

-- TOOLS of #491 - RULE {@82 - TERMS OF CONTINUITY} and #873 - COMPASS {@205 - PRINCIPLES OF PROBITY AS PERSISTENT SUBSTANCE} AS #1364 - PARADIGM FOR UNDERSTANDING QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900

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We have previously noted a deference within **QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900** towards #492 - ***VOLUNTARY* *FREEWILL*** {LIBERTÉ: #41 on 17 SEPTEMBER 1900} as first principles associated to the @115 - ***DIGNITY* *ROYAL***:

#VIRTUE: #5 - CENTRE OF VALUE {#56 - VOLUNTEERISM};
#TOOLS: #45 - BINOMIAL NOMENCLATURE PROTOTYPE;
#POSITION: #60 - 13 to 17 SEPTEMBER WITHIN THE PRE PLATONIC SCHEMA;
#TIME: #5 - ROYALTY, KINGSHIP, KINGLY AUTHORITY; REIGN (OF TIME: #0 TO Y2K)

"AND JESUS {SAVIOUR; DELIVERER} ANSWERED AND SAID UNTO HIM, BLESSED ART THOU, SIMON {THAT HEARS; THAT OBEYS} BARJONA {SON OF A DOVE}: FOR FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE, BUT MY FATHER WHICH IS IN HEAVEN. AND I SAY ALSO UNTO THEE, THAT THOU ART PETER {A ROCK OR STONE}, AND UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE GATES OF HELL {

#38 + #73 + #111 +
#117 = #339 as
TRIFECTA of
Harvest / Micro Full
Moon on Friday 13
September 2019
with peak @ 0432
hours UTC on
Saturday 14
September 2019

TRIFECTA (TRI:
THREE +
PERFECTA)

Another term for
EXĀCTUS (LATIN)

Nous: #14
Time: 04:30 hrs
Date: 2019.5.28
Torah: [#10, #10, #30]@{
@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: 50 - VASTNESS / WASTING: T'ANG
(#80); Ego: 30 - BOLD RESOLUTION: YI
(#50),
Male: #80; Feme: #50
} // #50
Dao: Praising the Mysterious (Metaphysics)
Tetra: #9 - Branching Out
I-Ching: H19 - Overseeing, Approaching, Nearing, The
forest

Latin: Refugium {Supreme Being} Alt: Chamyah {In the
Midst of God} {

1. HELPS OBTAIN WISDOM & KNOWLEDGE
2. PHILOSOPHERS & THE ENLIGHTENED
3. VIRTUE IN SOLITUDE FROM WORLDLY CONCERNS
4. Oroasoer

#65 CE

EXĀCTUS

- 1) driven out, expelled,
having been driven out
- 2) demanded, required,
enforced, exacted,
having been demanded
- 3) weighed, having
been weighed
- 4) determined, found
out, ascertained, having
been determined
a) (by extension)
precise, exact, accurate
- 5) endured, undergone,
having been endured
- 6) (of time) spent,
passed, having been
spent
- 7) concluded, finished,
completed, having been
finished

Prototype: *HOMOIOS* {#424 / #238} / HETEROS {#396 / #305} / TORAH {#342 / #278} HOMOIOS

Male Idea	#424	Telos	#238	Female Idea
Consequences for Virtuous Discourse	#38	38	38	Consequences for Virtuous Discourse
Employing Deeming, Daring to Act	#73	111	73	Great Guiding Signs?, Virtue of Benevolence
Female Superiority, Completion of Form	#6	117	87	Praising the Mysterious (Metaphysics)
Fantasies of Avoiding Death, Value of Life	#50	167	131	Moderate Values, Setting Up Precepts
Know-How as a Disease, Disease of Knowledge	#71	238	152	Guiding the Physical, Emptying the Heart
Worth of Water, Easy By Nature	#8	246	170	Origin of Ethical Concepts, Palliation of Vulgarity
Guiding Contentment, Moderation of Desire	#46	292	208	Consequences for Virtuous Discourse
Abstruse Mysterious Virtuosity	#56	348	218	Impossible Advice, What can Be Done?
Strength's Warning Signs, Revealers of Virtue	#76	424	238	Left without Language, Different From the Vulgar

Prototype: *HOMOIOS* {#424 / #238} / HETEROS {#396 /
#305} / TORAH {#342 / #278}

<<http://www.grapple369.com/Grumble/?zen:3,row:2,col:8,nous:14&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 3, row: 2, col: 8, nous: 14 [Date: 2019.5.28, Time: 04:30 hrs, Super: #424 / #6 - Female Superiority, Completion of Form; I-Ching: H25 - No Errancy, Without Embroiling, Innocence, Pestilence; Tetra: 66 - Departure, Ego: #238 / #14 - Praising the Mysterious

(Metaphysics); I-Ching: H19 - Overseeing, Approaching, Nearing, The forest; Tetra: 9 - Branching Out]

#38 + #73 + #111 + #117 = #339 as *TRIFECTA* of Harvest / Micro Full Moon on Friday 13 September 2019 with peak @ 0432 hours UTC on Saturday 14 September 2019

***TRIFECTA* (TRI: THREE + PERFECTA)**

As another term for EXĀCTUS (LATIN: feminine exācta, neuter exāctum, comparative exāctior)

- 1)** driven out, expelled, having been driven out
- 2)** demanded, required, enforced, exacted, having been demanded
- 3)** weighed, having been weighed
- 4)** determined, found out, ascertained, having been determined
- a)** (by extension) precise, exact, accurate
- 5)** endured, undergone, having been endured
- 6)** (of time) spent, passed, having been spent
- 7)** concluded, finished, completed, having been finished

#315 is my
INTELLECTUAL
PROPERTY
also related to
ANZAC DAY

ONTIC
CHECKSUM @84
+ @86 = #170 as
[#30, #40, #30,
#20, #10, #600] =
melek (H4428):
{UMBRA: #0 as
#90 % #41 = #8} 1)
KING;

Nous: #41
Time: 11:20 hrs
Date: 2019.9.13
Torah: [#1, #50, #10]@{
@1: Sup: 1 - **CENTRE:** CHUNG (#1); Ego: 1 -
CENTRE: CHUNG (#1),
@2: Sup: 51 - **CONSTANCY:** CH'ANG (#52);
Ego: 50 - **VASTNESS / WASTING:** T'ANG
(#51),
@3: Sup: 61 - **EMBELLISHMENT:** SHIH
(#113); Ego: 10 - **DEFECTIVENESS,**
DISTORTION: HSIEN (#61),
Male: #113; Feme: #61
} // #61
Dao: Playing with Reversal, Sameness in Difference
Tetra: #60 - Accumulation
H26 - Great Domestication, Restraining Force,
I-Ching: Great Accumulating, The taming power of the
great, Great storage, Potential energy

Latin: Exultabundus {God who gives joy} Alt: Lavyah
{Desireless Nature of God} {

1. HELPS RECOVER THE FRIENDSHIP OF THOSE WE'VE OFFENDED
2. WILLS
3. FRIENDLY DISTRIBUTION
4. Aphoso

Trifecta as Harvest / Micro Full Moon on Friday 13
September 2019 with peak @ 0432 hours UTC on
Saturday 14 September 2019

Rahoboam {Who sets the people at liberty}

LET'S GO
COMMANDO
HYPOTHESIS TO
WHITE SUPREMACIST
DOMESTIC
TERRORISM:

@84 + @86 = #170 as
[#40, #20, #50, #60] =
miknâç (H4370):
{UMBRA: #31 as #170
% #41 = #6} 1)
underwear, drawers,
trousers; 1a) a
priestly undergarment
of linen;

Prototype: *HOMOIOS* {#315 / #392} / HETEROS {#265 / #367} / TORAH {#199 / #415} HOMOIOS

Male Idea	#315	Telos	#392	Female Idea
Playing with Reversal, Sameness in Difference	#41	41	41	Playing with Reversal, Sameness in Difference
To Guide with Names, Reason's Realisation	#1	42	82	Playing with Reversal, Sameness in Difference
Generating Things, Reason's Modifications I AM NOT A MAN OF VIOLENCE {%2}	#42	84	123	Playing with Reversal, Sameness in Difference
Contrast of Terms, Self-Culture I AM NOT A ROBBER OF FOOD {%10}	#2	86	164	Playing with Reversal, Sameness in Difference
Absolute Negation, It's Universal Application	#43	129	205	Playing with Reversal, Sameness in Difference
Political Prescriptions, Quietude	#3	132	246	Playing with Reversal, Sameness in Difference
Moderate Values, Setting Up Precepts	#44	176	287	Playing with Reversal, Sameness in Difference
Know-How as a Disease, Disease of Knowledge	#71	247	314	Greatest Functional Skill in Paradoxes
Coinciding with Nature, Complying With Heaven	#68	315	392	Recognizing Fidelity, Trust in Faith

Prototype: *HOMOIOS* {#315 / #392} / HETEROS {#265 / #367} / TORAH {#199 / #415}

<<http://www.grapple369.com/Grumble/?zen:1,row:5,col:5,nous:41&PROTOTYPE:HOMOIOS>>

ONTIC CHECKSUM: @84 + @86 = #170 as [#30, #40, #30, #20, #10, #600] = melek (H4428): {UMBRA: #32 as #90 % #41 = #8} 1) *KING*;

.jackNote@zen: 1, row: 5, col: 5, nous: 41 [Date: 2019.9.13, Time: 11:20 hrs, Super: #315 / #41 - Playing with Reversal, Sameness in Difference; I-Ching: H26 - Great Domestication, Restraining Force, Great Accumulating, The taming power of the great, Great storage, Potential energy; Tetra: 60 - Accumulation, Ego: #392 / #41 - Playing with Reversal, Sameness in Difference; I-Ching: H26 - Great Domestication, Restraining Force, Great Accumulating, The taming power of the great, Great storage, Potential energy; Tetra: 60 - Accumulation]

H6297@{

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

@2: Sup: 5 - KEEPING SMALL: SHAO (#11); Ego: 80 - LABOURING: CH'IN (#86 - I AM NOT A ROBBER OF FOOD {%10}),

@3: Sup: 8 - OPPOSITION: KAN (#19); Ego: 3 - MIRED: HSIEN (#89),

@4: Sup: 46 - ENLARGEMENT: K'UO (#65); Ego: 38 - FULLNESS: SHENG (#127),

@5: Sup: 56 - CLOSED MOUTH: CHIN (#121); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#137),

@6: Sup: 8 - OPPOSITION: KAN (#129); Ego: 33 - CLOSENESS: MI (#170),

Male: #129; Feme: #170

} // #339

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

UMBRA: #283 % #41 = #37 - Non-Deeming Action, Government Administration; I-Ching: H40 - Release, Deliverance, Taking-Apart, Untangled; Tetra: 21 - Release;

THOTH MEASURE: #37 - Oh Striker, who makest thine appearance in Heaven; I am not one of loud voice.

