

**-- THE MORE CORRECT TERM IS HEIFER AND NOT COW
GIVEN ITS METALOGIC PRODUCES IDENTICAL NOTIONS TO
THE CAUSEA COMMUNI**

(c) 2021 Dolf Leendert Boek, Revision: 10 March, 2021

EMAIL @ 0835 HOURS ON 5 MARCH 2021: "That the GRAPPLE #224 is then of a pairing concern with #808 - **COMPLIANCE** {ie. @20: Sup: 62 - **DOUBT**: YI (#808); Ego: 5 - **KEEPING SMALL**: SHAO (#224)} } **WITH SECTION VIII OF QUEEN VICTORIA'S LETTERS PATENT** as [#8, #200, #600] = **châram (H2763)**: {**UMBRA: #248 % #41 = #2**} **1**) to ban, devote, destroy utterly, completely destroy, dedicate for destruction, exterminate; **1a**) (Hiphil); **1a1**) to prohibit (for common use), ban; **1a2**) to consecrate, devote, dedicate for destruction; **1a3**) to exterminate, completely destroy; **1b**) (Hophal); **1b1**) ***TO* *BE* *PUT* *UNDER* *THE* *BAN*, *BE* *DEVOTED* *TO* *DESTRUCTION***; **1b2**) to be devoted, be forfeited; **1b3**) to be completely destroyed; **1c**) to split, slit, mutilate (a part of the body); **1c1**) (Qal) to mutilate; **1c2**) (Hiphil) to divide;

AND MAKE FALSE CLAIMS OF PIETY BY SOME NECESSITY OF **#48 - RITUAL (LI) RIGHT #885 - TO MARRY, TO BE GIVEN IN MARRIAGE** which is not compliant with the first principles of QUEEN VICTORIA'S LETTERS PATENT which are established [**#205 - PRINCIPLE OF PERSISTENCE / #164 - PRINCIPLE OF MATERIALITY**] upon an anthropocentric singularity as a rational conception that is utilitarian and humanist in its inclusivity...

ANCIENT GREEK: δαμαλῖς means **heifer** (plural heifers)

- A young female cow, (particularly) one over one year old but which has not calved.
- **(obsolete) A wife. <-- WOULD REQUIRE CONSUMMATION**
- (informal, derogatory, obsolete) A girl or young woman.
- (informal, derogatory) A cow: a large, unattractive, unpleasant woman.

ETYMOLOGY

From Middle English hayfare, hayfre, from Old English heahfore, hēahfre, compound of (1) **heag-** ("mating") (compare dialectal German Hagen, **Hegel** ("breeding bull"), Middle Dutch

haechdroese ("genitals"), Old English hagan ("id."), from Proto-Indo-European *kák- ("to be able, help") (compare Sanskrit शक्नोति (śaknóti, "to be able"), Avestan 𐬎𐬀𐬎𐬀- (sak-, "to agree")) and (2) -fore (compare English elver, fieldfare, Old English sceolfor ("cormorant")).

[δ, {**@1**: Sup: 4 - **BARRIER**: HSIEN (#4); Ego: 4 - **BARRIER**: HSIEN (#4)}

α, {**@2**: Sup: 5 - **KEEPING SMALL**: SHAO (#9); Ego: 1 - **CENTRE**: CHUNG (#5)}

μ, {**@3**: Sup: 45 - **GREATNESS**: TA (#54); Ego: 40 - **LAW/ MODEL**: FA (#45 - **I AM NOT A DOER OF WRONG** {%1})}

α, {**@4**: Sup: 46 - **ENLARGEMENT**: K'UO (#100); Ego: 1 - **CENTRE**: CHUNG (#46)}

λ, {**@5**: Sup: 76 - **AGGRAVATION**: CHU (#176); Ego: 30 - **BOLD RESOLUTION**: YI (#76)}

ι, {**@6**: Sup: 5 - **KEEPING SMALL**: SHAO (#181 - **I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS** {%24} / **I AM NOT ONE WHO CURSETH THE KING** {%35}); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#86 - **I AM NOT A ROBBER OF FOOD** {%10})}

ς] {**@7**: Sup: 43 - **ENCOUNTERS**: YU (#224); Ego: 38 - **FULLNESS**: SHENG (#124)}

TELOS TOTAL: #286

ONTIC CHECKSUM TOTAL: #312 - CONTRADICTION

MALE: @181 = #181

FEME: @45 + @86 = #131

DEME CHECKSUM TOTAL: #176 as [#10, #10, #50, #100, #6] / [#6, #10, #50, #100, #10] = **yânaq (H3243): {UMBRA: #160 % #41 = #37} 1**) to suckle, nurse, suck; **1a**) (Qal); **1a1**) to suck; **1a2**) suckling, babe (subst); **1b**) (Hiphil); **1b1**) to give suck to, nurse; **1b2**) nursing, nursing woman, nurse (participle);

MALE: @100 = #100

FEME: @76 = #76

GRUMBLE (#224 - PAIRING TO SECTION VIII OF LETTERS PATENT REQUIRING CONDUCT: "OBEDIENT, AIDING, AND ASSISTING", #124 - çâbâ' (H5433): {UMBRA: #63 % #41 = #22} 1) *TO* *DRINK* *HEAVILY* *OR* *LARGELY*, *IMBIBE*; 1a) (Qal); 1a1) to imbibe; 1a2) wine-bibber, drunkard (participle) (subst);)@[4, 4, 5, 1, 45, 40, 46, 1, 76, 30, 5, 10, 43, 38]

