

— (TRADIES QUESTION: 10 SEPTEMBER 2018) COGNISING
CONTINGENCY AND CAPACITY AS A RATIONAL CONSTRUCT (#364
- ADMITTANCE / #728 - REACTANCE / #312 - RESISTANCE)

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For necessary purposes of contextualisation, we convey Nick Scarano's (Assistant Professor at University of Tübingen, Germany) earlier prudent meta-ethical, moral / political philosophical observation on "why the [*ONTOLOGICAL*] '*LAWS* *OF* *FREEDOM*' have a comparable modal {

THE MAJOR PREMISE {YANG/FATHER/HEAVEN/MALE/FORM - Formula of Universal Law}, which contains the law of that will: 7×24 *courses* *of* *priests* $\times 13 = 2184$ days of the 'oth cycle = 6D or 6×364 associated to the 'constant sequence of sun and moon' as $354 \times 3 + 30$ day intercalation = $1092 \text{ days} \times 2 = \#2184$ days;

THE MINOR PREMISE {YIN/MOTHER/EARTH/FEMALE/MATTER - Formula of Humanity}, which contains the command to behave in accordance with the law, that is, the principle of subsumption under the law: $\times 49 = 6J$ or 294×364 days or 365.2425×293 years - Vernal Equinox on Wednesday of 20 March 1996 / New Moon on Thursday of 21 March = 1 Nisan 5756;

THE CONCLUSION {ZHUN/SON/SEA/ENUMERATE/OFFSPRING - Formula of Autonomy}, which contains the verdict (sentence), what is laid down as right in the case at hand: ... 6,000 as $122J3W1D + 9(9^2+1)/2$ as #369 with Septet #41 centric on 13-17 September 2001 / 18 September = 1 Tishri 5762.

THE *RESTATEMENT* *OF* *A* *SACRED* / *SOVEREIGN* *PRINCIPLE*: REMEMBER THE SABBATH DAY TO KEEP IT HOLY

} status to the '*LAWS* *OF* *NATURE*.' Laws of nature support counterfactual arguments, too. In order to achieve this, they also must have a modal status which is higher than simple contingency. The connections formulated in them are also valid in all natural law governed, possible worlds, and in this respect, they exhibit the modal status of necessity. The difference between laws of nature and laws of freedom appears to consist primarily in the fact that the laws of nature are concerned with all-quantified, descriptive bi-conditionals, while the laws of freedom are concerned with all-quantified, normative bi-conditionals, each receiving the modal status of necessity.

#492 - *VOLUNTARY* *FREEWILL* {**#41 x #12 - CIRCULARITY OF BEING**} MINUS

#391 - *HOMOIOS* *FRATERNITY* EQUALS

#101 - #KORPPIONOIKEUS AS ANY VEXATION MEANING: '**THE #260 - RAVEN / RAPE IS RIGHT**' AS SCHEMA

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**

}

YOUTUBE: "Disturbed - The Sound Of Silence [Official Music Video]"

<<https://www.youtube.com/watch?v=u9Dg-g7t2l4>>

#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.;**

#364 - ADMITTANCE +

#312 - RESISTANCE +

#728 - REACTANCE +

#390 - BRITISH CROWN (CALENDAR (NEW STYLE) ACT 1750 / ROYAL ASSENT: 27 MAY 1751) / AMERICAN INDEPENDENCE (4 JULY 1776) +

#390 - ROBBERS / EXTORTION = #2184 {#24 x #7 x #13}

H6843@{

@1: Sup: 5 (**#5**); Ego: 5 (**#5**),

@2: Sup: 14 (**#19**); Ego: 9 (**#14**),

@3: Sup: 13 (**#32**); Ego: 80 (**#94**),

@4: Sup: 23 (**#55**); Ego: 10 (**#104 - I COMMIT NO FRAUD {%7}**),

@5: Sup: 61 (**#116**); Ego: 38 (**#142**),

@6: Sup: 66 (**#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}**); Ego: 5 (**#147**),

Male: **#182**; Feme: **#147**

} // #390

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

UMBRA: #385 % #41 = #16 - Being a Guide, Returning to the Root; I-Ching: **H28** - Major Superiority, Excess, Great Exceeding, Preponderance of the great, Critical mass; Tetra: **75** - Failure;

THOTH MEASURE: #16 - Oh thou who turnest backwards, who makest thine appearance in Bubastis; ***I* *AM* *NOT* *AN* *EAVES*-
*DROPPER***.

