

**-- RUSSIAN #312 - CONTRADICTION ON NOVICHOK POISONING BY #274 - PERFUMY / KANT'S PROLEGOMENA UPON TRINOMIAL NOUMENON (DUTCH BARBARISM: GEERT BE WILDERS BLAAST CARTOONWEDSTRIJD AF)**

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**YOUTUBE:** "Adventure Of A Lifetime (Coldplay)"

<<https://www.youtube.com/watch?v=QtXby3twMmI>>

"Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob {**THAT SUPPLANTS, UNDERMINES; THE HEEL**}, and appointed a law in Israel {**WHO PREVAILS WITH GOD**}, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God." [Psalm 78:1-8 (KJV)]

**VERONICA STRACQUALURSI (CNN) @ 0805 HOURS ON 2**

**SEPTEMBER 2018:** "Washington: Former President Barack Obama lauded John McCain's efforts to push the nation to rise above "**\*MEAN\* \*AND\* \*PETTY\***" politics in his tribute Saturday 1 September 2018 to the Arizona Republican, who served for more than three decades in the Senate.

"SO MUCH OF OUR POLITICS, OUR PUBLIC LIFE, OUR PUBLIC DISCOURSE CAN SEEM SMALL AND **\*MEAN\* \*AND\* \*PETTY\***, TRAFFICKING IN BOMBAST AND INSULT, AND PHONEY CONTROVERSIES, AND MANUFACTURED OUTRAGE. IT'S A POLITICS THAT PRETENDS TO BE BRAVE AND TOUGH, BUT IN FACT IS BORN OF FEAR {

**FEAR@{**

**@1:** Sup: 14 (**#14**); Ego: 14 (**#14**),

**@2:** Sup: 3 (**#17**); Ego: 70 (**#84 - I AM NOT A MAN OF VIOLENCE {%2}**),

**@3:** Sup: 5 (**#22**); Ego: 2 (**#86 - I AM NOT A ROBBER OF FOOD {%10}**),

@4: Sup: 13 (**#35**); Ego: 8 (**#94**),  
 @5: Sup: 22 (**#57**); Ego: 9 (**#103**),  
 @6: Sup: 30 (**#87**); Ego: 8 (**#111**),  
 @7: Sup: 6 (**#93**); Ego: 57 (**#168 - I AM NOT THE CAUSE OF  
 WEEPING TO ANY {%26}**),  
 @8: Sup: 11 (**#104 - I COMMIT NO FRAUD {%7}**); Ego: 5 (**#173 -  
 I AM NOT GIVEN TO UNNATURAL LUST {%27}**),  
 Male: **#104**; Feme: **#173**  
 } // #902

**#902 as [#500, #70, #2, #8, #9, #8, #300, #5] = phobetron  
 (G5400): 1) Neuter of a derivative of φοβέω; a frightening thing, ie.  
 terrific portent:--fearful sight**

}," OBAMA SAID IN A EULOGY FOR MCCAIN AT A MEMORIAL SERVICE AT  
 WASHINGTON NATIONAL CATHEDRAL. "JOHN CALLED ON US TO BE  
 BIGGER THAN THAT. HE CALLED ON US TO BE BETTER THAN THAT."

**H2000@{**  
 @1: Sup: 6 (**#6**); Ego: 6 (**#6**),  
 @2: Sup: 16 (**#22**); Ego: 10 (**#16**),  
 @3: Sup: 21 (**#43**); Ego: 5 (**#21**),  
 @4: Sup: 61 (**#104 - I COMMIT NO FRAUD {%7}**); Ego: 40 (**#61**),  
 @5: Sup: 13 (**#117**); Ego: 33 (**#94**),  
 Male: **#117**; Feme: **#94**  
 } // #101

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

**UMBRA: #101 % #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

#101 as [#6, #10, #5, #40, #600] = hamam (H2000): {**UMBRA:**  
#36 as #101 % #41 = #19} 1) to move noisily, confuse, make a  
noise, discomfit, break, \*CONSUME\*, \*CRUSH\*, \*DESTROY\*,  
\*TROUBLE\*, \*VEX\*; 1a) (Qal); 1a1) to move noisily; 1a2) \*TO\*  
\*CONFUSE\*, \*DISCOMFIT\*, \*VEX\*;



<[http://www.grapple369.com/images/dolf\\_or\\_geert\\_by\\_kiger8kiger.jpg](http://www.grapple369.com/images/dolf_or_geert_by_kiger8kiger.jpg)>

[**IMAGE:** This CARTOON is supposed to be a characterisation (Dutch Raven / Hitler / Napoleon Emperor) named dolf as being either the Dutch politician GEERT BE WILDERS or of myself.

The fraternity **PI (#80) KAPPA (#20) ALPHA (#1)** = (**#101**) best known for raping girls.  
The most bad ass fraternity ever. A lot of alpha males that drag their balls  
🏀🏈⚾ behind them as they walk to class if they go.  
They enjoy dirty house music more then anything else. Especially the  
**ZETA GAMMA** chapter

**#492 - \*VOLUNTARY\* \*FREEWILL\*** {#41 = #12 - CIRCULARITY OF BEING} -

**#391 - \*HOMOIOS\* \*FRATERNITY\*** =  
**#101 - #KORPPIONOIKEUS** AS ANY VEXATION 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  
}

**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.;

**SEE ALSO: "REFUTATION OF SCORN: IS THERE TO BE FOUND A  
LANGUAGE OF PERFECTION RATHER THAN ONLY CENSOR SCORN  
AND PREJUDICED DISDAIN?"**

<[http://www.grapple369.com/Groundwork/  
2.6%20A%20METHODOLOGICAL%20NEW%20BEGINNING.pdf](http://www.grapple369.com/Groundwork/2.6%20A%20METHODOLOGICAL%20NEW%20BEGINNING.pdf)>

And is considered by some to be the tag line for a globalist campaign of  
criminalised amorality of \*PIKE\* as having a violent psychosexual as  
malice aforethought against the dignity and person of another]

**YOUTUBE:** "The Bad Touch (Bloodhound Gang)"

<<https://www.youtube.com/watch?v=xat1GVnl8-k>>

HOWEVER [JOHN MCCAIN] UNDERSTOOD THAT SOME PRINCIPLES {

## PRINCIPLES@{

@1: Sup: 1 (#1); Ego: 1 (#1),  
@2: Sup: 20 (#21); Ego: 19 (#20),  
@3: Sup: 53 (#74); Ego: 33 (#53),  
@4: Sup: 54 (#128); Ego: 1 (#54),

@5: Sup: 11 (**#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13}**); Ego: 38 (**#92**),  
Male: **#139**; Feme: **#92**  
}

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

**UMBRA: #712 % #41 = #15** - Mastering Guiding Discourse, Revealers of Virtue; I-Ching: **H61** - Inner Trust, Inner Truth, Center Returning; Tetra: **1** - Centre;

**THOTH MEASURE: #15** - Oh Lord of Righteousness, who makest thine appearance in the place of Righteousness; **\*I\* \*AM\* \*NOT\* \*A\* \*LAND\*-\*GRABBER\***.

**#VIRTUE:** With Reach (no. #15), dailys increasing its kind.  
**#TOOLS:** With Diminishment (no. #55), daily depleting its type.  
**#POSITION:** With Resistance (no. #22), intolerance, but  
**#TIME:** With Unity (no. #54), magnanimity.  
**#CANON: #146**

### ONTIC\_OBLIGANS\_146@{

@1: Sup: 15 (**#15**); Ego: 15 (**#15**),  
@2: Sup: 70 (**#85**); Ego: 55 (**#70**),  
@3: Sup: 11 (**#96**); Ego: 22 (**#92**),  
@4: Sup: 65 (**#161 - I AM NOT A TELLER OF LIES {%9}**); Ego: 54 (**#146 - I AM NOT A LAND-GRABBER {%15}**),  
Male: **#161**; Feme: **#146**  
} // **#146**

**#902 as [#1, #100, #600, #1, #200] = arche (G746): {#44 as #712 % #41 = #15} 1)** beginning, origin; **2)** the person or thing that commences, the first person or thing in a series, the leader; **3)** that by which anything begins to be, the origin, the active cause; **4)** the extremity of a thing; **5) \*THE\* \*FIRST\* \*PLACE\*, \*PRINCIPALITY\*, \*RULE\*, \*MAGISTRACY\***; **4a)** of the corners of a sail; **5a)** of angels and demons;

} TRANSCEND POLITICS, THAT SOME VALUES TRANSCEND PARTY. HE CONSIDERED IT PART OF HIS DUTY TO UPHOLD THOSE PRINCIPLES AND UPHOLD THOSE VALUES. JOHN CARED ABOUT THE INSTITUTIONS OF SELF-GOVERNMENT, OUR CONSTITUTION, OUR BILL OF RIGHTS, **\*RULE\* \*OF\* \*LAW\* {#22 x #41 = #902}**, SEPARATION OF POWERS, EVEN THE ARCANES RULES AND PROCEDURES OF THE SENATE. HE KNEW THAT IN A NATION AS BIG AND BOISTEROUS AND DIVERSE AS

OURS, THOSE INSTITUTIONS, THOSE RULES, THOSE NORMS ARE WHAT BIND US TOGETHER {

**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\***

}. THEY GIVE \*SHAPE\* {

**H1254@{**

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

**@2:** Sup: 7 (**#12**); Ego: 2 (**#7**),

**@3:** Sup: 45 (**#57**); Ego: 38 (**#45 - I AM NOT A DOER OF WRONG {%1}**),

**@4:** Sup: 46 (**#103**); Ego: 1 (**#46**),

**@5:** Sup: 79 (**#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}**); Ego: 33 (**#79**),

**Male: #182; Feme: #79**

**} // #248 <-- MAIS NOUS FAISONS DE NOTRE MIEUX**

**#248 as [#5, #2, #200, #1, #40] / #808 as [#5, #2, #200, #1, #600] = bara' (H1254): {#0 as #248 % #41 = #2} 1) to create, shape, form; 2) to be fat; 1a) (Qal) \*TO\* \*SHAPE\*, \*FASHION\*, \*CREATE\* (\*ALWAYS\* \*WITH\* \*GOD\* \*AS\* \*SUBJECT\*); 1a1) of heaven and earth; 1a2) of individual man; 1a3) of new conditions and circumstances; 1a4) of transformations; 1b) (Niphal) to be created; 1b1) of heaven and earth; 1b2) of birth; 1b3) of something new; 1b4) of miracles; 1c) (Piel); 1c1) \*TO\* \*CUT\* \*DOWN\*; 1c2) \*TO\* \*CUT\* \*OUT\*; 2a) (Hiphil) to make yourselves fat;**

} AND ORDER TO OUR COMMON LIFE, EVEN WHEN WE DISAGREE. ESPECIALLY WHEN WE DISAGREE.

JOHN BELIEVED IN HONEST ARGUMENT AND HEARING OTHER VIEWS. HE UNDERSTOOD THAT IF WE GET IN THE HABIT OF BENDING THE TRUTH TO SUIT POLITICAL EXPEDIENCY OR PARTY ORTHODOXY, OUR DEMOCRACY WILL NOT WORK. THAT'S WHY HE WAS WILLING TO BUCK HIS OWN PARTY AT TIMES, OCCASIONALLY WORK ACROSS THE AISLE ON CAMPAIGN-FINANCE REFORM AND IMMIGRATION REFORM. THAT'S WHY HE CHAMPIONED A FREE AND INDEPENDENT PRESS AS VITAL TO OUR DEMOCRATIC DEBATE. AND THE FACT THAT IT EARNED HIM SOME GOOD COVERAGE DIDN'T HURT EITHER.

JOHN UNDERSTOOD, AS JFK UNDERSTOOD, AS RONALD REAGAN UNDERSTOOD, THAT PART OF WHAT MAKES OUR COUNTRY GREAT IS THAT OUR MEMBERSHIP IS BASED NOT ON OUR BLOODLINE, NOT ON WHAT WE LOOK LIKE, WHAT OUR LAST NAMES ARE, IT'S NOT BASED ON WHERE OUR PARENTS OR GRANDPARENTS CAME FROM, OR HOW RECENTLY THEY ARRIVED, BUT ON ADHERENCE TO A COMMON CREED:  
**\*THAT\* \*ALL\* \*OF\* \*US\* \*ARE\* \*CREATED\* \*EQUAL\*,  
 \*ENDOWED\* {#492 - \*FREEDOM\* \*OF\* \*WILL\* / #41 = #12 as #9 - Autonomous Nature being an \*ONTOLOGICAL\*  
 \*NECESSITY\*} \*BY\* \*OUR\* \*CREATOR\* {**

**COVENANT@{**

**@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: 42 (**#183**); Ego: 71 (**#123**),  
**@8:** Sup: 11 (**#194**); Ego: 50 (**#173 - I AM NOT GIVEN TO UNNATURAL LUST { %27 }**),  
 Male: **#194**; Feme: **#173**  
**}**

**#902 as [#4, #10, #1, #9, #8, #20, #800, #50] / #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.;**

**} \*WITH\* \*CERTAIN\* \*INALIENABLE\* \*RIGHTS\* {**

**THE MAJOR PREMISE {YANG/FATHER/HEAVEN/MALE/FORM - Formula of Universal Law}, which contains the law of that will: 7 x 24 \*courses\* \*of\* \*priests\* x 13 = 2184 days of the 'oth cycle = 6D or 6 x 364 associated to the 'constant sequence of sun and moon' as 354 x 3 + 30 day intercalation = 1092 days x 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: x 49 = 6J or 294 x 364 days or 365.2425 x 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<sup>2</sup>+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 {ACT TO WILL V'S WILL TO ACT}**

**#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\*;**

}. IT HAS BEEN MENTIONED TODAY, AND WE'VE SEEN FOOTAGE THIS WEEK JOHN PUSHING BACK AGAINST SUPPORTERS WHO CHALLENGED MY PATRIOTISM DURING THE 2008 CAMPAIGN. I WAS GRATEFUL, BUT I WASN'T SURPRISED. AS JOE LIEBERMAN SAID, THAT WAS JOHN'S INSTINCT. I NEVER SAW JOHN TREAT ANYONE DIFFERENTLY BECAUSE OF THEIR RACE OR RELIGION OR GENDER. AND I'M CERTAIN THAT IN THOSE MOMENTS THAT HAVE BEEN REFERRED TO DURING THE CAMPAIGN, HE SAW HIMSELF AS DEFENDING AMERICA'S CHARACTER, NOT JUST MINE. FOR HE CONSIDERED IT THE IMPERATIVE OF EVERY CITIZEN WHO LOVES THIS COUNTRY TO TREAT ALL PEOPLE FAIRLY.

AND FINALLY, WHILE JOHN AND I DISAGREED ON ALL KINDS OF FOREIGN-POLICY ISSUES, WE STOOD TOGETHER ON AMERICA'S ROLE AS THE ONE INDISPENSABLE NATION, BELIEVING THAT WITH GREAT POWER AND GREAT BLESSINGS COMES GREAT RESPONSIBILITY. THAT BURDEN IS BORNE MOST HEAVILY BY OUR MEN AND WOMEN IN UNIFORM, SERVICE MEMBERS LIKE DOUG, JIMMY, AND JACK WHO FOLLOWED THEIR FATHER'S FOOTSTEPS, AS WELL AS THE FAMILIES WHO SERVE ALONGSIDE OUR TROOPS. BUT JOHN UNDERSTOOD THAT OUR SECURITY AND OUR INFLUENCE WAS WON NOT JUST BY OUR MILITARY MIGHT, NOT JUST BY OUR WEALTH, NOT JUST BY OUR ABILITY TO BEND OTHERS TO OUR WILL {#9 x #41 = #369}, BUT FROM OUR CAPACITY TO INSPIRE OTHERS WITH OUR ADHERENCE TO A SET OF UNIVERSAL VALUES, LIKE **\*RULE\* \*OF\* \*LAW\*** {#22 x #41 = #902} **\*AND\* \*HUMAN\*\*RIGHTS\*** {#12 x #41 = #492 as #9 - **Autonomous Nature being an \*ONTOLOGICAL\* \*NECESSITY\***}, AND AN INSISTENCE ON THE GOD-GIVEN DIGNITY OF EVERY HUMAN BEING.

OF COURSE, JOHN WAS THE FIRST TO TELL US THAT HE WAS NOT PERFECT. LIKE ALL OF US WHO GO INTO PUBLIC SERVICE, HE DID HAVE AN EGO. LIKE ALL OF US, THERE WAS NO DOUBT SOME VOTES HE CAST, SOME COMPROMISES HE STRUCK, SOME DECISIONS HE MADE THAT HE WISHED HE COULD HAVE BACK. IT'S NO SECRET—IT'S BEEN MENTIONED —THAT HE HAD A TEMPER, AND WHEN IT FLARED UP, IT WAS A FORCE OF NATURE, A WONDER TO BEHOLD. HIS JAW GRINDING, HIS FACE REDDENING, HIS EYES BORING A HOLE RIGHT THROUGH YOU—NOT

THAT I EVER EXPERIENCED IT FIRSTHAND, MIND YOU. BUT TO KNOW JOHN WAS TO KNOW THAT AS QUICK AS HIS PASSIONS MIGHT FLARE, HE WAS JUST AS QUICK TO FORGIVE AND ASK FOR FORGIVENESS. HE KNEW MORE THAN MOST HIS OWN FLAWS, AND HIS BLIND SPOTS, AND HE KNEW HOW TO LAUGH AT HIMSELF. AND THAT SELF-AWARENESS MADE HIM ALL THE MORE COMPELLING.

