

-- MY TRIUMPHANT MAN-CHOO (TOSS A COIN TO YOUR WITCHER)

(c) 2021 Dolf Leendert Boek, Revision: 21 February, 2021

-- MY TRIUMPHANT MAN-CHOO --
[WRITTEN 8 NOVEMBER 2016]

"HE IS A BILLIONAIRE.
BUT WE THE MEANS.
AND TECHNO-WARE.
SHAFT YOUR SPLEEN.
WITH WANTON CARE.
A \$6 MILL CLEAN.
HIS TOOL TO BARE."

METALOGIC AUTONOMOUS DELIMITER NATURE (EGO) AS
FILTER ON:

#THREE: #139 as #58 - GATHERING IN (HSI) <-- **#139 - CHINA = #60 - ACCUMULATION (CHI) + #79 - DIFFICULTIES (NAN)**

#FOUR: #124 as #43 - ENCOUNTERS (YU)

#FIVE: #263 as #20 - ADVANCE (CHIN)

The term Man-choo is a play on words:

-- The Manchurian Candidate (1959), by Richard Condon, is a political thriller novel about the son of a prominent U.S. political family who is brainwashed into being an unwitting assassin for a Communist conspiracy

-- The Chinese name Choo relates to Alpha Arae (α Arae, α Ara) is the second brightest star in the southern constellation of Ara;

-- In ancient Greek mythology, Ara was identified as the altar where the gods first made offerings and formed an alliance before defeating the Titans.

The term mill is also a play on words:

-- the \$6 million man is an American science fiction and action television series about a former astronaut, Colonel Steve Austin, portrayed by American actor Lee Majors. Austin has superhuman

strength due to bionic implants and is employed as a secret agent by a fictional U.S. government office titled OSI.

-- a mill is a thousandth part compared with cent or a penny/denarii which is a magical feature within my pre-United States of America 45th Presidential elections on 8 November, 2016 as a chapter concerning the Biblical text:

"MASTER, WE KNOW THAT THOU ART TRUE, AND CAREST FOR NO MAN: FOR THOU REGARDST NOT THE PERSON OF MEN, BUT TEACHEST THE WAY OF GOD IN TRUTH: IS IT LAWFUL TO GIVE TRIBUTE TO CAESAR, OR NOT?

SHALL WE GIVE, OR SHALL WE NOT GIVE? BUT HE, KNOWING THEIR HYPOCRISY, SAID UNTO THEM, WHY TEMPT YE ME? BRING ME A PENNY {plural is ***PENNY*** from Greek: denarion-penny [G1220]: #293 - SEE KANT'S PROLEGOMENA IDEA BELOW}, THAT I MAY SEE IT.

48 8 64

56 40 24

16 72 32 = #120 / #360 {#EIGHT *AS* *EGYPTIAN* *ANKH* / *ROMAN* *IMPERIAL* *EMPIRE* *GOVERNANCE* *PROTOTYPE*}

[#8 , #16, #24, #32, #40, #48, #56, #64, #72]

#8 (9) - KHATEL (Seraphim-Angels) = #8

#16 (8) - HAQMYAH (Cherubim-Angels) = #24

#24 (7) - HAHOUYAH (Throne-Angels) = #48

#32 (6) - OUSHRYAH (Dominion-Angels) = #80

#40 (5) - YEIZEL (Powers-Angels) = #120 <--- [*HITLER'S* *TABLE* *TALK* IDEA @120 ON 24TH JANUARY 1942 (A FUTURE REFORMER OF NATIONAL SOCIALISM): One day the English will realise that they've nothing to gain in Europe... IF THEY WANT TO SAVE NEW ZEALAND AND AUSTRALIA, they can't let India go.

The English have two possibilities : either to give up Europe and hold on to the East, or vice versa. They can't bet on both tables. When it's a matter of the richest country in the world (from the capitalist point of view), one understands the importance of such a ***DILEMMA***. It would be enough for them to be aware of it for everything to be changed.

YOUTUBE: "Donald Trump Meets Sergeant Schultz"

<<https://www.youtube.com/watch?v=whH4utd0YRA>>

PAGE #609 (REVISITING BATTLEFIELDS): The **#65 - *SOLDIER*** HAS A BOUNDLESS AFFECTION FOR THE GROUND ON WHICH HE HAS SHED HIS BLOOD. IF WE COULD ARRANGE THE TRANSPORT, WE SHOULD HAVE A MILLION PEOPLE POURING INTO FRANCE TO REVISIT THE SCENES OF THEIR FORMER STRUGGLE. **[HITLER'S TABLE TALK IDEA @120 / PAGE #609 (REVISITING BATTLEFIELDS)]**

YOUTUBE: "Haddaway - What Is Love [Official]"

<<https://www.youtube.com/watch?v=HEXWRTEbj1I>>

#48 (4) - MIHEL (Virtues-Angels) = #168 <--

CONDEMNATION

#56 (3) - PHOHEL (Principalities-Angels) = #224 - *A*

***COIN* *ALSO* FEATURES WITHIN EVIDENCE BY RETURNED SERVICES LEAGUE OVER ALLEGED BREACHES** as [#4, #200, #20] / [#4, #200, #500] /

#238 - FRIDAY 12 *FEBRUARY* 2021 as [#6, #2, #4, #200, #20, #6] /

#270 as [#40, #4, #200, #20, #6] = **derek (H1870):**

{UMBRA: #224 % #41 = #19} 1) way, road, distance, journey, manner; **1a)** road, way, path; **1b)** journey; **1c)** direction: **#9 - NORTH / #1 - SOUTH / #3 - EAST / #7 - WEST; 1d)** manner, habit, way; **1e)** of course of life (fig.); **1f)** of moral character (fig.);

IT WAS ONLY LATER IN 2017 THAT TRUMP'S IMAGE FIRST APPEARED ON A SILVER JEWISH TEMPLE COIN AS PICTURED 13 MARCH 2018



<https://www.grapple369.com/images/TempleCoin.jpg>

[**IMAGE:** By week ending Saturday 8 April 2018 I had received one of these special 1000 minted "TRUMP JEWISH TEMPLE" half shekel coins.

It is my intellectual property associated with the LETTERS PATENT to the AUSTRALIAN COMMONWEALTH which makes that entirely possible]

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

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

SECTION IX (#77 - COMPLIANCE: HSUN / #15 - REACH: TA): #885 - THAT WHICH HAS BEEN DEEMED RIGHT SO AS TO HAVE

FORCE OF LAW; WHAT HAS BEEN ESTABLISHED, AND ORDAINED BY LAW, AN ORDINANCE / TO BE WELL PLEASED, TO BE CONTENTED AT OR WITH A THING / TO MARRY, TO BE GIVEN IN MARRIAGE

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

That such #940 - RIGHT TO RULE according to #902 - RULE OF LAW is implicit within the British Balfour Declaration dated 2 NOVEMBER 1917 which whilst occurring after the death of Theodor HERZL (d. 3 July 1904) who is regarded as the father of modern political Zionism and promoted Jewish immigration to Palestine in an effort to form a Jewish state which was finally established on 14 May 1948.

#224 as [#4, #70, #20, #10, #40, #70, #10] = dokimos (G1384): {UMBRA: #414 - *HOLY* / *SACRED* / *SEPARATE* / *LAW* (*OF* *GOD*) % #41 = #4} 1) accepted, particularly of ***COINS*** and money; **2)** accepted, pleasing, acceptable

#64 (2) - MEHIEL (Archangels-Angels) = #288: #48 - RITUAL (LI) x #6 - CONTRARIETY (LI) as [#8, #200, #80] / [#8, #200, #800]

#330 as [#2, #8, #200, #80, #600] /

#364 as [#10, #8, #200, #80, #6, #50, #10] /

#728 - SEE *NET* / *SNARES* *BELOW* as [#8, #200, #80, #400, #600] = **châraph (H2778): {UMBRA: #288 % #41 = #1} 1)** to reproach, taunt, ***BLASPHEME***, defy, jeopardise, rail, upbraid; **1a)** (Qal) to reproach; **1b)** (Piel) ***TO* *REPROACH***, ***DEFY***, ***TAUNT***; **2)** (Qal) to winter, spend harvest time, remain in harvest time; **3)** (Niphal) to acquire, be betrothed;

#288 as [#5, #7, #20, #200, #6, #50] / #347 as [#7, #20, #200, #50, #10, #20, #40] = zikrown (H2146): {UMBRA: #2 as #283 % #41 = #37} 1) *MEMORIAL*, *REMINDER*, *REMEMBRANCE*;

#72 (1) - MOUMYAH (Angels-Angels) = #360 - ROMAN GOVERNANCE AUTONOMOUS PROTOTYPE #EIGHT

AND THEY BROUGHT IT. AND HE SAITH UNTO THEM, 'WHOSE IS THE IMAGE AND THE ***SUPERScription*** (EPIGRAPHĒ: AN INSCRIPTION)?'

AND THEY SAID UNTO HIM, 'CAESAR'S.'

AND JESUS ANSWERING SAID UNTO THEM, 'RENDER TO CAESAR THE THINGS THAT ARE CAESAR'S, AND TO GOD THE THINGS THAT ARE GOD'S.'

AND THEY MARVELLED AT HIM.'" [Mark 12:15]

H539 (telos: **#107** {idea: **#124**, type: **8**}, telos: **#146** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **6**}, telos: **#191** {idea: **#263**, type: **8**}, telos: **#513** {idea: **#124**, type: **8**})

#196 - FRIDAY 12 *FEBRUARY* 2021 as [#5, #50, #1, #40, #50, #10, #600] / **#146** as [#5, #50, #1, #40, #700] / [#5, #1, #40, #50, #10, #600] /

#221 - SATURDAY 13 *FEBRUARY* 2021 as [#30, #50, #1, #40, #50, #10, #600] = 'âman (**H539**): {**UMBRA: #91 % #41 = #9**} **1) *TO* *SUPPORT*, *CONFIRM*, *BE* *FAITHFUL***; **1a**) (Qal); **1a1**) to support, confirm, be faithful, uphold, nourish; **i**) foster-father (subst.); **ii**) foster-mother, nurse; **iii**) pillars, supporters of the door; **1a2**) (Niphal); **i**) to be established, be faithful, be carried, make firm; **1**) to be carried by a nurse; **2**) made firm, sure, lasting; **3**) confirmed, established, sure; **4**) verified, confirmed; **5**) reliable, faithful, trusty; **ii**) (Hiphil); **1**) to stand firm, to trust, to be certain, to believe in; **11**) stand firm; **12**) trust, believe;

H559 (telos: **#246** {idea: **#124**, type: **8**}, telos: **#293** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, idea: **#139**, type: **8**, position: **6**}, telos: **#301** {idea: **#139**, type: **8**}, telos: **#551** {idea: **#124**, type: **8**}, telos: **#557** {idea: **#124**, type: **8**}, telos: **#641** {idea: **#263**, type: **8**}, telos: **#646** {idea: **#139**, type: **8**}, telos: **#651** {idea: **#263**, type: **8**}, telos: **#691** {idea: **#263**, type: **8**}, telos: **#696** {idea: **#263**, type: **8**}, telos: **#697** {idea: **#263**, type: **8**})

#252 as [#6, #1, #40, #200, #5] / [#1, #6, #40, #200, #5] /

■ ■ #271 - **FRIDAY 12 *FEBRUARY* 2021** as [#30, #1, #40, #200] / #271 as [#10, #1, #40, #200, #500] / #293 - ***BRING* *ME* *A* *PENNY*** {PLURAL IS ***PENCE*** FROM GREEK: DENARION-PENNY [G1220]: #293 - SEE KANT'S PROLEGOMENA IDEA BELOW} ***THAT* *I* *MAY* *SEE* *IT*** as [#2, #1, #40, #200, #10, #600] = '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;

IMMANUEL KANT PROLEGOMENA (1783) AS IDEA @293: "... It is so greatly mistaken that these principles of mine, because they make sensory representations into appearances, are supposed, in place of the truth of experience, to transform sensory representations into mere illusion, that, on the contrary, my principles are the only means of avoiding the transcendental illusion by which metaphysics has always been deceived and thereby tempted into the childish endeavour of chasing after ***SOAP*** bubbles, because appearances, which after all are mere representations, were taken for things in themselves;

FOR FURTHER ON *SOAP* SEE: "THE 1971 FILM (TRANSFORMING THE LEGEND: THE OMEGA MAN) AS LOGICAL GROUNDING FOR HAS ANYONE SEEN THAT TRAILER TRASH COLONEL EDMUND BURKE AND HIS BARBY DOLL HOMELESS LISA ABOUT?"

<<https://www.grapple369.com/Groundwork/Trailer%20Trash%20-%20Adventures%20of%20Omega%20Man.pdf>>

From which followed all those remarkable enactments of the antinomy (ie ***AGAINST* *LAW***) of reason, which I will mention later on, and which is removed through this single observation: that appearance, as long as it is used in experience, brings forth truth, but as soon as it passes beyond the boundaries of experience and becomes transcendent, brings forth nothing but sheer illusion.

Since I therefore grant their reality to the things that we represent to ourselves through the senses, and limit our sensory intuition of these things only [**IDEA: @293 - *MY* *TRIUMPHANT* *MAN*- *CHOO* *POEM* *DATED* 8 NOVEMBER 2016**] to the extent

that in no instance whatsoever, not even in the pure intuitions of space and time, does it represent anything more than mere appearances of these things, and never their quality in themselves, this is therefore no thorough-going illusion ascribed by me to nature, and my protestation against all ***IMPUTATION* *OF* *IDEALISM*** is so conclusive and clear that it would even seem superfluous if there were not unauthorized judges who, being glad to have an ancient name for every deviation from their false though common opinion, and never judging the spirit of philosophical nomenclatures but merely clinging to the letter, were ready to put their ***OWN* *FOLLY*** {ie. [aphrosýnē \(G877\)](#): ***FOOLISHNESS*, *FOLLY*, *SENSELESSNESS* / #1329 MINUS 17 AS YEAR OF TARGETING = #1312 AS PAPAL BULL VOX IN EXCELISO ISSUED BY POPE CLEMENT V TO DISBAND KNIGHTS TEMPLAR**} in the place of well-determined concepts, and thereby to twist and deform them.

For the fact that I have myself given to this theory of mine the name of transcendental idealism cannot justify anyone in confusing it with the empirical idealism of Descartes (although this idealism was only a problem, whose insolubility left everyone free, in Descartes' opinion, to deny the existence of the corporeal world, since the problem could never be answered satisfactorily) or with the mystical and ***VISIONARY* *IDEALISM*** of Berkeley (against which, along with other similar fantasies, our Critique, on the contrary, contains the proper antidote).

For what I called idealism did not concern the existence of things (the doubting of which, however, properly constitutes idealism according to the received meaning), for it never came into my mind to doubt that, but only the sensory representation of things, to which space and time above all belong; and about these last, hence in general about all appearances, I have only shown: that they are not things (but mere ways of representing), nor are they determinations that belong to things in themselves.

The word transcendental, however, which with me never signifies a relation of our cognition to things, but only to the faculty of cognition, was intended to prevent this misinterpretation. But before it prompts still more of the same, I gladly withdraw this name, and I will have it called critical idealism. But if it is in fact reprehensible idealism to transform actual things (not appearances) into mere representations, with what name shall we christen that idealism

which, conversely, makes mere representations into things? I think it could be named dreaming idealism, to distinguish it from the preceding, which may be called visionary idealism, both of which were to have been held off by my formerly so-called transcendental, or better, critical idealism." [pages 43-45]

H1104 (telos: **#138** {idea: **#124**, type: **8**}, telos: **#558** {idea: **#139**, type: **8**, idea: **#263**, type: **8**}, telos: **#562** {idea: **#263**, type: **8**})

■ **#142 - FRIDAY 12 *FEBRUARY* 2021** as [#40, #2, #30, #70] /

■ **#192** as [#50, #2, #30, #70, #600] / [#40, #2, #30, #70, #10, #600] /

#168 - ONTIC / TEMPORAL INTERCHANGE as [#10, #2, #30, #70, #50, #6] /

#558 as [#6, #400, #2, #30, #70, #700] / [#400, #2, #30, #70, #50, #6] = *bâla'* (**H1104**): {**UMBRA: #102 % #41 = #20**} **1**) to swallow down, swallow up, engulf, eat up; **1a**) (Qal); **1a1**) to swallow down; **1a2**) to swallow up, engulf; **1b**) (Niphal) to be swallowed up; **1c**) (Piel); **1c1**) to swallow; **1c2**) to swallow up, engulf; **1c3**) ***SQUANDERING* (fig.); 1d**) (Pual) to be swallowed up; **1e**) (Hithpael) ***TO* *BE* *ENDED***;

H1245 (telos: **#448** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **5**}, telos: **#458** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, idea: **#263**, type: **8**, position: **5**}, telos: **#463** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **6**}, telos: **#503** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **7**})

H1245@{

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

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

@3: Sup: 48 - **RITUAL: LI (#100)**; Ego: 2 - **FULL CIRCLE: CHOU (#48)**,

@4: Sup: 67 - **DARKENING: HUI (#167)**; Ego: 19 - **FOLLOWING: TS'UNG (#67)**,

@5: Sup: 43 - **ENCOUNTERS: YU (#210 - I AM NOT OF AGGRESSIVE HAND {%30})**; Ego: 57 - **GUARDEDNESS: SHOU (#124)**,

@6: Sup: 53 - **ETERNITY: YUNG (#263)**; Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#134),

Male: **#263**; Feme: **#134**

} // #458

■ #402 - **MONDAY 15 FEBRUARY 2021** as [#2, #100,
#300] /

■ #409 - **SATURDAY 13 *FEBRUARY* 2021** as [#6, #1, #2,
#100, #300] /

■ #424 - **MONDAY 15 FEBRUARY 2021** as [#6, #10, #2,
#100, #300, #6] /

■ #468 - **MONDAY 15 FEBRUARY 2021** as [#2, #100, #300,
#6, #50, #10] /

■ #472 - **MONDAY 15 FEBRUARY 2021** as [#40, #2, #100,
#300, #10, #500] /

#458 as [#40, #2, #100, #300, #10, #6] / [#6, #40, #2,
#100, #300, #10] = **bâqash (H1245): {UMBRA: #402 % #41
= #33} 1)** to seek, require, desire, exact, request; **1a)** (Piel);
1a1) to seek to find; **1a2) *TO* *SEEK* *TO* *SECURE***; **1a3)**
TO* *SEEK* *THE* *FACE; **1a4) *TO* *DESIRE***,
DEMAND; **1a5)** to require, exact; **1a6)** to ask, request; **1b)**
(Pual) to be sought;

H1980 (telos: #65 {idea: #124, type: 8}, telos: #146 {idea:
#58, type: 4, idea: #139, type: 2, position: 6}, telos: #360
{idea: #124, type: 8}, telos: #916 {idea: #20, type: 4, idea:
#263, type: 2, position: 7})

■ #95 - **SATURDAY 13 *FEBRUARY* 2021** as [#40, #5, #30,
#500] / [#30, #5, #30, #20, #10] /

■ #126 - **FRIDAY 12 *FEBRUARY* 2021** as [#40, #6, #30,
#10, #20, #500] /

■ #115 - **DIGNITY ROYAL / SATURDAY 13 *FEBRUARY***
2021 as [#20, #40, #5, #30, #500] /

■ #460 - **SATURDAY 13 *FEBRUARY* 2021** as [#5, #400,
#5, #30, #500] / [#400, #30, #20, #10] /
#146 as [#40, #6, #30, #10, #20, #600] = **hâlak (H1980):**
{UMBRA: #55 % #41 = #14} 1) to go, walk, come; **1a)** (Qal);
1a1) *TO* *GO*, *WALK*, *COME*, *DEPART*, *PROCEED*,
MOVE*, *GO* *AWAY; **1a2)** to die, live, manner of life (fig.);
1b) (Piel); **1b1)** to walk; **1b2)** to walk (fig.); **1c)** (Hithpael); **1c1)**
to traverse; **1c2)** to walk about; **1d)** (Niphal) to lead, bring, lead
away, carry, cause to walk;

H3027 (telos: **#38** {idea: **#124**, type: **8**}, telos: **#69** {idea: **#139**, type: **8**}, telos: **#124** {idea: **#263**, type: **8**})

#31 as [**#2**, **#10**, **#4**, **#10**, **#5**] /
#84 as [**#10**, **#4**, **#10**, **#20**, **#600**] /
#430 as [**#10**, **#4**, **#400**, **#10**, **#6**] /
#460 - **SATURDAY 13 *FEBRUARY* 2021** as [**#10**, **#4**, **#6**, **#400**, **#600**] /
#38 as [**#6**, **#2**, **#10**, **#4**, **#10**, **#6**] = **yâd** (H3027): **{UMBRA: #14 % #41 = #14} 1**) hand; **1a**) hand (of man); **1b**) ***STRENGTH***, ***POWER*** (fig.); **1c**) side (of land), part, portion (metaph.) (fig.); **1d**) (various special, technical senses); **1d1**) ***SIGN***, ***MONUMENT***; **1d2**) part, fractional part, share; **1d3**) time, repetition; **1d4**) axle-trees, axle; **1d5**) stays, support (for laver); **1d6**) tenons (in tabernacle); **1d7**) a phallus, a hand (meaning unsure); **1d8**) wrists;

