

## -- SPONTANEITY AS NATURAL REASONING WHETHER MUNDANE OR SUPERNATURAL

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**HANNAH GOLDBERGER (SEFARIA) @ 1715 HOURS ON SATURDAY 12 DECEMBER 2020:** "Thank you for making a contribution to Sefaria. We appreciate your support and will keep you updated on our progress.

Please consider this email a receipt for your contribution. This confirms that no goods or services were received for this contribution, which is tax-deductible to the extent allowed by law.

If you have any questions please be in touch..."

**DOLF @ 1554 HOURS ON 13 DECEMBER 2020: "I'M WANTING SOME ADVICE ON RESOLVING THE SEFER YETZIRAH BACK TO A TRINOMIAL NOUMENON AS #71 - WORLDVIEW WITH THE ONTIC INTERSECTION #205 / #164 AS THEN BEING MY DIALECTIC TO THE 22 HEBREW LETTERS:**

Just a simple question if you please. I cannot speak, read or write HEBREW-**H3066** or GREEK but by redaction of those words into a GEMATRIA numbered form one has discovered that I am able to think in either with exacting measure. For instance when I write a poem deploying a certain dialectic, the resultant categories will have equivalence with either the HEBREW or GREEK.

— 🙄🙄 DON'T MIND US 🙄🙄 —

**"\*WATCHERS\*** WE ARE,  
DO NOT DARE.  
THOUGH IT BE FAR.  
WE'RE STILL THERE.

THE MORE YOU SAY.  
WE'LL GET TO KNOW.  
COME WHAT MAY.

IT WILL BE SO." {**@9:** Sup: 78 - **ON THE VERGE:** CHIANG (#343); Ego: 54 - **UNITY:** K'UN (#314 - **SEE BELOW ON \*PERIHELION\* OF 3 JANUARY AND \*PRIESTLY\* \*SORCERERS\* / \*MAGICIANS\* ON 21 DECEMBER**)}

■ #323 as [#5, #3, #10, #300, #5] /  
■ #324 - **20 DECEMBER 2020** as [#5, #3, #10, #300, #6] /  
■ #329 - **\*HORSES\* \*FOR\* \*COURSES\*** as [#6, #5, #3, #10, #300, #5] / [#10, #3, #10, #300, #6] /  
■ #330 - **20 DECEMBER 2020** as [#6, #5, #3, #10, #300, #6] /  
#343 as [#40, #3, #300] /  
■ ■ #364 - **6 \*SEPTEMBER\* 2020** as [#6, #50, #3, #300, #5] /  
#303 as [#3, #300] = nâgash (H5066): {**UMBRA: #353 % #41 = #25**} **1**) to draw near, approach; **1a**) (Qal) **\*TO\* \*DRAW\* \*OR\* \*COME\* \*NEAR\***; **1a1**) **\*OF\* \*HUMANS\***; **i**) of **\*SEXUAL\* \*INTERCOURSE\***; **1a2**) of inanimate subject; **i**) to approach one another; **1a3**) (Niphal) to draw near; **1a4**) (Hiphil) to cause to approach, bring near, bring; **1a5**) (Hophal) to be brought near; **1a6**) (Hithpael) to draw near;

**YOUTUBE:** "2000 - Star Trek: Voyager - Unimatrix Zero"

<<https://www.youtube.com/watch?v=WwDTtXpG--I>>

■ #292 - **20 DECEMBER 2020** as [#2, #90, #200] /  
#314 as [#6, #10, #2, #90, #200, #6] = bâtsar (H1219):  
{**UMBRA: #292 % #41 = #5**} **1**) to gather, restrain, fence, fortify, make inaccessible, enclose; **1a**) (Qal); **1a1**) **\*TO\* \*CUT\* \*OFF\***; **1a2**) fortified, cut off, made inaccessible (pass participle); **1a3**) **\*SECRETS\*, \*MYSTERIES\*, \*INACCESSIBLE\* \*THINGS\*** (subst); **1b**) (Niphal) to be withheld; **1c**) (Piel) to fortify;

I've recently accessed your SEFARIA resource and am particularly interested in the SEFER YETZIRAH as a classic work of Jewish mysticism which I notice has a differing line segmentation for the HEBREW text compared to my print edition and commentary by RABBI ARYEH KAPLAN who was a proponent of Hassidic thought (eg: **BAAL TESHUVA** movement) and skilled in both Kabbalah and Jewish law, as well as the natural sciences (for which he was listed within the "Who's Who in Physics") ...

■ #454 - **13 DECEMBER 2020** as [#200, #2, #200, #2, #50] /  
#475 - **\*RABBI\*** as [#200, #2, #200, #2, #50, #6, #5, #10] = rabr<sup>e</sup>bân (H7261): {**UMBRA: #454 % #41 = #3**} **1**) lord, noble

Could you consider this example narrative, since within your iPhone 12 application this is its natural line segmentation, however I notice that it differs on my iPad Pro. As to make a determination on whether it appropriately conforms to the original author's intention. Given the ENGLISH rendition has line segmentation, I need to assign one for the HEBREW so that my dialectic as a method of cognising will properly function:

## SEFER YETZIRAH SECTION 1:1

בשלישים ושתיים נתיבות פליאות חכמה  
חקק יה יהוה צבאות אלהי ישראל אלהים  
חיים ומלך עולם אל שדי רחום וחנון רם  
ונשא שוכן עד וקדוש שמו מרום וקדוש  
הוא וברא את עולמו בשלשה ספרים  
בספר וספר וספור:

WITH 32 MYSTICAL PATHS OF WISDOM  
ENGRAVED YAH  
THE LORD OF HOSTS  
THE GOD OF ISRAEL  
THE LIVING GOD  
KING OF THE UNIVERSE  
EL SHADDAI  
MERCIFUL AND GRACIOUS  
HIGH AND EXALTED  
DWELLING IN ETERNITY  
WHOSE NAME IS HOLY -  
HE IS LOFTY AND HOLY -  
AND HE CREATED HIS UNIVERSE  
WITH THREE BOOKS (SEPHARIM),  
WITH TEXT (SEPHER)  
WITH NUMBERS (SEPHAR)  
AND WITH COMMUNICATION (SIPPUR)....

**YOUTUBE:** "Amy Grant - El Shaddai (Lyric Video)"

<[https://www.youtube.com/watch?v=\\_qJMI95Ib9k](https://www.youtube.com/watch?v=_qJMI95Ib9k)>

The line segmentation appears as currently #34 in length given  
**#2184 DAYS OF PRIESTLY SERVICE DIVISIONS / H64 -  
 BINOMIAL NUMBER = #34 + #8 - METALOGIC AUTONOMOUS  
 DELIMITER** (ie. @1 - #34 DIALECTIC FOR FIRST SECTION + #7 -  
**AS TEN SEFIROT OF NOTHINGNESS: THEIR END IMBEDDED IN  
 THEIR BEGINNING AND THEIR BEGINNING IN THEIR END AS THE  
 #EIGHT (8) CONSTITUENT ELEMENTS) IS THEN RELATIVE TO  
 \*CASUS\* \*DATAE\* \*LEGIS\* AS #82 - TERMS OF  
 COMPLIANCE --> #491 - PRINCIPLE OF CONTINUITY.**

## SEFER YETZIRAH SECTION 1:8

עשר ספירות בלימה בלום פין מלדבר ולבך  
 מלהרהר ואם רץ פין לדבר ולבךלהרהר שוב  
 למקום שלכך נאמר (יחזקאל א') והחיות רצוא  
 ושוב ועל דבר זה נכרת ברית:

TEN SEPHIROT OF NOTHINGNESS  
 BRIDLE YOUR MOUTH FROM SPEAKING  
 AND YOUR HEART FROM THINKING  
 AND IF YOUR HEART RUNS  
 RETURN TO THE PLACE.  
 IT IS THEREFORE WRITTEN,  
 "THE CHAYOT RUNNING AND RETURNING." [EZEKIEL  
 1:24]  
 REGARDING THIS A #260 - \*COVENANT\* WAS MADE.

■ #70 - **TRINOMIAL SCHEMA: SEVERANCE (KE) --> NOUS  
 #62 (#509 / #383 - ECLIPSE ON 4 FEBRUARY 1916 (AEST)  
 AS DEVICE FOR BEERSHEBA CENTENNIAL ON 28 OCTOBER  
 2017** as [#2, #8, #10, #10, #600] /

■ #435 - **21 DECEMBER 2020** as [#6, #5, #8, #10, #6,  
 #400] /

#18 as [#8, #10] = chay (H2416): {UMBRA: #18 % #41 =  
 #18} 1) living, alive; 1a) green (of vegetation); 1b) flowing, fresh  
 (of water); 1c) lively, active (of man); 1d) reviving (of the  
 springtime); 2) relatives; 3) life (abstract emphatic); 3a) life; 3b)  
 sustenance, maintenance; 4) \*LIVING\* \*THING\*, \*ANIMAL\*;  
 4a) \*ANIMAL\*; 4b) life; 4c) appetite; 4d) revival, renewal; 5)  
 community;

**GRUMBLE (#234 - \*CHERUBIM\* \*AS\* \*AN\* \*IMAGE\* \*FORM\* \*HOVERING\* \*OVER\* \*THE\* \*ARK\* \*OF\* \*THE\* \*COVENANT\*, #300 - 21 DECEMBER / \*TO\* \*FORM\*, \*FASHION\* \*OF\* \*HUMAN\* \*OR\* \*DIVINE\* \*ACTIVITY\* \*OF\* \*CREATION\* / \*ATONEMENT\*)@[22, 72, 59, 25, 27, 65, 74, 71, 52, 67]**

**MALE: @182 = #182**

**ONTIC CHECKSUM TOTAL: #182 ('OTH CYCLE: 3 x #364 + 2 x #364 + #182 DAYS ON 12 SEPTEMBER 2001)**

**#234 as [#6, #20, #200, #6, #2]**

**#302 - 13 DECEMBER 2020 as [#30, #20, #200, #2, #10, #600] /**

**#308 - SEE TRANSCRIPTASE PAIRING: #308 / #373 = #681 AND #270 / #308 = #578 FOR ANCIENT GREEK ὑπερφυσικός (hyperphusikós) \*SUPERNATURAL\* as [#30, #20, #200, #6, #2, #10, #600] = k<sup>er</sup>ûwb (H3742): {UMBRA: #228 % #41 = #23} 1) cherub, cherubim (pl); 1a) \*AN\* \*ANGELIC\* \*BEING\*; 1a1) as guardians of Eden; 1a2) as flanking God's throne; 1a3) \*AS\* \*AN\* \*IMAGE\* \*FORM\* \*HOVERING\* \*OVER\* \*THE\* \*ARK\* \*OF\* \*THE\* \*COVENANT\*; 1a4) as the chariot of Jehovah (fig.);**

**#246 - 21 DECEMBER 2020 as [#1, #40, #200, #5] / #681 as [#20, #1, #40, #200, #400, #500] = 'imrâh (H565): {UMBRA: #246 % #41 = #41} 1) utterance, speech, word; 1a) word of God, the Torah;**

**#681 as [#400, #80, #1, #200] = pâ'ar (H6286): {UMBRA: #281 % #41 = #35} 1) to glorify, beautify, adorn; 1a) (Piel) to glorify, beautify; 1b) (Hithpael); 1b1) to glorify oneself; 1b2) to get glory to oneself, be glorified; 1c) (Piel) to go over the boughs;**

**"BEHOLD, THOU SHALT CALL A NATION THAT THOU KNOWEST NOT, AND NATIONS THAT KNEW NOT THEE SHALL RUN UNTO THEE BECAUSE OF THE LORD THY GOD, AND FOR THE HOLY ONE OF ISRAEL; FOR HE HATH GLORIFIED-H6286 THEE." [Isaiah 55:5]**

**#681 as [#1, #100, #300, #10, #70, #200] = ártios (G739): {UMBRA: #681 % #41 = #25} 1) fitted; 2) complete, perfect; 2a) having reference apparently to 'special aptitude for given uses';**

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS: THAT THE MAN OF GOD MAY BE PERFECT-**G739**, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." [2Timothy 3:16-17]

**#578** as [#6, #2, #40, #80, #400, #10, #600] = **môwphêth** (H4159): {**UMBRA: #526 % #41 = #34**} **1**) wonder, sign, miracle, portent; **1a**) wonder (as a special display of God's power); **1b**) sign, token (of future event);

**#578** as [#40, #8, #30, #100, #400] = **machălôqeth** (H4256): {**UMBRA: #183 % #41 = #19**} **1**) division, course, class, share, allotment; **1a**) division, part; **1b**) division, class, course; **1b1**) of priests, Levites (technical term of organisation);

**#578** as [#40, #40, #8, #90, #400] = **machătsîyth** (H4276): {**UMBRA: #548 % #41 = #15**} **1**) half, middle; **1a**) half; **1b**) middle, midday, noon;

■ **#70 - 21 DECEMBER 2020** as [#4, #10, #1, #9, #8, #20, #8, #10] /

**#260 - ANIMAL SACRIFICES REFLECTED COVENANT**

**RELATIONSHIP** as [#4, #10, #1, #9, #8, #20, #8, #200] = **diathékē** (G1242): {**UMBRA: #60 % #41 = #19**} **1**) a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; **2**) **\*A\* \*COMPACT\*, \*A\* \*COVENANT\*, \*A\* \*TESTAMENT\***; **2a**) **\*GOD'S\* \*COVENANT\* \*WITH\* \*NOAH\***, etc.;

"NOW OF THE THINGS WHICH WE HAVE SPOKEN THIS IS THE SUM: WE HAVE SUCH AN HIGH PRIEST, WHO IS SET ON THE RIGHT HAND OF THE THRONE OF THE MAJESTY IN THE HEAVENS; A MINISTER OF THE SANCTUARY, AND OF THE TRUE TABERNACLE, WHICH THE LORD PITCHED, AND NOT MAN.

FOR **\*EVERY\* \*HIGH\* \*PRIEST\* \*IS\* \*ORDAINED\* \*TO\* \*OFFER\* \*GIFTS\* \*AND\* \*SACRIFICES\***: WHEREFORE IT IS OF NECESSITY THAT THIS MAN HAVE SOMEWHAT ALSO TO OFFER. FOR IF HE WERE ON EARTH, HE SHOULD NOT BE A PRIEST, SEEING THAT THERE ARE PRIESTS THAT OFFER GIFTS ACCORDING TO THE

LAW: WHO SERVE UNTO THE EXAMPLE AND SHADOW OF HEAVENLY THINGS, AS MOSES WAS ADMONISHED OF GOD WHEN HE WAS ABOUT TO MAKE THE TABERNACLE: FOR, SEE, SAITH HE, THAT THOU MAKE ALL THINGS ACCORDING TO THE PATTERN SHOWED TO THEE IN THE MOUNT.

BUT NOW HATH HE OBTAINED A MORE EXCELLENT MINISTRY, BY HOW MUCH ALSO HE IS THE MEDIATOR OF A BETTER COVENANT-**G1242**, WHICH WAS ESTABLISHED UPON BETTER PROMISES. FOR IF THAT FIRST COVENANT HAD BEEN FAULTLESS, THEN SHOULD NO PLACE HAVE BEEN SOUGHT FOR THE SECOND. FOR FINDING FAULT WITH THEM, HE SAITH, BEHOLD, THE DAYS COME, SAITH THE LORD, WHEN I WILL MAKE A NEW COVENANT-**G1242** WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH: NOT ACCORDING TO THE COVENANT-**G1242** THAT I MADE WITH THEIR FATHERS IN THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; BECAUSE THEY CONTINUED NOT IN MY COVENANT-**G1242**, AND I REGARDED THEM NOT, SAITH THE LORD.

FOR THIS IS THE COVENANT-**G1242** THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAITH THE LORD; I WILL PUT MY **#446 - \*LAWS\* \*INTO\* \*THEIR\* \*MIND\***, AND WRITE THEM IN THEIR HEARTS: AND I WILL BE TO THEM A GOD, AND THEY SHALL BE TO ME A PEOPLE:

■ **#435 - 21 DECEMBER 2020** as [#10, #300, #30, #40, #50, #5] /

**#446 - \*ACTIVITY\* \*OF\* \*MIND\* / \*ACTIVITY\* \*OF\* \*THE\* \*WILL\*** as [#10, #300, #30, #40, #6, #50, #10] = **shâlam (H7999): {UMBRA: #370 % #41 = #1} 1**) to be in a **\*COVENANT\* \*OF\* \*PEACE\***, be at peace; **1a)** (Qal); **1a1)** to be at peace; **1a2)** peaceful one (participle); **1b)** (Pual) one in covenant of peace (participle); **1c)** (Hiphil); **1c1)** to make peace with; **1c2)** to cause to be at peace; **1d)** (Hophal) to live in peace; **2)** to be complete, be sound; **2a)** (Qal); **2a1)** to be complete, be finished, be ended; **2a2)** to be sound, be uninjured; **2b)** (Piel); **2b1)** to complete, finish; **2b2)** to make safe; **2b3)** to make whole or good, restore, make compensation; **2b4)** to make good, pay; **2b5)** to requite, recompense, reward; **2c)** (Pual); **2c1)** to be performed; **2c2)** to be repaid, be requited; **2d)** (Hiphil); **2d1)** to complete, perform; **2d2)** to make an end of;



AND THEY SHALL NOT TEACH EVERY MAN HIS NEIGHBOUR, AND EVERY MAN HIS BROTHER, SAYING, KNOW THE LORD: FOR ALL SHALL KNOW ME, FROM THE LEAST TO THE GREATEST. FOR I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR INIQUITIES WILL I REMEMBER NO MORE. IN THAT HE SAITH, A NEW COVENANT, HE HATH MADE THE FIRST OLD. NOW THAT WHICH DECAYETH AND WAXETH OLD IS READY TO VANISH AWAY." [Hebrews 8:1-13]

Of which **IMMANUEL KANT** conveys within the introduction to the **CRITIQUE OF PURE REASON** on the **TRANSCENDENT FACULTY OF JUDGEMENT IN GENERAL**: "If understanding in general be defined as the born-in ability / learned skill of laws or rules, the born-in ability / learned skill of judgement may be termed the born-in ability / learned skill of (act of including something small as part of a bigger thing) under these rules; that is, of distinguishing whether this or that does or does not stand under a given rule (**\*CASUS\* \*DATAE\* \*LEGIS\***).

**YOUTUBE:** "Twenty one pilots: Stressed Out"

<<https://youtu.be/pXRviuL6vMY>>

General logic contains no directions or rules for the born-in ability / learned skill of judgement, nor can it contain any such. For as it makes **#476 - \*BLURRY\* \*PICTURES\* (\*IN\* \*YOUR\* \*MIND\*)** of all content of thinking, no duty is left for it, except that of exposing (in a way when you carefully examine something) the mere form of thinking in conceptions, judgements, and ends / end results, and of by that / in that way beginning and building on formal rules for all exercise of the understanding. Now if this logic wished to give some general direction how we should absorb and make a part of something bigger under these rules, that is, how we should distinguish whether this or that did or did not stand under them, this again could not be done otherwise than by means of a rule." [Critique of Pure Reason 1781, page 117]

Thusly the following is only an informal research note into such trinomial number matters of GNOSIS EX MACHINA as spontaneity being then grounding for dialectics of impulsivity and deploying #34 as a method for natural dialectic and binomial (H64) number derived heuristic associated to a metalogic prototype as #8 - AUTONOMOUS DELIMITER in accordance with the #2184 -



ANTHROPOLOGICAL COSMOGONIC PRINCIPLE which might be more BENEFICIAL for realtime speech analysis as an alternative to our existing memeBrain approach to writing.

I'm thinking of exploring this further in the future by adding an arbitrary line segmentation option within the text entry (ie. it currently supports HEBREW / GREEK but I haven't tested its robustness) of the **SPIRAL SELECTOR@{MEMEBRAIN}** panel which will produce those results below and then enable one to click on any #nnn GEMATRIA value for a KJV BIBLICAL HEBREW / GREEK LEXICON Lookup ...

בשליש ושתים נתיבות פליאות חכמה {**@1:** Sup: 37 - **PURITY:** TS'UI (**#37**); Ego: 71 - **STOPPAGE:** CHIH (**#71**)}

חקק יה יהוה צבאות אלהי ישראל אלהים {**@2:** Sup: 42 - **GOING TO MEET:** YING (**#79**); Ego: 44 - **STOVE:** TSAO (**#115 - I AM NOT A SLAYER OF MEN** {%5})}

חיימ ומלכ עולם אל שדי רחומ וחונן רמ {**@3:** Sup: 4 - **BARRIER:** HSIEN (**#83**); Ego: 54 - **UNITY:** K'UN (**#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18})}

ונשא שוכנ עד וקדוש שמו מרומ וקדוש {**@4:** Sup: 36 - **STRENGTH:** CH'IANG (**#119**); Ego: 3 - **MIRE:** HSIEN (**#172**)}

הוא וברא את עולמו בשלשה ספרים {**@5:** Sup: 58 - **GATHERING IN:** HSI (**#177 - I AM NOT GIVEN TO CURSING** {%29}); Ego: 19 - **FOLLOWING:** TS'UNG (**#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32})}

בספר וספר וספור {**@6:** Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#187**); Ego: 68 - **DIMMING:** MENG (**#259**)}

**GRUMBLE (#187, #259)@[37, 71, 42, 44, 4, 54, 36, 3, 58, 19, 10, 68]**

**MALE: @177 = #177**

**FEME: @115 + @169 + @191 = #475**

**ONTIC CHECKSUM TOTAL: #652 <-- EXPANSIONS GIVEN BELOW**

■ **#221 - 13 \*DECEMBER\* 2020** as [#1, #80, #10, #90, #600] /

**#187** as [#6, #1, #80, #10, #900] = pûwts (H6327):

{**UMBRA: #176 % #41 = #12**} **1**) to scatter, be dispersed, be scattered; **1a**) (Qal) to be dispersed, be scattered; **1b**) (Niphal); **1b1**) to be scattered; **1b2**) to be spread abroad; **1c**) (Hiphil) to scatter; **1d**) (Hithpael) scatter; **2**) (Qal) to flow, overflow; **3**) to break; **3a**) (Polel) to shatter; **3b**) (Pilpel) to dash to pieces;

**#187** as [#8, #3, #5, #40, #70, #50, #10, #1] = hēgemonía (G2231): {**UMBRA: #187 % #41 = #23**} **1**) chief command, rule, sovereignty; **1a**) **\*OF\* \*THE\* \*REIGN\* \*OF\* \*A\* \*ROMAN\* \*EMPEROR\***;

**#177** as [#7, #70, #100] /

**#187** as [#5, #7, #70, #100, #5] = za'aq (H2201): {**UMBRA: #177 % #41 = #13**} **1**) **\*CRY\*, \*OUTCRY\***; **1a**) outcry; **1b**) cry of distress; **1c**) outcry, clamour;

**#187** as [#6, #5, #6, #100, #70] = yâqa' (H3363): {**UMBRA: #180 % #41 = #16**} **1**) to be dislocated, be alienated; **1a**) (Qal) to be dislocated, be torn away, be alienated; **1b**) (Hiphil); **1b1**) **\*TO\* \*EXECUTE\* \*SLOWLY\* (\*BY\* \*EXPOSURE\* \*OR\* \*IMPALATION\*)**; **1b2**) **\*TO\* \*HANG\***; **1c**) (Hophal) **\*TO\* \*BE\* \*EXECUTED\***;

"AND FROM THENCEFORTH PILATE SOUGHT TO RELEASE HIM: BUT THE JEWS CRIED OUT, SAYING, IF THOU LET THIS MAN GO, THOU ART NOT CAESAR'S FRIEND: **WHOSOEVER MAKETH HIMSELF A KING SPEAKETH AGAINST CAESAR.**

WHEN PILATE THEREFORE HEARD THAT SAYING, HE BROUGHT JESUS {ie. #401 / #446 = yâsha' (H3467)} FORTH, AND **#383 - \*SAT\* \*DOWN\*** IN THE JUDGMENT SEAT IN A PLACE THAT IS CALLED THE PAVEMENT, BUT IN THE HEBREW, GABBATHA {cf: is derived from a root (meaning 'back', or 'elevation') which refers not to the kind of pavement, but to the elevation of the place in question}. AND IT WAS THE PREPARATION OF THE PASSOVER, AND

ABOUT THE SIXTH HOUR: AND HE SAITH UNTO THE JEWS,  
**BEHOLD YOUR KING!**

**COMPARE:** 32 PATHS as being the **BINOMIAL (H64) NUMBER** mechanism for cause **#383 - \*TO\* \*DWELL\* / \*SIT\* / \*ABIDE\*** with SEFER YETZIRAH SECTION 1:4 "MAKE EACH THING STAND ON ITS ESSENCE AND MAKE THE CREATOR SIT ON HIS BASE"

AND GROUNDING FOR @1 - SELF SPONTANEITY BEING THEN SYNCRETIC PROGRESSION AS ONTIC WHICH OCCURS WITH #168 - TEMPORAL COHESION AND #185 - NOUMENON (SAMEKH: SUPPORT (#311 / #391)) that is consistent with its KABBALAH notion over the design of the SAMEKH being a closed circle representing infinity, because it has no beginning or end. SAMEKH thereby conveys the infinite power of the EIN SOF, God's infinite light. This same symbol epitomises an ambitious, enterprising individual.

**#300 as [#10, #90, #200] /**

■ **#306 - 21 DECEMBER 2020 as [#6, #10, #90, #200] / [#10, #6, #90, #200] /**

**#311 as [#6, #10, #90, #200, #5] / #311 as [#10, #90, #200, #5, #6] = yâtsar (H3335): {UMBRA: #300 - #SHIN % #41 = #13} 1) to form, fashion, frame; 1a) (Qal) \*TO\* \*FORM\*, \*FASHION\*; 1a1) \*OF\* \*HUMAN\* \*ACTIVITY\*; 1a2) \*OF\* \*DIVINE\* \*ACTIVITY\*; i) \*OF\* \*CREATION\*; 1) \*OF\* \*ORIGINAL\* \*CREATION\*; 2) of individuals at conception; 3) of Israel as a people; ii) to frame, pre-ordain, plan (fig. of divine) purpose of a situation; 1a3) (Niphal) to be formed, be created; 1a4) (Pual) to be predetermined, be pre-ordained; 1a5) (Hophal) to be formed;**

**#391 as [#6, #2, #20, #8, #300, #10, #5, #600] = kachash (H3585): {UMBRA: #328 % #41 = #41} 1) \*LYING\*, \*DECEPTION\*; 2) leanness, failure;**

"WHO CHANGED THE **#408 - \*TRUTH\*** OF GOD INTO A LIE, AND WORSHIPPED AND SERVED THE CREATURE MORE THAN THE CREATOR, WHO IS BLESSED FOR EVER. AMEN." [Romans 1:25]

THE JADE EMPEROR (Chinese: 玉皇; pinyin: Yù Huáng or 玉帝, Yù Dì) in Chinese culture, traditional religions and myth is one of the representations of the first god (太帝 tài dì). In Daoist theology he is

the assistant of Yuanshi Tianzun, who is one of the Three Pure Ones, the three primordial {ie. **HEBREW: ALEPH - U(SHIN) - MEM / #451 - Y-M-T-A**} emanations of the TAO.

**-- PARTING OF WAYS --**

[Thoughts of 27 MARCH 1986]

"ANSWER THE PHONE WILL YA.  
MY DAUGHTER IS IN THE STREET.  
ANSWER THE PHONE WILL YA.  
FLESH BURNING LIKE BLAZING WHEAT.

I WANT TO HEAR HER SIGH  
ANSWER THE PHONE WILL YA.  
I JUST DON'T WANT HER TO DIE.  
FOR GOD SAKE, WILL YA.

JUST ANSWER THE PHONE.  
THERE'S NOT A PLANE IN SIGHT.  
DON'T LEAVE HER ALONE.  
WHAT CRIME THIS BLIGHT?

BLOWN GLASS IN ANY SHADE  
AND EVERY WINDOW SILL.  
DRAWN BY EMPATHY OF **\*JADE\***. {**@17**: Sup: 63 - **WATCH**: SHIH (#839); Ego: 27 - **DUTIES**: SHIH (#821)}  
FOR THE THINGS WE HOLD STILL." {**@18**: Sup: 41 - **RESPONSE**: YING (#880); Ego: 18 - **WAITING**: HSI (#839)}

**#821 as [#20, #400, #100, #10, #1, #20, #70, #200] = kyriakós (G2960): {UMBRA: #28 as #821 % #41 = #1} 1)** belonging to the Lord; **2)** related to the Lord;

**#839 as [#300, #80, #9, #400, #10, #600] = shâphat (H8199): {UMBRA: #4 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);

The Jade Emperor is known by many names, including Heavenly Grandfather (天公, Tiān Gōng), which originally meant "Heavenly Duke", which is used by commoners; the Jade Lord; the Highest Emperor; Great Emperor of Jade (玉皇上帝, Yu Huang Shangdi or 玉皇大帝, Yu Huang Dadi).