WE DIDN'T ADVERTISE IT, BUT EVERY SO OFTEN OVER THE COURSE {

**COURSE@{**

@1: Sup: 30 (#30); Ego: 30 (#30),  
@2: Sup: 80 (#110); Ego: 50 (#80),  
@3: Sup: 75 (#185 - **I AM NOT BOISTEROUS IN BEHAVIOUR** {%25}); Ego: 76 (#156 - **I DO NOT CAUSE TERRORS** {%21}),  
@4: Sup: 4 (#189); Ego: 10 (#166 - **I AM NOT SLUGGISH** {%11}),  
@5: Sup: 6 (#195); Ego: 2 (#168 - **I AM NOT THE CAUSE OF WEEPING TO ANY** {%26}),  
@6: Sup: 1 (#196 - **I AM NOT ONE OF LOUD VOICE** {%37}); Ego: 76 (#244),  
@7: Sup: 11 (#207); Ego: 10 (#254),  
Male: #207; Feme: #254  
}

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

**UMBRA: #462 % #41 = #11** - Value and Function of Non-Existence; I-Ching: **H8** - Closeness, Seeking Unity, Grouping, Holding together, Alliance; Tetra: **33** - Closeness;

**THOTH MEASURE: #11** - Oh thou of the Two Caverns, who makest thine appearance in Amenta; **\*I\* \*AM\* \*NOT\* \*SLUGGISH\***.

**#VIRTUE:** Divergence (no. #11) means mistakes, but  
**#TOOLS:** Constancy (no. #51) is good.  
**#POSITION:** With Joy (no. #24), calm and composure.  
**#TIME:** With Labouring (no. #80), hustle and bustle.  
**#CANON: #166**

**ONTIC\_OBLIGANS\_166@{**

@1: Sup: 11 (#11); Ego: 11 (#11),  
@2: Sup: 62 (#73); Ego: 51 (#62),  
@3: Sup: 5 (#78); Ego: 24 (#86 - **I AM NOT A ROBBER OF FOOD** {%10}),  
@4: Sup: 4 (#82); Ego: 80 (#166 - **I AM NOT SLUGGISH** {%11}),

**Male: #82; Feme: #166**  
} // #166

#902 as [#30, #50, #400, #10, #2, #400, #10] / #467 as [#50, #400, #10, #2, #5] = **nathiyb (H5410): {#7 as #462 % #41 = #11} 1) \*TRODDEN\* \*WITH\* \*THE\* \*FEET\*, \*PATH\*, \*PATHWAY\*;** 2) path, pathway, traveller;

} OF MY PRESIDENCY, JOHN WOULD COME OVER TO THE WHITE HOUSE AND WE'D JUST SIT AND TALK IN THE OVAL OFFICE, JUST THE TWO OF US. AND WE'D TALK ABOUT POLICY AND WE'D TALK ABOUT FAMILY AND WE'D TALK ABOUT THE STATE OF OUR POLITICS. AND OUR DISAGREEMENTS DIDN'T GO AWAY DURING THESE PRIVATE CONVERSATIONS. THOSE WERE REAL AND THEY WERE OFTEN DEEP.

BUT WE ENJOYED {

**JOY@{**  
@1: Sup: 33 (**#33**); Ego: 33 (**#33**),  
@2: Sup: 34 (**#67**); Ego: 1 (**#34**),  
@3: Sup: 53 (**#120**); Ego: 19 (**#53**),  
@4: Sup: 54 (**#174**); Ego: 1 (**#54**),  
@5: Sup: 11 (**#185 - I AM NOT BOISTEROUS IN BEHAVIOUR**  
**{%25}**); Ego: 38 (**#92**),  
Male: **#185**; Feme: **#92**  
}

#902 as [#600, #1, #100#1, #200] = **chara (G5479): {#25 as #702 % #41 = #5} 1) joy, gladness; 1a) the joy received from you; 1b) the cause or occasion of joy; 1b1) \*OF\* \*PERSONS\* \*WHO\* \*ARE\* \*ONE'S\* \*JOY\*;**

**YOUTUBE:** "Joy to the World (Mormon Tabernacle Choir)"

<<https://www.youtube.com/watch?v=DLT9dSt8cwg>>

} THE TIME WE SHARED AWAY FROM THE BRIGHT LIGHTS {

**LIGHT@{**  
@1: Sup: 1 (**#1**); Ego: 1 (**#1**),  
@2: Sup: 53 (**#54**); Ego: 52 (**#53**),  
@3: Sup: 54 (**#108**); Ego: 1 (**#54**),  
@4: Sup: 11 (**#119**); Ego: 38 (**#92**),  
Male: **#119**; Feme: **#92**  
} // #902

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

**UMBRA: #109 % #41 = #27** - Greatest Functional Skill in Paradoxes; I-Ching: **H21** - Bite Together, Biting Through, Gnawing Bite; Tetra: **74** - Closure;

**THOTH MEASURE: #27** - Oh thou whose face is behind thee, and who makest thine appearance at thy cavern; **\*I\* \*AM\* \*NOT\* \*GIVEN\* \*TO\* \*UNNATURAL\* \*LUST\***.

**#VIRTUE:** With Duties (no. #27), esteem for activity.  
**#TOOLS:** With Darkening (no. #67), esteem for rest.  
**#POSITION:** With Mired (no. #3), plucked out from calamity.  
**#TIME:** With Aggravation (no. #76), lacking any pardons.  
**#CANON: #173**

**ONTIC\_OBLIGANS\_173@{**

**@1:** Sup: 27 (**#27**); Ego: 27 (**#27**),  
**@2:** Sup: 13 (**#40**); Ego: 67 (**#94**),  
**@3:** Sup: 16 (**#56**); Ego: 3 (**#97**),  
**@4:** Sup: 11 (**#67**); Ego: 76 (**#173** - **I AM NOT GIVEN TO UNNATURAL LUST** {%27}),  
**Male: #67; Feme: #173**  
**} // #173**

**LIGHT@{**

**@1:** Sup: 1 (**#1**); Ego: 1 (**#1**),  
**@2:** Sup: 53 (**#54**); Ego: 52 (**#53**),  
**@3:** Sup: 54 (**#108**); Ego: 1 (**#54**),  
**@4:** Sup: 11 (**#119**); Ego: 38 (**#92**),  
**Male: #119; Feme: #92**  
**}**

**#902 as [#1, #700, #1, #200] = hipto (G681): {#0 as #396 % #41 = #27} 1)** A primary verb; properly, to fasten to, ie. (specially) to set on fire:--kindle, light

} . AND WE LAUGHED WITH EACH OTHER. AND WE LEARNED FROM EACH OTHER. AND WE NEVER DOUBTED THE OTHER MAN'S SINCERITY OR THE OTHER MAN'S PATRIOTISM, OR THAT WHEN ALL WAS SAID AND DONE, WE WERE ON THE SAME TEAM. WE NEVER DOUBTED WE WERE ON THE SAME TEAM. FOR ALL OF OUR DIFFERENCES, WE SHARED A FIDELITY TO THE IDEALS FOR WHICH GENERATIONS OF AMERICANS HAVE MARCHED AND FOUGHT AND SACRIFICED AND GIVEN THEIR LIVES. WE CONSIDERED OUR POLITICAL BATTLES A PRIVILEGE, AN OPPORTUNITY

TO SERVE AS STEWARDS OF THOSE IDEALS HERE AT HOME AND TO DO OUR BEST TO ADVANCE THEM AROUND THE WORLD. WE SAW THIS COUNTRY AS A PLACE WHERE ANYTHING IS POSSIBLE, AND CITIZENSHIP IS AN OBLIGATION TO ENSURE IT FOREVER REMAINS THAT WAY.

AND MORE THAN ONCE DURING HIS CAREER, JOHN DREW COMPARISONS TO TEDDY ROOSEVELT. AND I AM SURE IT HAS BEEN NOTED THAT ROOSEVELT'S "MAN IN THE ARENA" ORATION SEEMS TAILORED TO JOHN. MOST OF YOU KNOW IT. ROOSEVELT SPEAKS OF THOSE WHO STRIVE, WHO DARE TO DO GREAT THINGS, WHO SOMETIMES WIN AND SOMETIMES COME UP SHORT, BUT ALWAYS RELISH A GOOD FIGHT—A CONTRAST TO THOSE COLD, TIMID SOULS {

### SOUL@{

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

@2: Sup: 49 (#99); Ego: 80 (#130 - I AM NOT EVIL MINDED {%

@3: Sup: 25 (#124); Ego: 57 (#187),

@4: Sup: 31 (#155); Ego: 6 (#193),

@5: Sup: 26 (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%

@6: Sup: 36 (#217); Ego: 10 (#279),

@7: Sup: 5 (#222); Ego: 50 (#329),

@8: Sup: 11 (#233); Ego: 6 (#335),

Male: #233; Feme: #335

}

#902 as [#50, #80, #300, #6, #400, #10, #50, #6] = nephesh (H5315): {#18 as #430 % #41 = #20} 1) \*SOUL\*, \*SELF\*,

\*LIFE\*, \*CREATURE\*, \*PERSON\*, \*APPETITE\*, \*MIND\*, \*LIVING\* \*BEING\*, \*DESIRE\*, \*EMOTION\*, \*PASSION\*; 1a) that which breathes, the breathing substance or being, soul, the inner being of man; 1b) living being; 1c) living being (with life in the blood); 1d) the man himself, self, person or individual; 1e) seat of the appetites; 1f) seat of emotions and passions; 1g) activity of mind; 1g1) dubious; 1h) activity of the will; 1h1) dubious; 1i) activity of the character; 1i1) dubious;

} WHO KNOW NEITHER VICTORY NOR DEFEAT. ISN'T THAT THE SPIRIT WE CELEBRATE THIS WEEK? THAT STRIVING TO BE BETTER, TO DO BETTER, TO BE WORTHY OF THE GREAT INHERITANCE {

### INHERITANCE@{

@1: Sup: 20 (#20); Ego: 20 (#20),

@2: Sup: 50 (#70); Ego: 30 (#50),

@3: Sup: 58 (#128); Ego: 8 (#58),  
 @4: Sup: 77 (#205); Ego: 19 (#77),  
 @5: Sup: 66 (#271); Ego: 70 (#147),  
 @6: Sup: 35 (#306); Ego: 50 (#197 - **I AM NOT NOISY IN MY  
 SPEECH {%33}**),  
 @7: Sup: 24 (#330); Ego: 70 (#267),  
 @8: Sup: 64 (#394); Ego: 40 (#307),  
 @9: Sup: 72 (#466); Ego: 8 (#315),  
 @10: Sup: 29 (#495); Ego: 38 (#353),  
 @11: Sup: 30 (#525); Ego: 1 (#354),  
 @12: Sup: 6 (#531); Ego: 57 (#411),  
 @13: Sup: 11 (#542); Ego: 5 (#416),  
 Male: #542; Feme: #416  
 }

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

**UMBRA: #614 % #41 = #40** - Reversal, Avoiding Activity; I-Ching:  
**H36** - Suppression of the Light, Sinking/Darkening Light, Brilliance  
 injured, Intelligence hidden; Tetra: **68** - Dimming;

**THOTH MEASURE: #40** - Oh Neheb-kau, who makest thy appearance at  
 thy cavern; **\*I\* \*HAVE\* \*NO\* \*UNJUST\* \*PREFERENCES\***.

**#VIRTUE:** Law (no. #40) means to facilitate union with All-under-  
 Heaven.

**#TOOLS:** Labouring (no. #80) means to lack achievement despite  
 strenuous efforts.

**#POSITION:** With Duties (no. #27), to exhaust oneself.

**#TIME:** With Fostering (no. #81), to increase oneself.

**#CANON: #228**

**ONTIC\_OBLIGANS\_228@{**

@1: Sup: 40 (#40); Ego: 40 (#40),  
 @2: Sup: 39 (#79); Ego: 80 (#120),  
 @3: Sup: 66 (#145); Ego: 27 (#147),  
 @4: Sup: 66 (#211); Ego: 81 (#228 - **I HAVE NO UNJUST  
 PREFERENCES {%40}**),  
 Male: #211; Feme: #228  
 } // #228

**#902 as [#20, #30, #8, #100, #70, #50, #70, #40, #8, #200, #1,  
 #300, #5] = kleronomeo (G2816): {#31 as #614 % #41 = #40} 1)**  
 to receive a lot, receive by lot; **2)** to receive the portion assigned to one,  
 receive an allotted portion, receive as one's own or as a possession; **3)** to



become partaker of, to obtain; **1a)** esp. to receive a part of an inheritance, receive as an inheritance, **\*OBTAIN\* \*BY\* \*RIGHT\* \*OF\* \*INHERITANCE\***; **1b)** to be an heir, to inherit;

} THAT OUR FOUNDERS BESTOWED.

TODAY IS ONLY ONE DAY IN ALL THE DAYS THAT WILL EVER BE. BUT WHAT WILL HAPPEN IN ALL THE OTHER DAYS THAT WILL EVER COME CAN DEPEND ON WHAT YOU DO TODAY." WHAT BETTER WAY TO HONOR JOHN MCCAIN'S LIFE OF SERVICE THAN, AS BEST WE CAN, FOLLOW HIS EXAMPLE. TO PROVE THAT THE WILLINGNESS TO GET IN THE ARENA AND FIGHT FOR THIS COUNTRY IS NOT RESERVED FOR THE FEW, IT IS OPEN TO ALL OF US, AND IN FACT IT IS DEMANDED OF ALL OF US AS CITIZENS OF THIS GREAT REPUBLIC. THAT'S PERHAPS HOW WE HONOR HIM BEST, BY RECOGNIZING THAT THERE ARE SOME THINGS BIGGER THAN PARTY OR AMBITION OR MONEY OR FAME OR POWER. THAT THERE ARE SOME THINGS THAT ARE WORTH RISKING EVERYTHING FOR: PRINCIPLES THAT ARE ETERNAL, TRUTHS THAT ARE ABIDING. AT HIS BEST, JOHN SHOWED US WHAT THAT MEANS. FOR THAT, WE ARE ALL DEEPLY IN HIS DEBT.

MAY GOD BLESS JOHN MCCAIN. MAY GOD BLESS THIS COUNTRY HE SERVED SO WELL.

<<https://edition.cnn.com/2018/09/01/politics/obama-eulogy-john-mccain-funeral/index.html>>

### **3. THE METHOD AND THE RELATION OF THE GROUNDWORK TO THE METAPHYSICS OF MORALS (GMS, 391,16-392)**

At this point, Kant departs from his general reflections on a theory to be provided "SOMEDAY" (GMS, 391,16) and dedicates himself to the work that follows. His remarks are extremely terse and without a total interpretation of the Groundwork almost impossible to comprehend. In particular, his comments on the method he uses are hardly understandable for a reader who is not already familiar with the work. [Horn & Schönecker (eds.) Groundwork, Page 16]

**DOLF @ 2012 HOURS ON 1 SEPTEMBER 2018:** "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\* / \*RULERS\***

**#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?

Is determining the length of the tropical year from a base-7 chronology of 364 days an example of "ANALYTIC A POSTERIORI" knowledge?

$364 \times 294$  (ie.  $364 \times 6 \times 49$ ) = 107,016 days / 293 = 365.2423208191126

Is defining the TELOS as #6000 % 22 = 13 September 2001 with a #41 as ONTIC necessity of the **\*APEIRON\*** also an example of "ANALYTIC A POSTERIORI" knowledge?

**#0 MOD 22 = 22 [#TAU / #400** - Jacob {He takes by the heel, he supplants, That supplants, undermines; the heel}] as 4000 BCE

... [THE APEIRON] ...

**#8800 MOD 22 = 22 [#TAU / #400** - Jacob {He takes by the heel, he supplants, That supplants, undermines; the heel}] as 8800 CE

**APEIRON@{**

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

**@2:** Sup: 81 (**#82**); Ego: 80 (**#81**),

**@3:** Sup: 5 (**#87**); Ego: 5 (**#86 - I AM NOT A ROBBER OF FOOD { %10 }**),

**@4:** Sup: 15 (**#102 - I AM NOT RAPACIOUS { %4 }**); Ego: 10 (**#96**),

**@5:** Sup: 34 (**#136**); Ego: 19 (**#115 - I AM NOT A SLAYER OF MEN { %5 }**),

**@6:** Sup: 23 (**#159**); Ego: 70 (**#185 - I AM NOT BOISTEROUS IN BEHAVIOUR { %25 }**),

**@7:** Sup: 73 (**#232**); Ego: 50 (**#235 - ADOLF HITLER'S TABLE TALK IDEA @235 ON 7 JUNE 1942 AS SHOOTING ONE HUNDRED AND THIRTY OF THESE SELF-STYLED BIBLE STUDENTS (BIBELFORSCHER)**),

Male: **#232**; Feme: **#235**

} // #316

**APEIRON** (ἄπειρον) is a Greek word meaning "(that which is) unlimited," "boundless", "infinite", or "indefinite"[1] from ἄ- a-, "without" and πείρα

peirar, "end, limit", "boundary", [2] the Ionic Greek form of πέρας peras, "end, limit, boundary". It is akin to Persian piramon, meaning "**\*BOUNDARY\***, **\*CIRCUMFERENCE\***, **\*SURROUNDING\***".