#VIRTUE: Purity (no. #37) means the Way of the ruler.

#TOOLS: Compliance (no. #77) means the subject's preservation.

#POSITION: With Penetration (no. #14), a sharp advance.

#TIME: With Dimming (no. #68), an impeded walk.

#CANON: #196

ONTIC_OBLIGANS_196@{

@1: Sup: 37 - **PURITY: TS'UI (#37)**; Ego: 37 - **PURITY: TS'UI (#37)**,
 @2: Sup: 33 - **CLOSENESS: MI (#70)**; Ego: 77 - **COMPLIANCE:**
 HSUN (**#114**),
 @3: Sup: 47 - **PATTERN: WEN (#117)**; Ego: 14 - **PENETRATION:**
 JUI (**#128**),
 @4: Sup: 34 - **KINSHIP: CH'IN (#151)**; Ego: 68 - **DIMMING: MENG**
 (**#196 - I AM NOT ONE OF LOUD VOICE {%37}**),
 Male: **#151**; Feme: **#196**
 } // **#196**

#339 as [#6, #80, #3, #200, #10, #600] = peger (H6297):
{UMBRA: #14 as #283 % #41 = #37} 1) corpse, carcass,
 monument, stela; **1a) *CORPSE* (*OF* *MAN*)**; **1b)** carcass (of
 animals);

H7585@{

@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: 60 - **ACCUMULATION: CHI (#121)**; Ego: 1 - **CENTRE:**
 CHUNG (**#60**),
 @4: Sup: 66 - **DEPARTURE: CH'U (#187)**; Ego: 6 - **CONTRARIETY:**
 LI (**#66**),
 @5: Sup: 15 - **REACH: TA (#202)**; Ego: 30 - **BOLD RESOLUTION: YI**
 (**#96**),
 Male: **#202**; Feme: **#96**
 } // **#339**

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

UMBRA: #337 % #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)**,

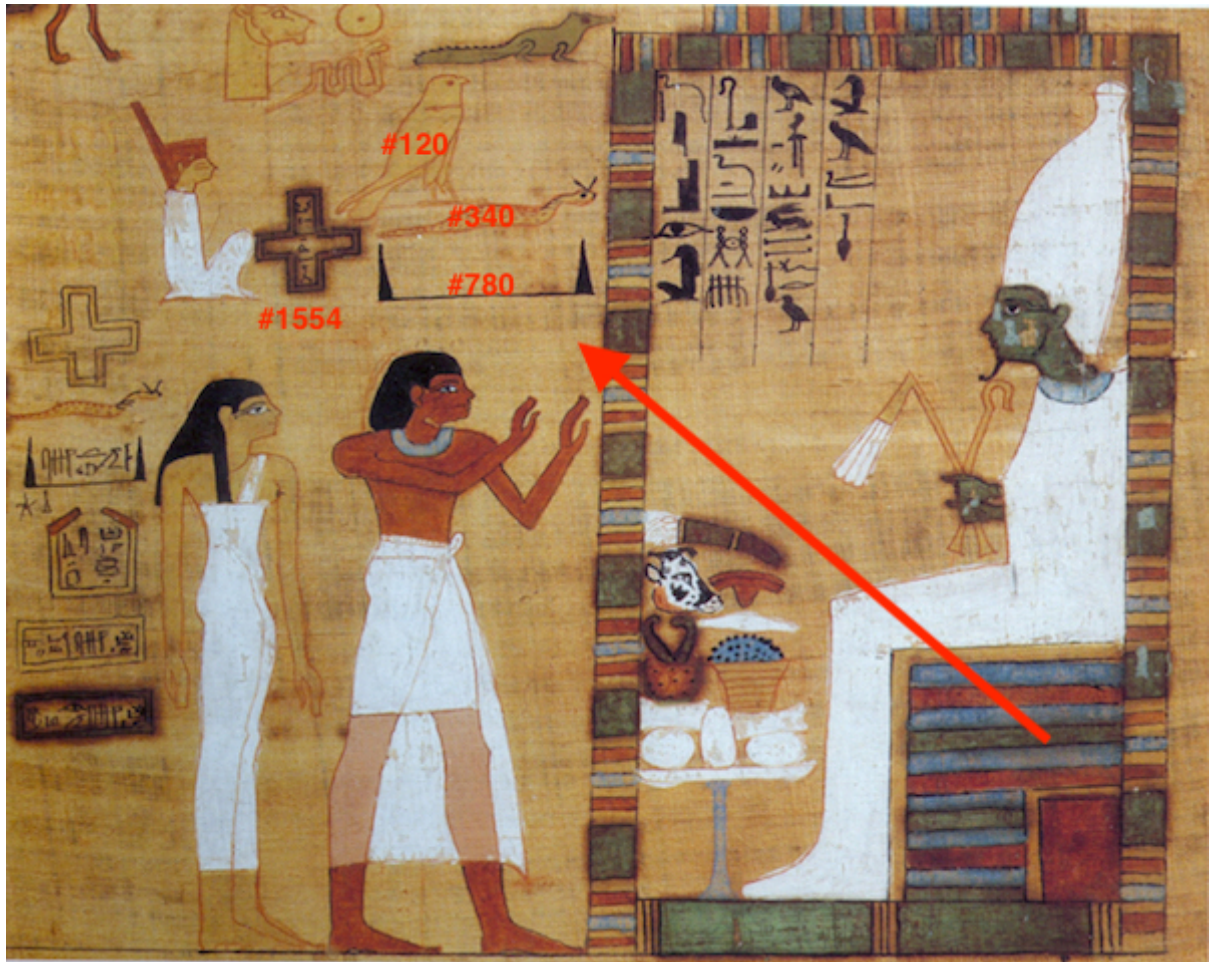
@3: Sup: 22 - **RESISTANCE: KE (#89)**; Ego: 45 - **GREATNESS: TA (#103)**,

@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

#339 as [#2, #300, #1, #6, #30] = sh^{e'}ôwl (H7585): {UMBRA: #19 as #337 % #41 = #9} 1) *SHEOL*, *UNDERWORLD*, *GRAVE*, *HELL*, *PIT*; 1a) the underworld; 1b) Sheol - the Old Testament designation for the abode of the dead; 1b1) *PLACE* *OF* *NO* *RETURN*; 1b2) without praise of God; 1b3) wicked sent there for punishment; 1b4) righteous not abandoned to it; 1b5) of the place of exile (fig); 1b6) of extreme degradation in sin;

} SHALL NOT PREVAIL AGAINST IT. AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN: AND WHATSOEVER THOU SHALT BIND ON EARTH SHALL BE BOUND IN HEAVEN: AND WHATSOEVER THOU SHALT LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN. THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS JESUS THE CHRIST." [Matthew 16:17-20 (KJV)]



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

#1364 / 4 = #341 as [#1, #60, #80, #200] = çaphar (H5608):
{UMBRA: #25 as #340 % #41 = #12} 1) *TO* *COUNT*,
***RECOUNT*, *RELATE*: #120, #340, #780, #1154; 1a) (Qal);**
1a1) to count (things); 1a2) *TO* *NUMBER*:, take account of,
reckon; 1b) (Niphal) to be counted, be numbered; 1c) (Piel) to recount,
rehearse, declare; 1c1) to recount (something), rehearse; 1c2) to talk;
1c3) to count exactly or accurately; 1d) (Pual) to be recounted, be
rehearsed, be related; 2) enumerator, muster-officer, secretary, scribe;
2a) enumerator, muster-officer, secretary; 2b) learned man, scribe;

[**IMAGE:** From the Egyptian Book of the Dead clearly shows the BINOMIAL STASIS correspondence to the TRIAD MICROCOSM / SEPTET MACROCOSM as encapsulation of the meta-descriptor prototypes were clearly understood and see equivalence between Hexagrams H37 - JIAREN {THE FAMILY} / H31 - XIAN {RECIPROCALITY} AND GENESIS CHAPTERS 1 to 4]

