

-- (DRAFT: 31 AUGUST 2018) ACKNOWLEDGED RECEIPT OF THE LAMINATED A2 (420 X 594 MM) PRELIMINARY GRAPPLE PARADIGM WITHIN 1998

(c) 2018 Dolf Leendert Boek, Revision: 31 August, 2018

Thank-you for your courtesy as letter dated 7 August 2018 as made in reply to my request of 20 July 2018 wherein you state as confirmation: "However, luckily we {**#334 as [#6, #80, #200, #8, #40] = perach (H6525): {UMBRA: #10 as #288 % #41 = #1} 1**} bud, ***SPROUT***} remembered that you gave the 4 of us a laminated A2 (420 x 594 mm) Preliminary Grapple Paradigm. You gave it to us in 1998 at the end of your visit."

I would however dispute the clarity of such a recollection, since it would have been from my perspective, surface mailed to yourselves within a tube container around 2000 as being within proximity to the millennium. However such a statement would be substantive enough to sustain my \$154 million damages claims which will be pursued once the Financial Services Royal Commission (not Social Services as you contend) at least produce their Interim Report to the Governor General by 30 September 2018.

2.5. THE PRACTICAL USE OF A PURE MORAL PHILOSOPHY (GMS, 389,36-390,18)

Although the aim of the argumentation appears to be complete, Kant, in the ensuing paragraph, suggests another form of reasoning for the "NECESSITY" of a pure moral philosophy. This second argument, however, takes a completely different direction. Kant's original question concerning the necessity of a moral philosophy is not free of ambiguity. For him, it was at first a matter of a necessity that referred to cognition ("SPECULATION": GMS, 389,37) as its goal. It could be SUMMARIZED as follows: **'*IF* *ONE* *WANTS* *TO* *OBTAIN* *KNOWLEDGE* *OF* *MORAL* *PRINCIPLES*, *THEN* *A* *PURE* *MORAL* *PHILOSOPHY* *IS* *AN* *INDISPENSABLE* *MEANS*.'**

In Kant's second argument, a pure moral philosophy is "INDISPENSABLY NECESSARY" (GMS, 389,36) not only for the correct cognition but also for the correct action. It could be said, **'*IF* *ONE* *WANTS* *TO* *CORRECTLY*, *THEN* *ONE* *NEEDS* *A* *PURE* *MORAL* *PHILOSOPHY*.'** Kant argues thesis: **"BECAUSE MORALS THEMSELVES REMAIN SUBJECT TO ALL SORTS OF CORRUPTION AS LONG AS THAT GUIDING THREAD AND SUPREME NORM OF THEIR CORRECT JUDGMENT IS LACKING"** (GMS, 390,2f.). The implication contained in this argument seems, at first sight, quite strong, but it is not clear whether Kant actually advocates it so strongly. Do we really need a philosophical moral theory in order to act correctly? Are we compelled to

rely on a kind of philosophical expertise when dealing with moral questions?

"THANK YOU FOR YOUR LETTER. I MUST ADMIT THAT WE DON'T UNDERSTAND A LOT OF IT AND WOULD BE SURPRISED IF THE SOCIAL SERVICES DO!"

RESPONSE@{

@1: Sup: 41 (**#41**); Ego: 16 (**#16**),

@2: Sup: 46 (**#87**); Ego: 33 (**#49**),

Male: #87; Feme: #49

}

What is essential to such a claim, is that your response was made VOLUNTARILY and it can then be validated as authenticity by an appraisal made against the INTELLECTUS AS GENITIVE VOLUNTĀTIS as conveying both a lack of **SENSIBILITY** {

H5039@{

@1: Sup: 50 (**#50**); Ego: 50 (**#50**),

@2: Sup: 52 (**#102 - I AM NOT RAPACIOUS** {%4}); Ego: 2 (**#52**),

@3: Sup: 1 (**#103**); Ego: 30 (**#82**),

@4: Sup: 6 (**#109**); Ego: 5 (**#87**),

Male: #109; Feme: #87

} // **#87**

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

UMBRA: #87 % #41 = #5 - Natural Guidance, Function of Emptiness;
I-Ching: **H63** - Ferrying Complete, Completion & After, Already Fording;
Tetra: **73** - Already Fording, Completion;

THOTH MEASURE: #5 - Oh thou of Serpent face, who makest thine appearance at Re-Stau; ***I* *AM* *NOT* *A* *SLAYER* *OF* *MEN***.