My approach to this at this stage is to acknowledge that Kant considers that noumena is impossible to conceive by Pure Thought and therefore he doesn't fully conceive any "ANALYTIC A POSTERIORI" possibility and it's notion of TETRAGRAMMATON is itself an a priori postulate but as a recursive enumeration giving forth a trinomial #NUMBER definition as process of "SYNTHETIC A POSTERIORI" by it's as formulation of progression. This dialectic is then in turn consistent with Kant's CATEGORICAL IMPERATIVE as rationalism being an intellectual conception:

- + 0, 27, 54 - HEAVEN: Universal Law {@1}
- + 0, 9, 18 - EARTH: Humanity {@2}
- + 0, 3, 6, - SEA: Autonomy {@3}
- + 1, 2, 3 - FOUNTAIN: Progression {@4}

Thus the **ANALYTIC {YANG CH'I} A PRIORI** given by the alternative HOMOIOS mathematical notion of #NUMBER with the recursive necessity of an **#41 - ONTIC {NORMA OBLIGANS}** meta-prototype conveyed by the Intellectualism: **REMEMBER THE SABBATH** and it's **SYNCRETIC {YIN CH'I} A PRIORI** such as beIng SAPIENT with the recursive necessity of an **#82 - ONTIC {MANIFESTING NORM}** meta-prototype conveyed by the Intellectualism: **HONOUR PARENTS** is a conception of fecundity by its capacity in producing or capable of producing offspring, fruit, vegetation, etc., in abundance; prolific; fruitful: fecund parents; fecund farmland and hence its equinox association.

It also conveys a sapient propensity in being very productive or creative intellectually: the fecund years of the Italian Renaissance.

One must therefore ask on the basis of an analytic a posteriori why Kant withheld such knowledge given the words had their origin: 1375–1425; late Middle English < Latin fēcundus, equivalent to fē- (see fetus) + -cundus adj. suffix; replacing late Middle English fecounde < Anglo-French

And the most probable answer is that such idea which Kant conveys by APRIORITY PROTOTYPES is that they are tectonic shifts with a cataclysmic consequence which is made against the prevailing Latin binomial world order constituted by its NATURE bifurcations by means of another ethereal construct: @1 / @5.

Furthermore is Robert Fludd (17 January 1574 – 8 September 1637) consideration of **\*VOLUNTY\*** (noun) from Latin voluntās f (genitive voluntātis):

- (obsolete) The positive aspect of God, encompassing light, love, creation, etc.
- **\*YANG\***: From early romanizations of Chinese 陽/阳 (yáng), originally in reference to the sunny side of areas {**\*IT\* \*IS\* \*NOT\* \*GEMATRIA\***} such as mountains and dwellings.
- (philosophy) A principle in Chinese and related East Asian philosophies associated with bright, hot, masculine, etc. elements of the natural world.

And consideration of **\*NOLUNTY\*** (noun) from Latin nōluntās f (genitive nōluntātis).

- (obsolete) The negative aspect of God, encompassing darkness, cold, destruction, etc.
- **\*YIN\***: From early romanizations of Chinese 陰/阴 (yīn), originally used in reference to shaded areas {**\*IT\* \*IS\* \*NOT\* \*UMBRA\* \*AS\* \*GEMATRIA\* \*MORPHOLOGICAL\* \*SUBSTITUTION\***}, as of a mountain or home.
- (philosophy) A principle in Chinese and related East Asian philosophies associated with dark, cool, female, etc. elements of the natural world.

Are these then considered a priori as to the enumeration of an autonomy of will by which apperception is circumscribed as an **ANALYTIC A POSTERIORI** of PUPIL with the recursive necessity of an **#123 - ONTIC {DISCRIMINATING NORM}** meta-prototype conveyed by the Intellectualism: **DO NOT KILL** as its ontological utility as reciprocity {#369:  $9(9^2+1)/2$  A POSTERIORI as enumeration function of equation  $n(n^2+1)/2$  — **\*NEED\* \*TO\* \*THINK\* \*ABOUT\* \*THIS\***

$\#1 + \#41 + \#81 = \#123 + \#369 = \#492$  ( $\#451 + \#41$ ) as **\*FREEWILL\*** being  $\#12 \times \#41$  as ONTIC necessity

**#YOD (#10)** as CENTRE

**#MEM (#40)** as DELIMITATION

**#TAU (#400)** as CIRCUMSCRIBING

**#ALEPH (#1)** as STREAMING {23 CHROMOSOMES} = #451

AS BIFURCATION:  $\#TAU \times \#41 = \#902 / \#2 = \#451$

} the syncretic process eventually occurs as **SYNTHETIC A POSTERIORI** progression being then genitive of a self declaration as an heteronomous {ie subject to law external to itself} and autonomous reality.

In such a circumstance, what is then the \*PROBITY\* of utilising an EGO defensive mechanism constituted by a #231 - JUXTAPOSITION CONTROL of IGNORANCE against any further progression of this **#41 - \*ONTIC\* NECESSITY** = #492 (#451 + #41) AS \*FREEWILL\* being #12 x #41 of ANTHROPOCENTRIC (CIRCULAR) REALITY?

Obviously, one can draw the parallel here to the modern terminological distinction between descriptive statements which present an account of how the world is being 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.

“JESUS ANSWERED, \*ARE\* \*THERE\* \*NOT\* \*TWELVE\* \*HOURS\* \*IN\* \*THE\* \*DAY\* {ie. **24 x 60 minutes = #1440 / #72 = 20 minutes allocations**}? \*IF\* \*ANY\* \*MAN\* \*WALK\* \*IN\* \*THE\* \*DAY\*, \*HE\* \*STUMBLETH\* \*NOT\*, \*BECAUSE\* \*HE\* \*SEETH\* \*THE\* \*LIGHT\* \*OF\* \*THIS\* \*WORLD\*-\*KOSMOS\*.

BUT IF A MAN WALK IN THE NIGHT, HE STUMBLETH, BECAUSE THERE IS NO LIGHT IN HIM.” [John 11:9-10 (KJV)]

At the center of a philosophical doctrine of nature, there would then stand general descriptive judgments; that means, more precisely, statements of law that describe how objects of nature act. And at the center of a doctrine of morals there would stand normative judgments that exhibit a comparable degree of generality and modal status. I will later address more thoroughly what it could mean that some normative judgments exhibit a comparable modal status to statements of law in the natural sciences. Such a parallel is far from trivial. On the contrary, it is one of the critical challenges for the interpretation of Kant’s ethical writings. The first step toward a unified interpretation of the two kinds of laws consists in seeing both kinds equally as propositionally structured entities that demonstrate a clearly identifiable logical form. [Horn & Schönecker (eds.) Groundwork, Page 5]

And to illustrate the ontological significances of this, I’m considering on the proviso that there is sufficient time for its inclusion within this initial draft document, a summary of Kant’s broad description of the CATEGORICAL IMPERATIVE before then using the noumena to examine

the historical event occurring upon 25 December 1770 when Captain Cook sought repairs in Batavia and a sailor absconded as worthy example.

But I will have to do some preliminary research and prudently consider the semantical terms which are not common usage to our present sensibility, before that occurs."

**DANIEL60 [SHORT A DIGIT: +1 = #61 / % #41 = #20]  
(DANIEL47@ETERNAL-SEPTEMBER.ORG) @ 2154 HOURS ON 1  
SEPTEMBER 2018:** "My question for the day would have to be "What the hell does '\*REFUTATION\*' {ie. the action of proving a statement or theory to be wrong or false} mean??" Sounds like a made-up word! Or a 'WORD' used by someone trying to sound edu-ma-cated, in the vein of 'BULLSHIT Baffles the Brainless'!!"

**NOMEN NESCIIO [LATIN: I DON'T KNOW THE NAME]  
(NOBODY@DIZUM.COM) @ 2022 HOURS ON 1 SEPTEMBER 2018:  
"DOLF CAN PEEL AND EAT BANANAS USING HIS TOES:**

N.B. Harry Houdini never did this, but other primates can."

**FRAN SNORTELUS  
(FRANHATESNYMSHIFTERS@LOONYNUTTERS.COM) @ 1157  
HOURS ON 2 SEPTEMBER 2018:** "It's a perfectly valid word and can be found in the OXFORD ENGLISH DICTIONARY. It means the action of refuting or disproving a statement/fact and probably also a theory.

But it IS a valid word and it IS used by people who ARE educated!"

**DOLF @ 0658 HOURS ON 2 SEPTEMBER 2018:** "NOMEN NESCIIO'S [LATIN: I DON'T KNOW THE NAME] NEO-NAZISM AS BOER / ANZAC DEFAMATION IS TO BE DRIVEN FROM OUR LAND WITH ALL THE ZEAL IN FREEDOM OF VOLUNTARY WILL WHICH WAS AMERICAN INDEPENDENCE AND THE FRENCH ENLIGHTENMENT AS REVOLUTION:

Whom are you as #41 - ONTIC necessity that we ought consider any ontological regard?

The Australian Catholic Church by rejecting calls for priests to report child abuses confession and instead making an economy of such by an appeal to so called Papal Authority against counsel of the Royal Commission established by Letters Patent (DIEU ET MON DROIT) as powers and Authority given Royal Assent on 8 August 1902.



Validates our authority of intended purpose in having #8 Papal Bulls within our prudent determination as legal recourse and we are going to first assist others in their recompense and then we will take the rest...

And I swear by Almighty God that what has been ordained to be so shall be.

THE END OF ROMAN CATHOLICISM BABOONERY MASQUERADING PIETY AS THE CLAMOURING FOR 'N ORT AND WE ARE GOING TO TAKE A CAT-O-NINE TAILS TO YOUR IMPERTINENT HIDE AND TEACH YOU FIRSTLY A PROTOCOL OF CONFESSION AND THEN THE DIGNITY OF SILENCE.

The **\*TRINOMIAL\*** **\*MATHEMATICAL\*** **\*THEORETICAL\*** **\*NOUMENON\*** **\*AS\*** **\*MATERIA\*** **\*PRIMA\*** is a savant endowment as capacity of MIND which is attributed to the **\*SOVEREIGN\*** but not **\*CHIMPANZEES\*** as being savages since you don't have the mind development excepting to use **\*DEIFIED\*** **\*IGNORANCE\*** as #231-JUXTAPOSITION CONTROL which is otherwise incapable for such sapient existence:

**G2233@{**

**#1:** Sup: 8; Ego: 8,  
**#2:** Sup: 11; Ego: 3,  
**#3:** Sup: 19; Ego: 8,  
**#4:** Sup: 57; Ego: 38,  
**#5:** Sup: 58; Ego: 1,  
**#6:** Sup: 15; Ego: 38,  
**#7:** Sup: 24; Ego: 9,  
**#8:** Sup: 29; Ego: 5,  
**Male: #221; Feme: #110**

**} // #434**

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

**UMBRA: #137 % #41 = #14** - Praising the Mysterious (Metaphysics); I-Ching: **H19** - Overseeing, Approaching, Nearing, The forest; Tetra: **9** - Branching Out;

**THOTH MEASURE: #14** - Oh Eater of Livers, who makest thine appearance at Mabit; **\*I\* \*DEAL\* \*NOT\* \*FRAUDULENTLY\***.

**#VIRTUE:** With Penetration (no. #14), grasping the one, but

**#TOOLS:** With Unity (no. #54), the Grand Accord.

**#POSITION:** With Divergence (no. #11), self-loathing.

**#TIME:** With Embellishment (no. #61), self-love.

**#CANON: #140**

**#434 as [#8, #3, #8, #200, #1, #200, #9, #5] = hegeomai (G2233): {#6 as #137 % #41 = #14} 1) to lead; 2) to consider, deem, account, think; 1a) to go before; 1b) to be a leader; 1b1) \*TO\* \*RULE\*, command; 1b2) to have authority over; 1b3) \*A\* \*PRINCE\*, \*OF\* \*REGAL\* \*POWER\*, governor, viceroy, chief, leading as respects influence, \*CONTROLLING\* \*IN\* \*COUNSEL\*, overseers or leaders of the churches; 1b4) used of any kind of leader, chief, commander; 1b5) the leader in speech, chief, spokesman;**

**"FOR THIS CORRUPTIBLE MUST PUT ON INCORRUPTION, AND THIS MORTAL MUST PUT ON IMMORTALITY.**

**SO WHEN THIS CORRUPTIBLE SHALL HAVE PUT ON INCORRUPTION, AND THIS MORTAL SHALL HAVE PUT ON IMMORTALITY, THEN SHALL BE BROUGHT TO PASS THE SAYING THAT IS WRITTEN, \*DEATH\* {#902 as [#400, #40, #6, #400, #6, #50] = muwth (H4191): {#451 % #41 = #41} 1) A primitive root; to die (literally or figuratively); causatively, to kill; [idiom] at all, [idiom] crying, (be) dead (body, man, one), (put to, worthy of) \*DEATH\*, destroy(-er), (cause to, be like to, must) die, kill, necro(-mancer), [idiom] must needs, slay, [idiom] surely, [idiom] very suddenly, [idiom] in (no) wise.**

**} \*IS\* \*SWALLOWED\* \*UP\* \*IN\* \*VICTORY\*.**

**EGYPTIAN BOOK OF THE DEAD CHAPTER #99 WHICH CONVEYS AN EQUIVALENT MAGIC ROW SUM TO THE FIRST MAGIC SQUARE THE EGYPTIAN ANKH / ROMAN EMPIRE GOVERNANCE**

**41 1 57**

**49 33 17**

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

**"AND PILATE WROTE A TITLE, AND PUT IT ON THE CROSS. AND THE WRITING WAS, JESUS OF NAZARETH THE KING OF THE JEWS {**

**#I {#10} - THE LEATHERS. "MADE OF THE HIDE OF MNEVIS, WHICH SUTU HATH SCORCHED," IS THY NAME {#10 - Totality of Nature / #7 - Engendering Nature}**

**#N {#50} - THE LOOK-OUT. "MASTER OF THE GROUNDS" IS THY NAME {#2 - Nature Rejoices in its Nature [#34 / #7 - Engendering Nature]}**

**#R {#200} - THE STREAM, SINCE THOU SAILEST UPON ME: "THEIR MIRROR" IS THY NAME {#8 - Transforming Nature {DOUBLE: #6 - Form of Nature {#9 - Autonomous Nature} [#505 / #1 - Nature**

Contains Nature] AS IMPLEMENTATION: {GRAVITAS: ASSISTING (#RESH to #TAU)} AND DEFINE THE @1 SOVEREIGN PRINCIPLE CHARACTERISTIC HERE}

**#I {#10}** is an anagram assigned from the PYTHAGOREAN usage of TERNIO which is derived from the Latin phrase "IESUS NAZARENUS REX IUDAEORUM"

**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**

**} // #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'}.

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

<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]

THIS TITLE THEN READ MANY OF THE JEWS: FOR THE PLACE WHERE JESUS WAS CRUCIFIED WAS NIGH TO THE CITY: AND IT WAS WRITTEN IN HEBREW, AND GREEK, AND LATIN. THEN SAID THE CHIEF PRIESTS OF THE JEWS TO PILATE, WRITE NOT, THE KING OF THE JEWS; BUT THAT HE SAID, I AM KING OF THE JEWS. PILATE ANSWERED, WHAT I HAVE WRITTEN I HAVE WRITTEN." [John 19:19-22 KJV]

O DEATH, WHERE IS THY STING? **\*O\* \*GRAVE\*, \*WHERE\* \*IS\* \*THY\* \*VICTORY\*?**

THE STING OF DEATH IS SIN; AND THE STRENGTH OF SIN IS THE LAW [OF METEMPIRICAL CONTORTIONS AS NORMATIVE DECEPTIONS SUCH AS YOURS]." [1Corinthians 15:54-56 (KJV)]

Kant assigns three transitions to the three sections of the work although it is unclear whether the sections also contain the starting points and termini named in the title or whether they ultimately have only the transitions themselves as topics. Kant's mention of an initially "ANALYTICALLY" and subsequently "SYNTHETICALLY" proceeding is also unclear and disputed among interpreters (GMS, 392,19-22). A possible interpretation consists in directly connecting the expressions "ANALYTICALLY" and "SYNTHETICALLY" to the word "METHOD." This would mean that Kant refers here to the two different methods of instruction ("Lehrarten") mentioned in the Prolegomena, which appeared in 1783. In the two-year older work, this process is explained "**THE ANALYTICAL METHOD [. . .] SIGNIFIES [. . .] THAT WE START FROM WHAT IS SOUGHT, AS IT WERE GIVEN, AND ASCEND TO THE ONLY CONDITIONS UNDER WHICH IS POSSIBLE**" (AA IV, 276 note). Kant expressly emphasizes that the analytical method has nothing to do with the procedure of conceptual analysis, but concerns only the method ("Lehrart"): "**THE ANALYTIC; METHOD, INsofar AS IT IS OPPOSED TO THE SYNTHETICAL, IS VERY DIFFERENT FROM AN AGGREGATE OF ANALYTIC PROPOSITIONS**" (ibid).

**BUGHUNTER (BUGHUNTER@COM) @ 0453 HOURS ON 31 AUGUST 2018: "GEERT BE WILDERS BLAAST CARTOONWEDSTRIJD AF:**

It was also a item on the news. GEERT did not think it worth all those threats. Still its interesting to see how many madmen live in Pakistan and the rest of the world."

**PANDORA'S BOX (PANDORA@KNOWARE.NL) @ 0611 HOURS ON 31 AUGUST 2018: "Why don't they announce with fanfare a cartoon contest in which Jesus ridiculed."**

**BUGHUNTER (BUGHUNTER@COM) @ 0632 HOURS ON 31 AUGUST 2018: "Then nothing happens. At most a little sputtering."**

**EDMUND (NOMAIL@HOTMAIL.COM) @ 1650 HOURS ON 31 AUGUST 2018: "Yes, you are right, hundreds of people are killed immediately burned flags, praised prizes to kill bp people."**

Oh wait oh no, nothing happens at all.