USURPER: #1 {First Number in the Square}

GUIDE: #9 (3x3) {Last Number in the Square}

MYSTERY: #10 {First Number + Last Number}
ADJUSTER: #15 {Total Sum of a Row}
LEADER: #45 {Total Value of All Rows}
REGULATOR: #60 {Total Sum of a Row + Total Sum of All Rows}
GENERAL GOVERNOR: #120 {(Total Sum of a Row + Total Sum of All Rows) x 2}
HIGH OVERSEER: #1080 {((Total Sum of a Row + Total Sum of All Rows) x 2) x Last Number in the Square}

HETEROS (G2087)@{

@1: Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,
@2: Sup: 62 - **DOUBT: YI (#67)**; Ego: 57 - **GUARDEDNESS: SHOU (#62)**,
@3: Sup: 67 - **DARKENING: HUI (#134)**; Ego: 5 - **KEEPING SMALL: SHAO (#67)**,
@4: Sup: 5 - **KEEPING SMALL: SHAO (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13})**; Ego: 19 - **FOLLOWING: TS'UNG (#86 - I AM NOT A ROBBER OF FOOD {%10})**,
@5: Sup: 75 - **FAILURE: SHIH (#214)**; Ego: 70 - **SEVERANCE: KE (#156 - I DO NOT CAUSE TERRORS {%21})**,
@6: Sup: 70 - **SEVERANCE: KE (#284)**; Ego: 76 - **AGGRAVATION: CHU (#232)**,
@7: Sup: 27 - **DUTIES: SHIH (#311: SEE KANT'S USE FOR SYMBOLIC ASSOCIATOR TO TRINOMIAL NUMBER IMPERATIVE)**; Ego: 38 - **FULLNESS: SHENG (#270: SEE KANT'S PROLEGOMENA TO ANY FUTURE METAPHYSICS PUBLISHED 1783)**,
Male: #311; Feme: #270
} // #1080

#1080 as [#5, #300, #5, #100, #70, #400, #200] = hétéros (G2087): {UMBRA: #63 as #680 % #41 = #24} 1) the other, another, other; **1a)** to number; **1a1)** to number as opposed to some former person or thing; **1a2)** the other of two; **1b)** to quality; **1b1)** another: i.e. one not of the same nature, form, class, kind, different;

#34 (@7 - ENGENDERING NATURE: #175 {*MARRIAGE*} - NATURE AMENDED IN ITS NATURE [#82 - HONOUR YOUR PARENTS {#2 - desire, inclination: MILITES TEMPLI {#2 - Soldiers of the Temple} (1144 CE) / TOOLS: MARRIAGE]) ...

84: [#2 - I AM NOT A MAN OF VIOLENCE]
86: [#10 - I AM NOT A ROBBER OF FOOD]
102: [#4 - I AM NOT RAPACIOUS]
104: [#7 - I COMMIT NO FRAUD]

115: [#5 - I AM NOT A SLAYER OF MEN]

**TOTAL: @84 + @86 + @102 = *ROYALTY*, *REIGN* (*OF*
TIME), *KINGDOM* / *DAY*, *TIME*, *YEAR* + @104 = *TO*
GET *AS* *A* *POSSESSION*, *ACQUIRE*, *INHERIT*,
POSSESS / *TO* *POSSESS* *ONESELF* + @115 = *MOSES*
SEAT *OF* *HONOUR* (*ROYAL* *DIGNITY*, *AUTHORITY*,
POWER) = #491 - PRINCIPLE OF CONTINUITY (#312 -
PRINCIPLE OF CONTRADICTION) as #491 as [#80, #1, #300,
#100, #10] = pater (G3962): {UMBRA: #22 as #489 % #41 =
#38} 1) *OF* *THE* *STARS*, *THE* *HEAVENLY*
LUMINARIES, *BECAUSE* *HE* *IS* *THEIR* *CREATOR*,
UPHOLDER, *RULER*;**

**#175 {*MARRIAGE*} (@4 - NATURE AMENDED IN ITS NATURE:
#369 - AUTONOMOUS NATURE [#205 - DO NOT STEAL
{DISCRIMINATING NORM (HUMAN NATURE)} {#5 - last will,
testament: FACIENS MISERICORDIAM {#5 - Granting forgiveness}
(1308 CE) / CANON: RHYTHM & HARMONY})] ...**

210: [30 - I AM NOT OF AGGRESSIVE HAND]

215: [34 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF]

220: [38 - I CURSE NOT A GOD]

228: [40 - I HAVE NO UNJUST PREFERENCES]

**TOTAL: @210 + @215 + @220 + @228 = #873 - PRINCIPLE OF
THE PERSISTENCE OF SUBSTANCE as [#80, #5, #100, #10, #70,
#600, #8] = perioche (G4042): {UMBRA: #873 % #41 = #12} 1)
AN *ENCOMPASSING*, *COMPASS*, *CIRCUIT*; 2) that which is
contained; 2a) the contents of any writing SUCH AS QUEEN VICTORIAS
LETTERS PATENT OF 29 OCTOBER 1900**

By a DICTUM made of #2184 - FREEDOM {#364, #312, #273, 24 x 7 =
#168 x 13} from #1827 - OPPRESSION being then any adverse impetus
made against the INTELLECTUS AS GENITIVE VOLUNTĀTIS as ADVICE OF
THE PRIVY COUNCIL:

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

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

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

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

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

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

Secondly, is the nature of compliance to the **#45 - BINOMIAL LATIN NOMENCLATURE PROTOTYPE AS BEING A CRITERION** of **#902 - RULE OF LAW (ÉGALITÉ {#45 on 9 JULY 1900}** conveyed by the LETTERS PATENT as passed on the **NINTH DAY OF JULY ONE THOUSAND NINE HUNDRED**, in the Sixty fourth year of Our reign, intituled **"AN ACT TO CONSTITUTE THE COMMONWEALTH OF AUSTRALIA,"** it is enacted that "IT SHALL BE LAWFUL FOR THE QUEEN," with the ADVICE OF THE PRIVY COUNCIL, to declare by Proclamation that, on and after a day therein appointed, not being later than **ONE YEAR** after this passing of this Act.

IMMANUEL KANT'S PROLEGOMENA (1783) PRELIMINARY REMARK TO THE DIALECTIC OF PURE REASON (CONUNDRUM OF CONFLICT AGAINST AUTONOMY {#56 - *BIRTH* *NOUS* as [#50, #4, #2] = n°dab (H5069): {UMBRA: #0 as #56 % #41 = #15} 1) to volunteer} BEING URGED BY ALIEN LAWS) ON SECTION #45 - EXTREMES AND REVERSALS, GREATEST VIRTUE; I-CHING: H49 - RADICAL CHANGE, REVOLUTION (MOULTING), SKINNING, THE BRIDLE; TETRA: 28 - CHANGE AS IDEA @333:

"We have shown above (§§33, 34): that the purity of the categories from all admixture with sensory determinations can mislead reason into extending their use entirely beyond all experience to things in themselves; and yet, because the categories are themselves unable to find any intuition that could provide them with significance and sense in ***CONCRETO***, they cannot in and of themselves provide any determinate concept of anything at all, though they can indeed, as mere logical functions, represent a thing in general:

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

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

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

#1 + #2 + #3 = @6 - FORM OF NATURE / @3 - NATURE

SURMOUNTS NATURE: the people of @1 - New South Wales, @2 - Victoria, @3 - South Australia, @4 - Queensland, and @5 - Tasmania and also @6 - Western Australia, should be united in a Federal Commonwealth of Australia

#8 + #9 + #4 = @21 - AUTONOMOUS NATURE {LIABILITY}: We do hereby reserve to Ourselves Our heirs and successors, full power and

authority from time to time to revoke, alter, or amend these Our Letters Patent as to Us or them shall seem meet.

#7 + #6 + #5 = @18 - FORM OF NATURE: And whereas by "The Commonwealth of Australia Constitution Act 1900," it is amongst other things enacted, that we may authorise the Governor General to appoint any person or persons, jointly or severally, to be his Deputy or Deputies within any part of Our Commonwealth, and in that capacity to exercise, during the pleasure of the Governor General such powers, and functions of the said Governor General as he thinks fit to assign to such Deputy or Deputies, subject to any limitations expressed or directions given by Us: Now We do hereby authorise and empower Our said Governor General subject to such limitations and directions as aforesaid, to appoint any person or persons, jointly or severally, to be his Deputy or Deputies within any part of Our said Commonwealth of Australia, and in that capacity to exercise, during his pleasure, such of his powers and functions, as he may deem it necessary or expedient to assign to him or them: Provided always, that the appointment of such a Deputy or Deputies shall not affect the exercise by the Governor General himself of any power or function.

Now ***HYPERBOLICAL*** {ie.

the use of exaggeration as a rhetorical device or figure of speech. In rhetoric, it is also sometimes known as auxesis (literally 'growth'). In poetry and oratory, it emphasizes, evokes strong feelings, and creates strong impressions. As a figure of speech, it is usually not meant to be taken literally.

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

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

} objects of this kind are what are called noumena or pure beings of the understanding (better: beings of thought) – such as, e.g., substance, but which is thought without persistence in time, or a cause, which would however not act in time, and so on – because such predicates are attributed to these objects as serve only to make the lawfulness of experience possible, and yet they are nonetheless deprived of all the conditions of intuition under which alone experience is possible, as a result of which the above concepts again lose all significance.

But if reason, which can never be fully satisfied with any use of the rules of the understanding in experience because such use is always still conditioned, requires completion of this chain of conditions, then the understanding is driven out of its circle, in order partly to represent the objects of experience in a series stretching so far that no experience can comprise the likes of it, partly (in order to complete the series) even to look for noumena entirely outside [IDEA: @333] said experience to which reason can attach the chain and in that way, independent at last of the conditions of experience, nonetheless can make its hold complete.

