

— SYNTHETIC A POSTERIORI HYPOTHESIS OF AN AGREEMENT AS POLITICAL INTERFERENCE / DOMESTIC TERRORISM BY INSTITUTIONAL IMPERATIVE CAPABLE OF DEPLOYING THE LEST WE FORGET ODE FOR ITS OWN ENDS

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"There is the analytic/synthetic distinction and the a priori/a posteriori distinction. These two distinctions form four types of knowledge:

- #1) ANALYTIC A PRIORI
- #2) SYNTHETIC A PRIORI
- #3) ANALYTIC A POSTERIORI
- #4) SYNTHETIC A POSTERIORI

According to the facsimile of the 1687 edition on the History of Philosophy / Pythagoras and His Life Teachings, Hebrews express this ANALYTIC A PRIORI by a Point, which mark (as well amongst the Barbarians, as in Latin) denotes One. Hitherto allude the Pythagorean symbols One and Two. Zaratas (the Master of Pythagoras) used these as the names of propagation—one the father; two the mother. One and two (in the divine essence) producing four, the TTRACTYS, the idea of all things, which are consummated in the number Ten. This Pythagoras styles:

Eternal Nature's fountain—

This is the **KNOWLEDGE* *OF* *THINGS* *IN* *THE* *DIVINE* *MIND* *OPERATING* *INTELLECTUALLY**. From this fountain of Eternal Nature, flows down the Pythagorean numbers One and Two—which from Eternity, in the fountain of the immense Ocean, was, shall be, or rather always is, abundantly streaming. This One was by the Ancients termed ["Zeus"] as Jupiter; Two as ["Hera"]

G1520@{

- @1: Sup: 5 (**#5**); Ego: 5 (**#5**),
- @2: Sup: 55 (**#60**); Ego: 50 (**#55**),
- @3: Sup: 44 (**#104**); Ego: 70 (**#125**),
- @4: Sup: 1 (**#105**); Ego: 38 (**#163**),
- Male: #105; Feme: #163**

} // #325

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

UMBRA: #215 % #41 = #10 - Impossible Advice, What can Be Done?; I-Ching: **H30** - Cohesion, Radiance, Clinging to Brightness/Fire, The net; Tetra: **41** - Response;

THOTH MEASURE: #10 - Oh thou who orderest the flame, who makest thine appearance in Memphis; ***I* *AM* *NOT* *A* *ROBBER* *OF* *FOOD***.

#VIRTUE: With Defectiveness (no. #10), selfishness and crookedness.

#TOOLS: With Vastness (no. #50), fairmindedness and desirelessness.

#POSITION: As to Branching Out (no. #9), it is the advance.

#TIME: As to Holding Back (no. #17), it is the retreat.

#CANON: #86 <-- *MAPPED* *TO* *JUDGES* / *ELOHYM*

#325 {#5x#5 = #65 - *SOLDIER*} as [#5, #50, #70, #200] = heis (G1520): {#12 as #215 % #41 = #10} 1) *ONE*;

At this stage of appraisal, Kant appears to be procrastinatory {ie. as the habitual/intentional delay of starting or finishing a task despite its negative consequences} and conveys the ambiguous thought on ANALYTIC A POSTERIORI that it was self-contradictory by nature. But, some other philosophers treated it as valid. But what are examples of ANALYTIC A POSTERIORI knowledge?

— MANDALAY SWAY POEM —

@5: Sup: 51 (#218 - OR DEATH ITS SWAY); Ego: 34 (#160) <—

ANALYTICAL JUDGMENTS: ANALYTIC A POSTERIORI BY DIALECTIC EXTRUSION OF COGNITIVE PROPOSITION

#492 - *VOLUNTARY* *FREEWILL* {#41 x #12 - CIRCULARITY OF OUSIA AS BEING / WHEREAS EXOUSIA IS AUTHORITY OR POWER} -

#391 - *HOMOIOS* *FRATERNITY* =

#101 - #KORPPIONOIKEUS AS MEANING: 'THE #260 - RAVEN / RAPE IS RIGHT'

MANDALAY_SWAY@{

@1: Sup: 4 (#4); Ego: 4 (#4),

@2: Sup: 14 (#18); Ego: 10 (#14),

@3: Sup: 15 (#33); Ego: 1 (#15),

@4: Sup: 24 (#57); Ego: 9 (#24),

@5: Sup: 32 (#89); Ego: 8 (#32),

@6: Sup: 52 (#141); Ego: 20 (#52),

@7: Sup: 60 (#201); Ego: 8 (#60),

@8: Sup: 17 (#218 - *OR* *DEATH* *ITS* *SWAY*); Ego: 38 (#98),
Male: #218; Feme: #98

