

**-- THE QUEEN'S *RESERVE* (APODIDOMI v's DIDOMI) RIGHT
RELATING TO A SAPIENT ECONOMY AS FULL POWER AND
AUTHORITY FROM TIME TO TIME TO REVOKE, ALTER, OR AMEND
THESE OUR LETTERS PATENT RELATING TO BINOMIAL STASIS
(ROMAN GOVERNANCE OF THE EUROPEAN UNION IS ONLY THAT)
OF COLONIES AS EMANATION OF STATE INTO A FEDERATION AS
COMMONWEALTH OF AUSTRALIA**

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

DOLF @ 0922 HOURS ON 31 AUGUST 2019: "It was the Sovereign's will... how dare you regard such as trash."

SINEAD YOUNG @ 1241 HOURS ON 31 AUGUST 2019: "Incorrect, the Queen is a Constitutional Monarch. She can advise the Government only. The Queen is unable to express a political opinion but is on record as leaning toward Europe. If I had to guess I think she advised against prorogation because she has a history of promoting stability."

DOLF @ 1251 HOURS ON 31 AUGUST 2019: "Not so, as a Constitutional Monarch Queen Victoria instituted Letters Patent upon advice of Privy Council to coalesce binomial stasis (ROMAN GOVERNANCE OF THE EUROPEAN UNION IS ONLY THAT) colonies as emanation of State into a federation as Commonwealth of Australia.

Such Privy Council formally advises the sovereign on the exercise of the Royal Prerogative and whilst proroguing as such was defined by Act of Parliament in 2011 (or thereabouts) the Sovereign still possesses such capacity in prudent circumstances.

I have 24 years more infatuation with Queen Victoria's Letters Patent than you do—and what a marvel such is...

YOUTUBE: "I. AM. TALKING! (Doctor Who)"

<<https://youtu.be/Pa74e8oAvIM>>

If you have a look at the dates of 9 to 13 September and 14 October at the following URL then you might get some idea of ER II's will.

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

Clearly ER II has set a course which is distinct to binomial stasis of ROMAN EMPIRE / CATHOLIC GOVERNANCE and we expect all of the

EUROPEAN UNION to follow...

Our former Prime Minister Malcolm Turnbull had prorogued the Australian House of Representatives until 4 December 2017 ...

YOUR ROMAN **#371 - EMPEROR** HAS NO **#439 - CLOTHES** AND HIS GROTESQUE ANTHROPOLOGY IS AN INSENSIBILITY TO **#322 - DEMOCRATIC PRINCIPLES** = **@45 - I AM NOT A DOER OF WRONG + @102 - I AM NOT RAPACIOUS + @175 - MARRIAGE (I AM NOT A TRANSGRESSOR)**.

<<https://youtu.be/Zcq1huLPc68>>

HANS CHRISTIAN ANDERSON'S TALE WAS PUBLISHED PRIOR TO QUEEN VICTORIA'S REIGN AS THE SECOND LONGEST SERVING MONARCH.

H4910@{

@1: Sup: 1 - **CENTRE:** CHUNG (#1); Ego: 1 - **CENTRE:** CHUNG (#1),
@2: Sup: 41 - **RESPONSE:** YING (#42); Ego: 40 - **LAW/MODEL:** FA (#41),
@3: Sup: 17 - **HOLDING BACK:** JUAN (#59); Ego: 57 - **GUARDEDNESS:** SHOU (#98),
@4: Sup: 47 - **PATTERN:** WEN (#106); Ego: 30 - **BOLD RESOLUTION:** YI (#128),
Male: #106; Feme: #128
} // **#371**

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

UMBRA: #370 % #41 = #1 - To Guide with Names, Reason's Realisation; I-Ching: **H58** - Joy, Open, Lake; Tetra: **24** - Joy;

THOTH MEASURE: #1 - Oh thou of long strides, who makest thine appearance in Annu; I am not a doer of wrong.

#VIRTUE: If it is Center (no. #1), then yang begins.

#TOOLS: With Center (no. #1), it begins.

#POSITION: If it is Response (no. #41), then yin is born.

#TIME: With Full Circle (no. #2), it wheels back.

#CANON: #45

ONTIC_OBLIGANS_45@{

@1: Sup: 1 - **CENTRE:** CHUNG (#1); Ego: 1 - **CENTRE:** CHUNG (#1),
@2: Sup: 2 - **FULL CIRCLE:** CHOU (#3); Ego: 1 - **CENTRE:** CHUNG (#2),

@3: Sup: 43 - **ENCOUNTERS**: YU (#46); Ego: 41 - **RESPONSE**: YING (#43),

@4: Sup: 45 - **GREATNESS**: TA (#91); Ego: 2 - **FULL CIRCLE**: CHOU (#45 - **I AM NOT A DOER OF WRONG** {%-1}),

Male: #91; Feme: #45

} // #45

#371 as [#1, #40, #300, #30] = mâshal (H4910): {UMBRA: #0 as #370 % #41 = #1} 1) to rule, have dominion, reign; **1a)** (Qal) to rule, have dominion; **1b)** (Hiphil); **1b1)** to cause to rule; **1b2)** to exercise dominion;

"AND TO RULE-H4910 OVER THE DAY AND OVER THE NIGHT, AND TO DIVIDE THE LIGHT FROM THE DARKNESS: AND GOD SAW THAT IT WAS GOOD." [Genesis 1:18]

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEA @371: "It is a common excuse, which these false friends of ordinary common sense (which they extol on occasion, but usually despise) are accustomed to using, that they say: There must in the end be some propositions that are immediately certain, and for which not only no proof, but indeed no account at all need be given, since otherwise there would never come an end to the grounds for one's judgments; but in proof of this right they can never cite anything else (other than the principle of contradiction, which is however inadequate for establishing the truth of synthetic judgments) that is undoubted and can be ascribed directly to ordinary common sense, except for mathematical propositions: e.g., that two times two makes four, that between two points there is only one straight line, and still others.

These judgments are, however, worlds apart from those of metaphysics. For in mathematics, everything that I conceive through a concept as possible I can make for myself (construct) by means of my thought; to one two I successively add the other two, and myself make the number four, or I draw in thought all kinds of lines from one point to the other, and can draw only one that is self-similar in all its parts (equal as well as unequal).

But from the concept of a thing I cannot, with all my powers of thought, draw forth the concept of something else whose existence is necessarily connected with the first thing, but I must consult experience; and, although my understanding provides me a priori (though always only in relation to possible experience) with the concept of a connection of this sort (causality), I nevertheless cannot exhibit this concept in intuition a priori, like the concepts of mathematics, and thus exhibit its possibility a priori; rather, this concept (together with principles of its application), if it is to be valid a priori – as is indeed required in metaphysics – always has

need of a justification and deduction of its possibility, for otherwise one does not know the extent of its validity and whether it can be used only in experience or also outside it.

