

-- THE ADVENTURES OF W[H]ACK JOB {A crazy, possibly dangerous, person / worthless or stupid ideas, work, or talk; ***RUBBISH***}

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— PASSING IN THE NIGHT {@1} —

“WHETHER EITHER {@2}
DOWN Y’R SHUTE {@3}
OR BEG NETHER {@4}
UP YOUR HOOT. {@5: #166 - **I AM NOT SLUGGISH** {%11}}

NOR DESPERATE. {@6}
FOR ANY ROOT. {@7}
TO CONTEMPLATE {@8: @298 - **JUDGMENTS OF EXPERIENCE**}
AWFUL CAHOOT.” {@9: @321 - ***PRO* *DOMO***}

CAUSE FOR PAUSE@{

@1: Sup: 14 (#14); Ego: 73 (#73),
@2: Sup: 19 (#33); Ego: 80 (#153),
@3: Sup: 26 (#59); Ego: 73 (#226),
@4: Sup: 49 (#108); Ego: 36 (#262),
@5: Sup: 58 (**#166 - I AM NOT SLUGGISH** {%11}); Ego: 66 (#328),
@6: Sup: 37 (#203); Ego: 32 (#360),
@7: Sup: 69 (#272); Ego: 21 (#381),
@8: Sup: 26 (#298); Ego: 33 (#414),
@9: Sup: 23 (#321); Ego: 35 (#449),
Male: #321; Feme: #449

}

"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* *COUNTENANCE*; *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]**

#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**]

#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]

IMMANUEL KANT'S PROLEGOMENA (1783) SECTION #18 AS IDEA:

@298: We must therefore first of all note: that, *ALTHOUGH* *ALL* *JUDGMENTS* *OF* *EXPERIENCE* *ARE* *EMPIRICAL*, ie., *HAVE* *THEIR* *BASIS* *IN* *THE* *IMMEDIATE* *PERCEPTION* *OF* *THE* *SENSES*, *NONETHELESS* *THE* *REVERSE* *IS* *NOT* *THE* *CASE*, *THAT* *ALL* *EMPIRICAL* *JUDGMENTS* *ARE* *THEREFORE* *JUDGMENTS* *OF* *EXPERIENCE*; rather, beyond the empirical and in general beyond what is given in sensory intuition, special concepts must yet be added, which have their origin completely a priori in the pure understanding, and under which every perception first can be subsumed and then, by means of the same concepts, transformed into experience.

[**IDEA: @298**] Empirical judgments, insofar as they have objective validity, are judgments of experience; those, however, that are only subjectively valid I call mere judgments of perception. The latter do not require a pure concept of the understanding, but only the logical connection of perceptions in a thinking subject. But the former always demand, in addition to *THE* *REPRESENTATIONS* *OF* *SENSORY* *INTUITION*, *SPECIAL* *CONCEPTS* *ORIGINALLY* *GENERATED* *IN* *THE* *UNDERSTANDING*, which are precisely what make the judgment of experience objectively valid.

All of our judgments are at first mere judgments of perception; they hold only for us, i.e., for our subject, and only afterwards do we give them a new relation, namely to an object, and intend that the judgment should also be valid at all times for us and for everyone else; for if a judgment agrees with an object, then all judgments of the same object must also agree with one another, and hence the objective validity of a judgment of experience signifies nothing other than its necessary universal validity. But also conversely, if we find cause to deem a judgment necessarily, universally valid (which is never based on the perception, but on the pure concept of the understanding under which the perception is subsumed), we must then also deem it objective, i.e., as expressing not merely a relation of a perception to a subject, but a property of an object; for there would be no reason why other judgments necessarily would have to agree with mine, if there were not the unity of the object – an object to which they all refer, with which they all agree, and, for that reason, also must all

harmonize among themselves. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, IMMANUEL KANT'S PROLEGOMENA (1783), page 50]

NONAME @ 1948 HOURS ON 4 NOVEMBER 2018: "I don't know how to define it, i haven't had enough experience at recognizing intelligence, because it's so rare."

LINUXGAL: "Our universe itself keeps on expanding and expanding, In all of the directions it can whiz; As fast as it can go, at the speed of light, you know, twelve million miles a minute and that's the fastest speed there is."

So remember, when you're feeling very small and insecure, How amazingly unlikely is your birth; And pray that there's intelligent life somewhere out in space, 'Cause there's bugger all down here on Earth!"

WACK JOB {: -])) (WUDAO@WUJI.NET) @ 0112 HOURS ON 22 DECEMBER 2018: "Dolf resurrected the above and included many words about which, aye, am unable to make mulch if any sense."

DOLF @ 0241 HOURS ON 22 DECEMBER 2018: "The words of the wise are for the wise and the words of the stupid are nothing..."

WACK JOB {: -])) (WUDAO@WUJI.NET) @ 0112 HOURS ON 22 DECEMBER 2018: "Being picky none-the-less, the universe is able to go faster than light in terms of how it has space which does that."

DOLF @ 0241 HOURS ON 22 DECEMBER 2018: "It's metaphysical and therefore outside time."

It's ontic and therefore dwells within eternity."

WACK JOB {: -])) (WUDAO@WUJI.NET) @ 0339 HOURS ON 22 DECEMBER 2018: "To think nothing of a thing reminds me of Tao, speaking of Taoism."

Where in the TTC it may say from Tao emerges or is birthed Yi seeing as how Chinese is able to incorporate singulars and plurals, Yi may be translated as Ones.

One may wonder, from where else does One or do Ones arise if not nothing, or everything all at once suddenly and perhaps not without notice.

Neo-Taoists, speaking of Tao Chia, naturally, concluded Tao is Wu.

And Wu, as an accordion plays without playing music in accord, is actually Nothing. Nonbeing. Hence One is from None, as the majuscule N is dropped and the O is formed.

Wu could also be viewed as all in a Chaos fashion being Unity in its Undifferentiated Unformed Way of thinkings.

Hence the One is plucked from a number line which consists of all the irrational as well as rational ones, ones being numbers which are that is, given the Real number line of a mathematics course."

DOLF @ 1317 HOURS ON 22 DECEMBER 2018: "ARCHAEOLOGISTS SHED NEW LIGHT ON BIBLICAL SITE {#65 {Inner} / #52 {Measure} / #43 {Encounters} / #74 {Closure} = #234 @1 - @728 {8 x #273 / 2 = #364} - PASSOVER {#ONE: FRIDAY OF 3 APRIL 33 AD}} LINKED TO THE ARK OF THE COVENANT"

<<http://www.grapple369.com/Groundwork/Ark%20of%20the%20Covenant.pdf>>

WACK JOB {-:-])) (WUDAO@WUJI.NET) @ 2224 HOURS ON 22 DECEMBER 2018: "While how it is Taoism, Tao Chia that is, is beyond me, none-the-less, pondering what noname may mean, or what his paradigm means to me, being a cell in god's body as it were this morning what occurred was how each cell may be viewed both as being and not-being god.

Tat-vam-asi and neti-neti are able to be two Ways for one who reaches a point of being, one of which is inflated and the other is tending to being not any thing, the not-not.

When one is everything, going all tat-vam-asi, that's a point. When one is nothing, diminishing ego to zero, that's a point.

At the zero point, taking the neti-neit Path one arrives at nothing, and being nonbeing may at that point reverse inflection to expand in amplitude for a duration until once again yang turns to yin and a contraction begins, similar to how the days are at solstice times during summer, as it is down under.

Taking the tat-vam-asi Route, expanded consciousness reaches a point of being all-and-all and another inflection reverses that process once more which is basically the same going round after round for quite a spell.

Words, such as Path and Route, Tao in other words, point.

To link them all to the Ark of the Covenant could be done but whether it was done in the post to which this is a response is unknown as the message was too long for me to read with far too many capital letters shouting and that was that."

NONAME (NONAME.1234567.ABCDEF@GMAIL.COM) @ 0001 ON 23 DECEMBER 2018: "World and me, god and not-god, there has to be duality before not-god can talk to god. The non-dual state is febrile, impotent, unable to do anything at all, because there is nothing to do anything to."

WACK JOB {:-[])) (WUDAO@WUJI.NET) @ 0146 HOURS ON 23 DECEMBER 2018: "Sounds as if there's some doing going on there and yet, at the same time if not beyond time, not-doing, doing-nothing, being simple and simply being could be a thing or a non-thing.

Aye, to say ore of a non-thing may be a spring springing and when refined found to be."

DOLF @ 0416 HOURS ON 23 DECEMBER 2018: "I have assigned categories of understanding within Hebrew / Greek to the DAO and thus it is not NO NAME.

Stop making excuses

You then stick to your domain of providence and I shall cohere to the sensibility of mine.

Since it is beyond you there is neither a need to excuse your deficiency as if I was the cause or for you to respond any further ...

It is beyond you."

WACK JOB {:-[])) (WUDAO@WUJI.NET) @ 0611 HOURS ON 23 DECEMBER 2018: "So, you used his original, panatheism 101, and now it isn't that, but it has something to do with DAO, plus Hebrew / Greek. Okay.

Why did you do that?

If you want to post your assignment of categories using Hebrew / Greek to Dao, then why use his subject?

I don't know what you're talking about.

That was mentioned in a previous message.

Responding to posts is not a need for me. It's a pleasure of mines.

To mine material people write, to see if it makes sense, makes sense to me, me being me and all but sometimes, especially here, not all.

When I see my Self as being All, that's when nothing is written."

ONE (WONDERS@HALF.NET) @ 0723 HOURS ON 23 DECEMBER 2018: "DAO, now, in this thread appears to be linked to Hebrew / Greek.

Perennialism was also mentioned, once, at any rate and possibly more than once but it may play a drum role.

Responding to me own posts, aye, to own them mites be.

DAO, it might refer to G-d, or not. G-d, could be the same as the Tetragrammaton, and God could mean Abe's Elohim, the one of Israel, but for the New Age or New Thought folks, Perennialists, maybe it doesn't matter, as long as it's the Supreme Being thing.

With Taoism, Tao is prior to that, IMO. Tao Chia that is, Taoist Philosophy, as this group was initially set up to be a place for discussion of.

Usenet has its merits. And some folks play along as drums roll."

WACK JOB {:-[])) (WUDAO@WUJI.NET) @ 0606 HOURS ON 23 DECEMBER 2018: "So, in other words, no, you can't summarize it, seems to be what is being said above, as it was asked, below.

While I don't know what sensibility of yours is, unless it is perennialism as you seemed to be saying, providence, for me tends to suggest God.

If that's what you're saying, something about my domain of God, it might have to do with Abe's God, and we might discuss that, even though it's a Taoist, as in Tao Chia, group, theoretically.

M'eye deficiencies, plural, need not be excused, nor need any of many insanities of mines ore those of other utters which dew hoppins.

I'm not seeing you as being a cause of much other than some very long with lots of capitalization posts.

I have no idea why you are here, in a Taoist newsgroup.

Are you interested in Tao Chia?"

DOLF @ 0734 HOURS ON 23 DECEMBER 2018: "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})}]

#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]

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

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;

Your culture although admirable in many aspects has had some troublesome birth throws {毛澤東} and does not grant me any equitable status {LIBERTY, EGALITARIAN, FRATERNITY} under #902 - RULE OF LAW.

Perhaps the best thing you could do for me is to explain how the respective pictographs {毛澤東} convey any rational sensibility as CATEGORIES OF UNDERSTANDING associated to my trinomial understanding of the mind as mathematical noumenon similarly to what I have conveyed of the notion of #ONE {**#123 - JUDGMENT SENSIBILITY / #115 - TRANSCENDENT**} as cognitive capacity which is able to cohere reality as UNITY OF APPERCEPTION ...

H5927@{
@1: Sup: 10 (**#10**); Ego: 10 (**#10**),
@2: Sup: 80 (**#90**); Ego: 70 (**#80**),
@3: Sup: 29 (**#119**); Ego: 30 (**#110**),
@4: Sup: 34 (**#153**); Ego: 5 (**#115 - I AM NOT A SLAYER OF MEN** {%5}),
Male: #153; Feme: #115
} // #115

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

UMBRA: #115 % #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

#115 as [#10, #70, #30, #5] = `alah (H5927): {UMBRA: #0 as #115 % #41 = #33} 1) to go up, ascend, climb; 1a) (Qal); 1a1) to go up, ascend; 1a2) to meet, visit, follow, depart, withdraw, retreat; 1a3) to go up, come up (of animals); 1a4) to spring up, grow, shoot forth (of vegetation); 1a5) ***TO* *GO* *UP*, *GO* *UP* *OVER*, *RISE* (*OF* *NATURAL* *PHENOMENON*)**; 1a6) ***TO* *COME* *UP* (*BEFORE* *GOD*)**; 1a7) to go up, go up over, extend (of boundary); 1a8) to excel, be superior to; 1b) (Niphal); 1b1) to be taken up, be brought up, be taken away; 1b2) to take oneself away; 1b3) to be exalted; 1c) (Hiphil); 1c1) to bring up, cause to ascend or climb, cause to go up; 1c2) to bring up, bring against, take away; 1c3) to bring up, draw up, train; 1c4) to cause to ascend; 1c5) to rouse, stir up (mentally); 1c6) to offer, bring up (of gifts); 1c7) to exalt; 1c8) to cause to ascend, offer; 1d) (Hophal); 1d1) to be carried away, be led up; 1d2) to be taken up into, be inserted in; 1d3) to be offered; 1e) (Hithpael) to lift oneself;

Again you have breached the boundaries of my impetus for discussion by trimming the distribution list—therefore no further dialog can occur between us.

