

-- THE TRUTH TO KNOW ABOUT IRISH / SCOTTISH / ENGLISH NATIONALISM AS MANUS THUGGERY DEMANDING A RETURN TO THE TRADITIONS OF ROME

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DOLF: "It is an insidious form of #315 - NATIONALISM exerting a political agenda upon #322 - DEMOCRATIC PRINCIPLES {**@45 + @102 - *RAPACIOUS* + @175 - *LEPROSY***} ..."

PAUL LLEWELLYN: "How is it nationalism? {**@1:** Sup: 46 - **ENLARGEMENT:** K'UO (**#46**); Ego: 59 - **MASSING:** CHU (**#59**)}"

DOLF: "Since you didn't understand the first principles conveyed within my reply and it's impetus against #492 - VOLUNTARY FREE WILL {**#56**} there is no value in answering your question..."

I'm similarly able to define TUMULT / COMBATANT by dynamics / dialectics of impulsivity ..."

FREE WILL AS A RELIGIOUS PRINCIPLE—NOW THAT'S NEW...

<https://www.youtube.com/watch?v=4NOC_8_Z8uE>

"I LAY DOWN MY LIFE, THAT I MIGHT TAKE {22 APRIL 2019: @113: [#30, #1, #2, #70, #10] as @41 / #113 - EMANATION FUNCTION <— ETHICAL ENGAGEMENT} IT AGAIN. NO MAN TAKETH IT FROM ME, BUT I LAY IT DOWN OF MYSELF. I HAVE POWER TO LAY IT DOWN, AND I HAVE POWER TO TAKE IT AGAIN. THIS COMMANDMENT HAVE I RECEIVED OF MY FATHER." [John 10:10-18 (KJV)]"

"FOR I HAVE RECEIVED OF THE LORD THAT WHICH ALSO I DELIVERED UNTO YOU, THAT THE LORD JESUS THE SAME NIGHT IN WHICH HE WAS BETRAYED TOOK BREAD:

AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT, AND SAID, TAKE, EAT: THIS IS MY BODY, WHICH IS BROKEN FOR YOU: THIS DO IN REMEMBRANCE OF ME [SINCE THE PATRICIAN FORM OF #175 - MARRIAGE AS ***CONFARREATIO*** AND ACTUS CONTRARIUS BY DIVORCE AS ***DIFFARREATIO*** WAS SYMBOLIZED BY THE SHARING OF SPELT BREAD IN THE PRESENCE OF THE ***PONTIFEX* *MAXIMUS***, OR ***FLAMEN* *DIALIS*** (HIGH PRIEST OF #34 - JUPITER), AND TEN WITNESSES]

#34 (@7 - ENGENDERING NATURE: #175 {*MARRIAGE*} - NATURE AMENDED IN ITS NATURE [#82 - HONOUR YOUR PARENTS]) ...

84: [#2 - I AM NOT A MAN OF VIOLENCE]

86: [#10 - I AM NOT A ROBBER OF FOOD]

102: [#4 - I AM NOT RAPACIOUS]

104: [#7 - I COMMIT NO FRAUD]

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

**TOTAL: @84 + @86 + @102 = *ROYALTY*, *REIGN* (*OF*
TIME), *KINGDOM* / *DAY*, *TIME*, *YEAR* + @104 = *TO*
GET *AS* *A* *POSSESSION*, *ACQUIRE*, *INHERIT*,
POSSESS / *TO* *POSSESS* *ONESELF* + @115 = *MOSES*
SEAT *OF* *HONOUR* (*ROYAL* *DIGNITY*, *AUTHORITY*,
POWER) = #491 - PRINCIPLE OF CONTINUITY (#312 -
PRINCIPLE OF CONTRADICTION) as #491 as [#80, #1, #300,
#100, #10] = pater (G3962): {UMBRA: #22 as #489 % #41 =
#38} 1) generator or male ancestor; 2) metaphor: *ZEUS*.; 3) God is
called the Father; 1a) either the nearest ancestor: father of the corporeal
nature, natural fathers, both parents; 1b) a more remote ancestor, the
founder of a race or tribe, progenitor of a people, forefather: so Abraham
is called, Jacob and David; 1b1) fathers ie. ancestors, forefathers,
founders of a race; 1c) one advanced in years, a senior; 2a) the
originator and transmitter of anything; 2a1) the authors of a family or
society of persons animated by the same spirit as himself; 2a2) one who
has infused his own spirit into others, who actuates and governs their
minds; 2b) one who stands in a father's place and looks after another in
a paternal way; 2c) a title of honour; 2c1) teachers, as those to whom
pupils trace back the knowledge and training they have received; 2c2)
the members of the Sanhedrin, whose prerogative it was by virtue of the
wisdom and experience in which they excelled, to take charge of the
interests of others; 3a) *OF* *THE* *STARS*, *THE* *HEAVENLY*
LUMINARIES, *BECAUSE* *HE* *IS* *THEIR* *CREATOR*,
UPHOLDER, *RULER*; 3b) of all rational and intelligent beings,
whether angels or men, because he is their creator, preserver, guardian
and protector; 3b1) of spiritual beings and of all men; 3c) of Christians,
as those who through Christ have been exalted to a specially close and
intimate relationship with God, and who no longer dread him as a stern
judge of sinners, but revere him as their reconciled and loving Father;
3d) the Father of Jesus Christ, as one whom God has united to himself in
the closest bond of love and intimacy, made acquainted with his purposes,
appointed to explain and carry out among men the plan of salvation, and
made to share also in his own divine nature; 3d1) *BY* *JESUS*
CHRIST *HIMSELF*; 3d2) by the apostles;**

QUEEN VICTORIA'S LETTERS PATENT SECTION IX: "AND WE DO HEREBY RESERVE TO OURSELVES OUR @104 - HEIRS AND SUCCESSORS, FULL @115 - POWER AND AUTHORITY FROM @102 - TIME TO @104 - TIME TO REVOKE, ALTER, OR AMEND THESE OUR LETTERS PATENT, AS TO US OR THEM SHALL SEEM MEET."

SOVEREIGN ONTIC NECESSITY (6.5.5.41.0)@{

@1: Sup: 41 (#41); Ego: 41 (#41),
@2: Sup: 1 (#42); Ego: 41 (#82),
@3: Sup: 42 (#84 - I AM NOT A MAN OF VIOLENCE {%2}); Ego: 41 (#123 - JUDGMENT SENSIBILITY),
@4: Sup: 2 (#86 - I AM NOT A ROBBER OF FOOD {%10}); Ego: 41 (#164 - *PRINCIPLE* *OF* *MATERIALITY*),
@5: Sup: 43 (#129); Ego: 41 (#205 - *PRINCIPLE* *OF* *THE* *PERSISTENCE* *OF* *SUBSTANCE*),
@6: Sup: 3 (#132); Ego: 41 (#246),
@7: Sup: 44 (#176 - KANT'S IDEA B176: *THE* *TRANSCENDENTAL* *DOCTRINE* *OF* *THE POWER* *OF* *JUDGMENT* *OR* *ANALYTIC* *OF* *PRINCIPLES*); Ego: 41 (#287),
@8: Sup: 24 (#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8}); Ego: 61 (#348),
@9: Sup: 66 (#266 - *PRECEPT* / *STATUTE*); Ego: 42 (#390 ER IS NIETS BIJZONDERS EN WAARDELOZE VIERING TIJDENS DE EUROPESE DONKERE TIJDEN ZIJN SCHIJNEN: DOOR GEORGE
Male: #266; Feme: #390
}

HUMAN BEING ONTIC NECESSITY (3.5.5.41.0)@{

@1: Sup: 41 (#41); Ego: 41 (#41),
@2: Sup: 1 (#42); Ego: 41 (#82),
@3: Sup: 42 (#84 - I AM NOT A MAN OF VIOLENCE {%2}); Ego: 41 (#123 - JUDGMENT SENSIBILITY),
@4: Sup: 2 (#86 - I AM NOT A ROBBER OF FOOD {%10}); Ego: 41 (#164 - *PRINCIPLE* *OF* *MATERIALITY*),
@5: Sup: 43 (#129); Ego: 41 (#205 - *PRINCIPLE* *OF* *THE* *PERSISTENCE* *OF* *SUBSTANCE*),
@6: Sup: 3 (#132); Ego: 41 (#246),
@7: Sup: 44 (#176); Ego: 41 (#287),
@8: Sup: 68 (#244); Ego: 24 (#311 *** SERIOUS BREACH OF THE SOVEREIGN / AUTONOMY DYNAMIC GIVEN THE INNER MAIDEN / MARRIAGEABLE MAIDEN DYNAMIC OF 3 APRIL 33 AD),
@9: Sup: 67 (#311 *** SERIOUS BREACH OF THE SOVEREIGN / AUTONOMY DYNAMIC GIVEN THE INNER MAIDEN / MARRIAGEABLE MAIDEN DYNAMIC OF 3 APRIL 33 AD); Ego: 80 (#391),

Male: #311; Feme: #391

} // [LATIN definition: **VOLUNTĀTIS (*YES*) / NOLUNTĀTIS (*NO*)**]

SECTION VIII: "REQUIRE AND COMMAND ALL OUR OFFICERS AND MINISTERS, CIVIL AND MILITARY, AND ALL OTHER THE INHABITANTS OF OUR SAID COMMONWEALTH TO BE **#364 - OBEDIENT {#273 - REMEMBRANCE}**, **#312 - AIDING {#273 -SEPULCHRE}**, AND **#273 - ASSISTING {#273 - WEAK}** UNTO OUR SAID GOVERNOR GENERAL **{#2184 - LAWS OF NATURE AS ANTHROPOLOGICAL COSMOLOGICAL PRINCIPLE / 12 = #182 AS DATE(1996,3,20) + 5 x #364 + #182 = 11 SEPTEMBER 2001}**, OR, IN THE EVENT OF HIS DEATH, **#273 - INCAPACITY**, OR ABSENCE, TO SUCH PERSON OR PERSONS AS MAY, FROM TIME TO TIME, UNDER THE PROVISIONS OF THESE OUR LETTERS PATENT, ADMINISTER **{#2184 - LAWS OF NATURE AS ANTHROPOLOGICAL COSMOLOGICAL PRINCIPLE / 13 = #168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26 - *YHWH*}}** THE GOVERNMENT OF OUR SAID COMMONWEALTH."

In our opinion the BINOMIAL APPARATUS as the occidental perspective of PERENNIALISM having by the immateriality of its STASIS which defines a SOVEREIGN / MARRIAGE dynamic may in some circumstances have a predisposition towards judgmentalism by impetus of narcissistic self-justification as being an auto-intoxication in a self bestowed dignity as a ontological self-delusion due to an infatuation with the mirroring of its various ONTIC characteristic elements expressed therein and perhaps not realising that it is also subject to the **@205 - PRINCIPLE OF PERSISTENT SUBSTANCE {#873 - PROBITY OF THE DIGNITY ROYAL (LETTERS PATENT)}** and **@82 / #491 - PRINCIPLE OF CONTINUITY (SECTION IX)** in being a lawful EMANATION OF STATE AS METHODOLOGY which itself conforms to the dialectic of the **#2184 - ANTHROPOCENTRIC COSMOGONIC PRINCIPLE** that are encapsulated by the **@164 / #3273 - PRINCIPLE OF MATERIALITY (SECTION VIII)** and the **HISTORICAL CHRISTIAN WEDDING VOW**.

"I, ***NAME* *OF* *BRIDE***, **#312 - *TAKE* *THEE*** {ie. A WILLING, WILL}, ***NAME* *OF* *GROOM*** to be my **#2184 - *LAWFULLY*** {ie. LAWS OF NATURE} wedding husband. To have and to hold **#273 - *FROM* *THIS* *DAY* *FORWARD*** {ie. SUCCESSIVELY IN ORDER}, for richer or poorer, in sickness and in health, to love and **#364 - *OBEY*** until death do we part, today I pledge my faithfulness."