#VIRTUE: Contact (no. #16) means mutual compliance.

#TOOLS: Closed Mouth (no. #56) means no contact.

#POSITION: With Increase (no. #13), daily additions, but

#TIME: With Diminishment (no. #55), daily reductions.

#CANON: #140

ONTIC_OBLIGANS_140@{

@1: Sup: 16 (**#16**); Ego: 16 (**#16**),

@2: Sup: 72 (**#88**); Ego: 56 (**#72**),

@3: Sup: 4 (**#92**); Ego: 13 (**#85**),

@4: Sup: 59 (**#151**); Ego: 55 (**#140 - I DEAL NOT FRAUDULENTLY
{%14} / I AM NOT AN EAVES-DROPPER {%16}**),

Male: #151; Feme: #140

} // #140

**#390 as [#5, #90, #80, #10, #200, #5] = tsephiyrah (H6843): {#8
as #385 % #41 = #16} 1) plait, chaplet, ***WREATH***, ***CROWN***;
1a) plait, coronet, ***DIADEM***;**

G727@{

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

@2: Sup: 20 (**#21**); Ego: 19 (**#20**),

@3: Sup: 19 (**#40**); Ego: 80 (**#100**),

@4: Sup: 20 (**#60**); Ego: 1 (**#101**),

@5: Sup: 23 (**#83**); Ego: 3 (**#104 - I COMMIT NO FRAUD {%7}**),

@6: Sup: 28 (**#111**); Ego: 5 (**#109**),

@7: Sup: 66 (**#177 - I AM NOT GIVEN TO CURSING {%29}**); Ego:
38 (**#147**),

Male: #177; Feme: #147

} // #390

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

UMBRA: #242 % #41 = #37 - Non-Deeming Action, Government Administration; I-Ching: **H40** - Release, Deliverance, Taking-Apart, Untangled; Tetra: **21** - Release;

THOTH MEASURE: #37 - Oh Striker, who makest thine appearance in Heaven; ***I* *AM* *NOT* *ONE* *OF* *LOUD* *VOICE***.

#VIRTUE: Purity (no. #37) means the Way of the ruler.

#TOOLS: Compliance (no. #77) means the subject's preservation.

#POSITION: With Penetration (no. #14), a sharp advance.

#TIME: With Dimming (no. #68), an impeded walk.

#CANON: #196

ONTIC_OBLIGANS_196@{

@1: Sup: 37 (**#37**); Ego: 37 (**#37**),

@2: Sup: 33 (**#70**); Ego: 77 (**#114**),

@3: Sup: 47 (**#117**); Ego: 14 (**#128**),

@4: Sup: 34 (**#151**); Ego: 68 (**#196 - I AM NOT ONE OF LOUD**

VOICE {%37}),

Male: #151; Feme: #196

} // #196

#390 as [#1, #100, #80, #1, #3, #5, #200] = harpax (G727):
{UMBRA: #11 as #242 % #41 = #37} 1) rapacious, ravenous; **2)**
***A* *EXTORTIONER*, *A* *ROBBER*;**

Actually, the type of necessity spoken of here has to be further specified. Is it a matter of "logical," "conceptual," "nomological," or "metaphysical" possible worlds? Scarano (2001, chapter 3.2), argues that our moral principles have a comparable status to the "metaphysical necessity". To Kant has to be ascribed the view that it is herewith a matter of "conceptual necessity." Scarano sees an indication of this interpretation in the method he applies in the first and second sections. He presupposes that the content or the formula of the CATEGORICAL IMPERATIVE can be found solely through the means of the conceptual analysis of our *MORAL* *CONCEPTS*. At the beginning of the decisive argumentation, he writes, "Regarding this problem we will first try to see whether perhaps the mere concept of a CATEGORICAL IMPERATIVE does not also provide us with its formula" (GMS, 420,18—20). And approximately twenty pages later, he asserts in retrospect: "Yet that the specified principle of autonomy is the sole principle of morals may well be established through the mere analysis of the concepts of morality" (GMS, 389, 401, 408, 412, 415). He, therefore, assumes that he actually was able to extract the formula of the supreme moral principle solely through a conceptual analysis.