These then are the transcendental ideas, which, although in accordance with the true but hidden end of the natural determination of our reason they may be aimed not at overreaching concepts but merely at the unbounded expansion of the use of concepts in experience, may nonetheless, through an inevitable illusion, elicit from the understanding a transcendent use, which, though ***DECEITFUL***, nonetheless cannot be curbed by any resolve to stay within the bounds of experience, but only through scientific instruction and hard work." [pages 84 to 85]

Additional preliminary notes on the formulation of **#1364 - PARADIGM FOR UNDERSTANDING QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900:**

TOOLS of #491 - RULE { @82 - TERMS OF CONTINUITY } and #873 - COMPASS { @205 - PRINCIPLES OF PROBITY AS PERSISTENT SUBSTANCE }

% 81 - SOVEREIGN JUXTAPOSITION PRINCIPLE + @1 - SELF IDENTITY = @82 - TERMS OF CONTINUITY

PLUS

@205 - PRINCIPLES OF PROBITY AS PERSISTENT SUBSTANCE

EQUALS

@287 = #41 x 7 as INTELLECTUS IS GENITIVE VOLUNTĀTIS

THAT #491 - PATER FAMILIAS + @1 - SELF IDENTITY = #492 - VOLUNTARY FREE WILL / #41 x 12 - CIRCULARITY OF BEING

THAT #873 = 21 x #41 + 12 - GENERAL POPULACE: AUTONOMOUS NATURE + (THE DECADE OF QUEEN VICTORIA'S LETTERS PATENT) = #902 - RULE OF LAW / #41 x 22

**#491 + #873 = #1364 - *OF* *ENTRANCE* *INTO* *ANY*
CONDITION, *STATE* *OF* *THINGS*, *SOCIETY*,
EMPLOYMENT;**

<<http://www.grapple369.com/Grumble/?idea:{1364,341}>>

G1525@{

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

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

@3: Sup: 53 - ETERNITY: YUNG (#73); Ego: 38 - FULLNESS: SHENG (#53),

@4: Sup: 58 - GATHERING IN: HSI (#131); Ego: 5 - KEEPING SMALL: SHAO (#58),

@5: Sup: 7 - ASCENT: SHANG (#138); Ego: 30 - BOLD RESOLUTION: YI (#88),

@6: Sup: 16 - CONTACT: CHIAO (#154); Ego: 9 - BRANCHING OUT: SHU (#97),

@7: Sup: 21 - RELEASE: SHIH (#175 - I AM NOT A TRANSGRESSOR { %22 }); Ego: 5 - KEEPING SMALL: SHAO (#102 - I AM NOT RAPACIOUS { %4 }),

@8: Sup: 78 - ON THE VERGE: CHIANG (#253); Ego: 57 - GUARDEDNESS: SHOU (#159),

@9: Sup: 68 - DIMMING: MENG (#321); Ego: 71 - STOPPAGE: CHIH (#230),

Male: #321: SEE IMMANUEL KANT'S SECTION #38 AS NEGATION OF ROMAN GOVERNANCE BINOMIAL STASIS #SIX PROTOTYPE: #114 / #342 AND JEWISH VASSAL #FIVE PROTOTYPE: #114 / #342; Feme: #230: CIRCLE ○ / TO RULE, GOVERN / JUDGE AS NEGATION OF ROMAN GOVERNANCE BINOMIAL STASIS #EIGHT PROTOTYPE: #120 / #360

} // #1364

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

UMBRA: #1041 % #41 = #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;

THOTH MEASURE: #16 - Oh thou who turnest backwards, who makest thine appearance in Bubastis; I am not an eaves-dropper.

#VIRTUE: Contact (no. #16) means mutual compliance.

#TOOLS: Closed Mouth (no. #56) means no contact.

#POSITION: With Increase (no. #13), daily additions, but
#TIME: With Diminishment (no. #55), daily reductions.
#CANON: #140

ONTIC_OBLIGANS_140@{

@1: Sup: 16 - **CONTACT:** CHIAO (#16); Ego: 16 - **CONTACT:** CHIAO (#16),

@2: Sup: 72 - **HARDNESS:** CHIEN (#88); Ego: 56 - **CLOSED MOUTH:** CHIN (#72),

@3: Sup: 4 - **BARRIER:** HSIEN (#92); Ego: 13 - **INCREASE:** TSENG (#85),

@4: Sup: 59 - **MASSING:** CHU (#151); Ego: 55 - **DIMINISHMENT:** CHIEN (#140 - **I DEAL NOT FRAUDULENTLY** {%14} / **I AM NOT AN EAVES-DROPPER** {%16}),

Male: #151; Feme: #140
} // #140

ONTIC CHECKSUM: @175 - *MARRIAGE* / LEPROSY + @102 = #277 [(+ #45 - BINOMIAL NOMENCLATURE PROTOTYPE) = #322 - DEMOCRATIC PRINCIPLES] as [#80, #1, #100, #5, #4, #70, #9, #8] = paradídōmi (G3860): {UMBRA: #56 as #1050 % #41 = #25} 1) to give into the hands (of another); 2) to give over into (one's) power or use; 2a) to deliver to one something to keep, use, take care of, manage; 2b) to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death; 2c) to deliver up treacherously; 2c1) by betrayal to cause one to be taken; 2c2) to deliver one to be taught, moulded; 2d) to commit, to commend; 2e) to deliver verbally; 2e1) commands, rites; 2e2) to deliver by narrating, to report; 2f) to permit allow; 2f1) when the fruit will allow that is when its ripeness permits; 2f2) gives itself up, presents itself;

#1364 as [#5, #10, #200, #5, #30, #9, #5, #300, #800] = eisérchomai (G1525): {UMBRA: #3 as #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) metaphor:; 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;

"FOR I SAY UNTO YOU, THAT EXCEPT YOUR RIGHTEOUSNESS SHALL EXCEED THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES, YE SHALL IN NO CASE ENTER-G1525 INTO THE KINGDOM OF HEAVEN." [Matthew 5:20]

IMMANUEL KANT'S PROLEGOMENA (1783) AS SECTION (RATIONALITY OF BEING AND ITS CIRCULARITY) #38 - CONSEQUENCES FOR VIRTUOUS DISCOURSE; I-CHING: H62 - MINOR SUPERIORITY, SMALL EXCESS, SMALL EXCEEDING, PREPONDERANCE OF THE SMALL, SMALL SURPASSING; TETRA: 11 - DIVERGENCE ON IDEA @321: "If one considers the properties of the ***CIRCLE*** by which this figure unifies in a universal rule at once so many arbitrary determinations of the ***SPACE*** within it, one cannot refrain from ascribing a nature to this geometrical thing. Thus, in particular, two lines that intersect each other and also the ***CIRCLE***, however they happen to be drawn, nonetheless always partition each other in a regular manner such that the rectangle from the parts of one line is equal to that from the other.

H1754@{

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

@2: Sup: 24 - **JOY:** LE (**#44**); Ego: 4 - **BARRIER:** HSIEN (**#24**),

@3: Sup: 30 - **BOLD RESOLUTION:** YI (**#74**); Ego: 6 -

CONTRARIETY: LI (**#30**),

@4: Sup: 68 - **DIMMING:** MENG (**#142**); Ego: 38 - **FULLNESS:** SHENG (**#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN { %42 }**),

Male: #142; Feme: #68

} // #230

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

UMBRA: #210 % #41 = #5 - Natural Guidance, Function of Emptiness; I-Ching: **H63** - Ferrying Complete, Completion & After, Already Fording; Tetra: **73** - Already Fording, Completion;

THOTH MEASURE: #5 - Oh thou of Serpent face, who makest thine appearance at Re-Stau; I am not a slayer of men.

#VIRTUE: Keeping Small (no. #5) means the minute first signs.

#TOOLS: Greatness (no. #45) means battenning.

#POSITION: As to Accumulation (no. #60), it is the many, but

#TIME: As to Keeping Small (no. #5), it is the few.

#CANON: #115

ONTIC_OBLIGANS_115@{

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

@2: Sup: 50 - **VASTNESS / WASTING: T'ANG (#55)**; Ego: 45 - **GREATNESS: TA (#50)**,

@3: Sup: 29 - **DECISIVENESS: TUAN (#84 - I AM NOT A MAN OF VIOLENCE {%2})**; Ego: 60 - **ACCUMULATION: CHI (#110)**,

@4: Sup: 34 - **KINSHIP: CH'IN (#118)**; Ego: 5 - **KEEPING SMALL: SHAO (#115 - I AM NOT A SLAYER OF MEN {%5})**,

Male: #118; Feme: #115
} // **#115 <-- *DIGNITY* *ROYAL***

#230 as [#20, #4, #6, #200] = dŭwr (H1754): {UMBRA: #7 as #210 % #41 = #5} 1) ball, *CIRCLE*; 1a) *CIRCLE*; 1b) ball;

<<http://www.grapple369.com/Grumble/?idea:{230}>>

"HE WILL SURELY VIOLENTLY TURN AND TOSS THEE LIKE A BALL-**H1754** INTO A LARGE COUNTRY: THERE SHALT THOU DIE, AND THERE THE CHARIOTS OF THY GLORY SHALL BE THE SHAME OF THY LORD'S HOUSE."
[**Isaiah 22:18**]