Look up:

**YOUTUBE:** "The Life Of Brian - The People's Front of Judea"

<[https://www.youtube.com/watch?v=WboggjN\\_G-4](https://www.youtube.com/watch?v=WboggjN_G-4)>

or

**YOUTUBE:** "Monty Python And The Holy Grail - The Black Knight - Tis But A Scratch"


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

An excellent example of the difference between those backward ones barbarians and the normally developed world.

Feel free to make the same MONTY PYTHON film about the Quran, that is laughing man."

**BUGHUNTER (BUGHUNTER@COM) @ 2110 HOURS ON 31 AUGUST 2018:** "By the way, who's talking about ridiculous?"

**DOLF @ 2143 HOURS ON 31 AUGUST 2018:** "This implication of 18 August 1811, Emperor Napoleon Bonaparte (1804 - 1814) issuing a decree, based on French law, regarding adoption of surnames within the Netherlands is that a large portion of the Dutch population were not subject to Roman Empire Governance and therefore did not have any authenticated notion of Sophia as wisdom which is derived from Pythagorean binomial nomenclature as the basis of science.

That portions of the Dutch population could historically and lawfully be regarded as **\*BARBARIANS\*** and enlightenment was like the price of tulip  bulbs a decadent societal entitlement and status.

— **CONDOMS GALORE** —

[Amsterdam Pride 3 August 2018]

“HEINZ DAUGHTER.  
LOOKING FOR SOUP.  
WANDERING AFTER.  
PARADING TROUPE.

A FATHER TO BE.  
BY SIDEWALK HOPE.  
EVERYONE IS FREE.  
NO NEED TO ELOPE.”

**TURKEY-BASTER@{**

**@1:** Sup: 12 (**#12**); Ego: 24 (**#24**),

**@2:** Sup: 20 (**#32**); Ego: 29 (**#53**),

**@3:** Sup: 47 (**#79**); Ego: 31 (**#84 - I AM NOT A MAN OF VIOLENCE {%2}**),

@4: Sup: 21 (#100); Ego: 46 (#130 - **I AM NOT EVIL MINDED** {**%3**}),  
 @5: Sup: 10 (#110); Ego: 66 (#196 - **I AM NOT ONE OF LOUD VOICE** {**%37**}),  
 @6: Sup: 65 (#175 - **I AM NOT A TRANSGRESSOR** {**%22**}); Ego: 11 (#207),  
 @7: Sup: 10 (#185 - **I AM NOT BOISTEROUS IN BEHAVIOUR** {**%25**}); Ego: 56 (#263),  
 @8: Sup: 79 (#264); Ego: 72 (#335),  
 @9: Sup: 54 (#318); Ego: 37 (#372),  
 Male: **#318**; Feme: **#372**  
 }

<<http://www.grapple369.com/?idea:{318}&idea:{372}>>

**H2658@{**

@1: Sup: 30 (#30); Ego: 30 (#30),  
 @2: Sup: 38 (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {**%42**}); Ego: 8 (#38),  
 @3: Sup: 37 (#105); Ego: 80 (#118),  
 @4: Sup: 75 (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {**%19**}); Ego: 38 (#156 - **I DO NOT CAUSE TERRORS** {**%21**}),  
 Male: **#180**; Feme: **#156**  
 } // **#318**

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

**UMBRA: #288 % #41 = #1** - To Guide with Names, Reason's Realisation; I-Ching: **H58** - Joy, Open, Lake; Tetra: **24** - Joy;

**THOTH MEASURE: #1** - Oh thou of long strides, who makest thine appearance in Annu; **\*I\* \*AM\* \*NOT\* \*A\* \*DOER\* \*OF\* \*WRONG\***.

**#VIRTUE:** If it is Center (no. #1), then yang begins.

**#TOOLS:** With Center (no. #1), it begins.

**#POSITION:** If it is Response (no. #41), then yin is born.

**#TIME:** With Full Circle (no. #2), it wheels back.

**#CANON: #45**

**ONTIC\_OBLIGANS\_45@{**

@1: Sup: 1 (#1); Ego: 1 (#1),  
 @2: Sup: 2 (#3); Ego: 1 (#2),  
 @3: Sup: 43 (#46); Ego: 41 (#43),



@4: Sup: 45 (#91); Ego: 2 (#45 - I AM NOT A DOER OF WRONG { %1 } ),  
Male: #91; Feme: #45  
} // #45

#318 as [#30, #8, #80, #200] = chaphar (H2658): {UMBRA: #1 as #288 % #41 = #1} 1) to dig, search for; 1a) (Qal); 1a1) to dig; 1a2) \*TO\* \*SEARCH\*, \*SEARCH\* \*OUT\*, \*EXPLORE\*;

H3366@{  
@1: Sup: 2 (#2); Ego: 2 (#2),  
@2: Sup: 12 (#14); Ego: 10 (#12),  
@3: Sup: 31 (#45 - I AM NOT A DOER OF WRONG { %1 } ); Ego: 19 (#31),  
@4: Sup: 69 (#114); Ego: 38 (#69),  
@5: Sup: 75 (#189); Ego: 6 (#75),  
Male: #189; Feme: #75  
} // #318

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

UMBRA: #310 % #41 = #23 - Constancy of Guiding Concepts, Emptiness & Non-Existence; I-Ching: H18 - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: 26 - Endeavour;

THOTH MEASURE: #23 - Oh thou who raisest thy voice, and makest thine appearance in Urit; \*I\* \*AM\* \*NOT\* \*HOT\* \*OF\* \*SPEECH\*.

#VIRTUE: With Ease (no. #23), a leveling, but  
#TOOLS: With Watch (no. #63), a collapse.  
#POSITION: With Enlargement (no. #46), no bounds.  
#TIME: With Endeavor (no. #26), no duplicity.  
#CANON: #158

ONTIC\_OBLIGANS\_158@{  
@1: Sup: 23 (#23); Ego: 23 (#23),  
@2: Sup: 5 (#28); Ego: 63 (#86 - I AM NOT A ROBBER OF FOOD { %10 } ),  
@3: Sup: 51 (#79); Ego: 46 (#132),  
@4: Sup: 77 (#156 - I DO NOT CAUSE TERRORS { %21 } ); Ego: 26 (#158 - I AM NOT HOT OF SPEECH { %23 } ),  
Male: #156; Feme: #158  
} // #158 <-- \*ONTIC\* \*VALUE\* \*FOR\* \*2ND\* \*NOVICHOK\* \*POISONING\* \*EVENT\*

**#318 as [#2, #10, #100, #200, #6] = yeqar (H3366): {UMBRA: #3 as #310 % #41 = #23} 1) \*PRICE\*, \*VALUE\*, \*PRECIOUSNESS\*, \*HONOUR\*, \*SPLENDOUR\*, \*POMP\*; 1a) preciousness; 1b) price; 1c) honour, esteem;**

**G3120@{**

**@1: Sup: 40 (#40); Ego: 40 (#40),**

**@2: Sup: 41 (#81); Ego: 1 (#41),**

**@3: Sup: 71 (#152); Ego: 30 (#71),**

**@4: Sup: 72 (#224); Ego: 1 (#72),**

**@5: Sup: 11 (#235 - ADOLF HITLER'S TABLE TALK IDEA @235 ON 7 JUNE 1942 AS SHOOTING ONE HUNDRED AND THIRTY OF THESE SELF-STYLED BIBLE STUDENTS (BIBELFORSCHER}); Ego: 20 (#92),**

**@6: Sup: 81 (#316); Ego: 70 (#162),**

**@7: Sup: 10 (#326); Ego: 10 (#172),**

**@8: Sup: 48 (#374); Ego: 38 (#210 - I AM NOT OF AGGRESSIVE HAND {%30}),**

**Male: #374; Feme: #210**

**} // #372**

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

**UMBRA: #362 % #41 = #34 - Great Guide, Trust in its Perfection; I-Ching: H18 - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: 27 - Duties;**

**THOTH MEASURE: #34 - Oh Nefertmu, who makest thine appearance in Memphis; \*I\* \*AM\* \*NEITHER\* \*A\* \*LIAR\* \*NOR\* \*A\* \*DOER\* \*OF\* \*MISCHIEF\*.**

**#VIRTUE:** With Kinship (no. #34), drawing close to goodness, but

**#TOOLS:** With Closure (no. #74), closing out feelings of obligation.

**#POSITION:** As to Closure (no. #74), both are shut off, but

**#TIME:** As to Closeness (no. #33), all use the One.

**#CANON: #215**

**ONTIC\_OBLIGANS\_215@{**

**@1: Sup: 34 (#34); Ego: 34 (#34),**

**@2: Sup: 27 (#61); Ego: 74 (#108),**

**@3: Sup: 20 (#81); Ego: 74 (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}),**

**@4: Sup: 53 (#134); Ego: 33 (#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34}),**

**Male: #134; Feme: #215**  
} // **#215 ← \*NOTE\* \*ALIGNMENT\* \*WITH\* ADOLF HITLER'S**  
**TABLE TALK IDEA AND ELOHYM AS #86 - ALMIGHTY GOD (SEE**  
**ABOVE)**

**#372 as [#40, #1, #30, #1, #20, #70, #10, #200] = malakos**  
**(G3120): {UMBRA: #12 as #362 % #41 = #34} 1)** soft, soft to the  
touch; **2)** metaphor: in a bad sense; **2a)** effeminate; **2a1)** of a catamite;  
**2a2)** of a boy kept for homosexual relations with a man; **2a3)** of a male  
who submits his body to unnatural lewdness; **2a4)** of a male prostitute;

I would therefore take issue with your claim made of the normative  
descriptor **\*BARBARIANS\*** which is a term of relative association and  
according to my perspective of the CANON OF SUPREME MYSTERY  
published within 4BCE by YANG HSIUNG whom determines the **#41 -**  
**\*ONTIC\* NECESSITY {POLAR OPPOSITIONS / INTERPLAY OF**  
**OPPOSITES} AS DERIVED FROM THE I CHING AS 8x8 {#260 -**  
**COMPATIBLE TO PYTHAGOREAN BINOMIAL NOTION OF NUMBER}**  
**= H64 BINOMIAL {MALE: YANG CH'I / FEME: YIN CH'I) BY MEANS**  
**OF A MAPPED ASSOCIATION WITH THE TETRAGRAMMATON {#1 +**  
**#41 + #81 = #123}: "Since neither the content nor the structure of the**  
Changes implies a temporal sequence, the Mystery follows generally a  
proposed rearrangement of the hexagrams put forward by the HAN  
Dynasty 206 BCE-220 CE Changes {H64 elements} master, CHING FANG  
(77-33 BC). YANG HSIUNG improved upon CHING FANG'S approach to  
symmetry in the cyclic structure he was creating. He avoided, for  
example, certain inelegances of CHING FANG'S schema (which involved  
only 60 hexagrams) when he incorporated references to all 64  
HEXAGRAMS in his arrangement of TETRAGRAMS and also substituted the  
winter solstice for FANG'S artificial point of departure (the new moon of  
the tenth civil month as GRAND INCEPTION determined midnight of 21  
DECEMBER 103 BCE), so that his cycle starts at the point which marked  
the actual beginning of the tropical year for the HAN astronomer.

Each pair of **\*HEXAGRAMS\*** separated by six months (for example: **H19**  
**- APPROACH / TETRA: #9 - BRANCHING OUT {#65 CE - SOLDIER /**  
**27-31 JANUARY}** and **H33 - RETREAT / TETRA: #49 - FLIGHT {26-30**  
**JULY}**) are LINE-BY-LINE **POLAR OPPOSITIONS** and together with the  
corresponding schema of **INTERPLAY OF OPPOSITES** produces  
**\*ONTIC\* NECESSITY** a REVERSE TRANSCRIPTASE inhibitor as TETRACYTS  
being **\*KNOWLEDGE\* \*OF\* \*THINGS\* \*IN\* \*THE\* \*DIVINE\***  
**\*MIND\* \*OPERATING\* \*INTELLECTUALLY\*:**

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

**UMBRA: #91 % #41 = #9** - Inconstancy of Achievement, Practicing Placidity; I-Ching: **H7** - The Army, Leading, Troops; Tetra: **32** - Legion;

**THOTH MEASURE: #9** - Oh Breaker of bones, who makest thine appearance in Sutenhunem; I am not a teller of lies.

**#VIRTUE:** If it is Branching Out (no. #9), it comes, but

**#TOOLS:** If it is Flight (no. #49), it flees.

**#POSITION:** As to Greatness (no. #45), it is the outside, but

**#TIME:** As to Closing In (no. #58), it is the inside.

**#CANON: #161**

**ONTIC\_OBLIGANS\_161@{**

**@1:** Sup: 9 (**#9**); Ego: 9 (**#9**),

**@2:** Sup: 58 (**#67**); Ego: 49 (**#58**),

**@3:** Sup: 22 (**#89**); Ego: 45 (**#103**),

**@4:** Sup: 80 (**#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18}**); Ego: 58 (**#161 - I AM NOT A TELLER OF LIES {%9}**),

**Male: #169; Feme: #161**

**} // #161**

Each of these twelve "waxing and waning" hexagrams, along with 48 other hexagrams, also correspond to equal intervals of  $6 \frac{7}{80}$  days (in other words,  $\frac{1}{60}$  of the solar year of  $365 \frac{1}{4}$  days). The remaining four hexagrams found in the Changes, called "standard hexagrams," correspond to the solstices and equinoxes and thus to the four cardinal points of the sun's path. They are not segments of the cycle, then, but points fixed in space, which move back and forth in time. The sun may pass through one of them on any day of the lunar month in which it is located. From the astronomer's point of view, it is the new moons that move back and forth around them. [Nylan, 15-16]

And on TETRA: #45 - \*GREATNESS\* which then made of the #POSITION as comprising an ANALYTIC A POSTERIORI determinism within, YANG HSIUNG comments: The truly **\*WISE\*** {

**H7069@{**

**@1:** Sup: 19 (**#19**); Ego: 19 (**#19**),

**@2:** Sup: 69 (**#88**); Ego: 50 (**#69**),

**@3:** Sup: 74 (**#162**); Ego: 5 (**#74**),

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

**Male: #242; Feme: #80**

**} // #161**

**#161 as [#100, #50, #5, #6] = qanah (H7069): {UMBRA: #14 as #161 % #41 = #38} 1) to get, acquire, create, buy, possess; 1a) (Qal); 1a1) to get, acquire, obtain; 1a1a) of God originating, creating, redeeming His people; 1a1a1) possessor; 1a1b) of Eve acquiring; 1a1c) of \*ACQUIRING\* \*KNOWLEDGE\*, \*WISDOM\*; 1a2) to buy; 1b) (Niphal) to be bought; 1c) (Hiphil) to \*CAUSE\* \*TO\* \*POSSESS\*;**

} PAYS CLOSE ATTENTION TO THE FIRST SMALL \*SIGNS\* \*OF\* \*CHANGE\* {

**H5927@{**

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

@2: Sup: 56 (#62); Ego: 50 (#56),

@3: Sup: 45 (#107); Ego: 70 (#126),

@4: Sup: 75 (#182 - **I AM NOT FRAUDULENT IN MEASURES OF GRAIN** {%6}); Ego: 30 (#156 - **I DO NOT CAUSE TERRORS** {%21}),

@5: Sup: 80 (#262); Ego: 5 (#161 - **I AM NOT A TELLER OF LIES** {%9}),

Male: #262; Feme: #161

} // #161

**#161 as [#6, #50, #70, #30, #5] = `alah (H5927): {UMBRA: #4 as #161 % #41 = #38} 1) to go up, ascend, climb; 1a) (Qal); 1a1) to go up, ascend; 1a2) to meet, visit, follow, depart, withdraw, retreat; 1a3) to go up, come up (of animals); 1a4) to spring up, grow, shoot forth (of vegetation); 1a5) to go up, go up over, \*RISE\* (\*OF\* \*NATURAL\* \*PHENOMENON\*); 1a6) to come up (before God); 1a7) to go up, go up over, \*EXTEND\* (\*OF\* \*BOUNDARY\*); 1a8) \*TO\* \*EXCEL\*, \*BE\* \*SUPERIOR\* \*TO\*; 1b) (Niphal); 1b1) to be taken up, be brought up, be taken away; 1b2) to take oneself away; 1b3) to be exalted; 1c) (Hiphil); 1c1) to bring up, cause to ascend or climb, cause to go up; 1c2) to bring up, bring against, take away; 1c3) to bring up, draw up, train; 1c4) to cause to ascend; 1c5) to rouse, stir up (mentally); 1c6) to offer, bring up (of gifts); 1c7) to exalt; 1c8) to cause to ascend, offer; 1d) (Hophal); 1d1) to be carried away, be led up; 1d2) to be taken up into, be inserted in; 1d3) to be offered; 1e) (Hithpael) to lift oneself;**

}, since no one [**\*POSSESSES\***] sufficient strength to singlehandedly defeat a well-developed trend. The sage looks at small details overlooked by lesser men, making them the secure foundation of his visionary rule. Again a self-evident truth on the encapsulation of knowledge which is here conveyed as impetus of gnomonic imperative purveyed by the binomial designation of name in being validated by experiential reality:

The Apostle is named \*PAUL\* {small; little}

The commentators unanimously prefer a different reading, however:

The \*GREAT\* do not view themselves as \*GREAT\*.  
It helps to use [this way] to become \*GREAT\*.  
The \*GREAT\* do not view themselves as \*GREAT\*,  
Meaning: They use 'keeping small' as the base.

Either reading is possible. (Compare with Appraisal 6 below.)

**APPRAISAL 4:** Though failing to get the knife he needs,  
He enlarges his \*GATES\* outside the city.  
Such fame is empty.

