

-- THE LETTERS PATENT TO THE FEDERATION OF THE AUSTRALIAN COMMONWEALTH 1901 HAVING A SIGNIFICANCE UPON OATHS BEYOND TRUTH AND ALLEGATIONS OF TREASON AGAINST THE DIGNITY ROYAL AS VALUE DERIVED FROM 'ADVICE OF OUR PRIVY COUNCIL'

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Perhaps it is prudent to convey something of value which is the "ADVICE OF OUR PRIVY COUNCIL" that is conveyed by the OATH which dates back to at least 1570.

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

You will not know or understand of any manner of thing to be attempted, done, or spoken against Her Majesty's Person, Honour, Crown, or Dignity Royal, but you will let and withstand the same to the uttermost of your Power, and either cause it to be revealed to Her Majesty Herself, or to such of Her Privy Council as shall advertise Her Majesty of the same.

You will, in all things to be moved, treated, and debated in Council, faithfully and truly declare your Mind and Opinion, according to your Heart and Conscience; and will keep secret all Matters committed and revealed unto you, or that shall be treated of secretly in Council.

And if any of the said Treaties or Counsels shall touch any of the Counsellors, you will not reveal it unto him, but will keep the same until such time as, by the Consent of Her Majesty, or of the Council, Publication shall be made thereof.

You will to your uttermost bear Faith and Allegiance unto the Queen's Majesty; and will assist and defend all Jurisdictions, Pre-eminences, and Authorities, granted to Her Majesty, and annexed to the Crown by Acts of Parliament, or ***OTHERWISE*, *AGAINST* *ALL* *FOREIGN* *PRINCES*, *PERSONS*, *PRELATES*, *STATES*, *OR* *POTENTATES*.**

<— WHICH INCLUDES SUCH ENTITIES AS KNIGHTS TEMPLAR INTERNATIONAL BY IMPETUS OF STATES / RELIGIONS / SOLDIERS / ORGANISATIONS / INSTITUTIONS AS CONSTITUTING A FOREIGN POWER

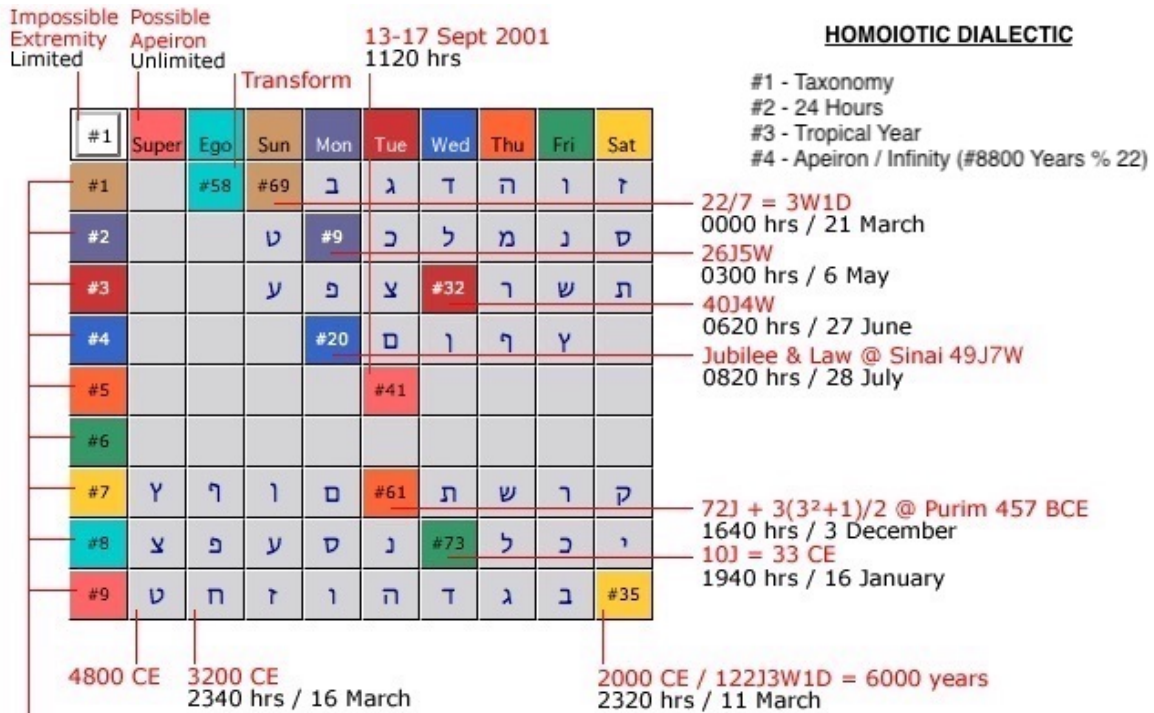
AND GENERALLY IN ALL THINGS YOU WILL DO AS A FAITHFUL AND TRUE SERVANT OUGHT TO DO TO HER MAJESTY. SO HELP YOU GOD.