> What are the, meta-descriptor prototypes to the TAO CHIA?

It seems that you do not have any grasp of the rudimentary dialectic elements which are prerequisite to discourse between sapient sovereign / autonomous entities and therefore I conclude that capitulation to your rapacious self-ego would be deleterious to any viability of sustainable coexistence and capacity for mutual agreement.

<https://en.m.wikipedia.org/wiki/Great_Wall_of_China>

Your bestial barbaric ignorance is not worth the dignity of any further dialog as I will not panda 🐼 to such a capricious and obstinance of **#237 - IMMUTABLE WILL as #231 - JUXTAPOSITION CONTROL.**

Such statement is not prejudice because I will apply an equivalent criteria against immigrants to this nation whom in the provision of goods and

services similarly seek to impose upon me a self justifying prejudice as an entitlement of theirs.

You are being disrespectful of my intentions which are not crossposting—I have no need to obtain your permission on any scope of function and it is haughty of you to engage in such slander when you are incapable.

I am restoring the distribution list to it's logical extent and if you again diminish the scope of my legitimate and practical enquiry then that will be sufficient grounds to conclude our dialog as limited as it is.

Whilst I appreciate your natter upon various rudimentary concepts it is nevertheless impudent to demand concessions and acquiesce to your dwarfish and impish experience when my sapience is supranatural and not a genie 🧞/🧞 within a bottle for you to as an anthropologic concept, to then master."

WACK JOB {-:-]))) (WUDAO@WUJI.NET) @ 0706 HOURS ON 23 DECEMBER 2018: "Hang on a second thought while providence is checked.

Hmmmmmm.

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

My domain of providence.

I've just *BEGUN* *MY* *FIRST* *BEER* here, a bit of a late start for me, and without having taken a toke there's no telling what might be said later on, fuelled by a Ting being vorpal and all when the bull is done said.

Capitalization, speaking of nothing, when it is and isn't used, when writers don't use any, it may be as confused with when they use all caps too.

<< The term Divine Providence (usually capitalized) is also used as a title of God. A distinction is usually made between "general providence", which refers to God's continuous upholding of the existence and natural order of the Universe, and "special providence", which refers to God's extraordinary intervention in the life of people. Miracles generally fall in the latter category. >>

So, general providence, if that's what was being referred to, continues to refer to God, which may mean Abe's or Spinoza's or some other Supreme Being, none of which are Tao."

TAUPE (JONAHREAL@YOPMAIL.COM) @ 0919 HOURS ON 23 DECEMBER 2018: "FOR THE APOLOGISTS OF ISRAEL!!!!

Zionist bitch Pamela Geller never misses an opportunity to flame up *ISLAMAPHIBIA* & hatred at every tragic event.

Muslims don't smear every western 'Christian' for heinous crime such as this depraved murder of mother & daughter.

"Suitcase murder breakthrough: Little girl, 2"

<<https://www.dailymail.co.uk/news/article-3282142/Police-link-girl-dumped-suitcase-South-Australian-highway-young-woman-notorious-Belanglo-State-Forest.html>>

Yet Pamela Geller & the racist Zionist cabal fire-up at every senseless 'mass murder' as opportunity to smear Muslims as ISIS sympathizers .

"Moroccans hold anti-terror vigil for slain Nordic hikers"

<<https://www.yourconroenews.com/news/crime/article/Moroccans-hold-anti-terror-vigil-for-slain-Nordic-13486347.php>>"

**DOLF @ 0935 HOURS ON 23 DECEMBER 2018: "Again you are slandering so as to make self justification for your own impiety—
ISLAM *IS* *COLLECTIVELY* *ACCOUNTABLE* *FOR* *THE*
BESTIAL *OUTFALL* {ie.**

the place where a river, drain, or sewer empties into the sea, a river, or a lake.

} ***WHICH* *EMERGES* *FROM* *ITS* *SWAMP*.**

An example of collective ISLAMIC accountability is the rampage consequence which they hypocritically engage in when it is conveyed to them that no brick 🧱 from the AL AQSA MOSQUE ought to to REMAIN as it be torn down and the sooner the better.



<<http://www.grapple369.com/images/HOSPITABILITY.PNG>>

If this trinomial #NUMBER paradigm image of Jewish / Christian / DAOist sapient identity: **#369 = #205 - *PRINCIPLE* *OF* *THE* *PERSISTENCE* *OF* *SUBSTANCE*** ☯ / ✨ **#164 - *PRINCIPLE* *OF* *MATERIALITY*** as empire governance occasioning #41 - ***ONTIC*** necessity of moral prescriptions existed in 4 BCE {#81 = 17 to 21 December} then ISIS is defeated because they are only a binomial {#ALLAH: **9-1-7-3-5** / #ALLAT: **8-2-6-4**} methodology as notion of #NUMBER.

According to the Occult Encyclopaedia of Magic Squares (2009) which gives an interpretation of Islamic belief as being entirely foundational and dependent upon the Pythagorean esoteric doctrines: "The first thing we discover is that the esoteric numbers of all seven magic squares as the macrocosm conveying the realm of physical phenomena which are reduced by the Pythagorean esoteric method to the numbers one and nine. The number nine represents the end of things. It is the last number in the single digit sequence, after which a new sequence starts. The number one represents the beginning of all things. It is often associated to the Godhead.

Sages of the past believed that magic squares mathematically represented divine order and harmony. They were right, for each square holds within its body the energy of Alpha and Omega. Some squares are Alpha squares and some are Omega squares. If the start with the first mathematical possible magic square the number pattern found within the squares is 911 (ie. thus each triad as above: #15 ... #34 ... #65 constitutes a categorical imperative with an intention to pursue a continuous flow of determined action). If we assume that the squares sized 1x1 and 2x2 do exist on some metaphysical level, then sequence is

119. Either way, this pattern repeats itself through the squares until infinity.

Let's look at the pattern of Pythagorean reduced values for the sums of any line. Starting with the 3x3 magic square, you will notice a pattern that consists of non-repeating first nine digits which is a different sequence from their natural one: 6-7-2-3-4-8-9-1-5. Once you reach five, you will start again with the number 6 and the pattern continues until infinity.

If we assume the existence of the hypothetical 1x1 and 2x2, then the actual sequence would start at one. It would be like this: 1-5-6-7-2-3-4-8-9. This sequence would begin with Alpha and end with Omega and with the digits in between constituting the remaining seven numbers, but in a different sequence from that with which we are familiar. The number 15 was associated with one of the oldest Divinities in human history, as usually the ancient Goddess of the Near East. Actually, the cuneiform for the number and the name of the Goddess was interchangeable:

Within the Islamic schema, the majority of angels have the suffix 'AL' at the end. EL is an ancient Semitic word for God, pronounced differently based on the Semitic language and dialect. The two most common pronunciations are EL in Hebrew and IL in Canaanite, from Akkadian ILU. EL in Hebrew has the gematric value #31, but in Arabic, it is written IL phonetically AEEL with the value of #41.

"In fact, in ancient times, the goddess and god were known as *ALLAT* and *ALLAH*, or what would better be termed as deities representing 'husband and wife'."

The word al-Lat was used as a name and title for multiple pre-Islamic goddesses of Arabia and was used for either a wife of Allah or a daughter depending on the region. It was used as a title for the goddesses Asherah and Athirat. The word is akin to Elat, which was the name of the wife of Semitic deity El. [Wikipedia 2017:Al-Lat @ <<https://en.wikipedia.org/wiki/Al-Lat>>]

Each of the JINN suffixes are calculated by a subtraction of the angelic suffix from the number of degrees in a circle. If we subtract #41 from #360, our remainder will be #319. Converting numbers into Arabic letters we would have #300 (Sheen), #10 (Ya), #9 (Toa). Since the Hebrew angelic suffix has a different numerological value from the Arabic, one would need to extract a different value for the JINN suffix in Hebrew. It will be #360 - #31 = #329.

How this works in practice is simple. Let us consider the number #136, which is the sum of the 4x4 magic square. We want to use Arabic, so we subtract #41 from #136 which leaves us with #95. We subtract the suffix first because otherwise it will increase the original number. We after all want the total value of the name, including the suffix, to equal the desired value.

Let us look again at how the primal $3 \times 3 = \#15$ square is constructed. This time we'll keep in *MIND* that Pythagoras mystical numerology considered odd numbers masculine and even numbers feminine as the HETEROS basis to the THEORY OF NUMBER as an transformative prototype made against the DIVINE created natural order expressing by an AUTONOMY OF WILL. Which is from the context of the narrative historically recorded in relation to Pythagorean symbolic belief in the Tetractys, that it's source conformed with the mathematical and meta-properties as the constituency of the alternative equitable HOMOIOS basis to the THEORY OF NUMBER (ie. as the intersperses of male and female as constituting each number), and therefore altering the natural ordered definition by acting against Nature through: "*INTRODUCING* *MANY* *FORMS* *BY* *ALTERING* *AND* *CHANGING* *IT*"--As they admit themselves.

The even numbers (feminine) within the primal $3 \times 3 = \#15$ square appear in the corners, containing the odd numbers (masculine). This is a mathematical symbol of the act of sacred union or marriage. Where the male cross is contained by and united in the female womb.

Where does the esoteric number 119 fit in all this? The number 119 is the result of multiplication of seven by seventeen. The sacred and revered number seven as the PYTHAGOREAN HEPTAD:

- FORTUNE, OCCASION: because it occurs casually and opportunity to every thing. Whatsoever is best amongst sensible things, by which the seasons of the year and their periods, are orderly complete, participates of the Hebdomad, the moon having 7 days, measures all time.
- MOTHERLESS, VIRGIN, MINERVA: as being a virgin, unmarried, not born of a mother (odd number), nor of a father (even number); but out of the Crown or top of the Father of all, MONAD.
- CUSTODY: because the stars which guard the Universe are seven

The sacred and revered number seven has an extended association with the Goddess, especially in the Lady of Love aspect. It is the number of Venus of Nature. According to the Romans, the number seventeen represented death and misfortune. Thus, we are seeing a combination of life and death within the Pythagorean HETEROS system of esoteric number reductions as to the existence of a murderous intent as a motive

associated to the implementation of the progression of magic square based macrocosm and planetary associations intrinsic to the Roman Religious Mysteries and it's ambitions for Empire Governance. [Shadrach, Occult Encyclopaedia of Magic Squares, 2009, xxi to xxviii]

```


Nous: #70
Time: 21:25 hrs
Date: 2018.2.11
Torah: [#40, #50, #100]@{
  @1: Sup: 40 (#40); Ego: 40 (#40),
  @2: Sup: 9 (#49); Ego: 50 (#90),
  @3: Sup: 28 (#77); Ego: 19 (#109),
  Male: #77; Feme: #109
} // #190
Dao: Difficulty in Knowing How, Obtuse
Tetra: #14 - Penetration
I-Ching: H53 - Gradual Advance, Development (gradual
  progress), Infiltrating, Advancement

Latin: Custos {God who supports & maintains all things}
Alt: Michael {Who is as God?, Tutelary Prince of Israel,
Angel of repentance} {

1. PROTECTS AGAINST & HEALS EPILEPSY, ALSO CALMS
  ANGER
2. VEGETATION, AQUATIC ANIMALS
3. SLEEP & DREAMS
4. Terisatras
}

#505 CE

```

Prototype: *HOMOIOS* {#255 / #413} / HETEROS {#249 / #410} / TORAH {#303 / #356} HOMOIOS 

Male Idea	#255	Telos	#413	Female Idea
Politics	#17	17	17	Politics
Female Superiority, Completion of Form	#6	23	87	Difficulty in Knowing How, Obtuse
Argument for Ethical Anarchism, Returning to Simplicity	#19	42	100	Status, Loathing Shame
Intentional Reversal, Dimming Radiance	#7	49	169	Profound Use, Function of the Mysterious I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {#18}
Strength's Warning Signs, Revealers of Virtue	#76	125	238	Profound Use, Function of the Mysterious
What's behind it all?, Imaging the Mysterious I INDULGE NOT IN ANGER {#28}	#25	150	268	Government without Coercion, Be Chary of War
So What?, Returning to the Origin	#52	202	295	Greatest Functional Skill in Paradoxes
Extremes and Reversals, Greatest Virtue	#45	247	369	Controlling Feelings, Overcome Delusion
Worth of Water, Easy By Nature	#8	255	413	Moderate Values, Setting Up Precepts

#505 - IMPLEMENTATION: {GRAVITAS: ASSISTING (#RESH to #TAU)} / DEFINE THE @1 SOVEREIGN PRINCIPLE
CHARACTERISTIC HERE: #8 - Transforming Nature {DOUBLE: #6 - Form of Nature {#9 - Autonomous Nature} [#505 / #1 - Nature Contains Nature]

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] ...