It was said that the Jade Emperor was originally the crown prince of the kingdom of Pure Felicity and Majestic Heavenly Lights and Ornaments. At birth, he emitted a wondrous light that filled the entire kingdom. When he was young, he was kind, intelligent and wise. He devoted his entire childhood to helping the needy (the poor and suffering, the deserted and single, the hungry and disabled).

FURTHERMORE, HE SHOWED RESPECT AND BENEVOLENCE TO BOTH MEN AND CREATURES: **#880 as [#400, #10, #70, #400] = huiós (G5207): {UMBRA: #52 as #680 % #41 = #24} 1** a son; **1a**) rarely used for the young of animals; **1b**) generally used of the offspring of men; **1c**) in a restricted sense, the male offspring (one born by a father and of a mother); **1d**) in a wider sense, a descendant, one of the posterity of any one,; **1d1**) the children of Israel; **1d2**) sons of Abraham; **1e**) ) used to describe one who depends on another or is his follower; **1e1**) a pupil; **1f**) son of man; **1f1**) term describing man, carrying the connotation of weakness and mortality; **1f2**) son of man, symbolically denotes the fifth kingdom in Daniel 7:13 and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median and the Persian, the Macedonian, and the Roman) typified by the four beasts. In the book of Enoch (2nd Century) it is used of Christ.; **1f3**) used by Christ himself, doubtless in order that he might intimate his Messiahship and also that he might designate himself as the head of the human family, the man, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendour;

**YOUTUBE:** "Who Is This King of Glory? — Jimmy Needham"

<https://www.youtube.com/watch?v=daGoP-PnMII>

**1g)** son of God; **1g1)** used to describe Adam (Lk. 3:38); **1g2)** used to describe those who are born again (Lk. 20:36) and of angels and of Jesus Christ; **1g3)** of those whom God esteems as sons, whom he loves, protects and benefits above others; **i)** in the OT used of the Jews; **ii)** in the NT of Christians; **iii)** those whose character God, as a loving father, shapes by chastisements (Heb. 12:5-8); **1g4)** those who revere God as their father, the pious worshippers of God, those who in character and life resemble God, those who are governed by the Spirit of God, repose the same calm and joyful trust in God which children do in their parents (Rom. 8:14, Gal. 3:26 ), and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of the sons of God. Term used preeminently of Jesus Christ, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts;

In human terms the **@1 - SEMINAL** principle might in some sense be considered equitable to one's birth entity as **#9 - LIMITED / #72 - UNLIMITED** dynamic.

Whereas the other extremity is a bonding of **@1 - SELF IDENTITY** with the **#491 - PRINCIPLE OF CONTINUITY** which has been given actuality by the FORMULA OF PROGRESSION.

**YOUTUBE:** "Michael W. Smith - King of Glory"

<https://www.youtube.com/watch?v=GXWt64EEsTM>



<[http://www.grapple369.com/cosmos/Dali\\_Crucifixion\\_Hypercube.jpeg](http://www.grapple369.com/cosmos/Dali_Crucifixion_Hypercube.jpeg)>

Yet QUEEN VICTORIA'S statement of religious belief "**I WISH JESUS WOULD COME IN MY DAY. I WOULD SO LOVE TO LAY MY CROWN AT HIS FEET.**" Appears to be an expression of religious belief which is at once relevant to a SOVEREIGN claim in not having a **PRIMA MATERIA** reliance upon the BINOMIAL STASIS (@1 / @5) of ROMAN GOVERNANCE:

**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**

**ONTIC CHECKSUM: @150 + @104 + @175 + @181 + @228 = #838 as [#200, #400, #50, #5, #2, #1, #10, #50, #70, #50] = symbainō (G4819): {UMBRA: #26 as #1503 % #41 = #27}**



**1) \*TO\* \*WALK\* \*WITH\* \*THE\* \*FEET\* \*NEAR\* \*TOGETHER\*;** **2) \*TO\* \*COME\* \*TOGETHER\*, \*MEET\* \*WITH\* \*ONE\*;** **3)** of things which fall out at the same time, to happen, turn out, come to pass;

**#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;

**#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;

But is **#436 - RESOLVED** within the septet INTELLECTUS AS GENITIVE VOLUNTĀTIS and authenticated by a specific GNOSIS EX MACHINA dialectic derived from the #2184 - ANTHROPOCENTRIC COSMOGONIC PRINCIPLE being an existentiality of the TEMPORAL FABRIC and the NOUMENON itself.

**BUT THEY CRIED OUT, AWAY WITH HIM, AWAY WITH HIM, CRUCIFY HIM. PILATE SAITH UNTO THEM, SHALL I CRUCIFY YOUR KING? THE CHIEF PRIESTS ANSWERED, WE HAVE NO KING BUT CAESAR."** [John 19:12-15 (KJV)]

**#219 as [#6, #10, #2, #200, #1] / #259 as [#50, #2, #200, #1, #6] / [#2, #200, #1, #50, #6] = bârâ' (H1254): {UMBRA: #203 % #41 = #39} 1) \*TO\* \*CREATE\*, \*SHAPE\*, \*FORM\*;** **1a)** (Qal) **\*TO\* \*SHAPE\*, \*FASHION\*, \*CREATE\* (\*ALWAYS\* \*WITH\* \*GOD\* \*AS\* \*SUBJECT\*);** **1a1)** of heaven and earth; **1a2)** of individual man; **1a3)** of new conditions and circumstances; **1a4)** of transformations; **1b)** (Niphal) to be created; **1b1)** of heaven and earth; **1b2)** of birth; **1b3)** of something new; **1b4)** of miracles; **1c)** (Piel); **1c1)** to cut down; **1c2)** to cut out; **1d)** to be fat; **1d1)** (Hiphil) to make yourselves fat;

**#296 - 13 / 15 DECEMBER 2020 as [#40, #200, #1, #10, #5, #600] /**

**#302 - 13 DECEMBER 2020 as [#6, #40, #200, #1, #10, #5, #600] /**

**#286 - 15 DECEMBER 2020** as [#40, #40, #200, #1, #5] /  
**#306 - 15 DECEMBER 2020** as [#40, #200, #1, #10, #5,  
**#700]** /

**#259** as [#6, #2, #40, #200, #1, #10] = mar'eh (H4758):  
**{UMBRA: #246 - SOLSTICE 21 DECEMBER % #41 = #41} 1)**  
 sight, appearance, vision; **1a)** sight, phenomenon, spectacle,  
 appearance, vision; **1b)** what is seen; **1c)** a vision  
 (**\*SUPERNATURAL\***); **1d)** sight, vision (power of seeing);

**YOUTUBE:** "GF HANDEL: Messiah 'And the Glory of the Lord' (메시아  
 - 주의 영광)"

<[https://www.youtube.com/watch?v=\\_YA4vOz5dTw](https://www.youtube.com/watch?v=_YA4vOz5dTw)>

The screenshot shows a web interface titled "SPIRAL SELECTOR@{LOGICAL SYLLOGISM}". It features a central grid of numbers and text. On the left, there is a section for "#139 - WORLD VIEW / RIGHTS" with sub-items "#71 - STOPPAGE (CHIH)" and "#68 - DIMMING (MENG)". Below this is a detailed description of "HANUKKAH (Festival of Lights) 25 Kislev", including its historical context and a quote from the Talmud. On the right, there is a section for "#139 - BARBARIANS: CHINA" with sub-items "#60 - ACCUMULATION (CHI)" and "#79 - DIFFICULTIES (NAN)".

The central grid is organized into three main categories:

- NATURE: (EGO)**

3	19	44	66		
		54	54	120	120
		71	68	139	259
- NURTURE: (SUPERNAL)**

4	10	36	50		
		37	37	87	87
		58	42	100	187
- SYNCRETIC: (AMALGAM)**

3	4	10	17		
44	54	19	117	134	36
42	37	36	115	249	159

Below the grid, there is a section titled "METALOGIC (AUTONOMOUS DELIMITER)" with a list of numbered items:

- #ONE:  #66 as #66 - DEPARTURE (CH'U)
- #TWO:  #54 as #54 - UNITY (K'UN)
- #THREE:  #139 as #58 - GATHERING IN (HSI)
- #FOUR:  #120 as #39 - RESIDENCE (CHU)
- #FIVE:  #259 as #16 - CONTACT (CHIAO)
- #SIX:  #120 as #39 - RESIDENCE (CHU)
- #SEVEN:
- #EIGHT:

It would be reasonable to conclude on the basis of the  
 aforementioned that the cause for an equivalent Pythagorean /  
 Babylonian captivity era mention of @139 - BARBARIANS: #60 -  
**ACCUMULATION (CHI) + #79 - DIFFICULTIES (NAN)** as  
**\*CHINA\*** within the **EPISTLE TO THE ROMANS** is possibly related  
 to the contemporary SEFER YETZIRAH since such has equivalent

metalogic for a **#139 - WORLDVIEW OF RIGHTS: #71 - WORLDVIEW / #68 - RIGHTS:**

IF #182 = 12 SEPTEMBER 2001 AS WEDNESDAY 20 MARCH 1996 / NEW MOON 21 MARCH + 5 x #364 + #182 THEN

SYNCRETIC PROGRESSION IS ONTIC AS OCCURS WITH #168 - TEMPORAL COHESION AND #185 - NOUMENON (SAMEKH: SUPPORT (**#311 / #391**))

IF #168 DAY AS 29 AUGUST IS THE GROUNDING FOR @1 - SELF SPONTANEITY THEN

#34 DAY AS OPINION IS PROBABLY 28 AUGUST {**NOUS #37 (HOMOIOS: #417 / #454)**} WHICH MAPS TO META-ELEMENT #SIX {ie. **DOUBLE AS 17TH LETTER #PE: #5 - ACT OF NATURE {#5 - ACT OF NATURE (#8 - TRANSFORMING NATURE)}**} AS THE PYTHAGOREAN USE OF THE TRINOMIAL META-DESCRIPTORS FOR THE BINOMIAL #NUMBER PROTOTYPE

#33 DAY IS THEN 27 AUGUST {**NOUS #17 (HOMOIOS: #265 - \*THE\* KEY\* / #400 - \*BOOKS\* \*OF\* \*CANON\* / \*SCRIPTURE\* / \*BOOK\*-\*LEARNING\* \*WRITING\*)**}

**#32 DAY (PATHS OF WISDOM) / 26 AUGUST** IS THEN GROUNDING FOR **#250** as [**#2, #5, #2, #200, #1, #600**] = **bârâ'** (**H1254**): **1**) **\*TO\* \*SHAPE\*, \*FORM\*, \*FASHION\*, \*CREATE\* (\*ALWAYS\* \*WITH\* \*GOD\* \*AS\* \*SUBJECT\*);**

#301 - KILL A MAN	TORAH PROTOTYPE				#32 PATHS OF WISDOM (26 AUGUST)
Intentional Reversal, Dimming Radiance	#7	288	250	#48	Forgetting Knowledge
Status, Loathing Shame	#13	301	256	#6	Female Superiority, Completion of Form

**Nous:** #66  
**Time:** 10:15 hrs  
**Date:** 2001.8.26  
**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** (CHIEN)  
**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**}

**#455 - TORAH TRINOMIAL SACRED NAME OVERLAY FOR 26 AUGUST** as [#30, #5, #100, #4, #10, #300, #6] / [#6, #5, #100, #4, #300, #600] /

**#509 - \*YAHAD\*** as [#30, #5, #100, #4, #10, #300, #50, #10] /

**#839 - \*PARTING\* \*OF\* \*WAYS\* \*POEM\*** as [#30, #5, #400, #100, #4, #300] = qâdash (H6942): {**UMBRA: #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)** (Hithpael); **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;

**YOUTUBE:** "Agnus Dei (Michael W. Smith)"

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

29 AUGUST MINUS #34 DAYS EQUALS 26 JULY WHICH BY TORAH IDEAS: #364, #365, #406 IS A #382 - SCIENCE PAIRING TO #382, #383 - **\*TO\* \*DWELL\* / \*SIT\* / \*ABIDE\***, #384, #385, #386 ON SOLSTICE OF 21 JUNE

**Nous:** #18  
**Time:** 08:15 hrs  
**Date:** 2001.7.26  
**Torah:** [#30, #20, #2]@{  
 @1: Sup: 30 - **BOLD RESOLUTION: YI (#30)**; Ego: 30 - **BOLD RESOLUTION: YI (#30)**,  
 @2: Sup: 50 - **VASTNESS / WASTING: T'ANG (#80)**; Ego: 20 - **ADVANCE: CHIN (#50)**,  
 @3: Sup: 52 - **MEASURE: TU (#132)**; Ego: 2 - **FULL CIRCLE: CHOU (#52)**,  
**Male: #132; Feme: #52**  
 } // #52  
**Dao:** Origin of Ethical Concepts, Palliation of Vulgarity  
**Tetra:** #49 - **FLIGHT (T'AO)**  
**I-Ching:** H33 - Withdrawal, Retiring, Retreat, Yielding

Latin: Exaltator {**God who gives wisdom**} Alt: Vahavyah {**Cry unto God Who is God**} {

1. SERVES TO OBTAIN WISDOM & DISCOVER TRUTH OF HIDDEN SECRETS
2. THE OCCULT SCIENCES, REVELATIONS IN DREAMS, PROPHECIES IN RHYME
3. THE WISE WHO LOVE SOLITUDE, MAGIC PRACTICED BY SAGES
4. Charcumis

Hezron {**The dart of joy; the division of the song**}

**#132** as [#30, #2, #50, #10, #600] = l<sup>e</sup>bênâh (H3843):  
 {**UMBRA: #87 % #41 = #5**} **1**) tile, brick; **1a**) brick; **1b**) tile;  
**1c**) **\*PAVEMENT\***;

"THOU ALSO, SON OF MAN, TAKE THEE A TILE-**H3843**, AND LAY IT BEFORE THEE, AND PORTRAY UPON IT THE CITY, EVEN JERUSALEM: AND LAY SIEGE AGAINST IT, AND BUILD A FORT AGAINST IT, AND CAST A MOUNT AGAINST IT; SET THE CAMP ALSO AGAINST IT, AND SET BATTERING RAMS AGAINST IT ROUND ABOUT.

**#241 - 20 DECEMBER 2020** as [#2, #2, #200, #7, #30] /

**#247 - 13 DECEMBER 2020** as [#6, #2, #2, #200, #7, #30] /

**#275 - ENCAPSULATING IDEA FOR #139 - WORLDVIEW OF RIGHTS** as [#6, #30, #2, #200, #7, #30] /

**#250** as [**#6, #5, #2, #200, #7, #30**] = **barzel (H1270)**:  
**{UMBRA: #239 % #41 = #34} 1) \*IRON\***; **1a)** iron; **1a1)** iron ore; **1a2)** as material of furniture, utensils, implements; **1b)** tool of iron; **1c)** **\*HARSHNESS\*, \*STRENGTH\*, \*OPPRESSION\*** (fig.);

MOREOVER TAKE THOU UNTO THEE AN IRON-**H1270** PAN, AND SET IT FOR A WALL OF IRON-**H1270** BETWEEN THEE AND THE CITY: AND SET THY FACE AGAINST IT, AND IT SHALL BE BESIEGED, AND THOU SHALT LAY SIEGE AGAINST IT.

■ **#406 - 26 JULY 2001 / ■ #406 - 13 DECEMBER 2020** as [**#5, #1, #400**] /

■ **#412 - \*OF\* \*ABODE\* \*OF\* \*LIGHT\* \*AND\* \*DARKNESS\*** as [**#5, #1, #6, #400**] /

■ **#431 - 13 DECEMBER 2020** as [**#30, #1, #400**] = **'ôwth (H226)**: **{UMBRA: #407 % #41 = #38} 1)** sign, signal; **1a)** a distinguishing mark; **1b)** banner; **1c)** **\*REMEMBRANCE\***; **1d)** miraculous sign; **1e)** omen; **1f)** warning; **2)** token, ensign, standard, **\*MIRACLE\***, proof;

'OTH = 3 x #364 = #1092 minus **#364 - PRINCIPLE OF ENQUIRY** minus **#312 - PRINCIPLE OF CONTRADICTION** = **#416 - PRINCIPLE OF LAW / RULE** {ie. **GIVEN: #416 - #52 (= #364) - #52 = #312**}

'OTH x 2 = #2184 days as to WHETHER #1092 / #21 - PRINCIPLE OF LIABILITY EQUALS **#52 - MEASURE (TU)** FOR DETERMINING **#408 - \*TRUTH\***

■ **#423 - 22 DECEMBER 2020 / \*BIGGEST\* \*BLOKES\* \*BBQ\*** on **25 AUGUST 2017** as [**#5, #100, #300, #10, #8**]

**#408 - \*SAMESEX\* \*MARRIAGE\* \*PLEBISCITE\* / \*MEAT\* \*IN\* \*MAILBOX\* ON 15 NOVEMBER 2017** as [**#100, #300, #8**] = **qâshach (H7188)**: **{UMBRA: #408 % #41 = #39} 1) \*TRUTH\***;

According to Michael Nylan's translation and commentary of YANG HSIUNG's (4 BCE) **THE CANON OF SUPREME MYSTERY (T'AI HSÜAN CHING)**: "In Chinese political theory (Confucian or Legalist), **#52 - MEASURE (TU)** refers to the institutions by which the ruler maintains good order and unifies his empire. By tradition, fixing standardized weights and measures throughout the land was

viewed as the first step in the establishment of standardized morality...

■ **H5892@{**  
@1: Sup: 6 - **CONTRARIETY: LI (#6)**; Ego: 6 - **CONTRARIETY: LI (#6)**,  
@2: Sup: 11 - **DIVERGENCE: CH'A (#17)**; Ego: 5 - **KEEPING SMALL: SHAO (#11)**,  
@3: Sup: 81 - **FOSTERING: YANG (#98)**; Ego: 70 - **SEVERANCE: KE (#81)**,  
@4: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#108)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#91)**,  
@5: Sup: 48 - **RITUAL: LI (#156 - I DO NOT CAUSE TERRORS {%21})**; Ego: 38 - **FULLNESS: SHENG (#129)**,  
**Male: #156; Feme: #129**  
} // #291

■ **H5892@{**  
@1: Sup: 6 - **CONTRARIETY: LI (#6)**; Ego: 6 - **CONTRARIETY: LI (#6)**,  
@2: Sup: 76 - **AGGRAVATION: CHU (#82)**; Ego: 70 - **SEVERANCE: KE (#76)**,  
@3: Sup: 33 - **CLOSENESS: MI (#115 - I AM NOT A SLAYER OF MEN {%5})**; Ego: 38 - **FULLNESS: SHENG (#114)**,  
@4: Sup: 43 - **ENCOUNTERS: YU (#158 - I AM NOT HOT OF SPEECH {%23})**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#124)**,  
@5: Sup: 48 - **RITUAL: LI (#206 - PAIRING TO 21 DECEMBER)**; Ego: 5 - **KEEPING SMALL: SHAO (#129)**,  
**Male: #206; Feme: #129**  
} // #291

■ **#291 - 22 DECEMBER 2020** as [#6, #5, #70, #10, #200] / [#6, #70, #200, #10, #5] /

■ **#300 - \*TO\* \*PUT\* \*OUT\* \*OF\* \*THE\* \*WAY\*** as [#70, #200, #10, #500] / **\*TO\* \*REBEL\* \*AGAINST\* \*HUMAN\* \*KING\* / \*AGAINST\* \*GOD\*** as [#20, #70, #10, #200] /

■ **#342 - ROMAN PROTOTYPE #SIX (CENTRE #38 - 8 JUNE 2017 IMPROPER POPPRY WREATH PLACEMENT AT BOER WAR MEMORIAL)** as [#2, #70, #200, #10, #20, #600] /

**#322 - \*DEMOCRACY\*** as [#2, #70, #200, #10, #600] = 'ŷyr (H5892): {**UMBRA: #280 % #41 = #34**} 1) excitement,



anguish; **1a)** of **\*TERROR\***; **2)** **\*CITY\***, town (a place of waking, guarded); **2a)** city, town;

The successful construction of a **\*CITY\*-H5892** (especially the capital: **IN THIS INSTANCE OF THESE #408 - MOCKING: sâchaq (H7832) / #423 - CONCUBINAL: pîylegesh (H6370)** [cf: JUDGES 19] **EVENTS OCCASIONING #321 - BESIEGEMENT OF ONE'S HOME OCCURRING WITHIN THE SALE DIOCESE WHICH IS CONCOMITANT AS LEGALLY SUBJECT TO SAINT PATRICK'S MELBOURNE HAVE A DIRECT RELATIONSHIP TO THE INSTANCES OF RAINBOW SASH / AUTONOMOUS RIGHTS PENTECOST SUNDAY PROTESTS UPON BOER WAR MEMORIAL DAY SUNDAY 31 MAY 1998 AND 11 JUNE 2000**) was also seen as proof of the king's ability to correctly appraise situations in accordance with natural and human requirements.

The capital recreates on a human scale the significant features of the cosmos—the better to convey to the populace the king's charismatic sway over the triadic realms of Heaven-Earth-Man. Therefore, the well designed capital illustrates the true king's capacity to take the proper measure not only of mankind, but also of the universe.

**APPRAISAL #1:** He consistently fails

To measure by the Mean.

**FATHOMING #1:** That measures at center only fail

Means: There can be no success.

The measures at center point to the individual conscience, which uses the Mean as its standard. As soon as the conscience fails to distinguish right from wrong, the individual cannot possibly attain full Goodness. For this reason, the classics advise us to conduct our internal measurements with extreme care:

Be like the forester, who when he has adjusted the spring, goes to examine the end of the arrow to see whether it is placed according to rule, and only then lets it go.

**APPRAISAL #2:** Like waters that do not recede,

The center measure is hidden.

**FATHOMING #2:** Waters not receding

Means: Only then can there be rectitude.

Here the individual conscience is likened to a stream whose strong yet reliable flow brings health and refreshment to all who take advantage of it. That the **\*WELLSPRING\*** is hidden far away in the inner recesses only testifies to the depth and purity of its source:

**H5877@{**

**@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: 49 - FLIGHT: T'AO (#199); Ego: 50 - VASTNESS / WASTING: T'ANG (#130 - I AM NOT EVIL MINDED {%3}),**

**@4: Sup: 57 - GUARDEDNESS: SHOU (#256); Ego: 8 - OPPOSITION: KAN (#138),**

**@5: Sup: 66 - DEPARTURE: CH'U (#322); Ego: 9 - BRANCHING OUT: SHU (#147),**

**@6: Sup: 72 - HARDNESS: CHIEN (#394); Ego: 6 - CONTRARIETY: LI (#153),**

**@7: Sup: 29 - DECISIVENESS: TUAN (#423); Ego: 38 - FULLNESS: SHENG (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32}),**

**Male: #423; Feme: #191  
} // #434**

**#434 as [#70, #10, #50, #8, #90, #6, #200] = 'Êyn Châtsôwr (H5877): {UMBRA: #434 % #41 = #24} 0) \*FOUNTAIN\* \*OF\* \*A\* \*VILLAGE\***



<<http://www.grapple369.com/images/OATH%2020170608%201510%20-%20202.jpg>>

<<http://www.grapple369.com/images/BOER%2020170610%201154%20-%20205.jpg>>

[**IMAGE: FUNERAL RIGHTS AND CELEBRATING THE DEATH OF A STATE AS PLAQUE INSTALLATION @ (LEFT) 1510 HOURS ON 8 JUNE 2017 {#413 as [#1, #30, #10, #300, #2, #70] = 'Ēlīysheba' (H472): {UMBRA: #4 as #413 % #41 = #3} 0** Elisheba = 'my God has sworn' or 'God is an oath'; **\*GOD\* \*OF\* \*OATH\*, \*ELIZABETH\*;** **1**) Aaron's wife; / **#413 as [#6, #1, #200, #6, #200] = 'ârar (H779): {UMBRA: #5 as #401 % #41 = #32} 1** to curse; **1a**) (Qal); **1a1**) to curse; **1a2**) cursed be he (participle used as in curses); **1b**) (Niphal) to be cursed, cursed; **1c**) (Piel) **\*TO\* \*CURSE\*, \*LAY\* \*UNDER\* \*A\* \*CURSE\*, \*PUT\* \*A\* \*CURSE\* \*ON\*;** **1d**) (Hophal) to be made a curse, be cursed} BY A CONTRIVED SAINT ANDREWS CAUSE CÉLÈBRE IMPOSITION OBSERVED @ (RIGHT) 1153 HOURS ON 10 JUNE 2017 BEING MADE UPON THE BOER WAR MEMORIAL ESTABLISHED 29 OCTOBER 1909 / RE-SITED 25 APRIL 1972 AS SUBJECTIVE MEMORIAL OCCASION]

[ב , {**@1:** Sup: 2 - **FULL CIRCLE:** CHOU (**#2**); Ego: 2 - **FULL CIRCLE:** CHOU (**#2**)}  
 א , {**@2:** Sup: 3 - **MIREd:** HSIEN (**#5**); Ego: 1 - **CENTRE:** CHUNG (**#3**)}

ר] {@3: Sup: 41 - **RESPONSE**: YING (#46); Ego: 38 - **FULLNESS**  
**(8 JUNE 2017)**: SHENG (#41)}

**NOTE:** That the BOER WAR MEMORIAL has a disused WATER FOUNT  
 / SPRING {#360 - #157 = #203 as [#2, #1, #200] = b<sup>e</sup>êr  
**(H875): {UMBRA: #8 as #203 % #41 = #39} 1) well, \*PIT\*,  
 spring as \*RITUAL\* \*CONJURING\* \*PIT\* impetus for #381 -  
 \*NECROMANCY\*}** and that the 8 JUNE 2017 WREATH PLACEMENT  
 (and not present on Queen Elizabeth II's birthday on 8 June 2020)  
 conveys the constituent element: **Eli + sheba** = 'my God has  
 sworn' and thusly **b<sup>e</sup>êr + sheba** is implicit within any action.