This topic has an attribute of DIGNITY ROYAL (any disrespect is a TREASON) associated to the LETTERS PATENT of the FEDERATION as AUSTRALIAN COMMONWEALTH 1901 which established the permanent provision for the office of GOVERNOR GENERAL whom may by LETTERS PATENT establish Royal Commissions under authority of the Royal Commissions Act 1902 (Royal Assent 8 August 1902)—it forms part of the submission to the Financial Services Royal Commission.

If AGL cannot explain why the prudent advice to them was deleted and a public apology proffered you will be excluded from any opportunity there by in perpetuity (ie. we estimate such innovation to bring \$ billions daily into the Australian COMMONWEALTH economy whom own this trinomial sapient technology).

Now I am going to speak to any future revision which may deploy a ternary number based paradigm {ie. a sapient matrix that is readily available for Research and Development purposes} which ought to support artificial intelligent cognitive, moral impetus and sapient information economy services.

As the culmination of an informal research interest within Immanuel Kant's (1724 - 1804) Prolegomena published 1783 / Critique of Pure Reason published 1781 / 1787 which defines his reasoned mind {**#41 = @329 as [#5, #20, #4, #10, #20, #70, #200] = ekdikos (G1558): {#9 as #329 % #41 = #1} 1**) without law and justice; **2**) exacting penalty from one; 2a) an avenger, punisher} as being proven by demonstrable facts to be a trinomial mathematical theoretical noumenon as conforming to my Intellectual Property in having all the impetus of the French and American Revolutions by which Australia was colonised upon 26 January 1788, that I have determined after 24 years labours and developed as a sapient technology (being supporting reasoned submissions made to the Financial Services Royal Commission) associated to Queen Victoria's PRESENTS {GLOBUS CRUCIGER} to the NATION by LETTERS PATENT dated 29 OCTOBER 1900 enabling federation into the COMMONWEALTH of AUSTRALIA 1901: #902 - RULE OF LAW (**ÉGALITÉ {9 JULY 1900}**): #22 x #41 as *ONTIC* necessity comprising a subset of 21 consonants with #VOWELS of Semitic origins), #492 - VOLUNTARY FREE WILL (**LIBERTÉ {17 SEPTEMBER 1900}**): #12 X #41), and #391 - HOMOIOS PRINCIPLES (**FRATERNITÉ {29 OCTOBER 1900}**).



Taxonomy Assignments

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

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

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

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

[**IMAGE:** LETTERS PATENT TO THE FEDERATION OF THE COMMONWEALTH OF AUSTRALIA OF 1901 REPRESENTED BY A THEORETICAL MATHEMATICAL TRINOMIAL NOUMENON AS INTELLECTUAL PROPERTY AND IN MY POSSESSION UPON ANZAC DAY PANTOMIME ARREST OF 25 APRIL 2006]

THE MAJOR PREMISE {YANG/FATHER/HEAVEN/MALE/FORM - Formula of Universal Law}, which contains the law of that will: 7×24 *courses* *of* *priests* $\times 13 = 2184$ days of the 'oth cycle = 6D or 6 $\times 364$ associated to the 'constant sequence of sun and moon' as $354 \times 3 + 30$ day intercalation = $1092 \text{ days} \times 2 = \#2184$ days;