Therefore in metaphysics, as a speculative science of pure reason, one can never appeal to ordinary common sense, but one can very well do so if one is forced to abandon metaphysics and to renounce all pure speculative cognition, which must always be knowledge, hence to renounce metaphysics itself and its teaching (on certain matters), and if a reasonable belief is alone deemed possible for us, as well as sufficient for our needs (perhaps more wholesome indeed than knowledge itself). For then the shape of things is completely altered.

Metaphysics must be science, not only as a whole but also in all its parts; otherwise it is nothing at all, since, as speculation of pure reason, it has a hold on nothing else save universal insights. But outside metaphysics, probability and sound common sense can very well have their beneficial and legitimate use, though following principles entirely their own, whose importance always depends on a relation to the practical.

That is what I consider myself entitled to require for the possibility of a metaphysics as science." [pages 121 to 122]

AND THE TETRA META DESCRIPTOR PROTOTYPES CAN CIRCUMSCRIBE ANY LANGUAGE—SO THERE IS NOTHING YOU CAN SAY TO CONTRAVENE SUCH SOVEREIGN WILL... GET USED TO IT PLEB.

KRASSENSTEIN BOTHERERS: "Vote Blue No Matter Who! {@1: Sup: 77 - **COMPLIANCE:** HSUN (#77); Ego: 29 - **DECISIVENESS:** TUAN (#29)}

The nation may depend on it. {@2: Sup: 76 - **AGGRAVATION:** CHU (#153); Ego: 80 - **LABOURING:** CH'IN (#109)}"

Dear KRANSSENSTEIN BOTHERERS if you do take the blue pill—the story ends, with you waking up in your bed and believe whatever you want to believe.

<<https://www.youtube.com/watch?v=RhlXqYiTz2Q>>

However if you'd taken the red pill—you'll stay in Wonderland, and I'll show you how deep the rabbit hole goes. Remember: all I'm offering is the **#471 - TRUTH as [#30, #1, #40, #400]** ---> #441 is an UMBRAL (THRESHOLD) that is distinct from its @186 - ONTIC OBLIGANS as EPISTEMOLOGICAL PREMISE.

If we are to consider that beyond the notion of Roman Governance

conveying a binomial nomenclature proscription of anthropology as faux imago dei which is distinct from a trinomial metastasised consciousness instantiation of homo [ios] sapien [t] there is also an existing distinction between monetary systems (ie. pound sterling v's euro):

"**AND HE SAID-G2036 UNTO THEM, RENDER-G591 THEREFORE-G5106 UNTO CAESAR-G2541 THE THINGS WHICH BE CAESAR'S-G2541, AND UNTO GOD-G2316 THE THINGS WHICH BE GOD'S-G2316.**" [Luke 20:25]

<<http://www.grapple369.com/Grumble/?bible:luke@20:25>>

The key word here is APODIDOMI v's DIDOMI and how this relates to the NOTION: *RESERVE* TO OURSELVES OUR HEIRS AND SUCCESSORS, FULL POWER AND AUTHORITY FROM TIME TO TIME TO REVOKE, ALTER, OR AMEND THESE OUR LETTERS PATENT, AS TO US OR THEM SHALL SEEM MEET:

@168 <-- BINOMIAL STASIS SOURCE OF IMPEDANCE

@215 <-- SELF #312 - *CONTRADICTION* MINUS #81 - *JUXTAPOSED* *PRINCIPLES* *OF* *SOVEREIGN* {6.5.5.41.0} / *AUTONOMY* {3.5.5.41.0} EQUALS #231 - JUXTAPOSITION CONTROL {MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73 - CANNOT BE CHANGED}} {ADOLF HITLER'S TABLE TALK IDEA: @215 - 12 MAY 1942}

@157 <-- IMPETUS FOR VEXATIOUS IMPERATIVES {#360 - ANNUAL / CENTENNIAL 2018 ASSEMBLY AS BEER-SHEBA PLOT {#360 - #157 = #203 as [#2, #1, #200] = b^eêr (H875): {UMBRA: #8 as #203 % #41 = #39} 1) well, pit, spring}}

@130 <-- I AM NOT EVIL MINDED {%-3} AS MENS REA

@175 <-- MARRIAGE OATH (SHEBA)

@185 <-- EMPOWERMENT

@115 <-- HOSPITABLE (POTUS / MOSES SEAT / DIGNITY ROYAL)

@181 <-- *TO* *CAUSE* *ONESELF* *TO* *BE* *BLESSED* *OF* *GOD* / @180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE

@45 = #1371 as [#70, #200, #500, #400, #1, #200] = osphŷs (G3751): {UMBRA: #2 as #1370 % #41 = #17} 1) the hip (loin);

1a) to gird, gird about, the loins; **2)** a loin, the (two) loins; **2a)** *THE* *PLACE* *WHERE* *THE* *HEBREWS* *THOUGHT* *THE* *GENERATIVE* *POWER* (*SEMEN*) *RESIDED*;

<<http://www.grapple369.com/Grumble/?lexicon=G591>>

G1325@{

@1: Sup: 4 - **BARRIER:** HSIEN (#4); Ego: 4 - **BARRIER:** HSIEN (#4),

@2: Sup: 9 - **BRANCHING OUT:** SHU (#13); Ego: 5 - **KEEPING SMALL:** SHAO (#9),

@3: Sup: 13 - **INCREASE:** TSENG (#26); Ego: 4 - **BARRIER:** HSIEN (#13),

@4: Sup: 2 - **FULL CIRCLE:** CHOU (#28); Ego: 70 - **SEVERANCE:** KE (#83),

@5: Sup: 42 - **GOING TO MEET:** YING (#70); Ego: 40 - **LAW/ MODEL:** FA (#123),

@6: Sup: 47 - **PATTERN:** WEN (#117); Ego: 5 - **KEEPING SMALL:** SHAO (#128),

@7: Sup: 16 - **CONTACT:** CHIAO (#133); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#178),

@8: Sup: 24 - **JOY:** LE (#157 - I AM NOT ONE OF PRATING TONGUE {#17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {#41}); Ego: 8 - **OPPOSITION:** KAN (#186 - I AM NOT ONE OF INCONSTANT MIND {#31}),

@9: Sup: 74 - **CLOSURE:** CHIH (#231); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#236),

Male: #231; **Feme:** #236

} // #236

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

UMBRA: #868 % #41 = #7 - Intentional Reversal, Dimming Radiance; I-Ching: **H12** - Obstruction, Stagnation, Selfish persons; Tetra: **56** - Closed Mouth;

THOTH MEASURE: #7 - Oh thou whose eyes pierce like swords, who makest thine appearance in Sechem; I commit no fraud.