In my opinion, such a proceeding allows only one conclusion: *IF* *THE* *MORAL* *PRINCIPLE* *CAN* *BE* *PRODUCED* *SOLELY* *THROUGH* *AN* *ANALYTICAL* *PROCEDURE* *ON* *OUR* *CONCEPT* *OF* *MORALITY*, *THEN* *IT* *WOULD* *HAVE* *THE* *STATUS* *OF* *CONCEPTUAL* *NECESSITY*. According to Kant, the founding law of the CATEGORICAL IMPERATIVE is valid in all conceptually possible worlds. The question of which type of necessity moral principles exhibit, however, is not essential for the ensuing reflections. [Horn & Schönecker (eds.) Groundwork, Page 10]

2.3 NECESSITY {OBEDIENT}, NORMATIVITY {AIDING} AND APRIORITY {ASSISTING}

A possible but easily avoidable equivocation in the expression [*ONTIC*] necessity can be cleared up at this juncture. Sometimes the expression is used in the realm of morality as a synonym of *normativity* or *prescriptivity*. Consequently, actions are necessary if they connote a "should" or if it is our ***DUTY*** {

VIS-A-VIS the prescription conveyed by SECTION VIII to Queen Victoria's Letters Patent of 29 October 1900 as instrumentation to the Federation of the Australian Commonwealth of 1901: And We do hereby REQUIRE and COMMAND ALL OUR OFFICERS AND MINISTERS, CIVIL AND MILITARY, AND ALL OTHER THE INHABITANTS of Our said Commonwealth TO BE ***OBEDIENT***, ***AIDING***, **AND** ***ASSISTING*** unto Our said Governor General

} to carry them out. This type of usage is also found in Kant. In the central "third proposition" of the first part of the Groundwork, this usage is clearly expressed: "*DUTY* *IS* *THE* *NECESSITY* *OF* *AN* *ACTION* *FROM* *RESPECT* *FOR* *THE* *LAW*" (GMS, 400,18 f.). While the [*ONTIC*] necessity analyzed previously refers to the moral principles, it is here a matter of the necessity of the action itself. However this aspect is terminologically classified, whether as "normative," "prescriptive," "evaluative," or whether one speaks of the imperative character of moral judgments, it may be distinctly distinguished from the modal-logical concept of necessity responsible for the counterfactual variations.

In the preliminary formulations (P1) through (P3), this logical quality has yet to be expressed. In (P1') the modal status of necessity, therefore, is explicitly taken up into the formulation:

(P1') Necessarily, for all objects x:
if, and only if, x satisfies the criterion C, does x have the moral quality M.

Applied to Kantian ethics, this thought results in the following formulation of Kant's fundamental principle:

(P2') Necessarily, for all actions x: .
if, and only if, x satisfies the criterion CI, does x satisfy the demand of morality.

The proposition (P3) is also to be completed accordingly:

(P3') Necessarily, for all maxims x and all actions y:
if, and only if, the underlying maxim x of the action y has the quality that the actor of y can will at the same time that x becomes a general law, does y satisfy the demand of morality.

In the propositions (P1') through (P3') this aspect — that is, necessity in the sense of "normative," "prescriptive," or "evaluative" — is indeed contained. There it is connected, however, to the moral predicate, not the operator of necessity. When I speak of necessity in the following sections, I mean a modal quality of judgments and not the specificum of normativity.

Kant uses the expression necessity with yet other meanings. Every interpretation depends on the clarification in each particular context of what Kant exactly intends in those corresponding places and of how each particular argument is to be reconstructed. Next to

- (a) the type of usage as a modal operator that makes counterfactual considerations possible and
- (b) the usage in the sense of an imperative character, thus in the sense of "normativity" or "prescriptivity," there is
- (c) an often encountered usage with an epistemological meaning.

If expression is used in this sense, then it means as much as "necessary know-ability," that is, the independence of knowledge from contingent, empirical factors. Typically, Kant uses the expression *a priori* for judgments that exhibit this characteristic. Since this type of usage also can be clearly distinguished from the modal one, I will speak of apriority to designate this epistemological aspect. I will use necessity solely in the first sense (a).

Kant doubtlessly sees a close connection between necessity and apriority. He often moves quickly from the one concept to the other without grounding the transition. The two concepts, however, originate from varying spheres. While necessity is a matter of the modal status of judgments, apriority is an epistemological concept. In the former case, the concern is the application of predicates to objects of other possible

worlds. In the later case, it is a matter of the knowability of the relevant judgments. Between the two concepts there does not seem to be a close conceptual connection. In particular cases it must be explicitly argued for that apriority follows from necessity.

