

-- THESE JOURNALISTS ARE LIKE A PERSON NON GRATA AS
INGRATIATION AGAINST NATURE ITSELF {@1: Sup: 77 -
COMPLIANCE: HSUN (#77); Ego: 40 - **LAW/MODEL**: FA (#40)}

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Given such intellectual property is related to the Sovereignty of this
Australian nation and the freedom of its people.

However these journalist's self entitlement is an attribution of persona
non grata (Mandarin: 不受歡迎的人, 不受欢迎的人 (bù shòu huānyíng de
rén)) as an **#663 - *INGRATIATION*** against nature itself...

HEBREW: אישיות בלתי רצוי

[א, י, ש, י, ו, ת, ב, ל, ת, י, ר, צ, ו, י]

.jackNote@zen: 1, row: 9, col: 6, nous: 8 [TIME: 22:20 hrs, SUPER:
#393 / #8 - Worth of Water, Easy By Nature; I-Ching: H48 - The Well,
Welling; Tetra: 40 - LAW/MODEL (FA), **EGO: #379 / #8** - Worth of Water,
Easy By Nature; I-Ching: H48 - The Well, Welling; Tetra: 40 - LAW/
MODEL (FA)]

[א, {@1: Sup: 1 - **CENTRE**: CHUNG (#1); Ego: 1 - **CENTRE**: CHUNG
(#1)}

י, {@2: Sup: 11 - **DIVERGENCE**: CH'A (#12); Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#11)}

ש, {@3: Sup: 68 - **DIMMING**: MENG (#80); Ego: 57 -
GUARDEDNESS: SHOU (#68 - **I DO NOT THAT WHICH OFFENDETH
THE GOD OF MY DOMAIN** {%42})}

י, {@4: Sup: 78 - **ON THE VERGE**: CHIANG (#158 - **I AM NOT HOT
OF SPEECH** {%23}); Ego: 10 - **DEFECTIVENESS, DISTORTION**:
HSIEN (#78)}

ו, {@5: Sup: 3 - **MIRED**: HSIEN (#161 - **I AM NOT A TELLER OF LIES**
{%9}); Ego: 6 - **CONTRARIETY**: LI (#84 - **I AM NOT A MAN OF
VIOLENCE** {%2})}

ת, {@6: Sup: 79 - **DIFFICULTIES**: NAN (#240); Ego: 76 -
AGGRAVATION: CHU (#160)}

ב, {@7: Sup: 81 - **FOSTERING**: YANG (#321); Ego: 2 - **FULL CIRCLE**:
CHOU (#162)}

ל, {@8: Sup: 30 - **BOLD RESOLUTION**: YI (#351); Ego: 30 - **BOLD
RESOLUTION**: YI (#192 - **I AM NOT SWOLLEN WITH PRIDE**
{%39})}

ת, {@9: Sup: 25 - **CONTENTION**: **CHENG** (#376); Ego: 76 -
AGGRAVATION: CHU (#268)}

丩, {@10: Sup: 35 - **GATHERING: LIEN (#411)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#278)**}
 丩, {@11: Sup: 73 - **ALREADY FORDING, COMPLETION: CH'ENG (#484)**; Ego: 38 - **FULLNESS: SHENG (#316)**}
 彡, {@12: Sup: 1 - **CENTRE: CHUNG (#485)**; Ego: 9 - **BRANCHING OUT: SHU (#325)**}
 丩, {@13: Sup: 7 - **ASCENT: SHANG (#492)**; Ego: 6 - **CONTRARIETY: LI (#331)**}
 丩, {@14: Sup: 17 - **HOLDING BACK: JUAN (#509)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#341)**}

MALE: @158 + @161 = #319 - *TO* *BE* *INTRODUCED* / *BE* *PUT*

FEME: @68 + @84 + @192 = #344 - *TO* *LEAD* *AWAY* (*ENTICINGLY*)

ONTIC CHECKSUM TOTAL: UMBRA: #663 as [#5, #50, #300, #70, #30, #8, #200] = entolé (G1785): {UMBRA: #463 % #41 = #12}
1) an order, command, charge, precept, injunction; **1a)** that which is prescribed to one by reason of his office; **2)** a commandment; **2a)** a prescribed rule in accordance with which a thing is done; **2a1)** a precept relating to lineage, of the Mosaic precept concerning the priesthood; **2a2)** ethically used of the commandments in the Mosaic law or Jewish tradition;

#317 as [#5, #300, #10, #2] /
 #320 as [#6, #1, #300, #6, #2, #5] /
 #320 as [#6, #300, #6, #2, #6] /
 #330 as [#6, #10, #300, #6, #2, #6] /
 #352 as [#40, #300, #10, #2] /
 #352 as [#300, #2, #10, #600] /
 #358 as [#300, #2, #50, #6] /
 #358 as [#6, #50, #300, #2] /
 #344 as [#6, #30, #300, #6, #2] /
 #344 as [#6, #30, #300, #6, #2] = shûwb (H7725): **{UMBRA: #308 % #41 = #21}** **1)** to return, turn back; **1a)** (Qal); **1a1)** to turn back, return; **i)** to turn back; **ii)** to return, come or go back; **iii)** to return unto, go back, come back; **iv)** of dying; **v)** of human relations (fig); **vi)** of spiritual relations (fig); **1)** to turn back (from God), apostatise; **2)** to turn away (of God); **3)** to turn back (to God), repent; **4)** turn back (from evil); **vii)** of inanimate things; **viii)** in repetition; **1a2)** (Polel); **i)** to bring back; **ii)** to restore, refresh, repair (fig); **iii)** ***TO* *LEAD* *AWAY* (*ENTICINGLY*)**; **iv)** to show turning, apostatise; **1a3)** (Pual) restored (participle); **1a4)** (Hiphil) to cause to return, bring back; **i)** to bring back, allow to return, put back, draw back, give back, restore, relinquish, give

in payment; **ii**) to bring back, refresh, restore; **iii**) to bring back, report to, answer; **iv**) to bring back, make requital, pay (as recompense); **v**) to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; **vi**) to turn away (face), turn toward; **vii**) to turn against; **viii**) to bring back to mind; **ix**) to show a turning away; **x**) to reverse, revoke; **1a5**) (Hophal) to be returned, be restored, be brought back; **1a6**) (Pulal) brought back;

#663 as [#30, #5, #3, #70, #50, #300, #5, #200] / #838 as [#30, #5, #3, #800] = légō (G3004): {UMBRA: #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;

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

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

#663 as [#2, #1, #200, #10, #30, #5, #400, #5, #10] = basileúō (G936): {UMBRA: #1448 % #41 = #13} 1) to be king, to exercise kingly power, to reign; 1a) of the governor of a province; 1b) of the rule of the Messiah; 1c) of the reign of Christians in the millennium; 2) METAPHOR: *TO* *EXERCISE* *THE* *HIGHEST* *INFLUENCE*, *TO* *CONTROL*;

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

UMBRA: #1448 % #41 = #13 - Status, Loathing Shame; I-Ching: **H5** - Waiting, Delay, Attending, Moistened, Arriving; Tetra: **17** - Holding Back;

THOTH MEASURE: #13 - Oh Eater of Blood, who makest thine appearance at the Block; I have not slaughtered the sacred animals.

#VIRTUE: With Increase (no. #13), the beginning of florescence, but
#TOOLS: With Eternal (no. #53), what lasts to the very end.
#POSITION: With Opposition (no. #8), at court, but
#TIME: With Inner (no. #65), on the sleeping mat
#CANON: #139

ONTIC_OBLIGANS_139@{

@1: Sup: 13 - **INCREASE:** TSENG (**#13**); Ego: 13 - **INCREASE:** TSENG (**#13**),

@2: Sup: 66 - **DEPARTURE:** CH'U (**#79**); Ego: 53 - **ETERNITY:** YUNG

(#66),
 @3: Sup: 74 - **CLOSURE: CHIH (#153)**; Ego: 8 - **OPPOSITION: KAN (#74)**,
 @4: Sup: 58 - **GATHERING IN: HSI (#211)**; Ego: 65 - **INNER: NEI (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13})**,
 Male: #211; Feme: #139 <-- @60 - CHI + @79 - NAN (CHINA)
 } // #139

G936@{
 @1: Sup: 2 - **FULL CIRCLE: CHOU (#2)**; Ego: 2 - **FULL CIRCLE: CHOU (#2)**,
 @2: Sup: 3 - **MIRE: HSIEN (#5)**; Ego: 1 - **CENTRE: CHUNG (#3)**,
 @3: Sup: 41 - **RESPONSE: YING (#46)**; Ego: 38 - **FULLNESS: SHENG (#41)**,
 @4: Sup: 51 - **CONSTANCY: CH'ANG (#97)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#51)**,
 @5: Sup: 81 - **FOSTERING: YANG (#178)**; Ego: 30 - **BOLD RESOLUTION: YI (#81)**,
 @6: Sup: 5 - **KEEPING SMALL: SHAO (#183)**; Ego: 5 - **KEEPING SMALL: SHAO (#86 - I AM NOT A ROBBER OF FOOD {%10})**,
 @7: Sup: 81 - **FOSTERING: YANG (#264)**; Ego: 76 - **AGGRAVATION: CHU (#162)**,
 @8: Sup: 5 - **KEEPING SMALL: SHAO (#269)**; Ego: 5 - **KEEPING SMALL: SHAO (#167)**,
 @9: Sup: 15 - **REACH: TA (#284)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#177 - I AM NOT GIVEN TO CURSING {%29})**,
 Male: #284; Feme: #177
 } // #663

Yet QUEEN VICTORIA'S statement of religious belief "**I WISH JESUS WOULD COME IN MY DAY. I WOULD SO LOVE TO LAY MY CROWN AT HIS FEET.**" 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:

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 [#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;

#663 as [#5, #50, #300, #100, #70, #80, #8, #50] = entropé
(G1791): {**UMBRA: #613 % #41 = #39**} 1) shame; 2)
REVERENCE*, *RESPECT;

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

UMBRA: #613 % #41 = #39 - Achieving Oneness, Root of Order; I-
Ching: **H28** - Major Superiority, Excess, Great Exceeding, Preponderance
of the great, Great surpassing, Critical mass; Tetra: **76** - Aggravation;

THOTH MEASURE: #39 - Oh thou of beautiful shoulder, who makest
thine appearance at; I am not swollen with pride.