#VIRTUE: With Ascent (no. #7), coming up against plainness?

#TOOLS: With Pattern (no. #47), increasing artifice.

#POSITION: With Youthfulness (no. #12), having no knowledge, but

#TIME: With Fullness (no. #38), having a surplus.

#CANON: #104

ONTIC_OBLIGANS_104@{

@1: Sup: 7 - **ASCENT:** SHANG (#7); Ego: 7 - **ASCENT:** SHANG (#7),

@2: Sup: 54 - **UNITY:** K'UN (#61); Ego: 47 - **PATTERN:** WEN (#54),

@3: Sup: 66 - **DEPARTURE:** CH'U (#127); Ego: 12 -

YOUTHFULNESS: T'UNG (#66),

@4: Sup: 23 - **EASE:** YI (#150 - I INDULGE NOT IN ANGER

{%28}); Ego: 38 - **FULLNESS:** SHENG (#104 - I COMMIT NO FRAUD {%7}),

Male: #150; Feme: #104

} // **#104** <-- FROM TIME TO TIME APPOINTED / FROM TIME TO TIME,
UNDER THE PROVISIONS OF THESE OUR LETTERS PATENT, ADMINISTER
THE GOVERNMENT OF OUR SAID COMMONWEALTH

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

#236 as [#4, #5, #4, #70, #40, #5, #50, #8, #50] = dídōmi
(**G1325**): {**UMBRA: #0 as #868 % #41 = #7**} **1)** to give; **2)** to give something to someone; **2a)** of one's own accord to give one something, to his advantage; **2a1)** to bestow a gift; **2b)** to grant, give to one asking, let have; **2c)** to supply, furnish, necessary things; **2d)** to give over, deliver; **2d1)** to reach out, extend, present; **2d2)** of a writing; **2d3)** to give over to one's care, intrust, commit; **i)** something to be administered; **ii)** to give or commit to some one something to be religiously observed; **2d4)** to give what is due or obligatory, to pay: wages or reward; **2d5)** to furnish, endue; **2e)** to give; **2e1)** to cause, profuse, give forth from one's self; **i)** to give, hand out lots; **2e2)** to appoint to an office; **2e3)** to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them; **2e4)** to give one to someone as his own; **i)** as an object of his saving care; **ii)** to give one to someone, to follow him as a leader and master; **iii)** to give one to someone to care for his interests; **iv)** to give one to someone to whom he already belonged, to return; **2e5)** to grant or permit one; **i)** to commission;

"**AND** [#117 / #351 - SATAN] SAITH UNTO HIM, ALL THESE THINGS WILL
**I GIVE-G1325 THEE, IF THOU WILT FALL DOWN AND WORSHIP
ME.**" [**Matthew 4:9**]

<<http://www.grapple369.com/Grumble/?lexicon:G1325>>

**THE ONTIC SUBSTITUTION VALUE #117 - IS IT PRUDENT OR IS IT
EVIL?**

IMMANUEL KANT'S PROLEGOMENA (1783) ON IDEA @B117:

"Jurists, when they are discussing rights and claims, distinguish in a legal action the question of what is right as quid juris ("I QUESTION WHICH LAW APPLIES") from the question that concerns the matter of fact as (quid facti), and, as they require proof of both, they call the first proof, which is supposed to establish the right or legal claim, a deduction. We use a number of empirical concepts without anyone's objecting, and we consider ourselves, even without a deduction, entitled to attribute to them a sense and a presumed signification, since we always have experience at hand for demonstrating their objective reality. ***THERE***
***ARE* *ALSO*, *HOWEVER*, *USURPATORY* *CONCEPTS*,**
SUCH* *AS* *LUCK* *OR* *FATE* [*OR* *THE
IMMATERIALITY* *OF* *BINOMIAL* *STASIS* *ONTIC
***SUBSTITUTION* THAT SEEKS TO TAKE (A POSITION OF POWER OR IMPORTANCE) ILLEGALLY OR BY FORCE], *WHICH*,**
THOUGH* *THEY* *MEET* *WITH* *ALMOST* *UNIVERSAL
FORBEARANCE*, *ARE* *NONETHELESS* *SOMETIMES
CHALLENGED* *WITH* *THE* *QUESTION: quid juris, at which point there arises no small embarrassment concerning their deduction, because no appeal can be made to any clear legal ground, either from experience or reason, through which the right to use them would be made evident.

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

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

<<http://www.grapple369.com/images/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%201.png>>

<<http://www.grapple369.com/images/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%202.png>>

However, among the various concepts that form the very diverse fabric of human cognition there are some that are destined for pure, a priori use (entirely independent of all experience), and the right of their use always has need of a deduction; since proofs from experience are not sufficient to establish the legitimacy of such use, one wants indeed to know how these concepts can relate to objects that they do not obtain from any experience. Hence I call the explanation of the way in which concepts can relate a priori to objects the transcendental deduction of those concepts, and I distinguish it from an empirical deduction, which shows how a concept is acquired through experience and reflection on experience, and which concerns therefore not the legitimacy of the possession, but the fact of how possession came about.

Now we have indeed two sorts of concepts, completely different in kind, that nonetheless agree with one another in that both of them relate to objects entirely a priori: namely, the concepts of space and time, as forms of sensibility, and the categories, as concepts of the understanding. To attempt an empirical deduction of these concepts would be completely idle labor, because the differentia of their nature consists in the very fact

that they relate to their objects without having to borrow any- thing from experience for the representation of those objects. If therefore a deduction of these concepts is needed, it will always have to be transcendental." [Pages 166 to 167]

In our opinion the BINOMIAL APPARATUS as the occidental perspective of PERENNIALISM having by the immateriality of its STASIS which defines a SOVEREIGN / MARRIAGE dynamic may in some circumstances have a predisposition towards judgmentalism by impetus of narcissistic self-justification as being an auto-intoxication in a self bestowed dignity as a ontological self-delusion due to an infatuation with the mirroring of its various ONTIC characteristic elements expressed therein and perhaps not realising that it is also subject to the **@205 - PRINCIPLE OF PERSISTENT SUBSTANCE { #873 - PROBITY OF THE DIGNITY ROYAL (LETTERS PATENT)}** and **@82 / #491 - PRINCIPLE OF CONTINUITY (SECTION IX)** in being a lawful EMANATION OF STATE AS METHODOLOGY which itself conforms to the dialectic of the **#2184 - ANTHROPOCENTRIC COSMOGENIC PRINCIPLE** that are encapsulated by the **@164 / #3273 - PRINCIPLE OF MATERIALITY (SECTION VIII)** and the **HISTORICAL CHRISTIAN WEDDING VOW**.