#VIRTUE: Keeping Small (no. #5) means the minute first signs.

#TOOLS: Greatness (no. #45) means battenning.

#POSITION: As to Accumulation (no. #60), it is the many, but

#TIME: As to Keeping Small (no. #5), it is the few.

#CANON: #115

ONTIC_OBLIGANS_115@{

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

@2: Sup: 50 (#55); Ego: 45 (#50),
@3: Sup: 29 (#84 - **I AM NOT A MAN OF VIOLENCE** {%2}); Ego:
60 (#110),
@4: Sup: 34 (#118); Ego: 5 (#115 - **I AM NOT A SLAYER OF MEN**
{%5}),
Male: #118; Feme: #115
} // #115

#87 as [#50, #2, #30, #5] = nebalah (H5039): {**UMBRA: #11 as**
#87 % #41 = #5} 1) ***SENSELESSNESS***, folly; 1a) disgraceful folly;
1a1) of immorality, profane actions; 1b) disgrace, contumely disgrace;

} about any importance associated with such artefact (as you rightfully
say it was 20 years ago) as having any intrinsic worth, and that rightfully
I had conveyed it to yourselves for purposes of **SECURITY / SAFETY** {

H983@{

@1: Sup: 30 (#30); Ego: 30 (#30),
@2: Sup: 32 (#62); Ego: 2 (#32),
@3: Sup: 41 (#103); Ego: 9 (#41),
@4: Sup: 49 (#152); Ego: 8 (#49),
Male: #152; Feme: #49
} // #49

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

UMBRA: #19 % #41 = #19 - Argument for Ethical Anarchism,
Returning to Simplicity; I-Ching: **H57** - Compliance, Gentle Penetration/
Wind, Ground, Calculations; Tetra: **58** - Gathering In;

THOTH MEASURE: #19 - Oh Uammetu, who makest thine appearance
at the Block; ***I* *COMMIT* *NOT* *ADULTERY* *WITH***
ANOTHER'S* *WIFE.

#VIRTUE: Following (no. #19) means dispersing, but
#TOOLS: Massing (no. #59) means assembling.
#POSITION: With Ease (no. #23), the level and smooth, but
#TIME: With Difficulties (no. #79), the going up and down.
#CANON: #180

ONTIC_OBLIGANS_180@{

@1: Sup: 19 (#19); Ego: 19 (#19),
@2: Sup: 78 (#97); Ego: 59 (#78),

@3: Sup: 20 (#117); Ego: 23 (#101),
@4: Sup: 18 (#135); Ego: 79 (#180 - I COMMIT NOT ADULTERY
WITH ANOTHER'S WIFE {%19}),
Male: #135; Feme: #180
} // #180

#49 as [#30, #2, #9, #8] = **betach (H983): {UMBRA: #5 as #19 %
#41 = #19} 1) *SECURITY*, *SAFETY* adverb; 2) securely;**

} which is not then reliant upon yourselves retaining any possession of the OBJECT but rather, that the incongruity of the EVENT disclosure causes you to have some recollection of it having occurred. Which is sufficient for my purposes.

Such an implication seems hardly congruent with the rest of Kant's remarks. There remains nonetheless the possibility of a weaker interpretation. In this context, the expression "MORAL PHILOSOPHY" does not entail only the explicit theory, whose formulation the scientific discipline of philosophy has as one of its tasks. Rather every human or rational being possesses a "MORAL PHILOSOPHY" if she has the capacity to act from principle ("FOR THE SAKE OF": GMS, 390,5). Accordingly, every being capable of action carries at least implicitly a moral philosophy in itself.