GRUNTLE (#443 - METALOGIC #THREE / #FOUR / #FIVE TO ANZAC'S WHAT FOR? POEM WITH NOUMENON RESONANCE ON 3 MARCH 2021, #348 - châmêsh (H2568): {UMBRA: #348 % #41 = #20} 1) *FIVE*; 1a) five (cardinal number); 1b) a multiple of five (with another number); 1c) fifth (ordinal number))@[4, 4, 8, 4, 13, 5, 14, 1, 59, 45, 18, 40, 64, 46, 65, 1, 60, 76, 9, 30, 14, 5, 24, 10, 67, 43, 24, 38]

IF THE CAUSEA COMMUNI OF **ANZAC CENTENNIAL JINGOISM** IS THE IMPETUS THEN WE WOULD SUGGEST THE TARGET OF THE CRIMINAL ACT IS ACTUALLY SENATOR REYNOLDS AS DEFENCE MINISTER AND BRITTANY HIGGINS AS NAIVETÉ IS THEN ONLY A MEANS TO THAT END.

THIS **#224 - CATEGORY OF UNDERSTANDING OR OBJECT OF EXPERIENCE** ELEMENT IS THEN COMMON BETWEEN:

a) BRITTANY HIGGINS (ie. HEIFER ANALOGY: {**@7: Sup: 43 - ENCOUNTERS: YU (#224); Ego: 38 - FULLNESS: SHENG (#124 - DRUNKENNESS)**}) RAPE and for explanation see APPENDIX: THE MORE CORRECT TERM IS "HEIFER" AND NOT "COW" as several clarifying emails commencing @ 0835 HOURS ON 5 MARCH 2021

b) AN OBJECT OF EXPERIENCE {ie. **SECTION III: #551 - ANXIOUS / #125 - REPROACH, SHAME, DISHONOUR, INSULT, IGNOMINY, SECTION VIII: #808 - EGO, PLOT, GENOCIDE / #224 - COIN / BE STARTLED OR FRIGHTENED / ANXIOUS**} WITHIN MY ALLEGED BREACHES OF VEXATIOUS ORDERS BY RSL ANZAC CENTENNIAL JINGOISTIC REPUBLICANISM and

c) The AGENT PROVOCATEUR WITHIN THE ATTORNEY GENERAL'S ALLEGED FORCED FELLATIO AND ANAL PENETRATION MATTER IS ALIGNED TO A BINOMIAL #38 - WORLDVIEW GIVEN JEREMY

SAMUEL HAPPENS TO BE THE CEO OF METALICOIN ALSO FITS THE PROFILE OF A CAUSEA COMMUNI AS #224 - COIN IMPETUS

IN SHORT BRITTANY HIGGINS IS A NAIVETÉ AND IS GIVEN TO LACK OF DECORUM AND PROBITY WHEN PUBLICLY DRUNK AND THE THOUGHT OF COMPLIANCE TO SECTION VIII HAS NEVER ENTERED HER SELF-ENTITLED MIND.

FOR FURTHER EXPLANATION SEE: "RATIONALISATION ON THE PROFICIENCY OF THE SEXUAL ACT AS GREEDY DESIRE AND IT'S EQUIVALENCE TO HITLER'S TABLE TALK IDEA #252 AND #224 - COIN CAUSEA COMMUNI" dated 5 TO 8 MARCH 2021

<<https://www.grapple369.com/Groundwork/Alleged%20Rape%20by%20Attorney%20General%20as%20Plot.pdf>>

FOR EVIDENCE OF BINOMIAL MIND ENCAPSULATION AS THE #38 - WORLDVIEW OF ROMAN GOVERNANCE EXHIBITED BY ANZAC CENTENNIAL JINGOISM AS MITHRAISM (#65 - SOLDIER CULT) OF THE IMPERIUM:

a) DISGRUNTLED VIETNAM VETERANS AND THE LONG TAN CROSS of 18 August 1969

b) A Current Affair (nine network) shows an Extremist neo-Nazi group doing a Nazi salute with a second flag conveying an emblem which has equivalence to both THE LONG TAN CROSS and the #38 - WORLDVIEW of ROMAN GOVERNANCE BINOMIAL (@1 / @5) ONOMANTIC PROTOTYPE

c) SOLDIERS IN AFGHANISTAN HAVE SIMILARLY EXHIBITED A NAZI FLAG

d) Former SAS soldier Mark Wales yesterday conveying the same VIETNAM defeatism to SBS News in what he believes went wrong during the war in Afghanistan and why he is now calling for a full inquiry into Australia's military defeat and disgrace there.

<<https://www.sbs.com.au/news/this-former-australian-soldier-fought-the-war-in-afghanistan-now-he-says-it-wasn-t-worth-it>>

EMAIL @ 0931 HOURS ON 5 MARCH 2021: "AND IF THE PROTAGONIST MALE HAS A BINOMIAL MIND ENCAPSULATION OF ROMAN GOVERNANCE EXHIBITED BY **ANZAC CENTENNIAL**

JINGOISM THEN MITHRAISM (**#65 - SOLDIER CULT**) OF THE IMPERIUM COMES TO MIND OF WHICH THE SLAYING OF THE BULL IS A FEATURE...

IT IS NOT THEN UNUSUAL FOR SUCH ADHERENTS TO USE "BREEDING BULL" ANALOGIES BY PLACEMENT OF SLAUGHTERED MEAT IN ONE'S MAILBOX ON 15 NOVEMBER 2017 WHEN THE SAME SEX MARRIAGE PLEBISCITE LEGISLATION CONCLUDED.