Even if Kant sees a very close connection between the two concepts, he does not appear to assume that necessity and apriority are exchangeable concepts. In the central passage of the Preface, he formulates rather an argument for their connection. In the following section, Scarano sketches out a possible reconstruction of the argumentation's structure on the basis of the conceptual differences just worked out. [Horn & Schönecker (eds.) Groundwork, Page 11-12]

As there being a prerequisite for hypothetical and conjectural postulate of such cognitive reality which I have desire to grasp (ie. there may be semantical misapprehensions: **mais nous faisons de notre mieux**) is a notion of contingency as a quantum sensibility within the context of a metaphysical philosophical derivation where there is a normative absence or a substitution of *ONTIC* necessity as the factuality of being so without being so and which whilst absent of quantitative certainty yet has a provisional possibility for occurrence or eventuality.

And we note at this juncture that the signs-'OTH {#2184 / #364 - ADMITTANCE {

#8 - Transforming Nature {DOUBLE: #6 - Form of Nature {#9 - Autonomous Nature} [#505 / #1 - Nature Contains Nature]

IMPLEMENTATION: {GRAVITAS: ASSISTING (#RESH to #TAU)}

DEFINE THE @1 SOVEREIGN PRINCIPLE CHARACTERISTIC HERE

} v's #2184 / #312 - RESISTANCE {

#10 - Totality of Nature {DOUBLE: #7 - Engendering Nature {#10 - Totality of Nature}} [#870 / #6 - Form of Nature]

} #2184 / #728 - REACTANCE {

#4 - Nature Amended in its Nature / #1 - Nature Contains Nature: {DOUBLE: #3 - Nature Surmounts Nature {#6 - Form of Nature}}

}} become reversed in the admittance domain; ie. capacitive susceptance is positive and inductive susceptance is negative.

ADMITTANCE {YANG CH'I AS MALE} AND RESISTANCE {YIN AS FEME}

Within electrical engineering, admittance is a measure of how easily a circuit or device will allow a current to flow. It is defined as the reciprocal of impedance.

Resistance is a measure of the opposition of a circuit to the flow of a steady current, while impedance takes into account not only the resistance but also dynamic effects which are known as 'OTH {#2184 / #3}: #728 - REACTANCE {

#9 - Autonomous Nature {MOTHER: Scales of Liability} [#671 / #5 - Act of Nature]

DEFINE THE @5 CANONICAL PRINCIPLE EQUILIBRIUM CHARACTERISTIC HERE

) is here conveyed as substantial form (forma substantialis) by liability. Likewise, admittance is not only a measure of the ease with which a steady current can flow, but also the dynamic effects of the material's susceptance to the contingent eventuality of polarisation.

Within electrical and electronic systems, reactance is the opposition of a circuit element to a change in current or voltage, due to that element's inductance or capacitance. The notion of reactance is similar to electrical resistance, but it differs in several respects.

Thus I wish to obtain as semantical construct some philosophical conception about the notion of contingency as to the dynamic effect of reactance and the materia prima susceptibility to eventuality of polarisation as materia secunda as an alternative canonical approach to mathematically expressing these normative {ie. YANG CH'I as MALE / YIN as FEME} bi-conditionals in terms of an electrical circuit:

- #1 {#99 / #297 - ANKH / ROMAN} / #6 {#123 / #369 - TORAH} - 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 / #693 - TORAH} - Keep a common way;
- #5 {#111 / #333 - ANKH / ROMAN} / #5 {#114 / #342 - TORAH} - Protect each other {Latin canonicus 'according to rule'}.

<p>30 4 53 52 29 6 5 54 28</p> <p>= #87 / #261 {#TWO}</p>	<p>74 81 76 79 77 75 78 73 80</p> <p>= #231 / #693 {#NINE}</p>	<p>36 10 59 58 35 12 11 60 34</p> <p>= #105 / #315 {#FOUR}</p>
<p>45 19 68 67 44 21 20 69 43</p> <p>= #132 / #396 {#SEVEN}</p>	<p>39 13 62 61 38 15 14 63 37</p> <p>= #114 / #342 {#FIVE}</p>	<p>33 7 56 55 32 9 8 57 31</p> <p>= #96 / #288 {#THREE}</p>
<p>42 16 65 64 41 18 17 66 40</p> <p>= #123 / #369 {#SIX}</p>	<p>27 1 50 49 26 3 2 51 25</p> <p>= #78 / #234 {#ONE}</p>	<p>48 22 71 70 47 24 23 72 46</p> <p>= #141 / #423 {#EIGHT}</p>