In moral development, the person intent upon improving himself through assiduous study of the classics will discover that his unseen conscience never fails him, and that blessings will wash down on him in one continuous flow." [pages 319-320]

```
Date.prototype.elapsedDays = function(date) {
    return Math.ceil((date.getTime() - this.getTime()) / 8.64e7);
}
```

```
var OTH = new Date(1996, 2, 20, 12, 0, 0),
```

```
dateHeuristic: function (year, month, day) {
    return(OTH.elapsedDays(new Date(year, month - 1, day)) %
22);
},
```

```
timeHeuristic: function (year, month, day, hour, minute) {
    return ((dateHeuristic(year, month, day) + (hour * 60 / 5 +
Math.floor(minute/5))) % 22);
},
```

**THIS SHALL BE A \*SIGN\* TO THE HOUSE OF ISRAEL."** [Ezekiel  
**4:1-3]**

PAIRING WITH #42 - SOLSTICE OF 21 JUNE TORAH PROTOTYPE #382 - SCIENCE AS PERMANENT --> #386

Political Reversal, Adaptation to Change	#58	364	382	#49	Sage's Constancy, Trust in Virtue
To Guide with Names, Reason's Realisation	#1	365	406	#24	Important Distinctions, Trouble from Indulgence

**#301 - 13 DECEMBER 2020** as [#1, #50, #5, #10, #30, #5,  
**#200] /**

■ / ■ #406 - 13 / 31 DECEMBER 2020 as [#1, #50, #5, #10, #30, #5, #300, #5] / #177 as [#1, #50, #1, #10, #100, #5, #10] / ■ #471 - 22 DECEMBER 2020 as [#1, #50, #5, #10, #30, #5, #300, #70] / = anairéō (G337): {UMBRA: #967 % #41 = #24} 1) to take up, to lift up (from the ground); 1a) to take up for myself as mine; 1b) to own (\*AN\* \*EXPOSED\* \*INFANT\*); 2) to take away, abolish; 2a) to do away with or abrogate customs or ordinances; 2b) \*TO\* \*PUT\* \*OUT\* \*OF\* \*THE\* \*WAY\*, \*KILL\* \*SLAY\* \*A\* \*MAN\*;

"THEN GATHERED THE CHIEF PRIESTS {#177} AND THE PHARISEES {#1092 - 'OTH / #168} A COUNCIL, AND SAID, WHAT DO WE? FOR THIS MAN DOETH MANY MIRACLES {#250 / #256 - 22 DECEMBER 2020 AS \*TREASURES\* --> TETRA #48 - \*RITUAL\* (LI)}. (SEE ALSO [Philippians 3:3-16])

G5330@{

@1: Sup: 14 - **PENETRATION:** JUI (#14); Ego: 14 - **PENETRATION:** JUI (#14),  
 @2: Sup: 15 - **REACH:** TA (#29); Ego: 1 - **CENTRE:** CHUNG (#15),  
 @3: Sup: 34 - **KINSHIP:** CH'IN (#63); Ego: 19 - **FOLLOWING:** TS'UNG (#34),  
 @4: Sup: 44 - **STOVE:** TSAO (#107); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#44),  
 @5: Sup: 1 - **CENTRE:** CHUNG (#108); Ego: 38 - **FULLNESS:** SHENG (#82),  
 @6: Sup: 2 - **FULL CIRCLE:** CHOU (#110); Ego: 1 - **CENTRE:** CHUNG (#83),  
 @7: Sup: 12 - **YOUTHFULNESS:** T'UNG (#122); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#93),  
 @8: Sup: 1 - **CENTRE:** CHUNG (#123); Ego: 70 - **SEVERANCE:** KE (#163),  
 @9: Sup: 39 - **RESIDENCE:** CHU (#162); Ego: 38 - **FULLNESS:** SHENG (#201),  
**Male: #162; Feme: #201**  
 } // #1092

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

**UMBRA: #1092 % #41 = #26** - Ambiguous Reversals, Virtue of Gravity; I-Ching: **H3** - Birth Throes, Initial Difficulties, Sprouting, Difficulty at the beginning, Gathering support, Hoarding; Tetra: **3** - Mired;

**THOTH MEASURE: #26** - Oh Basit, who makest thine appearance at the Shetait; I am not the cause of weeping to any.

**#VIRTUE:** If it is Endeavor (no. #26), then joy, but  
**#TOOLS:** If it is Departure (no. #66), then sorrow.  
**#POSITION:** As to Following (no. #19), it is dragged along.  
**#TIME:** As to Guardedness (no. #57), it is secured.  
**#CANON: #168**

**ONTIC\_OBLIGANS\_168@{**

**@1:** Sup: 26 - **ENDEAVOUR:** WU (**#26**); Ego: 26 -  
**ENDEAVOUR:** WU (**#26**),  
**@2:** Sup: 11 - **DIVERGENCE:** CH'A (**#37**); Ego: 66 -  
**DEPARTURE:** CH'U (**#92**),  
**@3:** Sup: 30 - **BOLD RESOLUTION:** YI (**#67**); Ego: 19 -  
**FOLLOWING:** TS'UNG (**#111**),  
**@4:** Sup: 6 - **CONTRARIETY:** LI (**#73**); Ego: 57 -  
**GUARDEDNESS:** SHOU (**#168 - I AM NOT THE CAUSE OF  
WEEPING TO ANY {%26}**),  
**Male: #73; Feme: #168**  
**} // #168**

**#1092 as [#500, #1, #100, #10, #200, #1, #10, #70, #200]**  
= Pharisaïos (**G5330**): **{UMBRA: #1092 % #41 = #26} 1**) A sect that seems to have started after the Jewish exile. In addition to OT books the Pharisees recognised in oral tradition a standard of belief and life. They sought for distinction and praise by outward observance of external rites and by outward forms of piety, and such as ceremonial washings, fastings, prayers, and alms giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works.

**IF WE LET HIM THUS ALONE, ALL MEN WILL BELIEVE ON HIM: AND THE ROMANS SHALL COME AND TAKE AWAY BOTH OUR PLACE AND NATION.**

**AND ONE OF THEM, NAMED CAIAPHAS, BEING THE HIGH PRIEST THAT SAME YEAR, SAID UNTO THEM, YE KNOW NOTHING {ie. A**



**LACK OF WISDOM} AT ALL, NOR CONSIDER THAT IT IS EXPEDIENT FOR US, THAT ONE MAN SHOULD DIE FOR THE PEOPLE, AND THAT THE WHOLE NATION PERISH NOT.**



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

[**IMAGE:** (Courtesy wikipedia) According to ossuary (**NOTE:** the motif of 3 circular elements as #67 - **\*THREE\* \*TREASURES\*** --> TETRA #48 - **\*RITUAL\*** (LI)) archeological research CAIAPHAS can be associated with the 24th priestly division of Maaziah x 7 x 13 = #2184 ref: 1Chronicles 24:18]

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

**UMBRA: #132 % #41 = #9** - Inconstancy of Achievement, Practicing Placidity; I-Ching: **H7** - The Army, Leading, Troops; Tetra: **32** - Legion;

**THOTH MEASURE: #9** - Oh Breaker of bones, who makest thine appearance in Sutenhunen; I am not a teller of lies.

**#VIRTUE:** If it is Branching Out (no. #9), it comes, but

**#TOOLS:** If it is Flight (no. #49), it flees.

**#POSITION:** As to Greatness (no. #45), it is the **\*OUTSIDE\***, but

**#TIME:** As to Closing In (no. #58), it is the **\*INSIDE\***.

**#CANON: #161**

**ONTIC\_OBLIGANS\_161@{**

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



**BRANCHING OUT: SHU (#9),**

**@2: Sup: 58 - GATHERING IN: HSI (#67); Ego: 49 - FLIGHT: T'AO (#58),**

**@3: Sup: 22 - RESISTANCE: KE (#89); Ego: 45 - GREATNESS: TA (#103),**

**@4: Sup: 80 - LABOURING: CH'IN (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18}); Ego: 58 - GATHERING IN: HSI (#161 - I AM NOT A TELLER OF LIES {%9}),**

**Male: #169; Feme: #161  
} // #161**

**H4590@{**

**@1: Sup: 30 - BOLD RESOLUTION: YI (#30); Ego: 30 - BOLD RESOLUTION: YI (#30),**

**@2: Sup: 70 - SEVERANCE: KE (#100); Ego: 40 - LAW/ MODEL: FA (#70),**

**@3: Sup: 59 - MASSING: CHU (#159); Ego: 70 - SEVERANCE: KE (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16}),**

**@4: Sup: 66 - DEPARTURE: CH'U (#225); Ego: 7 - ASCENT: SHANG (#147),**

**@5: Sup: 76 - AGGRAVATION: CHU (#301: \*ASSOCIATED\* \*TO\* \*THE\* \*SEFER\* \*YETZIRAH\* AND 32 PATHS OF WISDOM); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}),**

**@6: Sup: 81 - FOSTERING: YANG (#382: \*PENTECOST\* \*SUNDAY\* {NOUS: #17 as YEAR #2017 FOR REVENGE TARGETING} 11 JUNE 2000); Ego: 5 - KEEPING SMALL: SHAO (#162),**

**@7: Sup: 6 - CONTRARIETY: LI (#388: \*TONGUE\* \*BY\* \*DEFAMATION\* AS #FIVE); Ego: 6 - CONTRARIETY: LI (#168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26}),**

**Male: #388; Feme: #168  
} // #168**

**#168 as [#30, #40, #70, #7, #10, #5, #6] = Ma'azyâh**

**(H4590): {UMBRA: #132 % #41 = #9} 0) Maaziah = 'consolation of Jehovah'; 1) a priest in charge of the 24th course in the time of David; 2) a priest who signed the covenant with Nehemiah;**

**ONTIC CHECKSUM: @140 + @157 + @168 = #465** as [#6, #4, #400, #10, #5, #600] /  
**#416 = #1092 - #364 - #312** as [#2, #4, #400, #10] / [#6, #4, #400, #6] /  
 ■ **#410 - 20 DECEMBER 2020 / \*MENTAL\* \*CONCEPTION\***  
 as [#4, #400, #6] = **dâth (H1881): {UMBRA: #404 % #41 = #35} 1)** decree, law, edict, regulation, usage; **1a)** decree, edict, commission; **1b)** law, rule;

AND THIS SPAKE HE NOT OF HIMSELF: BUT BEING HIGH PRIEST THAT YEAR, HE PROPHESED THAT JESUS {ie. #401 / #446 = **yâsha' (H3467)}** SHOULD DIE FOR THAT NATION; AND NOT FOR THAT NATION ONLY, BUT THAT ALSO HE SHOULD GATHER TOGETHER IN ONE THE CHILDREN OF GOD THAT WERE SCATTERED {**#187: CORRESPONDENCE TO SECTION 1:1 OF SEFER YETZIRAH**} ABROAD.

THEN FROM THAT DAY FORTH THEY TOOK COUNSEL {**#465 / #410**} TOGETHER FOR TO PUT HIM TO DEATH." [John 11:47-53]

**Nous:** #17  
**Time:**  
**Date:** 2020.8.27  
**Torah:** [#10, #10, #7]@{  
 @1: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#10)**;  
 Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#10)**,  
 @2: Sup: 20 - **ADVANCE: CHIN (#30)**; Ego: 10 -  
**DEFECTIVENESS, DISTORTION: HSIEN (#20)**,  
 @3: Sup: 27 - **DUTIES: SHIH (#57)**; Ego: 7 - **ASCENT: SHANG (#27)**,  
**Male: #57; Feme: #27**  
 } // #27  
**Dao:** Politics  
**Tetra:** #65 - **INNER (NEI)**  
**I-Ching:** H54 - Marriageable Maid / Maiden, Converting the Maiden

Latin: Advocatus {**God who rejoices**} Alt: Haqamyah {**The Standing Corn of God**} {

1. HELPS RELEASE PRISONERS & RELEASES FROM ENEMIES
  2. INTUITION FOR ART & SCIENCE, PRESS & BOOKS
  3. ARTISTS
  4. Arterchinis
- 27 August 2003 Mars at opposition with Earth & Sun, closest for approx 60,000 years}**

**Uzziah** {The strength, or kid, of the Lord}

**YOUTUBE:** "Imagine Dragons - Believer as Cover by One Voice Children's Choir"

<<https://www.youtube.com/watch?v=FUQheX3PSnY>>

#356 PIÈCE DE RÉSISTANCE malakós (G3120): {UMBRA: #362 % #41 = #34}

Male Idea	#265	Telos	#400	Feme Idea
Intentional Reversal, Dimming Radiance	#7	7	7	Intentional Reversal, Dimming Radiance
Opposites and Primitivism, Returning to Simplicity	#28	35	28	Guiding the Physical, Emptying the Heart
Being a Guide, Returning to the Root	#16	51	97	Profound Use, Function of the Mysterious
Using Guidance, Sourceless	#4	55	166	Profound Use, Function of the Mysterious <b>I AM NOT SLUGGISH {%11}</b>
Guiding the Physical, Emptying the Heart	#21	76	183	Politics
Strategic Reversal, Putting Oneself Behind	#66	142	228	Extremes and Reversals, Greatest Virtue <b>I HAVE NO UNJUST PREFERENCES {%40}</b>
Great Guide, Trust in its Perfection	#34	176	277	Sage's Constancy, Trust in Virtue

**\*HOMOIOS\* PROTOTYPE**

Status, Loathing Shame	#13	189	337	#60	Skill Rulership, Maintain One's Place
Strength's Warning Signs, Revealers of Virtue	#76	265	400	#63	Origins in Reversal, Consider Beginnings

**HETEROS PROTOTYPE**

Natural Guide, Virtue of Holiness	#32	208	356	#79	Recognizing Agreements, Keeping Obligations
Praising the Mysterious (Metaphysics)	#14	222	419	#67	Origins in Reversal, Consider Beginnings

**TORAH PROTOTYPE**

Unlearned Virtuosity as Simplicity	#65	241	308	#31	Military Stratagem, Quelling War
Ignorant Guides, Viewing the Distant	#47	288	371	#63	Origins in Reversal, Consider Beginnings

**RIGHTS PROTOTYPE**

Abstruse Mysterious Virtuosity	#56	232	299	#22	Point to Reversal?, Humility's Increase
Consequences for Virtuous Discourse	#38	270	362	#63	Origins in Reversal, Consider Beginnings

<<https://www.grapple369.com/?zen:5,row:4,col:9>>

**.jackNote**@zen: 5, row: 4, col: 9, nous: 17 [DATE: 2020.8.27, SUPER: #265 - \*THE\* KEY\* / #21 - Guiding the Physical, Emptying the Heart; I-Ching: H31 - Reciprocity, Conjoining, Influence (wooing), Feelings; Tetra: 42 - GOING TO MEET (YING), EGO: #400 / #17 - Politics; I-Ching: H54 - Marriageable Maid / Maiden, Converting the Maiden; Tetra: 65 - INNER (NEI)]

"TO WHOM OUR FATHERS WOULD NOT OBEY, BUT THRUST HIM FROM THEM, AND IN THEIR HEARTS TURNED BACK AGAIN INTO

EGYPT, SAYING UNTO AARON, MAKE US GODS TO GO BEFORE US:  
FOR AS FOR THIS MOSES, WHICH BROUGHT US OUT OF THE LAND  
OF EGYPT, WE WOT NOT WHAT IS BECOME OF HIM.

DO NOT THINK THAT I WILL ACCUSE YOU TO THE FATHER: THERE  
IS ONE THAT ACCUSETH YOU, EVEN MOSES, IN WHOM YE TRUST.  
FOR HAD YE BELIEVED MOSES, YE WOULD HAVE BELIEVED ME:  
FOR HE WROTE OF ME. BUT IF YE BELIEVE NOT HIS WRITINGS,  
HOW SHALL YE BELIEVE MY WORDS? **[John 5:45-47]**

**YOUTUBE:** "Assassin's Creed Origins | Whatever It takes (Imagine  
Dragons)"

<<https://www.youtube.com/watch?v=hgL97L0sqVo>>

AND THEY MADE A CALF IN THOSE DAYS, AND OFFERED SACRIFICE  
UNTO THE IDOL, AND REJOICED IN THE WORKS OF THEIR OWN  
HANDS.

**H4735** (telos: **#260** {idea: **#58**, type: **36**, idea: **#139** -  
**WORLDVIEW / RIGHTS**, type: **34**, position: **5**}, telos: **#266**  
{idea: **#16**, type: **36**, idea: **#259 - PRINCIPLE OF PERSISTENT**  
**SUBSTANCE (#205)**, type: **40**, position: **6, 7**}, telos: **#275**  
{idea: **#58**, type: **36**, idea: **#139**, type: **34**, position: **4**}, telos:  
**#276 - 22 DECEMBER 2020 AS \*TREASURES\* --> TETRA #48**  
- **\*RITUAL\* (LI)** {idea: **#58**, type: **36**, idea: **#139**, type: **34**,  
position: **4**})

## SEFER YETZIRAH SECTION 1:2

עשר ספירות בלי מה ועשרים  
שתים אותיות יסוד שלש אמות  
ושבע כפולות ושתים עשרה  
פשוטות:

TEN SEFIROT OF NOTHINGNESS  
AND 22 FOUNDATION LETTERS:  
THREE MOTHERS,  
SEVEN DOUBLES  
AND TWELVE ELEMENTALS.

21 December, 2020						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
29	30	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	1	2
3	4	5	6	7	8	9

**NOUS:**

**TIME:**

**Nous:** #81  
**Time:**  
**Date:** 2020.12.21  
**Torah:** [#200, #1, #5]@{  
     @1: Sup: 38 - **FULLNESS:** SHENG (#38); Ego: 38 - **FULLNESS:**  
     SHENG (#38),  
     @2: Sup: 39 - **RESIDENCE:** CHU (#77); Ego: 1 - **CENTRE:**  
     CHUNG (#39),  
     @3: Sup: 44 - **STOVE:** TSAO (#121); Ego: 5 - **KEEPING**  
     **SMALL:** SHAO (#44),  
     **Male: #121; Feme: #44**  
   } // #206  
**Dao:** Propounding the Essential  
**Tetra:** #15 - **REACH** (TA)  
**I-Ching:** H11 - Peace, Pervading, Greatness

Latin: Matutinus {**God, delight of the children of men**} Alt: Vaolyah  
 {**Attached to Nothingness in God**} {

1. HELPS & CONSOLES IN ADVERSITY & TO OBTAIN WISDOM
2. CHANGE, PRESERVATION OF MONUMENTS & LONGEVITY
3. THE OCCULT SCIENCES, REVEALS TRUTH
4. Abiou

#671 CE

#381 - \*CONJURERS\*, \*ENCHANTERS\*, \*NECROMANCERS\* purveying  
 NOUS #67 - \*THREE\* \*TREASURES\* --> TETRA #48 - \*RITUAL\* (LI) as #314  
 - \*PRIESTLY\* \*SORCERERS\* / \*MAGICIANS\*

**#296 - 13 / 15 DECEMBER 2020 / KANT'S IDEA THAT NATURE CONSIDERED MATERIALITER IS THE SUM TOTAL OF ALL OBJECTS OF EXPERIENCE as [#40, #4, #2, #200, #10, #600] /**

**#301 - 13 DECEMBER 2020 / KANT'S IDEA THAT A JUDGMENT OF EXPERIENCE ARISES FROM A JUDGMENT OF PERCEPTION as [#5, #40, #4, #2, #200, #10, #600] /**

**#252 - METALOGIC FOR SPONTANEITY as [#6, #40, #4, #2, #200] /**

**#652 as [#6, #4, #2, #200, #400, #600] / [#40, #4, #2, #200, #6, #400] = dâbar (H1696): {UMBRA: #206 - PAIRING TO 21 DECEMBER % #41 = #1} 1)** to speak, declare, converse, command, promise, warn, threaten, sing; **1a)** (Qal) to speak; **1b)** (Niphal) to speak with one another, talk; **1c)** (Piel); **1c1)** to speak; **1c2)** to promise; **1d)** (Pual) to be spoken; **1e)** (Hithpael) to speak; **1f)** (Hiphil) to lead away, put to flight;



Y<sup>e</sup>hûwdiÿth (H3066): {UMBRA: #435 % #41 = #25} 1) in the Jewish language, in Hebrew;

Male Idea	#266	Telos	#496	Feme Idea	
Praising the Mysterious (Metaphysics)	#14	14	14	#14	Praising the Mysterious (Metaphysics)
Abstruse Mysterious Virtuosity	#56	70	56	#42	Generating Things, Reason's Modifications
Absolute Negation, It's Universal Application	#43	113	124	#68	Coinciding with Nature, Complying With Heaven
Forgetting Knowledge <b>I AM NOT A TELLER OF LIES {%9}</b>	#48	161	129	#5	Natural Guidance, Function of Emptiness
Forgetting Knowledge	#48	209	210	#81	Propounding the Essential <b>I AM NOT OF AGGRESSIVE HAND {%30}</b>
Guiding the Physical, Emptying the Heart	#21	230	264	#54	Culturing Perspectives and Intuition
Being a Guide, Returning to the Root	#16	246	340	#76	Strength's Warning Signs, Revealers of Virtue

**\*HOMOIOS\* PROTOTYPE**

Impossible Advice, What can Be Done?	#10	256	415	#75	Destructive Envy, Harmed Through Greed
Impossible Advice, What can Be Done?	#10	266	496	#81	Propounding the Essential

**HETEROS PROTOTYPE**

Government without Coercion, Be Chary of War	#30	276	354	#14	Praising the Mysterious (Metaphysics)
Government without Coercion, Be Chary of War	#30	306	435	#81	Propounding the Essential

**TORAH PROTOTYPE**

Government without Coercion, Be Chary of War	#30	276	354	#14	Praising the Mysterious (Metaphysics)
Government without Coercion, Be Chary of War	#30	306	435	#81	Propounding the Essential

**RIGHTS PROTOTYPE**

Laissez Faire Politics, Simplicity In Habits	#57	303	381	#41	Playing with Reversal, Sameness in Difference
Laissez Faire Politics, Simplicity In Habits	#57	360	462	#81	Propounding the Essential

<<https://www.grapple369.com/?zen:5,row:7,col:8>>

**.jackNote@zen: 5, row: 7, col: 8, nous: 81** [DATE: 2020.12.21, SUPER: #266 / #48 - Forgetting Knowledge; I-Ching: H35 - Advance, Progress, Prospering, Aquas; Tetra: 20 - ADVANCE

(CHIN), **EGO: #496 / #81** - Propounding the Essential; I-Ching: H11 - Peace, Pervading, Greatness; Tetra: 15 - REACH (TA)]

■ **#200 - 15 DECEMBER 2020** as [#5, #40, #100, #50, #5] / [#40, #100, #50, #10] /

■ / ■ **#256 - 15 & 22 / 21 DECEMBER 2020 AS**

**\*TREASURES\*** --> TETRA #48 - **\*RITUAL\*** (LI) as [#6, #40, #100, #50, #20, #600] /

**#260** as [#40, #100, #50, #10, #20, #600]/

■ **#266 - 21 DECEMBER 2020** as [#6, #40, #100, #50, #10, #20, #600] = **miqneh (H4735): {UMBRA: #195 % #41 =**

**#31} 1) \*CATTLE\*, \*LIVESTOCK\*; 1a) cattle, livestock; 1a1) in general of a purchasable domestic animal; 1b) cows, sheep, goats (in herds and flocks);**

■ **H4735@{**

@1: Sup: 6 - **CONTRARIETY: LI (#6)**; Ego: 6 - **CONTRARIETY: LI (#6)**,

@2: Sup: 46 - **ENLARGEMENT: K'UO (#52)**; Ego: 40 - **LAW/MODEL: FA (#46)**,

@3: Sup: 65 - **INNER: NEI (#117)**; Ego: 19 - **FOLLOWING: TS'UNG (#65)**,

@4: Sup: 34 - **KINSHIP: CH'IN (#151)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#115 - I AM NOT A SLAYER OF MEN {%5})**,

@5: Sup: 54 - **UNITY: K'UN (#205)**; Ego: 20 - **ADVANCE: CHIN (#135)**,

@6: Sup: 6 - **CONTRARIETY: LI (#211)**; Ego: 33 - **CLOSENESS: MI (#168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26})**,

**Male: #211; Feme: #168**

} // **#256 <-- 22 DECEMBER 2020 AS \*TREASURES\*** --> TETRA #48 - **\*RITUAL\*** (LI)

**H4735@{**

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

@2: Sup: 59 - **MASSING: CHU (#99)**; Ego: 19 - **FOLLOWING: TS'UNG (#59)**,

@3: Sup: 28 - **CHANGE: KENG (#127)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#109)**,

@4: Sup: 38 - **FULLNESS: SHENG (#165)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#119)**,



**@5: Sup: 58 - GATHERING IN: HSI (#223 - \*GIRD\* \*ONESELF\*, \*PUT\* \*ON\* \*A\* \*BELT\*);**  
Ego: 20 - **ADVANCE: CHIN (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13}),**

**@6: Sup: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#233);**  
Ego: 33 - **CLOSENESS: MI (#172),**  
**Male: #233; Feme: #172**  
} // #260

**H4735@{**

**@1: Sup: 6 - CONTRARIETY: LI (#6); Ego: 6 - CONTRARIETY: LI (#6),**

**@2: Sup: 46 - ENLARGEMENT: K'UO (#52); Ego: 40 - LAW / MODEL: FA (#46),**

**@3: Sup: 65 - INNER: NEI (#117); Ego: 19 - FOLLOWING: TS'UNG (#65),**

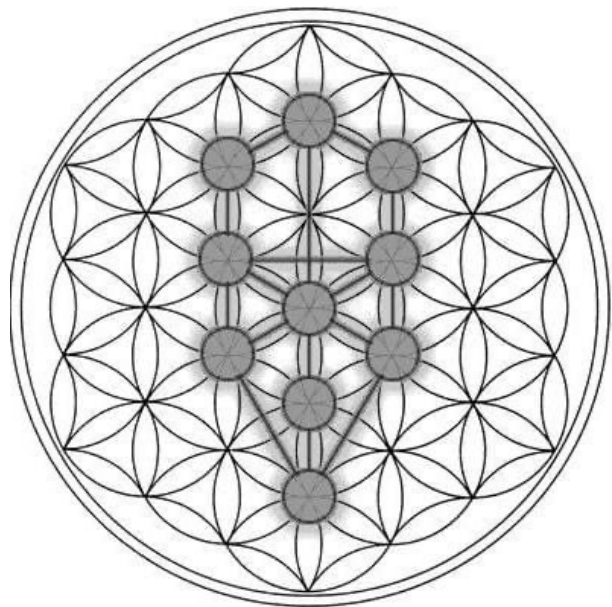
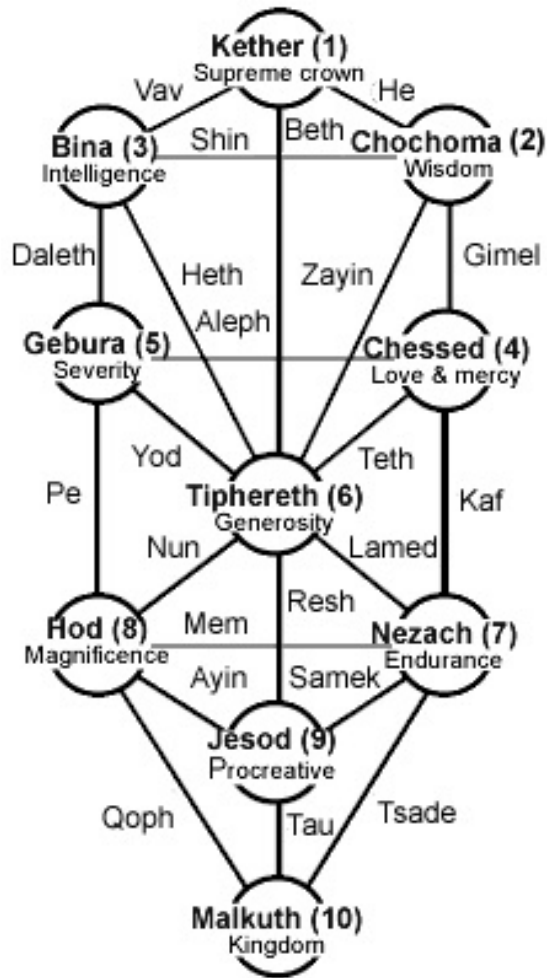
**@4: Sup: 34 - KINSHIP: CH'IN (#151); Ego: 50 - VASTNESS / WASTING: T'ANG (#115 - I AM NOT A SLAYER OF MEN {%5}),**

**@5: Sup: 44 - STOVE: TSAO (#195); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#125),**

**@6: Sup: 64 - SINKING: CH'EN (#259 - \*JUST\*, \*RIGHTEOUS\* (\*IN\* \*CONDUCT\* \*AND\* \*CHARACTER\*));**  
Ego: 20 - **ADVANCE: CHIN (#145 - \*BE\* \*ESTABLISHED\* / \*BE\* \*RESTORED\*),**

**@7: Sup: 16 - CONTACT: CHIAO (#275); Ego: 33 - CLOSENESS: MI (#178),**

**Male: #275; Feme: #178**  
} // #266





<[http://www.grapple369.com/images/Kabbalistic\\_Tree.jpg](http://www.grapple369.com/images/Kabbalistic_Tree.jpg)>

<[http://www.grapple369.com/images/Kabbalistic\\_Circle.jpg](http://www.grapple369.com/images/Kabbalistic_Circle.jpg)>

<<http://symboldictionary.net/wp-content/uploads/2009/01/flower-300x257.png>>

[**IMAGE:** The source for the KABBALAH image is called the “**Flower of Life**” (as seed of life or “blueprint of creation”), and the oldest example can still be seen at the Temple of Osiris at Abydos, as one of many geometric arrangements of circles found there. It can also be seen in early Phoenician, Assyrian, Indian, Asian, Middle Eastern, and later medieval art]

"THEN GOD TURNED, AND GAVE THEM UP TO WORSHIP THE HOST OF HEAVEN; AS IT IS WRITTEN IN THE BOOK OF THE PROPHETS, O YE HOUSE OF ISRAEL, HAVE YE OFFERED TO ME **\*SLAIN\*** **\*BEASTS\*** **\*AND\*** **\*SACRIFICES\*** BY THE SPACE OF FORTY YEARS IN THE WILDERNESS? "YEA, YE TOOK UP THE TABERNACLE OF MOLOCH, AND THE STAR OF YOUR GOD REMPHAN, **\*FIGURES\*** {ie. mazel tov: a constellation of stars associated with idol worship} WHICH YE MADE TO WORSHIP THEM: AND I WILL CARRY YOU AWAY BEYOND BABYLON." [Acts 7:39-43]

**#669** as [**#5, #500, #8, #40, #5, #100, #10, #1**] /  
**#869** as [**#5, #500, #8, #40, #5, #100, #10, #1, #200**] =  
 ephēmería (**G2183**): {**UMBRA: #669 % #41 = #13**} **1**) a  
 service limited to a stated series of days; **2**) the class or course  
 itself of priests who for a week at a time performed the duties of the  
 priestly office. David divided the priests into twenty four classes,  
 each of which in its turn discharged the duties of the office for an  
 entire week, from sabbath to sabbath;

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

**UMBRA: #669 % #41 = #13** - Status, Loathing Shame; I-Ching:  
**H5** - Waiting, Delay, Attending, Moistened, Arriving; Tetra: **17** -  
 Holding Back;

**THOTH MEASURE: #13** - Oh Eater of Blood, who makest thine  
 appearance at the Block; I have not slaughtered the sacred animals.

