

-- I LIKE SASHIMI SO HAVE SOME WASABI ON THE ARROGANCE OF INTERNATIONAL #902 - RULE OF LAW

(c) 2018 Dolf Leendert Boek, Revision: 27 December, 2018

"And he began to say unto them, This day is this scripture fulfilled in your ears." [Luke 4:21 (KJV)]

BBC NEWS @ 26 DECEMBER 2018: "JAPAN WHALE HUNTING: COMMERCIAL WHALING TO RESTART IN JULY:

Before the formal announcement was made, Nicola Beynon, head of campaigns at Humane Society International in Australia, said Japan would be "operating completely outside the bounds of international law".

She added: "This is the path of a pirate whaling nation, with a troubling disregard for international rule."

Greenpeace Japan urged the government to reconsider, and warned it would risk criticism as the host of the G20 summit in June.

Sam Annesley, Greenpeace Japan's executive director, said: "It's clear that the government is trying to sneak in this announcement at the end of year, away from the spotlight of international media, but the world sees this for what it is.

"The declaration today is out of step with the international community, let alone the protection needed to safeguard the future of our oceans and these majestic creatures." [<https://www.bbc.com/news/world-asia-46682976>>]

[One, {@1: Sup: 21 (#21); Ego: 34 (#34)},
conservation, {@2: Sup: 21 (#42); Ego: 56 (#90)},
group, {@3: Sup: 62 (#104 - I COMMIT NO FRAUD {%7}); Ego: 41
(#131)},
warns, {@4: Sup: 44 (#148 - I AM NOT A TRANSGRESSOR {%12});
Ego: 12 (#143)},
that, {@5: Sup: 15 (#163); Ego: 4 (#147)},
the, {@6: Sup: 26 (#189); Ego: 51 (#198)},
move, {@7: Sup: 14 (#203); Ego: 19 (#217)},
shows, {@8: Sup: 21 (#224); Ego: 39 (#256)}

**"*A* *TROUBLING* *DISREGARD* *FOR* *INTERNATIONAL*
RULE"**] {@9: Sup: 1 (#225 - SEE KANT'S PROLEGOMENA IDEA);

Ego: 46 (**#302 - SEE KANT'S PROLEGOMENA IDEA**)},

H226@{

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

@2: Sup: 31 (**#61**); Ego: 1 (**#31**),

@3: Sup: 37 (**#98**); Ego: 6 (**#37**),

@4: Sup: 32 (**#130 - I AM NOT EVIL MINDED { %3 }**); Ego: 76
(**#113 - PRINCIPLE OF JUXTAPOSITION**),

Male: #130; Feme: #113

} // #437

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

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

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

#VIRTUE: Fullness (no. #38) means the prime of life, but

#TOOLS: On the Verge (no. #78) means old age.

#POSITION: With Kinship (no. #34), attachment between even distant relatives.

#TIME: With Severance (no. #70), offense to one's own flesh and blood.

#CANON: #220

ONTIC_OBLIGANS_220@{

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

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

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

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

Male: #200; Feme: #220

} // #220

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

H226@{

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

#6, {@2: Sup: 7 (#8); Ego: 6 (#7)}

#400, {@3: Sup: 2 (#10); Ego: 76 (#83)}

#400, {@4: Sup: 78 (#88); Ego: 76 (#159)}

#10, {@5: Sup: 7 (#95); Ego: 10 (#169 - **I TROUBLE MYSELF**

ONLY WITH MY OWN AFFAIRS {%18})}

#50, {@6: Sup: 57 (#152); Ego: 50 (#219)}

#6] {@7: Sup: 63 (#215 - **I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34})}; Ego: 6 (#225 - **SEE IMMANUEL KANT'S PROLEGOMENA FIRST ANALOGY ON PRINCIPLE OF THE PERSISTENCE OF SUBSTANCE})}****

} // #873

However, whaling remained entwined with ritual and unlike their contemporary European counterparts the early Japanese coastal whalers considered whales a valuable resource and did not over-exploit local stocks.

Domestically, Japanese writers have tried to call attention to historical whale declines due to whaling practices by other nations over hundreds of years, some of which continue today, and assert that motives and objectives of Japanese whaling customs differ from other nations.

