

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

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Now that we've deployed an alternative semantical context for our GNOSIS{} dataset and grapple links, it's time again to return to the lexicon search process.

<<http://www.grapple369.com/Groundwork/Tar%20Baby.pdf>>

In constructing our LEXKNOWNNS{} form within the BOEK{} GNOSIS module we're going to firstly have to discuss our dialectical method and whether it's GEORG HEGEL's @1 - Thesis; @2 - Anti-thesis; @3 - Synthesis; @4 - Progression or KARL MARX's @1 - Progression; @2 - Synthesis; @3 - Anti-thesis; @4 - Thesis we conclude that they are two hemispheres of the same circle where the central premise is the ONTIC necessity for grounding of the formula of progression which is then circumscribed by the hypothesis.

"My dialectic method," says Marx, "is not only different from the Hegelian, but is its direct opposite. To Hegel, ... the process of thinking which, under the name of 'the Idea,' he even transforms into an independent subject, is the demiurgos (creator) of the real world, and the real world is only the external, phenomenal form of 'the Idea.' With me, on the contrary, ***THE* *IDEAL* *IS* *NOTHING* *ELSE* *THAN* *THE* *MATERIAL* *WORLD* *REFLECTED* *BY* *THE* *HUMAN* *MIND* *AND* *TRANSLATED* *INTO* *FORMS* *OF* *THOUGHT*.**" (Marx, First published 1873, Afterword to the Second German Edition of Volume I of Capital.) [<https://www.marxists.org/reference/archive/stalin/works/1938/09.htm>>]

That ***THE* *IDEA* *IS*** the metalogic redaction of ***THE* *MATERIAL* *WORLD*** (as its hypothesis) which is capable of being ***REFLECTED*** within ***THE* *HUMAN* *MIND*** (ie. GNOSIS {} dataset neural spatial network) by its grapple[] array which may or may not intersect with existing ***FORMS* *OF* *THOUGHT*** as noumenon categories.

Our purpose for constructing the LEXKNOWNNS{} form within the BOEK{} GNOSIS module is to visualise the dialectical method as

either an implicit dialectic bridge: {**@9: Sup: 67 - DARKENING: HUI (#394); Ego: 46 - ENLARGEMENT: K'UO (#401)**} between two related idea concepts. In this example the notion **#394** might meet our METALOGIC AUTONOMOUS DELIMITER criteria, so accordingly we need to explore various stratagems as to its capacity to trigger any TRANSMUTATION (AUGMENTATION / AMELIORATION).

By that I mean, if the notion **#394** is met as either a **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE** or **#164 - PRINCIPLE OF MATERIALITY**, does it result in the dialectic **Sup: #67** and **Ego: #46** bridge only having a consequential registration within the **#81 - UNIVERSE OF DISCOURSE** (ie. #1 to #81 as realm of unlimited action) with it then only possessing any possible effect upon the METALOGIC AUTONOMOUS DELIMITER, or is there, for want of a better analogy: A BASEBALL GLOVE effect where there is both an ONTIC grounding (ie. the ball) being the dialectic **Sup: #67** and **Ego: #46** bridge together with a dissipated effect (ie. the glove) which is notionally applied by the entirety of the connected idea itself.

Or does the dialectic bridge result in the intersected idea **#401** being then primed for a probability of occurrence as potential and which only has actuality when the threshold of tolerance is met, then all those known concepts cascade into the realm of possibility.

Given the rational notion of reality whereby the HEBREW / GREEK lexicon conforms to $24 \times 7 = \#168 - \text{ONTIC GROUNDING} \times 13 = \#2184$ ($\#364 \times 6$ as base 7 = 6D) as spacial reality, we want to firstly cognise the METALOGIC (AUTONOMOUS DELIMITER) and derive therefrom the **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE / #164 - PRINCIPLE OF MATERIALITY** by such means of our informal research into ONTIC JURISPRUDENCE AND METALOGICAL NOTIONS WHICH ARE THE PROVIDENCE OF METEMPIRICAL / METAPHYSICAL PHILOSOPHY we can probably use the FACILITATORS / ARBITRATORS of FREEWILL and AUTONOMY to visualise this.

Thusly we must reasonably conclude that the historical materialistic infatuation of dialectics as the direct opposite of metaphysics, is a false conclusion to the detriment of humanity's good conscience.

This metaphysical misapprehension is understandable given the notion of the Pythagorean binomial number as being entirely chimeric within its metaphysical sense of any cohesion **#65 (#5) + #175 (#7) = TTRACTYS (#10)** as grounding #505 of reality. Its practitioners were the magi / magus as members of a priestly caste such as the 3 WISE MEN of BETHLEHEM depicted within the GOSPEL birth of Jesus narrative whom were **#381 - *CONJURERS*, *ENCHANTERS*, *NECROMANCERS*** purveying **NOUS #67 - *THREE* *TREASURES*** --> **TETRA #48 - *RITUAL* (LI)** as **#314 - *PRIESTLY* *SORCERERS* / *MAGICIANS***:

#392 - 10 DECEMBER 2020 as [**#1, #300, #80, #10, #1**] / **#387 - COMPARE TO: sâneh' (H8130) *HATER* *OF* *PERSONS*, *NATIONS*, *GOD*, *WISDOM*** as [**#6, #1, #300, #800**] / **#422 - COMPARE TO THE APOAPSIS (#421): yâsha' (H3467): *TO* *SAVE*, *BE* *SAVED*, *BE* *DELIVERED*** / 'âth (H852): ***SIGN*, *MIRACULOUS* *SIGNS*, *WONDERS*** as [**#30, #1, #300, #80, #10, #1**] / **#441 - COMPARE TO 'emeth (H571): *JESUS* *PARABLE* ON 12 HOURS IN THE DAY AS #446 - ANALOGY TO 1800 HOURS MAPPED TO #67 - LOCUS (#CENTRE (CHUNG: 22 to 26 DECEMBER))** as [**#1, #300, #80, #10, #700**] / **#1101 - COMPARE TO hóra (G5610): *A* *CERTAIN* *DEFINITE* *TIME* *OR* *SEASON* *FIXED* *BY* *NATURAL* *LAW* *AND* *RETURNING* *WITH* *THE* *REVOLVING* *YEAR*** as [**#1, #300, #800**] / **#381 as [#1, #300, #80] = 'ashshâph (H826): {UMBRA: #381 % #41 = #12} 1) *CONJURER*, enchanter, (CLBL) *NECROMANCER***;

#314 as [#40, #1, #3, #70, #200] = mágos (G3097): {UMBRA: #314 % #41 = #27} 1) a magus; **1a)** the name given by the Babylonians (Chaldeans), Medes, Persians, and others, to the wise men, teachers, priests, ***PHYSICIANS***, astrologers, seers, interpreters of dreams, augers, soothsayers, sorcerers etc.; **1b)** the oriental wise men (astrologers) who, having discovered by the rising of a remarkable star that the Messiah had just been born, came to Jerusalem to worship him; **1c)** a false prophet and sorcerer;

Thusly the term MAGIC (mageíā: From Late Latin magia, from Ancient Greek μαγεία) has within its Platonic conception of theōn

therapeíā the notion of 'caring for the gods' (ἔστι δὲ τοῦτο θεῶν θεραπεία). And there are further Greek examples where therapeúein is understood in the specialized sense of healing: 'ritually care for, take care of' with reference to whatever is considered to be sacred such as the Roman Catholic #1827 - Eucharist which entirely conforms to this religious sense.

Within his book Republic, PLATO tries to define intuition as a fundamental capacity of human reason to comprehend the true nature of reality. In his works Meno and Phaedo, he describes intuition as a pre-existing knowledge residing in the "***SOUL* OF *ETERNITY***", and a phenomenon by which one becomes conscious of pre-existing knowledge.

YOUTUBE: "The Reality Bomb: Journey's End (Doctor Who)"

<<https://www.youtube.com/watch?v=nUo4MtdtuJM>>

He provides an example of mathematical truths, and posits that they are not arrived at by reason. He argues that these truths are accessed using a knowledge already present in a dormant form and accessible to our intuitive capacity. This concept within Plato's epistemological and psychological theory is also sometimes referred to as anamnesis (from the Attic Greek word ἀνάμνησις meaning "reminiscence" or "memorial sacrifice") which retains it's healing conception as then a patient's account of their medical history.

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

v, {@2: Sup: 51 - **CONSTANCY**: CH'ANG (#52); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#51)}

α, {@3: Sup: 52 - **MEASURE**: TU (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 1 - **CENTRE**: CHUNG (#52)}

μ, {@4: Sup: 11 - **DIVERGENCE**: CH'A (#115 - **I AM NOT A SLAYER OF MEN** {%5}); Ego: 40 - **LAW/MODEL**: FA (#92)}

v, {@5: Sup: 61 - **EMBELLISHMENT**: SHIH (#176); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#142)}

η, {@6: Sup: 69 - **EXHAUSTION**: CH'IUNG (#245); Ego: 8 - **OPPOSITION**: KAN (#150 - **I INDULGE NOT IN ANGER** {%28})}

ς, {@7: Sup: 26 - **ENDEAVOUR**: WU (#271: **SEE KANT'S SECTION FOUR: TEST OF OUR *ACUTENESS* AS TO A PROOF**

OF THE EXISTENCE OF THE SUBJECT MATTER ITSELF); Ego:
38 - **FULLNESS:** SHENG (#188)}
I, {@8: Sup: 36 - **STRENGTH:** CH'IANG (#307); Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#198)}
ç] {@9: Sup: 74 - **CLOSURE:** CHIH (#381: ***CONJURER*,**
ENCHANTER*, *NECROMANCER); Ego: 38 - **FULLNESS:**
SHENG (#236)}

MALE: @104 + @115 = #219

FEME: @150 = #150

ONTIC CHECKSUM TOTAL: #369 - DISCRIMINATING NORM
{#205 - PRINCIPLE OF PERSISTENT SUBSTANCE / #164 -
PRINCIPLE OF MATERIALITY}

Our goal then is to determine OSMOSIS as a logical process of gradual or unconscious assimilation of ideas, knowledge which will require TRANSMUTATION (AUGMENTATION / AMELIORATION) of any #81 - UNIVERSE OF DISCOURSE BEING #54 - UNITY OF APPERCEPTION {ie. being any of several aspects of perception and consciousness in such fields as psychology, philosophy and epistemology}.

Our starting point for TRANSMUTATION (AUGMENTATION / AMELIORATION) is then to visualise a mechanism of ACTUATION by selective means of lexicon search results as then a possibility list referenced by a pointer within the GNOSIS{} spacial neural network dataset that is accessible using the grapple links by the AXIOM() getIdeaObject process.