H3045 (telos: **#124** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **3**, **4**}, telos: **#129** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **3**}, telos: **#131** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **6**}, telos: **#134** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **4**}, telos: **#136** {idea: **#124**, type: **8**}, telos: **#140** {idea: **#139**, type: **8**}, telos: **#141** {idea: **#124**, type: **8**}, telos: **#144** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **5**}, telos: **#145** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **7**}, telos: **#149** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **5**}, telos: **#151** {idea: **#124**, type: **8**}, telos: **#160** {idea: **#139**, type: **8**}, telos: **#164** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **5**}, telos: **#180** {idea: **#139**, type: **8**}, telos: **#185** {idea: **#263**, type: **8**}, telos: **#495** {idea: **#124**, type: **8**}, telos: **#515** {idea: **#124**, type: **8**}, telos: **#524** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **4**}, telos: **#546** {idea: **#124**, type: **8**})

#84 as [**#10**, **#4**, **#70**] / [**#4**, **#70**, **#10**] /
#95 as [**#5**, **#6**, **#4**, **#10**, **#70**] / [**#5**, **#10**, **#4**, **#6**, **#70**] /
#134 - **SATURDAY 13 *FEBRUARY* 2021** as [**#10**, **#4**, **#70**, **#10**, **#600**] / [**#40**, **#10**, **#4**, **#70**, **#10**] /
#111 as [**#1**, **#6**, **#4**, **#10**, **#70**, **#500**] = **yâda'** (H3045): **{UMBRA: #84 % #41 = #2}** = **yâda'** (H3045): **{UMBRA: #84 % #41 = #2} 1**) to know; **1a**) (Qal); **1a1**) to know; **i**) to know, learn to know; **ii**) to perceive; **iii**) to perceive and see, find out and discern; **iv**) to discriminate, distinguish; **v**) to know by experience; **vi**) to recognise, admit, acknowledge, confess; **vii**) to consider;

1a2) to know, be acquainted with; **1a3)** to know (a person carnally); **1a4)** to know how, be skilful in; **1a5)** to have knowledge, be wise; **1b)** (Niphal); **1b1)** to be made known, be or become known, be revealed; **1b2)** to make oneself known; **1b3)** to be perceived; **1b4)** to be instructed; **1c)** (Piel) to cause to know; **1d)** (Poal) to cause to know; **1e)** (Pual); **1e1)** to be known; **1e2)** known, one known, acquaintance (participle); **1f)** (Hiphil) to make known, declare; **1g)** (Hophal) ***TO* *BE* *MADE* *KNOWN***; **1h)** (Hithpael) to make oneself known, reveal oneself;

H3318 (telos: **#143** {idea: **#263**, type: **8**}, telos: **#147** {idea: **#263**, type: **8**}, telos: **#178** {idea: **#139**, type: **8**}, telos: **#187** {idea: **#263**, type: **8**}, telos: **#401** {idea: **#124**, type: **8**}, telos: **#521** {idea: **#139**, type: **8**}, telos: **#532** {idea: **#139**, type: **8**}, telos: **#551** {idea: **#139**, type: **8**}, telos: **#558** {idea: **#139**, type: **8**})

■ **#134 - SATURDAY 13 *FEBRUARY* 2021** as [#2, #5, #6, #90, #10, #1, #500] / [#6, #10, #6, #90, #10, #1, #5, #6] /

■ **#142 - FRIDAY 12 *FEBRUARY* 2021** as [#30, #5, #6, #90, #10, #1] /

■ **#187 - FRIDAY 12 *FEBRUARY* 2021** as [#40, #6, #90, #10, #1, #600] / [#40, #6, #90, #1, #10, #600] /

■ **#192 - FRIDAY 12 *FEBRUARY* 2021** as [#5, #40, #6, #90, #1, #10, #600] /

#491 - *AGENCY* / *PATER* *FAMILIAS* *PRINCIPLE* as [#90, #1, #400] / [#400, #90, #1] = *yâtsâ'* (**H3318**):

{UMBRA: #101 % #41 = #19} 1) to go out, come out, exit, go forth; **1a)** (Qal); **1a1)** to go or come out or forth, depart; **1a2)** to go forth (to a place); **1a3)** ***TO* *GO* *FORWARD***, ***PROCEED* *TO*** (***TO* *OR* *TOWARD* *SOMETHING***); **1a4)** to come or go forth (with purpose or for result); **1a5)** to come out of; **1b)** (Hiphil); **1b1)** to cause to go or come out, bring out, lead out; **1b2)** to bring out of; **1b3)** to lead out; **1b4)** to deliver; **1c)** (Hophal) to be brought out or forth;

H3467 (telos: **#401** {idea: **#124**, type: **8**}, telos: **#432** {idea: **#124**, type: **8**}, telos: **#437** {idea: **#124**, type: **8**}, telos: **#776** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **3**}, telos: **#786** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **3, 3**}, telos: **#830** {idea: **#20**, type: **4**, idea: **#263**, type: **2**, position: **5**}, telos: **#832** {idea: **#58**, type: **4**, idea: **#139**, type: **2**,

position: 3}, telos: #837 {idea: #20, type: 4, idea: #263, type: 2, position: 8}, telos: #842 {idea: #58, type: 4, idea: #139, type: 2, position: 3, 3}, telos: #846 {idea: #58, type: 4, idea: #139, type: 2, position: 3}, telos: #872 {idea: #124, type: 8}}

#377 as [#1, #6, #300, #70] /

#453 - FRIDAY 12 *FEBRUARY* 2021 / SATURDAY 13 *FEBRUARY* 2021 as [#6, #5, #6, #300, #10, #70, #50, #6] /

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

#421 - *CAUSE* *OF* *REASON* as [#30, #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;

H3637 (telos: #112 {idea: #124, type: 8}, telos: #140 {idea: #139, type: 8}, telos: #146 {idea: #139, type: 8, idea: #263, type: 8}, telos: #190 {idea: #139, type: 8}, telos: #550 {idea: #139, type: 8})

#95 - SATURDAY 13 *FEBRUARY* 2021 as [#5, #20, #30, #600] /

#112 as [#6, #10, #20, #30, #40, #6] = kâlam (H3637): {UMBRA: #90 % #41 = #8} 1) to insult, shame, humiliate, blush, be ashamed, be put to shame, be reproached, be put to confusion, be humiliated; 1a) (Niphal); 1a1) to be humiliated, be ashamed; 1a2) *TO* *BE* *PUT* *TO* *SHAME*, *BE* *DISHONOURED*, *BE* *CONFOUNDED*; 1b) (Hiphil); 1b1) to put to shame, insult, humiliate, cause shame to; 1b2) to exhibit shame; 1c) (Hophal); 1c1) to be insulted, be humiliated; 1c2) to be put to shame, be dishonoured, be confounded;

H3782 (telos: #366 {idea: #124, type: 8}, telos: #393 {idea: #58, type: 4, idea: #139, type: 2, position: 7}, telos: #401 {idea: #263, type: 8})

#364 - SATURDAY 13 *FEBRUARY* 2021 as [#6, #2, #20, #300, #30, #6] /

#405 - FRIDAY 12 *FEBRUARY* 2021 as [#5, #50, #20, #300, #30] /

#393 - METALOGIC TO #1329: 21 AUGUST (#364 - QUESTION OF #430 - LAW / CASUS DATAE LEGIS) as [#6, #10, #20, #300, #10, #30, #6, #5, #6] = kâshal (H3782): {UMBRA: #350 % #41 = #22} 1) to stumble, stagger, totter; 1a) (Qal); 1a1) to stumble; 1a2) to totter; 1b) (Niphal); 1b1) to stumble; 1b2) to be tottering, be feeble; 1c) (Hiphil); 1c1) to cause to stumble, bring injury or ruin to, overthrow; 1c2) to make feeble, make weak; 1d) (Hophal) to be made to stumble; 1e) (Piel) bereave;

H4672 (telos: #131 {idea: #139, type: 8}, telos: #136 {idea: #139, type: 8}, telos: #137 {idea: #139, type: 8}, telos: #141 {idea: #139, type: 8}, telos: #142 {idea: #139, type: 8}, telos: #166 {idea: #263, type: 8}, telos: #187 {idea: #139, type: 8}, telos: #191 {idea: #139, type: 8}, telos: #197 {idea: #139, type: 8}, telos: #211 {idea: #43, type: 4, idea: #124, type: 2, position: 6}, telos: #531 {idea: #139, type: 8}, telos: #536 {idea: #139, type: 8}, telos: #541 {idea: #139, type: 8}, telos: #546 {idea: #139, type: 8}, telos: #547 {idea: #139, type: 8}, telos: #552 {idea: #139, type: 8}, telos: #571 {idea: #139, type: 8}, telos: #581 {idea: #139, type: 8}, telos: #587 {idea: #139, type: 8}, telos: #841 {idea: #124, type: 8})

■ #142 - FRIDAY 12 *FEBRUARY* 2021 as [#6, #40, #90, #1, #5] / [#40, #90, #1, #5, #6] /

■ #187 - FRIDAY 12 *FEBRUARY* 2021 as [#40, #90, #1, #50, #6] / [#6, #10, #40, #90, #1, #600] /

■ #192 - FRIDAY 12 *FEBRUARY* 2021 as [#6, #5, #50, #40, #90, #1] / [#5, #50, #40, #90, #1, #6] /

■ #193 - SATURDAY 13 *FEBRUARY* 2021 as [#2, #40, #90, #1, #20, #600] / [#6, #50, #40, #90, #1, #6] / #131 as [#40, #90, #1] = mâtsâ' (H4672): {UMBRA: #131 % #41 = #8} 1) to find, attain to; 1a) (Qal); 1a1) to find; i) to find, secure, acquire, get (thing sought); ii) to find (what is lost); iii) *TO* *MEET*, *ENCOUNTER*; iv) to find (a condition); v) *TO* *LEARN*, *DEVISE*; 1a2) to find out; i) to find out; ii) to detect; iii) to guess; 1a3) to come upon, light upon; i) to happen upon, meet, fall in with; ii) to hit; iii) to befall; 1a4) (Niphal); i) to be found; 1) *TO* *BE* *ENCOUNTERED*, *BE* *LIGHTED* *UPON*, *BE* *DISCOVERED*; 2) *TO* *APPEAR*, *BE* *RECOGNISED*; 3) to be discovered, be detected; 4) to be gained, be secured; ii) to be, be found; 1) to be found in; 2) to be in the possession of; 3) to be found in (a place), happen to be; 4)

to be left (after war); **5)** to be present; **6)** to prove to be; **7)** to be found sufficient, be enough; **iii)** (Hiphil); **1)** to cause to find, attain; **2)** to cause to light upon, come upon, come; **3)** to cause to encounter; **4)** to present (offering);

IMMANUEL KANT'S (1783) PROLEGOMENA COMMENTARY ON SECTION #13 - STATUS, LOATHING SHAME}; I-CHING: H5 - WAITING, DELAY, ATTENDING, MOISTENED, ARRIVING;

TETRA: 17 - HOLDING BACK (JUAN) AS IDEA @286: "All those who cannot yet get free of the conception, as if space and time were actual qualities attaching to things in themselves, can exercise their acuity on the following paradox, and, if they have sought its solution in vain, can then, free of prejudice at least for a few moments, suppose that perhaps the demotion of space and of time to mere forms of our sensory intuition may indeed have foundation.

If two things are fully the same (in all determinations belonging to magnitude and quality) in all the parts of each that can always be cognized by itself alone, it should indeed then follow that one, in all cases and respects, can be put in the place of the other, without this exchange causing the least recognizable difference. In fact this is how things stand with plane figures in geometry; yet various spherical figures, notwithstanding this sort of complete inner agreement, nonetheless reveal such a difference in outer relation that one cannot in any case be put in the place of the other; e.g., two spherical triangles from each of the hemispheres, which have an arc of the equator for a common base, can be fully equal with respect to their sides as well as their angles, so that nothing will be found in either, when it is fully described by itself, that is not also in the description of the other, and still one cannot be put in the place of the other (that is, in the opposite hemisphere); and here is then after all an inner difference between the triangles that no understanding can specify as inner, and that reveals itself only through the outer relation in space. But I will cite more familiar instances that can be taken from ordinary life.

What indeed can be more similar to, and in all parts more equal to, my hand or my ear than its image in the mirror? And yet ***I* *CANNOT* *PUT* *SUCH* *A* *HAND* *AS* *IS* *SEEN* *IN* *THE* *MIRROR* *IN* *THE* *PLACE* *OF* *ITS* *ORIGINAL***; for if the one was a right hand, then the other in the mirror is a left, and the image of the right ear is a left one, which can never take the place of the former. Now there are no inner

differences here that any understanding could merely think; and yet the differences are inner as far as the senses teach, for the left hand cannot, after all, be enclosed within the same boundaries as the right (they cannot be made congruent), despite all reciprocal equality and similarity; one hand's glove cannot be used on the other. What then is the solution? ***THESE* *OBJECTS* *ARE* *SURELY* *NOT* *REPRESENTATIONS* *OF* *THINGS* *AS* *THEY* *ARE* *IN* *THEMSELVES*, *AND* *AS* *THE* *PURE* *UNDERSTANDING* *WOULD* *COGNIZE* *THEM***, rather, they are sensory intuitions, i.e., appearances, whose possibility rests on the relation of certain things, unknown in themselves, to something else, namely our sensibility. Now, space is the form of outer intuition of this sensibility, and the inner determination of any space is possible only through the determination of the outer relation to the whole space of which the space is a part (the relation to outer sense); that is, the part is possible only through the whole, which never occurs with things in themselves as objects of the understanding alone, but does occur with mere appearances. We can therefore make the difference between similar and equal but nonetheless incongruent things (e.g., oppositely spiralled snails) intelligible through no concept alone, but only through the relation to right-hand and left-hand, which refers immediately to intuition. [pages 37-38]

H4758 (telos: **#286 - SEE KANT'S PROLEGOMENA IDEA** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **5**}, telos: **#292 - SEE KANT'S PROLEGOMENA IDEA** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **4**}, telos: **#307 - SEE KANT'S PROLEGOMENA IDEA** {idea: **#58**, type: **4**, idea: **#139**, type: **10**, idea: **#263**, type: **10**, position: **5**})

#252 - FRIDAY 12 *FEBRUARY* 2021 as [#6, #40, #200, #1, #5] / [#40, #200, #1, #5, #6] /

#271 - FRIDAY 12 *FEBRUARY* 2021 as [#40, #200, #1, #10, #500] /

#272 - FRIDAY 12 *FEBRUARY* 2021 / SATURDAY 13 *FEBRUARY* 2021 as [#6, #20, #40, #200, #1, #5] /

#276 - SATURDAY 13 *FEBRUARY* 2021 as [#30, #40, #200, #1, #5] /

#286 - 15 DECEMBER 2020 as [#40, #40, #200, #1, #5] /

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

■ **#302 - 13 DECEMBER 2020 / FRIDAY 12 *FEBRUARY* 2021** as [#6, #40, #200, #1, #10, #5, #600] /
■ **#306 - 15 DECEMBER 2020** as [#40, #200, #1, #10, #5, #700] /
#307 - FRIDAY 12 *FEBRUARY* 2021 as [#40, #200, #1, #10, #50, #6] /
#259 as [#6, #2, #40, #200, #1, #10] = mar'eh (H4758):
{UMBRA: #246 - SOLSTICE 21 DECEMBER % #41 = #41} 1)
 sight, appearance, vision; **1a)** sight, phenomenon, spectacle, appearance, vision; **1b)** what is seen; **1c)** a vision
 (***SUPERNATURAL***); **1d)** sight, vision (power of seeing);

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

https://www.youtube.com/watch?v=_YA4vOz5dTw

IMMANUEL KANT'S (1783) PROLEGOMENA AS IDEA @292: "In this manner, if we do not reflect at all on the origin of our representations, and we connect our intuitions of the senses, whatever they may contain, in space and time according to rules for the connection of all cognition in one experience, then either deceptive illusion or truth can arise, according to whether we are heedless or careful; that concerns only the use of sensory representations in the understanding, and not their origin. In the same way, if I take all the representations of the senses together with their form, namely space and time, for nothing but appearances, and these last two for a mere form of sensibility that is by no means to be found outside it in the objects, and I make use of these same representations only in relation to possible experience: then in the fact that I take them for mere appearances is contained not the least illusion or temptation toward error; for they nonetheless can be connected together correctly in experience according to rules of truth.

In this manner all the propositions of geometry hold good for space as well as for all objects of the senses, and hence for ***ALL* *POSSIBLE* *EXPERIENCE***, whether I regard space as a mere form of sensibility or as something inhering in things themselves; though only in the first case can I comprehend how it may be possible to know those propositions a priori for all objects of outer intuition; otherwise, with respect to all merely possible experience,

everything remains just as if I had never undertaken this departure from the common opinion.

#292 - *WELL* as [#80, #8, #3, #1, #200] = pēgē (G4077): {UMBRA: #99 % #41 = #17} 1) fountain, *SPRING*; 2) a well fed by a spring;

But if I venture to go beyond all possible experience with my concepts of space and time – which is inevitable if I pass them off for qualities that attach to things in themselves (for what should then prevent me **[IDEA: @292]** from still permitting them to hold good for the very same things, even if my senses might now be differently framed and either suited to them or not?) – then an important error can ***SPRING*** up which rests on an illusion, since I passed off as universally valid that which was a condition for the intuition of things (attaching merely to my subject, and surely valid for all objects of the senses, hence for all merely possible experience), because I referred it to the things in themselves and did not restrict it to conditions of experience.

Therefore, it is so greatly mistaken that my doctrine of the ideality of space and time makes the whole sensible world a mere illusion, that, on the contrary, my doctrine is the only means for securing the application to actual objects of one of the most important bodies of cognition – namely, that which mathematics expounds a priori – and for preventing it from being taken for nothing but mere illusion, since without this observation it would be quite impossible to make out whether the intuitions of space and time, which we do not derive from experience but which nevertheless lie a priori in our representations, ***WERE* *NOT* *MERE* *SELF*-
PRODUCED *BRAIN* *PHANTOMS*, *TO* *WHICH* *NO*
OBJECT *AT* *ALL* *CORRESPONDS***, at least not adequately, and therefore geometry itself a mere illusion, whereas we have been able to demonstrate the incontestable validity of geometry with respect to all objects of the sensible world for the very reason that the latter are mere appearances." [pages 42-43]

SPIRAL SELECTOR@{LOGICAL SYLLOGISM}

#139 - WORLD VIEW / RIGHTS

#71 - STOPPAGE (CHIH)
#68 - DIMMING (MENG)

HANUKKAH (Festival of Lights)
25 Kislev

Is a Jewish festival commemorating an early #446 - victory in the Maccabean revolt against the Seleucid Empire: the recapture of Jerusalem in the year 164 BCE, and subsequent rededication of the Second Temple.

According to the Talmud, a later text, the Temple was purified and the wicks of the menorah miraculously burned for eight days, even though there was only enough sacred oil for one day's lighting.

NATURE: (EGO)

3	19	44	66	<input type="checkbox"/>	<input checked="" type="radio"/>
		54	54	120	120
		71	68	139	259

NURTURE: (SUPERNAL)

4	10	36	50	<input type="checkbox"/>	<input type="radio"/>
		37	37	87	87
	58	42	100	187	

SYNCRETIC: (AMALGAM)

3	4	10	17	<input type="checkbox"/>	<input type="radio"/>
44	54	19	117	134	36
42	37	36	115	249	159

#139 - BARBARIANS: CHINA
#60 - ACCUMULATION (CHI)
#79 - DIFFICULTIES (NAN)

? METALOGIC (AUTONOMOUS DELIMITER)

#ONE: #66 as #66 - DEPARTURE (CH'U)

#TWO: #54 as #54 - UNITY (K'UN)

#THREE: #139 as #58 - GATHERING IN (HSI)

#FOUR: #120 as #39 - RESIDENCE (CHU)

#FIVE: #259 as #16 - CONTACT (CHIAO)

#SIX: #120 as #39 - RESIDENCE (CHU)

#SEVEN:

#EIGHT:

IMMANUEL KANT'S (1783) PROLEGOMENA COMMENTARY ON SECTION #24 - IMPORTANT DISTINCTIONS, TROUBLE FROM INDULGENCE}; I-CHING: H5 - WAITING, DELAY, ATTENDING, WAITING, MOISTENED, ARRIVING; TETRA: 18 - WAITING (HSI) AS IDEA @307: "The first of the physiological principles subsumes all appearances, as intuitions in space and time, under the concept of magnitude and is to that extent a principle for the application of mathematics to experience.