} // #260 <— **SYNTHETICAL JUDGMENTS:** SYNTHETIC A POSTERIORI HYPOTHESIS OF AN AGREEMENT OF CONCLUSION

YOUTUBE: "[OFFICIAL VIDEO] Bohemian Rhapsody – Pentatonix"

<<https://www.youtube.com/watch?v=ojRj2JK5oCI>>

#260 as [#4, #10, #1, #9, #8, #20, #8, #200] = diatheke (G1242): {#31 as #60 % #41 = #19} 1) a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; 2) *A* *COMPACT*, *A* *COVENANT*, *A* *TESTAMENT*; 2a) *GOD'S* *COVENANT* *WITH* *NOAH*, etc.;

— LEST WE FORGET ODE —

"{@1} THEY SHALL GROW NOT OLD, {@2} AS WE THAT ARE LEFT GROW OLD;
{@3} AGE SHALL NOT WEARY THEM, {@4} NOR THE YEARS CONDEMN.
{@5 - #231 - **JUXTAPOSITION CONTROL**} AT THE GOING DOWN OF THE SUN AND IN THE MORNING
{@6} WE WILL REMEMBER THEM."

@5: Sup: 74 (#231 - *AT* *THE* *GOING* *DOWN* *OF* *THE* *SUN* *AND* *IN* *THE* *MORNING*); Ego: 12 (#206) <—

ANALYTICAL JUDGMENTS: ANALYTIC A POSTERIORI BY DIALECTIC EXTRUSION AS IDEA EXISTENCE OF JUXTAPOSITION CONTROL ASSOCIATED WITH THE ODE

INRI@{

@1: Sup: 10 (#10); Ego: 10 (#10),

@2: Sup: 60 (#70); Ego: 50 (#60),

@3: Sup: 17 (#87); Ego: 38 (#98),

@4: Sup: 27 (#114); Ego: 10 (#108),

Male: #114; Feme: #108 - *PROGENITOR*

} // #270

#1 {#99 / #297 - ANKH / ROMAN} / #6 {#123 / #369 - TORAH & 114 / #342 - ANKH / ROMAN} - Share the same ancestor;

#2 {#102 / #306 - ANKH / ROMAN} / #7 {#132 / #396 - TORAH} - Share the same light;

#3 {#105 / #315 - ANKH / ROMAN} / #8 {#141 / #423 - TORAH} - Become good friends;

#4 {#108 - *PROGENITOR* / #324 - ANKH / ROMAN} / #9 {#231 - *AT* *THE* *GOING* *DOWN* *OF* *THE* *SUN* *AND* *IN* *THE* *MORNING* / #693 - TORAH} - Keep a common way;

#5 {#111 / #333 - ANKH / ROMAN} / #5 {#114 / #342 - TORAH} - Protect each other {Latin CANONICUS 'according to rule'}.

FOR (*ONE'S* *OWN*) **#391 - *HOME* *OR* *HOUSE*** as serving the interests of a given perspective or for the benefit of any small powerful or influential **#123 - GROUP** within an **#369 - ORGANISATION / FIELD / CLIQUE** which places a prerogative upon subjectivism {**#114 / #342**} within the pious construct {#78 / #234 and #99 / #297} as the #288 - UMBRA ADVANCEMENT of unconscionable collectivism {ie. #231 - JUXTAPOSITION

CONTROL / ***AT* *THE* *GOING* *DOWN* *OF* *THE* *SUN* *AND* *IN* *THE* *MORNING***} by conduct of #325 {**#5x#5 = #65 - *SOLDIER***} - DETRUDE.

H7750@{

@1: Sup: 6 (**#6**); Ego: 6 (**#6**),
@2: Sup: 63 (**#69**); Ego: 57 (**#63**),
@3: Sup: 72 (**#141**); Ego: 9 (**#72**),
@4: Sup: 1 (**#142**); Ego: 10 (**#82**),
Male: #142; Feme: #82

} // #325

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

UMBRA: #315 % #41 = #28 - Opposites and Primitivism, Returning to Simplicity; I-Ching: **H24** - Return, The turning point; Tetra: **2** - Full Circle;

THOTH MEASURE: #28 - Oh thou, hot of foot, who makest thy appearance at even; I indulge not in anger.

#VIRTUE: With Change (no. #28), alterations but sharing smiles.

#TOOLS: With Dimming (no. #68), over a long time, increasing troubles.

#POSITION: With Vastness (no. #50), the infinitely great, but

#TIME: With Barrier (no. #4), the buried and blocked.