ACTUATOR:

- a person or thing that actuates.
- a servomechanism that supplies and transmits a measured amount of energy for the operation of another mechanism or system.

ACTUATE:

- to incite or move to action; impel; motivate: actuated by selfish motives.
- to put into action; start a process; turn on: to actuate a machine.

From Medieval Latin *āctuātus*, perfect passive participle of *āctūō* ("actuate, implement"), from Latin *āctus*, perfect passive participle of *agō* ("*DO*, *ACT*, *IMPEL*") from Ancient Greek *ἄγω* (*ágō*, "I lead")

agō (present infinitive *agere*, perfect active *ēgī*, supine *āctum*);
third conjugation

- #1 - I act, I behave
- #2 - I do or make continuously or regularly.
- #3 - I negotiate
- #4 - I effect, accomplish, achieve
- #5 - I treat, I deal
- #6 - I act, play, perform (e.g., a role in a play)
- #7 - I perform, transact, conduct, manage (e.g. business, affairs)
- #8 - I administer, direct, guide, govern
- #9 - I drive (sense of providing an impetus for motion), impel, move, push
- #10 - I conduct, drive (sense of providing governance to motion)
- #11 - I discuss, debate, deliberate (used in civil, political and legal contexts)
- #12 - (law) I plead
- #13 - I think upon; I am occupied with
- #14 - I aim at, I get at (generally in the subjunctive mood and preceded by *ut*, and so meaning: "that I might achieve...")
- #15 - I stir up, excite, cause, induce
- #16 - I lead, drive (e.g., livestock)
- #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)
- #22 - (of plants) I put forth, sprout, extend
- #23 - (law) I hold (a court)

#9 + #73 = #81 - [α, π] as [#1, #3, #5] /

#73 - 3 *DECEMBER* 2020 as [#1, #3, #1, #3, #5, #10, #50]

#899 - LAY *SNARES* AGAINST *AUTONOMY* as [#1, #3, #800, #40, #5, #50] = *ágō* (**G71**): {**UMBRA**: #804 % #41 = #25} **1**) to lead, take with one; **1a**) to lead by laying hold of, and this way to bring to the point of destination: of an animal; **1b**) to lead by accompanying to (into) a place; **1c**) to lead with one's self,

attach to one's self as an attendant; **1d)** to conduct, bring; **1e)** to lead away, to a court of justice, magistrate, etc.; **2)** to lead,; **2a)** to lead, guide, direct; **2b)** to lead through, conduct to: to something; **2c)** to move, impel: of forces and influences on the mind; **3)** to pass a day, keep or celebrate a feast, etc.; **4)** to go, depart;

Within law actus reus is the action or conduct which is a constituent element of a crime, as opposed to the mental state of the accused.

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

GREEK:

ενεργοποιώ (energopoió): energise
- activate, energize, empower
- put into action, put into use, turn on

κινητοποιώ (kinitopoió): mobilise
- mobilise
- empower

Consider also: gínomai: I become and eisérchomai: I go in, enter,
[exérchomai](#) (**G1831**): to come forth (from privacy) into the world,
before the public, (of those who by novelty of opinion attract
attention)

**We freely admit that there is a semantical ('ap' alpha pi #81
v's 'ε' epsilon #5) adjustment to [ε, ε, ν, ε, ρ, γ, ο, π, ο, ι, ώ]
which should to be [ε, ν, ε, ρ, γ, ο, π, ο, ι, ώ] and that we ought to
have done so by applying 'ap' alpha pi #81 v's 'ε' epsilon #5 as the**

mechanism of NULLIFICATION to produce the tautology [α, π, ε, ν, ε, ρ, γ, ο, π, ο, ι, ω]

THE NOUMENON PRECEDENT FOR ('ε' epsilon #5 v's 'απ' alpha pi #81) is ágō (G71):

#9 + #73 = #81 - [α, π] as [#1, #3, #5] /
#73 - 3 *DECEMBER* 2020 as [#1, #3, #1, #3, #5, #10, #50]
#899 - LAY *SNARES* AGAINST *AUTONOMY* as [#1, #3, #800, #40, #5, #50] = ágō (G71)

[ε, {@1: Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**}]
ε, {@2: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#15)**; Ego: 5 - **KEEPING SMALL: SHAO (#10)**}]
ν, {@3: Sup: 60 - **ACCUMULATION: CHI (#75)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#60)**}]
ε, {@4: Sup: 65 - **INNER: NEI (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16})**; Ego: 5 - **KEEPING SMALL: SHAO (#65)**}]
ρ, {@5: Sup: 3 - **MIREN: HSIEN (#143)**; Ego: 19 - **FOLLOWING: TS'UNG (#84 - I AM NOT A MAN OF VIOLENCE {%2})**}]
γ, {@6: Sup: 6 - **CONTRARIETY: LI (#149)**; Ego: 3 - **MIREN: HSIEN (#87)**}]
ο, {@7: Sup: 76 - **AGGRAVATION: CHU (#225)**; Ego: 70 - **SEVERANCE: KE (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41})**}]
π, {@8: Sup: 75 - **FAILURE: SHIH (#300)**; Ego: 80 - **LABOURING: CH'IN (#237 - *USE* *OF* *FORCE*)**}]
ο, {@9: Sup: 64 - **SINKING: CH'EN (#364 - *PRINCIPLE* *OF* *ENQUIRY*)**; Ego: 70 - **SEVERANCE: KE (#307)**}]
ι, {@10: Sup: 74 - **CLOSURE: CHIH (#438)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#317)**}]
ω] {@11: Sup: 64 - **SINKING: CH'EN (#502)**; Ego: 71 - **STOPPAGE: CHIH (#388)**}]

GRUMBLE (#502, #388)@[5, 5, 10, 5, 60, 50, 65, 5, 3, 19, 6, 3, 76, 70, 75, 80, 64, 70, 74, 10, 64, 71]

MALE: @140 = #140 as [#70, #10, #50, #10] / #140 as [#5, #70, #10, #50, #5] /

■ #145 - **9 DECEMBER 2020** as [#70, #10, #50, #10, #5] /
[#5, #70, #10, #50, #10] /

■ #152 as [#2, #70, #10, #50, #500] /

■ #152 - ***RECONNAISSANCE*** as [#6, #70, #10, #50, #10, #6] /

■ #190 - ***TEMPORAL*** / ***NOUMENON*** ***RESONANCE*** as
[#30, #70, #10, #50, #10, #500] /

■ #215 - ***SELF*** ***CONTRADICTION*** as [#30, #70, #10, #50, #10, #5, #600] = 'ayin (H5869): {UMBRA: #130 % #41 = #7} 1) eye; 1a) eye; 1a1) of physical eye; 1a2) as showing mental qualities; 1a3) ***OF*** ***MENTAL*** ***AND*** ***SPIRITUAL*** ***FACULTIES*** (***FIG***.); 1b) spring, fountain;

YOUTUBE: "LOST IN SPACE: Danger Will Robinson (2018)"

<<https://www.youtube.com/watch?v=HNy3ZyiBp34>>

■ #106 - **9 DECEMBER 2020** as [#4, #70, #9, #5, #10, #8] /

■ #152 - ***PRESENTS*** **OF QUEEN VICTORIA'S LETTERS**

PATENT dated 29 OCTOBER 1900 as [#4, #70, #9, #8, #50, #1, #10] /

#899 - **LAY *SNARES* AGAINST *AUTONOMY*** as [#4, #800, #40, #5, #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;

FEME: @84 + @157 = #241 as [#5, #20, #10, #200, #6] /

■ #290 - **3 DECEMBER 2020** as [#40, #20, #10, #200, #500] /

■ #246 - ***NORMA* *OBLIGANS*** as [#5, #20, #10, #200, #5, #6] /

■ #247 - **9 DECEMBER 2020** as [#6, #10, #20, #200, #5, #6] /

■ #276 as [#6, #10, #20, #200, #600] / [#50, #20, #200, #6] /

■ #280 - **9 DECEMBER 2020** as [#10, #50, #20, #200] /

■ #320 as [#40, #20, #10, #200, #10, #600] / = **nâkar** (H5234): {UMBRA: #270 % #41 = #24} **1**) to recognise, acknowledge, know, respect, discern, regard; **1a**) (Niphal) to be recognised; **1b**) (Piel) to regard; **1c**) (Hiphil); **1c1**) to regard, observe, pay attention to, pay regard to, notice; **1c2**) to recognise (as formerly known), perceive; **1c3**) to be willing to recognise or acknowledge, acknowledge with honour; **1c4**) to be acquainted with; **1c5**) to distinguish, understand; **1d**) (Hithpael) to make oneself known; **2**) to act or treat as foreign or strange, disguise, misconstrue; **2a**) (Niphal) to disguise oneself; **2b**) (Piel); **2b1**) to treat as foreign (profane); **2b2**) to misconstrue; **2c**) (Hithpael); **2c1**) to act as alien; **2c2**) to disguise oneself;

■ #247 - **9 DECEMBER 2020** as [#6, #40, #200, #1] / #241 as [#40, #200, #1] = **mârê'** (H4756): {UMBRA: #241 % #41 = #36} **1**) lord; **1a**) of ***KING***; **1b**) of God;

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

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

#899 as [#9, #100, #70, #50, #70, #400, #200] = **thrónos** (G2362): {UMBRA: #499 % #41 = #7} **1**) a throne seat; **1a**) a chair of state having a footstool; **1b**) ***ASSIGNED* *IN* *THE* *NT* *TO* *KINGS*, *HENCE*, *KINGLY* *POWER* *OR* *ROYALTY***; **1b1**) metaph. to God, the governor of the world; **1b2**) to the Messiah, Christ, the partner and assistant in the divine administration; **i**) hence divine power belonging to Christ; **1b3**) to judges i.e. tribunal or bench; **1b4**) to elders;