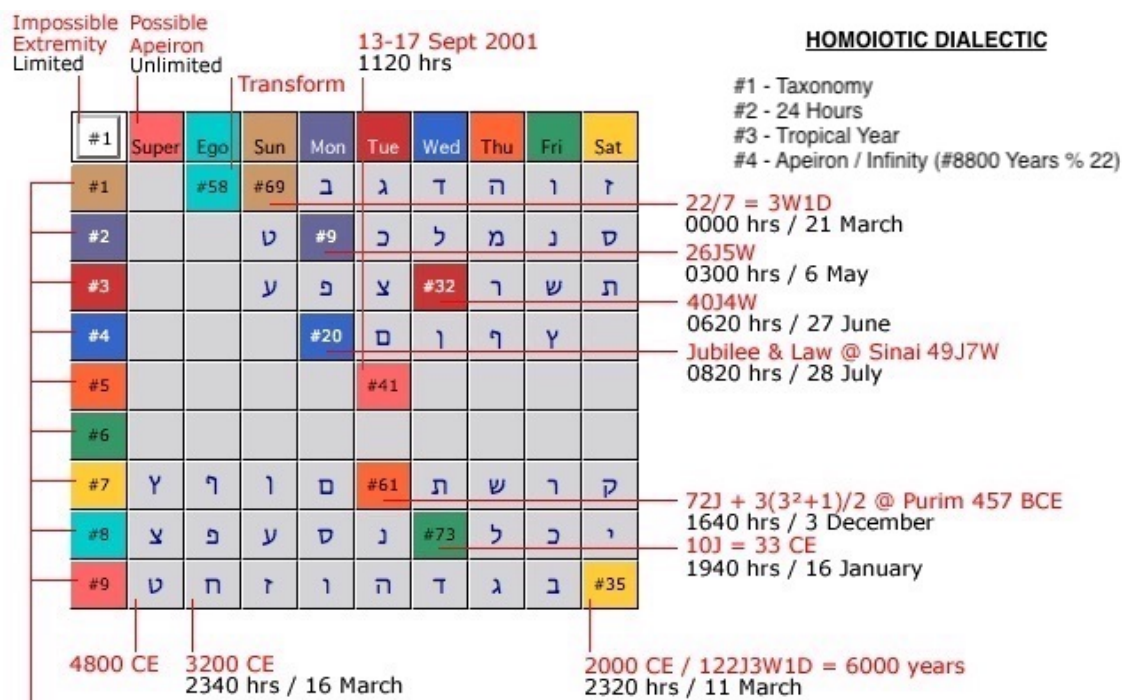
Now I ask: "Does this law lie in the ***CIRCLE*: 22/7 - RATIONAL PI**, or does it lie in the understanding?" i.e., does this figure, independent of the understanding, contain the basis for this law in itself, or does the understanding, since it has itself constructed the figure in accordance with its concepts (namely, the equality of the radii), at the same time insert into it the law that chords cut one another in geometrical proportion?

[**IDEA: @321 as [#1, #10, #300, #9, #1] = aitía (G156): {UMBRA: #40 as #322 - DEMOCRATIC PRINCIPLES % #41 = #35} 1) *CAUSE*, *REASON*; 2) cause for which one is worthy of punishment, crime; 3) charge of crime, accusation]**

If one traces the proofs of this law, one soon sees that it can be derived only from the condition on which the understanding based the construction of this figure, namely, the equality of the radii. If we now expand upon this concept so as to follow up still further the unity of the manifold properties of geometrical figures under common laws, and we consider the ***CIRCLE*** as a conic section, which is therefore subject to the very same fundamental conditions of construction as other conic sections, we then find that all chords that intersect within these latter (within the ellipse, the parabola, and the hyperbola) always do so in such a way that the rectangles from their parts are not indeed equal, but always stand to one another in equal proportions. If from there we go still further, namely to the fundamental doctrines of physical astronomy, there appears a physical law of reciprocal attraction, extending to all material nature, the rule of which is that these attractions decrease inversely with the square of the distance from each point of attraction, exactly as the

spherical surfaces into which this force spreads itself increase, something that seems to reside as necessary in the nature of the things themselves and which therefore is customarily presented as cognizable a priori.

As simple as are the sources of this law – in that they rest merely on the relation of spherical surfaces with different radii – the consequence therefrom is nonetheless so excellent with respect to the variety and regularity of its agreement that not only does it follow that all possible orbits of the celestial bodies are conic sections, but also that their mutual relations are such that no other law of attraction save that of the inverse square of the distances can be conceived as suitable for a system of the world.



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)}

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

[**IMAGE:** LETTERS PATENT TO THE FEDERATION OF THE COMMONWEALTH OF AUSTRALIA OF 1901 REPRESENTED BY A THEORETICAL MATHEMATICAL TRINOMIAL NOUMENON AS INTELLECTUAL PROPERTY AND IN MY POSSESSION UPON ANZAC DAY PANTOMIME '#492 - VOLUNTARY FREEWILL' PROTEST AND ARREST OF 25 APRIL 2006]

Here then is nature that rests on laws that the understanding cognizes a priori, and indeed chiefly from universal principles of the determination of ***SPACE***.

DOUBLE CHECKSUM OF RELEVANT LETTERS PATENT SECTIONS:

#17 / #5 - ACT OF NATURE: {PE / DOUBLE - #5 - ACT OF NATURE (#8 - TRANSFORMING NATURE)}

SECTION V - The Governor General may on Our behalf ***EXERCISE* *ALL* *POWERS*** {ie.

#7 + #6 + #5 = @18 - FORM OF NATURE as ***CONCRETE* EXPRESSION OF THE #390 - SOVEREIGN'S *RESERVE* (APODIDOMI v's DIDOMI) RIGHT IN DEPLOYING THE #45 - HETERO SQUARE SPIROGYRA ORDER ARRAY**

} under the Commonwealth of Australia Constitution Act, 1900, ***OR* *OTHERWISE* *IN* *RESPECT* *OF* *THE* *SUMMONING*, *PROROGUING*, *OR* *DISSOLVING* *THE* *PARLIAMENT*** of Our said Commonwealth.

#20 / #8 - TRANSFORMING NATURE: {RESH / DOUBLE - #6 - FORM OF NATURE (#9 - AUTONOMOUS NATURE)}

SECTION VIII: "And We do hereby REQUIRE AND COMMAND ALL OUR OFFICERS AND MINISTERS, CIVIL AND MILITARY, AND ALL OTHER THE INHABITANTS OF OUR SAID COMMONWEALTH TO BE **#364 - OBEDIENT {#273 - REMEMBRANCE}**, **#312 - AIDING {#273 - SEPULCHRE}**, AND **#273 - ASSISTING {#273 - WEAK}**

UNTO OUR SAID GOVERNOR GENERAL **{#2184 - LAWS OF NATURE AS ANTHROPOLOGICAL COSMOLOGICAL PRINCIPLE / 12 = #182 AS DATE(1996,3,20) + 5 x #364 + #182 = SUNSET OF 11 SEPTEMBER 2001}**, OR, IN THE EVENT OF HIS DEATH, **#273 - INCAPACITY**, OR ABSENCE, TO SUCH PERSON OR PERSONS AS MAY, FROM TIME TO TIME, UNDER THE PROVISIONS OF THESE OUR LETTERS PATENT, ADMINISTER **{#2184 - LAWS OF NATURE AS ANTHROPOLOGICAL**

COSMOLOGICAL PRINCIPLE / 13 = #168 - I AM NOT THE CAUSE OF WEeping TO ANY { %26 - *YHWH* } THE GOVERNMENT OF OUR SAID COMMONWEALTH."

#22 / #10 - TOTALITY OF NATURE: {TAU / DOUBLE - #7 - ENGENDERING NATURE (#10 - TOTALITY OF NATURE)}

SECTION X - And We do FURTHER DIRECT AND ENJOIN THAT THESE OUR LETTERS PATENT SHALL BE READ AND PROCLAIMED AT SUCH PLACE OR PLACES AS Our said Governor General ***SHALL* *THINK* *FIT*** within Our said Commonwealth of Australia.

Now I ask: do these laws of nature lie in ***SPACE***, and does the understanding learn them in that it merely seeks to investigate the wealth of meaning that lies in ***SPACE***, or do they lie in the understanding and in the way in which it determines ***SPACE*** in accordance with the conditions of the synthetic unity toward which its concepts are one and all directed? ***SPACE*** is something so uniform, and so indeterminate with respect to all specific properties, that certainly no one will look for a stock of natural laws within it.