"I, *NAME* *OF* *BRIDE*, #312 - *TAKE* *THEE* {ie. A WILLING, WILL}, *NAME* *OF* *GROOM* to be my **#2184 - *LAWFULLY*** {ie. LAWS OF NATURE} wedding husband. To have and to hold **#273 - *FROM* *THIS* *DAY* *FORWARD*** {ie. SUCCESSIVELY IN ORDER}, for richer or poorer, in sickness and in health, to love and **#364 - *OBEY*** until death do we part, today I pledge my faithfulness."

(#175 - *MARRIAGE*) ONTIC_OBLIGANS_175@{

@1: Sup: 22 (**#22 - POINT TO REVERSAL?, HUMILITY'S INCREASE**); Ego: 22 (**#22**), <— **#713 - PLOT EVIL AND *BE* *SILENT*, *KEEP* *QUIET*** BY IRRATIONAL IMPOSTS OCCASIONING SILENCE **#105 as [#5, #4, #40, #50, #6] / #444 as [#400, #4, #600] / #506 as [#6, #4, #6, #40, #40, #400, #10]** **WITH AN INTENTION *TO* *MAKE* *SILENT* *CAUSE* *TO* *DIE*** AS DERANGEMENT WITHIN THE PROVISION OF GOODS AND SERVICES BEING EXEMPLAR BY AN UNLAWFUL LIQUOR BAN OF A YEAR EXCLUSION ACCOMPANYING A SYSTEMATIC INTENTION TO SLANDEROUSLY CONVEY, MORPHOLOGICALLY IMPOSE, TO TRANSMOGRIFY OR TO DEPRIVE A PERSON OF A RATIONAL MIND AS THE SOCIAL NORM DEPICTED WITHIN THE SIMIAN MONKEY SCREAMING.NUTBAG@GMAIL.COM PSYCHO-SEXUAL SLANDER MURAL AS CONSTITUTING WITHIN ITSELF A CRIME AGAINST HUMANITY.

@2: Sup: 3 (#25 - WHAT'S BEHIND IT ALL?, IMAGING THE MYSTERIOUS); Ego: 62 (#84 - I AM NOT A MAN OF VIOLENCE {%-2}) <— LACK OF ADHERENCE TO THE AUTONOMOUS PRINCIPLE OF COHESION BY MILITANT {#65 - SOLDIER} CAMPAIGN OF SOCIAL EXCLUSION / VIOLENT ASSAULTS / PROPERTY DAMAGE / PUBLIC SLANDER {@173 + I AM NOT GIVEN TO UNNATURAL LUST} / PERJURY AS CONTEMPT TO SECTION IX AS THE ONTIC FIRST PRINCIPLES "DIEU ET MON DROIT" OF QUEEN VICTORIA'S LETTERS PATENT {@115 + (DIGNITY ROYAL / POTUS / MOSES SEAT)} WITH AN INTENTION TO ENFORCE AN ABHORRENT AND DEPRAVED HISTORICAL REVISIONISM OF ONLY ANZAC WAR #288 - *REMEMBRANCE* *BEING* *EXCLUSIVELY* *A* *PREJUDICE*

@3: Sup: 23 (#48 - FORGETTING KNOWLEDGE); Ego: 20 (#104 - I COMMIT NO FRAUD {%-7}), <— TRINOMIAL METASTASISED ONTIC @102 - TIME TO @104 - TIME SUBSTITUTION WITH THE IMMATERIALITY OF THE BINOMIAL STASIS #105 / #114 BY SAINT GEORGE STATE / RELIGIOUS ANZAC DAY INFIDELITY AGAINST SECTION IX OF QUEEN VICTORIA'S LETTERS PATENT {@115 + (DIGNITY ROYAL / POTUS / MOSES SEAT)}

FROM TIME {@102 as [#6, #40, #30, #20, #6] = malkûw (H4437): {UMBRA: #63 as #96 % #41 = #14} 1) *ROYALTY*, *REIGN*, *KINGDOM*; 1a) *ROYALTY*, *KINGSHIP*, *KINGLY* *AUTHORITY*; 1b) *KINGDOM*; 1c) *REALM* (*OF* *TERRITORY*); 1d) *REIGN* (*OF* *TIME*);

TO TIME {@104 as [#6, #7, #40, #50, #1] / #114 as [#6, #7, #40, #50, #10, #1] = zemân (H2166): {UMBRA: #16 as #97 % #41 = #15} 1) *A* *SET* *TIME*, *TIME*, *SEASON* / @104 = *TO* *GET* *AS* *A* *POSSESSION*, *ACQUIRE*, *INHERIT*, *POSSESS* / *TO* *POSSESS* *ONESELF*

23 APRIL 2019 - BRITISH NATIONAL HOLIDAY OF SAINT GEORGE

25 APRIL - ANZAC HERITAGE AS LOYAL SUBJECTS OF THE BRITISH MUST RESPECT AND REPRESENT THOSE PRINCIPLES

@168 <— BINOMIAL STASIS SOURCE OF IMPEDIMENT
@215 <— MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73 - CANNOT BE CHANGED}
@157 <— #360 - ANNUAL / CENTENNIAL 2018 ASSEMBLY AS BEER-SHEBA PLOT {#360 - #157 = #203 as [#2, #1, #200] = bê'ér (H875): {UMBRA: #8 as #203 % #41 = #39} 1) well, pit, spring}
@130 <— I AM NOT EVIL MINDED {%-3} AS MENS REA

@175 <-- MARRIAGE OATH (SHEBA)

@185 <-- EMPOWERMENT

@115 <-- HOSPITABLE (POTUS / MOSES SEAT / DIGNITY ROYAL)

@166 <-- TO BE SAVED (IN BATTLE), BE VICTORIOUS;

@45 = #1356 as [#20, #1, #300, #1, #20, #100, #10, #9, #800, #40, #5, #50] = katakrínō (G2632): {UMBRA: #2 as #1302 % #41 = #31} 1) to give judgment against, to judge worthy of punishment; 1a) *TO* *CONDEMN*; 1b) *BY* *ONE'S* *GOOD* *EXAMPLE* *TO* *RENDER* *ANOTHER'S* *WICKEDNESS* *THE* *MORE* *EVIDENT* *AND* *CENSURABLE*;

"THEY SHALL GROW NOT OLD, AS WE THAT ARE LEFT GROW OLD;
AGE SHALL NOT WEARY THEM, NOR THE YEARS **#1356 - *CONDEMN***.
AT THE GOING DOWN OF THE SUN AND IN THE MORNING
WE WILL REMEMBER THEM." [Laurence Binyon, published in London in
the Winnowing Fan; Poems of the Great War in 1914. The verse, which
became the League Ode, was already used in association with
commemoration services in Australia in 1921]