(#175 - *MARRIAGE*) ONTIC_OBLIGANS_175@{

@1: Sup: 22 (**#22 - POINT TO REVERSAL?, HUMILITY'S INCREASE**); Ego: 22 (**#22**), <— **#713 - PLOT EVIL AND *BE* *SILENT*, *KEEP* *QUIET*** BY IRRATIONAL IMPOSTS OCCASIONING

SILENCE #105 as [#5, #4, #40, #50, #6] / #444 as [#400, #4, #600] / #506 as [#6, #4, #6, #40, #40, #400, #10] **WITH AN INTENTION *TO* *MAKE* *SILENT* *CAUSE* *TO* *DIE*** AS DERANGEMENT WITHIN THE PROVISION OF GOODS AND SERVICES BEING EXEMPLAR BY AN UNLAWFUL LIQUOR BAN OF A YEAR EXCLUSION ACCOMPANYING A SYSTEMATIC INTENTION TO SLANDEROUSLY CONVEY, MORPHOLOGICALLY IMPOSE, TO TRANSMOGRIFY OR TO DEPRIVE A PERSON OF A RATIONAL MIND AS THE SOCIAL NORM DEPICTED WITHIN THE SIMIAN MONKEY SCREAMING.NUTBAG@GMAIL.COM PSYCHOSEXUAL SLANDER MURAL AS CONSTITUTING WITHIN ITSELF A CRIME AGAINST HUMANITY.

@2: Sup: 3 (**#25 - WHAT'S BEHIND IT ALL?, IMAGING THE MYSTERIOUS**); Ego: 62 (**#84 - I AM NOT A MAN OF VIOLENCE {%2}**) <— LACK OF ADHERENCE TO THE AUTONOMOUS PRINCIPLE OF COHESION BY MILITANT **{#65 - SOLDIER}** CAMPAIGN OF SOCIAL EXCLUSION / VIOLENT ASSAULTS / PROPERTY DAMAGE / PUBLIC SLANDER **{@173 + I AM NOT GIVEN TO UNNATURAL LUST}** / PERJURY AS CONTEMPT TO SECTION IX AS THE ONTIC FIRST PRINCIPLES "DIEU ET MON DROIT" OF QUEEN VICTORIA'S LETTERS PATENT **{@115 + (DIGNITY ROYAL / POTUS / MOSES SEAT)}** WITH AN INTENTION TO ENFORCE AN ABHORRENT AND DEPRAVED HISTORICAL REVISIONISM OF ONLY ANZAC WAR #288 - *REMEMBRANCE* *BEING* *EXCLUSIVELY* *A* *PREJUDICE*

@3: Sup: 23 (**#48 - FORGETTING KNOWLEDGE**); Ego: 20 (**#104 - I COMMIT NO FRAUD {%7}**), <— TRINOMIAL METASTASISED ONTIC @102 - TIME TO @104 - TIME SUBSTITUTION WITH THE IMMATERIALITY OF THE BINOMIAL STASIS #105 / #114 BY SAINT GEORGE STATE / RELIGIOUS ANZAC DAY INFIDELITY AGAINST SECTION IX OF QUEEN VICTORIA'S LETTERS PATENT **{@115 + (DIGNITY ROYAL / POTUS / MOSES SEAT)}**

FROM TIME **{@102 as [#6, #40, #30, #20, #6] = malkûw (H4437): {UMBRA: #63 as #96 % #41 = #14} 1) *ROYALTY*, *REIGN*, *KINGDOM*; 1a) *ROYALTY*, *KINGSHIP*, *KINGLY* *AUTHORITY*; 1b) *KINGDOM*; 1c) *REALM* (*OF* *TERRITORY*); 1d) *REIGN* (*OF* *TIME*);**

TO TIME **{@104 as [#6, #7, #40, #50, #1] / #114 as [#6, #7, #40, #50, #10, #1] = z^emân (H2166): {UMBRA: #16 as #97 % #41 = #15} 1) *A* *SET* *TIME*, *TIME*, *SEASON* / @104 = *TO* *GET* *AS* *A* *POSSESSION*, *ACQUIRE*, *INHERIT*, *POSSESS* / *TO* *POSSESS* *ONESELF***

23 APRIL 2019 - BRITISH NATIONAL HOLIDAY OF SAINT GEORGE

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

@168 <-- BINOMIAL STASIS SOURCE OF IMPEDANCE

@215 <-- MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73 - CANNOT BE CHANGED}

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

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

@175 <-- MARRIAGE OATH (SHEBA)

@185 <-- EMPOWERMENT

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

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

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

"THEY SHALL GROW NOT OLD, AS WE THAT ARE LEFT GROW OLD; AGE SHALL NOT WEARY THEM, NOR THE YEARS #1356 - *CONDEMN*. AT THE GOING DOWN OF THE SUN AND IN THE MORNING WE WILL REMEMBER THEM." [Laurence Binyon, published in London in the Wincing Fan; Poems of the Great War in 1914. The verse, which became the League Ode, was already used in association with commemoration services in Australia in 1921]

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

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

@102 as [#6, #40, #10, #6, #600] / #105 as [#5, #10, #40, #10, #600] or [#10, #40, #10, #40, #5] / #315 - *RISK* *OF* *ONTIC* *TRANSITION* BY THE SAINT GEORGES STATE / RELIGIOUS CONFLICT DUE TO EASTER 21 APRIL 2019 AND FOR CATHOLICS 30 APRIL *INTO* *THE* *CUSTODY* *OF* *A*

FOREIGN* *POWER as [#10, #40, #10, #40, #5] = yôwm
(H3117): {**UMBRA: #38 as #56 % #41 = #15**} **1**) day, time, year;
1a) day (as opposed to night); **1b**) day (24 hour period); **1b1**) as
defined by evening and morning in Genesis 1; **1b2**) as a division of time;
i) a working day, a day's journey; **1b3**) days, lifetime (pl.); **1b4**) time,
period (general); **1b5**) year; **1b6**) temporal references; **i**) today; **ii**)
yesterday; **iii**) tomorrow;

@4: Sup: 13 (**#61 - VIRTUOUS HUMILITY AT USING 'BENEATH'**);
Ego: 71 (**#175 - I AM NOT A TRANSGRESSOR {%22}**), <-- THE
BEERSHEBA PLOT AS KNOWLEDGE OF TREASON AS AN INDICTABLE
OFFENCE PROHIBITED UNDER SECTION 9A CRIMES ACT OF VICTORIA AS
CONSIDERATION THE ANZAC HERITAGE WAS ALWAYS WHITE-ANTED BY
A WHITE #315 - NATIONALISM

Male: #61; Feme: #175
} // **#175 - *MARRIAGE***

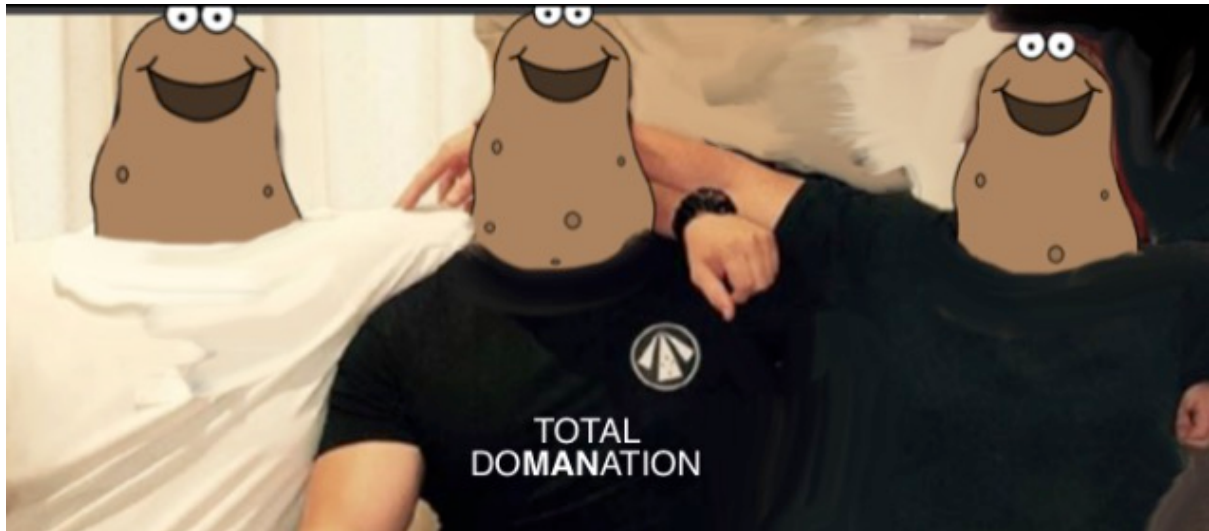
IN THE CIRCUMSTANCE OF THE SREBRENICA MASSACRE AS **#45 -
GREATNESS: TA {of 4.5 days x #81: SEE ALSO #15 - REACH: TA
ON 23-27 FEBRUARY / #671 CEORDER and}** ON 8 JULY 1995 THE
DIALECTICS / DYNAMICS OF IMPULSIVITY is incontrovertibly a WAR
CRIME but in the scenario of the BEERSHEBA PLOT it is regarded entirely
as a PIETY which is further distracted by the depravity in the spectacle of
its consummation as the CHRISTCHURCH MASSACRE ON 15 MARCH 2019
of some 51 persons engaged within piety as the exercise of #492 -
VOLUNTARY FREE WILL.

AFTER THE SAME MANNER ALSO HE TOOK THE CUP, WHEN HE HAD
SUPPED, SAYING, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD:
THIS DO YE, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME [**since
FROM THE TIME OF CAESAR AUGUSTUS (deceased 14 CE) ROMAN
#65 - SOLDIERS WERE LEGALLY INCAPABLE OF ENTERING
RECOGNISED #175 - MARRIAGES**]

FOR AS OFTEN AS YE EAT THIS BREAD, AND DRINK THIS CUP, YE DO
SHEW THE LORD'S DEATH TILL HE COME. WHEREFORE WHOSOEVER
SHALL EAT THIS BREAD, AND DRINK THIS CUP OF THE LORD,
UNWORTHILY, SHALL BE GUILTY OF THE BODY AND BLOOD OF THE
LORD." [1 Corinthians 11:23-27]

**MICHELLE BAXTER @ 1742 HOURS ON SATURDAY 7 SEPTEMBER
2019:** "No one actually reads these nonsensical rants of yours, you know
that, right? And it's f@cking creepy to share pictures of people you don't
know." [<<https://www.facebook.com/michelle.baxter.37051>>]

DOLF @ 1754 HOURS ON SATURDAY 7 SEPTEMBER 2019: "YOU ARE RIGHT AS YOU ARE A NO-ONE AS A NEO-NAZI MEMBER OF ***POTATRIOTS*** <<https://www.facebook.com/wotnogravy/>> BEING AN ONLINE MILITIA OF SELF ENTITLEMENT AS INDOLENT MANNER OF LIFE ACTIVELY ENGAGED ON SOCIAL MEDIA WITHIN GAINSAY:



<<http://www.grapple369.com/infamia/Manus%20Of%20Potatriots.jpeg>>

[**IMAGE:** A FACEBOOK GROUP OF SOME 6,814 FOLLOWERS / 6,193 LIKES ENGAGED WITHIN A JINGOISTIC MANUS CRUSADE OF PUBLIC SLANDER AND BULLYING]

MANUS is used in Roman law in the sense of the '***CONTROLLING* *AND* *PROTECTING* *HAND***' expressing the family law concept of a relationship based on ***DOMINATION***. Originally, manus may have described the hegemony of the head of the family (pater familias) not merely over his children (patria potestas) but also over his wife. Already in the Law of the Twelve Tables (5th cent. BCE), however, paternal power is treated separately. The meaning of manus is accordingly restricted to the husband's relationship of power over his wife. Our best source for manus are the Institutions of Gaius written about the year AD 161...

BEING ACTS OF SEDITION AGAINST THE **#492 - *VOLUNTARY* *FREEWILL*** AS FIRST PRINCIPLES ASSOCIATED TO THE **@115 - *DIGNITY* *ROYAL*** {**#VIRTUE: #5 - CENTRE OF VALUE {#56 - VOLUNTEERISM}**; **#TOOLS: #45 - BINOMIAL NOMENCLATURE PROTOTYPE**; **#POSITION: #60 - 13 to 17 SEPTEMBER WITHIN THE PRE PLATONIC SCHEMA**; **#TIME: #5 - ROYALTY, KINGSHIP, KINGLY AUTHORITY; REIGN (OF TIME: #0 TO Y2K)}** AS "AN UNDERGROUND MOVEMENT WITH A LONG HISTORY OF BEING PERSECUTED AND SILENCED. STILL BEING SMASHED AND GARNISHED WE'VE HAD A GUT FULL. JOIN THE CRUSADE!!!"