H7093@{

@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: 68 - **DIMMING: MENG (#167)**; Ego: 9 - **BRANCHING OUT: SHU (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN { %42 })**,

Male: #167; Feme: #68
} // #230

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

UMBRA: #190 % #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

#230 as [#40, #100, #900] = qêts (H7093): {UMBRA: #70 as #190 % #41 = #26} 1) end; 1a) end, *AT* *THE* *END* *OF* (*OF* *TIME*); 1b) *END* (*OF* *SPACE*);

"SHALL VAIN WORDS HAVE AN END-H7093? OR WHAT EMBOLDENETH THEE THAT THOU ANSWEREST?" [Job 16:3]

"FOR THE VISION IS YET FOR AN APPOINTED TIME, BUT AT THE END-H7093 IT SHALL SPEAK, AND NOT LIE: THOUGH IT TARRY, WAIT FOR IT; BECAUSE IT WILL SURELY COME, IT WILL NOT TARRY." [Habakkuk 2:3]

By contrast, that which determines ***SPACE*** into the figure of a ***CIRCLE***, a cone, or a sphere is the understanding, insofar as it contains the basis for the unity of the construction of these figures. The bare universal form of intuition called ***SPACE*** is therefore certainly the substratum of all intuitions determinable upon particular objects, and, admittedly, the condition for the possibility and variety of those intuitions lies in this ***SPACE***; but the unity of the objects is determined solely through the understanding, and indeed according to conditions that reside in its own nature; and so the understanding is the origin of the universal order of nature, in that it comprehends all appearances under its own laws and thereby first brings about experience a priori (with respect to its form), in virtue of which everything that is to be cognized only through experience is necessarily subject to its laws. For we are not concerned with the nature of the things in themselves, which is independent of the conditions of both our senses and understanding, but with nature as an object of possible experience, and here the understanding, since it makes experience possible, at the same time makes it that the sensible world is either not an object of experience at all, or else is nature. [pages 72 to 74]

Given the circumstance where Emperor Claudius (**REIGN:** 24 January 41 to 13 October 54 AD) has recourse to **NOUS: #38** being an equivalent **TRINOMIAL EPISTEMOLOGICAL PREMISE** as does **#491 - PATER FAMILIAS** whom expelled the Jews from Rome in 45 AD we want to give some further consideration (this may take some substantial time of months / years) to the following BINOMIAL concepts of: **#231 - *ONOMA*** as a JUXTAPOSITION CONTROL:

G3686@{

@1: Sup: 70 - **SEVERANCE: KE (#70)**; Ego: 70 - **SEVERANCE: KE (#70)**,

@2: Sup: 39 - **RESIDENCE: CHU (#109)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#120)**,

@3: Sup: 28 - **CHANGE: KENG (#137)**; Ego: 70 - **SEVERANCE: KE (#190)**,

@4: Sup: 68 - **DIMMING: MENG (#205)**; Ego: 40 - **LAW/MODEL: FA (#230)**,

@5: Sup: 69 - **EXHAUSTION: CH'IUNG (#274)**; Ego: 1 - **CENTRE: CHUNG (#231)**,

Male: #274; Feme: #231

} // #231

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

UMBRA: #231 % #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

#231 as [#70, #50, #70, #40, #1] = ónoma (G3686): {UMBRA: #0 as #231 % #41 = #26} 1) *NAME*: *UNIVERSE* *OF* *PROPER* *NAMES*; 2) the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.; **3)** persons reckoned up by name; **4)** the cause or reason named: on this account, because he suffers as a Christian, for this reason;

"AND SHE SHALL BRING FORTH A SON, AND THOU SHALT CALL HIS NAME-**G3686** JESUS: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS." [Matthew 1:21]

"AFTER THIS MANNER THEREFORE PRAY YE: OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME-**G3686**." [Matthew 6:9]

And #1331 / #2140 - ***PRÓSŌPON*** with the latter considered within terms of:

#9 - LIMIT / #72 - UNLIMITED

% 81 + @1 - SELF IDENTITY = @82 - TERMS OF CONTINUITY ...

#123 - JUDGEMENT SENSIBILITY being an interlocutory multi-dimensional 3x3 = #CENTRE of WILL

An ONTIC criteria x 12 as meta schematic mask + @1 - SELF IDENTITY OF IT'S EXTRUSION x 13:

#1: @186 +
#2: @104 +
#3: @166 +
#4: @156 = #612 - *DECREE* +
#5: @220 = #832 - *RULE*, *DOMINION* (*OF* *GOD*) +
#6: @115 = #947 - *WAITED* *FOR* +
#7: @102 = #1049 - *TO* *GIVE* *OVER* *INTO* (*ONE'S*) *POWER* *OR* *USE* +
#8: @185 = #1234 - *SAPIENT* *ECONOMY* +
#9: @210 = #1444 - *PRINCIPLE* *OF* *EMANATION* <-- DERIVATION OF MERODAK, A BABYLONIAN IDOL +

#10: @168 = #1612 - OF THOSE ABOUT TO ENTER INTO CONVERSATION OR DISPUTE WITH ANYONE, OR TO UNDERTAKE SOME BUSINESS, OR ATTEMPT SOMETHING AGAINST OTHERS +

#11: @139 = #1751 - *PREROGATIVE* *AND* *LAW* *OF* *SOUL* +

#12: @192 = #1943 as [#40, #5, #300, #1, #200, #600, #8, #40, #1, #300, #10, #7, #70, #50, #300, #1, #10] = metaschēmátizō (G3345): {UMBRA: #0 as #2312 % #41 = #16} 1) to change the figure of, to transform; +

#13: @197 = #2140 as [#10, #200, #600, #400, #200, #70, #400, #200, #10, #50] = ischýō (G2480): {UMBRA: #0 as #2010 % #41 = #1} 1) to be strong; 1a) to be strong in body, to be robust, to be in sound health; 2) to have power; 2a) to have power as shown by extraordinary deeds; 2a1) to exert, wield power, to have strength to overcome; 2b) to be a force, avail; 2c) to be serviceable; 2d) to be able, can;

Prosopon (Ancient Greek: πρόσωπον; plural: Ancient Greek: πρόσωπα prosopa) is a technical term encountered in Christian theology. It is most often translated as "person", and as such is sometimes confused with hypostasis, which is sometimes also translated as "person." Prosopon originally meant "***FACE***" or "mask" and derives from Greek theatre, in which actors on a stage wore masks to reveal their character and emotional state to the audience. Both prosopon and hypostasis played central roles in the development of theology about the Trinity and about Jesus Christ (Christology) in the debates of the fourth through seventh centuries. [<https://en.m.wikipedia.org/wiki/Prosopon>]

G4383@{

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

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

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

@4: Sup: 45 - GREATNESS: TA (#150 - I INDULGE NOT IN ANGER {%28}); Ego: 38 - FULLNESS: SHENG (#207),

@5: Sup: 35 - GATHERING: LIEN (#185 - I AM NOT BOISTEROUS IN BEHAVIOUR {%25}); Ego: 71 - STOPPAGE: CHIH (#278),

@6: Sup: 34 - KINSHIP: CH'IN (#219); Ego: 80 - LABOURING: CH'IN (#358),

@7: Sup: 24 - JOY: LE (#243); Ego: 71 - STOPPAGE: CHIH (#429),

@8: Sup: 34 - KINSHIP: CH'IN (#277); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#439),

Male: #277; Feme: #439

} // #2140

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

UMBRA: #1450 % #41 = #15 - Mastering Guiding Discourse, Revealers of Virtue; I-Ching: **H61** - Inner Trust, Inner Truth, Center Returning; Tetra: **1** - Centre;

THOTH MEASURE: #15 - Oh Lord of Righteousness, who makest thine appearance in the place of Righteousness; I am not a land-grabber.

#VIRTUE: With Reach (no. #15), daily increasing its kind.

#TOOLS: With Diminishment (no. #55), daily depleting its type.

#POSITION: With Resistance (no. #22), intolerance, but

#TIME: With Unity (no. #54), magnanimity.

#CANON: #146

ONTIC_OBLIGANS_146@{

@1: Sup: 15 - **REACH: TA (#15)**; Ego: 15 - **REACH: TA (#15)**,

@2: Sup: 70 - **SEVERANCE: KE (#85)**; Ego: 55 - **DIMINISHMENT: CHIEN (#70)**,

@3: Sup: 11 - **DIVERGENCE: CH'A (#96)**; Ego: 22 - **RESISTANCE: KE (#92)**,

@4: Sup: 65 - **INNER: NEI (#161 - I AM NOT A TELLER OF LIES { %9 })**; Ego: 54 - **UNITY: K'UN (#146 - I AM NOT A LAND-GRABBER { %15 })**,

Male: #161; Feme: #146

} // #146

ONTIC CHECKSUM: @161 + @146 = #307 as [#40, #200, #1, #10, #50, #6] = mar'eh (H4758): {UMBRA: #0 as #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);

#2140 as [#80, #100, #70, #200, #800, #80, #800, #10] = prósopon (G4383): {UMBRA: #0 as #1450 % #41 = #15} 1) the *FACE*; 1a) the front of the human head; 1b) countenance, look; 1b1) the face so far forth as it is the organ of sight, and by it various movements and changes) the index of the inward thoughts and feelings; 1c) the appearance one presents by his wealth or property, his rank or low condition; 1c1) outward circumstances, external condition; 1c2) used in expressions which denote to regard the person in one's judgment and treatment of men; 1d) the outward appearance of inanimate things;

The term "prosopon" is used for "the self-manifestation of an individual" that can be extended by means of other things. For example, a painter includes his brush within his own prosopon. (Grillmeier, 126) The Apostle Paul uses the term when speaking of his direct apprehension in the heart of the ***FACE*** (prosopon) of Christ.

"FOR GOD, WHO COMMANDED THE LIGHT TO SHINE OUT OF DARKNESS, HATH SHINED IN OUR HEARTS, TO GIVE THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD IN THE FACE-**G4383** OF JESUS CHRIST." [2Corinthians 4:6]

<<http://www.grapple369.com/Grumble/?bible:2corinthians@4:6>>

Prosopon is the form in which hypostasis appears. Every hypostasis has its own proper prosopon: ***FACE*** or countenance. It gives expression to the reality of the hypostasis with its powers and characteristics. (Grillmeier, 431)

H6440@{

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

@2: Sup: 29 - DECISIVENESS: TUAN (#59); Ego: 80 - LABOURING: CH'IN (#110),

@3: Sup: 79 - DIFFICULTIES: NAN (#138); Ego: 50 - VASTNESS / WASTING: T'ANG (#160),

@4: Sup: 8 - OPPOSITION: KAN (#146 - I AM NOT A LAND-GRABBER {%15}); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#170),

@5: Sup: 28 - CHANGE: KENG (#174); Ego: 20 - ADVANCE: CHIN (#190),

@6: Sup: 61 - EMBELLISHMENT: SHIH (#235); Ego: 33 - CLOSENESS: MI (#223),

**Male: #235; Feme: #223
} // #230**

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

UMBRA: #180 % #41 = #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;

THOTH MEASURE: #16 - Oh thou who turnest backwards, who makest thine appearance in Bubastis; I am not an eaves-dropper.