**FATHOMING 4:** Enlarging his \*GATES\* in suburbs  
Means: As real worth goes, the name comes.

Position 4 corresponds to official rank. Chinese sumptuary rules limit the construction and enlargement of high \*GATES\* to those honoured by high rank by the emperor. Enlargement of the \*GATES\*, then, constitutes public display of enhanced status. The petty man typically disregards internal reform, concentrating instead on advertising himself. In this, he fails to focus on what is fundamental. That his preoccupations are far from \*CENTRAL\* is indicated by the \*GATES\* location out in the country

The \*GREATNESS\* of any house lies in its ability to concentrate its resources. The \*SHARP\* knife symbolises the \*SHARP\* \*MIND\* able to frame good decisions which benefit the community. The knife also symbolizes **\*MONEY\*** since certain coins were minted in its image {

**H3702@{**

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

@2: Sup: 80 (**#100**); Ego: 60 (**#80**),

@3: Sup: 79 (**#179**); Ego: 80 (**#160**),

@4: Sup: 80 (**#259**); Ego: 1 (**#161 - I AM NOT A TELLER OF LIES**

{%9}),

Male: **#259**; Feme: **#161**

} // **#161**

**#161 as [#20, #60, #80, #1] = kecaph (H3702): {UMBRA: #39 as #161 % #41 = #38} 1) silver; 1a) as metal; 1b) as \*MONEY\*;**

} Here the house lacks either the incisive thinking or the material resources it needs to flourish. How long can it sustain itself? Before too long, its reputation will be shown to be **\*HOLLOW\*** {ie. this is an

equivalence to the mystical cabalistic interpretation given to the Hebrew letter SAMEK as both the #15 magic square and its gematria value:

### H5014@{

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

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

@3: Sup: 58 (#160); Ego: 6 (#58),

@4: Sup: 60 (#220 - **I CURSE NOT A GOD** {%38}); Ego: 2 (#60),

Male: #220; Feme: #60

} // #60

**#60 as [#50, #2, #6, #2] = nabab (H5014): {UMBRA: #12 as #60 % #41 = #19} 1) (Qal) TO \*HOLLOW\* \*OUT\*; 1a) \*HOLLOWED\* (PARTICIPLE);**

**APPRAISAL 5:** By using the Mean, he draws the outlines into his realm, and so is victorious.

**FATHOMING 5:** Bringing them in by \*CENTRING\*

Means: He oversees the \*NINE\* \*BARBARIANS\*.

Position 5 is aligned with Earth, with the \*CENTRE\*, and with humaneness, the binding {ie. the BINDING NORM (NORMA OBLIGANS) IS NOT MARRIAGE AS PROPOSED BY THE PYTHAGOREAN HETEROS THOERY OF NUMBER, BUT HUMANENESS as having or showing compassion or benevolence; inflicting the minimum of pain; [formal] (of a branch of learning) intended to have a civilizing effect on people.

### **ENNEAD - #20 / #8 - TRANSFORMING NATURE: {RESH / DOUBLE - #6 - FORM OF NATURE (#9 - AUTONOMOUS NATURE)}**

And under the Letters Patent to the Federation of the Commonwealth of Australia of 1901, the binding agent as norm is defined under SECTION VIII as the requirement to be "\*OBEDIENT\*, \*AIDING\*, \*AND\* \*ASSISTING\*" unto Our said Governor General:

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.



} agent for society. As such, it represents the virtue of \*CENTRALITY\*, or 'keeping to the Mean.' By epitomising what is \*CENTRAL\*, the true sage eventually gains power and authority over all four corners of the earth. The rule functions as AXIS MUNDI around which other things revolve. In return, all people are shielded from harm by the royal presence {ie. The sovereign as ruler is the master of \*MORAL\* transformation. If he would do Viewing of what he himself is, he should do Viewing of the people who themselves are morally transformed by their viewing as the \*WATCHERS\*}.

**APPRAISAL 6:** The \*GREAT\* fail because of the small;  
The many, because of the few.

**FATHOMING 6:** The \*GREAT\* failing in the small  
Means: The seemingly insignificant breeds disaster.

If the individual neglects what appear to be the only insignificant beginnings of contrary trends, those unfortunate tendencies will eventually grow to overwhelm present prosperity, much as a large wave overwhelms tiny ripples. The true sage is on the lookout for the first signs of disruption; by taking immediate steps to remedy the situation, he can both adapt to and manipulate the situation for the benefit of the Good. This is no less true in the private world of the soul than in the public world of the court. [Canon of Supreme Mystery on Tetra 45, page #288]

— NOW I SEE —

"YOU'RE NOT AXIS MUNDI.  
CENTRE OF AFFECTION.  
PLAIN AS IT'S MONDAY.  
YOUR BANAL REFLECTION.

ONE THING IS CLEAR.  
DRESSED UP WITH BUNT {ie. smut}  
THE MIRROR TO PEER.  
YOUR WIFE HAS A C@NT."

**MICHAEL CHRIST:** "I said to my wife [Brunhilda] that I would like to speak like R.C. Sproul because he is articulate.

Lots of people who teach at that level are articulate.

To my surprise, she says, speakers like him speak like world book encyclopedias.

My wife reckons I speak real, normal language, true and relevant, engage personally, and inspirationally.

[Brunhilda] says if you are not personal then there is no hope of any 'listening'.

Now I know my newsgroup fans would agree with my wife.

So, I must say, thank you.

And thank you, again.

However, those of you that do not agree with my wife can get stuffed.

Amen."

**DUKE EARL (FASCIST CATHOLIC) WEBER:** "You speak fine. You just are out of touch with scripture."

**MILOCH ITCHY KOALA:** "Dunno DukeMan...we need to parse his acknowledgment out. I'm wondering if he sees his wife like Lot's wife.

Did Mrs Mikey's wife do something unBiblical... you know... something out of Sodom & Gomorrah and now Mikey's worried about her turning into a 'pillar of salt'?

And what's the deal with RC Sproul... other than the fact he's a drunk and finally resigned from his ministry.

Soooo many questions without any redeeming answers!

go Warriors!"

— PRELAPSARIAN —

"OH DEAR 'TIS SO PLAIN.  
ORIGINAL SIN FOR ALL SEE.  
JUST FOR BEING SO VAIN.  
AND DISDAINFUL OF ME.  
MURDEROUS LIKE CAIN.

SUCH A CROSS TO BEAR.  
E'RYONE SEEMS TO KNOW.  
THE NEWS IS EVERYWHERE.  
SHAME IS SUCH A BLOW.  
THEY'RE STARTING TO STARE."

**\*PRELAPSARIAN\*** (adjective)

- characteristic of or pertaining to any innocent or carefree period: a prelapsarian youth.
- Theology: occurring before the Fall: the prelapsarian innocence of Eden.
- Word of the Day for 12 June 2017; Courtesy: [www.dictionary.com](http://www.dictionary.com)

**ROD [FASCIST CATHOLIC] KUMAR 🐶 SABI@GMAIL.COM)**

**EASTMAN:** "Trump and Kushner are going down..."

George Bush's ex Whitehouse lawyer said in his own words that he is shocked and dismayed that the Republican Party and Trumps supporters are defending Donald Trump and his actions."

**DUKE EARL (FASCIST CATHOLIC) WEBER:** "Why not? He's innocent."

**ROD [FASCIST CATHOLIC] KUMAR 🐶 SABI@GMAIL.COM)**

**EASTMAN:** "We have courts to decided that.."

**DUKE EARL (FASCIST CATHOLIC) WEBER:** "Nope. The Constitution says we are presumed innocent until proven otherwise."

**ROD [FASCIST CATHOLIC] KUMAR 🐶 SABI@GMAIL.COM)**

**EASTMAN:** "DICK Painter went on to say that Comey has provided the kind of evidence that will stand up in a court of law."

The Republican Party must be every bit as rotten as Trump and Kushner...

I hope that Trump and Kushner are booted out of politics and jailed and if there is any justice at all in this world then they will lock them up in a dungeon, throw the key away and burn the dungeon."

**DUKE EARL (FASCIST CATHOLIC) WEBER:** "For what?"

ROD [FASCIST CATHOLIC] KUMAR 🐶 SABI@GMAIL.COM) EASTMAN:  
"Obstruction of justice."

**DUKE EARL (FASCIST CATHOLIC) WEBER:** "Not guilty."

— BISCUIT EUPHORIA —

"LET ME SPELL IT OUT.  
STORIES OF GOSPEL TRUTH.  
SO WHY OUGHT I POUT?  
GOD BLIMEY AND STREWTH.

SHOULD I JUST PUCKER?  
AS I LIKE STROOPWAFEL.  
PISS OFF YOU F@CKER.  
OVER MATTERS SO TRIFLE."

And these **APPRAISALS AS ANALYTIC A POSTERIORI** AND **FATHOMING AS SYNTHETIC A POSTERIORI** then as systematically comprise the INTELLECTUAL DECAD as being equivalent to the Pythagoreans understanding of TEN as the greatest number, as well for that it is the TTRACTYS, by that it comprehends all arithmetical and harmonical proportions. Pythagoras said, that TEN is the NATURE of NUMBER: because all Nations, Greeks, [the **\*ARABS\***] and **\*BARBARIANS\***, reckon to it; and when they arrive at it, return to the MONAD: as therefore compliant with the Chinese perspective of the GRAND INCEPTION determined midnight of 21 DECEMBER 103 BCE.' [Chapter XIV, Pythagoras: His Life Teachings, Ninth Section 1687 edition of The History of Philosophy, p 529]

As the basis of the historical citation made within within the Epistle to the Romans applies to the Chinese DAOist syncretic perennialist philosophers whom published counterfactual works on the Religious Mysteries in 4 / 2 BCE wherein the Canon of Supreme Mystery the reference to the nine **\*BARBARIANS\*** appears equitable to the Pythagorean binomial conception of Number and the cosmological dichotomy of limited / unlimited: "I AM DEBTOR BOTH TO THE GREEKS, AND TO THE **\*BARBARIANS\*** {

**G915@{**

@1: Sup: 2 (**#2**); Ego: 2 (**#2**),  
@2: Sup: 3 (**#5**); Ego: 1 (**#3**),  
@3: Sup: 22 (**#27**); Ego: 19 (**#22**),  
@4: Sup: 24 (**#51**); Ego: 2 (**#24**),  
@5: Sup: 25 (**#76**); Ego: 1 (**#25**),  
@6: Sup: 44 (**#120**); Ego: 19 (**#44**),  
@7: Sup: 33 (**#153**); Ego: 70 (**#114**),  
@8: Sup: 43 (**#196 - I AM NOT ONE OF LOUD VOICE {%37}**);  
Ego: 10 (**#124**),  
@9: Sup: 81 (**#277**); Ego: 38 (**#162**),  
**Male: #277; Feme: #162**  
} // **#486**

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

**UMBRA: #476 % #41 = #25** - What's behind it all?, Imaging the Mysterious; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **10** - Defectiveness, Distortion;

**THOTH MEASURE: #25** - Oh high-voiced one, who makest thy appearance in Unsit; **\*I\* \*AM\* \*NOT\* \*BOISTEROUS\* \*IN\* \*BEHAVIOUR\***.

**#VIRTUE:** Contention (no. #25) means the shih are impartial.

**#TOOLS:** Inner (no. #65) means the women are partial.

**#POSITION:** With Going to Meet (no. #42), one knows what preceded.

**#TIME:** With Eternal (no. #53), one sees the later issue.

**#CANON: #185**

**ONTIC\_OBLIGANS\_185@{**

**@1:** Sup: 25 (**#25**); Ego: 25 (**#25**),

**@2:** Sup: 9 (**#34**); Ego: 65 (**#90**),

**@3:** Sup: 51 (**#85**); Ego: 42 (**#132**),

**@4:** Sup: 23 (**#108**); Ego: 53 (**#185 - I AM NOT BOISTEROUS IN**

**BEHAVIOUR { %25 } ),**

**Male: #108; Feme: #185**

**} // #185**

**#486 as [#2, #1, #100, #2, #1, #100, #70, #10, #200] = barbaros (G915): {UMBRA: #18 as #476 % #41 = #25} 1) one whose speech is rude, rough and harsh; 2) one who speaks a foreign or strange language which is not understood by another; 3) \*USED\* \*BY\* \*THE\* \*GREEKS\* \*OF\* \*ANY\* \*FOREIGNER\* \*IGNORANT\* \*OF\* \*THE\* \*GREEK\* \*LANGUAGE\*, \*WHETHER\* \*MENTAL\* \*OR\* \*MORAL\*, with the added notion after the Persian war, of rudeness and brutality. \*THE\* \*WORD\* \*IS\* \*USED\* \*IN\* \*THE\* \*NEW\* \*TESTAMENT\* \*WITHOUT\* \*THE\* \*IDEA\* \*OF\* \*REPROACHFULNESS\*;**

} BOTH TO THE WISE, AND TO THE UNWISE. SO, AS MUCH AS IN ME IS, I AM READY TO PREACH THE GOSPEL TO YOU THAT ARE AT ROME {power; strength} ALSO." [Romans 1:14]

According to Kant, the starting point, a reflection on our moral concepts {**#41 x n**}, leads immediately to the first intermediate thesis, that (1) a moral law "**HAS TO CARRY ABSOLUTE [#41 - \*ONTIC\*] NECESSITY WITH IT**" (GMS, 389,13). If this necessity is very narrowly interpreted, that is, in the sense of the previously worked out modal status {

**@1** - Nature Contains Nature [#328 - Transformative Prototype] {

HOMOIOS  
HETEROS  
KABBALAH  
AS DEFINED

} ...

@5 - Act of Nature [#369 - Reverse Transcriptase Inhibitor with #164 - Chronological Plane Mapping] ...

#15 (@6 - Form of Nature: #260 - Transforming Nature [#41 - Remember the Sabbath]) ...

#34 (@7 - Engendering Nature: #175 - Nature Amended in its Nature [#82 - Honour your parents]) ...

#65 (@2 - Nature Rejoices in its Nature: #65 - Nature Rejoices in its Nature [#123 - Do not kill]) ...

#111 (@3 - Nature Surmounts Nature: #34 - Engendering Nature [#164 - Avoid heteronomy against autonomy]) ...

#175 (@4 - Nature Amended in its Nature: #369 - Autonomous Nature [#205 - Do not steal]) ...

#260 (@8 - Transforming Nature: #111 - Nature Surmounts Nature [#246 - Bear no false witness]) ...

#369 (@9 - Autonomous Nature: #15 - Form of Nature [#287 - Covet Not])

} of an ethical principle, then two peculiarities of the total argumentation will become more understandable as prescriptive of its trinomial basis to nomenclature such as is historically implicit within Chinese naming conventions such as is exemplar by:

MAO ZE DONG

or

XI JIN PIN

"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)]

**DANIEL60 [SHORT A DIGIT: +1 = #61 / % #41 = #20]**  
**(DANIEL47@ETERNAL-SEPTEMBER.ORG) @ 2117 HOURS ON 2**  
**SEPTEMBER 2018:** "Ah! Well, there you go!! Now I am more edu-ma-  
cated!! :)"

**FRAN SNORTELUS**  
**(FRANHATESNYMSHIFTERS@LOONYNUTTERS.COM) @ 2128**  
**HOURS ON 2 SEPTEMBER 2018:** "The power of usenet..... Now if we  
could only get the PRETZEL to learn..... "

A second possible interpretation consists in referring the expressions "ANALYTICALLY" and "SYNTHETICALLY," as they are used here, neither directly to the expression "METHOD" nor, consequently, to the concept of method in the Prolegomena. Indeed, in the Preface to the Groundwork, Kant says only that he wants "TO TAKE THE WAY" first **ANALYTICALLY** and then **SYNTHETICALLY**. This leaves the possibility open to read the expressions in a conceptual-analytical or conceptual-synthetic sense. If one follows this interpretation, the outcome of the first two sections is constituted in the "SEARCH" (GMS, 392,3) for the supreme principle of morality. The goal of this "SEARCH" is an exact formulation of the [#41 - \***ONTIC**\* \***NECESSITY**\* to] CATEGORICAL IMPERATIVE. The procedure Kant uses for this is that of conceptual analysis. The formula of the categorical imperative can be found through the analytical process, but its validity cannot yet be proven. For this reason, Kant shifts to the **CONCEPTUAL-SYNTHETICAL** procedure in the third section and therewith to the "ESTABLISHMENT" (GMS, 392,4) of the principle. In the first two sections, it is, accordingly, solely a matter of **ANALYTICAL JUDGMENTS**. In contrast, **SYNTHETICAL JUDGMENTS**, with which the proof of validity can be achieved, would stand at the centre of the third section. [Horn & Schönecker (eds.) Groundwork, Page 17-18]

**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. ) 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), .

However, if ADOLF HITLER considered within his TABLE TALK as **IDEA @1** expressed on Saturday 5 JULY 1941 that "THE FASCIST MOVEMENT IS A SPONTANEOUS RETURN TO THE TRADITIONS OF ANCIENT ROME" as

deploying the NUMBER @1 / @5 PROTOTYPE as the basis of Roman Empire Governance by which it was then an authenticated notion of \*SOPHIA\* \*AS\* \*WISDOM\* as derived from Pythagorean binomial {#325 {#5x#5 = #65 - \*SOLDIER\*} as [#5, #50, #70, #200] = heis (G1520): {#12 as #215 % #41 = #10} 1) \*ONE\*} nomenclature as the basis of science—WHY THEN DID THE NATION SQUAT LIKE A CHOOK AS CAPITULATION AFTER FIVE DAYS?