Supporters of the Japanese whaling tradition claim that the experience is both humble and emotional, and all parts of a whale are used, unlike westerners of the past who hunted only for whale oil. In addition, Japan has strictly controlled catch quotas, and whalers have never hunted juveniles or cow/calf pairs due to their respect for whales. When they kill whales, hunters invoke the ***BUDDHA* *AND* *PRAY* *FOR* *THE* *REPOSE* *OF* *WHALES*' *SOULS***; ***THEY* *HELD* *FUNERALS* *FOR* *WHALES***, ***BUILT* *CENOTAPHS* {#288 - *REMEMBRANCE*}** for them, gave posthumous Buddhist names to them, and when a dead fetus is removed from a #419 - ***BUTCHERED*** cow, an effort is made to release it into the sea. These practices are intended to encourage emotionally healthy or spiritual relationships with whales, and are connected with Japanese religious beliefs.

Even though Buddhists were opposed to hunting whales, due to the whales' great care for their calves, enforcement of the Shorui-Awaremi-no-rei (ordinances of animal protection) excluded whales due to being perceived locally as fish, despite the fulfillment of terms of protection for having "mammalian natures", and that a paper regarding whales as

mammals was published in Kyoto in 1758.

As a precept, Buddhists and other concerned people created folklore tales about whaling communities and those who practiced whaling on an industrial scales met tragic downfalls by ***SUPERNATURAL***

PHENOMENON {

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

} such as phantoms and the curses of whales.

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

"Then certain of the scribes and of the Pharisees answered, saying, Master, ***WE* *WOULD* *SEE* *A* *SIGN* *FROM* *THEE***.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas **{A DOVE; HE THAT OPPRESSES; DESTROYER}**: For as Jonas was three days and three nights in the ***WHALE'S* *BELLY***; so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh **{HANDSOME; AGREEABLE}** shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, ***BEHOLD*, *A* *GREATER* *THAN* *JONAS* *IS* *HERE***.

The queen of the south **{SHEBA: CAPTIVITY; OLD MAN; REPOSE; *OATH*}** shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon **{*PEACEABLE*; PERFECT; ONE WHO RECOMPENSES}**; and, ***BEHOLD*, *A* *GREATER* *THAN* *SOLOMON* *IS* *HERE***.

When the unclean spirit {ie. **#2188 as [#80, #100, #70, #200, #20, #400, #50, #8, #200, #800, #200, #10, #50] / #1725 as [#80, #100, #70, #200, #20, #400, #50, #5, #800] = proskuneo (G4352): {UMBRA: #2188 % #41 = #15 / #1725 % #41 = #3} 1) *TO* *DEMONS***} is gone out of a man, he walketh through dry places,

seeking rest, and findeth none.

Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. ***EVEN* *SO* *SHALL* *IT* *BE* *ALSO* *UNTO* *THIS* *WICKED* *GENERATION*.** [Matthew 12:38-45 KJV]

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

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

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

G4587@{

[#200, {@1: Sup: 38 (**#38**); Ego: 38 (**#38**)}

#5, {@2: Sup: 43 (**#81**); Ego: 5 (**#43**)}

#40, {@3: Sup: 2 (**#83**); Ego: 40 (**#83**)}

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

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

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

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

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

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

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

IMMANUEL KANT'S (1783) PROLEGOMENA SECTION #20 AS IDEAS: @302: "We will therefore have to analyze experience in general, in order to see what is contained in this product of the senses and the understanding, and how the judgment of experience is itself possible. At bottom lies the intuition of which I am conscious, i.e., perception (*perceptio*), which belongs solely to the senses.

But, secondly, judging (which pertains solely to the understanding) also belongs here. Now this judging can be of two types: first, when I merely compare the perceptions and conjoin them in a consciousness of my state, or, second, when I conjoin them in a consciousness in general. The first judgment is merely a judgment of perception and has thus far only subjective validity; it is merely a connection of perceptions within my mental state, without reference to the object. Hence for experience it is not, as is commonly imagined, sufficient to compare perceptions and to connect them in one consciousness by means of judging; from that there arises no universal validity and necessity of the judgment, on account of which alone it can be objectively valid and so can be experience.