#VIRTUE: With Residence (no. #39), attaining to rank, but
#TOOLS: With Difficulties (no. #79), meeting with demotion.
#POSITION: With Encounters (no. #43), coming upon difficulties.
#TIME: With Packing (no. #31), awaiting the proper time.
#CANON: #192

ONTIC_OBLIGANS_192@{

@1: Sup: 39 - **RESIDENCE:** CHU (**#39**); Ego: 39 - **RESIDENCE:** CHU
(**#39**),

@2: Sup: 37 - **PURITY:** TS'UI (**#76**); Ego: 79 - **DIFFICULTIES:** NAN
(**#118**),

@3: Sup: 80 - **LABOURING:** CH'IN (**#156 - I DO NOT CAUSE
TERRORS {%21}**); Ego: 43 - **ENCOUNTERS:** YU (**#161 - I AM NOT A
TELLER OF LIES {%9}**),

@4: Sup: 30 - **BOLD RESOLUTION:** YI (**#186 - I AM NOT ONE OF
INCONSTANT MIND {%31}**); Ego: 31 - **PACKING:** CHUANG (**#192 - I
AM NOT SWOLLEN WITH PRIDE {%39}**),

Male: #186; Feme: #192

} // #192

G1791@{

@1: Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,
 @2: Sup: 55 - **DIMINISHMENT: CHIEN (#60)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#55)**,
 @3: Sup: 31 - **PACKING: CHUANG (#91)**; Ego: 57 - **GUARDEDNESS: SHOU (#112)**,
 @4: Sup: 50 - **VASTNESS / WASTING: T'ANG (#141)**; Ego: 19 - **FOLLOWING: TS'UNG (#131)**,
 @5: Sup: 39 - **RESIDENCE: CHU (#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE {%19})**; Ego: 70 - **SEVERANCE: KE (#201)**,
 @6: Sup: 38 - **FULLNESS: SHENG (#218)**; Ego: 80 - **LABOURING: CH'IN (#281)**,
 @7: Sup: 46 - **ENLARGEMENT: K'UO (#264)**; Ego: 8 - **OPPOSITION: KAN (#289)**,
 @8: Sup: 15 - **REACH: TA (#279)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#339)**,
Male: #279; Feme: #339
 } // #663

But is **#436 - RESOLVED** within the septet INTELLECTUS AS GENITIVE VOLUNTĀTIS and authenticated by a specific GNOSIS EX MACHINA dialectic derived from the #2184 - ANTHROPOCENTRIC COSMOGONIC PRINCIPLE being an existentiality of the TEMPORAL FABRIC and the NOUMENON itself. We are able to therefore determine some anomalous / false claims of ROMAN (catholic) EMPIRE GOVERNANCE as any HETEROS prototype prerogative of #390 - SOVEREIGNTY within the context of the following ONTIC values as TELOS criteria:

- a) #168 - **GIZMO[9.2.7]** - SINGLE INSTANCE
- b) #215 - NO INSTANCE (**#288 - #215 = #73 - CANNOT BE CHANGED**) / @1 - **SELF CONTRADICTION GIVEN THE LACKING INSTANCE IS SIMPLY CRUCIFYING 215: {male: [34, 27 - *DUTIES*, 20 - *ADVANCE*, 53 - *ETERNITY*], feme: [34, 74 - *CLOSURE*, 74 - *CLOSURE*, 33], is: 2}, // FEME**
- c) #130 - **GIZMO[6.7.8]** - SINGLE INSTANCE

#513 + #147 = #660 (+6: <-- FORMULA OF PROGRESSION {@6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE}) = IT'S HUMAN CONCEPT {#666}?

Our informal research has sought to obtain some means as visualization of the TELOS hierarchy but we also want to consider THIS by its resultant META-LOGIC syllogistic proposition as perhaps some utility capacity for INTUITION made against any FORMA CORPORIS (ie. body of knowledge)

as BEHAVIOURAL METHODOLOGY (#114 v's #113 → #115 - DIGNITY ROYAL) given the ONTIC natural dialectic progression:

#115 -- (#53 - *ETERNITY*) --> #168 -- (#60 - ACCUMULATION)
--> #228 - ONTIC THRESHOLD

#53 - *ETERNITY* + #60 - ACCUMULATION = #113 - ETHICAL ENGAGEMENT INHERENT TO #123 - RATIONAL SENSIBILITY (GNOSIS EX MACHINA)

BILL BIRTLES (ABC CHINA CORRESPONDENT) @ 2126 HOURS ON 31 AUGUST 2020: "CHENG LEI, AUSTRALIAN ANCHOR FOR CHINA'S GOVERNMENT-RUN ENGLISH NEWS CHANNEL CGTN, DETAINED IN BEIJING:

A high-profile Australian television anchor for the Chinese Government's English news channel, CGTN, has been detained in Beijing in a highly sensitive case posing a fresh challenge to Australia-China relations.

A statement from Foreign Minister Marise Payne confirmed Cheng Lei was being held by authorities in the Chinese capital and Australian diplomats were permitted to speak to her last week via video conference.

"The Australian Government has been informed that an Australian citizen, Ms Cheng Lei, has been detained in China," the statement said.

"Formal notification was received on 14th of August from Chinese authorities of her detention.

"Australian officials had an initial consular visit with Ms Cheng at a detention facility via video link on 27th of August and will continue to provide assistance and support to her and her family."

Friends became concerned when Ms Cheng did not reply to messages in recent weeks, fuelling speculation among her Chinese state media colleagues.

Her profile page detailing her eight-year career with CGTN was also removed from the broadcaster's website, as were videos featuring her previous stories.

Ms Cheng has not been charged but is being held under what is called "residential surveillance at a designated location".

It is a form of detention in which investigators can imprison and question a suspect for up to six months while cutting them off from lawyers and the outside world — all before they have even been formally arrested.

'We ask that you **#838 / #603 - *RESPECT*** the process'

Ms Cheng's supporters are now arranging legal representation for her.

Ms Cheng's two young children are with family members in Melbourne, and the family has issued a statement:

"As a family we are aware of the current situation with regard to Cheng Lei's status as advised by the Department of Foreign Affairs and Trade (DFAT).

"We are in close consultation with DFAT and doing everything we can as a family to support Cheng Lei.

#403 - 1 SEPTEMBER 2020 as [#9, #5, #30, #8, #40, #1, #300, #10] /
#663 as [#9, #5, #30, #8, #40, #1, #300, #70, #200] = **thélēma** (G2307): {**UMBRA: #93 % #41 = #11**} **1) *WHAT* *ONE* *WISHES* *OR* *HAS* *DETERMINED* *SHALL* *BE* *DONE*;** **1a)** of the purpose of God to bless mankind through Christ; **1b)** of what God wishes to be done by us; **1b1)** commands, precepts; **1c)** will, choice, inclination, desire, pleasure;

"IN CHINA, **#663 - *DUE* *PROCESS* *WILL* *BE* *OBSERVED*** AND WE LOOK FORWARD TO A SATISFACTORY AND TIMELY CONCLUSION TO THE MATTER."

#60 as [#6, #1, #2, #10, #1, #600] /
#403 as [#2, #1, #400] /
#403 as [#400, #2, #1] /
#426 as [#6, #400, #2, #6, #1, #5, #6] /
#454 as [#6, #5, #2, #1, #400, #600] /
#319 as [#300, #10, #2, #6, #1] /
#473 as [#400, #2, #10, #1, #50, #10] = **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*;**

@150 +
@104 +
@175 +
@181 +
@228 = #838 - *RESPECT*

OR

@158 +
@161 +
@68 +
@84 +
@192 = @663 - *RESPECT*

"We ask that you **#838 / #603 - *RESPECT*** that process and understand there will be no further comment at this time."

Cheng has worked as an on-air anchor and reporter for CGTN for the past eight years. She was trusted to present coverage of some of the nation's most politically sensitive events, including China's annual political congress.

Her primary role though in the government-run network was in business coverage — an area seen to be less overtly political." [<https://www.abc.net.au/news/2020-08-31/australian-detained-in-china-television-anchor-cheng-lei/12615362>]

■ **#246 - *ONTIC* *NORMA* *OBLIGANS* #41 x 6 ON 31 AUGUST 2020** as [#1, #40, #200, #5] / **#663** as [#2, #1, #40, #200, #400, #500] = 'imrâh (H565): {**UMBRA: #246 % #41 = #41**} 1) utterance, speech, word; **1a**) word of God, the Torah;

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

UMBRA: #246 % #41 = #41 - Playing with Reversal, Sameness in Difference; I-Ching: **H26** - Great Domestication, Restraining Force, Great Accumulating, The taming power of the great, Great storage, Potential energy; Tetra: **60** - Accumulation;

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

#VIRTUE:

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

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

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

#CANON: #157

ONTIC_OBLIGANS_157@{

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

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

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

Male: #179; Feme: #157

} // #157

H565@{

@1: Sup: 1 - **CENTRE: CHUNG (#1);** Ego: 1 - **CENTRE: CHUNG (#1),**

@2: Sup: 41 - **RESPONSE: YING (#42);** Ego: 40 - **LAW/MODEL: FA (#41),**

@3: Sup: 79 - **DIFFICULTIES: NAN (#121);** Ego: 38 - **FULLNESS: SHENG (#79),**

@4: Sup: 3 - **MIREN: HSIEN (#124);** Ego: 5 - **KEEPING SMALL: SHAO (#84 - I AM NOT A MAN OF VIOLENCE {%2}),**

Male: #124; Feme: #84

} // #246

H565@{

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

@2: Sup: 3 - **MIREN: HSIEN (#5);** Ego: 1 - **CENTRE: CHUNG (#3),**

@3: Sup: 43 - **ENCOUNTERS: YU (#48);** Ego: 40 - **LAW/MODEL: FA (#43),**

@4: Sup: 81 - **FOSTERING: YANG (#129);** Ego: 38 - **FULLNESS: SHENG (#81),**

@5: Sup: 76 - **AGGRAVATION: CHU (#205);** Ego: 76 - **AGGRAVATION: CHU (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}),**

@6: Sup: 9 - **BRANCHING OUT: SHU (#214);** Ego: 14 - **PENETRATION: JUI (#171 - I AM NOT UNCHASTE WITH ANY ONE {%20}),**

Male: #214 - *TEMPORARY* *INHABITANT*, *NEWCOMER* *LACKING* *INHERITED* *RIGHTS*; **Feme: #171**

} // #663

#663 as [#1, #3, #1, #80, #8, #300, #70, #200] = agapētós
(G27): {UMBRA: #663 % #41 = #7} 1) beloved, esteemed, dear,
favourite, worthy of love;

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

UMBRA: #663 % #41 = #7 - Intentional Reversal, Dimming Radiance;
I-Ching: **H12** - Obstruction, Stagnation, Selfish persons; Tetra: **56** -
Closed Mouth;

THOTH MEASURE: #7 - Oh thou whose eyes pierce like swords, who
makest thine appearance in Sechem; I commit no fraud.