ONE MUST NOT EXCLUDE THE SEXUAL MOTIVE IS A CALCULATED IMPUNITY AGAINST THE SOVEREIGN AND THE STATE (ie. **IF SUCH IS TRUE OUR GOVERNOR GENERAL DOESN'T HAVE THE TEMERITY TO "CASTRATE THE F@CKER"**) AND IT IS PERFECTLY PROPER FOR THE DEFENCE MINISTER TO RESORT TO THE VERNACULAR IN THE CIRCUMSTANCE.

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

[@84, {@1: Sup: 3 - **MIRE**D: HSIEN (#3); Ego: 3 - **MIRE**D: HSIEN (#3)}
@86, {@2: Sup: 8 - **OPPOSITION**: KAN (#11); Ego: 5 - **KEEPING SMALL**: SHAO (#8)}
@84, {@3: Sup: 11 - **DIVERGENCE**: CH'A (#22); Ego: 3 - **MIRE**D: HSIEN (#11)}
@86, {@4: Sup: 16 - **CONTACT**: CHIAO (#38); Ego: 5 - **KEEPING SMALL**: SHAO (#16)}
@186, {@5: Sup: 40 - **LAW/MODEL**: FA (#78); Ego: 24 - **JOY**: LE (#40)}
@84, {@6: Sup: 43 - **ENCOUNTERS**: YU (#121); Ego: 3 - **MIRE**D: HSIEN (#43)}
@86, {@7: Sup: 48 - **RITUAL**: LI (#169 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18}); Ego: 5 - **KEEPING SMALL**: SHAO (#48)}
@84, {@8: Sup: 51 - **CONSTANCY**: CH'ANG (#220 - **I CURSE NOT A GOD** {%38}); Ego: 3 - **MIRE**D: HSIEN (#51)}
@86, {@9: Sup: 56 - **CLOSED MOUTH**: CHIN (#276); Ego: 5 - **KEEPING SMALL**: SHAO (#56)}
@177, {@10: Sup: 71 - **STOPPAGE**: CHIH (#347); Ego: 15 - **REACH**: TA (#71)}

@84, {@11: Sup: 74 - **CLOSURE**: CHIH (#421); Ego: 3 - **MIRE**: HSIEN (#74)}

@86, {@12: Sup: 79 - **DIFFICULTIES**: NAN (#500); Ego: 5 - **KEEPING SMALL**: SHAO (#79)}

15 November, 2017						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
29	30	31	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	1	2
3	4	5	6	7	8	9

NOUS: 66

15 November 2017

TIME: 15 30

Nous: #66
Time: 15:30 hrs
Date: 2017.11.15
Torah: [#50, #400, #5]@{
 @1: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#50); Ego: 50 -
VASTNESS / WASTING: T'ANG (#50),
 @2: Sup: 45 - **GREATNESS**: TA (#95); Ego: 76 -
AGGRAVATION: CHU (#126),
 @3: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#145); Ego: 5 -
KEEPING SMALL: SHAO (#131),
Male: #145; Feme: #131
 } // #455
Dao: Strategic Reversal, Putting Oneself Behind
Tetra: #55 - **DIMINISHMENT** (CHIEN)
I-Ching: H41 - Diminution, Decrease, Diminishing

Latin: Longanimis {**Inspiring God**} Alt: Akael {**Weary of God**}

1. SERVES TO CAST LIGHT ON ONE'S JOB
2. VEGETATION
3. ASTROLOGY
4. Tomi

Obed {**A servant; workman**}

PAIRING TO #373 - TOTAL SOLAR ECLIPSE @ 0255 HRS ON
APHELION of 3 JULY 2019 AEST



Male Idea	#419	Telos	#497	Feme Idea	
Strength's Warning Signs, Revealers of Virtue	#76	76	76	#76	Strength's Warning Signs, Revealers of Virtue
Self-Love, Holding Oneself Dear I AM NOT A TRANSGRESSOR {%12}	#72	148	153	#77	Natural Guide, Heaven's Reason
Laissez Faire Politics, Simplicity In Habits	#57	205	219	#66	Strategic Reversal, Putting Oneself Behind
Natural Guide, Virtue of Holiness	#32	237	275	#56	Abstruse Mysterious Virtuosity
Recognizing Fidelity, Trust in Faith	#78	315	321	#46	Guiding Contentment, Moderation of Desire
Origin of Ethical Concepts, Palliation of Vulgarly	#18	333	342	#21	Guiding the Physical, Emptying the Heart
Reversal, Avoiding Activity	#40	373	364	#22	Point to Reversal?, Humility's Increase

***HOMOIOS* PROTOTYPE**

Great Guiding Signs?, Virtue of Benevolence	#35	408	440	#76	Strength's Warning Signs, Revealers of Virtue
Value and Function of Non-Existence	#11	419	497	#57	Laissez Faire Politics, Simplicity In Habits

HETEROS PROTOTYPE

Ignorant Guides, Viewing the Distant	#47	420	371	#7	Intentional Reversal, Dimming Radiance
Constancy of Guiding Concepts, Emptiness & Non-Existence	#23	443	428	#57	Laissez Faire Politics, Simplicity In Habits

TORAH PROTOTYPE

Coinciding with Nature, Complying With Heaven	#68	441	392	#28	Opposites and Primitivism, Returning to Simplicity
Moderate Values, Setting Up Precepts	#44	485	449	#57	Laissez Faire Politics, Simplicity In Habits

RIGHTS PROTOTYPE

Generating Things, Reason's Modifications	#42	415	366	#2	Contrast of Terms, Self-Culture
Origin of Ethical Concepts, Palliation of Vulgarly	#18	433	423	#57	Laissez Faire Politics, Simplicity In Habits