A completely different judgment therefore occurs before experience can arise from perception. The given intuition must be subsumed under a concept that determines the form of judging in general with respect to the intuition, connects the empirical consciousness of the latter in a consciousness in general, and thereby furnishes empirical judgments with universal validity; a concept of this kind is a pure *a priori* concept of the understanding, which does nothing but simply determine for an intuition the mode in general in which it can serve for judging. The concept of cause being such a concept, it therefore determines the intuition which is subsumed under it, e.g., that of air, with respect to judging in general – namely, so that the concept of air serves, with respect to expansion, in the relation of the antecedent to the consequent in a hypothetical judgment. The concept of cause is therefore a pure concept of the understanding, which is completely distinct from all possible perception, and serves only, with respect to judging in general, to determine that representation which is contained under it and so to make possible a universally valid judgment.

Now before a judgment of experience can arise from a judgment of perception, it is first required: that the perception be subsumed under a concept of the understanding of this kind; e.g., the air belongs under the concept of cause, which determines the judgment about the air as hypothetical with respect to expansion [*of* *JAPANESE* *WHALING*].

NOTE: To have a more easily understood example, consider the following: If the sun shines on the stone, it becomes warm. This judgment is a mere judgment of perception and contains no necessity, however often I and others also have perceived this; the perceptions are only usually found so conjoined. But if I say: the sun *warms* the stone, then beyond the perception is added the understanding's concept of cause, which connects *necessarily* the concept of sunshine with that of heat, and the synthetic judgment becomes necessarily universally valid, hence objective, and

changes from a perception into experience.

This expansion is thereby represented not as belonging merely to my perception of the air in my state of perception or in several of my states or in the state of others, but as *necessarily* belonging to it, and the judgment: the air is elastic, becomes universally valid and thereby for the first time a judgment of experience, because certain judgments occur beforehand, which subsume the intuition of the air under the concept of cause and effect, and thereby determine the perceptions not merely with respect to each other in my subject, but with respect to the form of judging in general (here, the hypothetical), and in this way make the empirical judgment universally valid.

HUME (died 25 August 1776, Edinburgh) had raised objections to the notions of equality and congruence (among others) in geometry, which objections appealed to experience (Treatise, i.ii.4.4, pp. 42–53), thereby subjecting mathematics to experience, and whereby he also ***INCORRECTLY*** rejected **THE CONCEPTION THAT MATHEMATICS CONSIDERS ITS OBJECTS INDEPENDENTLY OF THEIR EXISTENCE IN NATURE:**

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

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

#6 x #364 - PRINCIPLE OF ENQUIRY

#7 x #312 - PRINCIPLE OF CONTRADICTION

#8 x #273 - PRINCIPLE OF SYNCRETIC SUCCESSION

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

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

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

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

G2007@{

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

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

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

G3152@{

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

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

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

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

IT'S TIME FOR SOME #1 - SELF #491 - REFLECTION AND TO SHOW RESPECT TOWARDS #492 - SAPIENT HUMANITY YOU IMBECILES.

If I have defined CHRISTIAN identity according to the summing of the ONTIC_OBLIGANS:

#15 - [45, 68] = #113 - PRINCIPLE OF JUXTAPOSITION { #1 - SELF #491 - REFLECTION OF REASON AS #492 - SAPIENT FREE WILL }

#34 {PATER} - [84, 86, 102, 104, 115] = #491 - PRINCIPLE OF CONTINUITY

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

#111 {SOL INVICTUS} - [166, 168, 169, 171, 173, 175, 177, 180, 181, 182, 184, 185, 186, 191, 192, 196, 197, 200] = #3273 - PRINCIPLE OF MATERIALITY { 3 x #1091: THAT #1092 = 3 x #364 IS THE 'OTH CYCLE OF THE JERUSALEM TEMPLE FROM 1550 BCE}: "WHO HATH TAKEN THIS *COUNSEL* {

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

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

#175 {MARRIAGE} - [210, 215, 220, 228] = #873 - **PRINCIPLE OF THE PERSISTENCE OF SUBSTANCE** / PROBITY AND DIGNITY ROYAL

Then no other definition can apply...

