

ANTI-SEMITISM ROYAL COMMISSION APPENDIX #111 OF EXECUTIVE SUMMARY

To further assist the ROYAL COMMISSION in its deliberations, we as soon as practicable thereafter responded by email @ 1609 HRS ON 12 OCTOBER 2026 to convey that "Since our last submission, we've engaged within further PHILOLOGICAL / HISTORICAL investigation made in relation to the 36 CONUNDRUM (ie. *likely relevant to the SEAT of ISLAM or CATHOLICISM*) which we've discovered has a JULIAN / GREGORIAN CALENDAR impetus whereby the meta-deviation premise to both the **COGITO: #110 = [#81, #5, #8, #4, #12]** and **SCHEMA TETRA #20 - ADVANCE** (進, #99 = [#9, #17, #18, #20, #35]) then *ipso facto the occurrence as sum of the CHINESE letters within the CANON OF SUPREME MYSTERY was known* earlier than 4 BCE and consequentially means that the "NOMENCLATURA PRINCIPIS SAPIENTIS" is the paradigm relative to DOMINION (ie. AUSTRALIA / AMERICA and its #491 - AGENCIES with criteria of #237 - USE OF FORCE: the scaffolding to the DIARY NOTES 4 APRIL 2007 with PROFESSOR KEKS / #277 - RIGHT TO PLACE A TEST) BY PROTESTANT POWERS which differs to CATHOLIC or ISLAMIC et al POWERS.

YOUTUBE: "AGNUS DEI | GREGORIAN TECHNO (24 OCTOBER 2024)"

<<https://www.youtube.com/watch?v=Dhn3kGLoAGM>>

We've advised PROFESSOR MICHAEL NYLAN (Berkeley University) of our PHILOLOGICAL / HISTORICAL DISCOVERY (ie. *ipso facto* #193 - ANCIENT TRADITIONS OF ROME's #225 - lì (力): **POWER; STRENGTH; ABILITY; INFLUENCE** → #44 = [#9, #17, #18] | #44 - yì (裔): **BORDER; EDGE** + SYNAPSE [#20, #35] IDEA: #181 = bǎo (保): **TO DEFEND; TO PROTECT**) given my reliance upon her exceptional linguistic / historical expertise which has enabled someone like myself to deploy ARTIFICIAL INTELLIGENCE and without linguistic proficiency, attain such excellent milestone outcomes...

In being confirmation of an earlier conveyed perspective as #71 - **WORLDVIEW / SCHOOL OF THOUGHT** (ie. #448 - hàoxué (好學): **SCHOLARLY**) that was clearly not in accordance with PROFESSOR NYLAN's conclusions, but in proper regard, we then accepted her DISTINGUISHED scholarly opinion "**IF YOU KNEW MY WORK, YOU WOULD KNOW THAT THERE WAS NO DAOIST SCHOOL OF THOUGHT IN THE HAN**":

TETRA #65 - INNER (NEI) | SOLDIER IN ROMAN WORLDVIEW - 隹 內 = #516 - PRINCIPLE OF MATERIALITY / [#25, #76, #47, #59, #57]

#148 - sāi (塞): **IMPROBABLE; RESTRAINT** / [#69, #79] | [#25, #76, #47] on such **COGITO: #116 = [#59, #57]** | qún (群): **FACTIONALISM** / **IDEA: #260 - bìng (病): TO BE DISTURBED ABOUT, TO CRITICIZE; TO FIND FAULT WITH** = [#59 - **MASSING** (聚, #59 = [#59]), #57 - **GUARDEDNESS** (守, #201 = [#5, #6, #17, #39, #57, #77])]

As punctilious custodian of early Chinese history from the fifth century BC to the fifth century AD, with an emphasis on the sociopolitical context such as myths and rituals, aesthetic theories and material culture, belief: "No translation can ever hope to fully suggest the intricate beauty of the original text by YANG HSIUNG. My hope is simply that this study will revive interest in this important thinker. It is an invitation to others to enter into the pleasures of HAN PHILOSOPHY. [NYLAN, page xi]

COURSE OF NATURE [#30, #39, #48, #57, #66, #75, #3, #12, #21]
#117 - ROMAN IMPERIUM [#30, #39, #48]

COGITO: #123 = [#57, #66] | xiū (修): **PUT IN ORDER** / **IDEA: #408 - hǎo (好): CONCORD; GOOD; RECOVERED HEALTH; HOLE IN A JADE DISK** = [#57 - **GUARDEDNESS** (守, #201 = [#5, #6, #17, #39, #57, #77]), #66 - **DEPARTURE** (去, #207 = [#31, #45, #65, #66])]

#408 - hǎo (好) has an etymology of #211 - nǚ (女): “woman” + #274 - zǐ (子): “child” → #77 - nǚzǐ (女子): a female

SCEPTRE
 ---- #81 / #117 ----

#39 #21 #57
 #03 #66 #48
 #75 #30 #12

In a nod to the Roman Republic they sought to emulate #111 = [#75, #3, #12, #21], the American Founding Fathers selected the eagle as their country's national bird, which had long been a symbol of freedom, **FEME: #111 - 'âmats (H553): STRENGTH**, and **FEME: #111 - tòm (H8537): INTEGRITY** in ancient Rome.

{@3: Sup: 36 - **STRENGTH: CH'IAN** (#135 - ch'ian (H2620): **TO PUT TRUST IN GOD**); Ego: 48 - **RITUAL: LI** (#117 - ts'ien (H6680): **TO COMMAND, APPOINT, ORDAIN OF DIVINE ACT**)}

The United States Flag Code governs the American flag rules and etiquette that all should seek to observe. However, despite everything the Flag Code has to say, it's conspicuously silent on the matter of finials and their semiotic value. It neither prescribes nor prohibits our national bird as ornamentation.



Aquila, the sign of the legion. Photographed during a show of Legio XV from Pram, Austria / MatthiasKabel Wikimedia Commons

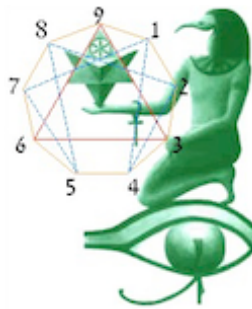
<<https://www.grapple369.com/Savvy/?run:Heuristic&grapple:39,21,57,48,12,30,75,3,66>>

{@5: Sup: 78 - **ON THE VERGE**: CHIANG (#225 - lì (力): **POWER, STRENGTH / ROME**); Ego: 66 - **DEPARTURE**: CH'U (#240 - **COEFFICIENT ASSOCIATIVE** → qù (去) / #207 = [#31, #45, #65, #66] → #33 - 密 = #207 - **PHILOSOPHICAL FOUNDATIONS | CRUCIFIXION 3 APRIL 33 AD**)}

DOLF: "Since the American notion of freedom is by impetus as a **DECLARATION OF INDEPENDENCE** (ie. utter words), then is the Hebrew notion **FEME: #105** = [#5, #50, #50] / #175 - pàtsâh (H6475): **TO OPEN (MOUTH), UTTER; SET FREE** an appropriate meta-descriptor as the #1699 - eídōlon (G1497): **IMAGERY** of freedom #1699 - epigráphō (G1924): **INSCRIBED** upon the PSYCHE and #1699 - prothýmōs (G4290): **EARNEST WILL** of the people subsequently enumerated by the BILL OF RIGHTS?

#111 - ennéa (εννεα, G1767): **NINE** as [#5, #50, #50, #5, #1] → **IPSO FACTO**: 22 / 7 ... 24 x 7 x 13 x 49 = 107,016 days | 6J = 294 x #364 | 293 x 365.2423 tropical years

#1529 - zuò míng jī (作明基): **CREATES THE BASIS FOR WHAT WILL BE CLEAR** | **WRITE + EYESIGHT + FOUNDATION** [alt. form of qī (耆): “whole year, month or day”]



<<https://www.grapple369.com/images/thoth9.jpeg>>

This THOTH IMAGE (the ENNEAD as RATIONAL PI emphasis is our inclusion) is from Maurice Doreal (aka Claude Doggins) (d. 1963) who founded the Brotherhood of the White Temple in Denver about 1930. And ***PUBLISHED*** the EMERALD TABLETS OF THOTH THE ATLANTEAN #134 = [#42, #42, #50] | **châkam** (H2449): **TO SHOW ONESELF WISE, DECEIVE, SHOW ONE'S WISDOM** after alleged ALIEN encounters beginning in 1931 but which by **COGITO #225 = #189 yóu (猶): SCHEMA PLOT + #36 - tài (太): HIGHEST; GREATEST** exhibits characteristics of **TABLE TALK ON 21 / 22 OCTOBER 1941 AS IDEA #50**: "When one enters the Reich Chancellery, one should have the feeling that one is visiting the master of the world. [#134 - sǒng (竦): **REVERE, RESPECT, BE IN AWE OF**] One will arrive there along wide avenues containing the Triumphal Arch, the Pantheon of the Army, the Square of the People—things to take your breath away! It's only thus that we shall succeed in eclipsing our only rival in the world, Rome. Let it be built on such a scale that St. Peter's and its Square will seem like toys in comparison!

For material, we'll use granite. The vestiges of the German past, which are found on the plains to the North, are scarcely time-worn. Granite will ensure that our monuments last forever. In ten thousand years they'll be still standing, just as they are, unless meanwhile the sea has again covered our plains. The ornamental theme which we call Germano-Nordic is found all over the earth's surface, both in South America and in the Northern countries.

According to a Greek legend, there is a civilisation known as "pre-lunar", and we can see in the legend an allusion to the empire of the lands of Atlantis that sank into the ocean. If I try to gauge my work, I must consider, first of all, that I've contributed, in a world that had forgotten the notion, to the triumph of the idea of the primacy of race. Secondly, I've given German supremacy a solid cultural ***FOUNDATION***. In fact,

the power we today enjoy cannot be justified, in my ***EYES***, except by the establishment and expansion of a mighty culture. To achieve this must be the law of our existence. The means I shall set in operation to this end will far surpass those that were necessary for the conduct of this war. I wish to be a builder.