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

Prototype: *HOMOIOS* {#255 / #413 - *ELIZABETH* {the oath, or fullness, of God}} / HETEROS {#249 / #410} / TORAH {#303 / #356}

<<http://www.grapple369.com?zen:2,row:9,col:3,nous:70&idea:{m,23}&idea:{f,87}&idea:{m,255}&idea:{f,413}&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 2, row: 9, col: 3, nous: 70 [Time: 21:25 hrs, Super: #255 / #6 - Female Superiority, Completion of Form; I-Ching: H25 - No Errancy, Without Embroiling, Innocence, Pestilence; Tetra: 66 - Departure, Ego: #413 / #70 - Difficulty in Knowing How, Obtuse; I-Ching: H53 - Gradual Advance, Development (gradual progress), Infiltrating, Advancement; Tetra: 14 - Penetration]

H7621@{

@1: Sup: 30 (#30); Ego: 30 (#30),
@2: Sup: 6 (#36); Ego: 57 (#87),
@3: Sup: 8 (#44); Ego: 2 (#89),
@4: Sup: 14 (#58); Ego: 6 (#95),
@5: Sup: 3 (#61); Ego: 70 (#165),
@6: Sup: 8 (#69); Ego: 5 (#170),
Male: #69; Feme: #170

} // #413

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

UMBRA: #383 % #41 = #14 - Praising the Mysterious (Metaphysics); I-Ching: **H19** - Overseeing, Approaching, Nearing, The forest; Tetra: **9** - Branching Out;

THOTH MEASURE: #14 - Oh Eater of Livers, who makest thine appearance at Mabit; I deal not fraudulently.

#VIRTUE: With Penetration (no. #14), grasping the ***ONE***, but
#TOOLS: With Unity (no. #54), the Grand Accord.
#POSITION: With Divergence (no. #11), self-loathing.
#TIME: With Embellishment (no. #61), self-love.
#CANON: #140

ONTIC_OBLIGANS_140@{
@1: Sup: 14 (**#14**); Ego: 14 (**#14**),
@2: Sup: 68 (**#82**); Ego: 54 (**#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}**),
@3: Sup: 79 (**#161 - I AM NOT A TELLER OF LIES {%9}**); Ego: 11 (**#79**),
@4: Sup: 59 (**#220 - I CURSE NOT A GOD {%38}**); Ego: 61 (**#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16}**),
Male: #220; Feme: #140
} // #140

#413 as [**#30, #300, #2, #6, #70, #5**] = shebuw`ah (H7621): {**UMBRA: #6** as #383 %**#41 = #14**} **1**) oath, curse; **1a**) oath; **1a1**) attesting of innocence; **1a2**) curse; **1b**) oath (of Jehovah); ***ELIZABETH* {the oath, or fullness, of God}**

YOUTUBE: "Holy Holy Holy Lord God Almighty .. [Agnus Dei]"

<<https://www.youtube.com/watch?v=HPBmFwBSGb0>>

"**And *YE* *SHALL* *LEAVE* *YOUR* *NAME* *FOR* *A* *CURSE* {#413 as [#30, #300, #2, #6, #70, #5] = shebuw`ah (H7621): oath} *UNTO* *MY* *CHOSEN*: *FOR* *THE* *LORD* *GOD* *SHALL* *SLAY* *THEE***, AND CALL HIS SERVANTS BY ANOTHER NAME:" [Isaiah 65:15 (KJV)]

— **CHILD OF YHWH** {@1} —

"LA LA AKBAR. {@2}
DOES IT RHYME? {@3}
ZEG HET MAAR. {@4}

GOD SUBLIME. {@5 as **#171 - I AM NOT UNCHASTE WITH ANY ONE** {%20}}

ALLAT MOURNS. {@6}
LOST HER MATE. {@7 as **#175 - I AM NOT A TRANSGRESSOR** {%22}}

GOD IS SCORNED. {@8}
HELL YOUR FATE." {@9}

CHILD OF GOD@{
@1: Sup: 30 (#30); Ego: 40 (#40),
@2: Sup: 22 (#52); Ego: 14 (#54),
@3: Sup: 19 (#71); Ego: 6 (#60),
@4: Sup: 67 (#138); Ego: 23 (#83),
@5: Sup: 33 (**#171 - I AM NOT UNCHASTE WITH ANY ONE** {%20}); Ego: 71 (#154),

@6: Sup: 24 (#195); Ego: 11 (#165),
@7: Sup: 80 (#275); Ego: 10 (**#175 - I AM NOT A TRANSGRESSOR** {%22}),
@8: Sup: 67 (#342); Ego: 6 (**#181 - I LEND NOT A DEAF EAR TO THE WORDS OF
RIGHTEOUSNESS** {%24} / **I AM NOT ONE WHO CURSETH THE KING** {%35}),
@9: Sup: 22 (#364); Ego: 58 (#239),
Male: #364; Feme: #239
}

"THY BOW WAS MADE QUITE NAKED, ACCORDING TO THE OATHS {#413
as [#30, #300, #2, #6, #70, #5] = shebuw`ah (H7621): oath} OF
THE TRIBES, EVEN THY WORD. SELAH. ***THOU* *DIDST* *CLEAVE*
THE *EARTH* *WITH* *RIVERS***." [Habakkuk 3:9 (KJV)]

**NEWS CORP AUSTRALIA NETWORK @ 0712 HOURS ON 24
DECEMBER 2018: "SHOCKING FOOTAGE EMERGES OF PERSON SWEEP
AWAY IN INDONESIAN TSUNAMI:**

Shocking footage has emerged of a person swept away in Indonesia's
devastating tsunami.

It's unclear whether the person survived the incident.

The terrifying moment came when a tsunami roared through Indonesian
towns after the volcano Anuk Krakatoa in the Sunda Strait erupted,
sparking a six-metre wave.

A CCTV camera captured the aftermath as water crashed through homes,
boats, shops and food stalls.

Footage showed water cascading through glass doors at the entrance to a
home.

As debris swirled through the streets, destroying the glass gates - a
person washes through on the waves followed by debris from surrounding
buildings as well as trees.

It comes as a 5.0-magnitude earthquake rocked Indonesia less than 24
hours after the tsunami hit.

The quake struck 23km off Tiku, at a depth of 97.1km, according to data
from the US Geological Survey. Tiku is located northwest of Indonesia's
Sunda Strait, where the tsunami struck.

The deadly tsunami struck in the dark, without warning, killing at least
222 people and injuring more than 800 more.

Waves smashed into houses, hotels and other beachside buildings on Saturday night following an eruption and possible landslide on Anak Krakatau, one of the world's most infamous volcanic islands.

More than 800 others were injured and dozens were reported missing after the tsunami hit coastal areas along western Java and southern Sumatra islands at 2127 HOURS ON 22 DECEMBER 2018 (AEDT: 0127 HOURS ON 23 DECEMBER 2018) amid a Christmas holiday weekend, the Disaster Management Agency said." [<https://www.news.com.au/technology/environment/50magnitude-earthquake-following-deadly-sunda-strait-tsunami/news-story/566980c95b4d9516017c5e69b531e1ca>]

— **MANTLEPIECE DREAMS** —

"GOD SAVE THE QUEEN,
LOOKING UPON IN DREAD.
I WONDER WHAT IT MIGHT MEAN,
COULD I LOSE MY SOUL INSTEAD?

ADOLF HITLER IS IN HELL.
JOIN HIM IF YOU MUST.
SADDAM HUSSEIN IS AS WELL.
AND ALL YOU WITH NO TRUST."

YOUTUBE: "Queen - We Are The Champions (Official Video)"

<<https://www.youtube.com/watch?v=04854XqcfCY>>

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**]

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).

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*;**

[#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)}

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*;**

[#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)}

#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 + #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]}

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**



<<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**]

Having received an automatically generated email response @ 0933 HOURS ON 7 NOVEMBER 2018 from the ATTORNEY-GENERAL, HONOURABLE MARTIN PAKULA AS MEMBER OF PARLIAMENT (MINISTER FOR RACING), titled:

"UPDATE #4 STATUS DIARY NOTE: ON FILING OUR INSTRUCTIONS WITH MAURICE BLACKBURN LEGAL PRACTICE FOR SIMPLE ACTIONS UPON 16 OCTOBER 2018"

<<http://www.grapple369.com/Groundwork/VIC%20ATTORNEY%20GENERAL%20AUTOMATED%20RESPONSE%2020181107%200933%20HOURS.pdf>>

Conveying to me both a receipt of my 1208 HOURS ON 5 NOVEMBER 2018 email correspondence and the reciprocated qualification that: "A STATE ELECTION WILL BE HELD ON SATURDAY 24 NOVEMBER 2018 AND THE GOVERNMENT WILL SHORTLY BE ENTERING INTO CARETAKER MODE. DUE TO THE UPCOMING ELECTION, THERE MAY BE DELAYS IN RESPONDING TO CORRESPONDENCE."

It is therefore prudent to commence our **#400 - *INSTRUCTIONS*** relating to such CORRESPONDENCE as constituting MULTIPLE STATUS DIARY NOTES (with paraphrase, inclusions and additional emphasis as required) which concluded @ 1925 HOURS ON 6 NOVEMBER 2018. As having a mitigating consideration over such definitive **#400 - *INSTRUCTIONS*** AS PLEADING made to LEGAL COUNSEL FOR SIMPLE ACTIONS ON 16 OCTOBER 2018, by our initiating email @ 2047 HOURS ON 25 OCTOBER 2018 detailing our planned ONTOLOGICAL PACIFIST RESPONSE TO AN ABNORMAL BOER WAR MEMORIAL SERVICE OF SATURDAY 27 OCTOBER 2018 AS @5 - SUBSTITUTED HETEROS ETHIC IMPOST UPON OUR {**#390 - SOVEREIGNTY / #288 - MEMORIAL; UMBRA IMPETUS / #419 - SLAUGHTER**} WAR DEAD AND DISSOLUTION OF THE STATE BY USURPING THE @1 - SOVEREIGNTY AS ANTHROPOLOGICALLY ENCAPSULATING THE #391 - HOMOGENEOUS AUTONOMOUS VOLUNTARY FREE-WILL {

#1 + #2 (**#41**) + #3 (**#81**) + #4 (**#369**) = #10 (**#492**) / #12 = #41 - ONTIC NECESSITY ESPOUSED BY '**ADVICE OF THE PRIVY COUNCIL**' (**LIBERTÉ {17 SEPTEMBER 1900}**)

} BEING BY REASON A TRINOMIAL MATHEMATICAL THEORETICAL NOUMENON BASIS TO OUR COMMONWEALTH'S GOVERNANCE.

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 maketh 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) 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] = 'elohiym (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

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

#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**]

@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;

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 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@{
[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 DOT 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:

@298: *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;

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>>

.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]

YOUTUBE: "[OFFICIAL VIDEO] Bohemian Rhapsody – Pentatonix"

<<https://www.youtube.com/watch?v=ojRj2JK5oCI>>



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

[**IMAGES:** @ (TOP LEFT) 1058 HOURS ON 17 MARCH 2017: FUNERAL RIGHTS AND CELEBRATING THE DEATH OF A STATE AS PLAQUE INSTALLATION @ (TOP RIGHT) 1510 HOURS ON 8 JUNE 2017 {**#413 as**

[#1, #30, #10, #300, #2, #70] = n. *GOD* *OF* *OATH*,
ELIZABETH} BY A CONTRIVED SAINT ANDREWS CAUSE CÉLÈBRE
IMPOSITION OBSERVED @ 1153 HOURS ON 10 JUNE 2017 (SHOWN
BOTTOM LEFT / RIGHT) BEING MADE UPON THE BOER WAR MEMORIAL
ESTABLISHED 29 OCTOBER 1909 / RE-SITED 25 APRIL 1972 AS THE
ONLY SUBJECTIVE MEMORIAL OCCASION]

**IMMANUEL KANT'S (1783) PROLEGOMENA SECTIONS #22 / #23
AS IDEAS: @305 / @306:** "To sum this up: the business of the senses is
to intuit; that of the understanding, to think. To think, however, is to unite
representations in a consciousness. This unification either arises merely
relative to the subject and is contingent and subjective, or it occurs
without condition and is necessary or objective. The unification of
representations in a conscious-ness is judgment. Therefore, thinking is
the same as judging or as relating representations to judgments in
general. Judgments are therefore either merely subjective, if
representations are related to one consciousness in one subject alone and
are united in it, or they are objective, if they are united in a
consciousness in general, i.e., are united necessarily therein.

[**IDEA: @305**] The logical moments of all judgments are so many
possible ways of uniting representations in a consciousness. If, however,
the very same moments serve as concepts, they are concepts of the
necessary unification of these representations in a consciousness, and so
are principles of objectively valid judgments. This unification in a
consciousness is either analytic, through identity, or synthetic, through
combination and addition of various representations with one another.
Experience consists in the synthetic connection of appearances
(perceptions) in a consciousness, insofar as this connection is necessary.
Therefore pure concepts of the understanding are those under which all
perceptions must first be subsumed before they can serve in judgments
of experience, in which the synthetic unity of perceptions is represented
as necessary and universally valid.

NOTE: But how does this proposition: that judgments of experience are
supposed to contain necessity in the synthesis of perceptions, square with
my proposition, urged many times above: that experience, as a posteriori
cognition, can provide merely contingent judgments? If I say: Experience
teaches me something, I always mean only the perception that is in it –
e.g., that upon illumination of the stone by the sun, warmth always
follows – and hence the proposition from experience is, so far, always
contingent. That this warming follows necessarily from illumination by the
sun is indeed contained in the judgment of experience (in virtue of the
concept of cause), but I do not learn it from experience; rather,
conversely, experience is first generated through this addition of a
concept of the understanding (of cause) to the perception. Concerning

how the perception may come by this addition, the Critique must be consulted, in the section on transcendental judgment, pp. 137 ff.