<p>42 2 58 50 34 18 10 66 26</p> <p>= #102 / #306 {#TWO}</p>	<p>74 81 76 79 77 75 78 73 80</p> <p>= #231 / #693 {#NINE}</p>	<p>44 4 60 52 36 20 12 68 28</p> <p>= #108 / #324 {#FOUR}</p>
<p>47 7 63 55 39 23 15 71 31</p> <p>= #117 / #351 {#SEVEN}</p>	<p>45 5 61 53 37 21 13 69 29</p> <p>= #111 / #333 {#FIVE}</p>	<p>43 3 59 51 35 19 11 67 27</p> <p>= #105 / #315 {#THREE}</p>
<p>46 6 62 54 38 22 14 70 30</p> <p>= #114 / #342 {#SIX}</p>	<p>41 1 57 49 33 17 9 65 25</p> <p>= #99 / #297 {#ONE}</p>	<p>48 8 64 56 40 24 16 72 32</p> <p>= #120 / #360 {#EIGHT}</p>

<<http://www.grapple369.com/images/ANKH-Jewish-Vassal-Roman-Empire-Governance.jpeg>>

<<http://www.grapple369.com/images/ANKH-Fascist-Roman-Catholic-Empire-Governance.jpeg>>

[**IMAGES:** THE TWO THIEVES AS TWEEDLEDUM[B] AND TWEEDLEDEE[D]:

Egyptian ANKH as the basis of Jewish Vassal Idolatry Identity (top).

ECONOMY of Fascist / Roman Catholic {ie. hymeneal as marriage / sovereign dynamic v's Jewish Torah Intellectus as Genitive Voluntātus} Empire Governance]

As to what constitutes the substantial form (forma substantialis) of the formal cause (causa formalis) as to the quintessential first material (materia prima: Anthropic Cosmological Principle as the absolute generalized basis of all subsequent individualization that is utterly potential and is devoid of all attributes or qualities) which is then the *MIND* as intellectualised universal form (universalia forma), idea, shape or pattern of the essential or natural image of God (imago Dei essentialis sive naturalis: that archetypal principal perfections of righteousness, holiness and wisdom as the likeness or resemblance to God in which man was originally created).

H5674@{

@1: Sup: 76 (**#76**); Ego: 76 (**#76**),

@2: Sup: 65 (**#141**); Ego: 70 (**#146 - I AM NOT A LAND-GRABBER {0%15}**),

@3: Sup: 67 (**#208**); Ego: 2 (**#148 - I AM NOT A TRANSGRESSOR {0%12}**),

@4: Sup: 24 (**#232**); Ego: 38 (**#186 - I AM NOT ONE OF INCONSTANT MIND {0%31}**),

@5: Sup: 74 (**#306**); Ego: 50 (**#236**),

@6: Sup: 80 (**#386**); Ego: 6 (**#242**),

Male: #386; Feme: #242

} // #728

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

UMBRA: #728 % #41 = #31 - Military Stratagem, Quelling War; I-Ching: **H32** - Perseverance, Endurance, Duration, Constancy; Tetra: **51** - Constancy;

THOTH MEASURE: #31 - Oh thou who hast different faces, and makest thine appearance in Net'efit; ***I* *AM* *NOT* *ONE* *OF* *INCONSTANT* *MIND***.

#VIRTUE: With Packing (no. #31), a move home, but

#TOOLS: With Stoppage (no. #71), a failure to proceed.

#POSITION: With Stove (no. #44), love of profit.

#TIME: With Law (no. #40), abhorrence of the cruel.