#541 as [#1, #80, #70, #20, #300, #5, #50, #5, #10] = apokteino (G615): {#60 as #541 % #41 = #8} 1) to kill in any way whatever; 2) metaphor: to extinguish, abolish; 1a) to destroy, to allow to perish; 2a) to inflict mortal death; 2b) \*TO\* \*DEPRIVE\* \*OF\* \*SPIRITUAL\* \*LIFE\* \*AND\* \*PROCURE\* \*ETERNAL\* \*MISERY\* \*IN\* \*HELL\*

#391 as [#70, #10, #20, #70, #50, #70, #40, #10, #1, #50] = oikonomia (G3622): {#11 as #341 % #41 = #13} 1) \*THE\* \*MANAGEMENT\* \*OF\* \*A\* \*HOUSEHOLD\* \*OR\* \*OF\* \*HOUSEHOLD\* \*AFFAIRS\*; 1a) specifically, the management, oversight, administration, of other's property; 1b) the office of a manager or overseer, stewardship; 1c) administration, dispensation;

#391 as [#70, #40, #70, #10, #1, #200] = homoios (G3664): {#12 as #460 % #41 = #9} 1) like, similar, resembling; 1a) like: ie. resembling; 1b) like: ie. corresponding to a thing;

#541 as [#20, #300, #1, #200, #9, #1, #10] = ktaomai (G2932): {#63 as #541 % #41 = #8} 1) to acquire, get, or procure a thing for one's self, to possess; 1a) to marry a wife;

#541 as [#5, #80, #10, #200, #20, #10, #1, #200, #5, #10] = episkiazo (G1982): {#55 as #541 % #41 = #8} 1) \*TO\* \*THROW\* \*A\* \*SHADOW\* \*UPON\*, \*TO\* \*ENVELOP\* \*IN\* \*A\* \*SHADOW\*, \*TO\* \*OVERSHADOW\* from a vaporous cloud that casts a shadow the word is transferred to a shining cloud surrounding and enveloping persons with brightness. Used of the Holy Spirit exerting creative energy upon the womb of the virgin Mary and impregnating it (a use of the word which seems to have been drawn from the familiar Old Testament idea of a cloud as symbolising the immediate presence and power of God);

#541 as [#70, #10, #20, #70, #50, #70, #40, #10, #1, #200] = oikonomia (G3622): {#56 as #541 % #41 = #8} 1) \*THE\* \*MANAGEMENT\* \*OF\* \*A\* \*HOUSEHOLD\* \*OR\* \*OF\* \*HOUSEHOLD\* \*AFFAIRS\*; 1a) specifically, the management, oversight, administration, of other's property; 1b) the office of a manager or overseer, stewardship; 1c) administration, dispensation;



SEE ALSO: "**REFUTATION OF SCORN: IS THERE TO BE FOUND A LANGUAGE OF PERFECTION RATHER THAN ONLY CENSOR SCORN AND PREJUDICED DISDAIN?**"

<<http://www.grapple369.com/Groundwork/2.6%20A%20METHODOLOGICAL%20NEW%20BEGINNING.pdf>>

In logic, *reductio ad absurdum* (Latin for "reduction to absurdity"; also *argumentum ad absurdum*, "argument to absurdity") is a form of argument that attempts either to disprove a statement by showing it inevitably leads to a ridiculous, absurd, or impractical conclusion, or to prove one by showing that if it were not true, the result would be absurd or impossible.

Traced back to classical Greek philosophy in Aristotle's *Prior Analytics* (Greek: ἡ εἰς τὸ ἀδύνατον ἀπόδειξις 'demonstration to the impossible', 62b), this technique has been used throughout history in both formal mathematical and philosophical reasoning, as well as in debate.

The "absurd" conclusion of a *reductio ad absurdum* argument can take a range of forms, as these examples show:

The Earth cannot be flat; otherwise, we would find people falling off the edge.

There is no smallest positive rational number because, if there were, then it could be divided by two to get a smaller one.

The first example argues that denial of the premise would result in a ridiculous conclusion, against the evidence of our senses. The second example is a mathematical proof by contradiction which argues that the denial of the premise would result in a logical contradiction (there is a "smallest" number and yet there is a number smaller than it).

<[https://en.m.wikipedia.org/wiki/Reductio\\_ad\\_absurdum](https://en.m.wikipedia.org/wiki/Reductio_ad_absurdum)>

Firstly the consideration is of #41 - \*ONTIC\* NECESSITY in being normative description of any moral reality as to how it was constituted {ie. #391} and what causality {#541} it had within and upon the populace.

The Westerkerk (English: Western Church) which was completed within 1631 is a Reformed church within Dutch Protestant church in central Amsterdam, Netherlands. It lies in the most western part of the

Grachtengordel neighborhood (Centrum borough), next to the Jordaan, between the Prinsengracht and Keizersgracht.

The Keizersgracht (dt .: Kaiser trench ) is the average of the three main canals of the 17th century in the old city of Amsterdam resulting canal belt . It encloses the medieval city center semicircular in the west and south. Within parallel to it runs the Herengracht , outside the Prinsengracht .

Furthermore as an instance of \*REDUCTIO\* \*AD\* \*ABSURDUM\* is this your quantitative statement: "An excellent example of the difference between those backward \***BARBARIANS**\* and the normally developed world. The difference between \***MORE**\* \***AND**\* \***LESS**\* secularized societies.

If one speaks of binomial nomenclature as the basis of wisdom / enlightenment, then one is espousing scientific endeavour and any conveyance of such is framed by conceptions of NUMBER.

Thusly, to convey any difference on the basis of ``\***MORE**\* \***OR**\* \***LESS**\*'', 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:

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

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

So then, there is a prudent contradiction (ie. IT DOESN'T CUT THE MUSTARD) by a paucity of the rhetorical contrivance concerning the necessity about the reality of secularised societies: \***DUTCH**\* \***OR**\* \***OTHERWISE**\*.

The modern sense of the idiom is 'to succeed; to have the ability to do something; to come up to expectations' as to arouse amusement or derision; ridiculous in being an absurdity.

WHOM IS WISE AND WHO THEN UNWISE?

Are you even capable of judging that for yourselves.

[WHOM, IS, WISE, AND, WHO, THEN, UNWISE]"

## GEERT BE WILDERS@{

@1: Sup: 61 (#61); Ego: 41 (#41),  
@2: Sup: 17 (#78); Ego: 28 (#69),  
@3: Sup: 46 (#124); Ego: 47 (#116),  
@4: Sup: 73 (#197 - **I AM NOT NOISY IN MY SPEECH {%33}**);  
Ego: 55 (#171 - **I AM NOT UNCHASTE WITH ANY ONE {%20}**),  
@5: Sup: 43 (#240); Ego: 1 (#172),  
@6: Sup: 34 (#274); Ego: 20 (#192 - **I AM NOT SWOLLEN WITH PRIDE {%39}**),  
@7: Sup: 14 (#288); Ego: 73 (#265),  
Male: #288 - **\*UMBRA\* \*CONTIVANCE\***; Feme: #265  
}

<<http://www.grapple369.com/?idea:{288}&idea:{265}>>

## H2438@{

@1: Sup: 30 (#30); Ego: 30 (#30),  
@2: Sup: 38 (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}**); Ego: 8 (#38),  
@3: Sup: 48 (#116); Ego: 10 (#48),  
@4: Sup: 5 (#121); Ego: 38 (#86 - **I AM NOT A ROBBER OF FOOD {%10}**),  
@5: Sup: 45 (#166 - **I AM NOT SLUGGISH {%11}**); Ego: 40 (#126),  
Male: #166; Feme: #126  
} // #288

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

**UMBRA: #258 % #41 = #12** - Numbing Effect of the Conventional, Abstaining from Desire; I-Ching: **H6** - Contention, Conflict, Arguing, Lawsuit; Tetra: **25** - Contention;

**THOTH MEASURE: #12** - Oh thou of the Bright Teeth, who makest thine appearance in the Unseen Land; **\*I\* \*AM\* \*NOT\* \*A\* \*TRANSGRESSOR\***.

**#VIRTUE:** With Youthfulness (no. #12), to have little, but

**#TOOLS:** With Measure (no. #52), to have no lack.

**#POSITION:** With Reach (no. #15), thoughts that comprehend.

**#TIME:** With Exhaustion (no. #69), thoughts that confound.

**#CANON: #148**

## ONTIC\_OBLIGANS\_148@{

@1: Sup: 12 (#12); Ego: 12 (#12),  
 @2: Sup: 64 (#76); Ego: 52 (#64),  
 @3: Sup: 79 (#155); Ego: 15 (#79),  
 @4: Sup: 67 (#222); Ego: 69 (#148 - **I AM NOT A TRANSGRESSOR**  
 {%12}),  
 Male: #222; Feme: #148  
 } // #148

**#288 as [#30, #8, #10, #200, #40] = Chiyram (H2438): {UMBRA:**  
**#3 as #258 % #41 = #12} 1)** the king of Tyre who sent workmen and  
 materials to Jerusalem to build both the palace for David and the temple  
 for Solomon; **2)** the chief architect and engineer of Solomon's temple  
 sent by King Hiram to Solomon;

**H142@{**  
 @1: Sup: 50 (#50); Ego: 50 (#50),  
 @2: Sup: 51 (#101); Ego: 1 (#51),  
 @3: Sup: 55 (#156 - **I DO NOT CAUSE TERRORS** {%21}); Ego: 4  
 (#55),  
 @4: Sup: 12 (#168 - **I AM NOT THE CAUSE OF WEEPING TO ANY**  
 {%26}); Ego: 38 (#93),  
 @5: Sup: 22 (#190); Ego: 10 (#103),  
 Male: #190; Feme: #103  
 } // #265

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

**UMBRA: #205 % #41 = #41** - Playing with Reversal, Sameness in  
 Difference; I-Ching: **H26** - Great Domestication, Restraining Force, Great  
 Accumulating, The taming power of the great, Great storage, Potential  
 energy; Tetra: **60** - Accumulation;

**THOTH MEASURE: #41** - Oh thou of raised head, who makest thine  
 appearance at thy cavern; **\*I\* \*HAVE\* \*NO\* \*STRONG\* \*DESIRE\***  
**\*EXCEPT\* \*FOR\* \*MY\* \*OWN\* \*PROPERTY\*.**

**#VIRTUE:**

**#TOOLS:** Fostering (no. #81) receives all the rest.

**#POSITION:** As to Resistance (no. #22), it is contradiction, but

**#TIME:** As to Unity (no. #54), it is conforming.

**#CANON: #157**

**ONTIC\_OBLIGANS\_157@{**

@1: Sup: 81 (#81); Ego: 81 (#81),

@2: Sup: 22 (#103); Ego: 22 (#103),

**@3: Sup: 76 (#179); Ego: 54 (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}),**  
**Male: #179; Feme: #157**  
**} // #157**

**#265 as [#50, #1, #4, #200, #10] = 'adar (H142): {UMBRA: #0 as #205 % #41 = #41} 1)** to be great, be majestic, wide, noble (poetic); **1a)** (Niphal) majestic, glorious (participle); **1b)** (Hiphil) make glorious;

**H1396@{**

**@1: Sup: 50 (#50); Ego: 50 (#50),**  
**@2: Sup: 53 (#103); Ego: 3 (#53),**  
**@3: Sup: 55 (#158 - I AM NOT HOT OF SPEECH {%23}); Ego: 2 (#55),**  
**@4: Sup: 65 (#223); Ego: 10 (#65),**  
**@5: Sup: 22 (#245); Ego: 38 (#103),**  
**Male: #245; Feme: #103**  
**} // #265**

**#265 as [#50, #3, #2, #10, #200] = gabar (H1396): {UMBRA: #2 as #205 % #41 = #41} 1)** to prevail, have strength, be strong, be powerful, be mighty, be great; **1a)** (Qal); **1a1)** to be strong, mighty; **1a2)** to prevail; **1b)** (Piel) to make strong, strengthen; **1c)** (Hiphil); **1c1)** to confirm, give strength; **1c2)** to confirm (a covenant); **1d)** (Hithpael); **1d1)** to show oneself mighty; **1d2)** to act proudly (toward God);

**SEE ALSO:** "(TRADIES QUESTION: 29 AUGUST 2018) COGNISING CONTINGENCY AND CAPACITY AS A RATIONAL CONSTRUCT (#364 - ADMITTANCE / #728 - REACTANCE / #312 - RESISTANCE)"

<<http://www.grapple369.com/Groundwork/2.3%20NECESSITY%20NORMATIVITY%20AND%20APRIORITY.pdf>>

**— LIONS GROWL OF BUTCHERS FOUL —**  
[PUBLISHED @ 0457 HOURS ON 1 OCTOBER 2017]

"GRISTLE AND BUNT.  
SNAGS 'N SIZZLE.  
DRIZZLE ON SAUCE.  
SABBATH DAY CANT. {#312 - \*SEE\* \*EXPLANATION\* \*BELOW\*}  
MUSTARD WEASEL.  
VALOUR DIVORCE.  
DO TIGERS GRUNT?"

**YOUTUBE:** "Hebrew National Hotdog Commercial (1977)"

<<https://www.youtube.com/watch?v=sOeJ4rmDTvg>>

**YOUTUBE:** "Hebrew National Hot Dog 1990s Commercial Ad on Beach"

<<https://www.youtube.com/watch?v=OO2PYAnxQSo>>

**\*CANT\*** (noun):

- hypocritical and sanctimonious talk, typically of a moral, religious, or political nature: he had no time for the cant of the priests about sin.
- language specific to a particular group or profession and regarded with disparagement: thieves' cant.

**ETHICAL\_SPORTS\_SLEDGE@{**

**@1:** Sup: 30 (**#30**); Ego: 81 (**#81**),

**@2:** Sup: 12 (**#42**); Ego: 76 (**#157 - I AM NOT ONE OF PRATING TONGUE { %17 } / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY { %41 }**),

**@3:** Sup: 18 (**#60**); Ego: 27 (**#184 - I PUT NO CHECK UPON THE WATER IN ITS FLOW { %36 }**),

**@4:** Sup: 39 (**#99**); Ego: 70 (**#254**),

**@5:** Sup: 34 (**#133**); Ego: 58 (**#312 - RESISTANCE / TERRORISM as [ #2, #100, #200, #10 ] = qeriy (H7147): {UMBRA: #9 as #310 % #41 = #23 - \*ONTIC\* VALUE { #158 } FOR NOVICHOK POISONING} 1) OPPOSITION, CONTRARINESS, ENCOUNTER, CONTRARY OR HOSTILE ENCOUNTER**),

**@6:** Sup: 25 (**#158 - I AM NOT HOT OF SPEECH { %23 }**); Ego: 80 (**#392**),

**@7:** Sup: 71 (**#229**); Ego: 75 (**#467**),

**@8:** Sup: 73 (**#302**); Ego: 69 (**#536**),

Male: **#302**; Feme: **#536**

}

<[http://www.grapple369.com/?idea:{m,302}&idea:{f,536}](http://www.grapple369.com/?idea:{m,302}&idea:{f,536}>)>

**#302 as [ #6, #100, #10, #100, #30, #6, #50 ] = qiyqalown (H7022): {UMBRA: #5 as #296 % #41 = #9} 1) \*DISGRACE\*, \*SHAME\*;**

**#536 as [ #5, #60, #5, #30, #5, #60, #1, #300, #70 ] = eklegomai (G1586): {UMBRA: #41 as #184 % #41 = #20} 1) to pick out, choose, to pick or choose out for one's self; 5) so that the ground of the choice lies in Christ and his merits only; 1a) choosing one out of many, ie. Jesus choosing his disciples; 1b) choosing one for an office; 1c) \*OF\* \*GOD\* \*CHOOSING\* \*WHOM\* \*HE\* \*JUDGED\* \*FIT\* \*TO\***

**\*RECEIVE\* \*HIS\* \*FAVOURS\* \*AND\* \*SEPARATED\* \*FROM\*  
\*THE\* \*REST\* \*OF\* \*MANKIND\* \*TO\* \*BE\* \*PECULIARLY\*  
\*HIS\* \*OWN\* \*AND\* \*TO\* \*BE\* \*ATTENDED\* \*CONTINUALLY\*  
\*BY\* \*HIS\* \*GRACIOUS\* \*OVERSIGHT\*;  
**1c1**) ie. the Israelites; **1d**)  
of God the Father choosing Christians, as those whom he set apart from  
the irreligious multitude as dear unto himself, and whom he has rendered,  
through faith in Christ, citizens in the Messianic kingdom: [James 2:5];**

### **LIONS GROWL OF BUTCHERS FOUL**

**(SCREAMING.NUTBAG@GMAIL.COM) @ 1604 HOURS ON 31**

**AUGUST 2018:** "That's like saying, "a surname name". Tautology and  
repetition is **\*ONE\*** reason you make no sense."

**DOLF @ 1729 HOURS ON 31 AUGUST 2018:** "Your constipated turd 🍌  
opinion whilst a sensualism as anal retentive declaration given self  
bestowal through proscription of a grunt is no more substantial an  
entitlement than a FANNY excretion of pustulant tripe which is enamoured  
by it's prolapsed existence though laborious in it's eventuality as a  
shrivelled spud with no viability as a snag {ie. **\*BAG\* \*OF\* \*SH@T\***: a  
despicable person}.

### **— ODE TO GEERT BE WILDERS —**

"PARDON MY BEING A STICKYBEAK,  
SCRUFF & GRINDR ARE NOW OBLIQUE.  
HEARD YOUR CLARION FROM AFAR.  
THE **\*WATCHERS\*** THAT WE ARE.