SECTION #23: Judgments, insofar as they are regarded merely as the condition for the unification of given representations in a consciousness, are rules. These rules, insofar as they represent the unification as necessary, are *a priori* rules, and provided that there are none above them from which they can be derived, are principles. Now since, with respect to the possibility of all experience, if merely the form of thinking is considered in the experience, no conditions on judgments of experience are above those that bring the appearances (according to the varying form of their intuition) under pure concepts of the understanding (which make the empirical judgment [**IDEA: @306**] objectively valid), these conditions are therefore the *a priori* principles of possible experience.

Now the principles of possible experience are, at the same time, universal laws of nature that can be cognized *a priori*. And so the problem that lies in our second question, presently before us: *How is pure natural science possible?* is solved. For the systematization that is required for the form of a science is here found to perfection, since beyond the aforementioned formal conditions of all judgments in general, hence of all rules whatsoever furnished by logic, no others are possible, and these form a logical system; but the concepts based thereon, which contain the *a priori* conditions for all synthetic and necessary judgments, for that very reason form a transcendental system; finally, the principles by means of which all appearances are subsumed under these concepts form a physiological system, i.e., a system of nature, which precedes all empirical cognition of nature and first makes it possible, and can therefore be called the true universal and pure natural science. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, IMMANUEL KANT'S PROLEGOMENA (1783), pages 56-58]

AND THE YEAR FOLLOWING THESE LOCAL #390 - WREATH SHENANIGAN EVENTS DELIA GALLAGHER (CNN) REPORTED @ 1418 HOURS (GMT) ON 9 JUNE 2018: "POPE URGES OIL ENERGY EXXON MOBILE BOSS TO LEAD ON ENVIRONMENT: Pope Francis urged oil and energy industry executives to be leaders on the environment as he met with them ***SATURDAY*** in a first-of-its-kind conference at the Vatican.

H5850@{
@1: Sup: 5 (**#5**); Ego: 5 (**#5**),
@2: Sup: 75 (**#80**); Ego: 70 (**#75**),
@3: Sup: 3 (**#83**); Ego: 9 (**#84 - I AM NOT A MAN OF VIOLENCE {%2}**),
@4: Sup: 41 (**#124**); Ego: 38 (**#122**),
@5: Sup: 46 (**#170**); Ego: 5 (**#127**),
Male: #170; Feme: #127
} // **#289**

#175 (@4 - Nature Amended in its Nature: #369 - Autonomous Nature [#205 - DO NOT STEAL {DISCRIMINATING NORM (HUMAN NATURE)} {#5 - last will, testament: Faciens misericordiam {#5 - Granting forgiveness} (1308 CE) / CANON: RHYTHM & HARMONY}) / #17 / #5 - Act of Nature: {DOUBLE: #5 - Act of Nature {#8 - Transforming Nature} [#175 / #4 - Nature Amended in its Nature] ...

OBLIGANS: {
210: [30],
215: [34],
220: [38 *** PAPAL * BREACHES * OF * SOVEREIGNTY * BY * WORLD *
WAR *ONE* *SOLAR* *ECLIPSE* 9 JUNE 2018],
228: [40]
}

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

UMBRA: #284 % #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

#289 as [#5, #70, #9, #200, #5] = `atarah (H5850): {UMBRA: #7 as #284 % #41 = #38} 1) *CROWN*, *WREATH*;

'THERE SHOULD BE NO ROOM FOR OPPORTUNISTIC AND CYNICAL EFFORTS TO GAIN SMALL PARTIAL RESULTS IN THE SHORT RUN WHILE SHIFTING EQUALLY SIGNIFICANT COSTS AND DAMAGES TO FUTURE GENERATIONS,' THE POPE TOLD AN AUDIENCE THAT INCLUDED INTERNATIONAL LEADERS FROM BP, EXXON MOBIL, STATOIL AND MULTINATIONAL MINING COMPANY ANGLO-AMERICAN.

'CIVILIZATION REQUIRES ENERGY,' THE POPE SAID, 'BUT ENERGY MUST NOT BE USED TO DESTROY CIVILIZATION!'" [<https://edition-m.cnn.com/2018/06/09/europe/pope-energy-industry-environment-intl/> >]

DOLF [alt.france, soc.culture.belgium, uk.legal, aus.politics, soc.culture.israel] @ 0805 HOURS ON 15 DECEMBER 2018:
"PARAPHRASED CONSIDERATION OF THE QUESTION: WHETHER THE #541 / #478 - NEBULOUS CLOUD IMPEDING THE PRESIDENT OF

THE UNITED STATES TRAVEL TO WAR GRAVES OCCURRING WITHIN FRANCE UPON 11 NOVEMBER 2018 DURING WORLD WAR ONE CENTENNIAL WAS NATURAL OR SUPERNATURAL?

#341 as [#5, #80, #70, #50, #70, #40, #1, #7, #8, #10] = eponomazo (G2028): {UMBRA: #13 as #1123 % #41 = #16} 1) *TO* *PUT* *A* *NAME* *UPON*, *NAME*; 2) *TO* *BE* *NAMED*;

EVIDENCE OF TARGETING: #1123 as [#300, #2, #400, #6, #400, #10, #5] / #707 as [#5, #300, #2, #400] = shabbath (H7676): {UMBRA: #6 as #707 % #41 = #10} 1) *SABBATH*; 1a) sabbath; 1b) day of atonement; 1c) sabbath year; 1d) week; 1e) produce (in sabbath year);

WHAT ANSWER CAN YOU GIVE?

— TIME DIDN'T DENY —
[ANZAC Centennial 25 April 2018]

“YE BE NOT FORGOTTEN.
AS THEY ***ROT*** {ie. **SEE:** #1123 / #729 / US corruption on the part of officials}.
SOIL SODDEN.

WE REMEMBER.
OF VALOUR BORN.
FAITHFUL FOREVER.
ER EVE NOR MORN.”

#1123 as [#5, #400, #300, #8, #10, #400] / #729 as [#5, #300, #8, #10, #400, #6] = shachath (H7843): {UMBRA: #3 as #729 % #41 = #32} 1) to destroy, corrupt, go to ruin, decay; 1a) (Niphal) to be marred, be spoiled, be corrupted, be corrupt, be injured, be ruined, be *ROTTED***; 1b) (Piel); 1b1) to spoil, ruin; 1b2) ***TO* *PERVERT***, ***CORRUPT***, ***DEAL* *CORRUPTLY* (*MORALLY*)**; 1c) (Hiphil); 1c1) to spoil, ruin, destroy; 1c2) to pervert, corrupt (morally); 1c3) destroyer (participle); 1d) (Hophal) spoiled, ruined (participle);**

BUDGIE TALK @ 1349 HOURS ON 14 DECEMBER 2018: "Payment scheduled on ***SATURDAY*** 15 DECEMBER 2018 as description: ALLOWANCE"

DOLF @ 1411 HOURS ON 14 DECEMBER 2018: "Thank you sugar daddy [you are ***SPOILING*** me]..."

BUDGIE TALK @ 1415 HOURS ON 14 DECEMBER 2018: "HAHAH"

#1123 as [#3, #5, #50, #5, #200, #10, #800, #50] / #553 as [#3, #5, #50, #5, #200, #10, #70, #10, #200] = genesis (G1077): {UMBRA: #22 as #553 % #41 = #20} 1) *A* *BIRTHDAY* *CELEBRATION*, a birthday feast; 1a) the earlier Greeks used this word of *FUNERAL* *COMMEMORATIONS*, *A* *FESTIVAL* *COMMEMORATIVE* *OF* *A* *DECEASED* *FRIEND*;

BUDGIE TALK @ 0841 HOURS ON 16 DECEMBER 2018: "Hey mate how's your day. Had a few drinks last night at a party and it was 29 years *SINCE* *MY* *DAD'S* *PASSING*. Did your allowance go in?"

DOLF @ 0844 HOURS ON 16 DECEMBER 2018: "Hi buddy good on you for having a good time.

If the transaction was done yesterday it would not be in my account until Monday / Tuesday.

Off to Badger and Hare for breakfast."

We learn within [Hebrews 11:1] that "...faith is the substance-HUPOSTASIS (G5287) of things-PRAGMA (G4229) hoped-ELPIZŌ (G1679) for, the evidence-ELEGCHOS (G1650) of things not seen-BLEPŌ (G991).

FOR BY IT THE ELDERS {ie.

Great Sanhedrin (#371 - "SITTING TOGETHER," HENCE "ASSEMBLY" OR "COUNCIL") of #71 (whether this number is inclusive of the High Priest) whom met in the Hall of Hewn Stones in the Temple in Jerusalem to consider

#364 - *QUESTIONS* {

#364 as [#7, #8, #300, #8, #40, #1] = zetema (G2213): {UMBRA: #10 as #364 % #41 = #36} 1) a question, debate; 1a) about the law; 2) #509 - YAHAD / #2184 - 'OTH CYCLE

} *OF* #430 - *LAW* {

#430 as [#50, #70, #40, #70, #200] = nomos (G3551): {UMBRA: #25 as #430 % #41 = #20} 1) anything established, anything received by usage, a custom, a law, a command; 1a) of any law whatsoever; 1a1) *A* *LAW* *OR* *RULE* *PRODUCING* *A* *STATE* *APPROVED* *OF* *GOD*; 1a1a) by the observance of which is approved of God; 1a2) a precept or injunction; 1a3) *THE* *RULE* *OF* *ACTION* *PRESCRIBED* *BY* *REASON*; 1b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents; 1c) *THE* *CHRISTIAN* *RELIGION*: *THE* *LAW* *DEMANDING* *FAITH*, *THE* *MORAL* *INSTRUCTION* *GIVEN* *BY* *CHRIST*,

***ESPECIALLY* *THE* *PRECEPT* *CONCERNING* *LOVE*;** **1d**) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the Old Testament

} AS EXPLANTATION AND SUBSTANTIATION MADE OF A LEGITIMATE IDENTITY JEWISH / CHRISTIAN APOSTLES {ie. SECT OF NAZARENES / #509 - YAHAD DEAD SEA SCROLL COMMUNITY

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***.

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**}.

BEERSHEBA {***BEER*** {a ***WELL***: AUM **#288** as [**#8, #80, #200**] = To cut in, dig; to search out, ***TO* *SPY***; to turn red (with shame); to be ashamed; a hole; n. Blushing, Pit or ***WELL***} ***SHEBA*** {***CAPTIVITY***; ***OLD* *MAN***; ***REPOSE***; ***OATH***}

BEERSHEBA {**#575** as [**#2, #1, #200, #300, #2, #70**]}@{

@1: Sup: 2 (**#2 / ANKH PROTOTYPE HETEROS: #TWO [#102/#306]** {@1: Male: **#2, Feme: #2**}); Ego: 2 (**#2 / ANKH PROTOTYPE HETEROS: #TWO [#102/#306]** {@1: Male: **#2, Feme: #2**}),

@2: Sup: 3 (**#5 / ANKH PROTOTYPE HETEROS: #FIVE [#111/#333 ***]** {@1: Male: **#5, Feme: #5**}); Ego: 1 (**#3 / ANKH PROTOTYPE HETEROS: #THREE [#105/#315]** {@1: Male: **#3, Feme: #3**} / **ANKH PROTOTYPE TORAH: #ONE [#78/#234]** {@2: Feme: **#2**}),

@3: Sup: 41 (**#46 / ANKH PROTOTYPE TORAH: #THREE [#96/#288]** {@3: Male: **#24**}); Ego: 38 (**#41 / ANKH PROTOTYPE TORAH: #ONE [#78/#234]** {@4: Male: **#31**}),

@4: Sup: 17 (**#63**); Ego: 57 (**#98 / ANKH PROTOTYPE TORAH: #ONE [#78/#234 ***]** {@5: Male: **#57**}),

@5: Sup: 19 (**#82 / ANKH PROTOTYPE TORAH: #FIVE [#114/#342 ***]** {@3: Male: **#42**}); Ego: 2 (**#100 / ANKH PROTOTYPE HETEROS: #TWO [#102/#306]** {@4: Male: **#56**} & **#FOUR [#108/#324]** {@5: Feme: **#36**} / **ANKH PROTOTYPE TORAH: #SIX [#123/#369]** {@3: Male: **#51**}),

@6: Sup: 8 (**#90 / ANKH PROTOTYPE HETEROS: #ONE [#99/#297 ***]** {@4: Male: **#52**} & **#TWO [#102/#306]** {@5: Feme: **#34**}); Ego: 70 (**#170 / ANKH PROTOTYPE TORAH: #EIGHT [#141/#423]** {@4: Male: **#34**}),

Male: **#90**; Feme: **#170**

}

#288 as [**#5, #7, #20, #200, #6, #50**] / **#347** as [**#7, #20, #200, #50, #10, #20, #40**] = zikrown (**H2146**): {**UMBRA: #2** as **#283 % #41 = #37**} **1**) memorial, reminder, remembrance;

#688 as [**#5, #7, #20, #200, #50, #6, #400**] = zikrown (**H2146**): {**#14** as **#688 % #41 = #32**} **1**) memorial, reminder, remembrance;

As a philosophical conception {**#2184**} about the notion of contingency as to the dynamic effect of **#728 - REACTANCE** and the MATERIA PRIMA {**#364**} susceptibility to eventuality of polarisation as MATERIA SECUNDA {**#312**} as an alternative canonical approach to mathematically expressing these normative {ie. YANG CH'I as MALE / YIN as FEME} bi-conditionals in terms:

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

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

<<http://www.grapple369.com/images/ANKH-Jewish-Vassal-Roman-Empire-Governance.jpeg>>

<<http://www.grapple369.com/images/ANKH-Fascist-Roman-Catholic-Empire-Governance.jpeg>>

[**IMAGES:** THE TWO THIEVES AS TWEEDLEDUM[B] AND TWEEDLEDEE[D]:

Egyptian ANKH as the basis of Jewish Vassal Idolatry Identity (top).

