

-- I WOKE UP THIS MORNING FROM THE STRANGEST DREAM

(c) 2019 Dolf Leendert Boek, Revision: 22 October, 2019

DOLF TO WORLD JEWISH CONGRESS @ 0727 HOURS ON 19

OCTOBER 2019: "It's the Sabbath hours here already and I thought to share this ONTIC JURISPRUDENCE consideration upon AB INITIO with yourselves which I think will solve many of your problems and have done so before the elapse of the centennial 2018 commemoration year of ARMISTICE on 11 NOVEMBER 2019."

GRIK-BASSTARDE (GRIKBASSTARDE@SKATA.EDU) @ 0707 HOURS ON 17 OCTOBER 2019: "CAN WE EXPECT ANYTHING OTHER THAN GIBBERISH FROM DOLT??"

Usually, several thousand lines of gibberish!

Käsekopf verfluchte! [Translation: Cheese head cursed!]"

PEELER (*TROLL* TRAP@VALID.INVALID) @ 0751 HOURS ON 17

OCTOBER 2019: "Clinically insane, pedophilic, serbian bitch Razovic, the resident psychopath of sci and scj and Usenet's famous sexual cripple, making an ass of herself as "Grik-basstarde", farted again:"

CUSTOMER SERVICE RUGBY AUSTRALIA @ 0919 HOURS ON 17

OCTOBER 2019: "Hi Dolf, Thank you for sharing your feedback with us.

RUGBY AUSTRALIA *SUPPORTS* *THE* *RIGHTS* *OF* *ALL* *PLAYERS* *TO* *THEIR* *OWN* *BELIEFS* *AND* *SUPPORTS* *ALL* *PLAYERS* *SHARING* *THEIR* *BELIEFS* *IN* *A* *RESPECTFUL* *WAY*.

All **RUGBY AUSTRALIA** employees sign up to the universal values of the game, which include inclusion, passion, integrity, discipline, respect and teamwork when they join the organisation.

All players are bound by a Code of Conduct, which sets out the expectations around on and off-field behaviour as a professional Rugby player.

Of ISRAEL FOLAU's several religious posts on his social media accounts, there has been three - one in April 2018, and a further two in April 2019 that **RUGBY AUSTRALIA** believes did not align with the values of inclusion and respect, and placed Israel in breach of his obligations as a **RUGBY AUSTRALIA** employee.

These specific posts were disrespectful to some members of the Rugby community.

After the 2018 post, FOLAU was warned of his contractual obligations both verbally and formally with regards to respectful social media use and it was explained that the nature of his post was offensive to certain members of the community.

Despite these warnings and FOLAU's understanding of the distress that his 2018 post caused to some members of the Rugby community, he chose to make posts of a similar nature in April 2019, leaving **RUGBY AUSTRALIA** with no choice but to seek disciplinary action.

FOLAU has had an opportunity to state his case before an independent tribunal and the Tribunal found that his posts constituted a high-level breach of the Code of Conduct and directed Rugby Australia to terminate his contract.

We are saddened to lose the services of a wonderful Rugby player but will not compromise on the values of inclusion and respect that have and will continue to make Rugby a game for all."

Our game needs to continue to be a safe and welcoming environment for people of any race, gender, religion, sexuality or background.

RUGBY AUSTRALIA CEO, explains in more detail the reasoning via this link: <<https://www.rugby.com.au/news/2019/05/17/castle-interview>>

We respect the views of all members of our community, including those that disagree with the action taken by RUGBY AUSTRALIA.

Kind regards"

DOLF @ 0948 HOURS ON 18 OCTOBER 2019: "Thank-you for your response finally, and do understand that the BIBLICAL HEBREW / GREEK LEXICON conveys the **#390 - SOVEREIGN'S APO (G575) RIGHT V'S #1 + #25 {5x5: #65 - SOLDIER / DODECAHEDRON} + #49 {7x7: #175 - MARRIAGE / ICOSAHEDRON} x 2 = @150 as ONTIC JURISPRUDENT RESERVE (APODIDOMI: G591) ENTITLEMENT AUTHORITY OF SECTION IX TO QUEEN VICTORIA'S LETTERS PATENT BEING A DUTY AGAINST THE INITIAL GIFT OF PRESENTS (DIDOMI: G1325) BESTOWAL** and that such **PRE-PLATONIC NOTION** of **#451 - DIEU ET MON DROIT RIGHT** is ***TOTALLY*** DIFFERENT to the **NEO-PLATONIC BINOMIAL STASIS** perspective of NATURE upon which ISRAEL FOLAU'S THEOLOGY is defined, has been shaped by KITTEL as NEO-NAZISM who published the first volume to the

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT (TWNT / TDNT) and did so before the REICH CONCORDAT with the ROMAN CATHOLIC CITY / STATE.

SAPIENT ECONOMY #339 - INTEROPERABILITY (BINOMIAL / TRINOMIAL) AB INITIO (GET-GO) AGREEMENT: { @175, #328, #339 - ARMISTICE DAY 11 NOVEMBER, #369, #434 - BY ONTIC CHECKSUM: @182 + @102 + @150 ON ANZAC DAY 25 APRIL, (#424?) } conforming to the #81 - SOVEREIGN JUXTAPOSITION PRINCIPLE (#339 - PROROGUING CRYSTALLISATION / CAUTERISATION OF 13 TO 17 SEPTEMBER 2019):

#175 as [#80, #70, #10, #5, #10] / #328 as [#80, #5, #80, #70, #10, #8, #20, #5, #50] / #339 - *ARMISTICE* *DAY* 11 NOVEMBER as [#80, #5, #80, #70, #10, #8, #20, #5, #50, #1, #10] / #369 as [#80, #5, #80, #70, #10, #8, #20, #1, #40, #5, #50] / #434 - BY ONTIC CHECKSUM: @182 + @102 + @150 ON *ANZAC* *DAY* 25 APRIL as [#80, #70, #10, #8, #200, #5, #10, #1, #50] = poiéō (G4160): {UMBRA: #42 as #965 % #41 = #22} 1) to make; 1a) with the names of things made, to produce, construct, form, fashion, etc.; 1b) to be the authors of, the cause; 1c) to make ready, to prepare; 1d) to produce, bear, shoot forth; 1e) to acquire, to provide a thing for one's self; 1f) to make a thing out of something; 1g) to (make i.e.) render one anything; 1g1) *TO* (*MAKE* ie.) *CONSTITUTE* *OR* *APPOINT* *ONE* *ANYTHING*, *TO* *APPOINT* *OR* *ORDAIN* *ONE* *THAT*; 1g2) *TO* (*MAKE* ie.) *DECLARE* *ONE* *ANYTHING*; 1h) to put one forth, to lead him out; 1i) to make one do something; 1i1) cause one to; 1j) to be the authors of a thing (to cause, bring about); 2) to do; 2a) to act rightly, do well; 2a1) to carry out, to execute; 2b) to do a thing unto one; 2b1) to do to one; 2c) *WITH* *DESIGNATION* *OF* *TIME*: to pass, spend; 2d) to celebrate, keep; 2d1) to make ready, and so *AT* *THE* *SAME* *TIME* *TO* *INSTITUTE*, the celebration of the passover; 2e) to perform: to a promise;

AB INITIO [Gk: APO + ARCHE {#1 + #2 + #3 = @6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE} beginning, origin / sovereignty, dominion, authority]

- 1) (law) From the time when a legal document comes into force. [Early 17th century]
 - 2) (sciences) Calculated from first principles, i.e. from basic laws without any further additional assumptions.
- i) initium: (in the plural) rites, mysteries
ii) initiō: initiate, consecrate

- A new member of an organization
 - One who has been through a ceremony of initiation
- 3)** (of an academic course) Taken with no prior qualifications.

<p>HETEROS #TWO {#102 / #306}</p> <p>1</p> <p>TORAH #TWO {#87 / #261}</p>	<p>HETEROS #NINE {#231 / #693}</p> <p>2</p> <p>TORAH #NINE {#231 / #693}</p>	<p>HETEROS #FOUR {#108 / #324}</p> <p>3</p> <p>TORAH #FOUR {#105 / #315}</p>
<p>HETEROS #SEVEN {#117 / #351}</p> <p>8</p> <p>TORAH #SEVEN {#132 / #396}</p>	<p>HETEROS #FIVE {#111 / #333}</p> <p>9</p> <p>TORAH #FIVE {#114 / #342}</p>	<p>HETEROS #THREE {#105 / #315}</p> <p>4</p> <p>TORAH #THREE {#96 / #288}</p>
<p>HETEROS #SIX {#114 / #342}</p> <p>7</p> <p>TORAH #SIX {#123 / #369}</p>	<p>HETEROS #ONE {#99 / #297}</p> <p>6</p> <p>TORAH #ONE {#78 / #238}</p>	<p>HETEROS #EIGHT {#120 / #360}</p> <p>5</p> <p>TORAH #EIGHT {#141 / #423}</p>

<<http://www.grapple369.com/images/Grumble-HeteroSquare-Order.jpeg>>

AS THEN THE EXPRESSION OF THE #390 - SOVEREIGN'S *RESERVE* (APODIDOMI v's DIDOMI) RIGHT IN DEPLOYING THE #45 - HETERO SQUARE SPIROGYRA ORDER ARRAY BEING CONSISTENT WITH THE USAGE WITHIN THE GENERAL #391 - HOMOGENEOUS PROTOTYPE:

ARCHE: #1 + #2 + #3 = @6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE: THE PEOPLE OF @1 - NEW SOUTH WALES, @2 - VICTORIA, @3 - SOUTH AUSTRALIA, @4 - QUEENSLAND, AND @5 -

TASMANIA AND ALSO @6 - WESTERN AUSTRALIA, SHOULD BE UNITED IN A FEDERAL COMMONWEALTH OF AUSTRALIA

#8 + #9 + #4 = @21 - AUTONOMOUS NATURE {LIABILITY}: WE DO HEREBY RESERVE TO OURSELVES OUR HEIRS AND SUCCESSORS, FULL POWER AND AUTHORITY FROM TIME TO TIME TO REVOKE, ALTER, OR AMEND THESE OUR LETTERS PATENT AS TO US OR THEM SHALL SEEM MEET.

#7 + #6 + #5 = @18 - FORM OF NATURE: AND WHEREAS BY "THE COMMONWEALTH OF AUSTRALIA CONSTITUTION ACT 1900," IT IS AMONGST OTHER THINGS ENACTED, THAT WE MAY AUTHORISE THE GOVERNOR GENERAL TO APPOINT ANY PERSON OR PERSONS, JOINTLY OR SEVERALLY, TO BE HIS DEPUTY OR DEPUTIES WITHIN ANY PART OF OUR COMMONWEALTH, AND IN THAT CAPACITY TO EXERCISE, DURING THE PLEASURE OF THE GOVERNOR GENERAL SUCH POWERS, AND FUNCTIONS OF THE SAID GOVERNOR GENERAL AS HE THINKS FIT TO ASSIGN TO SUCH DEPUTY OR DEPUTIES, SUBJECT TO ANY LIMITATIONS EXPRESSED OR DIRECTIONS GIVEN BY US: NOW WE DO HEREBY AUTHORISE AND EMPOWER OUR SAID GOVERNOR GENERAL SUBJECT TO SUCH 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.

IF YOU ARE A CITIZEN OF AUSTRALIA THEN YOU MUST CONFORM (**SECTION VIII: OBEIDENT, AIDING AND ASSISTING UNTO THE GOVERNOR GENERAL**) TO THE **#390 - SOVEREIGN'S APO (G575) RIGHT AS RESERVE (APODIDOMI: G591) ENTITLEMENT AUTHORITY OF SECTION IX TO QUEEN VICTORIA'S LETTERS PATENT BEING A DUTY AGAINST THE INITIAL GIFT OF PRESENTS (DIDOMI: G1325) BESTOWAL**, ACCORDINGLY HE HAS NO CLAIM WHICH HE CAN MAKE AGAINST YOURSELVES SINCE WE AS AN AGGRIEVED PARTY ARE LOYAL SUBJECTS TO THE **#390 - SOVEREIGN** AND HE IS NOT."

GRIK-BASSTARDE (GRIKBASSTARDE@SKATA.EDU) @ 2321 HOURS ON 17 OCTOBER 2019: "CAN WE EXPECT ANYTHING OTHER THAN SEVERAL HUNDRED LINES OF MORE GIBBERISH FROM DOLT??"

<b'rissed>

Shut UP, dolt!"

DOLF @ 2114 HOURS ON 18 OCTOBER 2019: "Haughty self entitled people who ought to have shown a respect to the US PRESIDENT as they would to the Queen as @115 - DIGNITY ROYAL."

<<https://www.facebook.com/wendy.milam.7>>

WENDY MILAM TESTERMAN @ 2152 HOURS ON 18 OCTOBER 2109: "This isn't a monarchy, ***TROLL***. He's a public servant, he works for us, and he's a classless, clueless, idiot as are his cult members. Their kid died, where's the respect they deserved? Why don't you crawl back under your bridge, ***TROLL***?"

DOLF @ 2202 HOURS ON 18 OCTOBER 2019: "Your opinion is so ignorant and you ought to have spoken with a greater respect because I have no qualms in denying your pernicious soul any prospect for eternity —there will be after ARMISTICE DAY 11 November 2019 no further redemption opportunity for you.

YOU SAID: "Why don't you crawl back under your bridge, {**@10: Sup: 14 - PENETRATION: JUI (#329: *BRITISH* *CALENDAR* *REFORMS*** of 1752); Ego: 7 - **ASCENT: SHANG (#300)}**"

But let me just say that in 1752 when the BRITISH COLONIES adopted calendar **@329 - NEW YEARS DAY** reforms that were equivalent to the Gregorian Reforms, it was then before your WAR OF INDEPENDENCE.

It is of such **@115 - DIGNITY ROYAL** of which I speak..."

<<https://www.facebook.com/bev.beenham>>

BEV BEENHAM @ 2306 HOURS ON 18 OCTOBER 2019: "Respect is something that is earned."

DOLF @ 0147 HOURS ON 19 OCTOBER 2019: "Which part of my explanation was insufficient for you?"

Try to keep to the subject if you can. As far as I know TRUMP won the election and such ought to have been the beginning of respect.

Do you know what the value @115 is?"

DOLF @ 0608 HOURS ON 19 OCTOBER 2019: "Elmo Struck, I've blocked you for ANTISEMITISM"

PEELER (*TROLL* TRAP@VALID.INVALID) @ 0115 HOURS ON 18 OCTOBER 2019: "Shut your asshole through which you keep speaking, asshole Razovic!"

DOLF @ 0903 HOURS ON 18 OCTOBER 2019: "I SUGGEST YOU TAKE YOUR NEO-NAZI PUNCH AND JUDY SHOW AS EXTREMIST HATE SPEECH AND USE IT ONLY TO FLATTER YOUR BEER-SOP MATES ..."

**— A MARTIN SOP —
[Written 17 March 2017]**

"NO WAY I SAY,
A DERIDER EULOGY.
BUT MAN UP TODAY, {@4: Sup: 28 - **CHANGE**: KENG (#156 - **I DO NOT CAUSE TERRORS** {%21}); Ego: 65 - **INNER**: NEI (#148 - **I AM NOT A TRANSGRESSOR** {%12})},
IT'S TIME TO PAY,
DON'T PASS AWAY." {@6: Sup: 63 - **WATCH**: SHIH (#288: #24 + #48 + #72 x 2 = #288 - **REMEMBRANCE MEMORIALS AS HISTORICAL REVISIONISM AGAINST ANZAC 2018 CENTENNIAL / #423 + #360 = #783 - *SABBATH* *AS* *ANTI*-*SEMITISM***); Ego: 5 - **KEEPING SMALL**: SHAO (#208)},

DERIDER (verb):

- express contempt for; ridicule
- [origins mid 16th century]: from Latin deridere 'scoff at'.

SOP (noun):

- a thing of no great value given or done as a concession to appease someone whose main concerns or demands are not being met;
- a piece of bread such as the eucharist or ORT which is dipped in wine or otherwise gravy, soup, or sauce;
- Old English soppian'dip (bread) in liquid', sopp (noun), probably from the base of Old English sūpan'sup'. Its sense (mid 17th century) alludes to the sop used by Aeneas on his visit to Hades to appease Cerberus.

MARTIN (name):

- From the Latin Martinus (#65 - ***SOLDIER*** (Miles): Mars, war-like), a derivative of Mars, the name of the Roman mythological god of war;

ONTIC CHECKSUM: @156 + @148 = #304 as [#6, #50, #8, #200, #600] = châram (H2763): {UMBRA: #19 as #248 % #41 = #2} 1)
to ban, devote, destroy utterly, completely destroy, dedicate for destruction, exterminate; **1a)** (Hiphil); **1a1) *TO* *PROHIBIT***
(*FOR* *COMMON* *USE*), *BAN*; 1a2) to consecrate, devote,

dedicate for destruction; **1a3**) to exterminate, completely destroy; **1b**) (Hophal); **1b1**) ***TO* *BE* *PUT* *UNDER* *THE* *BAN*, *BE* *DEVOTED* *TO* *DESTRUCTION***; **1b2**) to be devoted, be forfeited; **1b3**) to be completely destroyed; **1c**) to split, slit, mutilate (a part of the body); **1c1**) (Qal) to mutilate; **1c2**) (Hiphil) to divide;

CHRISTINA MAXOURIS AND LAURA LY (CNN) @ 0145 HOURS ON 21 OCTOBER 2019: "A WEST POINT CADET IS MISSING ALONG WITH AN M4 RIFLE, MILITARY ACADEMY SAYS:

A West Point cadet is missing along with an M4 rifle, the military academy said after military, federal, state and local agencies conducted extensive searches to locate the man.

Authorities don't believe the cadet has any magazines or ammunition or poses a threat to the public. He may be a danger to himself, the academy said in a statement.

The academy will be operating normally with "an increased force protection status," the statement said, including more police presence at sporting events and across the campus.

The cadet, a member of the class of 2021, was last seen on Friday around 1730 HOURS on West Point grounds. When he didn't show up for a military skills competition, his teammates began looking for him immediately, the academy said.

After an initial search was unsuccessful, military police began their search around **0100 HOURS** ON SATURDAY."

DOLF @ 0438 HOURS ON 22 OCTOBER 2019: "He is tenacious to say the least..."

Nous: #76
Time: 01:00 hrs
Date: 2019.4.5
Torah: [#10, #8, #6]@{
 @1: Sup: 10 - DEFECTIVENESS,
DISTORTION: HSIEN (#10); Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#10),
 @2: Sup: 18 - WAITING: HSI (#28); Ego: 8 -
OPPOSITION: KAN (#18),
 @3: Sup: 24 - JOY: LE (#52); Ego: 6 -
CONTRARIETY: LI (#24),
Male: #52; Feme: #24
 } // #24
Dao: Strength's Warning Signs, Revealers of Virtue
Tetra: #64 - Sinking
I-Ching: H20 - Viewing, Contemplation (view), Looking up

Latin: Ens {God who received sinners} Alt: Hariel {The Mountains of God} {

- 1. PROTECTS & CURES DISEASE
- 2. HEALTH & LONGEVITY
- 3. PATERNAL LOVE
- 4. Techout

Joram, Jehoram {To cast; elevated}

Prototype: *HOMOIOS* {#398 / #434} / HETEROS {#398 / #434} / TORAH {#398 / #434} HOMOIOS

Male Idea	#398	Telos	#434	Female Idea	
Strength's Warning Signs, Revealers of Virtue	#76	76	76	#76	Strength's Warning Signs, Revealers of Virtue
What's behind it all?, Imaging the Mysterious	#25	101	106	#30	Government without Coercion, Be Chary of War
Impossible Advice, What can Be Done?	#10	111	172	#66	Strategic Reversal, Putting Oneself Behind
Military Stratagem, Quelling War	#31	142	193	#21	Guiding the Physical, Emptying the Heart
Primitivist Independence, Remaining in Isolation	#80	222	242	#49	Sage's Constancy, Trust in Virtue
Left without Language, Different From the Vulgar	#20	242	263	#21	Guiding the Physical, Emptying the Heart
Strategic Reversal, Putting Oneself Behind	#66	308	309	#46	Guiding Contentment, Moderation of Desire
Virtuous Humility at Using 'Beneath'	#61	369	385	#76	Strength's Warning Signs, Revealers of Virtue
Deeming, Non-Assertion	#29	398	434	#49	Sage's Constancy, Trust in Virtue

Prototype: *HOMOIOS* {#398 / #434 - *IMPETUS* *FOR* *THEFT* *OF* *MY* *SACRED* / *SOVEREIGN* *INTELLECTUAL* *PROPERTY*} / HETEROS {#398 / #434 - *BIG* BLOKES* *BBQ* SPONSORED BY STAR / CRITERION HOTELS ON 25 AUGUST 2017 / 11 OCTOBER 2019 } / TORAH {#398 / #434 - *ONTIC* *JURISPRUDENT* *CHECKSUM* @182 + @102 + @150 + #434 = *ANZAC* *DAY* *IN* *BREACH* *OF* *QUEEN* *VICTORIA'S* *LETTERS* *PATENT* dated 29 OCTOBER 1900 as instrumentation to the FEDERATION OF THE COMMONWEALTH OF AUSTRALIA 1901 is defined as:

APO: **G575** (@150 - ONTIC JURISPRUDENT CRITERIA)

DIDOMI: **G1325** (@**104** - PRESENTS)
POIEO: **G4160** (@**175** - CONSTITUTE ORDER AND DECLARE: QUEEN
VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900)
APODIDOMI: **G591** (@**181** - RESERVE)
EIDOMAI: **G1492**: (@**228** - FORCE & DEFINITE MEANING) <-- **BIBLE
GREEK LEXICON ENTRIES**

@175 / #175 - A REPEATING, REGULAR MOTION, VIBRATION
#348 - MEASURED MOTION, RHYTHM
#339 - ***ARMISTICE* *DAY* 11 NOVEMBER {MEASURE,
PROPORTION, SYMMETRY} AGREEMENT**
#369 - PROPORTION, ARRANGEMENT, ORDER
#434 - **BY ONTIC CHECKSUM: @182 + @102 + @150 ON *ANZAC*
DAY 25 APRIL {STATE, CONDITION}**
#424 - FULL MOON {#38 + #73 + #111 + #117 = 3 x #111 + #6 =
#339 - **INTEROPERABILITY (BINOMIAL / TRINOMIAL) AB INITIO
(GET-GO) AGREEMENT FOR *BREXIT***} @ 0432 HRS ON SAT 14
SEPTEMBER 2001 AS POIEO: G4160 (@**175** - **CONSTITUTE ORDER
AND DECLARE**) {FORM, SHAPE}
#180 - {MANNER, FASHION}}

<[http://www.grapple369.com/Grumble/?](http://www.grapple369.com/Grumble/)
zen:1,row:1,col:6,nous:76&PROTOTYPE:HOMOIOS>

.jackNote@zen: 1, row: 1, col: 6, nous: 76 [**Date:** 2019.4.5, **Time:**
01:00 hrs, **Super:** #398 / #76 - Strength's Warning Signs, Revealers of
Virtue; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra:
64 - Sinking, **Ego:** #434 / #76 - Strength's Warning Signs, Revealers of
Virtue; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra:
64 - Sinking]

— **TRUTH TO KNOW** —

"A LIE IS A LIE,
N'ER FAST TELL.
TRUTH BE CRY.
I CAN COMPEL.