ONTIC CHECKSUM TOTAL: #381 as [#6, #70, #300, #5] / #381 as [#70, #300, #5, #6] /

■ #376 - **3 DECEMBER 2020** as [#1, #70, #300, #5] / [#70, #300, #6] /

■ #390 - ***NEURAL* *LINGUISTIC* *PAIRING* *LINK***

AGENCY as [#5, #70, #300, #10, #5] / [#70, #300, #500] as [#5, #70, #300, #10, #5] / [#70, #300, #500] = 'âsâh (H6213): {UMBRA: #375 % #41 = #6} **1**) to do, fashion, accomplish, make; **1a**) (Qal); **1a1**) to do, work, make, produce; **i**) to do; **ii**) to work; **iii**) to deal (with); **iv**) ***TO* *ACT*, *ACT* *WITH* *EFFECT*, *EFFECT***; **1a2**) to make; **i**) to make; **ii**) to produce; **iii**) to prepare; **iv**) to make (an offering); **v**) to attend to, put in order; **vi**) to observe, celebrate; **vii**) to acquire (property); **viii**) to appoint, ordain, institute; **ix**) to bring about; **x**) to use; **xi**) to spend, pass; **1a3**) (Niphal); **i**) to be done; **ii**) to be made; **iii**) to be produced; **iv**) to be offered; **v**) to be observed; **vi**) to be used; **1a4**) (Pual) to be made; **1b**) (Piel) to press, squeeze;

#502 as [#5, #40, #400, #1, #6, #10, #600] = 'âvâh (H183): {UMBRA: #12 % #41 = #12} **1**) desire, incline, covet, wait longingly, wish, sigh, want, be greedy, prefer; **1a**) (Piel) to desire, crave (food and drink); **1b**) (Hithpael) to desire, long for, lust after (of bodily appetites);

#388 as [#2, #30, #300, #6, #700] = lâshôwn (H3956): {UMBRA: #386 % #41 = #17} **1**) tongue; **1a**) tongue (of men); **1a1**) tongue (literal); **1a2**) tongue (organ of speech); **1b**) language; **1c**) tongue (of animals); **1d**) tongue (of fire); **1e**) wedge, bay of sea (tongue-shaped);

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

5, {@2: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#15)**; Ego: 5 - **KEEPING SMALL: SHAO (#10)**}

10, {@3: Sup: 20 - **ADVANCE: CHIN (#35)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#20)**}

5, {@4: Sup: 25 - **CONTENTION: CHENG (#60)**; Ego: 5 - **KEEPING SMALL: SHAO (#25)**}

60, {@5: Sup: 4 - **BARRIER: HSIEN (#64)**; Ego: 60 - **ACCUMULATION: CHI (#85)**}

50, {@6: Sup: 54 - **UNITY: K'UN (#118)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#135)**}

65, {@7: Sup: 38 - **FULLNESS: SHENG (#156 - I DO NOT CAUSE TERRORS {%21})**; Ego: 65 - **INNER: NEI (#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8})**}

5, {@8: Sup: 43 - **ENCOUNTERS: YU (#199)**; Ego: 5 - **KEEPING SMALL: SHAO (#205)**}
3, {@9: Sup: 46 - **ENLARGEMENT: K'UO (#245)**; Ego: 3 - **MIREN: HSIEN (#208)**}
19, {@10: Sup: 65 - **INNER: NEI (#310)**; Ego: 19 - **FOLLOWING: TS'UNG (#227)**}
6, {@11: Sup: 71 - **STOPPAGE: CHIH (#381)**; Ego: 6 - **CONTRARIETY: LI (#233)**}
3, {@12: Sup: 74 - **CLOSURE: CHIH (#455)**; Ego: 3 - **MIREN: HSIEN (#236)**}
76, {@13: Sup: 69 - **EXHAUSTION: CH'IUNG (#524)**; Ego: 76 - **AGGRAVATION: CHU (#312)**}
70, {@14: Sup: 58 - **GATHERING IN: HSI (#582)**; Ego: 70 - **SEVERANCE: KE (#382)**}
75, {@15: Sup: 52 - **MEASURE: TU (#634)**; Ego: 75 - **FAILURE: SHIH (#457)**}
80, {@16: Sup: 51 - **CONSTANCY: CH'ANG (#685)**; Ego: 80 - **LABOURING: CH'IN (#537)**}
64, {@17: Sup: 34 - **KINSHIP: CH'IN (#719)**; Ego: 64 - **SINKING: CH'EN (#601)**}
70, {@18: Sup: 23 - **EASE: YI (#742)**; Ego: 70 - **SEVERANCE: KE (#671)**}
74, {@19: Sup: 16 - **CONTACT: CHIAO (#758)**; Ego: 74 - **CLOSURE: CHIH (#745)**}
10, {@20: Sup: 26 - **ENDEAVOUR: WU (#784)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#755)**}
64, {@21: Sup: 9 - **BRANCHING OUT: SHU (#793)**; Ego: 64 - **SINKING: CH'EN (#819)**}
71] {@22: Sup: 80 - **LABOURING: CH'IN (#873 - *ONTIC* *JURISPRUDENCE* / *PROBITY* *OF* *QUEEN* *VICTORIA'S* *LETTERS* *PATENT*)**; Ego: 71 - **STOPPAGE: CHIH (#890 - *SOUL* / #446 - *ACTIVITY* *OF* *MIND* / #440 - *ACTIVITY* *OF* *WILL*)**}}

METALOGIC (#873 - *ONTIC* *JURISPRUDENCE* / *PROBITY* *OF* *QUEEN* *VICTORIA'S* *LETTERS* *PATENT*, #890 - *SOUL* / #446 - *ACTIVITY* *OF* *MIND* / #440 - *ACTIVITY* *OF* *WILL*)@[5, 5, 10, 5, 20, 10, 25, 5, 4, 60, 54, 50, 38, 65, 43, 5, 46, 3, 65, 19, 71, 6, 74, 3, 69, 76, 58, 70, 52, 75, 51, 80, 34, 64, 23, 70, 16, 74, 26, 10, 9, 64, 80, 71]

MALE: @156 = #156

FEME: @200 = #200

METALOGIC (AUTONOMOUS DELIMITER):

NATURE: (EGO)

5	3	10	18		
50	60	64	174	192	82
19	6	70	95	287	145

#192 (ONTIC) + #287 (SEPTET INTELLECTUS) = #479 as [#80, #70, #10, #8, #300, #1, #10] = poiētés (G4163):
{UMBRA: #676 % #41 = #20} 1) *A* *MAKER*, *A* *PRODUCER*, *AUTHOR*; 2) a doer, performer; 2a) one who obeys or fulfils the law; 3) *A* *POET*;

■ #79 - *FACILITATORS* / *ARBITRATORS* as [#10, #2, #10, #1, #6, #700] / [#10, #2, #10, #1, #50, #6] /

■ #108 - ONTIC SUBSTITUTE TO ROMAN PROTOTYPE #FOUR as [#5, #2, #10, #1, #50, #600] / [#5, #40, #2, #10, #1, #10, #600] /

■ #319 - 9 *DECEMBER* 2020 as [#300, #10, #2, #6, #1] / #479 as [#6, #400, #2, #10, #1, #50, #10] = bôw' (H935):
{UMBRA: #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;

NURTURE: (SUPERNAL)

4	5	9	18		
25	26	10	61	79	28
23	20	16	59	138	84

#79 (*FACILITATORS* / *ARBITRATORS*) + #138 = #217 as [#6, #10, #200, #1] / [#10, #200, #1, #6] /

■ #267 as [#200, #1, #10, #50, #6] / [#10, #200, #1, #6, #700] /

■ #271 - *AVOW* / *AVOUCH* as [#10, #200, #1, #50, #10] /

■ #276 - 9 *DECEMBER* 2020 as [#5, #200, #1, #10, #50, #10] = rā'âh (H7200): {UMBRA: #206 % #41 = #1} 1) to see, look at, inspect, perceive, consider; 1a) (Qal); 1a1) to see; 1a2) to see, perceive; 1a3) to see, have vision; 1a4) to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out; 1a5) to see, observe, consider, look at, give attention to, discern, distinguish; 1a6) to look at, gaze at; 1b) (Niphal); 1b1) to appear, present oneself; 1b2) to be seen; 1b3) to be visible; 1c) (Pual) to be seen; 1d) (Hiphil); 1d1) to cause to see, show; 1d2) to cause to look intently at, behold, cause to gaze at; 1e) (Hophal); 1e1) to be caused to see, be shown; 1e2) to be exhibited to; 1f) (Hithpael) *TO* *LOOK* *AT* *EACH* *OTHER*, *FACE*;

SYNCRETIC: (AMALGAM)

5 10 3 18

74 80 64 218 236 82

71 70 65 206 442 ■ #280 - 9 *DECEMBER*

2020 as [#1, #50, #1, #3, #5, #200, #9, #1, #10] = anágō (G321): {UMBRA: #855 % #41 = #35} 1) *TO* *LEAD* *UP*, *TO* *LEAD* *OR* *BRING* *INTO* *A* *HIGHER* *PLACE*; 2) of navigators: launch out, set sail, put to sea;

#236 (PAIRING) + #442 (SOUL) = #678

■ #276 - 9 *DECEMBER* 2020 as [#1, #200, #70, #5] /

■ #326 - 3 / 9 - *DECEMBER* 2020 as [#1, #200, #70, #50, #5] /

■ #336 - 3 *DECEMBER* 2020 as [#10, #200, #70, #6, #700] /

■ #331 - 9 *DECEMBER* 2020 as [#5, #200, #6, #70, #10, #600] / [#6, #5, #200, #70, #10, #600] /

#678 as [#2, #200, #70, #400, #6] = rā'âh (H7462):

{UMBRA: #275 % #41 = #29} 1) to pasture, tend, graze, feed; 1a) (Qal); 1a1) to tend, pasture; i) to shepherd; ii) of ruler, teacher (fig); iii) of people as flock (fig); iv) shepherd, herdsman (subst); 1a2) to feed, graze; i) of cows, *SHEEP* etc (literal); ii) of idolater, Israel as flock (fig); 1a3) (Hiphil) *SHEPHERD*, shepherdess; 1b) to associate with, be a friend of (meaning probable); 1b1) (Qal) to associate with; 1b2) (Hithpael) to be companions; 1c) (Piel) *TO* *BE* *A* *SPECIAL* *FRIEND*;

BENEDICT BROOK (NEWS.COM.AU) @ 0726 HOURS ON 11 SEPTEMBER 2020: "CHINESE STATE MEDIA ACCUSES AUSTRALIA OF 'BARBARIC BEHAVIOUR, DISGUSTING DOUBLE STANDARDS':



<<https://www.theguardian.com/australia-news/2020/nov/30/australia-china-pm-scott-morrison-demands-apology-fake-chinese-tweet-adf-soldier>>

[**IMAGE:** A journalist holds a copy of the image released by China's foreign ministry showing an Australian soldier. This photograph has been pixellated by the Guardian. Photograph: Mick Tsikas / AAP]

It's taken days for anything resembling a response from China about the extraction of two Australia journalists from the country earlier this week. Now a comment has been made but, not unsurprisingly, Chinese media has instead taken aim at Australia accusing it of "disgusting double standards" and of conducting a "***WITCH* HUNT**".