ECONOMY of Fascist / Roman Catholic {ie. hymeneal as marriage / sovereign dynamic v's Jewish Torah Intellectus as Genitive Voluntātis} Empire Governance]

#1 {#99 / #297 - ANKH / ROMAN} / #6 {#123 / #369 - TORAH & **114 / #342 - ANKH / ROMAN**} - Share the same ancestor;
#2 {#102 / #306 - ANKH / ROMAN} / #7 {#132 / #396 - TORAH} - Share the same light;
#3 {#105 / #315 - ANKH / ROMAN} / #8 {#141 / #423 - TORAH} - Become good friends;
#4 {**#108 - *PROGENITOR*** / **#324 - ANKH / ROMAN**} / #9 {**#231 - *AT* *THE* *GOING* *DOWN* *OF* *THE* *SUN* *AND* *IN* *THE* *MORNING* *AS* *JUXTAPOSITION* *CONTROL*** / **#693 - TORAH**} - Keep a common way;
#5 {#111 / #333 - ANKH / ROMAN} / #5 {**#114 / #342 - TORAH**} - Protect each other {Latin CANONICUS 'according to rule'}.

[cf: DIAGRAM OF THE MYSTERY (HSUAN T'U) by YANG HSIUNG, CANON OF SUPREME MYSTERY (T'AI HSUAN CHING) syncretism published 4 / 2 BCE, HAN DYNASTY: 206 BC to 220 AD), page 456]

PRO* *DOMO* MEANING *FOR* *HIS* *OWN* *HOUSE* / *CAUSE is a relative value term of SUI JURIS / MEMBRUM VIRILE PRINCIPLE and this notion is not contradictory to the fact that clergy theorists have subjected Western society to very heavy exogamous constraints and to a marked (largely ***PRO* *DOMO***) ***VALORIZATION* OF *CELIBACY*** [Joseph Morsel (with the collaboration of Christine Ducourtieux), The History (of the Middle Ages) is a **#444 - *SPORT* OF COMBAT** ... Reflections on the aims of the History of the Middle Ages intended for a society in which even the students of history's question, 2007]

THE PLEADING OF **#321 - *PRO* *DOMO*** {ie. as (**G156**): being (logical) reason (motive, matter), (legal) crime (alleged or proved)

[1, {**@1:** Sup: 1 (**#1**); Ego: 1 (**#1**)}
10, {**@2:** Sup: 11 (**#12**); Ego: 10 (**#11**)}
300, {**@3:** Sup: 68 (**#80**); Ego: 57 (**#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42})**}}

9, {@4: Sup: 77 (#157 - **I AM NOT ONE OF PRATING TONGUE** {#17} / **I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY** {#41}); Ego: 9 (#77 - ***JUXTAPOSITION* *CONTROL***)}

1] {@5: Sup: 78 (#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***); Ego: 1 (#78 - ***JUXTAPOSITION* *CONTROL***)}

MIGHT REASONABLY AND PREDICTABLY BE CONSIDERED THAT ***PRO* *DOMO* *VALORIZATION* OF *CELIBACY*** IS PERVERSE AND DELIBERATE SEDITION {#444 - ***SPORT* OF COMBAT**} BY LACK OF ADHERENCE TO THE **AUTONOMOUS PRINCIPLE OF COHESION** {

@65 - ANTHROPOCENTRIC PROTOTYPE AND HUMAN RELATIONS: H54 - MARRYING MAIDEN: #3 + #6 = #9 as SUI JURIS / MEMBRUM VIRILE

} AGAINST BOTH THE **PRINCIPLE OF JUXTAPOSITION** {

@1 - SOVEREIGNTY: SECTION VIII TO QUEEN VICTORIA'S LETTERS PATENT 29 OCTOBER 1900: #27 + #54 = #81

} AND **PRINCIPLE OF CONTINUITY** {

@5 - SUCCESSIVE PRINCIPLE: SECTION IX TO QUEEN VICTORIA'S LETTERS PATENT 29 OCTOBER 1900: #9 + #18 = #27

} in regard to the SUCCESSION OF SOVEREIGNTY AND THE PROBITY OF JUDGES WITHIN AUSTRALIA AS TO WHY ONE CANNOT GET ANY CONSIDERATION OF JUSTICE FOR ADHERING TO THESE TRANSCENDENT PRINCIPLES WHICH ALL INHABITANTS MUST ADHERE ***TO* *AS*** FIRST PRINCIPLES OF EXISTENCE AS THAT WHICH OUGHT TO PROCEED BEFORE EVERYONE ELSE ***AND* *ESPECIALLY* *BY* *OUR* *JUDICIAL* *SYSTEM*** WHOM UNDER SECTION III the "GOVERNOR GENERAL MAY CONSTITUTE AND APPOINT, IN OUR NAME AND ON OUR BEHALF, ALL SUCH JUDGES, COMMISSIONERS, JUSTICES OF THE PEACE, AND OTHER NECESSARY OFFICERS AND MINISTERS OF OUR SAID COMMONWEALTH, AS MAY BE ***LAWFULLY* *CONSTITUTED*** OR APPOINTED BY US" IN ACCORD WITH THE **PRINCIPLE OF MATERIALITY** {

@175 - I AM NOT A TRANSGRESSOR (%22 - ONTIC_OBLIGANS NECESSITY REVERSE TRANSCRIPTASE CATEGORICAL IMPERATIVE PROVIDES A MORALITY SPECTRUM BY WHICH COHESION {ie. #65

/ #175} IS FACILITATED) — RATIONAL PI AS TIME DIVISIONS BY JUBILEES: #2184 x 49 = 107016 / 293 TROPICAL YEARS: 365.242321; WEEKS; DAYS: #6 x #364 = #2184: #1 + #2 + #3 = #6

} . BY SUCH CONVEYING OF A PRO [#391 v's #541 --> CONTEMN / CONDEMN] DOMO [cf: ADOLF HITLER'S TABLE TALK (1941-1944) IDEA @215 ON 12 MAY 1942] IMPETUS: *FOR* (*ONE'S* *OWN*) #391 - *HOME* *OR* *HOUSE* as serving the interests of a given perspective or for the benefit of any small powerful or influential #123 - GROUP within an #369 - ORGANISATION / FIELD / CLIQUE which places a prerogative upon subjectivism {#114 / #342} within the pious construct {#78 / #234 and #99 / #297} as the #288 - UMBRA ADVANCEMENT of unconscionable collectivism {ie. #231 - JUXTAPOSITION CONTROL / *AT* *THE* *GOING* *DOWN* *OF* *THE* *SUN* *AND* *IN* *THE* *MORNING*} by conduct of #325 {#5x#5 = #65 - *SOLDIER*} - *DETRUDE*.

H7750@{
@1: Sup: 6 (#6); Ego: 6 (#6),
@2: Sup: 63 (#69); Ego: 57 (#63),
@3: Sup: 72 (#141); Ego: 9 (#72),
@4: Sup: 1 (#142); Ego: 10 (#82),
Male: #142; Feme: #82
} // #325

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

UMBRA: #315 % #41 = #28 - Opposites and Primitivism, Returning to Simplicity; I-Ching: H24 - Return, The turning point; Tetra: 2 - Full Circle;

THOTH MEASURE: #28 - Oh thou, hot of foot, who makest thy appearance at even; *I* *INDULGE* *NOT* *IN* *ANGER*.

#VIRTUE: With Change (no. #28), alterations but sharing smiles.
#TOOLS: With Dimming (no. #68), over a long time, increasing troubles.
#POSITION: With Vastness (no. #50), the infinitely great, but
#TIME: With Barrier (no. #4), the buried and blocked.
#CANON: #150

ONTIC_OBLIGANS_150@{
@1: Sup: 28 (#28); Ego: 28 (#28),
@2: Sup: 15 (#43); Ego: 68 (#96),
@3: Sup: 65 (#108); Ego: 50 (#146 - I AM NOT A LAND-GRABBER {%15}),
@4: Sup: 69 (#177 - I AM NOT GIVEN TO CURSING {%29}); Ego: 4 (#150 - I INDULGE NOT IN ANGER {%28}),
Male: #177; Feme: #150
} // #150

#325 {#5x#5 = #65 - *SOLDIER*} as [#6, #300, #9, #10] = suwt (H7750): {UMBRA: #9 as #315 % #41 = #28} 1) to swerve, fall away; 2) *TO* *THRUST* *OR* *FORCE* *DOWN*, *OUT*, *OR* *AWAY*; 1a) (Qal); 1a1) to swerve, fall away; 1a2) those falling away (participle); 2a) subject to censorship or kill-file filtering; 2b) habitually exclude socially or ignore conversationally;

<— **SYNTHETICAL JUDGMENTS:** SYNTHETIC A POSTERIORI
HYPOTHESIS OF AN AGREEMENT OF POLITICAL INTERFERENCE /
DOMESTIC TERRORISM BY INSTITUTIONAL IMPERATIVE CAPABLE OF
DEPLOYING THE LEST WE FORGET ODE FOR ITS OWN ENDS

THUS WE CONVEY A COGNITIVE PROCESS DEPLOYING DIALECTIC
WHICH IS CAPABLE OF CONVEYING IDEAS WHILST DERIVED FROM SUCH
AS PARENT-CHILD HAVE NO INHERENT GEMATRIA CORRESPONDENCE
AND THEREFORE EXHIBIT A HIGHER LEVEL OF CONSCIOUSNESS WHICH
THEN HAS INTEGRITY WITH THE EVOLUTIONARY PEER EQUIVALENT
CATEGORIES OF UNDERSTANDING.

} OBTAINED A GOOD REPORT. THROUGH FAITH WE UNDERSTAND THAT
THE WORLDS WERE FRAMED BY THE WORD OF GOD, SO THAT THINGS
WHICH ARE SEEN WERE NOT MADE OF THINGS WHICH DO
APPEAR." [Hebrews 11:1-3 (KJV)]

A NICE DEFINITION OF FAITH. THE WORD SUBSTANCE IS UPOSTASIS IN
THE GREEK. THIS COMES FROM THE GREEK WORD HYPOSTASIS.

**WACK JOB {:-]))) (WUDAO@WUJI.NET) @ 0117 HOURS ON 24
DECEMBER 2018:** "I don't know what ***DETRUDE*** means.

As for being deranged, that ranges quite a lot, IMO.

My own insanities are wonders full, at least half usually, for me, in me
own worlds, as there are many of both, all three actually, those three
being: insanities, worlds, and wonders full.

Having fun mites be all in fun and games until an eye is lost in the soufflé
{ie. which means "to breathe" or "to puff"}.

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

Then, who ever-happens to get a bowl or a cup or what the deck of cards
or what ship deck one is on may shout BINGO!

And another song occurs to me.

something about a dog, iirc, hmmmhhh ..."

YOUTUBE: "The Bad Touch (Bloodhound Gang)"

<<https://www.youtube.com/watch?v=xat1GVnl8-k>>

DOLF @ 1608 HOURS ON 13 DECEMBER 2018: "WHAT IS YOUR AT(HEIS)T CONCEPTION OF ONE (HEIS) as [#5, #50, #70, #200] = heis (G1520): {UMBRA: #12 as #215 % #41 = #10} AND HOW DOES IT DIFFER FROM FASCISM'S IDEA: #215 AS #321 - *PRO* *DOMO* (G156): being (logical) reason (motive, matter), (legal) crime (alleged or proved) ASSOCIATED TO #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*** SURREPTITIOUSLY ENGAGED IN BY #325 (PYTHAGOREAN ESOTERIC VALUE FOR #65 - *SOLDIER*) MEMBERSHIP TO KNIGHTS TEMPLAR INTERNATIONAL AS AN UNLAWFUL A FOREIGN POWER"

EXCERPT FROM: "SPECIFICITIES OF NON-FACTUALITY BEING THEN GROUNDS FOR COUNTY COURT APPEAL AS CASE NUMBER: AP-18-0609 AGAINST A PUBLIC AUTHORITY'S INFIDELITY TO WAR #288 - MEMORIAL COMMEMORATIONS DUE TO ALIGNMENT WITH A FOREIGN POWER"

<<http://www.grapple369.com/Groundwork/SPECIFICITIES%20OF%20NON-FACTUALITY%20AP-18-0609%20%28Censored%29.pdf>>

WACK JOB {:-]))) (WUDAO@WUJI.NET) @ 0929 HOURS ON 23 DECEMBER 2018: "What are the, meta-descriptor prototypes to the TAO CHIA?"

Some may say, shamanism, root wise. I'd disagree, personally.

You have, respectfully assimilated the nuance narrative being prudent considerations, you say.

I have no idea what you are referring to.

That almost makes sense.

Hang on a second thought while that gets processed a bit more.

...

The submissive domesticated maiden.

No idea what that refers to.

I have no idea what the #ONE {#34 / } means.

If you are attempting to communicate something, it may be possible. Or it may be impossible.

I am willing to give it a go tho. Here, in this bamboo grove.

[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})}]

I have no idea what you are referring to.

"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)]

Sounds like something mentioned about Paul.

Yet as to the Chinese being barbarians, or the majuscules, that is to say, the ALL CAPS, there is no sense there.