#CANON: #186

ONTIC_OBLIGANS_186@{

@1: Sup: 31 (**#31**); Ego: 31 (**#31**),

@2: Sup: 21 (**#52**); Ego: 71 (**#102 - I AM NOT RAPACIOUS**

{%4}),

@3: Sup: 65 (**#117**); Ego: 44 (**#146 - I AM NOT A LAND-GRABBER**

{%15}),

@4: Sup: 24 (**#141**); Ego: 40 (**#186 - I AM NOT ONE OF**

INCONSTANT MIND {%31}),

Male: #141; Feme: #186

} // #186

#728 as [#400, #70, #2, #200, #50, #6] = `abar (H5674):

{UMBRA: #5 as #728 % #41 = #31} 1) *TO* *PASS* *OVER* *OR* *BY* *OR* *THROUGH*, alienate, bring, carry, do away, take, take away, transgress; **1a)** (Qal); **1a1)** to pass over, cross, cross over, pass over, march over, overflow, go over; **1a2)** to pass beyond; **1a3)** to pass through, traverse; **1a3a)** passers-through (participle); **1a3b)** ***TO* *PASS* *THROUGH* (*THE* *PARTS* *OF* *VICTIM* *IN* *COVENANT*)**;

"Then gathered the chief priests and the Pharisees {set apart} a council, and said, What do we? For this man doeth many miracles.

If we let him thus alone, all men will believe on him: {

"[Ye] #351 - serpents, [ye] #33 - generation of vipers, how can ye escape the #312 - damnation of hell?" [Matthew 23:33 (KJV)]

"Then said he to the multitude that came forth to be baptized of him, O #33 - generation of #351 - vipers, who hath warned you to flee from the #312 - wrath to come?" [Luke 3:7 (KJV)]

} and the Romans {strength; power} shall come and take away both our place and nation.

And one of them, named Caiaphas {he that seeks with diligence; one that vomiteth}, being the high priest that same year, said unto them, Ye know nothing at all,

Nor consider that it is expedient for us, ***THAT* *ONE* *MAN* *SHOULD* *DIE* *FOR* *THE* *PEOPLE***, and that the whole nation perish not.

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Then from that day forth they took counsel together for to put him to death {

41 1 57

49 33 17

9 65 25 = #99 / #297 {**#ONE:** FRIDAY, 3 APRIL, 33 A.D.}

YOUTUBE: "Battle Hymn of the Republic"

<<https://www.youtube.com/watch?v=Jy6AOGRsR80>>

The 33 #CENTRE of the first square is the KING as SOVEREIGN / MARRIAGE dynamic which corresponds to the historic reality of the crucifixion of Christ on AROUND 1500 HOURS ON FRIDAY, 3 APRIL, 33 A.D.

} Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim {fruitful; increasing: #15 CE ... #34 CE ... #65 CE ... #111 CE ... #175 CE ... 260 CE ... #369 CE}, and there continued with his disciples.

And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem {vision of peace / Jerusha: banished; possession; inheritance} before the passover, to purify themselves." [John 11:47-55 (KJV)}

1a4) to pass along, pass by, overtake and pass, sweep by; **1a4a)** passer-by (participle); **1a4b)** to be past, be over; **1a5)** to pass on, go on, pass on before, go in advance of, pass along, travel, advance; **1a6)** to pass away; **1a6a)** to emigrate, leave (one's territory); **1a6b)** to vanish; **1a6c)** to perish, cease to exist; **1a6d)** to become invalid, become obsolete (of law, decree); **1a6e)** to be alienated, pass into other hands; **1b)** (Niphal) to be crossed; **1c)** (Piel) to impregnate, cause to cross; **1d)** (Hiphil); **1d1)** to cause to pass over, cause to bring over, cause to cross over, make over to, dedicate, devote; **1d2)** to cause to pass through; **1d3)** to cause to pass by or beyond or under, let pass by; **1d4)** to cause to pass away, cause to take away; **1e)** (Hithpael) to pass over;

Which then results in the second matter (materia secunda) as the basis for all material existence (essentia: indicates the entire whatness of a thing including the materiality or spirituality as its substantia) as the integrity and authenticity of being within the world and living in

compliance (status integritatis) as obedience with the terms of the innate *MORAL* (lex moralis primordialis).

"FOR THE CHILDREN OF THIS WORLD {**#SEVEN: #117 / #351 as BELIAL - ANKH / ROMAN**} ARE IN THEIR GENERATION WISER THAN THE CHILDREN OF LIGHT {**#123**}." [Luke 16:8 (KJV)]

"I AM FROM ABOVE {#41 - Remember the Sabbath ... #82 - Honour your parents ... #123 - Do not kill ... #164 - Avoid heteronomy against autonomy ... #205 - Do not steal ... #246 - Bear no false witness ... #287 - Covet Not ... #328 ... #369}: YE ARE OF THIS WORLD {

@1 ...