The comments in Chinese state media come as diplomatic relations between Beijing and Canberra continue to plummet even as many trade links remain solid.

On Tuesday 8 SEPTEMBER 2020, the China correspondents for the ABC and The Australian Financial Review, Bill Birtles and Mike

Smith, arrived back in Sydney after police came to there respective homes in China in the middle of the night and demanded they present themselves for questioning.

The pair sought shelter in Australian missions due to fears they would be arbitrarily detained and were later allowed to depart the country.

The journos were already planning to leave following the arrest of Australian Cheng Lei who worked for a Chinese state broadcaster and who local authorities have said "endangered national security"." [<https://www.news.com.au/world/asia/chinese-state-media-accuses-australia-of-barbaric-behaviour-disgusting-double-standards/news-story/ec4798b736b1e4fe591358bc24c313a7>>]

DOLF @ 1844 HOURS ON 10 SEPTEMBER 2020: "*WITCH* HUNT?"

YOUTUBE: "Depeche Mode - Personal Jesus (The Stargate Mix)"

https://www.youtube.com/watch?v=rSb_KYzIgUs

The terms ***WITCH*** {ie. A person skilled in using supernatural forces} and ***SOOTHSAYER*** {ie. One who predicts future events or developments} are semantically related and in some circumstances the notions can be used interchangeably.

#190 - 3 *DECEMBER* 2020 as [#6, #10, #4, #70, #50, #10, #600] = yidd^eôñîy (H3049): {UMBRA: #144 % #41 = #21} 1) a knower, one who has a familiar spirit; 1a) a familiar spirit, *SOOTHSAYER***, necromancer (meton);**

"WHAT MAN OF YOU, HAVING AN HUNDRED ***SHEEP***, IF HE LOSE ONE OF THEM, DOTN NOT LEAVE THE NINETY AND NINE IN THE WILDERNESS, AND GO AFTER THAT WHICH IS LOST, UNTIL HE FIND IT?" [Luke 15:4 (KJV)]

***BRING*-G71:**

#9 as [#1, #3, #5] /

#73 - 3 *DECEMBER* 2020 as [#1, #3, #1, #3, #5, #10, #50] /

#889 - LAY *SNARES* AGAINST *AUTONOMY* as [#1, #3, #800, #40, #5, #50] = ágō (G71): {UMBRA: #804 % #41 = #25} **1)** to lead, take with one; **1a)** to lead by laying hold of, and this way to bring to the point of destination: of an animal; **1b)** to lead by accompanying to (into) a place; **1c)** to lead with one's self, attach to one's self as an attendant; **1d)** to conduct, bring; **1e)** to lead away, to a court of justice, magistrate, etc.; **2)** to lead,; **2a)** to lead, guide, direct; **2b)** to lead through, conduct to: to something; **2c)** to move, impel: of forces and influences on the mind; **3)** to pass a day, keep or celebrate a feast, etc.; **4)** to go, depart;

***SHEPHERD*-G4166:**

#256 as [#80, #70, #10, #40, #5, #50, #1] / **#258 - 3 *DECEMBER* 2020** as [#80, #70, #10, #40, #8, #50] = poimén (G4166): {UMBRA: #258 % #41 = #12} **1)** a herdsman, esp. a ***SHEPHERD***; **1a)** in the parable, he to whose care and control others have committed themselves, and whose precepts they follow; **2)** metaph.; **2a)** the presiding officer, manager, director, of any assembly: so of Christ the Head of the church; **2a1)** of the overseers of the Christian assemblies; **2a2)** ***OF* *KINGS* *AND* *PRINCES***;

"AND OTHER ***SHEEP*** I HAVE, WHICH ARE NOT OF THIS FOLD: THEM ALSO I MUST ***BRING*-G71**, AND THEY SHALL HEAR MY VOICE; AND THERE SHALL BE ONE FOLD, [AND] ONE ***SHEPHERD*-G4166**." [John 10:16 (KJV)]

TOTAL METALOGIC: #479 + #217 + #678 = #1374

<<http://www.grapple369.com/?idea:479,217,678,1374>>

ONTIC_OBLIGANS_184@{

@1: Sup: 36 - **STRENGTH:** CH'IANG (#36); Ego: 36 - **STRENGTH:** CH'IANG (#36),

@2: Sup: 31 - **PACKING:** CHUANG (#67); Ego: 76 - **AGGRAVATION:** CHU (#112),

@3: Sup: 47 - **PATTERN:** WEN (#114); Ego: 16 - **CONTACT:** CHIAO (#128),

@4: Sup: 22 - **RESISTANCE:** KE (#136); Ego: 56 - **CLOSED MOUTH:** CHIN (#184 - I PUT NO CHECK UPON THE WATER IN ITS FLOW {%36}),

Male: #136; Feme: #184

} // #184

@168 <-- ONTIC DIALECTICS OF IMPULSIVITY TEMPLATE

@215

@157

@130

@175

@185 <-- EMPOWERMENT

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

@184 <-- OF MEN APPEARING IN PUBLIC {**gínomai (G1096)** v's **eisérchomai (G1525)** / #1080 - HETEROS v's SECTION VI (#54 - UNITY: K'UN / #38 - FULLNESS: SHENG): #689 OF QUEEN VICTORIA'S LETTERS PATENT}

@45 = #1374 - as [#300, #5, #30, #5, #10, #800, #9, #5, #10, #200] = **teleióō (G5048)**: {UMBRA: #1220 % #41 = #31} **1)** to make perfect, complete; **1a)** to carry through completely, to accomplish, finish, bring to an end; **2)** to complete (perfect); **2a)** add what is yet wanting in order to render a thing full; **2b)** to be found perfect; **3)** ***TO* *BRING* *TO* *THE* *END* (*GOAL*) *PROPOSED***; **4)** to accomplish; **4a)** bring to a close or fulfilment by event; **4a1)** of the prophecies of the scriptures;

#1374 as [#5, #400, #200, #600, #8, #40, #70, #50, #1] = **euschēmōn (G2158)**: {UMBRA: #2103 % #41 = #12} **1)** of elegant figure; **1a)** shapely, graceful, comely, ***BEARING* *ONE'S* *SELF* *BECOMINGLY* *IN* *SPEECH* *OR* *BEHAVIOUR***; **2)** of good standing; **2a)** honourable, influential, wealthy, respectable;

23 APRIL 2019 - BRITISH NATIONAL HOLIDAY OF SAINT GEORGE

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

@168 <-- **BINOMIAL STASIS SOURCE OF 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)

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

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

"THEY SHALL GROW NOT OLD, AS WE THAT ARE LEFT GROW OLD; AGE SHALL NOT WEARY THEM, NOR THE YEARS #1356 - *CONDEMN*.

AT THE GOING DOWN OF THE SUN AND IN THE MORNING WE WILL REMEMBER THEM." [Laurence Binyon, published in London in the Winnowing Fan; Poems of the Great War in 1914. The verse, which became the League Ode, was already used in association with commemoration services in Australia in 1921]

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

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

We are able to determine some anomalous / false claims of ROMAN (catholic) EMPIRE GOVERNANCE as any HETEROS prototype prerogative of #390 - SOVEREIGNTY within the context of the following ONTIC values as TELOS criteria:

a) #168 - GIZMO[9.2.7] - SINGLE INSTANCE

- b) #215 - NO INSTANCE (**#288 - #215 = #73 - CANNOT BE CHANGED**) / @1 - **SELF CONTRADICTION**
 c) #130 - **GIZMO[6.7.8]** - SINGLE INSTANCE

However both British Sovereignty and Chinese governance are trinomial otherwise BREXIT could not occur ...

@147

@139 - CHINA = #60 - CHI {**ACCUMULATION**} + #79 - NA(n) {**DIFFICULTIES**}

@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 *CONSTITUTEDTHAT* *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*;**

#1374 as [#4, #70, #400, #30, #70, #800] = doulóō (G1402): {UMBRA: #1374 % #41 = #21} 1) to make a slave of, reduce to bondage; 2) metaphor: *GIVE* *MYSELF*

WHOLLY* *TO* *ONE'S* *NEEDS* *AND* *SERVICE, make myself a bondman to him;

Sadly in BIRTLES circumstance when apprehension (ie. arrest) and of necessity concerns are raised about the grounding for your cause of PRESS FREEDOM you become unreasonable.

<<http://www.grapple369.com/Groundwork/Persona%20Non%20Grata.pdf>>

How does it feel to be a persona non grata...?

That's what you get for never sending a postcard...

If I can perhaps offer some advice and that is you re-educate yourself on the difference between perennial oriental: trinomial / occidental: binomial traditions and their respective #71 v's #38 - worldviews.

And give some more thought to the trinomial number conception of GNOSIS EX MACHINA as reliance upon dynamics of the logical syllogism relative to the ONTIC prototype for the ONTOLOGICAL meta-process.

Secondly that you adopt the following methodology (ie. derived from the Canon of Supreme Mystery as Secrets of State) to temper the validity of conjectures / suppositions by a DAOist reverse transcriptase inhibitor which are then subject to a logical syllogism:

#1 - CONJECTURE -->
#2 - REVERSE TRANSCRIPTASE -->
#3 - LOGICAL SYLLOGISM (META LOGIC) -->
#4 - ONTIC PROTOTYPE MAPPING: (@660: **#FOUR / #FIVE**;
@663: **#SIX**; @838 (QUEEN VICTORIA'S LETTERS PATENT / #663: SYNONYM): **#SEVEN**)

And from that logical syllogism then extract the #FOUR: PRINCIPLE OF MATERIALITY / #FIVE: PRINCIPLE OF PERSISTENT SUBSTANCE from whence you derive some impetus for the journalising of events:

#168 as #6 - **CONTRARIETY** (LI)
#244 as #1 - **CENTRE** (CHUNG)

#130 as #49 - FLIGHT (T'AO)
#165 as #3 - MIRED (HSIEN)
#229 as #67 - DARKENING (HUI)
#393 as #69 - EXHAUSTION (CH'IUNG)

TOTAL: #1329 as [#1, #500, #100, #70, #200, #400, #50, #8] = aphrosýnē (G877): {UMBRA: #0 as #1329 % #41 = #17} 1) *FOOLISHNESS*, *FOLLY*, *SENSELESSNESS*; 2) thoughtlessness, recklessness;

<<http://www.grapple369.com/Grumble/?idea:{1329}>>

As you can see my example on **#364 - ENQUIRY ON #300 - REVOLT** as a rule deduced from the latest NOVICHOK poisoning is then applied to SHRINE OF REMEMBRANCE protests on Saturday last (5 September 2020).