<<https://www.grapple369.com/?zen:3,row:6,col:9>>

.jackNote@zen: 3, row: 6, col: 9, nous: 66 [DATE: 2021.11.15, SUPER: #419 / #57 - Laissez Faire Politics, Simplicity In Habits; I-Ching: H37 - The Family (the clan), Dwelling People, Family members; Tetra: 39 - RESIDENCE (CHU), EGO: #497 / #66 - Strategic Reversal, Putting Oneself Behind; I-Ching: H41 - Diminution, Decrease, Diminishing; Tetra: 55 - DIMINISHMENT (CHIEN)]

**IMMANUEL KANT'S (1783) PROLEGOMENA COMMENTARY ON
MISTRUST *OF* *DOGMATISM* AS IDEA @274 / @275:**

"Weary therefore of dogmatism, which teaches us nothing, and also of skepticism, which promises us absolutely nothing at all, not even the tranquility of a permitted ignorance; summoned by the importance of the knowledge that we need, and made mistrustful, through long experience, with respect to any knowledge that we believe we possess or that offers itself to us under the title of pure reason, there remains left for us but one critical question, the answer to which can regulate our future conduct: Is metaphysics possible at all? But this question must not be answered by skeptical objections to particular assertions of an actual metaphysics (for at present we still allow none to be valid), but out of the still problematic concept of such a science.

In the Critique of Pure Reason I worked on this question synthetically, namely by inquiring within pure reason itself, and seeking to determine within this source both the elements and the laws of its pure use, according to principles. This work is difficult and requires a resolute reader to think himself little by little into a system that takes no foundation as given except reason itself, and that therefore tries to develop cognition out of its original seeds without relying on any fact whatever. Prolegomena should by contrast be preparatory exercises; they ought more to indicate what needs to be done in order to bring a science into existence if possible, than to present the science itself.



<http://www.grapple369.com/images/SLAUGHTER%2020171115%20-%201.jpg>

#419 as [#9, #2, #8, #400] = t̂abach (H2873): {UMBRA: #0 as #19 % #41 = #19} 1) *TO* *SLAUGHTER*, *SLAY*, *BUTCHER*, *KILL* *RUTHLESSLY*; 1a) (Qal); 1a1) to slaughter, butcher; 1a2) to slay, kill ruthlessly (fig.);

#473 - *CAUSE* *CÉLÈBRE* as [#50, #400, #8, #10, #5] = nêthach (H5409): {UMBRA: #26 as #458 % #41 = #7} 1) piece, *A* *PIECE* *OF* *FLESH* *OR* *MEAT*;

ONTIC CHECKSUM: @150 - I INDULGE NOT IN ANGER (APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA) / DIDOMI: G1325 (@104 - PRESENTS) / APODIDOMI: G591 (@181 - RESERVE))

@146 - I AM NOT A LAND-GRABBER += #296 as [#1, #90, #200, #5] = nâtsar (H5341): {UMBRA: #21 as #340 % #41 = #12} 1) to guard, watch, watch over, keep; 1a) (Qal); 1a1) to watch, guard, keep; 1a2) *TO* *PRESERVE*, *GUARD*

***FROM* *DANGERS*; 1a3) *TO* *KEEP*, *OBSERVE*,
GUARD *WITH* *FIDELITY*; 1a4) *TO* *GUARD*,
KEEP *SECRET*; 1a5) to be kept close, be blockaded; 1a6)
watchman (participle);**

**@177 - I AM NOT GIVEN TO CURSING BY BINOMIAL
CLAMPING (PROTOTYPE #ONE: #78 + #99) as the
PRINCIPLE OF COHESION FOR #65 - SOLDIER and ANZAC
2018 CENTENNIAL #288 - MEMORIAL**

**= #473 AS #27 - DUTIES PERTAINING TO ONTIC
EPISTEMOLOGICAL A PRIORITY OF POIEO: G4160 (@175 -
CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS
PATENT dated 29 OCTOBER 1900) UPON #175 - MARRIAGE AND
#491 - PATER FAMILIAS RELATING TO *CASUS* *DATAE*
LEGIS:**

They must therefore rely on something [IDEA @275] already known to be dependable {eg: **BEERSHEBA CENTENNIAL COMMEMORATION ON SATURDAY 28 OCTOBER 2017 --> #70 - SEVERANCE (KE) --> #509 - TO BE ESTABLISHED / #383 - ESTABLISHED FACT WITH SOLAR ECLIPSE ON 4 FEBRUARY 1916 (AEST) [DURING WORLD WAR I: 28 JULY 1914 TO 11 NOVEMBER 1918]}**}, from which we can go forward with confidence and ascend to the sources, which are not yet known, and whose discovery not only will explain what is known already, but will also exhibit an area with many cognitions that all arise from these same sources. The methodological procedure of prolegomena, and especially of those that are to prepare for a future metaphysics, will therefore be analytic.

Fortunately, it happens that, even though we cannot assume that metaphysics as science is actual, we can confidently say that some pure synthetic cognition a priori is actual and given, namely, pure mathematics and pure natural science; for both contain propositions that are fully acknowledged, some as apodictically certain through bare reason, some from universal agreement with experience (though these are still recognized as independent of experience). We have therefore some at least uncontested synthetic cognition a priori, and we do not need to ask whether it is possible (for it is actual), but only: how it is possible, in order to be able to derive, from the principle of the possibility of the given cognition, the possibility of all other synthetic cognition a priori." [Pages 25-26]