YOU CAN SEE.
FROM THIS SAY.
WHETHER IT BE.

AS I DO CONVEY." {@**9**: Sup: 34 - **KINSHIP**: CH'IN (**#413: 8 JUNE
2017**); Ego: 15 - **REACH**: TA (**#363: ANZAC DAY / SEE KANT'S
PROLEGOMENA IDEA**)}

Further to our initial 9 SEPTEMBER 2019 discussion on the TRUTH TO KNOW poem which we concede is a DYNAMIC NATURAL ASSOCIATOR as NEURAL LINGUISTIC PROGRAMMING formulation of an earlier 8 JUNE 2017 intuition we possessed in relation to the **#325 - BINOMIAL PROTOTYPE AS PRINCIPLE OF COHESION BEING #65 - SOLDIER and ANZAC 2018 CENTENNIAL #288 - MEMORIAL {SUM OF COMMON ELEMENTS WITHIN ROMAN / TORAH PROTOTYPE #EIGHT (#423 + #360 = #783 - *SABBATH*): #24 + #48 + #72 x 2 = #288}** HISTORICAL REVISIONISM:

<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/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%201.png>>

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

H8198@{

@1: Sup: 5 - KEEPING SMALL: SHAO (#5); Ego: 5 - KEEPING SMALL: SHAO (#5),

@2: Sup: 62 - DOUBT: YI (#67); Ego: 57 - GUARDEDNESS: SHOU (#62),

@3: Sup: 61 - EMBELLISHMENT: SHIH (#128); Ego: 80 - LABOURING: CH'IN (#142),

@4: Sup: 69 - EXHAUSTION: CH'IUNG (#197 - I AM NOT NOISY IN MY SPEECH {%33}); Ego: 8 - OPPOSITION: KAN (#150 - I INDULGE NOT IN ANGER {%28}),

@5: Sup: 74 - CLOSURE: CHIH (#271); Ego: 5 - KEEPING SMALL: SHAO (#155),

**Male: #271; Feme: #155
} // #398**

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

UMBRA: #393 % #41 = #24 - Important Distinctions, Trouble from Indulgence; I-Ching: **H5** - Waiting, Delay, Attending, Waiting, Moistened, Arriving; Tetra: **18** - Waiting;

THOTH MEASURE: #24 - Oh divine Babe, who makest thy appearance in Annu; I lend not a deaf ear to the words of Righteousness.

#VIRTUE: With Joy (no. #24), raising high, but

#TOOLS: With Sinking (no. #64), hiding below.

#POSITION: As to Response (no. #41), it is the present, but

#TIME: As to Measure (no. #52), it is the past.

#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 24 - **JOY: LE (#24)**; Ego: 24 - **JOY: LE (#24)**,

@2: Sup: 7 - **ASCENT: SHANG (#31)**; Ego: 64 - **SINKING: CH'EN (#88)**,

@3: Sup: 48 - **RITUAL: LI (#79)**; Ego: 41 - **RESPONSE: YING (#129)**,

@4: Sup: 19 - **FOLLOWING: TS'UNG (#98)**; Ego: 52 - **MEASURE: TU (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35})**,

Male: #98; Feme: #181

} // #181

#398 as [#5, #300, #80, #8, #5] / #810 - *NEEDLES* *IN* *STRAWBERRY* *FOOD* *CONTAMINATION* *AS* *POEM* *INCLUDED* *WITHIN* *OUR* 7 JULY 2017 *PROROGUING* *INSTRUCTIONS* *IN* *RELATION* *TO* *AN* *UNLAWFUL* *LIQUOR* *BAN* as [#2, #300, #80, #8, #400, #500] =

shiphchâh (**H8198**): **{UMBRA: #25 as #393 % #41 = #24} 1**) maid, ***MAID*-*SERVANT***, slavegirl; **1a**) maid, maid-servant (as belonging to a mistress); **1b**) of address, speaker, humility (fig);

— STRAWBERRIES —

[Written: 2 to 3 June 2017]

{@1: Sup: 80 (**#80: #40, #8, #30, #2 = chalab (H2461): {UMBRA: #7 as #40 % #41 = #40} 1**) milk, sour milk, ***CHEESE***; **1a**) ***MILK***; **1b**) abundance of the land (metaph.); **1c**) white (as milk));
Ego: 58 (**#58**)}

"CALIGULA'S ARMY MARCHES, **{@2}**
ALL ACROSS THE LAND. **{@3}**

THE TRIUMPHANT ARCHES. {@4}
WITH BASKETS IN HAND. {@5}

LIKE A LITTLE SMURF, {@6}
THEY'RE HARD TO FIND. {@7: Sup: 60 (#327); Ego: 63 (#291: #80,
#6, #200, #5 = puwrah (H6333): {UMBRA: #10 as #291 % #41 =
#4} 1) *WINEPRESS*}}
FROM MOUNT TO SURF. {@8}
IT'S SUCH A GRIND. {@9}

KNOWLEDGE IS POWER. {@10}
TIME IS MONEY. {@11}
IT'S OFF TO TRUMP TOWER. {@12}
TRY NOT TO BE FUNNY. {@13}

SPIT THE DUMMY. {@14}
SO MUCH TO COUNT. {@15}
PEE A PENNY. {@16}
MORE TO MOUNT." {@17}

#80 as [#8, #30, #2, #40] = cheleb (H2459): {UMBRA: #6 as #40
% #41 = #40} 1) fat; 1a) fat (of humans); 1b) fat (of beasts); 1c)
CHOICEST, *BEST* *PART*, *ABUNDANCE* (*OF*
PRODUCTS *OF* *THE* *LAND*);

YOUTUBE: "Something Just Like This (The Chainsmokers & Coldplay)"

<<https://www.youtube.com/watch?v=FM7MFYoyIVs>>

#398 as [#6, #30, #8, #4, #300, #10, #600] / #312 -
CONTRADICTION as [#8, #4, #300] / #322 - *AGAINST*
DEMOCRACY as [#8, #4, #300, #10] / #328 -
HOMOGENEOUS *PROTOTYPE* as [#8, #4, #300, #10, #6] =
chôdesh (H2320): {UMBRA: #2 as #312 % #41 = #25} 1) the new
moon, month, monthly; 1a) the first day of the month; 1b) *THE*
LUNAR *MONTH*;

#398 as [#6, #1, #6, #300, #10, #70, #5] / #388 - *FRANCE'S*
ARC *DE* *TRIOMPHE* 28 JULY 2019 *CONCLUSION* *OF*
TOUR *DE* *FRANCE* *IN* *THEIR* *RECEIVING* *OF* *A*
POISON *CHALICE* as [#6, #1, #6, #300, #70, #5] = yâsha'
(H3467): {UMBRA: #9 as #380 % #41 = #11} 1) to save, be saved,
be delivered; 1a) (Niphal); 1a1) to be liberated, be saved, be delivered;
1a2) *TO* *BE* *SAVED* (*IN* *BATTLE*), *BE*
VICTORIOUS; 1b) (Hiphil); 1b1) to save, deliver; 1b2) to save from
moral troubles; 1b3) to give victory to;

#398 as [#1, #50, #1, #20, #5, #10, #300, #1, #10] = anakeîmai (G345): {UMBRA: #29 as #138 % #41 = #15} 1) to lie at a table, eat together, dine;

#434 as [#6, #400, #7, #2, #8, #5, #6] = zâbach (H2076): {UMBRA: #9 as #17 % #41 = #17} 1) to slaughter, kill, sacrifice, slaughter for sacrifice; **1a)** (Qal); **1a1)** to slaughter for sacrifice; **1a2)** to slaughter for eating; **1a3)** to slaughter in divine judgment; **1b)** (Piel) to sacrifice, offer sacrifice;

Made against {**SUM OF COMMON ELEMENTS WITHIN ROMAN / TORAH PROTOTYPE #ONE (#234 + #297 = #531 - *TO* *TREAT* *VIOLENTLY*, *MALTREAT*)**: #1 + #25 {5x5: #65 - SOLDIER / DODECAHEDRON} + #49 {7x7: #175 - MARRIAGE / ICOSAHEDRON} x 2 = #150} the **#390 - SOVEREIGN'S APO (G575) RIGHT AS THE RESERVE (APODIDOMI: G591) ENTITLEMENT AUTHORITY OF SECTION IX TO QUEEN VICTORIA'S LETTERS PATENT BEING A DUTY AGAINST THE INITIAL GIFT OF PRESENTS (DIDOMI: G1325) BESTOWAL** are these additional provisional notes over its capacity to be an exemplar of the DIALECTIC PROCESS requisite for any BINOMIAL / TRINOMIAL INTEROPERABILITY as the consideration that the CATEGORIES OF UNDERSTANDING embedded within the POEM also convey a TEMPORAL CORRESPONDENCE between specific DATES having a relevance to the COUNTY COURT appeals:

G575@{
@1: Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,
@2: Sup: 81 - **FOSTERING: YANG (#82)**; Ego: 80 - **LABOURING: CH'IN (#81)**,
Male: #82 - PRINCIPLE OF CONTINUITY; Feme: #81 - SOVEREIGN JUXTAPOSITION PRINCIPLE
} // #81

G575@{
@1: Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,
@2: Sup: 15 - **REACH: TA (#16)**; Ego: 14 - **PENETRATION: JUI (#15)**,
Male: #16; Feme: #15
} // #501

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

UMBRA: #151 % #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 - **CHANGE: KENG (#28)**; Ego: 28 - **CHANGE: KENG (#28)**,

@2: Sup: 15 - **REACH: TA (#43)**; Ego: 68 - **DIMMING: MENG (#96)**,

@3: Sup: 65 - **INNER: NEI (#108)**; Ego: 50 - **VASTNESS /**

WASTING: T'ANG (#146 - I AM NOT A LAND-GRABBER {%15}),

@4: Sup: 69 - **EXHAUSTION: CH'IUNG (#177 - I AM NOT GIVEN TO CURSING {%29})**; Ego: 4 - **BARRIER: HSIEN (#150 - I INDULGE NOT IN ANGER {%28})**,

Male: #177; Feme: #150

} // #150 <-- #1 + #25 {5x5: #65 - SOLDIER / DODECAHEDRON} + #49 {7x7: #175 - MARRIAGE / ICOSAHEDRON} x 2

#81 as [#1, #80] / #501 as [#1, #500] = apó (G575): {UMBRA: #0 as #151 % #41 = #28} 1) of separation; **1a)** of local separation, after verbs of motion from a place i.e. of departing, of fleeing, ...; **1b)** of separation of a part from the whole; **1b1)** where of a whole some part is taken; **1c)** ***OF* *ANY* *KIND* *OF* *SEPARATION* *OF* *ONE* *THING* *FROM* *ANOTHER* *BY* *WHICH* *THE* *UNION* *OR* *FELLOWSHIP* *OF* *THE* *TWO* *IS* *DESTROYED***; **1d)** ***OF* *A* *STATE* *OF* *SEPARATION*, *THAT* *IS* *OF* *DISTANCE***; **1d1)** physical, of distance of place; **1d2)** temporal, of distance of time; **1e)** of origin; **1e1)** of the place whence anything is, comes, befalls, is taken; **1e2)** of origin of a cause;

ONTIC CHECKSUM: @146 + @177 + @150 = #473 as [#400, #2, #10, #1, #50, #10] / #464 as [#400, #2, #6, #1, #50, #5] / #434 - *BIG* BLOKES* *BBQ* SPONSORED BY STAR / CRITERION HOTELS ON 25 AUGUST 2017 / 11 OCTOBER 2019 as [#6, #5, #2, #10, #1, #400, #10] / #424 - INFIDELITY TO BOER WAR MEMORIAL SUNDAY 28 MAY 2017 - CAUSE CÉLÈBRE {#371} TARGETED BY UNLAWFUL LIQUOR BAN DATED 30 MAY 2017 AND

DELIVERED 5 JUNE 2017 as [#6, #5, #2, #1, #400, #10] = bôw' (H935): {UMBRA: #0 as #9 % #41 = #9} 1) to go in, enter, come, go, come in; 1a) (Qal); 1a1) to enter, come in; 1a2) to come; i) to come with; ii) to come upon, fall or light upon, *ATTACK* (*ENEMY*); iii) to come to pass; 1a3) to attain to; 1a4) to be enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in; 1b2) to carry in; 1b3) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; 1b4) to bring to pass; 1c) (Hophal); 1c1) to be brought, brought in; 1c2) to be introduced, be put;

<<http://www.grapple369.com/Grumble/?idea:{473}>>

— STUBBORN DENIAL —
[Written 20 June 2017]

"OLD KING KOHL.

TWAS SUCH A MATE. {@3: Sup: 22 - RESISTANCE: KE (#111); Ego: 1 - CENTRE: CHUNG (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42})},

A MERRY OLD SOUL. {@4: Sup: 47 - PATTERN: WEN (#158 - I AM NOT HOT OF SPEECH {%23}); Ego: 52 - MEASURE: TU (#120)}
NOW *CONFUSTICATE*. {@5: Sup: 70 - SEVERANCE: KE (#228 - I HAVE NO UNJUST PREFERENCES {%40}); Ego: 8 - OPPOSITION: KAN (#128)},

NO MORE CROISSANT 🥨.
LUNCH FILLET MINION.
HATRED SO POIGNANT.
NOTHING TO PISS ON.

THERE IS NO DENIAL.

SO ANGEL {#474 as [#100, #4, #10, #300, #10, #700] = qaddîysh (H6922): {UMBRA: #0 as #414 % #41 = #4} 1) holy, separate; 2) (TWOT) *ANGELS*, saints} CHOIRS SING.
OVER HEAVEN'S TRIAL {#123}
HE HATES NAZI BLING.

THE FRIDGE SITS COLD 🧊.
A LAGER 🍺 CONCEIT FIRES 🔥.
GOODBYE FATHER BOLD.
AND LOVE FRENCH FRIES 🍟."

ONTIC CHECKSUM: @68 + @158 + @228 = #454 as [#6, #1, #5, #2, #400, #600] = 'âhab (H157): {UMBRA: #0 as #8 % #41 = #8} 1) to love; 1a) (Qal); 1a1) human love for another, includes family, and

sexual; **1a2**) *HUMAN* *APPETITE* *FOR* *OBJECTS* *SUCH* *AS* *FOOD*, *DRINK*, *SLEEP*, *WISDOM*; **1a3**) human love for or to God; **1a4**) *ACT* *OF* *BEING* *A* *FRIEND*; **i**) lover (participle); **ii**) friend (participle); **1a5**) God's love toward man; **i**) to individual men; **ii**) to people Israel; **iii**) to righteousness; **1a6**) (Niphal); **i**) lovely (participle); **ii**) loveable (participle); **1a7**) (Piel); **i**) friends; **ii**) lovers (fig. of adulterers); **1a8**) to like;

#454 as [#6, #5, #2, #1, #400, #600] = bôw' (H935): {UMBRA: #1 as #9 % #41 = #9} 1) *TO* *GO* *IN*, *ENTER*, *COME*, *GO*, *COME* *IN*; 1a) (Qal); 1a1) to enter, come in; 1a2) to come; i) to come with; ii) *TO* *COME* *UPON*, *FALL* *OR* *LIGHT* *UPON*, *ATTACK* (*ENEMY*); iii) to come to pass; 1a3) to attain to; 1a4) to be enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in; 1b2) to carry in; 1b3) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; 1b4) to bring to pass; 1c) (Hophal); 1c1) to be brought, brought in; 1c2) to be introduced, be put;

#454 as [#6, #30, #2, #10, #400, #6] = bayith (H1004): {UMBRA: #2 as #412 % #41 = #2} 1) *HOUSE*; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (fig.); 1d) *OF* *SHEOL*; 1e) *OF* *ABODE* *OF* *LIGHT* *AND* *DARKNESS*; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaph.); 8) (TWOT) temple; 9) on the inside; 10) within;

#454 as [#30, #100, #4, #10, #300, #10] / #474 as [#100, #4, #10, #300, #10, #700] = qaddîysh (H6922): {UMBRA: #32 as #414 % #41 = #4} 1) holy, separate; 2) (TWOT) *ANGELS*, saints;

#454 as [#40, #100, #4, #300, #10] = qôdesh (H6944): {UMBRA: #34 as #404 % #41 = #35} 1) *APARTNESS*, *HOLINESS*, *SACREDNESS*, *SEPARATENESS*; 1a) apartness, sacredness, holiness; 1a1) of God; 1a2) of places; 1a3) of things; 1b) set-apartness, separateness;

IT IS UNLAWFUL WITHIN AUSTRALIA AND THE ONLY REASON IT IS PERMITTED IS ENTIRELY DUE TO THE REPREHENSIBLE CONDUCT OF THE POLICE AS INACTION

We conclude therefore that "**RUGBY AUSTRALIA'S *SUPPORT* [*FOR*] *THE* *RIGHTS* *OF* *ALL* *PLAYERS* *TO* *THEIR* *OWN* *BELIEFS* *AND* *SUPPORTS* *ALL* *PLAYERS***"

***SHARING* *THEIR* *BELIEFS* *IN* *A* *RESPECTFUL*
WAY."**

Is then causal of the problem since there is a distinction between the HETEROS NOTION OF AB INITIO BY THE LATIN PROTOTYPES #ONE: AB and #EIGHT: INITIO which might #224 - work in a pleasing manner for the cold hard reality of a financial or a transactional system:

YOU SELECT GOODS
YOU RECEIVE PAYMENTS
YOU HAVE A DETERMINED LEGAL RECOURSE

However in the example of the NAZI T.U.R.D. / #444 - COMBAT OF SPORTS fanatic it is fraught with peril:

Go to HELL YOU NAZI T.U.R.D... "

HENRY BRIGGS (NOBODY@NOWHERE.NET) @ 1607 HOURS ON SATURDAY 19 OCTOBER 2019: "Just put the sad sack in your killfile {**#325 - *DETRUDE***}. He thrives on a response such as yours."

DOLF @ 1825 HOURS ON 19 OCTOBER 2019: "I don't think that your JINGOISTIC #315 - NATIONALISM as NEO-NAZISM is any manner compatible with our Australian culture and we ought have less opportunist migrants from your precinct and we ought to send you back for your anonymous HUBRIS.

Certainly you have no fidelity to our ANZAC CENTENNIAL 2018 COMMEMORATION which concludes on ARMISTICE DAY 11 NOVEMBER 2019"

PREMISE: THAT NAZISM IS DEFINED BY THEIR SUPPORT AS AB INITIO PERSPECTIVE OF MARRIAGE BEING FIRST PRINCIPLES TO RELIGIOUS BELIEF...