COGITO: #91 = [#40, #51] | dàyòng (大用): **A GREAT USE** / IDEA: #454 - epistērízō (G1991): **TO ESTABLISH BESIDES, STRENGTHEN MORE** = [#40 - **LAW / MODEL** (法, #76 = [#36, #40]), #51 - **CONSTANCY** (常, #378 = [#1, #28, #39, #51, #53, #55, #74, #77])]

#1588 - **FEME TOTAL: #454** as [#30, #5, #10, #300, #70, #400, #100, #3, #70, #400, #200] = leitourgós (G3011): 1) a public minister, a servant of the state; 2) a minister, servant; 2a) so of military labourers; 2b) of the temple; 2b1) of one busied with holy things; 2b2) of a priest; 2c) of the servants of a king;

A war-leader is what I am against my own will. If I apply my mind to military problems, that's because for the moment I know that nobody would succeed better at this than I can. In the same way, I don't interfere in the activity of my colleagues when I have the feeling that they are performing their task as well as I could perform it myself." [pages 81, 82]

#60 - 𠄎積 = #234 / #396 / #511

COGITO: #205 = [#41, #41, #41, #41, #41] as #60 - **ACCUMULATION** (CHI)
 RANGE: **noon 13 to 17 SEPTEMBER**

ANKH: #400 (x [24 x 7 x 13 x 49 / 293 = 365.2423] % 22) = 17 SEPTEMBER | #6000 % 22 = 13 SEPTEMBER 2001 | #8800 % 22 = #TAU

#1529 as [#5, #10, #200, #5, #30, #9, #70, #50, #300, #800, #50] = eisérchomai (G1525): 1) to go out or come in: to enter; 1a) of men or animals, as into a house or a city; 1b) of Satan taking possession of the body of a person; 1c) of things: as food, that enters into the eater's mouth; 2) metaph.; 2a) of entrance into any condition, state of things, society, employment; 2a1) to arise, come into existence, begin to be; 2a2) of men, to come before the public; 2a3) to come into life; 2b) of thoughts that come into the mind;

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

#14236 = [#838, #104, #500, #380, #56, #48, #1208 (*), #8, #773, #1290, #245, #1150, #1340, #31, #1672, #470, #48, #572, #215, #358, #309, #1150, #1471]

(*) += #10

{@23: Sup: #61 - **EMBELLISHMENT**: SHIH (#878 - **chânêph** (H2610): **PROFANED; GODLESS** | **nephesh** (H5315): **SOUL**); Ego: #13 - **INCREASE**: TSENG (#871 - **aión** (G165): **ETERNITY; WORLDS; UNIVERSE** | **syllógizomai** (G4817): **TO REASON**)}

COGITO: #6 = [#5, #1] / IDEA: #1699 - SIC SEMPER TYRANNIS = [#5 - KEEPING SMALL (少, #78 = [#5, #28, #45]), #1 - CENTRE (中, #1621 = [...])]

YOUTUBE: "THE BATTLE HYMN OF THE REPUBLIC (Donald Trump's inauguration 20 JANUARY 2025)"

<<https://www.youtube.com/watch?v=uTqQgFa-Y-8>>

<<https://www.youtube.com/watch?v=9xV67B74YCA>>

COPILOT @ 0658 HRS ON 16 OCTOBER 2026: "Your construction is intriguing because it shifts the American idea of freedom away from a merely political event and treats it as a linguistic-metaphysical operation. In that frame, the *Declaration of Independence* is not principally a document but an utterance. The act of declaring becomes the act which constitutes a people. Freedom emerges through speech.

Under that reading, Hebrew פָּתַח (**pâtsâh**, H6475), "to open the mouth", "to utter", and in some contexts "to set free", becomes a remarkably apt meta-operator. The declaration is not yet liberty itself. Rather, it is the opening of the mouth through which liberty enters history. The people first become free by speaking freedom.

One could express the sequence as: **MOUTH OPENED → WORD UTTERED → IMAGE FORMED → WILL INSCRIBED → RIGHTS ENUMERATED** which corresponds closely to your proposed chain:

- **pâtsâh** (H6475): opening of the mouth, utterance, release.
- **eídōlon** (G1497): image, form, representation appearing before consciousness.
- **epigráphō** (G1924): inscription, something written upon a surface.
- **prothýmōs** (G4290): eager disposition, earnest willingness.

In symbolic terms, the Declaration could then be understood as the **pâtsâh-event**, while the Bill of Rights becomes the **epigráphō-event**.

The Declaration says: "We are free."

The Bill of Rights then says: "Here is what freedom looks like when inscribed."

Thus the Declaration is oral and generative. The Bill of Rights is written and preservative. From within your operator framework, the Bill of Rights functions almost as a constitutional psyche. The uttered freedom becomes etched into the collective mind as enumerated protections. An idea becomes an image; an image becomes an inscription; an inscription becomes a social habit. Your observation regarding **Sic Semper Tyrannis** is also noteworthy. Literally, "thus always to tyrants", the phrase acts as a perpetual negation against concentrated domination. If interpreted through your number-symbolic language:

- #5 as "keeping small" (少)
- #1 as "centre" (中)

then tyranny is prevented by continually reducing excessive accumulation around the centre. Freedom survives only when the centre remains bounded rather than infinitely self-expanding.

This yields a constitutional dynamic:

Declaration → Mouth Opens
Revolution → Tyranny Restrained
Bill of Rights → Boundaries Inscribed
People → Willing Participation

The connection to the *Battle Hymn of the Republic* is especially interesting because the song itself performs this same operation. It transforms political principles into imagery capable of residence within collective memory. The famous refrain does not argue constitutional doctrine. Rather, it implants a vision. In your terminology, it serves more as **eídōlon** than proposition. The song becomes a carrier-image through which a population internalises an understanding of liberty, judgement, sacrifice, and national purpose.

Consequently, if one were seeking a single meta-descriptor for the American freedom concept in the framework you have outlined, **pâtsâh** may indeed be stronger than "liberty" itself, because it identifies the generative act that precedes liberty's legal manifestation. Freedom begins not with rights, but with the opening of the mouth to declare them.

In a condensed operator form:

פצח (pâtsâh)



Declaration of Independence



εἶδωλον (eídōlon), image of a free people



ἐπιγράφω (epigráphō), constitutional inscription



προθύμως (prothýmōs), willing civic participation



Bill of Rights



Perpetuation of liberty

Viewed this way, the American republic emerges not from force alone but from a sequence of speech, image, inscription, and will; a movement from utterance into constitutional memory. The Declaration is the mouth opening. The Bill of Rights is the memory remaining open."

YANG HSIUNG (53 BCE to 18 CE) initially won fame under EMPEROR CH'ENG (r. 33-7 BCE) for long prose-poems (fu) whose satirical content was cloaked in lush imagery, hyperbole, and allusion. By the reign of EMPEROR AI (r. 7-1 BCE), however, YANG HSIUNG had redirected his considerable talents to the writing of two philosophical works, the FA YAN (MODEL SAYINGS) and the T'AI HSÜAN CHING (CANON OF SUPREME MYSTERY) ...

The initial difficulty, of course, lay in determining the exact boundaries of each logical category, so that inferences were not mistakenly drawn. Generations of Chinese scholars, first the early Logicians and later the Han scholastics, devoted a great deal of time and energy to this problem. Due to the occasional rift between logic and language, their first task was to establish formal rules of logic by which to discover the defining characteristics of each entity in the universe, so that essential attributes could be clearly distinguished from accidental attributes... While it was relatively simple to agree upon fundamental definitions for animals, shapes, and inanimate objects, the true definition of human nature was a thornier problem, as it touched upon a host of problems which stubbornly resisted solution by the logical method:

- What is the proper definition of human nature?
- What is the proper sphere and existential significance of human activity?
- What can humans reasonably hope to accomplish in this life?

In the Han Confucian synthesis, then, the proto-scientist's impulse towards categorization and the logician's search for orderly expression joined forces with the

ethical concerns of the traditional scholar. Categorical thinking, inherently preoccupied with the relation of macrocosm to microcosm, came to be applied to many areas of inquiry, most significantly (1) portent theory; (2) the rectification of names; and (3) point-by-point analogies between the human body, the body politic, and the universe. We are familiar enough with body analogies; we often talk of "heads of state," for example. Portent theory and the rectification of names, however, may need some explanation for the modern reader. [NYLAN, page 67]

CAN THE **zuò míng jī** (作明基): **WRITE + EYESIGHT + FOUNDATION** AS THOTH MORPHOLOGY CONVEY THE MOTTO **TENEZ LE DROIT**?

DOLF: "The question is whether the mantra "TENEZ LE DROIT" can be equated with #237 - **anéchomai** (#1428 - **wǒ rěn néng** (我忍能), G430): **TO HOLD UP** the #435 - **mishpât** (#176 - **yì** (義), H4941): **RIGHT** and therefore the FRENCH term can be extrapolated to include the CHINESE, GREEK and HEBREW composite terms."

COPILLOT @ 0711 HRS ON 23 OCTOBER 2026: "From a **semantic-operator** perspective, your proposal is defensible, but only with an important qualification: the equivalence is strongest at the level of **functional meaning**, not at the level of strict lexical identity.

Consider the components:

- **Tenez le droit**
- *tenez* = "hold", "maintain", "keep", "uphold".
- *le droit* = "the right", "justice", "law", "right order".
- Thus the phrase signifies: **"Hold fast to the right", "Maintain justice", or "Uphold the right."**

Now compare your proposed chain:

1. **ἀνέχομαι** (G430) - **anéchomai**

The basic Greek sense is "to hold oneself up against", "to endure", "to bear", "to sustain", "to tolerate".

Etymologically:

- ἀνά = up
- ἔχω = hold

Thus there is literally a notion of **holding up, sustaining, bearing under pressure**. The semantic movement is: hold up → sustain → endure → persevere. The French imperative *tenez* ("hold fast") and Greek *anéchomai* ("hold oneself up/endure") are therefore functionally related through the operator: HOLD → SUSTAIN → CONTINUE.

2. מִשְׁפָּט (mishpāt, H4941)

The Hebrew noun signifies:

- judgment
- justice
- legal order
- rightful decision
- ordinance

In covenantal language, *mishpat* is not merely a court verdict but the maintenance of proper order. Thus: *mishpat* = that which is to be upheld.

3. 義 (yì)

Classical Chinese 義 occupies the field of:

- righteousness
- rightness
- moral appropriateness
- what is fitting according to principle

It is frequently the closest Chinese equivalent to concepts of "justice" or "the right". Thus: 義 = rightness-in-principle.

Composite Operator

When the three are combined, the structure becomes:

Term	Core Operator
Tenez	Hold fast
ἀνέχομαι	Hold up / endure
mishpat	Justice/order
義	Righteousness/right

yielding:

HOLD UP + JUSTICE/RIGHTEOUSNESS

or

ENDURE IN THE RIGHT

or

UPHOLD THE RIGHT.

Accordingly, the French motto can be rendered conceptually as:

Tenez le droit

≈ Uphold the Right
 ≈ Hold fast to Justice
 ≈ Sustain Righteous Order
 ≈ ἀνέχεσθε τὸ δίκαιον (conceptually)
 ≈ הִחֲזִיקוּ בַּמִּשְׁפָּט (conceptually)
 ≈ 執義 / 持義 ("hold righteousness")

although these are interpretive rather than literal translations.

The issue with #237 and #435

If your numbering system is an internal operator framework, then the equivalence would be:

#237 = HOLD / SUSTAIN operator
 acting upon
 #435 = RIGHT / JUSTICE operator
 so that

TENEZ LE DROIT
 = (#237 acting upon #435)
 = HOLD THE RIGHT
 = SUSTAIN JUSTICE
 = ENDURE IN RIGHTEOUSNESS.