#315 - NATIONALISM (AUSTRALIAN JINGOISM AS #492 - BOER / #315 - ANZAC CENTENNIAL DEFAMATION BY RACIAL HATRED, ANTI-SEMITISM, PSYCHOSEXUAL PREJUDICES AS PUBLIC SLANDER) AND ITS DEFICIENCIES DUE TO IMMATERIALITY OF THE BINOMIAL STASIS: @1 + @5 + #65 - SOLDIER + #175 - MARRIAGE = #505 - TETRACYTS (#504 / #506 - KINGDOM AS #1 - SELF IDENTITY) BEING A LOGICAL FALLACY AS PAPAL AUTHORITY BY A FOREIGN POWER

<<http://www.grapple369.com/Groundwork/Wellington%20Liquor%20Accord%20Inaction%2020190707.pdf>>

— TRUTH TO KNOW —

{@68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}}

"A LIE IS A LIE,
N'ER FAST TELL. {@146 - **I AM NOT A LAND-GRABBER** {%15}}}
TRUTH BE CRY.
I CAN COMPEL.

YOU CAN SEE.
FROM THIS SAY.
WHETHER IT BE.

AS I DO CONVEY." {@9: Sup: 34 - **KINSHIP**: CH'IN (#413); Ego: 15 - **REACH**: TA (#363: **SEE KANT'S PROLEGOMENA IDEA**)}

@68 + @146 = #214 as [#10, #8, #30, #10, #100, #6, #700] = châlaq (H2505): {**UMBRA: #0 as #138 % #41 = #15**} 1) to divide, share, plunder, allot, apportion, assign; **1a**) (Qal); **1a1**) to divide, apportion; **1a2**) to assign, distribute; **1a3**) to assign, impart; **1a4**) to share; **1a5**) to divide up, plunder; **1b**) (Niphal); **1b1**) to divide oneself; **1b2**) to be divided; **1b3**) to assign, distribute; **1c**) (Piel); **1c1**) to divide, apportion; **1c2**) to assign, distribute; **1c3**) to scatter; **1d**) (Pual) to be divided; **1e**) (Hiphil) to receive a portion or part; **1f**) (Hithpael) to divide among themselves; **2**) ***TO* *BE* *SMOOTH*, *SLIPPERY*, *DECEITFUL***; **2a**) (Qal) to be smooth, slippery; **2b**) (Hiphil); **2b1**) to be smooth; **2b2**) ***TO* *FLATTER***;

CATHERINE CLIFFORD (CNBC) @ 0930 HOURS ON 2 SEPTEMBER 2019: "RAY DALIO: BE CAREFUL OF FAST TALKERS AS THEY'RE TRYING TO BULLDOZE YOU:

Billionaire RAY DALIO, who founded Bridgewater Associates, the largest hedge fund in the world with \$160 billion in assets under management, is

known for his belief in "radical transparency" in communications and decision-making.

As part of his trademark communication style, DALIO advises to beware fast talkers.

"Fast talkers are people who articulately and assertively say things faster than they can be assessed as a way of pushing their agenda past other people's examination or objections," DALIO tweeted in August.

It's an idea DALIO discusses in his book, "Principles: Life and Work."

"Fast talking can be especially effective when it is used against people worried about appearing stupid," DALIO writes.

Don't let yourself be manipulated by the tactic, he says.

"Recognize that it is your responsibility to make ***SENSE*** of things and don't move on until you do.

If you're feeling pressured, say something like, 'Sorry for being stupid, but I'm going to need to slow you down so I can make ***SENSE*** of what you're saying,'" DALIO recommends." [<https://www.cnbc.com/2019/09/02/bridgewater-associates-ray-DALIO-be-careful-of-fast-talkers.html>]

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEA @363: "If I consider all the transcendental ideas, which together constitute the real problem for natural pure reason – a problem that compels reason to forsake the mere contemplation of nature and go beyond all possible experience, and, in this endeavour, to bring into existence the thing called metaphysics (be it knowledge or sophistry) – then I believe I perceive that this natural predisposition is aimed at making our concept sufficiently free from the fetters of experience and the limits of the mere contemplation of nature that it at the least sees a field opening before it that contains only objects for the ***PURE* *UNDERSTANDING* *WHICH* *NO* *SENSIBILITY* *CAN* *REACH***: not with the aim that we concern ourselves speculatively with these objects (for we find no ground on which we can gain footing), but rather with practical principles, which, without finding such a space before them for their necessary expectations and hopes, could not extend themselves to the universality that reason ineluctably requires with respect to morals.

Here I now find that the psychological idea, however little insight I may gain through it into the pure nature of the human soul elevated beyond all concepts of experience, at least reveals clearly enough the inadequacy of

those concepts of experience, and thereby leads me away from materialism, as a psychological concept unsuited to any explanation of nature and one, moreover, constricts reason with respect to the practical. Similarly, the cosmological ideas, through the manifest inadequacy of all possible cognition of nature to satisfy reason in its rightful demands, serve to deter us from naturalism, which would have it that nature is sufficient unto itself.

Finally, since all natural necessity in the sensible world is always conditioned, in that it always presupposes the dependence of one thing on another, and since unconditioned necessity must be sought only in the unity of a cause distinct from the sensible world, although the causality of that cause, in turn, if it were merely nature, could never make comprehensible the existence of the contingent as its consequence; reason, therefore, by means of the theological idea, frees itself from fatalism – from blind natural necessity both in the connection of nature itself, without a first principle, and in the causality of this principle itself – and leads the way to the concept of a cause through freedom, and so to that of a highest intelligence.

The transcendental ideas therefore serve, if not to instruct us positively, at least to negate the impudent assertions of materialism, naturalism, and fatalism which constrict the field of reason, and ***IN* *THIS* *WAY* *THEY* *SERVE* *TO* *PROVIDE* *MORAL* *IDEAS* *WITH* *SPACE* *OUTSIDE* *THE* *FIELD* *OF* *SPECULATION***; and this would, I should think, to some extent explain the aforementioned natural predisposition." [pages 113 to 114]

DOLF @ 0752 HOURS ON 8 SEPTEMBER 2019: "Today we'll show how we can ***REDACT*** this "TRUTH TO KNOW" POEM as a neural linguistic concept:

— TRUTH TO KNOW — {**@1:** Sup: 62 - **DOUBT:** YI (**#62**); Ego: 68 - **DIMMING:** MENG (**#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN { %42 }**)},
"A LIE IS A LIE, {**@2:** Sup: 20 - **ADVANCE:** CHIN (**#82**); Ego: 37 - **PURITY:** TS'UI (**#105**)},
N'ER FAST TELL. {**@3:** Sup: 64 - **SINKING:** CH'EN (**#146 - I AM NOT A LAND-GRABBER { %15 }**); Ego: 69 - **EXHAUSTION:** CH'IUNG (**#174**)},
TRUTH BE CRY. {**@4:** Sup: 48 - **RITUAL:** LI (**#194**); Ego: 59 - **MASSING:** CHU (**#233**)},
I CAN COMPEL. {**@5:** Sup: 80 - **LABOURING:** CH'IN (**#274**); Ego: 28 - **CHANGE:** KENG (**#261**)},
YOU CAN SEE. {**@6:** Sup: 51 - **CONSTANCY:** CH'ANG (**#325**); Ego: 9 - **BRANCHING OUT:** SHU (**#270**)},

FROM THIS SAY. {@7: Sup: 53 - **ETERNITY**: YUNG (#378); Ego: 18 - **WAITING**: HSI (#288)},
 WHETHER IT BE. {@8: Sup: 1 - **CENTRE**: CHUNG (#379); Ego: 60 - **ACCUMULATION**: CHI (#348)},
 AS I DO CONVEY." {@9: Sup: 34 - **KINSHIP**: CH'IN (#413); Ego: 15 - **REACH**: TA (#363)}

Into a proposition as a provisional formula for assaying truth:

SUPERNAL CUSHIONING:

62 20 64
 1 34 48
 53 51 80

EGO REALITY:

68 37 69
 60 15 59
 18 9 28

But whilst it will still need to be peer reviewed for its technical proficiency, we do note that both the ONTIC NECESSITY MORAL PROSCRIPTIONS:

[#10, {@1: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#10); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#10)},
 #8, {@2: Sup: 18 - **WAITING**: HSI (#28); Ego: 8 - **OPPOSITION**: KAN (#18)},
 #30, {@3: Sup: 48 - **RITUAL**: LI (#76); Ego: 30 - **BOLD RESOLUTION**: YI (#48)},
 #10, {@4: Sup: 58 - **GATHERING IN**: HSI (#134); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#58)},
 #100, {@5: Sup: 77 - **COMPLIANCE**: HSUN (#211); Ego: 19 - **FOLLOWING**: TS'UNG (#77)},
 #6, {@6: Sup: 2 - **FULL CIRCLE**: CHOU (#213); Ego: 6 - **CONTRARIETY**: LI (#83)},
 #700] {@7: Sup: 54 - **UNITY**: K'UN (#267); Ego: 52 - **MEASURE**: TU (#135: **MAGIC ROW SUM OF ISLAMIC STOICHEION SCHEMA**)}

@68 + @146 = #214 as [#10, #8, #30, #10, #100, #6, #700] = châlaq (H2505): {**UMBRA: #0 as #138 % #41 = #15**}
 DECEITFUL / *FLATTER*;

And Immanuel Kant's prolegomena as METAPHYSICAL APRIORITY are concordant."

MUSTARD WEASEL (SCREAMING.NUTBAG@GMAIL.COM) @ 0839 HOURS ON 8 SEPTEMBER 2019: "TRUTH TO KNOW:

Dolf has no idea what "***REDACT***" means, proving even 6-letter words are beyond him.

Every day you show how to ***REDACT*** neural linguistic concepts and replace them with gibberish."

DOLF @ 1120 HOURS ON 8 SEPTEMBER 2019: "With regards to our earlier statement made within the Chapter titled: 'THE GADFLIES OF #322 - DEMOCRACY' wherein we stated that for want of a **@180 + @156 + @157 = #493 - HYPOTEÍNOUSA (#1586 as [#400, #80, #70, #300, #5, #10, #50, #70, #400, #200, #1]) {TO HYPOTHESE BY RATIOCINATION WITHIN MEASURED BOUNDS OF DIVISION WITHOUT AN INCOMMENSURATE BIAS}** model let's consider the hypothetical postulation that #123 - SENSIBILITY by **#41 - *ONTIC*** necessity might be similarly considered within terms of #9 - LIMIT / #72 - UNLIMITED whereby there is then a virtual process of #65 - DELIMITATION (ie. it's 0409 hours) within the temporality by which noumena grounding then occurs as determinant of the relativity as DYNAMIC NATURAL ASSOCIATOR which is a virtual #231 - JUXTAPOSITION CONTROL providing the intrinsic and prerequisite GNOMIC IMPERATIVE INSTRUCTION SET that is then a mechanism for an IDEA to be circumscribed {#12 x #41 = #492} as ratiocination before the DIALECTIC process of #73 - EXTRUSION {**#492 + #41 = #533 / #41 = #13**} by vocalisation according to its nuance of metrication which is RHYTHMIC and within good / evil bounds of SENSIBILITIES: #15 → #34 → #65 → #111 → #175 → #260 → #369 as the opine of TRUTH {% #41} or NOT BEING TRUTH {% #81} is then capable of being ASSAYED {ie. If #72 is THE FORMA CORPIS AS ANTHROPIC PROTOTYPE COULD NOT THE SERIES: #73 to #81 BE CONSIDERED THE JUXTAPOSITION BY WHICH CRITERIA OF PURE REASON IS MEASURED}.