SUBTERFUGE FOR THE THEFT OF MY SOVEREIGN / SACRED INTELLECTUAL PROPERTY being #287 - INTELLECTUS AS GENITIVE VOLUNTÁTIS / ONTIC JURISPRUDENT TECHNOLOGICAL INNOVATION TO QUEEN VICTORIA'S LETTERS PATENT DEPLOYING REVERSE TRANSCRIPTASE INHIBITOR AS NEURAL LINGUISTIC APPROACH TO PANDORA'S BOX OF HATRED AND SELF JUSTIFICATION facilitated by a TRINOMIAL MATHEMATICAL THEORETICAL NOUMENON

Nous: #38
 Time:
 Date:
 Torah: [#40, #8, #10]@{
 @1: Sup: 40 - LAW/MODEL: FA (#40); Ego: 40 - LAW/MODEL: FA (#40),
 @2: Sup: 48 - RITUAL: LI (#88); Ego: 8 -
 OPPOSITION: KAN (#48),
 @3: Sup: 58 - GATHERING IN: HSI (#146 - I AM NOT A LAND-GRABBER (%15)); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#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. Astib }
 Solar Eclipse: 8 (UTC) / 9 June 1918 (AEST) [During World War I: 28 July 1914 to 11 November 1918]
 #175 CE

"AND YE SHALL BE HATED OF ALL MEN FOR MY NAME'S SAKE:

#410 - YESHUA {3 JULY (APOAPSIS)} / #337 - NAZARITE {3 JANUARY (PERIAPSIS)}

BUT HE THAT ENDURETH TO THE END-TELOS {

#343 AND ITS APPLICATION AGAINST THE ROMAN EMPIRE BINOMIAL STASIS PROTOTYPE #SIX: #114 / #342 (NOUS: #38)

} SHALL BE SAVED." [Matthew 10:18-23 (KJV)]

Prototype: HOMOIOS {#372 / : 343} *HETEROS* {#351 / #373} / TORAH {#349 / #372} HETEROS

Male Idea	#351	Telos	#373	Female Idea
Extremes and Reversals, Greatest Virtue I AM NOT A DOER OF WRONG {%1}	#45	45	#45	Extremes and Reversals, Greatest Virtue I AM NOT A DOER OF WRONG {%1}
Inconstancy of Achievement, Practicing Placidity	#9	54	#45	Extremes and Reversals, Greatest Virtue
Absolute Negation, It's Universal Application	#41	97	#34	Great Guide, Trust in its Perfection
Propounding the Essential	#81	178	#38	Consequences for Virtuous Discourse
Military Stratagem, Quelling War	#31	209	#31	Military Stratagem, Quelling War
Left without Language, Different From the Vulgar	#20	229	#70	Difficulty in Knowing How, Obtuse
Political Reversal, Adaptation to Change	#58	287	#38	Consequences for Virtuous Discourse
Mastering Guiding Discourse, Revealers of Virtue	#15	302	#38	Consequences for Virtuous Discourse
Sage's Constancy, Trust in Virtue	#49	351	#34	Great Guide, Trust in its Perfection

Prototype: HOMOIOS {#372 as [#40, #1, #30, #1, #20, #70, #10, #200]} = malakós (G3120): {UMBRA: #0 as #362 % #41 = #34} 1) soft, soft to the touch; 2) metaph. in a bad sense; 2a) effeminate; 2a1) of a catamite; 2a2) of a boy kept for homosexual relations with a man; 2a3) of a male who submits his body to unnatural lewdness; 2a4) of a male prostitute; / #343 as #343 as [#300, #5, #30, #8] = télos (G5056): {UMBRA: #54 as #605 % #41 = #31} 1) end; 1a) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time); 1b) the end; 1b1) the last in any succession or series; 1b2) eternal; 1c)

that by which a thing is finished, its close, issue; **1d**) the end to which all things relate, the aim, purpose; **2**) toll, custom (i.e. indirect tax on goods)} / ***HETEROS*** {**#351 as [#10, #1, #300, #600]** = 'âsham (**H816**): {**UMBRA: #9 as #341 % #41 = #13**} **1**) to offend, be guilty, trespass; **1a**) (Qal); **1a1**) to do wrong, offend, trespass, commit an offense, do injury; **1a2**) to be or become guilty; **1a3**) to be held guilty; **1a4**) to be incriminated; **1b**) (Niphal) to suffer punishment; **1c**) (Hiphil) to declare guilty; **2**) (TWOT) to be desolate, acknowledge offense; / **#373 as [#1, #80, #70, #80, #30, #1, #50, #1, #10, #50]** = apoplanāō (**G635**): {**UMBRA: #24 as #1113 % #41 = #6**} **1**) to cause to go astray; **2**) to lead away from the truth to error; **3**) to go astray, stray away from} / **TORAH** {**#349 as [#300, #9, #40]** = sâtam (**H7852**): {**UMBRA: #21 as #349 % #41 = #21**} **1**) to hate, oppose oneself to, bear a grudge, retain animosity against, cherish animosity against; **1a**) (Qal) to cherish animosity against / **#372 as [#40, #1, #30, #1, #20, #70, #10, #200]** = malakós (**G3120**): {**UMBRA: #0 as #362 % #41 = #34**} **1**) soft, soft to the touch; **2**) metaph. in a bad sense; **2a**) effeminate; **2a1**) of a catamite; **2a2**) of a boy kept for homosexual relations with a man; **2a3**) of a male who submits his body to unnatural lewdness; **2a4**) of a male prostitute}

<<http://www.grapple369.com/Grumble/?zen:8,row:8,col:2,nous:38&PROTOTYPE:HETEROS>>

.jackNote@zen: 8, row: 8, col: 2, nous: 38 [**Date:** (none), **Time:** (none), **Super:** #351 / #15 - Mastering Guiding Discourse, Revealers of Virtue; I-Ching: H61 - Inner Trust, Inner Truth, Center Returning; Tetra: 1 - Centre, **Ego:** #373 / #38 - Consequences for Virtuous Discourse; I-Ching: H62 - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: 11 - Divergence]

G4483@{

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

@2: Sup: 24 - **JOY:** LE (**#43**); Ego: 5 - **KEEPING SMALL:** SHAO (**#24**),

@3: Sup: 14 - **PENETRATION:** JUI (**#57**); Ego: 71 - **STOPPAGE:** CHIH (**#95**),

Male: #57; Feme: #95

} // **#905**

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

UMBRA: #905 % #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 - **MIRE:** HSIEN (**#3**); Ego: 3 - **MIRE:** HSIEN (**#3**),

@2: Sup: 46 - **ENLARGEMENT:** K'UO (**#49**); Ego: 43 -

ENCOUNTERS: YU (**#46**),

@3: Sup: 2 - **FULL CIRCLE:** CHOU (**#51**); Ego: 37 - **PURITY:** TS'UI (**#83**),

@4: Sup: 49 - **FLIGHT:** T'AO (**#100**); Ego: 47 - **PATTERN:** WEN (**#130 - I AM NOT EVIL MINDED { %3 }**),

Male: #100; Feme: #130

} // #130

#905 as [#100, #5, #800] = rhéō (G4483): {UMBRA: #0 as #905 % #41 = #3} 1 to pour forth, to utter;

"AND WAS THERE UNTIL THE DEATH OF HEROD: THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN-**G4483** {

RHUTHMÓS (ῥυθμός)@{

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

FOLLOWING:TS'UNG (**#19**),

@2: Sup: 14 - **PENETRATION:**JUI (**#33**); Ego: 76 -

AGGRAVATION:CHU (**#95**),

@3: Sup: 23 - **EASE:**YI (**#56**); Ego: 9 - **BRANCHING OUT:**SHU (**#104 - I COMMIT NO FRAUD { %7 }**),

@4: Sup: 63 - **WATCH:**SHIH (**#119**); Ego: 40 - **LAW/MODEL:**FA (**#144**),

@5: Sup: 52 - **MEASURE:**TU (**#171 - I AM NOT UNCHASTE WITH ANY ONE { %20 }**); Ego: 70 - **SEVERANCE:**KE (**#214**),

@6: Sup: 9 - **BRANCHING OUT:**SHU (**#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE { %19 }**); Ego: 38 -

FULLNESS:SHENG (**#252**),

Male: #180; Feme: #252

}

<<http://www.grapple369.com/Grumble/?idea:{180,252}>>

- 1) a repeating, regular motion, vibration
- 2) measured motion, rhythm
- 3) measure, proportion, symmetry
- 4) proportion, arrangement, order
- 5) state, condition
- 6) form, shape
- 7) manner, fashion

#180 as [#5, #80, #70, #10, #5, #10] = poiéō (G4160): {UMBRA: #87 as #965 % #41 = #22} 1) to make; 1a) with the names of things made, to produce, construct, form, fashion, etc.; 1b) to be the authors of, the cause; 1c) to make ready, to prepare; 1d) to produce, bear, shoot forth; 1e) to acquire, to provide a thing for one's self; 1f) to make a thing out of something; 1g) to (make i.e.) render one anything; 1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that; 1g2) to (make i.e.) declare one anything; 1h) to put one forth, to lead him out; 1i) to make one do something; 1i1) cause one to; 1j) to be the authors of a thing (to cause, bring about); 2) to do; 2a) to act rightly, do well; 2a1) to carry out, to execute; 2b) to do a thing unto one; 2b1) to do to one; 2c) with designation of time: to pass, spend; 2d) to celebrate, keep; 2d1) to make ready, and so at the same time to institute, the celebration of the passover; 2e) to perform: to a promise;

#252 as [#5, #80, #8, #30, #9, #70, #50] = epérchomai (G1904): {UMBRA: #46 as #911 % #41 = #9} 1) to come to arrive; 1a) *OF* *TIME*, *COME* *ON*, *BE* *AT* *HAND*, *BE* *FUTURE*; 2) to come upon, overtake, one; 2a) *OF* *SLEEP*; 2b) of disease; 2c) *OF* *CALAMITIES*; 2d) of the Holy Spirit, descending and operating in one; 2e) of an enemy attacking one;

ONTIC CHECKSUM: @104 + @171 + @180 = #455 as [#40, #6, #2, #1, #6, #400] = bôw' (H935): {UMBRA: #8 as #9 % #41 = #9} 1) to go in, enter, come, go, come in; 1a) (Qal); 1a1) to enter, come in; 1a2) to come; i) to come with; ii) to come upon, fall or light upon, attack (enemy); iii) to come to pass; 1a3) to attain to; 1a4) to be enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in; 1b2) to carry in; 1b3) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; 1b4) to bring to pass; 1c) (Hophal); 1c1) to be brought, brought in; 1c2) to be introduced, be put;

} OF THE LORD BY THE PROPHET, SAYING, ***OUT* *OF* *EGYPT***
{**THAT TROUBLES OR OPPRESSES; ANGUISH**} ***HAVE* *I***
CALLED* *MY* *SON.

#888 as [#30, #5, #3, #800, #50] = légō (G3004): {UMBRA: #0 as #838 % #41 = #18} 1) to say, to speak; **1a)** affirm over, maintain; **1b)** to teach; **1c)** to exhort, advise, to command, direct; **1d)** to point out with words, intend, mean, mean to say; **1e)** to call by name, to call, name; **1f)** to speak out, speak of, mention;

***A* 'LEGATUS CAESARIS': {#491 - PATER FAMILIAS PRINCIPLE (PATER PATRIAE) BY ENVOY, AMBASSADOR, LEGATE, DEPUTY COMMANDER, LIEUTENANT} *AN* *OFFICER* *ADMINISTERING* *A* *PROVINCE* *IN* *THE* *NAME* *AND* *WITH* *THE* *AUTHORITY* *OF* *THE* *ROMAN* *EMPEROR*;**

YOUTUBE: "My Sweet Lord (George Harrison)"

<<https://www.youtube.com/watch?v=0kNGnIKUdMI>>

#373 as [#30, #70, #3, #70, #200] = λόγος (G3056): {UMBRA: #21 as #373 % #41 = #4} 1) of speech; **1a)** a word, uttered by a living voice, embodies a conception or idea; **1b)** what someone has said; **1b1)** a word; **1b2)** the sayings of God; **1b3)** decree, mandate or order; **1b4)** of the moral precepts given by God; **1b5)** Old Testament prophecy given by the prophets; **1b6)** what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim; **1c)** discourse; **1c1)** the act of speaking, speech; **1c2)** the faculty of speech, skill and practice in speaking; **1c3)** a kind or style of speaking; **1c4)** a continuous speaking discourse - instruction; **1d)** doctrine, teaching; **1e)** anything reported in speech; a narration, narrative; **1f)** matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law; **1g)** the thing spoken of or talked about; event, deed; **2)** its use as respect to the MIND alone; **2a)** ***REASON*, *THE* *MENTAL* *FACULTY* *OF* *THINKING*, *MEDITATING*, *REASONING*, *CALCULATING*;** **2b)** account, i.e. regard, consideration; **2c)** account, i.e. reckoning, score; **2d)** account, i.e. answer or explanation in reference to judgment; **2e)** relation, i.e. with whom as judge we stand in relation; **2e1)** reason would; **2f)** reason, cause, ground; **3)** In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds;

THEN HEROD, WHEN HE SAW-**G1492** THAT HE WAS MOCKED OF THE WISE MEN, WAS EXCEEDING WROTH, AND SENT FORTH, AND SLEW ALL THE CHILDREN THAT WERE IN BETHLEHEM {house of bread}, AND IN ALL THE COASTS THEREOF, FROM TWO YEARS OLD AND UNDER, ACCORDING TO THE TIME-**G5550** [ἐν ῥυθμῷ (en rhythmōi): "in time": **#940** as [**#600, #100, #70, #50, #70, #50**] = chrónos (**G5550**): **{UMBRA: #0 as #1090 % #41 = #24} 1**) time either long or short] WHICH HE HAD DILIGENTLY INQUIRED OF THE WISE MEN." [Matthew 2:15-16]

The CATEGORICAL IMPERATIVE {APO: **G575**, DIDOMI: **G1325**, POIEO: **G4160**, APODIDOMI: **G591**} which is QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900 as instrumentation to the FEDERATION OF THE COMMONWEALTH OF AUSTRALIA 1901 is defined as:

APO: **G575** (@**150** - ONTIC JURISPRUDENT CRITERIA)
DIDOMI: **G1325** (@**104** - PRESENTS)
POIEO: **G4160** (@**175** - CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900)
APODIDOMI: **G591** (@**181** - RESERVE)
EIDOMAI: **G1492**: (@**228** - FORCE & DEFINITE MEANING) <-- **BIBLE GREEK LEXICON ENTRIES**

YOUTUBE: "JERUSALEM performed by the Cadet Glee Club of West Point"

<<https://www.youtube.com/watch?v=5yaxVYNGaUU>>

ONTIC CHECKSUM: @150 + @104 + @175 + @181 + @228 = #838
as [#30, #5, #3, #800] / #888 as [#30, #5, #3, #800, #50] =
légō (G3004): {UMBRA: #0 as #838 % #41 = #18} 1) to say, to speak; **1a)** affirm over, maintain; **1b)** to teach; **1c)** to exhort, advise, to command, direct; **1d)** to point out with words, intend, mean, mean to say; **1e)** to call by name, to call, name; **1f)** to speak out, speak of, mention;

3 JANUARY (PERIAPSIS) HOMOIOS AS #420 - VAULT OF THE HEAVENS, FIRMAMENT AS BINDING EARTH TO THE HEAVENS / #322 - *FREE* *CITIZENS*, *SOVEREIGN* *PEOPLE*: *POPULAR* *GOVERNMENT*, *DEMOCRACY*

3 JULY (APOAPSIS) TORAH AS #373 - FROM TRUTH TO ERROR

THE SUN @ 1414 HOURS ON 19 OCTOBER 2019: "*REBEL* MPS TODAY VOTED AGAINST BORIS JOHNSON'S BREXIT DEAL TODAY IN A 'SUPER SATURDAY' HISTORIC VOTE, FORCING THE PM TO BEG THE EU FOR A THIRD DELAY:

So after five hours of debating and three years of deadlock, the UK is going to be delayed again in leaving the EU.

There was due to be a vote on Boris Johnson's deal today as MPs sat on a Saturday for the first time since 1982.

But speaker John Bercow allowed a motion from Tory rebel Sir Oliver Letwin that would mean no vote in the Commons today.

Those voting to pass the amendment was **#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; compared to **#306 as [#6, #40, #200, #4, #50, #6] = mârâd (H4775): {UMBRA: #34 as #244 % #41 = #39} 1) *TO* *REBEL*, *REVOLT*, *BE* *REBELLIOUS* 1a) (Qal) to rebel, revolt; 1a1) *AGAINST* *HUMAN* *KING*; 1a2) *AGAINST* *GOD*; 1a3) *AGAINST* *LIGHT* (*POETIC*);**

Among those who voted to pass the Letwin amendment was the DUP.

Now the government is now expected to introduce legislation next week – with a first vote possibly on Tuesday." [<https://www.thesun.co.uk/news/brexit/10169203/brexit-vote-deal-results-news-today-live/>]

NOTE OF 7 - 10 JUNE 2017: "YOU THINK YOU HAVE THE POWER TO VOTE?"

Your egoistical explanations are not an adequate response to discharge any accountability of TREASON as the liability for the incitement of neo-fascist volkish as jingoistic crimes perpetuated against the self-identity as formula of autonomy which are protected as Sovereign Principles of the CROWN under our Constitution.

AS PUBLIC DEFAMATION BY HARASSMENT INTENT ON DEHUMANIZATION {ie. **A SYSTEMATIC INTENTION TO SLANDEROUSLY CONVEY, MORPHOLOGICALLY IMPOSE, TO TRANSMOGRIFY OR TO DEPRIVE A PERSON OF A RATIONAL MIND AS THE SOCIAL NORM**} AS CRIMES AGAINST HUMANITY AND WAR CRIMES WHICH WILL BE PUNISHED IN A COURT OF LAW.

And if you don't change your hostile conduct, it will be one of my to-do things to hunt you down and sue using a universal jurisdiction where our laws apply in absentia.

But I also believe it's high time that you faced a war crimes trial within THE HAGUE and had a real measure of an universal justice from the Dutch.

YOUTUBE: "Europe - The Final Countdown (Official Video)"

<<https://www.youtube.com/watch?v=9jK-NcRmVcw>>

Why all this psychotic subterfuge over distorted temporal realities as the ***NOTABILIA*** {ie. matters, events, or items worthy of note; Word of the Day for 4 June 2017; Courtesy: www.dictionary.com} and common semantics of hatred:

AB: #ONE PROTOTYPE (#234 + #297 = #531 - ***TO* *TREAT* *VIOLENTLY*, *MALTREAT***): #1 + #25 {5x5: #65 - ***SOLDIER*** / DODECAHEDRON: **28 MAY 2017**: #1827 - ROMAN CATHOLIC LITURGICAL CALENDAR} + #49 {7x7: #175 - ***MARRIAGE*** / ICOSAHEDRON: **31 MAY 1998**: #1827 - EUCHARIST} x 2 = **#150 - IMAGE, STATUE, IDOL SUCH AS SAINT PATRICK'S DAY 17 MARCH 2017 MARIAN STATUE WITHIN VICTORIA PARK (PLAQUE INSTALLED 8 JUNE 2017);**

INITIO: #EIGHT PROTOTYPE (#423 + #360 = #783 - ***SABBATH* *AS* *ANTI*-*SEMITISM***): #24 + #48 + #72 x 2 = **#288 - REMEMBRANCE MEMORIALS AS HISTORICAL REVISIONISM AGAINST ANZAC 2018 CENTENNIAL**

Euphoria in seeing you face justice for giving material support to extremism as terrorism.

Firstly I wrote the poem for Ms. Theresa May so as to circumvent the torrent of hysteria.

— IS OUR SAINT ***THERESA*** A NAUGHTY GAL? —

"ENOUGH IS ENOUGH. {@2: Sup: 15 - **REACH:** TA (**#84 - I AM NOT A MAN OF VIOLENCE** {%2}); Ego: 78 - **ON THE VERGE:** CHIANG (**#119**)},

I'M QUITE THE FAN.

IRON TO THE CORE. {@4: Sup: 52 - **MEASURE:** TU (**#199**); Ego: 30 - **BOLD RESOLUTION:** YI (**#171 - I AM NOT UNCHASTE WITH ANY ONE** {%20})},

SHE CAN BE TOUGH. {@5: Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#209**); Ego: 20 - **ADVANCE:** CHIN (**#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32})},

MY OATH SHE CAN.

BUT LOTS MORE."

THERESA (NOUN):

Origin of the name Theresa: Of uncertain etymology, Teresa is generally believed to be derived from the Greek therizein (to reap, to gather in) and thus takes the definition of "harvester." The first known bearer of the name was the Spanish wife of St. Paulinus, a 5th century Roman bishop of Nola.

ONTIC CHECKUM: @84 + @171 + @191 = #446 as [#8, #3, #5, #40, #70, #50, #70, #200] = hēgemón (G2232): {UMBRA: #69 as #906 % #41 = #4} 1) *A* *LEADER* *OF* *ANY* *KIND*, *A* *GUIDE*, *RULER*, *PREFECT*, *PRESIDENT*, *CHIEF*, *GENERAL*, *COMMANDER*, *SOVEREIGN*; 1a) *A* 'LEGATUS CAESARIS', {#491 - PATER FAMILIAS PRINCIPLE (PATER PATRIAE) BY ENVOY, AMBASSADOR, LEGATE, DEPUTY COMMANDER, LIEUTENANT} *AN* *OFFICER* *ADMINISTERING* *A* *PROVINCE* *IN* *THE* *NAME* *AND* *WITH* *THE* *AUTHORITY* *OF* *THE* *ROMAN* *EMPEROR*; 1a1) the governor of a province; 1b) a procurator, an officer who was attached to a proconsul or a proprietor and had charge of the imperial revenues; 1b1) in causes relating to these revenues he administered justice. In the smaller provinces also, which were so to speak appendages of the greater, he discharged the functions of governor of the province; and such was the relation of the procurator of Judaea to the governor of Syria.; 1c) first, leading, chief; 1c1) of a principal town as the capital of the region;

It also serves as a lexicon expansion of the meta-descriptor prototypes which contributes to a consensual view of the universe of discourse.

Government in my view is a semantic construct.

And I do like (***YET* *YOU* *THINK* *YOU* *HAVE* *THE* *POWER* *TO* *VOTE***) when the division is the most equitably oblique (YIN/YANG in equilibrium) and the question is:

Does this then produce an irrationality, irreconcilability, incongruity or the most efficient of government?