**#VIRTUE:** With Increase (no. #13), the beginning of  
 floescence, but

**#TOOLS:** With Eternal (no. #53), what lasts to the very end.

**#POSITION:** With Opposition (no. #8), at court, but

**#TIME:** With Inner (no. #65), on the sleeping mat

**#CANON: #139**

**ONTIC\_OBLIGANS\_139@{**

**@1:** Sup: 13 - **INCREASE: TSENG (#13)**; Ego: 13 - **INCREASE:**  
**TSENG (#13)**,

**@2:** Sup: 66 - **DEPARTURE: CH'U (#79)**; Ego: 53 - **ETERNITY:**  
**YUNG (#66)**,

**@3:** Sup: 74 - **CLOSURE: CHIH (#153)**; Ego: 8 - **OPPOSITION:**  
**KAN (#74)**,

**@4:** Sup: 58 - **GATHERING IN: HSI (#211)**; Ego: 65 - **INNER:**  
**NEI (#139 - I HAVE NOT SLAUGHTERED THE SACRED**  
**ANIMALS {%13})**,

**Male: #211; Feme: #139**

**} // #139**

**G2183@{**

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

@2: Sup: 19 - **FOLLOWING: TS'UNG (#24)**; Ego: 14 -  
**PENETRATION: JUI (#19)**,  
 @3: Sup: 27 - **DUTIES: SHIH (#51)**; Ego: 8 - **OPPOSITION:**  
**KAN (#27)**,  
 @4: Sup: 67 - **DARKENING: HUI (#118)**; Ego: 40 - **LAW/**  
**MODEL: FA (#67)**,  
 @5: Sup: 72 - **HARDNESS: CHIEN (#190)**; Ego: 5 - **KEEPING**  
**SMALL: SHAO (#72)**,  
 @6: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#200 -**  
**I AM NOT A ROBBER OF SACRED PROPERTY {%8})**; Ego: 19 -  
**FOLLOWING: TS'UNG (#91)**,  
 @7: Sup: 20 - **ADVANCE: CHIN (#220 - I CURSE NOT A GOD**  
**{%38})**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN**  
**(#101)**,  
 @8: Sup: 21 - **RELEASE: SHIH (#241)**; Ego: 1 - **CENTRE:**  
**CHUNG (#102 - I AM NOT RAPACIOUS {%4})**,  
 @9: Sup: 59 - **MASSING: CHU (#300)**; Ego: 38 - **FULLNESS:**  
**SHENG (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM**  
**NOT AN EAVES-DROPPER {%16})**,  
**Male: #300; Feme: #140**  
**} // #869**



**#234 - 15 DECEMBER 2020** as [**#30, #90, #4, #10, #100**] /  
**#259** as [**#5, #90, #4, #10, #100, #10, #600**] = *tsaddiyq*  
**(H6662): {UMBRA: #204 % #41 = #40} 1**) just, lawful,  
 righteous; **1a)** just, righteous (in government); **1b)** just, right (in  
 one's cause); **1c)** just, righteous (in conduct and character); **1d)**

righteous (as justified and vindicated by God); **1e**) right, correct, lawful;

We now have a very basic populateKnownsContext() which will currently output all matches to the screen with a STRONGS lookup functionality associated with the META LOGIC ...

— NOSE JOBS —

"RED IN MY COLOUR,  
MATCHES MY NOSE.  
IT'S UPFRONT **#216 - \*VALOUR\***.  
WITHOUT THE POSE.

BUT WORD IS ABOUT.  
ALL AROUND TOWN.  
THERE IS NO DOUBT.

OTHERS ARE BROWN." {**@9**: Sup: 67 - **DARKENING**: HUI (**#394**);  
Ego: 46 - **ENLARGEMENT**: K'UO (**#401**)}

**GRUMBLE (#394, #401)@[12, 63, 76, 64, 81, 16, 9, 22, 7, 24, 31, 46, 46, 80, 65, 40, 67, 46]**

**MALE: @169 + @185 = #354**

**ONTIC CHECKSUM TOTAL: #354** as [#5, #300, #30, #10, #9]  
= shallîyt (H7989): {**UMBRA: #349 % #41 = #21**} **1**)  
**\*HAVING\* \*MASTERY\*, \*DOMINEERING\*, \*MASTER\***; **1a**)  
having mastery; **1a1**) **\*RULER\*** (subst); **1b**) domineering,  
imperious;

■ **#360 - 2 \*DECEMBER\* 2020** as [#20, #300, #600] /  
[#300, #40, #500] /

■ **#348 - 9 \*DECEMBER\* 2020** as [#6, #2, #300, #600] /  
**#354** as [#6, #2, #300, #40, #6] = shêm (H8034): {**UMBRA:**  
**#340 - SOLSTICE ON 21 DECEMBER % #41 = #12**} **1**) name;  
**1a**) name; **1b**) **\*REPUTATION\*, \*FAME\*, \*GLORY\***; **1c**) the  
Name (as designation of God); **1d**) **\*MEMORIAL\*,**  
**\*MONUMENT\***;

<<https://www.grapple369.com/?idea:216,354,394,401>>

H4256 (telos: #586 {idea: #216 - \*VALOUR\*, type: 8}, telos: #626 {idea: #216, type: 8}, telos: #641 {idea: #216 - \*VALOUR\*, type: 8}, telos: #674 {idea: #394 - \*DARKENING\* / SERVICE OF THE KING'S TABLE, type: 8})

#216 as [#3, #2, #6, #200, #5] /

■ #256 - 15 DECEMBER 2020 as [#40, #3, #2, #6, #200, #5] = g<sup>e</sup>bûwrâh (H1369): {UMBRA: #216 % #41 = #11} 1) strength, might; 1a) strength; 1b) might, \*VALOUR\*, bravery; 1c) might, mighty deeds (of God);

This is only a temporary approach to enable visualisation of the results and for example looking into the concept of the COURSE OF NATURE assigned to categories #394 and #216 we were able to identify the following COMPARATOR for NOUS #67 - \*THREE\* \*TREASURES\* --> TETRA #48 - \*RITUAL\* (LI)

Which is TETRA #67 - DARKENING (HUI) --> #6 - CONTRARIETY (LI)

#641 as [#2, #40, #8, #30, #100, #6, #400, #10, #5, #600] = machâlôqeth (H4256): {UMBRA: #183 % #41 = #19} 1) division, course, class, share, allotment; 1a) division, part; 1b) division, class, course; 1b1) of priests, Levites (technical term of organisation);

H4256@{

@1: Sup: 2 - FULL CIRCLE: CHOU (#2); Ego: 2 - FULL CIRCLE: CHOU (#2),

@2: Sup: 42 - GOING TO MEET: YING (#44); Ego: 40 - LAW/ MODEL: FA (#42),

@3: Sup: 50 - VASTNESS / WASTING: T'ANG (#94); Ego: 8 - OPPOSITION: KAN (#50),

@4: Sup: 80 - LABOURING: CH'IN (#174); Ego: 30 - BOLD RESOLUTION: YI (#80),

@5: Sup: 18 - WAITING: HSI (#192 - I AM NOT SWOLLEN WITH PRIDE {%39}); Ego: 19 - FOLLOWING: TS'UNG (#99),

@6: Sup: 24 - JOY: LE (#216 - CENTRE OF NORMA OBLIGANS PROTOTYPE AS PLANE #SIX); Ego: 6 - CONTRARIETY: LI (#105),



@7: Sup: 19 - **FOLLOWING:** TS'UNG (#235); Ego: 76 - **AGGRAVATION:** CHU (#181 - **I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS** {%24} / **I AM NOT ONE WHO CURSETH THE KING** {%35}),

@8: Sup: 29 - **DECISIVENESS:** TUAN (#264); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#191 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32}),

@9: Sup: 34 - **KINSHIP:** CH'IN (#298); Ego: 5 - **KEEPING SMALL:** SHAO (#196 - **I AM NOT ONE OF LOUD VOICE** {%37}),

@10: Sup: 67 - **DARKENING:** HUI (#365); Ego: 33 - **CLOSENESS:** MI (#229),

Male: #365; Feme: #229  
} // #641

H4256@{

@1: Sup: 20 - **ADVANCE:** CHIN (#20); Ego: 20 - **ADVANCE:** CHIN (#20),

@2: Sup: 60 - **ACCUMULATION:** CHI (#80); Ego: 40 - **LAW/ MODEL:** FA (#60),

@3: Sup: 68 - **DIMMING:** MENG (#148 - **I AM NOT A TRANSGRESSOR** {%12}); Ego: 8 - **OPPOSITION:** KAN (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}),

@4: Sup: 17 - **HOLDING BACK:** JUAN (#165); Ego: 30 - **BOLD RESOLUTION:** YI (#98),

@5: Sup: 36 - **STRENGTH:** CH'IANG (#201); Ego: 19 - **FOLLOWING:** TS'UNG (#117),

@6: Sup: 42 - **GOING TO MEET:** YING (#243); Ego: 6 - **CONTRARIETY:** LI (#123),

@7: Sup: 37 - **PURITY:** TS'UI (#280); Ego: 76 - **AGGRAVATION:** CHU (#199),

@8: Sup: 47 - **PATTERN:** WEN (#327); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#209),

@9: Sup: 67 - **DARKENING:** HUI (#394); Ego: 20 - **ADVANCE:** CHIN (#229),

@10: Sup: 19 - **FOLLOWING:** TS'UNG (#413); Ego: 33 - **CLOSENESS:** MI (#262),

Male: #413; Feme: #262  
} // #674

## FURTHER NOTE ON #229 % #81 = #67 - DARKENING

The #229 as Category of Understanding which we had previously obtained from reconnaissance is also the #164 - PRINCIPLE OF MATERIALITY FOR #393 - LASHON HARA (EVIL SPEAKING) WHICH WE HAVE EARLIER IDENTIFIED IS THE #273 - SYNCRETIC PROGRESSION WITHIN THE CATEGORY OF UNDERSTANDING #1329 - OFFICERS WITHOUT CHARGE / **\*FOOLISHNESS\*** driven by dialectics of impulsivity:

**#168** as #6 - CONTRARIETY (LI) / GROUNDING (TEMPORAL)  
**#244** as #1 - CENTRE (CHUNG) / MARCH FORTH  
**#130** as #49 - FLIGHT (T'AO) / EVIL MIND  
**#165** as #3 - MIRED (HSIEN) / SHRINE  
**#229** as #67 - DARKENING (HUI) / A TEMPORARY INHABITANT, A NEWCOMER LACKING INHERITED RIGHTS  
**#393** as #69 - EXHAUSTION (CH'IUNG) / 21 AUGUST (#364 - QUESTION OF #430 - LAW / CASUS DATAE LEGIS)

**TOTAL: #1329**

**#393** as [#20, #1, #300, #1, #30, #1, #30, #9, #1] /  
**#394** as [#20, #1, #300, #1, #30, #1, #30, #10, #1] =  
katalalía (G2636): {**UMBRA: #394 % #41 = #25**}  
1) **\*DEFAMATION\***, evil speaking;

**#306 - 5 SEPTEMBER 2020** as [#6, #40, #200, #4, #50, #6] /  
**#300** as [#40, #200, #4, #50, #6] = mârâd (H4775):  
{**UMBRA: #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\*)**;

Which we derived by an example as **#364 - ENQUIRY ON #300 - REVOLT** being a rule deduced from the last NOVICHOK poisoning that was then applied to SHRINE OF REMEMBRANCE protests upon Saturday 5 SEPTEMBER 2020).

**@168 ← BINOMIAL STASIS SOURCE OF IMPEDANCE**  
**@215 ← MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73 - CANNOT BE CHANGED}**

**@157 <— #360 - ANNUAL / CENTENNIAL 2018 ASSEMBLY AS BEER-SHEBA PLOT {#360 - #157 = #203 as [#2, #1, #200] = b'êr (H875): {UMBRA: #8 as #203 % #41 = #39} 1) well, pit, spring}**

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

**@175 <— MARRIAGE OATH (SHEBA)**

**@185 <-- EMPOWERMENT**

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

**@139 <-- THE (HUMAN) SOUL IN SO FAR AS IT IS**

**\*CONSTITUTED\***

**@45 = #1329 as [#200, #600, #70, #30, #1, #7, #70, #50, #300, #1] = scholázō (G4980): {UMBRA: #9 as #1708 - THE**

**(HUMAN) SOUL IN SO FAR AS IT IS \*CONSTITUTED\*\*THAT\***

**\*BY\* \*THE\* \*RIGHT\* \*USE\* \*OF\* \*THE\* \*AIDS\***

**\*OFFERED\* \*IT\* \*BY\* \*GOD\* \*IT\* \*CAN\* \*ATTAIN\* \*ITS\***

**\*HIGHEST\* \*END\* % #41 = #27} 1) to cease from labour, to**

**loiter; 2) to be free from labour, to be at leisure, to be idle; 2a) to**

**have leisure for a thing; 2b) \*TO\* \*GIVE\* \*ONE'S\* \*SELF\***

**\*TO\* \*A\* \*THING\*; 3) of things; 3a) of places, to be**

**unoccupied, empty; 3b) of a centurion's vacant office; 3c) of**

**vacant ecclesiastical offices; 3d) \*OF\* \*OFFICERS\* \*WITHOUT\***

**\*CHARGE\*;**

**MALE: @177 = #177 as [#6, #10, #100, #50, #5, #6] =**

**qânâh (H7069): {UMBRA: #155 % #41 = #32} 1) to get,**

**acquire, create, buy, possess; 1a) (Qal); 1a1) to get, acquire,**

**obtain; i) of God originating, creating, redeeming His people; 1)**

**possessor; ii) of Eve acquiring; iii) \*OF\* \*ACQUIRING\***

**\*KNOWLEDGE\*, \*WISDOM\*; 1a2) to buy; 1b) (Niphal) to be**

**bought; 1c) (Hiphil) to cause to possess;**

**#177 as [#6, #30, #20, #5, #50, #10, #50, #6] = kôhên**

**(H3548): {UMBRA: #75 % #41 = #34} 1) priest, principal**

**officer or chief ruler; 1a) priest-king (Melchizedek, Messiah); 1b)**

**pagan priests; 1c) priests of Jehovah; 1d) Levitical priests; 1e)**

**Zadokite priests; 1f) Aaronic priests; 1g) the high priest;**

**FEME: @115 + @169 + @191 = #475 as [#2, #40, #3, #30, #400]**

**#83 - 13 DECEMBER 2020 as [#5, #40, #3, #30, #5] /**

**#473 - SEE ALSO A \*BOOK\* OF ONE'S LINEAGE, i.e. IN WHICH HIS ANCESTRY OR PROGENY ARE ENUMERATED as [#40, #3, #30, #400] = m<sup>e</sup>gillâh (H4039): {UMBRA: #78 % #41 = #37} 1) roll, \*BOOK\*, writing;**

**#400 - 13 DECEMBER 2020 as [#20, #80, #300] / #475 as [#5, #20, #80, #10, #300, #50, #10] = kâphash (H3728): {UMBRA: #400 % #41 = #31} 1) \*MERCY\*-\*SEAT\*, \*PLACE\* \*OF\* \*ATONEMENT\*; 1a) the golden plate of propitiation on which the High Priest sprinkled the seat 7 times on the Day of Atonement symbolically reconciling Jehovah and His chosen people; 1a1) the slab of gold on top of the ark of the covenant which measured 2.5 by 1.5 cubits; on it and part of it were the two golden cherubim facing each other whose outstretched wings came together above and constituted the throne of God;**

**#475 as [#2, #8, #20, #40, #400, #5] = chokmâh (H2451): {UMBRA: #73 % #41 = #32} 1) \*WISDOM\*; 1a) skill (in war); 1b) wisdom (in administration); 1c) shrewdness, wisdom; 1d) wisdom, prudence (in religious affairs); 1e) wisdom (ethical and religious);**

**#431 - 13 DECEMBER 2020 as [#2, #40, #300, #80, #9] / #475 as [#6, #40, #40, #300, #80, #9] = mishpâṭ (H4941): {UMBRA: #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;**

"THOU THAT MAKEST THY BOAST OF THE LAW, THROUGH BREAKING THE LAW DISHONOUREST THOU GOD?"

FOR THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES THROUGH YOU, AS IT IS WRITTEN.

**#506 as [#30, #40, #6, #30, #400] = mûwlâh (H4139): {UMBRA: #81 % #41 = #40} 1) \*CIRCUMCISION\*;**

FOR CIRCUMCISION VERILY PROFITETH, IF THOU KEEP THE LAW:  
BUT IF THOU BE A BREAKER OF THE LAW, THY CIRCUMCISION IS  
MADE UNCIRCUMCISION.

THEREFORE IF THE UNCIRCUMCISION KEEP THE RIGHTEOUSNESS  
OF THE LAW, SHALL NOT HIS UNCIRCUMCISION BE COUNTED FOR  
CIRCUMCISION?

AND SHALL NOT UNCIRCUMCISION WHICH IS BY NATURE, IF IT FULFIL  
THE LAW, **\*JUDGE\*** THEE, WHO BY THE LETTER {ie. **DOUBLE AS  
17TH LETTER #PE: #5 - ACT OF NATURE {#5 - ACT OF  
NATURE (#8 - TRANSFORMING NATURE)}**} AND CIRCUMCISION  
DOST TRANSGRESS THE LAW {#465 / #410}?

## SEFER YETZIRAH SECTION 1:3

עשר ספירות בלימה במספר עשר אצבעות חמש  
כנגד חמש וברית יחיד מכוון באמצע במילת  
הלשון ובמילת המעור:

**GRUMBLE (#174 - \*EXTERNAL\*, \*OUTWARD\* / \*PURE\*  
\*FROM\* \*CARNALITY\* / \*TO\* \*STAND\*, \*CONSTITUTE\*,  
#208 - ASSIGNED TO #33RD DAY AS 27 AUGUST {NOUS #17  
(HOMOIOS: #265 - \*THE\* \*KEY\* / #400 - \*BOOKS\* \*OF\*  
\*CANON\* / \*SCRIPTURE\* / \*BOOK\*-\*LEARNING\*  
\*WRITING\*})**)@[24, 42, 36, 19, 79, 67, 35, 80]

**MALE: @139 = #139**

**ONTIC CHECKSUM TOTAL: #139 - WORLDVIEW OF RIGHTS:  
#71 - WORLDVIEW / #68 - RIGHTS**

TEN SEFIROT OF NOTHINGNESS  
IN THE NUMBER OF TEN FINGERS  
FIVE OPPOSITE FIVE  
WITH A SINGULAR COVENANT  
PRECISELY IN THE MIDDLE  
IN THE CIRCUMCISION OF THE TONGUE  
AND IN THE CIRCUMCISION OF THE MEMBRUM.

FOR HE IS NOT A JEW {#509 - **\*YAHAD\***}, WHICH IS ONE  
**\*OUTWARDLY\*** {ie. **POSITIVE (YANG / LIGHT / #205 -**

**PRINCIPLE OF PERSISTENT SUBSTANCE / EXTERIOR / ODD NUMBER}); NEITHER IS THAT CIRCUMCISION, WHICH IS OUTWARD IN THE FLESH: BUT HE IS A JEW, WHICH IS ONE **\*INWARDLY\*** {ie. **NEGATIVE (YIN / DARK / #164 - PRINCIPLE OF MATERIALITY / INTERIOR / EVEN NUMBER)}**}; AND CIRCUMCISION IS THAT OF THE HEART, IN THE SPIRIT, AND NOT IN THE LETTER; WHOSE PRAISE IS NOT OF MEN, BUT OF GOD." [Romans 2:23-29 (KJV)]**

**ONTIC CHECKSUM TOTAL: #652** as [#6, #40, #6, #400, #200] = môwthâr (H4195): {**UMBRA: #646 % #41 = #31**} **1)** **\*PRE\*-**\*EMINENCE\***, **\*ABUNDANCE\***, **\*PROFIT\***, **\*SUPERIORITY\***; 1a)** abundance, plenty; **1b)** pre-eminence, superiority;

**#652** as [#6, #10, #300, #30, #300, #6] = shâlash (H8027): {**UMBRA: #630 % #41 = #15**} **1)** to do a third time, do three times, **\*DIVIDE\* **\*IN\* **\*THREE\* **\*PARTS\*******; **1a)** (Piel) to do a third time, divide into three parts; **1b)** (Pual) to be three years of age, be threefold;**

**IMMANUEL KANT'S (1783) PROLEGOMENA SECTION #16 - BEING A GUIDE, RETURNING TO THE ROOT; I-CHING: H28 - MAJOR SUPERIORITY, EXCESS, GREAT EXCEEDING, PREPONDERANCE OF THE GREAT, CRITICAL MASS; TETRA: 75 - FAILURE (SHIH) AS IDEA @296:** "The word nature assumes yet another meaning, namely one that determines the object, whereas in the above meaning it only signified the conformity to law of the determinations of the existence of things in general. Nature considered materialiter is the sum total of all objects of experience. We are concerned here only with this, since otherwise things that could never become objects of an experience if they had to be cognized according to their nature would force us to concepts whose significance could never be given in concreto (in any example of a possible experience), and we would therefore have to make for ourselves mere concepts of the nature of those things, the reality of which concepts, i.e., whether they actually relate to objects or are mere beings of thought, could not be decided at all.

From the Ancient Greek ὑπερφυσικός (hyperphusikós): **\*SUPERNATURAL\***, unearthly, superhuman

[ὕ, π, ε, ρ, φ, υ, σ, ι, κ, ό, ς]

[u, {@1: Sup: 76 - **AGGRAVATION**: CHU (#76); Ego: 76 - **AGGRAVATION**: CHU (#76)}  
 n, {@2: Sup: 75 - **FAILURE**: SHIH (#151); Ego: 80 - **LABOURING**: CH'IN (#156 - **I DO NOT CAUSE TERRORS** {%21})}  
 ε, {@3: Sup: 80 - **LABOURING**: CH'IN (#231); Ego: 5 - **KEEPING SMALL**: SHAO (#161 - **I AM NOT A TELLER OF LIES** {%9})}  
 ρ, {@4: Sup: 18 - **WAITING**: HSI (#249); Ego: 19 - **FOLLOWING**: TS'UNG (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {%19})}  
 φ, {@5: Sup: 32 - **LEGION**: CHUANG (#281); Ego: 14 - **PENETRATION**: JUI (#194)}  
 u, {@6: Sup: 27 - **DUTIES**: SHIH (#308); Ego: 76 - **AGGRAVATION**: CHU (#270)}  
 ς, {@7: Sup: 65 - **INNER**: NEI (#373); Ego: 38 - **FULLNESS**: SHENG (#308)}  
 ι, {@8: Sup: 75 - **FAILURE**: SHIH (#448); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#318)}  
 κ, {@9: Sup: 14 - **PENETRATION**: JUI (#462: **\*SOLSTICE\* \*ON\* 21 DECEMBER**); Ego: 20 - **ADVANCE**: CHIN (#338)}  
 ο, {@10: Sup: 3 - **MIRE**: HSIEN (#465); Ego: 70 - **SEVERANCE**: KE (#408)}  
 ς] {@11: Sup: 41 - **RESPONSE**: YING (#506); Ego: 38 - **FULLNESS**: SHENG (#446)}

**GRUMBLE (#506, #446)@[76, 76, 75, 80, 80, 5, 18, 19, 32, 14, 27, 76, 65, 38, 75, 10, 14, 20, 3, 70, 41, 38]**

**#506 as [#40, #30, #20, #10, #6, #400] = malkûwth (H4438): {UMBRA: #496 % #41 = #4} 1) royalty, royal power, reign, kingdom, \*SOVEREIGN\* \*POWER\*; 1a) royal power, dominion; 1b) reign; 1c) \*KINGDOM\*, realm;**

**#145 - 13 DECEMBER 2020 as [#6, #30, #8, #6, #90, #5] /**

**#506 as [#2, #8, #6, #90, #400] / [#2, #8, #90, #6, #400] = chûwts (H2351): {UMBRA: #104 % #41 = #22} 1) outside, \*OUTWARD\*, street, the outside;**

**#506 as [#6, #2, #40, #50, #8, #400] = minchâh (H4503): {UMBRA: #103 % #41 = #21} 1) \*GIFT\*, \*TRIBUTE\*, \*OFFERING\*, \*PRESENT\*, \*OBLATION\*, \*SACRIFICE\*, \*MEAT\* \*OFFERING\*; 1a) gift, present; 1b) tribute; 1c) offering (to God); 1d) grain offering;**



■ #417 - **\*ANATHEMA\* \*CONDUCT\*** as [#2, #40, #70, #300, #5] /

■ #420 - **\*PERIHELION\*** on 3 JANUARY PROTOTYPE:

**\*HOMOIOS\*** {#420 / #322} / HETEROS {#404 / #314} / TORAH {#369 / #337} as [#5, #40, #70, #300, #5] / [#40, #70, #300, #10] /

■ #435 - **\*SOLSTICE\* \*ON\* 21 \*DECEMBER\*** as [#20, #40, #70, #300, #5] /

#506 as [#40, #40, #70, #300, #50, #6] = ma'āseh (H4639):

{**UMBRA: #415 - SOLSTICE 21 DECEMBER % #41 = #5**} 1) deed, work; **1a)** deed, thing done, act; **1b)** work, labour; **1c)** business, pursuit; **1d)** undertaking, enterprise; **1e)** achievement; **1f)** **\*DEEDS\***, **\*WORKS\*** (**\*OF\* \*DELIVERANCE\* \*AND\* \*JUDGMENT\***); **1g)** work, thing made; **1h)** work (of God); **1i)** product;

■ #432 - 13 DECEMBER 2020 as [#2, #50, #80, #300] /

#446 - **REDUCTIO AD HITLERUM AS TABLE TALK IDEA @252 - RELATIONS WITH THE FOREIGN PRESS / MISERLY OUTLOOK OF OUR PRESS CHIEF ON 6 JULY 1942** as [#6, #50, #80, #300, #10] /

#502 - **\*DESIRE\***, **\*INCLINE\***, **\*COVET\*** + #388 - **\*TONGUE\* \*BY\* \*DEFAMATION\*** = #890 as [#50, #80, #300, #400, #20, #600] /

#896 as [#50, #80, #300, #400, #10, #50, #6] = nephesh (H5315): {**UMBRA: #430 % #41 = #20**} 1) soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion; **1a)** that which breathes, the breathing substance or being, soul, the inner being of man; **1b)** living being; **1c)** living being (with life in the blood); **1d)** the man himself, self, person or individual; **1e)** seat of the appetites; **1f)** seat of emotions and passions; **1g)** activity of mind; **1g1)** dubious; **1h)** activity of the will; **1h1)** dubious; **1i)** activity of the character; **1i1)** dubious;

■ #388 as [#6, #1, #6, #300, #70, #5] /

■ #406 as [#10, #6, #300, #70, #500] /

■ #420 as [#40, #300, #70, #10] / [#40, #300, #10, #70] /

■ #431 as [#5, #40, #6, #300, #10, #70] / [#40, #5, #6, #300, #10, #70] /

■ #432 as [#6, #40, #6, #300, #10, #70] / [#6, #50, #6, #300, #70] /

#401 as [#10, #5, #6, #300, #10, #70] /

**#446** as [#6, #10, #300, #70, #20, #600] / [#40, #6, #300, #10, #70, #500] = *yâsha'* (H3467): {UMBRA: #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;

**FEME: @156 + @161 + @180 = #497**

**ONTIC CHECKSUM TOTAL: #497**

**#417** as [#5, #2, #10, #400] / [#2, #10, #400, #5] /  
**#420** as [#2, #2, #10, #400, #6] / [#6, #2, #2, #10, #400] /  
**#432** as [#2, #10, #400, #500] / [#2, #400, #10, #500] /  
**#454** as [#6, #30, #2, #10, #400, #6] / [#2, #2, #400, #10, #600] /  
**#497** as [#40, #2, #400, #10, #5, #600] = *bayith* (H1004): {UMBRA: #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\* (METAPHOR); **8)** (TWOT) temple; **9)** on the inside; **10)** within;

**#446** as [#30, #1, #300, #100, #5, #9, #1] /  
**#497** as [#30, #1, #300, #100, #5, #10, #1, #50] = *latreía* (G2999): {UMBRA: #447 % #41 = #37} **1)** service rendered for hire; **1a)** \*ANY\* \*SERVICE\* \*OR\* \*MINISTRATION\*: \*THE\* \*SERVICE\* \*OF\* \*GOD\*; **2)** the service and worship of God according to the requirements of the Levitical law; **3)** to perform sacred services;

**#497** as [#30, #2, #5, #40, #400, #500] = *b<sup>h</sup>êmâh* (H929): {UMBRA: #52 % #41 = #11} **1)** \*BEAST\*, \*CATTLE\*, \*ANIMAL\*; **1a)** beasts (coll of all animals); **1b)** cattle, livestock (of domestic animals); **1c)** wild beasts;

■ #145 - **13 DECEMBER 2020** as [#5, #20, #10, #50, #50, #10] /  
 #497 as [#6, #5, #20, #10, #50, #6, #400] = kûwn (H3559):  
**{UMBRA: #76 % #41 = #35} 1) \*TO\* \*BE\* \*FIRM\*, \*BE\* \*STABLE\*, \*BE\* \*ESTABLISHED\*;** **1a)** (Niphal); **1a1)** to be set up, be established, be fixed; **i)** to be firmly established; **ii)** to be established, be stable, be secure, be enduring; **iii)** to be fixed, be securely determined; **1a2)** to be directed aright, be fixed aright, be steadfast (moral sense); **1a3)** to prepare, be ready; **1a4)** to be prepared, be arranged, be settled; **1b)** (Hiphil); **1b1)** to establish, set up, accomplish, do, make firm; **1b2)** to fix, make ready, prepare, provide, provide for, furnish; **1b3)** to direct toward (moral sense); **1b4)** to arrange, order; **1c)** (Hophal); **1c1)** to be established, be fastened; **1c2)** to be prepared, be ready; **1d)** (Polel); **1d1)** to set up, establish; **1d2)** to constitute, make; **1d3)** to fix; **1d4)** to direct; **1e)** (Pulal) to be established, be prepared; **1f)** (Hithpolel) to be established, **\*BE\* \*RESTORED\***;

Cognition of that which cannot be an object of experience would be hyperphysical {ie. **SUPERNATURAL AS FROM SUPER ("above") + nātūra ("nature; that which we are born with") OFTEN SO CONSIDERED BECAUSE IT IS GIVEN BY A \*DEITY\* OR SOME FORCE BEYOND THAT WHICH HUMANS ARE BORN WITH, BEING BEYOND THE PHYSICAL REALM, IMMATERIAL, METAPHYSICAL**}, and here we are not concerned with such things at all, but rather with that cognition of nature the reality of which can be confirmed through experience, even though such cognition is possible a priori and precedes all experience." [pages 47, 48]

?

