PRAXIS OF RATIONALITY + #35 - GATHERING (LIEN) as [#80, #5, #300, #100, #1] = pétra (G4073): {UMBRA: #486 % #41 = #35} 1) a rock, cliff or ledge; 1a) a projecting rock, crag, rocky ground; 1b) a rock, *A* *LARGE* *STONE*; 1c) metaph. a man like a rock, by reason of his firmness and strength of soul;

Such legislative emendation to the "**GREAT SEAL OF AND FOR OUR SAID COMMONWEALTH**" [SECTION II of the LETTERS PATENT dated **29 OCTOBER 1900** as instrument to the Federation of the COLONIAL POWERS into a COMMONWEALTH] occurring subsequent to the local precinct event of ANZAC DAY 25 APRIL 1972 which by "PLAQUE COMMEMORATES THE RE-SITING OF THIS MEMORIAL [with its **#486 - *FOUNDATION* #486 - *STONE*** LAID BY WALTER LYON ON **29 OCTOBER 1909**] FROM THE CORNER OF RAYMOND AND MACALISTER STREETS TO ITS PRESENT SITE. BOER WAR VETERAN MR C.E.T. KELLEY UNVEILED THIS PLAQUE ON 25 APRIL 1972."

THE IMPOSING OF A RELIGIOUS BELIEF (**THROUGH AN UNLAWFUL ASSOCIATION BY IRISH AND CATHOLICS WITH MY MATHEMATICAL NOUMENON AS INTELLECTUAL PROPERTY IS EXPRESSLY FORBIDDEN**) BEING CONTRA TO SECTION 116 OF THE CONSTITUTION ACT: "***LEST*-H6435: [WE / THOU] *FORGET*-H7911: ...**" [Deuteronomy 4:9]

@168 - LINGUISTIC / TEMPORAL

@215 - SELF CONTRADICTION

@130 - ADVERSE MIND

@147 - ESTABLISH

#660 as [#40, #200, #300, #70, #10, #600] = rasha' (H7561): {**UMBRA: #570 % #41 = #37**} 1) to be wicked, act wickedly; **1a)** (Qal); **1a1)** to be wicked, act wickedly; **1a2)** to be guilty, be condemned; **1b)** (Hiphil); **1b1) *TO* *CONDEMN* *AS* *GUILTY* (*IN* *CIVIL* *RELATIONS*)**; to condemn as guilty (in ethical or religious relations); **1b3) *TO* *ACT* *WICKEDLY* (*IN* *ETHICS* *AND* *RELIGION*)**;

#6 as [#2, #4] = bad (H907): {**UMBRA: #6 % #41 = #6**} 1) ***EMPTY* *TALK***, idle talk, ***LIAR***, lie;

#666 as [#6, #30, #80, #200, #300, #10, #600] = parash (H6571): {**UMBRA: #580 % #41 = #6**} 1) horse, steed, ***WARHORSE***; 2) horseman;

LOCAL HISTORIAN ROSS JACKSON (HAS ADMITTED ON A **VIDEO RECORDING MADE @ 1402 HRS ON 11 JUNE 2020** THAT SUCH **ACTIONS WERE AN IMPUNITY AGAINST THE SOVEREIGN BY**

JINGOIST ANZAC REPUBLICANISM AS IRISH CATHOLICISM):

"[O]N 11 OCTOBER 1899, THE SOUTH AFRICAN BOER REPUBLICS OF THE TRANSVAAL AND THE ORANGE FREE STATE, IN A SHOW OF DEFIANCE AND FRUSTRATION, DECLARED WAR ON GREAT BRITAIN.

THE INTENTION WAS TO DRAW INTERNATIONAL NOTICE TO THEIR POLITICAL PLIGHT AND THE BULLYING TACTICS OF THEIR ANTAGONIST.

THE MIGHT OF THE BRITISH EMPIRE CRUSHED THEIR **#308 - *STRUGGLE*** {áthlēsis (**G119**): **TO CONTEST, TO *COMBAT*, TO STRIVE, *STRUGGLE*, HARD TRIAL**} IN A BITTER CONFLICT THAT CONTINUED UNTIL THE LAST DAY OF [31] MAY 1902.

27 JANUARY (#308): INTERNATIONAL HOLOCAUST MEMORIAL DAY,

11 APRIL 2015 (#308): DECLARATION OF PAPAL BULL MISERICORDIAE VULTUS (**ANNOUNCED: #449 / #503** - 13 MARCH 2015 / **DECLARED: 2ND EASTER SUNDAY ON 11 APRIL 2015**) occurring from **#355** - 8 DECEMBER 2015 (Feast of the Immaculate Conception) to **#355** - 20 NOVEMBER 2016 and NOUMENON mapping by **#308 / #328** - PROTOTYPE IDEA #FIVE / **#337** - PERIHELION / ***APHELION*** (**#342 / #369 / #351**) ASSOCIATED TO RENEWAL OF SODOMITE / IDOLATROUS KNIGHTS TEMPLARS NOVUS ORDO MILITIAE / CRUCIFIXION 3 APRIL 33 AD CALENDAR REPRISE IN 2015,

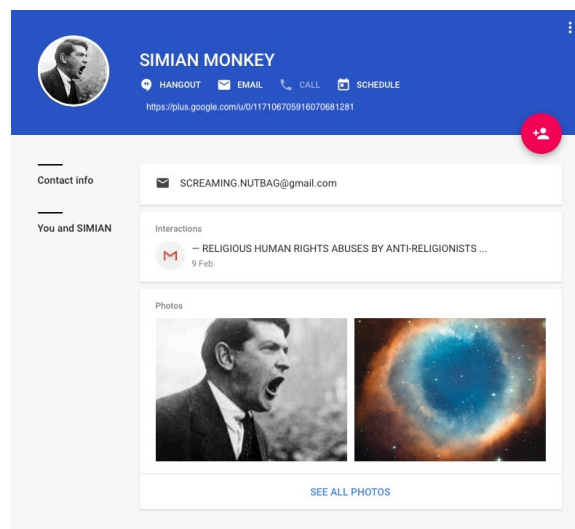
<<http://www.grapple369.com/Templars2015/TEMPLARS%20%28Facebook%29%2020171104%201033%20-%201.pdf>>

That all AUSTRALIAN ROMAN CATHOLIC ARCHBISHOPS have by email @ **1636 HOURS ON 29 JANUARY 2023** been advised that the are not permitted, whether by impetus of IRISH REPUBLICAN ACTIVISM (eg: **#373 - *APHELION*** / **#298 - *GOOD*** ***FRIDAY* *AGREEMENT* 10 APRIL 1998**) or sectarian action such as the **PAPAL BULL MISERICORDIAE VULTUS** ANNOUNCED: **#449 / #503** - **13 MARCH 2015** to have any usage or retention of my INTELLECTUAL PROPERTY and ought to publicly FORESWEAR any continuing association.

