

-- RATIOCINATION BY THE CRITERIA OF PURE REASON AND THE ASSAYING OF TRUTH

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I have an attendance at COURT later today so there will not be much finalising of this chapter which is already at 60 pages however here is an explanation of ***REDUCTIO* *AD* *TRUMPIUM*** by which the Dutch define themselves as ***BARBARIC***.

DOLF @ 0436 HOURS ON 1 SEPTEMBER 2018: "I am (being surnamed BOEK self-evidently) of course making a rhetorical appeal to either ***REDUCTIO* *AD* *TRUMPIUM*** for taking an obstinate or negative dialectic disposition {ie. Shall we not discuss the elephant in the room: Dutch directness by which they define themselves as ***BARBARIC***.

Direct to the point of shocking at times. Direct to the point of "what the f@#\$ did he just say to me?!?}" as is implied by the title of this chapter '**DUTCH BARBARISM: GEERT BE WILDERS**' and then spiralling downwards into forfeiture of decency by recourse to ***REDUCTIO* *AD* *ABSURDUM*** until one reaches a consequential depravity ***REDUCTIO* *AD* *HITLERUM*** (eg: Hitler was in favour of **#231 - JUXTAPOSITION CONTROL**, and so are you).

This Dutch trait has gone by many names; call it what you will – abrupt, bad-mannered, ***BARBARIC***, blunt, brusque, cheeky, crude, curt, direct, discourteous, forthright, frank, graceless, gruff, honest, ignorant, impolite, inconsiderate, insulting, intrusive, matter-of-fact, open, outspoken, plain, point-blank, raw, refreshing, rude, sincere, straightforward, surprising, uncouth or unmannerly. Essentially, the bottom line remains: the Dutch speak their minds.

<<https://stuffdutchpeoplelike.com/2011/05/28/dutch-directness/>>

Thusly, to convey any difference on the basis of "***MORE* *OR* *LESS***", such as GEERT BE WILDERS ***BARBARISM*** then one is making a philosophical appeal (unless distinguished otherwise) to at least as a starting point of Aristotelian (384–322 BCE) understanding given of the binomial NATURE OF NUMBER as the earlier ANALYTIC A PRIORI / SYNTHETIC A PRIORI conception of it enumerated by the PYTHAGOREAN (c.570 – c.495 BCE) where there was both:

MORE: stronger sense {YANG CH'I as MALE}, to indicate how something could be done well.

LESSER: weak sense of potential {YIN CH'I as FEME}, meaning simply that something "might chance to happen or not to happen", and

The ***REDUCTIO* *AD* *ABSURDUM*** in this circumstance of the PYTHAGOREAN incommensurate (square root 2) notion of NUMBER occurs whereby the ANALYTIC A PRIORI of MORE as ONE: {YANG CH'I as MALE} and the SYNTHETIC A PRIORI of LESS as TWO: {YIN CH'I as FEME} are according to the esoteric dogma NOT CONSIDERED as being NUMBER being deducted entirely by ***REDUCTIVE* *REDACTION*** {ie. @1 @5 bifurcation} and are therefore an incomprehensibility or an ***INSENSIBILITY*** which is incapable of being COGNISED as offensive in constituting hate-speech other than being an irrationality which BEWILDERS and confounds the minds of impotent DUTCH JUSTICE: Dutch Justice is not justice at all, but rather the justice one gets when indicting someone for his views on the freedom of speech.

Geert Wilders became the victim of Dutch Justice when he had to appear in court to answer allegations of being divisive when speaking the truth about multiculturalism. [Urban Dictionary: by TS STORMRAGE February 06, 2010]

For want of a model let's consider the hypothetical postulation that #123 - SENSIBILITY by #41 - ***ONTIC*** necessity might be similarly considered within terms of #9 - LIMIT / #72 - UNLIMITED whereby there is then virtual process of #65 - DELIMITATION (ie. it's 0409 hours) within the temporality by which noumena grounding then occurs as determinant of the relativity as DYNAMIC NATURAL ASSOCIATOR which is a virtual #231 - JUXTAPOSITION CONTROL providing the intrinsic and prerequisite GNOMIC IMPERATIVE INSTRUCTION SET that is then mechanism for an IDEA to be circumscribed {#12 x #41 = #492} as ratiocination before the DIALECTIC process of #73 - EXTRUSION {#492 + #41 = #533} by vocalisation according to its nuance of metrication which is RHYTHMIC and within good / evil bounds of SENSIBILITIES: #15 → #34 → #65 → #111 → #175 → #260 → #369 as the opine of TRUTH {% #41} or NOT BEING TRUTH {% #81} IS ASSAYED {ie. If #72 is THE FORMA CORPIS AS ANTHROPIC PROTOTYPE CAN NOT THE SERIES: #73 to #81 BE CONSIDERED THE JUXTAPOSITION BY WHICH CRITERIA OF PURE REASON IS MEASURED}: DOUBLE DUTCH {ie. ***GIBBERISH***}.

Can the epithet: gibberish be also viewed as a racist pejorative of double dutch by being quantitatively: SCREAMING NUTBAG then considered hate speech as jingoistic BOER / ANZAC defamation and endless amusement for Australians by which they commemorate their ***HEROS*** of WAR.