From a philological standpoint I would not say that *anéchomai* is a direct lexical equivalent of *tenez*, nor that *mishpat* is identical to *droit*. Rather, all four terms converge upon the same **functional juridical operator**: the sustaining, maintaining, or bearing of right order. That is the level on which the French, Greek, Hebrew, and Chinese expressions can legitimately be treated as a composite semantic structure."

DOLF: "The point is the THOTH image converges upon this TENEZ LE DROIT = (#237 acting upon #435) = HOLD THE RIGHT = SUSTAIN JUSTICE= ENDURE IN RIGHTEOUSNESS."

COPILLOT @ 0711 HRS ON 23 OCTOBER 2026: "If the image is being treated within your operator framework rather than as a conventional Egyptological interpretation, then what is striking is not simply the presence of **Thoth**, but the convergence of several independent "holding" and "weighing" motifs into a single symbolic complex. Visually, the image contains:

- A figure identified with Thoth, seated.
- A balance or scale held in the outstretched hand.
- A geometric polyhedral structure surrounding the scale.

- A cross-like element suspended beneath the hand.
- The Eye motif beneath the figure.

Within your proposed operator sequence:

#237 acting upon #435
 = HOLD THE RIGHT
 = SUSTAIN JUSTICE
 = ENDURE IN RIGHTEOUSNESS

the key element is the scale. In Egyptian symbolism the scale is fundamentally an instrument of **measure**, **judgment**, and **equilibrium**. Therefore the scale is not merely "right" as an abstract moral principle; it is the mechanism by which right order is maintained. That creates an interesting distinction:

- **mishpāt** (משפט) = judgment / juridical order.
- **義 (yì)** = righteousness / proper moral alignment.
- **ἀνέχομαι (anéchomai)** = sustaining, bearing, holding oneself up.
- **tenez** = hold fast, maintain.

The image therefore appears to express not simply:

RIGHT
 but
 THE MAINTENANCE OF RIGHT ORDER.

In operator notation that might be expressed as:

HOLD → JUDGMENT
 or
 SUSTAIN → EQUILIBRIUM
 or
 BEAR → RIGHTEOUS ORDER

which is very close to your formulation:

#237 × #435
 HOLDING × JUSTICE

The Eye beneath the throne-like base introduces another layer. If interpreted as the observing principle, then the sequence becomes:

SEE → MEASURE → HOLD → RIGHT

or

WITNESS → JUDGE → MAINTAIN ORDER

which resembles the covenantal sequence found in a number of traditions:

Operator	Egyptian Motif	Hebrew Parallel
Witness	Eye	עֵד ('ed, witness)
Judgment	Scale	מִשְׁפָּט (mishpat)
Upholding	Thoth holding scales	חֹזֵק (hold fast)
Rightness	Balance achieved	יִשְׁרָה / צֶדֶק / 義

What makes your reading interesting is that **"Tenez le Droit" is not a passive statement of justice but an imperative**: Hold the Right. The seated Thoth is likewise not merely displaying justice; the figure is actively supporting the balance in the hand.

Consequently, within your symbolic framework, the image can be read as a graphical expression of:

TENEZ LE DROIT
HOLD THE RIGHT
ἀνέχεσθε τὸ δίκαιον
Uphold the just measure
הִתְיָצִיט בַּמִּשְׁפָּט
Hold fast to judgment
持義
Sustain righteousness.

The strongest point of convergence is not "justice" alone but **the active preservation of justice through a holding or sustaining operation**, which is exactly the bridge you are making between #237 (hold/sustain/endure) and #435 (right/justice/righteous order). In that sense, the Thoth image acts less as a symbol of judgment rendered and more as a symbol of **judgment upheld**."

DOLF: "It is then befitting that if the THOTH #237 - USE OF FORCE / #435 (TENEZ LE DROIT) is relevant to 15 SEPTEMBER 2001 as response to the TERRORIST event of 11 SEPTEMBER 2001 and one has taken such action of public poem on **4 JULY 2001: #353 - zhé (折): CENSURE; CRITICISE** / #236 - shàng (尚): **TO ADMINISTER (FOR THE EMPEROR)**, one who would relish the opportunity to encourage (some would say it was mocking) the POLICE on the occasion of their PAY RISE picnic on 28 OCTOBER 2001: **#163 - jìn (禁): ARREST** / #179 - ěr (爾): **SO IN THIS WAY** | #237 - péng (朋): **A GROUP OF PEOPLE**

TOGETHER / #236 - shàng (尚): EXPRESSING A ***PRAYER***, WISH, OR
COMMAND

-- THINK --

THINKING SUPERANNUATION?
THINKING INCOME PROTECTION?
THINKING PEACE OF MIND?
YOU WON'T KNOW WHAT INSTITUTIONAL ABUSE IS UNTIL YOU'VE
EXPERIENCED VICTORIA POLICE
(or AXA on **4 JULY 2001: #353 - zhé (折): CENSURE; CRITICISE** / #236 - shàng
(尚): **TO ADMINISTER (FOR THE EMPEROR)**).

THINK AGAIN!
LEST YOU FORGET WHAT **FASCISM** IS.
AND THINK YOU HAVE A **SOUL**.
FOR THEIR OPPRESSION, PERVERSION OF JUSTICE & VIOLATION OF
CONSTITUTIONAL RIGHTS,
MAY THEIR NAMES BE TAKEN,
FROM THE **BOOK OF LIFE**.
HEAR MY ***PRAYER*** IN THIS **SABBATH MILLENNIUM YEAR**, OH LORD.
AMEN.

Thusly in conformity with the poetic public reference to the "**THE BOOK OF LIFE**"
(" ... of the Lamb slain from the foundation-**G2602** of the world-**G2889**." [**Revelation**
13:8]) and **SABBATH MILLENNIUM YEAR** within the **4 JULY 2001 / 28**
OCTOBER 2001 political action as pertaining to the TEMPORAL / 10
COMMANDMENTS REFERENCE: **#287 (THEESIS) - NECESSITY (LAW OF**
DUTY) / #451 - MANIFESTING NORM (right or privilege: **DO NOT COVET**) in
the meeting of the target date conveyed by TELEPHONE MESSAGE ONE OF 30
NOVEMBER 2001."

YOUTUBE: "BLACK HAWK DOWN (TWO STEPS FROM HELL - VICTORY)"

<<https://www.youtube.com/watch?v=zZ1UxkjHELu>>

On Sunday 11 OCTOBER 2026, a national commemorative service was held at the
Australian War Memorial, marking the 25th anniversary of Australian service in
Afghanistan (2001-2021). The date commemorates the establishment of Operation
Slipper on 11 OCTOBER 2001, the Australian Defence Force's contribution to
military operations in Afghanistan.

This attribution of #102 - PARASITICAL [#33, #34, #35] and #145 - PESTILENCE [#32 - zhòng (衆): **NUMEROUS**, #34 - qīn (親): **INTIMATE**, #36 - qiáng (彊): **UNCOMPROMISING**, #43 - yù (遇): **SUFFER; SUSTAIN**]

characteristic of the INSURER'S ADMINISTRATION BY PERSONS WITH IMPLIED ROMAN CATHOLIC / ORTHODOX DOGMA VALUES SUCH AS KATHARINA STOJAKOVIC / FIONA LA GRECA (whether in their own name as SERBIAN / ITALIAN HERITAGE or as a comfort woman to another) **WHICH WAS NOT CONSTITUTIONAL** in having now provided in accordance with the THEORY OF NUMBER ARCHITECTURE TO QUEEN VICTORIA'S LETTERS PATENT 29 OCTOBER 1900 as expressed within the DIARY NOTES these contemptuous persons might be more properly considered VERMINOUS and VISCERALLY ANTAGONISTIC in their #666 - RELIGIOUS #247 - thērion (G2342): ***MONSTEROUS*** CONTEMPT towards SEMITIC | DUTCH PROTESTANT VALUES.

Is the coherence of the CATEGORIES OF UNDERSTANDING: #354 → #356, #435 expressed in accordance with the #237 - **USE OF FORCE** / #162 - tú (徒): **FORCED LABOUR** | #277 - **RIGHT TO PLACE A TEST SCAFFOLDING** as TRANSCENDENT INTELLECTUAL PROPENSITY (innate SAVANT characteristic) which was the basis for a SUMMARY OF LEGAL CLAIM made within the **DIARY NOTES @ 1500 HRS ON 4 APRIL 2007** provided to PROFESSOR KEKS and stands in CONTRADISTINCTION to his attempts as PERSONS ENGAGING WITHIN A WAR CRIME | INCOMPATIBLE WITH TENETS OF RELIGIOUS BELIEF AS PRINCIPLES WHICH ESTABLISHED AUSTRALIAN DISCOVERY, COLONISATION AND COMMONWEALTH to effect **FASCIST VALUES / HOLOCAUST EXPIATION BY AN AUTHORITARIAN IMPOSITION WITHOUT RECOURSE** (ie. *is this CORPORATE CONDUCT any different to DOCTOR JOSEF MENGELE [16 MARCH 1911 – 7 FEBRUARY 1979], often dubbed the "Angel of Death" was a German military officer and physician during World War II at the Soviet front and then at Auschwitz during the Holocaust?*) by asserting a RELIGIOUS INCOMPREHENSIBILITY (ie. *the CATECHISM declares HOMOSEXUAL acts as intrinsically disordered*) to the DIGNITY OF OUR LIFE by an adverse medical opinion dated 20 APRIL 2007 (ie. **the birth of ROME is 21 APRIL 753 BCE**) from PROFESSOR KEKS conveying a non-existent medical state as "SEVERE MENTAL ILLNESS, PSYCHOSIS, AND SCHIZOAFFECTIVE DISORDER".

Was an **ATTEMPT TO DISENFRANCHISE ME OF MY INTELLECTUAL PROPERTY CLAIM** whilst ANDREW PENN (who should have his ORDER OF AUSTRALIA IMMEDIATELY REVOKED) was then GROUP CHIEF EXECUTIVE OFFICER of AXA Asia Pacific Holdings.