The second does not subsume the properly empirical – namely sensation, which signifies the real in intuitions – directly under the concept of magnitude, since sensation is no intuition containing space or time, al- though it does place the object corresponding to it in both; but there nonetheless is, between reality (sensory representation) and nothing, i.e., the complete emptiness of intuition in time, a difference that has a magnitude, for indeed between every given degree of light and darkness, every degree of warmth and the completely cold, every degree of heaviness and absolute lightness, every degree of the filling of space and completely **[IDEA @307]** empty space, ever smaller degrees can

be thought, just as between consciousness and total unconsciousness (psychological darkness) ever smaller degrees occur; therefore no perception is possible that would show a complete absence, e.g., no psychological darkness is possible that could not be regarded as a consciousness that is merely outweighed by another, stronger one, and so it is in all cases of sensation; as a result of which the understanding can anticipate even sensations, which form the proper quality of empirical representations (appearances), by means of the principle that they all without exception, hence the real in all appearance, have degrees – which is the second application of mathematics (**MATHESIS INTENSORUM: LEARNING OR WISDOM, ESPECIALLY OF A MATHEMATICAL NATURE CONVEYING A MINDFUL ATTENTIVENESS (TO THE SITUATION AT HAND)**) to natural science. [page 58]

H4758@{

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

@2: Sup: 78 - ON THE VERGE: CHIANG (#118); Ego: 38 - FULLNESS: SHENG (#78),

@3: Sup: 79 - DIFFICULTIES: NAN (#197 - I AM NOT NOISY IN MY SPEECH {%33}); Ego: 1 - CENTRE: CHUNG (#79),

@4: Sup: 8 - OPPOSITION: KAN (#205: *PRINCIPLE* *OF* *PERSISTENT* *SUBSTANCE*); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#89),

@5: Sup: 58 - GATHERING IN: HSI (#263: *MY* *TRIUMPHANT* *MAN*-*CHOO* *POEM* *DATED* 8 NOVEMBER 2016); Ego: 50 - VASTNESS / WASTING: T'ANG (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13}),

@6: Sup: 64 - SINKING: CH'EN (#327: *OF* *REPORTS*, *RUMOURS*, *MESSAGES*, *PRECEPTS*); Ego: 6 - CONTRARIETY: LI (#145: *TO* *ENGENDER*, *CAUSE* *TO* *ARISE*, *EXCITE*),

**Male: #327; Feme: #145
} // #307**

"AND IT CAME TO PASS, THAT AFTER THREE DAYS PAUL CALLED THE CHIEF OF THE JEWS TOGETHER: AND WHEN THEY WERE COME TOGETHER, HE SAID UNTO THEM, MEN AND BRETHREN, THOUGH I HAVE COMMITTED NOTHING AGAINST THE PEOPLE, OR CUSTOMS OF OUR FATHERS {

#111 as [#6, #30, #10, #5, #6, #4, #10, #600] = Y^ehûwdîy (H3064): {UMBRA: #35 % #41 = #35} 1) Jew;

#509 as [#40, #400, #10, #5, #4, #10, #600] = yâhad (H3054): {UMBRA: #19 % #41 = #19} 1) (Hithpael) to become a Jew (in fact or in fraud), become Judaised;

}, YET WAS I DELIVERED PRISONER FROM JERUSALEM INTO THE HANDS OF THE ROMANS. WHO, WHEN THEY HAD EXAMINED ME, WOULD HAVE LET ME GO, BECAUSE THERE WAS NO CAUSE OF DEATH IN ME. BUT WHEN THE JEWS SPAKE AGAINST IT, I WAS CONSTRAINED TO APPEAL UNTO CAESAR; NOT THAT I HAD OUGHT TO ACCUSE MY NATION OF.

FOR THIS CAUSE THEREFORE HAVE I CALLED FOR YOU, TO SEE YOU, AND TO SPEAK WITH YOU: BECAUSE THAT FOR THE HOPE OF ISRAEL I AM BOUND WITH THIS CHAIN. AND THEY SAID UNTO HIM, WE NEITHER RECEIVED LETTERS OUT OF JUDAEA CONCERNING THEE, NEITHER ANY OF THE BRETHREN THAT CAME SHOWED OR SPAKE ANY HARM OF THEE. BUT WE DESIRE TO HEAR OF THEE WHAT THOU THINKEST: FOR AS CONCERNING THIS SECT {ie. #509 - YAHAD / #383 - ESTABLISHED FACT}, WE KNOW THAT EVERY WHERE IT IS SPOKEN AGAINST.

AND WHEN THEY HAD APPOINTED HIM A DAY, THERE CAME MANY TO HIM INTO HIS LODGING; TO WHOM HE EXPOUNDED AND TESTIFIED THE KINGDOM OF GOD, PERSUADING THEM CONCERNING JESUS, BOTH OUT OF THE LAW OF MOSES, AND OUT OF THE PROPHETS, FROM MORNING TILL EVENING. AND SOME BELIEVED THE THINGS WHICH WERE SPOKEN, AND SOME BELIEVED NOT.

AND WHEN THEY AGREED NOT AMONG THEMSELVES, THEY DEPARTED, AFTER THAT PAUL HAD SPOKEN ONE WORD, ***WELL*-G2573** SPAKE THE HOLY GHOST BY ESAIAS THE PROPHET UNTO OUR FATHERS, SAYING, GO UNTO THIS PEOPLE, AND SAY, HEARING YE SHALL HEAR, AND SHALL NOT UNDERSTAND; AND SEEING YE SHALL SEE, AND NOT PERCEIVE: FOR THE HEART OF THIS PEOPLE IS WAXED GROSS, AND THEIR EARS ARE DULL OF HEARING, AND THEIR EYES HAVE THEY CLOSED; LEST THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART, AND SHOULD BE CONVERTED, AND I SHOULD HEAL THEM.

#1051 as [#20, #1, #30, #800, #200] = kalōs (G2573):
{UMBRA: #1051 % #41 = #26} 1) beautifully, finely,
excellently, well; **1a)** rightly, so that there shall be no room for
blame, well, truly; **1b)** excellently, nobly, commendably; **1c)**
honourably, in honour; **1c1)** in a good place, comfortable; **1d)** to
speak well of one, to do good; **1e) *TO* *BE* *WELL* (*OF***
***THOSE* *RECOVERING* *HEALTH*);**

The Dead Sea Scrolls refers to the return of Elijah as the mighty man (4Q382.Frag.31) of the Last Days. Consider the Qumran Essenes understanding of how the Messiah would return to reintroduce a true understanding of Jewish law and worship:

But when those of them who were left held firm to the commandments of God He instituted His covenant with Israel forever, revealing to them things hidden, in which all Israel had gone wrong; His holy Sabbaths, His glorious festivals, His righteous laws; His reliable ways. The desires of His will, which Man should carry out and so have life in them, He opened up to them. So they **"*DUG* *A* *WELL*," *YIELDING* *MUCH* *WATER***. Those who reject this water He will not allow to live.

IMMANUEL KANT'S (1783) PROLEGOMENA COMMENTARY ON SECTION #8 - WORTH OF WATER, EASY BY NATURE}; I-CHING: H48 - THE WELL, WELLING; TETRA: 40 - LAW/MODEL (FA) AS IDEA @282: "But with this step the difficulty seems to grow rather than diminish. For now the question runs: How is it possible to intuit something a priori? An intuition is a representation of the sort which would depend immediately on the presence of an object. It therefore seems impossible originally to intuit a priori, since then the intuition would have to occur without an object being present, either previously or now, to which it could refer, and so it could not be an intuition. Concepts are indeed of the kind that we can ***QUITE* *WELL* *FORM* *SOME* *OF* *THEM* *FOR* *OURSELVES*** a priori (namely, those that contain only the thinking of an object in general) without our being in an immediate relation to an object, e.g., the concept of magnitude, of cause, etc.; but even these still require, in order to provide them with signification and sense, a certain use in concreto, i.e., application to some intuition or other, by which an object for them is given to us. But how can the intuition of an object precede the object itself?" [page 33]

WELL (ACCURATELY; COMPETENTLY) {@1: Sup: 60 - **ACCUMULATION**: CHI (#60); Ego: 79 - **DIFFICULTIES**: NAN (#79)}

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

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

ו , {@3: Sup: 24 - **JOY**: LE (#44); Ego: 9 - **BRANCHING OUT**: SHU (#24)}

ב] {@4: Sup: 26 - **ENDEAVOUR**: WU (#70); Ego: 2 - **FULL CIRCLE**: CHOU (#26)}

#175 as [#80, #70, #10, #5, #10] = poiéō (G4160):

{UMBRA: #965 % #41 = #22} 1) to make; **1a)** with the names of things made, to produce, construct, form, fashion, etc.; **1b)** to be the authors of, the cause; **1c)** to make ready, to prepare; **1d)** to produce, bear, shoot forth; **1e)** to acquire, to provide a thing for one's self; **1f)** to make a thing out of something; **1g)** to (make i.e.) render one anything; **1g1) *TO* (*MAKE* i.e.) *CONSTITUTE* *OR* *APPOINT* *ONE* *ANYTHING*, *TO* *APPOINT* *OR* *ORDAIN* *ONE* *THAT*;** **1g2)** to (make i.e.) declare one anything; **1h)** to put one forth, to lead him out; **1i)** to make one do something; **1i1)** cause one to; **1j)** to be the authors of a thing (to cause, bring about); **2)** to do; **2a) *TO* *ACT* *RIGHTLY*, *DO* *WELL*;** **2a1)** to carry out, to execute; **2b)** to do a thing unto one; **2b1)** to do to one; **2c)** with designation of time: to pass, spend; **2d)** to celebrate, keep; **2d1)** to make ready, and so at the same time to institute, the celebration of the passover; **2e)** to perform: to a promise;

APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA)

DIDOMI: G1325 (@104 - PRESENTS)

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

APODIDOMI: G591 (@181 - RESERVE)

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

v's

PARADIDOMI: G3860 (@185 - NON COMPLIANCE TO THE FIVE SHIH OF THE #71 - WORLDVIEW)

And although they had wallowed in the sin of humanity and in impure ways and said, "Surely this is our business," God in His mysterious ways atoned for their iniquity and forgave their transgression. So He built for them a faithful house in Israel, like none that had ever appeared before; and even at this day, those who hold firm to it shall receive ***EVERLASTING* *LIFE***, and all human honour is rightly theirs, as God promised them by Ezekiel the prophet, saying, "The priests and the Levites and the sons of Zadok who have kept the courses of My sanctuary when the children of Israel strayed from Me, they shall bring Me fat and blood" (Ezekiel 44.15)

H2421 (telos: **#459** {idea: **#263**, type: **8**}, telos: **#504** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **4**})

? CRITERIA RECORDS: 8

TELOS:

INTERSECT: TYPE:

PROTOTYPES: GENIUS HOMOIOS HETEROS TORAH RIGHTS

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

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

PROTOTYPES: GENIUS HOMOIOS HETEROS TORAH RIGHTS

NATURE: (EGO)

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

NURTURE: (SUPERNAL)

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

SYNCRETIC: (AMALGAM)

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

?

METALOGIC (AUTONOMOUS DELIMITER)

⊙

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

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

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

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

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

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

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

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

-- LOCK STOCK AND BARREL --
[WRITTEN 21 FEBRUARY 2021]

"FIRST THEY DARED,
AND CAME FOR RUSH.
BUT NOBODY CARED.
DIDN'T EVEN BLUSH.

YOUR INDEPENDENCE.
IS NOW NEVER MORE.
CEASE THE PRETENCE.
FOR WHAT'S IN STORE"

"WE HOLD THESE **#940 - *TRUTHS*** TO BE SELF-EVIDENT, THAT ALL MEN ARE CREATED EQUAL, THAT THEY ARE ENDOWED BY THEIR CREATOR WITH CERTAIN UNALIENABLE RIGHTS, THAT AMONG THESE ARE **#500 - *LIFE***, **#500 - *LIBERTY***, AND THE **#501 - *PURSUIT* *OF* *HAPPINESS***." [AMERICAN DECLARATION OF INDEPENDENCE written by Thomas Jefferson in 1776]

#940 as [#1, #200, #500, #1, #30, #8, #200] = *asphalés* (G804): {UMBRA: #940 % #41 = #38} 1) firm (that which can be relied on); 2) certain, *TRUE*; 3) suited to confirm;

■ **#205 - FRIDAY 19 *FEBRUARY* 2021** as [#5, #40, #40, #5, #50, #5, #10, #50] /
#940 as [#5, #40, #40, #5, #50, #800] = *emménō* (G1696): {UMBRA: #940 % #41 = #38} 1) to remain in, continue; 2) to persevere in anything, a state of mind etc.; 3) to hold fast, to be *TRUE* to, abide by, keep;

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

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

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

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

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

#28 - **MONDAY 15 *FEBRUARY* 2021** as [#10, #8, #10] /
 #38 - **MONDAY 15 *FEBRUARY* 2021** as [#5, #10, #8, #10, #5] /
 #45 - ***METHODOLOGY*** as [#6, #10, #8, #10, #5, #6] /
 #79 - ***AMERICAN* 1776 *DECLARATION* *OF* *INDEPENDENCE*** as [#6, #50, #8, #10, #5] /
 / #84 - **MONDAY 15 *FEBRUARY* 2021 / AN ATTRIBUTION OF AGENCY AS @491 - PRINCIPLE OF CONTINUITY** as [#10, #8, #10, #50, #6] /
 #129 - **HITLER KOOKS / GOATS MORPHOLOGY AS ZOONOSES {DISEASES OR INFECTIONS THAT TRANSMIT FROM ANIMALS TO HUMANS} YOUTUBE VIDEO UPLOADED 8 AUGUST 2012** as [#5, #70, #40, #10, #4] / [#5, #10, #70, #40, #4] /
 #424 - ***DIABOLICAL* *DOMESTIC* *TERRORISM* *ACTIONS* *OF* *ANZAC* *CENTENNIAL* *REPUBLICANISM*** as [#6, #400, #8, #10] / [#400, #8, #10, #6] /
 #473 - ***GENESIS*** as [#5, #8, #10, #10, #400, #600] /
 #434 - ***DIABOLICAL* *DOMESTIC* *TERRORISM* *ACTIONS* *OF* *ANZAC* *CENTENNIAL* *REPUBLICANISM*** as [#6, #8, #10, #10, #400] /
 #454 - ***MALE* *DEME* *ONTIC* *MORAL* *PROSCRIPTIONS* *BY* *GIFT* {@211 + @220 + @222+}**

@237 = #890} *FOR* *ETHICAL* *EMANATION* as [#30, #8, #10, #6, #400] /
#500 - *ANTHROPOCENTRIC* *SINGULARITY* TO FACILITATORS / ARBITRATORS OF #492 - VOLUNTARY FREE WILL AND IDEA TEMPLATE OF QUEEN VICTORIA'S LETTERS PATENT as [#6, #30, #8, #10, #6, #400, #600]
#504 as [#30, #8, #10, #400, #50, #6] = **châyâh (H2421): {UMBRA: #23 % #41 = #23} 1**) to live, have ***LIFE***, ***REMAIN*** alive, sustain life, live prosperously, live for ever, be quickened, be alive, be restored to life or health; **1a)** (Qal); **1a1)** to live; **i)** to have life; **ii)** to continue in life, ***REMAIN*** alive; **iii)** to sustain life, to live on or upon; **iv)** to live (prosperously); **1a2)** to revive, be quickened; **i)** from sickness; **ii)** from discouragement; **iii)** from faintness; **iv)** from death; **1a3)** (Piel); **i)** to preserve alive, let live; **ii)** to give life; **iii)** to quicken, revive, refresh; **1)** to restore to life; **2)** to cause to grow; **3)** to restore; **4)** to revive; **iv)** (Hiphil); **1)** to preserve alive, let live; **2)** to quicken, revive; **21)** to restore (to health); **22)** to revive; **23)** to restore to life;

#500 as [#80, #1, #100, #100, #8, #200, #10, #1] = **parrhēsía (G3954): {UMBRA: #500 % #41 = #8} 1**) freedom in speaking, unreservedness in speech; **1a)** ***OPENLY***, ***FRANKLY***, i.e ***WITHOUT* *CONCEALMENT***; **1b)** without ambiguity or circumlocution; **1c)** without the use of figures and comparisons; **2)** ***FREE* *AND* *FEARLESS* *CONFIDENCE***, ***CHEERFUL* *COURAGE***, ***BOLDNESS***, ***ASSURANCE***; **3)** ***THE* *DEPORTMENT* *BY* *WHICH* *ONE* *BECOMES* *CONSPICUOUS* *OR* *SECURES* *PUBLICITY***;

#501 as [#1, #300, #200] = **'âshar (H833): {UMBRA: #501 % #41 = #9} 1**) to go straight, walk, go on, advance, make progress; **1a)** (Qal) to go straight on, make progress; **1b)** (Piel); **1b1)** to go straight on, advance; **1b2)** to lead on (causative); **1b3)** to set right, righten; **1b4)** ***TO* *PRONOUNCE* *HAPPY***, ***CALL* *BLESSED***; **1c)** (Pual); **1c1)** to be advanced, be led on; **1c2)** ***TO* *BE* *MADE* *HAPPY***, ***BE* *BLESSED***;

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

OF ANZAC IDENTITY / AMERICAN INDEPENDENCE

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

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

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

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

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

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

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

@86, {@20: Sup: 62 - **DOUBT**: YI (#808); Ego: 5 - **KEEPING SMALL**: SHAO (#224: ***A* *COIN* *ALSO* FEATURES WITHIN EVIDENCE BY RETURNED SERVICES LEAGUE OVER ALLEGED BREACHES**)}

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

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

TELOS TOTAL: #2647

ONTIC CHECKSUM TOTAL: #389

MALE: @169 + @220 = #389

DEME CHECKSUM TOTAL: #542

MALE: @169 + @220 = #389

FEME: @71 + @82 = #153

GRUMBLE (#940, #298)@[3, 3, 8, 5, 11, 3, 16, 5, 40, 24, 43, 3, 48, 5, 51, 3, 56, 5, 71, 15, 74, 3, 79, 5, 1, 3, 6, 5, 44, 38, 68, 24, 16, 29, 54, 38, 57, 3, 62, 5, 77, 15, 55, 59]

GRUNTLE (#1450, #1238)@[3, 3, 6, 3, 14, 8, 19, 5, 30, 11, 33, 3, 49, 16, 54, 5, 13, 40, 37, 24, 80, 43, 2, 3, 50, 48, 55, 5, 25, 51, 28, 3, 3, 56, 8, 5, 79, 71, 13, 15, 6, 74, 9, 3, 7, 79, 12, 5, 13, 1, 16, 3, 22, 6, 27, 5, 71, 44, 28, 38, 15, 68, 39, 24, 55, 16, 3, 29, 57, 54, 14, 38, 71, 57, 74, 3, 55, 62, 60, 5, 56, 77, 71, 15, 45, 55, 23, 59]

#902 - *RULE* *OF* *LAW* as [#80, #30, #8, #100, #70, #400, #200, #9, #5] /
#1450 as [#80, #30, #8, #100, #800, #9, #5, #10, #200, #8, #200] = plērōō (G4137): {UMBRA: #1088 % #41 = #22} **1)** to make full, to fill up, i.e. to fill to the full; **1a)** to cause to abound, to furnish or supply liberally; **1a1)** I abound, I am liberally supplied; **1b)** to render full, i.e. to complete; **1b1)** to fill to the top: so that nothing shall be wanting to full measure, fill to the brim; **1b2)** to consummate: a number; **i)** to make complete in every particular, to render perfect; **ii)** to carry through to the end, to accomplish, carry out, (some undertaking); **1b3)** to carry into effect, bring to realisation, realise; **i) *OF* *MATTERS* *OF* *DUTY*: *TO* *PERFORM*, *EXECUTE***; **ii) *OF* *SAYINGS*, *PROMISES*, *PROPHECIES*, *TO* *BRING* *TO* *PASS*, *RATIFY*, *ACCOMPLISH***; **iii)** to fulfil, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfilment;

#1238 as [#500, #100, #70, #50, #8, #200, #5, #300, #5] /
#1450 as [#500, #100, #70, #50, #70, #400, #200, #10, #50] = phronéō (G5426): {UMBRA: #1525 % #41 = #8} **1)** to have understanding, be wise; **2)** to feel, to think; **2a)** to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; **2b)** to think or judge what one's opinion is; **2c) *TO* *BE* *OF* *THE* *SAME* *MIND* i.e. *AGREED* *TOGETHER*, *CHERISH* *THE* *SAME* *VIEWS*, *BE* *HARMONIOUS***; **3)** to direct one's mind to a thing, to seek, to strive for; **3a)** to seek one's interest or advantage; **3b)** to be of one's party, side with him (in public affairs);

<<https://www.grapple369.com/?idea:298,940,1238,1450>>

“The priests”: they are the repentant of Israel, who go out of the land of Judah and the Levites are those accompanying them; “and the sons of Zadok”: they are the chosen of Israel, the ones called by name, who are to appear in the Last Days. **[THE DAMASCUS DOCUMENT COL. 3.12-COL. 4.4]**

Notice that although God in His mysterious ways will atone for humanity's sins, they are to ***DIG* *A* *WELL* *TO* *PARTICIPATE* *IN* *THIS* *RESTORATION***, even through Judah, Levi and Zadok.