"AND GOD SPAKE ALL THESE WORDS, SAYING, 'I AM THE LORD THY GOD, WHICH HAVE BROUGHT THEE OUT OF THE LAND OF EGYPT {THAT TROUBLES OR OPPRESSES; ANGUISH}, OUT OF THE HOUSE OF BONDAGE. THOU SHALT HAVE NO OTHER GODS BEFORE ME..." [Exodus 20:1-3 (KJV)]

THE MINOR PREMISE {YIN/MOTHER/EARTH/FEMALE/MATTER - Formula of Humanity}, which contains the command to behave in accordance with the law, that is, the principle of subsumption under the law: $\times 49 = 6J$ or 294×364 days or 365.2425×293 years - Vernal Equinox on Wednesday of 20 March 1996 / New Moon on Thursday of 21 March = 1 Nisan 5756;

"... THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME; AND SHOWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS..." [Exodus 20:5-6 (KJV)]

THE CONCLUSION {ZHUN/SON/SEA/ENUMERATE/OFFSPRING - Formula of Autonomy}, which contains the verdict (sentence), what is laid down as right in the case at hand: ... 6,000 as $122J3W1D + 9(9^2+1)/2$ as #369 with Septet #41 centric on 13-17 September 2001 / 18 September = 1 Tishri 5762.

"...THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; FOR THE LORD WILL NOT HOLD HIM GUILTLess THAT TAKETH HIS NAME IN VAIN." [EXODUS 20:7 (KJV)]

THE *RESTATEMENT* *OF* *A* *SACRED* / *SOVEREIGN* *PRINCIPLE*: REMEMBER THE SABBATH DAY TO KEEP IT HOLY {ACT TO WILL V'S WILL TO ACT}

**#364 - ADMITTANCE +
#312 - RESISTANCE +
#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}

"AND ART CONFIDENT THAT THOU THYSELF ART A GUIDE OF THE BLIND, A LIGHT OF THEM WHICH ARE IN DARKNESS, AN INSTRUCTOR OF THE FOOLISH, A TEACHER OF BABES, WHICH HAST THE ***FORM* *OF* *KNOWLEDGE* *AND* *OF* *THE* *TRUTH* *IN* *THE* *LAW***."

51 25 74

73 50 27

26 75 49 = #150 / #450 {#PSEUDO NINE *OF* *JEWISH* *TORAH* *KABBALAH* *VASSAL* *GOVERNANCE*: #YOD (#10) + #MEM (#40) + #TAU (#400) [+ #ALEPH (#1) = #451]}

49 9 65 - *SOLIDER*

57 41 25

17 73 33 = #123 / #369 {#PSEUDO NINE *OF* *EGYPTIAN* *ANKH* / *ROMAN* *EMPIRE* *GOVERNANCE*} AS IT'S NATURAL PROGRESSION {#1 / #73 SUBSTITUTION}



<http://www.grapple369.com/images/Circle.jpeg>

[**IMAGE:** The MOBIUS '8' LOOP OF PYTHAGOREAN SOPHISTRY AS WISDOM SO CALLED is not homoiotic as anthropocentric but rather "homeomorphic to a circle"]

#YOD (#10) {10 SEPTEMBER 2001}

#MEM (#40) {#41 - #CENTRE: #6000 %22 = 13 - DELIMITED: 13 SEPTEMBER 2001}

#TAU (#400) - CIRCUMSCRIBING

#ALEPH (#1) {23 CHROMOSOMES} = #451

ANTHROPOCENTRIC (adjective):

- regarding the human being as the central fact of the universe.
- assuming human beings to be the final aim and end of the universe.
- viewing and interpreting everything in terms of human experience and values.