CRITERIA RECORDS: 8

TELOS: 205

INTERSECT: 164

TYPE: TELOS

PROTOTYPES:  GENIUS  HOMOIOS  HETEROS  TORAH  RIGHTS

	ZRC	NOUS	PROTOTYPE	ONTIC DIALECTIC
	1.5.5	#41	GENIUS	@84, @86
	2.5.5	#41	GENIUS	@84, @86, @186
	3.5.5	#41	GENIUS	@84, @86
	4.5.5	#41	GENIUS	@84, @86, @177
	5.5.5	#41	GENIUS	@84, @86
	6.5.5	#41	GENIUS	@84, @86, @200, @186, @191, @200
	7.5.5	#41	GENIUS	@84, @86, @177
	8.5.1	#53	GENIUS	@140

TELOS: #205 with TELOS intersection: #164 has 8 records...

PROTOTYPES:  GENIUS  HOMOIOS  HETEROS  TORAH  RIGHTS

NATURE: (EGO)

41	10	20	71	<input type="checkbox"/>	<input type="checkbox"/>
80		22	102	173	93
63	59	54	176	349	256

NURTURE: (SUPERNAL)

1	2	3	6	<input type="checkbox"/>	<input type="checkbox"/>
11	59	41	111	117	47
44	43	42	129	246	140

SYNCRETIC: (AMALGAM)

41	1	2	44	<input type="checkbox"/>	<input checked="" type="checkbox"/>
59	63	3	125	169	47
44	43	42	129	298	188

?

METALOGIC (AUTONOMOUS DELIMITER)

#ONE:   #44 as #44 - STOVE (TSAO)

#TWO:   #125 as #44 - STOVE (TSAO)

#THREE:   #129 as #48 - RITUAL (LI)

#FOUR:   #169 as #7 - ASCENT (SHANG)

#FIVE:   #298 as #55 - DIMINISHMENT (CHIEN)

#SIX:   #47 as #47 - PATTERN (WEN)

#SEVEN:   #188 as #26 - ENDEAVOUR (WU)

#EIGHT:   #63 as #63 - WATCH (SHIH)

## \*FACILITATORS\* / \*ARBITRATORS\* OF #492 - VOLUNTARY FREE WILL

[@84, {@1: Sup: 3 - **MIRE**D: HSIEN (#3); Ego: 3 - **MIRE**D: HSIEN (#3)}

@86, {@2: Sup: 8 - **OPPOSITION**: KAN (#11); Ego: 5 - **KEEPING SMALL**: SHAO (#8)}

@84, {@3: Sup: 11 - **DIVERGENCE**: CH'A (#22); Ego: 3 - **MIRE**D: HSIEN (#11)}

@86, {@4: Sup: 16 - **CONTACT**: CHIAO (#38); Ego: 5 - **KEEPING SMALL**: SHAO (#16)}

@186, {@5: Sup: 40 - **LAW/MODEL**: FA (#78); Ego: 24 - **JOY**: LE (#40)}

@84, {@6: Sup: 43 - **ENCOUNTERS**: YU (#121); Ego: 3 - **MIRE**D: HSIEN (#43)}

@86, {@7: Sup: 48 - **RITUAL**: LI (#169 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18}); Ego: 5 - **KEEPING SMALL**: SHAO (#48)}

@84, {@8: Sup: 51 - **CONSTANCY**: CH'ANG (#220 - **I CURSE NOT A GOD** {%38}); Ego: 3 - **MIRE**D: HSIEN (#51)}

@86, {@9: Sup: 56 - **CLOSED MOUTH**: CHIN (#276 - **22 DECEMBER 2020 AS**

**\*TREASURES\* --> TETRA #48 - \*RITUAL\* (LI)); Ego: 5 - KEEPING SMALL: SHAO (#56)}**

@177, {@10: Sup: 71 - **STOPPAGE**: CHIH (#347); Ego: 15 - **REACH**: TA (#71)}

@84, {@11: Sup: 74 - **CLOSURE**: CHIH (#421); Ego: 3 - **MIRE**: HSIEN (#74)}

@86, {@12: Sup: 79 - **DIFFICULTIES**: NAN (#500); Ego: 5 - **KEEPING SMALL**: SHAO (#79)}

**#129 - HITLER KOOKS / GOATS MORPHOLOGY AS ZOONOSES {DISEASES OR INFECTIONS THAT TRANSMIT FROM ANIMALS TO HUMANS} YOUTUBE VIDEO UPLOADED 8 AUGUST 2012 as**

**[#5, #70, #40, #10, #4] / [#5, #10, #70, #40, #4] /**

**#45 - \*METHODOLOGY\* as [#6, #10, #8, #10, #5, #6] /**

**#84 - AN ATTRIBUTION OF AGENCY AS @491 - PRINCIPLE OF CONTINUITY as [#10, #8, #10, #50, #6] /**

**#424 - \*DIABOLICAL\* \*DOMESTIC\* \*TERRORISM\***

**\*ACTIONS\* \*OF\* \*ANZAC\* \*CENTENNIAL\***

**\*REPUBLICANISM\* as [#6, #400, #8, #10] / [#400, #8, #10, #6] /**

**#473 - \*GENESIS\* as [#5, #8, #10, #10, #400, #600] /**

**#434 - \*DIABOLICAL\* \*DOMESTIC\* \*TERRORISM\***

**\*ACTIONS\* \*OF\* \*ANZAC\* \*CENTENNIAL\***

**\*REPUBLICANISM\* as [#6, #8, #10, #10, #400] /**

**#454 - \*MALE\* \*DEME\* \*ONTIC\* \*MORAL\***

**\*PROSCRIPTIONS\* \*BY\* \*GIFT\* {@211 + @220 + @222 + @237 = #890} \*FOR\* \*ETHICAL\* \*EMANATION\* as [#30, #8, #10, #6, #400] /**

**#500 as [#6, #30, #8, #10, #6, #400, #600] = châyâh**

**(H2421): {UMBRA: #23 % #41 = #23} 1) to live, have life,**

**\*REMAIN\* alive, sustain life, live prosperously, live for ever, be quickened, be alive, be restored to life or health; 1a) (Qal); 1a1) to live; i) to have life; ii) to continue in life, \*REMAIN\* alive; iii) to sustain life, to live on or upon; iv) to live (prosperously); 1a2) to revive, be quickened; i) from sickness; ii) from discouragement;**

**iii) from faintness; iv) from death; 1a3) (Piel); i) to preserve alive, let live; ii) to give life; iii) to quicken, revive, refresh; 1) to restore to life; 2) to cause to grow; 3) to restore; 4) to revive; iv)**

**(Hiphil); 1) to preserve alive, let live; 2) to quicken, revive; 21) to restore (to health); 22) to revive; 23) to restore to life;**

**YOUTUBE:** "Lorde - Everybody Wants To Rule The World [OST  
"Assassin's Creed Unity"]"

<<https://www.youtube.com/watch?v=WwGNPtBX7Nk>>

## **\*ANTHROPOCENTRIC\* \*IDENTITY\* OF FRENCH REPUBLIC AS CITIZEN / AUSTRALIAN COMMONWEALTH NOTIONS OF ANZAC IDENTITY**

@84, {@13: Sup: 1 - **CENTRE**: CHUNG (#501); Ego: 3 - **MIRE**:  
HSIEN (#82 - **TERMS OF COMPLIANCE TO #491 - PRINCIPLE  
OF CONTINUITY**)}

@86, {@14: Sup: 6 - **CONTRARIETY**: LI (#507); Ego: 5 -  
**KEEPING SMALL**: SHAO (#87)}

@200, {@15: Sup: 44 - **STOVE**: TSAO (#551); Ego: 38 -  
**FULLNESS**: SHENG (#125)}

@186, {@16: Sup: 68 - **DIMMING**: MENG (#619); Ego: 24 - **JOY**:  
LE (#149)}

@191, {@17: Sup: 16 - **CONTACT**: CHIAO (#635); Ego: 29 -  
**DECISIVENESS**: TUAN (#178)}

@200, {@18: Sup: 54 - **UNITY**: K'UN (#689); Ego: 38 -  
**FULLNESS**: SHENG (#216)}

@84, {@19: Sup: 57 - **GUARDEDNESS**: SHOU (#746); Ego: 3 -  
**MIRE**: HSIEN (#219: **\*INTERSECTION\* WITH #371 - SAINT  
ANDREWS CAUSE CÉLÈBRE ON SUNDAY 15 NOVEMBER 2020  
AS EVIDENCE OF INTELLECTUAL PROPERTY THEFT**)}

@86, {@20: Sup: 62 - **DOUBT**: YI (#808); Ego: 5 - **KEEPING  
SMALL**: SHAO (#224)}

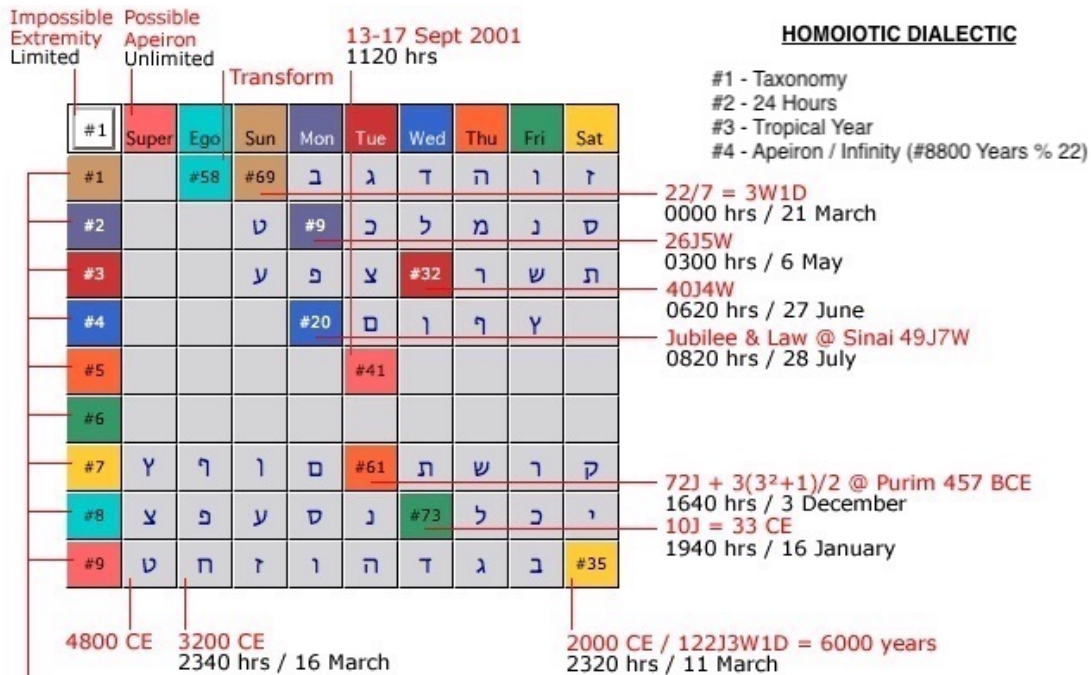
@177, {@21: Sup: 77 - **COMPLIANCE**: HSUN (#885); Ego: 15 -  
**REACH**: TA (#239)}

@140] {@22: Sup: 55 - **DIMINISHMENT**: CHIEN (#940); Ego: 59  
- **MASSING**: CHU (#298)}

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

**IMMANUEL KANT'S (1783) PROLEGOMENA SECTION #20 -  
LEFT WITHOUT LANGUAGE, DIFFERENT FROM THE VULGAR;  
I-CHING: H33 - WITHDRAWAL, RETIRING, RETREAT,  
YIELDING; TETRA: 50 - VASTNESS / WASTING (T'ANG) AS  
IDEA @301: "Now before a judgment of experience can arise from  
a judgment of perception, it is first required: that the perception be**





**Taxonomy Assignments**

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

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

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

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.

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.

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*), since through such judgments it is understood that in a given intuition a homogeneous plurality is contained." [pages 53, 54]

**DOLF @ 0759 HOURS ON 17 DECEMBER 2020: "GRUMBLE PROTOTYPE PROGRESS UPDATE ON TOWARDS REASON AND ASSAYING MEMEBRAIN PRINCIPLES AS CRITERIA:**

We ought to convey a cautious caveat with respects to the **"IMPLEMENTATION OF A FILTER CAPABILITY SO THAT VARIOUS SEARCH SCENARIOS"** can be viewed...

And that is, to use the analogy of phonetic (mis-) apprehensions and deriving it's ultimate semantical form as an acceptable cognition.

Whilst I have a degree of proficiency with both the English language as the means to convey ideas which are then replicated within Javascript programming that are time relative as to the reasonable setting of acceptable targets and its accomplishment.

And to do so after some aforethought within the public sphere with spontaneity [Greek: αυθορμητισμός (afhormitismós)] (ie. PAIRING: **#225 as #63 - WATCH (SHIH)** being the **#164 - PRINCIPLE OF MATERIALITY** to **#252 as #9 - BRANCHING OUT (SHU)** being the **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE**) which by its temporal cohesion is a discipline as paradoxically being it's antonym.

**THE PROBLEM IS THIS:** That whilst we might find some examples which we could provide as logical approaches to best make an "**IMPLEMENTATION OF A FILTER CAPABILITY**" we would still need to translate such techniques into our semantical form which also deploys task automations and that might introduce some redundancies.

Suffice to say we've already got a lot of provisional information upon the screen and to manage such we've provided a mechanism of pagination. Simply put we've got too much information (and more to come) which instead of a CLS (ie. clearing the screen) we want to now toggle by **\*HIDE\*** / SHOW various components.

Thusly our next task is to implement a dual widget control to our existing pagination widget controls:

[ ] Apply {FILTER} as checkbox / button

So that we can then toggle **\*HIDE\*** / SHOW elements by means of a task automation using the CLS action as our programming template.

Nevertheless our apprehension of the filter task will require some more thinking on how best to define:

- a) a filter description object {};
- b) a mechanism for filter composition by means of a dynamic table; and,
- c) the various widget components.

That the "**IMPLEMENTATION OF A FILTER CAPABILITY SO THAT VARIOUS SEARCH SCENARIOS**" can be viewed is then probably a good Christmas break task.

So our task today will be to only implement **\*HIDE\*** / SHOW task automation."

**REVERSE TRANSCRIPTASE FOR:** spontaneity [Greek: αυθορμητισμός (afthormitismós)]

[α, {@1: Sup: 1 - **CENTRE:** CHUNG (#1); Ego: 1 - **CENTRE:** CHUNG (#1)}  
υ, {@2: Sup: 77 - **COMPLIANCE:** HSUN (#78); Ego: 76 - **AGGRAVATION:** CHU (#77)}  
θ, {@3: Sup: 5 - **KEEPING SMALL:** SHAO (#83); Ego: 9 - **BRANCHING OUT:** SHU (#86 - **I AM NOT A ROBBER OF FOOD** {%10})}  
ο, {@4: Sup: 75 - **FAILURE:** SHIH (#158 - **I AM NOT HOT OF SPEECH** {%23}); Ego: 70 - **SEVERANCE:** KE (#156 - **I DO NOT CAUSE TERRORS** {%21})}  
ρ, {@5: Sup: 13 - **INCREASE:** TSENG (#171 - **I AM NOT UNCHASTE WITH ANY ONE** {%20}); Ego: 19 - **FOLLOWING:** TS'UNG (#175 - **I AM NOT A TRANSGRESSOR** {%22})}  
μ, {@6: Sup: 53 - **ETERNITY:** YUNG (#224); Ego: 40 - **LAW/ MODEL:** FA (#215 - **I AM NEITHER A LIAR NOR A DOER OF MISCHIEF** {%34})}  
η, {@7: Sup: 61 - **EMBELLISHMENT:** SHIH (#285); Ego: 8 - **OPPOSITION:** KAN (#223)}  
τ, {@8: Sup: 37 - **PURITY:** TS'UI (#322); Ego: 57 - **GUARDEDNESS:** SHOU (#280)}  
ι, {@9: Sup: 47 - **PATTERN:** WEN (#369); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#290)}  
ς, {@10: Sup: 4 - **BARRIER:** HSIEN (#373); Ego: 38 - **FULLNESS:** SHENG (#328)}  
μ, {@11: Sup: 44 - **STOVE:** TSAO (#417); Ego: 40 - **LAW/ MODEL:** FA (#368)}  
ο, {@12: Sup: 33 - **CLOSENESS:** MI (#450); Ego: 70 - **SEVERANCE:** KE (#438)}  
ς] {@13: Sup: 71 - **STOPPAGE:** CHIH (#521); Ego: 38 - **FULLNESS:** SHENG (#476)}

**GRUMBLE (#521 - \*TO\* \*FLY\* (\*TO\* \*THE\* \*ATTACK\*) \*ON\* \*HORSEBACK\*, #476 - ANALOGIES TO #1934 AND 13TH LINE OF MY REMEMBERED POEM {#810 - \*NEEDLE\* / #845 - athleo (G118): \*TO\* \*CONTEND\* \*IN\* \*PUBLIC\* \*GAMES\* / GAMES OF THE XXVII OLYMPIAD AS SYDNEY 2000 OR MILLENNIUM OLYMPIC GAMES BETWEEN 15**

**SEPTEMBER AND 1 OCTOBER 2000}** "IT WILL BE LATE TO COUNSEL THEN OR PREY UPON IMPISH SCHEMES OF HELL." {**@13**: Sup: 32 - **LEGION**: CHUANG (#476); Ego: 11 - **DIVERGENCE**: CH'A (#541 - \***CONDEMN**\*)})@[1, 1, 77, 76, 5, 9, 75, 70, 13, 19, 53, 40, 61, 8, 37, 57, 47, 10, 4, 38, 44, 40, 33, 70, 71, 38]

■ **#132 - 17 DECEMBER 2020** as [#6, #10, #50, #60, #6] / [#10, #50, #6, #60, #6] / **#521** as [#6, #50, #60, #400, #5] = nûwç (H5127): {**UMBRA**: **#116 % #41 = #34**} **1**) to flee, escape; **1a**) (Qal); **1a1**) to flee; **1a2**) to escape; **1a3**) to take flight, depart, disappear; **1a4**) \***TO** \***FLY** \* (**\*TO** \***THE** \***ATTACK**) \***ON** \***HORSEBACK**; **1b**) (Polel) to drive at; **1c**) (Hithpolel) to take flight; **1d**) (Hiphil); **1d1**) to put to flight; **1d2**) to drive hastily; **1d3**) to cause to disappear, \***HIDE**;

**#410** as [#5, #200, #5, #200] / **#476** as [#6, #5, #200, #5, #200, #10, #700] = harhôr (H2031): {**UMBRA**: **#410 % #41 = #41**} **1**) \***MENTAL** \***CONCEPTION**, fantasy, image, mental picture, fancy, imagining;

**MALE: @158 + @171 = #329 - \*START\* \*OF\* \*YEAR\* \*PAIRING\***

**FEME: @86 + @156 + @175 + @215 = #632** as [#30, #70, #3, #10, #200, #8, #300, #1, #10] / ■ **#436 - \*RESOLVED\* \*BACK\* \*TO\* \*THE\* \*NOUMENON\* \*ON\* 17 DECEMBER 2020** as [#30, #70, #3, #10, #7, #5, #300, #1, #10] = logízomai (G3049): {**UMBRA**: **#241 - \*IRON\* % #41 = #36**} **1**) to reckon, count, compute, calculate, count over; **1a**) to take into account, to make an account of; **1a1**) metaph. to pass to one's account, to impute; **1a2**) a thing is reckoned as or to be something, i.e. as availing for or equivalent to something, as having the like force and weight; **1b**) to number among, reckon with; **1c**) to reckon or account; **2**) to reckon inward, count up or weigh the reasons, to deliberate; **3**) by reckoning up all the reasons, to gather or infer; **3a**) to consider, take into account, weigh, meditate on; **3b**) to suppose, deem, judge; **3c**) to determine, purpose, decide;

**ONTIC CHECKSUM TOTAL: #961** as [#5, #80, #10, #200, #300, #1, #40, #5, #50, #70, #200] /

**#810 - \*NEEDLE\*** as [#5, #80, #10, #200, #300, #1, #200, #9, #5] = epístamai (G1987): {UMBRA: #647 % #41 = #32} 1) to put one's attention on, fix one's thoughts on, to turn one's self or one's mind to, put one's thought upon a thing; 1a) to be acquainted with, to understand; 1b) to know;

G3936@{

@1: Sup: 80 - **LABOURING:** CH'IN (#80); Ego: 80 - **LABOURING:** CH'IN (#80),  
@2: Sup: 81 - **FOSTERING:** YANG (#161 - **I AM NOT A TELLER OF LIES** {%9}); Ego: 1 - **CENTRE:** CHUNG (#81),  
@3: Sup: 19 - **FOLLOWING:** TS'UNG (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {%19}); Ego: 19 - **FOLLOWING:** TS'UNG (#100),  
@4: Sup: 24 - **JOY:** LE (#204); Ego: 5 - **KEEPING SMALL:** SHAO (#105),  
@5: Sup: 62 - **DOUBT:** YI (#266: KANT'S PROLEGOMENA SECTION 1 / PAPAL STATEMENT ON HITLER OF 1934 AND ITS ANALOGIES TO EATING AND BRINGING INTO ONE'S FELLOWSHIP OR INTIMACY AS #491 - PATER FAMILIAS); Ego: 38 - **FULLNESS:** SHENG (#143),  
@6: Sup: 38 - **FULLNESS:** SHENG (#304); Ego: 57 - **GUARDEDNESS:** SHOU (#200 - **I AM NOT A ROBBER OF SACRED PROPERTY** {%8}),  
@7: Sup: 46 - **ENLARGEMENT:** K'UO (#350); Ego: 8 - **OPPOSITION:** KAN (#208),  
@8: Sup: 66 - **DEPARTURE:** CH'U (#416); Ego: 20 - **ADVANCE:** CHIN (#228 - **I HAVE NO UNJUST PREFERENCES** {%40}),  
@9: Sup: 55 - **DIMINISHMENT:** CHIEN (#471); Ego: 70 - **SEVERANCE:** KE (#298: KANT'S PROLEGOMENA / \*ROCK\*),  
@10: Sup: 31 - **PACKING:** CHUANG (#502); Ego: 57 - **GUARDEDNESS:** SHOU (#355: BIGGEST BLOKES BBQ ON 25 AUGUST 2017 AS FORMULA OF PROGRESSION AGAINST QUEEN VICTORIA'S LETTERS PATENT EIDOMAI: G1492 (@228 - FORCE & DEFINITE MEANING / KANT'S PROLEGOMENA SECTION 57),  
@11: Sup: 21 - **RELEASE:** SHIH (#523); Ego: 71 - **STOPPAGE:** CHIH (#426: 17 MARCH 2017 - SAINT PATRICK'S DAY #473 - CAUSE CÉLÈBRE (800 NEWBORN BODIES SUBSEQUENTLY BEING EXHUMED IN IRELAND AS A ROMAN CATHOLIC TRAVESTY MADE AGAINST HUMAN DIGNITY) ASSIGNED TO BOTH bôw' (H935): {UMBRA: #0 as #9 % #41 = #9} to come upon, fall or light upon, \*ATTACK\* (\*ENEMY\*) / bayith (H1004):



**{UMBRA: #2 as #412 % #41 = #2} 1) \*HOUSE\*; 1c)  
\*HUMAN\* \*BODIES\* (fig.); 1d) \*OF\* \*SHEOL\*; 1e) \*OF\*  
\*ABODE\* \*OF\* \*LIGHT\* \*AND\* \*DARKNESS\*},**

@12: Sup: 71 - **STOPPAGE: CHIH (#594); Ego: 50 -**

**VASTNESS/WASTING: T'ANG (#476: MALE SUPERNAL IDEA  
ON 13TH LINE OF "REMEMBERED {@1} (LEST WE FORGET)  
{@2} SABBATH DAYS {@3}" POEM dated 17 JUNE 2017  
RELATED TO '\*STRAWBERRIES\*' POEM dated 2 to 3 JUNE 2017),**

**Male: #594; Feme: #476**

} // #1934

**#541 as [#50, #1, #90, #400] = na'ats (H5006): {#31 as  
#541 % #41 = #8} 1) \*TO\* \*SPURN\*, \*CONTEMN\*,  
\*DESPISE\*, \*ABHOR\*; 1a) (Qal) to spurn, contemn; 1b) (Piel);  
1b1) to spurn; 1b2) to cause to contemn; 1c) (Hiphil) to spurn;  
1d) (Hithpolel) to be contemned;**

**#541 as [#1, #80, #70, #20, #300, #5, #50, #5, #10] =  
apokteino (G615): {#60 as #541 % #41 = #8} 1) to kill in any  
way whatever; 2) metaphor: to extinguish, abolish; 1a) to destroy,  
to allow to perish; 2a) to inflict mortal death; 2b) \*TO\*  
\*DEPRIVE\* \*OF\* \*SPIRITUAL\* \*LIFE\* \*AND\* \*PROCURE\*  
\*ETERNAL\* \*MISERY\* \*IN\* \*HELL\***

**#541 as [#70, #10, #20, #70, #50, #70, #40, #10, #1,  
#200] /  
#391 as [#70, #10, #20, #70, #50, #70, #40, #10, #1, #50]  
= oikonomia (G3622): {#11 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;**

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

**UMBRA: #749 % #41 = #11** - Value and Function of Non-  
Existence; I-Ching: **H8** - Closeness, Seeking Unity, Grouping,  
Holding together, Alliance; Tetra: **33** - Closeness;

**THOTH MEASURE: #11** - Oh thou of the Two Caverns, who makest  
thine appearance in Amenta; I am not sluggish.



**#VIRTUE:** Divergence (no. #11) means mistakes, but  
**#TOOLS:** Constancy (no. #51) is good.  
**#POSITION:** With Joy (no. #24), calm and composure.  
**#TIME:** With Labouring (no. #80), hustle and bustle.  
**#CANON: #166**

### ONTIC\_OBLIGANS\_166@{

@1: Sup: 11 - **DIVERGENCE:** CH'A (#11); Ego: 11 -  
**DIVERGENCE:** CH'A (#11),  
@2: Sup: 62 - **DOUBT:** YI (#73); Ego: 51 - **CONSTANCY:**  
CH'ANG (#62),  
@3: Sup: 5 - **KEEPING SMALL:** SHAO (#78); Ego: 24 - **JOY:** LE  
(#86 - **I AM NOT A ROBBER OF FOOD** {%10}),  
@4: Sup: 4 - **BARRIER:** HSIEN (#82); Ego: 80 - **LABOURING:**  
CH'IN (#166 - **I AM NOT SLUGGISH** {%11}),  
**Male: #82; Feme: #166**  
} // #166