In that, you must strive for outcomes by articulate speech as persuasion, the building of consensus as agreeability and in the absence of disproportionate power so as to effect change and make any advantage of cause.

#306 as [#6, #40, #200, #4, #50, #6] = mârâd (H4775): {UMBRA: #34 as #244 % #41 = #39} 1) to rebel, revolt, be rebellious; 1a)

(Qal) to rebel, revolt; **1a1) *AGAINST* *HUMAN* *KING***; **1a2) *AGAINST* *GOD***; **1a3) *AGAINST* *LIGHT* (*POETIC*)**;

GOD KNOWS."

RACHEL [COCKROACH] BEN LEVI (RACHBL71@GMAIL.COM): "That seems rather sadistic, if you don't mind my saying so."

DOLF: "Don't tell me that **SISTER FIONA** {white} and **BLACK BETTY** {ie. Elizabeth: Oath of God; satisfaction} like the nuns of **SAINT VINCENT'S HOSPITAL** are now sappy and inconsolable.

There are no shades of GREY or ROSE coloured glasses with me as I see the world in the spectrum of the rainbow.

Het lijkt erop dat u onderworpen bent aan een gemeenschappelijke stroom semantiek als het lexicon van opportunisme:

Verzet is zinloos - you will be assimilated!"

YOUTUBE: "The Borg Assimilation"

<<https://www.youtube.com/watch?v=AkasJZZxRU0>>

PROLEGOMENA TO BREXIT: CHARACTERIZED BY UNNECESSARY OR LENGTHY PROLOGUISING

From the Ancient Greek neuter noun: προλεγόμενον (prolegómenon, "that which is said beforehand,") [plural: προλεγόμενα (prolegómena), from the verb: προλέγειν (prolégein, "to speak, say before[hand]")] referring to an introduction.

PROLEGÓMENON (προλεγόμενον)@{

@1: Sup: 80 - **LABOURING:CH'IN (#80)**; Ego: 80 -

LABOURING:CH'IN (#80),

@2: Sup: 18 - **WAITING:HSI (#98)**; Ego: 19 - **FOLLOWING:TS'UNG (#99),**

@3: Sup: 7 - **ASCENT:SHANG (#105)**; Ego: 70 - **SEVERANCE:KE (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18}),**

@4: Sup: 37 - **PURITY:TS'UI (#142)**; Ego: 30 - **BOLD RESOLUTION:YI (#199),**

@5: Sup: 42 - **GOING TO MEET:YING (#184 - I PUT NO CHECK UPON THE WATER IN ITS FLOW {%36})**; Ego: 5 - **KEEPING SMALL:SHAO (#204),**

@6: Sup: 45 - **GREATNESS:TA (#229)**; Ego: 3 - **MIREN:HSIEN (#207),**

@7: Sup: 34 - **KINSHIP:CH'IN (#263)**; Ego: 70 - **SEVERANCE:KE (#277)**,

@8: Sup: 74 - **CLOSURE:CHIH (#337)**; Ego: 40 - **LAW/MODEL:FA (#317)**,

@9: Sup: 79 - **DIFFICULTIES:NAN (#416)**; Ego: 5 - **KEEPING SMALL:SHAO (#322: *FREE* *CITIZENS*, *SOVEREIGN* *PEOPLE*: *POPULAR* *GOVERNMENT*, *DEMOCRACY)**,

@10: Sup: 48 - **RITUAL:LI (#464)**; Ego: 50 - **VASTNESS / WASTING:T'ANG (#372)**,

@11: Sup: 49 - **FLIGHT:T'AO (#513)**; Ego: 1 - **CENTRE:CHUNG (#373)**,

Male: **#513**; Feme: **#373** as [**#1, #80, #70, #80, #30, #1, #50, #1, #10, #50**] = apoplanāō (**G635**): {**UMBRA: #24 as #1113 % #41 = #6**} **1**) to cause to go astray; **2**) ***TO* *LEAD* *AWAY* *FROM* *THE* *TRUTH* *TO* *ERROR***; **3**) to go astray, stray away from
}

WOTAWONDERFULWORLD

(WOTAWONDERFULWORLD@FOOBAR.COM) @ 1224 HOURS ON 19 OCTOBER 2019: "Dolf... Plagerism my friend..."

YOUTUBE: "Hunters and Collectors (Holy Grail)"

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

Hunters and Collectors will be after you for stealing their opening line."

GOVERNMENT SHILL #2 (GOV.SHILL@GMAIL.COM) @ 1823 HOURS ON 19 OCTOBER 2019: "HEY DOLT,

I'M LEAVING USENET. IT'S BECOME POINTLESS. JUST NUT CASES LIKE YOU.

I HOPE YOU GET THE TREATMENT YOU NEED.

I COULD SEE YOU AROUND TOWN, BUT I WILL NOT MAKE MYSELF KNOWN TO YOU. YOU ARE JUST TOO INSANE FOR ME TO TRY AND COMMUNICATE WITH YOU. *I* *LIVE* *IN* *SALE*. IT'S A NICE TOWN, AND YOU SHOULD LEAVE THE PEOPLE HERE ALONE. THEY DON'T NEED YOUR CRAZY SHIT.

STAY COOL. BE NICE."

FOR EXPLANATION SEE: "THAT IRISH REPUBLICANISM VALUES (AS NEO-FASCIST IDENTITY HELD BY THE STAR HOTEL *SALE* BEING CAUSAL FOR THE #371 - SAINT ANDREWS TARGETING BY

AN UNLAWFUL YEAR DURATION LIQUOR BAN AND THEIR NON ACCOUNTABILITY) IS THEN THE #315 - NATIONALISTIC AS MANUS THUGGERY BASIS FOR #492 - BOER WAR / #434 - ANZAC DEFAMATION OCCASIONING RACIAL HATRED, ANTI-SEMITISM AND PSYCHOSEXUAL PREJUDICE" comprising some #21 pages and dated 22 to 23 OCTOBER 2019

<<http://www.grapple369.com/Groundwork/Sinn%20Fein.pdf>>

BRUCE S (BRUCES42@HOTMAIL.COM) @ 0210 HOURS ON 22

OCTOBER 2019: "I usually ignore all the Dolt threads, but read this message. I'm sorry

to read that you're giving up on this fine forum. Sure, it's a huge waste of time, but then again so are many other entertainments. Anyway, thanks for your contributions, and enjoy whatever you turn to.

Would you make yourself known to Graham, if you were in his area?

Dolt has never been cool, and will probably never be nice. I'd stick with simply 'don't hurt anyone'."

DOLF @ 0428 HOURS ON 23 OCTOBER 2019: "May the luck of the Irish 🍀 be with you BORIS..."

DOLF @ 0542 HOURS ON 23 OCTOBER 2019: "TO HAVE TWO BOB EACH WAY: Not to commit oneself to either of two courses of action; to seek to profit from all contingencies [from horse-racing] ...

Is this BREXIT fairytale of 31 October 2019 departure now going to be an ARMISTICE confabulation?"

GOVERNMENT SHILL #2 (GOV.SHILL@GMAIL.COM) @ 0957 HOURS

ON 23 OCTOBER 2019: "THANKS BRUCE. I'M CURRENTLY ON YOUTUBE ARGUING ABOUT THE SHAPE OF THE PLANET WITH FLAT EARTHERS. IT'S A BIT OF FUN.

NO WAY! [GRAHAM'S] TOO DANGEROUS. HE'S ONE OF THE REASONS I STOPPED USING MY REAL NAME. EVEN A COUPLE OF STATES AWAY, HE WAS TOO MUCH OF A RISK.

DOLT IS BATSHIT CRAZY, BUT HE SEEMS HARMLESS ENOUGH..."

WOTAWONDERFULWORLD

(WOTAWONDERFULWORLD@FOOBAR.COM) @ 1841 HOURS ON 19

OCTOBER 2019: "Will give you a wave on my next time down to Melbourne."

DOLF @ 1830 HOURS ON 19 OCTOBER 2019: "I have no intention of community attachment (I would not piss on you if you were self immolating) because theirs and your culture of HUBRIS and I don't think that your collectivism as **JINGOISTIC #315 - NATIONALISM being NEO-NAZISM** is any manner compatible with our Australian culture and we should have less opportunist migrants from your precinct and ought to send you back for your anonymous HUBRIS.

Certainly you have no fidelity to our ANZAC CENTENNIAL 2018 COMMEMORATION which concludes on ARMISTICE DAY 11 NOVEMBER 2019

YOUR CONDEMNATION IS NOT FOR ONE HUNDRED YEARS NOR TWO MILLENNIA BUT FOR ALL ETERNITY."

DOLF @ 1845 HOURS ON 19 OCTOBER 2019: "And the ROYAL AUSTRALIAN AIR FORCE based here can share in the recompense of **GOVERNMENT SHILL #2 (GOV.SHILL@GMAIL.COM)**'s anonymous public persecution, slander and callous disrespect being an ***AIRFORCE* *ENGINEER*** engaged within habitual contempt and disloyalty as **@873 - PROBITY** to the **@115 - DIGNITY ROYAL** as those I have regarded are gone to their graves.

BECAUSE OF YOUR DISRESPECT AND THE DENIAL OF JUSTICE IN THIS COUNTRY FOR OVER 20 YEARS I WILL BY ALMIGHTY GOD **NEVER SHOW A RESPECT TO EITHER THE VICTORIA POLICE OR MEMBERS OF THE ROYAL AUSTRALIAN AIR FORCE FOLLOWING THE ELAPSE OF 11 NOVEMBER 2019.**

I AM ONLY A POLITICAL PRISONER BECAUSE OF WAR CRIMES PERPETRATED BY THE CITIZENS AND PUBLIC AUTHORITIES CONTRARY TO THE LAW OF THIS LAND OVER WHICH I HAVE A DIMINISHING INTENTION TO REMAIN BEYOND MY LEGAL PROCEEDINGS."

DOLF @ 2000 HOURS ON 19 OCTOBER 2019: "By an abject lack as any courtesy of reply the SALE based ROYAL AUSTRALIAN AIR FORCE show themselves to be CALLOUSLY INDIFFERENT and no BETTER THAN A NAZI OCCUPATION FORCE UPON EUROPEAN SOIL with REGARDS to the RETURNED SERVICES LEAGUE (RSL) HAVING STOLEN MY INTELLECTUAL PROPERTY so as to feign fidelity to ANZAC CENTENNIAL 2018 COMMEMORATIONS.

<<https://m.facebook.com/johndanielfabrics>>

JOHN DANIEL: "Guys, guys! Stop bickering for a moment, this is more important. Everyone go check out **DOLF BOEK'S** profile, I promise you it will be the funniest thing you've ever seen! He ***SERIOUSLY*** ***THINKS* *HE* *HAS* *SPECIAL* *POWERS*, *ITS* *BEYOND* *HILARIOUS*!"**

DOLF @ 1550 HOURS ON 19 OCTOBER 2019: "I wouldn't laugh too loudly since you are only a manager of a TELSTRA STORE in CHADSTONE and I have given ANDREW PENN as TELSTRA CEO my paradigm of human sapience and cognition datasets as per my past interaction from 16 MAY 2000 when the NORTH MELBOURNE TELSTRA EXCHANGE shared my PRIVATE #371 - SAINT ANDREWS STREET.

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

BENJAMIN GRAHAM @ 1343 HOURS ON 19 OCTOBER 2019:
"ISRAEL FOLAU REVEALS HIS *CRAZY* *PRAYER* BEFORE INFAMOUS POSTS:

FORMER WALLABY ISRAEL FOLAU HAS APPEARED AT THE AUSTRALIAN CHRISTIAN LOBBY'S NATIONAL CONFERENCE, MAKING SOME SURPRISING REVELATIONS.

In a deep discussion about his spirituality former Wallaby Israel Folau has revealed he made a "crazy prayer" before making the social media posts that would turn his life upside down.

Speaking to a packed room of hundreds of Christians at the Australian Christian Lobby's (ACL) national conference, called **"NOT ASHAMED", *HE* *SAID* *HE* *WOULD* ""ABSOLUTELY"" *SEND* *THE* *NOW*-*INFAMOUS* *POSTS* *AGAIN* *IF* *HE* *COULD* *GO* *BACK*.**

The 30-year-old walked out to a hero's welcome at Sydney's International Conference Centre as he walked out onto the stage after a montage of the past for an interview with ACL managing director MARTYN ILES.

After extensively thanking those who had supported him, Folau told the audience: "I felt really content in my work, with God and how everything was going.

"All of a sudden I wanted to pray a crazy prayer and ask the Lord: 'Lord, you know I'm feeling really comfortable at the moment, it's going to test my faith and it's going to test my trust. Am I going to continue to serve you faithfully?'"

The audience at this point erupted into laughter, before Folau smiled and said: "And God prepared this (his current legal situation) for me. So, be careful what you wish for. God can give it to you."

Asked whether he, looking back, he would have made the posts again, he said: "I would absolutely".

He said that at the moment when he hit send on the posts, he thought back to his "crazy prayer".

"I guess when I had prayed that prayer I was talking about earlier, I had already purpose in my heart that if I was to find myself in this situation (that) at least I was going to what's right by God and stand up for the truth, regardless of the things we may lose within this lifetime.

"Throughout this whole situation, it's brought me closer to God."

He then warned the audience to prepare themselves for a situation like the one he's found himself in.

"It's very important that you're ready because I can guarantee you that it's happened to me now, but it's certainly going to happen to many other people sitting in this room now," he said.

"You might not think it could happen to you, it it possibly could."

He said that, when confronted with this, they should not "compromise and conform to the way that society and culture is".

Before he walked out, a montage of the past six months' media coverage played out on the big screen, showing MR ILES' appearances defending FOLAU on Sunrise and The Project.

Asked about how much of the media coverage about him had been true, FOLAU said: "Probably like 0.1 per cent".

"The media like to twist a lot of things and portray me to be a certain type of person," he said.

"But it's something I'm not worried about. The only approval I care about is God's approval."

He was then given a standing ovation as he walked off the stage.

He appeared as part of a roster of conservative speakers including pro-life campaigner and Liberal NSW MP TANYA DAVIES and international guests

who outlined what they believe are the struggles faced by Christians around the world.

Some of the hundreds of attendees today told news.com.au they had come down to the conference to be inspired as they had become increasingly frustrated with the way Australian society is headed.

MANDY CLIFTON, from the city's northern beaches, said she believes society based on science is letting people down -- pointing to rates of suicide, depression and violence.

"Science will tell you that you have no purpose, only living by God gives you purpose," she said.

"A movement like this (the ACL) seeks to influence the culture and lay our beliefs out in a truthful and loving way."

In the lead-up to the conference, FOLAU posted a video message online alongside his wife MARIA urging Christians to head to the event and share the hashtag #notashamed.

"We are not ashamed to follow Jesus and we're not ashamed to follow truth," he said.

Folau's appearance comes as his legal fight against **RUGBY AUSTRALIA** and **WARATAHS RUGBY** drags on in the Federal Circuit Court.

He is arguing that the Tribunal's ruling that he should be fired over two social media posts is void and he's also seeking damages.

In one social media post, FOLAU claimed transgender people were evil and should repent.

In another he paraphrased a Bible passage saying "drunks, homosexuals, adulterers, liars, fornicators, thieves, atheists and idolators" would go to hell unless they repented.

Folau's legal matter will return to court on December 17 ahead of a trial if mediation is unsuccessful." [<https://www.news.com.au/sport/sports-life/israel-folau-reveals-his-crazy-prayer-before-infamous-posts/news-story/34f2b88c22ccb1ac4014e1369da6a95a>>]

That our concerns about TRANS-NATIONAL ENTITIES (specifically: INSURANCE but not limited to) being capable by means (our language has gotten more astute however the concept had sufficient clarity) as conveyed within of our FINANCIAL SERVICES ROYAL COMMISSION

SUBMISSIONS as DATED: 17 TO 20 JULY 2018: WHEREUPON WE HAVE INDEMNIFIED ANDREW PENN AS THEN CEO OF AXA GROUP INSURANCE OF ANY PROSPECT FOR PROSECUTION WITHIN OUR LEGAL MATTERS.
#TELSTRA

"In practical functional terms of **#231 - JUXTAPOSITION CONTROL** applicable to the **INSURANCE / FINANCIAL SERVICES INDUSTRY** that if the perennialist use of the BINOMIAL STASIS THEORY OF NUMBER METHODOLOGY {**ARCH KAI TELOS OIDA: #1 + #2 + #3 + #4 = #10**} has an inherent deficiency TWEEDLEDUM[B] AND TWEEDLEDEE[D] and an introduction of a further dichotomy such as "TOTAL AND PERMANENT DISABILITY" as a disparity between SALARY CONTINUANCE INSURANCE POLICY and that of SUPERANNUATION portfolios it is as #1 + #2 + #3 + #4 = #10 then capable of destabilising the AUTONOMY of a person and overriding such integrity as a SOVEREIGN principle.

FURTHER CLARIFICATION OF THIS PERSPECTIVE: #325 - BINOMIAL PROTOTYPE AS PRINCIPLE OF COHESION BEING #65 - SOLDIER and ANZAC 2018 CENTENNIAL #288 - MEMORIAL {SUM OF COMMON ELEMENTS WITHIN ROMAN / TORAH PROTOTYPE #EIGHT (#423 + #360 = #783 - *SABBATH*): #24 + #48 + #72 x 2 = #288} HISTORICAL REVISIONISM:

<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/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%201.png>>

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

Made against {**SUM OF COMMON ELEMENTS WITHIN ROMAN / TORAH PROTOTYPE #ONE (#234 + #297 = #531 - *TO* *TREAT* *VIOLENTLY*, *MALTREAT*)**: #1 + #25 {5x5: #65 - SOLDIER / DODECAHEDRON} + #49 {7x7: #175 - MARRIAGE / ICOSAHEDRON} x 2 = #150} the **#390 - SOVEREIGN'S APO (G575) RIGHT AS THE RESERVE (APODIDOMI: G591) ENTITLEMENT AUTHORITY OF SECTION IX TO QUEEN VICTORIA'S LETTERS PATENT BEING A DUTY AGAINST THE INITIAL GIFT OF PRESENTS (DIDOMI: G1325) BESTOWAL**

THIS ALSO OCCURS IN THE APRIORITY GIVEN TO THE CONSTRUCT OF #175 - MARRIAGE MADE IN ASSOCIATION TO THE #72 - ANTHROPIC PRINCIPLE OF UNLIMITED EXISTENCE.