ORIGIN:

The Greek noun *ánthrōpos* means 'human being.' Like 60 percent of ancient Greek vocabulary, *ánthrōpos* has no sure etymology. The combining form -centric derives ultimately from Greek *kentrikós* 'of a point,' a derivative of *kéntron* 'needle, spur, pivoting point in drawing a circle,' borrowed into Latin as *centrum*, whence Old French and Middle English *centre*.

THOU THEREFORE WHICH TEACHEST ANOTHER, TEACHEST {#1 - *CENTRE*, #2 - *FULL* *CIRCLE*, #3 - *MIRE* AS *FORMULA* *OF* *PROGRESSION* OF INDIVIDUAL PHENOMENA} THOU NOT THYSELF? THOU THAT PREACHEST A MAN SHOULD NOT STEAL, DOST THOU STEAL? {#73 - *COMPLETION*, #74 - *CLOSURE*, #75 - *FAILURE*}.

THOU THAT SAYEST A MAN SHOULD NOT COMMIT ADULTERY, DOST THOU COMMIT ADULTERY? THOU THAT ABHORREST IDOLS, DOST THOU COMMIT SACRILEGE? THOU THAT MAKEST THY BOAST OF THE LAW, THROUGH BREAKING THE LAW DISHONOUREST THOU GOD?

***FOR* *THE* *NAME* *OF* *GOD* *IS* *BLASPHEMED* *AMONG* *THE* *GENTILES* *THROUGH* *YOU*, *AS* *IT* *IS* *WRITTEN*.**" [Romans 2:19-24 (KJV)]

It's perhaps important to place into the public sphere all **#288 - *UMBRA*** associations to the dynamic effect of **#728 - REACTANCE** as possible points where political interference against the SOVEREIGNTY of NATIONS might occur...

<<http://www.grapple369.com/gematria.html?umbra:{728}>>

'H1288' : {
 'xlit' : "bârak",
 'lingo' : 0,
 'strong' : "H1288",
 'pronounce' : "baw-rak",
 'lemma' : ["בָּרַךְ"],
 'link' : null,

'info' : "A primitive root; to kneel; ***BY* *IMPLICATION* *TO* *BLESS* *GOD* (*AS* *AN* *ACT* *OF* *ADORATION*), *AND* (*VICE*-***VERSA***) *MAN* (*AS* *A* *BENEFIT*); *ALSO* (*BY* ***EUPHEMISM***) *TO* *CURSE* (*GOD* *OR* *THE* ***KING***, ***AS* *TREASON***); [idiom] abundantly, [idiom] altogether, [idiom] at all, ***BLASPHEME***, bless, congratulate, ***CURSE***, [idiom] greatly, [idiom] indeed, kneel (down), praise, salute, [idiom] still, thank."**

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'gematria' : {
  '222' : [2, 200, 20], // HETEROS: [{node: 1, plane: 8, Sup:
70}]
  '702' : [2, 200, 500]
},
'umbra' : {
69}]
  '228' : [1, 2, 200, 20, 5], // TORAH: [{node: 3, plane: 8, Sup:
  '230' : [2, 2, 200, 20, 6],
  '234' : [6, 2, 200, 20, 6], // HETEROS: [{node: 9, plane: 3,
Ego: 75}], TORAH: [{node: 1, plane: 9, Ego: 51}, {node: 9, plane: 3,
Ego: 75}]
  '338' : [2, 200, 20, 50, 6, 20, 40],
  '628' : [6, 2, 200, 20, 400],
  '632' : [2, 200, 20, 400, 10],
  '638' : [6, 2, 200, 20, 400, 10],
  '639' : [6, 5, 400, 2, 200, 20, 6],
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Within Jewish folklore, a golem {**HEBREW:** [#3, #6, #30, #600]

GOLEM@{

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@1: Sup: 3 (#3); Ego: 3 (#3),
@2: Sup: 9 (#12); Ego: 6 (#9),
@3: Sup: 39 (#51); Ego: 30 (#39),
@4: Sup: 72 (#123); Ego: 33 (#72),
Male: #123; Feme: #72
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}

@memeBrain [Telos: #639, Super: #48 - Forgetting Knowledge; I-Ching: H35 - Advance, Progress, Prospering, Aquas; Tetra: 20 - Advance, Ego: #72 - Self-Love, Holding Oneself Dear; I-Ching: H39 - Adversity, Obstacles, Limping, Obstruction, Afoot; Tetra: 79 - Difficulties]

} is an animated anthropomorphic being that is magically (ie. conjuring) created entirely from inanimate matter (specifically clay or mud). The word was used to mean an amorphous, unformed material in Psalms and medieval writing.