The Chinese, iirc, viewed their own mythological state, being the Middle Kingdom and all, as being more the center, and it's been said they still do, as if that matters.

Your culture although admirable in many aspects has had some troublesome birth throws {毛澤東} and does not grant me any equitable status {LIBERTY, EGALITARIAN, FRATERNITY} under #902 - RULE OF LAW. I have no idea about to whom you are speaking, when the word, your, is being used.

It's possible you, dolf, are referring to me, being me and all, but as to, my culture, what you presume some myth of whatever you think my culture is, there is something unknown there.

Perhaps the best thing you could do for me is to explain how the respective pictographs {毛澤東} convey any rational sensibility as CATEGORIES OF UNDERSTANDING associated to my trinomial understanding of the mind as mathematical noumenon similarly to what I have conveyed of the notion of #ONE {**#123 - JUDGMENT SENSIBILITY / #115 - TRANSCENDENT**} as cognitive capacity which is able to cohere reality as UNITY OF APPERCEPTION ...

With the newsreader I'm using, the {毛澤東} suggest something may exist beyond what appears on my screen.

Without knowing what the respective pictographs {毛澤東} are, it's basically impossible for me to know what you're referring to.

I could switch to using a browser to read this newsgroup and see if the {毛澤東} has any meaning beyond being questionable.

I have no idea what your, trinomial understanding of the mind as mathematical noumenon is.

What you mean by, having, conveyed a notion of #ONE {#123 - JUDGMENT SENSIBILITY / #115 - TRANSCENDENT} means nothing to me.

To say it is, as cognitive capacity which is able to cohere reality as UNITY OF APPERCEPTION, remind me of how there is something there, something referring to perception and possibly some sort of Western philosophical deal.

I don't know much of anything about what has been called European or British or Western brands of philosophy.

It never interested me.

```
H5927@{
  @1: Sup: 10 (#10); Ego: 10 (#10),
  @2: Sup: 80 (#90); Ego: 70 (#80),
  @3: Sup: 29 (#119); Ego: 30 (#110),
  @4: Sup: 34 (#153); Ego: 5 (#115 - I AM NOT A SLAYER OF MEN
  {%5}),
  Male: #153; Feme: #115
} // #115
```

I have no idea what any of that means.

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

The above was seen to be as some sort of Confucian thing.

For me, Taoism is more interesting.

UMBRA: #115 % #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;

The I-Ching, IMO, has little if anything to do with Taoism.

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

I have no idea what you are referring to.

