

ORIGINAL

20-7481

No.

Supreme Court, U.S. FILED DEC 31 2020 OFFICE OF THE CLERK

IN THE
Supreme Court of the United States

In Re. RAVI S. VAIDYANATHAN

Petitioner

ON PETITION FOR A WRIT OF MANDAMUS TO THE
THE SUPREME COURT OF CALIFORNIA

RAVI S. VAIDYANATHAN

Pro Se

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Question(s) Presented

In the State of California, is an ecclesiastical bishop, *vis-à-vis*, the ***episkopos***, also, by default, a state appointed health and safety inspector? And, is the same bishop, the ***episkopos***, exempt from ecclesiastical immunity? And, to answer these, can the Court in California interpret The Holy Bible, on behalf of the State?

List of All Parties

All parties do not appear in the caption of the case on the cover page. A list of all parties to the proceeding in the court whose judgment is the subject of this petition is as follows:

Respondent Bishop King, a volunteering (implying, without pay), yet a **called** office in **The Church of Jesus Christ of Latter-Day Saints**

Mr. Navarrete, **Clerk and Executive Officer**, Supreme Court of California.

Related Cases

- Constitution of the State of California 1879 Art. I, § 4
- Fourteenth Amendment (Section One) to the United States Constitution
- California Civil Code - CIV § 1714(a)

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Prayer

IN THE SUPREME COURT OF THE UNITED STATES PETITION FOR A WRIT OF MANDAMUS

Petitioner respectfully prays for an extraordinary writ of certiorari as follows:

Jurisdiction

The date on which the highest state court decided my case was December 23, 2020. A copy of that decision appears at Appendix A. This Court has jurisdiction under 28 U.S.C. § 1254(1).

Constitutional Provisions Involved

1. XIVth Amendment, Section 1. Snippet - "nor shall any state deprive any person of life, liberty, or property, **without due process of law;**"
2. XIVth Amendment, Section 1. Snippet - "nor deny to any person within its jurisdiction the equal protection of the laws."
3. This case implicates the Establishment and Free Exercise Clauses of the First Amendment of the U.S. Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ."

Statement of The Case

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." - Verse Twenty-Two, Chapter Two, The First Epistle General of John. *See Scripture, 1 Jn 2:22*, King James Version

In August of 2018, the petitioner filed a civil lawsuit at the Superior Court of California, County of Alameda, alleging that the sacrament (a tiny cup of water and a pinch of bread), which churchgoers partake every Sunday, is being prepared in an unhygienic way, causing the petitioner to sustain injuries. The petitioner held Bishop

Michael Durwood King ("Bishop King") , bishop of the Ninth Ward of Oakland of **THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS** ("THE CHURCH"), responsible for this injury, implying that he, the bishop, is the legal authority, who has been negligent to hygiene issues of his ward, thereby breaching the legal duty to exercise appropriate care.

Bishop King, by virtue of being a bishop, an ecclesiastical office bestowed with **authority**, owed the defendant a general duty of care. This general duty of care is an obligation imposed by Cal. Civ. Code § 1714(a) California Code of Civil Procedure, the first part of which states that, "everyone is responsible, not only for the result of his or her willful acts, but also for an injury occasioned to another by his or her want of ordinary care or skill in the management of his or her property or person, except so far as the latter has, willfully or by want of ordinary care, brought the injury upon himself or herself."

I The Original Complaint

The seed of the original complaint, at the trial court, that has grown into a huge *Sequoia sempervirens*, the sole living species of the genus *Sequoia*, verbatim, is this:

"The defendant Bishop Michael D. King of 9th ward of Oakland, The Church of Jesus Christ of Latter-day Saints, located at 4780 Lincoln Avenue, Oakland, CA, 94602 is in charge of overseeing Sacrament administration. Because of the defendant's general negligence in performing this duty, I have suffered health damages as the Sacrament was not prepared in hygienic way."

II Legal obligations of the Respondent

The intrinsicity of this litigation revolves around the word "**care**". The standard dictionary says, "care" is, "**responsible charge**", which coincides with the conventional understanding of the word. It says "care" also means "**the state of being mentally oppressed**". To cite an example from literature written by our own Fireside poet Henry Wadsworth Longfellow, in his brilliant poem, *Goblet of Life*,

“The weight of *care*
That crushes into dumb despair
One-half the human race.”