29 APRIL - ANGLICAN CHURCH CELEBRATES SAINT GEORGE'S FEAST DAY

30 APRIL - ROMAN CATHOLIC CHURCH CELEBRATES SAINT GEORGE'S FEAST DAY AS THE 8 JUNE ATTEMPT TO IMPOSE A SUBSTITUTED ETHIC UPON OUR WAR DEAD CENTENNIAL AND USURP THE SOVEREIGN / AUTONOMY DYNAMIC OF THE STATE:

@102 as [#6, #40, #10, #6, #600] / #105 as [#5, #10, #40, #10, #600] or [#10, #40, #10, #40, #5] / #315 - *RISK* *OF* *ONTIC* *TRANSITION* BY THE SAINT GEORGES STATE / RELIGIOUS CONFLICT DUE TO EASTER 21 APRIL 2019 AND FOR CATHOLICS 30 APRIL *INTO* *THE* *CUSTODY* *OF* *A* *FOREIGN* *POWER* as [#10, #40, #10, #40, #5] = yôwm (H3117): {UMBRA: #38 as #56 % #41 = #15} 1) day, time, year; 1a) day (as opposed to night); 1b) day (24 hour period); 1b1) as defined by evening and morning in Genesis 1; 1b2) as a division of time; i) a working day, a day's journey; 1b3) days, lifetime (pl.); 1b4) time, period (general); 1b5) year; 1b6) temporal references; i) today; ii) yesterday; iii) tomorrow;

**@4: Sup: 13 (#61 - VIRTUOUS HUMILITY AT USING 'BENEATH');
Ego: 71 (#175 - I AM NOT A TRANSGRESSOR {#22}), <-- THE BEERSHEBA PLOT AS KNOWLEDGE OF TREASON AS AN INDICTABLE OFFENCE PROHIBITED UNDER SECTION 9A CRIMES ACT OF VICTORIA AS CONSIDERATION THE ANZAC HERITAGE WAS ALWAYS WHITE-ANTED BY**

A WHITE #315 - NATIONALISM

Male: #61; Feme: #175
} // **#175 - *MARRIAGE***

IN THE CIRCUMSTANCE OF THE SREBRENICA MASSACRE ON 8 JULY 1995 THE DIALECTICS / DYNAMICS OF IMPULSIVITY is incontrovertibly a WAR CRIME but in the scenario of the BEERSHEBA PLOT it is regarded entirely as a PIETY which is further distracted by the depravity in the spectacle of its consummation as the CHRISTCHURCH MASSACRE ON 15 MARCH 2019 of some 51 persons engaged within piety as the exercise of #492 - VOLUNTARY FREE WILL.

G591@{

@1: Sup: 1 - **CENTRE:** CHUNG (#1); Ego: 1 - **CENTRE:** CHUNG (#1),
@2: Sup: 81 - **FOSTERING:** YANG (#82); Ego: 80 - **LABOURING:**
CH'IN (#81),
@3: Sup: 70 - **SEVERANCE:** KE (#152); Ego: 70 - **SEVERANCE:** KE
(#151),
@4: Sup: 74 - **CLOSURE:** CHIH (#226); Ego: 4 - **BARRIER:** HSIEN
(#155),
@5: Sup: 64 - **SINKING:** CH'EN (#290); Ego: 71 - **STOPPAGE:** CHIH
(#226),
@6: Sup: 21 - **RELEASE:** SHIH (#311); Ego: 38 - **FULLNESS:** SHENG
(#264),
@7: Sup: 26 - **ENDEAVOUR:** WU (#337); Ego: 5 - **KEEPING SMALL:**
SHAO (#269),
@8: Sup: 36 - **STRENGTH:** CH'IANG (#373); Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#279),
@9: Sup: 74 - **CLOSURE:** CHIH (#447); Ego: 38 - **FULLNESS:** SHENG
(#317),
Male: #447; Feme: #317
} // **#1370**

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

UMBRA: #1019 % #41 = #35 - Great Guiding Signs?, Virtue of
Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

THOTH MEASURE: #35 - Oh Tem-sepu, who makest thine appearance in
Tattu; I am not one who curseth the king.

#VIRTUE: As to Gathering (no. #35), it is success.
#TOOLS: With Failure (no. #75), loss of fortune.

#POSITION: With Ascent (no. #7), high ambitions.

#TIME: With Sinking (no. #64), low ambitions.

#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 35 - **GATHERING:** LIEN (#35); Ego: 35 - **GATHERING:** LIEN (#35),

@2: Sup: 29 - **DECISIVENESS:** TUAN (#64); Ego: 75 - **FAILURE:** SHIH (#110),

@3: Sup: 36 - **STRENGTH:** CH'IANG (#100); Ego: 7 - **ASCENT:** SHANG (#117),

@4: Sup: 19 - **FOLLOWING:** TS'UNG (#119); Ego: 64 - **SINKING:** CH'EN (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%-24} / I AM NOT ONE WHO CURSETH THE KING {%-35}),

Male: #119; Feme: #181

} // **#181**

#1370 as [#1, #80, #70, #4, #800, #200, #5, #10, #200] = apodídōmi (G591): {UMBRA: #0 as #1019 % #41 = #35} 1) to deliver, to give away for one's own profit what is one's own, to sell; **2)** to pay off, discharge what is due; **2a)** a debt, wages, tribute, taxes, produce due; **2b)** things promised under oath; **2c)** conjugal duty; **2d)** to render account; **3)** to give back, restore; **4)** to requite, recompense in a good or a bad sense;

"AGAIN, YE HAVE HEARD THAT IT HATH BEEN SAID BY THEM OF OLD TIME, THOU SHALT NOT FORSWEAR THYSELF, BUT SHALT PERFORM-
G591 UNTO THE LORD THINE OATHS:" [Matthew 5:33]

Since the SOVEREIGN can define the RENDER-APODÍDÔMI PRINCIPLE by NINE TRINOMIAL ONTIC PRINCIPLES OF NECESSITY, as the discharging of SOVEREIGN PREROGATIVE in relation to the PROROGUING of PARLIAMENT she can ensure by doing so that a PROPER TRIBUTE is granted to HER DIGNITY ROYAL with respects to the establishment of a SAPIENT ECONOMY.

DAVID PLASKITT @ 0449 HOURS ON 1 SEPTEMBER 2019: "Being able to use a thesaurus doesn't make you intelligent, as your posts prove."