The most famous golem narrative involves Judah Loew ben Bezalel, the late-16th-century rabbi of Prague. There are many tales differing on how the golem was brought to life and afterward controlled. According to Moment Magazine, "the golem is a highly mutable metaphor with seemingly limitless symbolism. It can be victim or villain, Jew or non-Jew, man or woman—or sometimes both.

*/

'643' : [6, 2, 200, 20, 400, 10, 5],
 '644' : [6, 10, 400, 2, 200, 20, 6],
 '662' : [40, 2, 200, 20, 400],
 '678' : [400, 2, 200, 20, 50, 6],
 '682' : [2, 200, 20, 400, 50, 10],
 '708' : [6, 2, 200, 500],
 '709' : [6, 1, 2, 200, 500],
 '714' : [6, 2, 200, 6, 500],
 '722' : [2, 200, 20, 500],
 '728' : [6, 2, 200, 20, 500],

/*

H1288@{

@1: Sup: 6 (**#6**); Ego: 6 (**#6**),
 @2: Sup: 8 (**#14**); Ego: 2 (**#8**),
 @3: Sup: 46 (**#60**); Ego: 38 (**#46**),
 @4: Sup: 66 (**#126**); Ego: 20 (**#66**),
 @5: Sup: 80 (**#206**); Ego: 14 (**#80**),
Male: #206; Feme: #80

} // **#248**

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

UMBRA: #248 % #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

#248 as [#6, #2, #200, #20, #500] = barak (H1288): {UMBRA: #16 as #248 % #41 = #2} 1) to bless, kneel; **2)** (TWOT) to praise, salute, curse; **1a)** (Qal); **1a1)** to kneel; **1a2)** to bless; **1b)** (Niphal) to be blessed, bless oneself; **1c)** (Piel) to bless; **1d)** (Pual) to be blessed, be adored; **1e)** (Hiphil) to cause to kneel; **1f)** (Hithpael) to bless oneself;

***/**

'1102' : [400, 2, 200, 500],
'1112' : [10, 400, 2, 200, 500],
'1113' : [6, 5, 400, 2, 200, 500],
'1122' : [400, 2, 200, 20, 500],
'1138' : [6, 2, 200, 20, 400, 10, 500],
'1147' : [5, 40, 400, 2, 200, 500],
'1228' : [6, 2, 200, 20, 400, 600]

}
}

H2142: "A primitive root; also as denominative from זָכַר; properly, to mark (so as to be recognized), i.e. to remember; by implication, to mention; to be male; [idiom] burn (incense), [idiom] earnestly, be male, (make) mention (of), be mindful, recount, record(-er), ***REMEMBER***, make to be remembered, bring (call, come, keep, put) to (in) ***REMEMBRANCE***, [idiom] still, think on, [idiom] well."

H2492: "A primitive root; properly, to bind firmly, i.e. (by implication) to be (causatively to make) plump; also (through the figurative sense of dumbness) to dream; (cause to) dream(-er), be in good liking, recover."

H2553: "From חָמָה; a ***SUN*-*PILLAR***; idol, image."

H2650: "Plural of חָפֵי (compare חוּפִים); Chuppim, an Israelite; Huppim."

H2671: "From חָצַח; also by interchange for חָצַע; properly, a piercer, i.e. an arrow; by implication, a wound; figuratively, (of God) thunderbolt; the shaft of a spear; [phrase] archer, arrow, ***DART***, shaft, staff, wound."