How heavy? How weighty and ponderous? How gravitating and superincumbent? One would think we all should quit what we are doing and retire into some deep forest, by ourselves, and think about these lines, and why, think about life in general. But, reality beckons us back and makes us realize, both, at and for once, that this is not the "care" we are talking about. The "care" we are talking about is guardianship. Protection. Wardship and wardenship, both. We expect our bishop to be a watchdog, if not a Cereberus.

It is this "want of ordinary care [or skill] in the management of his [ward]", that Bishop King is being sued for.

III A pivotal interaction with the respondent

The petitioner and the respondent have had frictions in the past that should not be attributed as a motive to this case. The following event happened on Thursday evening (when Bishop King is usually in his office). The entire building is in a creepy silence on Thursday evenings, with crickets chirping. Winter nights are especially gloomy and heavy.

One such winter night, Bishop King called the petitioner into his office and asked him to close the door behind him:

Bishop King: "Let me get to the point straight. There seems to be some unease among ward members ever since you joined the ward. Particularly, the women."

Petitioner: "I really am surprised to hear that and don't know what I have been doing to send out vibes like that."

Bishop King: "Exactly. People who send out vibes like that always do things on the sly, and not in the open. Let me be even more blunt. I don't like beating about the bush. I know you live in San Francisco. And, this is Oakland. No faggot shit here. We

don't play that shit in Oakland. Am I clear?"

(The petitioner loses his cool now).

Petitioner *(with voice raised)*: "You don't tell me what shit I should play or I shouldn't. I know what shit **you** play in Oakland. Southern Baptist shit. That's the shit you play in the LDS church. You don't play the Baptist shit here. Shouting and clapping to that "**hallelujah**" bullshit ALL THE FUCKING TIME. This is an LDS church. Now, **YOU** GET THAT STRAIGHT. AND, next time don't play this "close the door behind you" shit".

(The petitioner stormed out of the room banging close the door behind him).

IV Episkopos

As this litigation matured and developed, and went to the appellate division, the petitioner had to make clear certain rationale that goes beyond merely asking the court to interpret constitutional laws. Said another way, once in a FUCKING blue moon, or several FUCKING blue moons, someone appears and challenges certain fundamental notions of certain aspects of the legal system. Challenging may not be the right word because it has the connotation of being stand opposed. Let us say someone who shakes few fundamental ideas. One such groundbreaking innovation, rather innovative, ingenious thought is to understand if the Church and the State are absolute dichotomies. It cannot be absolute because it sounds ridiculous to a layman. Layman says "Hey come on, the cop I know personally, he comes to the church regularly." He also says, "You know our beehive leader is an horticulturist." If, on a lay level, one can observe such osmosis, it is a scholar's duty to see if it can actually be **formalized**. Digging deep, getting to the core, the real link between the Church and the State is right among us. We are just blind to that formalization. Guess who? It is our own **FUCKING BISHOP**. A bishop, as an **episkopos**, acts as the link between the Church and the State, which is the kernel of the question that was raised on the very first page of this **FUCKING PETITION FOR A FUCKING MANDAMUS**. Does it fucking make sense, or do you want the petitioner to do the song and dance of an ancient British court of wig-wearing faggots, "YOUR HONOR, YOUR FUCKING LORDSHIP, MY DEAR FUCKING WORSHIP, WHERE IS YOUR FEETSHIP, EVEN

BETTER, THE DICKSHIP, I WILL LICK IT SHIP AND BY THE WAY, WHERE IS YOUR MAYIRUSHIP AND POOLSHIP"? This is **FUCKING UNITED FUCKING STATES OF FUCKING AMERICA MAN! JEEEZ!! FOR CHRIST'S SAKE.**

Reasons for Granting the Writ

"And then shall many be offended, and shall betray one another, and shall hate one another;" - Verse Eight, Joseph Smith - Matthew Cf. Scripture, *Matthew 24:10*, King James Version

This offense originally was predicted for the apostles, and then generalized to the entire church. And, if things go the way as they go, it will be generalized to everyone, leading to anarchy. This is exactly the state which law needs to step in and regulate. Law needs to take its course, and someone has to invoke it. This writ essentially hopes to accomplish that. No amount of legal authorities citations will equal an earnest petition for a writ of mandamus - an extraordinary writ. Extraordinary, for a reason. Addressing and settling the important question of law raised in the first page of this petition is of great public importance. And, this is a sustained effort - a litigation travels all the way from a trial court to the last court of resort in the United States almost like a pilgrimage. A pilgrimage, it is. People risk, fast, pray, cross hurdles and what not. This is not like calling 9-1-1 or writing a love letter. This requires immense effort, **AND THAT EFFORT IS TO ACCOMPLISH SOMETHING - TO SEE THINGS COME TO FRUITION.**

Argument

"The raiders came out of the Phlistine camp in three columns: One column headed for the Oprah road that leads to the district of Shual," - Verse Seventeen, Chapter Thirteen, Nevi'im. See Scripture, *I Samuel 13:17*, Nevi'im .