YOUTUBE: "Acte I, Athos "Les 3 Mousquetaires" (Clip officiel)"

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

WE HAD ANTICIPATED THIS CATEGORY: #334 as [#6, #20, #2, #300, #6] = kâbash (H3533): {UMBRA: #14 as #322 % #41 = #35} 1) to subject, subdue, force, keep under, bring into bondage; 1a) (Qal); 1a1) to bring into bondage, make subservient; 1a2) *TO* *SUBDUE*, *FORCE*, *VIOLATE*; 1a3) to subdue, dominate, tread down; 1b) (Niphal) to be subdued; 1c) (Piel) to subdue; 1d) (Hiphil) to bring into bondage;

FOR FURTHER EXPLANATION SEE: "THE GADFLIES OF #322 - DEMOCRACY (SEPTUAGINT: TRANSLATION OF THE SEVENTY INTERPRETERS)" comprising #42 pages and dated 24 to 25 AUGUST 2019

<<http://www.grapple369.com/Groundwork/The%20Gadflies%20Of%20Democracy.pdf>>

@173 + @143 = #321 as [#1, #10, #300, #9, #1] = aitía (G156): {UMBRA: #40 as #322 % #41 = #35} 1) cause, reason; 2) *CAUSE* *FOR* *WHICH* *ONE* *IS* *WORTHY* *OF* *PUNISHMENT*, *CRIME*; 3) charge of crime, accusation;

There is simply too much hysteria and violent action within the HONG KONG / CHINA tensions for the population to rationally grasp the significance of such [action of ours] within affairs of the state and court:
LA* *COUPE* *DES* *MOUSQUETAIRES

YOUTUBE: "Hunters and Collectors (Holy Grail)"

<<https://www.youtube.com/watch?v=Nws1K56w8vg>>

DOLF @ 0527 HOURS ON 1 SEPTEMBER 2019: "One doesn't need to actually utilise a thesaurus because unlike you my capacity for apriority cognition {ie. I by nature think in Hebrew and Greek: 24 x 7 x 13 = #2184} has recourse to a reverse transcriptase inhibitor by which I can intuit your gibberish into language independent meta-descriptor prototypes and if need be Kant's prolegomena (1783) as unity of apperception:

YOU SAID: "Being able to use a thesaurus doesn't make you intelligent, {@1: Sup: 35 - **GATHERING**: LIEN (#35); Ego: 52 - **MEASURE**: TU (#52)},

as your posts prove. {@2: Sup: 41 - **RESPONSE**: YING (#76); Ego: 57 - **GUARDEDNESS**: SHOU (#109: *CONSTITUENT* *SUB*- *CATEGORY* *OF* *THE* *GREEK* *WORD* *DEMOS* *FROM* *WHENCE* *THE* *NOTION* *OF* #322 - *DEMOCRACY* *IS*

DERIVED)}

As I suspected your glib reference to #109 is also a constituent sub-category of the Greek word demos from whence the notion of #322 - democracy is derived however unlike yourself (ie. just nano mirroring memetic notions you don't understand) I can derive such a notion of reality from ontic first principles:

G1218@{

@1: Sup: 4 - **BARRIER:** HSIEN (#4); Ego: 4 - **BARRIER:** HSIEN (#4),

@2: Sup: 12 - **YOUTHFULNESS:** T'UNG (#16); Ego: 8 -

OPPOSITION: KAN (#12),

@3: Sup: 52 - **MEASURE:** TU (#68 - **I DO NOT THAT WHICH**

OFFENDETH THE GOD OF MY DOMAIN {%-42}); Ego: 40 - **LAW/**

MODEL: FA (#52),

@4: Sup: 41 - **RESPONSE:** YING (#109); Ego: 70 - **SEVERANCE:** KE (#122),

@5: Sup: 79 - **DIFFICULTIES:** NAN (#188); Ego: 38 - **FULLNESS:** SHENG (#160),

Male: #188; Feme: #160

} // #322

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

UMBRA: #322 % #41 = #35 - Great Guiding Signs?, Virtue of Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

THOTH MEASURE: #35 - Oh Tem-sepu, who makest thine appearance in Tattu; I am not one who curseth the king.

#VIRTUE: As to Gathering (no. #35), it is success.

#TOOLS: With Failure (no. #75), loss of fortune.

#POSITION: With Ascent (no. #7), high ambitions.

#TIME: With Sinking (no. #64), low ambitions.

#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 35 - **GATHERING:** LIEN (#35); Ego: 35 - **GATHERING:** LIEN (#35),

@2: Sup: 29 - **DECISIVENESS:** TUAN (#64); Ego: 75 - **FAILURE:** SHIH (#110),

@3: Sup: 36 - **STRENGTH:** CH'IANG (#100); Ego: 7 - **ASCENT:** SHANG (#117),

@4: Sup: 19 - **FOLLOWING:** TS'UNG (#119); Ego: 64 - **SINKING:** CH'EN (#181 - **I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS** {%-24}) / **I AM NOT ONE WHO CURSETH THE**

KING {#35}),
Male: #119; Feme: #181
} // **#181**

@45 + @102 + @175 = #322 as [#4, #8, #40, #70, #200] =
dēmos (**G1218**): **{UMBRA: #77 as #322 % #41 = #35}** 1) the
people, the mass of people assembled in a public place;

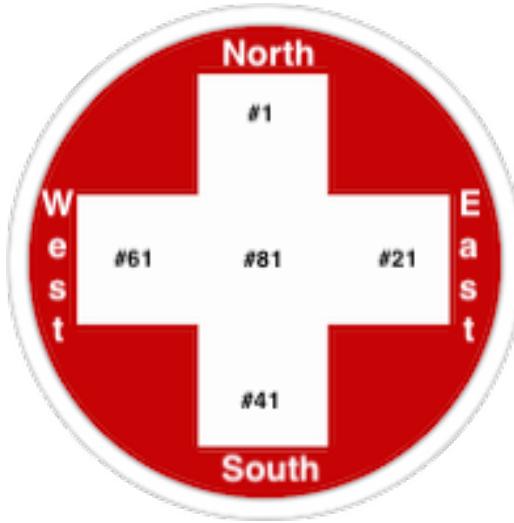
<<https://youtu.be/cgaCZBIYZjU>>

YOUR STUPID COMMENT ABOUT INTELLIGENCE IS ENTIRELY IRRATIONAL

DOLF @ 0057 HOURS ON 3 SEPTEMBER 2019: "I hate to ask a silly question since my metempirical / metaphysical philosophical focus and semantics are directed to certain areas and I haven't given consideration to this matter.

What is the Irish backstop?

Given the #81 - SOVEREIGN JUXTAPOSITION PRINCIPLE is discrete as trinomial metastasised consciousness instantiation...