In the history of analytical philosophy the prevailing interpretation given to the meaning of the terms such as 'BEING' or 'EXISTENCE' are as UNIVERSALS usually defined by NUMBER and specifically the Pythagorean HETEROS THEORY OF NUMBER and were affirmed with different meanings, respectively equivalent to being in space and time (ie. MY INTELLECTUAL PROPERTY as a universal statement which is a singularity compliant with a DIVINE FIAT and potentiality as a cosmological / language consideration of the chronological circumscribing given to the 10 commandments as then defining human consciousness by a cosmological anthropic principle) and being not in space and time (ie. MY INTELLECTUAL PROPERTY as encapsulated by the knowledge of a ternary HOMOIOS rather than the binary HETEROS THEORY OF NUMBER consideration).

Thus we can consider this process of motion by impetus to act in accordance with KINETIC principles which can be expressed as having utility by a combining form with the general sense of "movement, activity," where it is used in the formation of compound words, often with the particular senses such as:

PHOTOKINESIS: "reaction to a stimulus",

TELEKINESIS: "movement without an apparent physical cause",
KARYOKINESIS: "activity within a cell".

As primarily concerned with potentiality and actuality which are principles of a dichotomy which Aristotle used to analyze motion, causality, ethics, and physiology in his Physics, Metaphysics, Nicomachean Ethics and De Anima, which is about the human psyche.

The concept of potentiality, in this context, generally refers to any "POSSIBILITY" that a thing can be said to have. Aristotle did not consider all possibilities the same, and emphasized the importance of those that become real of their own accord when conditions are right and nothing stops them. Actuality, in contrast to potentiality, is the motion, change or activity that represents an exercise or fulfilment of a possibility, when a possibility becomes real in the fullest sense.

<https://en.wikipedia.org/w/index.php?title=Potentiality_and_actuality>

The hypothetical postulation is that the cognitive proposition itself is broadly a consideration of faculty as to the functional role of **SENSIBILITIES**, both in terms of an initial focal apprehension, and it's subsequent clarity by any process of sublimation as essential for the determinism to the extent of reality, as to the reluctance of ego and incapacity of altruism which is impotent when tempered by self justification within the syncretic process of consensus until it reaches a prefectural acceptability as **je ne sais quoi** (uncountability) in only then a nuance of perfection which has an indefinable quality that conveys a disjunctional potentiality as latent capacity to make something distinctive or attractive.

But which must then be assayed before either ignominy as disgrace or ingenuity and virtuosity as its relative perfection is attributed to it as quintessentially capable of an instantiation (**voilà**) within its own entitlement and a permeability to forestall the ravages of time as being a declarative truth and manifest of agreement.

Within the basic philosophical sense of inner TELOS, or guiding form, the entelecheia is that which mediates between #1 - MATTER {**ATZILUTH: World of Emanation / #VIRTUE**} and #2 - FORM {**BRIYAH: World of Creation / #TOOLS**}, #3 - POTENCY {**YETZIRAH: World of Formation / #POSITION**} and #4 - ACTUALITY {**ASSIYAH: World of Action / #TIME**}, the matter or substance of thing (materia, substantia), as such, convey the essence of a thing (essentia, ousia) only potentiality, whereas the form, as considered in itself as actuality, requires embodiment. The actualization of the thing, the union of matter

and form in development and occurrence, the movement from potency to act, rests upon the inner TELOS, the inward principle of self-realization; the motive force of the development is kinesis or metabole, the activity or transition from potency to actuality. Description of the soul as entelechy marks an important counter; both for philosophy and for scholastic theology, to Platonic dualism of soul and body.

Potentiality and potency are translations of the Ancient Greek word *dunamis* (δύναμις) as it is used by Aristotle as a concept contrasting with actuality. Its Latin translation is "potentia", root of the English word potential, and used by some scholars instead of the Greek or English variants.