I Departure from Judicial Process

The Supreme Court of California rejected to file the petitioner's review citing a preposterous reason (attached is the letter from the clerk in the appendix). Has the judiciary

come to such a state where the clerk decides the "contents" of the case? We are not arguing "due process of law" here. Please understand that. What is happening here is fundamentally a very dangerous problem -AN **ALTERNATE PROCESS OF LAW**. JUST LIKE ALTERNATE ROCK MUSIC. This is much more than a departure, this is a **PERVERSION OF JUDICIAL PROCESS**. That is why the petitioner is going for an **EXTRAORDINARY WRIT**. The Supreme Court of the United States needs to step in and essentially say "**ENOUGH IS ENOUGH! THIS IS NOT WHAT THE FOUNDING FATHERS INTENDED FOR THE COUNTRY.**"

And, that my dear Sir, is the reason to grant a writ.

II Irreparable Damage

The petitioner was denied due process of law, thereby violating a fundamental constitutional right. Having exhausted all routes to appeal, the petitioner is left with the only option of writing to the Supreme Court of the United States. This violation of fundamental right has caused an irreparable damage that only the Supreme Court can remedy with a mandamus writ. The petitioner will not budge to authoritarian practices in the judiciary. The **LAW NEEDS TO TAKE ITS COURSE**. This is not mere switching on and switching off things. Law is for human beings, and not for automatons.

A. Jurisdiction of Appellate Division

"He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, "Never mind, all is well—I am well enough off." I then said to my mother, "I have learned for myself that Presbyterianism is not true." It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else

why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy?" - Verse Twenty, Joseph Smith – History. See Scripture, 1:20, Joseph Smith – History

In California, the appellate division has jurisdiction on appeal “in all cases in which an appeal may be taken to the superior court or the appellate division of the superior court as provided by law, except where the appeal is a retrial in the superior court.” C. C. P. § 77(f) California Code of Civil Procedure The appellate jurisdiction of the superior court is **wholly statutory**. This means their jurisdiction is confined.

B. Role of a Clerk

Is this FUCKING rocket science? Please tell if this is rocket science and we can bring in experts and settle this. Let the petitioner put the clerk in his/her place, by defining what his/her roles and responsibilities are:

1. Make sure the mail you receive has sufficient postage
2. Ensure dimensions of paper height and width (8.5" by 11")
3. Make sure the word count is right. An approximate idea is good enough. It will suffice if he uses his discretionary power to see if the petition is too long or not.
4. Go to Starbucks during lunch and afternoon breaks and buy coffee for all the judges.
5. Do NURU massage. That's the happening thing nowadays. NURU is the most happening thing in 2020. Trust the petitioner on this.
6. On your spare time, please do some research on what it takes to become a lawyer - 4 years of undergraduate and 3 years of professional doctorate. And several years of experience in the judiciary will fetch you a chance, not guaranteed mind you, a mere chance to become a judge. First, they will make you a judge of trial court in some "water stop" (In railroad, water stop is a place where steam trains stop to replenish water). And then several years of navigating through the

system and climbing up the ladder, you become the Chief Justice. And then a case goes through trial, appellate and comes to the court of last resort. After much deliberation the Chief Justice writes an opinion.

7. If the clerk wants to write opinions, there are other options like blogs.

C. Appellate Versus Appeal

1. Appellate deals with traffic tickets of Volkswagen, Appeal deals with traffic tickets of BMW.
2. Appellate, and appeal, both have "appellate" jurisdictions.
3. Both, appellate and appeal, **cannot** perform certain things - and this is what we mean by their "jurisdictional" limits.
4. Supreme Court deals with two unique instances: a.) Traffic tickets of Lamborghinis and, the other, b.) questions of law. This litigation is not about the former, but the latter (By the way, do you know what they Lamborghini owners in San Francisco?). Both appellate and appeal courts can try and encroach upon the Supreme Court jurisdiction to handle the former, but no matter how much they try, they cannot encroach upon the Supreme Court jurisdiction to deal with the latter. The reason is simple. They do not have enough **SCHOLARSHIP** to handle questions of law.