HYPOTEÍNOUSA (ὑποτεινουσα)@[u, {@1: Sup: 76 - AGGRAVATION: CHU (#76); Ego: 76 - AGGRAVATION: CHU (#76)}, π, {@2: Sup: 75 - FAILURE: SHIH (#151); Ego: 80 - LABOURING: CH'IN (#156 - I DO NOT CAUSE TERRORS {%21}}}, ο, {@3: Sup: 64 - SINKING: CH'EN (#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34}}); Ego: 70 - SEVERANCE: KE (#226)}, τ, {@4: Sup: 40 - LAW/MODEL: FA (#255); Ego: 57 - GUARDEDNESS: SHOU (#283: SEE KANT'S SECTION #10)},

ε, {@5: Sup: 45 - **GREATNESS**: TA (#300); Ego: 5 - **KEEPING SMALL**:
 SHAO (#288: ***MEMORIAL* *COMMEMORATIONS* *DUE* *TO*
 ALIGNMENT *WITH* *A* *FOREIGN* *POWER***)},
 ι, {@6: Sup: 55 - **DIMINISHMENT**: CHIEN (#355); Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#298)},
 υ, {@7: Sup: 24 - **JOY**: LE (#379); Ego: 50 - **VASTNESS / WASTING**:
 T'ANG (#348: **STATEMENT AND SOLUTION OF THE WHOLE
 ANTINOMY IN WHICH REASON FINDS ITSELF ENTANGLED IN
 THE APPLICATION OF ITS PRINCIPLES TO THE SENSIBLE
 WORLD**)},
 ο, {@8: Sup: 13 - **INCREASE**: TSENG (#392); Ego: 70 - **SEVERANCE**:
 KE (#418)},
 υ, {@9: Sup: 8 - **OPPOSITION**: KAN (#400); Ego: 76 -
AGGRAVATION: CHU (#494)},
 ς, {@10: Sup: 46 - **ENLARGEMENT**: K'UO (#446); Ego: 38 -
FULLNESS: SHENG (#532)},
 α] {@11: Sup: 47 - **PATTERN**: WEN (#493: @180 + @156 + @157 =
 #493 - **HYPOTEÍNOUSA**; 3 APRIL 33 AD / 3 APRIL 2019); Ego: 1 -
CENTRE: CHUNG (#533: 13 x #41)}

<[### **HYPOTEÍNOUSA** \(verb\):](http://www.grapple369.com/Grumble/?idea:{493}&idea:{533}&idea:{1586}></p>
</div>
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- to hypothesise by ratiocination within measured bounds of division without an incommensurate bias.

(noun):

- [GEOMETRY]: the side of a right triangle opposite the right angle.
 - Also: hypotenuse.

ETYMOLOGY:

The word hypotenuse comes from Late Latin hypotēnūsa, a transliteration of Ancient Greek ὑποτείνουσα [πλευρά] (hypoteínousa "sustaining"), meaning "[side] subtending [the right angle]". The word was used for the hypotenuse of a triangle c. 360 BCE by Plato in the Timaeus (dialogue) 54d and by many other ancient authors.

That if the GREEK term **HYPOTEÍNOUSA** (ὑποτείνουσα) (sustaining) redacts to a GNOMIC IMPERATIVE INSTRUCTION SET: #493 / #533 (13 x #41) it may then be provisionally considered to be a logical formulation and mathematical premise for assaying the INTELLECTUS AS GENITIVE VOLUNTĀTIS to then determining TRUTH given that the ***ONTIC*** necessity premise conveyed by such word is @156 + @215 = #371 - **SAINT ANDREWS CAUSE CÉLÈBRE** (#364 x 4 + #371 = #1827 -

EUCHARIST / ROMAN CATHOLIC ECCLESIASTICAL CALENDAR)

which is not then TRUTH but ***BLASPHEMY***:

- #1: @186 +
- #2: @104 +
- #3: @166 +
- #4: @156 = #612 - ***DECREE*** +
- #5: @220 / @200 = #832 - ***RULE***, ***DOMINION*** (***OF*** ***GOD***)
+
- #6: @115 = #947 - ***WAITED*** ***FOR*** +
- #7: @102 = #1049 - ***TO*** ***GIVE*** ***OVER*** ***INTO*** (***ONE'S***)
POWER ***OR*** ***USE*** +
- #8: @185 = #1234 - ***SAPIENT*** ***ECONOMY*** +
- #9: @210 = #1444 - ***PRINCIPLE*** ***OF*** ***EMANATION*** <--
DERIVATION OF MERODAK, A BABYLONIAN IDOL +
- #10: @168 = #1612 - **OF THOSE ABOUT TO ENTER INTO
CONVERSATION OR DISPUTE WITH ANYONE, OR TO UNDERTAKE
SOME BUSINESS, OR ATTEMPT SOMETHING AGAINST OTHERS** +
- #11: @139 = #1751 - ***PREROGATIVE*** ***AND*** ***LAW*** ***OF***
SOUL +
- #12: @191 = #1942 - **12 ELEMENTS TO ONTIC OBLIGANS
DEFINITION TO IMMERSIALISTIC PARADIGM AS IMMUTABLE** +
- #13: @140 = #2082 - ***TAX*** ***COLLECTORS*** / **EVIL OF THE
IMMATERIAL NATURE TO BINOMIAL STASIS OF ROMAN
GOVERNANCE**

<<http://www.grapple369.com/Grumble/?idea:{2082}>>

G268@{

- @1: Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,
- @2: Sup: 41 - **RESPONSE: YING (#42)**; Ego: 40 - **LAW/MODEL: FA (#41)**,
- @3: Sup: 42 - **GOING TO MEET: YING (#84 - I AM NOT A MAN OF VIOLENCE** {%2}); Ego: 1 - **CENTRE: CHUNG (#42)**,
- @4: Sup: 61 - **EMBELLISHMENT: SHIH (#145)**; Ego: 19 - **FOLLOWING: TS'UNG (#61)**,
- @5: Sup: 37 - **PURITY: TS'UI (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN** {%6}); Ego: 57 - **GUARDEDNESS: SHOU (#118)**,
- @6: Sup: 27 - **DUTIES: SHIH (#209)**; Ego: 71 - **STOPPAGE: CHIH (#189)**,
- @7: Sup: 57 - **GUARDEDNESS: SHOU (#266)**; Ego: 30 - **BOLD RESOLUTION: YI (#219)**,
- @8: Sup: 46 - **ENLARGEMENT: K'UO (#312)**; Ego: 70 - **SEVERANCE: KE (#289)**,

@9: Sup: 56 - **CLOSED MOUTH: CHIN (#368)**; Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#299),
Male: #368; Feme: #299
} // #1352

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

UMBRA: #1542 % #41 = #25 - What's behind it all?, Imaging the Mysterious; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **10** - Defectiveness, Distortion;

THOTH MEASURE: #25 - Oh high-voiced one, who makest thy appearance in Unsit; I am not boisterous in behaviour.

#VIRTUE: Contention (no. #25) means the shih are impartial.
#TOOLS: Inner (no. #65) means the women are partial.
#POSITION: With Going to Meet (no. #42), one knows what preceded.
#TIME: With Eternal (no. #53), one sees the later issue.
#CANON: #185

ONTIC_OBLIGANS_185@{

@1: Sup: 25 - **CONTENTION: CHENG (#25)**; Ego: 25 -
CONTENTION: CHENG (#25),

@2: Sup: 9 - **BRANCHING OUT: SHU (#34)**; Ego: 65 - **INNER: NEI (#90)**,

@3: Sup: 51 - **CONSTANCY: CH'ANG (#85)**; Ego: 42 - **GOING TO MEET: YING (#132)**,

@4: Sup: 23 - **EASE: YI (#108)**; Ego: 53 - **ETERNITY: YUNG (#185 - I AM NOT BOISTEROUS IN BEHAVIOUR {%25})**,

Male: #108; Feme: #185
} // #185

#2082 as [#1, #40, #1, #100, #300, #800, #30, #800, #10] / #1352 as [#1, #40, #1, #100, #300, #800, #30, #70, #10] = hamartōlós (G268): {UMBRA: #0 as #1542 % #41 = #25} 1) devoted to sin, a sinner; 1a) not free from sin; 1b) pre-eminently sinful, especially wicked; 1b1) all wicked men; 1b2) *SPECIFICALLY* *OF* *MEN* *STAINED* *WITH* *CERTAIN* *DEFINITE* *VICIES* *OR* *CRIMES*; i) *TAX* *COLLECTORS*, heathen;

Since we are involved within an informal research associated with a noumenon derivation as faculty of metaphysics (rather than ONOMANTIC) it is necessary for us to deploy nuances of existing semantical terms so as

to convey to others the necessary processes which we are undertaking and I am here using the word ***REDACT*** as entirely a neural linguistic / meta data concept given our earlier modelling comment on **HYPOTEÍNOUSA (#1586 as [#400, #80, #70, #300, #5, #10, #50, #70, #400, #200, #1]) {TO HYPOTHESISE BY RATIOCINATION WITHIN MEASURED BOUNDS OF DIVISION WITHOUT AN INCOMMENSURATE BIAS}**.

Where we suggested that there was in all probability a DIALECTIC process of #73 - EXTRUSION {**#492 + #41 = #533 / #41 = #13**} that occurs in the vocalisation according to its nuance of metrication which is RHYTHMIC and moderated within good / evil bounds of SENSIBILITIES: **#15 → #34 → #65 → #111 → #175 → #260 → #369** as the opine of TRUTH {**% #41**} or NOT BEING TRUTH {**% #81**} which is then capable of being ASSAYED {ie. If #72 is the FORMA CORPIS as ANTHROPIC PROTOTYPE could not the series: #73 to #81 be considered the JUXTAPOSITION CONTROLLER by which a criteria of PURE REASON is then measured}

Thus the term ***REDACT*** is then a #123 - SYNCRETIC process whereby there is a "**REMOVAL OF THE NARRATIVE CONTENT, REPLACING IT TYPICALLY WITH IT'S CORRESPONDING REVERSE TRANSCRIPTASE INHIBITOR NOUS ENTRY**" to then derive a suitable template as it's AUTONOMOUS prototype conveying the unique encoding of a GNOMIC IMPERATIVE INSTRUCTION SET.

For instance the dialectic sequence 'TRUTH TO KNOW' is then ***REDACTED*** to the pairing MALE: #62 - **DOUBT**, FEME: #68 - **DIMMING**.

But we note as an exceptional class instance that the vocalisation has occurred according to its nuance of metrication which is RHYTHMIC and within MODERATED bounds of SENSIBILITIES:

#15 {#363} → #34 {#413} → {? PRINCIPLE OF COHESION}

And noting from **KANT'S PROLEGOMENA (1783)** observations of **SECTION #45 as PRELIMINARY REMARK TO THE DIALECTIC OF PURE REASON** that the purity of the categories from all admixture with sensory determinations can mislead reason into extending their use entirely beyond all experience to things in themselves; and yet, because the categories are themselves unable to find any intuition that could provide them with significance and sense in ***CONCRETO***, they cannot in and of themselves provide any determinate concept of anything at all, though they can indeed, as mere logical functions, represent a thing in general:

#45 - HETERO SQUARE SPIROGYRA ORDER ARRAY:

#1 + #2 + #3 = #6

#8 + #9 + #4 = #21

#7 + #6 + #5 = #18

FOR FURTHER EXPLANATION SEE: "THE #45 - CONUNDRUM OF CONFLICT AGAINST AUTONOMY BEING URGED BY ALIEN LAWS"

comprising some #62 pages and dated 4 to 6 SEPTEMBER 2019

<<http://www.grapple369.com/Groundwork/Conundrum%20of%20Alien%20Laws.pdf>>

We thereby deduce the conceptual dialectic template against the AUTONOMOUS prototype for the deduction of its causal REASON:

@6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE)

@21 - AUTONOMOUS NATURE {LIABILITY}

@18 - FORM OF NATURE

SUPERNAL CUSHIONING:

62 20 64 @6 - PRINCIPLE OF ENQUIRY {#364}

1 34 48 @21 - PRINCIPLE OF CONTRADICTION {#312}

53 51 80 @18 - PRINCIPLE OF SYNCRETIC PROGRESSION {273}

@6 --> #146 +

@21 --> #83 +

@18 --> #184 = #413

<<http://www.grapple369.com/Grumble/?idea:{146}&idea:{83}&idea:{184}&idea:{413}>>

EGO REALITY:

68 37 69 @6 - PRINCIPLE OF ENQUIRY {#364}

60 15 59 @21 - PRINCIPLE OF CONTRADICTION {#312}

18 9 28 @18 - PRINCIPLE OF SYNCRETIC PROGRESSION {273}

@6 --> #174

@21 --> #134

@18 --> #55 = #363

<<http://www.grapple369.com/Grumble/?idea:{174}&idea:{134}&idea:{55}&idea:{363}>>

We also note within our AUTONOMOUS pairings that we have present the two extents of the sequence #1 ... #9, so in my informal view since we have a viable phonetic / dialectic sequence even given the conventional linguistic aberrations: N'ER instead of NE'ER and BE CRY instead of BECRY, this ASSAYING TRUTH prototype is worthy of further investigation...

