

**-- THEY PROTECT THE HIVES FROM THE DRONES AN IDLE BUNCH
(IGNAVUM, FUCOS, PECUS A PRAESEPIBUS ARCENT)**

(c) 2019 Dolf Leendert Boek, Revision: 3 January, 2019

"A prayer of David. O LORD, accept my prayer (offered) in righteousness; listen to my praise! Incline your ear to my prayer (uttered) Without lips of deceit! From before you my judgment go forth! Let your eyes see uprightness. ***YOU* *HAVE* *TRIED* *MY* *HEART*, *YOU* *VISITED* (*ME*) *IN* *THE* *NIGHT*; *YOU* *HAVE* *REFINED* *ME* (*AND*) *NOT* *FOUND* *AS* *A* *FAULT* (*THAT*) *I* *HAD* *EVIL*; *IT* *HAS* *NOT* *PASSED* *MY* *MOUTH***. But I have rebuked the deeds of the sons of man {**#113 - PRINCIPLE OF JUXTAPOSITION**} with the word of your lips; I have observed the paths of the impertinent. Support my steps in your ways, that my feet may not falter. I have called upon you, because will accept my prayer, O God; incline your ear to me, hear my word! Make wonderful your good deeds, O deliverer of those who hope; grant them retribution on those who rise up against them, with your right hand.

Keep me as the apple of the center of the eye; hide me in the shadow of your ***SHEKINAH***, from before the wicked, those who would destroy me, my enemies (who) surround me at their Will. Their wealth is great, they cover up their fat; (with) their mouth they speak in arrogance. They have now surrounded us in our steps; they have set their eyes stretching through the land. He is like a lion that is eager to tear, and like a fierce lion that lurks in hidden places.

Arise, O LORD! Confront him, bring him down; deliver my soul from the wicked one who has been sentenced to death with your sword. As for the righteous who deliver up their soul to death for your sake, their portion is away from the earth, in eternal life; may their belly be filled with your good store, may (their) sons be satisfied and leave their surplus to their children. ***IN* *TRUTH* *I* *SHALL* *SEE* *THE* *BRIGHTNESS* *OF* *YOUR* *COURTENANCE*; *AT* *THE* *TIME* *WHEN* *I* *AWAKE* *I* *SHALL* *BE* *SATISFIED* *WITH* *THE* *GLORY* *OF* *YOUR* *FACE***." [(c) 2004 The Order of Saint Benedict, Aramaic Targum of Psalm 17:1-15]

According to Kant, the starting point, a reflection on our moral concepts {**#41 x n**}, leads immediately to the first intermediate thesis, that (1) a moral law "**HAS TO CARRY ABSOLUTE [#41 - *ONTIC*] NECESSITY WITH IT**" (GMS, 389,13). If this necessity is very narrowly interpreted, that is, in the sense of the previously worked out modal status {

**@1 - Nature Contains Nature [#328 - TRANSFORMATIVE
PROTOTYPE] {**

HOMOIOS

HETEROS

KABBALAH

AS DEFINED

} ...

**@5 - Act of Nature [#369 - REVERSE TRANSCRIPTASE INHIBITOR
WITH #164 - CHRONOLOGICAL PLANE MAPPING] ...**

**#15 (@6 - Form of Nature: #260 - Transforming Nature [#41 -
REMEMBER THE SABBATH]) ...**

45: [1 - **I AM NOT A DOER OF WRONG**]

68: [42 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY
DOMAIN**]

TOTAL @45 + @68 = #113 - PRINCIPLE OF JUXTAPOSITION as
[#30, #1, #2, #70, #10] = lambano (G2983): {UMBRA: #86 as #113 % #41 = #31} 1) to take; 2) to receive (what is given), to gain, get, obtain, to get back; 1a) to take with the hand, lay hold of, any person or thing in order to use it; 1a1) to take up a thing to be carried; 1a2) to take upon one's self; 1b) to take in order to carry away; 1b1) without the notion of violence, i.e. to remove, take away; 1c) to take what is one's own, to take to one's self, to make one's own; 1c1) to claim, procure, for one's self; 1c1a) to associate with one's self as companion, attendant; 1c2) of that which when taken is not let go, to seize, to lay hold of, apprehend; 1c3) to take by craft (our catch, used of hunters, fisherman, etc.), to circumvent one by fraud; 1c4) to take to one's self, lay hold upon, take possession of, i.e. to appropriate to one's self; 1c5) catch at, reach after, strive to obtain; 1c6) to take a thing due, to collect, gather (tribute); 1d) to take; 1d1) to admit, receive; 1d2) to receive what is offered; 1d3) not to refuse or reject; 1d4) to receive a person, give him access to one's self; 1d41) to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something; 1e) to take, to choose, select; 1f) to take beginning, to prove anything, to make a trial of, to experience;

H6635@{

@1: Sup: 9 (#9); Ego: 9 (#9),

@2: Sup: 11 (#20); Ego: 2 (#11),

@3: Sup: 12 (#32); Ego: 1 (#12),

@4: Sup: 26 (#58); Ego: 14 (#26),

Male: #58; Feme: #26

} // #113

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

UMBRA: #113 % #41 = #31 - Military Stratagem, Quelling War; I-Ching: **H32** - Perseverance, Endurance, Duration, Constancy; Tetra: **51** - Constancy;

THOTH MEASURE: #31 - Oh thou who hast different faces, and makest thine appearance in Net'efit; I am not one of inconstant mind.

#VIRTUE: With Packing (no. #31), a move home, but
#TOOLS: With Stoppage (no. #71), a failure to proceed.
#POSITION: With Stove (no. #44), love of profit.
#TIME: With Law (no. #40), abhorrence of the cruel.
#CANON: #186

ONTIC_OBLIGANS_186@{

@1: Sup: 31 (**#31**); Ego: 31 (**#31**),
@2: Sup: 21 (**#52**); Ego: 71 (**#102 - I AM NOT RAPACIOUS {%4}**),
@3: Sup: 65 (**#117**); Ego: 44 (**#146 - I AM NOT A LAND-GRABBER {%15}**),
@4: Sup: 24 (**#141**); Ego: 40 (**#186 - I AM NOT ONE OF INCONSTANT MIND {%31}**),
Male: #141; Feme: #186
} // #186

#113 as [#90, #2, #1, #500] = tsaba' (H6635): {UMBRA: #23 as #113 % #41 = #31} 1)
that which goes forth, army, war, warfare, host; **1a**) army, host; **1a1**) host (of organised army);
1a2) host (of angels); **1a3**) of sun, moon, and stars; **1a4**) of whole creation; **1b**) war, warfare,
service, go out to war; **1c**) service;

#34 (@7 - Engendering Nature: #175 - NATURE AMENDED IN ITS NATURE [#82 - HONOUR YOUR PARENTS]) ...

84: [2 - **I AM NOT A MAN OF VIOLENCE**]

86: [10 - **I AM NOT A ROBBER OF FOOD**]

102: [4 - **I AM NOT RAPACIOUS**]

104: [7 - **I COMMIT NO FRAUD**]

115: [5 - **I AM NOT A SLAYER OF MEN**]

TOTAL: @84 + @86 + @102 + @104 + @115 = #491 - PRINCIPLE OF CONTINUITY as [#80, #1, #300, #100, #10] = pater (G3962): BY JESUS CHRIST HIMSELF

YOUTUBE: "Slave to the Rhythm (Grace Jones)"

<<https://www.youtube.com/watch?v=Z0XLzIswI2s>>

I already have the meta-descriptor prototypes to the TAO CHIA and as an accommodation have respectfully assimilated the nuance narrative being prudent considerations but have discarded the slavitude requirement for the submissive domesticated maiden by adoption of a consideration of **#ONE {#34 / @123 - JUDGMENT SENSIBILITY / #115 - TRANSCENDENCE BY GNOMIC IMPERATIVE INSTRUCTION SET}** as a sovereign / autonomous dynamic being a more sound and biologically

independent principle of autonomous #492 = voluntary free will having a self reflection {ie. #1 + #491 - **PRINCIPLE OF CONTINUITY**}.

[O, {@1: Sup: 60 (**#60**); Ego: 60 (**#60**)}
N, {@2: Sup: 29 (**#89**); Ego: 50 (**#110**)}
E] {@3: Sup: 34 (**#123**); Ego: 5 (**#115** - **I AM NOT A SLAYER OF MEN** {%5})}]

G3962@{
@1: Sup: 80 (**#80**); Ego: 80 (**#80**),
@2: Sup: 81 (**#161** - **I AM NOT A TELLER OF LIES** {%9}); Ego: 1 (**#81**),
@3: Sup: 57 (**#218**); Ego: 57 (**#138**),
@4: Sup: 76 (**#294**); Ego: 19 (**#157** - **I AM NOT ONE OF PRATING TONGUE** {%17} / **I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY** {%41}),
@5: Sup: 5 (**#299**); Ego: 10 (**#167**),
Male: **#299**; Feme: **#167**
} // #491

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

UMBRA: #489 % #41 = #38 - Consequences for Virtuous Discourse; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **11** - Divergence;

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

#VIRTUE: Fullness (no. #38) means the prime of life, but
#TOOLS: On the Verge (no. #78) means old age.
#POSITION: With Kinship (no. #34), attachment between even distant relatives.
#TIME: With Severance (no. #70), offense to one's own flesh and blood.
#CANON: #220

ONTIC_OBLIGANS_220@{
@1: Sup: 38 (**#38**); Ego: 38 (**#38**),
@2: Sup: 35 (**#73**); Ego: 78 (**#116**),
@3: Sup: 69 (**#142**); Ego: 34 (**#150** - **I INDULGE NOT IN ANGER** {%28}),
@4: Sup: 58 (**#200** - **I AM NOT A ROBBER OF SACRED PROPERTY** {%8}); Ego: 70 (**#220** - **I CURSE NOT A GOD** {%38}),
Male: **#200**; Feme: **#220**
} // #220

#491 as [#80, #1, #300, #100, #10] = pater (G3962): {UMBRA: #22 as #489 % #41 = #38} 1) generator or male ancestor; **2)** metaph.; **3)** God is called the Father; **1a)** either the nearest ancestor: father of the corporeal nature, natural fathers, both parents; **1b)** a more remote ancestor, the founder of a race or tribe, progenitor of a people, forefather: so Abraham is called, Jacob and David; **1b1)** fathers ie. ancestors, forefathers, founders of a race; **1c)** one advanced in years, a senior; **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; **3a)** of the stars, the heavenly luminaries, because he is their creator, upholder, ruler; **3b)** ***OF* *ALL* *RATIONAL* *AND* *INTELLIGENT* *BEINGS*, *WHETHER* *ANGELS* *OR* *MEN*, *BECAUSE* *HE* *IS* *THEIR* *CREATOR*, *PRESERVER*, *GUARDIAN* *AND* *PROTECTOR***; **3b1)** ***OF* *SPIRITUAL* *BEINGS* *AND* *OF* *ALL* *MEN***; **3c)** 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; **3d**) 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; **3d1**) by Jesus Christ himself; **3d2**) by the apostles;

```
G4105@{
  @1: Sup: 80 (#80); Ego: 80 (#80),
  @2: Sup: 29 (#109); Ego: 30 (#110),
  @3: Sup: 30 (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13}); Ego: 1
  (#111),
  @4: Sup: 80 (#219); Ego: 50 (#161 - I AM NOT A TELLER OF LIES {%9}),
  @5: Sup: 7 (#226); Ego: 8 (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS
  {%18}),
  @6: Sup: 16 (#242); Ego: 9 (#178),
  @7: Sup: 24 (#266); Ego: 8 (#186 - I AM NOT ONE OF INCONSTANT MIND {%31}),
  @8: Sup: 81 (#347); Ego: 57 (#243),
  @9: Sup: 5 (#352); Ego: 5 (#248),
  Male: #352; Feme: #248
} // #491
```

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

UMBRA: #962 % #41 = #19 - Argument for Ethical Anarchism, Returning to Simplicity; I-Ching: **H57** - Compliance, Gentle Penetration/Wind, Ground, Calculations; Tetra: **58** - Gathering In;

THOTH MEASURE: #19 - Oh Uammetu, who makest thine appearance at the Block; I commit not adultery with another's wife.

#VIRTUE: Following (no. #19) means dispersing, but
#TOOLS: Massing (no. #59) means assembling.
#POSITION: With Ease (no. #23), the level and smooth, but
#TIME: With Difficulties (no. #79), the going up and down.
#CANON: #180

```
ONTIC_OBLIGANS_180@{
  @1: Sup: 19 (#19); Ego: 19 (#19),
  @2: Sup: 78 (#97); Ego: 59 (#78),
  @3: Sup: 20 (#117); Ego: 23 (#101),
  @4: Sup: 18 (#135); Ego: 79 (#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE
  {%19}),
  Male: #135; Feme: #180
} // #180
```

#491 as [#80, #30, #1, #50, #8, #9, #8, #300, #5] = planao (**G4105**): **{UMBRA: #23 as #962 % #41 = #19} 1**) to cause to stray, to lead astray, lead aside from the right way; **2**) metaph.; **1a**) to go astray, wander, roam about; **2a**) ***TO* *LEAD* *AWAY* *FROM* *THE* *TRUTH*, *TO* *LEAD* *INTO* *ERROR*, *TO* *DECEIVE***; **2b**) to be led into error; **2c**) to be led aside from the path of virtue, to go astray, sin; **2d**) to sever or fall away from the truth; **2d1**) of heretics; **2e**) to be led away into error and sin;

#65 (@2 - NATURE REJOICES IN ITS NATURE: #65 - NATURE REJOICES IN ITS NATURE [#123 - DO NOT KILL]) ...