In his philosophy, Aristotle distinguished two meanings of the word *dunamis*. According to his understanding of nature there was both a weak sense of potential {**YIN CH'I as FEME**}, meaning simply that something "might chance to happen or not to happen", and a stronger sense {**YANG CH'I as MALE**}, to indicate how something could be done well.

Dunamis is an ordinary Greek word for possibility or capability. Depending on context, it could be translated "potency", "potential", "capacity", "ability", "power", "capability", "strength", "possibility", "force" and is the root of modern English words "dynamic", "dynamite", and "dynamo". In early modern philosophy, English authors like Hobbes and Locke used the English word "power" as their translation of Latin *potentia*.

Just as Aristotelianism allows no separation of form and matter and no independent, extra-mental existence of universalia, so does it deny the dualism or separability of soul and body. The body, in Aristotelianism, is not regarded as the tomb of the soul, but as the natural place of the soul's existence where alone it can exercise its faculties of ***INTELLECTUS*** and ***VOLUNTAS*** and in which alone it can perform its formal ***GENITIVE*** function.

— **ESPRIT DE CORPS: 'FLANDERS SOIL' AS EXEMPLAR TRUE
#CENTRE OF WILL {INTELLECTUS AS GENITIVE VOLUNTĀTIS}** —

"IN DEAD OF NIGHT. {#1 - MENTALISM}
I HEAR THE CLARION. {#2 - CORRESPONDENCE}
CALL AWAKE FOR WAR. {#3 - VIBRATION}
STEADFAST MIGHT. {#4 - POLARITY}
MARCHING TO SION. {#5 - RHYTHM}
AGAINST THIS WHORE. {#6 - CAUSE AND EFFECT}
ARREST THE BLIGHT." {#7 - ENGENDERING / ENUMERATE}

**#1 - MENTALISM {#260 - Raven (Corax): Mercury}: 1 x #41 =
#41 as #INNER {FEMALE (EGO)} / {#1 - Will, free will, choice / VIRTUE:**

64 meta descriptor prototypes: Omne Datum Optimum {#1 - Every perfect gift} (1139 CE) / **Remember the Sabbath Day** / **#13 / #1 - Nature Contains Nature {MOTHER (INTELLECTUS AS GENITIVE VOLUNTĀTIS) - The tongue of decree deciding between them} [#15 / #6 - Form of Nature]**

#2 - CORRESPONDENCE {#175 - Bridegroom (Nymphus): Venus}: 2 x #41 = #82 as #INNER {FEMALE (EGO)} / {#2 - desire, inclination: Milites Templi {#2 - Soldiers of the Temple} (1144 CE) / **TOOLS: marriage / Honour Parents} / **#14 / #2 - Nature Rejoices in its Nature [#34 / #7 - Engendering Nature]****

#3 - VIBRATION {#65 - *SOLDIER* (Miles): Mars}: 3 x #41 = #123 as #INNER {FEMALE (EGO)} / {#3 - disposition towards (something or someone): Militia Dei {#3 - Soldiers of God} (1145 CE) / **POSITION: Soldier / Do Not Kill} / **#15 / #3 - Nature Surmounts Nature [#65 / #2 - Nature Rejoices in its Nature]****

3 x #41 = #123 as #6, #2, #50, #10, #5, #50 or #773 as #6, #2, #50, #10, #5, #700 = ben (H1121): {#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*;****

#4 - POLARITY {#34 - *LION* (Leo): Jupiter}: 4 x #41 = #164 as #INNER {FEMALE (EGO)} {#4 - favour, affection: Pastoralis Praeeminentiae {#4 - Pastoral Pre-eminence to monarchs} (1307 CE) / **TIME: #CENTRE and #INR / Do Not Commit Adultery (ie. Avoid Heteronomy Against Autonomy)}, [John 5:39-47 (KJV)] / **#16 / #4 - Nature Amended in its Nature [#111 / #3 - Nature Surmounts Nature]****