If you deploy such then there is a proper balance between conjecture and the facts and I think that agitation will be greatly reduced.

PRESS FREEDOM is the cause of REASON since THE AGE of Melbourne established 17 October 1854 / THE TIMES of London established 1 January 1785 newspapers purvey the masthead: DIEU ET MON DROIT as having grounding within a #71 - worldview of #27 - duties and #68 - rights framed by a prudent justice.

In exercising the cause of REASON to its ultimate end as #54 - unity of apperception there is invariably a process of apprehension and of necessity concerns.

It is not the providence of anarchy or antinomy.

#1374 as [#20, #1, #300, #1, #30, #5, #3, #5, #200, #9, #800] = katalégō (G2639): {UMBRA: #1160 % #41 = #12} 1) to lay down, to lie down; 2) *TO* *NARRATE* *AT* *LENGTH*, *RECOUNT*, *SET* *FORTH*; 3) *TO* *SET* *DOWN* *IN* *A* *LIST* *OR* *REGISTER*, *TO* *ENROL*; 3a) *OF* *SOLDIERS*; 3b) of those widows who held a prominent place in the church and exercised a certain superintendence over the rest of the women, and had charge of the widows and orphans supported at the public expense;

***ADVERSARY* *USURPER*: #1 /**
GUIDE: #9 /
MYSTERY: #10 /
ADJUSTER: #15 - HETERO SQUARE SPIROGYRA ORDER
ARRAY /
LEADER: #45 - METHOD
REGULATOR: #60 - 13 to 17 SEPTEMBER WITHIN THE PRE-
PLATONIC SCHEMA /
GENERAL GOVERNOR: #120 - SEE HITLER'S TABLE TALK
IDEA 120 ON 24th JANUARY 1942 / PROTOTYPE #EIGHT /
HIGH OVERSEER: #1080 - one not of the same nature form,
class, kind, different / BINOMIAL CO-EFFICIENT

#1080 - HETEROS BINOMIAL CONCEPTION OF NUMBER as
[#5, #10, #200, #5, #30, #5, #400, #200, #5, #200, #9, #1,
#10] /

#689 - SECTION VI (#54 - UNITY: K'UN / #38 - FULLNESS:
SHENG): #689 OF QUEEN VICTORIA'S LETTERS PATENT as
[#5, #10, #200, #5, #30, #9, #70, #50, #300, #10] =
eisérchomai (**G1525**): {**UMBRA: #1041 % #41 = #16**} **1**) to go
out or come in: to enter; **1a**) of men or animals, as into a house or
a city; **1b**) of Satan taking possession of the body of a person; **1c**)
of things: as food, that enters into the eater's mouth; **2**) metaph. ;
2a) of entrance into any condition, state of things, society,
employment; **2a1**) to arise, come into existence, begin to be; **2a2**)
***OF* *MEN*, *TO* *COME* *BEFORE* *THE* *PUBLIC*;**
2a3) to come into life; **2b**) of thoughts that come into the mind;

#1375 as [#80, #100, #1, #3, #40, #1, #300, #800, #50] /
#225 as [#80, #100, #1, #3, #40, #1] = prâgma (G4229):
{UMBRA: #0 as #225 % #41 = #20} 1) that which has been
done, a deed, an accomplished fact; **2**) what is done or being
accomplished; **2a**) spec. business, a commercial transaction; **3**) a
matter, question, affair; **3a**) spec. in a forensic sense, a matter at
law, case, suit; **4**) that which is or exists, a thing;

ONTIC CHECKSUM TOTAL: #356 - 3 DECEMBER AS
NOUMENA* *PROTOTYPE* / *TELOS* *HIERARCHY

#502 + #388 = #890 as [#50, #80, #300, #400, #20, #600]
= 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;

#890 as [#40, #400, #50, #100, #300] = nâqash (H5367): {UMBRA: #450 % #41 = #40} 1) to knock, strike, bring down; **1a**) (Qal) to strike down; **1b**) (Niphal) to be thrust after, be impelled; **1c**) (Piel) to strike at, take aim at; **1d**) (Hithpael) to be struck; **2**) (CLBL) to ensnare; **2a**) (Qal) to ensnare; **2b**) (Niphal) to be ensnared; **2c**) (Piel) ***TO* *LAY* *SNARES***; **2d**) (Hithpael) to lay snares;

"NOW THE SERPENT WAS MORE SUBTLE THAN ANY BEAST OF THE FIELD WHICH THE LORD GOD HAD MADE. AND HE SAID UNTO THE WOMAN, YEA, HATH GOD SAID, YE SHALL NOT EAT OF EVERY TREE OF THE GARDEN?"

#348 - 9 *DECEMBER* 2020 as [#8, #40, #300] / #355 - 9 *DECEMBER* 2020 as [#2, #8, #40, #300, #5] / #388 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);**

AND THE WOMAN SAID UNTO THE SERPENT, WE MAY EAT OF THE FRUIT OF THE TREES OF THE GARDEN: BUT OF THE FRUIT OF THE TREE WHICH IS IN THE MIDST OF THE GARDEN, GOD HATH SAID, YE SHALL NOT EAT OF IT, NEITHER SHALL YE TOUCH IT, LEST YE DIE.



<<http://www.grapple369.com/images/weddingblues.jpg>>

FOR EXPLANATION SEE: "HARVARD UNIVERSITY PROFESSOR GREGORY NAGY ASKED TO EXPLAIN 'Mages and Ionians' AS BEING APOLOGETICS FOR FASCISM WHICH WAS HEARTEDLY ACCEPTED BY THE HUNGARIAN ACADEMY OF SCIENCES"

<<http://www.grapple369.com/Groundwork/Mages%20and%20Ionians%2020201210.pdf>>

AND THE SERPENT SAID UNTO THE WOMAN, YE SHALL NOT SURELY DIE: FOR GOD DOTH KNOW THAT IN THE DAY YE EAT THEREOF, THEN YOUR EYES SHALL BE OPENED, AND YE SHALL BE AS GODS, KNOWING GOOD AND EVIL.

#412 as [#400, #1, #6, #5] = ta'ävâh (H8378): {UMBRA: #412 % #41 = #2} 1) desire; 1a) desire, wish, longings of one's heart; 1a1) lust, appetite, covetousness (bad sense); 1b) thing desired, object of desire;

#311 - KANT'S IDEA ASSIGNED TO #27 - *DUTIES* as [#5, #1, #300, #5] /

#326 - 3 / 9 DECEMBER 2020 as [#20, #1, #300, #5] /

#336 as [#30, #1, #300, #5] /

#390 - *NEURAL* *LINGUISTIC* *PAIRING* *LINK* *AGENCY* as [#30, #50, #300, #10] as [#30, #50, #300, #10] /

#440 - *ACTIVITY* *OF* *WILL* / *MIND* as [#40, #50, #300, #10, #600] = 'ishshâh (H802): {UMBRA: #306 % #41 = #19} **1)** woman, wife, female; **1a)** woman (opposite of man); **1b)** wife (woman married to a man); **1c)** female (of animals); **1d)** each, every (pronoun);

■ **#376 - 3 DECEMBER 2020** as [#10, #300, #20, #10, #30, #6] /

#371 - ROMAN CATHOLIC EUCHARIST (#364 x 4 = #371 - *DEPRAVED* *INIQUITY*) as [#5, #300, #20, #10, #30, #6] / [#6, #5, #300, #20, #10, #30] /

#373 - *FROM* *TRUTH* *TO* *ERROR* (15 NOVEMBER AS NOUMENA PROTOTYPE) as [#6, #2, #5, #300, #20, #10, #30] /

■ **#355 - 9 DECEMBER 2020** as [#5, #300, #20, #30] = sâkal (H7919): {UMBRA: #350 % #41 = #22} **1)** to be prudent, be circumspect, wisely understand, prosper; **1a)** (Qal) to be prudent, be circumspect; **1b)** (Hiphil); **1b1)** to look at or upon, have insight; **1b2)** to give attention to, consider, ponder, be prudent; **1b3)** to have insight, have comprehension; **i)** insight, comprehension (subst); **1b4)** to cause to consider, give insight, teach; **i)** the teachers, the wise; **1b5)** to act circumspectly, act prudently, act wisely; **1b6)** to prosper, have success; **1b7)** to cause to prosper; **1c)** (Piel) to lay crosswise, cross (hands);

AND WHEN THE WOMAN SAW THAT THE TREE WAS GOOD FOR FOOD, AND THAT IT WAS PLEASANT-H8378 {from: #502 (H183)} TO THE EYES, AND A TREE TO BE DESIRED TO MAKE ONE **#371 - *WISE*** (H7919), SHE TOOK OF THE FRUIT THEREOF, AND DID EAT, AND GAVE ALSO UNTO HER HUSBAND WITH HER; AND HE DID EAT." [Genesis 3:1-6]

Our specific concern is with the IDEAS that are related to any **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE / #164 - PRINCIPLE OF MATERIALITY** and the likely neural linguistic mechanism for ACTUATION.