WHETHER YOUR FOOTLE IS TO BE  
OR THRASONICAL FOR US MAY SEE  
THE MEASURE OF YOUR SOUL.  
WE KNOW, WE **\*KNOW\* \*IT\* \*ALL\***.

WHEN JUSTICE IS SO VAIN {**#235**},  
IN WANT LOSS AND DISDAIN.  
THIS FESTSCHRIFT IS TO YOU,  
ALSTUBLIEFT AND ADIEU."

**ODE TO GEERT BE WILDERS** {Germanic words 'ger' (**\*SPEAR\***) and  
'hard' (strong or brave) meaning 'Strong or Brave with the **\*SPEAR\***'.  
The name's common female equivalent is 'Geertje' as my mother's name}

### **BE WILDERS ANTHEM@{**

**@1:** Sup: 69 (**#69**); Ego: 4 (**#4**),

**@2:** Sup: 54 (**#123**); Ego: 43 (**#47**),

**@3: Sup: 68 (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32}); Ego: 3 (#50),**  
**@4: Sup: 75 (#266); Ego: 13 (#63),**  
**@5: Sup: 23 (#289); Ego: 24 (#87),**  
**@6: Sup: 73 (#362); Ego: 30 (#117),**  
**@7: Sup: 46 (#408); Ego: 3 (#120),**  
**@8: Sup: 28 (#436); Ego: 30 (#150 - I INDULGE NOT IN ANGER {%28}),**  
**@9: Sup: 78 (#514); Ego: 1 (#151),**  
**@10: Sup: 33 (#547); Ego: 28 (#179),**  
**@11: Sup: 64 (#611); Ego: 56 (#235 - ADOLF HITLER'S TABLE TALK IDEA @235 ON 7 JUNE 1942 AS SHOOTING ONE HUNDRED AND THIRTY OF THESE SELF-STYLED BIBLE STUDENTS (BIBELFORSCHER}),**  
**@12: Sup: 36 (#647); Ego: 36 (#271),**  
**@13: Sup: 43 (#690); Ego: 43 (#314),**  
**@14: Sup: 37 (#727); Ego: 42 (#356),**  
**Male: #727; Feme: #356**  
**}**

<<http://www.grapple369.com/?idea:{727}&idea:{356}>>

**STICKYBEAK:**

- (noun) Australian Slang for a busybody; meddler.

**CLARION:**

- (adjective) Clear and shrill: the clarion call of a battle trump.  
- (noun) An ancient trumpet with a curved shape.

**FOOTLE:**

- (verb) to act or talk in a foolish or silly way.  
- (noun) nonsense; foolishness; silliness.

**THRASONICAL:**

- (adjective) boastful; vainglorious.

**FESTSCHRIFT:**

- (noun) A volume of articles, essays, etc., contributed by many authors in honour of a colleague, usually published on the occasion of retirement, an important anniversary, or the like. [Courtesy: Words of Day for 8 to 12 December, 2016; [www.dictionary.com](http://www.dictionary.com)]

**H8454@{**

**@1: Sup: 6 (#6); Ego: 6 (#6),**  
**@2: Sup: 1 (#7); Ego: 76 (#82),**  
**@3: Sup: 7 (#14); Ego: 6 (#88),**



@4: Sup: 64 (#78); Ego: 57 (#145),  
@5: Sup: 74 (#152); Ego: 10 (#155),  
@6: Sup: 79 (#231); Ego: 5 (#160),  
Male: #231; Feme: #160  
} // #727

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

**UMBRA: #727 % #41 = #30** - Government without Coercion, Be Chary of War; I-Ching: **H45** - Gathering, Congregation, Clustering, Gathering together (massing), Finished; Tetra: **59** - Massing;

**THOTH MEASURE: #30** - Oh thou who earnest thine own offering, and makest thine appearance in Syut; I am not of aggressive hand.

**#VIRTUE:** With Bold Resolution (no. #30), daring but  
**#TOOLS:** With Severance (no. #70), weakening.  
**#POSITION:** With Failure (no. #75), great loss.  
**#TIME:** With Gathering (no. #35), small gain.  
**#CANON: #210**

### ONTIC\_OBLIGANS\_210@{

@1: Sup: 30 (#30); Ego: 30 (#30),  
@2: Sup: 19 (#49); Ego: 70 (#100),  
@3: Sup: 13 (#62); Ego: 75 (#175 - **I AM NOT A TRANSGRESSOR** {#22}),  
@4: Sup: 48 (#110); Ego: 35 (#210 - **I AM NOT OF AGGRESSIVE HAND** {#30}),  
Male: #110; Feme: #210  
} // #210 <-- \*MAPPED\* \*TO\* \*EGYPTIAN\* \*ANKH\* / \*ROMAN\* \*IMPERIAL\* \*EMPIRE\* \*GOVERNANCE\* \*PROTOTYPES\* #SIX: #114 / #342 AND TORAH PROTOTYPES #FIVE: #114 / #342

**#727 as [#6, #400, #6, #300, #10, #5] = tuwshiyah (H8454):**  
**{UMBRA: #3 as #727 % #41 = #30} 1) \*WISDOM\*, \*SOUND\* \*KNOWLEDGE\*, \*SUCCESS\*, \*SOUND\* \*OR\* \*EFFICIENT\* \*WISDOM\*, \*ABIDING\* \*SUCCESS\*; 1a) sound or efficient wisdom; 1b) abiding success (of the effect of sound wisdom);**

### H2803@{

@1: Sup: 6 (#6); Ego: 6 (#6),  
@2: Sup: 1 (#7); Ego: 76 (#82),  
@3: Sup: 9 (#16); Ego: 8 (#90),  
@4: Sup: 66 (#82); Ego: 57 (#147),

@5: Sup: 68 (**#150 - I INDULGE NOT IN ANGER** {%28}); Ego: 2 (**#149**),  
@6: Sup: 73 (**#223**); Ego: 5 (**#154**),  
@7: Sup: 79 (**#302**); Ego: 6 (**#160**),  
**Male: #302; Feme: #160**  
} // **#727**

**#727 as [#6, #400, #8, #300, #2, #5, #6] = chashab (H2803):**  
**{UMBRA: #6 as #727 % #41 = #30} 1) \*TO\* \*THINK\*, \*PLAN\*, \*ESTEEM\*, \*CALCULATE\*, \*INVENT\*, \*MAKE\* \*A\* \*JUDGMENT\*, \*IMAGINE\*, \*COUNT\*; 1a) (Qal); 1a1) to think, account; 1a2) to plan, devise, mean; 1a3) to charge, impute, reckon; 1a4) to esteem, value, regard; 1a5) to invent; 1b) (Niphal); 1b1) to be accounted, be thought, be esteemed; 1b2) to be computed, be reckoned; 1b3) to be imputed; 1c) (Piel); 1c1) to think upon, consider, be mindful of; 1c2) to think to do, devise, plan; 1c3) to count, reckon; 1d) (Hithpael) to be considered;**



"THE **\*WATCHERS\*** WE ARE,  
SO DO NOT DARE.  
THOUGH IT BE FAR.  
IT'S LIKE WE'RE THERE."

**DOLF @ 1752 HOURS ON 28 AUGUST 2018:** "We have established a temporal neural linguistic interface with you so that we can cure you of this disease of ignorance as **#335 - \*MORAL\* \*BLINDNESS\***:"

**G52@{**  
@1: Sup: 1 (**#1**); Ego: 1 (**#1**),  
@2: Sup: 4 (**#5**); Ego: 3 (**#4**),  
@3: Sup: 54 (**#59**); Ego: 50 (**#54**),  
@4: Sup: 43 (**#102**); Ego: 70 (**#124**),  
@5: Sup: 53 (**#155**); Ego: 10 (**#134**),  
@6: Sup: 54 (**#209**); Ego: 1 (**#135 - \*ISLAMIC\* STOICHEION TRANSFORMATION \*ONTIC\* / \*CANONICAL\* PROTOTYPE OF AN #45 ARRAY WHERE EACH ROW IS TALLING #135**),  
@7: Sup: 11 (**#220**); Ego: 38 (**#173**),  
**Male: #220; Feme: #173**  
} // **#335**

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

**UMBRA: #135 % #41 = #12** - Numbing Effect of the Conventional, Abstaining from Desire; I-Ching: **H6** - Contention, Conflict, Arguing, Lawsuit; Tetra: **25** - Contention;

**THOTH MEASURE: #12** - Oh thou of the Bright Teeth, who makest thine appearance in the Unseen Land; **\*I\* \*AM\* \*NOT\* \*A\* \*TRANSGRESSOR\***.

**#VIRTUE:** With Youthfulness (no. #12), to have little, but  
**#TOOLS:** With Measure (no. #52), to have no lack.  
**#POSITION:** With Reach (no. #15), thoughts that comprehend.  
**#TIME:** With Exhaustion (no. #69), thoughts that confound.  
**#CANON: #148**

**ONTIC\_OBLIGANS\_148@{**

**@1:** Sup: 12 (**#12**); Ego: 12 (**#12**),  
**@2:** Sup: 64 (**#76**); Ego: 52 (**#64**),  
**@3:** Sup: 79 (**#155**); Ego: 15 (**#79**),  
**@4:** Sup: 67 (**#222**); Ego: 69 (**#148 - I AM NOT A TRANSGRESSOR**  
**{%12}**),  
**Male: #222; Feme: #148**  
**} // #148**

**#335 as [#1, #3, #50, #70, #10, #1, #200] = agnoia (G52): {#9 as #135 % #41 = #12} 1) lack of knowledge, ignorance; 1a) esp. of divine things; 1b) of \*MORAL\* blindness;**

**YOUTUBE:** "2000 - Star Trek: Voyager - Unimatrix Zero"

<<https://www.youtube.com/watch?v=WwDTtXpG--I>>

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

**UMBRA: #210 % #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**

**#316 as [#50, #3, #7, #200, #50, #6] = gazar (H1504): {#0 as #210 % #41 = #5} 1** to cut, divide, cut down, cut off, cut in two, snatch, decree; **1a** (Qal); **1a1** to cut in two, divide; **1a2** to cut down; **1a3** to cut off, destroy, exterminate; **1a4** to decree; **1b** (Niphal); **1b1** to be cut off, separated, excluded; **1b2** to be destroyed, cut off; **1b3** to be decreed;

**H3336@{**

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

**@2:** Sup: 19 (**#29**); Ego: 9 (**#19**),

**@3:** Sup: 57 (**#86 - I AM NOT A ROBBER OF FOOD {%10}**); Ego: 38 (**#57**),

**@4:** Sup: 26 (**#112**); Ego: 50 (**#107**),

**@5:** Sup: 32 (**#144**); Ego: 6 (**#113**),

**Male: #144; Feme: #113**

**} // #356**

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

**UMBRA: #300 % #41 = #13** - Status, Loathing Shame; I-Ching: **H5** - Waiting, Delay, Attending, Moistened, Arriving; Tetra: **17** - Holding Back;

**THOTH MEASURE: #13** - Oh Eater of Blood, who makest thine appearance at the Block; I have not slaughtered the sacred animals.

**#VIRTUE:** With Increase (no. #13), the beginning of florescence, but

**#TOOLS:** With Eternal (no. #53), what lasts to the very end.

**#POSITION:** With Opposition (no. #8), at court, but

**#TIME:** With Inner (no. #65), on the sleeping mat

**#CANON: #139**

**ONTIC\_OBLIGANS\_139@{**

**@1:** Sup: 13 (**#13**); Ego: 13 (**#13**),

@2: Sup: 66 (#79); Ego: 53 (#66),  
@3: Sup: 74 (#153); Ego: 8 (#74),  
@4: Sup: 58 (#211); Ego: 65 (#139 - I HAVE NOT SLAUGHTERED  
THE SACRED ANIMALS {%13}),  
Male: #211; Feme: #139  
} // #139

#356 as [#10, #90, #200, #50, #6] = yetser (H3336): {UMBRA:  
#0 as #300 % #41 = #13} 1) form, framing, purpose, framework; 2)  
Sefer Yetzirah as Book of Creation in Theory and Practice; 1a) form;  
1a1) pottery; 1a2) graven image; 1a3) man (as formed from the dust);  
1b) \*PURPOSE\*, \*IMAGINATION\*, \*DEVICE\* (\*INTELLECTUAL\*  
\*FRAMEWORK\*);

"And God saw that the wickedness of man was great in the earth, and  
that every imagination {#356 as [#10, #90, #200, #50, #6] =  
yetser (H3336): imagination} of the thoughts of his heart was only  
evil continually-." [Genesis 6:5 (KJV)]

To what degree Kant's proceedings in the Groundwork actually are to be  
related to the Prolegomena published within 1783 is disputed among  
interpreters. In the end, only an exact reconstruction of the entire line of  
argumentation through the three sections of the work can provide insight  
into Kant's method in the Groundwork. His remarks in the Preface offer  
little assistance in this endeavour as an heuristic way to discover a  
science of metaphysics. Unlike other sciences, metaphysics has not yet  
attained universal and permanent knowledge. There are no standards to  
distinguish truth from error. Kant asked, "Can metaphysics even be  
possible?. [[https://en.wikipedia.org/wiki/  
Prolegomena\\_to\\_Any\\_Future\\_Metaphysics](https://en.wikipedia.org/wiki/Prolegomena_to_Any_Future_Metaphysics)>]

**#41 - IN ORDER TO ESTABLISH METAPHYSICS AS A SCIENCE, A  
CLEAR DISTINCTION MUST BE MADE BETWEEN THE CATEGORIES  
(PURE CONCEPTS OF THE UNDERSTANDING) AND THE IDEAS  
(PURE CONCEPTS OF REASON).**

The distinction of ideas, that is of pure concepts of reason, from  
categories, or pure concepts of the understanding, as cognitions of  
completely different type, origin, and use, is so important a piece of the  
foundation of a science which is to contain a system of all these  
cognitions a priori that, without such a division, metaphysics is utterly  
impossible, or at best is a disorderly and bungling endeavour to patch  
together a house of cards, \*WITHOUT\* \*KNOWLEDGE\* of the  
materials with which one is preoccupied and of their suitability for one or  
another end.

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

**UMBRA: #329 % #41 = #1** - To Guide with Names, Reason's Realisation; I-Ching: **H58** - Joy, Open, Lake; Tetra: **24** - Joy;

**THOTH MEASURE: #1** - Oh thou of long strides, who makest thine appearance in Annu; I am not a doer of wrong.

**#VIRTUE:** If it is Center (no. #1), then yang begins.

**#TOOLS:** With Center (no. #1), it begins.

**#POSITION:** If it is Response (no. #41), then yin is born.

**#TIME:** With Full Circle (no. #2), it wheels back.

**#CANON: #45**

**ONTIC\_OBLIGANS\_45@{**

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

**@2:** Sup: 2 (**#3**); Ego: 1 (**#2**),

**@3:** Sup: 43 (**#46**); Ego: 41 (**#43**),

**@4:** Sup: 45 (**#91**); Ego: 2 (**#45 - I AM NOT A DOER OF WRONG**

**{%1}**),

**Male: #91; Feme: #45**

**} // #45**

**G1558@{**

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

**@2:** Sup: 25 (**#30**); Ego: 20 (**#25**),

**@3:** Sup: 29 (**#59**); Ego: 4 (**#29**),

**@4:** Sup: 39 (**#98**); Ego: 10 (**#39**),

**@5:** Sup: 59 (**#157 - I AM NOT ONE OF PRATING TONGUE {%17}**

**/ I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY**

**{%41}**); Ego: 20 (**#59**),

**@6:** Sup: 48 (**#205**); Ego: 70 (**#129**),

**@7:** Sup: 5 (**#210 - I AM NOT OF AGGRESSIVE HAND {%30}**);

Ego: 38 (**#167**),

**Male: #210; Feme: #167**

**} // #329**

**#329 as [#5, #20, #4, #10, #20, #70, #200] = ekdikos (G1558):**

**{UMBRA: #9 as #329 % #41 = #1} 1) \*WITHOUT\* \*LAW\* \*AND\* \*JUSTICE\*;** 2) exacting penalty from one; 2a) an avenger, punisher;

If the Critique of Pure Reason had done nothing but first point out this distinction, it would thereby have already contributed more to elucidating our conception of, and to guiding inquiry in, the field of metaphysics, than have all the fruitless efforts undertaken previously to satisfy the

transcendent problems of pure reason, without it ever being imagined that one may have been situated in a completely different field from that of the understanding, and as a result was listing the concepts of the understanding together with those of reason as if they were of the same kind. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @329]

**TETRAGRAMMATON {ARCH KAI TELOS OIDA: #1 + #2 + #3 + #4 = #10 } HIERARCHY VALUE AS THE METAPHYSICAL CATEGORICAL IMPERATIVE TO THE HOMOIOS THEORY OF \*NUMBER\***

**+ 0, 27, 54 {ie. REALM OF ITS NATURE AS HEAVEN - \*FORMULA\* \*FOR\* \*UNIVERSAL\* \*LAW\*}**

**#27** - Hume wrote that we cannot rationally comprehend cause and effect (causality). Kant added that we also cannot rationally comprehend substance and accident (subsistence) or action and reaction (community). Yet he denied that these concepts are derived from experience. He also denied that their necessity was false and merely an illusion resulting from habit. These concepts and the principles that they constitute are known before experience and are valid when they are applied to the experience of objects. [Wikipedia 2018:Prolegomena\_to\_Any\_Future\_Metaphysics]