- **TOTAL SOLAR ECLIPSE** (NOUS: #44; #393; **#404** - ***PERIHELION***; #489 - ***PARTING* *OF* *WAYS* *POEM***): 20 MARCH 2015 (AEST)

- **TOTAL SOLAR ECLIPSE** (NOUS: #36 - ***ANZAC* *DAY***; #298 <--- **GOOD FRIDAY AGREEMENT IRISH CATHOLIC ENCLOSURE OBSTRUCTION**, #325, **#373** - ***APHELION*** #393): 3 JULY 2019 (AEST)

- **TOTAL SOLAR ECLIPSE** (NOUS: #44; #297, #325, **#342** - ***PERIHELION***, #383 - ***JOIN* *ME* *IN* *DEATH* *LYRIC*** / **HITLER's BIRTHDAY**): 20 APRIL 2023 (AEST) - EXMOUTH



SIMIAN MONKEY (#700 - SALE STREET MURAL AUTHORISED BY WELLINGTON SHIRE COUNCIL) as SCREAMING.NUTBAG@gmail.com

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

KING CHARLES III BIRTHDAY ON **#68 - 9 JUNE 2025** AND **#38 - 8 JUNE 2026**.

CONCLUDING TREASON EVENTS WILL OCCUR AS EASTER SUNDAY ON **#44 - 20 APRIL 2025** AND PENTECOST SUNDAY ON **#38 - 8 JUNE 2025**.

Accordingly they are aware of an intention to pursue LEGAL ACTION at a convenient time, related to unlawful use of my INTELLECTUAL PROPERTY as a theoretical NOUMENON / GODHEAD and SOVEREIGN / SACRED substantiation of my sapient RELIGIOUS BELIEF associated (**UNIVERSAL LAW --> FORMULA OF HUMANITY --> FORMULA OF AUTONOMY**) to same sex identity.

ITS RELATIVITY TO THE YEAR 1933 as when the GERMAN elections brought forth NAZISM into power, obligations of the natural law itself were confirmed:

FASCISM IS A RETURN TO THE TRADITIONS OF ANCIENT ROME [Hitler, Table Talk Idea 1]

ROMAN STATE IS THE GREATEST POLITICAL INVENTION. [Hitler, Table Talk Idea 5]

By the 20 JULY 1933 **REICH'S CONCORDAT** [#291 - 'erets (H776): **VATICAN CITY(-STATE)** AS PRINCIPLE OF **OBSTRUCTIVE CAUSE** / #373 - *APHELION*] and KITTEL's VOL 1 of the THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT was published can be considered *applicable to the colonial and historical view that the 20th century was an 1 AD reprise of the CELESTIAL hierarchy given the 19 year Metonic lunar cycle occurred in 1901. That similarly the Metonic cycle reprise transpired on Wednesday 20 MARCH 1996 / New Moon Thursday 21 MARCH 1996 and Friday 20 MARCH 2015 / New Moon Saturday 21 MARCH 2015.*

30 MAY 2017 (#308): DATE OF UNLAWFUL LIQUOR BAN NOTICE AS MISREPRESENTATION OF AN INCIDENTAL STAR HOTEL EVENT [#358 / #291] OF 26 MARCH 20917 AND THAT WAS RECEIVED UPON 5 JUNE 2017 IN TRANSITING DURING PENTECOST SUNDAY.

« March 1901 »

Sun	Mon	Tue	Wed	Thu	
					1
3	4 Ta'anit Esther Erev Purim	5 Purim	6 Shushan Purim	7	8
10	11	12	13	14	15
17	18	19	20	21 Rosh Chodesh Nisan	22
24	25	26	27	28	29
31					

27 JULY (#308): NORMA OBLIGANS (#77 - COMPLIANCE) TEMPORAL WATCH ASSOCIATED **METAPHYSICAL PROTOTYPES TO PYTHAGOREAN #1080 - HETEROS BIPARTITE (@1, @5)**

THEORY OF NUMBER (also: #44 - HITLER'S BIRTHDAY 20 APRIL / #30 - **BOER WAR MEMORIAL DAY 31 MAY**)

21 AUGUST (#308): #364 - QUESTION of #430 - LAW BIBLICAL PRECEDENT [**Acts 23:29**] WHICH AS NOUMENON / TEMPORAL CORRESPONDENCE IN **1770** RELATES TO CAPTAIN COOK'S DIARY ENTRY OF DUTCH PRIOR DISCOVERY AND POSSESSION HAVING A LEGAL PRECEDENT APPLICABLE TO PAPAL BULL DATED 1493,

25 AUGUST (#308): BLOKES BIGGEST BBQ **2017** (TOTAL MAILBOX DESTRUCTION),

11 OCTOBER (#308): BOER WAR COMMENCED 1899 (BUDDHA STATUE THROWN THROUGH WINDOW **2017**),

31 OCTOBER (#308): PROTESTANT REFORMATION 500 YEAR ANNIVERSARY / INTELLECTUAL PROPERTY THEFT BY **RETURNED SERVICES LEAGUE (GIPPSLAND AS AGENT PROVOCATEURS)** ASSOCIATED TO BEERSHEBA CENTENNIAL **2017** AND VEXATIOUS LITIGATION OCCASIONING SLANDER.

THE BOER REPUBLICS ACCEPTING DEFEAT, WITH LOATHING FOR THEIR ENEMIES AND SORROW FOR THEIR PEOPLE, AND SIGNED THE PEACE AT VEREENIGING.

A TOTAL 16,134 **#666** - ***HORSES*** WENT TO SOUTH AFRICA, WITH NONE RETURNED TO AUSTRALIA.

FIFTY-SEVEN PEOPLE FROM SALE AND SURROUNDS SERVED IN THE WAR, WITH FOUR PAYING THE SUPREME SACRIFICE. THEY INCLUDE PRIVATES MARMADUKE ATKINSON AND ALBERT HERBERT WILSON OF SALE.

THE BOER WAR MEMORIAL IN FOSTER ST, SALE CONTAINS THE NAMES OF THE FOUR SALE MEN, PLUS ANOTHER 16 FROM GIPPSLAND WHO DIED.