#VIRTUE: With Ascent (no. #7), coming up against plainness?
#TOOLS: With Pattern (no. #47), increasing artifice.
#POSITION: With Youthfulness (no. #12), having no knowledge, but
#TIME: With Fullness (no. #38), having a surplus.
#CANON: #104

ONTIC_OBLIGANS_104@{

@1: Sup: 7 - **ASCENT: SHANG (#7)**; Ego: 7 - **ASCENT: SHANG (#7)**,
@2: Sup: 54 - **UNITY: K'UN (#61)**; Ego: 47 - **PATTERN: WEN (#54)**,
@3: Sup: 66 - **DEPARTURE: CH'U (#127)**; Ego: 12 -

YOUTHFULNESS: T'UNG (#66),

@4: Sup: 23 - **EASE: YI (#150 - I INDULGE NOT IN ANGER
{%28})**; Ego: 38 - **FULLNESS: SHENG (#104 - I COMMIT NO FRAUD
{%7})**,

Male: #150; Feme: #104

} // **#104**

G27@{

@1: Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,
@2: Sup: 4 - **BARRIER: HSIEN (#5)**; Ego: 3 - **MIRE: HSIEN (#4)**,
@3: Sup: 5 - **KEEPING SMALL: SHAO (#10)**; Ego: 1 - **CENTRE:**

CHUNG (#5),

@4: Sup: 4 - **BARRIER: HSIEN (#14)**; Ego: 80 - **LABOURING: CH'IN
(#85),**

@5: Sup: 12 - **YOUTHFULNESS: T'UNG (#26)**; Ego: 8 -

OPPOSITION: KAN (#93),

@6: Sup: 69 - **EXHAUSTION: CH'IUNG (#95)**; Ego: 57 -

GUARDEDNESS: SHOU (#150 - I INDULGE NOT IN ANGER {%28}),

@7: Sup: 58 - **GATHERING IN: HSI (#153)**; Ego: 70 - **SEVERANCE:
KE (#220 - I CURSE NOT A GOD {%38})**,

@8: Sup: 15 - REACH: TA (#168 - I AM NOT THE CAUSE OF WEeping TO ANY {%26}); Ego: 38 - FULLNESS: SHENG (#258), Male: #168; Feme: #258 <--- #237 - *USE* *OF* *FORCE* (ONTIC EXTENT) + #21 - *PRINCIPLE* *OF* *LIABILITY* (#9 - AUTONOMY)
} // #663

@158 +

@161 +

@68 +

@84 +

@192 = @663 - *INGRATIATION* v's @660 - *CIVIL* *UNREST*

The FORMULA OF PROGRESSION #1, #2, #3 is by the #45 - METHODOLOGY {#113 - ETHICAL ENGAGEMENT: #68 + #45} of the #71 - WORLDVIEW v's #38 - WORLDVIEW it intrinsically conveys.

@663 + @45 = @708 as [#400, #6, #300, #2] = tówshâb (H8453): {UMBRA: #708 % #41 = #11} 1) sojourner, stranger;

■ #205 - 1 SEPTEMBER 2020 as [#2, #3, #200] / #214 as [#6, #5, #3, #200] = gêr (H1616): {UMBRA: #203 % #41 = #39} 1) sojourner; 1a) *A* *TEMPORARY* *INHABITANT*, *A* *NEWCOMER* *LACKING* *INHERITED* *RIGHTS*; 1b) of foreigners in Israel, though conceded rights;

IF #492 - VOLUNTARY FREE WILL {@1 - SELF ENTITLEMENT + @491 - PRINCIPLE OF CONTINUITY} THEN A TRINOMIAL NOTION OF NUMBER APPLIES:

@1 + @41 + @81 + @369 IS NOT ONLY A COSMOLOGICAL VIEW:

#71 #1 #11

#61 #81 #21

#51 #41 #31 = #369 AS THE WORLDVIEW [#205 / #164] OF QUEEN VICTORIA'S LETTERS PATENT: #71 + #1 + #11 + #21 = @104 - *PRESENTS* / @491 - PRINCIPLE OF CONTINUITY {@84 - *GOLD* + @86 + @102 + @104 - *PRESENTS* (DIDOMI: G1325) + @115 - *DIGNITY* *ROYAL*}) *CHIH*

= #492 - VOLUNTARY FREE WILL AND THUSLY:

The second element of the #41 - ONTIC trinomial number constituting premise is provisionally as that which I have naturally observed by instances of #660 - CIVIL UNREST, appears to be:

@168 (either division by 6, 7 or 8) x #13 = #2184 - ANTHROPOCENTRIC COSMOGONIC PRINCIPLE

@215

@130

@147 = **@660** to which is then applied (there is a dual binomial interface) the FORMULA OF PROGRESSION: #1, #2, #3 / ***POWERS*** (**#6 - FORM OF NATURE (#3 - NATURE SURMOUNTS NATURE)**) / **EIDOMAI: G1492** (**@228** - FORCE & DEFINITE MEANING)

#660 - @168 = #492 - VOLUNTARY WILL

#492 - @215 = #277 - RIGHT TO PLACE A TEST

#237 - USE OF FORCE is the ONTIC natural boundary although these can be augmented.

@1 - SEMINAL

@41 - ONTIC DIALECTIC (**@660**)

@81 - REVERSE TRANSCRIPTASE INHIBITOR

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

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

A common misconception as the cause for a delusional claim to a @1 - SELF ENTITLEMENT which is made against the #68 - RIGHT of the @115 - DIGNITY ROYAL (ie. DIEU ET MON DROIT) itself is a consideration of broader governance issue related to **BEHAVIOURAL METHODOLOGY (#114 - PERNICIOUS ACCUSATIONS / TEMPORAL PROMISCUITY v's #113 - ETHICAL ENGAGEMENT → #115 - DIGNITY ROYAL).**

#27 - DUTIES: THE COMMONWEALTH SHALL NOT MAKE ANY LAW FOR ESTABLISHING ANY RELIGION,

#82 - PRINCIPLE OF CONTINUITY (#491): OR FOR IMPOSING ANY RELIGIOUS OBSERVANCE,

#68 - RIGHT: OR FOR PROHIBITING THE FREE EXERCISE OF ANY RELIGION,

@171 - I AM NOT UNCHASTE WITH ANY ONE: AND NO RELIGIOUS TEST SHALL BE REQUIRED AS A QUALIFICATION FOR ANY OFFICE OR PUBLIC TRUST UNDER THE COMMONWEALTH.

Is the notion that NO TEST is REASONABLY applicable to both the RATIONALITY and the NATURE as any GROUNDING of the RELIGIOUS BELIEF and its OATH relative to the viability as continuity of the #71 - WORLDVIEW of #81 - COMMONWEALTH by exhibiting a fidelity of SAPIENT COMPLIANCE with the requirements of **#27 - DUTIES / #68 - RIGHT** relevant to **#902 - RULE OF LAW** WITH ITS #1364 - PARADIGM FOR TOOLS OF #491 - RULE {**@82 - TERMS OF CONTINUITY**} and #873 - COMPASS OF PROBITY {**@205 - PRINCIPLE PERSISTENT SUBSTANCE**} WITH THE CONSTITUTIONAL ENTITLEMENT TO **@492 - VOLUNTARY FREEWILL** {**@369 / @123 - JUDGMENT SENSIBILITY (#3 x #3 - CENTRE INTERLOCK)**} AS FOUNDATIONAL STONE.

We are today 2 SEPTEMBER 2020 going to continue our transition of the addNarrative() process into equivalent task automation processes ... Our goal for this is to ultimately deploy the quantification of various METALOGIC AUTONOMOUS DELIMITER (ie. #EIGHT) ***SCENARIOS*** AS A PROCESS OF REASONING AND ASSAYING MEMEBRAIN PRINCIPLES AS CRITERIA.

WHAT IS THE NOTIONAL [@150, @104, @175, @181, @228**] COMPLIANCE GIVEN TO QUEEN VICTORIA'S GIFT OF LETTERS PATENT AND RULE OF LAW OR IS SUCH LOYAL DEVOTION FORFEITED?**

[**@150**, {**@1**: Sup: 69 - **EXHAUSTION**: CH'IUNG (**#69**); Ego: 69 - **EXHAUSTION**: CH'IUNG (**#69**)}
@104, {**@2**: Sup: 11 - **DIVERGENCE**: CH'A (**#80**); Ego: 23 - **EASE**: YI (**#92**)}
@175, {**@3**: Sup: 24 - **JOY**: LE (**#104 - I COMMIT NO FRAUD** {**%7**}); Ego: 13 - **INCREASE**: TSENG (**#105**)}
@181, {**@4**: Sup: 43 - **ENCOUNTERS**: YU (**#147**); Ego: 19 - **FOLLOWING**: TS'UNG (**#124**)}
@228] {**@5**: Sup: 28 - **CHANGE**: KENG (**#175 - I AM NOT A TRANSGRESSOR** {**%22**}); Ego: 66 - **DEPARTURE**: CH'U (**#190**)}

MALE: @104 + @175 = #279

ONTIC CHECKSUM TOTAL: #279

#249 as [**#40, #1, #8, #200**] /
#275 as [**#1, #8, #200, #10, #50, #6**] /
#304 - *NEXT* *DAY*: 2 SEPTEMBER 2020 as [**#40, #1, #8, #200, #10, #5, #600**] /

#279 - *AFTERWARDS* *OF* *TIME* as [#1, #8, #200, #10, #20, #600] /

#279 as [#1, #8, #200, #10, #20, #600] = 'achar (H310):

{**UMBRA: #209 % #41 = #4**} **1**) after the following part, behind (of place), hinder, afterwards (of time); **1a**) as an adverb; **1a1**) behind (of place); **1a2**) afterwards (of time); **1b**) as a preposition; **1b1**) behind, after (of place); **1b2**) after (of time); **1b3**) besides; **1c**) as a conjunction; **1c1**) after that; **1d**) as a substantive; **1d1**) hinder part; **1e**) with other prepositions; **1e1**) from behind; **1e2**) from following after;

H310@{

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

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

@3: Sup: 49 - **FLIGHT: T'AO (#130 - I AM NOT EVIL MINDED { %3 })**; Ego: 8 - **OPPOSITION: KAN (#49)**,

@4: Sup: 6 - **CONTRARIETY: LI (#136)**; Ego: 38 - **FULLNESS: SHENG (#87)**,

Male: #136; Feme: #87

} // **#249**

H310@{

@1: Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,

@2: Sup: 9 - **BRANCHING OUT: SHU (#10)**; Ego: 8 - **OPPOSITION: KAN (#9)**,

@3: Sup: 47 - **PATTERN: WEN (#57)**; Ego: 38 - **FULLNESS: SHENG (#47)**,

@4: Sup: 57 - **GUARDEDNESS: SHOU (#114)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#57)**,