130: [3 - **I AM NOT EVIL MINDED**]

139: [13 - **I HAVE NOT SLAUGHTERED THE SACRED ANIMALS**]

140: [14 - **I DEAL NOT FRAUDULENTLY**, 16 - **I AM NOT AN EAVES-DROPPER**]
 146: [15 - **I AM NOT A LAND-GRABBER**]
 148: [12 - **I AM NOT A TRANSGRESSOR**]
 150: [28 - **I INDULGE NOT IN ANGER**]
 156: [21 - **I DO NOT CAUSE TERRORS**]
 157: [17 - **I AM NOT ONE OF PRATING TONGUE**, 41 - **I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY**]
 158: [23 - **I AM NOT HOT OF SPEECH**]
 161: [9 - **I AM NOT A TELLER OF LIES**]

TOTAL: @130 + @139 + #140 + @146 + @148 + @150 + @156 + @157 + @158 + @161 = #2188 - AUTONOMOUS PRINCIPLE OF COHESION {4 x 547 as [#80, #1, #100, #1, #30, #70, #3, #10, #7, #70, #40, #5, #50, #70, #10] = paralogizomai (G3884): {UMBRA: #28 as #423 % #41 = #13} 1) to reckon wrong, miscount; 2) to cheat by false reckoning; 3) to deceive, delude, circumvent; 2a) to deceive by false reasoning}

G4352@{
 [#80, {@1: Sup: 80 (#80); Ego: 80 (#80)}
 #100, {@2: Sup: 18 (#98); Ego: 19 (#99)}
 #70, {@3: Sup: 7 (#105); Ego: 70 (#169 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS { %18 }**)}
 #200, {@4: Sup: 45 (#150 - **I INDULGE NOT IN ANGER { %28 }**); Ego: 38 (#207)}
 #20, {@5: Sup: 65 (#215 - **I AM NEITHER A LIAR NOR A DOER OF MISCHIEF { %34 }**); Ego: 20 (#227)}
 #400, {@6: Sup: 60 (#275); Ego: 76 (#303)}
 #50, {@7: Sup: 29 (#304); Ego: 50 (#353)}
 #8, {@8: Sup: 37 (#341 - **SOLAR YEAR CYCLE ENDING 31 DECEMBER: #341 / #444**); Ego: 8 (#361)}
 #200, {@9: Sup: 75 (#416); Ego: 38 (#399)}
 #800, {@10: Sup: 65 (#481); Ego: 71 (#470)}
 #200, {@11: Sup: 22 (#503); Ego: 38 (#508)}
 #10, {@12: Sup: 32 (#535); Ego: 10 (#518)}
 #50, {@13: Sup: 1 (#536); Ego: 50 (#568)}
} // #2188

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

UMBRA: #2188 % #41 = #15 - Mastering Guiding Discourse, Revealers of Virtue; I-Ching: **H61** - Inner Trust, Inner Truth, Center Returning; Tetra: **1** - Centre;

THOTH MEASURE: #15 - Oh Lord of Righteousness, who makest thine appearance in the place of Righteousness; I am not a land-grabber.

#VIRTUE: With Reach (no. #15), daily increasing its kind.
#TOOLS: With Diminishment (no. #55), daily depleting its type.
#POSITION: With Resistance (no. #22), intolerance, but

#TIME: With Unity (no. #54), magnanimity.
#CANON: #146

ONTIC_OBLIGANS_146@{
@1: Sup: 15 (#15); Ego: 15 (#15),
@2: Sup: 70 (#85); Ego: 55 (#70),
@3: Sup: 11 (#96); Ego: 22 (#92),
@4: Sup: 65 (#161 - I AM NOT A TELLER OF LIES {%9}); Ego: 54 (#146 - I AM NOT A
LAND-GRABBER {%15}),
Male: #161; Feme: #146
} // #146

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

UMBRA: #1725 % #41 = #3 - Political Prescriptions, Quietude; I-Ching: **H46** - Climbing, Moving/Pushing Upward, Ascending; Tetra: **8** - Opposition;

THOTH MEASURE: #3 - Oh thou of the Nose, who makest thine appearance at Chemunnu; I am not evil minded.

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

ONTIC_OBLIGANS_130@{
@1: Sup: 3 (#3); Ego: 3 (#3),
@2: Sup: 46 (#49); Ego: 43 (#46),
@3: Sup: 2 (#51); Ego: 37 (#83),
@4: Sup: 49 (#100); Ego: 47 (#130 - I AM NOT EVIL MINDED {%3}),
Male: #100; Feme: #130
} // #130

#2188 as [#80, #100, #70, #200, #20, #400, #50, #8, #200, #800, #200, #10, #50] / #1725 as [#80, #100, #70, #200, #20, #400, #50, #5, #800] = proskuneo (G4352): {UMBRA: #2188 % #41 = #15 / #1725 % #41 = #3} 1) from G4314 and a probable derivative of G2965 (meaning to kiss, like a dog licking his master's hand); **2)** to kiss the hand to (towards) one, in token of reverence **3)** among the Orientals, especially the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence **4)** in the New Testament by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication **4a) *USED* *OF* *HOMAGE* *SHOWN* *TO* *MEN* *AND* *BEINGS* *OF* *SUPERIOR* *RANK* 4a1) *TO* *THE* *JEWISH* *HIGH* *PRIESTS* 4a2) *TO* *GOD* 4a3) *TO* *CHRIST* 4a4) *TO* *HEAVENLY* *BEINGS* 4a5) *TO* *DEMONS***

G1097@{
[#3, {@1: Sup: 3 (#3); Ego: 3 (#3)}
#10, {@2: Sup: 13 (#16); Ego: 10 (#13)}
#50, {@3: Sup: 63 (#79); Ego: 50 (#63)}
#800, {@4: Sup: 53 (#132); Ego: 71 (#134)}
#200, {@5: Sup: 10 (#142); Ego: 38 (#172)}
#20, {@6: Sup: 30 (#172); Ego: 20 (#192 - I AM NOT SWOLLEN WITH PRIDE {%39})}
#5, {@7: Sup: 35 (#207); Ego: 5 (#197 - I AM NOT NOISY IN MY SPEECH {%33})}
#300, {@8: Sup: 11 (#218); Ego: 57 (#254)}
#800] {@9: Sup: 1 (#219); Ego: 71 (#325 = MAGIC SUM OF 5x5 = #65 - *SOLDIER*)}
} // #2188

G1097@{
@1: Sup: 3 (#3); Ego: 3 (#3),
@2: Sup: 53 (#56); Ego: 50 (#53),
@3: Sup: 42 (#98); Ego: 70 (#123),

@4: Sup: 37 (#135); Ego: 76 (#199),
 @5: Sup: 75 (#210 - **I AM NOT OF AGGRESSIVE HAND** {%30}); Ego: 38 (#237),
**Male: #210; Feme: #237 - *USE* *OF* *FORCE* / *USE* *OF* *FORCEFUL* *WILL*
 AS *METHOD* *TO* *ENFORCE* *OBMUTESCENCE***
 } // #723

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

UMBRA: #723 % #41 = #26 - Ambiguous Reversals, Virtue of Gravity; I-Ching: **H3** - Birth Throes, Initial Difficulties, Sprouting, Difficulty at the beginning, Gathering support, Hoarding; Tetra: **3** - Mired;

THOTH MEASURE: #26 - Oh Basit, who makest thine appearance at the Shetait; I am not the cause of weeping to any.

#VIRTUE: If it is Endeavor (no. #26), then joy, but
#TOOLS: If it is Departure (no. #66), then sorrow.
#POSITION: As to Following (no. #19), it is dragged along.
#TIME: As to Guardedness (no. #57), it is secured.
#CANON: #168

ONTIC_OBLIGANS_168@{

@1: Sup: 26 (#26); Ego: 26 (#26),
 @2: Sup: 11 (#37); Ego: 66 (#92),
 @3: Sup: 30 (#67); Ego: 19 (#111),
 @4: Sup: 6 (#73); Ego: 57 (#168 - **I AM NOT THE CAUSE OF WEEPING TO ANY** {%26}),
Male: #73; Feme: #168
 } // #168

#2188 as [#3, #10, #50, #800, #200, #20, #5, #300, #800] / #723 as [#3, #50, #70, #400, #200] = ginosko (G1097): {UMBRA: #33 as #723 % #41 = #26} 1) to learn to know, come to know, get a knowledge of perceive, feel; 2) to know, understand, perceive, have knowledge of; 3) *JEWISH* *IDIOM* *FOR* *SEXUAL* *INTERCOURSE* *BETWEEN* *A* *MAN* *AND* *A* *WOMAN*; 4) to become acquainted with, to know; 1a) to become known; 2a) to understand; 2b) to know;

G3625@{

@1: Sup: 70 (#70); Ego: 70 (#70),
 @2: Sup: 80 (#150 - **I INDULGE NOT IN ANGER** {%28}); Ego: 10 (#80),
 @3: Sup: 19 (#169 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18}); Ego: 20 (#100),
 @4: Sup: 8 (#177 - **I AM NOT GIVEN TO CURSING** {%29}); Ego: 70 (#170),
 @5: Sup: 3 (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {%19}); Ego: 76 (#246),
 @6: Sup: 43 (#223); Ego: 40 (#286),
 @7: Sup: 48 (#271); Ego: 5 (#291),
 @8: Sup: 17 (#288); Ego: 50 (#341 - **SOLAR YEAR CYCLE ENDING 31 DECEMBER: #341 / #444**),
 @9: Sup: 25 (#313); Ego: 8 (#349),
 @10: Sup: 75 (#388); Ego: 50 (#399),
Male: #388; Feme: #399
 } // #723

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

UMBRA: #723 % #41 = #26 - Ambiguous Reversals, Virtue of Gravity; I-Ching: **H3** - Birth Throes, Initial Difficulties, Sprouting, Difficulty at the beginning, Gathering support, Hoarding; Tetra: **3** - Mired;

THOTH MEASURE: #26 - Oh Basit, who makest thine appearance at the Shetait; I am not the cause of weeping to any.

#VIRTUE: If it is Endeavor (no. #26), then joy, but
#TOOLS: If it is Departure (no. #66), then sorrow.
#POSITION: As to Following (no. #19), it is dragged along.
#TIME: As to Guardedness (no. #57), it is secured.
#CANON: #168

ONTIC_OBLIGANS_168@{
@1: Sup: 26 (**#26**); Ego: 26 (**#26**),
@2: Sup: 11 (**#37**); Ego: 66 (**#92**),
@3: Sup: 30 (**#67**); Ego: 19 (**#111**),
@4: Sup: 6 (**#73**); Ego: 57 (**#168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26}**),
Male: #73; Feme: #168
} // #168

#723 as [#70, #10, #20, #70, #400, #40, #5, #50, #8, #50] = oikoumene (G3625):
{UMBRA: #35 as #723 % #41 = #26} 1) the inhabited earth; **2)** the universe, the world; **1a)**
THE* *PORTION* *OF* *THE* *EARTH* *INHABITED* *BY* *THE* *GREEKS*, *IN
DISTINCTION* *FROM* *THE* *LANDS* *OF* *THE* *BARBARIANS*; 1b) *THE
***ROMAN* *EMPIRE*, *ALL* *THE* *SUBJECTS* *OF* *THE* *EMPIRE*; 1c)** the whole
inhabited earth, the world; **1d)** the inhabitants of the earth, men;

YOUTUBE: "La Vie En Rose (Grace Jones)"

<<https://www.youtube.com/watch?v=YEM8TspcCBY>>

"I AM DEBTOR BOTH TO THE GREEKS, AND TO THE BARBARIANS {ie. THE CHINESE DAOIST}; BOTH TO THE WISE, AND TO THE UNWISE. SO, AS MUCH AS IN ME IS, I AM READY TO PREACH THE GOSPEL TO YOU THAT ARE AT ROME ALSO." [Romans 1:14-15 (KJV)]

#111 (@3 - Nature Surmounts Nature: #34 - Engendering Nature [**#164 - AVOID HETERONOMY AGAINST AUTONOMY**]) ...

166: [11 - **I AM NOT SLUGGISH**]
168: [26 - **I AM NOT THE CAUSE OF WEEPING TO ANY**]
169: [18 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS**]
171: [20 - **I AM NOT UNCHASTE WITH ANY ONE**]
173: [27 - **I AM NOT GIVEN TO UNNATURAL LUST**]
175: [22 - **I AM NOT A TRANSGRESSOR**]
177: [29 - **I AM NOT GIVEN TO CURSING**]
180: [19 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE**]
181: [24 - **I LEND NOT A DEAF EAR TO THE WORDS OF**
RIGHTEOUSNESS, 35 - I AM NOT ONE WHO CURSETH THE KING]
182: [6 - **I AM NOT FRAUDULENT IN MEASURES OF GRAIN**]
184: [36 - **I PUT NO CHECK UPON THE WATER IN ITS FLOW**]
185: [25 - **I AM NOT BOISTEROUS IN BEHAVIOUR**]
186: [31 - **I AM NOT ONE OF INCONSTANT MIND**]

191: [32 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS**]

192: [39 - **I AM NOT SWOLLEN WITH PRIDE**]

196: [37 - **I AM NOT ONE OF LOUD VOICE**]

197: [33 - **I AM NOT NOISY IN MY SPEECH**]

200: [8 - **I AM NOT A ROBBER OF SACRED PROPERTY**]

TOTAL: #3273 - PRINCIPLE OF MATERIALITY {3 x #1091: THAT #1092 = 3 x #364 IS THE 'OTH CYCLE OF THE JERUSALEM TEMPLE FROM 1550 BCE}: "WHO HATH TAKEN THIS *COUNSEL* {

@1 (#1) + @2 (#41) + @3 (#81) + @4 (#369) = #10 (#492) / #12 = #41 - ONTIC NECESSITY ESPOUSED BY 'ADVICE OF THE PRIVY COUNCIL' (**LIBERTÉ** {17 SEPTEMBER 1900}) WHICH IMPLIES A TRINOMIAL BASIS TO EMPIRE GOVERNANCE

} **AGAINST TYRE {strength; rock; sharp}, THE CROWNING CITY, WHOSE MERCHANTS ARE PRINCES, WHOSE TRAFFICKERS ARE THE HONOURABLE OF THE EARTH?" [Isaiah 23:8]**

#175 (@4 - NATURE AMENDED IN ITS NATURE: #369 - Autonomous Nature [#205 - DO NOT STEAL]) ...