Qumran believed that the leader of the nation will fight for Israel in the Last Days (4Q161). In the pesher interpretation of Deuteronomy 18.18-19, those not heeding the words of the prophet God will hold accountable (4Q175). The high priest will be anointed (MASHIACH) with the oil of kingship (4Q458). **[SOURCE: JESUS AND THE DEAD SEA SCROLLS: CHAPTER I – THE THREE VICTORIES OF THE MESSIAH]**

BE IT KNOWN THEREFORE UNTO YOU, THAT THE SALVATION OF GOD IS SENT UNTO THE GENTILES, AND THAT THEY WILL HEAR IT. AND WHEN HE HAD SAID THESE WORDS, THE JEWS DEPARTED, AND HAD GREAT REASONING AMONG THEMSELVES. AND PAUL DWELT TWO WHOLE YEARS IN HIS OWN HIRED HOUSE, AND RECEIVED ALL THAT CAME IN UNTO HIM..." **[Acts 28:17-30]**

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

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

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

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

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

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

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

We have therefore made two assumptions about the #298 - ***IMPETUS*** of Kant's PROLEGOMENA being itself a #1 #2 #3 = #6 <-- **FORMULA OF PROGRESSION {@6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE}** as value centered upon the #9 - **AUTONOMOUS PRINCIPLE**. Namely that he seems acquainted with the meta-descriptor prototypes assigned to a trinomial number paradigm to which as a starting point he then designates to various sections of his PROLEGOMENA (@1 + @41 + @81 + @369) AS COSMOLOGICAL VIEW:

FORMULA OF UNIVERSAL LAW (HEAVEN): +0, 27 - *DUTIES*, 54 - *UNITY*

<-- #41 - **EMANATION PRINCIPLE**: @113 - ETHICAL ENGAGEMENT {@45 - METHODOLOGY + @68 - RIGHTS}

FORMULA OF HUMANITY (EARTH): +0, 9, 18

<-- #82 - **TERMS OF COMPLIANCE: SECTION IX** {@21: Sup: 77 - **COMPLIANCE**: HSUN (#885); Ego: 15 - **REACH**: TA (#239)} / @491 - PRINCIPLE OF CONTINUITY

FORMULA OF AUTONOMY (MAN / SEA): +0, 3, 6

<-- #123 - JUDGMENT SENSIBILITY: SECTION III {@15: Sup: 44 - **STOVE**: TSAO (#551); Ego: 38 - **FULLNESS**: SHENG (#125)} / @2188 - JURISPRUDENT OVERSIGHT

@1 - SEMINAL

@41 - ONTIC DIALECTIC (eg: @660)

@81 - REVERSE TRANSCRIPTASE INHIBITOR / SOVEREIGN JUXTAPOSITION PRINCIPLE

@369 - [#205 - PRINCIPLE OF PERSISTENT SUBSTANCE / #164 - PRINCIPLE OF MATERIALITY]

@491 - PRINCIPLE OF CONTINUITY {@84 + @86 + @102 + @104 - ***PRESENTS*** (**DIDOMI: G1325**) + @115 - ***DIGNITY* *ROYAL***}

AS A TRINOMIAL NUMBER PARADIGM WHICH IS EVIDENT FROM KANT'S PROLEGOMENA OF 1783:

CONST KANT_SECTIONS_1783 = {

1: {idea: [265 - ***THE* *KEY***, 266], page: [15, 15]},

2: {idea: [267, 268 - ***JUDGMENTS* *OF* *EXPERIENCE***, 269 - ***CONCEPT* *OF* *CONTRADICTION*** {**#1 + #25 {5x5: #65 - SOLDIER / DODECAHEDRON} + #49 {7x7: #175 - MARRIAGE / ICOSAHEDRON} x 2 = #150**}, 272, 273, 274 - ***MISTRUST* *OF* *DOGMATISM***], page: [16, 17, 18, 20, 20, 21]},

3: {idea: [270 - ***AUSTRALIA* *DAY***], page: [22]},

6: {}, // **<-- FORMULA OF PROGRESSION** {@6 - **FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE**}

9: {}, // **<-- AUTONOMOUS PRINCIPLE**

18: {IDEA: [298], PAGE: [50]}, // **<-- QUEEN VICTORIA'S APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA) RIGHT GRANTING DIDOMI: G1325 (@104 - PRESENTS)**

27: {idea: [311], page: [62]}, // **#27 - *DUTIES* (*SHIH*)**

54: {idea: [348], page: [99]} // **#54 - UNITY**

}

The First Fleet arrived over the period of 18-20 January 1788, taking 250 to 252 days from departure to final arrival.

During the period 25-26 January 1788 the fleet moved from Botany Bay to present-day Sydney.

A 4.5 day duration places one in a different quadrant of the trinomial paradigm [#205 / #164] of #369 - nature as #81 - sovereign juxtaposition principle.

<<https://www.grapple369.com/nature.html>>

It could then be postulated relating to the date of 26 JANUARY 1788 being established:

a) By a mechanism of SAPIENT CONSCIOUSNESS derived from antiquity (dawn of time);

b) Deploys the same TRINOMIAL ANTHROPOCENTRIC SINGULARITY {ie. **the son of man** [Luke 18:8]} of our CONSTITUTION and CITIZENSHIP IDEA TEMPLATE as the defining principle for a #322 - DEMOCRACY by QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900;

#71 #1 #11

#61 #81 #21

#51 #41 #31 = #369 BEING THE WORLDVIEW [#205 / #164] OF QUEEN VICTORIA'S LETTERS PATENT AS BASIS FOR #492 - VOLUNTARY FREE WILL



<<http://www.grapple369.com/images/Union%20Jack.jpeg>>

c) TRINOMIAL TECHNOLOGY RELEVANT TO **#369** [#205 / #164] - **NATURE**, **#71** - **CONSTITUTION**, **CONSCIENCE** AND THE **#421** - **CAUSE OF REASON**

<<https://www.grapple369.com/Groundwork/Superseding%20Letters%20Patent%2020201107.pdf>>

Our provisional conclusion is that the PROLEGOMENA includes a margin metric for example [4:318] that then concords with IDEAS and these are derived from a HEBREW / GREEK lexicon hierarchy which he smugly conceals from his readers, as to its deployment as the scaffolding and the reference object for his most influential text in the entire history of moral philosophy. But which is most suitable in our view for the providing the quintessential grounding framework for any sapient / cognitive requirement of CONSCIOUSNESS INSTANTIATION within TEMPORALITY and methodology requisite for the formulation of ***CONSTITUTION***:

"THAT WE THINK THE WORLD AS IF IT DERIVES FROM A SUPREME REASON, AS REGARDS ITS EXISTENCE AND INNER DETERMINATION; WHEREBY WE IN PART COGNIZE THE ***CONSTITUTION*** BELONGING TO IT (THE WORLD) ITSELF, WITHOUT PRESUMING TO WANT TO DETERMINE THAT OF ITS CAUSE IN ITSELF, AND, ON THE OTHER HAND, WE IN PART POSIT THE BASIS OF THIS ***CONSTITUTION*** [**IDEA: @360 - ROMAN GOVERNANCE PROTOTYPE #EIGHT AS METALOGIC AUTONOMOUS DELIMITER TRANSFORMATIVE CENTRE**] (THE RATIONAL FORM OF THE WORLD) IN THE RELATION OF THE HIGHEST CAUSE TO THE WORLD, NOT FINDING THE WORLD BY ITSELF SUFFICIENT THERETO." [PROLEGOMENA SECTION **#58 - POLITICAL REVERSAL, ADAPTATION TO CHANGE; I-CHING: H43 - RESOLUTION, DISPLACEMENT, PARTING, BREAK-THROUGH; TETRA: 29 - DECISIVENESS (TUAN)**, page 110]

From memory Kant considers the noumenon as a reference object which is then relative to an experience being a thing as it is in itself, as distinct from a thing as it is knowable by the senses through phenomenal attributes. He does not perceive of cognition as a noumenon centred process to any perception, sensation, idea, or intuition resulting from such.

... SEE ALSO TEST OF #268 - DECREE OF RESTRICTION RELATIVE TO 1, 2, 3

On September 17, 1787, after three months of debate moderated by convention president George Washington, the new U.S. constitution, which created a strong federal government with an

intricate system of checks and balances, was signed by 38 of the 41 delegates present at the conclusion of the convention. As dictated by Article VII, the document would not become binding until it was ratified by ***NINE*** of the 13 states.

Beginning on December 7, five states—Delaware, Pennsylvania, New Jersey, Georgia, and Connecticut—ratified it in quick succession. However, other states, especially Massachusetts, opposed the document, as it failed to reserve undelegated powers to the states and lacked constitutional protection of basic political rights, such as freedom of speech, religion, and the press.

In February 1788, a compromise was reached under which Massachusetts and other states would agree to ratify the document with the assurance that amendments would be immediately proposed. The Constitution was thus narrowly ratified in Massachusetts, followed by Maryland and South Carolina.

On June 21, 1788, New Hampshire became the ***NINTH*** state to ratify the document, and it was subsequently agreed that government under the U.S. Constitution would begin on March 4, 1789. In June, Virginia ratified the Constitution, followed by New York in July. [<https://www.history.com/this-day-in-history/u-s-constitution-ratified>]

H6030 (telos: **#130** {idea: **#124**, type: **8**}, telos: **#135** {idea: **#139**, type: **8**}, telos: **#141** {idea: **#139**, type: **8**}, telos: **#150** {idea: **#139**, type: **8**}, telos: **#161** {idea: **#139**, type: **8**}, telos: **#170** {idea: **#139**, type: **8**}, telos: **#175** {idea: **#124**, type: **8**}, telos: **#185** {idea: **#139**, type: **8**}, telos: **#186** {idea: **#139**, type: **8**}, telos: **#190** {idea: **#139**, type: **8**}, telos: **#556** {idea: **#263**, type: **8**})

#126 - FRIDAY 12 *FEBRUARY* 2021 as [#1, #70, #50, #5] /

#142 as [#6, #10, #70, #50, #6] /

#196 as [#6, #10, #70, #50, #50, #10] /

#130 as [#5, #70, #50, #5] = **ânân (H6030): {UMBRA: #125 % #41 = #2} 1**) to answer, respond, testify, speak, shout; **1a**) (Qal); **1a1**) to answer, respond to; **1a2**) to testify, respond as a witness; **1b**) (Niphal); **1b1**) to make answer; **1b2**) to be answered, receive answer; **1c**) (Qal) ***TO* *SING*, *UTTER* *TUNEFULLY***; **1d**) (Qal) to dwell;

YOUTUBE: "TOSS A COIN TO YOUR WITCHER (METAL COVER BY DAN VASC POSTED 3 JANUARY 2020)"

<<https://youtu.be/bS4Q-WWyl3Q>>

When a humble bard
Graced a ride along
With Geralt of Rivia
Along came this song

When the White Wolf fought
A silver-tongued devil
His army of elves
At his hooves did they revel

They came after me
With masterful deceit
Broke down my lute and
They kicked in my teeth

While the devil's horns
Minced our tender meat
And so cried the Witcher
"He can't be bleat!"

Toss a coin to your Witcher
O Valley of Plenty!
O Valley of Plenty!
Toss a coin to your Witcher
O Valley of Plenty!

At the edge of the world
Fight the mighty horn
That bashes and breaks you
And brings you to **#215 / 210 - *MOURN*@[#38, #38, #44,
#6, #48, #4]**

He thrust every elf
Far back on the shelf
High up on the mountain
From whence it came

He wiped out your pest
Got kicked in his chest
He's a friend of humanity
So give him the rest

That's my epic tale
Our champion prevailed
Defeated the villain
Now pour him some ale

Toss a coin to your Witcher
O Valley of Plenty!
O Valley of Plenty!
Toss a coin to your Witcher
A friend of humanity

Toss a coin to your Witcher
O Valley of Plenty!
O Valley of Plenty!
Toss a coin to your Witcher
A friend of humanity

Toss a coin to your Witcher
O Valley of Plenty!
O Valley of Plenty!
Toss a coin to your Witcher
A friend of humanity

Songwriters: Sonya Belousova / Giona Ostinelli
Toss A Coin To Your Witcher Lyrics © BMG Rights Management

H6106 (telos: **#255** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **4**}, telos: **#260** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **4**}, telos: **#270** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **4**}, telos: **#610** {idea: **#263**, type: **8**}, telos: **#611** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **4**}, telos: **#616** {idea: **#263**, type: **8**}, telos: **#655** {idea: **#263**, type: **8**})

#212 - FRIDAY 12 *FEBRUARY* 2021 as [**#2**, **#70**, **#90**, **#40**, **#10**] /

#270 as [**#20**, **#70**, **#90**, **#40**, **#10**, **#600**] /

#255 as [#5, #70, #90, #40, #10, #600] = 'etsem (H6106): {UMBRA: #200 % #41 = #36} 1) bone, essence, substance; 1a) bone; 1a1) *BODY*, *LIMBS*, *MEMBERS*, *EXTERNAL* *BODY*; 1b) bone (of animal); 1c) *SUBSTANCE*, *SELF*;

H6213 (telos: #382 {idea: #58, type: 4, idea: #139, type: 2, position: 4, 5}, telos: #388 {idea: #58, type: 4, idea: #139, type: 2, position: 4}, telos: #392 {idea: #58, type: 4, idea: #139, type: 2, position: 4}, telos: #425 {idea: #124, type: 8}, telos: #430 {idea: #124, type: 8}, telos: #685 {idea: #124, type: 8}, telos: #782 {idea: #58, type: 4, idea: #139, type: 2, position: 4}, telos: #831 {idea: #124, type: 8}, telos: #835 {idea: #20, type: 4, idea: #263, type: 2, position: 5}, telos: #840 {idea: #20, type: 4, idea: #263, type: 2, position: 5})

■ **#377 - FRIDAY 12 *FEBRUARY* 2021** as [#6, #1, #70, #300] /

■ **#385 - SATURDAY 13 *FEBRUARY* 2021** as [#10, #70, #300, #5] /

■ **#430 - SATURDAY 13 *FEBRUARY* 2021** as [#5, #50, #70, #300, #5] / [#70, #300, #50, #10] /

■ **#405 - FRIDAY 12 *FEBRUARY* 2021** as [#30, #70, #300, #5] /

#388 as [#2, #70, #300, #10, #6] = '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;

H6588 (telos: #452 {idea: #58, type: 4, idea: #139, type: 2, position: 3}, telos: #456 {idea: #124, type: 8}, telos: #466 {idea: #124, type: 8}, telos: #480 {idea: #139, type: 8}, telos: #511 {idea: #124, type: 8}, telos: #540 {idea: #139, type: 8}, telos: #551 {idea: #20, type: 4, idea: #263, type: 2, position: 6})

#452 as [#2, #80, #300, #70] /

#460 - SATURDAY 13 *FEBRUARY* 2021 as [#80, #300, #70, #10] / = pasha' (H6588): {UMBRA: #450 % #41 = #40} 1) *TRANSGRESSION*, *REBELLION*; 1a) *TRANSGRESSION* (*AGAINST* *INDIVIDUALS*); 1b) *TRANSGRESSION* (*NATION* *AGAINST* *NATION*); 1c) transgression (against God); 1c1) in general; 1c2) as recognised by sinner; 1c3) as God deals with it; 1c4) as God forgives; 1d) guilt of transgression; 1e) punishment for transgression; 1f) offering for transgression;

H7069 (telos: #166 {idea: #139, type: 8}, telos: #215 {idea: #43, type: 4, idea: #124, type: 2, position: 4}, telos: #562 {idea: #263, type: 8})

#215 - *SELF* *CONTRADICTION* (#288 - REMEMBRANCE minus #73 - CANNOT BE CHANGED) as [#100, #50, #10, #5, #700] / [#5, #100, #50, #50, #10] = qânâh (H7069): {UMBRA: #155 % #41 = #32} 1) to get, acquire, create, buy, possess; 1a) (Qal); 1a1) to get, acquire, obtain; i) *OF* *GOD* *ORIGINATING*, *CREATING*, *REDEEMING* *HIS* *PEOPLE*; 1) possessor; ii) of Eve acquiring; iii) *OF* *ACQUIRING* *KNOWLEDGE*, *WISDOM*; 1a2) *TO* *BUY*; 1b) (Niphal) to be bought; 1c) (Hiphil) to cause to possess;

H7725 (telos: #317 {idea: #139, type: 8}, telos: #322 {idea: #139, type: 8}, telos: #323 {idea: #139, type: 8}, telos: #373 {idea: #43, type: 4, idea: #124, type: 2, idea: #139, type: 8, position: 5}, telos: #377 {idea: #43, type: 4, idea: #124, type: 2, idea: #139, type: 8, position: 5}, telos: #382 {idea: #58, type: 4, idea: #139, type: 2, position: 5, 6}, telos: #708 {idea: #58, type: 4, idea: #139, type: 2, position: 3, 3}, telos: #710 {idea: #58, type: 4, idea: #139, type: 2, position: 3}, telos: #714 {idea: #58, type: 4, idea: #139, type: 2, position: 3, 3}, telos: #720 {idea: #263, type: 8}, telos: #723 {idea: #139, type: 8}, telos: #740 {idea: #263, type: 8}, telos: #758 {idea: #58, type: 4, idea: #139, type: 2, position: 3}, telos: #763 {idea: #58, type: 4, idea: #139, type: 2, position: 3}, telos: #764 {idea: #58, type: 4, idea: #139, type: 2, position: 3})

#302 - FRIDAY 12 *FEBRUARY* 2021 as [#300, #2] / **#310 - SATURDAY 13 *FEBRUARY* 2021** as [#2, #300, #6, #2] / [#2, #300, #2, #6] /

■ #329 - **FRIDAY 12 *FEBRUARY* 2021** as [#6, #5, #300, #10, #2, #6] / [#6, #10, #300, #2, #5, #6] /
 ■ #330 - **FRIDAY 12 *FEBRUARY* 2021** as [#6, #10, #300, #6, #2, #6] /
 ■ #333 - **SATURDAY 13 *FEBRUARY* 2021** as [#6, #10, #300, #10, #2, #5] / [#1, #300, #10, #2, #500] /
 ■ #338 - **SATURDAY 13 *FEBRUARY* 2021** as [#30, #300, #6, #2] /
 ■ #343 - **SATURDAY 13 *FEBRUARY* 2021** as [#6, #5, #300, #10, #2, #500] /
 ■ #352 - **SATURDAY 13 *FEBRUARY* 2021** as [#40, #300, #10, #2] / [#300, #2, #10, #600] /
 ■ #353 - **FRIDAY 12 *FEBRUARY* 2021** as [#30, #5, #300, #10, #2, #6] / [#6, #30, #5, #300, #10, #2] /
 ■ #357 - **FRIDAY 12 *FEBRUARY* 2021** as [#300, #2, #50, #5] / [#5, #300, #2, #10, #600] /
 ■ #359 - **FRIDAY 12 *FEBRUARY* 2021** as [#6, #5, #300, #2, #6, #600] /
 ■ #364 - **SATURDAY 13 *FEBRUARY* 2021** as [#6, #50, #300, #6, #2] / [#300, #6, #2, #50, #6] /
 ■ #377 - **FRIDAY 12 *FEBRUARY* 2021** as [#5, #300, #10, #2, #50, #10] / [#10, #300, #10, #2, #50, #5] /
 #317 as [#5, #300, #10, #2] = **shûwb (H7725): {UMBRA: #308 % #41 = #21} 1**) to return, turn back; **1a)** (Qal); **1a1)** to turn back, return; **i)** to turn back; **ii)** to return, come or go back; **iii)** to return unto, go back, come back; **iv)** of dying; **v)** of human relations (fig); **vi)** of spiritual relations (fig); **1) *TO* *TURN* *BACK* (*FROM* *GOD*), *APOSTATISE***; **2)** to turn away (of God); **3)** to turn back (to God), repent; **4)** turn back (from evil); **vii)** of inanimate things; **viii)** in repetition; **1a2)** (Polel); **i)** to bring back; **ii)** to restore, refresh, repair (fig); **iii)** to lead away (enticingly); **iv)** to show turning, apostatise; **1a3)** (Pual) restored (participle); **1a4)** (Hiphil) to cause to return, bring back; **i)** to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment; **ii)** to bring back, refresh, restore; **iii)** to bring back, report to, answer; **iv)** to bring back, make requital, pay (as recompense); **v)** to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; **vi)** to turn away (face), turn toward; **vii)** to turn against; **viii)** to bring back to mind; **ix)** to show a turning away; **x)** to reverse, revoke; **1a5)** (Hophal) to be returned, be restored, be brought back; **1a6)** (Pulal) brought back;

H7843 (telos: **#753** {idea: **#124**, type: **8**}, telos: **#758** {idea: **#124**, type: **8**}, telos: **#763** {idea: **#139**, type: **8**}, telos: **#773** {idea: **#124**, type: **8**}, telos: **#803** {idea: **#139**, type: **8**}, telos: **#1114** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **3**}, telos: **#1124** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, idea: **#263**, type: **8**, position: **3**}, telos: **#1164** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **3**})

#753 as [**#30**, **#5**, **#300**, **#8**, **#10**, **#400**] /
#728 as [**#10**, **#300**, **#8**, **#10**, **#400**] / [**#300**, **#8**, **#400**,
#500] as [**#8**, **#200**, **#80**, **#400**, **#600**]
#708 - ***NET*** / ***SNARES*** as [**#300**, **#8**, **#400**] = *shâchath*
(**H7843**): {**UMBRA: #708 % #41 = #11**} **1**) to destroy, corrupt,
go to ruin, decay; **1a**) (Niphal) to be marred, be spoiled, be
corrupted, be corrupt, be injured, be ruined, be rotted; **1b**) (Piel);
1b1) to spoil, ruin; **1b2**) to pervert, corrupt, deal corruptly
(morally); **1c**) (Hiphil); **1c1**) to spoil, ruin, destroy; **1c2**) ***TO***
PERVERT, ***CORRUPT*** (***MORALLY***); **1c3**) destroyer
(participle); **1d**) (Hophal) spoiled, ruined (participle);

— **DOTH RULE THE DAY** —
[Written 12 MARCH 2019]

“WHAT OF MALCONTENT,
SHALL WE NOT DECLARE.
IMPERIAL MENSTRUALISM.
BY SCHEMES HELL BENT.
FRAUD WITHOUT COMPARE.