Before we close this chapter we ought to give a brief explanation on this earlier statement about an: "**implicit dialectic bridge**:"

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

between two related idea concepts. In this example the notion #394 might meet our METALOGIC AUTONOMOUS DELIMITER criteria"

That this is not as some would contend, an arbitrary or whimsical supposition which we have made as self entitled opinion foisted upon the world, but an actuality which conveys a coherent **NURTURE: (SUPERNAL)** meta-descriptive element of reality in conforming to **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE** that was obtained as RECONNAISSANCE by writing the NOSE JOBS POEM on 2 DECEMBER 2020 as immediately after attaining a neurological stimulus from the television news media broadcast of "**CHINESE ARTIST WUHEQILIN'S CONFRONTING NEW IMAGE TAKING FURTHER AIM AT SCOTT MORRISON**"

— 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**]
= shallîỵṭ (**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 % #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>>

That this dialectic bridge example between these two ideas: **#394** and **#401** has manifestly by the former, an explicit representation within the METALOGIC AUTONOMOUS DELIMITER as its **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE** which then grants to us the opportunity to make the informal research supposition:

■ **#151 - 9 *DECEMBER* 2020** as [**#5, #3, #5, #3, #70, #50, #5, #10**] /

■ **#183 - 3 *DECEMBER* 2020** as [**#3, #9, #50, #70, #40, #1, #10**] /

■ **#183 - 3 *DECEMBER* 2020** as [**#5, #3, #5, #50, #8, #9, #8, #40, #5, #50**] /

■ **#184 - 3 *DECEMBER* 2020** as [**#3, #10, #50, #70, #40, #1, #10**] /

■ **#280 - 9 *DECEMBER* 2020** as [**#3, #5, #50, #8, #200, #9, #5**] /

■ ■ **#283 - 3 *DECEMBER* 2020** as [**#3, #5, #50, #5, #200, #9, #1, #10**] /

■ **#343 - 3 *DECEMBER* 2020** as [**#3, #5, #50, #70, #40, #5, #50, #70, #50**] /

■ **#348 - 9 *DECEMBER* 2020** as [**#3, #10, #50, #70, #40, #5, #50, #70, #50**] /

#231 - *JUXTAPOSITION* *CONTROL* as [**#5, #3, #5, #50, #70, #40, #8, #50**] /

#401 as [**#3, #5, #3, #70, #50, #70, #200**] = **gínomai (G1096)**: **{UMBRA: #184 % #41 = #20} 1**) to become, i.e. to come into existence, begin to be, receive being; **2) *TO***

BECOME*, i.e. *TO* *COME* *TO* *PASS*, *HAPPEN; **2a)** of events; **3)** to arise, appear in history, come upon the stage; **3a)**

OF* *MEN* *APPEARING* *IN* *PUBLIC; **4)** to be made, finished; **4a)** ***OF* *MIRACLES*, *TO* *BE* *PERFORMED***,

WROUGHT; **5)** to become, be made;

With the intersected idea **#401** having a likely possibility of occurrence as any phenomenal form within ***THE* *MATERIAL* *WORLD*** in being a capacity to be cognised by some unequivocal

sensibility as its **#54 - UNITY OF APPERCEPTION** when the conditional idea **#216** is met as its constituting **#164 - PRINCIPLE OF MATERIALITY** event occurs:

#FOUR: #216 as #54 - **UNITY (K'UN)**

#FIVE: #394 as #70 - **SEVERANCE (KE)**

TOTAL CONCEPT: #216 + #394 = #610

Thus we already have a ***NEURAL* *LINGISTIC*** weaponised remedy for such habitual defamation made against **#322 - *DEMOCRACY*** by these self entitled CHINESE **#216 - *YOUTH*** who give only a pretence to an enlightenment as their REVOLUTION OF CULTURE ...

#610 as [#100, #4, #40, #50, #10, #6, #400] = qadmôwnîy (H6931): {**UMBRA: #210 % #41 = #5**} 1) ***FORMER***, ***ANCIENT***, ***EASTERN***; 1a) former, ancient; 1b) eastern;

#610 as [#10, #200, #100, #200, #100] = y^eraqraq (H3422): {**UMBRA: #610 % #41 = #36**} 1) greenish, ***PALE* *GREEN***, ***GREENISH*-*YELLOW***;



<<http://www.grapple369.com/infamia/NOSE%20JOBS%20-%20Wuheqilin%2014404x756%20art%2020201202.jpg>>

TOM FLANAGAN (YAHOO NEWS) ON 2 DECEMBER 2020:

"Chinese artist WUHEQILIN, who created the provocative fake Australian soldier image, has been true to his word and created another artwork depicting Australia's alleged war crimes.

The renowned 'wolf warrior' style artist, took to his Weibo account on Tuesday evening to share his latest creation, featuring a (**ruddy faced**) disheveled-looking Scott Morrison pulling an Australian flag over the dead bodies of Afghan civilians.

In the work, an emotional Mr Morrison can be seen pointing at a child artist, likely meant to be WUHEQILIN himself, and demanding he apologise, as per the text at the bottom of the artwork.

In front of the child is an easel with a red-stained canvas and behind that, dozens of reporters aiming their camera lenses at the boy rather than casting their attention to what Morrison is doing.

Behind them all, soldiers fire guns amid a smoky desert setting.

On Monday 30 NOVEMBER 2020, hours after his image of an Australian soldier slitting the throat of an Afghan child sparked outrage in Australia, WUHEQILIN recorded a video message for Mr Morrison, telling him to "face reality" and **#271 - *VOWED*** to create another artwork.

His latest artwork published to his 900,000 plus Weibo followers is simply captioned: "To Morrison".

The patriotic artist's first Australian-related artwork came to the attention of Mr Morrison after it was tweeted by Foreign Ministry spokesperson Zhao Lijian, a renowned player in China's ever-growing wolf warrior diplomacy.

While his latest artwork has not received the same treatment from a Communist Party of China official, Chinese state media publication the Global Times, often referred to as the CPC's English-language mouthpiece, shared the image on their site." [<https://au.news.yahoo.com/chinese-artist-takes-aim-at-scott-morrison-in-confronting-new-image-215654896.html>>]

**MONIQUE WOOD (FACEBOOK) @ 1606 HOURS ON 11
DECEMBER 2020: "I'm sorry, {@1: Sup: 73 - **ALREADY
FORDING, COMPLETION**: CH'ENG (#73); Ego: 36 - **STRENGTH**:
CH'IANG (#36)}**

but Griffith University Emeritus Professor Colin Mackerras has made
a career out of being an expert in Australian-Chinese affairs. {@2:
Sup: 34 - **KINSHIP**: CH'IN (#107); Ego: 64 - **SINKING**: CH'EN
(#100)}

It's in his interests to paint Australians as silly as Chinese relations
are his bread and butter. {@3: Sup: 33 - **CLOSENESS**: MI (#140 -
I DEAL NOT FRAUDULENTLY {%14} / **I AM NOT AN EAVES-
DROPPER** {%16}); Ego: 9 - **BRANCHING OUT**: SHU (#109)}

He is insulting his own countrymen, {@4: Sup: 52 - **MEASURE**: TU
(#192 - **I AM NOT SWOLLEN WITH PRIDE** {%39}); Ego: 24 -
JOY: LE (#133)}

and whether it impacts China or not really isn't the point. {@5:
Sup: 12 - **YOUTHFULNESS**: T'UNG (#204); Ego: 44 - **STOVE**:
TSAO (#177 - **I AM NOT GIVEN TO CURSING** {%29})}

The CCP insulted us, {@6: Sup: 65 - **INNER**: NEI (#269); Ego: 10
- **DEFECTIVENESS, DISTORTION**: HSIEN (#187)}

and if we have to make a point, {@7: Sup: 18 - **WAITING**: HSI
(#287); Ego: 4 - **BARRIER**: HSIEN (#191 - **I DO NOT STEAL
THE SKINS OF THE SACRED ANIMALS** {%32})}

as painful as it may be, {@8: Sup: 70 - **SEVERANCE**: KE (#357);
Ego: 5 - **KEEPING SMALL**: SHAO (#196 - **I AM NOT ONE OF
LOUD VOICE** {%37})}

so be it. {@9: Sup: 29 - **DECISIVENESS**: TUAN (#386); Ego: 52 -
MEASURE: TU (#248)} [[https://www.facebook.com/
monique.wood](https://www.facebook.com/monique.wood)]

**GRUMBLE (#386, #248)@[73, 36, 34, 64, 33, 9, 52, 24, 12,
44, 65, 10, 18, 4, 70, 5, 29, 52]**

MALE: @140 + @192 = #332 - *YOUNG* *MAN* / *YOUTH*

FEME: @177 + @191 + @196 = #564 as [#6, #8, #200, #300, #10, #600] = **chârâsh (H2796): {UMBRA: #508 % #41 = #16}** 1) craftsman, ***ARTISAN***, engraver, graver, artificer; **1a)** graver, artificer; **1b) *SKILFUL* *TO* *DESTROY* (*WARRIORS*) (fig.);**

ONTIC CHECKSUM TOTAL: #896

<<https://www.grapple369.com/?idea:386,248,332,564,896>>

#440 - *ACTIVITY* *OF* *WILL* as [#40, #400] /
#446 - *ACTIVITY* *OF* *MIND* as [#40, #6, #400] /
[#40, #400, #6] /
#896 as [#400, #40, #400, #6, #700] / [#400, #40, #400, #50, #6] = **mûwth (H4191): {UMBRA: #446 % #41 = #36}**
1) to die, kill, have one executed; **1a)** (Qal); **1a1)** to die; **1a2)** to die (as penalty), be put to death; **1a3) *TO* *DIE*, *PERISH* (*OF* *A* *NATION*); 1a4) *TO* *DIE* *PREMATURELY* (*BY* *NEGLECT* *OF* *WISE* *MORAL* *CONDUCT*); 1b)** (Polel) to kill, put to death, dispatch; **1c)** (Hiphil) to kill, put to death; **1d)** (Hophal); **1d1)** to be killed, be put to death; **i)** to die prematurely;

#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;

We are able to determine some anomalous / false claims of ROMAN (catholic) EMPIRE GOVERNANCE as any HETEROS prototype prerogative of #390 - SOVEREIGNTY within the context of the following ONTIC values as TELOS criteria:

a) #168 - GIZMO[9.2.7] - SINGLE INSTANCE

- b) #215 - NO INSTANCE (**#288 - #215 = #73 - CANNOT BE CHANGED**) / @1 - **SELF CONTRADICTION**
 c) #130 - **GIZMO[6.7.8]** - SINGLE INSTANCE

However both British Sovereignty and Chinese governance are trinomial otherwise BREXIT could not occur ...

@147

@139 - CHINA = #60 - CHI {**ACCUMULATION**} + #79 - NA(n) {**DIFFICULTIES**}

#513 + #147 = #660 (+6: <-- FORMULA OF PROGRESSION { @6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE }) = IT'S HUMAN CONCEPT { #666 }?

ONTIC SYMPTOMS:

<<http://www.grapple369.com/Grumble/?idea:660>>

#660 as [#40, #200, #10, #400, #10] = mârâh (H4784): {UMBRA: #10 as #245 % #41 = #40} 1) *TO* *BE* *CONTENTIOUS*, *BE* *REBELLIOUS*, *BE* *REFRACTORY*, *BE* *DISOBEDIENT* *TOWARDS*, *BE* *REBELLIOUS* *AGAINST*; 1a) (Qal) to be disobedient, be rebellious; 1a1) towards father; 1a2) towards God; 1b) (Hiphil) to show rebelliousness, show disobedience, disobey;

THUSLY NOTE THE IMPLICIT #27 - *DUTIES* (ie. #896 - #869) WITHIN THE RELATIONSHIP BETWEEN: #60 - ACCUMULATION (CHI) + DIFFICULTIES (NAN) = @139 AS THE ONTIC GROUNDING FOR 7 x 24 x 13 = #2184 days ...