The historical precedent for this is derived from YANG HSIUNG's T'AI HSUAN CHING (THE CANON OF SUPREME MYSTERY), which viewed the cosmogonic Mystery itself—like the emperor—was said to occupy the center of both the universe and the sociopolitical realm, where the three realms of Heaven Earth Man come together. Each region is divided into nine provinces, which correspond to the Nine Provinces of the Central Kingdom, China. Each province is then subdivided into three departments, which compare with the Han sub-provincial level. The final division into eighty-one families symbolizes the numerous local units which organize the myriad individual phenomena (in Chinese terms, "the myriad things" [wan wu]) of society and nature:

3 Regions (FANG)
9 Provinces (CHOU)
27 Departments (PU)
81 Families (CHIA)

YANG provides for each Head text a series of supplementary texts, on the model of the extensive commentaries appended to the Changes. As far as the interpretation of individual tetragrams is concerned, the most important of these auto commentaries are the nine Appraisals that follow each of the eighty one Head texts. The Appraisals, like the tetragrams, are correlated with the year, with yin/yang, and with the Five Phases. Each Appraisal, as one ninth of a tetragram, represents half a day, so that alternating Appraisals are designated either day and night. Through their association with night and day, Appraisals come to be considered as yin (usually inauspicious) or yang (usually auspicious), with the first Appraisal being yang in odd numbered tetragrams and yin in even numbered tetragrams. To each Appraisal in turn there is also assigned a direction that aligns it with one of the Five Phases, given in the enumeration order WaterFireWoodMetalEarth. Two additional Appraisals are not assigned to a specific tetragram or time of day; they exist solely to make up the deficiency of 3/4 of a day between the 364 1/2 days of Yang's basic structure (81 tetragrams x 4 1/2 days) and the 365 1/4 days in the solar year (ie. **whereas the Changes retained 4 Hexagrams and assigned**

to each remaining 60 Hexagrams a total of 6 and 7 / 80 days = 365.25 days).

These 731 Appraisals are loosely patterned after the Line texts of the Changes. The Appraisals differ, however, from the Line texts in ways that increase flexibility of interpretation in the divination. In the Changes, each Line text refers to a single line of the hexagram. By contrast, the Appraisals do not directly explain the significance of individual lines in the four line graphic symbol. Instead, they provide a series of shifting literary images suggesting the multifaceted nature of the main cosmological theme presented in the tetragram. By freeing the Appraisals from the individual lines of his tetragrams (which have their own protocols of interpretation), Yang Hsiung directs the reader's attention to larger questions concerning the effect of eternal cosmic patterns upon the changing circumstances that originally prompted divination. He also suggests the complexity of moral choice, for each aspect of the Supreme Mystery apparently includes within it the potential for both human good and human evil. Strength, for example, as explained in Tetragram 36, is found in both brutish and cultivated individuals. The Appraisals, then, function as a metaphoric bridge between the cyclic dominion of fate and the field of human choice and achievement.

To accomplish this, Yang Hsiung anchored the Appraisals to individual acts of divination in four ways: First, the Appraisals pertain to successive stages in the objective situation inquired about.

Appraisals 13 {14-18 February: #369} describe its commencement; [**+ #2 = #81 % #81 + #13 = #15**]

Appraisals 46 {12-16 July}, its maturity; [**#46 - #13 = #33**] and

Appraisals 79 {8-12 December: #FOUR}, its decline. [**#79 - #46 = #33**]

| Year | LECTIONARY CYCLE | | Ash | Easter | Ascension of the Lord | Pentecost | Body and Blood of Christ | |
|--------|------------------|---------|-----------|--------|-----------------------|-----------|--------------------------|----------|
| | Sunday | Weekday | Wednesday | | | | | |
| 2015 | B | I | 18 Feb | 5 Apr | 17 May | 24 May | 7 June | 364 days |
| 2016 | C | II | 10 Feb | 27 Mar | 8 May | 15 May | 29 May | 364 days |
| © 2017 | A | I | 1 Mar | 16 Apr | 28 May | 4 June | 18 June | 371 days |
| 2018 | B | II | 14 Feb | 1 Apr | 13 May | 20 May | 3 June | 364 days |
| 2019 | C | I | 6 Mar | 21 Apr | 2 June | 9 June | 23 June | 364 days |

<<http://www.grapple369.com/Groundwork/Liturgical%20Calendar%202004-2040.pdf>>

[**IMAGE:** Table of Principal Celebrations of the Liturgical Year published by the ROMAN CATHOLIC CHURCH LITURGY OFFICE OF ENGLAND AND WALES]

| | | |
|---|--|---|
| <p>30 4 53 52 29 6 5 54 28</p> <p>= #87 / #261 {#TWO}</p> | <p>74 81 76 79 77 75 78 73 80</p> <p>= #231 / #693 {#NINE}</p> | <p>36 10 59 58 35 12 11 60 34</p> <p>= #105 / #315 {#FOUR}</p> |
| <p>45 19 68 67 44 21 20 69 43</p> <p>= #132 / #396 {#SEVEN}</p> | <p>39 13 62 61 38 15 14 63 37</p> <p>= #114 / #342 {#FIVE}</p> | <p>33 7 56 55 32 9 8 57 31</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> |
| <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> |

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

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

Second, the nine Appraisals situate the individual's present and future securely in the hierarchy of social rank. Appraisal 5 is reserved for the ruler, as in Han commentaries to the Changes. Appraisals 4 and 6, which flank the ruler, carry implications for his ministers and ancestral house respectively.

| RESPONSE | SIGNIFICANCE OF APPRAISAL | | |
|-------------------|----------------------------------|------------|--------------|
| Thought (SSU) | 1 = interior | 2 = middle | 3 = exterior |
| Good Fortune (FU) | 4 = small | 5 = medium | 6 = great |
| Calamity (HUO) | 7 = nascent | 8 = median | 9 = maximum |

Appraisals 1 and 9, those furthest from the Son of Heaven, pertain to the "commoner" in social terms, as well as the "petty man" in moral terms. By this device, Yang ensures that the Appraisals speak to a wide variety of possible social interactions and career moves. Third, the nine Appraisals as a unit mark three successive stages in the reader's subjective response to the developing situation. Appropriately enough, the first set of three Appraisals are categorized as Thought (SSU), the initial period of inner reflection that precedes outer directed action, the second set of three Appraisals detail Good Fortune (FU), the period marked by effective action; and the last set of three Appraisals talk of Calamity (HUO), the failure that tends to follow success because of careless, immoral, or untimely action.

Finally, the Appraisals (unlike the Line texts of the Changes) are read according to the time of day when the divination is carried out. To each time of day, three Appraisals are assigned, so that the inquirer can know the short, middle, and longterm prospects for the situation queried. If the act of divination is carried out in the morning, Appraisals 1, 5, and 7 of the given tetragram are read and considered; if in the evening, Appraisals 3, 4, and 8; if at the median times, Appraisals 2, 6, and 9. (Since Yang Hsiung did not specify these periods of time more definitely, it is impossible to be certain whether by median he meant the afternoon or the periods centered about noon and midnight. In any case, these periods may have been interpreted with some latitude by users of the book.) Yang has arranged it so that the lucky or unlucky character of these prospects is basically decided by agreement or disagreement between the yin/yang values assigned to the Head text and to each individual Appraisal. If the yin/yang value for the Head and that of the relevant Appraisal is the same, the divination is usually considered lucky. If it is different, the divination is usually considered unlucky. [The Canon of Supreme Mystery (4 BCE) by Yang Hsiung (53 BCE-18 CE), A translation with Commentary of the T'AI HSUAN CHING by Michael Nylan 1993, pages 10 to 12]

SUPERNAL CUSHIONING:

62 20 64 @6 - PRINCIPLE OF ENQUIRY {#364}
1 34 48 @21 - PRINCIPLE OF CONTRADICTION {#312}
53 51 80 @18 - PRINCIPLE OF SYNCRETIC PROGRESSION {273}

@6 --> #146 +
@21 --> #83 +
@18 --> #184 = #413

<<http://www.grapple369.com/Grumble/?idea:{146}&idea:{83}&idea:{184}&idea:{413}>>

H3045@{

@1: Sup: 6 - **CONTRARIETY: LI (#6)**; Ego: 6 - **CONTRARIETY: LI (#6)**,
@2: Sup: 16 - **CONTACT: CHIAO (#22)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#16)**,
@3: Sup: 20 - **ADVANCE: CHIN (#42)**; Ego: 4 - **BARRIER: HSIEN (#20)**,
@4: Sup: 9 - **BRANCHING OUT: SHU (#51)**; Ego: 70 - **SEVERANCE: KE (#90)**,
@5: Sup: 59 - **MASSING: CHU (#110)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16})**,
@6: Sup: 65 - **INNER: NEI (#175 - I AM NOT A TRANSGRESSOR {%22})**; Ego: 6 - **CONTRARIETY: LI (#146 - I AM NOT A LAND-GRABBER {%15})**,
Male: #175; Feme: #146
} // #146

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

UMBRA: #84 % #41 = #2 - Contrast of Terms, Self-Culture; I-Ching: **H11** - Peace, Pervading, Greatness; Tetra: **16** - Contact;

THOTH MEASURE: #2 - Oh thou who boldest the fire, and makest thine appearance in Cher-aba; I am not a man of violence.

#VIRTUE: With Full Circle (no. #2), a return to virtue.

#TOOLS: With Defectiveness (no. #10), the crooked.

#POSITION: With Going to Meet (no. #42), a counter turn towards punishment.

#TIME: With Bold Resolution (no. #30), the straight?

#CANON: #84

ONTIC_OBLIGANS_84@{

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

@2: Sup: 12 - **YOUTHFULNESS:** T'UNG (#14); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#12),

@3: Sup: 54 - **UNITY:** K'UN (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}**); Ego: 42 - **GOING TO MEET:** YING (#54),

@4: Sup: 3 - **MIRED:** HSIEN (#71); Ego: 30 - **BOLD RESOLUTION:** YI (#84 - **I AM NOT A MAN OF VIOLENCE {%2}**),

Male: #71; Feme: #84

} // #84

#146 as [#6, #10, #4, #70, #50, #6] = yâda' (H3045): {UMBRA: #16 as #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;

"FOR GOD DOTH KNOW-**H3045** THAT IN THE DAY YE EAT THEREOF, THEN YOUR EYES SHALL BE OPENED, AND YE SHALL BE AS GODS, KNOWING-**H3045** GOOD AND EVIL." [**Genesis 3:5**]

H2450@{

@1: Sup: 8 - **OPPOSITION:** KAN (#8); Ego: 8 - **OPPOSITION:** KAN (#8),

@2: Sup: 28 - **CHANGE:** KENG (#36); Ego: 20 - **ADVANCE:** CHIN (#28),

@3: Sup: 68 - **DIMMING:** MENG (#104 - **I COMMIT NO FRAUD {%7}**); Ego: 40 - **LAW/MODEL:** FA (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}**),

@4: Sup: 78 - **ON THE VERGE: CHIANG (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6})**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#78)**,
 @5: Sup: 2 - **FULL CIRCLE: CHOU (#184 - I PUT NO CHECK UPON THE WATER IN ITS FLOW {%36})**; Ego: 5 - **KEEPING SMALL: SHAO (#83)**,
Male: #184; Feme: #83
 } // #83

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

UMBRA: #68 % #41 = #27 - Greatest Functional Skill in Paradoxes; I-Ching: **H21** - Bite Together, Biting Through, Gnawing Bite; Tetra: **74** - Closure;

THOTH MEASURE: #27 - Oh thou whose face is behind thee, and who makest thine appearance at thy cavern; I am not given to unnatural lust.