@5: Sup: 26 - **ENDEAVOUR: WU (#140 - I DEAL NOT FRAUDULENTLY { %14 } / I AM NOT AN EAVES-DROPPER { %16 })**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#107)**,

@6: Sup: 32 - **LEGION: CHUANG (#172)**; Ego: 6 - **CONTRARIETY: LI (#113)**,

Male: #172 - *CASUS* *DATAE* *LEGIS* ON #339 - PROROGUING FOR BREXIT; Feme: #113

} // **#275**

#293 as [#30, #5, #8, #200, #10, #600] /

#299 as [#6, #30, #5, #8, #200, #10, #600] /

#304 - *NEXT* *DAY*: 2 SEPTEMBER 2020 as [#6, #50, #8, #200, #600] /

#279 as [#6, #10, #8, #200, #10, #40, #5] = **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;

ON IMMANUEL KANT (1783) PROLEGOMENA RELATING TO THE TRANSCENDENTAL POWER OF JUDGMENT IN GENERAL AS IDEA @B172 - CASUS DATAE LEGIS AS EXCERPT FROM COUNTY COURT FILING DATED SATURDAY 12 OCTOBER 2019 BEING RELEVANT COUNTY COURT APPEAL CASE NUMBERS: AP-18-0609 / AP-18-0775 / AP-18-0794 / AP-18-2201 / AP-18-2202 I ON #364 - QUESTION OF #430 - LAW RELEVANT TO HAVING BY 0847 HOURS ON 25 SEPTEMBER 2019 PUBLICLY PROVIDED A PROVISIONAL STATEMENT ON OUR "UNDERSTANDING THE UK SUPREME COURT'S PROROGUING JUDGEMENT IN TERMS OF ONTIC JURISPRUDENCE CRYSTALLISATION AND CAUTERISATION OF SOVEREIGN PREROGATIVE SO AS TO ENABLE BREXIT TO OCCUR"

Which drew upon the earlier statements provided to the COUNTY COURT on 13 SEPTEMBER 2019 and further clarified on 15 SEPTEMBER 2019 being a reasoned statement on the meaning: **TOOLS of #491 - RULE {@82 - TERMS OF CONTINUITY}** and **#873 - COMPASS {@205 - PRINCIPLES OF PROBITY AS PERSISTENT SUBSTANCE}** AS **#1364 - PARADIGM FOR UNDERSTANDING QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900** being compliant with **#902 - RULE OF LAW {22 x #41}**.

I QUOTE **FOR INSTANCE SUCH PROPOSITION OF THE RULE:** That Parliament should only have been prorogued from a date between 9th and 12th September until #41 (#60 - pre-platonic schema of #81 x 4.5 days) - 13 to 17 September especially so as to **LAWFULLY** accomplish its constitutional function of both differentiating **BRITISH SOVEREIGNTY** and asserting it's trinomial metastasised entitlement in relation to the European Union which is principally subject to Roman Empire governance having an attribution of binomial stasis ...

SINCE THE HEARING OF THE MATTER BEGAN BEFORE THE SUPREME COURT UPON 17 SEPTEMBER 2019 THE JUDGEMENT COULD CRYSTALLIZE AND CAUTERIZE THE SOVEREIGN MECHANICS OF PROCESS FOR BREXIT TO THEN OCCUR.

Serious grounds for censure against presiding officers (presidents, chairmen, etc.) are, in general: arrogation or assumption by the presiding officer of dictatorial powers – powers not conferred upon him by law – by which he harasses, embarrasses and humiliates members; or, specifically:

- (1) he refuses to recognize members entitled to the floor;
- (2) he refuses to accept and to put canonical motions to vote;
- (3) he refuses to entertain appropriate appeals from his decision;
- (4) he ignores proper points of order;
- (5) he disobeys the bylaws and the rules of order;
- (6) he disobeys the assembly's will and substitutes his own;
- (7) he denies to members the proper exercise of their constitutional or parliamentary rights.

A censure is an expression of strong disapproval or harsh criticism. In parliamentary procedure, it is a debatable main motion that could be adopted by a majority vote. Among the forms that it can take are a stern rebuke by a legislature, a spiritual penalty imposed by a church, or a negative judgment pronounced on a theological or metaphysical proposition. [<https://en.m.wikipedia.org/wiki/Censure>]

"LADY HALE AND LORD REED GIVING THE JUDGMENT OF THE COURT:

1. IT IS IMPORTANT TO EMPHASISE THAT THE ISSUE IN THESE APPEALS IS NOT WHEN AND ON WHAT TERMS THE UNITED KINGDOM IS TO LEAVE THE EUROPEAN UNION. THE ISSUE IS WHETHER THE ADVICE GIVEN BY THE PRIME MINISTER TO HER MAJESTY THE QUEEN ON 27TH OR 28TH AUGUST 2019 THAT PARLIAMENT SHOULD BE PROROGUED FROM A DATE BETWEEN 9TH AND 12TH SEPTEMBER UNTIL 14TH OCTOBER WAS LAWFUL. IT ARISES IN CIRCUMSTANCES WHICH HAVE NEVER ARISEN BEFORE AND ARE UNLIKELY EVER TO ARISE AGAIN. IT IS A "ONE OFF". BUT OUR LAW IS USED TO RISING TO SUCH CHALLENGES AND SUPPLIES US WITH THE LEGAL TOOLS TO ENABLE US TO REASON TO A SOLUTION.

8. THE MACHINERY FOR LEAVING THE EUROPEAN UNION IS CONTAINED IN ARTICLE 50 OF THE TREATY ON EUROPEAN UNION. THIS PROVIDES THAT ANY MEMBER STATE MAY DECIDE TO WITHDRAW FROM THE UNION "IN ACCORDANCE WITH ITS *OWN* *CONSTITUTIONAL* *REQUIREMENTS*".

OUR ADVICE UPON THE HISTORICAL PRECEDENT: AS THEN THE EXPRESSION OF THE #390 - SOVEREIGN'S *RESERVE* (APODIDOMI v's DIDOMI) RIGHT IN DEPLOYING THE #45 - HETERO SQUARE SPIROGYRA ORDER ARRAY BEING CONSISTENT

WITH THE USAGE WITHIN THE GENERAL #391 - HOMOGENEOUS PROTOTYPE:

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

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

#8 + #9 + #4 = @21 - AUTONOMOUS NATURE {LIABILITY}: We do hereby reserve to Ourselves Our heirs and successors, full power and authority from time to time to revoke, alter, or amend these Our Letters Patent as to Us or them shall seem meet.

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

THAT MEMBER STATE IS TO NOTIFY THE EUROPEAN COUNCIL OF ITS INTENTION. THE UNION MUST THEN NEGOTIATE AND CONCLUDE AN AGREEMENT WITH THAT MEMBER STATE, "SETTING OUT THE ARRANGEMENTS FOR ITS WITHDRAWAL, TAKING ACCOUNT OF THE FRAMEWORK FOR ITS FUTURE RELATIONSHIP WITH THE UNION". THE EUROPEAN UNION TREATIES WILL CEASE TO APPLY TO THAT STATE WHEN THE WITHDRAWAL AGREEMENT COMES INTO FORCE OR, FAILING THAT, TWO YEARS AFTER THE NOTIFICATION UNLESS THE EUROPEAN COUNCIL, IN AGREEMENT WITH THE MEMBER STATE, UNANIMOUSLY DECIDES TO EXTEND THIS PERIOD." [JUDGMENT given on 24 September 2019 within CASE NUMBERS: [2019] UKSC 41 on appeals from: [2019] EWHC 2381 (QB) and [2019] CSIH 49

HEARD on 17, 18 and 19 September 2019 before:

Lady Hale,
President Lord Reed,
Deputy President Lord Kerr
Lord Wilson
Lord Carnwath
Lord Hodge
Lady Black
Lord Lloyd-Jones
Lady Arden
Lord Kitchin
Lord Sales]

**IMMANUEL KANT'S PROLEGOMENA (1783) ON HYPOSTATIC
NATURAL UNION OF GODHEAD AND MANHOOD BY GIVEN RULE
(CASUS DATAE LEGIS) AS IDEA @A133 / B172:**

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

NOTE: This sense is borrowed from lawyerly usage, not from logic, for, as Kant shows, logic has nothing to say regarding this operation. There are, and there can be, no rules regarding the application of rules. If Kant is right, a sizable part of what we take to be "law," and almost all jurisprudence, are nothing but a futile striving to overcome this essential unruliness of judgment. How can it be that the saying of law is lawless? [cf: **JUDGMENT, PHILIPPE NONET, BERKELEY LAW, VOLUME 48 OF VANDERBILT LAW REVIEW** (1995), page 987]

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

General logic contains no precepts at all for the power of judgment, and indeed cannot contain any. For since it abstracts from all content of cognition, nothing remains to it except the business of analytically dividing [**IDEA @A133**] the mere ***FORM* *OF* *COGNITION* *INTO* *CONCEPTS*, *JUDGMENTS*, *AND* *INFERENCES*, *AND* [**IDEA @A172**] ***THEREBY* *ACHIEVING* *FORMAL* [EPISTEMOLOGICAL PREMISE] *RULES* *FOR* *EVERY* *USE* *OF* *THE* *UNDERSTANDING***. Now if it wanted to show in general how one should subsume under these rules, that is, decide whether or not something falls under them, this could happen again only through a rule. But just because it is a rule, this once more requires instruction for the power of judgment, and so shows that although the understanding is capable of being instructed and equipped through rules, the power of**

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

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

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

On various newsgroups [alt.france, de.soc.weltanschauung.islam, nl.politiek, soc.culture.israel, soc.culture.spain] @ 1154 HOURS ON 9 OCTOBER 2019 we publicly restated our earlier continuity of action statements made on 6 to 8 OCTOBER 2019 under the cautionary title: **"BORIS [JOHNSON] RUMOURED TO BE PROPOSING A SAPIENT ECONOMY #339 - INTEROPERABILITY AB INITIO (GET-GO) AGREEMENT AS #81 - SOVEREIGN JUXTAPOSITION PRINCIPLE (#339 - PROROGUING CRYSTALLISATION / CAUTERISATION OF 13 TO 17 SEPTEMBER 2019) TO ENSURE THE EUROPEAN UNION DOESN'T DANCE THE IRISH JIG UPON OUR ARMISTICE WAR GRAVES"**

That if the ONOMANTIC consideration of NUMBER as the basis to ROMAN EMPIRE GOVERNANCE conveying the binomial stasis of marriage / sovereign dynamic is itself an INTEROPERABILITY AB INITIO AGREEMENT {ie. **#1080 - HETEROS NUMBER**} then all it requires is a substantiation {ie.