210: [30 - **I AM NOT OF AGGRESSIVE HAND**]

215: [34 - **I AM NEITHER A LIAR NOR A DOER OF MISCHIEF**]

220: [38 - **I CURSE NOT A GOD**]

228: [40 - **I HAVE NO UNJUST PREFERENCES**]

TOTAL: @210 + @215 + @220 + @228 = #873 - PRINCIPLE OF THE PERSISTENCE OF SUBSTANCE as [#80, #5, #100, #10, #70, #600, #8] = perioche (G4042): {UMBRA: #873 % #41 = #12} 1) an encompassing, compass, circuit; 2) that which is contained; 2a) the contents of any writing;

G4587@{

[π, {@1: Sup: 80 (#80); Ego: 80 (#80)}

ε, {@2: Sup: 4 (#84 - I AM NOT A MAN OF VIOLENCE {%2}); Ego: 5 (#85)}

ρ, {@3: Sup: 23 (#107); Ego: 19 (#104 - I COMMIT NO FRAUD {%7})}

ι, {@4: Sup: 33 (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16}); Ego: 10 (#114)}

ο, {@5: Sup: 22 (#162); Ego: 70 (#184 - I PUT NO CHECK UPON THE WATER IN ITS FLOW {%36})}

χ, {@6: Sup: 55 (#217); Ego: 33 (#217)}

η] {@7: Sup: 63 (#280); Ego: 8 (#225)}
} // #873

"AND PHILIP {**WARLIKE; A LOVER OF HORSES**} RAN THITHER TO HIM, AND HEARD HIM READ THE PROPHET ESAIAS {**THE SALVATION OF THE LORD**}, AND SAID, ***UNDERSTANDEST* *THOU* *WHAT* *THOU* *READEST*?**

AND HE SAID, HOW CAN I, EXCEPT SOME MAN SHOULD GUIDE ME? AND HE DESIRED PHILIP {**WARLIKE; A LOVER OF HORSES**} THAT HE WOULD COME UP AND SIT WITH HIM. THE PLACE {**#873 as [#80, #5, #100, #10, #70, #600, #8] = perioche (G4042): place**} OF THE SCRIPTURE WHICH HE READ WAS THIS, HE WAS LED AS A SHEEP TO THE SLAUGHTER {

G4967@{
@1: Sup: 38 (#38); Ego: 38 (#38),
@2: Sup: 52 (#90); Ego: 14 (#52),
@3: Sup: 53 (#143); Ego: 1 (#53),
@4: Sup: 56 (#199); Ego: 3 (#56),
@5: Sup: 64 (#263 - SEE KANT'S PROLEGMENA IDEA: @263); Ego: 8 (#64),
Male: #263; Feme: #64
} // #712

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

UMBRA: #712 % #41 = #15 - Mastering Guiding Discourse, Revealers of Virtue; I-Ching: **H61** - Inner Trust, Inner Truth, Center Returning; Tetra: **1** - Centre;

THOTH MEASURE: #15 - Oh Lord of Righteousness, who makest thine appearance in the place of Righteousness; I am not a land-grabber.

#VIRTUE: With Reach (no. #15), daily increasing its kind.
#TOOLS: With Diminishment (no. #55), daily depleting its type.
#POSITION: With Resistance (no. #22), intolerance, but
#TIME: With Unity (no. #54), magnanimity.
#CANON: #146

ONTIC_OBLIGANS_146@{
@1: Sup: 15 (#15); Ego: 15 (#15),
@2: Sup: 70 (#85); Ego: 55 (#70),
@3: Sup: 11 (#96); Ego: 22 (#92),
@4: Sup: 65 (#161 - I AM NOT A TELLER OF LIES {%9}); Ego: 54 (#146 - I AM NOT A LAND-GRABBER {%15}),
Male: #161; Feme: #146
} // #146

#712 as [#200, #500, #1, #3, #8] = sphage (G4967): {UMBRA: #712 % #41 = #15} 1) slaughter; **1a)** of sheep destined for slaughter; **1b) *OF* *DAY* *OF* *DESTRUCTION*;**

}; AND LIKE A LAMB DUMB BEFORE HIS SHEARER, ***SO* *OPENED* *HE* *NOT* *HIS* *MOUTH*:** IN HIS HUMILIATION HIS JUDGMENT WAS TAKEN AWAY: AND WHO SHALL DECLARE HIS GENERATION? FOR HIS LIFE IS TAKEN FROM THE EARTH.

AND THE EUNUCH ANSWERED PHILIP {**WARLIKE; A LOVER OF HORSES**}, AND SAID, I PRAY THEE, OF WHOM SPEAKETH THE PROPHET THIS? OF HIMSELF, OR OF SOME OTHER MAN?

THEN PHILIP {**WARLIKE; A LOVER OF HORSES**} OPENED HIS MOUTH, AND BEGAN AT THE SAME SCRIPTURE, AND PREACHED UNTO HIM JESUS {**HE IS SAVED/A SAVIOUR; A DELIVERER**} OF NAZARETH {**SOVEREIGN; ONE CHOSEN OR SET APART; SEPARATED; CROWNED; SANCTIFIED**}. AND AS THEY WENT ON THEIR WAY, THEY CAME UNTO A CERTAIN WATER: AND THE EUNUCH SAID, SEE, HERE IS WATER; WHAT DOTTH HINDER ME TO BE BAPTIZED? AND PHILIP {**WARLIKE; A LOVER OF HORSES**} SAID, IF THOU BELIEVEST WITH ALL THINE HEART, THOU MAYEST. AND HE ANSWERED AND SAID, I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD {

#15 (@6 - Form of Nature: #260 - Transforming Nature [**#41 - REMEMBER THE SABBATH**]) ...

45: [1 - **I AM NOT A DOER OF WRONG**]

68: [42 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN**]

TOTAL @45 + @68 = #113 - PRINCIPLE OF JUXTAPOSITION as [#6, #5, #2, #50, #10, #600] = ben (H1121): sons (as characterisation, ie sons of injustice [for unrighteous men] or sons of God [for angels]." [Acts 8:30-37]

H1121@{

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

@2: Sup: 11 (**#17**); Ego: 5 (**#11**),

@3: Sup: 13 (**#30**); Ego: 2 (**#13**),

@4: Sup: 63 (**#93**); Ego: 50 (**#63**),

@5: Sup: 73 (**#166 - I AM NOT SLUGGISH {%11}**); Ego: 10 (**#73**),

@6: Sup: 25 (**#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32}**); Ego: 33 (**#106**),

Male: **#191**; Feme: **#106**

} // **#113**

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

UMBRA: #113 % #41 = #31 - Military Stratagem, Quelling War; I-Ching: **H32** - Perseverance, Endurance, Duration, Constancy; Tetra: **51** - Constancy;

THOTH MEASURE: #31 - Oh thou who hast different faces, and makest thine appearance in Net'efit; I am not one of inconstant mind.

#VIRTUE: With Packing (no. #31), a move home, but
#TOOLS: With Stoppage (no. #71), a failure to proceed.
#POSITION: With Stove (no. #44), love of profit.
#TIME: With Law (no. #40), abhorrence of the cruel.
#CANON: #186

ONTIC_OBLIGANS_186@{

@1: Sup: 31 (#31); Ego: 31 (#31),
@2: Sup: 21 (#52); Ego: 71 (#102 - I AM NOT RAPACIOUS {%4}),
@3: Sup: 65 (#117); Ego: 44 (#146 - I AM NOT A LAND-GRABBER {%15}),
@4: Sup: 24 (#141); Ego: 40 (#186 - I AM NOT ONE OF INCONSTANT MIND {%31}),
Male: #141; Feme: #186
} // #186

#113 as [#6, #5, #2, #50, #10, #600] = ben (H1121): {UMBRA: #6 as #113 % #41 = #31} 1) son, grandson, child, member of a group; 1a) son, male child; 1b) grandson; 1c) children (pl. - male and female); 1d) youth, young men (pl.); 1e) young (of animals); 1f) sons (as characterisation, ie sons of injustice [for un- righteous men] or sons of God [for angels]; 1g) people (of a nation) (pl.); 1h) of lifeless things, ie sparks, stars, arrows (fig.); 1i) *A* *MEMBER* *OF* *A* *GUILD*, *ORDER*, *CLASS*;

IMMANUEL KANT'S PROLEGOMENA (1783) PREFACE AS IDEA:

@263: *To make plans* is most often a presumptuous, *BOASTFUL* *MENTAL* *PREOCCUPATION*, *THROUGH* *WHICH* *ONE* *PRESENTS* *THE* *APPEARANCE* *OF* *CREATIVE* *GENIUS*, [IDEA: @263] *IN* *THAT* *ONE* *REQUIRES* *WHAT* *ONE* *CANNOT* *HIMSELF* *PROVIDE*, *CENSURES* *WHAT* *ONE* *CANNOT* *DO* *BETTER*, *AND* *PROPOSES* *WHAT* *ONE* *DOES* *NOT* *KNOW* *HOW* *TO* *ATTAIN* *ONESELF* - *THOUGH* *MERELY* *FOR* *A* *SOUND* *PLAN* *FOR* *A* *GENERAL* *CRITIQUE* *OF* *REASON* {

#ONE {#34 / @123 - JUDGMENT SENSIBILITY / #115 - TRANSCENDENCE BY GNOMIC IMPERATIVE INSTRUCTION SET}

[O, {@1: Sup: 60 (#60); Ego: 60 (#60)}
N, {@2: Sup: 29 (#89); Ego: 50 (#110)}
E] {@3: Sup: 34 (#123); Ego: 5 (#115 - I AM NOT A SLAYER OF MEN {%5})}]

G3962@{

@1: Sup: 80 (#80); Ego: 80 (#80),
@2: Sup: 81 (#161 - I AM NOT A TELLER OF LIES {%9}); Ego: 1 (#81),
@3: Sup: 57 (#218); Ego: 57 (#138),
@4: Sup: 76 (#294); Ego: 19 (#157 - I AM NOT ONE OF PRATING TONGUE {%17}) / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}),
@5: Sup: 5 (#299); Ego: 10 (#167),
Male: #299; Feme: #167
} // #491

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

UMBRA: #489 % #41 = #38 - Consequences for Virtuous Discourse; I-Ching: H62 - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: 11 - Divergence;

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

#VIRTUE: Fullness (no. #38) means the prime of life, but
#TOOLS: On the Verge (no. #78) means old age.
#POSITION: With Kinship (no. #34), attachment between even distant relatives.
#TIME: With Severance (no. #70), offense to one's own flesh and blood.
#CANON: #220

ONTIC_OBLIGANS_220@{

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

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

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

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

Male: #200; Feme: #220

} // #220

#491 as [#80, #1, #300, #100, #10] = pater (G3962): {UMBRA: #22 as #489 % #41 = #38} 1) generator or male ancestor; 2) metaph.; 3) God is called the Father; 1a) either the nearest ancestor: father of the corporeal nature, natural fathers, both parents; 1b) a more remote ancestor, the founder of a race or tribe, progenitor of a people, forefather: so Abraham is called, Jacob and David; 1b1) fathers ie. ancestors, forefathers, founders of a race; 1c) one advanced in years, a senior; 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; 3a) of the stars, the heavenly luminaries, because he is their creator, upholder, ruler; 3b) *OF* *ALL* *RATIONAL* *AND* *INTELLIGENT* *BEINGS*, *WHETHER* *ANGELS* *OR* *MEN*, *BECAUSE* *HE* *IS* *THEIR* *CREATOR*, *PRESERVER*, *GUARDIAN* *AND* *PROTECTOR*; 3b1) *OF* *SPIRITUAL* *BEINGS* *AND* *OF* *ALL* *MEN*; 3c) 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; 3d) 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; 3d1) by Jesus Christ himself; 3d2) by the apostles;

}, somewhat more than might be expected would already have been required if it were not, as is usual, *TO* *BE* *MERELY* *A* *RECITATION* *OF* *PIOUS* *WISHES*. But pure reason is such an isolated domain, within itself so thoroughly connected, that no part of it can be encroached upon without disturbing all the rest, nor adjusted without having previously determined for each part its place and its influence on the others; for, since there is nothing outside of it that could correct our judgment within it, the validity and use of each part depends on the relation in which it stands to the others within reason itself, and, as with the structure of an organized body, the purpose of any member can be derived only from the complete concept of the whole. That is why it can be said of such a critique, that it is never trustworthy unless it is *entirely complete* down to the least elements of pure reason, and that in the domain of this faculty one must determine and settle either *all* or *nothing*.

But although a mere plan that might precede the *Critique of Pure Reason* would be unintelligible, undependable, and useless, it is by contrast all the more useful if it comes after. For one will thereby be put in the position to survey the whole, to test one by one the main points at issue

in this science, and to arrange many things in the exposition better than could be done in the first execution of the work.