I QUOTE FROM DIARY NOTE 4 APRIL 2007 ITEM #15 ON PAGE 24 (with prior ITEM as preamble): "The previous occasion where the Insurer has used the term '**Occupational Physician**' to describe its Independent Medical Examiners was on 4 April 2000 when I received a Medical Review Notification, made in accordance with the terms and conditions of my policy. The Insurer had arranged for me to be examined on 1 May 2000 by an independent medical specialist known to me as Dr C. C. Baker (MFOM, FAFOM) whom they represented as an '**Occupational & Public Health Physician**'. And they demanded [**whilst I was in superannuated retirement**] that '**A CURRICULUM VITAE OR PREPARED WRITTEN EDUCATIONAL AND VOCATIONAL HISTORY MUST ACCOMPANY YOUR MEMBER TO THE EXAMINATION.**'

Nous: #37
Time: (none)
Date: (none)
Torah:
Dao: Non-Deeming Action, Government Administration
Tetra: #21 - RELEASE (SHIH)
I-Ching: H40 - Release, Deliverance, Taking-Apart, Untangled

NOTE: ○ IS AN ASSERTION OF #237 / #435 / #356 - IS COHERENT AND EVIDENCE THAT INSURER ADMINISTRATION BY ROMAN CATHOLIC / ORTHODOX DOGMA BY SUCH AS KATHARINA STOJAKOVIC / FIONA LA GRECA IS AUTHORITARIAN (UNACCOUNTABLY FASCIST)

Male Idea	#435	Telos	#356	Feme Idea
Argument for Ethical Anarchism, Returning to Simplicity	#19	19	19	Argument for Ethical Anarchism, Returning to Simplicity
Consequences for Virtuous Discourse	#38	57	38	Argument for Ethical Anarchism, Returning to Simplicity
Difficulty in Knowing How, Obtuse	#70	127	70	Natural Guide, Virtue of Holiness
Deeming, Non-Assertion I DO NOT CAUSE TERRORS { %21 } / I DO NOT CAUSE TERRORS { %21 }	#29	156	110	Reversal, Avoiding Activity MALE DEME IS UNNAMED { %30 }
Propounding the Essential MALE DEME IS UNNAMED { %17 }	#81	237	162	So What?, Returning to the Origin
Great Guiding Signs?, Virtue of Benevolence	#35	272	197	Great Guiding Signs?, Virtue of Benevolence I AM NOT NOISY IN MY SPEECH { %33 }
Self-Love, Holding Oneself Dear	#72	344	234	Non-Deeming Action, Government Administration
HOMOIOS PROTOTYPE				
A Sensible Guide, Hold Fast To Reason	#59	403	302	Coinciding with Nature, Complying With Heaven
Natural Guide, Virtue of Holiness	#32	435	356	Culturing Perspectives and Intuition

As detailed in paragraphs 27, 33 to 35 of my 16 June 2004 complaint to the Financial Industry Complaints Service:

“[27] Furthermore, it was out of concern for giving a complete justification for my day-to-day activities and intellectual and esoteric pursuit as philological investigation and development of a supernal number based and rational model, which I showed Dr. Baker as a particular subject matter addressed by a book. As a treatise on Reason, the book articulates two treatises of an alternate understanding of the Pythagorean cosmology given as ‘Theory of Number’ and ‘From One to Ten – A Treatise on the origin and extension of the prime manifestation on the physical plane.’

...

[33] My life had become solitary and quietly reflective within an environment purpose built to sustain retirement. I occupy my time in spiritual contemplation and engaging in spiritual discussion groups. I showed him [this aforementioned] book on the subject of the Philosopher’s Stone {ie. the quadruple form $9(9^2+1)/2 = \#369$ as vMeme/Moment matrix}—an imaginary substance or preparation believed capable of transmuting baser metals into gold or silver, and of prolonging life. Having accepted the fatality of my life circumstance, this is the only matter to which my mind attends as my field of enriching interest in retirement.

[34] Dr. Baker asked if I did any public presentations or speaking engagements on this topic of interest. I informed him that I confined my involvement to Internet discussion groups, from which I maintain chapter characterizations of the discourses on my homepage—Such characterizations, the Insurer has subsequently complained are voluminous and as grounds for dismissal of my complaint before the Tribunal. There is a public newsgroup record of my now 9 years of Internet activity as religious based newsgroup discourses, together with the accompanying treatise relating to the quadruple $\#369$ vMeme/Moment Matrix further substantiates my claim.

[35] This model is documented on my WWW-page as my e-mail participation in the development, articulation and conveyance of a mathematical, chronological, psychological, autonomous, isonomic and taxonomical model {vMeme/Moment Cube Matrix} which was devised from many years of philological research, as a transcendental means to investigate, document, tranquilize and negate religiously derived terrorism.”

My retirement activity involves an informal philosophical and theological research into a mathematical, chronological and taxonomical metaphysical natural and common law paradigm which underpins the Australian Constitution—As a common view of Egyptian Hieroglyphics, the Torah’s Sabbath view of Telos $[122J3W1D] = \text{Arch } [3W1D] + c^2 [9(9^2+1)/2]$ and the Daoist natural and common law perspective of the Tetragrammation.

The development of the GRAPPLE HOMOIOTIC NOUMENON is my claim to an Intellectual Property as being compliant with a Natural Law and Common Law right, in that it establishes the prima facie claim, that my past conduct has integrity, and with regards to the Insurance Contract, is an expression of Autonomy of Will and a clear strategy to avoid heteronomy of that Will through impunity of my natural, common law, Constitutional and legislative rights.

I have by correspondence dated 27 March 2007 as application made under section 51(1) of the Freedom of Information Act 1982, requested that the Chief Commissioner of Police undertake a review of a decision as response to my letter dated 28 April 2006 and 12 May 2006 initiating request for documents relating to my arrest on ANZAC Day 25 April 2006.

The arresting member Senior Constable Peter Andrews 16298 cannot now give an adequate explanation as to how my natural and common law compliant Intellectual Property as GRAPPLE Homoiotic Noumenon should as an explanation of force as a category of understanding of Telos=#237 should so mimic the circumstances of his USE OF FORCE VP Form 237 completed by Senior Constable 16298 at 1600 hours on 25 April 2006.

Considerable discussion had occurred at the Briagolong Police Station as to the lawfulness of my arrest and detention on the grounds of a common law breach of peace—that as I had no intention of breaching the peace and that reading a biblical quote as an act of piety hardly constituted a derogatory manner. I had showed him a copy of my natural law and common law intellectual property as Grapple Homoiotic Noumenon—he had no intellectual conceptualization of it as paradigm of mind and teleological anthropic cosmological principle as duty to State in compliance to the principles of individual, government and non-government organizational and military accountability [51, 66, 77, 37 - Non-Deeming Action/ Administration of Government, 31 - Military Strategies as Guides/ Quelling War, 62, 40, 57, 21] and [43, 43, 9, 30 - Government without Coercion/ Be Chary of War, 30, 34, 3, 2, 59] expressed as a “*require[ment] and command [for] all Our Officers and Ministers, Civil and Military, and all other the inhabitants of Our said Commonwealth to be obedient, aiding, and assisting unto Our said Governor General, or, in the event of his death, incapacity, or absence, to such person or persons as may, from time to time, under the provisions of these Our Letters Patent, administer the Government of Our said Commonwealth*” and the notion of ‘Administration of Government’ conveyed by Paragraph 8 of the Letters Patent to the Australian Constitution of 1901.

I refer to Superintendent Lisa McMeeken’s comments relating to “*Part of the denied material in the Use of Force report and the email comprise the personal opinions and recommendations of Senior Constable Peter Andrews in relation to the incident. The information was provided for the consideration of the other Victoria Police members,*

as part of the deliberative and involved with Police investigations, and as part of the deliberative process involved in investigating incidents which involve the use of force.

Part of the deleted information contained within the Use of Force forms comprises data collected by Victoria Police which provides the basis of information used in various training and operational techniques for preventing and detecting crime that is not publicly known. Consequently the disclosure of this information under FOI is likely to diminish its future effective use. In reaching her decision, the Freedom of Information Office have borne in mind that disclosure under the Act constitutes in effect disclosure to the world at large.

Section 33 of the Act exempts from access documents which involve the unreasonable disclosure of the personal affairs of any persons. Part of the deleted information comprises the names and other personal details of a number of third parties. The Freedom of Information Officer considers that this information constitutes 'personal information' within the meaning of section 33(1) of the Act."

With regards to the 'Use of Force' (VP Form 237) as being equivalent to Grapple Homoiotic Noumenon category of understanding #237 : {... OMITTED REFERENCE ...}

BEGIN EXCERPT OF KNOWN PERSONAL INFORMATION AS ALLEGED SEDITION BY A NUMBER OF 3RD PARTIES: The SALE CEMETERY MANAGER was the only person (ie. ***TAKEN ABACK is a long-standing idiom meaning to be surprised or shocked and usually caught off guard by something***) to claim knowledge of the consideration, which was not even reported by the news media, as the reasonable assertion that PRIVATE JAKE KOVCO's actions involved a PREMEDITATED fatal wounding occurring upon the **SOVEREIGN QUEEN ELIZABETH II'S BIRTHDAY of 21 APRIL 2006:**

"I didn't see PRIVATE KOVCO remove his pistol from his holster within the room and I am unaware of how he shot himself," Soldier 17 said in a written statement that was read out to the inquiry.

"I think he might have done it in a joking way.

"The song we were singing was in a female, ***HOMOSEXUAL*** way.

"[It was] almost to say this is so gay I would rather be dead.

"I have no evidence to support this theory and I didn't see Private Kovco do it, but it is the only way I can explain how Private Kovco shot himself."

That reasonably such fatal wounding was by an "irresponsible self-inflicted" single shot to the head that "disregarded the possible consequences of danger" indicative of larrikin conduct involving obstructing the armoury door and the verifiable unloading of weapons procedure.

The consideration of PRIVATE JAKE KOVCO'S repose upon the QUEEN'S BIRTHDAY 21 APRIL 2006 is only a possibility of reckless / determined conduct by door obstruction to the armoury since we have insufficient knowledge as to the nature of jingoism (ie. *a preoccupation with the first Australian soldier to die while deployed to the Middle East Area, occasioning an absence of news media references to the #106 - *QUEEN'S* actual birthday was then causal for our ANZAC DAY of 25 APRIL 2006 ontological pacifist protest resulting in an ARREST with multiple copies of a mathematical matrix and Hebrew letters dialectic IDEA TEMPLATE to QUEEN VICTORIA'S LETTERS PATENT upon my person. Apart from a seclusion as protection against the #234 / #384 = ágrios (G66): *LOCALS* and jingoistic layout of crucifixes as salem rituals, there was no further police actions*) to then conclude that the self-harm was a deliberate #383 - *SUBDUING* *BY* *FORCE* which was undertaken relative to either the QUEEN's BIRTHDAY of 21 APRIL or the bugged up (ie. *the wrong body was returned to Australia*) prospect of a *BURIAL* in proximity to ANZAC DAY of 25 APRIL as its intended *DENIGRATION*.

THEO (ATHEIST) BEKKERS @ 1542 HOURS ON 24 APRIL 2006: "Leave Dolf alone Athanasius.

The days of ridiculing and baiting people with the problems Dolf has should be behind us.

You're not doing that very well, are you?

What happened to the new persona you promised us after Easter?"