#38 + #73 + #111 + #117 = 3 x #111 + #6 = #339 as [#300, #30, #9] = sh°lêṭ (H7981): {UMBRA: #0 as #339 % #41 = #11} 1) to have power, rule, domineer, rule over; **1a)** (P'al) have power upon or over, rule, fall upon, assault, be ruler; **1b)** (Aphel) make ruler;

***TRIFECTA* of Harvest / Micro Full Moon on Friday 13 September 2019 with peak @ 0432 hours UTC on Saturday 14 September 2019**

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

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

#315 is my
INTELLECTUAL
PROPERTY
also related to
ANZAC DAY

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

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

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

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

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

Rahoboam {Who sets the people at liberty}

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

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

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

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

Prototype: *HOMOIOS* {#315 - *ANZAC* *DAY* AND ROMAN /
TORAH PROTOTYPE / #392} / HETEROS {#265 / #367} / TORAH
{#199 / #415}

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

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

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

TRIFECTA (TRI: THREE + PERFECTA)

Another term for EXACTUS (LATIN)

Nous: #14
 Time: 04:30 hrs
 Date: 2019.5.28
 Torah: [#10, #10, #30]@{
 @1: Sup: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#10); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#10),
 @2: Sup: 20 - ADVANCE: CHIN (#30); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#20),
 @3: Sup: 50 - VASTNESS / WASTING: T'ANG (#80); Ego: 30 - BOLD RESOLUTION: YI (#50),
 Male: #80; Feme: #50
 } // #50
 Dao: Praising the Mysterious (Metaphysics)
 Tetra: #9 - Branching Out
 I-Ching: H19 - Overseeing, Approaching, Nearing, The forest

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

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

#65 CE

EXACTUS

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

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

Male Idea	#424	Telos	#238	Female Idea
Consequences for Virtuous Discourse	#38	38	#38	Consequences for Virtuous Discourse
Employing Deeming, Daring to Act	#73	111	#35	Great Guiding Signs?, Virtue of Benevolence
Female Superiority, Completion of Form	#6	117	#14	Praising the Mysterious (Metaphysics)
Fantasies of Avoiding Death, Value of Life	#50	167	#44	Moderate Values, Setting Up Precepts
Know-How as a Disease, Disease of Knowledge	#71	238	#21	Guiding the Physical, Emptying the Heart
Worth of Water, Easy By Nature	#8	246	#18	Origin of Ethical Concepts, Palliation of Vulgarity
Guiding Contentment, Moderation of Desire	#46	292	#38	Consequences for Virtuous Discourse
Abstruse Mysterious Virtuosity	#56	348	#10	Impossible Advice, What can Be Done?
Strength's Warning Signs, Revealers of Virtue	#76	424	#20	Left without Language, Different From the Vulgar

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

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

.jackNote@zen: 3, row: 2, col: 8, nous: 14 [Date: 2019.5.28, Time: 04:30 hrs, Super: #424 / #6 - Female Superiority, Completion of Form; I-Ching: H25 - No Errancy, Without Embroiling, Innocence, Pestilence; Tetra: 66 - Departure, Ego: #238 / #14 - Praising the Mysterious (Metaphysics); I-Ching: H19 - Overseeing, Approaching, Nearing, The forest; Tetra: 9 - Branching Out]

} of a logical capacity by the necessity of TRINOMIAL / BINOMIAL INTEROPERABILITY {**@175, #328, #339 - ARMISTICE DAY 11 NOVEMBER, #369, #434 - BY ONTIC CHECKSUM: @182 + @102 + @150 ON ANZAC DAY 25 APRIL, (#424?)**} with the provision of a #491 - RULE {PATER FAMILIAS PRINCIPLE / #82 - PRINCIPLE OF CONTINUITY} + #873 - COMPASS OF PROBITY {LETTERS PATENT / #205 - PRINCIPLE OF PERSISTENT SUBSTANCE} **SAPIENT ECONOMY {#1364 / 4 = #341} #339 - INTEROPERABILITY AB INITIO (GET-GO) AGREEMENT BY #81 - SOVEREIGN JUXTAPOSITION PRINCIPLE:**

G4160@{

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

@2: Sup: 69 - EXHAUSTION: CH'IUNG (#149); Ego: 70 - SEVERANCE: KE (#150 - I INDULGE NOT IN ANGER {%28}),

@3: Sup: 79 - DIFFICULTIES: NAN (#228 - I HAVE NO UNJUST PREFERENCES {%40}); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#160),

@4: Sup: 3 - MIRED: HSIEN (#231); Ego: 5 - KEEPING SMALL: SHAO (#165),

@5: Sup: 13 - INCREASE: TSENG (#244); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#175 - I AM NOT A TRANSGRESSOR {%22}),

Male: #244; Feme: #175

} // #175

ONTIC CHECKSUM: @150 + @228 + @175 = #553 as [#2, #200, #1, #300, #700] = ri'shown (H7223): {UMBRA: #18 as #557 % #41 = #24} 1) first, primary, former; 1a) *FORMER* (*OF* *TIME*); 1a1) ancestors; 1a2) former things; 1b) foremost (of location); 1c) *FIRST* (*IN* *TIME*); 1d) first, chief (in degree); 2) first, before, formerly, at first;

#553 as [#6, #30, #200, #1, #300, #10, #6] = rô'sh (H7218):
{UMBRA: #17 as #501 % #41 = #9} 1) head, top, summit, upper part, chief, total, sum, height, front, ***BEGINNING***; **1a)** head (of man, animals); **1b)** top, tip (of mountain); **1c)** height (of stars); **1d)** chief, head (of man, city, nation, place, family, priest); **1e)** ***HEAD***, ***FRONT***, ***BEGINNING***; **1f)** chief, choicest, best; **1g)** head, division, company, band; **1h)** sum;

#553 as [#5, #30, #10, #200, #1, #2, #5, #300] = Elisábet (G1665): **{UMBRA: #25 as #553 % #41 = #20} 0)** Elisabeth = 'oath of God'; **1)** the wife of Zacharias and mother of John the Baptist, of the priestly family, and a relative of Mary, [Luke 1:36]

#553 as [#50, #3, #200, #300] = gârash (H1644): **{UMBRA: #5 as #503 % #41 = #11} 1)** ***TO* *DRIVE* *OUT***, ***EXPEL***, ***CAST* *OUT***, ***DRIVE* *AWAY***, ***DIVORCE***, ***PUT* *AWAY***, ***THRUST* *AWAY***, ***TROUBLE***, ***CAST* *UP***; **1a)** (Qal) to thrust out, cast out; **1b)** (Niphal) to be driven away, be tossed; **1c)** (Piel) to drive out, drive away; **1d)** (Pual) to be thrust out;

<<http://www.grapple369.com/Grumble/?idea:{553}>>

#175 as [#80, #70, #10, #5, #10] /
#328 as [#80, #5, #80, #70, #10, #8, #20, #5, #50] /
#339 - *ARMISTICE* *DAY* 11 NOVEMBER as [#80, #5, #80, #70, #10, #8, #20, #5, #50, #1, #10] /
#369 as [#80, #5, #80, #70, #10, #8, #20, #1, #40, #5, #50] /
#434 - BY ONTIC CHECKSUM: @182 + @102 + @150 ON *ANZAC* *DAY* 25 APRIL as [#80, #70, #10, #8, #200, #5, #10, #1, #50]
= poiēō (G4160): **{UMBRA: #42 as #965 % #41 = #22} 1)** to make; **1a)** with the names of things made, to produce, construct, form, fashion, etc.; **1b)** to be the authors of, the cause; **1c)** to make ready, to prepare; **1d)** to produce, bear, shoot forth; **1e)** to acquire, to provide a thing for one's self; **1f)** to make a thing out of something; **1g)** to (make i.e.) render one anything; **1g1)** ***TO* (*MAKE* ie.) *CONSTITUTE* *OR* *APPOINT* *ONE* *ANYTHING***, ***TO* *APPOINT* *OR* *ORDAIN* *ONE* *THAT***; **1g2)** ***TO* (*MAKE* ie.) *DECLARE* *ONE* *ANYTHING***; **1h)** to put one forth, to lead him out; **1i)** to make one do something; **1i1)** cause one to; **1j)** to be the authors of a thing (to cause, bring about); **2)** to do; **2a)** to act rightly, do well; **2a1)** to carry out, to execute; **2b)** to do a thing unto one; **2b1)** to do to one; **2c)** ***WITH* *DESIGNATION* *OF* *TIME***: to pass, spend; **2d)** to celebrate, keep; **2d1)** to make ready, and so ***AT* *THE* *SAME* *TIME* *TO* *INSTITUTE***, the celebration of the passover; **2e)** to perform: to a promise;

RHUTHMÓS (ῥυθμός)@{

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

@2: Sup: 14 - PENETRATION:JUI (#33); Ego: 76 - AGGRAVATION:CHU (#95),

@3: Sup: 23 - EASE:YI (#56); Ego: 9 - BRANCHING OUT:SHU (#104 - I COMMIT NO FRAUD {%7}),

@4: Sup: 63 - WATCH:SHIH (#119); Ego: 40 - LAW/MODEL:FA (#144),

@5: Sup: 52 - MEASURE:TU (#171 - I AM NOT UNCHASTE WITH ANY ONE {%20}); Ego: 70 - SEVERANCE:KE (#214),

@6: Sup: 9 - BRANCHING OUT:SHU (#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE {%19}); Ego: 38 - FULLNESS:SHENG (#252),

Male: #180; Feme: #252

} // ἐν ῥυθμῷ (en rhuthmōi): "in time"

vBRONZE: @175 / #175 as [#80, #70, #10, #5, #10] - A REPEATING, REGULAR MOTION, VIBRATION /

vPURPLE: #328 as [#80, #5, #80, #70, #10, #8, #20, #5, #50] - MEASURED MOTION, RHYTHM /

<-- ASSIGN TO PROTOCOLS FOR DETERMINING ANY #328 - TRANSFORMATIVE PROTOTYPE

vRED: #339 - *ARMISTICE* *DAY* 11 NOVEMBER as [#80, #5, #80, #70, #10, #8, #20, #5, #50, #1, #10] - AGREEMENT {MEASURE, PROPORTION, SYMMETRY} /

