

– THE COUNTRIES MOST ANTICIPATED LEGAL ADVICE HAS ARRIVED

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Yes indeed my appraisal by Christoph HORN and Dieter SCHÖNECKER of Immanuel KANT's GROUNDWORK FOR METAPHYSICS OF MORALS (1785) has arrived at my doorstep this morning courtesy of Australia Post.

It will be my task to read it this weekend in the hope that probity and decorum will return to the governance of this Commonwealth given its CATEGORICAL IMPERATIVE:

DIEU ET MON DROIT

FROM THE PREFACE WE READ A NOTION RELEVANT TO PROPRIETY OF THE LEADERSHIP SPILL: "In the Groundwork, however, Kant develops his own characteristic position.

He now emphasizes that an adequate form of moral philosophy has to be 'pure', ie. both free from all empirical elements of interest, self-love, and natural feelings as well as free from rational concepts of perfection.

MORE GENERALLY SPEAKING, ETHICS MUST NOT BE GROUNDED ON ANTHROPOLOGY, since morality is a demand, as Kant contends, which is addressed towards all rational beings as rational beings.

According to Kant, ethics has to be spelled out on the basis of a 'moral law' that is valid for all finite rational beings. He believes that only from this point of view can moral motivation and moral obligation be formulated in an appropriate way."

We still have more machinations and intrigues of politics to go until they settle down in the roost.

Clearly the people need to be governed...

...rather than civil disintegration by toxicity of Social Media Networks mobilisation becoming the democratic impetus and norm.

If not, we will have the criterial semantics and purely reasoned means to constructively appraise it's delinquency.

LET ME SPELL IT OUT TO YOU ATHEISTS AND ROMAN CATHOLICS THAT

IF DIEU ET MON DROIT is the motto of THE SOVEREIGN. Then you are by your impious conduct:

- Impugning as cursing the SOVEREIGN;
- Impugning our entitlement to fair Justice;
- As a battle cry then impugning our BOER / ANZAC tradition whom have engaged within theatres of war;
- Impugning our right to religious belief in the exercise of voluntary will without coercion;

Such a statement of opposition which you gleefully make is an antagonism to our BOER / ANZAC tradition as TREASON since a CATEGORICAL IMPERATIVE is implied...

+ 0, 27, 54 {ie. Realm of its Nature as Heaven - *FORMULA* *FOR* *UNIVERSAL* *LAW*}

- Impugning as cursing the SOVEREIGN;

+ 0, 9, 18 {ie. System's Cosmology as Earth - *FORMULA* *OF* *HUMANITY*}

- Impugning our entitlement to fair Justice;

+ 0, 3, 6 {ie. Self identity - *FORMULA* *OF* *AUTONOMY* *AS* *SUI* *JURIS* / *MEMBRUM* *VIRILE*}

- As a battle cry then impugning our BOER / ANZAC tradition whom have engaged within theatres of war;

+ 1, 2, 3 {ie. *FORMULA* *OF* *PROGRESSION* of individual phenomena}

- Impugning our right to religious belief in the exercise of voluntary will without coercion;

H27 + H9 + H3 + H2 = #41 as #CENTRE

H54 + H18 + H6 + H3 = #81 as #WAN WU {*LOGICAL* *FALLACY* *WITHIN* *BINOMIAL* *PYTHAGOREAN* *HETEROS* *THEORY* *OF* *NUMBER* *DERIVED* *BELIEF* *SYSTEMS* *AND* *ROMAN* *EMPIRE* *GOVERNANCE*}

= TETRAGRAMMATON HIERARCHY VALUE AS HOMOIOS THEORY OF

NUMBER.

+ 0, 81, $9(9^2+1)/2 = \#369$ {ie. ORGANIZATION OF THE MYRIAD OR *NUMBER* OF THINGS (WAN WU) OF SOCIETY AND NATURE AS HUMAN NATURE BEING THE DISCRIMINATING NORM}

#1 - Be socially beneficial (the Artificial Intelligence equivalent of 'Do no evil?'); { *FORMULA* *FOR* *UNIVERSAL* *LAW* }

#2 - Don't introduce biases; { *FORMULA* *OF* *HUMANITY* }

#3 - Be safe; { *FORMULA* *OF* *AUTONOMY* *AS* *SUI* *JURIS* / *MEMBRUM* *VIRILE* }

#4 - Respect privacy; { *FORMULA* *OF* *PROGRESSION* }

#5 - Be accountable; { *HUMAN* *NATURE* *AS* *DISCRIMINATING* *NORM* }

#6 - Be scientific; { *IMPLEMENTATION* *AS* *BINDING* *NORM* }

#7 - Limit abuse. { *ENGENDERING* *AS* *MANIFESTING* *NORM* }

Kant uses the terms necessary and necessity in quite disparate contexts and with different meanings. He nowhere explicitly says what necessity in the domain of morality can even mean.