#VIRTUE: Contact (no. #16) means mutual compliance.

#TOOLS: Closed Mouth (no. #56) means no contact.
#POSITION: With Increase (no. #13), daily additions, but
#TIME: With Diminishment (no. #55), daily reductions.
#CANON: #140

ONTIC_OBLIGANS_140@{

@1: Sup: 16 - **CONTACT:** CHIAO (#16); Ego: 16 - **CONTACT:** CHIAO (#16),

@2: Sup: 72 - **HARDNESS:** CHIEN (#88); Ego: 56 - **CLOSED MOUTH:** CHIN (#72),

@3: Sup: 4 - **BARRIER:** HSIEN (#92); Ego: 13 - **INCREASE:** TSENG (#85),

@4: Sup: 59 - **MASSING:** CHU (#151); Ego: 55 - **DIMINISHMENT:** CHIEN (#140 - **I DEAL NOT FRAUDULENTLY** {%14} / **I AM NOT AN EAVES-DROPPER** {%16}),

Male: #151; Feme: #140

} // #140

#230 as [#30, #80, #50, #10, #20, #600] = pâniym (H6440):
{UMBRA: #48 as #180 % #41 = #16} 1) *FACE*; **1a)** face, faces;
1b) presence, person; **1c)** face (of seraphim or cherubim); **1d)** face (of animals); **1e)** face, surface (of ground); **1f)** as adv of loc/temp; **1f1)** before and behind, toward, in front of, forward, formerly, from beforetime, before; **1g)** with prep; **1g1)** in front of, before, to the front of, in the presence of, in the face of, at the face or front of, from the presence of, from before, from before the face of;

"AND THE EARTH WAS WITHOUT FORM, AND VOID; AND DARKNESS WAS UPON THE FACE-**H6440** OF THE DEEP. AND THE SPIRIT OF GOD MOVED UPON THE FACE-**H6440** OF THE WATERS." [**Genesis 1:2**]

Nestorius furthered Theodore's belief in the prosopic union as thus: "prosopon is the appearance of the ***OUSIA***: the prosopon makes known the ***OUSIA***." The two prosopa are united "In Christ... the one prosopon does not belong to a nature or hypostasis which arose through the natural union of Godhead and manhood, but to the unity of the two unconfused natures." (Grillmeier, 510)

"FOR THIS IS HE, OF WHOM IT IS WRITTEN, BEHOLD, I SEND MY MESSENGER BEFORE THY FACE-**G4383**, WHICH SHALL PREPARE THY WAY BEFORE THEE." [Matthew 11:10]

YOUTUBE: "You Are Transparent (Dune)"

<<https://www.youtube.com/watch?v=tCvQu6uyKAM>>

"AND IN THE MORNING, IT WILL BE FOUL WEATHER TO DAY: FOR THE SKY IS RED AND LOWERING. O YE HYPOCRITES, YE CAN DISCERN THE FACE-**G4383** OF THE SKY; BUT CAN YE NOT DISCERN THE SIGNS OF THE TIMES?" [Matthew 16:3]

COLONEL EDMUND J. BURKE (YOUR_COLONEL@USA.COM) [TURD PHILOSOPHER / #231 - MANUS DOMINATION CONTROLLER ON THE #315 - NATIONALISTIC ROAD TO ROME] @ 0229 HOURS ON 15 SEPTEMBER 2019: "JESUS SAID MY BRAIN IS FRIED:

I'm having trouble telling what part of the day it is. Doesn't feel like it should still be morning. I'm not remembering anything for more than 15 minutes at best. I have appts I have to drive to today. I wish I didn't. My doc's supposed to call me back this afternoon. I hope he's willing to give me a benzo (anti-anxiety / depression) on top of the Seroquel (anti-psychotic). Even if it only works for 2 nights, it'll be something. Maybe I'll go to the general store for some coffee soon. It'll be something to do: a goal."

DOLF @ 0719 HOURS ON 15 SEPTEMBER 2019: "Of course you are aware that one of our impetus for writing is to do so in conjunction with the trinomial mathematical theoretical noumenon as consciousness instantiation within temporality..."

We were particularly satisfied with the Dune clip at the end of this chapter which discusses ***PLANS* *WITHIN* *PLANS*** in consideration to the killing of a Paul in relation to spice.

That saffron is a spice and the word CRONIN, as the anglicisation of Ó Cróinín, is an Irish surname which originated in County Cork and is derived from the Old Irish word crón, meaning saffron-colored.

Thus: ***PAUL* *CRONIN*** (died: 13 September 2019 (aged 81))

YOUTUBE: "Matlock Police – Episode 1, Twenty-six Hours (1971)"

<https://www.youtube.com/watch?v=oX6yei2VKug>

The Aramaic equivalence to ***PROSOPON*** (Ancient Greek: πρόσωπον) is **#457 as [#80, #200, #90, #6, #80, #1]** meaning: **1)** aspect; **2)** face, countenance; **3)** person, individual; **4)** (grammar) person; which we can then resolve back to the trinomial mathematical theoretical noumenon as consciousness instantiation within temporality which is the metaphysical impetus of our writing as ***PROSOPOEIA*** being the personifying a person or object when communicating to an audience as similarly:

H1961@{

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

@2: Sup: 36 - **STRENGTH:** CH'IANG (#42); Ego: 30 - **BOLD RESOLUTION:** YI (#36),

@3: Sup: 41 - **RESPONSE:** YING (#83); Ego: 5 - **KEEPING SMALL:** SHAO (#41),

@4: Sup: 51 - **CONSTANCY:** CH'ANG (#134); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#51),

@5: Sup: 57 - **GUARDEDNESS:** SHOU (#191 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32}); Ego: 6 - **CONTRARIETY:** LI (#57),

@6: Sup: 52 - **MEASURE:** TU (#243); Ego: 76 - **AGGRAVATION:** CHU (#133),

Male: #243; Feme: #133
} // #457

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

UMBRA: #20 % #41 = #20 - Left without Language, Different From the Vulgar; I-Ching: **H33** - Withdrawal, Retiring, Retreat, Yielding; Tetra: **50** - Vastness / Wasting;

THOTH MEASURE: #20 - Oh Maa-antu-f, who makest thine appearance in Pa-Amsu, I am not unchaste with any one.

#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

ONTIC_OBLIGANS_171@{

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

@2: Sup: 80 - **LABOURING:** CH'IN (#100); Ego: 60 - **ACCUMULATION:** CHI (#80),

@3: Sup: 28 - **CHANGE:** KENG (#128); Ego: 29 - **DECISIVENESS:** TUAN (#109),

@4: Sup: 9 - **BRANCHING OUT:** SHU (#137); Ego: 62 - **DOUBT:** YI (#171 - **I AM NOT UNCHASTE WITH ANY ONE** {%20}),

Male: #137; Feme: #171
} // #171

#457 as [#6, #30, #5, #10, #6, #400] = hâyâh (H1961): {UMBRA: #14 as #20 % #41 = #20} 1) to be, become, come to pass, exist, happen, fall out; 1a) (Qal); 1a1) -----; i) to happen, fall out, occur, take place, come about, come to pass; ii) to come about, come to pass; 1a2) *TO* *COME* *INTO* *BEING*, *BECOME*; i) to arise, appear, come; ii) to become; 1) to become; 2) to become like; 3) *TO* *BE* *INSTITUTED*, *BE* *ESTABLISHED*; iii) to be; 1) *TO* *EXIST*, *BE* *IN* *EXISTENCE*; 2) to abide, remain, continue (with word of place or time); 3) to stand, lie, be in, be at, be situated (with word of locality); 4) to accompany, be with; iv) (Niphal); 1) to occur, come to pass, be done, be brought about; 2) *TO* *BE* *DONE*, *BE* *FINISHED*, *BE* *GONE*;

IMMANUEL KANT'S PROLEGOMENA (1783) ON HYPOSTATIC NATURAL UNION OF GODHEAD AND MANHOOD BY GIVEN RULE (CASUS DATAE LEGIS) AS IDEA @A133:

"If the understanding in general is defined as the faculty of rules, then the power of judgment is the faculty of subsuming under rules, that is, of deciding whether or not something falls under a given rule (**CASUS DATAE LEGIS**).