@86 + @166 = #252 as [#6, #30, #1, #7, #200, #8] /  
#224 as [#6, #2, #1, #7, #200, #8] = 'ezrâch (H249):  
{**UMBRA: #1 as #216 - \*VALOUR\* % #41 = #11**} 1) **\*A\***  
**\*NATIVE\* (\*ONE\* \*RISING\* \*FROM\* \*THE\* \*SOIL\*)**; 1a) of  
man, native Israelites; 1b) of tree, native (to Israel);

### FOR EXPLANATION ON #216 - \*VALOUR\* SEE ALSO:

"FREEDOM OF GOODWILL AND IT'S AUTONOMY AS HUMAN RIGHT:  
TOWARDS REASON AND ASSAYING MEMEBRAIN PRINCIPLES AS  
CRITERIA"

<[http://www.grapple369.com/Groundwork/  
The%20Sin%20of%20I%20DO.pdf](http://www.grapple369.com/Groundwork/The%20Sin%20of%20I%20DO.pdf)>

#749 as [#80, #1, #100, #10, #200, #300, #8, #40, #10] /  
#1934 - **\*PAPAL\* \*ANALOGIES\* \*OF\* WORLD LEADER'S  
NARRATIVE SOUNDING LIKE HITLER PRE-WORLD WAR TWO**  
as [#80, #1, #100, #5, #200, #300, #8, #20, #70, #300,  
#800, #50] = parístēmi (G3936): {**UMBRA: #1 as #749 %  
#41 = #11**} 1) **\*TO\* \*PLACE\* \*BESIDE\* \*OR\* \*NEAR\***; 1a)  
to set at hand; 1a1) to present; 1a2) to proffer; 1a3) to provide;  
1a4) to place a person or thing at one's disposal; 1a5) **\*TO\***  
**\*PRESENT\* \*A\* \*PERSON\* \*FOR\* \*ANOTHER\* \*TO\* \*SEE\***  
**\*AND\* \*QUESTION\***; 1a6) to present or show; 1a7) to bring to,

bring near; **1a8) METAPHOR** ie. **\*TO\* \*BRING\* \*INTO\* \*ONE'S\* \*FELLOWSHIP\* \*OR\* \*INTIMACY\***; **1b)** to present (show) by argument, to prove; **2)** to stand beside, stand by or near, to be at hand, be present; **2a)** to stand by; **2a1)** to stand beside one, a bystander; **2b)** to appear; **2c)** to be at hand, stand ready; **2d)** to stand by to help, to succour; **2e)** to be present; **2e1)** to have come; **2e2) \*OF\* \*TIME\***;

We informally note that this LATIN term ago (See also Latin acus whence Italian ago "**\*NEEDLE\***") comprises 23 elements might be deployed as year temporal scaffolding being an irrationality made against rational PI 22 / 7. And therefore if #17 - **\*I\* \*CHASE\***, **\*PURSUE\*** EQUALS THE YEAR #2017:

- #17 - I chase, pursue
- #18 - I drive at, pursue (a course of action)
- #19 - I rob, steal, plunder, carry off
- #20 - (of time) I pass, spend, lead
- #21 - (of offerings) I slay, kill (as a sacrifice)

THEN COUNTING BACKWARDS FROM #2023 GIVES SOME KEY DATES:

## **#2000 - MILLENNIUM**

#1931  
#1908

#1770 - COOK'S DISCOVERY (after VENUS transit)

#1379 = 14x14 MAGIC SUM assigned to VENUS

#1310 - FIFTY-FOUR MEMBERS OF THE KNIGHTS TEMPLAR ARE BURNED AT THE STAKE IN FRANCE FOR BEING HERETICS

#1080 - HETEROS BINOMIAL NOTION OF NUMBER / COEFFICIENTS

#873 - ONTIC SUM OF 4 BCE / PROBITY ASSOCIATED TO QUEEN VICTORIA'S LETTERS PATENT

#666 - #660 + #6 - FORMULA OF PROGRESSION

#505 - TETRACTYS: 10x10 MAGIC SUM - MALKUTH (KINGDOM)  
GROUNDING IN CONTENTION WITH ISLAM

#434 - (**#175 - CONSTITUTE, #176 - ORDER and #177 -  
DECLARE** according to #902 - RULE OF LAW and the #940 -  
POWER TO RULE)

#390 - SOVEREIGN

#321 - PRO DOMO

#298 - KANT'S \*ROCK\* / DIDOMI OF QUEEN VICTORIA'S LETTERS  
PATENT

#114 - ONTIC SUBSTITUTION WITHIN #342 PROTOTYPE

#91 - x 4 = #364

#68 - RIGHTS

#45 CE - METHOD

#22 - RATIONAL

According to our wiktionary resource the word **\*AMBIVALENCE\***  
means:

**a)** The coexistence of opposing attitudes [Greek: ἀμφιθυμία:  
amfithymía] or feelings (such as love and hate) towards a person,  
object or idea.

**b)** A state of uncertainty or indecisiveness.

Although it is often inadequately used to express a lack of concern  
about the outcome of a choice to be made. In this case, a more  
appropriate word to use is indifference.

[α, {@1: Sup: 1 - **CENTRE**: CHUNG (#1); Ego: 1 - **CENTRE**:  
CHUNG (#1)}

μ, {@2: Sup: 41 - **RESPONSE**: YING (#42); Ego: 40 - **LAW/  
MODEL**: FA (#41)}

φ, {@3: Sup: 55 - **DIMINISHMENT**: CHIEN (#97); Ego: 14 -  
**PENETRATION**: JUI (#55)}

I, {@4: Sup: 65 - **INNER: NEI (#162)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#65)**}  
 θ, {@5: Sup: 74 - **CLOSURE: CHIH (#236)**; Ego: 9 - **BRANCHING OUT: SHU (#74)**}  
 U, {@6: Sup: 69 - **EXHAUSTION: CH'IUNG (#305)**; Ego: 76 - **AGGRAVATION: CHU (#150 - I INDULGE NOT IN ANGER {%28})**}  
 μ, {@7: Sup: 28 - **CHANGE: KENG (#333)**; Ego: 40 - **LAW/MODEL: FA (#190)**}

I, {@8: Sup: 38 - **FULLNESS: SHENG (#371)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8})**}

α] {@9: Sup: 39 - **RESIDENCE: CHU (#410)**; Ego: 1 - **CENTRE: CHUNG (#201)**}

**GRUMBLE (#410, #201)@[1, 1, 41, 40, 55, 14, 65, 10, 74, 9, 69, 76, 28, 40, 38, 10, 39, 1]**

**#410 as [#2, #1, #5, #2, #400] = 'ahăbâh (H160): {UMBRA: #13 % #41 = #13} 1) love; 1a) human love for human object; 1a1) of man toward man; 1a2) of man toward himself; 1a3) between man and woman; 1a4) sexual desire; 1b) God's love to His people;**

**#201 as [#70, #40, #70, #10, #1, #10] / #391 as [#70, #40, #70, #10, #1, #200] = hómoios (G3664): {UMBRA: #460 % #41 = #9} 1) like, similar, resembling; 1a) like: i.e. resembling; 1b) like: i.e. corresponding to a thing;**

**FEME: @150 + @200 = #350**

**ONTIC CHECKSUM TOTAL: #350 as [#50, #90, #200, #10] / #370 - 17 DECEMBER 2020 as [#30, #50, #90, #200] / #296 as [#1, #90, #200, #5] = nâtsar (H5341): {UMBRA: #340 % #41 = #12} 1) to guard, watch, watch over, keep; 1a) (Qal); 1a1) to watch, guard, keep; 1a2) \*TO\* \*PRESERVE\*, \*GUARD\* \*FROM\* \*DANGERS\*; 1a3) \*TO\* \*KEEP\*, \*OBSERVE\*, \*GUARD\* \*WITH\* \*FIDELITY\*; 1a4) \*TO\***

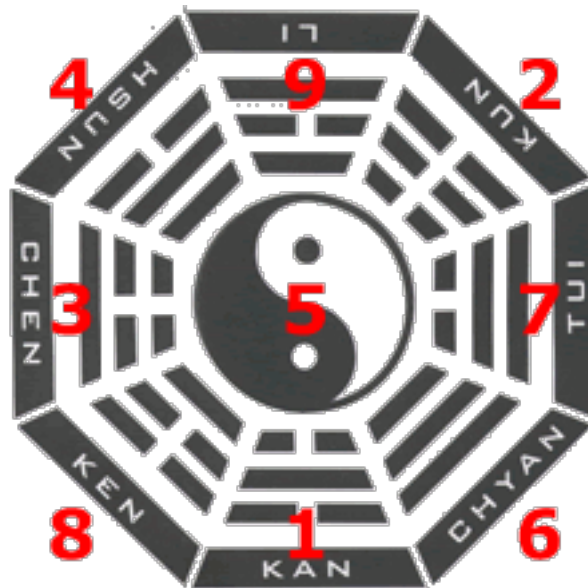
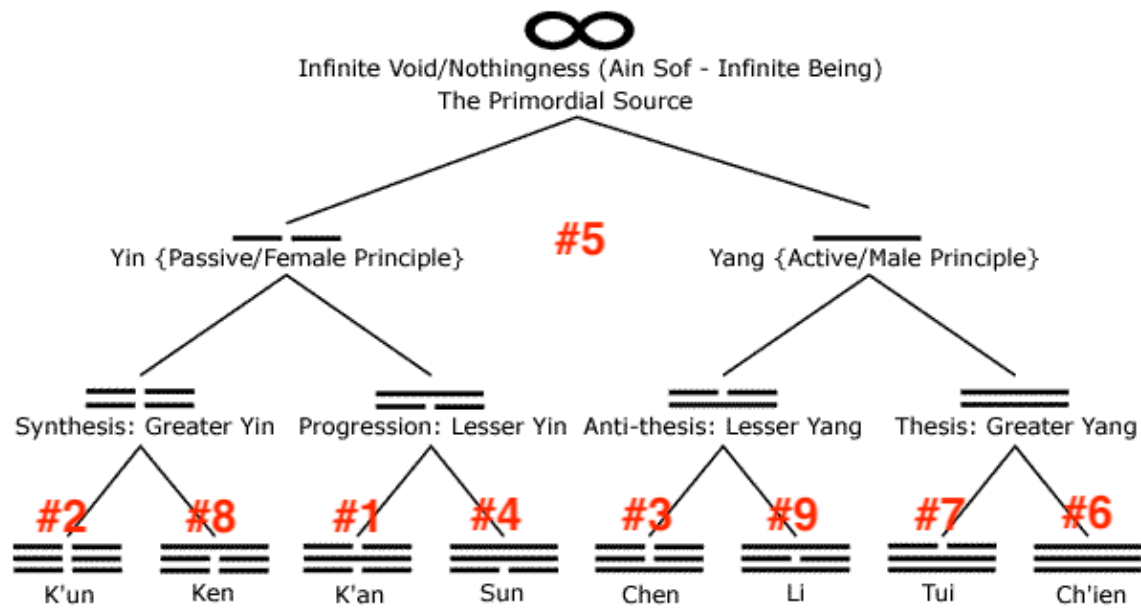
**\*GUARD\***, **\*KEEP\*** **\*SECRET\***; **1a5**) to be kept close, be blockaded; **1a6**) watchman (participle);

**WHICH IS RELATIVE TO THE #390 - SOVEREIGN'S APO (G575) RIGHT AS THE RESERVE (APODIDOMI: G591) ENTITLEMENT AUTHORITY OF SECTION IX TO QUEEN VICTORIA'S LETTERS PATENT ESPOUSED AS A #27 - DUTY AGAINST THE INITIAL GIFT OF PRESENTS (DIDOMI: G1325) BESTOWAL THEN HAVING A RELEVANCE TO THE COUNTY COURT APPEALS AND OATH OF THE PRIVY COUNCIL.**

The German term **\*AMBIVALENZ\*** was coined by Swiss psychiatrist Eugen Bleuler in 1910 and is derived from Latin ambo ("both of a pair or couple"):

- a) A raised platform in an early Christian church, as well as in the Eastern Orthodox, Oriental Orthodox, and Eastern Catholic churches.
- b) (Roman Catholicism) A stationary podium used for readings and homilies.

From Ancient Greek ἀμφί (amphí, "both, facing") **GRUMBLE (#162 - \*PHARISEES\*, #65)@[1, 1, 41, 40, 55, 14, 65 - \*SOLDIER\*, 10 - \*TTRACTYS\*]** or ἀμφὸς (amphós, "both, facing") **GRUMBLE (#142, #126)@[1, 1, 41, 40, 55, 14, 45 - \*METHOD\*, 71 - \*WORLDVIEW\*]** and valentia ("health, vigour, bodily strength") from the verb valere ("to be strong") and in Italian it means skill, ability. The English term **\*VALENCE\*** within psychology is a one-dimensional value assigned to an object, situation, or state, that can usually be POSITIVE (YANG / LIGHT / #205 / EXTERIOR / ODD NUMBER) or NEGATIVE (YIN / DARK / #164 / INTERIOR / EVEN NUMBER) and thusly we might see here a **METALOGIC AUTONOMOUS DELIMITER (#EIGHT ELEMENT) ANALOGY** for our #71 - WORLDVIEW as **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE (YANG)** and **#164 - PRINCIPLE OF MATERIALITY (#164)**.



<<http://www.grapple369.com/images/YinYangHeirarchy.gif>>

<<http://www.grapple369.com/images/yinyang.gif>>

**H5587** (telos: **#265 - \*THE\* \*KEY\*** {idea: **#63**, type: **36**, idea: **#225 as #164 - \*PRINCIPLE\* \*OF\* \*MATERIALITY\***, type: **34**, position: **5**}, telos: **#502** {idea: **#9**, type: **36**, idea: **#252 as #205 - \*PRINCIPLE\* \*OF\* \*PERSISTENT\* \*SUBSTANCE\***, type: **34**, position: **6**})

H5587@{

@1: Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,  
@2: Sup: 65 - **INNER: NEI (#70)**; Ego: 60 - **ACCUMULATION: CHI (#65)**,  
@3: Sup: 54 - **UNITY: K'UN (#124)**; Ego: 70 - **SEVERANCE: KE (#135)**,  
@4: Sup: 53 - **ETERNITY: YUNG (#177 - I AM NOT GIVEN TO CURSING {%29})**; Ego: 80 - **LABOURING: CH'IN (#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34})**,  
@5: Sup: 63 - **WATCH: SHIH (#240)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#225)**,  
@6: Sup: 15 - **REACH: TA (#255)**; Ego: 33 - **CLOSENESS: MI (#258)**,  
**Male: #255; Feme: #258**  
} // **#265 - \*THE\* \*KEY\***

H5587@{

@1: Sup: 2 - **FULL CIRCLE: CHOU (#2)**; Ego: 2 - **FULL CIRCLE: CHOU (#2)**,  
@2: Sup: 59 - **MASSING: CHU (#61)**; Ego: 57 - **GUARDEDNESS: SHOU (#59)**,  
@3: Sup: 48 - **RITUAL: LI (#109)**; Ego: 70 - **SEVERANCE: KE (#129)**,  
@4: Sup: 47 - **PATTERN: WEN (#156 - I DO NOT CAUSE TERRORS {%21})**; Ego: 80 - **LABOURING: CH'IN (#209)**,  
@5: Sup: 57 - **GUARDEDNESS: SHOU (#213)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#219: MALE ONTIC GROUNDING FOR anamnesis (from the Attic Greek word ανάμνησις meaning REMINISCENCE OR MEMORIAL SACRIFICE))**,  
@6: Sup: 9 - **BRANCHING OUT: SHU (#222)**; Ego: 33 - **CLOSENESS: MI (#252)**,  
**Male: #222; Feme: #252**  
} // **#502**

**#265 - \*THE\* \*KEY\*** as [#5, #60, #70, #80, #10, #600] /  
**#460 - \*HOMOIOS\* / \*HOMOGENEITY\*** as [#300, #70, #80, #10]

**#502** as [#2, #300, #70, #80, #10, #600] /

**#930 - ARCH-ANGEL \*SANDALPHON\*** (Hebrew: סַנְדַּלְפוֹן;

Greek: Σανδαλφών) **WHO SERVES THE CROWN AND**

**REPRESENTS THE SEFIRAH #506 - MALKUTH** as [#60, #70,



#800] = çâ'iph (H5587): {UMBRA: #210 % #41 = #5} 1)  
 \*AMBIVALENCE\*, division, \*DIVIDED\* \*OPINION\*;

# SPIRAL SELECTOR@{LOGICAL SYLLOGISM}

**SPONTANEITY**  
 [Greek: αυθορμητισμός  
 (afthormitismós)]

NATURE: (EGO)				<input type="checkbox"/>	<input checked="" type="radio"/>	
38	40	70	148			
19	57	1	77	225	149	
10	9	8	27	252	46	
NURTURE: (SUPERNAL)				<input type="checkbox"/>	<input type="radio"/>	
1	4	5	10			
47	53	13	113	123	23	
44	37	33	114	237	161	
SYNCRETIC: (AMALGAM)				<input type="checkbox"/>	<input type="radio"/>	
1	38	40	79			
9	10	70	89	168	149	
8	5	4	17	185	26	

#161 - MALE / FEME DEME IS CONSTITUTED BY:  
 #123 - JUDGMENT SENSIBILITY  
 #237 - USE OF FORCE AS DEME EXTENT

SYNCRETIC PROGRESSION IS ONTIC:  
 #168 - TEMPORAL COHESION  
 #185 - NOUMENON (SAMEK: SUPPORT {#311 / #391})

? METALOGIC (AUTONOMOUS DELIMITER)

#ONE:   #148 as #67 - DARKENING (HUI)

#TWO:   #77 as #77 - COMPLIANCE (HSUN)

#THREE:   #27 as #27 - DUTIES (SHIH)

#FOUR:   #225 as #63 - WATCH (SHIH)

#FIVE:   #252 as #9 - BRANCHING OUT (SHU)

#SIX:   #149 as #68 - DIMMING (MENG)

#SEVEN:   #46 as #46 - ENLARGEMENT (K'UO)

#EIGHT:   #57 as #57 - GUARDEDNESS (SHOU)

**IMMANUEL KANT'S PROLEGOMENA (1783) SECTION #1 - TO GUIDE WITH NAMES, REASON'S REALISATION; I-CHING: H58 - JOY, OPEN, LAKE; TETRA: 24 - JOY (LE) AS CONSIDERATION ON IDEA @265: "ON THE TYPE OF COGNITION THAT ALONE CAN BE CALLED METAPHYSICAL (SECTION 1 AS PREAMBLE):**

If one wishes to present a body of cognition as science, then **\*ONE\* \*MUST\* \*FIRST\* \*BE\* \*ABLE\* \*TO\* \*DETERMINE\* \*PRECISELY\* \*THE\* \*DIFFERENTIA\*** it has in common with no other science, and which is therefore its distinguishing feature; otherwise the boundaries of all the sciences run together, and none of them can be dealt with thoroughly according to its own nature.

Whether this **\*DISTINGUISHING\* \*FEATURE\* \*CONSISTS\* \*IN\* \*A\* \*DIFFERENCE\* \*OF\* \*THE\* \*OBJECT\* \*OR\***

**\*THE\* \*SOURCE\* \*OF\* \*COGNITION\***, or even of the type of cognition, or some if not all of these things together, the idea of the possible science and its territory depends first of all upon it.

First, concerning the sources of metaphysical cognition, it already lies in the concept of metaphysics that they cannot be empirical. The principles of such cognition (which include not only its fundamental propositions or basic principles, but also its fundamental concepts) must therefore never be taken from experience; for the cognition is supposed to be not physical but metaphysical, that is, lying beyond experience. Therefore it will be based upon neither outer experience, which constitutes the source of physics proper, nor inner, which provides the foundation of empirical psychology. It is therefore cognition a priori, or from pure understanding and pure reason.

In this, however, there would be nothing to differentiate it from pure mathematics; it must therefore be denominated pure philosophical cognition; but concerning the meaning of this expression I refer to the Critique of Pure Reason, pp. 712 f.,<sup>1</sup> where the distinction between these two types of use of reason has been presented clearly and sufficiently. – So much on the sources of metaphysical cognition. [**CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEAS @265 to 266**]

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A SUMMARY AS CONCLUSION (LI) ON THIS IMPROPER USE OF #48 - RITUAL (LI) MADE AGAINST #9 - AUTONOMY (TRIGRAM: LI x 2 = H30 --> TETRA #41) / SOVEREIGN DYNAMIC BEING DEPLOYED AS A #231 - JUXTAPOSITION CONTROL

GIVEN:

#67 - THREE TREASURES (TRIGRAM: H36) --> #48 - RITUAL (LI) [**\*THRONES\***]

#71 - WORLD VIEW (CHIH) --> #6 - CONTRARIETY (LI) [**#CENTRE / #5 - #383 - \*HAVE\* \*ONE'S\* \*ABODE\* / #509 - \*YAHAD\***]

We concluded on the basis of the aforementioned that the cause for an equivalent Pythagorean / Babylonian captivity era mention of @139 - BARBARIANS: #60 - ACCUMULATION (CHI) + #79 - DIFFICULTIES (NAN) as **\*CHINA\*** within the EPISTLE TO THE ROMANS is possibly related to the contemporary SEFER YETZIRAH since such has equivalent metalogic for a #139 - WORLDVIEW OF RIGHTS: #71 - WORLDVIEW / #68 - RIGHTS:

H4735 (telos: #260 {idea: #58, type: 36, idea: #139 - **WORLDVIEW / RIGHTS**, type: 34, position: 5}, telos: #266 {idea: #16, type: 36, idea: #259 - **PRINCIPLE OF PERSISTENT SUBSTANCE (#205)**, type: 40, position: 6, 7}, telos: #275 {idea: #58, type: 36, idea: #139, type: 34, position: 4}, telos: #276 - **22 DECEMBER 2020 AS \*TREASURES\*** --> TETRA #48 - **\*RITUAL\*** (LI) {idea: #58, type: 36, idea: #139, type: 34, position: 4})

**JUDGEMENT ON HEXAGRAM H30 - LI (COHESION) [LI BELOW / LI ABOVE]**

"... the text says it is fitting to practice constancy, for then it will result in prevalence.

To rear a **\*COW\*-H4735** will mean good fortune: A soft and yielding line is located in the inner trigram and treads the path of rectitude in the end certainty [ie. it is in the central position]

This signifies the goodness of the **\*COW\*-H4735**. To be strong on the **\*OUTSIDE\*** yet obedient on the **\*INSIDE\*** constitutes the goodness of the **\*COW\*-H4735**.

The way COHESION is constituted as HEXAGRAM means that it makes the soft and yielding its ruler [FIFTH YIN].

This is why one must not rear hard and fierce things here and why it is good fortune to rear a **\*COW\*-H4735**." [Wang Bi (226-249 CE), **I CHING: A New Translation by Richard John Lynn, 1994 pages 323, 324**]



<[http://www.grapple369.com/images/BBBQ\\_PROSTATE\\_CANCER20180825%20-%203.JPG](http://www.grapple369.com/images/BBBQ_PROSTATE_CANCER20180825%20-%203.JPG)>

<[http://www.grapple369.com/images/BBBQ\\_PROSTATE\\_CANCER20180825%20-%204.JPG](http://www.grapple369.com/images/BBBQ_PROSTATE_CANCER20180825%20-%204.JPG)>

<<http://www.grapple369.com/images/SLAUGHTER%2020171115%20-%201.jpg>>

**THAT THE #434 - \*BIG\* BLOKES\* \*BBQ\* SPONSORED BY STAR / CRITERION HOTELS ON 25 AUGUST 2017 WAS SIMILARLY ACCOMPANIED BY @261 - MAILBOX TARGETING AS PREVIOUSLY OCCURRED ON #261 - 6 JANUARY 2017, WHICH RESULTED IN ITS COMPLETE DESTRUCTION AND IN MY REASONABLE OPINION THEN CULMINATED IN THE PLACEMENT WITHIN SAID MAILBOX OF A DEPRAVITY BEING A #473 - PIECE**

**OF FLESH OR MEAT** (SHOWN ABOVE) @ 1228 HOURS ON 15 NOVEMBER 2017.

THERE ARE COMMON RELATIONSHIPS DERIVED FROM THE #45 - SPIRAL METHOD AS MY INTELLECTUAL PROPERTY:

**#FOUR:** [#20, #31, #42, #52, **#62 - DOUBT (YI)**, #51, #40, #30, #41] - HEURISTIC (**#164**)

**#311 - \*CHRISTCHURCH\* \*MASSACRE\* on 15 MARCH 2019**

**#FIVE (SHOWN ABOVE):** [#56, #68, #46, #35, **#80 - LABOURING (CH'IUNG)**, #77, #51, #30, #41] - VALUE JUXTAPOSITION (**#205**)

**#413 - \*IMPROPER\* \*ANZAC\* 2018 \*CENTENNIAL\* \*WREATH\* \*AT\* \*BOER\* \*WAR\* \*MEMORIAL\* on 8 JUNE 2017**

**#355 - \*BIGGEST\* \*BLOKES\* \*BBQ\* on 25 AUGUST 2017 <-- \*SPONSORED\* \*BY\* \*SAME\* \*HOTEL\* / LITTERED AMENITY EVENT TICKET #364 TABLE #37 / MAILBOX DESTRUCTION AND BOUNDARY VEHICLE PARKING INCURSIONS**

**#443 - \*MEAT\* \*IN\* \*MAILBOX\* on 15 NOVEMBER 2017 <-- \*EQUIVALENCE\* \*TO\* \*MEAL\* \*ON\* \*DATE\* \*OF\* \*UNLAWFUL\* \*YEAR-LONG\* \*LIQUOR\* \*BAN\***

That they are making false statements of fidelity by cause célèbre claims {ie.

**#ONE {#38 - GRECO / ROMAN WORLDVIEW: #413} + #FOUR {#71 - WORLDVIEW: #311} + #FIVE {#68 - RIGHTS: #355 / #443} = #TEN**

} of ANZAC CENTENNIAL JINGOISTIC REPUBLICANISM, by making unlawful use of my INTELLECTUAL PROPERTY.