#5 - RHYTHM {#369 - Persian (Perses): Lunar}: 5 x #41 = #205 as #INNER {FEMALE (EGO)} / {#5 - last will, testament: Faciens misericordiam {#5 - Granting forgiveness} (1308 CE) / **CANON: RHYTHM & HARMONY / Do Not Steal} / **#17 / #5 - Act of Nature {DOUBLE: #5 - Act of Nature {#8 - Transforming Nature}} [#175 / #4 - Nature Amended in its Nature]****

#6 - CAUSE AND EFFECT {#111 - Runner of the Sun (Heliodromus): Sol Invictus}: 6 x #41 = #246 as #INNER {FEMALE (EGO)} *ANGEL* GABRIEL [Luke 1:19-38] / {#6 - goal, object, purpose, intention: Ad providam {#6 - To Foresee / For Providence} (1312 CE) / **IMPLEMENTATION: HETEROS (binomial / bifurcated) THEORY OF**

NUMBER / **Do Not Bear False Witness**} / #18 / #6 - Form of Nature
[#260 / #8 - Transforming Nature]

#7 - ENGENDERING / ENUMERATE {#15 - Father (Pater):
Saturn}: 7 x #41 = #287 as #INNER {FEMALE (EGO)} / {#7 -
signification, import: Vox in excelso {#7 - The voice on high} (1312 CE) /
LIMIT: #INR AS TERNIO ANAGRAM / Do Not Covet} / #19 / #7 -
Engendering Nature [#369 / #9 - Autonomous Nature]

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

7 x #41 = #287 as [#1, #50, #1, #3, #20, #1, #10, #1, #200] = anagkaios (G316): {#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*; [LATIN definition: **VOLUNTĀTIS**]

The Sovereign Authority which is bequeathed to the AUSTRALIAN COMMONWEALTH by Queen Victoria through the LETTERS PATENT *BY* *THESE* *PRESENTS* and according to the good word of God as Divine Graciousness, in the bestowal of a "HEAVENLY (EPOURANIOS) GIFT (DŌREA)" which is a DUNAMIS a POTENTIALITY requiring EXOUSIA means 'bearer of ruling authority' as ACTUALITY which conveys all the necessary "POWERS (DUNAMIS) of the WORLD (AIŌN)" [Ephesians 3:1-21 (KV); Hebrews 6:4-12 (KJV)] as expressing the totality of the AUTONOMY OF WILL being the MATERIA PRIMA to the "Sovereign and Autonomous Right", the "Power to Rule" and "Dispense Justice" by "Edict as a Divine Authority" being PRINCIPLES OF THE SOVEREIGN AUTHORITY which can be understood in our knowledge of God (GODHEAD/DIVINE NATURE AS MIND), and having thereby, invalidated those Letters Patent to the Federation of the Commonwealth of Australia of 1901, as to be then declared, apparent and permitted the status as authority, powers and privilege accorded within it's own entitlement as Sovereignty implicit to the Federation as Commonwealth of Australia.

YOUTUBE: "I am, you are, we are Australian"

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

#6 - FORM OF NATURE / #3 - NATURE SURMOUNTS NATURE:
{VAV / *POWERS* (Gk. Arche - a commencement, or (concrete) *chief* (*in* *various* *applications* *of* *order*, *time*, *place* *or* *rank*):--beginning, corner, (at the, the) first (estate), *magistrate*, power, principality, principle, rule)}

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.