For that reason, before I move onto the analysis of Kant's argument, I will address more closely the logical structure of ethical principles.

One must first understand the logical form that such a principle exhibits in order to be able to work out the basis of Kant's central argument for a pure moral philosophy. It will become evident that Kant's argument is comprehensible if the decisive concept [of *ONTIC*] necessity is understood as a modal operator {ie. #41 x n of the INTELLECTUS AS GENITIVE VOLUNTĀTUS} in the sense of modern logic. The modal status necessity, allows moral principles to guide our counterfactual, practical reflections. This aspect of logical form can be clearly distinguished from epistemological connotations, on the one hand, and the prescriptive or imperative character of [*ONTOLOGICAL*] normative propositions on the other. [page 3]

In consideration of Kant's expression of the terms necessary and necessary as conceiving of a working hypothetical premise we apply the

principle notion of ***ONTIC*** to the existential as necessity and it's circumscribing to the ontological experience of the necessary reality.

Factual necessity (existential necessity) is by definition a factually necessary being which is not causally dependent on any other being, while any other being is causally dependent on it.

SEE ALSO WIKIPEDIA: "Metaphysical necessity"

<https://en.m.wikipedia.org/wiki/Metaphysical_necessity>

Our informal research task into determining the epistemological principles and properties of metaphysical necessity has been completed and we substantially convey as factual the hypothetical postulate that the ***ONTIC*** premises as meta-descriptor prototypes conveying NATURAL LAW of NORMA OBLIGANS by a circumscribing ethical construct of being / ousia are carried by the ONTOLOGICAL experience of language as HEBREW / GREEK lexicon being CATEGORIES OF UNDERSTANDING defined by a trinomial mathematical theoretical noumenon:

45: [1]
68: [42]
84: [2]
86: [10]
102: [4]
104: [7]
115: [5]
130: [3]
139: [13]
140: [14, 16] // #14 - I DEAL NOT FRAUDULENTLY; #16 - I AM NOT AN EAVES-DROPPER
146: [15]
148: [12]
150: [28]
156: [21]
157: [17, 41] // #17 - I AM NOT ONE OF PRATING TONGUE; #41 - I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY
158: [23]
161: [9]
166: [11]
168: [26]
169: [18]
171: [20]
173: [27]

175: [22]
 177: [29]
 180: [19]
 181: [24, 35] // #24 - I LEND NOT A DEAF EAR TO THE WORDS OF
 RIGHTEOUSNESS; #35 - I AM NOT ONE WHO CURSETH THE KING
 182: [6]
 184: [36]
 185: [25]
 186: [31]
 191: [32]
 192: [39]
 196: [37]
 197: [33]
 200: [8]
 210: [30]
 215: [34]
 220: [38]
 228: [40]



<<http://www.grapple369.com/images/thoth9.gif>>

[IMAGE: THOTH MEASURES OF HYPERSPACE AND `OTH {24x7x13 = #2184 as 6D / #0 - 21 MARCH 1996} CYCLE OF THE DEAD SEA SCROLLS HAS IT ANY PERENNIAL SIGNIFICANCE OVER PYTHAGOREAN REDACTION: 1-5-6-7-2-3-4-8-9 METHODOLOGY FOR ARTIFICIAL INTELLIGENCE?]

Whilst we publish our findings so that a peer review may be undertaken and the core definitions can be utilised for political agreements without the need to provide any substantial narrative of concise consensus agreement.

You are not entitled without written agreement to commercially deploy this technological approach to Queen Victoria's Letters Patent to the

Federation of the Australian Commonwealth of 1901 being my Grapple369 paradigm as a trinomial mathematical theoretical noumenon as Intellectual Property which is compliant with Immanuel Kant's Critique of Pure Reason published in 1781 / 1787.

- dolf

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