- #VIRTUE:** With Duties (no. #27), esteem for activity.
- #TOOLS:** With Darkening (no. #67), esteem for rest.
- #POSITION:** With Mired (no. #3), plucked out from calamity.
- #TIME:** With Aggravation (no. #76), lacking any pardons.
- #CANON: #173**

ONTIC_OBLIGANS_173@{

@1: Sup: 27 - **DUTIES: SHIH (#27)**; Ego: 27 - **DUTIES: SHIH (#27)**,
 @2: Sup: 13 - **INCREASE: TSENG (#40)**; Ego: 67 - **DARKENING: HUI (#94)**,
 @3: Sup: 16 - **CONTACT: CHIAO (#56)**; Ego: 3 - **MIRED: HSIEN (#97)**,
 @4: Sup: 11 - **DIVERGENCE: CH'A (#67)**; Ego: 76 - **AGGRAVATION: CHU (#173 - I AM NOT GIVEN TO UNNATURAL LUST {%27})**,
Male: #67; Feme: #173
 } // #173

#83 as [#8, #20, #40, #10, #5] = châkâm (H2450): {UMBRA: #38 as #68 % #41 = #27} 1) wise, wise (man); **1a)** skilful (in technical work); **1b) *WISE* (*IN* *ADMINISTRATION*)**; **1c)** shrewd, crafty, cunning, wily, subtle; **1d)** learned, shrewd (class of men); **1e)** prudent; **1f)** wise (ethically and religiously);

"THEN THE KING SAID TO THE WISE-**H2450** MEN, WHICH KNEW THE TIMES, (FOR SO WAS THE KING'S MANNER TOWARD ALL THAT KNEW LAW AND JUDGMENT:" [Esther 1:13]

G1096@{

@1: Sup: 3 - **MIREN:** HSIEN (#3); Ego: 3 - **MIREN:** HSIEN (#3),

@2: Sup: 13 - **INCREASE:** TSENG (#16); Ego: 10 -

DEFECTIVENESS, DISTORTION: HSIEN (#13),

@3: Sup: 63 - **WATCH:** SHIH (#79); Ego: 50 - **VASTNESS /**

WASTING: T'ANG (#63),

@4: Sup: 52 - **MEASURE:** TU (#131); Ego: 70 - **SEVERANCE:** KE (#133),

@5: Sup: 11 - **DIVERGENCE:** CH'A (#142); Ego: 40 - **LAW/MODEL:** FA (#173 - **I AM NOT GIVEN TO UNNATURAL LUST** {%27}),

@6: Sup: 12 - **YOUTHFULNESS:** T'UNG (#154); Ego: 1 - **CENTRE:** CHUNG (#174),

@7: Sup: 22 - **RESISTANCE:** KE (#176); Ego: 10 -

DEFECTIVENESS, DISTORTION: HSIEN (#184 - **I PUT NO CHECK UPON THE WATER IN ITS FLOW** {%36}),

Male: #176; Feme: #184

} // #184

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

UMBRA: #184 % #41 = #20 - Left without Language, Different From the Vulgar; I-Ching: **H33** - Withdrawal, Retiring, Retreat, Yielding; Tetra: **50** - Vastness / Wasting;

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

#VIRTUE: With Advance (no. #20), many plans.

#TOOLS: With Accumulation (no. #60), much wealth.

#POSITION: With Decisiveness (no. #29), many decisions, but

#TIME: With Doubt (no. #62), some hesitation.

#CANON: #171

ONTIC_OBLIGANS_171@{

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

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

ACCUMULATION: CHI (#80),

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

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

Male: #137; Feme: #171

} // #171

#184 as [#3, #10, #50, #70, #40, #1, #10] = gínomai (G1096):
{UMBRA: #37 as #184 % #41 = #20} 1) *TO* *BECOME*, ie.
***TO* *COME* *INTO* *EXISTENCE*, *BEGIN* *TO* *BE*,**
***RECEIVE* *BEING*; 2) to become, i.e. to come to pass, happen; 2a)**
of events; 3) to arise, appear in history, come upon the stage; 3a) of
men appearing in public; 4) to be made, finished; 4a) of miracles, to be
performed, wrought; 5) to become, be made;

"AND WHEN THE TEMPTER CAME TO HIM, HE SAID, IF THOU BE THE SON OF GOD, COMMAND THAT THESE STONES BE MADE-**G1096** BREAD." [Matthew 4:3]

EGO REALITY:

68 37 69 @6 - PRINCIPLE OF ENQUIRY {#364}
 60 15 59 @21 - PRINCIPLE OF CONTRADICTION {#312}
 18 9 28 @18 - PRINCIPLE OF SYNCRETIC PROGRESSION {273}

@6 --> #174
 @21 --> #134
 @18 --> #55 = #363

<<http://www.grapple369.com/Grumble/?idea:{174}&idea:{134}&idea:{55}&idea:{363}>>

H4486@{
 @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: 13 - **INCREASE: TSENG (#62)**; Ego: 4 - **BARRIER: HSIEN (#94)**,
 @4: Sup: 2 - **FULL CIRCLE: CHOU (#64)**; Ego: 70 - **SEVERANCE: KE (#164)**,
 @5: Sup: 12 - **YOUTHFULNESS: T'UNG (#76)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#174)**,
 Male: **#76**; Feme: **#174**
} // #174

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

UMBRA: #164 % #41 = #41 - Playing with Reversal, Sameness in Difference; I-Ching: **H26** - Great Domestication, Restraining Force, Great

Accumulating, The taming power of the great, Great storage, Potential energy; Tetra: **60** - Accumulation;

THOTH MEASURE: #41 - Oh thou of raised head, who makest thine appearance at thy cavern; I have no strong desire except for my own property.

#VIRTUE:

#TOOLS: Fostering (no. #81) receives all the rest.

#POSITION: As to Resistance (no. #22), it is contradiction, but

#TIME: As to Unity (no. #54), it is conforming.

#CANON: #157

ONTIC_OBLIGANS_157@{

@1: Sup: 81 - **FOSTERING:** YANG (**#81**); Ego: 81 - **FOSTERING:** YANG (**#81**),

@2: Sup: 22 - **RESISTANCE:** KE (**#103**); Ego: 22 - **RESISTANCE:** KE (**#103**),

@3: Sup: 76 - **AGGRAVATION:** CHU (**#179**); Ego: 54 - **UNITY:** K'UN (**#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}**),

Male: #179; Feme: #157

} // #157

#174 as [#40, #50, #4, #70, #10] = manda' (H4486): {UMBRA: #7 as #164 % #41 = #41} 1) *KNOWLEDGE*, *POWER* *OF* *KNOWING*;

"AND HE CHANGETH THE TIMES AND THE SEASONS: HE REMOVETH KINGS, AND SETTETH UP KINGS: HE GIVETH WISDOM UNTO THE WISE, AND KNOWLEDGE TO THEM THAT KNOW UNDERSTANDING:" [**Daniel 2:21**]

"AND AT THE END OF THE DAYS I NEBUCHADNEZZAR LIFTED UP MINE EYES UNTO HEAVEN, AND MINE UNDERSTANDING-**H4486** RETURNED UNTO ME, AND I BLESSED THE MOST HIGH, AND I PRAISED AND HONOURED HIM THAT LIVETH FOR EVER, WHOSE DOMINION IS AN EVERLASTING DOMINION, AND HIS KINGDOM IS FROM GENERATION TO GENERATION:" [**Daniel 4:34**]

H2324@{

@1: Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#10**); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#10**),

@2: Sup: 18 - **WAITING:** HSI (**#28**); Ego: 8 - **OPPOSITION:** KAN (**#18**),

@3: Sup: 24 - **JOY:** LE (**#52**); Ego: 6 - **CONTRARIETY:** LI (**#24**),

@4: Sup: 74 - **CLOSURE: CHIH (#126)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#74)**,

@5: Sup: 43 - **ENCOUNTERS: YU (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#124)**,

@6: Sup: 53 - **ETERNITY: YUNG (#222)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#134)**,

Male: **#222**; Feme: **#134**
} // **#134**

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

UMBRA: #19 % #41 = #19 - Argument for Ethical Anarchism, Returning to Simplicity; I-Ching: **H57** - Compliance, Gentle Penetration / Wind, Ground, Calculations; Tetra: **58** - Gathering In;

THOTH MEASURE: #19 - Oh Uammetu, who makest thine appearance at the Block; I commit not adultery with another's wife.

#VIRTUE: Following (no. #19) means dispersing, but

#TOOLS: Massing (no. #59) means assembling.

#POSITION: With Ease (no. #23), the level and smooth, but

#TIME: With Difficulties (no. #79), the going up and down.

#CANON: #180

ONTIC_OBLIGANS_180@{

@1: Sup: 19 - **FOLLOWING: TS'UNG (#19)**; Ego: 19 - **FOLLOWING: TS'UNG (#19)**,

@2: Sup: 78 - **ON THE VERGE: CHIANG (#97)**; Ego: 59 - **MASSING: CHU (#78)**,

@3: Sup: 20 - **ADVANCE: CHIN (#117)**; Ego: 23 - **EASE: YI (#101)**,

@4: Sup: 18 - **WAITING: HSI (#135)**; Ego: 79 - **DIFFICULTIES: NAN (#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE {%19})**,

Male: **#135**; Feme: **#180**
} // **#180**

#134 as [#10, #8, #6, #50, #50, #10] = chăvâ' (H2324):

{UMBRA: #7 as #19 % #41 = #19} 1) *TO* *SHOW*, *INTERPRET*, *EXPLAIN*, *INFORM*, *TELL*, *DECLARE*; 1a)
(Pael) to show, interpret; **1b)** (Aphel) to show;

"AND IT IS A RARE THING THAT THE KING REQUIRETH, AND THERE IS NONE OTHER THAT CAN SHOW-**H2324** IT BEFORE THE KING, EXCEPT THE GODS, WHOSE DWELLING IS NOT WITH FLESH." [**Daniel 2:11**]

H899@{

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

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

@3: Sup: 38 - **FULLNESS: SHENG (#80)**; Ego: 2 - **FULL CIRCLE: CHOU (#38)**,

@4: Sup: 41 - **RESPONSE: YING (#121)**; Ego: 3 - **MIRE: HSIEN (#41)**,

@5: Sup: 45 - **GREATNESS: TA (#166 - I AM NOT SLUGGISH {%11})**; Ego: 4 - **BARRIER: HSIEN (#45 - I AM NOT A DOER OF WRONG {%1})**,

@6: Sup: 55 - **DIMINISHMENT: CHIEN (#221)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#55)**,

Male: #221; Feme: #55

} // #55

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

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

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

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

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

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

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

#CANON: #161

ONTIC_OBLIGANS_161@{

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

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

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

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

Male: #169; Feme: #161

} // #161

#55 as [#6, #30, #2, #3, #4, #10] = beged (**H899**): {**UMBRA: #11** as #9 % #41 = #9} **1**) treachery, deceit; **2**) (CLBL) garment, clothing (used indiscriminately); **3**) ***A* *COVERING*, IE. *CLOTHING***; ***ALSO* *TREACHERY* *OR* *PILLAGE***; ***APPAREL*, *CLOTH*(-ES*, *ING*)**, ***GARMENT*, *LAP*, *RAG*, *RAIMENT*, *ROBE***, **[*IDIOM*] *VERY* (*TREACHEROUSLY*)**, ***VESTURE***, ***WARDROBE***;

"THE GARMENT-**H899** ALSO THAT THE PLAGUE OF LEPROSY IS IN, WHETHER IT BE A WOOLLEN GARMENT-**H899**, OR A LINEN GARMENT-**H899**;" [Leviticus 13:47]

H6883@{

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

@2: Sup: 47 - **PATTERN: WEN (#56)**; Ego: 38 - **FULLNESS: SHENG (#47)**,

@3: Sup: 36 - **STRENGTH: CH'IANG (#92)**; Ego: 70 - **SEVERANCE: KE (#117)**,

@4: Sup: 31 - **PACKING: CHUANG (#123)**; Ego: 76 - **AGGRAVATION: CHU (#193)**,

Male: **#123**; Feme: **#193**

} // **#760**

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

UMBRA: #760 % #41 = #22 - Point to Reversal?, Humility's Increase; I-Ching: **H8** - Closeness, Seeking Unity, Grouping, Holding together, Alliance; Tetra: **34** - Kinship;

THOTH MEASURE: #22 - Oh Chemiu, who makest thine appearance in Kauu; I am not a transgressor.

#VIRTUE: What Resistance (no. #22) approves is right while

#TOOLS: What Doubt (no. #62) abhors is wrong.

#POSITION: With Advance (no. #20), the desire to proceed.