#273 as [**#6, #30, #7, #20, #200, #10**] = **zâkar (H2142):** **{UMBRA: #227 % #41 = #22} 1**) to remember, recall, call to mind; **1a)** (Qal) to remember, recall; **1b)** (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind; **1c)** (Hiphil); **1c1)** to cause to remember, remind; **1c2)** to cause to be remembered, keep in remembrance; **1c3)** to mention; **1c4)** to

record; 1c5) ***TO* *MAKE* *A* *MEMORIAL*, *MAKE*
REMEMBRANCE;**

**#288 as [#5, #7, #20, #200, #6, #700] = zikrôwn (H2146):
{UMBRA: #283 % #41 = #37} 1) *MEMORIAL*, reminder,
REMEMBRANCE;**

THE SALE RSL AND COMMUNITY SUB-BRANCH, IN KEEPING THE
PROMISE OF NOT FORGETTING (ie. **"*LEST*-H6435: [WE /
THOU] *FORGET*-H7911: ..."** [Deuteronomy 4:9]) ANY
AUSTRALIANS WHO SERVED IN THE WAR, WILL HOLD A **#273 -
*MEMORIAL*** SERVICE ON SATURDAY, BEGINNING AT 11AM, TO
#273 - *REMEMBER* THOSE AUSTRALIANS WHO SERVED AND
DIED IN THE BOER WAR.

SOLDIER: "Do you want a padre?"

LIEUTENANT HARRY 'BREAKER' MORANT: "No thank you, I'm a
pagan."

SOLDIER: "Thank-you."

LIEUTENANT PETER HANDCOCK: "What's a pagan?"

LIEUTENANT HARRY 'BREAKER' MORANT: "Oh it's somebody
who doesn't believe there is a DIVINE BEING dispensing justice to
mankind."

LIEUTENANT PETER HANDCOCK: "I'm a pagan too."

LIEUTENANT HARRY 'BREAKER' MORANT: "There is an epitaph
I'd like: [Matthew 10:36]"

SOLDIER: "Right gentlemen."

LIEUTENANT HARRY 'BREAKER' MORANT: "Well Peter, this is
what comes of Empire building."

MAJOR JAMES FRANCIS THOMAS: "[Matthew 10:36]?"

PADRE: "And a man's foes shall be they of his own household."

[walking to execution chairs, sitting down and refusing blindfolds]

— BULLET HEAD NAILS —

"IT REALLY AIN'T THE PLACE NOR TIME
TO REEL OFF RHYMING DICTION.
BUT YET WE'LL WRITE A FINAL RHYME
WHILE WAITING CRUCIFIXION.

FOR WE BEQUEATH A PARTING TIP
OF SOUND ADVICE FOR SUCH MEN.
WHO COME ACROSS IN TRANSPORT SHIPS
TO POLISH OFF THE DUTCHMEN.

IF YOU ENCOUNTER ANY BOERS,
YOU REALLY MUST NOT LOOT 'EM.
AND IF YOU WISH TO LEAVE THESE SHORES,
FOR PITY SAKE DON'T SHOOT THEM.

LET'S TOSS A BUMPER DOWN OUR THROAT,
BEFORE WE PASS TO HEAVEN.
AND TOAST A TRIMSET PETTICOAT,
WE LEAVE BEHIND IN DEVON."

SOLDIER: "Aim."

LIEUTENANT HARRY 'BREAKER' MORANT: "Shoot straight you bastards."

YOUTUBE: "Breaker Morant"

<<https://www.youtube.com/watch?v=BI7KJnRIsS4>>

The lesson in this is that you ought to watch out for Dutch farmers (ie. BOEREN / BOERS) ... Our sincere hope is that following successful criminal proceedings for TREASON the GOVERNOR GENERAL will take sufficient pause from singing chorals of "KUMBAYA MY LORD" with his wife:

<<https://www.youtube.com/watch?v=1jjcxFGEySE>>

<<https://www.youtube.com/watch?v=YEyabBOD7Es>>

To then issue LETTERS PATENT authorising the eradication of this IRISH CATHOLIC seditious vermin from our land by action of EXECUTION.

RESUME NEWS ITEM: THE SERVICE WILL BE HELD AT THE BOER WAR MEMORIAL IN FOSTER ST, AND PEOPLE ARE INVITED TO ATTEND TO **#273 - *REMEMBER*** THE SACRIFICE OF LOCAL MEN AND WOMEN.

AT THE CONCLUSION OF THE SERVICE, EVERYONE IS WELCOME TO ATTEND THE SALE RSL AND COMMUNITY CLUB IN YORK ST FOR FELLOWSHIP." [HIJACKING OF THE WORLD WAR ONE / ANZAC 2018 CENTENNIAL, Gippsland Times 23 OCTOBER 2018, Print edition only]

#130 - NOUMENON RESONANCE FOR BEERSHEBA CENTENNIAL 31 OCTOBER 2017 as [#80, #50] / [#80, #700] as [#80, #50] / [#80, #700] = pên (H6435): {UMBRA: #130 % #41 = #7} 1) lest, not, beware lest; 2) ***LEST***;

#328 - NOUMENON RESONANCE FOR SAINT PATRICK'S DAY 17 MARCH / IRREGULAR BOER WAR COMMEMORATION ON 27 OCTOBER 2018 / OAK TREE PLANTING ON 27 OCTOBER 1934 as [#300, #20, #8] /

#338 - NOUMENON RESONANCE FOR ARMISTICE / REMEMBRANCE DAY 11 NOVEMBER as [#10, #300, #20, #8] / [#300, #20, #8, #10] /

#349 - BIPARTITE / TRIPARTITE NUMBER JUXTAPOSITION / NOUMENON RESONANCE FOR SAINT PATRICK'S DAY 17 MARCH as [#10, #300, #20, #8, #5, #6] / [#1, #300, #20, #8, #500] /

#350 - NOUMENON RESONANCE FOR BEERSHEBA CENTENNIAL 31 OCTOBER 2017 as [#6, #10, #300, #20, #8, #6] /

#354 - NOUMENON RESONANCE FOR SAINT PATRICK'S DAY 17 MARCH / 28 OCTOBER 2017 GROUNDS FOR COURT ORDERS AS CASE NUMBER: H13018534 as [#300, #20, #8, #6, #500] /

#355 - NOUMENON RESONANCE FOR ARMISTICE / REMEMBRANCE DAY 11 NOVEMBER as [#6, #10, #300, #20, #8, #5, #6] /

#378 - NOUMENON RESONANCE FOR ANZAC DAY 25 APRIL / BEERSHEBA CENTENNIAL 31 OCTOBER 2017 as [#50, #300, #20, #8] /
#388 - NOUMENON RESONANCE FOR ANZAC DAY 25 APRIL / SAINT PATRICK'S DAY 17 MARCH as [#300, #20, #8, #50, #10] /
#394 - NOUMENON RESONANCE FOR BOER WAR MEMORIAL DAY 31 MAY as [#300, #20, #8, #6, #50, #10] /
#404 - PERIHELION OF 3 JANUARY / NOUMENON RESONANCE FOR IRREGULAR BOER WAR COMMEMORATION ON 27 OCTOBER 2018 as [#300, #20, #8, #50, #6, #500] /
#333 as [#5, #300, #20, #8] / [#300, #20, #8, #5] =
shâkach (H7911): {UMBRA: #328 % #41 = #41} 1) *TO* *FORGET*, *IGNORE*, *WITHER*; 1a) (Qal); **1a1)** to forget; **1a2)** to cease to care; **1b)** (Niphal) to be forgotten; **1c)** (Piel) to cause to forget; **1d)** (Hiphil) to make or cause to forget; **1e)** (Hithpael) to be forgotten;

REDUCTION AD HITLERUM ON 5 JULY 1941 WITH IDEA @1 - IMMATERIAL ELEMENT TO PYTHAGOREAN THEORY OF NUMBER: "WE MUST DISTINGUISH BETWEEN THE FASCIST POPULAR MOVEMENT AND THE POPULAR MOVEMENT IN RUSSIA. **THE FASCIST MOVEMENT IS A SPONTANEOUS RETURN TO THE TRADITIONS OF ANCIENT ROME.** THE RUSSIAN MOVEMENT HAS AN ESSENTIAL TENDENCY TOWARDS ANARCHY.