D. President Trump

"The outspread wings of the cherubim were 20 cubits across: one wing 5 cubits long touching one wall of the House, and the other wing 5 cubits long touching the wing of the other cherub;" - Verse Eleven, Chapter Three, II Chronicles 3:11, Kethuvim. See Scripture, *II Chronicles 3:11*, Kethuvim

President Trump, the Honorable President of the United States of America, has

played a major role in this litigation. For one, most of the action during this litigation happened during his first term as the president. As the petitioner typewrites on the Eve of 2021, President Trump still stands tall as the President of the United States. The petitioner has not been following the news since the elections in November and really hopes he continue as the president of the United States for another term.

E. On intent

"Behold I, Moroni, do finish the record of my father Mormon. Behold, I have but few things to write, which things I have been commanded of my father. And now it came to pass that after the great and tremendous battle at Camorah, behold, the Nephites which had escaped into the country southward, were hunted by the Lamanites, until they were all destroyed ; and my father also was killed by them ; and I, even I remaineth alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not ; therefore I will write and hide up the records in the earth : and whither I go it mattereth not. Behold, my father hath made this record, and he hath written the intent thereof. And behold, I would write it also, if I had room upon the plates ; but I have not. Friends I have none, for I am alone : my father hath been slain in battle, and all my kinsfolks, and I have not friends nor whither to go ; and how long that the Lord will suffer that I may live, i know not. Behold, four hundred years have passed away since the coming of our Lord and Saviour. And behold, the Lamanites have hunted my people, the Nephites, down from city to city, and from place to place, even until they are no more ; and great has been their fall ; yea, great and marvellous is the destruction of my people, the Nephites. And behold, it is the hand of the Lord which hath done it. And behold also, the Lamanites are at war one with another ; and the whole face of this land is one continual round of murder and bloodshed ; and no one knoweth the end of the war. And now behold, I say no more concerning them, for there are none, save it be Lamanites and robbers, that do exist upon tlie face of the land ; and there are none that do know the true God, save it be the disciples of Jesus, which did tarry in the land until the wickedness of the people were so great, that the Lord would not suffer them to remain with the people ; and whether they be upon the face of the land, no man

knoweth. But behold, my father and I have seen them, and they have ministered unto us. And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. Behold, I am Moroni; and were it possible, I would make all things known unto you. Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi ; and I am the same which hideth up this record unto the Lord ; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith, That no one shall have them to get gain; but the record thereof is of great worth ; and whoso shall bring it to light, him will the Lord bless. For none can have power to bring it to light, save it be given him of God : for God will that it shall be done with an eye singled to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord. And blessed be him that shall bring this thing to light : for it shall be brought out of darkness unto light, according to the word of God ; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people ; and it shall be done by the power of God : and if there be faults, they be the faults of a man. But behold, we know no fault. Nevertheless, God knoweth all things ; therefore he that condemneth, let him be aware lest he shall be in danger of hell fire. And he that sayeth. Shew unto me, or ye shall be smitten, let him beware lest he commandeth that which is forbidden of the Lord. For behold, the same that judgeth rashly, shall be judged rashly again : for according to his works shall his wages be ; therefore, he that smiteth, shall be smitten again of the Lord. Behold what the Scripture saith : Man shall not smite, neither shall he judge : for judgement is mine, saith the Lord ; and vengeance is mine also, and I will repay. And he that shall breathe out wrath and strifes against the work of the Lord, and against the covenant people of the Lord, which is the house of Israel, and shall say. We will destroy the work of the Lord, and the Lord will not remember his covenant which he hath nxlde unto the house of Israel, the same is in danger to be hewn down and cast into the fire : for the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled. Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you. That those saints which have gone before me, which have possessed this land, shall cry ; yea, even from the dust will they cry unto the Lord ; and