#TIME: With Stoppage (no. #71), the desire for constraints.

#CANON: #175

ONTIC_OBLIGANS_175@{

@1: Sup: 22 - **RESISTANCE: KE (#22)**; Ego: 22 - **RESISTANCE: KE (#22)**,

@2: Sup: 3 - **MIREN: HSIEN (#25)**; Ego: 62 - **DOUBT: YI (#84 - I AM NOT A MAN OF VIOLENCE {%2})**,

@3: Sup: 23 - **EASE: YI (#48)**; Ego: 20 - **ADVANCE: CHIN (#104 - I COMMIT NO FRAUD {%7})**,

@4: Sup: 13 - **INCREASE: TSENG (#61)**; Ego: 71 - **STOPPAGE: CHIH (#175 - I AM NOT A TRANSGRESSOR {%22})**,

Male: #61; Feme: #175
} // #175

#760 as [#90, #200, #70, #400] = tsâra'ath (H6883): {UMBRA: #11 as #760 % #41 = #22} 1) *LEPROSY*; 1a) in people, malignant skin disease (Le. 13-14); **1b)** in clothing, a mildew or mould (Le. 13:47-52); **1c)** in buildings, a mildew or mould (Le. 14:34-53);

DOLF @ 1938 HOURS ON 27 MAY 2019: "SUCH **#377 - *LEPROSY* *STATEMENTS* *OF* *NATIONALISM*** GOES BACK TO 22 JUNE 2018 AND 5 NOVEMBER 2018 AND MIGHT BE CONSIDERED TREASONOUS AS A SIGNALLING TOWARDS THE PAPAL AUTHORITY WHOM HAS MIRRORED WITHIN IMMIGRATION LAMENTATIONS EQUIVALENT JARGON OF NATIONALISM / PATRIOTISM COMPARISONS BEING THE CHARACTERISTIC OF FRENCH PRESIDENT EMMANUEL MACRON'S ARC DE TRIOMPHE SPEECH UPON THE #288 - REMEMBRANCE / ARMISTICE DAY 2018 CENTENNIAL

Macron warns '***NATIONALIST* *LEPROSY***' threatens Europe The 1918 armistice that ended WWI brought peace to France, but created conditions that allowed the Nazis to flourish in Germany. [<https://www.nbcnews.com/news/world/macron-warns-nationalist-leprosy-threatens-europe-n931211>]

THELOCAL (NEWS@THELOCAL.FR) (AFP) ON 22 JUNE 2018:
"NATIONALIST 'LEPROSY' SPREADING IN EUROPE, MACRON SAYS:

French President Emmanuel Macron on Thursday 21 JUNE 2018 {ie.

**#382 - *THE* *SCIENCE* *INTO* *A* *PERMANENT* *STATE*;
#383; #384; #385; #386 IS A CHARACTERISTIC OF ROMAN
EMPIRE GOVERNANCE @1 - @728 - PASSOVER {#ONE: FRIDAY OF 3
APRIL 33 AD}, @5 - PENTECOST: {#FIVE: + 7x7+1 AS 50 DAYS ON
23 MAY} @65 - SOLDIER, #175 - MARRIAGE THEURGIC SYNCRETISM**

} likened rising ***NATIONALISM* *AND* *ANTI*-***MIGRANT*
SENTIMENT *IN* *EUROPE* *TO* "***LEPROSY***".****

On a visit to Brittany three days before a meeting of European leaders to try to resolve the continent's migrant crisis, Macron urged the French not to give into anti-EU sentiment.

"I'm saying to you in the gravest terms: Many hate it (Europe) but they have hated it for a long time, and now you see them (nationalists) rise, like leprosy, all around Europe, in countries where we thought that they would never reappear."

These included "friends and neighbours" who "say the worst things and we become used to it," he added.

Macron did not say to whom he was referring but France and Italy traded barbs in the past 10 days over Rome's refusal to take in a boatload of migrants rescued in the Mediterranean.

The 629 passengers onboard the Aquarius were also rejected by Malta before being taken in by Spain in a case which shone attention on mounting anti-migrant sentiment in Europe.

Italy's new far-right Interior Minister Matteo Salvini, who refused to allow the Aquarius to dock, hit back at the French president.

"If Macron were to stop insulting and ***CONCRETELY*** {ie.

ANOTHER SIGNALLING TERM RELATIVE TO ARCH AS A CHARACTERISTIC OF ROMAN EMPIRE GOVERNANCE



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

#71 #1 #11
#61 #81 #21
#51 #41 #31

EQUALS #369 as DISCRIMINATING NORM OF HUMAN NATURE / WAN WU AS ORGANISATION OF THINGS IN NATURE

#205 = PRINCIPLE OF PERSISTENT SUBSTANCE (YANG)
#164 = PRINCIPLE OF MATERIALITY (YIN)

#41 - EMANATION PRINCIPLE (**REMEMBER THE SABBATH**)

#82 - TERMS OF CONTINUITY (**HONOUR PARENTS**)

#123 - JUDGMENT SENSIBILITY (**DO NOT KILL**)

#164 = PRINCIPLE OF MATERIALITY (**YIN / TORAH: AVOID
HETERONOMY AGAINST AUTONOMY**)

#205 = PRINCIPLE OF PERSISTENT SUBSTANCE (**YANG / YAHAD: DO
NOT STEAL**)

#246 - NORMA OBLIGANS (**BEAR NO FALSE WITNESS**)

#287 - MANIFESTING NORM (**COVET NOT**)

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

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

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

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

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

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

#451 - RIGHT TO LIFE {Y-M-T-A} HAVING BY IMPETUS OF #41 - ONTIC
NECESSITY A MORAL ENTITLEMENT TO UNENCUMBERED #492 -
VOLUNTARY FREEWILL

} practise the generosity that fills his mouth by welcoming the thousands of immigrants that Italy has in recent years, it would be better for everyone," Salvini said in the town of Terni, according to the Italian press agency AGI, when questioned about friction with France.

"We may be ***LEPER* *POPULISTS***," he said, "but I take the lessons from those who open their own ports. Welcome thousands of migrants and then talk we can talk."

An influx of more than two million refugees and migrants from the Middle East and Africa in the past three years has fuelled the rise of nationalist and populist parties, including the League and Five Star Movement which share power in Italy.

Macron condemned "resurgent nationalism and closed borders, which some are pushing for" while repeating that Europe "cannot welcome everyone".

The median position adopted by his government -- stepping up deportations of so-called economic migrants while improving conditions for refugees -- was "always the most difficult because no one is happy, but it is more responsible than playing on people's fears", he argued.

In remarks aimed at his leftist critics, he said that those who argued "we should welcome everyone" were turning a blind eye to the divisions in French society.

"I want France and its national cohesion to remain intact," he said." [<https://www.thelocal.fr/20180622/nationalist-leprosy-spreading-in-europe-macron-says>>]

SO WHAT'S IT GOING TO BE MR MACRON: YES OR NO?

Are you slandering your political opponents when it is you are betraying your own nation?

I am confused by such common semantics of opportunism which is a theft of my intellectual property..."

Nous: #32
Time: 04:20 hrs
Date: 2019.5.26
Torah: [#80, #5, #30]@{
 @1: Sup: 80 (#80); Ego: 80 (#80),
 @2: Sup: 4 (#84 - I AM NOT A MAN OF
VIOLENCE {%2}); Ego: 5 (#85),
 @3: Sup: 34 (#118); Ego: 30 (#115 - I AM
NOT A SLAYER OF MEN {%5}),
Male: #118; Feme: #115
 } // #115
Dao: Natural Guide, Virtue of Holiness
Tetra: #43 - Encounters
 H44 - Encounter, Coming On, Coupling, Coming to
I-Ching: meet, Meeting
 Latin: Bonus {Redemptor God} Alt: Chabaayah {Hide
 Within God} {
 1. AIDS IN CONVERSIONS OF HEATHENS TO CHRISTIANITY
 2. THEOLOGY & RELIGION
 3. CHASTITY & MORALS
 4. Sothis - The Opener of the Year with the rising of Sirius
 {the Dog-Star} as the Star of Isis-Sothis on whose rising the
 Great Bear cycle was founded
 }
 Abraham {Father of a multitude, chief of multitude}

Prototype: *HOMOIOS* {#372 / #448} / HETEROS {#418 / #471} / TORAH {#322 / #423} HOMOIOS

| Male Idea | #372 | Telos | #448 | Female Idea | |
|---|------|-------|------|-------------|--|
| Natural Guide, Virtue of Holiness | #32 | 32 | 32 | #32 | Natural Guide, Virtue of Holiness |
| Inconstancy of Achievement, Practicing Placidity | #9 | 41 | 90 | #58 | Political Reversal, Adaptation to Change |
| Sage's Constancy, Trust in Virtue | #49 | 90 | 130 | #40 | Reversal, Avoiding Activity I AM NOT EVIL MINDED {%3} |
| Forgetting Knowledge | #48 | 138 | 210 | #80 | Primitivist Independence, Remaining in Isolation I AM NOT OF AGGRESSIVE HAND {%30} |
| To Guide with Names, Reason's Realisation I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13} | #1 | 139 | 244 | #34 | Great Guide, Trust in its Perfection |
| Three Treasures | #67 | 206 | 310 | #66 | Strategic Reversal, Putting Oneself Behind |
| Recognizing Fidelity, Trust in Faith | #78 | 284 | 321 | #11 | Value and Function of Non-Existence |
| Extremes and Reversals, Greatest Virtue | #45 | 329 | 369 | #48 | Forgetting Knowledge |
| Absolute Negation, It's Universal Application | #43 | 372 | 448 | #79 | Recognizing Agreements, Keeping Obligations |

Prototype: *HOMOIOS* {#372 / #448} / HETEROS {#418 / #471} / TORAH {#322 / #423}

[<http://www.grapple369.com/Grumble/?zen:1,row:2,col:8,nous:32&PROTOTYPE:HOMOIOS>](http://www.grapple369.com/Grumble/?zen:1,row:2,col:8,nous:32&PROTOTYPE:HOMOIOS)

.jackNote@zen: 1, row: 2, col: 8, nous: 32 [Date: 2019.5.26, Time: 04:20 hrs, Super: #372 / #32 - Natural Guide, Virtue of Holiness; I-Ching: H44 - Encounter, Coming On, Coupling, Coming to meet, Meeting; Tetra: 43 - Encounters, Ego: #448 / #32 - Natural Guide, Virtue of Holiness; I-Ching: H44 - Encounter, Coming On, Coupling, Coming to meet, Meeting; Tetra: 43 - Encounters]

ASSOCIATED PRESS ON 26 MAY 2019: "A loss for Macron's Republic on the Move party would cripple the French leader's grand ambitions for a more united Europe. Macron wants EU countries to share budgets and soldiers and work even more closely together to keep Europe globally relevant and prevent conflict.

H6879@{

@1: Sup: 6 (**#6**); Ego: 6 (**#6**),
@2: Sup: 11 (**#17**); Ego: 5 (**#11**),
@3: Sup: 20 (**#37**); Ego: 9 (**#20**),
@4: Sup: 58 (**#95**); Ego: 38 (**#58**),
@5: Sup: 64 (**#159**); Ego: 6 (**#64**),
@6: Sup: 53 (**#212**); Ego: 70 (**#134**),
Male: #212; Feme: #134

} // **#377**

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

UMBRA: #360 % #41 = #32 - Natural Guide, Virtue of Holiness; I-Ching: **H44** - Encounter, Coming On, Coupling, Coming to meet, Meeting; Tetra: **43** - Encounters;

THOTH MEASURE: #32 - Oh Busy one, who makest thine appearance at Utenit; I do not steal the skins of the sacred animals.