#513 + @147 + @139 = #799 as [#5, #60, #5, #30, #9, #70, #50, #300, #70, #200] = exérchomai (G1831): {UMBRA: #891 % #41 = #30} 1) to go or come forth of; 1a) with mention of the place out of which one goes, or the point from which he departs; 1a1) of those who leave a place of their own accord; 1a2) of those who are expelled or cast out; 1b) metaph.; 1b1) to go out of an assembly, i.e. forsake it; 1b2) to come forth from physically, arise from, to be born of; 1b3) to go forth from one's power, escape from it in safety; 1b4) *TO* *COME* *FORTH* (*FROM* *PRIVACY*) *INTO* *THE* *WORLD*, *BEFORE* *THE* *PUBLIC*, (*OF* *THOSE* *WHO* *BY* *NOVELTY* *OF*

***OPINION* *ATTRACT* *ATTENTION*); 1b5) of things; i) of reports, rumours, messages, precepts; ii) to be made known, declared; iii) to be spread, to be proclaimed; iv) to come forth; 1) emitted as from the heart or the mouth; 2) to flow forth from the body; 3) to emanate, issue; 31) used of a sudden flash of lightning; 32) used of a thing vanishing; 33) used of a hope which has disappeared;**

#513 + #147 = #660 (+9: {#669} <-- IS THEN AN AUTONOMY ADHERING TO THE #45 - METHOD OF THE #71 - WORLDVIEW which has an anthropological context as understanding of nature (ie. DAO or COURSE-TROCHOS OF NATURE-GENESIS [James 3:6]) and universe that regards its notion of FREEWILL and ANTHROPOLOGY by an ONTIC intersection of #205 and #164 as #369 - discrimination norm exhibiting rationality)

<<http://www.grapple369.com/Grumble/?idea:669>>

#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 florescence, 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

"FOR BY WISE COUNSEL THOU SHALT MAKE THY WAR: AND IN MULTITUDE OF COUNSELLORS THERE IS SAFETY. WISDOM IS TOO HIGH FOR A FOOL: HE OPENETH NOT HIS MOUTH IN THE GATE.

HE THAT DEVISETH TO DO EVIL SHALL BE CALLED A MISCHIEVOUS PERSON. THE THOUGHT OF FOOLISHNESS IS SIN: AND THE SCORNER IS AN ABOMINATION TO MEN.

IF THOU FAINT IN THE DAY OF ADVERSITY, THY STRENGTH IS SMALL.

IF THOU FORBEAR TO DELIVER THEM THAT ARE DRAWN UNTO DEATH, AND THOSE THAT ARE READY TO BE SLAIN; IF THOU SAYEST, BEHOLD, WE KNEW IT NOT; DOTH NOT HE THAT PONDERETH THE HEART CONSIDER IT? AND HE THAT KEEPETH THY SOUL, DOTH NOT HE KNOW IT? AND SHALL NOT HE RENDER TO EVERY MAN ACCORDING TO HIS WORKS?

#311 - KANT'S IDEA ASSIGNED TO #27 - *DUTIES* as [#5, #4, #2, #300] /
#326 - 3 / 9 - *DECEMBER* 2020 as [#20, #4, #2, #300] = d^obash (H1706): {UMBRA: #306 % #41 = #19} 1)
honey;

MY SON, EAT THOU ***HONEY*-H1706**, BECAUSE IT IS GOOD; AND THE HONEYCOMB, WHICH IS SWEET TO THY TASTE: SO SHALL THE KNOWLEDGE OF WISDOM BE UNTO THY SOUL: WHEN THOU HAST FOUND IT, THEN THERE SHALL BE A REWARD-**H319**, AND THY EXPECTATION SHALL NOT BE CUT OFF.

#203 - 9 - *DECEMBER* 2020 as [#1, #200, #2] /
#293 - *TO* *SAY* *IN* *ONE'S* *HEART*, *TO* *THINK* as [#40, #1, #200, #2, #10, #600] /
#219 - SUPERNAL ONTIC PREMISE FOR #381 - *CONJURER*
#236 - *PAIRING* as [#6, #10, #1, #200, #2] / [#10, #1, #200, #2, #6] = 'ârab (H693): {UMBRA: #203 % #41 = #39} 1) to lie in wait, ambush, lurk; 1a) (Qal); 1a1) to lie in wait; 1a2) ambush (participle as subst); 1b) (Piel) ambushers, liers-in-wait (pl. participle); 1c) (Hiphil) to lay an ambush;

LAY NOT WAIT-**H693**, O WICKED MAN, AGAINST THE DWELLING OF THE RIGHTEOUS;

■ #320 - 9 - *DECEMBER* 2020 as [#6, #300, #4, #4, #6] / [#10, #6, #300, #4] /

■ #348 - *TO* *LIE* *DOWN* (*IN* *DEATH*) as [#40, #300, #4, #4] /

#369 - *DISCRIMINATORY* *NORM* as [#5, #300, #6, #4, #4, #10, #600] = shâdad (H7703): {UMBRA: #308 % #41 = #21} 1) to deal violently with, despoil, devastate, ruin, destroy, spoil; 1a) (Qal); 1a1) to violently destroy, devastate, despoil, assail; 1a2) devastator, despoiler (participle) (subst); 1b) (Niphal) to be utterly ruined; 1c) (Piel); 1c1) to assault; 1c2) to devastate; 1d) (Pual) to be devastated; 1e) (Poel) to violently destroy; 1f) (Hophal) to be devastated;

■ #297 - 9 - *DECEMBER* 2020 as [#200, #2, #90, #5] /

#298 - KANT'S *ROCK* / DIDOMI OF QUEEN VICTORIA'S LETTERS PATENT as [#200, #2, #90, #6] /

#322 - *DEMOCRACY* as [#30, #200, #2, #900] /

#332 - *YOUNG* *MAN* / *YOUTH* as [#200, #2, #90, #600] = rêbets (H7258): {UMBRA: #292 % #41 = #5} 1) resting or dwelling place, place of lying down;

SPOIL-H7703 NOT HIS RESTING-H7703 PLACE:" [Proverbs 24:6-15]

DOLF @ 1654 HOURS ON 11 DECEMBER 2020: "We are ONTOLOGICAL PACIFISTS which means we are very capable at pebble in the shoe disablers:

"AND FEAR NOT THEM WHICH KILL {#896} THE BODY {#896}, BUT ARE NOT ABLE TO KILL THE SOUL {#896}: BUT RATHER FEAR HIM WHICH IS ABLE TO DESTROY BOTH SOUL {#896} AND BODY {#896} IN HELL." [Matthew 10:28 (KJV)]

The #164 - **PRINCIPLE OF MATERIALITY** here is our intrinsic #216 - *VALOUR* against the CHINESE #216 - *YOUTH* OF THIS AGE WHETHER IT'S WITHIN CHINA, HONG KONG OR OUR LAND AS POSSESSING A *SOULLESS* *DEPRAVITY* OF *DEFAMATION* BEING INTRINSIC TO THEIR NATURE:

■ #271 - *AVOW* / *AVOUCH* as [#5, #2, #8, #6, #200, #10, #600] /

■ #271 - 9 DECEMBER 2020 as [#6, #2, #8, #200, #10, #5, #600] /

#216 as [#2, #8, #6, #200] = bâchûwr (H970): {UMBRA: #216 % #41 = #11} 1) youth, *YOUNG* *MAN*;

#216 as [#3, #2, #6, #200, #5] = g^ebûwrâh (H1369): {UMBRA: #216 % #41 = #11} 1) strength, might; 1a) strength; 1b) might, *VALOUR*, bravery; 1c) might, mighty deeds (of God);

#247 as [#6, #1, #40, #200] / [#1, #40, #200, #6]
#271 - *AVOW* / *AVOUCH* as [#30, #1, #40, #200] / [#10, #1, #40, #200, #500] /

#276 as [#5, #1, #40, #10, #200, #500] /
#277 - *RIGHT* *TO* *PLACE* *A* *TEST* as [#30, #1, #40, #6, #200] / [#6, #30, #1, #40, #200] /

#291 as [#1, #40, #200, #10, #600] / [#50, #1, #40, #200] /

#293 as [#2, #1, #40, #200, #10, #600] /

#297 as [#6, #50, #1, #40, #200] / [#1, #40, #200, #50, #6] /

#241 as [#1, #40, #200] = 'âmar (H559): {UMBRA: #241 % #41 = #36} 1) to say, speak, utter; 1a) (Qal) to say, to answer, *TO* *SAY* *IN* *ONE'S* *HEART*, *TO* *THINK*, to command, to promise, to intend; 1b) (Niphal) to be told, to be said, to be called; 1c) (Hithpael) to boast, to act proudly; 1d) (Hiphil) *TO* *AVOW*, *TO* *AVOUCH*;

"THERE IS A *NOISE* *OF* *WAR* *IN* *THE* *CAMP*. AND HE SAID, IT IS NOT THE VOICE OF THEM THAT SHOUT FOR MASTERY-H1369, NEITHER IS IT THE VOICE OF THEM THAT CRY FOR BEING OVERCOME: BUT THE NOISE OF THEM THAT SING DO I HEAR.