That #FIVE part statement {#113 / #491 / #2188 / #3273 / #873} is a FACTUAL AND ONLY claim to JEWISH / CHRISTIAN / TAOist sapient identity associated with this:



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

As comprising #41 - ONTIC ELEMENTS {x #4 = #164 array elements} OF MORAL IMPERATIVES / EPISTEMOLOGICAL PREMISE (SOURCE OF ALL KNOWLEDGE) through a TECHNOLOGY superseding QUEEN VICTORIA'S LETTERS PATENT.

In such a CIRCUMSTANCE it is a SOVEREIGN claim which exceeds ALL OTHERS.

It cannot be argued against.

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

The Charter of Human Rights and Responsibilities No. 43 of Act 2006 defines a "PERSON MEANS A HUMAN BEING" and the question is, if it is permissible to extend this definition to be 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.

The development of the GRAPPLE HOMOIOTIC NOUMENON is my claim to an Intellectual Property as being compliant with a Natural Law, Common Law and egalitarian right, in that it establishes the prima facie claim, that my past conduct as shown by the URL accessible document below has an integrity, and with regard to a clear and unambiguous expression of an Autonomy of Will.

If one analyzes all of one's synthetic judgments insofar as they are objectively valid, one finds that they never consist in mere intuitions that have, as is commonly thought, merely been connected in a judgment through comparison, but rather that they would not be possible if, over and above the concepts drawn from intuition, a pure concept of the understanding had not been added under which these concepts had been subsumed and in this way first connected in an objectively valid judgment. Even the judgments of pure mathematics in its simplest axioms are not exempt from this condition. The principle: a straight line is the shortest line between two points, presupposes that the line has been subsumed under the concept of magnitude, which certainly is no mere intuition, but has its seat solely in the understanding and serves to determine the intuition (of the line) with respect to such judgments as may be passed on it as regards the quantity of these judgments, namely plurality (as *JUDICIA* *PLURATIVA*), [IDEA: @302] since through such judgments it is understood that in a given intuition a #391 - *HOMOGENEOUS* plurality is contained [rather than the pretentious arrogance of binomial (LATIN) jurisprudence].

NOTE: So I would prefer those judgments to be called, which are called *particularia* in logic. For the latter expression already contains the thought that they are not universal. If, however, I commence from unity (in singular judgments) and then continue on to the totality, I still cannot mix in any reference to the totality; I think only a plurality without totality, not the exception to the latter. This is necessary, if the logical moments are to be placed under the pure concepts of the understanding; in logical usage things can remain as they were." [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, IMMANUEL KANT'S PROLEGOMENA (1783), pages 52-54]

Thus to make any lawful claim of breaches as lack of #873 - PROBITY BY ONTIC #205 - ABERRATION {@210 / @215 / @220 / @228} TO *PRINCIPLE* *OF* *THE* *PERSISTENCE* *OF* *SUBSTANCE* then the following sapient / temporal @205 - appraisals (HOMOGENEOUS NATURE / OTHER TRANSFORMATIVE PROTOTYPES MAY BE DEPLOYED) must be demonstrated as #331 - NOT being complied with:

<<http://www.grapple369.com/?telos:205>>

<<http://www.grapple369.com/?telos:210>>

<<http://www.grapple369.com/?telos:215>>

<<http://www.grapple369.com/?telos:220>>

<<http://www.grapple369.com/?telos:228>>

FOR INSTANCE #220 IS ASSOCIATED TO THE #41 - *ONTIC* NECESSITY #287 - *BOND* *OF* *NATURE* MORAL PRESCRIPTION {#369 (@9 - Autonomous Nature: #15 - Form of Nature [#287 - COVET NOT])} WITHIN THIS GNOMIC IMPERATIVE INSTRUCTION SET TO THE INTELLECTUS AS GENITIVE OF VOLUNTĀTIS