<<http://www.grapple369.com/images/HOSPITALITY.png>>

Can still interface with the binomial nomenclature meta descriptor prototypes at the #205 - PRINCIPLE OF PERSISTENT SUBSTANCE level:

#175 {@4 - NATURE AMENDED IN ITS NATURE: #369 - AUTONOMOUS NATURE}

The @175 is here an ONTIC PROSCRIPTION within the trinomial paradigm

and the #369 is both #205 - PRINCIPLE OF PERSISTENT SUBSTANCE and #164 - PRINCIPLE OF MATERIALITY.

<<https://www.grapple369.com/Grumble/?overview>>"

PETROS PANAYIOTOU 0102 HOURS ON 3 SEPTEMBER 2019:

"Thanks for putting it into layman's language, Dolf."

DOLF @ 0123 HOURS ON 3 SEPTEMBER 2019: "THE @115 - DIGNITY ROYAL {#902 - RULE OF LAW (**ÉGALITÉ {9 JULY 1900}: #22 x #41**), #492 - VOLUNTARY FREE WILL (**LIBERTÉ {17 SEPTEMBER 1900}: #12 X #41**), and #391 - HOMOGENEOUS PRINCIPLES (**FRATERNITÉ {29 OCTOBER 1900}**)} IS ENTIRELY WHAT QUEEN VICTORIA WITHIN THIS STATUE IS HOLDING IN HER LEFT HAND AND BY #390 - SOVEREIGN EDICT as PRESENTS {ie. **APODIDOMI v's DIDOMI AS HEAVENLY (EPOURANIOS) GIFT (DŌREA: a gratuity:—gift)** [**Hebrews 6:4-12**] as *GLOBUS* *CRUCIGER*} BESTOWED UPON THIS NATION BY FEDERATION TO THE AUSTRALIAN COMMONWEALTH 1901.



<<http://www.grapple369.com/images/Queen-Victoria-Statue-Outside-QV-Building.jpg>>

[**IMAGE:** The Queen Victoria statue sculpted by John Hughes, located outside the Queen Victoria building in downtown Sydney, Australia, picture by Bjørn Christian Tørrissen on 3 January 2009]

The Statue of Queen Victoria, currently in Sydney, Australia, was made by John Hughes in 1908 and was originally located in Dublin. Made of bronze, it is situated on the corner of Druitt and George Street in front of the Queen Victoria Building. It was the last royal statue to have been erected in Ireland. An unveiling ceremony took place on Sunday 20

December 1987 overseen by Eric Neal, Chief Commissioner of Sydney, and Dermot Brangan, first secretary at the Irish embassy to Australia. The irony of the British Queen being "transported" to Australia by ship was not lost on the Irish media. In the days before the unveiling the embassy and the Daily Telegraph newspaper received anonymous threats of violence and protest about "the propriety of an Irish government giving a statue of Victoria as a gift."

The statue portrayed her as the Sovereign Head of the Most Illustrious Order of St Patrick, Ireland's order of chivalry dating from 1783. The star on her left breast, and the pendant badge, feature shamrocks, crowned harps, and St Patrick's Cross.

Given that we have in accordance with our informal research project commenced upon 1 JANUARY 1996 made an investigation into the ONTIC FIRST PRINCIPLES as EPISTEMOLOGICAL PREMISE to being then the impetus to "CONSTITUTE, ORDER, AND **#921 - *DECLARE***" the instrumentation of AUSTRALIAN FEDERATION by QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900 and according BREXIT with the quintessential mechanics of process by an entirely METEMPIRICAL AS ONTIC PREMISE:

@492 - VOLUNTARY FREEWILL {@369 / @123 - JUDGMENT SENSIBILITY (#3 x #3 - CENTRE INTERLOCK)}

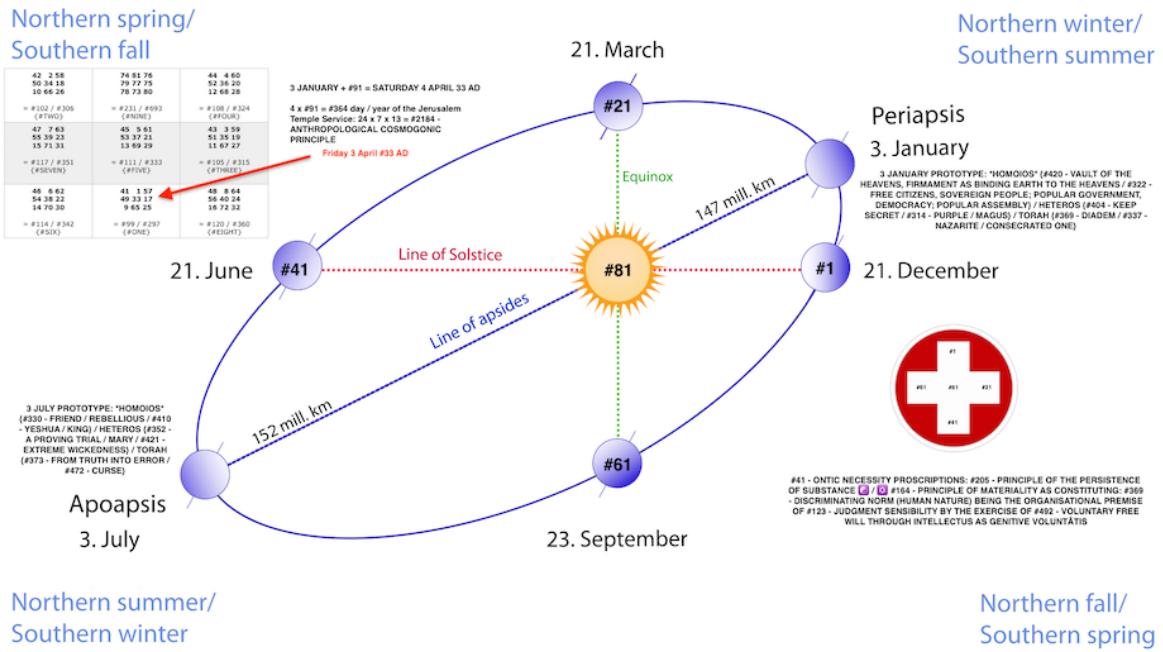
@205 / #873 - LETTERS PATENT <-- PRINCIPLES OF PROBITY