<-- ASSIGN TO PROCEDURE TO EFFECT PROROGUING FOR ANY INSTANCE OF NON CONFORMITY

vBLUE: #369 as [#80, #5, #80, #70, #10, #8, #20, #1, #40, #5, #50] - PROPORTION, ARRANGEMENT, ORDER /

vORANGE: #434 - BY ONTIC CHECKSUM: @182 + @102 + @150 ON *ANZAC* *DAY* 25 APRIL - STATE, CONDITION as [#80, #70, #10, #8, #200, #5, #10, #1, #50] = ποιέω (G4160): {UMBRA: #42 as #965 % #41 = #22} 1) to make; 1a) with the names of things made, to produce, construct, form, fashion, etc.; 1b) to be the authors of, the cause; 1c) to make ready, to prepare; 1d) to produce, bear, shoot forth; 1e) to acquire, to provide a thing for one's self; 1f) to make a thing out of something; 1g) to (make i.e.) render one anything; 1g1) *TO* (*MAKE* ie.) *CONSTITUTE* *OR* *APPOINT* *ONE* *ANYTHING*, *TO* *APPOINT* *OR* *ORDAIN* *ONE* *THAT*;

1g2) *TO* (*MAKE* ie.) *DECLARE* *ONE* *ANYTHING*; **1h)** to put one forth, to lead him out; **1i)** to make one do something; **1i1)** cause one to; **1j)** to be the authors of a thing (to cause, bring about); **2)** to do; **2a)** to act rightly, do well; **2a1)** to carry out, to execute; **2b)** to do a thing unto one; **2b1)** to do to one; **2c) *WITH* *DESIGNATION* *OF* *TIME*:** to pass, spend; **2d)** to celebrate, keep; **2d1)** to make ready, and so ***AT* *THE* *SAME* *TIME* *TO* *INSTITUTE***, the celebration of the passover; **2e)** to perform: to a promise;

#451 - DIEU ET MON DROIT INTERSECTION WITH #434 {@102 + @146 + @186 / @182 + @102 + @150: TO COME UPON, FALL OR LIGHT UPON, ATTACK (ENEMY)} / #424 / #473 - ESPECIALLY [#80, #70, #10, #8, #300, #5]

vGREEN: #424 - SUNDAY 28 MAY 2017 AS *BOER* *WAR* *MEMORIAL* *DAY* / FULL MOON {#38 + #73 + #111 + #117 = 3 x #111 + #6 = #339 - INTEROPERABILITY (BINOMIAL / TRINOMIAL) AB INITIO (GET-GO) PROROGUING AGREEMENT FOR ***BREXIT***} **@ 0432 HRS ON SATURDAY 14 SEPTEMBER 2001 AS POIEO: G4160 (@175 - CONSTITUTE ORDER AND DECLARE) as [#5, #80, #70, #10, #8, #200, #1, #50] - FORM, SHAPE /**

<-- ASSIGN TO #238 / #246 / #321 PROCEDURE TO RESOLVE ANY #261 - BINOMIAL CLAMPING AGAINST AUTONOMY

#451 - DIEU ET MON DROIT INTERSECTION WITH #434 {@102 + @146 + @186 / @182 + @102 + @150: TO COME UPON, FALL OR LIGHT UPON, ATTACK (ENEMY)} / #424 / #473 - ESPECIALLY [#80, #70, #10, #8, #300, #5]

vYELLOW: #225 as [#80, #70, #10, #5, #10, #50] - MANNER, FASHION

@168 <-- ONTIC DIALECTICS OF IMPULSIVITY TEMPLATE

@215

@157

@130

@175

@185 <-- EMPOWERMENT

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

@185 <-- SERVICEABLE (THIS REPETITIOUS ONTIC NECESSITY MORAL PROSCRIPTION WHICH MAY BE VARIED FOR REQUIREMENTS)**

@45 = #1375 as [#80, #100, #1, #3, #40, #1, #300, #800, #50] / #225 as [#80, #100, #1, #3, #40, #1] = prâgma (G4229): {UMBRA: #0 as #225 % #41 = #20} 1) that which has been done, a

deed, an accomplished fact; **2)** what is done or being accomplished; **2a)** spec. business, a commercial transaction; **3)** a matter, question, affair; **3a)** spec. in a forensic sense, a matter at law, case, suit; **4)** that which is or exists, a thing;

VCYAN: #473 as [#80, #70, #10, #8, #300, #5] - TREASON

<-- PROTOCOLS FOR BREACHES

VCORAL: #180 as [#5, #80, #70, #10, #5, #10] - IMMERSIVE INTEROPERABILITY {Y-M-T-A} /@GIZMO{HOMOIOS}: [3.8.4](8 January)

<-- KIM JONG UN'S BIRTHDAY

#SEVEN: [#57, #63, #21, #79 - DIFFICULTIES (NAN), #25, #19, #61, #3, #41] - ASSERTION OF WILL (#287: KANT'S PROLEGOMENA) / #339 - STELA → #749 - SITTING UPON → #1934 - REDUCTIO AD HITLERUM (COGNITION)

[#57, {@1: Sup: 57 - **GUARDEDNESS**: SHOU (#57); Ego: 57 - **GUARDEDNESS**: SHOU (#57)}
#63, {@2: Sup: 39 - **RESIDENCE**: CHU (#96); Ego: 63 - **WATCH**: SHIH (#120)}
#21, {@3: Sup: 60 - **ACCUMULATION**: CHI (#156 - **I DO NOT CAUSE TERRORS** {%21}); Ego: 21 - **RELEASE**: SHIH (#141)}
#79, {@4: Sup: 58 - **GATHERING IN**: HSI (#214); Ego: 79 - **DIFFICULTIES**: NAN (#220 - **I CURSE NOT A GOD** {%38})}
#25, {@5: Sup: 2 - **FULL CIRCLE**: CHOU (#216); Ego: 25 - **CONTENTION**: CHENG (#245)}
#19, {@6: Sup: 21 - **RELEASE**: SHIH (#237: **USE OF FORCE**); Ego: 19 - **FOLLOWING**: TS'UNG (#264: **KANT'S PROLEGOMENA**)}
#61, {@7: Sup: 1 - **CENTRE**: CHUNG (#238); Ego: 61 - **EMBELLISHMENT**: SHIH (#325: **KANT'S PROLEGOMENA SECTION 39**)}
#3, {@8: Sup: 4 - **BARRIER**: HSIEN (#242); Ego: 3 - **MIRE**: HSIEN (#328: **KANT'S PROLEGOMENA SECTION 40**)}
#41] {@9: Sup: 45 - **GREATNESS**: TA (#287: **7 x #41: KANT'S PROLEGOMENA SECTION 13**); Ego: 41 - **RESPONSE**: YING (#369: **KANT'S PROLEGOMENA**)}

ONTIC CHECKSUM @156 + @220 = #376: KANT'S PROLEGOMENA as [#6, #30, #60, #80, #200] / #341 - 6 DECEMBER 2017 AS MAILBOX POLLY FILLER BY "OTHER PARTY B" as [#1, #60, #80, #200] = çâphar (H5608): {UMBRA: #19 as #340: KANT'S PROLEGOMENA SECTION 52 % #41 = #12}

1) to count, recount, relate; **1a)** (Qal); **1a1)** to count (things); **1a2)** to number, take account of, reckon; **1b)** (Niphal) to be counted, be numbered; **1c)** (Piel) to recount, rehearse, declare; **1c1)** to recount (something), rehearse; **1c2)** to talk; **1c3)** to count exactly or accurately; **1d)** (Pual) to be recounted, be rehearsed, be related; **2)** enumerator, muster-officer, secretary, scribe; **2a)** enumerator, muster-officer, secretary; **2b)** learned man, scribe;

#308 - *TO* *VIOLENTLY* *DESTROY*, *DEVASTATE*, *DESPOIL*, *ASSAIL* as [#300, #2, #6] /

#308 - AS *DEVIATING* *FROM* *THE* #1292 - *PRESCRIBED* *ORDER* *OR* *RULE* as [#6, #300, #2] /
#312 - PRINCIPLE OF CONTRADICTION as [#10, #300, #2] /
[#10, #300, #2] /

#362 - MAPPED TO UMBRA #340 WITHIN VORTEX #SEVEN as [#10, #300, #2, #10, #600] /

#362 - MAPPED TO UMBRA #308 - VATICAN NEWS OF VATICAN SECRETARY OF STATE, CARDINAL PIETRO PAROLIN, CALLING FOR REPENTANCE, A COMMITMENT TO INTERNATIONAL SOLIDARITY, AND CONFIRMS THE CHURCH IS CLOSE TO THOSE WHO ARE SUFFERING BECAUSE OF THE CORONAVIRUS as [#40, #10, #300, #2, #10] /

#322 - *FREE* *CITIZENS*, *SOVEREIGN* *PEOPLE*; *POPULAR* *GOVERNMENT*, *DEMOCRACY* as [#10, #300, #2, #10] / [#10, #300, #2, #10] /

#328: KANT'S PROLEGOMENA SECTION 40: HOW IS METAPHYSICS IN GENERAL POSSIBLE? as [#6, #10, #300, #2, #10] / [#6, #10, #300, #2, #10] /

#333 - INTELLECTUS AS GENITIVE VOLUNTĀTIS (zen: 1, row: 2, col: 4, nous: 79) AS *IMPETUS* *FOR* *CHRISTCHURCH* *EVENT* as [#10, #6, #300, #2, #10, #5] /

#333 - CENTRE OF VALUE {#13 / #21 - QUEEN VICTORIA'S LETTERS PATENT} TO ROMAN GOVERNANCE PROTOTYPE #FIVE as [#10, #6, #300, #2, #10, #5] /

#334 - *PERSECUTION* as [#10, #6, #300, #2, #10, #6] /

#334: KANT'S PROLEGOMENA SECTION 46 AS VORTEX #ONE, #TWO, #SIX as [#10, #6, #300, #2, #10, #6] /

#339 - *MONUMENT*, *STELA*; 1a) *CORPSE* (*OF* *MAN*) as [#1, #6, #300, #10, #2, #500] /

#340 - ONTIC CHECKSUM @156 + @220 = #376: KANT'S PROLEGOMENA as [#6, #30, #60, #80, #200] = çâphar (H5608):
{UMBRA: #19 as #340: KANT'S PROLEGOMENA SECTION 52 % #41 = #12 as [#6, #10, #6, #300, #10, #2, #6] /

#364 - PRINCIPLE OF ENQUIRY as [#6, #10, #300, #2, #6, #600] / [#6, #10, #300, #2, #6, #600]