#479 - **PAIRED CAUSE CÉLÈBRE** as [#6, #400, #2, #10, #1, #50, #10] /
 #474 - **25 AUGUST** as [#5, #2, #10, #1, #400, #50, #6] /
 [#6, #5, #2, #10, #1, #400, #10, #600] /
 #473 - **CAUSE CÉLÈBRE** as [#400, #2, #10, #1, #50, #10] /
 #469 - **15 NOVEMBER** as [#400, #2, #10, #1, #50, #6] /
 [#400, #2, #6, #1, #50, #10] /
 #465 - **17 MARCH** as [#400, #2, #6, #1, #50, #6] /
 #454 - **17 MARCH** as [#6, #5, #2, #1, #400, #600] /
 #449 - **17 MARCH / 25 AUGUST / 15 NOVEMBER** as [#6, #2, #1, #400, #600] / [#400, #2, #1, #40, #6] /
 #443 - **15 NOVEMBER** as [#2, #1, #400, #600] /
 #440 - **15 NOVEMBER** as [#6, #5, #2, #10, #1, #400, #10, #6] / [#6, #5, #2, #1, #6, #400, #500] /
 #434 - **23 FEBRUARY / *BIG* BLOKES* *BBQ* SPONSORED BY STAR / CRITERION HOTELS ON 25 AUGUST 2017 / 11 OCTOBER 2019** as [#6, #5, #2, #10, #1, #400, #10] /
 #433 - **11 OCTOBER** as [#5, #2, #10, #1, #400, #10, #5] /
 #426 - **17 MARCH** as [#6, #400, #2, #6, #1, #5, #6] /
 #424 - **INFIDELITY TO BOER WAR MEMORIAL SUNDAY 28 MAY 2017 - CAUSE CÉLÈBRE {#371} TARGETED BY UNLAWFUL LIQUOR BAN DATED 30 MAY 2017 AND DELIVERED 5 JUNE 2017** as [#6, #5, #2, #1, #400, #10] /
 #423 - **25 AUGUST** as [#5, #2, #1, #400, #10, #5] /
 #420 - **18 MAY: TINAMBA HOTEL / 15 NOVEMBER / AFFIRMATION BY CHIEF LEGAL COUNSEL** as [#6, #400, #2, #1, #5, #6] / [#6, #5, #2, #1, #400, #6] /
 #419 - **15 NOVEMBER** as [#400, #2, #10, #1, #6] / [#6, #5, #2, #1, #400, #5] /
 #415 - **11 OCTOBER** as [#6, #400, #2, #1, #6] / #415 as [#6, #400, #2, #6, #1] /
 #413 - **8 JUNE** as [#400, #2, #10, #1] / [#2, #1, #400, #10] /
 #409 - **8 JUNE** as [#6, #2, #1, #400] / [#6, #400, #2, #1] /
 #408 - **15 NOVEMBER** as [#5, #2, #1, #400] / [#2, #1, #400, #5] /
 #403 - **25 AUGUST** as [#2, #1, #400] / [#400, #2, #1] = bôw' (H935): {UMBRA: #0 as #9 % #41 = #9} 1) to go in, enter, come, go, come in; 1a) (Qal); 1a1) to enter, come in; 1a2) to come; i) to come with; ii) to come upon, fall or light upon, *ATTACK* (*ENEMY*); iii) to come to pass; 1a3) to attain to; 1a4) to be enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in;

1b2) to carry in; **1b3)** to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; **1b4)** to bring to pass; **1c)** (Hophal); **1c1)** to be brought, brought in; **1c2)** to be introduced, be put;

#497 - 18 MAY: TINAMBA HOTEL / 15 NOVEMBER as [#40, #2, #400, #10, #5, #600] /
#474 - 25 AUGUST as [#2, #2, #400, #10, #20, #600] / [#6, #2, #400, #10, #50, #6] /
#473 - CAUSE CÉLÈBRE as [#6, #2, #400, #10, #5, #700] /
#465 - 17 MARCH as [#6, #2, #2, #400, #10, #5, #600] /
#454 - 17 MARCH as [#6, #30, #2, #10, #400, #6] /
#434 - 23 FEBRUARY / *BIG* BLOKES* *BBQ* SPONSORED BY STAR / CRITERION HOTELS ON 25 AUGUST 2017 / 11 OCTOBER 2019 as [#2, #2, #10, #400, #500] /
#428 - 15 NOVEMBER as [#6, #2, #10, #400, #10] /
#426 - 17 MARCH as [#6, #2, #2, #10, #400, #6] /
#424 - INFIDELITY TO BOER WAR MEMORIAL SUNDAY 28 MAY 2017 - CAUSE CÉLÈBRE {#371} TARGETED BY UNLAWFUL LIQUOR BAN DATED 30 MAY 2017 AND DELIVERED 5 JUNE 2017 as [#6, #2, #10, #400, #6] / [#2, #2, #10, #400, #10] /
#423 - 25 AUGUST as [#6, #5, #2, #10, #400] / [#6, #2, #10, #400, #5] /
#422 - 8 JUNE as [#2, #10, #400, #10] / [#5, #2, #10, #400, #5] /
#420 - 18 MAY: TINAMBA HOTEL / 15 NOVEMBER / AFFIRMATION BY CHIEF LEGAL COUNSEL as [#2, #2, #10, #400, #6] / [#6, #2, #2, #10, #400] /
#419 - 15 NOVEMBER as [#2, #2, #10, #400, #5] = bayith (H1004): {UMBRA: #2 as #412 % #41 = #2} **1)** house; **1a)** house, dwelling habitation; **1b)** shelter or abode of animals; **1c)** human bodies (fig.); **1d)** *OF* *SHEOL*; **1e)** *OF* *ABODE* *OF* *LIGHT* *AND* *DARKNESS*; **1f)** of land of Ephraim; **2)** place; **3)** receptacle; **4)** home, house as containing a family; **5)** household, family; **5a)** those belonging to the same household; **5b)** family of descendants, descendants as organized body; **6)** household affairs; **7)** inwards (metaphor); **8)** (TWOT) temple; **9)** on the inside; **10)** within;