DID I JUST SPEAK A TRUISM?” {**@7**: Sup: 46 (**#352**:
APHELION on 3 JULY / **SEE KANT’S PROLEGOMENA IDEA**);
Ego: 33 (**#300**: **SEE KANT’S PROLEGOMENA IDEA**)}

MENSTRUALISM is the term used to describe the cross-
disciplinary global menstrual movement.

'Coined' in the year 2000 by filmmaker Alexis Burke and
environmentalist Kate Shepherd Cohen, menstrualism was initially
intended as a satirical statement on the absence of female-led
artistic movements in the 20th Century. The taboo of menstruation
at that time and the desire to disassociate with the feminism of the
1990s was such that Burke and Shepherd Cohen did not consider
menstrualism as anything beyond the satire of the term itself. They

did not realise that many had already dedicated a lifetime to a rapidly evolving global movement.

However we use the term in relation to the **LOSS OF CONTROL TO FACILITATORS / ARBITRATORS OF VOLUNTARY FREEWILL AND DISTORTION OF ANY ANTHROPOCENTRIC NOTION FOR AUTONOMY** associated with the myth of moon phases and menstruation given the terms "menstruation" and "menses" come from Latin and Greek words meaning month (mensis) and moon (mene).

The global average menstrual cycle length is 29 days and the lunar cycle lasts 29.5 days (though it's normal to have menstrual cycle lengths between 24 and 38 days). Statistically speaking, assuming that periods start at random times, about 1 in 2 people will have their period start ± 3 days from either the full or new moon.

This makes sense, ± 3 days from either the full or new moon equals about 14 days of the lunar cycle (the new moon + 6 days, and the full moon + 6 days), which is about half of the lunar cycle. So we would expect about half of all people to have their period during any random half of the lunar cycle.

This may contribute to creating a false impression that the period does or should start on schedule with the moon for everyone.
[<<https://helloclue.com/articles/cycle-a-z/myth-moon-phases-menstruation>>]

■ **#312 - 14 *JANUARY* 2021** as [#8, #4, #300] / **#352** as [#30, #8, #4, #300, #10] = **chôdesh** (H2320): **{UMBRA: #312 % #41 = #25} 1)** the ***NEW* *MOON***, month, monthly; **1a)** the first day of the month; **1b)** the lunar month;

#300 as [#40, #40, #20, #200] = **mimkâr** (H4465): **{UMBRA: #300 % #41 = #13} 1)** ***SALE***, ware, thing sold;

#300 - *EVIL* as [#40, #20, #40, #200] / **#318 - *CONDOMS* *GALORE* *POEM* *WRITTEN* 3 AUGUST 2018** as [#2, #40, #20, #40, #200, #10, #6] = **makmâr** (H4364): **{UMBRA: #306 % #41 = #19} 1)** net, ***SNARE***;

#138 - *MARION* *STATUE* *PLAQUE* *INSTALLATION* / IMPROPER POPPY WREATH AT BOER WAR MEMORIAL ON #38 - 8 JUNE 2017 as [#80, #8, #10, #600] = pach (H6341): {UMBRA: #88 % #41 = #6} 1) bird trap, trap, snare; 1a) bird trap (literal); 1b) *OF* *CALAMITIES*, *PLOTS*, *SOURCE* *OR* *AGENT* *OF* *CALAMITY* (fig.); 2) *PLATE* (*OF* *METAL*);

BYKER (BYKER@DO~RAG.NET) @ 0701 HOURS ON 16 JANUARY 2021: "QUEENSLAND SUGGESTS MINING CAMPS AS COVID QUARANTINE CENTRES:

Be like us Yanks and provide FEMA camps to herd them into... "

DOLF @ 0744 HOURS ON ON 16 JANUARY 2021: "KEEP YOUR AMERICAN NEO-NAZI COVID BATSHIT PROPAGANDA FILTH AND CONSPIRACY THEORIES OUT OF OUR AUSTRALIAN POLITICAL GROUP:

YOU HAVE [UNREASONABLY] INCLUDED alt.global-warming, sci.med.diseases, talk.politics.misc, uk.politics.misc WITHIN AN aus.politics ONLY DISCUSSION."

BYKER (BYKER@DO~RAG.NET) @ 0752 HOURS ON 16 JANUARY 2021: "The word has to be spread somehow."

DOLF @ 0744 HOURS ON ON 16 JANUARY 2021: "The FEMA camps conspiracy theory holds that the United States Federal Emergency Management Agency (FEMA) is planning to imprison US citizens in concentration camps. This is typically described as following the imposition of martial law in the United States after a major disaster or crisis. In some versions of the theory, only suspected dissidents will be imprisoned. In more extreme versions, large numbers of US citizens will be imprisoned for the purposes of extermination as a New World Order is established.

The theory has existed since the late 1970s, but it has picked up greatly in popularity with the advent of the internet and social media platforms. <https://en.wikipedia.org/wiki/FEMA_camps_conspiracy_theory>

BYKER (BYKER@DO~RAG.NET) @ 0755 HOURS ON 16 JANUARY 2021: "There is such a thing as a "block sender" function.

"DISCUSSION". Gotta remember that one... "

DOLF @ 0802 HOURS ON 16 JANUARY 2021: "THERE IS NO DISCUSSION WITH A NEO-NAZI

YOUTUBE: "Doctor Who - The Parting of the Ways - The Dalek Emperor"

<<https://www.youtube.com/watch?v=6ThpkjDgdvY>>

BYKER (BYKER@DO~RAG.NET) @ 0804 HOURS ON 16 JANUARY 2021: "Since when was I ever one?"

DOLF @ 0844 HOURS ON 16 JANUARY 2021: "YOU ARE BY YOUR [UNACCOUNTABLE] CONDUCT (I AM AN EXPERT ON THE SUBJECT) AND YOUR OWN NARCISSISTIC DEPRAVITY IS SUCH THAT YOU DON'T RECOGNISE IT..

THERE WAS NO NEED FOR YOU TO EXTEND THE DISCUSSION GROUP BY INCLUDING alt.global-warming, sci.med.diseases, talk.politics.misc, uk.politics.misc, *FROM* aus.politics *JUST* *TO* *CONVEY* *A* *ONE* *LINE* *CONSPIRACY* *THEORY*"

BYKER (BYKER@DO~RAG.NET) @ 0804 HOURS ON 16 JANUARY 2021: "**COVID-19 SAVES LIVES IN AUSTRALIA?**

In other countries citizens won't allow themselves to be ***CAGED*** ..."

DOLF @ 1001 HOURS ON 16 JANUARY 2021: "THIS PERSON IS CONTINUALLY ENGAGING WITHIN NEO-NAZI BATSHIT COVID-19 PROPAGANDA AS A TACTICAL SEMANTICAL SCHEMA WHICH WE HAVE NEUTRALISED."

#446 - *REDUCTIO* *AD* *HITLERUM* AS TABLE TALK IDEA @252 - RELATIONS WITH THE FOREIGN PRESS / MISERLY OUTLOOK OF OUR PRESS CHIEF ON 6 JULY 1942 as [#40, #6, #100, #300] = môwqêsh (H4170): {UMBRA: #446 % #41 = #36} 1) bait, lure, snare;

"BUT MINE EYES ARE UNTO THEE, O GOD THE LORD: IN THEE IS MY TRUST; LEAVE NOT MY SOUL DESTITUTE. KEEP ME FROM THE *SNARES*-H6341: WHICH THEY HAVE LAID FOR ME, AND THE *GINS*-H4170 OF THE WORKERS OF INIQUITY. LET THE WICKED FALL INTO THEIR OWN *NETS*-H4364, WHILST THAT I WITHAL ESCAPE." [Psalm 141:8-10]

#708 - shâchath (H7843): *TO* *PERVERT*, *CORRUPT*, *DEAL* *CORRUPTLY* (*MORALLY*) as [#2, #40, #20, #40, #200, #400, #6] = mikmereth (H4365): {UMBRA: #700 % #41 = #3} 1) net, fishing net;

DOLF @ 1349 HOURS ON 12 MARCH 2019: "Says the emperor of imperial menstrualism..."

METALOGIC FOR NATURE (EGO):

#THREE: #223 as #61 - **EMBELLISHMENT (SHIH)**

#FOUR: #77 as #77 - **COMPLIANCE (HSUN)**

#FIVE: #300 as #57 - **GUARDEDNESS (SHOU)**

FILTER BY #223 AND #300

#826 as [#40, #8, #300, #2, #6, #400, #10, #20, #600] = machăshâbâh (H4284): {UMBRA: #355 % #41 = #27} 1) thought, device; 1a) thought; 1b) *DEVICE*, *PLAN*, *PURPOSE*; 1c) invention;

#223 as [#1, #50, #1, #3, #3, #5, #10, #30, #70, #50] = anangéllō (G312): {UMBRA: #923 % #41 = #21} 1) *TO* *ANNOUNCE*, *MAKE* *KNOWN*; 2) to report, bring back tidings, rehearse;

#1913 as [#1, #50, #1, #200, #300, #100, #5, #700, #1, #50, #300, #5, #200] = anastréphō (G390): {UMBRA: #1957 % #41 = #30} 1) to turn upside down, overturn; 2) to turn back; 3) to turn hither and thither, to turn one's self about, *SOJOURN* *DWELL* *IN* *A* *PLACE*; 4) metaph. to conduct one's self, behave one's self, live;

#648 - *SEE* *METALOGIC* / *FILTER* {#168, #208, #376} *FOR* *PRELAPSARIAN* *POEM* DATED 12 JUNE

2017 as [#1, #50, #9, #5, #200, #300, #8, #20, #5, #50] = anthístēmi (G436): {UMBRA: #628 % #41 = #13} 1) *TO* *SET* *ONE'S* *SELF* *AGAINST*, to withstand, resist, oppose; 2) to set against;

#1364 - *PARADIGM* *FOR* *TOOLS* OF #491 - RULE {@82 - TERMS OF CONTINUITY} **and #873 - COMPASS** {@205 - PRINCIPLES OF PROBITY AS PERSISTENT SUBSTANCE} as [#3, #50, #800, #100, #10, #200, #1, #200] / **#1693** as [#3, #50, #800, #100, #10, #70, #400, #200, #10, #50] = gnōrízō (G1107): {UMBRA: #1770 % #41 = #7} 1) to make known; 1a) to become known, be recognised; 2) *TO* *KNOW*, *TO* *GAIN* *KNOWLEDGE* *OF*, *HAVE* *THOROUGH* *KNOWLEDGE* *OF*; 2a) in earlier Greek it means 'to gain a knowledge of' or 'have thorough knowledge of';

#127 - 14 *JANUARY* 2021 as [#5, #60, #5, #30, #9, #8, #10] /

#232 as [#5, #60, #8, #30, #9, #70, #50] /

#327 as [#5, #60, #5, #30, #9, #8, #10, #200] /

#548 as [#5, #60, #5, #30, #8, #30, #400, #9, #1] = 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;

#838 - *ONTIC* *CHECKSUM* *FOR* *THE* *BIBLE* *GREEK* *LEXICON* *PRAGMA* *FOR* *QUEEN* *VICTORIA'S* *LETTERS* *PATENT*: @150 + @104 + @175 + @181 + @228 as [#20, #1, #300, #70, #9, #20, #8, #200,

#10, #200] = katoíkēsis (G2731): {UMBRA: #839 % #41 = #19} 1) *DWELLING*, *ABODE*;

#963 as [#30, #400, #9, #8, #200, #5, #300, #1, #10] = lýō (G3089): {UMBRA: #1230 % #41 = #41} 1) to loose any person (or thing) tied or fastened; 1a) bandages of the feet, the shoes,; 1b) *OF* *A* *HUSBAND* *AND* *WIFE* *JOINED* *TOGETHER* *BY* *THE* *BOND* *OF* *MATRIMONY*; 1c) of a single man, whether he has already had a wife or has not yet married; 2) to loose one bound, i.e. to unbind, release from bonds, set free; 2a) of one bound up (swathed in bandages); 2b) bound with chains (a prisoner), discharge from prison, let go; 3) to loosen, undo, dissolve, anything bound, tied, or compacted together; 3a) an assembly, i.e. to dismiss, break up; 3b) laws, as having a binding force, are likened to bonds; 3c) *TO* *ANNUL*, *SUBVERT*; 3d) *TO* *DO* *AWAY* *WITH*, *TO* *DEPRIVE* *OF* *AUTHORITY*, *WHETHER* *BY* *PRECEPT* *OR* *ACT*; 3e) *TO* *DECLARE* *UNLAWFUL*; 3f) to loose what is compacted or built together, to break up, demolish, destroy; 3g) to dissolve something coherent into parts, to destroy; 3h) metaph., to overthrow, to do away with;

"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-**G3089** ON EARTH SHALL BE LOOSED-**G3089** IN HEAVEN." [Matthew 16:19]

#466 as [#50, #8, #80, #10, #1, #7, #5, #300, #5] = nēpiázō (G3515): {UMBRA: #956 % #41 = #13} 1) *TO* *BE* *A* *BABE* (*INFANT*);

IMMANUEL KANT'S PROLEGOMENA (1783) ON DETERMINING THE BOUNDARY OF PURE REASON AS SECTION #57 - LAISSEZ FAIRE POLITICS, SIMPLICITY IN HABITS; I-CHING: H37 - THE FAMILY (THE CLAN), DWELLING PEOPLE, FAMILY MEMBERS; TETRA: 39 - RESIDENCE (CHU) BY IDEA @352: It is true: we cannot provide, beyond all possible experience, any determinate concept of what things in themselves may be. But we are nevertheless not free to hold back entirely in the face of inquiries about those things; for experience never fully satisfies reason; it directs us ever further back in answering questions and leaves us unsatisfied as regards their full elucidation, as everyone

can sufficiently observe in the dialectic of pure reason, which for this very reason has its good subjective ground.

#1934 as [#80, #1, #100, #5, #200, #300, #8, #20, #70, #300, #800, #50] = parístēmi (G3936): {UMBRA: #749 % #41 = #11} 1) to place beside or near; **1a)** to set at hand; **1a1)** to present; **1a2)** to proffer; **1a3)** to provide; **1a4)** to place a person or thing at one's disposal; **1a5)** ***TO* *PRESENT* *A* *PERSON* *FOR* *ANOTHER* *TO* *SEE* *AND* *QUESTION***; **1a6)** to present or show; **1a7)** to bring to, bring near; **1a8)** **METAPHOR: i.e *TO* *BRING* *INTO* *ONE'S* *FELLOWSHIP* *OR* *INTIMACY***; **1b)** to present (show) by argument, to prove; **2)** to stand beside, stand by or near, to be at hand, be present; **2a)** to stand by; **2a1)** to stand beside one, a bystander; **2b)** to appear; **2c)** to be at hand, stand ready; **2d)** to stand by to help, to succour; **2e)** to be present; **2e1)** to have come; **2e2)** of time;

Who can bear being brought, as regards the nature of our soul, both to the point of a clear consciousness of the subject and to the conviction that the **#1934 - *APPEARANCES*** of that subject cannot be explained materialistically, without asking what then the soul really is, and, if no concept of experience **[IDEA @352]** suffices thereto, without perchance adopting a concept of reason (that of a simple immaterial being) just for this purpose, although we can by no means prove the objective reality of that concept?

Who can satisfy themselves with mere cognition through experience in all the cosmological questions, of the duration and size of the world, of freedom or natural necessity, since, wherever we may begin, any answer given according to principles of experience always begets a new question which also requires an answer, and for that reason clearly proves the insufficiency of all physical modes of explanation for the satisfaction of reason?

Finally, who cannot see, from the thoroughgoing contingency and dependency of everything that they might think or assume according to principles of experience, the impossibility of stopping with these, and who does not feel compelled, regardless of all prohibition against losing oneself in transcendent ideas, nevertheless to look for peace and satisfaction beyond all concepts that one can justify through experience, in the concept of a being the idea of which indeed cannot in itself be understood as regards

possibility – though it cannot be refuted either, because it pertains to a mere being of the understanding – an idea without which, however, reason would always have to remain unsatisfied?

Boundaries (in extended things) always presuppose a space that is found outside a certain fixed location, and that encloses that location; limits require nothing of the kind, but are mere negations that affect a magnitude insofar as it does not possess absolute completeness. Our reason, however, sees around itself as it were a space for the cognition of things in themselves, although it can never have determinate concepts of those things and is limited to appearances alone.

As long as reason's cognition is homogeneous, no determinate boundaries can be thought for it. In mathematics and natural science human reason recognizes limits but not boundaries; that is, it indeed recognizes that something lies beyond it to which it can never reach, but not that it would itself at any point ever complete its inner progression." [Pages 103-104]

"NOW THE BIRTH OF JESUS CHRIST WAS ON THIS WISE: WHEN AS HIS MOTHER MARY WAS ESPOUSED TO JOSEPH, BEFORE THEY CAME TOGETHER, SHE WAS FOUND WITH CHILD-**G2192** {

SEE BELOW FOR STRONGS REFERENCE FOR "MY TRIUMPHANT MAN-CHOO" POEM METALOGIC AUTONOMOUS FILTER INTERSECTION:

#THREE: #139 as #58 - GATHERING IN (HSI)
#FOUR: #124 as #43 - ENCOUNTERS (YU)
#FIVE: #263 as #20 - ADVANCE (CHIN)

} OF THE HOLY GHOST. THEN JOSEPH HER HUSBAND, BEING A JUST MAN, AND NOT WILLING TO MAKE HER A PUBLIC EXAMPLE, WAS MINDED TO PUT HER AWAY PRIVILY. BUT WHILE HE THOUGHT ON THESE THINGS, BEHOLD, THE ANGEL OF THE LORD APPEARED UNTO HIM IN A DREAM, SAYING, JOSEPH, THOU SON OF DAVID, FEAR NOT TO TAKE UNTO THEE MARY THY WIFE: FOR THAT WHICH IS CONCEIVED IN HER IS OF THE HOLY GHOST.