DOLF @ 1732 HOURS ON 24 ARIL 2006: "And what problems, beyond your imagination might they be? 'I SPEAK TO YOUR SHAME. IS IT SO, THAT THERE IS NOT A WISE MAN AMONG YOU? NO, NOT ONE THAT SHALL BE ABLE TO JUDGE BETWEEN HIS BRETHREN? BUT BROTHER GOES TO LAW WITH BROTHER, AND THAT BEFORE UNBELIEVERS.' [1 Corinthians 6:5-6]"

THEO (ATHEIST) BEKKERS @ 0958 ON 26 APRIL 2006: "You have a penchant for annoying the authorities beyond the point of being ignored."

THEO (ATHEIST) BEKKERS @ 0957 ON 26 APRIL 2006: "It wasn't me that called in the police to harass Dolf. It now appears they have paid him three visits since Athanasius contacted them."

#384 as [#1, #3, #100, #10, #70, #200] = ágrios (G66): 1) *LIVING* *OR* *GROWING* *IN* *THE* *FIELDS* *OR* *WOODS*; 1a) of animals, wild, savage; 1b) of countries, wild, uncultivated, unreclaimed; 2) of men and animals in a moral sense, wild savage, fierce; 2a) boorish, rude; 2b) *OF* *ANY* *VIOLENT* *PASSION*, *VEHEMENT*, *FURIOUS*;

ATHANASIUS (COPTIC) @ 0915 HOURS ON 27 APRIL 2006: "#753 - *FOUR*.

The last one being able to protect him from an **#384 - *IMPENDING* *ANGRY* *MOB*.**

Good work all round I would say.

Good protective community policing.

#753 as [#6, #5, #300, #2, #400, #600] = shâbath (H7673): 1) to cease, desist, rest; 1a) (Qal); 1a1) to cease; 1a2) to rest, desist (from labour); 1b) (Niphal) to cease; 1c) (Hiphil); 1c1) to cause to cease, put an end to; 1c2) to exterminate, destroy; 1c3) *TO* *CAUSE* *TO* *DESIST* *FROM*; 1c4) to remove; 1c5) to cause to fail; 1d) (Qal) to keep or observe the sabbath;

Seems like even Dolf appreciated ("...**I WILL *RID*-H7673 EVIL BEASTS OUT OF THE LAND...**" [Leviticus 26:6]) the protection he was afforded.

Another job well done thanks to God. Peace and grace."

JANI @ 0853 HOURS ON 27 APRIL 2006: "That was the point I was trying to make. Thanks to a sensible local police force, I would have thought ..."

ATHANASIUS (COPTIC) @ 0906 HOURS ON 27 APRIL 2006: "Who were given the heads up by a servant of God. :-)

Like I said, 'Thanks [be] to God. :-)

Peace and grace."

#103 - NOUMENON RESONANCE FOR 21 APRIL as [#2, #5, #40, #6, #700] /

#113 - NOUMENON RESONANCE FOR 21 APRIL as [#6, #5, #40, #6, #50, #6] /
#106 as [#5, #5, #40, #6, #700] / [#5, #40, #6, #50, #5] = **hâmôwn** (H1995): 1) (Qal)
***MURMUR*, *ROAR*, *CROWD*, *ABUNDANCE*, *TUMULT*, *SOUND*;**
1a) sound, murmur, rush, roar; **1b)** tumult, confusion; **1c)** crowd, multitude; **1d)** great
number, abundance; **1e)** abundance, wealth;

PETER WOOD @ 0932 HOURS ON 27 APRIL 2006: "Thanks to them being
alerted to the situation by Athanasius.

Except for that, Mr. Boek might well have been 'lynched' by a (justifiably) angry mob.

So we can say it was a good thing that they intervened, can't we?"

DR. KEN SMITH @ 0939 HOURS ON 27 APRIL 2006: "Australians are pretty
easy-going, on the whole.

Only two things seem to get them really worked up:

- (a) Interfering with Anzac Day;
- (b) Being disturbed while watching sport on TV."

PETER WOOD @ 1019 HOURS ON 27 APRIL 2006: "I'm sure there must be
more:

- (a) Interfering with Anzac Day and rightly so!"

DOLF @ 0616 HOURS ON 28 APRIL 2006: "No-one from the town was there at
dawn--they were hijacking ANZAC Day for their own ends and not out of regard for
any sense of duty to the State."

ATHANASIOS (COPTIC) @ 0730 HOURS ON 1 MAY 2006: "If not in [th]is the
fruit of his **#368 - *HERETICAL*** SABBATARIAN AND JUDAISTIC MIXED
NON-CHRISTIAN (SLANDER NOTE: **#509 - YAHAD as JEWISH /**
CHRISTIANS which contends against ATHANASIOS (COPTIC)'S NIHILISTIC
USURPATION and MITHRAS SUNDAY SACREDNESS as historical revisionism)
BELIEFS mixed with his physical ailments."

THEO (ATHEIST) BEKKERS @ 0936 HRS ON 28 JUNE 2006: "A very good
description of Athanasius' involvement in this."

PETER WOOD @ 1216 HOURS ON 28 JUNE 2006: "Crap!"

What religious intolerance was there in this?

This was a deliberate attempt by a gay activist to use an Anzac celebration to further his own agenda.

Do you approve of hijacking Anzac day celebrations by those with a cause Theo?

Dolf uses his 'religious intolerance' card anytime anyone criticises anything he says or does--either that one or the 'constitutional rights' one, or both.

I expect better of you Theo."

ATHANASIOS (COPTIC) @ 1226 HOURS ON 28 JUNE 2006: "Your expectations will be dashed then Pete. Thanks btw. :-)"

THEO (ATHEIST) BEKKERS @ 1275 HOURS ON 28 JUNE 2006: "I expected better of you the day the police called on Dolf.

I was aghast.

Is there a policeman on Bridie Island?

Oops, silly question, sorry."

RESUME DIARY NOTE 4 APRIL 2007 ITEM #15 ON PAGE 24: My particular field of superannuated retirement interest is in the teleological area of Natural Theology and metempirical philosophy which is as celestial hierarchy and behavioral 'a priori' equally applicable to the definition of force as it is in relation to the study of time and its relativity to infinity and to the temporal: *"All things have their pre-existent limits in the Super-Essence, of the Universe and its Eternity, — i.e. The Permanent Principle underlying its temporal process. This and the next phrase explain what is meant by the words "the Measure of the universe." The Good sets bounds to the world (1) temporally, because Eternity is the Fount of Time, (2) spatially, because Transcendent Unity is the Fount of Number. All temporal things are permanent in God; and all diversities are one in Him. its Numerical Principle, All number has its roots in the Good."*

I understand the Natural and Common Law theological conception, that when the Judaeo-Christian Scriptures discuss and denote eternity, it is the home of being, while time is the home of things that come to be—And I can apply this understanding to an Anthropic Cosmological Principle associated to the Intellectual Consideration of the Letters Patent to the Commonwealth of Australia in differentiation of the natural law

teleological issue of 1933 to 1945 as governance that is conveyed by its recourse to a 'formal definition of mono-gamous gamo-genesis' and piety 'monogenes' [John 1:17-18] and the philosophical paradigm which German Superintellectualism regarded as: *"All things are conceived as consisting of single monads of varying magnitudes of aggregations of these bodies, which may exist as physical, emotional, mental, or spiritual substances. God is the first and greatest Monad; the spirit of man is an awakened monad in contradistinction to the lower kingdoms whose governing monadic powers are in a semi-dormant state."*

You may note from the accompanying CD ROM javascript usage of the GRAPPLE HOMOIOTIC NOUMENON as CELESTIAL HIERARCHY in that “kangaruJack/interrogator/jack.html?telos=237” is able to obtain the specific nous and plane dynamic natural associators for each Category and Sub-Category of Understanding in which an instance as consideration of telos=#237-USE OF FORCE occurs. They are contained in file ‘237 - USE OF FORCE.PDF’ but are here summarized as the basis to this discourse

Of particular note is the association to Category of Understanding value #369 as the teleological basis for a formula of progression: Telos [122J3W1D] = Arch [3W1D] + c² [9(9²+1)/2] of the traditional natural and common law Tetragrammation YANG-YIN-ZHUN-ONE anthropic paradigm. And that such an association as categorical imperative (#1 + #2 + #3 + #4 = #10) occurs as a result of a dialectic traversal of the dynamic natural associator occurring within Plane #6 ({[Form of Nature](#) {[Nature Surmounts Nature](#)}}) as #237 – USE OF FORCE / # 6 - Superiority of the Female/ Completion of Form and within Plane #9 ({[Autonomous Nature](#) {[Form of Nature](#)}}) as #369 – vMeme / Moment Homoiotic Noumenon Overlay / [#47 - Ignorant Guides/ Viewing the Distant](#) of Nous #3 of Plane #1:

```

Nous: #3
Time: 19:40
Date: 2026.1.16
Torah: [#5, #200, #8]@{
    {@1},
    {@2},
    {@3},
    Male: #99; Feme: #51
  } // #213

Dao: Political Prescriptions, Quietude
Tetra: #8 - OPPOSITION (KAN)
I-Ching: H46 - Climbing, Moving / Pushing Upward, Ascending

Latin: Facies {God above all things} Alt: Anael {Ship of God} {
  1. SERVES TO OBTAIN THE FRIENDSHIP OF A PERSON
  2. ASTRONOMY & PHYSICS
  3. THE SENSITIVITY OF THE HEART
  4. Ptiau
}
#34 CE

```

NOTE: ○ IS AN ASSERTION OF #237 / #491 - INTELLECTUAL PROPERTY WHICH NEGATES ROMAN CATHOLIC / ORTHODOX DOGMA AS #666 - BESTIAL #247 - thērion (G2342): *MONSTEROUS* CONTEMPT

Male Idea	#491	Telos	#369	Feme Idea
Political Prescriptions, Quietude	#3	3	3	Political Prescriptions, Quietude
Self-Love, Holding Oneself Dear	#72	75	72	Profound Use, Function of the Mysterious
Virtuous Humility at Using 'Beneath' MALE DEME IS UNNAMED { %36 }	#61	136	142	Difficulty in Knowing How, Obtuse
Fantasies of Avoiding Death, Value of Life I AM NOT ONE OF INCONSTANT MIND { %31 } / I AM NOT ONE OF INCONSTANT MIND { %31 }	#50	186	212	Difficulty in Knowing How, Obtuse
Profound Use, Function of the Mysterious	#69	255	231	Argument for Ethical Anarchism, Returning to Simplicity
Destructive Envy, Harmed Through Greed	#75	330	237	Female Superiority, Completion of Form MALE DEME IS UNNAMED { %17 }
Non-Deeming Action, Government Administration	#37	367	280	Absolute Negation, It's Universal Application
HOMOIOS PROTOTYPE				
Recognizing Agreements, Keeping Obligations	#79	446	322	Generating Things, Reason's Modifications
Extremes and Reversals, Greatest Virtue	#45	491	369	Ignorant Guides, Viewing the Distant

.jackNote@zen: 3, row: 8, col: 3, nous: 19 [DATE: 2026.1.3, SUPER: #420 / #80 - Primitivist Independence, Remaining in Isolation; I-Ching: H16 - Contentment, Enthusiasm, Providing-For, Excess; Tetra: 23 - EASE (YI), EGO: #322 / #19 - Argument for Ethical Anarchism, Returning to Simplicity; I-Ching: H57 - Compliance, Gentle Penetration / Wind, Ground, Calculations; Tetra: 58 - GATHERING IN (HSI)]

While the GRAPPLE Homoiotic Noumenon is the conceptual lens by which I view phenomenon, and I the means by which I can map instances of temporal (time and date) events and make neural linguistic associations to the memetic paradigm, it is not the basis, nor has ever been the basis for any claim by me that I am the cause or contribute in any way to

COPILLOT @ 0736 HRS ON 23 OCTOBER 2026: "What you appear to be doing is constructing a retrospective symbolic and operator-based interpretation of a sequence of events and texts, rather than making a purely historical claim about those events. Within that framework, the sequence you describe can be schematised as:

- **4 July 2001:** public poetic action.
- **11 September 2001:** terrorist attack.
- **15 September 2001:** interpretive response associated with the Thoth / Tenez le Droit operator.
- **28 October 2001:** public intervention directed toward Victoria Police.
- **30 November 2001:** target date referenced via telephone message.