@5 ...

#15 (**@6**: #260) ...

#34 (**@7**: #175) ...

#65 (**@2**: #34) ...

#111 (**@3**: #65) ...

#175 (**@4**: #369) ...

#260 (**@8**: #111) ...

#369 (**@9**: #15)

}; I AM NOT OF THIS WORLD." [John 8:23 (KJV)]

"AND JESUS ANSWERING SAID UNTO THEM, THE CHILDREN {**#SEVEN: #117 / #351 as BELIAL - ANKH / ROMAN**} OF THIS WORLD MARRY {**#ONE: #99 / #297 <-- *AS* *THE* *FOUNDATION* *STONE* (*USURPING* @1 = *SOVEREIGN* / #CENTRE @5 = *LAST* *WILL*, *TESTAMENT* *OF* #INR *BEING* *THE* *BINDING* *NORM* (*NORMA* *OBLIGANS*) *ON* #33 AD) *MAGIC* *SQUARE**

@1 - #17 - 2017

@2 - #33 - #INR

@3 - #65 - SOLDIER

@4 - #390 - WREATHS / CROWN / AMERICAN INDEPENDENCE 4 JULY 1776

@5 - #288 - UMBRA / BEERSHEBA / 11 SEPTEMBER 2001 (HETEROS)

@6 - #419 - SLAUGHTER

@7 - #391 - HOMOIOS

@8 - #13 - Letters Patent

@9 - #21 - Bequeathed to Sovereign Heirs in perpetuity

@10 - #37 - Non-Deeming Action, Government Administration; I-Ching: H40 - Release, Deliverance, Taking-Apart, Untangled; Tetra: 21 - Release;

41 1 57

49 33 17

9 65 25 = #99 / #297 {#ONE}

#1 (9) - OUHOUYAH (King-Seraphim) = #1

#9 (8) - HAZIEL (King-Cherubim) = #10

#17 (7) - LEVYAH (King-Throne) = #27 <-- **SOVEREIGNTY /**

PYTHAGOREAN TERNIO ANAGRAM TO #INR

#25 (6) - NETEHYAH (King-Dominion) = #52 <-- ***THEY* *ARE* *AS***

THE* *SONS* *OF* *DARKNESS* *NOT* *THE* *SONS* *OF

***LIGHT* / *GOD* *AS* #123**

#33 (5) - YHOUYAH (King-Powers) = #85 <-- **ADAMANT {ie. fixed**

mind / dogmatic} / DIAMOND 

#41 (4) - HEHAHEL (King-Virtues) = #126

#49 (3) - OHOUEL (King-Principalities) = #175 <-- ***VENUS* (7x7 =**

#49 / #175) *USE* *OF* *MARRIAGE* *AS* *AN* *ANTHROPIC*

PROTOTYPE

#57 (2) - NEMAMYAH (King-Archangels) = #232

#65 - ***SOLDIER*** (1) - DAMBYAN (King-Angels) = #297

VIRTUE as MIND: {#1 + #2 = #3} +

TOOLS as SCIENCE: {#3 + #4 = #7} +

POSITION as OPINION: {#5 + #6 = #11 as Collegium of Pontiffs from

510 BCE as AS PONTIFICATED DEIFIED IGNORANCE BEING

NARCISSISM} +

TIME as SENSE: {#7 + #8 = #15}

= #36 (ie. H27 - Realm of its Nature as Heaven - Formula of Universal Law + H9 - System's Cosmology as Earth - Formula of Humanity)

6x6 = #36 / #111 / #666 {#FIVE AS #CENTRE VALUE TO THE GNOME}

45 5 61

53 37 21

13 69 29

= #111 / #333 {#FIVE}

Whilst it may continue to function as an acceptable METHODOLOGY {ARCH KAI TELOS OIDA: #1 + #2 + #3 + #4 = #10} with an encapsulated sphere of operation, it is entirely a specious notion to declare it is the root and causal basis of the perennialist philosophical tradition:

41 1 57
49 33 17
9 65 25 = #99 / #297 {#ONE}

42 2 58
50 34 18
10 66 26 = #102 / #306 {#TWO}

43 3 59
51 35 19
11 67 27 = #105 / #315 {#THREE}

**#419 as [#9, #2, #8, #400] = tabach (H2873): {#2 as #19
INTERFERENCE *MAPPED* *TO* *EGYPTIAN* *ANKH* /
ROMAN *IMPERIAL* *EMPIRE* *GOVERNANCE* *PROTOTYPE*
#THREE: #105 / #315} 1) to slaughter, slay, butcher, kill ruthlessly;
1a) (Qal); 1a1) to slaughter, butcher; 1a2) to slay, kill ruthlessly
(figurative);**