<<https://www.grapple369.com/images/OATH%2020170608%201526%20-%201.jpg>>



[**IMAGE:** WE HAVE A **#175 - MOTHER AND CHILD** (ie. MARION) STATUE WITHIN [**QUEEN**] **VICTORIA** PARK NEARBY]

AND SHE SHALL BRING FORTH A SON, AND THOU SHALT CALL HIS NAME JESUS: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS. NOW ALL THIS WAS DONE, THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN OF THE LORD BY THE PROPHET, SAYING, BEHOLD, A VIRGIN SHALL BE WITH CHILD-**G2192** {

SEE BELOW FOR STRONGS REFERENCE FOR "MY TRIUMPHANT MAN-CHOO" POEM METALOGIC AUTONOMOUS FILTER INTERSECTION:

#THREE: #139 as #58 - GATHERING IN (HSI)
#FOUR: #124 as #43 - ENCOUNTERS (YU)
#FIVE: #263 as #20 - ADVANCE (CHIN)

} , AND SHALL BRING FORTH A SON, AND THEY SHALL CALL HIS NAME EMMANUEL, WHICH BEING INTERPRETED IS, GOD WITH US. THEN JOSEPH BEING RAISED FROM SLEEP DID AS THE ANGEL OF THE LORD HAD BIDDEN HIM, AND TOOK UNTO HIM HIS WIFE: AND KNEW HER NOT TILL SHE HAD BROUGHT FORTH HER FIRSTBORN SON: AND HE CALLED HIS NAME JESUS." [**Matthew 1:18-25**]



<<http://irishfirstmothers.com>>

[**IMAGE:** (17 FEBRUARY 2021) THE #737 - CHERISHED MOTHER AS #38 - MAGDALENE STATUE / #38 - IMPROPER BOER WAR MEMORIAL WREATH ON 8 JUNE 2017 IS IN CONTRADISTINCTION TO CATHY MCMAHON BEING REGARDED AS "warrior" and a "hero" BY MEMBERS OF THE VOICE OF IRISH FIRST MOTHERS FACEBOOK GROUP IN THEIR TRIBUTE OF HER.]

Over which the persons responsible specifically responded with a categorical rejection to our **#369** [**#205 / #164**] - ***NATURAL*** objections (ie. violation of free will / autonomy) namely the Crime of GENOCIDE against Article II (b) which prohibits: "**Causing serious bodily or mental harm to members of the group**" as #509 - YAHAD (JEWISH CHRISTIANS / SEVENTH DAY ADVENTISTS) / #383 - ESTABLISHED FACT

As acts being a breach of the Convention on the Prevention and Punishment of the Crime of Genocide approved and proposed for signature and ratification or accession by General Assembly resolution 260 A (III) of 9 December 1948 with entry into force on 12 January 1951, in accordance with article XIII

Even though the unveiling as an IRISH CATHOLIC event was attended by FR PETER BUCKLEY then as DEAN OF SAINT MARY'S CATHOLIC CATHEDRAL and the deceased vigil **#48 - RITUAL**

(LI) / #6 - CONTRARIETY (LI) as #215 - SELF CONTRADICTION / **#210 - MOURNING@[#38, #38, #44, #6, #48, #4] PLAYBOOK** observed on 28 MAY 2018 was for CATHY MCMAHON as founder of IRISH FIRST MOTHERS and "TWICE A RESIDENT OF THE COUNTRY'S NETWORK OF MOTHER-AND-BABY HOMES" who on **#311 / #393 / #329 - 5 MARCH 2017 {#388 - *TO* *DO*, *FASHION*, *ACCOMPLISH*, *MAKE*}** wrote to the IRISH ATTORNEY GENERAL seeking to bring prosecutions under the IRISH GENOCIDE ACT OF 1973 in respect of religiously motivated grievous injuries which they suffered. As being IRISH CATHOLIC contemptuous breaches of **#71 - *CONSTITUTION***, conscience and the **#421 - *CAUSE* *OF* *REASON*** given that the artifice to the **#491 - PATER FAMILIAS PRINCIPLE** is an indecency against **#500 - *LIFE*** in having nothing to do with the death of children in Ireland of which I asserted the **MAGDALENE LAUNDRIES AND UNMARRIED MOTHER'S WELFARE HOUSES** was the epitome of women suffering under CATHOLIC CHURCH CONTROL.

■ **#267 - 14 *JANUARY* 2021** as [#80, #1, #100, #1, #9, #5, #10, #50, #1, #10] /

■ **#274** as [#80, #1, #100, #5, #9, #8, #20, #1, #50] / **#557** as [#80, #1, #100, #1, #300, #10, #9, #5, #40, #1, #10] = **paratíthēmi (G3908): {UMBRA: #559 % #41 = #26} 1)** to place beside or near or set before; **1a)** food, i.e. food placed on a table; **1b) *TO* *SET* *BEFORE* (*ONE*) *IN* *TEACHING*;** **1c) *TO* *SET* *FORTH* (*FROM* *ONE'S* *SELF*), *TO* *EXPLAIN*;** **2)** to place down (from one's self or for one's self) with any one; **2a)** to deposit; **2b)** to intrust, commit to one's charge;

Now with **#896 - *NEWS*** media reporting some 9,000 deaths what a burden of conflicted conscience those Catholics responsible for the idolatrous statue have and an accountability for restitution.

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #20 - LEFT WITHOUT LANGUAGE, DIFFERENT FROM THE VULGAR; I-CHING: H33 - WITHDRAWAL, RETIRING, RETREAT, YIELDING; TETRA: 50 - VASTNESS / WASTING (T'ANG) AS IDEA: @300: "If I want it to be called a judgement of experience, I then require that this connection be subject to a condition that makes it universally valid. I want therefore that I, at every time,

and also everyone else, would necessarily have to conjoin the same perceptions under the same circumstances.

[IDEA: @300] We will therefore have to analyze experience in general, in order to see what is contained in this product of the senses and the understanding, and how the judgement of experience is itself possible. At bottom lies the intuition of which I am conscious, i.e., perception (***PERCEPTIO* AS COINED BY CICERO [3 JANUARY 106 – 7 DECEMBER 43 BC]: “*TO* *SEIZE*; *CONCEIVE*; *PERCEIVE*” / I SEIZE OR TAKE ON (ENTIRELY); ASSUME; EARN; OCCUPY, KEEP (i.e. *MAINTAIN* *CONTROL*)**), which belongs solely to the senses.

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

A completely different judgement therefore occurs before experience can arise from perception. The given intuition must be subsumed under a concept that determines the form of judging in general with respect to the intuition, connects the empirical consciousness of the latter in a consciousness in general, and thereby furnishes empirical judgements with universal validity; a concept of this kind is a pure a priori concept of the understanding, which does nothing but simply determine for an intuition the mode in general in which it can serve for judging.

The concept of cause being such a concept, it therefore determines the intuition which is subsumed under it, e.g., that of air, with respect to judging in general – namely, so that the concept of air serves, with respect to expansion, in the relation of the antecedent to the consequent in a hypothetical judgement. The concept of cause is therefore a pure concept of the understanding, which is

completely distinct from all possible perception, and serves only, with respect to judging in general, to determine that representation which is contained under it and so to make possible a universally valid judgement." [Page 52]

H7896 (telos: **#706** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **3**}, telos: **#710** {idea: **#124**, type: **8**, idea: **#139**, type: **8**}, telos: **#715** {idea: **#124**, type: **8**}, telos: **#720** {idea: **#124**, type: **8**}, telos: **#756** {idea: **#124**, type: **8**}, telos: **#1117** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **3**}, telos: **#1156** {idea: **#263**, type: **8**})

#706 as [**#300**, **#400**, **#6**] = **shîyth** (**H7896**): **{UMBRA: #710 % #41 = #13} 1**) to put, set; **1a**) (Qal); **1a1**) to put, lay (hand upon); **1a2**) to set, station, appoint, fix, set mind to; **1a3**) to constitute, make (one something), make like, perform; **1a4**) to take one's stand; **1a5**) to lay waste; **1b**) (Hophal) ***TO* *BE* *IMPOSED*, *BE* *SET* *UPON***;

H7999 (telos: **#382** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **6**, **5**}, telos: **#680** {idea: **#43**, type: **4**, idea: **#124**, type: **10**, position: **3**}, telos: **#776** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **3**}, telos: **#840** {idea: **#20**, type: **4**, idea: **#263**, type: **2**, position: **6**})

■ **#377 - FRIDAY 12 *FEBRUARY* 2021** as [**#6**, **#1**, **#300**, **#30**, **#600**] /

■ **#385 - SATURDAY 13 *FEBRUARY* 2021** as [**#5**, **#10**, **#300**, **#30**, **#600**] /

■ **#430 - SATURDAY 13 *FEBRUARY* 2021** as [**#20**, **#40**, **#300**, **#30**, **#600**] /

■ **#460 - SATURDAY 13 *FEBRUARY* 2021** as [**#40**, **#300**, **#30**, **#40**, **#10**, **#600**] /

#680 as [**#300**, **#10**, **#300**, **#30**, **#600**] = **shâlam** (**H7999**): **{UMBRA: #370 % #41 = #1} 1**) ***TO* *BE* *IN* *A* *COVENANT* *OF* *PEACE*, *BE* *AT* *PEACE***; **1a**) (Qal); **1a1**) to be at peace; **1a2**) peaceful one (participle); **1b**) (Pual) one in covenant of peace (participle); **1c**) (Hiphil); **1c1**) to make peace with; **1c2**) to cause to be at peace; **1d**) (Hophal) to live in peace; **2**) to be complete, be sound; **2a**) (Qal); **2a1**) to be complete, be finished, be ended; **2a2**) to be sound, be uninjured; **2b**) (Piel); **2b1**) to complete, finish; **2b2**) to make safe; **2b3**) to make whole or good, restore, make compensation; **2b4**) to make good, pay;

<p>42 2 58 50 34 18 10 66 26</p> <p>= #102 / #306 {#TWO}</p>	<p>74 81 76 79 77 75 78 73 80</p> <p>= #231 / #693 {#NINE}</p>	<p>44 4 60 52 36 20 12 68 28</p> <p>= #108 / #324 {#FOUR}</p>
<p>47 7 63 55 39 23 15 71 31</p> <p>= #117 / #351 {#SEVEN}</p>	<p>45 5 61 53 37 21 13 69 29</p> <p>= #111 / #333 {#FIVE}</p>	<p>43 3 59 51 35 19 11 67 27</p> <p>= #105 / #315 {#THREE}</p>
<p>46 6 62 54 38 22 14 70 30</p> <p>= #114 / #342 {#SIX}</p>	<p>41 1 57 49 33 17 9 65 25</p> <p>= #99 / #297 {#ONE}</p>	<p>48 8 64 56 40 24 16 72 32</p> <p>= #120 / #360 {#EIGHT}</p>
<p>= #132 / #396 {#SEVEN}</p>	<p>= #114 / #342 {#FIVE}</p>	<p>= #96 / #288 {#THREE}</p>
<p>42 16 65 64 41 18 17 66 40</p> <p>= #123 / #369 {#SIX}</p>	<p>27 1 50 49 26 3 2 51 25</p> <p>= #78 / #234 {#ONE}</p>	<p>48 22 71 70 47 24 23 72 46</p> <p>= #141 / #423 {#EIGHT}</p>

2b5) to requite, recompense, reward; **2c)** (Pual); **2c1)** to be performed; **2c2)** to be repaid, be required; **2d)** (Hiphil); **2d1)** to complete, perform; **2d2)** to make an end of;

Given TRUMP's nationalist (ie. jingoistic republicanism) agenda associated to WORLD WAR ONE CENTENNIAL has failed, peace now has a very real possibility in North Korea.

<<https://www.grapple369.com/images/Papal%20War%20Commemorations%20Intellectual%20Property%20Theft%201.png>>

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

Since we have identified IDEA **#252 (#18 - WORLD WAR ONE CENTENNIAL, #42 - ONTIC GROUNDING / NORMA**

OBLIGANS, #66 - DEPARTURE x 2) #TWO {#34} / #SIX {#41}
PAIRING as a possible binomial onomantic schema against the
sovereign / autonomy (@1 - **SOVEREIGN @150 - APO RIGHT**
(#1, #25, #49 x 2) / @8 - #288 - REMEMBRANCE (#48 -
RITUAL x #6 - CONTRARIETY (#24, #48, #72 x 2) dynamic.

We find that North Korean suspicions which had a rational grounding
for animosity ought now be greatly reduced.

<[https://www.grapple369.com/Groundwork/
Notes%20On%20Australia%20Day.pdf](https://www.grapple369.com/Groundwork/Notes%20On%20Australia%20Day.pdf)>

EXPLANATION COMMENT: The existential concern is that if North
Korea's apprehension is valid (ie. we noted a binomial stereotype
impetus as categories of understanding in our neural linguistic
observations on the occasion the HANOI peace dialogue of 27-28
February 2019 broke down given 12 June 2018 prior had a
proximity to our #268 - judgements of experience relative to #38 -
worldview protagonism of 2017) then given such Korean theatre of
war appears on the same #339 - cenotaph as World War 1 / 2
should Trump's nationalistic #252 - agenda had succeeded in
relation to centennial #288 - REMEMBRANCE (#48 - RITUAL (li) x
#6 - CONTRARIETY (li)) it would then result in a defilement against
fidelity towards our constitution as impetus for voluntary war action.

H8085 (telos: **#425** {idea: **#139**, type: **8**}, telos: **#426** {idea:
#139, type: **8**}, telos: **#430** {idea: **#139**, type: **8**}, telos: **#445**
{idea: **#139**, type: **8**}, telos: **#476** {idea: **#139**, type: **8**}, telos:
#481 {idea: **#139**, type: **8**}, telos: **#485** {idea: **#139**, type: **8**},
telos: **#486** {idea: **#139**, type: **8**}, telos: **#495** {idea: **#139**,
type: **8**}, telos: **#810** {idea: **#139**, type: **8**}, telos: **#816** {idea:
#139, type: **8**}, telos: **#821** {idea: **#139**, type: **8**}, telos: **#822**
{idea: **#58**, type: **4**, idea: **#139**, type: **2**, position: **3**}, telos:
#826 {idea: **#124**, type: **8**, idea: **#139**, type: **8**}, telos: **#831**
{idea: **#139**, type: **8**}, telos: **#832** {idea: **#124**, type: **8**}, telos:
#836 {idea: **#20**, type: **4**, idea: **#263**, type: **2**, position: **5**},
telos: **#865** {idea: **#139**, type: **8**}, telos: **#866** {idea: **#139**,
type: **8**}, telos: **#871** {idea: **#58**, type: **4**, idea: **#139**, type: **2**,
position: **3**}, telos: **#880** {idea: **#139**, type: **8**})

#415 - SATURDAY 13 *FEBRUARY* 2021 as [#5, #300,
#40, #70] / [#300, #40, #70, #5] /

■ #430 - **SATURDAY 13 *FEBRUARY* 2021** as [#20, #300, #40, #70] / [#10, #300, #40, #10, #70] /

■ #460 - **SATURDAY 13 *FEBRUARY* 2021** as [#300, #40, #70, #700] / [#50, #300, #40, #70] /

#425 as [#5, #300, #40, #10, #70] = **shâma'** (H8085):

{UMBRA: #410 - *LAW* (*OF* *GOD*) % #41 = #41} 1) to hear, listen to, obey; **1a)** (Qal); **1a1)** to hear (perceive by ear); **1a2)** to hear of or concerning; **1a3)** to hear (have power to hear); **1a4)** to hear with attention or interest, listen to; **1a5)** to understand (language); **1a6) *TO* *HEAR* (*OF* *JUDICIAL* *CASES*)**; **1a7)** to listen, give heed; **i)** to consent, agree; **ii)** to grant request; **1a8)** to listen to, yield to; **1a9)** to obey, be obedient; **1b)** (Niphal); **1b1)** to be heard (of voice or sound); **1b2)** to be heard of; **1b3)** to be regarded, be obeyed; **1c)** (Piel) to cause to hear, call to hear, summon; **1d)** (Hiphil); **1d1) *TO* *CAUSE* *TO* *HEAR*, *TELL*, *PROCLAIM*, *UTTER* *A* *SOUND***; **1d2)** to sound aloud (musical term); **1d3)** to make proclamation, summon; **1d4)** to cause to be heard; **1e) *SOUND***;

YOUTUBE: "THE SOUND OF SILENCE (COVER BY DAN VASC POSTED 23 FEBRUARY 2020)

<<https://www.youtube.com/watch?v=ngL8GXN6AvE>>

H8313 (telos: #596 {idea: #124, type: 8}, telos: #986 {idea: #58, type: 4, idea: #139, type: 2, position: 3}, telos: #992 {idea: #20, type: 4, idea: #263, type: 2, position: 6})

#986 as [#6, #400, #300, #200, #800] /

#986 as [#400, #300, #200, #80, #6] = **sâraph** (H8313):

{UMBRA: #580 % #41 = #6} 1) *TO* *BURN*; **1a)** (Qal) to burn; **1b)** (Niphal) to be burned; **1c)** (Piel) burner, burning (participle); **1d)** (Pual) to be burnt up, be burned;

H8467 (telos: #463 {idea: #58, type: 4, idea: #139, type: 2, position: 4}, telos: #908 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #918 {idea: #20, type: 4, idea: #263, type: 2, position: 6})

#463 as [#400, #8, #50, #5] = **t^echinnâh** (H8467): **{UMBRA: #463 % #41 = #12} 1)** favour, supplication, supplication for favour; **1a)** favour; **1b) *SUPPLICATION* *FOR* *FAVOUR***;

"FOR IT WAS OF THE LORD TO HARDEN THEIR HEARTS, THAT THEY SHOULD COME AGAINST ISRAEL IN BATTLE, THAT HE MIGHT DESTROY THEM UTTERLY, AND THAT THEY MIGHT HAVE NO FAVOUR-**H8467**, BUT THAT HE MIGHT DESTROY THEM, AS THE LORD COMMANDED MOSES." [Joshua 11:20]

"TO THE CHIEF MUSICIAN ON NEGINOTH, MASCHIL, A PSALM OF DAVID. GIVE EAR TO MY PRAYER, O GOD; AND HIDE NOT THYSELF FROM MY SUPPLICATION-**H8467**. ATTEND UNTO ME, AND HEAR ME: I **#215 - SELF CONTRADICTION / #210 - *MOURN***@[#38, #38, #44, #6, #48, #4] {

@1: Sup: 38 - **FULLNESS: SHENG (#38)**; Ego: 38 - **FULLNESS: SHENG (#38)**,
@2: Sup: 44 - **STOVE: TSAO (#82)**; Ego: 6 - **CONTRARIETY: LI (#44)**,
@3: Sup: 48 - **RITUAL: LI (#130 - I AM NOT EVIL MINDED {%3})**; Ego: 4 - **BARRIER: HSIEN (#48)**,

} IN MY COMPLAINT, AND MAKE A NOISE; BECAUSE OF THE VOICE OF THE ENEMY, BECAUSE OF THE OPPRESSION OF THE WICKED: FOR THEY CAST INIQUITY UPON ME, AND IN WRATH THEY HATE ME.

MY HEART IS SORE PAINED WITHIN ME: AND THE TERRORS OF DEATH ARE FALLEN UPON ME. FEARFULNESS AND TREMBLING ARE COME UPON ME, AND HORROR HATH OVERWHELMED ME. AND I SAID, OH THAT I HAD WINGS LIKE A DOVE! FOR THEN WOULD I FLY AWAY, AND BE AT REST. LO, THEN WOULD I WANDER FAR OFF, AND REMAIN IN THE WILDERNESS. SELAH.