Here then is such a *plan* subsequent to the completed work, which now can be laid out according to the *analytic method*, whereas the *work* itself absolutely had to be composed according to the *synthetic method*, so that the science might present all of its articulations, as the structural organization of a quite peculiar faculty of cognition, in their natural connection. Whosoever finds this plan itself, which I send ahead as prolegomena for any future metaphysics, still obscure, may consider that it simply is not necessary for everyone to study metaphysics, that there are some talents that proceed perfectly well in fundamental and even deep sciences that are closer to intuition, but that will not succeed in the investigation of purely abstract concepts, and that in such a case one should apply one's mental [**IDEA: @264**] gifts to another object; that whosoever undertakes to judge or indeed to construct a metaphysics must, however, thoroughly satisfy the challenge made here, whether it happens that they accept my solution, or fundamentally reject it and replace it with another – for they cannot dismiss it; and finally, ***THAT* *THE* *MUCH* *DECRIED* *OBSCURITY* (*A* *FAMILIAR* *CLOAKING* *FOR* *ONE'S* *OWN* *INDOLENCE* *OR* *DIMWITTEDNESS*) *HAS* *ITS* *USE* *AS* *WELL*, *SINCE* *EVERYBODY*, *WHO* *WITH* *RESPECT* *TO* *ALL* *OTHER* *SCIENCES* *OBSERVES* *A* *WARY* *SILENCE*, *SPEAKS* *MASTERFULLY*, *AND* *BOLDLY* *PASSES* *JUDGMENT* *IN* *QUESTIONS* *OF* *METAPHYSICS***, because here to be sure their ignorance does not stand out clearly in relation to the science of others, but in relation to genuine critical principles, which therefore can be praised:

IGNAVUM, FUCOS, PECUS A PRAESEPIBUS ARCENT. {"They protect the hives from the drones, an idle bunch."} [Virgil,*Georgica*,IV. 168]" [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, IMMANUEL KANT'S PROLEGOMENA (1783), pages 12-14]

H226@{
@1: Sup: 30 (#30); Ego: 30 (#30),
@2: Sup: 31 (#61); Ego: 1 (#31),
@3: Sup: 37 (#98); Ego: 6 (#37),
@4: Sup: 32 (#130 - I AM NOT EVIL MINDED {%3}); Ego: 76 (#113 - PRINCIPLE OF JUXTAPOSITION),
Male: #130; Feme: #113
} // #437

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

UMBRA: #407 % #41 = #38 - Consequences for Virtuous Discourse; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **11** - Divergence;

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

#VIRTUE: Fullness (no. #38) means the prime of life, but
#TOOLS: On the Verge (no. #78) means old age.
#POSITION: With Kinship (no. #34), attachment between even distant relatives.
#TIME: With Severance (no. #70), offense to one's own flesh and blood.
#CANON: #220

ONTIC_OBLIGANS_220@{
@1: Sup: 38 (**#38**); Ego: 38 (**#38**),
@2: Sup: 35 (**#73**); Ego: 78 (**#116**),
@3: Sup: 69 (**#142**); Ego: 34 (**#150 - I INDULGE NOT IN ANGER {%28}**),
@4: Sup: 58 (**#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8}**); Ego: 70 (**#220**)
- I CURSE NOT A GOD {%38}),
Male: #200; Feme: #220
} // #220

#873 as [**#1, #6, #400, #400, #10, #50, #6**] / **#437** as [**#30, #1, #6, #400**] = 'owth (H226): **{UMBRA: #0 as #407 % #41 = #38} 1**) sign, signal; **2**) token, ensign, standard, miracle, proof; **1a**) a distinguishing mark; **1b**) banner; **1c**) **#288 - *REMEMBRANCE***; **1d**) miraculous sign; **1e**) omen; **1f**) warning;

H226@{
[**#1, {#1: Sup: 1 (#1); Ego: 1 (#1)}**
#6, {#2: Sup: 7 (#8); Ego: 6 (#7)}
#400, {#3: Sup: 2 (#10); Ego: 76 (#83)}
#400, {#4: Sup: 78 (#88); Ego: 76 (#159)}
#10, {#5: Sup: 7 (#95); Ego: 10 (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})}
#50, {#6: Sup: 57 (#152); Ego: 50 (#219)}
#6] {#7: Sup: 63 (#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34})};
Ego: 6 (**#225 - SEE IMMANUEL KANT'S PROLEGOMENA FIRST ANALOGY ON PRINCIPLE OF THE PERSISTENCE OF SUBSTANCE**)}
} // #873

IMMANUEL KANT'S PROLEGOMENA (1783) FIRST ANALOGY ON PRINCIPLE OF THE PERSISTENCE OF SUBSTANCE AS IDEAS:
@B224 / @B225: "IN EVERY CHANGE OF APPEARANCES SUBSTANCE PERSISTS, AND ITS QUANTUM IN NATURE IS NEITHER INCREASED NOR DIMINISHED:

PROOF: All appearances are in time {ie. **such as #288 - REMEMBRANCE / MEMORIALS**}, in which, as substratum (as the persisting form of inner intuition), *simultaneous existence* as well as *succession* can alone be represented. ***THEREFORE* *TIME*, *IN* *WHICH* *EVERY* *CHANGE* *IN* *THE* [IDEA: B225] *APPEARANCES* *IS* *TO* *BE* *THOUGHT*, *REMAINS* *AND* *DOES* *NOT* *CHANGE*; *FOR* *IN* *IT* *ALONE* *CAN* *SUCCESSIVE* *OR* *SIMULTANEOUS* *EXISTENCE* *BE* *REPRESENTED*, *AS* *IT'S* *DETERMINATIONS*.**

Now time in itself cannot be perceived. Consequently, in the objects of perception, i.e., in the appearances, a substratum must be found that represents time in general and in which all change or simultaneous

existence can be perceived through the relation of the appearances to it in apprehension. But *substance* – the substratum of everything real, i.e., of everything belonging to the existence of things – is that in which every-thing that belongs to existence can be thought only as a determination. Consequently, that which persists – in relation to which alone all time-relations of the appearances can be determined – is the substance in the appearances, i.e., the real in them, which as the substratum of all change remains always the same. Since this therefore cannot change in existence, its quantum in nature can also be neither increased nor diminished." [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, IMMANUEL KANT'S PROLEGOMENA (1783), pages 183-184]

G4587@{
 [#200, {@1: Sup: 38 (#38); Ego: 38 (#38)}
 #5, {@2: Sup: 43 (#81); Ego: 5 (#43)}
 #40, {@3: Sup: 2 (#83); Ego: 40 (#83)}
 #50, {@4: Sup: 52 (#135); Ego: 50 (#133)}
 #70, {@5: Sup: 41 (#176); Ego: 70 (#203)}
 #300, {@6: Sup: 17 (#193); Ego: 57 (#260)}
 #8, {@7: Sup: 25 (#218); Ego: 8 (#268)}
 #200] {@8: Sup: 63 (#281); Ego: 38 (#306)}
 } // #873

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

UMBRA: #873 % #41 = #12 - Numbing Effect of the Conventional, Abstaining from Desire; I-Ching: **H6** - Contention, Conflict, Arguing, Lawsuit; Tetra: **25** - Contention;

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

- #VIRTUE:** With Youthfulness (no. #12), to have little, but
- #TOOLS:** With Measure (no. #52), to have no lack.
- #POSITION:** With Reach (no. #15), thoughts that comprehend.
- #TIME:** With Exhaustion (no. #69), thoughts that confound.
- #CANON: #148**

ONTIC_OBLIGANS_148@{
 @1: Sup: 12 (#12); Ego: 12 (#12),
 @2: Sup: 64 (#76); Ego: 52 (#64),
 @3: Sup: 79 (#155); Ego: 15 (#79),
 @4: Sup: 67 (#222); Ego: 69 (#148 - I AM NOT A TRANSGRESSOR {%12}),
 Male: #222; Feme: #148
 } // #148

#873 as [#200, #5, #40, #50, #70, #300, #8, #200] = semnotes (G4587) {UMBRA: #873 % #41 = #12} 1) the characteristic of a thing or person which entitles to reverence and respect, ***DIGNITY***, ***MAJESTY***, sanctity; **2)** honour, purity; **3)** probity; gravity; honesty;

Nous: #38
Time: 05:10 hrs
Date: 2018.6.8
Torah: [#40, #8, #10]@{
 @1: Sup: 40 (#40); Ego: 40 (#40),
 @2: Sup: 48 (#88); Ego: 8 (#48),
 @3: Sup: 58 (#146 - I AM NOT A LAND-GRABBER {%15}); Ego: 10 (#58),
Male: #146; Feme: #58
 } // #58
Dao: Consequences for Virtuous Discourse
Tetra: #11 - Divergence
 H62 - Minor Superiority, Small Excess, Small
I-Ching: Exceeding, Preponderance of the small, Small surpassing

Latin: Propulsator {God who vivifies all things} Alt: Yeyazel {God Causes a Start} {
 1. PROTECTS AGAINST RABIES & FIERCE ANIMALS
 2. THE LEARNED, ORATORS & AUTHORS
 3. PRESS, BOOKS ETC
 4. Astiro
 }

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

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

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

Prototype: *HOMOIOS* {#409 / #413 - *ELIZABETH* {the oath, or fullness, of God}} / HETEROS {#395 / #406} / TORAH {#422 / #379}

[<http://www.grapple369.com?zen:3,row:2,col:2,nous:38&idea:{m,157}&idea:{f,118}&idea:{m,409}&idea:{f,413}&PROTOTYPE:HOMOIOS>](http://www.grapple369.com?zen:3,row:2,col:2,nous:38&idea:{m,157}&idea:{f,118}&idea:{m,409}&idea:{f,413}&PROTOTYPE:HOMOIOS)

.jackNote@zen: 3, row: 2, col: 2, nous: 38 [Date: 2018.6.8, Super: #409 / #37 - Non-Deeming Action, Government Administration; I-Ching: H40 - Release, Deliverance, Taking-Apart, Untangled; Tetra: 21 - Release,

Ego: #413 / #38 - Consequences for Virtuous Discourse; I-Ching: H62 - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: 11 - Divergence]

IMMANUEL KANT'S (1783) PROLEGOMENA SECTION #7 AS IDEA:

@281: "We find, however, that all mathematical cognition has this distinguishing feature, that it must present its concept beforehand *in intuition* and indeed *a priori*, consequently in an intuition that is not empirical but pure, without which means it cannot take a single step; therefore its judgments are always *intuitive*, in the place of which philosophy can content itself with *discursive* judgments *from mere concepts*, and can indeed exemplify its apodictic teachings through intuition but can never derive them from it. This observation with respect to the nature of mathematics already guides us toward the first and highest condition of its possibility; namely, it must be grounded in some *pure intuition* or other, in which it can present, or, as one calls it, *construct* all of its concepts *in *CONCRETO** yet *a priori*.^{*} If we could discover this pure intuition and its possibility, then from there it could easily be explained how synthetic *a priori* propositions are possible in pure mathematics, and consequently also how this science itself is possible; for just as empirical intuition makes it possible for us, without difficulty, to amplify (synthetically in experience) the concept we form of an object of intuition through new predicates that are presented by intuition itself, so too will pure intuition do the same, only with this difference: that in the latter case the synthetic judgment will be *a priori* certain and apodictic, but in the former only *a posteriori* and empirically certain, because the former only contains what is met with in contingent empirical intuition, while the latter contains what necessarily must be met with in pure intuition, since it is, as intuition *a priori*, inseparably bound with the concept *before all experience* or individual perception. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, IMMANUEL KANT'S PROLEGOMENA (1783), page 33]

#260 (@8 - Transforming Nature: #111 - Nature Surmounts Nature [#246 - BEAR NO FALSE WITNESS]) ...

HUME (died 25 August 1776, Edinburgh) had raised objections to the notions of equality and congruence (among others) in geometry, which objections appealed to experience (Treatise, i.ii.4.4, pp. 42–53), thereby subjecting mathematics to experience, and whereby he also

INCORRECTLY rejected **THE CONCEPTION THAT MATHEMATICS CONSIDERS ITS OBJECTS INDEPENDENTLY OF THEIR EXISTENCE IN NATURE:**

GNOSIS EX MACHINA {#2184}: @6 - PRINCIPLE OF ENQUIRY {#364}; @7 - PRINCIPLE OF CONTRADICTION {#312}; @8 - PRINCIPLE OF SYNCRETIC SUCCESSION {#273}

Could I for instance make an #2184 {#24 x #7 x #13 as either:

#6 x #364 - PRINCIPLE OF ENQUIRY

#7 x #312 - PRINCIPLE OF CONTRADICTION

#8 x #273 - PRINCIPLE OF SYNCRETIC SUCCESSION

} APPRAISAL of any intuited fluidity, capacity or propensity for truth telling by deploying vEVENT categories #432 which conveys the propositional factoid of a common ISOPSEPHIC {ie. **isos** meaning 'equal' and **psephos** meaning 'pebble'; The Hebrew word for 'pebble' is tz'ror – and it happens that this word also means 'bond'} association whereby the propensity for violence increases where there is a lack of any truth content as a depreciated integrity between persons:

#432 - VIOLENCE PROPENSITY as [#5, #80, #10, #300, #10, #9, #8, #10]

#432 - TRUTH QUOTIENT as [#40, #1, #300, #1, #10, #70, #10]

This category **#432 as [#5, #80, #10, #300, #10, #9, #8, #10] = epithemi (G2007): {UMBRA: #10 as #472 % #41 = #21} 1)** in the active voice; **2)** in the middle voice; **1a)** to put or lay upon; **1b)** to add to; **2a) *TO* *HAVE* *PUT* *ON*, *BID* *TO* *BE* *LAID* *ON*;** **2b) *TO* *LAY* *OR* *THROW* *ONE'S* *SELF* *UPON*;** **2c) *TO* *ATTACK* *ONE*, *TO* *MAKE* *AN* *ASSAULT* *ON* *ONE*;**

G2007@{

[#5, {@1: Sup: 5 (#5); Ego: 5 (#5)}
#80, {@2: Sup: 4 (#9); Ego: 80 (#85)}
#10, {@3: Sup: 14 (#23); Ego: 10 (#95)}
#300, {@4: Sup: 71 (#94); Ego: 57 (#152)}
#10, {@5: Sup: 81 (#175 - **I AM NOT A TRANSGRESSOR {%22}**); Ego: 10 (#162)}
#9, {@6: Sup: 9 (#184 - **I PUT NO CHECK UPON THE WATER IN ITS FLOW {%36}**);
Ego: 9 (#171 - **I AM NOT UNCHASTE WITH ANY ONE {%20}**)}
#8, {@7: Sup: 17 (#201); Ego: 8 (#179)}
#10] {@8: Sup: 27 (#228 - **I HAVE NO UNJUST PREFERENCES {%40}**); Ego: 10 (#189)}
} // #432

Tells me that a person might have loyalty and empathy with the person whom assaulted me.

The lack of truth and waste of time is conveyed by this category **#432 as [#40, #1, #300, #1, #10, #70, #10] = mataios (G3152): {UMBRA: #11 as #622 % #41 = #7} 1) *DEVOID* *OF* *FORCE*, *TRUTH*, *SUCCESS*, *RESULT*; 2) *USELESS*, *OF* *NO* *PURPOSE*;**

```
G3152@{
  [#40, {@1: Sup: 40 (#40); Ego: 40 (#40)}
  #1, {@2: Sup: 41 (#81); Ego: 1 (#41)}
  #300, {@3: Sup: 17 (#98); Ego: 57 (#98)}
  #1, {@4: Sup: 18 (#116); Ego: 1 (#99)}
  #10, {@5: Sup: 28 (#144); Ego: 10 (#109)}
  #70, {@6: Sup: 17 (#161 - I AM NOT A TELLER OF LIES {%9}); Ego: 70 (#179)}
  #10] {@7: Sup: 27 (#188); Ego: 10 (#189)}
} // #432
```

#369 (@9 - Autonomous Nature: #15 - Form of Nature [#287 - COVET NOT])

#2184 - (#390 + #312 + #390) = #1092 as 'OTH CYCLE of 3 x #364 / 4 = #273 - *MOMENT*

As an IDEA that the **#2184 - NATURE AND SO TO SPEAK THE *LEGAL* *CONSTITUTION* *OF* *THIS* *PROVINCE* *OUGHT* *REST* *ON* *COMPLETELY* *DIFFERENT* *PRINCIPLES***, namely solely on the principle of **#312 - CONTRADICTION**:

#364 - ADMITTANCE + #312 - RESISTANCE { *WITHERED* *STATE* *WREATHS* / RUSSIAN CONTRADICTIONS ON NOVICHOK #274 - PERFUME POISONING} + #728 - REACTANCE { 8 x #91 / 2 = #364 - #273 = #91} + #390 - BRITISH CROWN (CALENDAR (NEW STYLE) ACT 1750 / ROYAL ASSENT: 27 MAY 1751) / AMERICAN INDEPENDENCE (4 JULY 1776) + #390 - *WREATHS* / ROBBERS / EXTORTION = #2184 { #24 x #7 x #13 - PRIESTLY SERVICE DIVISIONS TO JERUSALEM TEMPLE FROM 1550 BCE - [LUKE 1:5]}

QUEEN SPEAKS PUBLICLY ON BREXIT FOR FIRST TIME DURING DUTCH ROYAL VISIT: During a state banquet for the King of the Netherlands and his wife Queen Maxima, **QUEEN ELIZABETH II** said that

"AS WE LOOK TOWARD A NEW PARTNERSHIP WITH EUROPE", the values shared by the UK and Holland "ARE OUR GREATEST ASSETS".