#CANON: #150

ONTIC_OBLIGANS_150@{

@1: Sup: 28 (**#28**); Ego: 28 (**#28**),
@2: Sup: 15 (**#43**); Ego: 68 (**#96**),
@3: Sup: 65 (**#108**); Ego: 50 (**#146 - I AM NOT A LAND-GRABBER**

{%15}),

@4: Sup: 69 (**#177 - I AM NOT GIVEN TO CURSING {%29}**); Ego: 4 (**#150 - I INDULGE NOT IN ANGER {%28}**),

Male: #177; Feme: #150

} // #150

#325 {#5x#5 = #65 - *SOLDIER*} as [#6, #300, #9, #10] = suwt (H7750): {UMBRA: #9 as #315 % #41 = #28} 1) to swerve, fall away; 2) *TO* *THRUST* *OR* *FORCE* *DOWN*, *OUT*, *OR* *AWAY*; 1a) (Qal); 1a1) to swerve, fall away; 1a2) those falling away (participle); 2a) subject to censorship or kill-file filtering; 2b) habitually exclude socially or ignore conversationally;

<— SYNTHETICAL JUDGMENTS: SYNTHETIC A POSTERIORI HYPOTHESIS OF AN AGREEMENT OF POLITICAL INTERFERENCE / DOMESTIC TERRORISM BY INSTITUTIONAL IMPERATIVE CAPABLE OF DEPLOYING THE LEST WE FORGET ODE FOR ITS OWN ENDS

THUS WE CONVEY A COGNITIVE PROCESS DEPLOYING DIALECTIC WHICH IS CAPABLE OF CONVEYING IDEAS WHILST DERIVED FROM SUCH AS PARENT-CHILD HAVE NO INHERENT GEMATRIA CORRESPONDENCE AND THEREFORE EXHIBIT A HIGHER LEVEL OF CONSCIOUSNESS WHICH THEN HAS INTEGRITY WITH THE EVOLUTIONARY PEER EQUIVALENT CATEGORIES OF UNDERSTANDING

THEREFORE THE INTERDICTION: "GOD SAVE THE QUEEN FROM YOU FASCISTS" expressed as ***CARPE* *DIEM*** at a distance of some 40 to 60 metres within the street to passing persons whom paused and laughed with absolute conviction as derision by means of **#325 {#5x#5 = #65 - *SOLDIER*} - DETRUDE BY MALFEASANCE (noun):** (LAW) the performance by a public official of an act that is legally unjustified, harmful, or contrary to law; wrongdoing used especially of an act in violation of a public trust; Word of the Day for 1 March 2017; www.dictionary.com

The Charter of Human Rights and Responsibilities No. 43 of Act 2006 defines a "PERSON MEANS A HUMAN BEING" and the question is, if it is permissible to extend this definition to be a "PERSON MEANS A HUMAN BEING AS A CONSCIOUS REALITY OF HOMO [iOS] SAPIEN [T] WHO IS INSTANTIATED WITHIN THE TEMPORAL REALITY AS THEN THE CAUSE FOR REASONING AND RATIONALITY."

Were engaging within allegedly #288 - BEERSHEBA commemorations of a PRIVATE NATURE INCLUSIVE OF ROMAN CATHOLIC RELIGIOUS BEING BY PARTIALITY OF AS DISRESPECT SHOWN TO BOER WAR MEMORIAL COMMEMORATIONS UPON SUNDAY PROXIMITY TO 31 MAY, THEREBY AN IMPOSITION OF AN ABHORRENT AND BLASPHEMOUS RELIGIOUS BELIEF, DISBELIEF, NON-BELIEF CONSTITUTING UNLAWFUL BREACHES OF SECTION #116 TO THE AUSTRALIAN CONSTITUTION UPON SATURDAY 28 OCTOBER 2017, has in light of a **#231 - JUXTAPOSITION** CONTROL as implicit breaches made against the SOVEREIGN CATEGORICAL IMPERATIVE "DIEU ET MON DROIT" was an entirety of a propitious characteristic as conformity to probity and within bounds of decorum as ontological pacifist (ie. #41 - ***ONTIC*** necessity) values which were compliant with the SUI JURIS / MEMBRUM VIRILE principles of a \$50 valued LEST WE FORGET badge purchased the year prior before Remembrance Day of 11 November 2016 and was not simply an action of nostalgia by fanciful decoration being only a contrived dignity.

- dolf

The various PDF resources being essays as work in progress notations for the prospect of producing a viable syncretism with Immanuel Kant's Ground Work for the Metaphysics of Morals are now available within the directory:

<<http://www.grapple369.com/Groundwork/>>

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