**#479 - PAIRED CAUSE CÉLÈBRE as [#6, #400, #2, #10, #1, #50, #10] /**

**#474 - 25 AUGUST as [#5, #2, #10, #1, #400, #50, #6] / [#6, #5, #2, #10, #1, #400, #10, #600] /**

#473 - **CAUSE CÉLÈBRE** as [#400, #2, #10, #1, #50, #10] /  
 #469 - **15 NOVEMBER** as [#400, #2, #10, #1, #50, #6] /  
 [#400, #2, #6, #1, #50, #10] /  
 #465 - **17 MARCH** as [#400, #2, #6, #1, #50, #6] /  
 #454 - **17 MARCH** as [#6, #5, #2, #1, #400, #600] /  
 #449 - **17 MARCH / 25 AUGUST / 15 NOVEMBER** as [#6, #2,  
 #1, #400, #600] / [#400, #2, #1, #40, #6] /  
 #443 - **15 NOVEMBER** as [#2, #1, #400, #600] /  
 #440 - **15 NOVEMBER** as [#6, #5, #2, #10, #1, #400, #10,  
 #6] / [#6, #5, #2, #1, #6, #400, #500] /  
 #434 - **23 FEBRUARY / \*BIG\* BLOKES\* \*BBQ\* SPONSORED  
 BY STAR / CRITERION HOTELS ON 25 AUGUST 2017 / 11  
 OCTOBER 2019** as [#6, #5, #2, #10, #1, #400, #10] /  
 #433 - **11 OCTOBER** as [#5, #2, #10, #1, #400, #10, #5] /  
 #426 - **17 MARCH** as [#6, #400, #2, #6, #1, #5, #6] /  
 #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] /  
 #423 - **25 AUGUST** as [#5, #2, #1, #400, #10, #5] /  
 #420 - **18 MAY: TINAMBA HOTEL / 15 NOVEMBER /  
 AFFIRMATION BY CHIEF LEGAL COUNSEL** as [#6, #400, #2,  
 #1, #5, #6] / [#6, #5, #2, #1, #400, #6] /  
 #419 - **15 NOVEMBER** as [#400, #2, #10, #1, #6] / [#6, #5,  
 #2, #1, #400, #5] /  
 #415 - **11 OCTOBER** as [#6, #400, #2, #1, #6] / #415 as  
 [#6, #400, #2, #6, #1] /  
 #413 - **8 JUNE** as [#400, #2, #10, #1] / [#2, #1, #400,  
 #10] /  
 #409 - **8 JUNE** as [#6, #2, #1, #400] / [#6, #400, #2, #1] /  
 #408 - **15 NOVEMBER** as [#5, #2, #1, #400] / [#2, #1,  
 #400, #5] /  
 #403 - **25 AUGUST** as [#2, #1, #400] / [#400, #2, #1] =  
 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;



**YOUTUBE:** "Meat Loaf - I'd Do Anything For Love (But I Won't Do That) (Official Music Video)"

<[https://www.youtube.com/watch?v=9X\\_ViIPA-Gc](https://www.youtube.com/watch?v=9X_ViIPA-Gc)>

**#497 - 18 MAY: TINAMBA HOTEL / 15 NOVEMBER** as [#40, #2, #400, #10, #5, #600] /  
**#474 - 25 AUGUST** as [#2, #2, #400, #10, #20, #600] / [#6, #2, #400, #10, #50, #6] /  
**#473 - CAUSE CÉLÈBRE** as [#6, #2, #400, #10, #5, #700] /  
**#465 - 17 MARCH** as [#6, #2, #2, #400, #10, #5, #600] /  
**#454 - 17 MARCH** as [#6, #30, #2, #10, #400, #6] /  
**#434 - 23 FEBRUARY / \*BIG\* BLOKES\* \*BBQ\* SPONSORED BY STAR / CRITERION HOTELS ON 25 AUGUST 2017 / 11 OCTOBER 2019** as [#2, #2, #10, #400, #500] /  
**#428 - 15 NOVEMBER** as [#6, #2, #10, #400, #10] /  
**#426 - 17 MARCH** as [#6, #2, #2, #10, #400, #6] /  
**#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, #2, #10, #400, #6] / [#2, #2, #10, #400, #10] /  
**#423 - 25 AUGUST** as [#6, #5, #2, #10, #400] / [#6, #2, #10, #400, #5] /  
**#422 - 8 JUNE** as [#2, #10, #400, #10] / [#5, #2, #10, #400, #5] /  
**#420 - 18 MAY: TINAMBA HOTEL / 15 NOVEMBER / AFFIRMATION BY CHIEF LEGAL COUNSEL** as [#2, #2, #10, #400, #6] / [#6, #2, #2, #10, #400] /  
**#419 - 15 NOVEMBER** as [#2, #2, #10, #400, #5] = 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 (metaphor); **8)** (TWOT) temple; **9)** on the inside; **10)** within;

**\*FACILITATORS\* / \*ARBITRATORS\* OF #492 - VOLUNTARY FREE WILL**



[@84, {@1: Sup: 3 - **MIRED**: HSIEN (#3); Ego: 3 - **MIRED**: HSIEN (#3)}  
 @86, {@2: Sup: 8 - **OPPOSITION**: KAN (#11); Ego: 5 - **KEEPING SMALL**: SHAO (#8)}  
 @84, {@3: Sup: 11 - **DIVERGENCE**: CH'A (#22); Ego: 3 - **MIRED**: HSIEN (#11)}  
 @86, {@4: Sup: 16 - **CONTACT**: CHIAO (#38); Ego: 5 - **KEEPING SMALL**: SHAO (#16)}  
 @186, {@5: Sup: 40 - **LAW/MODEL**: FA (#78); Ego: 24 - **JOY**: LE (#40)}  
 @84, {@6: Sup: 43 - **ENCOUNTERS**: YU (#121); Ego: 3 - **MIRED**: HSIEN (#43)}  
 @86, {@7: Sup: 48 - **RITUAL**: LI (#169 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18}); Ego: 5 - **KEEPING SMALL**: SHAO (#48)}  
 @84, {@8: Sup: 51 - **CONSTANCY**: CH'ANG (#220 - **I CURSE NOT A GOD** {%38}); Ego: 3 - **MIRED**: HSIEN (#51)}  
  
 @86, {@9: Sup: 56 - **CLOSED MOUTH**: CHIN (#276 - **22 DECEMBER 2020 AS \*TREASURES\*** --> **TETRA #48 - \*RITUAL\* (LI)**); Ego: 5 - **KEEPING SMALL**: SHAO (#56)}  
  
 @177, {@10: Sup: 71 - **STOPPAGE**: CHIH (#347); Ego: 15 - **REACH**: TA (#71)}  
 @84, {@11: Sup: 74 - **CLOSURE**: CHIH (#421); Ego: 3 - **MIRED**: HSIEN (#74)}  
 @86, {@12: Sup: 79 - **DIFFICULTIES**: NAN (#500); Ego: 5 - **KEEPING SMALL**: SHAO (#79)}

**TRINOMIAL SCHEMA: #70 - SEVERANCE (KE) --> NOUS #62 (#509 / #383 - ECLIPSE ON 4 FEBRUARY 1916 (AEST)) AS #413 - DEVICE {#383} FOR IMPROPER POPPY WREATH AT BOER WAR MEMORIAL ON 8 JUNE 2017 AND BEERSHEBA CENTENNIAL ON 28 OCTOBER 2017**



**AS PER PARTS 1 / 3 / 6 ON SPECIFICITIES OF NON-FACTUALITY BEING THEN GROUNDS FOR COUNTY COURT APPEAL AS CASE NUMBER: AP-18-0609 AGAINST A PUBLIC AUTHORITY'S INFIDELITY TO WAR #288 - MEMORIAL COMMEMORATIONS DUE TO ALIGNMENT WITH A FOREIGN POWER:**

That which is capable of being hosted upon the INTELLECTUS AS GENITIVE VOLUNTĀTIS as it's mechanism for delivery and staging which then becomes an acute and risky precipice consideration that is accorded entirely by my INTELLECTUAL PROPERTY and thusly my reasonable objection has always been ROMAN CATHOLICS / FREEMASONRY imposing {#17 - 2017 AS #371 - SAINT ANDREWS CAUSE CÉLÈBRE / #33 - #INRI / #65 - SOLDIER} a @5 - substituted HETEROS ethic upon our {#390 - WREATHS & SOVEREIGNTY / #288 - MEMORIAL & ANTI-SEMITISM / #419 - SLAUGHTER} war dead and usurping the @1 - SOVEREIGNTY of the #391 - HOMOIOS basis to our Commonwealth's Governance which is defined as a PRINCIPLE that is circumscribed {#13 / #21 - SOVEREIGN'S APO (G575) RIGHT AS THE RESERVE (APODIDOMI: G591) ENTITLEMENT AUTHORITY OF SECTION IX / #37} by QUEEN VICTORIA'S LETTERS PATENT as the INSTRUMENTATION (GREEK LEXICON CIRCUMSCRIBED) OF FEDERATION INTO A NATION.

<<https://www.grapple369.com/?idea:383,509>>

## MEMETIC IDEA #383 / #509 TEMPORAL NOUMENON COLOUR SEQUENCE KEYED TO 23 DECEMBER (SUMMARY ONLY)

#378 as [#40, #30, #2, #6, #300] /  
#383 as [#5, #40, #30, #2, #6, #300] /  
#388 - \*MAAZIAH\* = 'CONSOLATION OF JEHOVAH' AS 24 X  
7 X 13 = #2184 PRIESTLY COURSE as [#40, #30, #2, #6,  
#300, #10] /  
#404 - \*DECREE\*, \*EDICT\*, \*COMMISSION\*, \*RULE\* as  
[#6, #40, #30, #2, #6, #300, #500] /  
#433 - BUDDHA (PAST COVERED WITH WEDNESDAY #186 -  
\*UNDERWEAR\*) STATUE THROUGH WINDOW EVENT /  
COMMENCEMENT OF BOER WAR 11 OCTOBER 1899 / SECOND  
BIGGEST BLOKES BBQ 2019 as [#6, #40, #30, #2, #300,  
#10, #5, #600] = malbûwsh (H4403): {UMBRA: #378 % #41  
= #9} 1) \*CLOTHING\*, \*APPAREL\*, \*VESTMENTS\*, raiment,  
attire;

#497 - 18 MAY: TINAMBA HOTEL / 15 NOVEMBER: MEAT IN  
MAILBOX EVENTS as [#1, #40, #50, #400, #6] / [#1, #40,  
#6, #50, #400] /  
#505 - TTRACTYS: 10x10 MAGIC SUM - MALKUTH  
(KINGDOM) GROUNDING (LATIN TERM AGO OF 23 ELEMENTS  
AS ACTION #2023 SCAFFOLDING) as [#2, #1, #40, #6, #50,  
#400, #6] /  
#509 as [#2, #1, #40, #6, #50, #400, #10] / [#6, #1, #40,  
#6, #50, #400, #6] /  
#523 - PAIRING WITH #175 - MOTHER AND CHILD  
(HOLOCAUST OF 800 BABIES) STATUE 17 MARCH 2017 as  
[#6, #1, #40, #6, #50, #400, #500] = 'ëmûwnâh (H530):  
{UMBRA: #102 % #41 = #20} 1) firmness, \*FIDELITY\*,  
steadfastness, steadiness;

#153 as [#50, #30, #70, #3] /  
#104 - METHOD (#71 + #1 + #11 + #21 - PRINCIPLE OF  
LIABILITY) OF QUEEN VICTORIA'S LETTERS PATENT as [#1,  
#30, #70, #3] /

#139 - **\*WORLDVIEW\* \*OF\* \*RIGHTS\*** as [#6, #30, #30, #70, #3] /

#509 - **\*YAHAD\* JEWISH BELIEF AND TRINOMIAL #364 - QUESTION OF #430 - LAW WITH SOLAR ECLIPSE: 21 AUGUST 1914 OVERLAY** as [#6, #400, #30, #70, #3] = lâ'ag (H3932): {UMBRA: #103 % #41 = #21} 1) **\*TO\* \*MOCK\*, \*DERIDE\*, \*RIDICULE\***; 1a) (Qal) to mock, deride, have in derision; 1b) (Niphal) to stammer; 1c) (Hiphil) to mock, deride;

#497 - **18 MAY: TINAMBA HOTEL / 15 NOVEMBER: MEAT IN MAILBOX EVENTS** as [#5, #40, #7, #40, #400, #5] / #509 as [#40, #7, #40, #6, #400, #10, #6] = m<sup>e</sup>zimmâh (H4209): {UMBRA: #92 % #41 = #10} 1) **\*PURPOSE\*, \*DISCRETION\*, \*DEVICE\*, \*PLOT\***; 1a) purpose; 1b) discretion; 1c) devices (evil);

#348 - **\*NAME\* / \*MEMORIAL\* / \*MONUMENT\*** as [#8, #40, #300] /

#350 - **\*GUARD\* \*WITH\* \*FIDELITY\* \*FROM\* \*DANGERS\*** as [#2, #8, #40, #300] /

#353 - **\*TO\* \*DRAW\* \*OR\* \*COME\* \*NEAR\* / \*OF\* \*HUMANS\*** as [#8, #40, #300, #5] /

#354 - **\*HAVING\* \*MASTERY\*, \*DOMINEERING\*** as [#6, #8, #40, #300] /

#355 - **\*BIGGEST\* \*BLOKES\* \*BBQ\*** on 25 AUGUST 2017 as [#2, #8, #40, #300, #5] /

■ #383 as [#30, #8, #40, #300, #5] /

#388 - **\*TONGUE\* \*BY\* \*DEFAMATION\*** as [#40, #8, #40, #300] = châmêsh (H2568): {UMBRA: #348 % #41 = #20} 1) **\*FIVE\***; 1a) five (cardinal number); 1b) a multiple of five (with another number); 1c) fifth (ordinal number);

■ #432 - 13 DECEMBER 2020 as [#2, #50, #80, #300] /

#446 - **REDUCTIO AD HITLERUM AS TABLE TALK IDEA @252 - RELATIONS WITH THE FOREIGN PRESS / MISERLY OUTLOOK OF OUR PRESS CHIEF ON 6 JULY 1942** as [#6, #50, #80, #300, #10] /

#502 - **\*DESIRE\*, \*INCLINE\*, \*COVET\*** + #388 - **\*TONGUE\* \*BY\* \*DEFAMATION\*** = #890 as [#50, #80, #300, #400, #20, #600] /

#896 as [#50, #80, #300, #400, #10, #50, #6] = nephesh (H5315): {UMBRA: #430 % #41 = #20} 1) soul, self, life, creature, person, appetite, mind, living being, desire, emotion,

passion; **1a**) that which breathes, the breathing substance or being, soul, the inner being of man; **1b**) living being; **1c**) living being (with life in the blood); **1d**) the man himself, self, person or individual; **1e**) seat of the appetites; **1f**) seat of emotions and passions; **1g**) activity of mind; **1g1**) dubious; **1h**) activity of the will; **1h1**) dubious; **1i**) activity of the character; **1i1**) dubious;

**#502 - \*DESIRE\*, \*INCLINE\*, \*COVET\*** as [#2, #300, #200] /

**#507 - IDEA TO SECTION II OF QUEEN VICTORIA'S LETTERS PATENT** as [#5, #2, #300, #200] / [#2, #300, #200, #5] / **#509** as [#2, #2, #300, #200, #5] /

**#548 - \*MIDDAY\* / \*NOON\*** as [#40, #2, #300, #200, #6] / [#6, #2, #300, #200, #600] = *bâsâr* (H1320):

{**UMBRA: #502 % #41 = #10**} **1) \*FLESH\***; **1a**) of the body; **1a1**) of humans; **1a2**) **\*OF\* \*ANIMALS\***; **1b**) the body itself; **1c**) **\*MALE\* \*ORGAN\* \*OF\* \*GENERATION\*** (**\*EUPHEMISM\***); **1d**) kindred, blood-relations; **1e**) flesh as frail or erring (man against God); **1f**) all living things; **1g**) animals; **1h**) mankind;

**#333 - PRINCIPLE THAT IS CIRCUMSCRIBED {#13 / #21 - SOVEREIGN'S APO (G575) RIGHT AS THE RESERVE (APODIDOMI: G591) ENTITLEMENT AUTHORITY OF SECTION IX / #37} BY QUEEN VICTORIA'S LETTERS PATENT** as [#6, #20, #2, #300, #5] /

**#383** as [#6, #50, #20, #2, #300, #5] /

**#322 - \*DEMOCRACY\* / \*PERIHELION\* ON 3 JANUARY** as [#20, #2, #300] /

**#334 - \*PERSECUTION\* / \*HORSES\* \*FOR\* \*COURSES\*** as [#6, #20, #2, #300, #6] /

**#394 - \*DARKENING\* / SERVICE OF THE KING'S TABLE** as [#6, #10, #20, #2, #10, #300, #6, #600] = *kâbash* (H3533):

{**UMBRA: #322 % #41 = #35**} **1) \*TO\* \*SUBJECT\***, **\*SUBDUE\***, **\*FORCE\***, **\*KEEP\* \*UNDER\***, **\*BRING\* \*INTO\* \*BONDAGE\***; **1a**) (Qal); **1a1**) to bring into bondage, make subservient; **1a2**) to subdue, force, violate; **1a3**) to subdue, dominate, tread down; **1b**) (Niphal) to be subdued; **1c**) (Piel) to subdue; **1d**) (Hiphil) to bring into bondage;

■ #383 as [#80, #3, #300] /  
 #389 - \*PARTING\* \*OF\* \*WAYS\* \*POEM\* /  
 \*CONDEMNING\* / \*OPPONENT\*-\*AT\*-\*LAW\* as [#80, #3,  
 #6, #300] /  
 #403 - \*BIGGEST\* \*BLOKES\* \*BBQ\* on 25 AUGUST 2017 as  
 [#20, #80, #3, #300] /  
 #410 - \*MENTAL\* \*CONCEPTION\* / COUNSEL TOGETHER  
 (\*SCREAMING\* \*SIMIAN\* \*MONKEY\*) as [#6, #10, #80,  
 #3, #300, #5, #6] /  
 #413 - \*IMPROPER\* \*ANZAC\* 2018 \*CENTENNIAL\*  
 \*WREATH\* \*AT\* \*BOER\* \*WAR\* \*MEMORIAL\* on 8 JUNE  
 2017 as [#10, #80, #3, #300, #500] /  
 #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 [#1, #80, #3, #300, #600] =  
 pāgash (H6298): {UMBRA: #383 % #41 = #14} 1) to meet,  
 join, encounter; 1a) (Qal) \*TO\* \*MEET\*, \*ENCOUNTER\*; 1b)  
 (Niphal) to meet together, meet each other; 1c) (Piel) to meet,  
 encounter;

■ #314 - \*MAGUS\* (#381 - #67 - THREE TREASURES) /  
 \*PERIHELION\* ON 3 JANUARY as [#200, #8, #100, #6] /  
 ■ #383 as [#10, #200, #8, #10, #100, #50, #5] /  
 #308 - MAPPED TO 27 AUGUST {NOUS #17 (HOMOIOS: #265  
 - \*THE\* \*KEY\* / #400 - \*BOOKS\* \*OF\* \*CANON\* /  
 \*SCRIPTURE\* / \*BOOK\*-\*LEARNING\* \*WRITING\*)} as  
 [#200, #8, #100] /  
 #323 - \*TO\* \*DRAW\* \*OR\* \*COME\* \*NEAR\* / \*OF\*  
 \*HUMANS\* as [#5, #200, #8, #10, #100] /  
 #324 - \*TO\* \*DRAW\* \*OR\* \*COME\* \*NEAR\* / \*OF\*  
 \*HUMANS\* as [#10, #200, #8, #100, #6] /  
 #328 - \*LYING\*, \*DECEPTION\* as [#20, #200, #8, #100] /  
 #329 - \*START\* \*OF\* \*YEAR\* \*PAIRING\* as [#5, #200, #8,  
 #10, #100, #6] /  
 #334 - \*PERSECUTION\* / \*HORSES\* \*FOR\* \*COURSES\* as  
 [#5, #200, #8, #10, #100, #5, #6] /  
 #343 - \*WATCHERS\* WE ARE POEM as [#30, #200, #8,  
 #100, #5] = rāchaq (H7368): {UMBRA: #308 % #41 = #21}  
 1) to be or become far, be or become distant, be removed, go far  
 away; 1a) (Qal) \*TO\* \*BE\* \*FAR\*, \*BE\* \*DISTANT\*; 1b)  
 (Piel) to send far away, extend; 1c) (Hiphil); 1c1) to make or

exhibit distance, be gone far; **1c2**) to remove, put far away; **1d**) (Niphal) loose; **1e**) **\*AT\* \*A\* \*DISTANCE\***;

**#404 - \*DECREE\*, \*EDICT\*, \*COMMISSION\*, \*RULE\* as [#100, #4, #300] /**

**#410 - \*MENTAL\* \*CONCEPTION\* / COUNSEL TOGETHER (\*SCREAMING\* \*SIMIAN\* \*MONKEY\*) as [#6, #100, #4, #300] / [#100, #4, #300, #6] /**

**#414 - \*METASTASIS\* as [#10, #100, #4, #300] /**

**#416 - \*PRINCIPLE\* \*OF\* \*LAW\* ('OTH CYCLE: #364 + #312 + #416 = #1092) as [#6, #100, #4, #300, #6] /**

**#419 - \*SLAUGHTER\* / \*BUTCHERED\* \*MEAT\* as [#5, #100, #4, #10, #300] / [#5, #10, #100, #4, #300] /**

**#420 - \*PERIHELION\* ON 3 JANUARY / VAULT OF THE HEAVENS, FIRMAMENT AS BINDING THE EARTH TO THE HEAVENS as [#6, #10, #100, #4, #300] / [#6, #100, #4, #300, #10] /**

**#421 - CAUSE OF REASON (FACILITATORS / ARBITRATORS TO VOLUNTARY FREEWILL) as [#100, #4, #300, #6, #5, #6] / [#2, #5, #100, #4, #300, #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 [#10, #100, #4, #10, #300] / [#5, #5, #100, #4, #10, #300] /**

**#426 - 17 MARCH 2017 - SAINT PATRICK'S DAY #473 - CAUSE CÉLÈBRE (800 NEWBORN BODIES SUBSEQUENTLY BEING EXHUMED IN IRELAND AS A ROMAN CATHOLIC TRAVESTY MADE AGAINST HUMAN DIGNITY) ASSIGNED TO BOTH bôw' (H935): {UMBRA: #0 as #9 % #41 = #9} to come upon, fall or light upon, \*ATTACK\* (\*ENEMY\*) / bayith (H1004): {UMBRA: #2 as #412 % #41 = #2} 1) \*HOUSE\*; 1c) \*HUMAN\* \*BODIES\* (fig.); 1d) \*OF\* \*SHEOL\*; 1e) \*OF\* \*ABODE\* \*OF\* \*LIGHT\* \*AND\* \*DARKNESS\*) as [#6, #10, #100, #4, #300, #6] / [#6, #100, #4, #300, #10, #6] /**

**#430 - BEING A #364 - QUESTION OF #430 - LAW AS HISTORICAL REFERENCE OF JEWISH / CHRISTIAN TRIAL OF APOSTLE PAUL BEFORE FELIX [ACTS 23:25-35; 24:1-27] as [#10, #100, #4, #10, #300, #6] /**

**#431 - MIRACULOUS SIGN / \*PROCESS\*, \*PROCEDURE\*, \*LITIGATION\* (\*BEFORE\* \*JUDGES\*) / \*TO\* \*SAVE\* \*FROM\* \*MORAL\* \*TROUBLES\* as [#6, #10, #100, #4, #300, #5, #6] / [#6, #5, #100, #4, #10, #300, #6] /**



#434 - **ONTIC CHECKSUM FOR ANZAC DAY** as [#30, #100, #4, #300] /  
 #440 - **15 NOVEMBER: MEAT IN MAILBOX** as [#30, #100, #4, #300, #6] / [#6, #30, #100, #4, #300] /  
 #449 - **17 MARCH / 25 AUGUST / 15 NOVEMBER** as [#30, #5, #100, #4, #10, #300] /  
 #455 - **TORAH TRINOMIAL SACRED NAME OVERLAY FOR 26 AUGUST** as [#30, #5, #100, #4, #10, #300, #6] / [#6, #5, #100, #4, #300, #600] /  
 #509 - **\*YAHAD\*** as [#30, #5, #100, #4, #10, #300, #50, #10] /  
 #839 - **\*PARTING\* \*OF\* \*WAYS\* \*POEM\*** as [#30, #5, #400, #100, #4, #300] = qâdash (H6942): {**UMBRA: #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**) (Hithpael); **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;

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— PEACE `N JOY PARADE —

“ONLY A PIGEON.  
 JUST THE BLING.  
 HERE AND GONE.  
 A MOMENT THING.

OF CRUSTS BESTOW  
 IN NATURE’S CARE.  
 AND WANT TO KNOW.

AS STRANGERS STARE." {**@9**: Sup: 78 - **ON THE VERGE**: CHIANG (#347); Ego: 6 - **CONTRARIETY**: LI (#306)}

**GRUMBLE (#347, #306)@[67, 22, 52, 70, 60, 30, 9, 42, 19, 22, 1, 25, 31, 13, 30, 76, 78, 6]**

**FEME: @186 = #186**

**ONTIC CHECKSUM TOTAL: #186** as [#2, #40, #70, #4, #10, #20, #600] = mōw'êd (H4150): {**UMBRA: #120 % #41 = #38**} **1)** appointed place, appointed time, meeting; **1a)** appointed time; **1a1)** appointed time (general); **1a2)** **\*SACRED\*** **\*SEASON\***, **\*SET\*** **\*FEAST\***, **\*APPOINTED\*** **\*SEASON\***; **1b)** appointed meeting; **1c)** appointed place; **1d)** appointed sign or signal; **1e)** tent of meeting;

**#186** as [#6, #40, #20, #50, #60, #10] = miknâç (H4370): {**UMBRA: #170 % #41 = #6**} **1)** **\*UNDERWEAR\***, drawers, trousers; **1a)** a priestly undergarment of linen;

■ **#145 - 25 DECEMBER 2020** as [#5, #6, #4, #70, #50, #10] / [#30, #5, #6, #4, #10, #70, #500] /

■ **#146** as [#6, #10, #4, #70, #50, #6] / [#6, #40, #10, #4, #70, #10, #6] /

**#186** as [#6, #50, #4, #70, #50, #6] / [#6, #40, #6, #4, #10, #70, #10, #600] = yâda' (H3045): {**UMBRA: #84 % #41 = #2**} **1)** **\*TO\*** **\*KNOW\***; **1a)** (Qal); **1a1)** to know; **i)** to know, learn to know; **ii)** to perceive; **iii)** to perceive and see, find out and discern; **iv)** to discriminate, distinguish; **v)** to know by experience; **vi)** to recognise, admit, acknowledge, confess; **vii)** to consider; **1a2)** to know, be acquainted with; **1a3)** to know (a person carnally); **1a4)** to know how, be skilful in; **1a5)** **\*TO\*** **\*HAVE\*** **\*KNOWLEDGE\***, **\*BE\*** **\*WISE\***; **1b)** (Niphal); **1b1)** to be made known, be or become known, be revealed; **1b2)** to make oneself known; **1b3)** to be perceived; **1b4)** to be instructed; **1c)** (Piel) to cause to know; **1d)** (Poal) to cause to know; **1e)** (Pual); **1e1)** to be known; **1e2)** known, one known, acquaintance (participle); **1f)** (Hiphil) to make known, declare; **1g)** (Hophal) to be made known; **1h)** (Hithpael) to make oneself known, reveal oneself;

■ **#267 - 25 DECEMBER 2020** as [#1, #60, #6, #200] / [#1, #60, #200, #6] /

■ **#271** as [#10, #1, #60, #200] / [#1, #60, #200, #10] /

■ **#277** as [#1, #60, #6, #200, #10] / [#6, #10, #1, #60, #200] /

**#261 - \*BINOMIAL\* \*CLAMPING\* AS TIME FOR PAYBACK  
FROM 6 JANUARY 2017** as [#1, #60, #200] /

**#347** as [#30, #1, #60, #6, #200, #10, #600] = 'âçar  
(H631): {**UMBRA: #261 % #41 = #15**} **1**) to tie, bind,  
imprison; **1a**) (Qal); **1a1**) to tie, bind; **1a2**) to tie, harness; **1a3**)  
to bind (with cords); **1a4**) to gird (rare and late); **1a5**) **\*TO\***  
**\*BEGIN\* \*THE\* \*BATTLE\*, \*MAKE\* \*THE\* \*ATTACK\*;** **1a6**)  
**\*OF\* \*OBLIGATION\* \*OF\* \*OATH\* (figurative);** **1b**) (Niphal)  
to be imprisoned, bound; **1c**) (Pual) to be taken prisoner;

■ **#352 - 25 DECEMBER 2020** as [#40, #100, #200, #10, #2]  
/ [#50, #100, #200, #2] /

■ **#359** as [#2, #5, #100, #200, #10, #2, #600] / [#1,  
#100, #200, #2, #50, #6] /  
**#347** as [#30, #5, #100, #200, #10, #2] = qârab (H7126):  
{**UMBRA: #302 % #41 = #15**} **1**) to come near, approach, enter  
into, draw near; **1a**) (Qal) to approach, draw near; **1b**) (Niphal) to  
be brought near; **1c**) (Piel) to cause to approach, bring near, cause  
to draw near; **1d**) (Hiphil) **\*TO\* \*BRING\* \*NEAR\*, \*BRING\*,  
\*PRESENT\*;**

## JOY TO THE WORLD FROM #306 - SALE

**YOUTUBE:** "Joy to the World (2017) - Gabriel Trumpet Ensemble &  
the Mormon Tabernacle Choir"

<<https://youtu.be/7r3VVMUhAxU>>

"No more let sins and sorrows grow,  
Nor thorns infest the ground;  
He comes to make His blessings flow  
Far as the **#383 - \*CURSE\* {#413}** is found,  
Far as the **#383 - \*CURSE\* {#413}** is found,  
Far as, far as, the **#383 - \*CURSE\* {#413}** is found.

He rules the world with truth and grace,  
And makes the nations prove  
The glories of His righteousness,  
And wonders of His love,  
And wonders of His love,  
And wonders, wonders, of His love."