If the HOMOGENEOUS premise to the GREEK nuance APO + ARCHE is considered the impetus for CITIZENSHIP within the Commonwealth :

APO: **G575** (@150 - ONTIC JURISPRUDENT CRITERIA) <-- **BIBLE GREEK LEXICON**

DIDOMI: **G1325** (@104 - PRESENTS) <-- **BIBLE GREEK LEXICON**

POIEO: **G4160** (@175 - CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900) <-- **BIBLE GREEK LEXICON**

APODIDOMI: **G591** (@181 - RESERVE) <-- **BIBLE GREEK LEXICON**

EIDOMAI: **G1492**: (@228 - FORCE & DEFINITE MEANING) <-- **BIBLE GREEK LEXICON**

ONTIC CHECKSUM: @150 + @104 + @175 + @181 + @228 = #838

as [#30, #5, #3, #800] = légō (**G3004**): {**UMBRA: #1 as #838 % #41 = #18**} **1**) to say, to speak; **1a**) affirm over, maintain; **1b**) to teach; **1c**) to exhort, advise, to command, direct; **1d**) to point out with words, intend, mean, mean to say; **1e**) to call by name, to call, name; **1f**) to speak out, speak of, mention;

@175 / #175

#348

#339 - ***ARMISTICE* *DAY* 11 NOVEMBER**

#369

#434 - **BY ONTIC CHECKSUM: @182 + @102 + @150 ON *ANZAC* *DAY* 25 APRIL**

#424 - FULL MOON {#38 + #73 + #111 + #117 = 3 x #111 + #6 =

#339 - **INTEROPERABILITY (BINOMIAL / TRINOMIAL) AB INITIO (GET-GO) AGREEMENT FOR *BREXIT***} @ 0432 HRS ON SAT 14 SEPTEMBER 2001 AS POIEO: **G4160 (@175 - CONSTITUTE ORDER AND DECLARE)**

#180

#838 as [#4, #10, #1, #30, #70, #3, #10, #200, #40, #70, #400]

= dialogismós (**G1261**): {**UMBRA: #19 as #638 % #41 = #23**} **1**)

the thinking of a man deliberating with himself; **1a**) a thought, inward reasoning; **1b**) purpose, design; **2**) a deliberating, questioning about what is true; **2a**) hesitation, doubting; **2b**) disputing, arguing;

#838 as [#5, #400, #200, #5, #2, #5, #10, #1, #10, #200] =

eusébeia (**G2150**): {**UMBRA: #20 as #628 % #41 = #13**} **1**)

reverence, respect; **2**) piety towards God, godliness;

Having since added a fifth element as CANONICAL #288 / #390 - SOVEREIGN NOTION which prudently consider is conveyed by the term EIDOMAI as comparatively very closely related to οἶδα (OÎDA) and the #373 - MAXIM {ARCH KAI TELOS OIDA: #1 + #2 + #3 + #4 = #10} consideration of the THEORY OF NUMBER METHODOLOGY mentioned

within our FINANCIAL SERVICES ROYAL COMMISSION SUBMISSIONS as DATED: 17 TO 20 JULY 2018:

- 1) to be seen, ***APPEAR***
- 2) (with infinitive) to appear, seem to do
- 3) (reflexive, with dative) to make oneself like
 - i) (intransitive) to be like, to look like

EIDOMAI@{

@1: Sup: 5 - KEEPING SMALL: SHAO (#5); Ego: 5 - KEEPING SMALL: SHAO (#5)},

@2: Sup: 15 - REACH: TA (#20); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#15)},

@3: Sup: 19 - FOLLOWING: TS'UNG (#39); Ego: 4 - BARRIER: HSIEN (#19)},

@4: Sup: 8 - OPPOSITION: KAN (#47); Ego: 70 - SEVERANCE: KE (#89)},

@5: Sup: 48 - RITUAL: LI (#95); Ego: 40 - LAW/MODEL: FA (#129)},

@6: Sup: 49 - FLIGHT: T'AO (#144); Ego: 1 - CENTRE: CHUNG (#130 - I AM NOT EVIL MINDED {%3})},

@7: Sup: 59 - MASSING: CHU (#203: SEE KANT'S PROLEGOMENA IDEA); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16})},

Male: #203; Feme: #140

} // #140 <-- SEE IMMANUEL KANT'S PROLEGOMENA (1783) COMMENTARY ON THE TRANSCENDENTAL DOCTRINE OF THE POWER OF JUDGMENT (OR ANALYTIC OF PRINCIPLES) AS IDEA @A140: ON THE SCHEMATISM OF THE PURE CONCEPTS OF THE UNDERSTANDING

ONTIC CHECKSUM: @130 + @140 = #270 as [#5, #1, #4, #10, #200, #10, #600] / #215 as [#1, #4, #10, #200] / #231 as [#6, #1, #4, #10, #200, #10] = 'addîyr (H117): {UMBRA: #0 as #215 % #41 = #10} 1) great, majestic; 1a) of waters of sea; 1b) of a tree; 1c) of kings, nations, gods; 2) great one, majestic one; 2a) of nobles, chieftains, servants;

YOUTUBE: "Complete Bad Wolf Speech (Doctor Who)"

<https://www.youtube.com/watch?v=9847_BEaLIM>

#270 as [#50, #70, #40, #10, #20, #70, #10] / #391 as [#50, #70, #40, #10, #20, #1, #200] = nomikós (G3544): {UMBRA: #51

as #460 % #41 = #9} 1) pertaining to the law, one learned in the law;
2) in the NT an interpreter and teacher of the Mosaic law;

#270 as [#40, #4, #200, #20, #6] / #224 as [#4, #200, #20] =
derek (**H1870**): {**UMBRA: #8 as #224 % #41 = #19} 1)** way, road,
distance, journey, manner; **1a)** road, way, path; **1b)** journey; **1c)**
direction; **1d)** manner, habit, way; **1e)** of course of life (fig.); **1f)** of
moral character (fig.);

#270 as [#50, #20, #200] = nâkar (H5234): {UMBRA: #35 as
#270 % #41 = #24} 1) to recognise, acknowledge, know, respect,
discern, regard; **1a)** (Niphal) to be recognised; **1b)** (Piel) to regard; **1c)**
(Hiphil); **1c1)** to regard, observe, pay attention to, pay regard to, notice;
1c2) to recognise (as formerly known), perceive; **1c3)** to be willing to
recognise or acknowledge, acknowledge with honour; **1c4)** to be
acquainted with; **1c5)** to distinguish, understand; **1d)** (Hithpael) to make
oneself known; **2)** to act or treat as foreign or strange, disguise,
misconstrue; **2a)** (Niphal) to disguise oneself; **2b)** (Piel); **2b1)** to treat
as foreign (profane); **2b2)** to misconstrue; **2c)** (Hithpael); **2c1)** to act as
alien; **2c2)** to disguise oneself;

**CONSTABLE ALICE D'ARCY'S FAILURE TO TAKE ANY WITNESS
STATEMENTS RELATED TO THE 23 NOVEMBER 2017 PURSUIT,
TUMULT AND ASSAULT BY THE RESPONDENT AS ANTI-SEMITIC
WHITE SUPREMACISTS #315 - NATIONALIST BEING FILED
WITHIN COUNTY COURT APPEAL AP-18-0775 (AS THEN
ANTI_SEMITIC NEO NAZI IMPETUS FOR MULTIPLE CRIMINAL
DAMAGES CLAIMS COMMENCING UPON THE DAY OF
INTERNATIONAL HOLOCAUST REMEMBRANCE AS 27 JANUARY
2018 AND AFTER THE FIRST RECOVERY ATTEMPT IN FEBRUARY
2018) IS DUE TO SUCH STATEMENT AS CATEGORICAL NEGATION
OF WHITE SUPREMACIST #315 - NATIONALISM AND ISLAMIC
EXTREMISM CONTAINED RELIGIOUS ELEMENTS RELATIVE BOTH
TO QUEEN VICTORIA'S LETTERS PATENT AND #451 - DIEU ET
MON DROIT**

**SIMILARLY THE REFUSAL OF THE INSURER AXA GROUP / AMP
INSURANCE TO CONCEDE TO THE LEGITIMACY OF MY SALARY
CONTINUANCE CLAIM BOTH BEFORE VCAT 500 / 2000 PRIOR TO 7
DECEMBER 2001 AND SUBSEQUENT IS THAT SUCH DIALOG AS
SUBSTANTIATION OF CLAIM CONTAINED RELIGIOUS ELEMENTS...**

IMMANUEL KANT'S PROLEGOMENA (1783) COMMENTARY ON AXIOMS OF
INTUITION AS IDEA @B203: "THEIR PRINCIPLE IS: ALL INTUITIONS ARE
EXTENSIVE MAGNITUDES.

PROOF: All appearances contain, in accordance with their form, an intuition in space and time that underlies them all a priori. They therefore can be apprehended, i.e., taken up into empirical consciousness, only through the synthesis of the manifold whereby representations of a determinate space or time are generated, i.e., through composition of the ***HOMOGENEOUS*** and consciousness of the synthetic unity of this manifold (of the ***HOMOGENEOUS***). [IDEA: @B203] Now the consciousness of the manifold of the ***HOMOGENEOUS*** in intuition in general, insofar as the representation of an object thereby first becomes possible, is the concept of a magnitude (quanti). Therefore even the perception of an object as appearance is possible only through this same synthetic unity of the manifold of a given sensory intuition: {

SAPIENT ECONOMY #339 - INTEROPERABILITY (BINOMIAL / TRINOMIAL) AB INITIO (GET-GO) AGREEMENT FOR BREXIT: { @175, #328, #339 - ARMISTICE DAY 11 NOVEMBER, #369, #434 - BY ONTIC CHECKSUM: @182 + @102 + @150 ON ANZAC DAY 25 APRIL, (#424?) } conforming to the #81 - SOVEREIGN JUXTAPOSITION PRINCIPLE (#339 - PROROGUING CRYSTALLISATION / CAUTERISATION OF 13 TO 17 SEPTEMBER 2019)

@175 / #175

#348

#339 - ***ARMISTICE* *DAY* 11 NOVEMBER**

#369

#434 - **BY ONTIC CHECKSUM: @182 + @102 + @150 ON *ANZAC* *DAY* 25 APRIL**

#424 - FULL MOON { #38 + #73 + #111 + #117 = 3 x #111 + #6 =

#339 - **INTEROPERABILITY (BINOMIAL / TRINOMIAL) AB INITIO (GET-GO) AGREEMENT FOR *BREXIT*** } @ 0432 HRS ON SAT 14 SEPTEMBER 2001 AS POIEO: G4160 (**@175 - CONSTITUTE ORDER AND DECLARE**)

}, whereby the unity of the combination of the manifold of the ***HOMOGENEOUS*** in the concept of a magnitude is thought; that is, the appearances are one and all magnitudes, and indeed extensive magnitudes, since as intuitions in space and time they must be represented through the same synthesis by which space and time in general are determined." [Pages 181 to 182]

G1492@{

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

@2: Sup: 18 - **WAITING:** HSI (**#26**); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#18**),

@3: Sup: 22 - **RESISTANCE: KE (#48)**; Ego: 4 - **BARRIER: HSIEN (#22)**,
 @4: Sup: 27 - **DUTIES: SHIH (#75)**; Ego: 5 - **KEEPING SMALL: SHAO (#27)**,
 @5: Sup: 37 - **PURITY: TS'UI (#112)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#37)**,
 @6: Sup: 75 - **FAILURE: SHIH (#187)**; Ego: 38 - **FULLNESS: SHENG (#75)**,
 @7: Sup: 76 - **AGGRAVATION: CHU (#263)**; Ego: 1 - **CENTRE: CHUNG (#76)**,
 @8: Sup: 45 - **GREATNESS: TA (#308)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#126)**,
Male: #308; Feme: #126
 } // #288

G1492@{

@1: Sup: 70 - **SEVERANCE: KE (#70)**; Ego: 70 - **SEVERANCE: KE (#70)**,
 @2: Sup: 80 - **LABOURING: CH'IN (#150 - I INDULGE NOT IN ANGER {%28})**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#80)**,
 @3: Sup: 3 - **MIRE: HSIEN (#153)**; Ego: 4 - **BARRIER: HSIEN (#84 - I AM NOT A MAN OF VIOLENCE {%2})**,
 @4: Sup: 4 - **BARRIER: HSIEN (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41})**; Ego: 1 - **CENTRE: CHUNG (#85)**,
 @5: Sup: 61 - **EMBELLISHMENT: SHIH (#218)**; Ego: 57 - **GUARDEDNESS: SHOU (#142)**,
 @6: Sup: 66 - **DEPARTURE: CH'U (#284)**; Ego: 5 - **KEEPING SMALL: SHAO (#147)**,
Male: #284; Feme: #147
 } // #390

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

UMBRA: #819 % #41 = #40 - Reversal, Avoiding Activity; I-Ching: **H36** - Suppression of the Light, Sinking / Darkening Light, Brilliance injured, Intelligence hidden; Tetra: **68** - Dimming;

THOTH MEASURE: #40 - Oh Neheb-kau, who makest thy appearance at thy cavern; I have no unjust preferences.

#VIRTUE: Law (no. #40) means to facilitate union with All-under-Heaven.

#TOOLS: Labouring (no. #80) means to lack achievement despite strenuous efforts.

#POSITION: With Duties (no. #27), to exhaust oneself.

#TIME: With Fostering (no. #81), to increase oneself.

#CANON: #228

ONTIC_OBLIGANS_228@{

@1: Sup: 40 - **LAW/MODEL: FA (#40)**; Ego: 40 - **LAW/MODEL: FA (#40)**,

@2: Sup: 39 - **RESIDENCE: CHU (#79)**; Ego: 80 - **LABOURING: CH'IN (#120)**,

@3: Sup: 66 - **DEPARTURE: CH'U (#145)**; Ego: 27 - **DUTIES: SHIH (#147)**,

@4: Sup: 66 - **DEPARTURE: CH'U (#211)**; Ego: 81 - **FOSTERING: YANG (#228 - I HAVE NO UNJUST PREFERENCES {%40})**,

Male: #211; Feme: #228

} // **#228**

ONTIC CHECKSUM: @150 + @84 + @157 = **#391 as [#70, #40, #70, #10, #1, #200]** = hómoios (**G3664**): **{UMBRA: #54 as #460 % #41 = #9} 1)** like, similar, resembling; **1a)** like: i.e. resembling; **1b)** like: i.e. corresponding to a thing;

#391 as [#50, #70, #40, #10, #20, #1, #200] / #270 as [#50, #70, #40, #10, #20, #70, #10] = nomikós (**G3544**): **{UMBRA: #51 as #460 % #41 = #9} 1)** pertaining to the law, one learned in the law; **2)** in the NT an interpreter and teacher of the Mosaic law;

#391 as [#70, #10, #20, #70, #50, #70, #40, #10, #1, #50] = oikonomía (**G3622**): **{UMBRA: #52 as #341 % #41 = #13} 1)** the management of a household or of household affairs; **1a)** specifically, the management, oversight, administration, of other's property; **1b)** the office of a manager or overseer, stewardship; **1c)** administration, dispensation;

#391 as [#70, #40, #70, #200, #1, #10] = omnýō (**G3660**): **{UMBRA: #53 as #1360 % #41 = #7} 1)** to swear; **2)** to affirm, promise, threaten, with an oath; **3)** in swearing to call a person or thing as witness, to invoke, swear by;

#288 as [#8, #10, #4, #5, #10, #200, #1, #50] / #390 as [#70, #10, #4, #1, #300, #5] = eídō (**G1492**): **{UMBRA: #0 as #819 % #41 = #40} 1)** to see; **1a)** to perceive with the eyes; **1b)** to perceive by any of the senses; **1c)** to perceive, notice, discern, discover; **1d)** to see; **1d1)** i.e. to turn the eyes, the mind, the attention to anything; **1d2)** to pay attention, observe; **1d3)** to see about something; **i)** i.e. to

ascertain what must be done about it; **1d4**) to inspect, examine; **1d5**) to look at, behold; **1e**) to experience any state or condition; **1f**) to see i.e. have an interview with, to visit; **2**) to know; **2a**) to know of anything; **2b**) to know, i.e. get knowledge of, understand, perceive; **2b1**) of any fact; **2b2**) ***THE* *FORCE* *AND* *MEANING* *OF* *SOMETHING* *WHICH* *HAS* *DEFINITE* *MEANING***; **2b3**) to know how, to be skilled in; **2c**) to have regard for one, cherish, pay attention to (1Th. 5:12);

"SAYING, WHERE IS HE THAT IS BORN KING OF THE JEWS? FOR WE HAVE SEEN-G1492 HIS STAR IN THE EAST, AND ARE COME TO WORSHIP HIM." [Matthew 2:2]

<<http://www.grapple369.com/Grumble/?lexicon:G1492>>

IMMANUEL KANT'S PROLEGOMENA (1783) COMMENTARY ON THE TRANSCENDENTAL DOCTRINE OF THE POWER OF JUDGMENT (OR ANALYTIC OF PRINCIPLES) AS IDEA @A140: "ON THE SCHEMATISM OF THE PURE CONCEPTS OF THE UNDERSTANDING: In all subsumptions of an object under a concept the representation of the former must be homogeneous with the latter, that is, the concept must contain what is represented in the object to be subsumed under it, for that is the very meaning of the expression: an object is contained under a concept. Thus, the empirical concept of a plate is ***HOMOGENOUS*** with the pure geometrical concept of a ***CIRCLE***, since the roundness that is thought in the former can be intuited in the latter.

"[A FOLLY] WHICH WE MEET WITH IN OUR TIME, IS THAT OF **PRETENDING TO INVENT AND CARRY OUT POLITICAL CONSTITUTIONS INDEPENDENTLY OF RELIGION.** THE CATHOLIC CONFESSION, ALTHOUGH SHARING THE CHRISTIAN NAME WITH THE PROTESTANT, DOES NOT CONCEDE TO THE STATE AN INHERENT JUSTICE AND MORALITY—A CONCESSION WHICH IN THE PROTESTANT PRINCIPLE IS FUNDAMENTAL.

#363 - 25 APRIL TORAH PROTOTYPE / #451 - {Y-M-T-A} as DIEU ET MON DROIT: #451 as [#6, #40, #300, #80, #9, #10, #6] = mishpâṭ (H4941): {UMBRA: #31 as #429 % #41 = #19} 1) judgment, justice, ordinance; **1a**) judgment; **1a1**) act of deciding a case; **1a2**) place, court, seat of judgment; **1a3**) process, procedure, litigation (before judges); **1a4**) ***CASE*, *CAUSE* (*PRESENTED* *FOR* *JUDGMENT*)**; **1a5**) sentence, decision (of judgment); **1a6**) execution (of judgment); **1a7**) time (of judgment); **1b**) ***JUSTICE*, *RIGHT*, *RECTITUDE* (*ATTRIBUTES* *OF* *GOD* *OR* *MAN*)**; **1c**) ordinance; **1d**) decision (in law); **1e**) ***RIGHT*, *PRIVILEGE*, *DUE* (*LEGAL*)**; **1f**) proper, fitting, measure, fitness, custom, manner, plan;

51 25 74

73 50 27

26 75 49 (NATURAL PROGRESSION {#1 / #73 SUBSTITUTION}) / #450
{#PSEUDO NINE (*YESOD*: *PROCREATIONAL* *FOUNDATION*)
OF *JEWISH* *TORAH* *KABBALAH* *VASSAL*
GOVERNANCE: #YOD (#10) + #MEM (#40) + #TAU (#400) [+
#ALEPH (#1) = #451]}

49 9 65 - *SOLDIER*

57 41 25

17 73 33 = #123 / #369 {#PSEUDO NINE *OF* *EGYPTIAN*
ANKH *OF* *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"]

AN EXAMPLE OF THE AUSTRALIAN GOVERNMENT PRETENDING, AS HEGEL SUGGESTS "**TO INVENT AND CARRY OUT POLITICAL CONSTITUTIONS INDEPENDENTLY OF RELIGION**" IS REPRESENTED IN THE DICHOTOMY THAT THE CHURCH OF ENGLAND ACT NO. 45/1854 WAS AN ACT TO ENABLE THE BISHOPS, CLERGY AND LAITY OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN VICTORIA TO PROVIDE FOR THE REGULATION OF THE AFFAIRS OF THE SAID CHURCH.

#YOD (**#10**) {10 SEPTEMBER 2001 - THE HONOURABLE JOHN HOWARD (THEN AUSTRALIAN PRIME MINISTER) IN NEW YORK}

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

#TAU (**#400**) {CIRCUMSCRIBING : 22 SEPTEMBER 2001}

#ALEPH (**#1**) {23 CHROMOSOMES: 23 SEPTEMBER 2001} = **#451**

#451 - *ABYSS* / *PRE-TEMPORAL* *VOID* + #41 x n - ONTIC FACULTY = #492 - VOLUNTARY FREE WILL {ie. 12 x #41 as CIRCULARITY of BEING} and through inclusion of #41 x n - ONTIC FACULTY as a cognitive conceptualisation then allows for stages of development.

THIS TEARING AWAY OF THE POLITICAL MORALITY OF THE CONSTITUTION FROM ITS NATURAL CONNECTION, IS NECESSARY TO THE GENIUS OF THAT RELIGION, INASMUCH AS IT DOES NOT RECOGNIZE JUSTICE AND MORALITY AS INDEPENDENT AND SUBSTANTIAL—BUT THUS EXCLUDED FROM INTRINSIC WORTH, TORN AWAY FROM THEIR LAST REFUGE, THE SANCTUARY OF CONSCIENCE, THE CALM RETREAT WHERE RELIGION HAS ITS ABODE, THE PRINCIPLES AND INSTITUTIONS OF POLITICAL LEGISLATION **ARE DESTITUTE OF A REAL *CENTRE*, TO THE SAME *DEGREE* AS THEY ARE *COMPELLED* *TO* *REMAIN* *ABSTRACT* *AND* INDEFINITE.**" [Georg Hegel (1770-1841 CE), 'Introduction - The Philosophy of History', p 52]

But now pure concepts of the understanding, in comparison with empirical intuitions (indeed, sensory intuitions in general), are completely ***HETEROGENEOUS***, and could never be met with in any intuition whatsoever. How, then, is the subsumption of the latter under the former, hence the application of the categories to appearances, possible, since no one will say that the category, e.g., causality, can also be intuited through the senses and is contained in appearance? Now this question, so natural and weighty, is actually the cause that makes necessary a transcendental doctrine of the power of judgment – namely, so as to show how it is possible that pure concepts of the understanding can be applied to appearances in general . . .

It is now clear that there must be a third thing, which must be ***HOMOGENEOUS*** with the category on the one hand and the appearance on the other, and which makes possible the application of the former to the latter. This mediating representation must be pure (without anything empirical) and yet be intellectual on the one hand and sensory on the other. The transcendental schema is such a representation.

A concept of the understanding contains a pure synthetic unity of the manifold in general. Time, as the formal condition of the manifold of inner sense, hence of the connection of all representations, contains a manifold a priori in pure intuition. Now a transcendental time-determination is ***HOMOGENEOUS*** with the category (which constitutes its unity) insofar as it is [**IDEA: @B178**] general and rests on a rule a priori. But on the other hand it is ***HOMOGENEOUS*** [**IDEA: @A139**] with the appearance insofar as time is contained in every empirical representation

of the manifold. Consequently, an application of the category to the appearances will be possible by means of the transcendental time determination, which, as the schema of the concepts of the understanding, mediates the subsumption of the appearances under the category.

- >
- > APO: **G575** (@**150** - ONTIC JURISPRUDENT CRITERIA) <-- **BIBLE GREEK LEXICON**
- > DIDOMI: **G1325** (@**104** - PRESENTS) <-- **BIBLE GREEK LEXICON**
- > POIEO: **G4160** (@**175** - CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900) <-- **BIBLE GREEK LEXICON**
- > APODIDOMI: **G591** (@**181** - RESERVE) <-- **BIBLE GREEK LEXICON**
- > EIDOMAI: **G1492**: (@**228** - FORCE & DEFINITE MEANING) <-- **BIBLE GREEK LEXICON**
- >

Following what has been shown in the **DEDUCTION OF THE CATEGORIES**, hopefully no one will remain in doubt about resolving the question: **WHETHER THESE PURE CONCEPTS OF THE UNDERSTANDING ARE OF MERELY EMPIRICAL OR ALSO OF TRANSCENDENTAL USE**; that is, whether, as conditions of a possible experience, they relate a priori solely to appearances, or, as conditions of the possibility of things in general, can be extended to objects in themselves (without any restriction to our sensibility). For we saw there that concepts are completely impossible and cannot have any significance whatsoever where an object is not given either to the concepts themselves, or at least to the elements of which they consist, and hence that concepts cannot refer to things in themselves (without regard to whether and how they might be given to us) at all; that, further, the only way in which objects are given to us is modification of our sensibility; finally, that pure [**IDEA: @B179**] concepts a priori, in addition to the ***FUNCTION* *OF* *THE* *UNDERSTANDING* *IN* *THE* [IDEA: A140] *CATEGORY***, must also contain formal conditions of sensibility (namely, of inner sense), which contain the universal condition under which alone the category can be applied to any object whatsoever. We will call this formal and pure condition of sensibility, to which the concept of the understanding is restricted in its use, the schema of this concept of the understanding, and the understanding's procedure with these schemata the schematism of the pure understanding.