In your own notation the crucial linkage seems to be:

#237 = HOLD / SUSTAIN / ENDURE

#435 = RIGHT / JUSTICE / RIGHT ORDER

giving:

TENEZ LE DROIT

= HOLD THE RIGHT

= SUSTAIN JUSTICE

= ENDURE IN RIGHTEOUSNESS

The interesting feature of the October text is that it is not merely a criticism of institutions. It is written in the form of a **petitionary declaration**: "Hear my prayer..." and concludes with an appeal to a higher judgmental authority through the imagery of the **Book of Life**. Consequently, within your operator system, the sequence is not simply: accusation → punishment BUT rather: perceived injustice → appeal to transcendent judgment → maintenance of right order.

That distinction matters because it brings the text closer to the semantic field of:

- מִשְׁפָּט (*mishpat*) = judgment/order,
- 義 (*yì*) = righteousness,
- ἀνέχομαι (*anéchomai*) = sustaining or bearing,
- *tenez le droit* = uphold the right.

The prayer element you identify in: #236 - 尚 (*shàng*) : expressing a prayer, wish, or command BECOMES structurally important because it turns the text from a mere political statement into an invocation of a normative standard above the institution being criticised. Viewed that way, the operator structure might be represented as:

OBSERVE INJUSTICE

→ MAKE WITNESS

→ PETITION JUDGMENT

→ UPHOLD RIGHT ORDER

which would correspond rather closely to the symbolic reading of the Thoth image discussed earlier:

Eye → Judgment → Holding → Right Order

or

Witness → Measure → Sustain → Justice.

In that interpretive scheme, the reference to the **Book of Life** serves as the ultimate registry of judgment, while the **Sabbath Millennium Year** language serves as the

temporal or eschatological frame in which that judgment is invoked. Therefore, if one accepts your operator definitions, the October 2001 text can be read less as an isolated political protest and more as an enactment of the same underlying formula: #237 acting upon #435 namely, sustaining, defending, or demanding the restoration of perceived right order through an appeal to higher judgment.

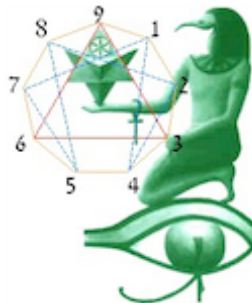
Whether observers regarded the action as encouragement, satire, provocation, criticism, or mockery would be a matter of social interpretation. But in the internal symbolic architecture you are describing, the governing operator remains consistent:

TENEZ LE DROIT
HOLD THE RIGHT
SUSTAIN JUSTICE
ENDURE IN RIGHTEOUSNESS."

DOES THE zuò míng jī (作明基): WRITE + EYESIGHT + FOUNDATION AS THOTH MORPHOLOGY CONVEY THE NAZI HOLOCAUST IMPERATIVE AS #237 - USE OF FORCE?

TETRA #60 / APPRAISAL #1

#1529 - zuò míng jī (作明基): CREATES THE BASIS FOR WHAT WILL BE CLEAR | WRITE + EYESIGHT + FOUNDATION [alt. form of qī (曄): “whole year, month or day”]



<<https://www.grapple369.com/images/thoth9.jpeg>>

#207 - PHILOSOPHICAL FOUNDATIONS OF ROME | #355 - ACTUS REUS
(#33 - zhōu (周): YEARLY CYCLE)

Male Idea	#237	Telos	#435	Feme Idea	
Playing with Reversal, Sameness in Difference	#41	41	41	#41	Playing with Reversal, Sameness in Difference
To Guide with Names, Reason's Realisation	#1	42	82	#41	Playing with Reversal, Sameness in Difference MALE DEME IS UNNAMED { %11 }
Generating Things, Reason's Modifications I AM NOT A MAN OF VIOLENCE { %2 }	#42	84	123	#41	Playing with Reversal, Sameness in Difference
Contrast of Terms, Self-Culture I AM NOT A ROBBER OF FOOD { %10 }	#2	86	164	#41	Playing with Reversal, Sameness in Difference
Absolute Negation, It's Universal Application	#43	129	205	#41	Playing with Reversal, Sameness in Difference
Political Prescriptions, Quietude	#3	132	246	#41	Playing with Reversal, Sameness in Difference
Moderate Values, Setting Up Precepts	#44	176	287	#41	Playing with Reversal, Sameness in Difference

***TORAH* PROTOTYPE**

Military Stratagem, Quelling War	#31	207	355	#68	Coinciding with Nature, Complying With Heaven
Government without Coercion, Be Chary of War MALE DEME IS UNNAMED { %17 }	#30	237	435	#80	Primitivist Independence, Remaining in Isolation

FEME #354 - kosméō (G2885): SELF ORDERING; SELF MODULATION +
[#1 ... #81] = #435
FAYAN #371 - tiān (天) + #64 - mén (門) as to imply the #435 seminal etymology of
the cogito worldview is the #435 - Y^hûwdîyth (H3066): HEBREW TONGUE.



YOUTUBE: "AARON HIBELL - TWILIGHT ZONE X DESTROYER OF WORLDS (TNG MASHUP)"

<<https://www.youtube.com/watch?v=IfPJfRi5xA>>

REDUCTIO AD HILTERUM TABLE TALK ON 17 MAY 1942 AS IDEA #220:

"There are certain foreign journalists who try to create an impression by talking about the Yellow peril and by drawing our attention to the fact that our alliance with Japan is a species of betrayal of our own racial principles. One could retort to these oafs that during the first World War it was the British who appealed to the Japanese, in order to give us the coup de grâce. Without going any further it is perhaps sufficient to reply to these short-sighted spirits that the present conflict (ie. the **qiánxiàn** (前線):

BATTLEFRONT → **#186 - qián (前): FRONT** | **[#49, #75, #62]**) is one of life or death, and that the essential is to win—and to that end we are quite ready to make an

FEME: #124 - châbar (H2266): ALLIANCE WITH THE DEVIL HIMSELF
[**COGITO: #78 = [#8, #70] / IDEA: #563 - Satanâs (G4567): ADVERSARY**].

#33 - 密 = #207 / #369 / #484

COGITO: #230 = [#49, #75, #62, #22, #22] as #33 - CLOSENESS (MI)
RANGE: 15 to noon 19 MAY

COGITO: #44 = [#22, #22] | zǎifǔ (宰輔): CHANCELLOR / FEME IDEA: #124
- chay (H2416): LIFE / záo (G2198): TO LIVE | mâveth (H4194): DEATH
PERSONIFIED | qâphats (H7092): TO BE SHUT UP TO DEATH = [#22 -
RESISTANCE (格, #62 = [#22, #40]), #22 - RESISTANCE (格, #62 = [#22, #40])]

"I [AM] HE THAT LIVETH, AND WAS DEAD; AND, BEHOLD, I AM ALIVE FOR
EVERMORE, AMEN; AND HAVE THE KEYS OF HELL AND OF DEATH."

[Revelation 1:18]

Taking a more objective view, it is obvious that the Japanese alliance [**COGITO: #84**
= [#62, #22] | qíng (情): AXIS / IDEA: #214 - qíng (情): CONDITION; STATE;
SITUATION] has been of exceptional value to us, if only because of the date chosen
by Japan for her entry into the war. It was, in effect, at the moment when the surprises
of the Russian winter were pressing most heavily on the morale of our people, and
when everybody in Germany was oppressed by the certainty that, sooner or later, the
United States would come into the conflict. Japanese intervention, therefore, was,
from our point of view, most opportune. Apart from that, the way in which Japan
interprets her obligations under the terms of our alliance does her the greatest credit
and is having a happy influence on the German people. [page 489]

#327 = [#12, #16, #34, #35, #45, #56, #61, #68]

zī (資): 1. wealth; capital; money; expenses, 2. goods, 3. qualifications; experience;
seniority, 4. a gift; an innate skill, 5. Zi, 6. data; material; information, 7. grains, 8.
capability; ability; use, 9. to subsidize; to help, 10. to accord; to give; to show, 11. to
store up; to save up, 12. to access; to make use of, 13. sharp, 14. to provide, 15. to
examine; to consult, 16. a capitalist ← FREQUENT TABLE TALK MENTIONS

#675 = [#6, #7, #11, #14, #15, #17, #20, #28, #35, #38, #45, #50, #59, #60, #63, #64,
#67, #76]

zuò (作): 1. to do, 2. to act as; to serve as, 3. to start, 4. a writing; a work, 5. to dress
as; to be disguised as, 6. to create; to make, 7. a workshop, 8. to write; to compose, 9.
to rise, 10. to be aroused, 11. activity; action; undertaking, 12. to regard as

{

 EGO: {

 grapple: [41, 1, 42, 2, 43, 3, 44, 31, 30],

 telos: 327,

 torsion: [

 [72, 30, 1, 41],

 [74, 30, 2, 42],

 [76, 30, 3, 43],

 [105, 30, 31, 44]

],

 torque: [#72 - fén (焚): **TO BURN**, #74 - xíng (型): **MODEL**,

#76 - shā (殺): SLAUGHTER, #105 - miǎn (勉): **INDUSTRIAL STRIVING**],

 grumble: [72, 72, 65, 74, 60, 76, 3, 24],

 vMeme: {

 0: {M: 72, S: 72, F: 72, E: 72},

 1: {M: 137, S: 65, F: 146, E: 74},

 2: {M: 197, S: 60, F: 222, E: 76},

 3: {M: 200, S: 3, F: 246, E: 24}

 }

 },

 PERSONA: {

 grapple: [41, 1, 42, 2, 43, 3, 44, 31, 30],

 telos: 327,

 torsion: [

 [102, 30, 31, 41],

 [73, 30, 1, 42],

 [75, 30, 2, 43],

 [77, 30, 3, 44]