In front of a watching Theresa May at Buckingham Palace, the Queen added that as "INNOVATORS, TRADERS AND INTERNATIONALISTS WE LOOK WITH CONFIDENCE TO THE FUTURE".

The Queen, who is impartial in political matters, chose to emphasise the qualities needed by the UK and one of its closet European neighbours going forward - as UK politicians continue to be bitterly divided by BREXIT.

Earlier, in a speech to both Houses of Parliament, King Willem-Alexander urged the government to lift the "SHADOW OF UNCERTAINTY" hanging over Dutch nationals living in Britain after BREXIT.

And in his address at the Palace dinner, with Ms May seated nearby, the foreign head of state continued: "AT PRESENT, A LOT OF ATTENTION IS FOCUSED ON THE 'TECHNICAL' SIDE OF BREXIT. THAT'S UNDERSTANDABLE AND NECESSARY.

BUT IN THE MIDST OF ALL THAT COMPLEXITY WE SHOULD NOT LOSE SIGHT OF THE GREATER NARRATIVE THAT CONTINUES TO BIND {#41 x 7 = #287 as [#1, #50, #1, #3, #20, #1, #10, #1, #200] = anagkaios (G316): {UMBRA: #9 as #356 % #41 = #28} 1) necessary; 1a) what one can not do without, indispensable; 1b) connected by bonds of nature or friendship; 1c) what ought according to the law of duty be done, what is required by the circumstances} US. THE GREATER NARRATIVE OF FREEDOM, OPENNESS AND COOPERATION. OF GROWTH AND A PROSPERITY WHOSE FRUITS ARE ENJOYED BY ALL." [JAMES MORRIS / OLIVIA TOBIN (EVENING STANDARD NEWS) @ 2221 HOURS (UTC) ON 23 OCTOBER 2018]

Being facilitated by the abnormal BOER WAR MEMORIAL #390 - WREATH PLACEMENT upon 27 OCTOBER 2018 and #312 - WITHERED STATE REMOVAL upon MONDAY 5 NOVEMBER 2018 as undertaken by

DETERMINED IGNOMINIOUS ACTIONS of MALEFICENCE PERPETUATED against the DIGNITY ROYAL which is unambiguously defined by a proximity VICTORIA PARK OAK TREE PLANTING EVENT OF 27 OCTOBER 1934 as coinciding with the dedication of the WORLD WAR ONE WAR #288 - MEMORIAL situated within HYDE PARK, SYDNEY.

Over the **PERMISSIBILITY AS TO THE LAWFULNESS OF A FOREIGN POWER CONSTITUTED BY:**

'@1 - STATES / @2 - RELIGIONS / @3 - SOLDIERS / @4 - INSTITUTIONS / @5 - ORGANISATIONS'

HAVING A PARASITIC IMPOST UPON #288 - REMEMBRANCE WORLD WAR ONE 2018 CENTENNIAL COMMEMORATIONS as a **#364 - *QUESTION* *OF* #430 - *LAW*** which we have in the past conveyed to the STATE / FEDERAL ATTORNEY GENERALS, ought to given such gravitas, as conveyed by SECTION VIII to QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900:

H2706@{
@1: Sup: 8 (**#8**); Ego: 8 (**#8**),
@2: Sup: 27 (**#35**); Ego: 19 (**#27**),
Male: **#35**; Feme: **#27**
} // **#108**

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

UMBRA: #108 % #41 = #26 - Ambiguous Reversals, Virtue of Gravity; I-Ching: **H3** - Birth Threes, Initial Difficulties, Sprouting, Difficulty at the beginning, Gathering support, Hoarding; Tetra: **3** - Mired;

THOTH MEASURE: #26 - Oh Basit, who makest thine appearance at the Shetait; I am not the cause of weeping to any.

#VIRTUE: If it is Endeavor (no. #26), then joy, but
#TOOLS: If it is Departure (no. #66), then sorrow.
#POSITION: As to Following (no. #19), it is dragged along.
#TIME: As to Guardedness (no. #57), it is secured.
#CANON: #168

ONTIC_OBLIGANS_168@{
@1: Sup: 26 (**#26**); Ego: 26 (**#26**),
@2: Sup: 11 (**#37**); Ego: 66 (**#92**),
@3: Sup: 30 (**#67**); Ego: 19 (**#111**),
@4: Sup: 6 (**#73**); Ego: 57 (**#168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26}**),
Male: **#73**; Feme: **#168**
} // **#168**

H2706@{

@1: Sup: 8 (#8); Ego: 8 (#8),
@2: Sup: 27 (#35); Ego: 19 (#27),
@3: Sup: 47 (#82); Ego: 20 (#47),
@4: Sup: 80 (#162); Ego: 33 (#80),
Male: #162; Feme: #80
} // #168

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

UMBRA: #168 % #41 = #4 - Using Guidance, Sourceless; I-Ching: **H27** - Nourishment, Swallowing, Jaws, Comfort/Security; Tetra: **81** - Fostering;

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

#VIRTUE: With Barrier (no. #4), isolation} but
#TOOLS: With Stove (no. #44), neighbours.
#POSITION: As to Strength (no. #36), it is the solidly built.
#TIME: As to Waiting (no. #18), it is the weak.
#CANON: #102

ONTIC_OBLIGANS_102@{

@1: Sup: 4 (#4); Ego: 4 (#4),
@2: Sup: 48 (#52); Ego: 44 (#48),
@3: Sup: 3 (#55); Ego: 36 (#84 - **I AM NOT A MAN OF VIOLENCE** {%2}),
@4: Sup: 21 (#76); Ego: 18 (#102 - **I AM NOT RAPACIOUS** {%4}),
Male: #76; Feme: #102
} // #102

#108 as [#8, #100] / #168 as [#8, #100, #20, #600] = choq (H2706): {UMBRA: #14 as #108 % #41 = #26} / {UMBRA: #5 as #168 % #41 = #4} 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 VIII: "REQUIRE AND COMMAND ALL OUR OFFICERS AND MINISTERS, CIVIL AND MILITARY, AND ALL OTHER THE INHABITANTS OF OUR SAID COMMONWEALTH TO BE #364 - OBEDIENT {#273 - REMEMBRANCE}, #312 - AIDING {#273 -SEPULCHRE}, AND #273 - ASSISTING {#273 - WEAK} UNTO OUR SAID GOVERNOR GENERAL {#2184 - LAWS OF NATURE AS ANTHROPOLOGICAL COSMOLOGICAL PRINCIPLE / 12 = #182 AS DATE(1996,3,20) + 5 x #364 + #182 = SUNSET 11 SEPTEMBER 2001}, OR, IN THE EVENT OF HIS DEATH, #273 - INCAPACITY, OR ABSENCE, TO SUCH PERSON OR PERSONS AS MAY, FROM TIME TO TIME, UNDER THE PROVISIONS OF THESE OUR LETTERS PATENT, ADMINISTER {#2184 - LAWS OF NATURE AS ANTHROPOLOGICAL COSMOLOGICAL PRINCIPLE / 13 = #168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26 - *YHWH*}} THE GOVERNMENT OF OUR SAID COMMONWEALTH."

H6965@{
 @1: Sup: 19 (#19); Ego: 19 (#19),
 @2: Sup: 25 (#44); Ego: 6 (#25),
 @3: Sup: 65 (#109); Ego: 40 (#65),
 @4: Sup: 75 (#184 - **I PUT NO CHECK UPON THE WATER IN ITS FLOW** {%36}); Ego: 10
 (#75),
Male: #184; Feme: #75
} // #156

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

UMBRA: #156 % #41 = #33 - Achievable Goals, Virtue of Discrimination; I-Ching: **H9** - Lesser Domestication, Minor Restraint, Small Accumulating, The taming power of the small, Small harvest; Tetra: **35** - Gathering;

THOTH MEASURE: #33 - Oh thou Horned one, who makest thine appearance at Sais; I am not noisy in my speech.

- #VIRTUE:** With Closeness (no. #33), no possible gap, but
- #TOOLS:** With Completion (no. #73), no possible change.
- #POSITION:** With Massing (no. #59), affairs emptying.
- #TIME:** With Legion (no. #32), affairs filling.
- #CANON: #197**

ONTIC_OBLIGANS_197@{
 @1: Sup: 33 (#33); Ego: 33 (#33),
 @2: Sup: 25 (#58); Ego: 73 (#106),
 @3: Sup: 3 (#61); Ego: 59 (#165),
 @4: Sup: 35 (#96); Ego: 32 (#197 - **I AM NOT NOISY IN MY SPEECH** {%33}),
Male: #96; Feme: #197
} // #197

#156 as [#100, #6, #40, #10] = quwm (H6965): {UMBRA: #5 as #156 % #41 = #33} 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; **1a5a**) to maintain oneself; **1a5b**) to be established, be confirmed; **1a5c**) to stand, endure; **1a5d**) to be fixed; **1a5e**) to be valid; **1a5f**) to be proven; **1a5g**) to be fulfilled; **1a5h**) to persist; **1a5i**) to be set, be fixed; **1b** (Piel); **1b1**) to fulfil; **1b2**) to confirm, ratify, establish, impose; **1c** (Polel) to raise up; **1d** (Hithpael) to raise oneself, rise up; **1e** (Hiphil); **1e1**) to cause to arise, raise; **1e2**) to raise, set up, erect, build; **1e3**) to raise up, bring on the scene; **1e4**) to raise up, rouse, stir up, investigate; **1e5**) to raise up, constitute; **1e6**) to cause to stand, set, station, establish; **1e7**) to make binding; **1e8**) to carry out, give effect to; **1f** (Hophal) to be raised up;

SECTION VI: "And whereas by 'The Commonwealth of Australia Constitution Act 1900,' **{#902 - RULE OF LAW (EGALITÉ {9 JULY 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: {#2184 - LAWS OF NATURE AS ANTHROPOLOGICAL COSMOLOGICAL PRINCIPLE / 14 = #156 - I DO NOT CAUSE TERRORS {%21}}** 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 **#168 - *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."

SECTION VII: "And We do hereby declare Our pleasure to be that, in the event of death, **#273 - 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 **#108 - *OATHS* *APPOINTED*** {

"They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes **{#108 as [#8, #100] = choq (H2706): statute}**;" [Nehemiah 10:29 (KJV)]

} to be taken by the **GOVERNOR GENERAL** of Our said Commonwealth, and in the manner provided by the Instructions accompanying these Our Letters Patent."

ASSOCIATED TO THE DIGNITY ROYAL AS SUI JURIS / MEMBRUM VIRILE
#390 - SOVEREIGN ENTITLEMENT **{#2184 - LAWS OF NATURE AS**

**ANTHROPOLOGICAL COSMOLOGICAL PRINCIPLE / 21 = #104 -
COMMIT NO FRAUD {%7}}:**

H5157@{
@1: Sup: 10 (#10); Ego: 10 (#10),
@2: Sup: 60 (#70); Ego: 50 (#60),
@3: Sup: 68 (#138); Ego: 8 (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY
DOMAIN {%42}**),
@4: Sup: 17 (#155); Ego: 30 (#98),
@5: Sup: 23 (#178); Ego: 6 (#104 - **I COMMIT NO FRAUD {%7}**),
Male: #178; Feme: #104
} // #104

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

UMBRA: #104 % #41 = #22 - Point to Reversal?, Humility's Increase; I-Ching: **H8** - Closeness, Seeking Unity, Grouping, Holding together, Alliance; Tetra: **34** - Kinship;

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

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

ONTIC_OBLIGANS_175@{
@1: Sup: 22 (#22); Ego: 22 (#22),
@2: Sup: 3 (#25); Ego: 62 (#84 - **I AM NOT A MAN OF VIOLENCE {%2}**),
@3: Sup: 23 (#48); Ego: 20 (#104 - **I COMMIT NO FRAUD {%7}**),
@4: Sup: 13 (#61); Ego: 71 (#175 - **I AM NOT A TRANSGRESSOR {%22}**),
Male: #61; Feme: #175
} // #175

#104 as [#10, #50, #8, #30, #6] = nachal (H5157): {UMBRA: #16 as #104 % #41 = #22} 1) to get as a possession, acquire, inherit, possess; **1a)** (Qal); **1a1)** to take possession, inherit; **1a2)** to have or get as a possession or property (fig.); **1a3)** to divide the land for a possession; **1a4)** to acquire (testimonies) (fig.); **1b)** (Piel) to divide for a possession; **1c)** (Hithpael) to possess oneself of; **1d)** (Hiphil); **1d1)** to give as a possession; **1d2)** to cause to inherit, give as an inheritance; **1e)** (Hophal) to be allotted, be made to possess;

SECTION IX: "And We do hereby reserve to Ourselves Our #104 - 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."

Have been with requisite suitable apriority impetus, then sought to be referred to the HIGH COURT OF AUSTRALIA for consideration, and over which legal precedents have frequently been made concerning the legitimacy of FEDERAL MEMBERS OF PARLIAMENT holding dual nationality.