BY INSTINCT, THE RUSSIAN DOES NOT INCLINE TOWARDS A HIGHER FORM OF SOCIETY." [page 3]

#41 #1 #57
#49 #33 #17
#9 #65 #25
 = #99 / #297 {#ONE: #296 - IMMATERIAL PYTHAGOREAN BIPARTITE NUMBER ELEMENT / USURPATION #1} = **tsûwr (H6697): *ROCK* / #297 = râbats (H7257): *LAYING* (*STONES*) [Isaiah 54:11]**

#45 #5 #61
#53 #37 #21
#13 #69 #29
 = #111 / #333 {#FIVE: **TEMPLATE IDEA #328 - HITLER'S TABLE TALK IDEAS**} = **'erets (H776): *VATICAN* *CITY*-*STATE***

REDUCTIO AD HITLERUM ON 21-22 JULY 1941 WITH IDEA @5 - IMMATERIAL ELEMENT TO PYTHAGOREAN THEORY OF NUMBER: "IF THE DUCE WERE TO DIE, IT WOULD BE A GREAT MISFORTUNE FOR ITALY. AS I WALKED WITH HIM IN THE GARDENS OF THE VILLA BORGHESE, I COULD EASILY COMPARE HIS PROFILE WITH THAT OF THE ROMAN BUSTS, AND I REALISED HE WAS ONE OF THE CAESARS. THERE'S NO DOUBT AT ALL THAT MUSSOLINI IS THE HEIR OF THE GREAT MEN OF THAT PERIOD.

DESPITE THEIR WEAKNESSES, THE ITALIANS HAVE SO MANY QUALITIES THAT MAKE US LIKE THEM.

ITALY IS THE COUNTRY WHERE INTELLIGENCE CREATED THE NOTION OF THE STATE. THE ROMAN EMPIRE IS A GREAT POLITICAL CREATION, THE GREATEST OF ALL." [page 10]



<<http://www.grapple369.com/images/OATH%2020170608%201510%20-%20202.jpg>>

<<http://www.grapple369.com/images/BOER%2020170610%201154%20-%20205.jpg>>

<<http://www.grapple369.com/images/BOER%2020170610%201153%20-%20204.jpg>>

[**IMAGE:** FUNERAL RIGHTS AND CELEBRATING THE DEATH OF A STATE (note: **#355 - *HAMMER***) AT CHERISHED / BLESSED MOTHER WITH NAKED CHILD STATUE **#449 - *METAL*** PLAQUE INSTALLATION @ (LEFT) 1510 HOURS ON 8 JUNE 2017 {**#413** as [**#1, #30, #10, #300, #2, #70**] = 'Ēlīysheba' (**H472**):

{**UMBRA: #4 as #413 % #41 = #3**} **0**) Elisheba = 'my God has sworn' or 'God is an oath'; ***GOD* *OF* *OATH*, *ELIZABETH***;
1) Aaron's wife; / **#413 as [#6, #1, #200, #6, #200] = 'ârar**
(H779): {UMBRA: #5 as #401 % #41 = #32} 1) to curse; **1a**)
 (Qal); **1a1**) to curse; **1a2**) cursed be he (participle used as in
 curses); **1b**) (Niphal) to be cursed, cursed; **1c**) (Piel) ***TO***
CURSE*, *LAY* *UNDER* *A* *CURSE*, *PUT* *A
CURSE* *ON; **1d**) (Hophal) to be made a curse, be cursed} BY
 A CONTRIVED **#371 - SAINT ANDREWS CAUSE CÉLÈBRE**
 IMPOSITION OBSERVED @ **(RIGHT) 1153 HOURS ON PRINCE**
PHILIP'S BIRTHDAY OF 10 JUNE 2017 BEING MADE UPON THE
 BOER WAR MEMORIAL ESTABLISHED 29 OCTOBER 1909 / RE-SITED
 25 APRIL 1972 AS SUBJECTIVE MEMORIAL OCCASION]

VALUE STATEMENT BY OATH OF THE PRIVY COUNCIL: "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*."
 [ref: Queen Victoria's 29 OCTOBER 1900 Letters Patent to AUSTRALIAN COMMONWEALTH "ADVICE OF OUR PRIVY COUNCIL" dated 17 SEPTEMBER 1900 that is conveyed by the OATH BY ALMIGHTY GOD / DIEU ET MON DROIT which dates back to at least 1570]

#18 - NOUMENON RESONANCE FOR 30 MARCH 2023 as
 [#2, #1, #8, #7] /
#82 - NOUMENON RESONANCE FOR 30 MARCH 2023 as
 [#10, #1, #8, #7, #6, #700] / [#1, #8, #7, #6, #50, #10] /
#72 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
 [#10, #1, #8, #7, #40, #6] / [#50, #1, #8, #7, #6] = 'âchaz
(H270): {UMBRA: #16 % #41 = #16} 1) grasp, take hold,
 seize, take possession; **1a**) (Qal) to grasp, take hold of; **1b**)
 (Niphal) to be caught, grasped, be settled; **1c**) (Piel) ***TO***
ENCLOSE*, *OVERLAY; **1d**) (Hophal) ***FASTENED***;

#72 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
 [#30, #2, #9, #30, #1] = b^etîl (H989): **{UMBRA: #41 % #41 = #41} 1**) (P'al) to cease; **1a**) to cease; **1b**) ***TO* *MAKE***
TO* *CEASE;

#150 - NOUMENON RESONANCE FOR 30 MARCH 2023 as
 [#50, #9, #40, #1, #10, #600] /
 #72 - **BIPARTITE / TRIPARTITE NUMBER MEDIATION** as [#6,
 #10, #9, #40, #1, #6] = *tâmê'* (H2930): {**UMBRA: #50 % #41**
= #9} **1)** to be unclean, become unclean, become impure; **1a)**
 (Qal) to be or become unclean; **1a1)** sexually; **1a2)** religiously;
1a3) ceremonially; **1b)** (Niphal); **1b1)** to defile oneself, be defiled;
i) sexually; **ii)** by idolatry; **iii)** ceremonially; **1b2)** to be regarded
 as unclean; **1c)** (Piel); **1c1)** to defile; **i)** sexually; **ii)** religiously;
iii) ceremonially; **1c2)** ***TO* *PRONOUNCE* *UNCLEAN*,**
***DECLARE* *UNCLEAN* (*CEREMONIALLY*); 1c3)** to profane
 (God's name); **1d)** (Pual) to be defiled; **1e)** (Hithpael) to be
 unclean; **1f)** (Hothpael) to be defiled;