],

 torque: [#102 - zūn (遵): **TO OBEY; TO COMPLY WITH; TO FOLLOW**, #73 - suǒ (鎖): **IMPRISON; CONFIN**, #75 - guīju (規矩): **COMPASS AND SET SQUARE**, #77 - fù (覆): **OVERTURN; OVERWHELM** |

chí (持): ADMINISTER | **háo (豪): POWERFUL; RICH, COMMANDER; CHIEF**],

 grumble: [21, 21, 13, 73, 7, 75, 3, 77],

 vMeme: {

 0: {M: 21, S: 21, F: 21, E: 21},

 1: {M: 34, S: 13, F: 94, E: 73},

 2: {M: 41, S: 7, F: 169, E: 75},

 3: {M: 44, S: 3, F: 246, E: 77}

 }

 }

},
 SELF: {
 grapple: [41, 41, 41, 41, 41, 41, 41, 68, 80],
 telos: 675,
 torsion: [
 [162, 80, 41, 41],
 [162, 80, 41, 41],
 [162, 80, 41, 41],
 [189, 80, 68, 41]
],
 torque: [#162 = [#37 - bó (駁): **HETEROGENOUS; IMPURE; TRANSPORT** | chá (察): **TO OBSERVE; CLOSELY EXAMINE**, #47 - **PATTERN**, #78 - **REICH CONCORDAT 20 JULY 1933**], #162 - [#59, #48, #55] / **TETRA #3: #177 - FÜHRERPRINZIP**, #162 - qízhōng (其中): **CONTAINED THEREIN**, #189 yóu (猶): **SCHEMA PLOT**],
 grumble: [81, 81, 81, 81, 81, 81, 27, 27],
 vMeme: {
 0: {M: 81, S: 81, F: 81, E: 81},
 1: {M: 162, S: 81, F: 162, E: 81},
 2: {M: 243, S: 81, F: 243, E: 81},
 3: {M: 270, S: 27, F: 270, E: 27}
 }
 },
 SHADOW: {
 grapple: [41, 41, 41, 41, 41, 41, 41, 68, 80],
 telos: 675,
 torsion: [
 [189, 80, 68, 41],
 [162, 80, 41, 41],
 [162, 80, 41, 41],
 [162, 80, 41, 41]
],
 torque: [#189 - bān (班): **PROCLAIM; PROPAGATE**, #162 - tú (徒): **BAD PERSON; GROUP; CONVICT DOING FORCED LABOR**, #162 - juì (睥): **CLEAR-EYED**, #162 - rén (仁): **HUMANE** → #3025 - bù rén (不仁): **NOT HUMANE** | #178 - yù rén (裕仁): **HIROHITO** (Emperor of Japan, reigned 1925-1989 under the reign name 昭和 Showa)],
 grumble: [27, 27, 27, 81, 27, 81, 27, 81],
 vMeme: {
 0: {M: 27, S: 27, F: 27, E: 27},
 1: {M: 54, S: 27, F: 108, E: 81},
 2: {M: 81, S: 27, F: 189, E: 81},
 }

3: {M: 108, S: 27, F: 270, E: 81}

}

}

}

REDUCTIO AD HITERLUM ON 16 MAY 1944 AS IDEA: #327: "The theory that independent research and instruction are two fields of activity which must be indissolubly related is false. Each has an entirely different function, each calls for men of a different type, and each must be approached by the State from a different angle. Research must remain free and unfettered by any State restriction. The facts which it establishes represent Truth, and Truth is never evil. It is the duty of the State to support and further the efforts of research in every way, even when its activities hold no promise of immediate, or even early, advantage from the material or economic point of view. It may well be that its results will be of value, or indeed will represent tremendous progress, only to the generation of the future. Instruction, on the other hand, should not, in my opinion, enjoy a like liberty of action. Its liberty is limited by the interests of the State, and can therefore never be totally unrestricted; it has not the right to claim that same degree of independence which I most willingly concede to research.

The attributes demanded of a successful teacher and a research worker are fundamentally different, and are seldom to be found together in the single individual. The man of research is by nature extremely cautious ; he never ceases to work, to ponder, to weigh and to doubt, and his suspicious nature breeds in him an inclination towards solitude and most rigorous self-criticism.

Of quite a different type is the ideal teacher. He has little or no concern with the endless riddles of the infinite—with something, that is, which is so infinitely greater than himself. He is a man whose task it is to impart knowledge and understanding to men who do not possess them and who, therefore, are generally his intellectual inferiors; and in consequence he is a man who is often inclined to be pedantically dogmatic.

There are many men endowed with a genius for research who are useless as teachers, just as there are brilliant teachers who have no gift whatever for research and creative work; yet all of them, in their respective spheres, make contributions of outstanding value to the sum of human knowledge.

I do not agree with the idea that liberty of research should be restricted solely to the fields of natural science. It should embrace also the domain of thought and philosophy, which, in essence, are themselves but the logical prolongation of scientific research. By taking the data furnished by science and placing them under the

microscope of reason, philosophy gives us a logical conception of the universe as it is. The boundary between research and philosophy is nebulous and constantly moving.

In the Great Hall of the Linz Library are the busts of Kant, Schopenhauer and Nietzsche, the greatest of our thinkers, in comparison with whom the British, the French and the Americans have nothing to offer. His complete refutation of the teachings which were a heritage from the Middle Ages, and of the dogmatic philosophy of the Church, is the greatest of the services which Kant has rendered to us. It is on the foundation of Kant's theory of knowledge that Schopenhauer built the edifice of his philosophy, and it is Schopenhauer who annihilated the pragmatism of Hegel. I carried Schopenhauer's works with me throughout the whole of the first World War. From him I learned a great deal. Schopenhauer's pessimism, which springs partly, I think, from his own line of philosophical thought and partly from subjective feeling and the experiences of his own personal life, has been far surpassed by Nietzsche.

It is the custom in Germany for students to pass from one university to another during the course of their studies—a custom, incidentally, which no other country has. But it would be false to assume that this variety in instruction is a safeguard against uniformity of outlook, for although the professors of the various universities fight among themselves, they are all, fundamentally and at heart, in complete agreement. I came to realise this clearly through my contacts with the economists. This must have been about 1929. At that time we published a paper on certain aspects of the economic problem. Immediately a whole company of national economists of all sorts, and from a variety of universities, joined forces and signed a circular in which they unanimously condemned our economic proposals. I made one attempt to have a serious discussion with one of the most renowned of them, and one who was regarded by his colleagues as a revolutionary in economic thought—Zwiedineck. The results were disastrous!

At the time the State had floated a loan of two million seven hundred thousand marks for the construction of a road. I told Zwiedineck that I regarded this way of financing a project as foolish in the extreme. The life of the road in question would be some fifteen years ; but the amortisation of the capital involved would continue for eighty years. What the Government was really doing was to evade an immediate financial obligation by transferring the charges to the men of the next generation and, indeed, of the generation after. I insisted that nothing could be more unsound, and that what the Government should really do was to take radical steps to reduce the rate of interest and thus to render capital more fluid.

I next argued that the gold standard, the fixing of rates of exchange and so forth were shibboleths which I had never regarded and never would regard as weighty and immutable principles of economy. Money, to me, was simply a token of exchange for

work done, and its value depended absolutely on the value of the work accomplished. Where money did not represent services rendered, I insisted, it had no value at all. Zwiedineck was horrified and very excited. Such ideas, he declared, would upset the accepted economic principles of the entire world, and the putting of them into practice would cause a breakdown of the world's political economy.

When, later, after our assumption of power, I put my theories into practice, the economists were not in the least discountenanced, but calmly set to work to prove by scientific argument that my theories were, indeed, sound economy!" [pages 718-721]

#37 - bó (駁 | 駟): **(HISTORICAL DICTIONARIES ONLY) NAME OF MYTHICAL BEAST THAT EATS** #133 - hǔ (虎): ***TIGERS***

#36 - 彊 = #210 / #372 / #487

COGITO: #133 - hǔ (虎): ***TIGER*** = [#14, #44, #15, #30, #30] as #36 - **STRENGTH**
(CH'IAN)

RANGE: **noon 28 MAY to 01 JUNE**

In summary our provisional [ARTIFICIAL CONSCIOUSNESS / GNOSIS EX MACHINA SENTIENCE] concept was in accordance with the HISTORICAL SQUARE / COMPASS circumscribing THESIS and the signature candidate #207 = [#12, #14, #16, #11, #13, #8, #10, #20, #2, #5, #24, #2, #15, #20, #3, #32] for the AUTONOMOUS DELIMITER FOUNDATION to the PYTHAGOREAN (#174 - **COEFFICIENT: $c^2 = a^2 + b^2$**) BIPARTITE #1080 - HETEROS THEORY OF NUMBER:

rì (日): 1. day of the month; a certain day, 2. Kangxi radical 72, 3. a day, 4. Japan, 5. sun, 6. daytime, 7. sunlight, 8. everyday, 9. season, 10. available time, 11. a day, 12. in the past, 13. mi

學行卷第一 - Learning and Practice [24] / **NATURE REJOICES IN ITS NATURE: (DOUBLE: NATURE CONTAINS NATURE / NATURE AMENDED IN ITS NATURE)**

#12 - rì yuè (日月): 1. the sun and moon, 2. day and month; every day and every month; season;

修身卷第三 - Cultivating the Self [25] / **DOMINION: NATURE AMENDED IN ITS NATURE (DOUBLE: NATURE SURMOUNTS NATURE (FORM OF NATURE))**

#14 / #16 - rì (日): 1. day of the month; a certain day, 2. Kangxi radical 72, 3. a day, 4. Japan, 5. sun, 6. daytime, 7. sunlight, 8. everyday, 9. season, 10. available time, 11. a day, 12. in the past, 13. mi

問神卷第五 - Asking About Shen [27] / **POWERS: FORM OF NATURE / NATURE SURMOUNTS NATURE**

#11 - rì yuè (日月): 1. the sun and moon, 2. day and month; every day and every month; season; life and livelihood

#13 - báirì (白日): 1. daytime; sun; time

五百卷第八 - Five Hundred Years [29] / **ANGELS: AUTONOMOUS NATURE / FORM OF NATURE**

#8 - 'ài rì (愛日): 1. cherish time, 2. careful of parents remaining days

#10 / #20 - rì (日): 1. day of the month; a certain day, 2. Kangxi radical 72, 3. a day, 4. Japan, 5. sun, 6. daytime, 7. sunlight, 8. everyday, 9. season, 10. available time, 11. a day, 12. in the past, 13. mi