as the Lord liveth, he will remember the covenant which he hath made with them. And he knoweth their prayers, that they were in the behalf of their brethren. And he knoweth their faith : for in his name could they remove mountains ; and in his name could they cause the earth to shake ; and by the power of his word did they cause prisons to tumble to the earth; yea, even the fiery furnace could not harm them ; neither wild beasts, nor poisonous serpents, because of the power of his word. And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth. And no one need not say, They shall not come, for they surely shall, for the Lord hath spoken it: for out of the earth shall they come, by the hand of the Lord, and none can stay it ; and it shall come in a day when it shall be said that miracles are done away ; and it shall come even as if one should speak from the dead. And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness ; yea, it shall come in a day when the power of God shall be denied, and churches become defiled, and shall be lifted up in the pride of their hearts ; yea, even in a day when leaders of churches, and teachers, in the pride of their hearts, even to the envying of them who belong to their churches ; yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands; and there shall also be heard of wars, and rumors of wars, and earthquakes in diverse places ; yea, it shall come in a day when there shall be great pollutions upon the face of the earth : there shall be murders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations ; when there shall be many which will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such, for they are in the gall of bitterness, and in the bonds of iniquity. Yea, it shall come in a day when there shall be churches built up that shall say. Come unto me, and for your money you shall be forgiven of your sins. O ye wicked, and perverse, and stiffnecked people, why have ye built up churches unto yourselves to get gain ? Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls ? Behold, look ye unto the revelations of God. For behold, the time cometh at that day when all these things must be fulfilled. Behold, the Lord hath shewn unto me great and marvellous things concerning that which must shortly come at that day when these things shall come forth among you. Behold, I

speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shewn you unto me, and I know your doing ; and I know that ye do walk in the pride of your hearts; and there are none, save a few only, which do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities ; and your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substances, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted. O ye pollutions, ye hypocrites, ye teachers, which sell yourselves for that which will canker, why have ye polluted the holy church of God ? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness, than that misery which never dies, because of the praise of the world ? Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you, and notice them not ? Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord ; and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads ? Behold, the sword of vengeance hangeth over you ; and the time soon cometh that he avengeth the Mood of the saints upon you, for he will not suffer their cries any longer. And now, I speak also concerning those who do not believe in Christ. Behold, will ye believe in the day of your visitation, behold, when the Lord shall come; yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat ; yea, in that great day when ye shall be brought to stand before the Lamb of God, then will ye say that there is no God ? Then will ye longer deny the Christ, or can ye behold the Lamb of God ? Do ye suppose that ye shall dwell with him under a consciousness of your guilt ? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of your guilt that ye have ever abused his laws ? Behold I say unto you, that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell ? For behold, when ye shall be brought to see your nakedness before God,

and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you. O then ye unbelieving, turn ye unto the Lord ; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day. And again I speak unto you, who deny the revelations of God, and say that they are done away, that there is no revelations, nor prophecies; nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues. Behold I say unto you, He that denieth these things, knoweth not the Gospel of Christ ; yea, they have not read the Scriptures ; if so, they do not understand them. For do we not read that God is the same yesterday, to-day. and forever : and in him there is no variableness, neither shadow of changing. And now, if ye have imagined up unto yourselves a god which doth vary, and in him there is shadow of changing, then have ye imagined up unto yourselves a god which is not a God of miracles. But behold, I will shew unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob ; and it is that same God which created the heavens and the earth, and all things that in them is. Behold, he crated Adam ; and by Adam came the fall of man. And because of the fall of man, came Jesus Christ, even the Father and the Son ; and because of Jesus Christ, came the redemption of man. And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord ; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God, when the trump shall sound ; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death ; and then cometh the judgement of the Holy One upon them : and then cometh the time that he that is filthy, shall be filthy still ; and he that is righteous, shall be righteous still : he that is happy, shall be happy still ; and he that is unhappy, shall be unhappy still. And now, O all ye that have imagined up unto yourselves a god which can do no miracles, I would ask of you, have all these things past, of which I have spoken ? Has the end come yet ? Behold I say unto you. Nay ; and God has not ceased to be a God of miracles. Behold, are not the things that God hath wrought, marvellous in our eyes ?