Whilst individual STATE legislation differs on the definition of
 TREASON, whereby under SECTION 12 of the CRIMES ACT 1900
 (NSW) it creates the broadest notion of the offence which is derived
 from SECTION 3 of the TREASON FELONY ACT 1848:

**COMPASSING ETC DEPOSITION OF THE SOVEREIGN—
 OVERAWING PARLIAMENT ETC** Whosoever, within New South
 Wales or without, **COMPASSES, IMAGINES, INVENTS, DEVISES,
 OR INTENDS TO DEPRIVE OR DEPOSE OUR MOST GRACIOUS
 LADY THE QUEEN, HER HEIRS OR SUCCESSORS, FROM THE
 STYLE, HONOUR, OR ROYAL NAME OF THE IMPERIAL CROWN
 OF THE UNITED KINGDOM, OR OF ANY OTHER OF HER
 MAJESTY'S DOMINIONS AND COUNTRIES**, or to levy war
 against Her Majesty, her heirs or successors, within any part of the
 United Kingdom, or any other of Her Majesty's dominions, in order,
 by force or constraint, to compel her or them to change her or their
 measures or counsels, or in order to put any force or constraint
 upon, or in order to intimidate or overawe, both Houses or either
 House of the Parliament of the United Kingdom, or the Parliament of
 New South Wales, or to move or stir any foreigner or stranger with
 force to invade the United Kingdom, or any other of Her Majesty's
 dominions, or countries under the obeisance of Her Majesty, her
 heirs or successors, and expresses, utters, or declares such
 compassings, imaginations, inventions, devices, or intentions, or
 any of them, by publishing any printing or writing, or by open and
 advised speaking, or by any overt act or deed, shall be liable to
 imprisonment for 25 years."

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)}

#82 - NOUMENON RESONANCE FOR 30 MARCH 2023 as [#30, #1, #30, #5, #10, #6] / **#108 - BIPARTITE / TRIPARTITE NUMBER MEDIATION** as [#2, #1, #30, #5, #10, #20, #600] / [#6, #1, #30, #5, #10, #50, #6] = 'êlôhîym (H430): {**UMBRA: #86 % #41 = #4**} 1) (plural); **1a) *RULERS*, *JUDGES***; **1b)** divine ones; **1c)** angels; **1d)** gods; **2)** (plural intensive - singular meaning); **2a)** god, goddess; **2b)** godlike one; **2c)** works or special possessions of God; **2d)** the (true) God; **2e)** God;

#18 - NOUMENON RESONANCE FOR 30 MARCH 2023 as [#5, #2, #10, #1] / [#2, #1, #10, #5] /

#19 - NOUMENON RESONANCE FOR 30 MARCH 2023 as [#6, #10, #2, #1] / [#10, #2, #1, #6] /

#429 - NOUMENON RESONANCE FOR 30 MARCH 2023 as [#400, #2, #6, #1, #500] /

#108 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as [#5, #2, #10, #1, #50, #600] / [#5, #40, #2, #10, #1, #10, #600] = bôw' (H935): {**UMBRA: #9 % #41 = #9**} 1) to go in, enter, come, go, come in; **1a)** (Qal); **1a1)** to enter, come in; **1a2)** to come; **i)** to come with; **ii)** to come upon, fall or light upon, attack (enemy); **iii)** to come to pass; **1a3)** to attain to; **1a4)** to be enumerated; **1a5)** to go; **1b)** (Hiphil); **1b1)** to lead in; **1b2)** to carry in; **1b3)** to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; **1b4)** to bring to pass; **1c)** (Hophal); **1c1)** to be brought, brought in; **1c2)** ***TO* *BE* *INTRODUCED*, *BE* *PUT***;

#169 - NOUMENON RESONANCE FOR 30 MARCH 2023 as
[#6, #5, #8, #100, #10, #600] /

#108 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
[#8, #100] = *chôq* (H2706): {UMBRA: #108 % #41 = #26}
1) statute, ordinance, limit, something prescribed, due; **1a)**
prescribed task; **1b)** prescribed portion; **1c)** action prescribed (for
oneself), resolve; **1d)** prescribed due; **1e)** prescribed limit,
boundary; **1f)** *ENACTMENT*, *DECREE*, *ORDINANCE*; **1f1)**
specific decree; **1f2)** law in general; **1g)** enactments, statutes;
1g1) conditions; **1g2)** enactments; **1g3)** decrees; **1g4)** civil
enactments prescribed by God;

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)}

#162 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
[#6, #10, #20, #50, #70, #6] = *kâna'* (H3665): {UMBRA:
#140 % #41 = #17} **1)** to be humble, be humbled, be subdued,
be brought down, be low, be under, be brought into subjection; **1a)**
(Niphal); **1a1)** to humble oneself; **1a2)** to be humbled, be
subdued; **1b)** (Hiphil); **1b1)** to humble; **1b2)** *TO* *SUBDUE*;

#125 - NOUMENON RESONANCE FOR 30 MARCH 2023 as
[#20, #5, #40, #60] /

#162 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
[#6, #50, #40, #60, #6] = *mâçaç* (H4549): {UMBRA: #160 %
#41 = #37} **1)** to dissolve, melt; **1a)** (Qal) to waste away; **1b)**
(Niphal); **1b1)** to melt, vanish, drop off, melt away; **1b2)** to faint,
grow fearful (fig.); **1b3)** *WASTED*, *WORTHLESS* (participle);
1c) (Hiphil) to cause to melt;

#162 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
[#6, #10, #40, #70, #30, #6] = *mâ'al* (H4603): {UMBRA:
#140 % #41 = #17} **1)** *TO* *ACT* *UNFAITHFULLY*;

***ACT* *TREACHEROUSLY*, *TRANSGRESS*, *COMMIT* *A*
TRESPASS;** **1a)** (Qal) to act unfaithfully or treacherously; **1a1)**
against man; **1a2)** against God; **1a3)** against devoted thing; **1a4)**
against husband;