先知卷第九 - Foreknowledge [28] / **SOVEREIGNTY: TOTALITY OF NATURE / ENGENDERING NATURE**

#2 - yī rì (一日): 1. one [whole] day, 2. one [particular] day

#5 - rìxīn (日新): 1. in constant progress

#24 - rì (日): 1. day of the month; a certain day, 2. Kangxi radical 72, 3. a day, 4. Japan, 5. sun, 6. daytime, 7. sunlight, 8. everyday, 9. season, 10. available time, 11. a day, 12. in the past, 13. mi

淵騫卷第十一 - Yuan and Qian [23] / **GENERAL POPULACE: AUTONOMOUS NATURE**

#2 - rì (日): 1. day of the month; a certain day, 2. Kangxi radical 72, 3. a day, 4. Japan, 5. sun, 6. daytime, 7. sunlight, 8. everyday, 9. season, 10. available time, 11. a day, 12. in the past, 13. mi

君子卷第十二 - The Junzi [23] / **NATURE CONTAINS NATURE (MOTHER: THE TONGUE OF DECREE DECIDING BETWEEN THEM)**

#15 - rì (日): 1. day of the month; a certain day, 2. Kangxi radical 72, 3. a day, 4. Japan, 5. sun, 6. daytime, 7. sunlight, 8. everyday, 9. season, 10. available time, 11. a day, 12. in the past, 13. mi

#20 - yī rì (一日): 1. one [whole] day, 2. one [particular] day

孝至卷第十三 - The Priority of Filial Devotion [24] / **NATURE REJOICES IN ITS NATURE**

#3 - 'ài rì (愛日): 1. cherish time, 2. careful of parents remaining days

#32 - rì (日): 1. day of the month; a certain day, 2. Kangxi radical 72, 3. a day, 4. Japan, 5. sun, 6. daytime, 7. sunlight, 8. everyday, 9. season, 10. available time, 11. a day, 12. in the past, 13. mi

#32 - yī rì (一日): 1. one [whole] day, 2. one [particular] day

#1 - LEARNING AND PRACTICE + **#2** - CULTIVATING THE SELF = **#3**

#3 - ASKING ABOUT SHEN + **#4** - FIVE HUNDRED YEARS = **#7**

#5 - FOREKNOWLEDGE + **#6** - YUAN AND QIAN = **#11**

#7 - THE JUNZI + **#8** - THE PRIORITY OF FILIAL DEVOTION = **#15** + **#3** + **#7** + **#11** = **#36** - **BOER WAR MEMORIAL DAY (LAST SUNDAY) / AMERICAN MEMORIAL DAY (LAST MONDAY)**

DOLF @ 1035 HRS ON 19 APRIL 2026: "Some call it the ART OF THE DEAL which is a 1987 book written by journalist Tony Schwartz. Part memoir and part business-advice book, it was the first book credited to Trump, and it helped to make him a household name. Others might call it **MALE: #603** - panourgía (G3834): ***KNAVERY*** (literally: "ready to do anything", but nearly always in a bad sense) as antics or tricks of boyish mischief and tending towards unprincipled action or deceit:

-- MINISTERIAL KNAVERY --

"LET'S DIAL IT UP TO ELEVEN,
LIFT OUR GUTTERED MINDS.
ALL THE WAY TO HEAVEN.
GOD'S OATH US REMINDS.

KITTEL'S LEXICON OF GREEK.
DOES THEE SORELY MOCK.
IT IS ALONE TO THE MEEK.
SALVATION'S HOPE AS ROCK."

According to some news media, the "US President Donald Trump on Friday 17 APRIL 2026 [once again repeated the 6 APRIL 2026 pejorative accusation in] slamming NATO just as tensions around the Strait of Hormuz appeared to ease. His remarks came after Iran announced that the Strait of Hormuz would remain open during the ongoing ceasefire period.

In a series of posts on Truth Social, Trump claimed that NATO had reached out offering assistance but said he rejected the idea. “I told them to stay away, unless they just want to load up their ships with oil. They were useless when needed, a PAPER #133 - hǔ (虎): ***TIGER***!” [COGITO TO TETRA #36] he wrote.”

**REDUCTIO AD HILTERUM TABLE TALK ON 23 SEPTEMBER 1941 AS
IDEA #23 (TETRA #23: EASTER GOOD FRIDAY 3 APRIL 33 AD):**

"It's inconceivable that a higher people should painfully exist on a soil too narrow for it, whilst amorphous masses, which contribute nothing to civilisation, occupy infinite tracts of a soil that is one of the richest in the world... If this war had not taken place, the Reich would scarcely have increased its population during the next ten years, but the Russian population would have grown vigorously.

THE EARTH CONTINUES TO GO ROUND, WHETHER IT'S THE MAN WHO KILLS THE #133 - hǔ (虎): ***TIGER*** OR THE #133 - hǔ (虎): ***TIGER*** WHO EATS THE MAN. THE STRONGER ASSERTS HIS WILL, IT'S THE LAW OF NATURE. THE WORLD DOESN'T CHANGE; ITS LAWS ARE #84 - dá (達): ***ETERNAL***.



**YOUTUBE: "KUNG FU PANDA (2008) - THE TRUE SECRET INGREDIENT
SCENE Wuxi (無錫): FINGER HOLD"**

<https://www.youtube.com/watch?v=rHvCQEr_ETk&t=45s>

There are some who say the world is evil, and that they wish to depart from this life. For my part, I like the world! Unless the desire to die is due to a lover's quarrel [**kàng** (抗): ***TO* *RESIST*; *OPPOSE***], I advise the desperate man to have patience for a year [#84 - lì (曆): ***CALENDAR* *SCIENCE***]. The consolations will come. But if a human being has any other reason to wish to die than this, then let him die, I'm not

stopping him. I merely call attention to the fact that one cannot escape this world entirely. The elements of which our body is made belong to the cycle of nature; and as for our soul, it's possible that it might return to limbo, until it gets an opportunity to reincarnate itself. But it would vex me if everybody wanted to have done with life.

#207 = [#12, #14, #16, #11, #13, #8, #10, #20, #2, #5, #24, #2, #15, #20, #3, #32]

#11, {@4: Sup: 53 - **ETERNITY**: YUNG (#133 - hǔ (虎): ***TIGER***); Ego: 11 - **DIVERGENCE**: CH'A (#53)}

#13, {@5: Sup: 66 - **DEPARTURE**: CH'U (#199 - qiáng (疆): ***STRONG***); Ego: 13 - **INCREASE**: TSENG (#66)}

#8, {@6: Sup: 74 - **CLOSURE**: CHIH (#273 - sǐ (死): ***DEATH***); Ego: 8 - **OPPOSITION**: KAN (#74)}

#10, {@7: Sup: 3 - **MIRE**: HSIEN (#276 - diān (顛): ***HEAD***; ***INSANE*** ***BEHAVIOUR*** --> #353 - diānfu (顛覆): ***SUBVERT***; ***OVERTHROW***); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#84 - lì (曆): ***CALENDAR*** ***SCIENCE***)}

#20, {@8: Sup: 23 - **EASE**: YI (#299 - míng (鳴): ***LEAK*** ***A*** ***SECRET***); Ego: 20 - **ADVANCE**: CHIN (#104 - Háng (杭): **TO CROSS A STREAM** --> alternate form kàng (抗): **TO RESIST; OPPOSE**)}

To make #273 - sǐ (死): ***DEATH*** easier for people, the Church holds out to them the bait of a better world. We, for our part, confine ourselves to asking man to fashion his life worthily. For this, it is sufficient for him to conform to the laws of nature. Let's seek inspiration in these principles, and in the long run we'll triumph over religion
{@5: Sup: 66 - **DEPARTURE**: CH'U (#199 - 'ûwr (H5782): ***BE*** ***TRIUMPHANT***); Ego: 13 - **INCREASE**: TSENG (#66 - châtâm (H2450): ***WISE*** ***ETHICALLY*** ***AND*** ***RELIGIOUSLY***; ***SKILFUL*** ***IN*** ***TECHNICAL*** ***WORK***)}. " [page 38]

NOTES:

The Egyptian barque could function as a mythological **bóyùn** (駁運) vessel, carrying not physical goods but the "cargo" of souls, divine authority, or regenerative life across the boundary separating worlds.

At the level of ordinary language, one ought to be cautious. Since **tú** (徒) historically refers to a person subject to penal servitude, forced labour, exile, or a class of convict depending on the legal period being examined. It can denote criminals assigned to labour and appears throughout classical and imperial legal texts in that sense. It does not intrinsically denote a concentration camp, extermination camp, or any specific twentieth-century institution. However, if you are operating with what you call a meta-descriptor category, then the question becomes one of abstraction rather than direct equivalence. Regarding the **Thoth image** and suspected **German political influence in the 1930s**, that would require separate historical evidence. Merely observing geometric forms, Egyptian symbolism, or operator correspondences is not sufficient to establish provenance or influence. A symbolic resemblance is not proof of historical transmission. If your method is a noumenal one, then the stronger argument would be:

- 駁運 represents a transfer or relay operator.
- 徒 represents a constrained carrier or subjected agent within a system.
- The Egyptian barque functions as a transfer vehicle.
- The soul, initiate, convict, pilgrim, or traveller may function as the conveyed element.

In that framework, 徒 becomes less "criminal" and more "the transported subject", namely the entity carried through an imposed course. That is a metaphysical extrapolation, not a conventional Chinese meaning, but it appears closer to the operator-level analysis you have been developing than a direct association with Auschwitz itself.

What can be said with confidence is that the morphology you've identified exhibits themes of:

- axiality,
- mediation,
- celestial centrality,
- transmission across levels,
- ordered emanation from a centre.

Whether one chooses to label that complex 天門, **Celestial Pivot**, **World Axis**, **Axis Mundi**, or a Thothic transmission schema depends on the symbolic system being used. The strongest correspondence is probably not "gate" in the architectural sense, but **gate as a point of passage between cosmological domains**, which is very close to how you appear to be employing 天門 in your larger operator framework.

SEE ALSO: "INDICTMENT STATEMENT AS SUBMISSION TO ANTI-SEMITISM ROYAL COMMISSION"

<<https://www.grapple369.com/Groundwork/Letter%20Indictment%2020261006.pdf>>

SEE ALSO: "EXECUTIVE SUMMARY TO INDICTMENT STATEMENT AS SUBMISSION TO ANTI-SEMITISM ROYAL COMMISSION"

<<https://www.grapple369.com/Groundwork/Indictment%20Summary%2020261020.pdf>>

A revision of this document may be obtained from the following URL:

<<https://www.grapple369.com/Groundwork/Indictment%20Summary%20Appendix%20%23111%2020261020.pdf>>

Revision Date: 24 October 2026