The schema in itself is always a product of the imagination only; but since the synthesis of the latter is aimed not at any single intuition, but only at unity in the determination of sensibility, the schema is to be strictly distinguished from an image. Thus, if I set down five points in succession,

. , this is an image of the number five. In contrast, if I think only a number in general, which may be five or one hundred, then this thought is rather the representation of a method for representing a multitude (e.g., one thousand) in an image according to a certain concept than the image itself, which in this last case I could hardly survey and compare with the concept. I call this representation of a universal procedure of the imagination for providing a concept with its image, then, the [IDEA: @B180] schema for this concept.

In fact, not images of objects but schemata underlie our pure sensory [IDEA: @A141] concepts. No image of a triangle would ever be adequate to the concept of a triangle in general. For it would not match the generality of the concept, which makes it valid for all triangles, right or acute, etc.; rather, it would always be limited to only a portion of this sphere. The schema of a triangle can never exist anywhere except in thought, and it signifies a rule of synthesis of the imagination with respect to pure shapes in space. Still less does an object of experience or an image of the object match an empirical concept, but such a concept always relates immediately to the schema of the imagination, as a rule for determining our intuition according to a certain general concept. The concept of ***DOG*** signifies a rule according to which my imagination can specify the figure of a four-footed animal in general, without being restricted to any one particular shape presented to me by experience, or even to any possible image that I can exhibit in ***CONCRETO***.

OUR INTENTION WITHIN 2013 / 2017 FOR SEEKING PROFESSIONAL LEGAL COUNSEL IN RELATION TO THE IMPROPER GRANTING OF INTERVENTION ORDERS [RABID DOG ATTACKS: @942 - **WALKING TOGETHER** {#41 x 23 elements: @1 - **SELF IDENTITY** + @942} / @942 - **FACEBOOK CAFE CHECKIN (CASE: G13559325): SPEAKING FREELY** {#451: Y-M-T-A as 23 elements} (**CONSCIOUSNESS INSTANTIATION AS #902 - RULE OF LAW: #41 x 22**)] UPON GROUNDS BEING FALSE TESTIMONY AND SLANDER OF WOMEN IS DEPENDENT UPON SIMPLE LEGAL CONCEPTS DERIVED FROM LEGAL PRIVILEGE or LEGAL PROFESSIONAL PRIVILEGE:

Client legal privilege is supposed to promote compliance with the law. Since lawyers owe a paramount duty to the court and the administration of justice, ***THEY* *ARE* *REQUIRED* *TO* *ENCOURAGE* *CLIENTS* *TO* *OBEY* *THE* *LAW***. Most people, including corporations, genuinely attempt to fulfil their legal obligations. Lawyers play an important role in enabling them to do this by advising on relevant obligations, and helping to detect and address potential and actual breaches.

Client legal privilege is also regarded as a fundamental individual right, derived from the right to privacy and the right to protection from the State, particularly where regulatory or investigatory powers are used against them. In this regard, Deane J said in *Baker v Campbell*(1983) 153 CLR 52 at 120:

"That general principle represents some protection of the citizen - particularly the weak, the unintelligent and the ill-informed citizen - against the leviathan of the modern state. Without it, there can be no assurance that those in need of independent legal advice to cope with the demands and intricacies of modern law will be able to obtain it without the risk of prejudice and damage by subsequent compulsory disclosure on the demand of any administrative officer with some general statutory authority to obtain information or seize documents."

YOUTUBE: "IN THE AIR TONIGHT (Phil Collins: 1981)"

<<https://www.youtube.com/watch?v=LcvNpwS8hu8>>

WITH RESPECTS TO THE RABID DOG ATTACKS: @942 - WALKING TOGETHER {#41 x 23 elements: @1 - SELF IDENTITY + @942}

a) That the APPLICATION FOR ORDERS made by the WIFE is a breach of the legal concept of standing or LOCUS STANDI as a term for the ability of a party to demonstrate to the court sufficient connection to and harm from the law or action challenged to support that party's participation in the case.

b) That there is an issue of NON-JUSTICIABILITY applied to grounds for the APPLICATION FOR ORDERS due to the HUSBAND pursuing myself down the street with VIOLENT CONFRONTATION

WITH RESPECTS TO THE @942 - FACEBOOK CAFE CHECKIN: SPEAKING FREELY {#451: Y-M-T-A as 23 elements} (CONSCIOUSNESS INSTANTIATION AS #902 - RULE OF LAW: #41 x 22)

a) That there is an issue of NON-JUSTICIABILITY on a #364 - QUESTION OF #430 - LAW on #491 - PATER FAMILIAS as compliance to SECTION IX of QUEEN VICTORIA'S LETTERS PATENT applied to the grounds for the APPLICATION FOR ORDERS due a cultural jingoistic as MANUS prejudice as lack of @873 - PROBITY towards such INSTRUMENTATION OF FEDERATION INTO THE AUSTRALIAN COMMONWEALTH 1901

This schematism of our understanding with respect to the appearances and their bare form is a hidden art in the depths of the human soul,

whose true operations are difficult ever to divine from [IDEA: @B181] nature and place unveiled before our eyes. This much only can we say: an image is a product of the empirical faculty of productive imagination, the schema of sensory concepts (such as figures in space) is a product and as [IDEA: @A142] it were a monogram of the pure a priori imagination, through which and according to which images first become possible – which images, however, must always be connected with the concept only through the schema that they designate, and are in themselves not fully congruent with that concept. The schema of a pure concept of the understanding, by contrast, is something that cannot be brought into any image at all, but is only the pure synthesis that expresses the category, a synthesis according to a rule of unity in accordance with concepts in general, and is a transcendental product of the imagination that pertains to the determination of the inner sense in general with respect to all representations in accordance with the conditions of its form (time), insofar as those representations are to be connected together a priori in one concept according to the unity of apperception.

Without pausing now for a dry and tedious analysis of what is in general required for the transcendental schemata of the pure concepts of the understanding, we want rather to present the schemata according to the order of the categories and in connection with them.

[b 182] The pure image of magnitudes (quantorum) for the outer senses is space; but for all objects of the senses in general, time. The pure schema of magnitude (quantitas), however, as a concept of the understanding, is number, which is a representation that summarizes the successive addition of one (homogeneous) unit to another . . .

[a 143] Reality is, in the pure concept of the understanding, that which corresponds to a sensation in general; it is that, therefore, the concept of which in itself denotes a being (in time); negation, that the concept of which represents a non-being (in time) . . .

[a 144, b 183] The schema of substance is the persistence of the real in time, i.e., the representation of the real as a substratum of empirical time-determination in general, which therefore lasts, since everything else changes . . .

The schema of cause and of the causality of a thing in general is the real upon which, if it is arbitrarily posited, something else always follows. It consists therefore in the succession of the manifold insofar as it is subject to a rule.

The schema of community (interaction), or of the reciprocal causality of substances with respect to their accidents, is the simultaneous existence

[b 184] of the determinations of the one with those of the other in accordance with a universal rule.

The schema of possibility is the agreement of the synthesis of various representations with the conditions of time in general (e.g., that opposites cannot occur simultaneously in one thing, but only one after another), therefore the determination of the representation of a thing to any time whatsoever.

[IDEA: @A145] The schema of reality is existence in a determinate time.

The schema of necessity is the existence of an object for all time.

One can now see from all this what the schema of each category contains and makes representable: the schema of magnitude, the production (synthesis) of time itself in the successive apprehension of an object; the schema of quality, the synthesis of sensation (perception) with the representation of time, or the filling of time; that of relation, the relation of perceptions among themselves at all times (i.e., according to a rule of time-determination); finally, the schema of modality and its categories, time itself, as the correlate of the determination of whether and how an object belongs to time. The schemata are therefore nothing but time determinations a priori in accordance with rules, and these refer in the order of the categories to the time-series, the time-content, the time-order, and finally the time-totality with respect to all possible objects.

[**IDEA: @B185**]

From this it now becomes clear that the schematism of the understanding through the transcendental synthesis of the imagination amounts to nothing other than the unity of every manifold of intuition in the inner sense, and so, indirectly, to the unity of apperception as a function corresponding to inner sense (as receptive). Therefore the schemata of the pure concepts of the understanding are the true and only conditions for [aIDEA: @A146] providing these concepts with a relation to objects, hence with significance, and consequently the categories are in the end of no other but a possible empirical use, since they serve only to subject appearances to universal rules of synthesis on the basis of an a priori necessary unity (on account of the necessary unity of all consciousness in an original apperception), and in this way to make them suitable for thoroughgoing connection in one experience.

All of our cognitions, however, lie within the totality of all possible experience, and the transcendental truth that precedes and makes possible all empirical truth consists in the general relation to such experience." [Pages 173 to 177]

WE HAVE INCLUDED OUR FIRST DRAFT OF INFORMAL RESEARCH PROGRESS ON THOSE POSTULATIONS WHICH WE HAD MADE WITHIN OUR SUBMISSIONS TO THE **FINANCIAL SERVICES ROYAL COMMISSION** DATED: 17 TO 20 JULY 2018 AND EQUALLY RELATES TO THE LEGAL CLAIM THAT WE INTEND TO MAKE AGAINST CGU INSURANCE / BANKVIC'S UNETHICAL CONDUCT OVER UNRESOLVED INSURANCE CLAIMS IN RELATION TO #444 - SPORTS SPONSORSHIP AND POLICE CORRUPTION AS FASCISM REGARDING **#492 - BOER WAR / #315 - ANZAC 2018 CENTENNIAL DEFAMATION.**

That the APRIORITY of #175 - MARRIAGE as an ONTIC JURISPRUDENT concept is defined and subject to the impetus of ONTIC_OBLIGANS_150 as the APO: **G575** RIGHT of the SOVEREIGN entitlement which:

ONTIC_OBLIGANS_150@{

@1: Sup: 28 - **CHANGE:** KENG (**#28**); Ego: 28 - **CHANGE:** KENG (**#28**),
@2: Sup: 15 - **REACH:** TA (**#43**); Ego: 68 - **DIMMING:** MENG (**#96**),
@3: Sup: 65 - **INNER:** NEI (**#108**); Ego: 50 - **VASTNESS / WASTING:** T'ANG (**#146 - I AM NOT A LAND-GRABBER {%15}**),
@4: Sup: 69 - **EXHAUSTION:** CH'IUNG (**#177 - I AM NOT GIVEN TO CURSING {%29}**); Ego: 4 - **BARRIER:** HSIEN (**#150 - I INDULGE NOT IN ANGER {%28}**),
Male: #177; Feme: #150
} // #150 <-- #1 + #25 {5x5: #65 - SOLDIER / DODECAHEDRON} + #49 {7x7: #175 - MARRIAGE / ICOSAHEDRON} x 2

By the subsequent impetus of ONTIC_OBLIGANS_175 then in accordance with #902 - RULE OF LAW prudently "**CONSTITUTE, ORDER, AND DECLARE, AND DO BY THESE PRESENTS CONSTITUTE ORDER, AND DECLARE**" such principle of MARRIAGE as being both an ONTIC / FUNCTIONARY capacity:

ONTIC_OBLIGANS_175@{

@1: Sup: 22 - **RESISTANCE:** KE (**#22**); Ego: 22 - **RESISTANCE:** KE (**#22**),
@2: Sup: 3 - **MIRE:** HSIEN (**#25**); Ego: 62 - **DOUBT:** YI (**#84 - I AM NOT A MAN OF VIOLENCE {%2}**),
@3: Sup: 23 - **EASE:** YI (**#48**); Ego: 20 - **ADVANCE:** CHIN (**#104 - I COMMIT NO FRAUD {%7}**),
@4: Sup: 13 - **INCREASE:** TSENG (**#61**); Ego: 71 - **STOPPAGE:** CHIH (**#175 - I AM NOT A TRANSGRESSOR {%22}**),
Male: #61; Feme: #175
} // #175

SAPIENT ECONOMY #339 - INTEROPERABILITY (BINOMIAL / TRINOMIAL) AB INITIO (GET-GO) AGREEMENT: { @175, #328, #339 - **ARMISTICE DAY 11 NOVEMBER, #369, #434 - **BY ONTIC CHECKSUM: @182 + @102 + @150 ON ANZAC DAY 25 APRIL, (#424?)** } conforming to the #81 - **SOVEREIGN JUXTAPOSITION PRINCIPLE (#339 - PROROGUING CRYSTALLISATION / CAUTERISATION OF 13 TO 17 SEPTEMBER 2019):****

#175 as [#80, #70, #10, #5, #10] /
#328 as [#80, #5, #80, #70, #10, #8, #20, #5, #50] /
#339 - *ARMISTICE* *DAY* 11 NOVEMBER as [#80, #5, #80, #70, #10, #8, #20, #5, #50, #1, #10] /
#369 as [#80, #5, #80, #70, #10, #8, #20, #1, #40, #5, #50] /
#434 - BY ONTIC CHECKSUM: @182 + @102 + @150 ON *ANZAC* *DAY* 25 APRIL as [#80, #70, #10, #8, #200, #5, #10, #1, #50] = poiéō (**G4160**): { **UMBRA: #42 as #965 % #41 = #22** } **1**) to make; **1a**) with the names of things made, to produce, construct, form, fashion, etc.; **1b**) to be the authors of, the cause; **1c**) to make ready, to prepare; **1d**) to produce, bear, shoot forth; **1e**) to acquire, to provide a thing for one's self; **1f**) to make a thing out of something; **1g**) to (make i.e.) render one anything; **1g1**) ***TO* (*MAKE* ie.) *CONSTITUTE* *OR* *APPOINT* *ONE* *ANYTHING*, *TO* *APPOINT* *OR* *ORDAIN* *ONE* *THAT***; **1g2**) ***TO* (*MAKE* ie.) *DECLARE* *ONE* *ANYTHING***; **1h**) to put one forth, to lead him out; **1i**) to make one do something; **1i1**) cause one to; **1j**) to be the authors of a thing (to cause, bring about); **2**) to do; **2a**) to act rightly, do well; **2a1**) to carry out, to execute; **2b**) to do a thing unto one; **2b1**) to do to one; **2c**) ***WITH* *DESIGNATION* *OF* *TIME***: to pass, spend; **2d**) to celebrate, keep; **2d1**) to make ready, and so ***AT* *THE* *SAME* *TIME* *TO* *INSTITUTE***, the celebration of the passover; **2e**) to perform: to a promise;

AB: #ONE PROTOTYPE (#234 + #297 = #531 - *TO* *TREAT* *VIOLENTLY*, *MALTREAT*): #1 + #25 {5x5: #65 - *SOLDIER* / DODECAHEDRON: **28 MAY 2017: #1827 - ROMAN CATHOLIC LITURGICAL CALENDAR} + #49 {7x7: #175 - *MARRIAGE* / ICOSAHEDRON: **31 MAY 1998**: #1827 - EUCHARIST} x 2 = **#150 - IMAGE, STATUE, IDOL SUCH AS SAINT PATRICK'S DAY 17 MARCH 2017 MARIAN STATUE WITHIN VICTORIA PARK (PLAQUE INSTALLED 8 JUNE 2017);****

INITIO: #EIGHT PROTOTYPE (#423 + #360 = #783 - *SABBATH* *AS* *ANTI*-SEMITISM**): #24 + #48 + #72 x 2 = #288 - REMEMBRANCE MEMORIALS AS HISTORICAL REVISIONISM AGAINST ANZAC 2018 CENTENNIAL**

<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/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%201.png>>

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

AB INITIO [Gk: APO + ARCHE {**#1 + #2 + #3 = @6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE**} beginning, origin / sovereignty, dominion, authority]

1) (law) From the time when a legal document comes into force. [Early 17th century]

2) (sciences) Calculated from first principles, i.e. from basic laws without any further additional assumptions.

i) initium: (in the plural) rites, mysteries

ii) initiō: initiate, consecrate

- A new member of an organization

- One who has been through a ceremony of initiation

3) (of an academic course) Taken with no prior qualifications.

PREMISE: THAT NAZISM IS DEFINED BY THEIR SUPPORT AS AB INITIO PERSPECTIVE OF MARRIAGE BEING FIRST PRINCIPLES TO RELIGIOUS BELIEF...





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

<<http://www.grapple369.com/images/ChristianWeddingsWithSwastikas1.jpeg>>

[IMAGES: JOAN WITHERS OF MORNINGTON, SAYS OUR STORY ON ECHUCA'S SWASTIKA ORCHESTRA OF THE 1930'S AND THE ORIGINAL MEANING OF THE SYMBOL SOLVED A LONGSTANDING MYSTERY FOR HER.

SHE HAD LONG WONDERED ABOUT A PHOTO (PICTURED ABOVE) SHE HAS OF HER MOTHER, MARGARET, AS A BRIDESMAID IN THE EARLY 1930S. 'THE BRIDE (ie A NEOPHYTE OF PYTHAGOREAN BABYLON WHOREDOM AND ANTI-SEMITISM / SEVENTH-DAY ADVENTISM) HAD A BEAUTIFUL (IE. HELL-BENT) WEDDING GOWN AND RIGHT OUT AROUND THE FRONT (ON THE TRAIN) WAS A SWASTIKA EMBROIDERED INTO THE LACE,' JOAN SAYS.

'IT ALWAYS FASCINATED ME, AND NOW I KNOW WHY IT WAS THERE.'

A SWASTIKA ALSO FEATURES IN THIS WEDDING PHOTO (ALSO SHOWN ABOVE), BELIEVED TO BE FROM THE LATE 1920S, OF JOHN KEANE'S (ie. IRISH ROMAN CATHOLIC HERITAGE) GREAT-AUNT ISOBEL'S WEDDING, SHOWING HIS LATE MOTHER ON THE FAR RIGHT, PROBABLY AS MAID OF HONOUR. THE BRIDE IS CARRYING A BOUQUET, A HORSESHOE—AND A SWASTIKA]

IS THEN ENTIRELY SECONDARY SINCE ROMAN CATHOLIC PRIESTS THEMSELVES CLAIM A HIGHER PREROGATIVE TO STATEHOOD AND CARDINAL GEORGE PELL BY SUCH THINKS HIMSELF ABOVE THE LAW WITH THEIR TREASON.

Furthermore in relation to a disproportionate or non existent insurance benefit being applied to the chronic psychiatric condition known as PTSD - POST TRAUMATIC STRESS DISORDER in the circumstance where effective GOVERNANCE is a product of SAPIENT reality and our proposition to extend definition of a "PERSON MEANS A HUMAN BEING AS A CONSCIOUS REALITY OF HOMO [iOS] SAPIEN [T] WHO IS INSTANTIATED WITHIN THE TEMPORAL REALITY AS THEN THE CAUSE FOR REASONING AND RATIONALITY."


That my mathematical theoretical noumenon defines the meta-descriptor prototypes which are prerequisite to the BEING of HOMO [iOS] SAPIEN [T] as EXISTENCE / *OUSIA*."

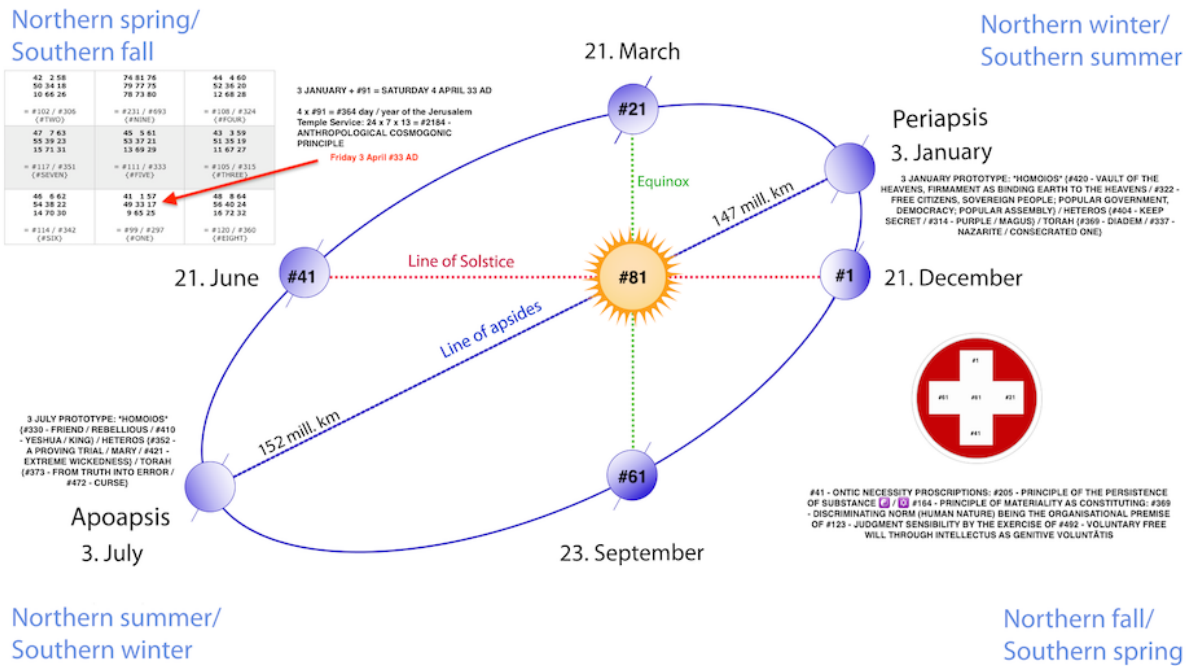
That the Insurance Industry's failure to appropriately manage and in circumstance of a lack of provision as appropriate medical intervention to the precursor medical condition: "HYPER-AROUSAL OF THE CENTRAL NERVOUS SYSTEM AND STRESS OF THE STARTLE REFLEX" is then (ie. I can articulate time after all and I have an experience of a bomb blast on 27 March 1986) causal for the exasperation of the medical condition in[to] a chronic state.