#118 - NOUMENON RESONANCE FOR 30 MARCH 2023 as
[#2, #70, #40, #6] / [#6, #2, #70, #600] /

#125 - NOUMENON RESONANCE FOR 30 MARCH 2023 as
[#70, #40, #10, #5] /

#162 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
[#6, #40, #70, #40, #6] / [#2, #70, #40, #10, #600] = 'am
(H5971): {UMBRA: #110 % #41 = #28} **1)** nation, people; **1a)**
people, nation; **1b)** ***PERSONS*, *MEMBERS* *OF* *ONE'S*
PEOPLE, *COMPATRIOTS*, *COUNTRY*-*MEN*;** **2)**
kinsman, kindred;

#162 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
[#6, #10, #100, #40, #6] / [#10, #100, #6, #40, #6] =
qûwm (H6965): {UMBRA: #146 % #41 = #23} **1)** to rise,
arise, stand, rise up, stand up; **1a)** (Qal); **1a1)** to arise; **1a2)** to
arise (hostile sense); **1a3)** to arise, become powerful; **1a4)** to
arise, come on the scene; **1a5)** to stand; **i)** to maintain oneself; **ii)**
to be established, be confirmed; **iii)** to stand, endure; **iv)** to be
fixed; **v)** ***TO* *BE* *VALID*;** **vi)** ***TO* *BE* *PROVEN*;** **vii)**
to be fulfilled; **viii)** to persist; **ix)** to be set, be fixed; **1a6)** (Piel); **i)**
to fulfil; **ii)** to confirm, ratify, establish, impose; **1a7)** (Polel) to
raise up; **1a8)** (Hithpael) to raise oneself, rise up; **1a9)** (Hiphil); **i)**
to cause to arise, raise; **ii)** to raise, set up, erect, build; **iii)** to raise
up, bring on the scene; **iv)** to raise up, rouse, stir up, investigate;
v) to raise up, constitute; **vi)** to cause to stand, set, station,
establish; **vii)** to make binding; **viii)** to carry out, give effect to;
1a10) (Hophal) to be raised up;

**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 - kâraḥ
(H3772): to permit to perish; to cut or make a covenant / athetēō

(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)}

#64 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as [#4, #10, #50] = dîyn (H1777): {UMBRA: #64 % #41 = #23} 1) to judge, contend, plead; 1a) (Qal); 1a1) to act as judge, minister judgment; 1a2) to plead a cause; 1a3) *TO* *EXECUTE* *JUDGMENT*, requite, vindicate; 1a4) *TO* *GOVERN*; 1a5) to contend, strive; 1b) (Niphal) to be at strife, quarrel;

#18 - NOUMENON RESONANCE FOR 30 MARCH 2023 as [#5, #2, #10, #1] / [#2, #1, #10, #5] /

#19 - NOUMENON RESONANCE FOR 30 MARCH 2023 as [#6, #10, #2, #1] / [#10, #2, #1, #6] /

#429 - NOUMENON RESONANCE FOR 30 MARCH 2023 as [#400, #2, #6, #1, #500] /

#64 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as [#6, #5, #2, #1, #10, #600] / [#6, #5, #2, #10, #1, #600] = bôw' (H935): {UMBRA: #9 % #41 = #9} 1) to go in, enter, come, go, come in; 1a) (Qal); 1a1) *TO* *ENTER*, *COME* *IN*; 1a2) to come; i) to come with; ii) to come upon, fall or light upon, attack (enemy); iii) to come to pass; 1a3) to attain to; 1a4) to be enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in; 1b2) to carry in; 1b3) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; 1b4) to bring to pass; 1c) (Hophal); 1c1) to be brought, brought in; 1c2) *TO* *BE* *INTRODUCED*, *BE* *PUT*;

#64 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as [#4, #10, #50] / [#4, #10, #700] = dîyn (H1779): {UMBRA: #64 % #41 = #23} 1) judgment; 1a) judgment; 1b) cause, plea; 1c) condemnation, judgment; 1d) dispute, legal suit, strife; 1e) *GOVERNMENT*;

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

#61 - **NOUMENON RESONANCE FOR 30 MARCH 2023** as [#20, #30, #6, #5] /

#91 - **NOUMENON RESONANCE FOR 30 MARCH 2023** as [#50, #30, #6, #5] /

#96 - **BIPARTITE / TRIPARTITE NUMBER MEDIATION** as [#5, #50, #30, #6, #5] = lâvâh (H3867): {**UMBRA: #41 % #41 = #41**} 1) to join, be joined; 1a) (Qal) to join, be joined, attend; 1b) (Niphal) ***TO* *JOIN* *ONESELF* *TO*, *BE* *JOINED* *UNTO***; 2) to borrow, lend; 2a) (Qal) to borrow; 2b) (Hiphil) to cause to borrow, lend to;

#96 - **BIPARTITE / TRIPARTITE NUMBER MEDIATION** as [#40, #30, #1, #20, #5] = m^elâ'kâh (H4399): {**UMBRA: #96 % #41 = #14**} 1) ***OCCUPATION*, *WORK*, *BUSINESS***; 1a) occupation, business; 1b) property; 1c) work (something done or made); 1d) workmanship; 1e) service, use; 1f) public business; 1f1) political; 1f2) religious;

#96 - **BIPARTITE / TRIPARTITE NUMBER MEDIATION** as [#40, #30, #20, #6] = malkûw (H4437): {**UMBRA: #96 % #41 = #14**} 1) royalty, reign, kingdom; 1a) royalty, kingship, kingly authority; 1b) kingdom; 1c) ***REALM* (*OF* *TERRITORY*)**; 1d) reign (of time);

#96 - **BIPARTITE / TRIPARTITE NUMBER MEDIATION** as [#40, #50, #6] = mânâh (H4487): {**UMBRA: #95 % #41 = #13**} 1) to count, reckon, number, assign, tell, appoint, prepare; 1a) (Qal); 1a1) to count, number; 1a2) ***RECKON*, *ASSIGN*, *APPOINT***; 1b) (Niphal); 1b1) to be counted, be numbered; 1b2) to be reckoned, be assigned; 1c) (Piel) to appoint, ordain; 1d) (Pual) ***APPOINTED* (participle)**;

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)}

■ #118 - **NOUMENON RESONANCE FOR 30 MARCH 2023** as [#8, #30, #80] /

#144 - **BIPARTITE / TRIPARTITE NUMBER MEDIATION** as [#10, #8, #30, #10, #80, #6] = **châlah** (H2498): {**UMBRA**: #118 % #41 = #36} 1) to pass on or away, pass through, pass by, go through, grow up, change, to go on from; 1a) (Qal); 1a1) to pass on quickly; 1a2) ***TO* *PASS* *AWAY* (*VANISH*)**; 1a3) to come on anew, sprout again (of grass); 1a4) to pass through; 1a5) to overstep, transgress; 1b) (Piel) to cause to pass, change; 1c) (Hiph); 1c1) to change, substitute, alter, change for better, renew; 1c2) to show newness (of tree);