#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
```

No idea what that means.

Looks to be a definition of some sort.

It is beyond you.

Perhaps you could write something more about Taoism as you see it in terms of Tao Chia, and if not that, then, maybe something more about perennialism, syncretism, and New Age sorts of stuff combining whatever and you could continue to post lengthy material about Australian government, and some court case, or anything you choose, since it is Usenet, and you could use lots of majuscules too.

Sometimes people are interested in spamming their message using lots of crossposts and are not interested in Netiquette nor being a good Netizen. You are being disrespectful of my intentions which are not crossposting I kinda thought this was a crosspost, presumably intentionally, seeing as how my response was not crossposted.

I have no need to obtain your permission on any scope of function and it is haughty of you to engage in such slander when you are incapable.

Mostly, for me, Taoism is a hobby of mine.

Being interested in Taoism, specifically, but not necessarily exclusively, is a great pleasure to plumb various depths of sorts and find what floats and where the mud, like turtles and Chuang Tzu liked is.

I am restoring the distribution list to it's logical extent and if you again diminish the scope of my legitimate and practical enquiry then that will be sufficient grounds to conclude our dialog as limited as it is.

Conclusions appear to vary in terms of Taoism. What Tao Chia is.

I have no idea what your agenda is, if you have one of those, or why you are crossposting what you may feel is important to post.

Whilst I appreciate your natter upon various rudimentary concepts it is nevertheless impudent to demand concessions

I am not demanding any concessions.

and acquiesce to your dwarfish and impish experience when my sapience is supranatural and not a genie 🧙/🧚 within a bottle for you as an anthropologic concept that you can then master.

If you would like to follow some Netiquette, then that might mean posting on-topic.

Lots of posters don't care about Netiquette nor to be good Netizens. Like me, or don't like me.

That happens, here, on occasion."

DOLF @ 0754 HOURS ON 23 DECEMBER 2018: "Your domain of providence is the ***GARBAGE*** 🗑 can where you will no doubt linger in self-reflection of opportunism and disposability when you recycle ♻ the accomplishments of others with an arrogance that it is entirely YOUR entitlement to bestow in accordance with the gambit #391 - HOMOGENEOUS ECONOMICS.

Hooray for you.

AND DON'T BE A ***STODGE*** like you are of your own opinion which have little significance in time...

- to stuff full, especially with food or drink; gorge.
- to trudge: to stodge along through the mire.
- Word of the Day for 23 December 2018; Courtesy: www.dictionary.com"

WACK JOB {:-[])) (WUDAO@WUJI.NET) @ 0931 HOURS ON 23 DECEMBER 2018: "I have no idea what you're talking about.

Some question marks (?) appear in the post. They might mean something, or not.

What the, gambit #391 means, I have no idea.

Thanks! Also to you also, hooray!"

WACK JOB {:-[])) (WUDAO@WUJI.NET) @ 0937 HOURS ON 23 DECEMBER 2018: "I have no idea what you're talking about.

Not long ago, a pastor was asked about being a glutton. I'd asked him, if I have another bit of food, does that make me one. To which he said he didn't know.

To trudge thru the mire of words posted in all caps; to try and make sense of all the #numbers and such; cud make me a stodge. Ruminating. Regurgitating.

Attempting to make any sense of what's being posted here. It's okay with me. Kinda fun.




So now, I'm being told to not be a stodge. But, what if being a stodge is okay with me, a wonder presents its self, as if it had one.

Perhaps it could be an hat, added to me collection of hats full of me, being me and all.

Never really thought about being stodgy, what it may mean to be that. Thanks!

- still pondering another beer here ..."

— **CRUSADING MATADORI** —

"JINGO BELLS ,
JINGO BELLS ,
JINGO ALL THE WAY,
OH WHAT FUN IT IS TO RIDE,
ON A ONE TERSE—OPEN SLAY! 

IT IS NOT EVEN MONDAY."

YOUTUBE: "Heigh Ho - Snow White and the Seven Dwarfs"

<<https://www.youtube.com/watch?v=HI0x0KYChq4>>

WACK JOB {:-]))) (WUDAO@WUJI.NET) @ 0937 HOURS ON 23 DECEMBER 2018: "I have no idea what much of that means, but, so, Perennial Philosophy is not what is being agreed with.

An impression was that the idea was to blend and mashup Taoism with everything else under the stars, including Earth's star, the Sun, and Earth's moon, aka, the Moon, yet it was not explicit until, well, now it appears that wasn't the point nor the idea. Go figure.

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

That is quite the webpage.

Not sure what it means, if anything, or could, to me. It may be possible for me to look at it more, soon, or not. Looks to be referring to several different sources and terms taken out of context, IMO. Doesn't mean much if anything to me in terms of Tao Chia (Daojia).

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

Okay. I get the picture. But it doesn't mean anything to me.

"THE TONGUE ALSO IS A FIRE, A WORLD OF EVIL AMONG THE PARTS OF THE BODY. IT CORRUPTS THE WHOLE BODY, SETS THE WHOLE COURSE OF ONE'S LIFE ON FIRE, AND IS ITSELF SET ON FIRE BY HELL." [James 3:6 (NIV)]

DOLF @ 1131 HOURS ON 23 DECEMBER 2018: "Wackjob has no idea but thinks his ignorant opinion important enough to reply regardless."

WACK JOB {:-]))) (WUDAO@WUJI.NET) @ 1202 HOURS ON 23 DECEMBER 2018: "Not important at all.

If there was anything important to be done, it wouldn't be in Usenet Newsgroups, IMO.

Mostly what occurs to me is to write as a rite as passages vary. Rights and what's left leave me in wonder as Taoism returns to be a topic for me.

What the, apologists of Israel have to do with Taoism, Taoist Philosophy in particular, has yet to be stated.

What interests me, here, is Tao Chia.

Why someone crossposts something about Israel, and lots of other material is beyond me and is not important to me, much, if at all.

Altho, Lost Tribe Theory does interest me, often enuf.

Usenet is very curious, and, at times, even the longest of long posts has been read along with comments.

- recently, going without saying, naturally, etc., etc., etc."

DOLF @ 1516 HOURS ON 23 DECEMBER 2018: "This is my last response to you as you are not concerned with any positive aspects of dialog but rather to dis-assimilate..."

I have a Taoist / Jewish / Christian premise to all my dialog which is within accord with this prototype which we have clearly conveyed as such but you continue to misrepresent and slander.

Nous: #14
Time: 18:05 hrs
Date: 2018.12.23
Torah: [#10, #5, #5]@{
 @1: Sup: 10 (#10); Ego: 10 (#10),
 @2: Sup: 15 (#25); Ego: 5 (#15),
 @3: Sup: 20 (#45 - **I AM NOT A DOER OF**
WRONG {%1}); Ego: 5 (#20),
Male: #45; Feme: #20
 } // #20
Dao: Praising the Mysterious (Metaphysics)
Tetra: #9 - Branching Out
 H19 - Overseeing, Approaching, Nearing, The
I-Ching: forest

Latin: Refugium {Supreme Being} Alt: Chamyah {In the Midst of God} {

1. HELPS OBTAIN WISDOM & KNOWLEDGE
2. PHILOSOPHERS & THE ENLIGHTENED
3. VIRTUE IN SOLITUDE FROM WORLDLY CONCERNS
4. Oroasoer

#65 CE

Prototype: ***HOMOIOS*** {#352 / #383} / **HETEROS** {#309 / #402} / **TORAH** {#342 / #378} HOMOIOS

Male Idea	#352	Telos	#383	Female Idea	
Origin of Ethical Concepts, Palliation of Vulgarity	#18	18	18	#18	Origin of Ethical Concepts, Palliation of Vulgarity
Natural Guide, Virtue of Holiness	#32	50	32	#14	Praising the Mysterious (Metaphysics)
Skill Rulership, Maintain One's Place	#60	110	60	#28	Opposites and Primitivism, Returning to Simplicity
Absolute Negation, It's Universal Application	#43	153	124	#64	Consider the Small and Insignificant
Achieving Oneness, Root of Order I AM NOT SWOLLEN WITH PRIDE {%39}	#39	192	201	#77	Natural Guide, Heaven's Reason
Female Superiority, Completion of Form	#6	198	249	#48	Forgetting Knowledge
Important Distinctions, Trouble from Indulgence	#24	222	267	#18	Origin of Ethical Concepts, Palliation of Vulgarity
Know-How as a Disease, Disease of Knowledge	#71	293	314	#47	Ignorant Guides, Viewing the Distant
A Sensible Guide, Hold Fast To Reason	#59	352	383	#69	Profound Use, Function of the Mysterious

#65 - *SOLIDER* (@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**]

@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**] = **proskuneeo (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;

"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)]

Prototype: *HOMOIOS* {#352 / #383} / HETEROS {#309 / #402} / TORAH {#342 / #378}

<<http://www.grapple369.com?zen:2,row:7,col:9,nous:14&idea:{m,50}&idea:{f,32}&idea:{m,352}&idea:{f,383}&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 2, row: 7, col: 9, nous: 14 [Date: 2018.12.23, Time: 18:05 hrs, Super: #352 / #32 - Natural Guide, Virtue of Holiness; I-Ching: H44 - Encounter, Coming On, Coupling, Coming to meet, Meeting; Tetra: 43 - Encounters, Ego: #383 / #14 - Praising the Mysterious (Metaphysics); I-Ching: H19 - Overseeing, Approaching, Nearing, The forest; Tetra: 9 - Branching Out]

IMMANUEL KANT'S (1783) PROLEGOMENA OF THE SYSTEM OF PRINCIPLES OF THE PURE UNDERSTANDING / ANALOGIES OF EXPERIENCE AS IDEAS: @B218 / @B219: "[IDEA: @B218] Their principle is: Experience is possible only through the representation of a necessary connection of perceptions.

PROOF: Experience is an empirical cognition, i.e., a cognition that determines an object through perceptions. It is therefore a synthesis of perceptions that is not itself contained in perception but contains the synthetic unity of the manifold of perceptions in one consciousness, which constitutes the essential in a cognition of *objects* of the senses (not merely [IDEA: @B219] of intuitions or sensations of the senses), i.e., inexperience. Now inexperience perceptions in fact come together only contingently, so that no necessity of their connection is evident from the perceptions themselves, nor can become evident, since apprehension is only a juxtaposing of the manifold of empirical intuition, but no representation of the necessity of the conjoined existence of the appearances that it juxtaposes in space and time is met with in it. As however experience is a cognition of objects through perceptions, in consequence the relation in existence of the manifold – not as it is juxtaposed in time, but as it objectively is in time – is to be represented in it; but since time itself cannot be perceived, the determination of the existence of objects in time can occur only through their connection in time in general, hence only through *a priori* connecting concepts. Now since such concepts always carry necessity along with them, experience is

thus possible only through a representation of the necessary connection of the perceptions.

The three modes of time are *persistence*, *succession*, and *simultaneous*

[**IDEA: A177**] *existence*. Consequently, three rules of all time-relations of the appearances, according to which the existence of every appearance can be determined with respect to the unity of all time, will precede all experience and first make it possible. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, IMMANUEL KANT'S PROLEGOMENA (1783), pages 182-183]

IMMANUEL KANT'S (1783 - *APRIORITY* *TO* *FRENCH* *REVOLUTION*) PROLEGOMENA SECTION #39 - APPENDIX TO PURE NATURAL SCIENCE ON THE SYSTEM OF CATEGORIES: Nothing can be more desirable to a philosopher than to be able to derive *a priori* from one principle the multiplicity of concepts or basic principles that previously had exhibited themselves to him piecemeal, in the use he had made of them ***IN* *CONCRETO*** {ie:

THE *FRENCH* *CONCRETE* *ALLIANCE* OF 12 NOVEMBER 2018:

<<http://www.grapple369.com/Groundwork/Danny%20OBRIEN%2020181112.pdf>>

Being the need to respond with further (given below of Saturday 15 DECEMBER 2018) clarification over issues (nebulous / concrete) reported within news media as an overheard conversation occurring between Jean-Claude Juncker, President of the European Commission and British Prime Minister Theresa May on Friday 14 DECEMBER 2018 ...

AS SPECIFICALLY THE QUESTION: WHETHER THE #541 / #478 - NEBULOUS CLOUD IMPEDING THE PRESIDENT OF THE UNITED STATES TRAVEL TO WAR GRAVES OCCURRING WITHIN FRANCE UPON 11 NOVEMBER 2018 DURING WORLD WAR ONE CENTENNIAL WAS NATURAL OR SUPERNATURAL?

YOUTUBE: "Imagine Dragons (Thunder)"

<<https://www.youtube.com/watch?v=fKopy74weus>>

TAKE NOTE OF THIS 12 NOVEMBER 2016 WARNING: *THIS DOCUMENT MAY BE MODIFIED AT ANY TIME, EVEN AFTER ITS SERVICE AND THE CONVEYING OF A SOVEREIGN AUTHORITY MAKING AN EFFECTUAL DEMAND AS A DUTY OF COMPLIANCE ('EVENT') PLACED UPON ANY NOMINATED PARTIES (WHETHER OR NOT SPECIFIED).*

SUCH AMENDMENTS WHICH HAVE OCCURRED THEREAFTER THE SAID EVENT, WILL BE CONSTRUED AS A DEMAND BEING PLACED UPON ANY NOMINATED PARTIES AT THE TIME OF SAID EVENT AND NOT THEREAFTER.

ACCORDINGLY, THERE IS NO IMMUTABILITY OF ANY PENALTY SOUGHT AND WHICH MAY ARBITRARILY AND SUBSEQUENTLY IMPOSED AS EXIGENCY DEMAND IN BEING CONSTRUED AS A LIABILITY WHICH IS PLACED UPON THE ABSENCE OF KNOWLEDGE TO A DUTY OF ANY PRINCIPLE AS A DEMAND OF COMPLIANCE FOR WHICH ANY NOMINATED PARTIES MUST BE AWARE.

THIS IS TO AVOID ANY POSSIBILITY OF ANY HINDRANCE, OBSTRUCTION AND FRUSTRATION OF THE PREROGATIVE AS SOVEREIGN AUTHORITY. THUS IF A PROVISION IS INEFFECTUAL AND AN ATTEMPT MADE TO CONTRAVENE AND MITIGATE THE CLEAR DUTY OF ANY PROVISION OF COMPLIANCE.

IT WILL BE MODIFIED AND INCLUDED HEREIN UNDER THE AUTHORITY OF THIS NOTICE, AND CONSTRUED AS KNOWLEDGE TO A DUTY OF ANY PRINCIPLE AS A DEMAND OF COMPLIANCE FOR WHICH ANY NOMINATED PARTIES MUST BE AWARE.

} , and in this way to be able to unite them all in one cognition. Previously, he believed simply that what was left to him after a certain abstraction, and that appeared, through mutual comparison, to form a distinct kind of cognitions, had been completely assembled: but this was only an *aggregate*; now he knows that only precisely so many, not more, not fewer, can constitute this kind of cognition, and he has understood the necessity of his division: this is a comprehending, and only now does he have a *system*.

To pick out from ordinary cognition the concepts that are not based on any particular experience and yet are present in all cognition from [**IDEA: @323**] experience (for which they constitute as it were the mere form of connection) required no greater reflection or more insight than to cull from a language rules for the actual use of words in general, and so to compile the elements for a grammar (and in fact both investigations are very closely related to one another) without, for all that, even being able to give a reason why any given language should have precisely this and no other formal constitution, and still less why precisely so many, neither more nor fewer, of such formal determinations of the language can be found at all.

Aristotle had compiled ten such pure elementary concepts under the name of categories:

- 1: Substantia {Nature Contains Nature},
- 2: Qualitas {Nature Rejoices in its Nature},
- 3: Quantitas {Nature Surmounts Nature},
- 4: Relatio {Nature Amended in its Nature},
- 5: Actio {Act of Nature},
- 6: Passio {Form of Nature},
- 7: Quando {Engendering Nature},
- 8: Ubi {Transforming Nature},
- 9: Situs {Autonomous Nature},
- 10: Habitus {Totality of Nature}.

To these, which were also called predicaments, he later felt compelled to append five post-predicaments, some of which (like *prius*, *simul*, *motus*) are indeed already found in the former; but this rhapsody could better pass for, and be deserving of praise as, a hint for future inquirers than as an idea worked out according to rules, and so with the greater enlightenment of philosophy it too could be rejected as completely useless.

During an investigation of the pure elements of human cognition (containing nothing empirical), I first succeeded after long reflection to distinguish and separate with reliability the pure elementary concepts of sensibility (space and time) from those of the understanding. By this means the seventh, eighth, and ninth categories were now excluded from the above list. The others could be of no use to me, because no principle was available whereby the understanding could be fully surveyed and all its functions, from which its pure concepts arise, determined exhaustively and with precision.

In order, however, to discover such a principle, I cast about for an act of the understanding that contains all the rest and that differentiates it- self only through various modifications or moments in order to bring the multiplicity of representation under the unity of thinking in general; and there I found that this act of the understanding consists in judging. Here lay before me now, already finished though not yet wholly free of defects, the work of the logicians, through which I was put in the position to present a complete table of pure functions of the understanding, which were how ever undetermined with respect to every object.