YOUTUBE: "Imago Dei: The Image of God"

<<https://www.youtube.com/watch?v=r-rzM5EojJY>>

***ANTI*-*ABORTION* STATEMENT IS PROPAGANDA**

AND IT CAME TO PASS, AS SOON AS HE CAME NIGH UNTO THE CAMP, THAT HE SAW THE CALF, AND THE DANCING: AND MOSES' {TAKEN OUT; DRAWN FORTH} ANGER WAXED HOT, AND HE CAST THE TABLES OUT OF HIS HANDS, AND BRAKE THEM BENEATH THE MOUNT." [Exodus 32:18]

#216 as [#3, #7, #200, #6] = gâzar (H1504): {UMBRA: #210 % #41 = #5} 1) to cut, divide, cut down, cut off, cut in two, snatch, decree; 1a) (Qal); 1a1) to cut in two, divide; 1a2) to cut down; 1a3) *TO* *CUT* *OFF*, *DESTROY*, *EXTERMINATE*; 1a4) to decree; 1b) (Niphal); 1b1) to be cut off, separated, *EXCLUDED* [*FROM* *ETERNITY*]; 1b2) to be destroyed, cut off; 1b3) to be decreed;

#192 - *VIOLATION* *OF* *ONTIC* *OBLIGANS* *BY* *THE* *CHINESE* *ARTIST* as [#6, #40, #100, #6, #600] / #192 - 9 DECEMBER 2020 as [#40, #100, #6, #40, #6] / #216 as [#30, #40, #100, #6, #600] / #216 as [#30, #40, #100, #40, #6] = mâqôwm (H4725): {UMBRA: #186 % #41 = #22} 1) *STANDING* *PLACE*, *PLACE*; 1a) standing place, station, post, office; 1b) place, place of human abode; 1c) city, land, region; 1d) place, locality, spot; 1e) space, room, distance; 1f) region, quarter, direction; 1g) give place to, instead of;

"BEHOLD, THIS DAY THINE EYES HAVE SEEN HOW THAT THE LORD HAD DELIVERED THEE TO DAY INTO MINE HAND IN THE *CAVE* {ie. NOUMENON RESONANCE MAPPING TO 3 / 9 DECEMBER 2020}:

#320 - 9 DECEMBER 2020 as [#5, #40, #70, #200, #5] / #326 - *SHEPHERD* as [#6, #5, #40, #70, #200, #5] / #315 as [#40, #70, #200, #5] / #360 as [#40, #5, #40, #70, #200, #5] = m^eârâh (H4631): {UMBRA: #315 % #41 = #28} 1) *CAVE*, den, hole;

AND SOME BADE ME KILL THEE: BUT MINE EYE SPARED THEE; AND I SAID, I WILL NOT PUT FORTH MINE HAND AGAINST MY LORD; FOR HE IS THE LORD'S ANOINTED.

MOREOVER, MY FATHER (ie. originator or patron of a class, profession, or art / ruler or chief / term of respect and honour), SEE, YEA, SEE THE SKIRT OF THY ROBE (ie. *THE* *AUSTRALIAN* *FLAG* *DEPICTED*) IN MY HAND: FOR IN THAT I CUT OFF THE SKIRT OF THY ROBE (ie. *THE* *CHINESE* *FLAG*), AND KILLED THEE NOT, KNOW THOU AND SEE THAT THERE IS NEITHER EVIL NOR TRANSGRESSION IN MINE HAND, AND I HAVE NOT SINNED AGAINST THEE; YET THOU HUNTEST MY

SOUL {ie. #502 + #388 = #890 as [#50, #80, #300, #400, #20, #600] = nephesh (H5315)} TO TAKE IT.

THE LORD JUDGE BETWEEN ME AND THEE, AND THE LORD AVENGE ME OF THEE: BUT MINE HAND SHALL NOT BE UPON THEE.

AS SAITH THE PROVERB OF THE ANCIENTS-**H6931**, WICKEDNESS PROCEEDETH FROM THE WICKED: BUT MINE HAND SHALL NOT BE UPON THEE.

AFTER WHOM IS THE KING OF ISRAEL {who prevails with God} COME OUT? AFTER WHOM DOST THOU PURSUE? ***AFTER* *A* *DEAD* *DOG***, AFTER A FLEA.

THE LORD THEREFORE BE JUDGE, AND JUDGE BETWEEN ME AND THEE, AND SEE, AND PLEAD MY CAUSE, AND ***DELIVER* *ME* *OUT* *OF* *THINE* *HAND***." [1Samuel 24:10-15]

#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;

#610 as [#20, #400, #100, #10, #70, #10] = kýrios (G2962): {**UMBRA: #800 % #41 = #21**} 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord; 1a) the possessor and disposer of a thing; 1a1) ***THE* *OWNER***; ***ONE* *WHO* *HAS* *CONTROL* *OF* *THE* *PERSON***, ***THE* *MASTER***; 1a2) ***IN* *THE* *STATE*: *THE* *SOVEREIGN***, ***PRINCE***, ***CHIEF***, ***THE* *ROMAN* *EMPEROR***; 1b) is a title of honour expressive of respect and reverence, with which servants greet their master; 1c) this title is given to: God, the Messiah;

#401 as [#10, #5, #6, #300, #10, #70] = 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;

#302 as [#1, #100, #200, #1] / #331 - 9 DECEMBER 2020 as [#30, #100, #200, #1] /

■ **#331** as [#100, #200, #1, #10, #500] / **#401** as [#50, #100, #200, #1, #10, #600] = qârâ' (H7121): {**UMBRA: #301 % #41 = #14**} **1**) to call, call out, recite, read, cry out, proclaim; **1a**) (Qal); **1a1**) to call, cry, utter a loud sound; **1a2**) to call unto, cry (for help), call (with name of God); **1a3**) to proclaim; **1a4**) to read aloud, read (to oneself), read; **1a5**) to ***SUMMON***, invite, call for, call and commission, appoint, call and endow; **1a6**) to call, name, give name to, call by; **1b**) (Niphal); **1b1**) to call oneself; **1b2**) to be called, be proclaimed, be read aloud, be summoned, be named; **1c**) (Pual) to be called, be named, be called out, be chosen;

"THAT SHE CALLED-**H7121** UNTO THE MEN OF HER HOUSE, AND SPAKE UNTO THEM, SAYING, SEE, HE HATH BROUGHT IN AN HEBREW UNTO US TO ***MOCK*** US; HE CAME IN UNTO ME TO LIE-**H7901** WITH ME, AND I CRIED-**H7121** WITH A LOUD VOICE:" [**Genesis 39:14**]

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

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

■ **#203 - 9 DECEMBER 2020** as [#90, #8, #100, #5] = tsâchaq (H6711): {**UMBRA: #198 % #41 = #34**} **1**) to laugh, ***MOCK***, play; **1a**) (Qal) to laugh; **1b**) (Piel); **1b1**) to jest; **1b2**) to sport, play, make sport, toy with, make a toy of;

■ **#348 - 9 DECEMBER 2020** as [#6, #20, #300, #20, #2] / **#728 - REACTANCE** as [#6, #400, #300, #20, #2] / [#6, #300, #20, #2, #400] = shâkab (H7901): {**UMBRA: #322 - *DEMOCRACY* % #41 = #35**} **1**) to lie down; **1a**) (Qal); **1a1**) to lie, lie down, lie on; **1a2**) to lodge; **1a3**) ***TO* *LIE* (*OF* *SEXUAL* *RELATIONS*)**; **1a4**) ***TO* *LIE* *DOWN* (*IN* *DEATH*)**; **1a5**) to ***REST***, relax (fig); **1b**) (Niphal) to be lain with (sexually); **1c**) (Pual) to be lain with (sexually); **1d**) (Hiphil) to make to lie down; **1e**) (Hophal) to be laid;

"WHEREFORE GOD ALSO GAVE THEM UP TO UNCLEANNESS THROUGH THE LUSTS OF THEIR OWN HEARTS, TO DISHONOUR THEIR OWN BODIES BETWEEN THEMSELVES: 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 1:24-25]

#408 as [**#20, #70, #10, #300, #8**] = **koítē (G2845)**:
{UMBRA: #408 % #41 = #39} 1) *A* *PLACE* *FOR* *LAYING* *DOWN*, *RESTING*, sleeping in; **1a) a bed, couch;**
2) *THE* *MARRIAGE* *BED*; **2a) *OF* *ADULTERY***; **3) cohabitation, whether lawful or unlawful;** **3a) *SEXUAL* *INTERCOURSE***;

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

UMBRA: #408 % #41 = #39 - Achieving Oneness, Root of Order; I-Ching: **H28** - Major Superiority, Excess, Great Exceeding, Preponderance of the great, Great surpassing, Critical mass; Tetra: **76** - Aggravation;

THOTH MEASURE: #39 - Oh thou of beautiful shoulder, who makest thine appearance at; I am not swollen with pride.

#VIRTUE: With Residence (no. #39), attaining to rank, but
#TOOLS: With Difficulties (no. #79), meeting with demotion.
#POSITION: With Encounters (no. #43), coming upon difficulties.
#TIME: With Packing (no. #31), awaiting the proper time.
#CANON: #192

ONTIC_OBLIGANS_192@{

@1: Sup: 39 - RESIDENCE: CHU (#39); Ego: 39 - RESIDENCE: CHU (#39),

@2: Sup: 37 - PURITY: TS'UI (#76); Ego: 79 - DIFFICULTIES: NAN (#118),

@3: Sup: 80 - LABOURING: CH'IN (#156 - I DO NOT CAUSE TERRORS {%21}); Ego: 43 - ENCOUNTERS: YU (#161 - I AM NOT A TELLER OF LIES {%9}),

@4: Sup: 30 - BOLD RESOLUTION: YI (#186 - I AM NOT ONE OF INCONSTANT MIND {%31}); Ego: 31 - PACKING: CHUANG (#192 - I AM NOT SWOLLEN WITH PRIDE {%39}),

Male: #186; Feme: #192
} // #192

G2845@{

@1: Sup: 20 - **ADVANCE: CHIN (#20)**; Ego: 20 - **ADVANCE: CHIN (#20)**,
 @2: Sup: 9 - **BRANCHING OUT: SHU (#29)**; Ego: 70 - **SEVERANCE: KE (#90)**,
 @3: Sup: 19 - **FOLLOWING: TS'UNG (#48)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#100)**,
 @4: Sup: 76 - **AGGRAVATION: CHU (#124)**; Ego: 57 - **GUARDEDNESS: SHOU (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41})**,
 @5: Sup: 3 - **MIRE: HSIEN (#127)**; Ego: 8 - **OPPOSITION: KAN (#165)**,
Male: #127; Feme: #165
 } // **#408**

"FOR THIS CAUSE GOD GAVE THEM UP UNTO VILE AFFECTIONS: FOR EVEN THEIR WOMEN DID CHANGE THE NATURAL USE INTO THAT WHICH IS AGAINST NATURE: AND LIKEWISE ALSO THE MEN, LEAVING THE NATURAL USE OF THE WOMAN, BURNED IN THEIR LUST ONE TOWARD ANOTHER; MEN WITH MEN WORKING THAT WHICH IS UNSEEMLY, AND RECEIVING IN THEMSELVES THAT RECOMPENSE OF THEIR ERROR WHICH WAS MEET." [**Romans 1:26-27**]

These are very profound philosophical considerations for which beyond intuition, I have no formal education within such faculties of knowledge. Suffice to say that the metalogic redaction of the material world (as its hypothesis) which is capable of being reflected within the human mind (ie. GNOSIS {} dataset neural spatial network) by its grapple[] array which may or may not intersect with existing forms of thought as noumenon categories is our INTELLECTUAL PROPERTY.

A DRAFT COPY OF THIS DOCUMENT ON "THE GREAT ORIGINAL SIN OF I DO" MAY BE OBTAINED FROM THE FOLLOWING URL:

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

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