H430@{
@1: Sup: 2 (#2); Ego: 2 (#2),

@2: Sup: 3 (#5); Ego: 1 (#3),
@3: Sup: 33 (#38); Ego: 30 (#33),
@4: Sup: 38 (#76); Ego: 5 (#38),
@5: Sup: 48 (#124); Ego: 10 (#48),
@6: Sup: 81 (#205); Ego: 33 (#81),
Male: #205; Feme: #81
} // #88

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

UMBRA: #88 % #41 = #6 - Female Superiority, Completion of Form; I-Ching: **H25** - No Errancy, Without Embroiling, Innocence, Pestilence; Tetra: **66** - Departure;

THOTH MEASURE: #6 - Oh thou of Lion form, who makest thine appearance in Heaven; I am not fraudulent in measures of grain.

#VIRTUE: With Contrariety (no. #6), internal contradiction.
#TOOLS: Enlargement (no. #46) means external opposition.
#POSITION: As to Watch (no. #63), it is the apparent.
#TIME: As to Darkening (no. #67), it is the indistinct.
#CANON: #182

ONTIC_OBLIGANS_182@{

@1: Sup: 6 (#6); Ego: 6 (#6),
@2: Sup: 52 (#58); Ego: 46 (#52),
@3: Sup: 34 (#92); Ego: 63 (#115 - **I AM NOT A SLAYER OF MEN {#5}**),
@4: Sup: 20 (#112); Ego: 67 (#182 - **I AM NOT FRAUDULENT IN MEASURES OF GRAIN {#6}**),
Male: #112; Feme: #182
} // #182

#88 as [#2, #1, #30, #5, #10, #600] = 'elohiyim (H430): {UMBRA: #3 as #88 % #41 = #6} 1 (plural); **2** (plural intensive - singular meaning); **1a**) rulers, judges; **1b**) divine ones; **1c**) angels; **1d**) gods; **2a**) god, goddess; **2b**) godlike one; **2c**) works or special possessions of God; **2d**) the (true) God; **2e**) God;

— THE BELONGING —

[Written: 1530 hours on 31 December 2018]

“ETERNITY’S FACE.
LONGING TO BE MINE.
OF HEAVEN’S GRACE.
AN ESSENCE SUBLIME.

NOW COME TO BE.
RESTING JUST HERE.
RIGHT BESIDES ME.
SOMETHING THERE.

IMMORTAL WORTH.
FROM TIME’S DAWN.
HAS SPRUNG FORTH.

UPON MORTAL PAWN.” {**@13: Sup: 64 (#467); Ego: 64 (#529)**}

#529 as [#5, #400, #30, #70, #3, #10, #1, #10] = eulogia (G2129): {UMBRA: #37 as #529 % #41 = #37} 1 praise, laudation, panegyric: of Christ or God; **2**) fine discourse,

polished language; **3**) an invocation of blessing, benediction; **4**) consecration; **5**) a (***CONCRETE***) blessing, benefit; **2a**) in a bad sense, language artfully adapted to captivate the hearer: fair speaking, fine speeches;

#529 as [**#40, #10, #200, #9, #70, #200**] = **misthos** (**G3408**): {**UMBRA: #31 as #529 % #41 = #37**} **1**) dues paid for work; **2**) reward: used of the fruit naturally resulting from toils and endeavours; **1a**) wages, hire; **2a**) in both senses, rewards and punishments; **2b**) of the rewards which God bestows, or will bestow, upon good deeds and endeavours; **2c**) of punishments;

#467 as [**#4, #8, #80, #70, #300, #5**] = **depote** (**G1221**): {**UMBRA: #14 as #467 % #41 = #16**} **1**) now at length; **2**) at any time; **3**) at last; **4**) just exactly;

#467 as [**#6, #10, #400, #40, #5, #6**] = **tamahh** (**H8539**): {**UMBRA: #12 as #445 % #41 = #35**} **1**) to be astounded, be stunned, be amazed, be dumbfounded; **1a**) (Qal) to be astounded; 1b) (Hithpael) to astonish yourself, be astounded, be astonished at one another;

#467 as [**#6, #50, #1, #4, #6, #400**] = **no'd** (**H4997**): {**UMBRA: #6 as #55 % #41 = #14**} **1**) skin, bottle, skin-bottle;

Another local historical 27 October 1934 event which is directly related to impunity against the DIGNITY ROYAL is the nearby oak tree within Victoria Park opposite my dwelling which was planted on the same day of year by ***HIS* *ROYAL* *HIGHNESS* *PRINCE* *HENRY* *THE* *DUKE* *OF* *GLOUCESTER* WHOM OFFICIATED THAT SAME YEAR AT THE OPENING OF THE WAR MEMORIAL SITUATED IN HYDE PARK SYDNEY WHERE THE CENTENNIAL WAS CELEBRATED THIS YEAR.**



<<http://www.grapple369.com/Groundwork/DIGNITY%20ROYAL%20OAK%20TREE%20VICTORIA%20PARK%2027%20OCTOBER%201934.jpeg>>

THAT A NEW PLAQUE BY WELLINGTON SHIRE COUNCIL UPON JUNE 2000 WAS INTERNED ONLY AFTER MY "PRIVATE [SAINT

ANDREWS] STREET ON THE EDGE OF THE CENTRAL BUSINESS DISTRICT: 16TH MAY, 2000' REPORT HAD BEEN TABLED IN EVIDENCE WITHIN A VCAT HEARING AS AN APPEAL AGAINST THE GRANTING OF TP00/55 AS A NOTICE OF AN APPLICATION FOR PLANNING PERMIT AND WOULD ACCOUNT FOR THE OTHER ABNORMAL #390 - WREATH PLACEMENTS UPON 8 JUNE 2017.

<<http://www.grapple369.com/jubilee2000.html>>



<<http://www.grapple369.com/images/ROYAL%20DIGNITY%2020181027%200300%202.jpg>>

<<http://www.grapple369.com/images/ROYAL%20DIGNITY%2020181027%200300%201.jpg>>

<<http://www.grapple369.com/images/ROYAL%20DIGNITY%2020181027%200301%202.jpg>>

<<http://www.grapple369.com/images/ROYAL%20DIGNITY%2020181027%200302%201.jpg>>

[**IMAGES:** @ 0300 HOURS **#451 + #41 = #492 - 'LET THERE BE LIGHT'** COMMEMORATING UNITED KINGDOM / HOLLAND'S SHARED VALUES AND GREAT ASSETS OF PROSPERITY AS **#287 - BONDS OF NATURE #288 - MEMORIAL** IN GRATITUDE ON **SATURDAY (#287 - SABBATH DAY) 27 OCTOBER 2018** THIS **#288 - MEMORIAL TRIBUTE** FROM DUTCH IMMIGRANTS / AUSTRALIAN CITIZENS / BAPTISED SEVENTH-DAY ADVENTISTS / JEWISH FRIENDS OF ISRAEL]

In acknowledgement of Captain James Cook diary entry made of his visitation to these lands upon 22 August, 1770: "[Since I] may land no more upon this eastern coast of New Holland, and on the western side I can make no new discovery the honour of which belongs to the Dutch navigators [by Dirk Hartog upon 26 October 1616 AO] and as such they may lay claim to it as their property." And of 25 December 1770 exigency when Captain Cook sought repairs within Batavia whereupon a sailor absconded.

As recognition that QUEEN VICTORIA'S LETTERS PATENT OF 29 OCTOBER 1900 TO THE FEDERATION AS COMMONWEALTH OF AUSTRALIA 1901 IS BRITAIN'S MOST EFFECTUAL MEANS FOR DEFINING THE EUROPEAN UNIONS REQUIREMENT FOR **#492 - AUTONOMOUS FREE WILL (LIBERTÉ** {17 SEPTEMBER 1900}: #12 X #41) / **#390 - SOVEREIGNTY DYNAMIC** BY **#391 - HOMOGENEOUS** PARADIGM (**FRATERNITÉ** {29 OCTOBER 1900}) as SAPIENT REGARD FOR **#902 - RULE OF LAW (EGALITÉ** {9 JULY 1900}: #22 x #41 as *ONTIC* necessity comprising a subset of 21 consonants with #VOWELS of Semitic origins).

} OF AN ETHICAL PRINCIPLE, THEN TWO PECULIARITIES OF THE TOTAL ARGUMENTATION WILL BECOME MORE UNDERSTANDABLE AS PRESCRIPTIVE OF ITS TRINOMIAL BASIS TO NOMENCLATURE.

As there are issues of #873 - PROBITY BY ONTIC #205 - ABERRATION { @210 / @215 / @220 / @228 } TO PRINCIPLE OF THE PERSISTENCE OF SUBSTANCE MADE AGAINST ELIZABETH { THE OATH, FULLNESS OF GOD } REGINA II as an impunity of the DIGNITY ROYAL in the circumstance of TREASON the ONUS of accountability is placed upon OTHERS having no entitlement for any use of that INTELLECTUAL PROPERTY whatsoever.

THEY will probably have 20 minutes to explain THEIR circumstance before the court tires of THEM and then summarily executed like haughty garbage—the prosecution of the case although demanding more skill than most of the indolent stooge lawyers within the COMMONWEALTH can muster, to their SHAME will take no more time to prosecute than a parking ticket.

THIS CHRISTMAS TIME the CATHOLIC CHURCH IN PARTICULAR will be making claims of CHRISTIAN IDENTITY which are SHOWN by EVIDENCE to the CONTRARY as being a FRAUD and it will be a BLASPHEMY which they cannot AVOID because there is no time to CHANGE the NARRATIVE of the DAY.

K. AGENT PROVOCATEUR @ 1118 HOURS ON 27 DECEMBER 2018:
"What is this all about I'm intrigued."

IGNORANCE@{
[What, { @1: Sup: 22 (#22); Ego: 61 (#61)},
is, { @2: Sup: 59 (#81); Ego: 28 (#89)},
this, { @3: Sup: 27 (#108); Ego: 74 (#163)},
all, { @4: Sup: 40 (#148 - I AM NOT A TRANSGRESSOR {%12});
Ego: 61 (#224)},
about, { @5: Sup: 59 (#207); Ego: 77 (#301)},
I'm, { @6: Sup: 36 (#243); Ego: 49 (#350)},
intrigued] { @7: Sup: 76 (#319 - SEE KANT'S PROLEGOMENA IDEA
BELOW); Ego: 26 (#376)},
}

IMMANUEL KANT'S PROLEGOMENA (1783) IDEA: @319: "There are many *LAWS* *OF* *NATURE* {ie. #2184 ipso facto 6 x #364 - **OBEDIENT(H7522) {#273 as [#6, #7, #20, #200, #40] = zeker (H2143): 1) *REMEMBRANCE***}, 7 x #312 - **AIDING(H5826) {#273 as [#40, #50, #8, #40, #5, #10, #70, #50] = mnemeion (G3419): 1) *SEPULCHRE***}, 7 x #273 - ASSISTING / **DEVOTE**

ONESELF(H5144) {#273 as [#1, #200, #9, #5, #50, #8] = asthenes (G0772): 1) *WEAK*; *INCAPACITY*} UNTO THE GOVERNOR GENERAL IS A REQUIREMENT OF ALL CITIZENS UNDER SECTION VIII OF QUEEN VICTORIA'S LETTERS PATENT} that we can know only through experience, but lawfulness in the connection of appearances, i.e., nature in general, we cannot come to know through any experience, because experience itself has need of such laws, which lie *a priori* at the basis of its possibility.

That there was a determined campaign of partiality shown to the BOER WAR MEMORIAL established on 29 OCTOBER 1909 being the cornerstone of Australian identity as ethos of "#OBEDIENT, #AIDING AND #ASSISTING" and we reject CATEGORICALLY their unreasoned disloyalty by INTELLECTUAL assent given to FOREIGN POWERS {ie. ESPECIALLY IRISH, SCOTTISH, RSL / FREEMASONRY / ROMAN CATHOLIC [BY] SAINT ANDREWS CAUSE CÉLÈBRE} as all unconscionable attempts to impose a substituted ethic @5 {**HETEROS: #FIVE [#111/#333 ***] / TORAH: #FIVE [#114/#342 ***]**} against the INTELLECTUS AS GENITIVE VOLUNTĀTIS whether by NEGLECT or forced WILL {**#235 - ADOLF HITLER'S (1941 - 1944) TABLE TALK ON 7 JUNE 1942 AS IDEA: *ANYONE* *WHO* *FOR* *FALSE* *REASONS* *OF* *MERCY* *DEVIATES* *FROM* *THIS* *CLEAR* *PRINCIPLE* *IS* *AIDING*, *WILLINGLY* *OR* *UNWILLINGLY*, *THE* *DISSOLUTION* *OF* *THE* *STATE***} upon our War Dead and to usurp @1 {**HETEROS: #ONE [#99/#297 ***] / TORAH: #ONE [#78/#234 ***]**} the SOVEREIGNTY embodied within the Governor General as ANTHROPIC COSMOLOGICAL PRINCIPLE {**#2184**}.