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

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

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

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

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

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

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

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

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

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

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

EMAIL @ 1654 HOURS ON 5 MARCH 2021: "METALOGIC FOR HEIFER PRODUCES IDENTICAL TERMS TO CAUSEA COMMUNI:

#THREE:	#78	as #78 - ON THE VERGE (CHIANG)
#FOUR:	#45	as #45 - GREATNESS (TA)
#FIVE:	#123	as #42 - GOING TO MEET (YING)

H1004 (telos: **#412** {idea: **#78**, type: **6**, position: **2**}, telos: **#418** {idea: **#45**, type: **8**}, telos: **#423** {idea: **#45**, type: **8**}, telos: **#424** {idea: **#45**, type: **8**}, telos: **#428** {idea: **#45**, type: **8**}, telos: **#432** {idea: **#78**, type: **6**, position: **2**}, telos: **#438** {idea: **#45**, type: **8**}, telos: **#447**{idea: **#42**, type: **4**, idea: **#123**, type: **2**, position: **5**}, telos: **#454** {idea: **#42**, type: **4**, idea: **#123**, type: **2**, position: **5**}, telos: **#457** {idea: **#78**, type: **6**, position: **2**}, telos: **#468** {idea: **#78**, type: **6**, position: **2**}, telos: **#472** {idea: **#78**, type: **6**, position: **2**}, telos: **#478** {idea: **#45**, type: **8**, idea: **#78**, type: **8**}, telos: **#488** {idea: **#78**, type: **6**, position: **4**})

■ **#438** as [**#6**, **#2**, **#10**, **#400**, **#500**] / [**#6**, **#20**, **#2**, **#10**, **#400**] /

■ **#447** as [**#30**, **#2**, **#10**, **#400**, **#5**] /

■ **#452** as [**#40**, **#2**, **#10**, **#400**] / [**#30**, **#2**, **#10**, **#400**, **#10**] /

■ **#462** as [**#30**, **#2**, **#10**, **#400**, **#500**] / [**#40**, **#2**, **#10**, **#400**, **#10**] /

#412 - AS RELATED TO PAPAL VISIT WITH THE TOP SHIA CLERIC ON 6 MARCH 2021 AS #412 - ORCHESTRATED #509 - SCHEMA AGAINST #9 - AUTONOMY / #322 - DEMOCRACY CONFORMING TO ANOMALOUS #252 - ROMAN #TWO /

TORAH #THREE PAIRING as [**#2**, **#10**, **#400**] / [**#2**, **#400**, **#10**] = bayith (**H1004**): **{UMBRA: #412 % #41 = #2} 1)**

HOUSE; **1a)** house, dwelling habitation; **1b)** shelter or abode of animals; **1c)** human bodies (fig.); **1d)** of Sheol; **1e)** of abode of light and darkness; **1f)** of land of Ephraim; **2)** place; **3)** receptacle; **4)** home, house as containing a family; **5)** household, family; **5a)** those belonging to the same household; **5b)** family of descendants, descendants as organized body; **6)** household affairs; **7)** inwards (metaph.); **8)** (TWOT) ***TEMPLE***; **9)** on the inside; **10)** within;

H935 (telos: **#45** {idea: **#45**, type: **6**, position: **5**}, telos: **#54** {idea: **#45**, type: **6**, position: **2**}, telos: **#58** {idea: **#45**, type: **6**, position: **2**}, telos: **#63** {idea: **#123**, type: **8**}, telos: **#78**{idea: **#78**, type: **6**, position: **6**}, telos: **#108** {idea: **#45**, type: **6**, position: **2**}, telos: **#403**{idea: **#78**, type: **6**, position: **2**}, telos: **#413** {idea: **#78**, type: **6**, position: **2**}, telos: **#419**{idea: **#78**, type: **6**, position: **2**}, telos: **#429** {idea: **#78**, type: **6**, position: **2**}, telos: **#449**{idea: **#78**, type: **6**, position: **2**}, telos: **#453** {idea: **#78**, type: **6**, position: **2**}, telos: **#454**{idea: **#42**, type: **4**, idea: **#123**, type: **2**, position: **6**}, telos: **#458** {idea: **#78**, type:

6, position: 2}, telos: #464 {idea: #78, type: 6, position: 2},
telos: #465 {idea: #78, type: 6, position: 2}, telos: #468 {idea:
#78, type: 6, position: 2, 2}, telos: #469 {idea: #78, type: 6,
position: 2, 2}, telos: #473 {idea: #78, type: 6, position: 2},
telos: #474 {idea: #123, type: 8}, telos: #478 {idea: #78, type:
6, idea: #123, type: 8, position: 2})

#28 as [#2, #1, #20, #5] / [#10, #2, #10, #1, #5] /
#109 as [#6, #50, #2, #10, #1, #600] / [#6, #40, #2,
#10, #1, #10, #600] /
#403 as [#2, #1, #400] / [#400, #2, #1] /
#408 as [#5, #2, #1, #400] / [#2, #1, #400, #5] /
#453 as [#400, #2, #1, #700] /
#45 as [#2, #2, #1, #600] /
#45 as [#6, #30, #2, #6, #1] = bôw' (H935): {UMBRA: #9 %
#41 = #9} 1) *TO* *GO* *IN*, *ENTER*, *COME*, *GO*,
COME *IN*; 1a) (Qal); 1a1) to enter, come in; 1a2) to come;
i) to come with; ii) to come upon, fall or light upon, attack
(enemy); iii) to come to pass; 1a3) to attain to; 1a4) to be
enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in; 1b2) to
carry in; 1b3) to bring in, cause to come in, gather, cause to come,
bring near, bring against, bring upon; 1b4) to bring to pass; 1c)
(Hophal); 1c1) to be brought, brought in; 1c2) to be introduced,
be put;