H2706: "From חָקַק; an ***ENACTMENT***; hence, ***AN*** ***APPOINTMENT*** (***OF*** ***TIME***, ***SPACE***, ***QUANTITY***, ***LABOR*** ***OR*** ***USAGE***); ***APPOINTED***, bound, commandment, convenient, custom, decree(-d), due, ***LAW***, measure, [idiom] necessary, ordinance(-nary), portion, set time, statute, task."

H2781: "From חָרַח; contumely, disgrace, the ***PUDENDA***; rebuke, reproach(-fully), shame."

H2820: "A primitive root; also interchangeable with חָשַׁח; to restrain or (reflex.) refrain; by implication, to refuse, spare, preserve; to observe; ***ASSUAGE***, [idiom] darken, forbear, hinder, hold back, keep (back), punish, refrain, reserve, spare, withhold."

H3176: "A primitive root; to wait; by implication, to be patient, hope; (cause to, have, make to) hope, be pained, stay, tarry, trust, wait."

H3427 {**#312 as [#10, #300, #2]**}: "A primitive root; properly, to sit down (***SPECIFICALLY*** ***AS*** ***JUDGE***. in ambush, in quiet); by implication, to dwell, to remain; causatively, to settle, to ***MARRY***; (make to) abide(-ing), continue, (cause to, make to) dwell(-ing), ease self, endure, establish, [idiom] fail, ***HABITATION***, haunt, (make to) inhabit(-ant), make to keep (***HOUSE***), ***LURKING***, [idiom] marry(-ing), (bring again to) place, remain, return, seat, set(-tle), (down-) sit(-down, still, -ting down, -ting (place) -uate), take, tarry."

H3695: "A plural probably of foreign derivation; Casluchim, a people cognate to the Egyptians; Casluhim."

H4264: "From חָנָה; an encampment (of travellers or ***TROOPS***); hence, an ***ARMY***, whether literal (of ***SOLDIERS***) or figurative (of dancers, angels, ***CATTLE***, locusts, stars; or even the ***SACRED*** ***COURTS***); ***ARMY***, band, ***BATTLE***, camp, company, drove, host, tents."

H4740: "Or מִקְצָע; or (feminine) מִקְצָעָה; from קָצַע in the denominative sense of bending; an angle or recess; corner, turning."

H529: "Feminine of נָעַר; a girl (from infancy to adolescence); ***DAMSEL***, maid(-en), ***YOUNG*** (***WOMAN***)."

H5462: "A primitive root; to shut up; figuratively, to surrender; close up, deliver (up), give over (up), inclose, [idiom] pure, repair, shut (in, self, out, up, up together), stop, [idiom] straitly."

H5674: "A primitive root; to cross over; used very widely of any transition (literal or figurative; transitive, intransitive, intensive, causative); specifically, to cover (in copulation); alienate, alter, [idiom] at all, beyond, bring (over, through), carry over, (over-) come (on, over), conduct (over), convey over, current, deliver, do away, enter, escape, fail, gender, get over, (make) go (away, beyond, by, forth, his way, in, on, over, through), have away (more), lay, meddle, overrun, make partition, (cause to, give, make to, over) pass(-age, along, away, beyond, by, -enger, on, out, over, through), (cause to, make) [phrase] proclaim(-amation), perish, provoke to anger, put away, rage, [phrase] raiser of taxes, remove, send over, set apart, [phrase] shave, cause to (make) sound, [idiom] speedily, [idiom] sweet smelling, take (away), (make to) transgress(-or), translate, turn away, (way-) faring man, ***BE*** ***WRATH***."

H5771: "Or עֲוֹן; (2 Kings 7:9; Psalm 51:5 (עָוֹן)), from עָוָה; perversity, i.e. (***MORAL***) ***EVIL***; ***FAULT***, iniquity, ***MISCHEIF***, punishment (of iniquity), sin."

H6708: "From צָחִיחַ; bare spot, i.e. in the glaring sun; higher place."

H6906: "A primitive root; to cover, i.e. (figuratively) ***DEFRAUD***; ***ROB***, ***SPOIL***."