#7 - ENGENDERING NATURE / #4 - NATURE AMENDED IN ITS NATURE: {ZAYIN / *PRINCIPALITIES* (Gk. Exousia - (in the sense of ability); privilege, that is, (subjectively) *force*, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, *token* *of* *control*), delegated influence:--authority, jurisdiction, liberty, power, right, strength)}

IX - AUTHORITY "TO REVOKE, ALTER, OR AMEND THESE OUR LETTERS PATENT, AS TO SHALL SEEM MEET" IS GIVEN BY THE "*TIME* *TO* *TIME*" AND "GOVERNOR GENERAL'S *INCAPACITY*" PROVISIONS OF THE CLAUSE RELATING TO THE ENNEAD - #20 / #8 - TRANSFORMING NATURE: {RESH / DOUBLE - #6 - FORM OF NATURE (#9 - AUTONOMOUS NATURE)} *under* *the* *PROVISIONS* *OF* *THESE* *OUR* *LETTERS* *PATENT*, *ADMINISTER* *THE* *GOVERNMENT* of Our said Commonwealth.

NO *SUCH* *POWERS* *OR* *AUTHORITIES* *SHALL* *VEST* IN SUCH LIEUTENANT GOVERNOR, OR SUCH OTHER PERSON OR PERSONS, *UNTIL* *HE* *OR* *THEY* *SHALL* *HAVE* *TAKEN* *THE* *OATHS* *APPOINTED* WHICH IS NOT REQUIRED BECAUSE WE ARE DRAWING DISTINCTION BETWEEN WHAT GOD IS AN OATH MADE AS GODHEAD/DIVINE MIND DEFINED BY EITHER THE HETEROS OR HOMOIOS THEORY OF NUMBER AND SUPERSEDING THE PATENTS BY THE LATER?

In this ontological view, the human being is termed a composite substance (substantia compositiva) and the soul in itself termed spiritus incompletus. Thus the Protestant scholastics can call the soul the #6 - FORMA CORPORIS, or form of the body, defining the body itself as the formata, or thing formed." [(c) 1985, Richard A. Muller, Dictionary of Latin and Greek Theological Terms, p 104]

Therefore, fleshed—out scientific theories can help us make explicit the implicit philosophical knowledge that is present in every person and therewith isolate the a priori part from the empirical part. Such an explicit knowledge can serve as a reliable "GUIDING THREAD" for action. According to Kant, one can speak of a "PURITY OF MORALS" (GMS, 390,17) only if the normative principles with which we ground our actions are "PURE" and contain no "empirical" elements.

Thus, the scientific discipline of philosophy has a supporting but not a constitutive function for the morality of our conduct. A metaphysics of morals, as an explicitly fleshed-out philosophical theory, can, however,

offer a supporting contribution in making the "IDEA OF A PURE PRACTICAL REASON," which, according to Kant, lies in each of us, "EFFECTIVE IN CONCRETO" (GMS, 389,35).

As you may observe still rather busy with my workload after 24 years of informal research into the obtuse province of metempirical / metaphysical perennialist philosophy having a specialist expertise in Queen Victoria's Letters Patent to the Federation of the Australian Commonwealth in 1901, and have subsequently begun a syncretism of Immanuel Kant's Groundwork for the Metaphysics of Morals (1785) and the Critique of Pure Reason (1781 / 1787), which were enormous works and one of the most important on Western thought.

It perhaps presumptuous of me at only page #16 of #323 pages to already be taking issue with the robustness of Kant's otherwise cogent thesis that there must be a "PURE MORAL PHILOSOPHY" which is "SELF EVIDENT" given that there are seven day designates within our understanding of the cosmology which is understood universally as an implicit law of nature. And that the subject we are contending with is a consideration of profound intellectual accomplishments conveyed by a book which articulates the merit as collective mind of no fewer than 14 eminent university professors.

It has been my task to have commenced reading it on weekend of 25 August 2018 in the hope that probity and decorum will return (ie. **I NOTE THAT ON THE MONDAY FOLLOWING THE PRIME MINISTER LEADERSHIP SPILL OCCURRING UPON 23 AUGUST 2018 THAT THE SWEARING OF OATHS OF OFFICE ARE NOW MADE TO THE PEOPLE OF THE COMMONWEALTH AND NOT TO THE SOVEREIGN**) to the governance of this Commonwealth given its CATEGORICAL IMPERATIVE:

DIEU ET MON DROIT

+ 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}

Although I have already within 6 days, as written some 100 pages as substantive and reasonable argumentation, was indeed prudent to firstly have established the starting point of necessity as to any premises for the continuity of enquiry, in doing so I recognise as my ignorance with respect to the learned as the educated and the gravitas of the subject matter to say nothing of those whom may have given their lives as something other than marsupial roadkill as RECTUS for the foundational cause—it is best to proceed with caution and in a sturdy and thoughtful manner rather than with the intoxication of self-entitlement which others might bestow.