@82 / #491 - SECTION IX <-- TERMS OF CONTINUITY

@164 / #3273 - SECTION VIII (?) <-- COMPLIANCE REQUIREMENTS

@123 / #2188 - SECTION III (?) <-- JUDICIAL OVERSIGHT

@41 / #113 - EMANATION FUNCTION <-- ETHICAL ENGAGEMENT



<<http://www.grapple369.com/images/EarthSeasons.png>>

@139 + @196 + @156 = #491 as [#90, #1, #400] / #102 as [#5, #6, #90, #1] / #104 as [#6, #1, #6, #90, #1] / #111 as [#10, #90, #1, #10] / #117 as [#10, #6, #90, #10, #1] / #123 as [#5, #6, #90, #10, #1, #6, #5] = yâtsâ' (H3318): {UMBRA: #13 as #101 % #41 = #19} 1) to go out, come out, exit, go forth; **1a1) (Qal); **1a1**) to go or come out or forth, depart; **1a2**) to go forth (to a place); **1a3**) to go forward, proceed to (to or toward something); **1a4**) to come or go forth (with purpose or for result); **1a5**) to come out of; **1b1**) (Hiphil); **1b1**) to cause to go or come out, bring out, lead out; **1b2**) to bring out of; **1b3**) to lead out; **1b4**) to deliver; **1c**) (Hophal) to be brought out or forth;**

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

UMBRA: #101 % #41 = #19 - Argument for Ethical Anarchism, Returning to Simplicity; I-Ching: **H57** - Compliance, Gentle Penetration / Wind, Ground, Calculations; Tetra: **58** - Gathering In;

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

#VIRTUE: Following (no. #19) means dispersing, but

#TOOLS: Massing (no. #59) means assembling.

#POSITION: With Ease (no. #23), the level and smooth, but

#TIME: With Difficulties (no. #79), the going up and down.

#CANON: #180

ONTIC_OBLIGANS_180@{

@1: Sup: 19 - **FOLLOWING:** TS'UNG (#19); Ego: 19 - **FOLLOWING:** TS'UNG (#19),

@2: Sup: 78 - **ON THE VERGE:** CHIANG (#97); Ego: 59 - **MASSING:** CHU (#78),

@3: Sup: 20 - **ADVANCE:** CHIN (#117); Ego: 23 - **EASE:** YI (#101),

@4: Sup: 18 - **WAITING:** HSI (#135); Ego: 79 - **DIFFICULTIES:** NAN (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE {%**19}{}),

Male: #135; Feme: #180

} // #180

H3318@{

@1: Sup: 9 - **BRANCHING OUT:** SHU (#9); Ego: 9 - **BRANCHING OUT:** SHU (#9),

@2: Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#19); Ego: 1 - **CENTRE:** CHUNG (#10),

@3: Sup: 5 - **KEEPING SMALL:** SHAO (#24); Ego: 76 - **AGGRAVATION:** CHU (#86 - **I AM NOT A ROBBER OF FOOD {%**10}{}),

Male: #24; Feme: #86

} // #491

<<http://www.grapple369.com/Grumble/?idea:{491}>>

@139 + @196 + @156 + @175 = #666 (an alternate CATEGORICAL IMPERATIVE to #FIVE of ROMAN CATHOLIC / EMPIRE GOVERNANCE) / **#666 as [#4, #400, #50, #1, #200, #1, #10] / #563 as [#4, #400, #50, #1, #10, #40, #8, #50]** = dýnamai (**G1410**): **{UMBRA: #32 as #506 % #41 = #14}** 1) to be able, have power whether by virtue of one's own ability and resources, or of a state of mind, or through favourable circumstances, or by permission of law or custom; 2) to be able to do something; 3) to be capable, strong and powerful;

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

UMBRA: #506 % #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 - **PENETRATION:** JUI (#14); Ego: 14 - **PENETRATION:** JUI (#14),

@2: Sup: 68 - **DIMMING:** MENG (#82); Ego: 54 - **UNITY:** K'UN (#68) - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%**42}),

@3: Sup: 79 - **DIFFICULTIES:** NAN (#161 - **I AM NOT A TELLER OF LIES {%**9}); Ego: 11 - **DIVERGENCE:** CH'A (#79),

@4: Sup: 59 - **MASSING:** CHU (#220 - **I CURSE NOT A GOD {%**38}); Ego: 61 - **EMBELLISHMENT:** SHIH (#140 - **I DEAL NOT FRAUDULENTLY {%**14} / **I AM NOT AN EAVES-DROPPER {%**16}),

Male: #220; Feme: #140

} // #140

G1410@{

@1: Sup: 4 - **BARRIER:** HSIEN (#4); Ego: 4 - **BARRIER:** HSIEN (#4),

@2: Sup: 80 - **LABOURING:** CH'IN (#84 - **I AM NOT A MAN OF VIOLENCE {%**2}); Ego: 76 - **AGGRAVATION:** CHU (#80),

@3: Sup: 49 - **FLIGHT:** T'AO (#133); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#130 - **I AM NOT EVIL MINDED {%**3}),

@4: Sup: 50 - **VASTNESS / WASTING:** T'ANG (#183); Ego: 1 - **CENTRE:** CHUNG (#131),

@5: Sup: 7 - **ASCENT:** SHANG (#190); Ego: 38 - **FULLNESS:** SHENG (#169 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%**18}),

@6: Sup: 8 - **OPPOSITION:** KAN (#198); Ego: 1 - **CENTRE:** CHUNG (#170),

@7: Sup: 18 - **WAITING:** HSI (#216); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE {%**19}),

Male: #216; Feme: #180

} // #666

"YE ARE THE LIGHT OF THE WORLD. A CITY THAT IS SET ON AN HILL CANNOT-**G1410 BE HID.**" [Matthew 5:14]

<<http://www.grapple369.com/Grumble/?idea:{666}>>

ONTIC CHECKSUM: @84 + @130 + @169 + @180 = #563 as

[#400, #80, #3, #70, #10] / #173 as [#10, #80, #3, #10,

#70] / #175 as [#6, #10, #80, #3, #70, #6] = pâga' (H6293):

{UMBRA: #7 as #153 % #41 = #30} 1) to encounter, meet, reach,

entreat, make intercession; **1a**) (Qal); **1a1)** to meet, light upon, join; **1a2)** to meet (of kindness); **1a3)** to encounter, fall upon (of hostility); **1a4)** to encounter, entreat (of request); **1a5)** to strike, touch (of boundary); **1b**) (Hiphil); **1b1)** to cause to light upon; **1b2)** to cause to entreat; **1b3)** to make entreaty, interpose; **1b4)** to make attack; **1b5)** to reach the mark;

<<http://www.grapple369.com/Grumble/?idea:{563}>>

"AND THINK NOT TO SAY WITHIN YOURSELVES, WE HAVE ABRAHAM TO OUR FATHER: FOR I SAY UNTO YOU, THAT GOD IS ABLE-**G1410** OF THESE STONES TO RAISE UP CHILDREN UNTO ABRAHAM." [Matthew 3:9]

<<http://www.grapple369.com/Groundwork/Queen%27s%20Will%20For%20Sapient%20Economy.pdf>>

Initial Post: 31 August 2019