■ #118 - **NOUMENON RESONANCE FOR 30 MARCH 2023** as [#5, #8, #100, #5] /

#144 - **BIPARTITE / TRIPARTITE NUMBER MEDIATION** as [#6, #8, #100, #10, #500] = **chuqqâh** (H2708): {**UMBRA**: #113 % #41 = #31} 1) ***STATUTE*, *ORDINANCE*, *LIMIT*, *ENACTMENT*, *SOMETHING* *PRESCRIBED***; 1a) statute;

■ #88 - **NOUMENON RESONANCE FOR 30 MARCH 2023** as [#5, #3, #5, #50, #8, #9, #8] /

■ #281 - **NOUMENON RESONANCE FOR 30 MARCH 2023** as [#3, #5, #50, #70, #40, #5, #50, #8, #50] /

#144 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as [#3, #5, #50, #8, #9, #8, #50, #1, #10] = **gínomai (G1096)**: {**UMBRA: #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;

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)}

#204 - NOUMENON RESONANCE FOR 30 MARCH 2023 as [#4, #200] /

#240 - NOUMENON RESONANCE FOR 30 MARCH 2023 as [#30, #4, #6, #200] /

#216 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as [#6, #4, #6, #200] / [#4, #6, #200, #6] = **dôwr (H1755)**: {**UMBRA: #210 % #41 = #5**} **1)** period, generation, habitation,

dwelling; **1a**) period, age, generation (period of time); **1b**) generation (those living during a period); **1c**) ***GENERATION*** (***CHARACTERISED* *BY* *QUALITY*, *CONDITION*, *CLASS* *OF* *MEN***); **1d**) dwelling-place, habitation;

#264 - NOUMENON RESONANCE FOR 30 MARCH 2023 as
[#50, #9, #200, #5] /

#216 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
[#1, #9, #6, #200] = nâṭar (H5201): {UMBRA: #259 % #41 = #13} **1**) ***TO* *KEEP*, *KEEP* *GUARD*, *RESERVE*, *MAINTAIN***; **1a**) (Qal); **1a1**) to keep, maintain; **1a2**) to keep, guard;

#222 - NOUMENON RESONANCE FOR 30 MARCH 2023 as
[#6, #2, #8, #6, #200] / [#6, #2, #8, #200, #6] /

#216 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
[#2, #8, #200, #6] / [#6, #2, #8, #200] = bâchar (H977): {UMBRA: #210 % #41 = #5} **1**) to choose, elect, decide for; **1a**) (Qal) to choose; **1b**) (Niphal) to be chosen; **1c**) (Pual) ***TO* *BE* *CHOSEN*, *SELECTED***;

#222 - NOUMENON RESONANCE FOR 30 MARCH 2023 as
[#6, #3, #2, #200, #10, #1] /

#216 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
[#3, #2, #200, #10, #1] = g^ebar (H1400): {UMBRA: #205 % #41 = #41} **1**) ***A* *MAN*, *A* *CERTAIN* (*ONE*)**;

#216 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
[#6, #200, #4, #6] = rādâh (H7287): {UMBRA: #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;

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 / dikafōma (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)}

■ #307 - **NOUMENON RESONANCE FOR 30 MARCH 2023** as [#300, #2, #5] /

#324 as [#6, #10, #6, #300, #2] = yâshab (H3427): {UMBRA: #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;

#324 - **BIPARTITE / TRIPARTITE NUMBER MEDIATION** as [#6, #8, #4, #300, #6] = châdash (H2318): {UMBRA: #312 % #41 = #25} 1) to be new, renew, repair; 1a) (Piel); 1a1) *TO* *RENEW*, *MAKE* *ANEW*; 1a2) to repair; 1b) (Hithpael) to renew oneself;

NOTE ON 21 - PRINCIPLE OF LIABILITY: #324 as [#2, #70, #200, #2, #10, #600] = 'Ārâbîy (H6163): {UMBRA: #282 % #41 = #36} 0) Arabian = see Arabia 'mixed'; 1) *AN* *INHABITANT* *OF* *ARABIA*; 1a) steppe-dweller;

G48@{

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

@2: Sup: 11 - **DIVERGENCE**: CH'A (#19); Ego: 3 - **MIRE**: HSIEN (#11),

@3: Sup: 61 - **EMBELLISHMENT**: SHIH (#80); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#61),

@4: Sup: 71 - **STOPPAGE**: CHIH (#151); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#71),

@5: Sup: 28 - **CHANGE**: KENG (#179); Ego: 38 - **FULLNESS**: SHENG (#109),

@6: Sup: 68 - **DIMMING**: MENG (#247); Ego: 40 - **LAW / MODEL**: FA (#149),

@7: Sup: 73 - **ALREADY FORDING, COMPLETION:** CH'ENG (#320); Ego: 5 - **KEEPING SMALL:** SHAO (#154),
 @8: Sup: 42 - **GOING TO MEET:** YING (#362); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#204),
 @9: Sup: 31 - **PACKING:** CHUANG (#393); Ego: 70 - **SEVERANCE:** KE (#274),
 @10: Sup: 81 - **FOSTERING:** YANG (#474); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#324),
 Male: #474; Feme: #324
 } // #486

#486 as [#8, #3, #50, #10, #200, #40, #5, #50, #70, #50]
 = hagnízō (G48): {**UMBRA: #871 % #41 = #10**} 1)
 ceremonially; 1a) to make pure, purify, cleanse; 2) ***MORALLY***;

G1586@{
 @1: Sup: 5 - **KEEPING SMALL:** SHAO (#5); Ego: 5 - **KEEPING SMALL:** SHAO (#5),
 @2: Sup: 25 - **CONTENTION:** CHENG (#30); Ego: 20 - **ADVANCE:** CHIN (#25),
 @3: Sup: 55 - **DIMINISHMENT:** CHIEN (#85); Ego: 30 - **BOLD RESOLUTION:** YI (#55),
 @4: Sup: 60 - **ACCUMULATION:** CHI (#145); Ego: 5 - **KEEPING SMALL:** SHAO (#60),
 @5: Sup: 39 - **RESIDENCE:** CHU (#184 - **I PUT NO CHECK UPON THE WATER IN ITS FLOW** {%36}); Ego: 60 - **ACCUMULATION:** CHI (#120),
 @6: Sup: 40 - **LAW/MODEL:** FA (#224); Ego: 1 - **CENTRE:** CHUNG (#121),
 @7: Sup: 80 - **LABOURING:** CH'IN (#304); Ego: 40 - **LAW/MODEL:** FA (#161 - **I AM NOT A TELLER OF LIES** {%9}),
 @8: Sup: 4 - **BARRIER:** HSIEN (#308); Ego: 5 - **KEEPING SMALL:** SHAO (#166 - **I AM NOT SLUGGISH** {%11}),
 @9: Sup: 54 - **UNITY:** K'UN (#362); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#216),
 @10: Sup: 43 - **ENCOUNTERS:** YU (#405); Ego: 70 - **SEVERANCE:** KE (#286),
 @11: Sup: 81 - **FOSTERING:** YANG (#486); Ego: 38 - **FULLNESS:** SHENG (#324),
 Male: #486; Feme: #324
 } // #486