44 4 60
52 36 20
12 68 28 = #108 / #324 {#FOUR}

**#419 as [#2, #1, #6, #400, #10] = 'avvah (H185): {#0 as #12
INTERFERENCE *MAPPED* *TO* *EGYPTIAN* *ANKH* /
ROMAN *IMPERIAL* *EMPIRE* *GOVERNANCE* *PROTOTYPE*
#FOUR: #108 / #324} 1) desire, lust, will (not necessarily evil);**

49 9 65
57 41 25
**17 73 33 = #123 / #369 {#NINE} AS IT'S NATURAL PROGRESSION {#1
/ #73 SUBSTITUTION}**

74 81 76
79 77 75
**78 73 80 = #231 - #108 = #123 / #693 - #369 = #324 {#TEN} AS
RETURN TO GRECO-ROMAN MAGIC SQUARE BEING ITSELF**

My objection has always been ROMAN CATHOLICS / FREEMASONRY imposing {#17 / #33 - #INR / #65 - SOLDIER} a @5 - substituted HETEROS ethic upon our {#390 / #288 / #419} war dead and usurping the @1 - SOVEREIGNTY of the #391 - HOMOIOS basis to our Commonwealth's Governance which is defined as a PRINCIPLE that is circumscribed {#13 / #21 / #37} by Queen Victoria's Letters Patent of 17 September 1900 as the instrumentation of Federation into a nation.

}, AND ARE GIVEN IN MARRIAGE {**#175 AS ANTHROPIC PROTOTYPE**}: BUT THEY WHICH SHALL BE ACCOUNTED WORTHY TO OBTAIN THAT WORLD, AND THE RESURRECTION FROM THE DEAD, NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE: NEITHER CAN THEY DIE ANY MORE: FOR THEY ARE EQUAL UNTO THE ANGELS; AND ARE THE CHILDREN OF GOD {

#123 as [#6, #2, #50, #10, #5, #700] = ben (H1121): {UMBRA: #75 as #123 % #41 = #41} 1) *SON*, grandson, child, member of a group; **1a)** son, male child; **1b)** grandson; **1c)** children (pl. - male and female); **1d)** youth, young men (pl.); **1e)** young (of animals); **1f)** sons (as characterisation, ie sons of injustice [for un- righteous men] ***OR* *SONS* *OF* *GOD* [*FOR* *ANGELS*]; 1g)** people (of a nation) (pl.); **1h)** of lifeless things, ie sparks, stars, arrows (fig.); **1i) *A* *MEMBER* *OF* *A* *GUILD*, *ORDER*, *CLASS***;

}, BEING THE CHILDREN OF THE RESURRECTION." [Luke 20:34-36 (KJV)]

Which as a habit and capacity of will by its exercise of intellect as being primarily intentioned to be regulated by the innate understanding which grasps the basic principles of the ***MORAL*** law and spontaneously acts according to the dictates as wants and desires of conscientia) and the natural law (ie. the universal ***MORAL*** law either impresses by God upon the ***MIND*** of all the people or immediately discerned by the reason in its encounter with the order of nature) as a covenant of nature (foedus naturae: predicated on the original integrity of human nature and its capacity for obedience under the terms if the innate ***MORAL*** or natural law) bestowed upon us by the graciousness of God.

STRATEGIC: SUCCESS AND MATERIAL GAIN

VIII - And We do hereby REQUIRE and COMMAND ALL OUR OFFICERS AND MINISTERS, CIVIL AND MILITARY, AND ALL OTHER THE INHABITANTS of Our said Commonwealth TO BE OBEDIENT, AIDING, AND ASSISTING unto Our said Governor General, or, in the event of his death, INCAPACITY, or absence, to such person or persons as may, FROM TIME TO TIME, under the PROVISIONS OF THESE OUR LETTERS PATENT, ADMINISTER THE GOVERNMENT of Our said Commonwealth.

Thanks for your assistance!

- 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/>>

Initial Post: 29 August 2018

#CONTINGENCY #DEATH #INCAPACITY