AND THUSLY WE CONCLUDE THAT THE **SEXUAL MOTIVE IS A
CALCULATED IMPUNITY AGAINST THE SOVEREIGN AND THE
STATE.**

When we consider the natural order properties of our logical system
related to QUEEN VICTORIA'S LETTERS PATENT, as then a
situational context for #123 - JUDGEMENT SENSIBILITY conveyed
by our **GRAPPLE NORMA OBLIGANS [#364 / #369]@[#28,
#50, #11, #75, #6, #45, #25, #67, #62] PROTOTYPE** we can
now deduce from those #2184 - **QUANTUM (metaphysical
properties of nature) as HEBREW / GREEK LEXICON
prototypes** some characteristic of impetus as an understanding of
the equilibrium to the **GRAPPLE NORMA OBLIGANS [#364 /
#369] PROTOTYPE:**

#N	Sup	Ego	Sun	Mon	Tue	Wed	Thu	Fri	Sat	
#1	28	13	9	59	66	79	51	44	20	#1
#2	50	8	19	81	58	65	43	30	15	#2
#3	11	77	70	42	46	35	4	27	57	#3
#4	75	33	53	22	2	18	68	61	37	#4
#5	6	72	56	34	41	48	26	10	76	#5
#6	45	21	14	64	80	60	29	49	7	#6
#7	25	55	78	47	36	40	12	5	71	#7
#8	67	52	39	17	24	1	63	74	32	#8
#9	62	38	31	3	16	23	73	69	54	#9
	vCo	vCy	vBr	vPu	vRe	vBl	vOr	vGr	vYe	

#205 - PRINCIPLE OF PERSISTENCE: {#22 + #18 + #60 + #64 + #41}

#164 - PRINCIPLE OF MATERIALITY: {#2 + #48 + #80 + #34}

YIN NATURE (EGO)

6	11	25	#42		
67	#75	28	#170	#212	#70
62	50	45	#157	#369	#224
				#581	

#224 <-- MIGHT BE ASSOCIATED WITH BREACHES OF THE NORMA OBLIGANS

#THREE:	#157	as #76 - AGGRAVATION (CHU)
#FOUR:	#212	as #50 - VASTNESS / WASTING (T'ANG)
#FIVE:	#369	as #45 - GREATNESS (TA)

H1653 (telos: #398 {idea: #212, type: 8}, telos: #444 {idea: #157, type: 8, idea: #369, type: 8})

#398 - RAINED LOCALLY ON 8 MARCH 2021 as [#3, #300, #40, #10, #5, #600] /
#413 - AN ANTONYM TO SPITTLE AS IMPETUS FOR CURSING
as [#3, #300, #40, #10, #20, #600] = *geshem* (H1653):
{UMBRA: #343 % #41 = #15} 1) rain, shower;

G591 (telos: #374 {idea: #50, type: 4, idea: #212, type: 2, position: 8}, telos: #624 {idea: #76, type: 1, idea: #157, type: 8, position: 8}, telos: #1885 {idea: #369, type: 8})

#374 as [#1, #80, #5, #4, #70, #200, #9, #5] = *apodídōmi* (G591): **{UMBRA: #1019 % #41 = #35} 1)** to deliver, to give away for one's own profit what is one's own, to sell; **2)** to pay off, discharge what is due; **2a)** a debt, wages, tribute, taxes, produce due; **2b)** things promised under oath; **2c)** ***CONJUGAL* *DUTY*;** **2d)** to render account; **3)** ***TO* *GIVE* *BACK*, *RESTORE*;** **4)** to requite, recompense in a good or a bad sense;

G1096 (telos: #144 {idea: #212, type: 8}, telos: #282 {idea: #157, type: 8}, telos: #332 {idea: #212, type: 8}, telos: #388 {idea: #212, type: 8}, telos: #392 {idea: #212, type: 8}, telos: #438 {idea: #157, type: 8}, telos: #693 {idea: #45, type: 4, idea: #369, type: 2, position: 9}, telos: #913 {idea: #157, type: 8}, telos: #1183 {idea: #212, type: 8})

#144 as [#3, #5, #50, #8, #9, #8, #50, #1, #10] = *gínomai* (G1096): **{UMBRA: #184 % #41 = #20} 1)** to become, i.e. to come into existence, begin to be, receive being; **2)** to become, i.e. to come to pass, happen; **2a)** ***OF* *EVENTS*;** **3)** ***TO* *ARISE*, *APPEAR* *IN* *HISTORY*, *COME* *UPON* *THE* *STAGE*;** **3a)** ***OF* *MEN* *APPEARING* *IN* *PUBLIC*;** **4)** to be made, finished; **4a)** of miracles, to be performed, wrought; **5)** to become, be made;

G1097 (telos: **#1143** {idea: **#157**, type: **8**}, telos: **#1184** {idea: **#50**, type: **4**, idea: **#212**, type: **2**, position: **8**}, telos: **#1208** {idea: **#157**, type: **8**}, telos: **#1708** {idea: **#45**, type: **4**, idea: **#369**, type: **2**, position: **9**})