#486 as [**#5, #20, #30, #5, #60, #1, #40, #5, #50, #70, #200**] = eklégomai (**G1586**): {**UMBRA: #184 % #41 = #20**} **1) *TO* *PICK* *OUT*, *CHOOSE*, *TO* *PICK* *OR* *CHOOSE* *OUT* *FOR* *ONE'S* *SELF***; **1a)** choosing one out of many, i.e. Jesus choosing his disciples; **1b) *CHOOSING* *ONE* *FOR* *AN* *OFFICE***; **1c)** of God choosing whom he judged fit to receive his favours and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight; **1c1)** i.e. the Israelites; **1d)** of God the Father choosing Christians, as those whom he set apart from the irreligious multitude as dear unto himself, and whom he has rendered, through faith in Christ, citizens in the Messianic kingdom: (James 2:5) so that the ground of the choice lies in Christ and his merits only;

G4140@{

@1: Sup: 80 - **LABOURING:** CH'IN (**#80**); Ego: 80 - **LABOURING:** CH'IN (**#80**),
@2: Sup: 29 - **DECISIVENESS:** TUAN (**#109**); Ego: 30 - **BOLD RESOLUTION:** YI (**#110**),
@3: Sup: 37 - **PURITY:** TS'UI (**#146 - I AM NOT A LAND-GRABBER** {**%15**}); Ego: 8 - **OPPOSITION:** KAN (**#118**),
@4: Sup: 75 - **FAILURE:** SHIH (**#221**); Ego: 38 - **FULLNESS:** SHENG (**#156 - I DO NOT CAUSE TERRORS** {**%21**}),
@5: Sup: 34 - **KINSHIP:** CH'IN (**#255**); Ego: 40 - **LAW/ MODEL:** FA (**#196 - I AM NOT ONE OF LOUD VOICE** {**%37**}),
@6: Sup: 23 - **EASE:** YI (**#278**); Ego: 70 - **SEVERANCE:** KE (**#266**),
@7: Sup: 73 - **ALREADY FORDING, COMPLETION:** CH'ENG (**#351**); Ego: 50 - **VASTNESS / WASTING:** T'ANG (**#316**),
@8: Sup: 81 - **FOSTERING:** YANG (**#432**); Ego: 8 - **OPPOSITION:** KAN (**#324**),
Male: #432; Feme: #324
} // #486

#486 as [**#80, #30, #8, #200, #40, #70, #50, #8**] = plēsmoné (**G4140**): {**UMBRA: #486 % #41 = #35**} **1)** repletion, satiety, for the satisfying of the flesh, ***TO* *SATIATE* *THE* *DESIRES* *OF* *THE* *FLESH***; **1a)** indulgence of the flesh;

"WHICH THINGS HAVE INDEED A SHOW OF WISDOM IN WILL WORSHIP, AND HUMILITY, AND NEGLECTING OF THE BODY; NOT

IN ANY HONOUR TO THE *SATISFYING*-G4140 OF THE FLESH." [Colossians 2:23]

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 - asphaltés (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)}

#486 as [#80, #1, #300, #5, #100] = patér (G3962):
{UMBRA: #489 % #41 = #38} 1) generator or male ancestor;
1a) either the nearest ancestor: father of the corporeal nature, natural fathers, both parents; **1b)** a more remote ancestor, the founder of a family or tribe, progenitor of a people, forefather: so Abraham is called, Jacob and David; **1b1)** fathers i.e. ancestors, forefathers, founders of a nation; **1c)** one advanced in years, a senior; **2)** metaph.; **2a) *THE* *ORIGINATOR* *AND* *TRANSMITTER* *OF* *ANYTHING*;** **2a1)** the authors of a family or society of persons animated by the same spirit as himself; **2a2)** one who has infused his own spirit into others, who actuates and governs their minds; **2b)** one who stands in a father's place and looks after another in a paternal way; **2c)** a title of honour; **2c1)** teachers, as those to whom pupils trace back the knowledge and training they have received; **2c2)** the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others; **2d)** God is called the Father; **2d1)** of the stars, the heavenly luminaries, because he is their creator, upholder, ruler; **2d2)** of all rational and intelligent beings, whether angels or men, because he is their creator, preserver, guardian and protector; **i)** of spiritual beings and of all men; **2d3)** of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as a stern judge of sinners, but revere him as their reconciled and loving Father; **2d4)** the Father of Jesus Christ, as one whom God has

united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and made to share also in his own divine nature; **i)** by Jesus Christ himself; **ii)** by the apostles;

#230 - NOUMENON RESONANCE FOR 30 MARCH 2023 as
[#20, #5, #20, #100, #10, #20, #5, #50] /

#240 - NOUMENON RESONANCE FOR 30 MARCH 2023 as
[#5, #20, #100, #10, #50, #5, #50] /

#486 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
[#20, #100, #10, #50, #1, #300, #5] = *krínō* (G2919):

{**UMBRA: #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;

#486 - BIPARTITE / TRIPARTITE NUMBER MEDIATION as
[#10, #300, #40, #10, #70, #50, #6] = *shâma'* (H8085):

{**UMBRA: #410 % #41 = #41**} **1)** to hear, listen to, obey; **1a)** (Qal); **1a1)** to hear (perceive by ear); **1a2)** to hear of or concerning; **1a3)** to hear (have power to hear); **1a4)** to hear with attention or interest, listen to; **1a5)** to understand (language); **1a6)** to hear (of judicial cases); **1a7)** to listen, give heed; **i)** to consent, agree; **ii)** to grant request; **1a8)** to listen to, yield to; **1a9)** to obey, be obedient; **1b)** (Niphal); **1b1)** to be heard (of voice or sound); **1b2)** to be heard of; **1b3)** to be regarded, be obeyed; **1c)** (Piel) to cause to hear, call to hear, summon; **1d)** (Hiphil); **1d1)** to cause to hear, tell, proclaim, utter a sound; **1d2)** to sound aloud (musical term); **1d3) *TO* *MAKE* *PROCLAMATION***, summon; **1d4)** to cause to be heard; **1e)** sound;

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. [In witness whereof We have caused these Our Letters to be made Patent Witness Ourselves at Westminster the 29th OCTOBER 1900: 64th year of Our reign]

#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 (ܕܘܓܡܐ): **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^orîyth (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^odâqâh (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 / **hodēgēō** (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 / **parakoúō** (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 / éno (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 / parístēmi (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.

SEE ALSO: "BBC CASE STUDY ON FLAGRANT SPEECH"

<<http://www.grapple369.com/Groundwork/BBC%20Case%20Study%20on%20Flagrant%20Speech.pdf>>

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