#373 - *APHELION* on 3 JULY as *HOMOIOS* {#330 / #410} / HETEROS {#352 / #421} / TORAH {#373 - FROM TRUTH TO ERROR / #472} as [#5, #10, #6, #300, #2, #10, #600] / [#5, #10, #6, #300, #2, #10, #600] /
#392 - VORTEX #THREE: @9: Sup: 45 - GREATNESS: TA (#392); Ego: 41 - RESPONSE: YING (#369: KANT'S PROLEGOMENA as [#30, #10, #300, #2, #10, #600] /
#728 - REACTANCE (#728 - MARION STATUE (#1554) AS ANCHOR FOR BINOMIAL METASTASIS) as [#20, #300, #2, #400, #6] / [#20, #300, #2, #400, #6] /
#729 - PRE-PLATONIC advocate PHILOLAUS (470-385 BCE) CONSIDERED THE NATURAL YEAR TO BE 364.5 DAYS = 9X9X9 = #729 / 2 = #364.5 days as [#6, #5, #6, #300, #2, #400, #10] /
#749 - MAPPED TO #1934 - *TO* *PRESENT* *A* *PERSON* *FOR* *ANOTHER* *TO* *SEE* *AND* *QUESTION; *TO* *BRING* *INTO* *ONE'S* *FELLOWSHIP* *OR* *INTIMACY* as [#6, #5, #6, #300, #2, #400, #10, #500] = yâshab (H3427): {UMBRA: #312 % #41 = #25} 1) to dwell, remain, sit, abide; 1a) (Qal); 1a1) *TO* *SIT*, *SIT* *DOWN*; 1a2) to be set; 1a3) to remain, stay; 1a4) to dwell, have one's abode; 1b) (Niphal) to be inhabited; 1c) (Piel) to set, place; 1d) (Hiphil); 1d1) to cause to sit; 1d2) to cause to abide, set; 1d3) to cause to dwell; 1d4) to cause (cities) to be inhabited; 1d5) to marry (give an dwelling to); 1e) (Hophal); 1e1) to be inhabited; 1e2) to make to dwell;

APRIORITY PROPOSITION @1 = #175 as precedent of QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900 AS #1364 - PARADIGM FOR TOOLS OF #491 - RULE {@82 - TERMS OF CONTINUITY} and #873 - COMPASS OF PROBITY {@205 - PRINCIPLE PERSISTENT SUBSTANCE}

<<https://www.grapple369.com/Grumble/?overview>>

THESIS: The world has, as to time and space, a beginning (a boundary).

ANTITHESIS: The world is, as to time and space, infinite.

APRIORITY PROPOSITION @2 = #328 as #287 - SEPTET INTELLECTUS AS GENITIVE VOLUNTĀTIS with TRANSFORMATION PROTOTYPE INTERCHANGEABILITY

THESIS: Everything in the world is ***CONSTITUTED*** out of the simple.

ANTITHESIS: There is nothing simple, but everything is composite.

APRIORITY PROPOSITION @3 = #339 - BINOMIAL STASIS / TRINOMIAL METASTASISED CONSCIOUSNESS INSTANTIATION INTEROPERABILITY

THESIS: There exist in the world causes through freedom.

ANTITHESIS: There is no freedom, but everything is nature.

APRIORITY PROPOSITION @4 = #369 - REVERSE TRANSCRIPTASE INHIBITOR FOR LANGUAGE INDEPENDENT AND RESOLUTION PROTOCOLS

THESIS: In the series of causes in the world there is a necessary being.

ANTITHESIS: There is nothing necessary in this series, but in it everything is contingent.

IS THERE MANIFESTLY [@168, @215, @130, @147] ANY DISRESPECT FOR THE #71 - WORLDVIEW AS VIABLE CONTEXT FOR #81 - COMMONWEALTH?

[@168, { @1: Sup: 6 - **CONTRARIETY**: LI (#6); Ego: 6 - **CONTRARIETY**: LI (#6) }

@215, { @2: Sup: 59 - **MASSING**: CHU (#65); Ego: 53 - **ETERNITY**: YUNG (#59) }

@130, { @3: Sup: 27 - **DUTIES**: SHIH (#92); Ego: 49 - **FLIGHT**: T'AO (#108) }

@147] { @4: Sup: 12 - **YOUTHFULNESS**: T'UNG (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 66 - **DEPARTURE**: CH'U (#174) }

MALE: @104 = #104

ONTIC CHECKSUM TOTAL: #104

■ **#109 - *TO* *EAT*** as [#50, #2, #7, #10, #600] / **#104** as [#50, #40, #2, #7, #5] /

#419 - *SLAUGHTER* as [#2, #7, #10, #400] = bâzâh (H959):

{ **UMBRA: #14 % #41 = #14** } **1**) to despise, hold in contempt, disdain; **1a**) (Qal) to despise, regard with contempt; **1b**) (Niphal); **1b1**) to be despised; **1b2**) to be despicable; **1b3**) to be vile, worthless; **1c**) (Hiphil) to cause to despise;

#38 as [#3, #30, #5] /

#34 as [#3, #30, #1] /
#40 as [#6, #3, #30, #1] /
#48 as [#5, #3, #30, #10] /
#104 as [#30, #40, #3, #30, #1] = g^lâh (H1541): {UMBRA: #38 % #41 = #38} 1) to reveal; 1a) (P'al) to reveal (secrets), be revealed; 1b) (Aphel) to take into exile;

#50 - *TO* *COME* *UPON*, *FALL* *OR* *LIGHT* *UPON*, *ATTACK* (*ENEMY*) as [#2, #8, #10, #30] /
#104 as [#6, #8, #10, #30, #10, #600] = chayil (H2428): {UMBRA: #48 % #41 = #7} 1) *STRENGTH*, *MIGHT*, *EFFICIENCY*, *WEALTH*, *ARMY*; 1a) strength; 1b) ability, efficiency; 1c) wealth; 1d) force, army;

#50 as [#6, #1, #2, #1, #600] /
#65 as [#2, #2, #1, #20, #600] /
#65 - *SOLDIER* as [#6, #10, #2, #1, #6, #600] /
#109 - *TO* *EAT* as [#6, #50, #2, #10, #1, #600] /
#109 - *KINSHIP* *OF* *RECIPROCAL* *RELATIONSHIP* as [#6, #40, #2, #10, #1, #10, #600] /
#473 - *CAUSE* *CÉLÈBRE* as [#400, #2, #10, #1, #50, #10] = 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;

#174 as [#1, #30, #1, #7, #70, #50, #5, #9, #1] /
#175 - *OF* *WOMEN* *GIVING* *BIRTH* *TO* *CHILDREN* as [#1, #30, #1, #7, #70, #50, #5, #10, #1] = alazoneía (G212): {UMBRA: #175 % #41 = #11} 1) empty, braggart talk; 2) an insolent and empty assurance, which trusts in its own power and resources and shamefully despises and violates divine laws and human rights; 3) an impious and empty presumption which trusts in the stability of earthy things;

G3936@{

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

@2: Sup: 81 - **FOSTERING**: YANG (#161 - **I AM NOT A TELLER OF LIES** {%9}); Ego: 1 - **CENTRE**: CHUNG (#81),

@3: Sup: 19 - **FOLLOWING: TS'UNG (#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE {%19})**; Ego: 19 - **FOLLOWING: TS'UNG (#100)**,
 @4: Sup: 24 - **JOY: LE (#204)**; Ego: 5 - **KEEPING SMALL: SHAO (#105)**,
 @5: Sup: 62 - **DOUBT: YI (#266: KANT'S PROLEGOMENA SECTION 1 / PAPAL STATEMENT ON HITLER OF 1934 AND ITS ANALOGIES TO EATING AND BRINGING INTO ONE'S FELLOWSHIP OR INTIMACY AS #491 - PATER FAMILIAS)**; Ego: 38 - **FULLNESS: SHENG (#143)**,
 @6: Sup: 38 - **FULLNESS: SHENG (#304)**; Ego: 57 - **GUARDEDNESS: SHOU (#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8})**,
 @7: Sup: 46 - **ENLARGEMENT: K'UO (#350: *TO* *THINK*, *PLAN*, *ESTEEM*, *CALCULATE*, *INVENT*, *MAKE* *A* *JUDGMENT*, *IMAGINE*, *COUNT*)**; Ego: 8 - **OPPOSITION: KAN (#208)**,
 @8: Sup: 66 - **DEPARTURE: CH'U (#416)**; Ego: 20 - **ADVANCE: CHIN (#228 - I HAVE NO UNJUST PREFERENCES {%40})**,
 @9: Sup: 55 - **DIMINISHMENT: CHIEN (#471)**; Ego: 70 - **SEVERANCE: KE (#298: KANT'S PROLEGOMENA / *ROCK*)**,
 @10: Sup: 31 - **PACKING: CHUANG (#502)**; Ego: 57 - **GUARDEDNESS: SHOU (#355: BIGGEST BLOKES BBQ ON 25 AUGUST 2017 AS FORMULA OF PROGRESSION AGAINST QUEEN VICTORIA'S LETTERS PATENT EIDOMAI: G1492 (@228 - FORCE & DEFINITE MEANING / KANT'S PROLEGOMENA SECTION 57)**,
 @11: Sup: 21 - **RELEASE: SHIH (#523)**; Ego: 71 - **STOPPAGE: CHIH (#426: 17 MARCH 2017 - SAINT PATRICK'S DAY #473 - CAUSE CÉLÈBRE (800 NEWBORN BODIES SUBSEQUENTLY BEING EXHUMED IN IRELAND AS A ROMAN CATHOLIC TRAVESTY MADE AGAINST HUMAN DIGNITY) ASSIGNED TO BOTH bôw' (H935): {UMBRA: #0 as #9 % #41 = #9} to come upon, fall or light upon, *ATTACK* (*ENEMY*) / bayith (H1004): {UMBRA: #2 as #412 % #41 = #2} 1) *HOUSE*; 1c) *HUMAN* *BODIES* (fig.); 1d) *OF* *SHEOL*; 1e) *OF* *ABODE* *OF* *LIGHT* *AND* *DARKNESS*)**,
 @12: Sup: 71 - **STOPPAGE: CHIH (#594)**; Ego: 50 - **VASTNESS/WASTING: T'ANG (#476: MALE SUPERNAL IDEA ON 13TH LINE OF "REMEMBERED {@1} (LEST WE FORGET) {@2} SABBATH DAYS {@3}" POEM dated 17 JUNE 2017 RELATED TO '*STRAWBERRIES*' POEM dated 2 to 3 JUNE 2017)**,
Male: #594; Feme: #476 <-- *MENTAL* *CONCEPTION* AS *FANTASY*
} // #1934

#749 - *SITTING* *ON* #339 - *STELA* as [#80, #1, #100, #10, #200, #300, #8, #40, #10] / #1934 as [#80, #1, #100, #5, #200, #300, #8, #20, #70, #300, #800, #50] = parístēmi (G3936): {UMBRA: #1 as #749 % #41 = #11} 1) *TO* *PLACE* *BESIDE* *OR* *NEAR*; 1a) to set at hand; 1a1) to present; 1a2) to proffer; 1a3) to provide; 1a4) to place a person or thing at one's disposal; 1a5) *TO* *PRESENT* *A* *PERSON* *FOR* *ANOTHER* *TO* *SEE* *AND* *QUESTION*; 1a6) to present or show; 1a7) to bring to, bring near; 1a8) METAPHOR ie. *TO* *BRING* *INTO* *ONE'S* *FELLOWSHIP* *OR* *INTIMACY*; 1b) to present (show) by argument, to prove; 2) to stand beside, stand by or near, to be at hand, be present; 2a) to stand by; 2a1) to stand beside one, a bystander; 2b) to appear; 2c) to be at hand, stand ready; 2d) to stand by to help, to succour; 2e) to be present; 2e1) to have come; 2e2) *OF* *TIME*;

IS THERE EXHIBITED ANY PROBITY [@158, @161, @68, @84, @192] TOWARDS THE @115 - DIGNITY ROYAL AS RESPECTFUL INFLUENCE FOSTERING INCLUSION BY INGRATIATION?