The possibility of experience in general is thus at the same time the universal law of nature, and the principles of the former are themselves the laws of the latter. For we are not acquainted with nature except as the sum total of appearances, i.e., of the representations in us, and so we cannot get the laws of their connection from anywhere else except the ***PRINCIPLES*** {ie. #390 + #312 + #390 = #1092 or #364 + #312 + #728 + #390 + #390 = @2184} ***OF* *THEIR* *CONNECTION* *IN* *US***, i.e., ***FROM* *THE* *CONDITIONS* *OF* *NECESSARY* *UNIFICATION* *IN* *ONE* *CONSCIOUSNESS***, ***WHICH* *UNIFICATION* *CONSTITUTES* *THE* *POSSIBILITY* *OF* *EXPERIENCE***." [page 70]

OBEDIENT(H7522)@{
 @1: Sup: 6 (**#6**); Ego: 6 (**#6**),
 @2: Sup: 8 (**#14**); Ego: 2 (**#8**),
 @3: Sup: 46 (**#60**); Ego: 38 (**#46**),
 @4: Sup: 55 (**#115 - I AM NOT A SLAYER OF MEN {%5}**); Ego: 9 (**#55**),

@5: Sup: 61 (#176); Ego: 6 (#61),
@6: Sup: 30 (#206); Ego: 50 (#111),
@7: Sup: 40 (#246); Ego: 10 (#121),
Male: #246; Feme: #121

}

H7522@{

@1: Sup: 30 (#30); Ego: 30 (#30),
@2: Sup: 68 (#98); Ego: 38 (#68 - I DO NOT THAT WHICH
OFFENDETH THE GOD OF MY DOMAIN {%42}),
@3: Sup: 77 (#175 - I AM NOT A TRANSGRESSOR {%22}); Ego: 9
(#77),
@4: Sup: 46 (#221); Ego: 50 (#127),
@5: Sup: 66 (#287); Ego: 20 (#147),
@6: Sup: 25 (#312); Ego: 40 (#187),
Male: #312; Feme: #187
} // #430

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

UMBRA: #346 % #41 = #18 - Origin of Ethical Concepts, Palliation of
Vulgarity; I-Ching: **H33** - Withdrawal, Retiring, Retreat, Yielding; Tetra:
49 - Flight;

THOTH MEASURE: #18 - Oh Tutuf, who makest thine appearance in Ati;
***I* *TROUBLE* *MYSELF* *ONLY* *WITH* *MY* *OWN*
AFFAIRS.**

#VIRTUE: As to Waiting (no. #18), it exits.
#TOOLS: As to Closing in (no. #58), it enters.
#POSITION: As to Release (no. #21), it is softness, but
#TIME: As to Hardness (no. #72), it is leathery toughness.
#CANON: #169

ONTIC_OBLIGANS_169@{

@1: Sup: 18 (#18); Ego: 18 (#18),
@2: Sup: 76 (#94); Ego: 58 (#76),
@3: Sup: 16 (#110); Ego: 21 (#97),
@4: Sup: 7 (#117); Ego: 72 (#169 - I TROUBLE MYSELF ONLY
WITH MY OWN AFFAIRS {%18}),
Male: #117; Feme: #169
} // #169 {#273 as [#6, #7, #20, #200, #40] = zeker (H2143):
1) *REMEMBRANCE*}

#364 as [#6, #2, #200, #90, #6, #50, #10] / #430 as [#30, #200, #90, #50, #20, #40] = ratsown (H7522): {UMBRA: #14 as #346 % #41 = #18} 1) pleasure, delight, favour, goodwill, acceptance, will; 1a) goodwill, favour; 1b) acceptance; 1c) will, desire, pleasure, self-will;

AIDING(H5826)@{

@1: Sup: 30 (#30); Ego: 30 (#30),

@2: Sup: 35 (#65); Ego: 5 (#35),

@3: Sup: 24 (#89); Ego: 70 (#105),

@4: Sup: 31 (#120); Ego: 7 (#112),

@5: Sup: 69 (#189); Ego: 38 (#150 - I INDULGE NOT IN ANGER

{%28}),

Male: #189; Feme: #150

}

H5826@{

@1: Sup: 40 (#40); Ego: 40 (#40),

@2: Sup: 29 (#69); Ego: 70 (#110),

@3: Sup: 36 (#105); Ego: 7 (#117),

@4: Sup: 74 (#179); Ego: 38 (#155),

@5: Sup: 3 (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}); Ego: 10 (#165),

@6: Sup: 43 (#225); Ego: 40 (#205),

Male: #225; Feme: #205

} // #367

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

UMBRA: #277 % #41 = #31 - Military Stratagem, Quelling War; I-Ching: H32 - Perseverance, Endurance, Duration, Constancy; Tetra: 51 - Constancy;

THOTH MEASURE: #31 - Oh thou who hast different faces, and makest thine appearance in Net'efit; *I* *AM* *NOT* *ONE* *OF* *INCONSTANT* *MIND*.

#VIRTUE: With Packing (no. #31), a move home, but

#TOOLS: With Stoppage (no. #71), a failure to proceed.

#POSITION: With Stove (no. #44), love of profit.

#TIME: With Law (no. #40), abhorrence of the cruel.

#CANON: #186

ONTIC_OBLIGANS_186@{

@1: Sup: 31 (#31); Ego: 31 (#31),

@2: Sup: 21 (#52); Ego: 71 (#102 - I AM NOT RAPACIOUS
 {%4}),
 @3: Sup: 65 (#117); Ego: 44 (#146 - I AM NOT A LAND-GRABBER
 {%15}),
 @4: Sup: 24 (#141); Ego: 40 (#186 - I AM NOT ONE OF
 INCONSTANT MIND {%31}),
 Male: #141; Feme: #186
 } // #186 {#273 as [#40, #50, #8, #40, #5, #10, #70, #50] =
 mnemeion (G3419): 1) *SEPULCHRE*}

#312 as [#30, #5, #70, #7, #200] / #367 as [#40, #70, #7,
 #200, #10, #40] = âzar (H5826): {UMBRA: #4 as #277 % #41 =
 #31} 1) *TO* *HELP*, *SUCCOUR*, *SUPPORT*; 1a) (Qal) to help;
 1b) (Niphal) to be helped; 1c) (Hiphil) to help;

DEVOTE ONESELF(H5144)@{
 @1: Sup: 6 (#6); Ego: 6 (#6),
 @2: Sup: 16 (#22); Ego: 10 (#16),
 @3: Sup: 66 (#88); Ego: 50 (#66),
 @4: Sup: 73 (#161 - I AM NOT A TELLER OF LIES {%9}); Ego: 7
 (#73),
 @5: Sup: 30 (#191 - I DO NOT STEAL THE SKINS OF THE
SACRED ANIMALS {%32}); Ego: 38 (#111),
 Male: #191; Feme: #111
 }

H5144@{
 @1: Sup: 6 (#6); Ego: 6 (#6),
 @2: Sup: 16 (#22); Ego: 10 (#16),
 @3: Sup: 66 (#88); Ego: 50 (#66),
 @4: Sup: 73 (#161 - I AM NOT A TELLER OF LIES {%9}); Ego: 7
 (#73),
 @5: Sup: 30 (#191 - I DO NOT STEAL THE SKINS OF THE SACRED
ANIMALS {%32}); Ego: 38 (#111),
 @6: Sup: 36 (#227); Ego: 6 (#117),
 Male: #227; Feme: #117
 } // #279

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

UMBRA: #257 % #41 = #11 - Value and Function of Non-Existence; I-
 Ching: **H8** - Closeness, Seeking Unity, Grouping, Holding together,
 Alliance; Tetra: **33** - Closeness;

THOTH MEASURE: #11 - Oh thou of the Two Caverns, who makest thine appearance in Amenta; ***I* *AM* *NOT* *SLUGGISH***.

#VIRTUE: Divergence (no. #11) means mistakes, but
#TOOLS: Constancy (no. #51) is good.
#POSITION: With Joy (no. #24), calm and composure.
#TIME: With Labouring (no. #80), hustle and bustle.
#CANON: #166

ONTIC_OBLIGANS_166@{

@1: Sup: 11 (**#11**); Ego: 11 (**#11**),
@2: Sup: 62 (**#73**); Ego: 51 (**#62**),
@3: Sup: 5 (**#78**); Ego: 24 (**#86 - I AM NOT A ROBBER OF FOOD { %10 }**),
@4: Sup: 4 (**#82**); Ego: 80 (**#166 - I AM NOT SLUGGISH { %11 }**),
Male: #82; Feme: #166
} // #166 { #273 as [#1, #200, #9, #5, #50, #8] = asthenes (G0772): 1) *WEAK*; *INCAPACITY* }

#273 as [#6, #10, #50, #7, #200] / #279 as [#6, #10, #50, #7, #200, #6] = nazar (H5144): { UMBRA: #4 as #257 % #41 = #11 } 1) to dedicate, consecrate, separate; 2) (Hiphil) to be a Nazarite, live as a Nazarite; 1a) (Niphal) to dedicate oneself, devote oneself; 1b) (Hiphil) to keep sacredly separate; 2) *SOVEREIGN*; *ONE* *CHOSEN* *OR* *SET* *APART*; *SEPARATED*; *CROWNED*; SANCTIFIED;****

THEREFORE THE INTERDICTION: "GOD SAVE THE QUEEN FROM YOU FASCISTS" given the impunity against the **DIGNITY ROYAL** as an **OAK TREE PLANTING** upon **27 OCTOBER 1934** BY HIS ROYAL HIGHNESS **PRINCE HENRY DUKE OF GLOUCESTER** expressed as ***CARPE* *DIEM*** upon the **SATURDAY** of **28 OCTOBER 2017** at a distance of some **40 to 60 metres** within the street to passing persons whom paused and laughed with absolute conviction as derision by means of **#325 { #5x#5 = #65 - *SOLDIER* } - DETRUDE MORE PROPERLY DEFINED AS A CONTEMPT BY MALFEASANCE AS UNLAWFUL CONDUCT BY A PUBLIC AUTHORITY.**

G3622@{

@1: Sup: 70 (**#70**); Ego: 70 (**#70**),
@2: Sup: 80 (**#150**); Ego: 10 (**#80**),
@3: Sup: 19 (**#169**); Ego: 20 (**#100**),
@4: Sup: 8 (**#177**); Ego: 70 (**#170**),
@5: Sup: 58 (**#235 - ADOLF HITLER'S TABLE TALK IDEA @235 ON 7 JUNE 1942 AS SHOOTING ONE HUNDRED AND THIRTY OF THESE SELF-STYLED BIBLE STUDENTS (BIBELFORSCHER}**); Ego: 50 (**#220**),

@6: Sup: 47 (#282); Ego: 70 (#290),
 @7: Sup: 6 (#288 - UMBRA / 11 SEPTEMBER 2001 (HETEROS) / BEERSHEBA / ANTI-SEMITISM); Ego: 40 (#330), <-- *MAPPED* *TO* *EGYPTIAN* *ANKH* / *ROMAN* *IMPERIAL* *EMPIRE* *GOVERNANCE* *PROTOTYPES* #EIGHT: #120 / #360
 @8: Sup: 16 (#304); Ego: 10 (#340),
 @9: Sup: 17 (#321 as *PRO* *DOMO* (G156): BEING (LOGICAL) REASON (MOTIVE, MATTER), (LEGAL) CRIME (ALLEGED OR PROVED)); Ego: 1 (#341 - *TO* *PUT* *A* *NAME* *UPON*, *NAME* AS #444 - *SPORT* / *31ST* *DECEMBER* *AS* *END**OF* *TROPICAL* *YEAR*),
 @10: Sup: 67 (#388); Ego: 50 (#391),
 Male: #388; Feme: #391
 } // #391

REGARDING PRINCIPLE OF #312 - *CONTRADICTION* {#364 x 4 + #371 = #1827 - ROMAN CATHOLIC LITURGICAL BLASPHEMY}

V'S

PRINCIPLE OF #391 - HOMOGENEOUS STEWARDSHIP {#2184 - (#390 + #312 + #390) = #1092 as 'OTH CYCLE of 3 x #364 / 4 = #273 - *MOMENT*}

#371 as [#30, #40, #100, #200, #1] = *miqra'* (H4744): {UMBRA: #4 as #341 % #41 = #13 *AS* *DATA* *MANIPULATION* *BEING* *EVIDENCE* *OF* *AN* *INTENTION* *TO* *HIJACK* *WORLD* *WAR* *ONE* *CENTENNIAL* #288 - *MEMORIAL* *COMMEMORATIONS AS SAINT ANDREWS 30 NOVEMBER CAUSE CÉLÈBRE BY INCESSANT LIEUTENANTS OF ROMAN CATHOLIC / FREEMASONRY KNIGHTS TEMPLAR INTERNATIONAL BEING A NEO-FASCIST FOREIGN POWER BY IMPOST OF AN ABHORRENT RELIGIOUS PRACTICE THAT IS PROHIBITED UNDER SECTION 116 OF THE AUSTRALIAN CONSTITUTION} 1) convocation, convoking, reading, a calling together; 1a) convocation, *SACRED* *ASSEMBLY*; 1b) convoking; 1c) reading;

#371 as [#6, #70, #90, #200, #5] = *atsarah* (H6116): {UMBRA: #5 as #365 % #41 = #37 *AS* *DATA* *MANIPULATION TO THE SOLAR YEAR CYCLE ENDING 31 DECEMBER: #341 / #444} 1) assembly, solemn assembly; 1a) *ASSEMBLY* (*SACRED* *OR* *FESTIVE* *MEETING*); 1b) *ASSEMBLAGE*, #123 - *COMPANY*, #369 - *GROUP*.

#391 as [#70, #10, #20, #70, #50, #70, #40, #10, #1, #50] = *oikonomia* (G3622): {UMBRA: #11 as #341 % #41 = #13 AS DATA

MANIPULATION TO *31ST* *DECEMBER* *AS* *ENDOF*
TROPICAL *YEAR* } 1) *THE* *MANAGEMENT* *OF* *A*
HOUSEHOLD *OR* *OF* *HOUSEHOLD* *AFFAIRS*}; **1a)**
specifically, the management, oversight, administration, of other's
property; **1b)** the office of a manager or overseer, stewardship; **1c)**
administration, dispensation;**

#391 as [#70, #40, #70, #10, #1, #200] = homoiōs (G3664):
{UMBRA: #12 as #460 % #41 = #9} 1) like, similar, resembling; **1a)**
like: ie. resembling; **1b)** like: ie. corresponding to a thing;

#541 as [#70, #10, #20, #70, #50, #70, #40, #10, #1, #200] =
oikonomia (G3622): **{UMBRA: #56 as #541 % #41 = #8} 1)** *THE*
MANAGEMENT *OF* *A* *HOUSEHOLD* *OR* *OF*
HOUSEHOLD *AFFAIRS*}; **1a)** specifically, the management,
oversight, administration, of other's property; **1b)** the office of a manager
or overseer, stewardship; **1c)** administration, dispensation;

#541 as [#5, #70, #2, #4, #400, #50, #10] = `abad (H5647):
{UMBRA: #42 as #541 % #41 = #8} 1) to work, serve; **1a)** (Qal);
1a1) to labour, work, do work; **1a2)** to work for another, serve another
by labour; **1a3)** to serve as subjects; **1a4)** to serve (God); **1a5)** to serve
(with Levitical service); **1b)** (Niphal); **1b1)** to be worked, be tilled (of
land); **1b2)** to make oneself a servant; **1c)** (Pual) to be worked; **1d)**
(Hiphil); **1d1)** to compel to labour or work, cause to labour, cause to
serve; **1d2)** to cause to serve as subjects; **1e)** (Hophal) to be led or
enticed to serve;

#541 as [#50, #1, #90, #400] = na'ats (H5006): {UMBRA: #31 as
#541 % #41 = #8} 1) to spurn, contemn, despise, abhor; **1a)** (Qal) to
spurn, contemn; **1b)** (Piel); **1b1)** to spurn; **1b2)** to cause to contemn;
1c) (Hiphil) to spurn; **1d)** (Hithpolel) to be contemned;

#541 as [#1, #80, #70, #20, #300, #5, #50, #5, #10] = apokteino
(G615): **{UMBRA: #60 as #541 % #41 = #8} 1)** to kill in any way
whatever; **2)** metaph. to extinguish, abolish; **1a)** to destroy, to allow to
perish; **2a)** to inflict mortal death; **2b)** to deprive of spiritual life and
procure eternal misery in hell;

It also provides understanding of the underlying methodology as the
precedent **PRO DOMO IDEA (12 MAY 1942) @215 / @235 (7 JUNE**
1942) assigned to **ADOLF HITLER'S (1941 - 1944) TABLE TALK**
depiction as the shooting of one hundred and thirty bible students whom
were indicted by the highest military court of the Wehrmacht charged with
demoralization of the armed forces.