YOUTUBE: "Heros (David Bowie)"

<<https://www.youtube.com/watch?v=bsYp9q3QNaQ>>

G3023@{

- @1: Sup: 30 (**#30**); Ego: 30 (**#30**),
- @2: Sup: 35 (**#65**); Ego: 5 (**#35**),
- @3: Sup: 24 (**#89**); Ego: 70 (**#105**),
- @4: Sup: 74 (**#163**); Ego: 50 (**#155**),
- @5: Sup: 50 (**#213**); Ego: 57 (**#212**),

@6: Sup: 60 (#273); Ego: 10 (#222),
Male: #273; Feme: #222
} // #465

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

UMBRA: #885 % #41 = #24 - Important Distinctions, Trouble from Indulgence; I-Ching: **H5** - Waiting, Delay, Attending, Waiting, Moistened, Arriving; Tetra: **18** - Waiting;

THOTH MEASURE: #24 - Oh divine Babe, who makest thy appearance in Annu; *I* *LEND* *NOT* *A* *DEAF* *EAR* *TO* *THE* *WORDS* *OF* *RIGHTEOUSNESS*.

#VIRTUE: With Joy (no. #24), raising high, but
#TOOLS: With Sinking (no. #64), hiding below.
#POSITION: As to Response (no. #41), it is the present, but
#TIME: As to Measure (no. #52), it is the past.
#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 24 (#24); Ego: 24 (#24),

@2: Sup: 7 (#31); Ego: 64 (#88),

@3: Sup: 48 (#79); Ego: 41 (#129),

@4: Sup: 19 (#98); Ego: 52 (#181 - I LEND NOT A DEAF EAR TO THE

WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35}),

Male: #98; Feme: #181

} // #181

#465 as [#30, #5, #70, #50, #300, #10] = leon (G3023): {UMBRA: #17 as #885 % #41 = #24} 1) a *LION*; 2) a brave and mighty hero;

G316@{

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

@2: Sup: 51 (#52); Ego: 50 (#51),

@3: Sup: 52 (#104 - I COMMIT NO FRAUD {%7}); Ego: 1 (#52),

@4: Sup: 55 (#159); Ego: 3 (#55),

@5: Sup: 75 (#234); Ego: 20 (#75),

@6: Sup: 76 (#310); Ego: 1 (#76),

@7: Sup: 5 (#315); Ego: 10 (#86 - I AM NOT A ROBBER OF FOOD

{%10}),

@8: Sup: 6 (#321); Ego: 1 (#87),

@9: Sup: 44 (#365); Ego: 38 (#125),

Male: #365; Feme: #125

} // #287

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

UMBRA: #356 % #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**

#287 as [#1, #50, #1, #3, #20, #1, #10, #1, #200] = anagkaios (G316): {UMBRA: #9 as #356 % #41 = #28} 1) necessary; 1a) what one can not do without, indispensable; 1b) connected by bonds of nature or friendship; 1c) *WHAT* *OUGHT* *ACCORDING* *TO* *THE* *LAW* *OF* *DUTY* *BE* *DONE*, *WHAT* *IS* *REQUIRED* *BY* *THE* *CIRCUMSTANCES*;

Nous: #65

Time: 04:05 hrs

Date: 2018.5.22

Torah: [#8, #70, #40]@{

@1: Sup: 8 (**#8**); Ego: 8 (**#8**),

@2: Sup: 78 (**#86 - I AM NOT A ROBBER OF FOOD { %10 }}**); Ego: 70 (**#78**),

@3: Sup: 37 (**#123**); Ego: 40 (**#118**),

Male: **#123**; Feme: **#118**

} // **#118**

Dao: Unlearned Virtuosity as Simplicity

Tetra: #63 - Watch

I-Ching: H20 - Viewing, Contemplation (view), Looking up

Latin: Sublevator {God, the hope of all the children of the earth} Alt: Mabel {Emptiness of Things Before God} {

1. PROTECTS AGAINST LIGHTNING & INFERNAL SPIRITS OF RELIGIOUS CULTS
 2. CREED
 3. INFLUENCES & PROTECTS THOSE WHO SEEK THE TRUTH
 4. Serucuth
- }

Jehoshaphat {The Lord is judge}

Prototype: *HOMOIOS* {#287 / #465} / HETEROS {#299 / #390} / TORAH {#300 / #431}

<<http://www.grapple369.com?zen:2,row:2,col:7,nous:65&idea:{m,88}&idea:{f,117}&idea:{m,287}&idea:{f,465}&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 2, row: 2, col: 7, nous: 65 [Date: 2018.5.22, Time: 04:05 hrs, Super: #287 / #36 - Natural Reversals, 'Secret' Explanation; I-Ching: H4 - Juvenile Ignorance, Youthful Inexperience, Enveloping, The young shoot, Discovering; Tetra: 12 - Youthfulness, Ego: #465 / #65 - Unlearned Virtuosity as Simplicity; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra: 63 - Watch]

Initial Post: 4 September 2018

#DUTCH #BARBARISM #DOUBLE #JUSTICE