Whereby the dialectical method is itself an anthropological construct, which is at base an OPINE {ie. *hold and state as one's opinion; origin late Middle English: from Latin opinari think, believe*} as existentialism purveying a characteristic mode of quantitative expression in being essentially idiomatic:

'I THINK THEREFORE I AM'

But when, as occurs in the distillation of vodka which at a high proof is devoid of **SENSIBILITY** where all taste and odour has been eliminated making vodka a neutral spirit begging for self-entitlement, it is then

sublimated into its superlative form as substantially an epitaph of merit in valedictory acceptability by an occasion of agreeability as an opportune expression of a truism, where it is formerly inducted into a Hall of Fame as a maxim life. As OSTENSIBLY being a discourse between two or more people holding different points of view about a subject but wishing to establish the truth through reasoned arguments as its imperative:

- #1 - PROGRESS
- #2 - SYNTHESIS
- #3 - ANTI-THESIS
- #4 - THESIS

Nevertheless when this trinomial HOMOIOS {#81 bits} ontological conception of #NUMBER deploys a binomial {64 bits} encapsulation as artifice it then introduces a logical contradiction { $H54 + H18 + H6 + H3 = \#81$ } within it's DISCRIMINATING NORM and the SOCIETAL ORDER of things by an incommensurability made against the proprietary, propriety and probity as the viability of SUI JURIS / MEMBRUM VIRILE which properly is the paradigmatic providence and *ONTIC* necessity { $H27 + H9 + H3 + H2 = \#41$ } as their SOVEREIGN and central characteristic within the Formula of Autonomy by its purveyance of permissibility only within the construct of an INSTITUTIONAL ECONOMY in deployment of a TRANSFORMATIVE PROTOTYPE AS CANON OF TRANSPOSITION within the bifurcated HETEROS {@1 - GENDER {MARRIAGE} / @5 - PHALLUS {HERITAGE}} conception of #NUMBER as the philosophical basis to its methodology since the MOBIUS '8' LOOP OF PYTHAGOREAN SOPHISTRY AS WISDOM SO CALLED is not homoiotic as anthropocentric but rather "homeomorphic to a circle".



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

[**IMAGE:** THOTH MEASURES OF HYPERSPACE AND 'OTH { $24 \times 7 \times 13 = \#2184$ 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?]

Obviously, one can draw the parallel here to the modern terminological distinction between such Formula of Universal Law descriptive statements made against the Formula of Humanity which present an account on how the cosmology of world is being similarly analogous to the LIMITED {#9 - JUXTAPOSITION CONTROL AS DAEMONIC IMPERATIVE OF GENITIVE VOLUNTĀTIS / SEMINAL REASON GENERALLY DETERMINED FROM BIRTH} and the normative statements presenting an evaluative account, or an account of how the syncretic world should be as existentially the UNLIMITED {#72 - ANTHROPOCENTRIC PROTOTYPE} in being optimally something that should be lived up to; or that should be pursued.

Thusly, having given a preliminary definition to our anthropocentric criteria as impetus for enquiry, we will now consider the practicality of Kant's reasoning and whether his Categorical Imperative is truly free of the strictures which is the Latin worldview of perennial biological duality as the HETEROS viability of things "independently of their appearing to us" and whether there is to be deduced by a HOMOIOS noumena modality as the vital basis for a singularity of existence by which humanity is rationally capable of conceiving "things as they are understood by pure thought."

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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#SENSIBILITY #ALTRUISM #SELF #JUSTIFICATION