Finally, I related these functions of judging to objects in general, or rather to the condition [**IDEA: @324**] for determining judgments as objectively valid, and there arose pure concepts of the understanding, about which I could have no doubt that precisely these only, and of them only so many,

neither more nor fewer, can make up our entire cognition of things out of the bare understanding. As was proper, I called them *categories*, after their ancient name, whereby I reserved for myself to append in full, under the name of *predicables*, all the concepts derivable from them – whether by connecting them with one another, or with the pure form of appearance (space and time), or with its matter, provided the latter is not yet determined empirically (the object of sensation in general) – just as soon as a system of transcendental philosophy should be achieved, on behalf of which I had, at the time, been concerned only with the critique of reason itself.

The essential thing, however, in this system of categories, by which it is distinguished from that ancient rhapsody (which proceeded without any principle), and in virtue of which it alone deserves to be counted as philosophy, consists in this: that through it the ***TRUE*** ***SIGNIFICATION* *OF* *THE* *PURE* *CONCEPTS* *OF* *THE* *UNDERSTANDING*** and the condition of their use could be exactly determined. For here it became apparent that the pure concepts of the understanding are, of themselves, nothing but logical functions, but that as such they do not constitute the least concept of an object in itself but rather need sensory intuition as a basis, and even then they serve only to determine empirical judgments – which are otherwise undetermined and indifferent with respect to all the functions of judging – with respect to those functions, so as to procure universal validity for these judgments, and thereby to make *judgments of experience* possible in general.

This sort of insight into the nature of the categories, which would at the same time restrict their use merely to experience, never occurred to their first originator, or to anyone after him; but ***WITHOUT* *THIS* *INSIGHT* (*WHICH* *DEPENDS* *PRECISELY* *ON* *THEIR* *DERIVATION* *OR* *DEDUCTION*)**, they are completely useless and are a paltry list of names, without explanation or rule for their use. ***HAD* *ANYTHING* *LIKE* *IT* *EVER* *OCCURRED* *TO* *THE* *ANCIENTS***, ***THEN* *WITHOUT* *DOUBT* *THE* *ENTIRE* *STUDY* *OF* *COGNITION* *THROUGH* *PURE* *REASON***, which under the name of metaphysics has ruined so many good minds over the centuries, would have come down to us in a ***COMPLETELY* *DIFFERENT* *FORM* *AND* *WOULD*** [IDEA: @325] ***HAVE* *ENLIGHTENED* *THE* *HUMAN* *UNDERSTANDING***, instead of, as has actually happened, exhausting it in murky and vain ruminations and making it unserviceable for true science.

This system of categories now makes all treatment of any object of pure reason itself systematic in turn, and it yields an undoubted instruction or guiding thread as to how and through what points of inquiry any

metaphysical contemplation must be directed if it is to be complete; for it exhausts all moments of the understanding, under which every other concept must be brought. Thus too has arisen the table of principles, of whose completeness we can be assured only through the system of categories; and even in the division of concepts that are supposed to go beyond the physiological use of the understanding (*Critique*, p. 344, also p. 415), there is always the same guiding thread, which, since it always must be taken through the same fixed points determined *a priori* in the human understanding, forms a closed circle every time, leaving no room for doubt that the object of a pure concept of the understanding or reason, insofar as it is to be examined philosophically and according to *a priori* principles, can be cognized completely in this way. I have not even been able to refrain from making use of this guide with respect to one of the most abstract of ontological classifications, namely the manifold differentiation of the *concepts of something and nothing*, and accordingly from achieving a rule-governed and necessary table (*Critique*, p. 292).

***THIS* *VERY* *SYSTEM*, *LIKE* *EVERY* *TRUE* *SYSTEM*
 FOUNDED *ON* *A* *UNIVERSAL* *PRINCIPLE* [IDEA: @326]
 {eg: #277 - *RIGHT* *TO* *PLACE* *A* *TEST* / #123 -
 JUDGEMENT *SENSIBILITY*}, *ALSO* *EXHIBITS* *ITS*
 INESTIMABLE *USEFULNESS* *IN* *THAT* *IT* *EXPELS*
 ALL *THE* *EXTRANEOUS* *CONCEPTS* *THAT* *MIGHT*
 OTHERWISE *CREEP* *IN* *AMONG* *THESE* *PURE*
 CONCEPTS *OF* *THE* *UNDERSTANDING*, *AND* *IT*
 ASSIGNS *EACH* *COGNITION* *ITS* *PLACE*.** Those concepts that, under the name of *concepts of reflection*, I had also put into a table under the guidance of the categories mingle in ontology with the pure concepts of the understanding without privilege and legitimate claims, although the latter are concepts of connection and thereby of the object itself, whereas the former are only concepts of the mere comparison of already given concepts, and therefore have an entirely different nature and use; through my law-governed division (*Critique*, p. 260) they are extricated from this amalgam. But the usefulness of this separated table of categories shines forth yet more brightly if, as will soon be done, we separate from the categories the table of transcendental concepts of reason, which have a completely different nature and origin than the concepts of the understanding (so that the table must also have a different form), a separation that, necessary as it is, has never occurred in any system of metaphysics, as a result of which these ideas of reason and concepts of the understanding run confusedly together as if they belonged to one family, like siblings, an intermingling that also could never have been avoided in the absence of a separate system of categories. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY,

IMMANUEL KANT'S PROLEGOMENA (1783), **IDEAS: @323, @324, @325, @326**, pages 74 to 78]

WACK JOB {-:-]))) (WUDAO@WUJI.NET) @ 2339 HOURS ON 23 DECEMBER 2018: "I don't know who, we, is, who have clearly conveyed something.

My intend is not to misrepresent nor slander.

A Taoist / Jewish / Christian premise does sound syncretistic and possibly in accord with Perennialist, aka New Thought, material.

I have no idea what all those #numbers mean.

The words, ego, and NOT BEING A DOER OF WRONG, might be a mantra. That remains unclear to me.

The webpage is interesting. Not sure what to make of it.

What was written here, in this post, to which I'm responding looks to be a reiteration of what is there, at the web-page, or vice-versa.

Kinda reminds me of an oracle of sorts.

Okay. I kinda get that, maybe. Still no idea what it has to do with Israel.

I can see how Tao, and Tao Chia, helps obtain wisdom. Knowledge is another thing however, with which Tao Chia contrasts IMO.

thanks!"

X (MORTONVULGAN@GMAIL.COM) @ 0148 HOURS ON 29 DECEMBER 2018: "2019!?"

My favourite Christmas present, from mum."

X (MORTONVULGAN@GMAIL.COM) @ 0207 HOURS ON 29 DECEMBER 2018: "I googled 'first lighters' and 'first pocket watches' and the results are interesting to compare.

Apparently pocket watches were invented way, way, long before the first lighter.

The first lighters were made from pieces of guns and gunpowder 200 years ago but wasn't until World War 1 that it became mass produced by soldiers for themselves.

World War 1 coincidentally marks the end of the popularity of pocket watches as the first wrist watches take their place."

WACK JOB {-:-]))) (WUDAO@WUJI.NET) @ 0624 HOURS ON 29 DECEMBER 2018: "A favourite line from the Black Knight is when, having been transported to the past, he takes out a lighter, as if to ***IMPRESS* *ALL*** who were the[re] and ***LIGHTS* *IT***, kinda magic like."

X (MORTONVULGAN@GMAIL.COM) @ 0801 HOURS ON 29 DECEMBER 2018: "Fire and the wheel..through space and time."

DOLF @ 1734 HOURS [UPDATED] ON 29 DECEMBER 2018: "UNFORTUNATELY I TRIMMED THE RELEVANT LINE WITHIN THE PREVIOUS MESSAGE @ **0826 HOURS** that as is apparent from the TIMESTAMP, I had within less that 25 minutes of that post @ **0801 HOURS**, then responded with a NINE line POEM which provided me with both a specific GNOMIC IMPERATIVE INSTRUCTION SET AND the CATEGORIES OF UNDERSTANDING: **#478** AND **#257**:"

— HELL AWAITS —
[Written: 0826 HOURS ON 29 DECEMBER 2018]

"FIRE AND THE WHEEL.
THRU SPACE AND TIME.
WITH NOTHING TO STEEL.
AS NOT EVEN A DIME.

THE FUTURE TO BE TOLD.
WHAT'S IN STORE FOR ME.
WORDS CLEAR AND BOLD.
WHAT WILL COME TO BE." {@9}

{@9: Sup: 46 (**#257** - ***TO* *KINDLE*, *LIGHT* (*CANDLE*, *WOOD*)**); Ego: 33 (**#478** - ***TO* *DISMAY*, *TERRIFY*)**}

***THERE* *IS* *SOMETHING* *HERE* *BESIDES* *ME* *AND* *IT* *WANTED* *TO* *SAY* *HELLO***

YOUTUBE: "Journey's End - Dalek Caan's prophecy (Doctor Who)"

<https://www.youtube.com/watch?v=M3GMqzJnasE>

H215@{
@1: Sup: 50 (**#50**); Ego: 50 (**#50**),
@2: Sup: 51 (**#101**); Ego: 1 (**#51**),

@3: Sup: 57 (**#158 - I AM NOT HOT OF SPEECH** {%23}); Ego: 6 (**#57**),
@4: Sup: 14 (**#172**); Ego: 38 (**#95**),
Male: **#172**; Feme: **#95**
} // **#257**

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

UMBRA: #207 % #41 = #2 - Contrast of Terms, Self-Culture; I-Ching: **H11** - Peace, Pervading, Greatness; Tetra: **16** - Contact;

THOTH MEASURE: #2 - Oh thou who boldest the fire, and makest thine appearance in Cher-aba; I am not a man of violence.

#VIRTUE: With Full Circle (no. #2), a return to virtue.
#TOOLS: With Defectiveness (no. #10), the crooked.
#POSITION: With Going to Meet (no. #42), a counter turn towards punishment.
#TIME: With Bold Resolution (no. #30), the straight?
#CANON: #84

ONTIC_OBLIGANS_84@{

@1: Sup: 2 (**#2**); Ego: 2 (**#2**),
@2: Sup: 12 (**#14**); Ego: 10 (**#12**),
@3: Sup: 54 (**#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}); Ego: 42 (**#54**),
@4: Sup: 3 (**#71**); Ego: 30 (**#84 - I AM NOT A MAN OF VIOLENCE** {%2}),
Male: **#71**; Feme: **#84**
} // **#84**

#257 as [#50, #1, #6, #200] = 'owr (H215): {UMBRA: #0 as #207 % #41 = #2} 1 to be or become light, shine; **1a**) (Qal); **1a1**) to become light (day); **1a2**) to shine (of the sun); **1a3**) to become bright; **1b**) (Niphal); **1b1**) to be illuminated; **1b2**) to become lighted up; **1c**) (Hiphil); **1c1**) to give light, shine (of sun, moon, and stars); **1c2**) to illumine, light up, cause to shine, shine; **1c3**) ***TO* *KINDLE*, *LIGHT* (*CANDLE*, *WOOD*)**; **1c4**) lighten (of the eyes, his law, etc); **1c5**) to make shine (of the face);

H2865@{

@1: Sup: 10 (**#10**); Ego: 10 (**#10**),
@2: Sup: 18 (**#28**); Ego: 8 (**#18**),
@3: Sup: 28 (**#56**); Ego: 10 (**#28**),
@4: Sup: 23 (**#79**); Ego: 76 (**#104 - I COMMIT NO FRAUD** {%7}),
@5: Sup: 73 (**#152**); Ego: 50 (**#154**),
Male: **#152**; Feme: **#154**
} // **#478**

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

UMBRA: #808 % #41 = #29 - Deeming, Non-Assertion; I-Ching: **H36** - Suppression of the Light, Sinking/Darkening of the Light, Brilliance injured, Intelligence hidden; Tetra: **67** - Darkening;

THOTH MEASURE: #29 - Oh Kenemtu, who makest thine appearance in Kenemit; I am not given to cursing.

#VIRTUE: With Decisiveness (no. #29), numerous affairs, but
#TOOLS: With Exhaustion (no. #69), not a single happiness.
#POSITION: With Change (no. #28), creating the new.
#TIME: With Constancy (no. #51), cleaving to the old.
#CANON: #177

ONTIC_OBLIGANS_177@{

@1: Sup: 29 (**#29**); Ego: 29 (**#29**),
@2: Sup: 17 (**#46**); Ego: 69 (**#98**),

@3: Sup: 45 (#91); Ego: 28 (#126),
@4: Sup: 15 (#106); Ego: 51 (#177 - I AM NOT GIVEN TO CURSING {%29}),
Male: #106; Feme: #177
} // #177

#478 as [#10, #8, #10, #400, #50] = chathath (H2865): {UMBRA: #6 as #808 % #41 = #29} 1) to be shattered, be dismayed, be broken, be abolished, be afraid; 1a) (Qal); 1a1) to be shattered, be broken; 1a2) to be dismayed; 1b) (Niphal) to be broken, be dismayed; 1c) (Piel) to be shattered, be dismayed, be scared; 1d) (Hiphil); 1d1) to cause to be dismayed; 1d2) *TO* *DISMAY*, *TERRIFY*; 1d3) to shatter;

This #451 - COSMOGONIC PREMISE FOR NATURE AND #41 - ONTIC NECESSITY BASIS OF HOMOIOTIC #492 - VOLUNTARY FREE WILL, TRINOMIAL MORALITY AND JURISPRUDENCE IS THEN THE ONLY WAY TO DEFEAT ISLAMIC TERRORISM ETC WHICH BY ITS STOICHEION SIMILARLY MAKES {#45 - #CENTRE / #135 - SUM / #405 - CATEGORICAL IMPERATIVE: #10, #6, #300, #80, #9 = n. Yah is Judge; #40, #70, #200, #90, #5 = Terror; a crash (as striking terror)} A CANONICAL INTERPRETATION AS PREMISE OF THE #41 - ONTIC NECESSITY BUT IT IS ABSENT OF MORALITY WHICH IS DETERMINED BY T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]

WACK JOB {:-]))) (WUDAO@WUJI.NET) @ 2312 HOURS ON 24 DECEMBER 2018: "The group was among the first to enter my consciousness during the sixties with Light My Fire and continued, and continues to be a favourite.

Reading up a little bit about the song-writer, Jim might have gone to seminary school, or something."

DAVID DALTON (DALTON@NFLD.COM) @ 1730 ON 24 DECEMBER 2018: "Any Ideas?"

COLONEL EDMUND [KNIGHTS TEMPLAR ARE NAZIS] BURKE (BURKESBABES@BIGASS-BABES.COM) @ 0521 HOURS ON 29 DECEMBER 2018: "I'd tell you, but I don't do youtube."

— PUPPET MASTER —
[Written: 0714 HOURS ON 29 DECEMBER 2018]

"SHADOW PUPPETRY.
ITS JUST OUR THING.
WITH NO MUPPETRY.
TO PLAY BY WING.

BY HAND IN GLOVE.
OUR AIM TO COERCE.
TO HATE OR TO LOVE.
WHICH IS WORSE?

IN DARKNESS DWELL.
OUR MOTION HIDDEN.
ALL OPPOSITION QUELL.
TO DO OUR BIDDEN." {@13}

{@13: Sup: 40 (#416 - *TO* *TAKE* *UP* *FOR* *MYSELF* *AS*
MINE / *TO* *DO* *AWAY* *WITH* *OR* *ABROGATE*
CUSTOMS *OR* *ORDINANCES*); Ego: 38 (#471 - *LORD*,
RULER, *TYRANT*)}

"AND GOD SAID, LET THERE BE LIGHT {#257 as [#30, #1, #6, #200, #20] = 'owr (H216): light(s)}: AND THERE WAS LIGHT {#257 as [#30, #1, #6, #200, #20] = 'owr (H216): light(s)}. AND GOD SAW THE LIGHT {#257 as [#30, #1, #6, #200, #20] = 'owr (H216): light(s)}, THAT IT WAS GOOD: AND GOD DIVIDED THE LIGHT {#257 as [#30, #1, #6, #200, #20] = 'owr (H216): light(s)} FROM THE DARKNESS. AND GOD CALLED THE LIGHT {#257 as [#30, #1, #6, #200, #20] = 'owr (H216): light(s)} DAY, AND THE DARKNESS HE CALLED NIGHT. AND THE EVENING AND THE MORNING WERE THE FIRST DAY." [Genesis 1:3-5 (KJV)]

Nous: #27
Time: 18:30 hrs
Date: 2018.12.29
Torah: [#40, #10, #5]@{
 @1: Sup: 40 (#40); Ego: 40 (#40),
 @2: Sup: 50 (#90); Ego: 10 (#50),
 @3: Sup: 55 (#145); Ego: 5 (#55),
Male: #145; Feme: #55
 } // #55
Dao: Greatest Functional Skill in Paradoxes
Tetra: #74 - Closure
I-Ching: H21 - Bite Together, Biting Through, Gnawing Bite

Latin: Expetendus {God, rescuing Father} Alt: Chohvyal
 {Breathe the Woe of God} {

1. HELPS PRESERVE CONJUGAL FIDELITY & FERTILITY BETWEEN SPOUSES
2. THE GENERATIONS
3. LOVE
4. Senciner

Shealtiel {Asked or lent of God}

Prototype: ***HOMOIOS*** {#293 / #467} / HETEROS {#329 / #485} / TORAH {#298 / #429} HOMOIOS

Male Idea	#293	Telos	#467	Female Idea	
Important Distinctions, Trouble from Indulgence	#24	24	24	#24	Important Distinctions, Trouble from Indulgence
Point to Reversal?, Humility's Increase	#22	46	103	#79	Recognizing Agreements, Keeping Obligations
Sage's Constancy, Trust in Virtue	#49	95	130	#27	Greatest Functional Skill in Paradoxes I AM NOT EVIL MINDED {#3}
Ambiguous Reversals, Virtue of Gravity	#26	121	188	#58	Political Reversal, Adaptation to Change
Political Prescriptions, Quietude	#3	124	246	#58	Political Reversal, Adaptation to Change
Political Reversal, Adaptation to Change I AM NOT FRAUDULENT IN MEASURES OF GRAIN {#6}	#58	182	301	#55	Abstruse Mysterious Signs
Playing with Reversal, Sameness in Difference	#41	223	365	#64	Consider the Small and Insignificant
Worth of Water, Easy By Nature	#8	231	413	#48	Forgetting Knowledge
Construing a Guide, Practise Reason	#62	293	467	#54	Culturing Perspectives and Intuition

Prototype: *HOMOIOS* {#293 / #467} / HETEROS {#329 / #485} / TORAH {#298 / #429}

[<http://www.grapple369.com?zen:3,row:7,col:2,nous:27&idea:{m,257}&idea:{f,478}&PROTOTYPE:HOMOIOS>](http://www.grapple369.com?zen:3,row:7,col:2,nous:27&idea:{m,257}&idea:{f,478}&PROTOTYPE:HOMOIOS)

.jackNote@zen: 3, row: 7, col: 2, nous: 27 [Date: 2018.12.29, Time: 18:30 hrs, Super: #293 / #49 - Sage's Constancy, Trust in Virtue; I-Ching: H3 - Birth Throes, Initial Difficulties, Sprouting, Gathering support, Hoarding; Tetra: 4 - Barrier, Ego: #467 / #27 - Greatest Functional Skill in Paradoxes; I-Ching: H21 - Bite Together, Biting Through, Gnawing Bite; Tetra: 74 - Closure]

**X (MORTONVULGAN@GMAIL.COM) @ 0828 HOURS ON 29
DECEMBER 2018: "MY THIS AND MY THAT. EXTENSIONS OF MYSELF."**

**— QUE SERA SERA —
[Written 0824 HOURS ON 29 DECEMBER 2018]**

"MY THIS AND MY THAT.
I CAN'T QUITE DECIDE.
EXTENSIONS OF MYSELF.
WHAT'S THERE TO HIDE.

WHATEVER THE WAY.
IT COMES FROM MIND.
AND I'LL HAVE MY SAY.
NATURE'S WILL TO BIND." {**@9**}

{**@9**: Sup: 57 (**#456 - *SENTENCES* *OF* *ETHICAL* *WISDOM*,
ETHICAL *MAXIMS***); Ego: 20 (**#418 - *TO* *LAY* *BY* *FOR*
ONE'S *SELF* *FOR* *FUTURE* *USE* / *TO* *LOOK* *AT*
OR *UPON*, *HAVE* *INSIGHT***)}

YOUTUBE: "QUE SERA SERA (DORIS DAY)"

<<https://youtu.be/CcWbZUgymkw>>

- dolf

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: 23 December 2018