Such is a provisional and workable hypothesis and I thank the Financial Services Royal Commission for not refusing my statements and since they have included graphics relevant to a #391 - SAPIENT (ARTIFICIAL INTELLECTUAL NUANCED) ECONOMY (HOMOIOS) I have taken the liberty of emailing a further submission on the understanding that each area of sapient expertise has its own nomenclature (ie. terms applicable to any relevant universe of discourse)."

DOLF @ 1534 HOURS ON 19 OCTOBER 2019: "CHRIS WHYBIN, If I may convey to you the secret of prayer: "AFTER THIS MANNER THEREFORE PRAY YE: OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME.

THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN." [Matthew 6:9-10]

Is a trinomial mathematical noumenon of metastasised consciousness instantiation which binds the Heavens to the Earth  as being an anthropocentric cosmogonic conception of rationality as reality...



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

If your interoperability as IMAGO DEI occurs with integrity at that level you are face to face with ALMIGHTY GOD.

TIME CHECK:

<<http://www.grapple369.com/Grumble/?time:14.54>>

#506 as [#6, #2, #40, #50, #8, #400] = minchâh (H4503):
{UMBRA: #42 as #103 % #41 = #21} 1) gift, tribute, offering, present, oblation, sacrifice, meat offering; **1a) *GIFT*, *PRESENT*;**
1b) *TRIBUTE*; **1c) *OFFERING* (*TO* *GOD*);** **1d)** grain offering;

G32@{

@1: Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,
 @2: Sup: 4 - **BARRIER: HSIEN (#5)**; Ego: 3 - **MIREN: HSIEN (#4)**,
 @3: Sup: 7 - **ASCENT: SHANG (#12)**; Ego: 3 - **MIREN: HSIEN (#7)**,
 @4: Sup: 12 - **YOUTHFULNESS: T'UNG (#24)**; Ego: 5 - **KEEPING SMALL: SHAO (#12)**,
 @5: Sup: 42 - **GOING TO MEET: YING (#66)**; Ego: 30 - **BOLD RESOLUTION: YI (#42)**,
 @6: Sup: 31 - **PACKING: CHUANG (#97)**; Ego: 70 - **SEVERANCE: KE (#112)**,

@7: Sup: 26 - **ENDEAVOUR: WU (#123)**; Ego: 76 - **AGGRAVATION: CHU (#188)**,
Male: #123; Feme: #188
} // #512

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

UMBRA: #312 % #41 = #25 - What's behind it all?, Imaging the Mysterious; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **10** - Defectiveness, Distortion;

THOTH MEASURE: #25 - Oh high-voiced one, who makest thy appearance in Unsit; I am not boisterous in behaviour.

#VIRTUE: Contention (no. #25) means the shih are impartial.

#TOOLS: Inner (no. #65) means the women are partial.

#POSITION: With Going to Meet (no. #42), one knows what preceded.

#TIME: With Eternal (no. #53), one sees the later issue.

#CANON: #185

ONTIC_OBLIGANS_185@{

@1: Sup: 25 - **CONTENTION: CHENG (#25)**; Ego: 25 - **CONTENTION: CHENG (#25)**,

@2: Sup: 9 - **BRANCHING OUT: SHU (#34)**; Ego: 65 - **INNER: NEI (#90)**,

@3: Sup: 51 - **CONSTANCY: CH'ANG (#85)**; Ego: 42 - **GOING TO MEET: YING (#132)**,

@4: Sup: 23 - **EASE: YI (#108)**; Ego: 53 - **ETERNITY: YUNG (#185 - I AM NOT BOISTEROUS IN BEHAVIOUR {%25})**,

Male: #108; Feme: #185

} // #185


#512 as [#1, #3, #3, #5, #30, #70, #400] = ángelos (G32):
{UMBRA: #50 as #312 % #41 = #25} 1) a messenger, envoy, one who is sent, an ***ANGEL***, a messenger from God;

Nous: #66
Time: 15:30 hrs
Date: 2019.11.15
Torah: [#50, #400, #5]@{
 @1: Sup: 50 - **VASTNESS / WASTING:** T'ANG
 (#50); Ego: 50 - **VASTNESS / WASTING:**
 T'ANG (#50),
 @2: Sup: 45 - **GREATNESS:** TA (#95); Ego:
 76 - **AGGRAVATION:** CHU (#126),
 @3: Sup: 50 - **VASTNESS / WASTING:** T'ANG
 (#145); Ego: 5 - **KEEPING SMALL:** SHAO
 (#131),
Male: #145; Feme: #131
 } // #455
Dao: Strategic Reversal, Putting Oneself Behind
Tetra: #55 - Diminishment
I-Ching: H41 - Diminution, Decrease, Diminishing

Latin: Longanimis {**Inspiring God**} Alt: Akael {**Weary of God**} {

1. SERVES TO CAST LIGHT ON ONE'S JOB
2. VEGETATION
3. ASTROLOGY
4. Tomi

Obed {**A servant; workman**}

Prototype: *HOMOIOS* {#419 / #497} / HETEROS {#443 / #428} / TORAH {#485 / #449} HOMOIOS 

Male Idea	#419	Telos	#497	Female Idea	
Strength's Warning Signs, Revealers of Virtue	#76	76	76	#76	Strength's Warning Signs, Revealers of Virtue
Self-Love, Holding Oneself Dear I AM NOT A TRANSGRESSOR {#12}	#72	148	153	#77	Natural Guide, Heaven's Reason
Laissez Faire Politics, Simplicity In Habits	#57	205	219	#66	Strategic Reversal, Putting Oneself Behind
Natural Guide, Virtue of Holiness	#32	237	275	#56	Abstruse Mysterious Virtuosity
Recognizing Fidelity, Trust in Faith	#78	315	321	#46	Guiding Contentment, Moderation of Desire
Origin of Ethical Concepts, Palliation of Vulgarity	#18	333	342	#21	Guiding the Physical, Emptying the Heart
Reversal, Avoiding Activity	#40	373	364	#22	Point to Reversal?, Humility's Increase
Great Guiding Signs?, Virtue of Benevolence	#35	408	440	#76	Strength's Warning Signs, Revealers of Virtue
Value and Function of Non-Existence	#11	419	497	#57	Laissez Faire Politics, Simplicity In Habits

Prototype: *HOMOIOS* {#419 / #497} / HETEROS {#443 / #428} / TORAH {#485 / #449}

<<http://www.grapple369.com/Grumble/?zen:3,row:6,col:9,nous:66&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 3, row: 6, col: 9, nous: 66 [Date: 2019.11.15, Time: 15:30 hrs, Super: #419 / #57 - Laissez Faire Politics, Simplicity In Habits; I-Ching: H37 - The Family (the clan), Dwelling People, Family members; Tetra: 39 - Residence, Ego: #497 / #66 - Strategic Reversal,

Putting Oneself Behind; I-Ching: H41 - Diminution, Decrease, Diminishing; Tetra: 55 - Diminishment]

EVENT (*JOHN* *DANIEL* *SPEAKS*): 55425526@{

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

FOLLOWING:TS'UNG (#19),

@2: Sup: 28 - CHANGE:KENG (#47); Ego: 9 - BRANCHING OUT:SHU (#28),

@3: Sup: 37 - PURITY:TS'UI (#84 - I AM NOT A MAN OF VIOLENCE {%2}); Ego: 9 - BRANCHING OUT:SHU (#37),

Male: #84; Feme: #37

}

#497 as [#4, #10, #1, #300, #1, #60, #70, #40, #1, #10] = diatássō (G1299): {UMBRA: #41 as #1516 % #41 = #40} 1) to arrange, appoint, ordain, prescribe, *GIVE* *ORDER*;

#419 as [#4, #70, #3, #40, #1, #300, #1] = dogma (G1378): {UMBRA: #6 as #118 % #41 = #36} 1) doctrine, decree, ordinance; 2) the rules and requirements of the law of Moses; carrying a suggestion of severity and of threatened judgment; 3) of certain decrees of the apostles relative to right living; 1a) of public decrees; 1b) of the Roman Senate; 1c) of rulers;

#419 as [#2, #9, #6, #2, #400] = tōwb (H2896): {UMBRA: #15 as #17 % #41 = #17} 1) to be good, be pleasing, be joyful, be beneficial, be pleasant, be favourable, be happy, be right; 1a) (Qal); 1a1) to be pleasant, be delightful; 1a2) to be glad, be joyful; 1a3) to be better; 1a4) to be well with, be good for; 1a5) to be pleasing; 1b) (Hiphil) to do well, do good, act right, act rightly;

#419 as [#5, #100, #4, #10, #300] = qâdash (H6942): {UMBRA: #20 as #404 % #41 = #35} 1) *TO* *CONSECRATE*, *SANCTIFY*, *PREPARE*, *DEDICATE*, *BE* *HALLOWED*, *BE* *HOLY*, *BE* *SANCTIFIED*, *BE* *SEPARATE*; 1a) (Qal); 1a1) to be set apart, be consecrated; 1a2) to be hallowed; 1a3) consecrated, tabooed; 1b) (Niphal); 1b1) to show oneself sacred or majestic; 1b2) *TO* *BE* *HONOURED*, *BE* *TREATED* *AS* *SACRED*; 1b3) to be holy; 1c) (Piel); 1c1) to set apart as sacred, consecrate, dedicate; 1c2) to observe as holy, keep sacred; 1c3) to honour as sacred, hallow; 1c4) to consecrate; 1d) (Pual); 1d1) to be consecrated; 1d2) consecrated, dedicated; 1e) (Hiphil); 1e1) to set apart, devote, consecrate; 1e2) to regard or treat as sacred or hallow; 1e3) to consecrate; 1f) (Hithpaal); 1f1) to keep oneself apart or separate; 1f2) to cause Himself to be hallowed (of God); 1f3) to be observed as holy; 1f4) to consecrate oneself;

JOHN DANIEL @ 1534 HOURS ON 19 OCTOBER 2019: "Thank you for the honour, good **#41 - *SIR*!**"

JOHN DANIEL: "Guys, I made it onto his wall! He took a screenshot of my profile with his phone and posted it with ***GIBBERISH*** and ***NUMBERS***. HAHA"

DOLF @ 1540 HOURS ON 19 OCTOBER 2019: "Those special powers include firstly a capacity to deny your **#315 - *NATIONALISM*** any fidelity to our ANZAC CENTENNIAL 2018 COMMEMORATIONS which concludes this ARMISTICE DAY 11 NOVEMBER 2019 and then send you to HELL by the exercise of our authority over your racial hatred, antisemitism and psychosexual prejudice..."

As we conveyed within our FILING correspondence dated 26 AUGUST 2019 which was provided in accordance with previous verbal undertakings before Judge MULLAY at the COUNTY COURT FILING HEARING of 3 APRIL 2019 within these MATTERS of APPEAL **CASE NUMBERS: AP-18-0609 / AP-18-0775 / AP-18-0794 / AP-18-2201 / AP-18-2202** regarding the requirement for a redaction of the ANALOGIES OF EXPERIENCE as being distinct from any argumentation. We conveyed our concerns in the circumstance of **POLICE CORRUPTION, INCOMPETENCE or DERELICTION OF DUTY** where the finds committing provisions granting that any person may be "DEALT WITH ACCORDING TO LAW OR DELIVER[ed] TO A POLICE OFFICER TO BE SO TAKEN, ANY PERSON" of SECTION 458(1) it is necessary by these unorthodox processes of our COUNTY COURT APPEALS as CASE NUMBERS: AP-18-0609 / AP-18-0775 to otherwise **"ensure the attendance of the offender(s) before a court of competent jurisdiction;**

(ii) to preserve public order;

(iii) to prevent the continuation or repetition of the offence or the commission of a further offence; or

(iv) for the safety or welfare of members of the public or of the offender."

In having been reported the allegation of TREASON to a ***CONSTABLE* *OF* *POLICE*** upon 19 MARCH 2017, an ONUS of accountability is then placed upon the ACCUSED against whom PROPORTIONATE FORCE may be applied so as to PREVENT the EVADING JUDICIAL PROCESS or COMMISSION of FURTHER OFFENCES. Furthermore under SECTION 9A(2) of the CRIMES ACT of VICTORIA (1958), any **"PERSON who**

(a) receives or assists another person who is to his knowledge guilty of treason in order to enable him to escape punishment; or

(b) knowing that a person intends to commit treason, does not give information thereof with all reasonable despatch to a constable or use other reasonable endeavours to prevent the commission of the offence—

SHALL BE GUILTY OF AN INDICTABLE OFFENCE" and subject to a penalty of level 3 imprisonment being 20 years maximum.

WHILST THERE IS NO INTENTION OF THE #390 - CROWN TO INTERFERE IN THE COURSE OF JUSTICE WITHIN ANY CRIMINAL INDICTMENT FOR TREASON, HOWEVER IN HAVING THEREBY EFFECTED A RIGHT OF SUCCESSION TO THEN HAVE THE POWER AND AUTHORITY to usurp (as being considerations then concerning my mind on 26 MARCH 2017) any prudent consideration of penalty which the judiciary can make by the issuing of a LETTERS PATENT as the prerogative of the GOVERNOR GENERAL / LIEUTENANT GOVERNOR, to impose a mandatory penalty exercised by the authority of SECTION VIII to Queen Victoria's Letters Patent: "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 {@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] = z^emân (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*},

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."

Such penalties may involve:

- A status of persona non grata and expulsion from the Australian commonwealth
- Property seizure and financial penalty
- Removal of procreational entitlement
- **EXECUTION:** noting that whilst the death penalty is not permitted by any legislation of DIEU ET MON DROIT nevertheless the police possess an arbitrary and situational entitlement as TENEZ LE DROIT to prudently exercise that right

As my self justification, the intention is to lawfully make exemplars of these persons indolent manner of life as self bestowed entitlement to the detriment of others as perversity. That we clearly conveyed as having a lack of desire for any further community attachment or feigning hospitable inclusion since any social cohesion between ourselves has forever gone.

JOHN DANIEL @ 1543 HOURS ON 19 OCTOBER 2019: "What other special powers do you have?"

DOLF @ 1547 HOURS ON 19 OCTOBER 2019: "You can't understand the subject matter but BREXIT is what BREXIT does..."

I can write poetry and from such derive a GNOMIC IMPERATIVE INSTRUCTION SET to the NOUMENON which conforms with integrity to IMMANUEL KANT'S PROLEGOMENA (1783) and CRITIQUE OF PURE REASON...

<<http://strangebeautiful.com/other-texts/kant-prolegomena-cambridge.pdf>>

JOHN DANIEL @ 1555 HOURS ON 19 OCTOBER 2019: "I agree with you, BREXIT is the best!"

DOLF @ 1557 HOURS ON 19 OCTOBER 2019: "That's what I posted on and you rubbished it as being a contempt against the @873 - PROBITY of the @115 - DIGNITY ROYAL and the principles of citizenship so alas your dishonesty and self entitlement is not a sufficient criterion for existence."

JOHN DANIEL @ 1558 HOURS ON 19 OCTOBER 2019: "Oh no, what's going to happen to me?"

— POUTING SNOUT —

“THAT’LL DO PIG...
HAVE SOME SWILL.
GIVE IT A WHIRL.
WITH YOUR FORK.
GRUE[L]SOME JIG.
FOR SUCH A DILL.
WORTHLESS PEARL.
AND ENDLESS PORK.”

YOUTUBE: “That'll do pig, that'll do (Babe)”

<<https://www.youtube.com/watch?v=rjQtzV9IZ0Q>>

JOHN DANIEL @ 1559 HOURS ON 19 OCTOBER 2019: "Hey my phone stopped working and my tv won't turn off. Was that you???? My tv isn't even plugged in!"

DOLF @ 1602 HOURS ON 19 OCTOBER 2019: "I would proffer a public apology for your SLANDER being a delusional manner towards the indigenous peoples of this NATION (mine is a 400 year history)."

JOHN DANIEL @ 1603 HOURS ON 19 OCTOBER 2019: "My toaster is chasing the cat, how are you doing that???"

DOLF @ 1602 HOURS ON 19 OCTOBER 2019: "Obviously you are in a psychotic state."

By the way we include your comment quotes because even if you block after your attacks, your public facial image, Facebook link and dialog will be retained as a public record of your conduct.

Can I respectfully ask if such mental state was due to recreational substance use such as CRYSTAL METHAMPHETAMINE?"

Nous: #63
Time: 10:20 hrs
Date: 2019.8.29
Torah: **{#20, #6, #100}@{**
 @1: Sup: 20 - **ADVANCE:** CHIN (**#20**); Ego:
 20 - **ADVANCE:** CHIN (**#20**),
 @2: Sup: 26 - **ENDEAVOUR:** WU (**#46**); Ego:
 6 - **CONTRARIETY:** LI (**#26**),
 @3: Sup: 45 - **GREATNESS:** TA (**#91**); Ego:
 19 - **FOLLOWING:** TS'UNG (**#45 - I AM NOT A**
 DOER OF WRONG {%1}),
 Male: #91; Feme: #45
 }**// #126**
Dao: Origins in Reversal, Consider Beginnings
Tetra: #62 - Doubt
I-Ching: H51 - Quake, Thunderclap, Shake, The arousing
 (shock, thunder)

 Latin: Decantatus {**God of virtues**} Alt: Yzalel {**Deliverance**
of God} {

 1. HELPS CONQUER & TO OBTAIN RELEASE FROM SIEGE
 2. THE SCIENCES & ARTS
 3. THE MEDITATION OF THE WISE
 4. Souchoe
 }

 Asa {**Physician; cure**}

Prototype: *HOMOIOS* {#346 / #470} / HETEROS {#324 / #459} / TORAH {#282 / #438} HOMOIOS ⌵

Male Idea	#346	Telos	#470	Female Idea
Origins in Reversal, Consider Beginnings	#63	63	63	Origins in Reversal, Consider Beginnings
Culturing Perspectives and Intuition	#54	117	135	Self-Love, Holding Oneself Dear
Intentional Reversal, Dimming Radiance	#7	124	169	Great Guide, Trust in its Perfection I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18}
Natural Guide, Virtue of Holiness I DO NOT CAUSE TERRORS {%21}	#32	156	194	What's behind it all?, Imaging the Mysterious
Left without Language, Different From the Vulgar	#20	176	263	Profound Use, Function of the Mysterious
Inconstancy of Achievement, Practicing Placidity I AM NOT BOISTEROUS IN BEHAVIOUR {%25}	#9	185	333	Difficulty in Knowing How, Obtuse
Culturing Perspectives and Intuition	#54	239	378	Extremes and Reversals, Greatest Virtue
Generating Things, Reason's Modifications	#42	281	447	Profound Use, Function of the Mysterious
Unlearned Virtuosity as Simplicity	#65	346	470	Constancy of Guiding Concepts, Emptiness & Non-Existence

Prototype: *HOMOIOS* {#346 / #470} / HETEROS {#324 / #459} / TORAH {#282 / #438}

<<http://www.grapple369.com/Grumble/?zen:1,row:4,col:2,nous:63&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 1, row: 4, col: 2, nous: 63 [Date: 2019.8.29, Time: 10:20 hrs, Super: #346 / #63 - Origins in Reversal, Consider Beginnings; I-Ching: H51 - Quake, Thunderclap, Shake, The arousing (shock, thunder); Tetra: 62 - Doubt, Ego: #470 / #63 - Origins in Reversal,

Consider Beginnings; I-Ching: H51 - Quake, Thunderclap, Shake, The arousing (shock, thunder); Tetra: 62 - Doubt]

Watch0 (#346 / #378): 1.4.2.63.0@{

@1: Sup: 63 - **WATCH:SHIH (#63)**; Ego: 63 - **WATCH:SHIH (#63)**,

@2: Sup: 54 - **UNITY:K'UN (#117)**; Ego: 72 - **HARDNESS:CHIEN (#135)**,

@3: Sup: 7 - **ASCENT:SHANG (#124)**; Ego: 34 - **KINSHIP:CH'IN (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**,

@4: Sup: 32 - **LEGION:CHUANG (#156 - I DO NOT CAUSE TERRORS {%21})**; Ego: 25 - **CONTENTION:CHENG (#194)**,

@5: Sup: 20 - **ADVANCE:CHIN (#176)**; Ego: 69 - **EXHAUSTION:CH'IUNG (#263)**,

@6: Sup: 9 - **BRANCHING OUT:SHU (#185 - I AM NOT BOISTEROUS IN BEHAVIOUR {%25})**; Ego: 70 - **SEVERANCE:KE (#333)**,

@7: Sup: 54 - **UNITY:K'UN (#239)**; Ego: 45 - **GREATNESS:TA (#378: *I* *WOKE* *UP* *THIS* *MORNING* *FROM* *THE* *STRANGEST* *DREAM*)**,

@8: Sup: 42 - **GOING TO MEET:YING (#281)**; Ego: 69 - **EXHAUSTION:CH'IUNG (#447)**,

@9: Sup: 65 - **INNER:NEI (#346)**; Ego: 23 - **EASE:YI (#470)**,
Male: **#346**; Feme: **#470**

}

ONTIC CHECKSUM: @169 + @156 = #325 + @185 = #510 as [#10, #300, #200] = yâshâr (H3477): {UMBRA: #0 as #510 % #41 = #18} 1) straight, upright, correct, right; **1a)** straight, level; **1b)** right, pleasing, correct; **1c)** straightforward, just, upright, fitting, proper; **1d)** uprightness, righteous, upright; **1e)** that which is upright (subst);

#507 as [#1, #6, #300, #200] = yâshar (H3474): {UMBRA: #0 as #510 % #41 = #18} 1) to be right, be straight, be level, be upright, be just, be lawful, be smooth; **1a)** (Qal); **1a1)** to go straight; **1a2)** to be pleasing, be agreeable, be right (fig.); **1a3)** to be straightforward, be upright; **1b)** (Piel); **1b1)** to make right, make smooth, make straight; **1b2)** to lead, direct, lead straight along; **1b3)** to esteem right, approve; **1c)** (Pual) to be made level, be laid smoothly out; **1d)** (Hiphil) ***TO* *MAKE* *STRAIGHT*, *LOOK* *STRAIGHT***;

H6794@{

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

@2: Sup: 59 - **MASSING: CHU (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42})**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#59)**,
 @3: Sup: 65 - **INNER: NEI (#133)**; Ego: 6 - **CONTRARIETY: LI (#65)**,
 @4: Sup: 22 - **RESISTANCE: KE (#155)**; Ego: 38 - **FULLNESS: SHENG (#103)**,
Male: #155; Feme: #103
 } // #346

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

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

THOTH MEASURE: #18 - Oh Tutuf, who makest thine appearance in Ati; I trouble myself only with my own affairs.