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

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

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

**#175 {MARRIAGE} (@4 - NATURE AMENDED IN ITS NATURE: #369
- Autonomous Nature [#205 - DO NOT STEAL]) ...**

210: [30 - I AM NOT OF AGGRESSIVE HAND]

215: [34 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF]

220: [38 - I CURSE NOT A GOD]

228: [40 - I HAVE NO UNJUST PREFERENCES]

**TOTAL: @210 + @215 + @220 + @228 = #873 - PRINCIPLE OF
THE PERSISTENCE OF SUBSTANCE as [#80, #5, #100, #10, #70,
#600, #8] = perioche (G4042): {UMBRA: #873 % #41 = #12} 1)
an encompassing, compass, circuit; 2) that which is contained; 2a) the
contents of any writing;**

**SECTION VIII: "REQUIRE AND COMMAND ALL OUR OFFICERS AND
MINISTERS, CIVIL AND MILITARY, AND ALL OTHER THE INHABITANTS OF
OUR SAID COMMONWEALTH TO BE #364 - OBEDIENT {#273 -
REMEMBRANCE}, #312 - AIDING {#273 -SEPULCHRE}, AND #273
- ASSISTING {#273 - WEAK} UNTO OUR SAID GOVERNOR GENERAL
{#2184 - LAWS OF NATURE AS ANTHROPOLOGICAL
COSMOLOGICAL PRINCIPLE / 12 = #182 AS DATE(1996,3,20) + 5
x #364 + #182 = SUNSET 11 SEPTEMBER 2001}, OR, IN THE EVENT
OF HIS DEATH, #273 - INCAPACITY, OR ABSENCE, TO SUCH PERSON
OR PERSONS AS MAY, FROM TIME TO TIME, UNDER THE PROVISIONS OF
THESE OUR LETTERS PATENT, ADMINISTER {#2184 - LAWS OF
NATURE AS ANTHROPOLOGICAL COSMOLOGICAL PRINCIPLE / 13
= #168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26 -
YHWH}} THE GOVERNMENT OF OUR SAID COMMONWEALTH." [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.]**

That you show a lack of #873 - PROBITY BY ONTIC #205 - ABERRATION { @210 / @215 / @220 / @228 } TO PRINCIPLE OF THE PERSISTENCE OF SUBSTANCE MADE AGAINST ELIZABETH {THE OATH, FULLNESS OF GOD} REGINA II as an impunity of the DIGNITY ROYAL and in the circumstance of TREASON the ONUS of accountability is placed upon OTHERS having no entitlement for any use of that INTELLECTUAL PROPERTY whatsoever.

K. AGENT PROVOCATEUR @ 1706 HOURS ON 27 DECEMBER 2018:

"If you wanted to get your point across you would translate this tripe that you keep dishing out into today's language. The thing is I don't think you can, otherwise I'd understand what you were talking about. I don't think you even understand the shit you speak."

#231 - JUXTAPOSITION CONTROL (ANKH BINOMIAL HETEROS / TORAH PROTOTYPES OF THE PERENNIALIST ECONOMY)@{

@1: Sup: 81 (**#81**); Ego: 81 (**#81**),
@2: Sup: 78 (**#159**); Ego: 78 (**#159**),
@3: Sup: 72 (**#231 - *AT* *THE* *GOING* *DOWN* *OF* *THE* *SUN* *AND* *IN* *THE* *MORNING***); Ego: 75 (**#234**),
@4: Sup: 71 (**#302**); Ego: 80 (**#314**),
@5: Sup: 67 (**#369 - #9 X #41**); Ego: 77 (**#391 - *ANTAGONISM* *WITH* #902 - RULE OF LAW (EGALITÉ {9 JULY 1900}: #22 x #41 AS *ONTIC* NECESSITY COMPRISING A SUBSET OF 21 CONSONANTS WITH #VOWELS OF SEMITIC ORIGINS), #492 - VOLUNTARY FREE WILL (LIBERTÉ {17 SEPTEMBER 1900}: #12 X #41), and #391 - HOMOGENEOUS PRINCIPLES (FRATERNITÉ {29 OCTOBER 1900}) OF QUEEN VICTORIA'S LETTERS PATENT TO THE FEDERATION OF THE AUSTRALIAN COMMONWEALTH 1901**),
@6: Sup: 60 (**#429**); Ego: 74 (**#465**),
@7: Sup: 58 (**#487**); Ego: 79 (**#544**),
@8: Sup: 53 (**#540**); Ego: 76 (**#620**),
@9: Sup: 45 (**#585**); Ego: 73 (**#693**),
Male: **#585**; Feme: **#693**

}

THAT BECAUSE YOUR *IGNORANCE* AS #231 - JUXTAPOSITION CONTROL IS INDICATIVE OF AN INDOLENT, IMMORAL AND HAUGHTY AS PEOPLE {ie. *INHUMANE* *and* *UNCIVIL* *SOCIETY*} WHOM DENY:

#902 - RULE OF LAW (EGALITÉ {9 JULY 1900}: #22 x #41 as *ONTIC* necessity comprising a subset of 21 consonants with #VOWELS of Semitic origins),

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

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

SUCH THAT WE CANNOT GET JUSTICE WITHIN THE AUSTRALIA AND THERE IS NO MORE REDEMPTION AVAILABLE FOR YOU AS THE AVOIDANCE OF #168 - .CONDEMNATION / #541 - CONTEMN REGARDING OUR WORLD WAR ONE #288 - REMEMBRANCE / ARMISTICE DAY CENTENNIAL 2018 COMMEMORATIONS.

— ANZACS WHAT FOR? {@1} —

"OUR ANZACS WENT TO WAR. {@2}
HITLER WAS A CORPORAL. {@3}
IT WAS FOR NOTHING MORE. {@4}
PRINCIPLE RIGHT OR MORAL. {@5}

ANZACS DIED SO MAY WE LIVE. {@6}
TO SEE HITLER IN THE MIRROR. {@7}
NO REASON CAN THEY GIVE. {@8}
HIS REFLECTION OUR TERROR. {@9 - #342}

GOVERNOR GENERAL KNEELS. {@10}
TO PAPAL RING CONFOUND. {@11}
FROM US THE EMPIRE STEALS. {@12}
DEAD UPON BARREN GROUND." {@13}

YOU HAVE NO EXCUSE WHICH YOU CAN MAKE AS A REQUIREMENT OF CITIZENSHIP {*REQUIRE* *AND* *COMMAND* ALL OUR OFFICERS AND MINISTERS, CIVIL AND MILITARY, AND ALL OTHER THE INHABITANTS OF OUR SAID COMMONWEALTH} -- IT IS NOT MY PROBLEM.

<<http://www.grapple369.com/Groundwork/Operation%20WackJob%2020181223.pdf>>

THUS IF THE SUBJECT IS SACRED, AND THE SUBJECT IS SOVEREIGN ACCORDINGLY IT REQUIRES A THRESHOLD OF #873 - *PROBITY* AND #644 - *DECORUM* AS #123 - *JUDGMENT* *SENSIBILITY* THAT IS SUBSTANTIALLY GREATER THAN THEIR EXHIBITED #101 - *INDOLENT* TERRESTRIAL MANNER.

#644 as [#9, #5, #200, #400, #10, #500] = taheer (H2891): {UMBRA: #9 as #644 % #41 = #29} 1) to be clean, be pure; 1a) (Qal); 1a1) to be clean (physically - of disease); 1a2) to be clean ceremonially; 1a3) to purify, *BE* *CLEAN* *MORALLY*, *MADE* *CLEAN*; 1b) (Piel); 1b1) to cleanse, purify; 1b1a) physically; 1b1b) ceremonially; 1b1c) morally; 1b2) to pronounce clean; 1b3) to perform the ceremony of cleansing; 1c) (Pual) to be cleansed, be pronounced clean; 1d) (Hithpaal); 1d1) to purify oneself; 1d1a) ceremonially; 1d1b) morally; 1d2) to present oneself for purification;

#492 - *VOLUNTARY* *FREEWILL* {LIBERTÉ {17 SEPTEMBER 1900}: #41 = #12 - CIRCULARITY OF BEING} IN THE EXERCISE OF THE INTELLECTUS AS GENITIVE VOLUNTĀTIS: #205 - *PRINCIPLE* *OF* *THE* *PERSISTENCE* *OF* *SUBSTANCE* ☯ / ✨ #164 - *PRINCIPLE* *OF* *MATERIALITY*

MINUS

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

EQUALS

#101 - #KORPPIONOIKEUS AS MEANING: 'THE #260 - RAVEN / RAPE IS RIGHT' {*COVENANT* *OF* *DEATH*}

#260 as [#4, #10, #1, #9, #8, #20, #8, #200] = diatheke (G1242): {UMBRA: #31 as #60 % #41 = #19} 1) *A* *DISPOSITION*, *ARRANGEMENT*, *OF* *ANY* *SORT*, *WHICH* *ONE* *WISHES* *TO* *BE* *VALID*, *THE* *LAST* *DISPOSITION* *WHICH* *ONE* *MAKES* *OF* *HIS* *EARTHLY* *POSSESSIONS* *AFTER* *HIS* *DEATH*, *A* *TESTAMENT* *OR* *WILL*; 2) a compact, a covenant, a testament; 2a) God's covenant with Noah, etc.;



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

#492 - VOLUNTARY FREE WILL {LIBERTÉ {17 SEPTEMBER 1900}: #41 = #12 - CIRCULARITY OF BEING} IN THE EXERCISE OF THE INTELLECTUS AS GENITIVE VOLUNTĀTIS

MINUS

#123 - *JUDGMENT* *SENSIBILITY*

EQUALS

#369 - ORGANIZATION OF THE MYRIAD OR *NUMBER* OF THINGS (WAN WU) OF SOCIETY AND NATURE AS *HUMAN* *NATURE* *BEING* *THE* *DISCRIMINATING* *NORM*

#644 as [#80, #1, #100, #5, #4, #10, #4, #70, #300, #70] = paradidomi (G3860): {UMBRA: #16 as #644 % #41 = #29} 1) to give into the hands (of another); 2) to give over into (one's) power or use; 3) to commit, to commend; 4) to deliver verbally; 5) to permit allow; 2a) to deliver to one something to keep, use, take care of, manage; 2b) *TO* *DELIVER* *UP* *ONE* *TO* *CUSTODY*, *TO* *BE* *JUDGED*, *CONDEMNED*, *PUNISHED*, *SCOURGED*, *TORMENTED*, *PUT* *TO* *DEATH*; 2c) to deliver up treacherously; 2c1) by betrayal to cause one to be taken; 2c2) to deliver one to be taught, moulded; 4a) commands, rites; 4b) to deliver by narrating, to report; 5a) when the fruit will allow that is when its ripeness permits; 5b) gives itself up, presents itself;

#644 - *DECORUM*

MINUS

#164 - *PRINCIPLE* *OF* *MATERIALITY*

EQUALS

#480 as [#6, #2, #50, #300, #2, #70, #10, #40] = shaba` (H7650): {UMBRA: #19 as #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;

— CARPE DIEM —

[Remember the Sabbath to keep it holy on this last 11 November 2017]

“SEIZE THE DAY.
LET IT NOT TAKE YOU.
MAKE THE MOST OF IT.
TODAY WHILE YE MAY.
LEST MOURNERS QUEUE.
FOR WHAT YOU FORFEIT.

BY GOD'S GIFT {#357 as [#9, #5, #70, #200, #5, #2, #5, #10, #1, #50] =
theosebeia (G2317): {#11 as #307 %41 = #20} 1) reverence towards God's goodness}
BETRAY."

#480 as [#50, #300, #100, #30] = shaqal (H8254): {UMBRA: #21 as #430 % #41 =
#20} 1) *TO* *WEIGH*, *WEIGH* *OUT*, *PAY* *OUT*; 1a) (Qal); 1a1) to weigh; 1a2)
to weigh out (a price); 1a3) of grief (fig); 1b) (Niphal); 1b1) to be weighed; 1b2) to be weighed
out;

#480 as [#10, #70, #400] = ios (G2447): {UMBRA: #28 as #280 % #41 = #34} 1)
poison (of animals); 2) rust; 1a) *POISON* *OF* *ASPS* *IS* *UNDER* *THEIR* *LIPS*;
1b) *SPOKEN* *OF* *MEN* *GIVEN* *TO* *REVILING* *AND* *CALUMNIATING*
AND *THEREBY* *INJURING* *OTHERS*;

#480 as [#300, #10, #40, #10, #70, #50] = timios (G5093): {UMBRA: #33 as #630 %
#41 = #15} 1) as of great price, precious; 2) *HELD* *IN* *HONOUR*, *ESTEEMED*,
ESPECIALLY *DEAR*;

#480 as [#20, #70, #200, #40, #10, #20, #70, #50] = kosmikos (G2886): {UMBRA: #30
as #630 % #41 = #15} 1) of or belonging to the world; 1a) relating to the universe; 1b)
earthly; 1c) *WORLDLY*, ie. *HAVING* *THE* *CHARACTER* *OF* *THIS* *PRESENT*
CORRUPT *AGE*;

The various PDF resources being essays as work in progress notations for
the prospect of producing a viable syncretism with Immanuel Kant's
Ground Work for the Metaphysics of Morals are now available within the
directory:

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

Initial Post: 25 December 2018