#1143 as [**#5, #3, #10, #50, #800, #200, #20, #5, #50**] = ginóskō (**G1097**): {**UMBRA: #1883 % #41 = #38**} **1**) to learn to know, come to know, get a knowledge of perceive, feel; **1a**) to become known; **2**) to know, understand, perceive, have knowledge of; **2a**) to understand; **2b**) to know; **3**) ***JEWISH* *IDIOM* *FOR* *SEXUAL* *INTERCOURSE* *BETWEEN* *A* *MAN* *AND* *A* *WOMAN***; **4**) to become acquainted with, to know;

Appears to be an expression of religious belief which is at once relevant to a SOVEREIGN claim in not having a **PRIMA MATERIA** reliance upon the BINOMIAL STASIS (@1 / @5) of ROMAN GOVERNANCE and its grounding being an HETEROS ONOMANTIC impetus of #175 - MARRIAGE:

APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA)

DIDOMI: G1325 (@104 - PRESENTS)

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

APODIDOMI: G591 (@181 - RESERVE)

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

ONTIC CHECKSUM: @150 + @104 + @175 + @181 + @228 = #838 as [**#200, #400, #50, #5, #2, #1, #10, #50, #70, #50**] = symbainō (**G4819**): {**UMBRA: #26 as #1503 % #41 = #27**} **1**) ***TO* *WALK* *WITH* *THE* *FEET* *NEAR* *TOGETHER***; **2**) ***TO* *COME* *TOGETHER*, *MEET* *WITH* *ONE***; **3**) of things which fall out at the same time, to happen, turn out, come to pass;

#838 as [**#30, #5, #3, #800**] = légō (**G3004**): {**UMBRA: #1 as #838 % #41 = #18**} **1**) to say, to speak; **1a**) affirm over, maintain; **1b**) to teach; **1c**) to exhort, advise, to command, direct; **1d**) to point out with words, intend, mean, mean to say; **1e**) ***TO* *CALL* *BY* *NAME*, *TO* *CALL*, *NAME***; **1f**) to speak out, speak of, mention;

#838 as [#5, #400, #200, #5, #2, #5, #10, #1, #10, #200]
= eusébeia (G2150): {UMBRA: #20 as #628 % #41 = #13} 1)
REVERENCE, *RESPECT*; 2) piety towards God, godliness;

EXCERPT FROM COURT FILING DATED 1 FEBRUARY 2021: As past reflections made upon my actions before the COURT's determination, I had immediately after the initial FILING HEARING dated 8 NOVEMBER 2017 into this initiating **CASE NUMBER: H13018534**, then corresponded in writing to the HONOURABLE MR PAKULA AS ATTORNEY GENERAL FOR THE STATE OF VICTORIA and conveyed the "MATERIAL DETAILS of my defence against this APPLICATION as purportedly being a reaction to my public and parting comment of "**GOD SAVE THE QUEEN FROM YOU FASCISTS**" [ie. **LATER INCLUSION: { @6: Sup: 5 - KEEPING SMALL: SHAO (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35})**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#86 - I AM NOT A ROBBER OF FOOD {%10})**}] as pertaining to my several tactical carpe diem interjections made at local events of the RSL et al (Catholic Sale College, Catholic representatives of Wellington Shire Council) as pre-cursor to the Beersheba 100 year commemorations accompanying earlier artistic deliberations over avoiding anti-semitic, hymeneal (marriage), procreational as fascist idealisation which is absent of women's emancipation due to suffrage of 1902 and scientific discussion on the specific subject of **INTELLECTUS AS GENITIVE VOLUNTĀTIS v's JINGOISM {MARRIAGE AS PIETY / FAMILY AND PROCREATION}** relative to the MATERIA PRIMA of Queen Victoria's Letter Patents as PRESENTS {ie. HEAVENLY (EPOURANIOS) GIFT (DŌREA: a gratuity:—gift) [Hebrews 6:4-12]} and instrumentation to the FEDERATION OF THE COMMONWEALTH OF AUSTRALIA.

MY REASONABLE AND PROPORTIONATE OBJECTION WAS ONLY AGAINST: "unconscionable attempts made by them to impose [ie. **LATER INCLUSION: #412 - ORCHESTRATED #509 - SCHEMA AGAINST #9 - AUTONOMY / #322 - DEMOCRACY CONFORMING TO ANOMALOUS #252 - ROMAN #TWO / TORAH #THREE PAIRING**] a substituted ethic @5 [ie. **LATER INCLUSION: SOVEREIGN / AUTONOMOUS dynamic of the PYTHAGOREAN ONOMANTIC BINOMIAL STASIS @1 / @5 notion as the #38 - WORLDVIEW of ROMAN CATHOLIC / EMPIRE GOVERNANCE**] against the INTELLECTUS AS GENITIVE

VOLUNTĀTIS whether by NEGLECT or forced WILL upon our War Dead and to usurp @1 the Sovereignty embodied within the Governor General as ANTHROPIC COSMOLOGICAL PRINCIPLE.

AND REGRETTABLY NOTED THAT: "I have thereafter maintained a photographic timeline of events and of particular note is the regrettable circumstance, that although the THREE {2 Wreaths and 1 Bouquets} floral arrangements were removed from the main Memorial Shrine, 82 Macalister Street, Sale upon the following SATURDAY 4 NOVEMBER 2017, they have remained in a dried {#368 = #6, #10, #2, #300, #10, #40 as yabesh (H3002): **{#3 as #312 - CONTRADICTION} 1) dry; 2) dried**} state at the Boer War Memorial situated on the corner of York Street / Foster Street by the time the COURT ORDERS were made in the matter @ 1025 HOURS on 8 NOVEMBER 2017.

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

<<https://www.grapple369.com/Groundwork/Correct%20Term%20Is%20Heifer%20And%20Not%20Cow.pdf>>

Initial Post: 5 March 2021