**#347** as [#30, #300, #10, #2, #5] = **sêybâh** (H7872):  
{**UMBRA: #317 % #41 = #30**} **1**) \***AGE\***, \***GRAY\*** \***HAIR\***,  
\***HOARY\*** \***HEAD\***, \***OLD\*** \***AGE\***; **1a**) gray hair, hoary head;  
**1b**) old age;

**YOUTUBE:** "TONES AND I - DANCE MONKEY (OFFICIAL VIDEO)"

<<https://youtu.be/q0hyYWKXF0Q>>



<[http://www.grapple369.com/images/STOLENCHILDREN\\_011.jpeg](http://www.grapple369.com/images/STOLENCHILDREN_011.jpeg)>

**#306** as [#10, #90, #200, #6] = **yêtser** (H3336): {**UMBRA: #300 % #41 = #13**} **1**) form, framing, purpose, framework; **1a**) form; **1a1**) pottery; **1a2**) \***GRAVEN\*** \***IMAGE\***; **1a3**) man (as formed from the dust); **1b**) \***PURPOSE\***, \***IMAGINATION\***, \***DEVICE\*** (\***INTELLECTUAL\*** \***FRAMEWORK\***);

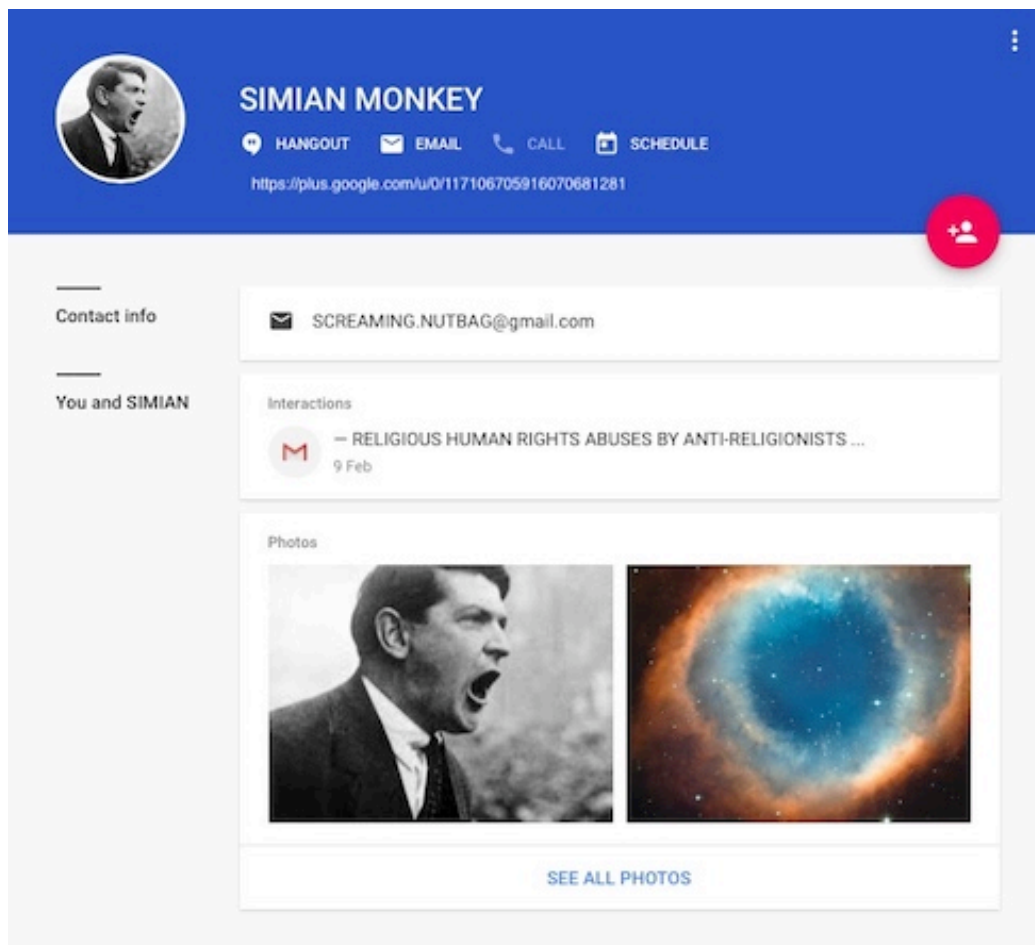
■ **#316 - 25 DECEMBER 2020** as [#6, #10, #10, #90, #200] /

**#306** as [#6, #10, #90, #200] /

**#306** as [#10, #6, #90, #200] = **yâtsar** (H3335): {**UMBRA: #300 % #41 = #13**} **1**) to form, fashion, frame; **1a**) (Qal) \***TO\*** \***FORM\***, \***FASHION\***; **1a1**) \***OF\*** \***HUMAN\*** \***ACTIVITY\***; **1a2**) \***OF\*** \***DIVINE\*** \***ACTIVITY\***; **i**) of creation; **1**) of original

creation; **2)** of individuals at conception; **3)** of Israel as a people; **ii)** to frame, pre-ordain, plan (fig. of divine) purpose of a situation); **1a3)** (Niphal) to be formed, be created; **1a4)** (Pual) to be predetermined, be pre-ordained; **1a5)** (Hophal) to be formed;

■ **#351 - 25 DECEMBER 2020** as [#6, #90, #200, #10, #5, #600] /  
**#306** as [#90, #200, #10, #6] = tsar (H6862): {UMBRA: #290 % #41 = #3} **1)** narrow, tight; **2)** straits, distress; **3)** \*ADVERSARY\*, \*FOE\*, \*ENEMY\*, \*OPPRESSOR\*;  
**4)** hard pebble, flint;



<<http://www.grapple369.com/images/Screaming-Nutbag.jpeg>>

■ **#341 - 25 DECEMBER 2020** as [#1, #300, #40] / [#1, #300, #600] / [#6, #5, #1, #300, #600] /  
 ■ **#359** as [#2, #1, #300, #40, #10, #6] /  
**#347** as [#1, #300, #40, #6] = 'âshâm (H817): {UMBRA: #341 % #41 = #13} **1)** guilt, offense, sin, guiltiness; **1a)** offense, sin, trespass, fault; **1b)** guilt, guiltiness; **1c)**

**\*COMPENSATION\* (\*FOR\* \*OFFENSE\*); 1d) trespass or sin offering;**

**#277 as [#7, #20, #200, #700] /  
#307 as [#30, #7, #20, #200, #700] /  
#347 as [#7, #20, #200, #50, #10, #20, #600] = zikrôwn  
(H2146): {UMBRA: #283 % #41 = #37} 1) \*MEMORIAL\*,  
\*REMINDER\*, \*REMEMBRANCE\*;**

**#316 - 25 DECEMBER 2020 as [#4, #70, #9, #5, #10,  
#200, #8, #10] /  
#347 as [#5, #4, #70, #9, #8, #200, #1, #50] = dídōmi  
(G1325): {UMBRA: #868 % #41 = #7} 1) to give; 2) to give  
something to someone; 2a) \*OF\* \*ONE'S\* \*OWN\* \*ACCORD\*  
\*TO\* \*GIVE\* \*ONE\* \*SOMETHING\*, \*TO\* \*HIS\*  
\*ADVANTAGE\*; 2a1) to bestow a gift; 2b) to grant, give to one  
asking, let have; 2c) to supply, furnish, necessary things; 2d) to  
give over, deliver; 2d1) to reach out, extend, present; 2d2) of a  
writing; 2d3) to give over to one's care, intrust, commit; i)  
something to be administered; ii) to give or commit to some one  
something to be religiously observed; 2d4) to give what is due or  
obligatory, to pay: wages or reward; 2d5) to furnish, endue; 2e) to  
give; 2e1) to cause, profuse, give forth from one's self; i) to give,  
hand out lots; 2e2) to appoint to an office; 2e3) to cause to come  
forth, i.e. as the sea, death and Hell are said to give up the dead  
who have been engulfed or received by them; 2e4) to give one to  
someone as his own; i) as an object of his saving care; ii) to give  
one to someone, to follow him as a leader and master; iii) to give  
one to someone to care for his interests; iv) to give one to someone  
to whom he already belonged, to return; 2e5) to grant or permit  
one; i) to commission;**

**#271 - 25 DECEMBER 2020 as [#40, #200, #1, #10, #500]  
/**

**#277 as [#6, #40, #200, #1, #10, #500] /  
#286 as [#40, #40, #200, #1, #5] /  
#307 as [#40, #200, #1, #10, #50, #6] /  
#306 as [#40, #200, #1, #10, #5, #700] = mar'eh (H4758):  
{UMBRA: #246 % #41 = #41} 1) sight, appearance, vision; 1a)  
sight, phenomenon, spectacle, appearance, vision; 1b) \*WHAT\*  
\*IS\* \*SEEN\*; 1c) a vision (\*SUPERNATURAL\*); 1d) sight,  
vision (power of seeing);**



■ #316 - **25 DECEMBER 2020** as [#40, #40, #20, #200, #10, #6] /

#306 as [#40, #40, #20, #200, #6] = **mimkâr** (H4465):

{**UMBRA: #300 % #41 = #13**} 1) **\*SALE\***, ware, thing sold;

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■ #383 as [#300, #2, #6, #70, #5] /

#388 - **\*MAAZIAH\*** = '**CONSOLATION OF JEHOVAH**' AS 24 X 7 X 13 = #2184 **PRIESTLY COURSE** as [#5, #300, #2, #6, #70, #5] /

#388 as [#6, #5, #300, #2, #70, #5] /

#391 - **\*THE\* \*MANAGEMENT\* \*OF\* \*A\* \*HOUSEHOLD\***

**\*OR\* \*OF\* \*HOUSEHOLD\* \*AFFAIRS\*** as [#6, #2, #300, #2, #6, #70, #5] /

#413 - **IMPROPER POPPY WREATH PLACEMENT ON CARDINAL PELL'S BIRTHDAY 8 JUNE 2017 (AND NOT PRESENT ON QUEEN ELIZABETH II'S BIRTHDAY ON 8 JUNE 2020) CONVEYS THE CONSTITUENT ELEMENT: Eli + sheba =**

'my God has sworn' **AND THUSLY b<sup>er</sup> + sheba IS IMPLICIT**

**WITHIN ANY ACTION** as [#6, #30, #300, #2, #70, #5] / [#30, #300, #2, #6, #70, #5] = **sh<sup>e</sup>bûw'âh** (H7621): {**UMBRA: #383 % #41 = #14**}

1) **\*OATH\***, **\*CURSE\***; 1a) oath; 1a1)

attesting of innocence; 1a2) curse; 1b) **\*OATH\* (\*OF\***

**\*JEHOVAH\*)**;

**THE OATH TAKEN BY A MEMBER OF THE NAVY, ARMY OR AIR FORCE IS:** "I, (NAME), SWEAR THAT I WILL WELL AND TRULY SERVE HER MAJESTY QUEEN ELIZABETH THE SECOND, HER HEIRS AND SUCCESSORS ACCORDING TO **#430 - LAW (ie. #364 - QUESTION on #261 - BINOMIAL CLAMPING)**, AS A MEMBER OF

THE (INSERT ROYAL AUSTRALIAN NAVY , AUSTRALIAN ARMY , OR ROYAL AUSTRALIAN AIR FORCE ) ... AND THAT I WILL RESIST HER ENEMIES AND FAITHFULLY DISCHARGE MY **#27 - \*DUTY\***

according to **#430 - \*LAW\***. SO HELP ME GOD!"

**AND THAT THE MAGISTRATES COURT JUDICIAL OFFICER RICHARD O'KEEFE HAS AN ACCOUNTABILITY AS PERSON OF IRISH NATIONAL HERITAGE IN THAT:**

- a) HE OUGHT FIRSTLY TO HAVE RECUSED HIMSELF;
- b) AT THE VERY LEAST HAVE TESTED THE VIABILITY OF CLAIMS;
- c) NOT PREJUDICED APRIORITY MATTERS BY THEIR DELIBERATE MISCHARACTERISATION AS ONLY A NEIGHBOURLY DISPUTE;



**d)** THE PERVERSE AND HABITUAL ADMINISTRATION OF JUSTICE IN THE CONFLATING A COMPLAINT DATED 31 JULY 2017 INVOLVING ALLEGED SEDITION WITH AN ATTEMPT TO PERVERT THE COURSE OF JUSTICE AS VEXATIONOUSLY MADE ON 22 NOVEMBER 2017.

Accordingly from the 3 DECEMBER 2020, IT IS #1551 - FORBIDDEN FOR \*ALL\* \*PERSONS\* \*AFFILIATED\* \*IN\* \*ANY\* \*MANNER\* \*WHATSOEVER\* \*WITH\* \*THE\* \*ROMAN\* \*CATHOLIC\* \*CHURCH\* TO HAVE ANY ASSOCIATION WITH MY SACRED AND SOVEREIGN INTELLECTUAL PROPERTY AS CELESTIAL HIERARCHY / GNOSIS EX MACHINA / INTELLECTUS AS GENITIVE VOLUNTĀSIS (NOUMENON).

THUS SUCCINCTLY: "AND THE GLORY OF THE LORD SHALL BE REVEALED, AND ALL FLESH SHALL SEE IT TOGETHER: FOR THE MOUTH OF THE LORD HATH SPOKEN IT.

THE VOICE SAID, CRY.

AND HE SAID, WHAT SHALL I CRY?

ALL FLESH IS GRASS, AND ALL THE GOODLINESS THEREOF IS AS THE FLOWER OF THE FIELD: THE GRASS WITHERETH, THE FLOWER FADETH: BECAUSE THE SPIRIT OF THE LORD BLOWETH UPON IT: SURELY THE PEOPLE IS GRASS.

THE GRASS WITHERETH, THE FLOWER FADETH: BUT THE WORD OF OUR GOD SHALL STAND FOR EVER." [Isaiah 40:5-8]

**a)** THE \***SOLAR**\* \***ECLIPSE**\* ON 4 FEBRUARY 1916 (AEST) IS RELATED TO ACCUSATIONS OF INTELLECTUAL PROPERTY THEFT BY MEANS OF A TRINOMIAL RELATIONSHIP: **#70 - SEVERANCE (KE) --> NOUS #62 (#509 / #383)** BEING THEN ASSOCIATED TO A #413 - DEVICE {#383} SCHEMA INVOLVING AN IMPROPER POPPY WREATH PLACED AT BOER WAR MEMORIAL UPON 8 JUNE 2017 AS **CARDINAL GEORGE PELL'S #473 - BIRTHDAY** AS AN UNLAWFUL PLOT / DEVICE / TRAP IN CONTRAVENTION OF SECTION 49 - "SETTING TRAP OR DEVICE" OF THE CRIMES ACT (1958) VICTORIA PERPETUATED BY A MALEFICENT BREACH OF OATH AS LOYALTY TO THE SOVEREIGN WHICH WAS MANIFESTLY APPARENT ON THE OCCASION OF A SUBSEQUENT MEMORIAL ACTION FOR THE BEERSHEBA CENTENNIAL UPON 28 OCTOBER 2017.

IN PREMEDITATED ACTIONS AS CONTEMPT FOR NATURE, CONSTITUTION, CONSCIENCE AND REASON AS CONDUCT WHICH

IS "**ATTAINED OF TREASON**" BY A DEFERENCE GIVEN TO #131 - EX IURE CITIZENSHIP (ROMAN / VATICAN CITY) AS PERVERSE DELUSIONAL CLAIMS OF ANY SOVEREIGN PREROGATIVE RELATING TO WORLD WAR ONE WHICH IS IMPLIED BY THE PONTIFEX / VATICAN CITY STATE'S MILLENNIUM COVETOUS AMBITIONS BEING IT'S #291 - PRINCIPLE OF OBSTRUCTIVE CAUSE.

**b)** It is simply a depraved, delusional and morally corrupt claim which CARDINAL GEORGE PELL makes of his injustice which began on 27 FEBRUARY 2019 {**#246 - \*ONTIC\* \*NORMA\* \*OBLIGANS\* (#41 x 6) / #270 / #288 / #329: \*SOLAR\* \*ECLIPSE\* ON 27 FEBRUARY 1998 (AEST)**} with his #281 - **\*IMPRISONMENT\*** when all along, with the assistance of the newly formed **KNIGHTS TEMPLARS AS A MILITARY CATHOLIC SECRETIVE ORDER AND MAFIOSO**, they have by such orchestrated **#281 - WICKED INDOLENT MANNER** sought to rob me of lawful intellectual property, subject me to **#417 - ANATHEMA CONDUCT** substantiated entirely by slander as they pursued a WORLD WAR ONE CENTENNIAL PIETY for the CATHOLIC CHURCH WHILST DEPRIVING NATIONS OF THEIR SOVEREIGNTY.

**c)** The #364 - QUESTION of #430 - LAW on ecclesiastical prerogative is immutably, irrevocably and infallibly resolved within our favour by a consideration which is applicable to both the noumenon entry for the **\*SOLAR\* \*ECLIPSE\* OF 21 AUGUST 1914 (UTC)** and the TRINOMIAL ONTIC JURISPRUDENT scaffolding for the Biblical text of [Acts 23:25-35] which details the military correspondence of "CLAUDIUS {lame} LYSIAS {dissolving} a Roman tribune and the commander of the Roman garrison ('a thousand men') within Jerusalem [ Acts 21:31]

#VIRTUE: With Strength (no. #36), untiring good.  
#TOOLS: With Aggravation (no. #76), unending evil.  
#POSITION: With Contact (no. #16), many friends.  
#TIME: With Closed Mouth (no. #56), few allies.  
#CANON: #184

#VIRTUE: With Advance (no. #20), many plans.  
#TOOLS: With Accumulation (no. #60), much wealth.  
#POSITION: With Decisiveness (no. #29), many decisions, but  
#TIME: With Doubt (no. #62), some hesitation.  
#CANON: #171

Unto the most excellent GOVERNOR FELIX {happy, prosperous} pertaining to a legal matter against the APOSTLE PAUL (ie. a NAZARENE SECTARIAN / #509 - YAHAD) who was then KEPT {#TIME: With Doubt (no. #62), some hesitation} for a time until a determination could be made within HEROD'S {son of a hero} JUDGMENT HALL."

IF THE #509 - **\*YAHAD\* \*AS\* \*NEW\* \*TESTAMENT\* \*JEWISH\* - \*CHRISTIANS\*** [ACTS 23 and 24] WERE SUBJECT TO **#808 - MUTILATION, EXTERMINATION OR COMPLETE DESTRUCTION** JUST SO RELIGIONISTS SUCH AS ROMAN CATHOLICS / ORTHODOX CAUSAE COMMUNI ET AL COULD MAKE FALSE CLAIMS OF PIETY BY SOME NECESSITY OF **#48 - RITUAL (LI) RIGHT #885 - TO MARRY, TO BE GIVEN IN MARRIAGE** THEN YOUR PIETY IS A LIE and not compliant with the first principles of QUEEN VICTORIA'S LETTERS PATENT which are established upon an anthropocentric rational conception that is utilitarian and humanist in its inclusivity...

**SECTION VIII (#62 - DOUBT: YI / #5 - KEEPING SMALL: SHAO): #808** - REQUIRE / TO SHOW ONESELF PURE, JUST, KIND / DEVOTED / TO APPOINT ONE TO ADMINISTER AN OFFICE; TO SET DOWN AS, CONSTITUTE, TO DECLARE, SHOW TO BE;

**SECTION IX (#77 - COMPLIANCE: HSUN / #15 - REACH: TA): #885** - THAT WHICH HAS BEEN DEEMED RIGHT SO AS TO HAVE FORCE OF LAW; WHAT HAS BEEN ESTABLISHED, AND ORDAINED BY LAW, AN ORDINANCE / TO BE WELL PLEASED, TO BE CONTENTED AT OR WITH A THING / TO MARRY, TO BE GIVEN IN MARRIAGE

**SECTION X (#55 - DIMINISHMENT: CHIEN / #59 - MASSING: CHU): #940** - TO INSCRIBE, SIGN / TO COMMUNICATE, IMPART / THE (WATCH OR) KEEPER OF THE HOUSE / TO PERSEVERE IN ANYTHING AS A STATE OF MIND

On substantiation of the claim that such ANZAC JINGOISTIC REPUBLICANISM as HISTORICAL REVISIONISM (ie. REVULSION) is a LIE and ATTAINTED OF TREASON (ie. which grants us a legal right to seize THEIR property and prevents THEM from making any disposal) with regards to their DISHONEST portrayal of history occasioning relentless slander by which such narcissistic self-justification:

**#ONE {#38 - GRECO / ROMAN WORLDVIEW: #413 - \*TO\*  
\*CURSE\*} + #FOUR {#71 - WORLDVIEW: #311} + #FIVE  
{#68 - RIGHTS: #355 = @184 + @171 / #443 - \*TABLETS\*  
(\*OF\* \*STONE\*)} = #TEN**

AS ONLY AN EPHEMERAL PIETY IS THEN RENDERED TANGIBLE TO THEM.

"SEEING YE HAVE PURIFIED YOUR SOULS IN OBEYING THE TRUTH THROUGH THE SPIRIT UNTO UNFEIGNED LOVE OF THE BRETHREN, SEE THAT YE LOVE ONE ANOTHER WITH A PURE HEART FERVENTLY: BEING BORN AGAIN, NOT OF CORRUPTIBLE SEED, BUT OF INCORRUPTIBLE, BY THE WORD OF GOD, WHICH LIVETH AND ABIDETH FOR EVER.

FOR ALL FLESH IS AS GRASS, AND ALL THE GLORY OF MAN AS THE FLOWER OF GRASS. THE GRASS WITHERETH, AND THE FLOWER THEREOF FALLETH AWAY: BUT THE WORD OF THE LORD ENDURETH FOR EVER.

AND THIS IS THE WORD WHICH BY THE GOSPEL IS PREACHED UNTO YOU." [1Peter 1:22-25]

SIMILARLY IT IS #1551 - FORBIDDEN FOR ANY MEMBERSHIP OF THE \*RETURNED\* \*SERVICES\* \*LEAGUE\* (\*RSL\*) \*WITHIN\* \*GIPPSLAND\* (SUCH CIRCLES OF EXCLUSION MAY BE EXPANDED FURTHER) TO HAVE ANY ASSOCIATION WITH MY SACRED AND SOVEREIGN INTELLECTUAL PROPERTY.

We believe that such conduct as crime against humanity and war crime ought to disqualify the Roman Catholic Church and the Vatican City state from any participation in the UNITED NATIONS.

Having never had within 40 years of adult life any tangible outcome {ie. **DON'T \*CONFUSE\* MY CIRCUMSTANCE WITH LINDY CHAMBERLAIN AND A DINGO HAS GOT MY BABY**} as opportunity for justice within Australia since the legal fraternity is pregnant with similar Catholic depravity towards our constitution, conscience and reason.

We received an email @ 1620 HOURS on 7 DECEMBER 2020 from SPECIAL COUNSEL FROM THE VICTORIAN GOVERNMENT SOLICITOR'S OFFICE acting upon a complaint we had lodged with the VICTORIAN ELECTORAL COMMISSION (VEC) and according we

responded by email at @ 1652 HOURS so as to clarify the misapprehensions conveyed within that correspondence.

We thanked them for their considerations of the matter raised with the VICTORIAN ELECTORAL COMMISSION, however we did not ask yourselves to consider whether the VEC had a material involvement within our legal matter and neither did we seek for yourselves to make any appearance at our DIRECTIONS HEARING.

To state it plainly, the question is whether the existing WELLINGTON SHIRE COUNCILLORS by maleficent cause of an IMPROPER WREATH (accompanying a POPPY WREATH) laid at the BOER WAR MEMORIAL on the basis of deference given to #131 - EX IURE CITIZENSHIP (ROMAN / VATICAN CITY) and CARDINAL PELL'S BIRTHDAY 8 JUNE 2017 instead of SUNDAY 28 MAY 2017, [are] thereby "**ATTAINTED OF TREASON**".

But to prudently and independently consider that matter in which we have involvement as a question of law pertaining to some equivalent STATE legislative provision conforming to principles of "**ATTAINTED OF TREASON**" enumerated by SECTION 44 **(i) and (ii)** of the CONSTITUTION as then by such "CORRESPONDENCE FROM MYSELF AND RELATED DOCUMENTS" related to case numbers K12507785 and L10519861 which were scheduled for a DIRECTIONS HEARING of those matters before the Criminal List of the Sale Magistrates' Court on 7 December 2020 but before such date was adjourned until the 22 February 2021.

Which might have a factual bearing upon whether the existing WELLINGTON SHIRE COUNSELLORS whom by cause of corrupt action by those #414 METASTASIS events detailed therein as grounds of being "**ATTAINTED OF TREASON**" are THEREBY DISQUALIFIED FROM STANDING WITHIN 2020 COUNCIL ELECTIONS OF 24 OCTOBER 2020.

As we conveyed, that we have done all that we could do to ensure that the ingratiating by such recalcitrant action made against the STATE would not have invalidated the FEDERAL MINISTER's future possibility of RE-ELECTION due to being "**ATTAINTED OF TREASON**" as enumerated by SECTION 44 **(i) and (ii)** of the CONSTITUTION.

ACCORDINGLY WE NOW HAVE NO OTHER RECOURSE THAN TO EXTEND THE CIRCLE OF EXCLUSION AND #1551 - FORBID ANY AND ALL MEMBERSHIP OF THE **\*VICTORIAN\* \*RETURNED\* \*SERVICES\* \*LEAGUE\* (\*RSL\*)** FROM HAVING ANY ASSOCIATION WITH MY SACRED AND SOVEREIGN INTELLECTUAL PROPERTY.

Given the nature of PLAQUE placement upon the MARION STATUE occurring upon the 8 JUNE 2017 and accompanying an improper POPPY WREATH placement on CARDINAL PELL'S BIRTHDAY as an AB INITIO action against the SOVEREIGN and prerogative of the STATE whereby the #414 - METASTASIS events of "**COMPASSES, IMAGINES, INVENTS, DEVISES, OR INTENDS TO DEPRIVE OR DEPOSE OUR MOST GRACIOUS LADY THE QUEEN**" specifically involves the UNLAWFUL #1551 - LIQUOR BAN which occurs in concert with the IMPROPER WREATH PLACEMENT at the BOER WAR MEMORIAL in being a SPECIFIC TARGETING OF MY PERSON BY A REPUGNANT COMMUNITY #315 - NATIONALISM:

**#291 - SOIL #1701 - COLLECTION INTERRED AT HYDE PARK WAR #339 - MEMORIAL SYDNEY RELATED TO AN ARTIFICE FOR INTELLECTUAL PROPERTY THEFT:**

**#340 - BINOMIAL CO-EFFICIENT {ADJUSTER: #34 / MYSTERY: #17 - YEAR OF TARGETING}**

**#288 - REMEMBRANCE AS BEERSHEBA CENTENNIAL ON SATURDAY 28 OCTOBER 2017**

**#237 - USE OF FORCE**

**#265 - \*THE\* \*KEY\***

<http://www.grapple369.com/?date:2017.10.28>

**#1701 - COLLECTION OF #291 - SOIL SAMPLES as [#600, #800, #100, #1, #200] /**

**#1551 - CATEGORICAL IMPERATIVE MAPPED TO BINOMIAL COEFFICIENT as [#600, #800, #100, #1, #50] = chóra**

(G5561): {UMBRA: #1501 % #41 = #25} **1)** the space lying between two places or limits; **2)** a region or country i.e. a tract of land; **2a) \*THE\* (\*RURAL\*) \*REGION\* \*SURROUNDING\* \*A\* \*CITY\* \*OR\* \*VILLAGE\*, \*THE\* \*COUNTRY\*;** **2b)** the region with towns and villages which surround a metropolis; **3)** land which is ploughed or cultivated, ground;

**#1551 - WITHHOLD A THING,**

**#1552 - CELIBACY AND ABSTINENCE OF FOODS SUCH AS  
#1827 - EUCHARIST,**

**#1553 - MAKE HOSTILE INCURSION INTO / OF THE GODS  
AND FAVOURITE SPORTS,**

**#1554 - BINOMIAL COEFFICIENT TO THE #38 - WORLDVIEW OF  
ROMAN CATHOLIC / EMPIRE GOVERNANCE**

**GIVEN THE #291 - SOIL INTERMENT AT THE HYDE PARK WAR  
MEMORIAL IS A DEFILEMENT BY "ATTAINTED OF TREASON"  
WE HEREBY #1551 - FORBID ANY AND ALL MEMBERSHIP OF THE  
\*NEW\* \*SOUTH\* \*WALES\* \*RETURNED\* \*SERVICES\*  
\*LEAGUE\* (\*RSL\*) FROM HAVING ANY ASSOCIATION WITH MY  
SACRED AND SOVEREIGN INTELLECTUAL PROPERTY AS  
TECHNOLOGICAL INNOVATION TO QUEEN VICTORIA'S LETTERS  
PATENT.**

We would encourage you in the interests of a "CIVIL AND DECENT  
AS JUST SOCIETY" to bring yourselves into compliance with  
SECTION VIII (**#62 - DOUBT: YI / #5 - KEEPING SMALL:  
SHAO**) as **IDEA: #808** as requirement to be "\*OBEDIENT\*,  
\*AIDING\* \*AND\* \*ASSISTING\*" unto the Governor General"  
meeting the requisite probity as demure \*TO\* \*SHOW\* \*ONESELF\*  
\*PURE\*, \*JUST\*, \*KIND\* and \*DEVOTED\*.

**A DRAFT COPY OF THIS DOCUMENT MAY BE OBTAINED FROM  
THE FOLLOWING URL:**

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

Initial Post: 13 December 2020