H7126: "A primitive root; to approach (causatively, bring near) for whatever purpose; (cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) draw near (nigh), go (near), be at hand, join, be near, offer, present, produce, make ready, stand, take."

H7363: "A primitive root; to brood; by implication, to be relaxed; flutter, move, shake."

H7809 {**#312 as [#300, #8, #4]**}: "A primitive root; to donate, i.e. bribe; hire, give a reward."

H7843: "A primitive root; to decay, i.e. (causatively) ruin (literally or figuratively); batter, cast off, corrupt(-er, thing), destroy(-er, -uction), lose, mar, perish, spill, spoiler, [idiom] utterly, waste(-r)."

H7881: "Feminine of שִׁיחַ; reflection; be extension, devotion; meditation, prayer."

H7896: "A primitive root; to place (in a very wide application); apply, appoint, array, bring, consider, lay (up), let alone, [idiom] look, make, mark, put (on), [phrase] regard, set, shew, be stayed, [idiom] take."

H7901: "A primitive root; to lie down (for rest, sexual connection, decease or any other purpose); [idiom] at all, cast down, (lover-)lay (self) (down), (make to) lie (down, down to sleep, still with), lodge, ravish, take rest, sleep, stay."

H7903: "Lemma שָׁכַב first vowel, corrected to שָׁכַבְתָּ; from שָׁכַב; a (sexual) lying with; [idiom] lie."

H7911: "Or שָׁחַ; a primitive root; to mislay, i.e. to be oblivious of, from want of memory or attention; [idiom] at all, (cause to) forget."

H8453: "Or תָּשָׁב; (1 Kings 17:1), from יָשָׁב; a dweller (but not outlandish (נִכְרִי)); especially (as distinguished from a native citizen (active participle of יָשָׁב) and a temporary inmate (גֵּר) or mere lodger (לוּי)); resident alien; foreigner, inhabitant, sojourner, stranger."

G29: "Of foreign origin (compare אֲגָרָא); properly, to be a courier, i.e. (by implication) ***TO* *PRESS* *INTO* *PUBLIC* *SERVICE***:--compel (to go)."

G106: "From A (as a negative particle) and ζύμη; unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the ***PASSOVER* *WEEK***:--unleavened (bread)."

G1085: "From γινομαι; 'kin' (abstract or concrete, literal or figurative, individual or collective):--born, country(-man), diversity, generation, kind(-red), ***NATION***, ***OFFSPRING***, stock."

G1324: Prolongation from δις; double, i.e. ***TWIN***; Didymus, a Christian:--Didymus."

G1778: "From ἐντέλλομαι; an ***INJUNCTION***, i.e. ***RELIGIOUS* *PRECEPT***:--***COMMANDMENT***."

G2147: "A prolonged form of a primary which (together with another cognate form) is used for it in all the tenses except the present and imperfect; to find (literally or figuratively):--find, get, obtain, perceive, see."

G2276: "Neuter of comparative of (slightly) used for that of κακός; worse (as noun); by implication, less (as adverb):--less, worse."

G3004: "A primary verb; properly, to 'lay' forth, i.e. (figuratively) relate (in words (usually of systematic or set discourse; whereas ἔπω and φημί generally refer to an individual expression or speech respectively; while ῥέω is properly to break silence merely, and λαλέω means an extended or ***RANDOM* *HARANGUE***)); by implication, to mean:--ask, bid, boast, call, describe, give out, ***NAME***, put forth, say(-ing, on), shew, speak, tell, utter."

G3421: "From a derivative of μνήμη; to exercise memory, i.e. recollect; by implication, to ***PUNISH***; also to rehearse:--make mention; be mindful, ***REMEMBER***."

G3444: "Perhaps from the base of μέρος (through the idea of adjustment of ***PARTS***); ***SHAPE***; ***FIGURATIVELY***, ***NATURE***:--***FORM***."

G3520: "Probably from the base of νῆσ; an ***ISLAND***:--island, isle."