Watch0: **2.2.7.65.0@{**

@1: Sup: 52 (**#52**); Ego: 52 (**#52**),

@2: Sup: 36 (**#88**); Ego: 65 (**#117**),

@3: Sup: 61 (**#149**); Ego: 25 (**#142**),

@4: Sup: 5 (**#154**); Ego: 25 (**#167**),

@5: Sup: 2 (**#156 - I DO NOT CAUSE TERRORS {%21}**); Ego: 78 (**#245**),

@6: Sup: 64 (**#220 - I CURSE NOT A GOD {%38}**); Ego: 62 (**#307**),

@7: Sup: 4 (#224); Ego: 21 (#328),
@8: Sup: 3 (#227); Ego: 80 (#408),
@9: Sup: 60 (#287); Ego: 57 (#465),
Male: #287; Feme: #465

}

Nous: #65

Time: 04:05 hrs

Date: 2018.5.22

Torah: [#8, #70, #40]@{

@1: Sup: 8 (#8); Ego: 8 (#8),

@2: Sup: 78 (#86 - I AM NOT A ROBBER OF FOOD {%10}); Ego: 70
(#78),

@3: Sup: 37 (#123 - *JUDGMENT* *SENSIBILITY*); Ego: 40 (#118),

Male: #123; Feme: #118

} // #118

Dao: Unlearned Virtuosity as Simplicity

Tetra: #63 - Watch

I-Ching: H20 - Viewing, Contemplation (view), Looking up

Latin: Sublevator {God, the hope of all the children of the earth} Alt:

Mabhel {Emptiness of Things Before God} {

1. PROTECTS AGAINST LIGHTNING & INFERNAL SPIRITS OF RELIGIOUS
CULTS

2. CREED

3. INFLUENCES & PROTECTS THOSE WHO SEEK THE TRUTH

4. Serucuth

}

Jehoshaphat {The Lord is judge}

Prototype: *HOMOIOS* {#287 - *BONDS* *OF* *NATURE* *AND*
WHAT *OUGHT* *ACCORDING* *TO* *THE* *LAW* *OF* *DUTY*
BE *DONE* / #465} / HETEROS {#299 / #390 - *SOVEREIGNTY*} /
TORAH {#300 / #431}

<<http://www.grapple369.com?zen:2,row:2,col:7,nous:65&idea:{m,88}&idea:{f,117}&idea:{m,287}&idea:{f,465}&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 2, row: 2, col: 7, nous: 65 [Date: 2018.5.22, Time:
04:05 hrs, Super: #287 / #36 - Natural Reversals, 'Secret' Explanation;
I-Ching: H4 - Juvenile Ignorance, Youthful Inexperience, Enveloping, The

young shoot, Discovering; Tetra: 12 - Youthfulness, Ego: #465 / #65 - Unlearned Virtuosity as Simplicity; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra: 63 - Watch]

QUEEN SPEAKS PUBLICLY ON BREXIT FOR FIRST TIME DURING DUTCH ROYAL VISIT: During a state banquet for the King of the Netherlands and his wife Queen Maxima, QUEEN ELIZABETH II said that "AS WE LOOK TOWARD A NEW PARTNERSHIP WITH EUROPE", the values shared by the UK and Holland "ARE OUR GREATEST ASSETS".

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

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

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

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

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

THAT Nicola Beynon, head of campaigns at Humane Society International in Australia ***IS* *A* *HYPOCRITE* *WHOM*** shows a lack of #873 - PROBITY BY ONTIC #205 - ABERRATION {@210 / @215 / @220 / @228} TO PRINCIPLE OF THE PERSISTENCE OF SUBSTANCE MADE AGAINST

ELIZABETH {THE OATH, FULLNESS OF GOD} REGINA II as an impunity of the DIGNITY ROYAL and in the circumstance of TREASON the ONUS of accountability is placed upon OTHERS having no entitlement for any use of that INTELLECTUAL PROPERTY whatsoever.

THAT BECAUSE OF IMMORAL AND HAUGHTY PEOPLE {ie. *INHUMANE* *and* *UNCIVIL* *SOCIETY*} SUCH AS NICOLA BEYNON WE CANNOT GET JUSTICE WITHIN AUSTRALIA AND THERE IS NO MORE REDEMPTION AVAILABLE FOR YOU.

- dolf

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

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

Initial Post: 27 December 2018