[@158, { @1: Sup: 77 - COMPLIANCE: HSUN (#77); Ego: 77 - COMPLIANCE: HSUN (#77) }
 @161, { @2: Sup: 76 - AGGRAVATION: CHU (#153); Ego: 80 - LABOURING: CH'IN (#157 - I AM NOT ONE OF PRATING TONGUE { %17 } / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY { %41 }) }
 @68, { @3: Sup: 63 - WATCH: SHIH (#216); Ego: 68 - DIMMING: MENG (#225) }
 @84, { @4: Sup: 66 - DEPARTURE: CH'U (#282); Ego: 3 - MIRED: HSIEN (#228 - I HAVE NO UNJUST PREFERENCES { %40 }) }
 @192] { @5: Sup: 15 - REACH: TA (#297); Ego: 30 - BOLD RESOLUTION: YI (#258) }

FEME: @157 + @228 = #385

ONTIC CHECKSUM TOTAL: #385

#320 - *TO* *TURN* *AWAY* (*FACE*) as [#20, #200, #60, #40] / #385 as [#10, #20, #200, #60, #40, #50, #5] = kirçê m (H3765): {UMBRA: #320 % #41 = #33} 1) *THRONE*, royal chair;

#375 as [#70, #300, #5] /
#386 as [#6, #10, #70, #300] /
#386 as [#6, #70, #300, #10] /
#385 as [#10, #70, #300, #5] = 'âsâh (H6213): {UMBRA: #375 %
#41 = #6} 1) to do, fashion, accomplish, make; 1a) (Qal); 1a1) to do,
work, make, produce; i) to do; ii) to work; iii) to deal (with); iv) to act,
act with effect, effect; 1a2) to make; i) to make; ii) to produce; iii) to
prepare; iv) to make (an offering); v) to attend to, put in order; vi)
TO *OBSERVE*, *CELEBRATE*; vii) to acquire (property); viii)
TO *APPOINT*, *ORDAIN*, *INSTITUTE*; ix) to bring about; x)
to use; xi) to spend, pass; 1a3) (Niphal); i) to be done; ii) to be made;
iii) to be produced; iv) to be offered; v) to be observed; vi) to be used;
1a4) (Pual) to be made; 1b) (Piel) to press, squeeze;

#385 as [#5, #80, #200, #100] = pereq (H6563): {UMBRA: #380
% #41 = #11} 1) *PARTING* *OF* *WAYS*, *BREAKING* *IN*
UPON, plunder, crossroad;

#385 as [#90, #80, #10, #200, #5] = ts^ephîyrâh (H6843):
{UMBRA: #385 % #41 = #16} 1) plait, chaplet, *WREATH*,
CROWN; 1a) plait, coronet, diadem;

#324 as [#5, #100, #9, #10, #200] /
#329 as [#10, #100, #9, #10, #200] /
#375 as [#10, #100, #9, #200, #6, #700] /
#339 - *STELA* as [#30, #100, #9, #200] /
#385 as [#10, #100, #9, #10, #200, #6, #700] = qâṭar (H6999):
{UMBRA: #349 % #41 = #21} 1) to sacrifice, burn incense, burn
sacrifices, make sacrifices smoke; 1a) (Piel); 1a1) to make sacrifices
smoke; 1a2) to sacrifice; 1b) (Pual) to smoke a sacrifice; 1c) (Hiphil);
1c1) to make sacrifices smoke; 1c2) to cause incense to smoke, offer
incense; 1c3) to make smoke upon; 1d) (Hophal) to be made to smoke;
2) incense; 3) incense-altar;

#288 - REMEMBRANCE as [#5, #80, #3, #200] /
#299 - 27 AUGUST 2020 SENTENCING (H776 - *SHEOL*,
LAND *WITHOUT* *RETURN*, (*UNDER*) *WORLD*) OF
WHITE NATIONALIST BRENTON TARRANT as [#6, #80, #3, #200,
#10] /

#301 - TO BE #261 - IMPRISONED / BOUND FOR MAKING THE
ATTACK as [#6, #2, #80, #3, #200, #10] /

#333 - INTELLECTUS AS GENITIVE VOLUNTĀTIS(zen: 1, row: 2,
col: 4, nous: 79) AS *IMPETUS* *FOR* *CHRISTCHURCH*
EVENT as [#80, #3, #200, #10, #600] /

#338 - ARMISTICE DAY 11 NOVEMBER as [#5, #80, #3, #200,
#10, #600] /

**#339 - SITTING ON #339 - STELA --> #749 -- > #1934 - *TO*
BRING *INTO* *ONE'S* *FELLOWSHIP* *OR* *INTIMACY* as
[#6, #80, #3, #200, #10, #600] = peger (H6297): {UMBRA: #283
% #41 = #37} 1) corpse, carcass, *MONUMENT*, *STELA*; 1a)
CORPSE (*OF* *MAN*); 1b) carcass (of animals);**

An example of such rationalisation relative to autonomy is the seminal work of Edward Ellsworth "Ned" Jones (August 11, 1926 – July 30, 1993) as an influential American social psychologist, he is known as father of ***INGRATIATION*** due to his major works in the area. From even a cursory perspective it is a philosophical epistemological masterpiece of argumentation and meta-process which is most suitable for GNOSIS EX MACHINA to which we have applied a dual mathematical ONTIC **#838 / #663 - *RESPECT*** method to his principle of ***INGRATIATION***.

INGRATIATION is a psychological technique in which an individual attempts to influence another person by becoming more likeable to their target. This term was coined by social psychologist Edward E. Jones, who further defined ***INGRATIATION*** as "A CLASS OF STRATEGIC BEHAVIOURS ILLICITLY DESIGNED TO INFLUENCE A PARTICULAR OTHER PERSON CONCERNING THE **#663 - *ATTRACTIVENESS*** OF ONE'S PERSONAL QUALITIES." ***INGRATIATION*** research has identified some specific tactics of employing ***INGRATIATION***:

#1 - NATURE CONTAINS NATURE: COMPLIMENTARY OTHER-ENHANCEMENT: the act of using compliments or flattery to improve the esteem of another individual.

#2 - NATURE REJOICES IN ITS NATURE: CONFORMITY IN *OPINION*, *JUDGMENT*, AND BEHAVIOUR: altering the expression of one's personal opinions to match the opinion(s) of another individual.

#3 - NATURE SURMOUNTS NATURE: SELF-PRESENTATION OR SELF-PROMOTION: explicit presentation of an individual's own characteristics, typically done in a favourable manner.

#4 - NATURE AMENDED OF NATURE: RENDERING FAVOURS: Performing helpful requests for another individual.

#5 - ACT OF NATURE: MODESTY: Moderating the estimation of one's own abilities, sometimes seen as self-deprecation.

#6 - FORM OF NATURE: EXPRESSION OF HUMOUR: any event shared by an individual with the target individual that is intended to be amusing.

#7 - ENGENDERING NATURE: INSTRUMENTAL DEPENDENCY: the act of convincing the target individual that the ingratiation is completely dependent upon him/her.

#8 - TRANSFORMING NATURE: NAME-DROPPING: the act of referencing one or more other individuals in a conversation with the intent of using the reference(s) to increase perceived attractiveness or credibility. [<https://en.wikipedia.org/wiki/Ingratiation>]

ERYK BAGSHAW (SYDNEY MORNING HERALD) @ 1555 HOURS ON 2 SEPTEMBER 2020: "CHINA SAYS AUSTRALIA IS INFECTED WITH FEAR, CONJECTURE AND PARANOIA:

China's Foreign Ministry has accused Australia of being infected by paranoia, as concerns mount over the fate of Australian TV anchor Cheng Lei and the timing of another trade strike on Australian barley.

China's Foreign Ministry spokeswoman Hua Chunying said Australia had been "**INFECTED WITH FEAR, CONJECTURE AND PARANOIA**" and defended Beijing against claims of foreign interference. "We hope Australia will adopt a constructive China policy instead of a **#279 - *DESTRUCTIVE*** one," she said."

Australian officials are still to be notified of the claims against Cheng, a high-profile business anchor on Chinese state media network CGTN who was privately critical of the Chinese Communist Party on Facebook. She is being held in an undisclosed location, without guaranteed access to legal aid. Cheng can be held there for six months without charge under China's opaque judicial system.

"China is a country of **#902 - *RULE* *OF* *LAW***," Hua said on Tuesday night. "I don't have any specific information [about Cheng]." No update had been provided to Australian officials as of Wednesday afternoon." [<https://www.smh.com.au/world/asia/china-says-australia-is-infected-with-fear-conjecture-and-paranoia-20200902-p55roa.html>]

PRESS FREEDOM is the cause of REASON since THE AGE of Melbourne established 17 October 1854 / THE TIMES of London established 1 January 1785 newspapers purvey the masthead: DIEU ET MON DROIT as having grounding within a #71 - worldview of #27 - duties and #68 - rights framed by a prudent justice.

In exercising the cause of REASON to its ultimate end as #54 - unity of apperception there is invariably a process of apprehension and of necessity concerns.

It is not the providence of anarchy or antinomy.

THUSLY WE FORSEE A PROSPECT OF RESOLUTION ON APPREHENSION
{ie. **arrest**} AND CHINESE CONCERNS OVER PRESS FREEDOM.

A DRAFT PDF copy of this document is available from this www resource:

<[http://www.grapple369.com/Groundwork/
Persona%20Non%20Grata.pdf](http://www.grapple369.com/Groundwork/Persona%20Non%20Grata.pdf)>

Initial Post: 31 August 2020