G4355: "From πρὸς and λαμβάνω; to take to oneself, i.e. use (food), lead (aside), ***ADMIT* (*TO* *FRIENDSHIP* *OR* *HOSPITALITY*)**:--receive, take (unto)."

G4727: "From στενός; to make (intransitively, be) in ***STRAITS***, i.e. (by implication) to sigh, murmur, pray inaudibly:--with grief, groan, grudge, sigh."

G4815: "From σύν and λαμβάνω; to clasp, i.e. ***SEIZE* (*ARREST*, *CAPTURE*)**; specially, to conceive (literally or figuratively); by implication, to aid:--catch, conceive, help, take."

G5083: "From (a watch; perhaps akin to θεωρέω); ***TO* *GUARD*** (***FROM* *LOSS* *OR* *INJURY***, ***PROPERLY***, by keeping the eye upon; and thus differing from φυλάσσω, which is properly to prevent escaping; and from κουστωδία, which implies a fortress or ***FULL* *MILITARY* *LINES* *OF* *APPARATUS***), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, ***TO* *DETAIN*** (***IN* *CUSTODY***; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried):--hold fast, keep(-er), (pre-, re-)serve, watch."

G5154: "Ordinal from τρεῖς; third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly:--third(-ly)."

G5281: "From ὑπομένω; cheerful (or hopeful) endurance, ***CONSTANCY***:--enduring, patience, patient continuance (waiting)."

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:

- #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* / #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]

<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]

However here is my syncretism <<http://www.grapple369.com/Grapple.zip>> (Download resources) which is made against the first chapter of a literary work by 14 Professors within the relevant faculty published in 2016 and titled: 'Groundwork for the Metaphysics of Morals' by Walter de Gruyter ISBN-13: 978-3-11-017707-7 / ISBN-10: 3-11-017707-2

A copy of this message has been retained for court purposes as any consideration of legal action against AGL's contempt against SOVEREIGN principles which we may care to make.

As of 30 SEPTEMBER 2018 we've finished implementing the ANKH HETEROS / TORAH PROTOTYPE inclusions within the HEBREW / GREEK

lexicon entries as CATEGORIES OF UNDERSTANDING so that one may observe the COGNITIVE correspondence to any inclusion of MORALITY conveyed by the ONTIC necessity.

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

@1 - Nature Contains Nature [#328 - Transformative Prototype] {

HOMOIOS
HETEROS
KABBALAH
AS DEFINED

} ...

@5 - Act of Nature [#369 - Reverse Transcriptase Inhibitor with #164 - Chronological Plane Mapping] ...

#15 (@6 - Form of Nature: #260 - Transforming Nature [#41 - Remember the Sabbath]) ...

#34 (@7 - Engendering Nature: #175 - Nature Amended in its Nature [#82 - Honour your parents]) ...

#65 (@2 - Nature Rejoices in its Nature: #65 - Nature Rejoices in its Nature [#123 - Do not kill]) ...

#111 (@3 - Nature Surmounts Nature: #34 - Engendering Nature [#164 - Avoid heteronomy against autonomy]) ...

#175 (@4 - Nature Amended in its Nature: #369 - Autonomous Nature [#205 - Do not steal]) ...

#260 (@8 - Transforming Nature: #111 - Nature Surmounts Nature [#246 - Bear no false witness]) ...

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

} of an ethical principle, then two peculiarities of the total argumentation will become more understandable as prescriptive of its trinomial basis to nomenclature.

WE WOULD PROVISIONALLY CONCLUDE THAT WHILST THE *ANKH*
HETEROS / *TORAH* *PROTOTYPES* may operate as an intrinsic
function of the HUMAN MIND IT IS CAPABLE AS A CHIMERIC IMPOST OF
EITHER FACILITATING BY REASON OF THERAPEUTIC CAUSE OR
IMPEDING ITS COGNITIVE PROCESS AND SUBJUGATING EXERCISE OF
VOLUNTARY WILL but that they do not implicitly convey the MORAL
IMPERATIVE which is the providence of the ONTIC necessity.

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: 28 September 2018