Yea, and who can comprehend the marvellous works of God ? Who shall say that it was not a miracle, that by his word the heaven and the earth should be ; and by the power of his word, man was created of the dust of the earth ; and by the power of his word, hath miracles been wrought? And who shall say that Jesus Christ did not do many mighty miracles ? And there was many mighty miracles wrought by the hands of the apostles. And if there was miracles wrought, then why has God ceased to be a God of miracles, and yet be an unchangeable being. And behold I say unto you, He changeth not : if so, he would cease to be God ; and he ceaseth not to be God, and is a God of miracles. And the reason why he ceaseth to do miracles among the children of men, is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust. Behold I say unto you, That whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ, it shall be granted them : and this promise is unto all, even unto the ends of the earth. For behold, thus saith Jesus Christ, the Son of God, unto his disciples which should tarry ; yea, and also to all his disciples, in the hearing of the multitude. Go ye into all the world, and preach the Gospel to every creature ; and he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that believe : In my name shall they cast out Devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover; and whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth. And now behold, who can stand against the works of the Lord? Who can deny his sayings? Who will rise up against the almighty power of the Lord ? Who will despise the works of the Lord ? Who will despise the children of Christ ? Behold, all ye that are despisers of the works of the Lord, for ye shall wonder and perish, O then despise not, and wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him. Be wise in the days of your probation ; strip yourselves of all uncleanness ; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no

temptation, but that ye will serve the true and living God. See that ye are not baptized unworthily ; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the son of the living God ; and if ye do this, and endure to the end, ye will in no wise be cast out.— Behold, I speak unto you as though I spake from the dead : for I know that ye shall hear my words. Condemn me not because of mine imperfection ; neither my father, because of his imperfection ; neither them which have written before him, but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than that which we have been.” - First Paragraph, Chapter Four, The Book of Mormon. See The Book of Mormon, Chapter IV 1830 (1830)

The Book of Mormon is as such very powerful. **The Book of Mormon**, the booklet inside **The Book of Mormon**, is even more powerful, and chapter IV is probably the most powerful.

Oh, we were talking the intent. As is obvious, for a litigation to come all the way to the United States Supreme Court, you can imagine what the plaintiff/petitioner must have gone through in staying solid with questions of intent. To those who question the petitioner's intent, the petitioner asks them: **"Every time you fuck your wife, who do you think of while fucking? Be honest and tell other. Do you think of your wife, or the other woman who you fucked days before? Be clean with your intent first before questioning others."** Hence, kindly shut the fuck up and read the scriptures and live the gospel and be good citizens. And these fags do not question the petitioner directly about the intent. They do what fags do - talk in the back and spread rumors.

Conclusion

"They shall not marry widows or divorced women; they may marry only virgins of the stock of the House of Israel, or widows who are widows of

priests." - Verse Twenty-Two, Chapter Forty-four, Yechezkel , Nevi'im. *See* Scripture, 44:22, Yechezkel

Hermeneutics: By the term widows, they mean widows of laymen. Rashi says: but... virgins: may the High Priests take. But there are some priests who may take a widow, namely, the ordinary ones, and this is the meaning of "some of the priests may marry" ; there are some priests who are permitted to marry a widow. who is only a widow: A real [widow], excluding a divorcee and a woman upon whom the rite of chalitzah was performed; although she is unmarried, she is forbidden even for an ordinary [priest].

Dear Honorable Chief Justice,

All other things can wait. Whatever you are doing now, please put them in the back-burner for a little while, and as they simmer, kindly attend to this petition ASAP. This is **THE** defining litigation in the history of the United States of America. When it comes to matters of the church, how we majorly differ from England is that we are **disestablished**. But, at the same time, church seems to have a powerful voice over the state. This extraordinary writ addresses that issue, and asking the court to "**formalize the disestablishment**". The supreme court of California, while the highest state court, is still inferior to the Supreme Court of the United States. This writ, while being traditional, is very powerful. This will be in aid to the Supreme Court of California, asking them to do their job that they are supposed to do, which in this case, is to settle an important question of law.

You know, the hireling to the Clerk (not even the chief clerk, let me repeat, the hireling to the clerk),she is telling the petitioner, Ravi S. Vaidyanathan, that the Supreme Court of California will accept questions of law only from the United States Court of Appeals for the Ninth Circuit.

Thats only a sample. Hence, please, please, please, attend to this as soon as possible. Otherwise, things are pretty cool in **San Francisco**. Jen, the petitioner's girlfriend, told him that not many people from the east coast have taken the cable car in **San**

Francisco. Don't worry. If you visit **San Franciso**, we can take the Cable Car together. Its all the petitioner's homies here. Just mention the petitioner's name, they will give you a free pass.

Respectfully Submitted,

A handwritten signature in black ink, consisting of a stylized 'V' followed by a horizontal line extending to the right.

Ravi S. Vaidyanathan

Pro Se

December 31, 2020