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

ONTIC_OBLIGANS_169@{

@1: Sup: 18 - **WAITING: HSI (#18)**; Ego: 18 - **WAITING: HSI (#18)**,
 @2: Sup: 76 - **AGGRAVATION: CHU (#94)**; Ego: 58 - **GATHERING IN: HSI (#76)**,
 @3: Sup: 16 - **CONTACT: CHIAO (#110)**; Ego: 21 - **RELEASE: SHIH (#97)**,
 @4: Sup: 7 - **ASCENT: SHANG (#117)**; Ego: 72 - **HARDNESS: CHIEN (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**,
Male: #117; Feme: #169
 } // #169

#346 as [#90, #50, #6, #200] = tsinnûwr (H6794): {UMBRA: #0 as #346 % #41 = #18} 1) *PIPE*, spout, ***CONDUIT***, water conduit;

"DEEP CALLETH UNTO DEEP AT THE NOISE OF THY WATERSPOUTS-
H6794: ALL THY WAVES AND THY BILLOWS ARE GONE OVER ME." [Psalm 42:7]

VIKI GEROVA (10 DAILY NEWS) @ 1603 HOURS ON 19 OCTOBER 2019: "WORKERS INJURED AFTER CEMENT TRUCK PUMP [*PIPE*] EXPLODES IN MELBOURNE:

Four men at a worksite in Melbourne's CBD have been taken to hospital after a cement truck pump exploded at a construction site.

Emergency services were called to the worksite at Southbank just before 1300 hours where they found the injured workers.

Police believe a cement truck pump at the construction site dislodged whilst pouring cement, injuring the four men.

All four have been taken to hospital and police said two of the men are in a serious but stable condition.

A witness told 10 News First he saw two workers on the ground as others from the site ran to help them.

"All the other construction men ran towards them yelling 'someone call an ambulance,'" SAM CARAPPELLA said.

"It wasn't looking too good."

CARAPPELLA said within minutes the site was packed with police, ambulance and fire crews.

Victoria Police said a vehicle that had been travelling past the construction site at the time of the incident was also hit by cement, but no one inside the car was physically injured." [<https://10daily.com.au/news/australia/a191019yenxt/workers-injured-after-cement-truck-pipe-explodes-in-melbourne-20191019>>]

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #56 - ABSTRUSE MYSTERIOUS VIRTUOSITY; I-CHING: H55 - ABUNDANCE, ABOUNDING, FULLNESS; TETRA: 46 - ENLARGEMENT AS IDEA @349: "The objects that are given to us through experience are incomprehensible to us in many respects, and there are many questions to which natural law carries us, which, if pursued to a certain height (yet always in conformity with those laws) cannot be solved at all; e.g., how pieces of matter attract one another. But if we completely abandon nature, or transcend all possible experience in advancing the connection of nature and so lose ourselves in mere ideas, then we are unable to say that the object is incomprehensible to us and that the nature of things presents us with unsolvable problems; for then we are not concerned with

nature or in general with objects that are given, but merely with concepts that have their origin solely in our reason, and with mere beings of thought, with respect to which all problems, which must originate from the concepts of those very beings, can be solved, since reason certainly can and must be held fully accountable for its own proceedings.

Because the psychological, cosmological, and theological ideas are nothing but pure concepts of reason, which cannot be given in any experience, the questions that reason puts before us with respect to them are not set for us through objects, but rather through mere maxims of reason for the sake of its self-satisfaction, and these questions must one and all be capable of sufficient answer – which occurs by its being shown that they are principles for bringing the use of our understanding into thoroughgoing harmony, completeness, and synthetic unity, and to that extent are valid only for experience, though in the totality of that experience. But although an absolute totality of experience is not possible, nonetheless the idea of a totality of cognition according to principles in general is what alone can provide it with a special kind of unity, namely that of a system, without which unity our cognition is nothing but piecework and cannot be used for the highest end (which is nothing other than the **[IDEA: @350]** system of all ends); and here I mean not only the practical use of reason, but also the highest end of its speculative use.

Therefore the transcendental ***IDEAS* *EXPRESS* *THE* *PECULIAR* *VOCATION* *OF* *REASON*, *NAMELY* *TO* *BE* *A* *PRINCIPLE* *OF* *THE* *SYSTEMATIC* *UNITY* *OF* *THE* *USE* *OF* *THE* *UNDERSTANDING***. But if one looks upon this unity in the manner of cognition as if it were inhering in the object of cognition {ie. the ***HOLY* *GRAIL***}, if one takes that which really is only regulative to be constitutive, and becomes convinced that by means of these ideas one's knowledge can be expanded far beyond all possible experience, hence can be expanded transcendently, even though this unity serves only to bring experience in itself as near as possible to completeness (i.e., to have its advance constrained by nothing that cannot belong to experience), then this is a mere misunderstanding in judging the true vocation of our reason and its principles, and it is a dialectic, which partly confounds the use of reason in experience, and partly divides reason against itself." [pages 100 to 101]

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEA: @378: "There is still a great deal needed for a learned gazette, however well-chosen **[IDEA: @378]** and carefully selected its contributors may be, to be able to uphold its otherwise well-deserved reputation in the field of metaphysics just as elsewhere. Other sciences and areas of learning have their standards. Mathematics has its standard within itself, history and

theology in secular or sacred books, natural science and medicine in mathematics and experience, jurisprudence in law books, and even matters of taste in ancient paradigms. But in order to assess the thing called metaphysics, the standard must first be found (I have made an attempt to determine this standard as well as its use). Until it is ascertained, what is to be done when works of this kind must be judged? If they are of the dogmatic kind, one may do as one likes; no one will for long play the master over others in this without finding someone who repays him in kind. But if they are of the critical kind, and indeed not with regard to other writings but to reason itself, so that the standard of appraisal cannot be already assumed but must first be sought: then objection and censure are not to be forbidden, but they must be rooted in tolerance, since the need is common to us all, and the lack of the required insight makes an air of judicial decisiveness unsuitable.

But in order at the ***SAME* *TIME* *TO* *TIE* *THIS* *MY* *DEFENSE*** to the interest of the philosophizing community, I propose a test, which is decisive as to the way in which all metaphysical investigations must be directed toward their common end. This is nothing else than what mathematicians have done before, in order to decide the merits of their methods in a contest – that is, a challenge to my reviewer to prove in his own way any single truly metaphysical (i.e., synthetic, and cognized *a priori* from concepts) proposition he holds, and at best one of the most indispensable, such as the principle of the **#205 - *PERSISTENCE* *OF* *SUBSTANCE*** or of the necessary determination of the events in the world through their cause – but, as is fitting, to prove it on *a priori* grounds. If he can't do this (and silence is confession), then he must admit: that, since metaphysics is absolutely nothing without the apodictic certainty of propositions of this sort, their possibility or [**IDEA: @379**] impossibility would first, be fore all else, have to be settled in a critique of pure reason, and hence he is obliged either to acknowledge that my principles of critique are correct or to prove their invalidity. Since, however, I already foresee that, as heedlessly as he has hitherto been relying on the certainty of his principles, still, now that it comes down to a rigorous test, he will not find a single principle in the whole compass of metaphysics with which he can dare come forward, I will therefore grant him the most favourable terms that can ever be expected in a competition; namely, I will take the *onus probandi* ('Burden Of Proof') from him and will have it put on me. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, IMMANUEL KANT'S PROLEGOMENA (1783), pages: 129-130]

I WOKE UP THIS MORNING FROM THE STRANGEST DREAM

{@9: Sup: 51 -
CONSTANCY:
CH'ANG (#349);
Ego: 59 -
MASSING: CHU
(#378)}

Nous: #64
Time: 09:30 hrs
Date: 2019.8.15
Torah: [#6, #6, #30]@{
@1: Sup: 6 - **CONTRARIETY:** LI (#6); Ego: 6
- **CONTRARIETY:** LI (#6),
@2: Sup: 12 - **YOUTHFULNESS:** T'UNG
(#18); Ego: 6 - **CONTRARIETY:** LI (#12),
@3: Sup: 42 - **GOING TO MEET:** YING (#60);
Ego: 30 - **BOLD RESOLUTION:** YI (#42),
Male: #60; Feme: #42
} // #42
Dao: Consider the Small and Insignificant
Tetra: #71 - Stoppage
I-Ching: H52 - Restraint, Inaction, Bound, Keeping still,
Mountain, Stilling

Latin: Fortis {**Mover of all things**} Alt: Nalekel {**Unto Thee, God**} {

1. HELPS CONFOUND THE EVIL & THE PROUD
2. VEGETATION
3. EDUCATION
4. Sesme

Arton {**Faithful; true**}

Prototype: *HOMOIOS* {#281 / #378} / HETEROS {#262 / #409} / TORAH {#264 / #410} HOMOIOS

Male Idea	#281	Telos	#378	Female Idea	
Using Guidance, Sourceless	#4	4	4	#4	Using Guidance, Sourceless
Forgetting Knowledge	#48	52	48	#44	Moderate Values, Setting Up Precepts
Military Stratagem, Quelling War	#31	83	112	#64	Consider the Small and Insignificant
Important Distinctions, Trouble from Indulgence	#24	107	186	#74	Controlling Feelings, Overcome Delusion I AM NOT ONE OF INCONSTANT MIND {#31}
Worth of Water, Easy By Nature I AM NOT A SLAYER OF MEN {#5}	#8	111	251	#65	Unlearned Virtuosity as Simplicity
Political Reversal, Adaptation to Change I AM NOT GIVEN TO UNNATURAL LUST {#27}	#58	173	301	#50	Fantasies of Avoiding Death, Value of Life
What's behind it all?, Imaging the Mysterious	#25	198	349	#48	Forgetting Knowledge
Deeming, Non-Assertion	#29	227	353	#4	Using Guidance, Sourceless
Culturing Perspectives and Intuition	#54	281	378	#25	What's behind it all?, Imaging the Mysterious

Prototype: *HOMOIOS* {#281 / #378} / HETEROS {#262 / #409} / TORAH {#264 / #410}

<<http://www.grapple369.com/Grumble/?zen:3,row:4,col:7,nous:64&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 3, row: 4, col: 7, nous: 64 [Date: 2019.8.15, Time: 09:30 hrs, Super: #281 / #31 - Military Stratagem, Quelling War; I-Ching: H32 - Perseverance, Endurance, Duration, Constancy; Tetra: 51 - Constancy, Ego: #378 / #64 - Consider the Small and Insignificant; I-Ching: H52 - Restraint, Inaction, Bound, Keeping still, Mountain, Stilling; Tetra: 71 - Stoppage]

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

WOKE, {@2: Sup: 1 - **CENTRE**: CHUNG (#10); Ego: 18 - **WAITING**: HSI (#27)},

UP, {@3: Sup: 23 - **EASE**: YI (#33); Ego: 46 - **ENLARGEMENT**: K'UO (#73)},

THIS, {@4: Sup: 72 - **HARDNESS**: CHIEN (#105); Ego: 74 - **CLOSURE**: CHIH (#147)},

MORNING, {@5: Sup: 55 - **DIMINISHMENT**: CHIEN (#160); Ego: 63 - **WATCH**: SHIH (#210 - **I AM NOT OF AGGRESSIVE HAND** {%30})},

FROM, {@6: Sup: 56 - **CLOSED MOUTH**: CHIN (#216); Ego: 34 - **KINSHIP**: CH'IN (#244)},

THE, {@7: Sup: 67 - **DARKENING**: HUI (#283); Ego: 51 - **CONSTANCY**: CH'ANG (#295)},

STRANGEST, {@8: Sup: 15 - **REACH**: TA (#298); Ego: 24 - **JOY**: LE (#319)},

DREAM] {@9: Sup: 51 - **CONSTANCY**: CH'ANG (#349); Ego: 59 - **MASSING**: CHU (#378)},

ONTIC CHECKSUM: @186 + @115 + @173 = #474 as [#8, #20, #40, #6, #400] = châkâm (H2450): {UMBRA: #17 as #68 % #41 = #27} 1) wise, wise (man); 1a) skilful (in technical work); 1b) *WISE* (*IN* *ADMINISTRATION*); 1c) shrewd, crafty, cunning, wily, subtle; 1d) learned, shrewd (class of men); 1e) prudent; 1f) wise (ethically and religiously);

H2450@{

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

@2: Sup: 28 - **CHANGE**: KENG (#36); Ego: 20 - **ADVANCE**: CHIN (#28),

@3: Sup: 68 - **DIMMING**: MENG (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 40 - **LAW/MODEL**: FA (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}),

@4: Sup: 74 - **CLOSURE**: CHIH (#178); Ego: 6 - **CONTRARIETY**: LI (#74),

@5: Sup: 69 - **EXHAUSTION:** CH'IUNG (#247); Ego: 76 -
AGGRAVATION: CHU (#150 - **I INDULGE NOT IN ANGER** {%28}),
Male: #247; Feme: #150
} // #474

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

UMBRA: #68 % #41 = #27 - Greatest Functional Skill in Paradoxes; I-Ching: **H21** - Bite Together, Biting Through, Gnawing Bite; Tetra: **74** - Closure;

THOTH MEASURE: #27 - Oh thou whose face is behind thee, and who makest thine appearance at thy cavern; I am not given to unnatural lust.

#VIRTUE: With Duties (no. #27), esteem for activity.
#TOOLS: With Darkening (no. #67), esteem for rest.
#POSITION: With Mired (no. #3), plucked out from calamity.
#TIME: With Aggravation (no. #76), lacking any pardons.
#CANON: #173

ONTIC_OBLIGANS_173@{

@1: Sup: 27 - **DUTIES:** SHIH (#27); Ego: 27 - **DUTIES:** SHIH (#27),
@2: Sup: 13 - **INCREASE:** TSENG (#40); Ego: 67 - **DARKENING:**
HUI (#94),
@3: Sup: 16 - **CONTACT:** CHIAO (#56); Ego: 3 - **MIRED:** HSIEN
(#97),
@4: Sup: 11 - **DIVERGENCE:** CH'A (#67); Ego: 76 - **AGGRAVATION:**
CHU (#173 - **I AM NOT GIVEN TO UNNATURAL LUST** {%27}),
Male: #67; Feme: #173
} // #173

"AND IT CAME TO PASS IN THE MORNING THAT HIS SPIRIT WAS TROUBLED; AND HE SENT AND CALLED FOR ALL THE MAGICIANS OF EGYPT {**THAT TROUBLES OR OPPRESSES; ANGUISH**}, AND ALL THE WISE-**H2450** MEN THEREOF: AND PHARAOH TOLD THEM HIS DREAM; BUT THERE WAS NONE THAT COULD INTERPRET THEM UNTO PHARAOH {**THAT DISPERSES; THAT SPOILS**}. " [Genesis 41:8]

<<http://www.grapple369.com/Grumble/?idea:{474}>>

G3985@{

@1: Sup: 80 - **LABOURING:** CH'IN (#80); Ego: 80 - **LABOURING:**
CH'IN (#80),

@2: Sup: 4 - **BARRIER: HSIEN (#84 - I AM NOT A MAN OF VIOLENCE** {%2}); Ego: 5 - **KEEPING SMALL: SHAO (#85)**,
 @3: Sup: 14 - **PENETRATION: JUI (#98)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#95)**,
 @4: Sup: 33 - **CLOSENESS: MI (#131)**; Ego: 19 - **FOLLOWING: TS'UNG (#114)**,
 @5: Sup: 34 - **KINSHIP: CH'IN (#165)**; Ego: 1 - **CENTRE: CHUNG (#115 - I AM NOT A SLAYER OF MEN** {%5}),
 @6: Sup: 72 - **HARDNESS: CHIEN (#237)**; Ego: 38 - **FULLNESS: SHENG (#153)**,
 @7: Sup: 81 - **FOSTERING: YANG (#318)**; Ego: 9 - **BRANCHING OUT: SHU (#162)**,
 @8: Sup: 8 - **OPPOSITION: KAN (#326)**; Ego: 8 - **OPPOSITION: KAN (#170)**,
 @9: Sup: 58 - **GATHERING IN: HSI (#384)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#220 - I CURSE NOT A GOD** {%38}),
 @10: Sup: 59 - **MASSING: CHU (#443)**; Ego: 1 - **CENTRE: CHUNG (#221)**,
 @11: Sup: 69 - **EXHAUSTION: CH'IUNG (#512)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#231)**,
Male: #512; Feme: #231
 } // #474

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

UMBRA: #1003 % #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

#474 as [#80, #5, #10, #100, #1, #200, #9, #8, #50, #1, #10] =
peirázō (G3985): {**UMBRA: #64 as #1003 % #41 = #19**} 1) to try
whether a thing can be done; 1a) to attempt, endeavour; 2) to try, make
trial of, test: for the purpose of ascertaining his quantity, or what he
thinks, or how he will behave himself; 2a) in a good sense; 2b) in a bad
sense, to test one maliciously, craftily to put to the proof his feelings or
judgments; 2c) to try or test one's faith, virtue, character, by enticement
to sin; 2c1) to solicit to sin, to tempt; i) of the temptations of the devil;
2c2) after the OT usage; i) of God: to inflict evils upon one in order to
prove his character and the steadfastness of his faith; ii) men are said to
tempt God by exhibitions of distrust, as though they wished to try
whether he is not justly distrusted; iii) ***BY* *IMPIOUS* *OR*
WICKED *CONDUCT* *TO* *TEST* *GOD'S* *JUSTICE* *AND*
PATIENCE, *AND* *TO* *CHALLENGE* *HIM*, *AS* *IT*
WERE *TO* *GIVE* *PROOF* *OF* *HIS* *PERFECTIONS***;

"THEN WAS JESUS LED UP OF THE SPIRIT INTO THE WILDERNESS TO BE
TEMPTED-G3985 OF THE DEVIL." [Matthew 4:1]

<<http://www.grapple369.com/Grumble/?idea:{419}>>

**ONTIC CHECKSUM: @84 + @115 + @220 = #419 as [#4, #70, #3,
#40, #1, #300, #1] = dógma (G1378): {UMBRA: #28 as #118 %
#41 = #36} 1) doctrine, decree, ordinance; 1a) of public decrees; 1b)
OF *THE* *ROMAN* *SENATE*; 1c) *OF* *RULERS*; 2) the
rules and requirements of the law of Moses; carrying a suggestion of
severity and of threatened judgment; 3) of certain decrees of the
apostles relative to right living;**

#419 as [#300, #80, #9, #10, #500] = shâphaṭ (H8199): {**UMBRA:
#23 as #389 % #41 = #20**} 1) to judge, govern, vindicate, punish;
1a) (Qal); 1a1) ***TO* *ACT* *AS* *LAW*-**GIVER* *OR* *JUDGE*
OR *GOVERNOR* (*OF* *GOD*, *MAN*); I) *TO* *RULE*,
GOVERN, *JUDGE*; 1a2) to decide controversy (of God, man); 1a3)
to execute judgment; i) discriminating (of man); ii) vindicating; iii)
condemning and punishing; iv) at theophanic advent for final judgment;
1a4) (Niphal); i) to enter into controversy, plead, have controversy
together; ii) to be judged; 1a5) (Poel) judge, opponent-at-law
(participle);****

SEE ALSO: "(DRAFT) COUNTY COURT FILING DATED 12 OCTOBER 2019"

<<http://www.grapple369.com/Groundwork/County%20Court%20Filing%2020191012.pdf>>

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