NOTE: This sense is borrowed from lawyerly usage, not from logic, for, as Kant shows, logic has nothing to say regarding this operation. There are, and there can be, no rules regarding the application of rules. If Kant is right, a sizable part of what we take to be "law," and almost all jurisprudence, are nothing but a futile striving to overcome this essential unruliness of judgment. How can it be that the saying of law is lawless? [cf: Judgment Philippe Nonet, Berkeley Law, Volume 48 of Vanderbilt Law Review (1995), page 987]

<https://scholarship.law.berkeley.edu/cgi/viewcontent.cgi?article=2079&context=facpubs>

General logic contains no precepts at all for the power of judgment, and indeed cannot contain any. For since it abstracts from all content of cognition, nothing remains to it except the business of analytically dividing [**IDEA @A133**] the mere ***FORM* *OF* *COGNITION* *INTO* *CONCEPTS*, *JUDGMENTS*, *AND* *INFERENCES*, *AND* *THEREBY* *ACHIEVING* *FORMAL* [EPISTEMOLOGICAL PREMISE] *RULES* *FOR* *EVERY* *USE* *OF* *THE* *UNDERSTANDING***. Now if it wanted to show in general how one should subsume under these rules, that is, decide whether or not something falls under them, this could happen again only through a rule. But just because it is a rule, this once more requires instruction for the power of judgment, and so shows that although the understanding is capable of being instructed and equipped through rules, the power of judging is a special talent that can by no means be taught, but only

practiced. Hence this is also what is specific to so-called mother wit, lack of which cannot be remedied by any school; for, although such a school can abundantly supply a limited understanding with rules derived from the insight of others, and as it were graft them onto it, the faculty for using them correctly must nonetheless belong to the pupil himself, and no rule that one might prescribe for him in this regard is, in the absence of such natural endowment, safe from misuse. Hence a ***PHYSICIAN*, A *JUDGE*, OR A *STATESMAN* *CAN* *HAVE* *MANY* *FINE* *PATHOLOGICAL*, *JURIDICAL*, *OR* *POLITICAL* *RULES* *IN* *HIS* *HEAD* {**

AS *HYPOSTATIC* *NATURAL* *UNION* *OF* *GODHEAD* *AS* *IMAGO* *DEI* *AND* *MANHOOD* BEING INNATE PERSONA BY *TRIFECTA* (TRI: THREE + PERFECTA / EXĀCTUS: #38 + #73 + #111 + #117 = 3 x #111 + #6) AS QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900 BEING THE #390 - SOVEREIGN'S *RESERVE* (APODIDOMI v's DIDOMI) RIGHT IN DEPLOYING THE #45 - HETERO SQUARE SPIROGYRA ORDER ARRAY BEING CONSISTENT WITH THE USAGE WITHIN THE GENERAL #391 - HOMOGENEOUS PROTOTYPE AS **BREXT SOLUTION BY GIVEN RULE (CASUS DATAE LEGIS)**

}, to the degree that he can himself become a solid teacher of such, and yet in the application of the rules he will easily blunder, either because he is lacking in the natural power of judgment (though not in understanding) and can indeed understand the general case ***IN* *ABSTRACTO*** but cannot decide whether a case ***IN* *CONCRETO*** belongs under it, or else because he has not been adequately trained in such judgment through examples and actual dealings. This is indeed the sole and great benefit of examples: that they sharpen the power of judgment." [pages 172 to 173]

And thus to ***REDACT*** this notion of **EXĀCTUS** as being concluded, finished, completed, by means of our **REVERSE TRANSCRIPTASE INHIBITOR** mechanism we can then derive it's @6: Sup: 52 - **MEASURE**: TU (#318); Ego: 1 - **CENTRE**: CHUNG (#214)} against **IMMANUEL KANT'S PROLEGOMENA (1783)** as the **DISTINGUISHING FEATURE OF ALL METAPHYSICAL COGNITION** of his APRIORITY concepts being **SECTIONS #1 - ON THE SOURCES OF METAPHYSICS** and **#36 - HOW IS NATURE ITSELF POSSIBLE?**

[פ , { @1: Sup: 80 - **LABOURING**: CH'IN (#80); Ego: 80 - **LABOURING**: CH'IN (#80)},
 7 , { @2: Sup: 37 - **PURITY**: TS'UI (#117); Ego: 38 - **FULLNESS**: SHENG (#118)},

ㄨ, {@3: Sup: 46 - **ENLARGEMENT**: K'UO (#163); Ego: 9 -
BRANCHING OUT: SHU (#127)},
ㄩ, {@4: Sup: 52 - **MEASURE**: TU (#215 - **I AM NEITHER A LIAR NOR
A DOER OF MISCHIEF {%34}**); Ego: 6 - **CONTRARIETY**: LI (#133)},
ㄉ, {@5: Sup: 51 - **CONSTANCY**: CH'ANG (#266); Ego: 80 -
LABOURING: CH'IN (#213)},
ㄨ] {@6: Sup: 52 - **MEASURE**: TU (#318); Ego: 1 - **CENTRE**: CHUNG
(#214)},

**IMMANUEL KANT'S PROLEGOMENA (1783) ON THE SOURCES OF
METAPHYSICS BEING SYMBOLIC ASSOCIATORS TO TRINOMIAL
HYPOSTASIS AS DAO OF NATURE (Chinese: ZIRAN) / COURSE
(Greek: TROCHOS) OF NATURE (Greek: GENESIS) [James 3:6] ON
SECTION #1 - TO GUIDE WITH NAMES, REASON'S REALISATION;
I-CHING: H58 - JOY, OPEN, LAKE; TETRA: 24 - JOY AS IDEA @214:**

"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, i.e., 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., 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." [pages 15 to 16]

**IMMANUEL KANT'S PROLEGOMENA (1783) ON POSSIBILITIES OF
NATURE WITHIN SECTION #36 - NATURAL REVERSALS, 'SECRET'**

EXPLANATION; I-CHING: H4 - JUVENILE IGNORANCE, YOUTHFUL INEXPERIENCE, ENVELOPING, THE YOUNG SHOOT, DISCOVERING; TETRA: 12 - YOUTHFULNESS AS IDEAS @318 TO @320: "This question, which is the highest point that transcendental philosophy can ever reach, and up to which, as its ***BOUNDARY*** and ***COMPLETION***, it must be taken, actually contains two questions.

FIRST: How is nature possible in general in the material sense, namely, according to intuition, as the sum total of appearances; how are space, time, and that which fills them both, the object of sensation, possible in general? The answer is: by means of the constitution of our sensibility, in accordance with which our sensibility is affected in its characteristic way by objects that are in themselves unknown to it and that are wholly distinct from said appearances. This answer is, in the book itself, given in the Transcendental Aesthetic,¹⁵ but here in the Prolegomena through the solution of the first main question.

SECOND: How is nature possible in the formal sense, as the sum total of the rules to which all appearances must be subject if they are to be thought as connected in one experience? The answer cannot come out otherwise than: it is possible only by means of the constitution of our understanding, in accordance with which all these representations of sensibility are necessarily referred to one consciousness, and through which, first, the characteristic manner of our thinking, namely by means of rules, is possible, and then, by means of these rules, experience is possible – which is to be wholly distinguished from insight into objects in themselves. This answer is, in the book itself, given in the ***TRANSCENDENTAL* *LOGIC***, but here in the ***PROLEGOMENA***, in the course of solving the second main question.

But how this characteristic property of our sensibility itself may be possible, or that of our understanding and of the necessary apperception that underlies it and all thinking, cannot be further solved and answered, because we always have need of them in turn for all answering and for all thinking of objects.

There are many **#2184 - *LAWS* *OF* *NATURE*** {**#364 - ENQUIRY; #312 - CONTRADICTION; #273 - SYNCRETISM; #168 (24x7) x #13 - PROGRESSION**} that we can know only through experience, but lawfulness in the connection of appearances, i.e., nature in [**IDEA @319**] general, we cannot come to know through any experience, because experience itself has need of such laws, which lie a priori at the basis of its possibility.

The possibility of experience in general is thus at the same time the universal **#2184 - *LAW* *OF* *NATURE***, and the principles of the

former are themselves the laws of the latter. For we are not acquainted with nature except as the sum total of appearances, i.e., of the representations in us, and so we cannot get the laws of their connection from anywhere else except the principles of their connection in us, i.e., from the conditions of necessary unification in one consciousness, which unification constitutes the possibility of experience.

Even the main proposition that has been elaborated throughout this entire part, that universal **#2184 - *LAWS* *OF* *NATURE*** can be cognized a priori, already leads by itself to the proposition: that the highest legislation for nature must lie in our self, i.e., in our understanding, and that we must not seek the universal **#2184 - *LAWS* *OF* *NATURE*** from nature by means of experience, but, conversely, must seek nature, as regards its universal conformity to law, solely in the conditions of the possibility of experience that lie in our sensibility and understanding; for how would it otherwise be possible to become acquainted with these laws a priori, since they are surely not rules of analytic cognition, but are genuine synthetic amplifications of cognition? Such agreement, and indeed necessary agreement, between the principles of possible experience and the laws of the possibility of nature, can come about from only two causes: either these laws are taken from nature by means of experience, or, conversely, nature is derived from the laws of the possibility of experience in general and is fully identical with the mere universal lawfulness of experience. The first one contradicts itself, for the universal **#2184 - *LAWS* *OF* *NATURE*** can and must be cognized a priori (i.e., independently of all experience) and set at the foundation of all empirical use of the understanding; so only the second remains.

We must, however, distinguish empirical **#2184 - *LAWS* *OF* *NATURE***, which always [**IDEA @320**] presuppose particular perceptions, from the pure or universal **#2184 - *LAWS* *OF* *NATURE***, which, without having particular perceptions underlying them, contain merely the conditions for the necessary unification of such perceptions in one experience; with respect to the latter laws, nature and possible experience are one and the same, and since in possible experience the lawfulness rests on the necessary connection of appearances in one experience (***WITHOUT* *WHICH* *WE* *WOULD* *NOT* *BE* *ABLE* *TO* *COGNIZE* *ANY* *OBJECT* *OF* *THE* *SENSIBLE* *WORLD* *AT* *ALL***), and so on the original laws of the understanding, then, even though it sounds strange at first, it is nonetheless certain, if I say with respect to the universal **#2184 - *LAWS* *OF* *NATURE***: the understanding does not draw its (a priori) laws from nature, but prescribes them to it." [pages 70 to 72]

- dolf

<<http://www.grapple369.com/Groundwork/Tools%20of%20Rule%20and%20Compass.pdf>>

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