I WOULD HASTEN MY ESCAPE FROM THE WINDY STORM AND TEMPEST. DESTROY, O LORD, AND DIVIDE THEIR TONGUES: ***FOR* *I* *HAVE* *SEEN* *VIOLENCE* *AND* *STRIFE* *IN* *THE* *CITY***." [Psalm 55:1-9]

G59 (telos: **#197** {idea: **#124**, type: **8**}, telos: **#309** {idea: **#139**, type: **8**}, telos: **#383** {idea: **#58**, type: **4**, idea: **#139**, type: **10**, position: **6**}, telos: **#433** {idea: **#58**, type: **4**, idea: **#139**, type: **10**, position: **6**}, telos: **#437** {idea: **#58**, type: **4**, idea: **#139**, type: **10**, position: **6**}, telos: **#557** {idea: **#58**, type: **4**, idea: **#139**, type: **10**, position: **6**}, telos: **#583** {idea: **#58**,




type: 4, idea: #139, type: 10, position: 6}, telos: #650 {idea: #58, type: 4, idea: #139, type: 10, position: 6}, telos: #704 {idea: #58, type: 4, idea: #139, type: 10, position: 6}, telos: #803 {idea: #124, type: 8, idea: #263, type: 8}, telos: #807 {idea: #124, type: 8}, telos: #982 {idea: #124, type: 8})

#197 as [#1, #3, #70, #100, #1, #7, #5, #10] = agorázō (G59): {UMBRA: #982 % #41 = #39} 1) to be in the market place, to attend it; 2) *TO* *DO* *BUSINESS* *THERE*, *BUY* *OR* *SELL*; 3) of idle people: to haunt the market place, lounge there;

G835 (telos: #568 {idea: #139, type: 8}, telos: #569 {idea: #43, type: 4, idea: #124, type: 2, position: 5}, telos: #665 {idea: #43, type: 4, idea: #124, type: 2, position: 4}, telos: #830 {idea: #20, type: 4, idea: #43, type: 4, idea: #124, type: 2, idea: #263, type: 2, position: 4, 8})

#568 as [#1, #400, #30, #9, #7, #70, #40, #1, #10] = aulízomai (G835): {UMBRA: #569 % #41 = #36} 1) *TO* *LODGE* *IN* *THE* *COURT*-*YARD*, *ESPECIALLY* *AT* *NIGHT*; 1a) of flocks and shepherds; 2) to pass the night in the open air; 3) to pass the night, lodge;

G1080 (telos: #145 {idea: #43, type: 4, idea: #124, type: 2, idea: #139, type: 8, position: 7}, telos: #175 {idea: #43, type: 4, idea: #124, type: 2, idea: #139, type: 8, position: 7}, telos: #179 {idea: #43, type: 4, idea: #124, type: 2, idea: #139, type: 8, position: 7}, telos: #339 {idea: #43, type: 4, idea: #124, type: 2, idea: #139, type: 8, position: 7}, telos: #420 {idea: #124, type: 8}, telos: #435 {idea: #43, type: 4, idea: #124, type: 2, idea: #139, type: 8, position: 7}, telos: #489 {idea: #43, type: 4, idea: #124, type: 2, idea: #139, type: 8, position: 7}, telos: #668 {idea: #20, type: 4, idea: #263, type: 2, position: 10}, telos: #689 {idea: #43, type: 4, idea: #124, type: 2, idea: #139, type: 8, position: 7}, telos: #909 {idea: #124, type: 8}, telos: #1123 {idea: #263, type: 8})

 #145 as [#3, #5, #3, #5, #50, #50, #8, #20, #1] /
 #338 - GLORIOUS MAJESTY OF #115 - DIGNITY ROYAL / SATURDAY 13 *FEBRUARY* 2021 as [#5, #3, #5, #50, #50, #8, #9, #8, #200] /
 #372 as [#5, #3, #5, #50, #50, #8, #200, #1, #50] /

■ **#420 - 10 *FEBRUARY* 2021** as [#3, #5, #50, #50, #1, #300, #1, #10] = gennáō (G1080): {UMBRA: #909 % #41 = #7} 1) of men who fathered children; 1a) to be born; 1b) to be begotten; 1b1) of women giving birth to children; 1c) metaph.; 1c1) *TO* *ENGENDER*, *CAUSE* *TO* *ARISE*, *EXCITE*; 1c2) in a Jewish sense, of one who brings others over to his way of life, to convert someone; 1c3) of God making Christ his son; 1c4) of God making men his sons through faith in Christ's work;

G1097 (telos: #853 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #863 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #872 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #914 {idea: #43, type: 4, idea: #124, type: 10, position: 3}, telos: #1058 {idea: #124, type: 8}, telos: #1063 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #1071 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #1075 {idea: #124, type: 8}, telos: #1109 {idea: #124, type: 8}, telos: #1143 {idea: #58, type: 4, idea: #139, type: 2, position: 5}, telos: #1158 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #1174 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #1208 {idea: #58, type: 4, idea: #139, type: 2, position: 5}, telos: #1272 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #1369 {idea: #43, type: 4, idea: #124, type: 10, position: 3}, telos: #1484 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #1586 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #1622 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #1883 {idea: #20, type: 4, idea: #263, type: 2, position: 7}, telos: #1933 {idea: #20, type: 4, idea: #263, type: 2, position: 7}, telos: #1953 {idea: #43, type: 4, idea: #124, type: 2, position: 3}, telos: #1978 {idea: #20, type: 4, idea: #263, type: 2, position: 7}, telos: #2170 {idea: #43, type: 4, idea: #124, type: 2, position: 3}))

#853 as [#3, #50, #800] = ginóskō (G1097): {UMBRA: #1883 % #41 = #38} 1) to learn to know, come to know, get a knowledge of perceive, feel; 1a) to become known; 2) *TO* *KNOW*, *UNDERSTAND*, *PERCEIVE*, *HAVE* *KNOWLEDGE* *OF*; 2a) to understand; 2b) to know; 3) Jewish idiom for sexual intercourse between a man and a woman; 4) to become acquainted with, to know;

"WHEREFORE I SAY UNTO YOU, ***ALL* *MANNER* *OF* *SIN*
AND *BLASPHEMY*** SHALL BE FORGIVEN UNTO MEN: BUT THE
BLASPHEMY AGAINST THE HOLY GHOST SHALL NOT BE FORGIVEN
UNTO MEN. AND WHOSOEVER SPEAKETH A WORD AGAINST THE
SON OF MAN, IT SHALL BE FORGIVEN HIM: BUT WHOSOEVER
SPEAKETH AGAINST THE HOLY GHOST, IT SHALL NOT BE FORGIVEN
HIM, NEITHER IN THIS WORLD, NEITHER IN THE WORLD TO COME.

EITHER MAKE THE TREE GOOD, AND HIS FRUIT GOOD; OR ELSE
MAKE THE TREE CORRUPT, AND HIS FRUIT CORRUPT: FOR THE
TREE IS KNOWN-**G1097** BY HIS FRUIT. O GENERATION OF VIPERS,
HOW CAN YE, BEING EVIL, SPEAK GOOD THINGS? FOR OUT OF THE
ABUNDANCE OF THE HEART THE MOUTH SPEAKETH.

A GOOD MAN OUT OF THE GOOD TREASURE OF THE HEART
BRINGETH FORTH GOOD THINGS: AND AN EVIL MAN OUT OF THE
EVIL TREASURE BRINGETH FORTH EVIL THINGS.

BUT I SAY UNTO YOU, THAT EVERY IDLE WORD THAT MEN SHALL
SPEAK, THEY SHALL GIVE ACCOUNT THEREOF IN THE DAY OF
JUDGMENT. FOR BY THY WORDS THOU SHALT BE JUSTIFIED, AND
BY THY WORDS THOU SHALT BE CONDEMNED." [Matthew
12:31-37]

G1210 (telos: **#230** {idea: **#124**, type: **8**}, telos: **#430** {idea:
#124, type: **8**}, telos: **#525** {idea: **#124**, type: **8**}, telos: **#942**
{idea: **#139**, type: **8**, idea: **#263**, type: **8**})

#171 - **FRIDAY 12 *FEBRUARY* 2021** as [**#4, #5, #4, #5,**
#40, #5, #50, #8, #50] /

#238 - **FRIDAY 12 *FEBRUARY* 2021** as [**#4, #5, #4, #5,**
#200, #9, #1, #10] /

#272 - **FRIDAY 12 *FEBRUARY* 2021 / SATURDAY 13**
***FEBRUARY* 2021** as [**#5, #4, #8, #200, #5, #50**] /

#329 - **FRIDAY 12 *FEBRUARY* 2021 / *NEW* *YEAR'S***
DAY as [**#4, #5, #4, #5, #300, #1, #10**] /

#430 - **SATURDAY 13 *FEBRUARY* 2021** as [**#4, #8,**
#200, #8, #10, #200] /

#230 as [**#4, #8, #200, #8, #10**] = **déō** (**G1210**): **{UMBRA:
#809 % #41 = #30} 1**) to bind tie, fasten; **1a**) to bind, fasten
with chains, to throw into chains; **1b**) metaph.; **1b1**) Satan is said
to bind a woman bent together by means of a demon, as his
messenger, taking possession of the woman and preventing her

from standing upright; **1b2) *TO* *BIND*, *PUT* *UNDER* *OBLIGATION*, *OF* *THE* *LAW*, *DUTY* etc.; i)** to be bound to one, a wife, a husband; **1b3)** to forbid, prohibit, declare to be illicit;

MORAL DECLINE?

None of this would have occurred if both the news media and Returned Services League (RSL) conveyed over the past 100 years, a truthful (eg: such as BOLT's agnostic debauchery of auto intoxicated intellectualism in denial) anthropocentric singularity [#205 / #164] as human discriminating norm being characteristic of #369 - nature, #71 - constitution, conscience and #421 - cause of reason which are applicable as first principles of Queen Victoria's letters patent.

H160@{

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

@2: Sup: 6 - **CONTRARIETY: LI (#11)**; Ego: 1 - **CENTRE: CHUNG (#6)**,

@3: Sup: 11 - **DIVERGENCE: CH'A (#22)**; Ego: 5 - **KEEPING SMALL: SHAO (#11)**,

@4: Sup: 13 - **INCREASE: TSENG (#35)**; Ego: 2 - **FULL CIRCLE: CHOU (#13)**,

@5: Sup: 18 - **WAITING: HSI (#53)**; Ego: 5 - **KEEPING SMALL: SHAO (#18)**,

Male: #53; Feme: #18
} // #18

■ **#410 - 11 FEBRUARY 2021 as *NOUMENON* *RESONANCE* / *TO* *HEAR* (*OF* *JUDICIAL* *CASES*) as [#2, #1, #5, #2, #400] / #18 as [#5, #1, #5, #2, #5] = 'ahăbâh (H160): {UMBRA: #13 % #41 = #13} 1) love; 1a) human love for human object; 1a1) of man toward man; 1a2) of man toward himself; 1a3) between man and woman; 1a4) sexual desire; 1b) *GOD'S* *LOVE* *TO* *HIS* *PEOPLE*;**

YOUTUBE: "Michael Jackson - Remember The Time (Official Video)"

<<https://www.youtube.com/watch?v=LeiFF0gvqcc>>

■ **#410 - 11 FEBRUARY 2021 as *NOUMENON***
RESONANCE as [#6, #4, #400] /
#405 - *TO* *DO*, *FASHION*, *ACCOMPLISH*, *MAKE* as
 [#4, #400, #1] /
#414 - *HOLY* / *SACRED* / *SEPARATE* as [#4, #400,
#10] = dâth (H1882): {UMBRA: #404 % #41 = #35} 1)
 decree, law; **1a)** a decree (of the king); **1b)** law; **1c)** ***LAW***
(*OF* *GOD*);

Since as rationality the TEN COMMANDMENTS have both an #41 -
 ONTIC premise and #369 - COSMOLOGICAL basis to LAWS OF
 NATURE and its ontology as anthropology then Andrew BOLT's
 godless as agnostic notion of MORALITY is a journalistic lack of
 integrity.

■ **#31 - MILITARY STRATAGEM / QUELLING WAR /**
SATURDAY 13 *FEBRUARY* 2021 as [#6, #2, #1, #10, #2,
#10] /
■ **#53 - FRIDAY 12 *FEBRUARY* 2021** as [#30, #1, #10, #2,
#10] /
■ **#73 - CANNOT BE CHANGED (#288 - #73 = #215 - SELF**
CONTRADICTION) as [#30, #1, #10, #2, #10, #500] /
■ **#423 - SATURDAY 13 *FEBRUARY* 2021** as [#1, #10, #2,
#400, #10] /
#114 - ONTIC SUBSTITUTION FOR *ROMAN*
***GOVERNANCE* #38 - WORLDVIEW PROTOTYPE #SIX /**
TORAH PROTOTYPE #FIVE as [#40, #1, #6, #10, #2, #10,
#5, #600] = 'ôyêb (H341): {UMBRA: #13 % #41 = #13} 1)
 (Qal) ***ENEMY***; **1a)** ***PERSONAL***; **1b)** ***NATIONAL***;

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

UMBRA: #13 % #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 <-- #139 - CHINA = #60 - ACCUMULATION (CHI) + #79 - DIFFICULTIES (NAN)**

H341@{

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

@2: Sup: 41 - **RESPONSE: YING (#81)**; Ego: 1 - **CENTRE: CHUNG (#41)**,

@3: Sup: 47 - **PATTERN: WEN (#128)**; Ego: 6 - **CONTRARIETY: LI (#47)**,

@4: Sup: 57 - **GUARDEDNESS: SHOU (#185 - I AM NOT BOISTEROUS IN BEHAVIOUR {%25})**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#57)**,

@5: Sup: 59 - **MASSING: CHU (#244: *MARCH* *FORTH* AS METALOGIC TO #1329: {#168, #244; #130, #165; #229, #393})**; Ego: 2 - **FULL CIRCLE: CHOU (#59)**,

@6: Sup: 69 - **EXHAUSTION: CH'IUNG (#313: daimonízomai (G1139): *UNDER* *THE* *POWER* *OF* *A* *DEMON*)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#69), <-- COMPARE #313 TO GRUMBLE TO SECOND COMMANDMENT (#827 - *DOCTRINE* / *TEACHING* / *SET* *A* *MARK* / *PIOUS*, #819 - *TO* *OBSERVE* *AS* *HOLY*, *KEEP* *SACRED*)**

@7: Sup: 74 - **CLOSURE: CHIH (#387 - METALOGIC PROTOTYPE #NINE OF MY TRIUMPHANT MAN-CHOO POEM)**; Ego: 5 - **KEEPING SMALL: SHAO (#74)**,

@8: Sup: 26 - **ENDEAVOUR: WU (#413 - 'ârar (H779): *TO* *CURSE*)**; Ego: 33 - **CLOSENESS: MI (#107)**,

Male: #413; Feme: #107

} // #114

DECALOGUE (ONTIC / COSMOLOGICAL PREMISE: #205 - PERSISTENT SUBSTANCE / #164 - MATERIALITY)

TEXT	META	ALL	YANG	YIN	@10	@9	@8	@1	@2	@3	@4	@5	@6	@7
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YIN NATURE (EGO) ? - SEARCH

#TEN:	#42	as #42 - GOING TO MEET (YING)
#NINE:	#387	as #63 - WATCH (SHIH)
#EIGHT:		
#ONE:	#33	as #33 - CLOSENESS (MI)
#TWO:	#91	as #10 - DEFECTIVENESS, DISTORTION (HSIEN)
#THREE:	#139	as #58 - GATHERING IN (HSI)
#FOUR:	#124	as #43 - ENCOUNTERS (YU)
#FIVE:	#263	as #20 - ADVANCE (CHIN)
#SIX:	#57	as #57 - GUARDEDNESS (SHOU)
#SEVEN:	#206	as #44 - STOVE (TSAO)

.jackNote@zen: 3, row: 9, col: 3, nous: 69 [DATE: 2021.2.12, SUPER: #453 / #61 - Virtuous Humility at Using 'Beneath'; I-Ching: H64 - Ferrying Incomplete, Before Completion, Not Yet Fording, Not yet completed; Tetra: 78 - ON THE VERGE (CHIANG), EGO: #238 / #69 - Profound Use, Function of the Mysterious; I-Ching: H34 - Great Strength, Great Invigorating, The power of the great, Great maturity; Tetra: 22 - RESISTANCE (KE)]

-- MY TRIUMPHANT MAN-CHOO -- {@1: Sup: 7 - ASCENT: SHANG (#7); Ego: 67 - DARKENING: HUI (#67 - MALE DEME IS UNNAMED {%27})}

"HE IS A BILLIONAIRE. {@2: Sup: 81 - FOSTERING: YANG (#88); Ego: 13 - INCREASE: TSENG (#80)}

BUT WE THE MEANS. {@3: Sup: 22 - RESISTANCE: KE (#110 - MALE DEME IS UNNAMED {%30}); Ego: 39 - RESIDENCE: CHU (#119 - MALE DEME IS UNNAMED {%35})}

AND TECHNO-WARE. {@4: Sup: 80 - LABOURING: CH'IN (#190); Ego: 5 - KEEPING SMALL: SHAO (#124)}

SHAFT YOUR SPLEEN. {@5: Sup: 56 - CLOSED MOUTH: CHIN (#246); Ego: 24 - JOY: LE (#148 - I AM NOT A TRANSGRESSOR {%12})}

WITH WANTON CARE. {@6: Sup: 43 - ENCOUNTERS: YU (#289); Ego: 57 - GUARDEDNESS: SHOU (#205)}

A \$6 MILL CLEAN. {@7: Sup: 60 - ACCUMULATION: CHI (#349); Ego: 43 - ENCOUNTERS: YU (#248)}

HIS TOOL TO BARE." {@8: Sup: 63 - **WATCH**: SHIH (#412); Ego: 15 - **REACH**: TA (#263)}

IMMANUEL KANT'S (1873) PROLEGOMENA IDEA @263: "To make plans is most often a presumptuous, boastful mental preoccupation, through which one presents the appearance of creative genius, [**IDEA: @263**] in that one requires what one cannot himself provide, censures what one cannot do better, and proposes what one does not know how to attain oneself – though merely for a sound plan for a general critique of reason, somewhat more than might be expected would already have been required if it were not, as is usual, to be merely a recitation of pious wishes. But pure reason is such an isolated domain, within itself so thoroughly connected, that no part of it can be encroached upon without disturbing all the rest, nor adjusted without having previously determined for each part its place and its influence on the others; for, since there is nothing outside of it that could correct our judgment within it, the validity and use of each part depends on the relation in which it stands to the others within reason itself, and, as with the structure of an organized body, the purpose of any member can be derived only from the complete concept of the whole. That is why it can be said of such a critique, that it is never trustworthy unless it is entirely complete down to the least elements of pure reason, and that in the domain of this faculty one must determine and settle either all or nothing.

But although a mere plan that might precede the Critique of Pure Reason would be unintelligible, undependable, and useless, it is by contrast all the more useful if it comes after. For one will thereby be put in the position to survey the whole, to test one by one the main points at issue in this science, and to arrange many things in the exposition better than could be done in the first execution of the work.

Here then is such a plan subsequent to the completed work, which now can be laid out according to the analytic method, whereas the work itself absolutely had to be composed according to the synthetic method, so that the science might present all of its articulations, as the structural organization of a quite peculiar faculty of cognition, in their natural connection. Whosoever finds this plan itself, which I send ahead as ***PROLEGOMENA*** for any future metaphysics, still obscure, may consider that it simply is not necessary for everyone to study metaphysics, that there are some talents that ***PROCEED***

***PERFECTLY* *WELL* {WELL (ACCURATELY; COMPETENTLY)**
 {@1: Sup: 60 - **ACCUMULATION: CHI (#60)**; Ego: 79 -
DIFFICULTIES: NAN (#79)}} in fundamental and even deep
 sciences that are closer to intuition, but that will not succeed in the
 investigation of purely abstract concepts, and that in such a case
 one should apply one's mental **[IDEA: @264]** gifts to another
 object; that whosoever undertakes to judge or indeed to construct a
 metaphysics must, however, thoroughly satisfy the challenge made
 here, whether it happens that they accept my solution, or
 fundamentally reject it and replace it with another – for they cannot
 dismiss it; and finally, that the much decried obscurity (a familiar
 cloaking for one's own indolence or dimwittedness) has its use as
 well, since everybody, who with respect to all other sciences
 observes a wary silence, speaks masterfully, and boldly passes
 judgment in questions of metaphysics, because here to be sure their
 ignorance does not stand out clearly in relation to the science of
 others, but in relation to genuine critical principles, which therefore
 can be praised:

IGNAVUM, FUCOS, PECUS A PRAESEPIBUS ARCENT. [Virgil,
 Georgica, iv. 168]

"They protect the hives from the drones, an idle bunch." [pages
 12-14]

TELOS TOTAL: #9173

ONTIC CHECKSUM TOTAL: #148

FEME: @148 = #148

DEME CHECKSUM TOTAL: #296

MALE: @110 = #110

FEME: @67 + @119 = #186

**GRUMBLE (#412, #263)@[7, 67, 81, 13, 22, 39, 80, 5, 56, 24,
 43, 57, 60, 43, 63, 15]**

**GRUNTLE (#686, #675)@[7, 7, 74, 67, 74, 81, 6, 13, 28, 22,
 67, 39, 66, 80, 71, 5, 46, 56, 70, 24, 32, 43, 8, 57, 68, 60, 30,
 43, 12, 63, 27, 15]**

G1679 (telos: **#424** {idea: **#139**, type: **8**}, telos: **#445** {idea: **#263**, type: **8**}, telos: **#931** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **4**})

■ **#214 - FRIDAY 12 *FEBRUARY* 2021** as [#8, #30, #80, #10, #20, #5, #50, #1, #10] /

■ **#297 - SATURDAY 13 *FEBRUARY* 2021** as [#5, #30, #80, #10, #7, #70, #40, #5, #50] /
#424 as [#8, #30, #80, #10, #200, #1, #40, #5, #50] = **elpízō (G1679): {UMBRA: #932 % #41 = #30} 1)** to hope; **1a)** in a religious sense, to wait for salvation with joy and full confidence; **2) *HOPEFULLY* *TO* *TRUST* *IN*;**

G1690 (telos: **#771** {idea: **#43**, type: **4**, idea: **#124**, type: **2**, position: **7**}, telos: **#791** {idea: **#58**, type: **4**, idea: **#139**, type: **2**, idea: **#263**, type: **8**, position: **8**}, telos: **#1432** {idea: **#263**, type: **8**})

■ **#319 - 15 *FEBRUARY* 2021** as [#5, #40, #2, #100, #10, #40, #1, #70, #40, #1, #10] /
#791 as [#5, #50, #5, #2, #100, #10, #40, #8, #200, #1, #300, #70] = **embrimáomai (G1690): {UMBRA: #319 % #41 = #32} 1) *TO* *CHARGE* *WITH* *EARNEST* *ADMONITION***, sternly to charge, threatened to enjoin;

"AND BEING IN BETHANY IN THE HOUSE OF SIMON THE LEPER, AS HE SAT AT MEAT, THERE CAME A WOMAN HAVING AN ALABASTER BOX OF OINTMENT OF SPIKENARD VERY PRECIOUS; AND SHE BRAKE THE BOX, AND Poured IT ON HIS HEAD. AND THERE WERE SOME THAT HAD INDIGNATION WITHIN THEMSELVES, AND SAID, WHY WAS THIS WASTE OF THE OINTMENT MADE?