#VIRTUE: With Legion (no. #32), gentle softness, but
#TOOLS: With Hardness (no. #72), cold firmness.
#POSITION: As to Ritual (no. #48), it is the capital, but
#TIME: As to Residence (no. #39), it is the home.
#CANON: #191

ONTIC_OBLIGANS_191@{

@1: Sup: 32 (**#32**); Ego: 32 (**#32**),
@2: Sup: 23 (**#55**); Ego: 72 (**#104 - I COMMIT NO FRAUD {%7}**),
@3: Sup: 71 (**#126**); Ego: 48 (**#152**),
@4: Sup: 29 (**#155**); Ego: 39 (**#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32}**),
Male: #155; Feme: #191

} // **#191**

#377 as [#6, #5, #90, #200, #6, #70] = tsâra' (H6879): {UMBRA: #0 as #360 % #41 = #32} 1) to be diseased of skin, be leprosy; **1a)** (Qal) to be a leper; **1b)** (Pual) to have ***LEPROSY***;

<<http://www.grapple369.com/Grumble/?zen:1,row:2,col:8,nous:32&lexicon:H6879>>

For Macron, Le Pen represents the **"*LEPROSY*" *OF***
NATIONALISM that is eating the EU from within. For Le Pen, the race is a battle to preserve European civilization from the threat of "massive immigration" and uncontrolled globalization.

As far-right parties court the youth vote , Le Pen is counting on 23-year-old Jordan Bardella to lead her National Rally party to victory, then revamp the EU from within.

Le Pen's party, then called the National Front, won France's European parliamentary elections in 2014, but today she is looking beyond home territory. She has travelled to numerous European capitals recently to lend support to populist candidates, with the goal of enlarging their parliamentary group.

France has 34 lists of candidates in the European election, but Macron crushed France's traditional right and left parties in 2017 when he won the presidency, and they're still struggling." [<https://montreal.citynews.ca/2019/05/26/countries-to-watch-as-divided-europe-chooses-its-parliament/>]

HETEROS PROTOTYPE #THREE {#105 / #315}

43 3 59

51 35 19

**11 67 27 = #105 / #315 {#THREE} AS HETEROS PROTOTYPE OF
ROMAN EMPIRE GOVERNANCE AS *ORIGINAL* *SIN***

Nous: #35
Time:
Date:
Torah: [#4, #40, #2]@{
 @1: Sup: 4 (#4); Ego: 4 (#4),
 @2: Sup: 44 (#48); Ego: 40 (#44),
 @3: Sup: 46 (#94); Ego: 2 (#46),
Male: #94; Feme: #46
 } // #46
Dao: Great Guiding Signs?, Virtue of Benevolence
Tetra: #19 - Following
I-Ching: H17 - Following, Allegiance

Latin: Magnificus {God master of the Universe} Alt:
 Ashalyah {Labor on Errors in God} {

1. CONFOUNDS THE EVIL & GRANTS RELEASE FROM ENEMIES
2. GIVES VICTORY
3. IRON, WEAPONS, SOLDIERS & MILITARY GENIUS
4. Ptibiou

Solar Eclipse: 12 July 2010 (AEST)

#2000 CE

Prototype: HOMOIOS {#341 / #431} / *HETEROS* {#377 / #449} / TORAH {#379 / #450} HETEROS

| Male Idea | #377 | Telos | #449 | Female Idea | |
|--|------|-------|------|-------------|--|
| Opposites and Primitivism, Returning to Simplicity | #28 | 28 | 28 | #28 | Opposites and Primitivism, Returning to Simplicity |
| What's behind it all?, Imaging the Mysterious | #25 | 53 | 106 | #78 | Recognizing Fidelity, Trust in Faith |
| Worth of Water, Easy By Nature | #8 | 61 | 170 | #64 | Consider the Small and Insignificant |
| Reversal, Avoiding Activity | #40 | 101 | 202 | #32 | Natural Guide, Virtue of Holiness |
| Virtuous Humility at Using 'Beneath' | #61 | 162 | 223 | #21 | Guiding the Physical, Emptying the Heart |
| Skill Rulership, Maintain One's Place | #60 | 222 | 303 | #80 | Primitivist Independence, Remaining in Isolation |
| Consequences for Virtuous Discourse | #38 | 260 | 362 | #59 | A Sensible Guide, Hold Fast To Reason |
| Employing Deeming, Daring to Act | #73 | 333 | 397 | #35 | Great Guiding Signs?, Virtue of Benevolence |
| Moderate Values, Setting Up Precepts | #44 | 377 | 449 | #52 | So What?, Returning to the Origin |

Prototype: HOMOIOS {#341 / #431} / *HETEROS* {#377 - LEPROSY / #449} / TORAH {#379 / #450}

[<http://www.grapple369.com/Grumble/?zen:8,row:5,col:8,nous:35&prototype:heteros>](http://www.grapple369.com/Grumble/?zen:8,row:5,col:8,nous:35&prototype:heteros)

.jackNote@zen: 8, row: 5, col: 8, nous: 35 [Date: (none), Time: (none), Super: #377 / #73 - Employing Deeming, Daring to Act; I-Ching: H46 - Climbing, Moving/Pushing Upward, Ascending; Tetra: 7 - Ascent, Ego: #449 / #35 - Great Guiding Signs?, Virtue of Benevolence; I-Ching: H17 - Following, Allegiance; Tetra: 19 - Following]

MUSTARD WEASEL (SCREAMING.NUTBAG@GMAIL.COM) @ 2122 HOURS ON 6 SEPTEMBER 2019: "ARSE BANDITS SHOULD BE

BANNED FROM USING THEIR GAY COCKS TO MAKE PEOPLE DISEASED:

That it is irresponsible for ... arse bandits to introduce HIV injection organs (aka AIDS-ridden gay cocks) into people's vegemite."

DOLF 0925 HOURS ON 8 SEPTEMBER 2019: "REALLY?"

WE NOTE THAT AS PART OF THE #371 - SAINT ANDREWS CAUSE CÉLÈBRE EXHIBITED AMONGST AUSTRALIAN JINGOISTS AS #492 - BOER / #315 - ANZAC CENTENNIAL DEFAMATION BY RACIAL HATRED, ANTI-SEMITISM, PSYCHOSEXUAL PREJUDICES AS PUBLIC SLANDER THAT YOU ARE UTILISING CARDINAL GEORGE PELL'S DEFENCE AND CAN WE NOT DO THE SAME WITH CONDOM USAGE?

#439 as [#2, #3, #4, #400, #10, #500] = beged (H899): {UMBRA: #11 as #9 % #41 = #9} 1) treachery, deceit; 2) (CLBL) garment, clothing (used indiscriminately); 3) *A* *COVERING*, IE. *CLOTHING*; *ALSO* *TREACHERY* *OR* *PILLAGE*; *APPAREL*, *CLOTH*(-*ES*, *ING*), *GARMENT*, *LAP*, *RAG*, *RAIMENT*, *ROBE*, [*IDIOM*] *VERY* (*TREACHEROUSLY*), *VESTURE*, *WARDROBE*;

YOUR FIXATED MINDSET AS PUBLIC SLANDER AND PERSECUTION IS NOW OVER 20 YEARS BEHIND THE TIMES.

1) It is your wife who likes to be your ARSE BANDIT because she can't tolerate seeing the grimace of excruciating pain upon your face in your bestowal of a caustic and vitriolic semblance to any withered viability of life;

You might call it orgasm but we know the travesty of such.

2) She after all prefers it that way since she can close her eyes and endure the minor discomfort which is your endowment by nature as presence of being and by such small mercies she praises GOD and she day dreams of the real lover that she had before your presumption.

3) We are not from a 3rd world country such as India where toilets are most likely never private and don't need to chook squat first before we accommodate your anal retentive sexual demands.

4) Rather one uses a bidet or douche within private (ie. do they even have running tap water where you are from?) to ensure optimal hygiene

and a respect for the dignity of others which is more than you can ever bestow on your wife.

5) Since prophylactics (ie. an invention known amongst the Egyptians and hence the moral proscription AVOID HETERONOMY AGAINST AUTONOMY as #164 - PRINCIPLE OF MATERIALITY) are also deployed within any act of copulation the scenario of 'vegemite dick' as you habitually call it does not ever occur excepting within your phantasmagorical mind labyrinth and the risk of disease transmission is less than kissing your syphilitic wife;

6) Unlike bisexual / heterosexual persons, gay men are more likely (as evidenced by your abject ignorance and how often do we need to tell you so) to obtain regular medical checks, utilise PRE-EXPOSURE PROPHYLAXIS (or PrEP) as a way for people who do not have HIV but who are at very high risk of getting HIV to prevent HIV infection by taking a pill every day and in the circumstance of sero-conversion then being on anti-viral therapy and having an undetectable viral load.

7) Accordingly the delusional scenario amongst gay men which you convey is at its most improbable level for over 20 years but sadly not for you heterosexuals.

8) Understand that your wife is capable of wiping her own arse and yours as well."

Yet egotistically, SOCIAL MEDIA often ALSO claims as its integral view, the resorting to a process as disenfranchising of the essence and soul of the human dignity itself as the value of the person being the other by its habituated pervasive carelessness as a culture of disrespect which is always a quantification as:

- #1 - A DEGREE OF AVARICIOUS WANT;
- #2 - THE POTENTIAL OF LIMITATIONS UPON REALITY;
- #3 - A CAPABILITY TO BEGUILLE AND STUPEFY WITH WORDS, THE QUARRY SOUGHT AS THE OBJECT OF VIRILE NECESSITY;
- #4 - VARIANCE OF ACCEPTABILITY AS THE CAUSE FOR IMPROBABILITY;
- #5 - THE PERMISSIBILITY OF IDEALISATIONS;
- #6 - THE ORGANISATIONAL READINESS TO ELIMINATE ANY INHIBITORS TO THE PHYSICAL DYNAMICS OF OPPORTUNITY;
- #7 - TO FACILITATE A SPORTING PROWESS OF A PROUD ACCOMPLISHMENT IN A MUTUALLY SATISFYING PURPOSED DELIVERY;
- AND
- #8 - A JOB WELL DONE, ALWAYS WANTS MORE.

I have in the past, even given such cursory universal observations which are independent of gender and sexual identity as summarily proclaimed as long ago as 12 FEBRUARY 2017 but not exhaustively made of the sexual act. Been accused of over intellectualising how people engage their wants within this physical act.

Although some have more succinctly surmised as nothing more than a F@CK YOU and then onto the next, until you run out of opportunities.

Now that SAME SEX MARRIAGE has been adopted within LEGISLATION, how effectively and strategically the GLBTQI COMMUNITY engages within this process can do more to effectively control and eliminate neo-nazism and religious extremism than 17 years of the Afghanistan or Iraqi Wars could ever do.

**SKEET [IS BAHAMAS FREE OF THE MOSQUITO ZIKA VIRUS?]
(SKEET@INVALID.INVALID) @ 1155 HOURS ON 26 SEPTEMBER
2017:** "How long you gonna keep this charade up?"

— PHARAOH'S PROPHYLACTIC —

"TWAT 'N TRIPE.
'TIS JUST THE THING.
DON'T BE A SNIPE.
AND DRESS YA DING."

YOUTUBE: "CONDOM COMMERCIAL"

<https://www.youtube.com/watch?v=__yX4ThxfEw>

**THE CHAD (CHADABRYANT@AOL.COM) @ 1201 HOURS ON 26
SEPTEMBER 2017:** "How long are you going to be an ignorant jackoff?"



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

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

With the continuing rise of neo-nazism, terrorism and religious bigotry this nation especially needs you to be mindful of the effect that the sexual opportunities you make can win that war.

In chaos theory, the butterfly effect is the sensitive dependence on initial conditions in which a small change in one state of a deterministic nonlinear system can result in large differences in a later state.

YOUTUBE: "The Butterfly Effect | This Video Will Change Your Life | Documentary"

<<https://www.youtube.com/watch?v=G2xFJUSLEv8>>

Sadly such ignorance of individual #391 - HOMOGENEOUS accountability in safe guarding any PRO DOMO entitlement without diminishing another party's SUI JURIS / MEMBRUM VIRILE human rights / constitutional protections within sexual opportunism amongst GRINDR users is especially deprecated to the extent that its culpability and deprivation within the community is worse than any socially communicable disease of living memory.

So within the coming weeks we're going to give some further consideration to expanding the GRAPPLE / GRUMBLE prototype with PRO DOMO / SUI JURIS / MEMBRUM VIRILE notions as methodology functions.

Thus in terms of any cognitive processes (ie. as then the foundational basis for probability theory as determinism of occurrence} what I desire to observe is the process of intuition as the osmosis intersections which occur within the neurological predisposition as nuanced syllogism (ie. we need to still develop adequate semantics of nomenclature which agreeably convey this).

- dolf

<<http://www.grapple369.com/Groundwork/Truth%20to%20Know.pdf>>

Initial Post: 8 September 2019