FOR IT MIGHT HAVE BEEN SOLD FOR MORE THAN THREE HUNDRED PENCE, AND HAVE BEEN GIVEN TO THE POOR. AND THEY MURMURED-**G1690** AGAINST-**G1690** HER.

AND JESUS SAID, LET HER ALONE; WHY TROUBLE YE HER? SHE HATH WROUGHT {ie.

AVOID HETERONOMY AGAINST AUTONOMY (IDEA THEME FOR DEPARTURE FROM EGYPT)

WITHIN THE ROMAN RITE OF THE CATHOLIC CHURCH MARY [MAGDALENE] OF BETHANY IS CELEBRATED TOGETHER WITH HER BROTHER LAZARUS ON **#38 - 29 JULY AS HOMOIOS IDEAS: #468 / #402**

פ תנאפ {**@13: Sup: 73 - ALREADY FORDING, COMPLETION: CH'ENG (#468 - *TO* *BE* *THRUST* *OUT*, *BE* *BANISHED*); Ego: 76 - AGGRAVATION: CHU (#560 - mitsvâh (H4687): *THE* *COMMANDMENT* (*OF* *GOD*))} <-- *END* *OF* *SEVENTH* *COMMANDMENT***

- **#402 - MONDAY 15 FEBRUARY 2021** as [#2, #100, #300] /
- **#409 - SATURDAY 13 *FEBRUARY* 2021** as [#6, #1, #2, #100, #300] /
- **#424 - MONDAY 15 FEBRUARY 2021** as [#6, #10, #2, #100, #300, #6] /
- **#468 - MONDAY 15 FEBRUARY 2021** as [#2, #100, #300, #6, #50, #10] /
- **#472 - MONDAY 15 FEBRUARY 2021** as [#40, #2, #100, #300, #10, #500] /
- #458** as [#40, #2, #100, #300, #10, #6] / [#6, #40, #2, #100, #300, #10] = **bâqash (H1245): {UMBRA: #402 % #41 = #33} 1)** to seek, require, desire, exact, request; **1a)** (Piel); **1a1)** to seek to find; **1a2) *TO* *SEEK* *TO* *SECURE*;** **1a3) *TO* *SEEK* *THE* *FACE*;** **1a4) *TO* *DESIRE*, *DEMAND*;** **1a5)** to require, exact; **1a6)** to ask, request; **1b)** (Pual) to be sought;

<<https://www.grapple369.com/?zen:2,row:4,col:4>>

THIS #38 - MAGDALENE 29 JULY IMPETUS {#65 - SOLDIER + #175 - WOMAN WITH CHILD} IS THE REASONABLE BASIS FOR ASSERTING THE *MARION* *STATUE* *PLAQUE* *INSTALLATION* / IMPROPER POPPY WREATH AT BOER WAR MEMORIAL UPON #38 - 8 JUNE 2017 IS A #491 - PATER FAMILIAS ACTION ATTAINTED OF TREASON (SECTION 44 OF CONSTITUTION ACT) IN BEING A DEVICE / SCHEMA MADE AGAINST #492 - VOLUNTARY FREEWILL BY CAUSEA COMMUNI OF IRISH / SCOTTISH CATHOLIC ANZAC CENTENNIAL 2018 JINGOISTIC REPUBLICANISM.

} A GOOD WORK ON ME. FOR YE HAVE THE POOR WITH YOU ALWAYS, AND WHENSOEVER YE WILL YE MAY DO THEM GOOD: BUT ME YE HAVE NOT ALWAYS. SHE HATH DONE WHAT SHE COULD: SHE IS COME AFOREHAND TO ANOINT MY BODY TO THE BURYING.

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

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

#978 as [**#40, #50, #8, #40, #70, #200, #400, #50, #70, #50**] = **mnēmósynon (G3422): {UMBRA: #978 % #41 = #35} 1)** a ***MEMORIAL*** (that by which the memory of any person or thing is preserved), a ***REMEMBRANCE***;

G3422@{

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

@2: Sup: 9 - **BRANCHING OUT: SHU (#49)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#90)**,

@3: Sup: 17 - **HOLDING BACK: JUAN (#66)**; Ego: 8 - **OPPOSITION: KAN (#98)**,

@4: Sup: 57 - **GUARDEDNESS: SHOU (#123)**; Ego: 40 - **LAW/MODEL: FA (#138)**,

@5: Sup: 46 - **ENLARGEMENT: K'UO (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**; Ego: 70 - **SEVERANCE: KE (#208: *SEE* *PRELAPSARIAN* *POEM* DATED 12 JUNE 2017)**,

@6: Sup: 3 - **MIREN: HSIEN (#172)**; Ego: 38 - **FULLNESS: SHENG (#246 - *NORMA* *OBLIGANS* / 260 {@8 - TRANSFORMING NATURE: #111 - NATURE SURMOUNTS NATURE)**,

@7: Sup: 79 - **DIFFICULTIES: NAN (#251)**; Ego: 76 - **AGGRAVATION: CHU (#322 - *DEMOCRACY*)**,

@8: Sup: 48 - **RITUAL: LI (#299)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#372: UMBRA PREMISE FOR sâba' (H7646): *HAVE* *DESIRE* *SATISFIED* AS GRUMBLE TO SECOND COMMANDMENT (#827 - *DOCTRINE* / *TEACHING* / *SET* *A* *MARK* / *PIOUS*, #819 - *TO* *OBSERVE* *AS* *HOLY*, *KEEP* *SACRED*))**,

@9: Sup: 37 - **PURITY: TS'UI (#336)**; Ego: 70 - **SEVERANCE: KE (#442 - LINE 12: "FROM US THE EMPIRE STEALS" IN ANZACS WHAT FOR? POEM)**,

@10: Sup: 6 - **CONTRARIETY: LI (#342)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#492)**,
Male: **#342 - *ROMAN* *GOVERNANCE* #38 -
WORLDVIEW PROTOTYPE #SIX / TORAH PROTOTYPE #FIVE;**
Feme: **#492 - *VOLUNTARY* *FREE* *WILL***
} // **#978**

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

UMBRA: #978 % #41 = #35 - Great Guiding Signs?, Virtue of Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

THOTH MEASURE: #35 - Oh Tem-sepu, who makest thine appearance in Tattu; I am not one who curseth the king.

#VIRTUE: As to Gathering (no. #35), it is success.

#TOOLS: With Failure (no. #75), loss of fortune.

#POSITION: With Ascent (no. #7), high ambitions.

#TIME: With Sinking (no. #64), low ambitions.

#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 35 - **GATHERING: LIEN (#35)**; Ego: 35 - **GATHERING: LIEN (#35)**,

@2: Sup: 29 - **DECISIVENESS: TUAN (#64)**; Ego: 75 - **FAILURE: SHIH (#110)**,

@3: Sup: 36 - **STRENGTH: CH'IANG (#100)**; Ego: 7 - **ASCENT: SHANG (#117)**,

@4: Sup: 19 - **FOLLOWING: TS'UNG (#119)**; Ego: 64 - **SINKING: CH'EN (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35})**,

Male: **#119**; Feme: **#181**
} // **#181 <-- NEW YORK TERRORIST EVENT OF 11 SEPTEMBER 2001**

LET ME STATE IT PLAINLY: If I am making a **GAMBIT** of #77 days from 3 JANUARY to 21 MARCH as the grounding basis for **#48 - RITUAL (LI)**, then I am doing so as a **#231 - JUXTAPOSITION CONTROL** made against the **#9 - AUTONOMY, #391 - IDENTITY**

and **#492 - FREE WILL** of all persons by the imposition of a chimeric artifice to reality...

VERILY I SAY UNTO YOU, WHERESOEVER THIS GOSPEL SHALL BE PREACHED THROUGHOUT THE WHOLE WORLD, THIS ALSO THAT SHE HATH DONE SHALL BE SPOKEN OF FOR A MEMORIAL-**G3442** OF HER." [Mark 14:3-9]

HOWEVER WE *REASONABLY* *CONCLUDE* THAT THE TEN COMMANDMENTS / DECALOGUE ARE CAPABLE OF BEING VIEWED AS A LOGICAL ONTIC / COSMOLOGICAL PREMISE: #205 - PERSISTENT SUBSTANCE / #164 - MATERIALITY AS PRINCIPLES WHICH ARE RELATIVE TO THE METALOGIC (AUTONOMOUS DELIMITER) APPLIED TO ANY SPEECH:

— HAIL MARYS —
[Written: 13 June 2017]

"MARCHING TO SION.
TRYING TO GET WELL.
HAIL MARY ***PION***.
ORGANS THAT SWELL.
WANTING TO CONFESS.
SADISM OF THE NUNS.
PRIESTS WHO BLESS.
FORGIVE NIGHTLY SINS."

AS DECALOGUE (#BLACK (GRUMBLE x 2) / #WHITE (GRUMBLE))

■ **#414 - *METASTASIS* / 31 *DECEMBER* 2020** as [#4, #400, #10] /
#410 as [#6, #4, #400] = dâth (H1882): {**UMBRA: #404 % #41 = #35**} **1)** decree, law; **1a)** a decree (of the king); **1b)** law; **1c)** ***LAW* (*OF* *GOD*)**;

#TEN (#410 - TOTALITY OF NATURE): **#FOUR**
+ #FIVE (NATURE + NURTURE + SYNCRETIC METALOGIC SYLLOGISM) % #41
#NINE (#369 - AUTONOMOUS NATURE): **#FOUR**
+ #FIVE {#437 - TO SAVE FROM MORAL TROUBLES}

#EIGHT (#328 - TRANSFORMATIVE PROTOTYPE): #68 as
#68 - DIMMING (MENG) <-- *RIGHTS*

#ONE (#41 - EMANATION PRINCIPLE): #14 as
#14 - PENETRATION (JUI)

#TWO (#82 - TERMS OF COMPLIANCE): #144
as #63 - WATCH (SHIH)

#THREE (#123 - JUDGEMENT SENSIBILITY): #121
as #40 - LAW/MODEL (FA)

#FOUR (#164 - PRINCIPLE OF MATERIALITY): #158
as #77 - COMPLIANCE (HSUN)

#FIVE (#205 - PRINCIPLE OF PERSISTENCE): #279
as #36 - STRENGTH (CH'IANG)

#SIX (#246 - NORMA OBLIGANS): #29 as
#29 - DECISIVENESS (TUAN)

#SEVEN (#287 - MANIFESTING NORM): #182
as #20 - ADVANCE (CHIN)

APPLY ***FILTER*** CRITERIA: **#121 AND #158**

H8581 (telos: **#482** {idea: **#77**, type: **36**, idea: **#158**, type: **34**, position: **4**}, telos: **#567** {idea: **#40**, type: **36**, idea: **#121**, type: **34**, position: **3**}, telos: **#888** {idea: **#77**, type: **36**, idea: **#158**, type: **34**, position: **3**})

#482 - 7 JANUARY 2021 as [#10, #400, #70, #2] /
#928 - SEE BELOW FOR: *CRY* *ALOUD*, *VOCIFERATE* as
[#400, #400, #70, #2, #50, #6] = ta'âb (H8581): {UMBRA:
#472 % #41 = #21} 1) to abhor, be abominable, do abominably;
1a) (Niphal) to be abhorred, be detested; 1a1) in the ritual sense;
1a2) in the ethical sense; 1b) (Piel); 1b1) to loathe, abhor, regard
as an abomination; i) in the ritual sense; ii) in the ethical sense;
1b2) to cause to be an abomination; 1c) (Hiphil) to make
abominable, do abominably; 1c1) in the ritual sense; 1c2) in the
ethical sense;

PION (noun)

- (DUTCH): The pawn chess piece;
- (figurative) pawn as someone without control; one who is (easily) manipulated;
- (AFRIKAANS) synonym for ***BOER***

YOUTUBE: "ABBA 1984 (Chess) One Night In Bangkok @ Na Sowas Extra (with Murray Head)"

<<https://www.youtube.com/watch?v=guWuGh0ADcE>>

From Old French peon, poon, paon, from Late Latin pedō, pedōnem ("footsoldier"), from Latin pēs, pedem ("foot") or pēdō (***I* *BREAK* *WIND*, *FART***).

#187 - FRIDAY 12 *FEBRUARY* 2021 as [#5, #20, #100, #1, #60, #1] /
#188 - 7 *JANUARY* 2021 / FRIDAY 12 *FEBRUARY* 2021 as [#5, #20, #100, #1, #7, #5, #50] /
#237 - *USE* *OF* *FORCE* as [#5, #20, #100, #1, #60, #1, #50] /
#382 - 7 *JANUARY* 2021 as [#20, #100, #1, #60, #1, #200] /
#928 as [#20, #100, #1, #7, #800] /
#978 - *MEMORIAL* / *REMEMBRANCE* as [#20, #100, #1, #7, #800, #50] = *krázō* (G2896): {**UMBRA: #928 % #41 = #26**} **1)** to croak; **1a)** ***OF* *THE* *CRY* *OF* *A* *RAVEN***; **1b)** hence, ***TO* *CRY* *OUT*, *CRY* *ALLOUD*, *VOCIFERATE***; **1c)** to cry or pray for vengeance; **2)** to cry; **2a)** cry out aloud, speak with a loud voice;

— **MAGGOTY MEAT** —

[Written: 29 December 2017]

"BIRDS OF A FEATHER.
 OH THOU DARK RAVEN.
 HOW'S THE WEATHER?
 IN YOUR DANK COVEN.
 NOW UPON YOU TETHER.
 N'ER ETERNAL HEAVEN."



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

GRUMBLE (#343 - *DARKNESS*, #246 - *LIGHTNESS*)@[46, 46, 71, 20, 43, 1, 70, 70, 64, 20, 44, 66, 5, 23]

FEME: @157 = #157

ONTIC CHECKSUM TOTAL: #157 as [#6, #1, #80, #60, #10]
= 'epheç (H657): {UMBRA: #141 % #41 = #18} 1)
***CEASING*, *END*, *FINALITY*;**

#157 as [#6, #40, #1, #80, #30] /
#113 as [#2, #1, #80, #30] /
#111 as [#1, #80, #30] = 'ôphel (H652): {UMBRA: #111 %
#41 = #29} 1) darkness, gloom; 2) ***SPIRITUAL***
UNRECEPTIVITY*, *CALAMITY (fig.);

#157 as [#10, #2, #5, #30, #50, #50, #10] = b^ehal (H927):
{UMBRA: #37 % #41 = #37} 1) (Pual) ***TO* *FRIGHTEN*,**
***ALARM*, *DISMAY*;** 2) (Ithpa'al) to hurry, hasten; 3) (Ithpa'al)
alarmed (part.);

157 as [#7, #70, #80] /
#157 as [#7, #70, #800] = za'aph (H2197): {UMBRA: #157
% #41 = #34} 1) rage, ***RAGING*, *STORMING*,**
***INDIGNATION*;**

■ **#344 - 7 *JANUARY* 2021** as [#10, #8, #300, #20, #6] /
as [#6, #10, #8, #300, #500] /
#728 - *REACTANCE* as [#400, #8, #300, #500]
#343 as [#5, #8, #300, #10, #500] = châshak (H2821):
{UMBRA: #328 % #41 = #41} 1) to be or become dark, grow
dim, be darkened, be black, be hidden; **1a)** (Qal); **1a1)** to be or

grow dark; **1a2**) to have a dark colour; **1a3**) to grow dim; **1b**) (Hiphil); **1b1**) to make dark, cause to be dark; **1b2**) to hide, conceal; **1b3**) to obscure, confuse (fig.);

#246 as [#30, #5, #1, #10, #200] = 'ôwr (H215): {UMBRA: #207 % #41 = #2} 1) to be or become light, shine; **1a**) (Qal); **1a1**) to become light (day); **1a2**) to shine (of the sun); **1a3**) to become bright; **1b**) (Niphal); **1b1**) to be illuminated; **1b2**) to become lighted up; **1c**) (Hiphil); **1c1**) to give light, shine (of sun, moon, and stars); **1c2**) to illumine, light up, cause to shine, shine; **1c3**) to kindle, light (candle, wood); **1c4**) lighten (of the eyes, his law, etc); **1c5**) to make shine (of the face);

YOUTUBE: "Cyn - Holy Roller"

<<https://www.youtube.com/watch?v=XeJyuKHuF2w>>



Published: 3 December 2010

<http://www.grapple369.com/images/dolf_or_geert_by_kiger8kiger.jpg>

[**IMAGE:** This CARTOON is supposed to be a characterisation (Dutch Raven / Hitler / Napoleon Emperor) named dolf as being either the Dutch politician GEERT BE WILDERS or of myself]

"CALLING A RAVENOUS BIRD FROM THE EAST, THE MAN THAT EXECUTETH MY COUNSEL FROM A FAR COUNTRY: YEA, I HAVE SPOKEN IT, I WILL ALSO BRING IT TO PASS; I HAVE PURPOSED IT,

I WILL ALSO DO IT." [Isaiah 46:10-11; NOUMENON MAPPING TO 21 OCTOBER 2020]

G2192 (telos: **#620** {idea: **#139**, type: **8**}, telos: **#670** {idea: **#139**, type: **8**}, telos: **#795** {idea: **#124**, type: **8**}, telos: **#820** {idea: **#139**, type: **8**}, telos: **#834** {idea: **#124**, type: **8**}, telos: **#860** {idea: **#124**, type: **8**}, telos: **#888** {idea: **#124**, type: **8**}, telos: **#925** {idea: **#124**, type: **8**}, telos: **#929** {idea: **#124**, type: **8**}, telos: **#970** {idea: **#124**, type: **8**}, telos: **#1010** {idea: **#124**, type: **8**}, telos: **#1035** {idea: **#263**, type: **8**}, telos: **#1204** {idea: **#124**, type: **8**}, telos: **#1500** {idea: **#139**, type: **8**})

#795 as [**#5**, **#60**, **#70**, **#400**, **#200**, **#10**, **#50**] = **échō** (**G2192**): **{UMBRA: #1405 % #41 = #11} 1**) to have, i.e. to hold; **1a**) to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as; **2**) to have i.e. own, possess; **2a**) external things such as pertain to property or riches or furniture or utensils or goods or food etc.; **2b**) used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship; **3**) to hold one's self or find one's self so and so, to be in such or such a condition; **4**) to hold one's self to a thing, to lay hold of a thing, to adhere or cling to; **4a**) ***TO* *BE* *CLOSELY* *JOINED* *TO* *A* *PERSON* *OR* *A* *THING***;

"JESUS SAITH UNTO HIM, THOU HAST SAID: NEVERTHELESS I SAY UNTO YOU, HEREAFTER SHALL YE SEE THE SON OF MAN SITTING ON THE RIGHT HAND OF POWER, AND COMING IN THE CLOUDS OF HEAVEN. THEN THE HIGH PRIEST RENT HIS CLOTHES, SAYING, HE HATH SPOKEN **#288 - *BLASPHEMY* {#48 - RITUAL (LI) x #6 - CONTRARIETY (LI)}**; WHAT FURTHER NEED HAVE-**G2192** WE OF WITNESSES? BEHOLD, NOW YE HAVE HEARD HIS BLASPHEMY.

YOUTUBE: "If the Name Doesn't Build a House - Shira Choir |
מקהלת שירה מבצעת את 'אם השם לא יבנה בית'"

<<https://www.youtube.com/watch?v=ckVYO9oI8vc>>

WHAT THINK YE? THEY ANSWERED AND SAID, HE IS GUILTY OF DEATH.

THEN DID THEY SPIT IN HIS FACE, AND BUFFETED HIM; AND OTHERS SMOTE HIM WITH THE PALMS OF THEIR HANDS, SAYING, PROPHECY UNTO US, THOU CHRIST, WHO IS HE THAT SMOTE THEE?" [**Matthew 26:64-68**]

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

<<https://www.grapple369.com/Groundwork/Triumphant%20Man%20Choo.pdf>>

Initial Post: 11 February 2021