**G3594@{**

- @1: Sup: 70 (**#70**); Ego: 70 (**#70**),
  - @2: Sup: 74 (**#144**); Ego: 4 (**#74**),
  - @3: Sup: 1 (**#145**); Ego: 8 (**#82**),
  - @4: Sup: 4 (**#149**); Ego: 3 (**#85**),
  - @5: Sup: 12 (**#161 - I AM NOT A TELLER OF LIES {%9}**); Ego: 8 (**#93**),
  - @6: Sup: 50 (**#211**); Ego: 38 (**#131**),
  - @7: Sup: 58 (**#269**); Ego: 8 (**#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13}**),
  - @8: Sup: 68 (**#337**); Ego: 10 (**#149**),
  - Male: **#337**; Feme: **#149**
- } // **#311**

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

**UMBRA: #890 % #41 = #29** - Deeming, Non-Assertion; I-Ching: **H36** - Suppression of the Light, Sinking/Darkening of the Light, Brilliance injured, Intelligence hidden; Tetra: **67** - Darkening;

**THOTH MEASURE: #29** - Oh Kenemtu, who makest thine appearance in Kenemit; I am not given to cursing.

**#VIRTUE:** With Decisiveness (no. #29), numerous affairs, but  
**#TOOLS:** With Exhaustion (no. #69), not a single happiness.  
**#POSITION:** With Change (no. #28), creating the new.  
**#TIME:** With Constancy (no. #51), cleaving to the old.  
**#CANON:** **#177**

**ONTIC\_OBLIGANS\_177@{**

**@1:** Sup: 29 (**#29**); Ego: 29 (**#29**),  
**@2:** Sup: 17 (**#46**); Ego: 69 (**#98**),  
**@3:** Sup: 45 (**#91**); Ego: 28 (**#126**),  
**@4:** Sup: 15 (**#106**); Ego: 51 (**#177 - I AM NOT GIVEN TO CURSING** {**%29**}),  
**Male: #106; Feme: #177**  
**} // #177**

**#311 as [#70, #4, #8, #3, #8, #200, #8, #10] = hodegeo (G3594): {UMBRA: #20 as #890 % #41 = #29} 1) to be a guide, lead on one's way, to guide; 2) \*TO\* \*BE\* \*A\* \*GUIDE\* \*OR\* \*A\* \*TEACHER\*;** **2a) to give guidance to;**

**G3809@{**

**@1:** Sup: 80 (**#80**); Ego: 80 (**#80**),  
**@2:** Sup: 81 (**#161 - I AM NOT A TELLER OF LIES** {**%9**}); Ego: 1 (**#81**),  
**@3:** Sup: 10 (**#171 - I AM NOT UNCHASTE WITH ANY ONE** {**%20**}); Ego: 10 (**#91**),  
**@4:** Sup: 14 (**#185 - I AM NOT BOISTEROUS IN BEHAVIOUR** {**%25**}); Ego: 4 (**#95**),  
**@5:** Sup: 19 (**#204**); Ego: 5 (**#100**),  
**@6:** Sup: 29 (**#233**); Ego: 10 (**#110**),  
**@7:** Sup: 30 (**#263**); Ego: 1 (**#111**),  
**@8:** Sup: 68 (**#331**); Ego: 38 (**#149**),  
**Male: #331; Feme: #149**  
**} // #311**

**#311 as [#80, #1, #10, #4, #5, #10, #1, #200] = paideia (G3809): {UMBRA: #22 as #111 % #41 = #29} 1) \*THE\* \*WHOLE\* \*TRAINING\* \*AND\* \*EDUCATION\* \*OF\* \*CHILDREN\* (\*WHICH\* \*RELATES\* \*TO\* \*THE\* \*CULTIVATION\* \*OF\* \*MIND\* \*AND\* \*MORALS\*, \*AND\* \*EMPLOYS\* \*FOR\* \*THIS\* \*PURPOSE\* \*NOW\* \*COMMANDS\* \*AND\* \*ADMONITIONS\*, \*NOW\* \*REPROOF\* \*AND\* \*PUNISHMENT\*) It also includes the training and care of the body; 2) whatever in adults also cultivates the soul, esp. by correcting mistakes and curbing passions.; 2a) instruction**



which aims at increasing virtue; **2b**) chastisement, chastening, (of the evils with which God visits men for their amendment);

Here is now the place to dispose thoroughly of the Humean doubt. He rightly affirmed: that we in no way have insight through reason into the possibility of causality, that is, **\*THE\* \*POSSIBILITY\* \*OF\* \*RELATING\* \*THE\* \*EXISTENCE\* \*OF\* \*ONE\* \*THING\* \*TO\* \*THE\* \*EXISTENCE\* \*OF\* \*SOME\* \*OTHER\* \*THING\* \*THAT\* \*WOULD\* \*NECESSARILY\* \*BE\* \*POSITED\* \*THROUGH\* \*THE\* \*FIRST\* \*ONE\***. I add to this that we have just as little insight into the concept of subsistence, that is, of the necessity that a subject, which itself cannot be a predicate of any other thing, should underlie the existence of things – nay, that we cannot frame any concept of the possibility of any such thing (although we can point out examples of its use in experience); and I also add that this very incomprehensibility affects the community of things as well, since we have no insight whatsoever into how, from the state of one thing, a consequence could be drawn about the state of completely different things outside it (and vice versa), and into how substances, each of which has its own separate existence, should depend on one another and should indeed do so necessarily. Nonetheless, I am very far from taking these concepts to be merely borrowed from experience, and from taking the necessity represented in them to be falsely imputed and a mere illusion through which long habit deludes us; rather, I have sufficiently shown that they and the principles taken from them stand firm a priori prior to all experience, and have their undoubted objective correctness, though of course only with respect to experience. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @311]

**#54** - This antinomy or self-conflict of reason results when reason applies its principles to the sensible world. The antinomy cannot be prevented as long as objects (mere appearances) of the sensible world are considered to be things-in-themselves (objects apart from the way that they appear). This exposition of the antinomy will allow the reader to combat the dialectical illusions that result from the nature of pure reason. [Wikipedia 2018:Prolegomena\_to\_Any\_Future\_Metaphysics]

**H7878@{**

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

**@2:** Sup: 6 (**#36**); Ego: 57 (**#87**),

**@3:** Sup: 16 (**#52**); Ego: 10 (**#97**),

**@4:** Sup: 24 (**#76**); Ego: 8 (**#105**),

**Male: #76; Feme: #105**

**} // #348**

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

**UMBRA: #318 % #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**

**#348 as [#30, #300, #10, #8] = siyach (H7878): {UMBRA: #10 as #318 % #41 = #31} 1)** to put forth, mediate, muse, commune, speak, complain, ponder, sing; **1a)** (Qal); **1a1)** to complain; **1a2)** to muse, meditate upon, study, ponder; **1a3) \*TO\* \*TALK\*, \*SING\*, \*SPEAK\*;** **1b)** (Poel) **\*TO\* \*MEDITATE\*, \*CONSIDER\*, \*PUT\* \*FORTH\* \*THOUGHTS\*;**

This then is the **\*STATEMENT\* \*AND\* \*SOLUTION\* \*OF\* \*THE\* \*WHOLE\* \*ANTINOMY\* \*IN\* \*WHICH\* \*REASON\* \*FINDS\* \*ITSELF\* \*ENTANGLED\* \*IN\* \*THE\* \*APPLICATION\* \*OF\* \*ITS\* \*PRINCIPLES\* \*TO\* \*THE\* \*SENSIBLE\* \*WORLD\*, \*AND\* \*OF\* \*WHICH\* \*THE\* \*FORMER\* (\*THE\* \*MERE\* \*STATEMENT\*) \*EVEN\* \*BY\* \*ITSELF\* \*WOULD\* \*ALREADY\* \*BE\* \*OF\* \*CONSIDERABLE\* \*BENEFIT\* \*TOWARD\* \*A\* \*KNOWLEDGE\* \*OF\* \*HUMAN\* \*REASON\***, even if the solution of this conflict should not yet fully satisfy the reader, who has here to combat a natural illusion that has only recently been presented to him as such, after he had hitherto always taken that illusion for the truth. One consequence of all

this is, indeed, inevitable; namely, that since it is completely impossible to escape from this conflict of reason with itself as long as the objects of the sensible world are taken for things in themselves – and not for what they in fact are, that is, for mere appearances – the reader is obliged, for that reason, to take up once more the deduction of all our cognition a priori (and the examination of that deduction which I have provided), in order to come to a decision about it. For the present I do not require more; for if, through this pursuit, he has first thought himself deeply enough into the nature of pure reason, then the concepts by means of which alone the solution to this conflict of reason is possible will already be familiar to him, a circumstance without which I cannot expect full approbation from even the most attentive reader. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @348]

**+ 0, 9, 18 {ie. SYSTEM'S COSMOLOGY AS EARTH - \*FORMULA\* \*OF\* \*HUMANITY\*}**

**#9** - My intuition of an object can occur before I experience an object if my intuition contains only the mere form of sensory experience.  
[Wikipedia 2018:Prolegomena\_to\_Any\_Future\_Metaphysics]

**H3524@{**  
 @1: Sup: 20 (**#20**); Ego: 20 (**#20**),  
 @2: Sup: 22 (**#42**); Ego: 2 (**#22**),  
 @3: Sup: 32 (**#74**); Ego: 10 (**#32**),  
 @4: Sup: 70 (**#144**); Ego: 38 (**#70**),  
 @5: Sup: 80 (**#224**); Ego: 10 (**#80**),  
 @6: Sup: 39 (**#263**); Ego: 40 (**#120**),  
**Male: #263; Feme: #120**  
**} // #282**

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

**UMBRA: #232 % #41 = #27** - Greatest Functional Skill in Paradoxes; I-Ching: **H21** - Bite Together, Biting Through, Gnawing Bite; Tetra: **74** - Closure;

**THOTH MEASURE: #27** - Oh thou whose face is behind thee, and who makest thine appearance at thy cavern; **\*I\* \*AM\* \*NOT\* \*GIVEN\* \*TO\* \*UNNATURAL\* \*LUST\***.

**#VIRTUE:** With Duties (no. #27), esteem for activity.  
**#TOOLS:** With Darkening (no. #67), esteem for rest.  
**#POSITION:** With Mired (no. #3), plucked out from calamity.

**#TIME:** With Aggravation (no. #76), lacking any pardons.

**#CANON: #173**

**ONTIC\_OBLIGANS\_173@{**

**@1:** Sup: 27 (**#27**); Ego: 27 (**#27**),

**@2:** Sup: 13 (**#40**); Ego: 67 (**#94**),

**@3:** Sup: 16 (**#56**); Ego: 3 (**#97**),

**@4:** Sup: 11 (**#67**); Ego: 76 (**#173 - I AM NOT GIVEN TO**

**UNNATURAL LUST {%27}),**

**Male: #67; Feme: #173**

**} // #173**

**#282 as [#20, #2, #10, #200, #10, #40] = kabbiyr (H3524):**

**{UMBRA: #2 as #232 % #41 = #27} 1)** mighty, great,

**\*POWERFUL\***, many, much;

**H7227@{**

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

**@2:** Sup: 68 (**#98**); Ego: 38 (**#68 - I DO NOT THAT WHICH**

**OFFENDETH THE GOD OF MY DOMAIN {%42}),**

**@3:** Sup: 70 (**#168 - I AM NOT THE CAUSE OF WEeping TO ANY**  
**{%26}); Ego: 2 (#70),**

**@4:** Sup: 80 (**#248**); Ego: 10 (**#80**),

**@5:** Sup: 39 (**#287**); Ego: 40 (**#120**),

**Male: #287; Feme: #120**

**} // #282**

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

**UMBRA: #202 % #41 = #38** - Consequences for Virtuous Discourse; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **11** - Divergence;

**THOTH MEASURE: #38** - Oh thou who makest mortals to flourish, and who makest thine appearance at Sais; **\*I\* \*CURSE\* \*NOT\* \*A\* \*GOD\***.

**#VIRTUE:** Fullness (no. #38) means the prime of life, but

**#TOOLS:** On the Verge (no. #78) means old age.

**#POSITION:** With Kinship (no. #34), attachment between even distant relatives.

**#TIME:** With Severance (no. #70), offense to one's own flesh and blood.

**#CANON: #220**

## ONTIC\_OBLIGANS\_220@{

@1: Sup: 38 (#38); Ego: 38 (#38),

@2: Sup: 35 (#73); Ego: 78 (#116),

@3: Sup: 69 (#142); Ego: 34 (#150 - **I INDULGE NOT IN ANGER** {**%28**}),

@4: Sup: 58 (#200 - **I AM NOT A ROBBER OF SACRED PROPERTY** {**%8**}); Ego: 70 (#220 - **I CURSE NOT A GOD** {**%38**}),

Male: #200; Feme: #220

} // #220

**#282** as [#30, #200, #2, #10, #40] = rab (H7227): {**UMBRA: #5**  
**as #202 % #41 = #38**} **1)** much, many, great; **2)** captain, chief; **1a)**  
much; **1b)** many; **1c)** **\*ABOUNDING\* \*IN\***; **1d)** more numerous than;  
**1e)** abundant, enough; **1f)** great; **1g)** strong; **1h)** greater than adv; **1i)**  
much, exceedingly n m;

If our intuition had to be of the kind that represented things as they are in themselves, then absolutely no intuition a priori would take place, but it would always be empirical. For I can only know what may be contained in the object in itself if the object is present and given to me. Of course, even then it is incomprehensible how the intuition of a thing that is present should allow me to cognize it the way it is in itself, since its properties cannot migrate over into **\*MY\* \*POWER\* \*OF\* \*REPRESENTATION\***; **\*BUT\* \*EVEN\* \*GRANTING\* \*SUCH\* \*A\* \*POSSIBILITY\***, the intuition still would not take place a priori, that is, before the object were presented to me, for without that no basis for the relation of my representation to the object can be conceived; so it would have to be based on inspiration. There is therefore only one way possible for my intuition to precede the actuality of the object and occur as an a priori cognition, namely if it contains nothing else except the form of sensibility, which in me as subject precedes all actual impressions through which I am affected by objects. For I can know a priori that the objects of the senses can be intuited only in accordance with this form of sensibility. From this it follows: that propositions which relate merely to this form of sensory intuition will be possible and valid for objects of the senses; also, conversely, that intuitions which are possible a priori can never relate to things other than objects of our senses. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @282]

**#18** - Judgments of experience are empirical judgments that are valid for external objects. They require special pure concepts which have originated in the pure understanding. All judging subjects will agree on their experience of the object. When a perception is subsumed under these pure concepts, it is changed into objective experience. On the other hand, all empirical judgments that are only valid for the one judging

subject are judgments of mere perception. These judgments of perception are not subsumed under a pure concept of the understanding. [Wikipedia 2018:Prolegomena\_to\_Any\_Future\_Metaphysics]

We must therefore first of all note: that, although all judgments of experience are empirical, that is, have their basis in the immediate perception of the senses, nonetheless the reverse is not the case, that all empirical judgments are therefore judgments of experience; rather, beyond the empirical and in general beyond what is given in sensory intuition, special concepts must yet be added, which have their origin completely a priori in the pure understanding, and under which every perception first can be subsumed and then, by means of the same concepts, transformed into experience.

Empirical judgments, insofar as they have objective validity, are **JUDGMENTS OF EXPERIENCE**; those, however, that are only subjectively valid I call mere **JUDGMENTS OF PERCEPTION**. The latter do not require a pure concept of the understanding, but only the logical connection of perceptions in a thinking subject. But the former always demand, in addition to the representations of sensory intuition, special concepts originally generated in the understanding, which are precisely what make the judgment of experience objectively valid.

**H6767@{**

@1: Sup: 6 (**#6**); Ego: 6 (**#6**),

@2: Sup: 8 (**#14**); Ego: 2 (**#8**),

@3: Sup: 17 (**#31**); Ego: 9 (**#17**),

@4: Sup: 47 (**#78**); Ego: 30 (**#47**),

@5: Sup: 56 (**#134**); Ego: 9 (**#56**),

@6: Sup: 5 (**#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS** {%13}); Ego: 30 (**#86 - I AM NOT A ROBBER OF FOOD** {%10}),

@7: Sup: 15 (**#154**); Ego: 10 (**#96**),

@8: Sup: 55 (**#209**); Ego: 40 (**#136**),

Male: **#209**; Feme: **#136**

} // **#298**

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

**UMBRA: #240 % #41 = #35** - Great Guiding Signs?, Virtue of Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

**THOTH MEASURE: #35** - Oh Tem-sepu, who makest thine appearance in Tattu; I am not one who curseth the king.

**#VIRTUE:** As to Gathering (no. #35), it is success.  
**#TOOLS:** With Failure (no. #75), loss of fortune.  
**#POSITION:** With Ascent (no. #7), high ambitions.  
**#TIME:** With Sinking (no. #64), low ambitions.  
**#CANON: #181**

**ONTIC\_OBLIGANS\_181@{**

**@1:** Sup: 35 (**#35**); Ego: 35 (**#35**),

**@2:** Sup: 29 (**#64**); Ego: 75 (**#110**),

**@3:** Sup: 36 (**#100**); Ego: 7 (**#117**),

**@4:** Sup: 19 (**#119**); Ego: 64 (**#181 - I LEND NOT A DEAF EAR TO**

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

**Male: #119; Feme: #181**

**} // #181**

**#298 as [#6, #2, #90, #30, #90, #30, #10, #40] = tselatsal**  
**(H6767): {UMBRA: #8 as #240 % #41 = #35} 1) \*WHIRRING\*,**  
**\*BUZZING\*; 2) spear; 3) whirring locust;**

"And David {well-beloved, dear} and all the house of Israel {who prevails with God} played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals {**#298 as [#6, #2, #90, #30, #90, #30, #10, #40] = tselatsal (H6767): cymbal**}. " [2Samuel 6:5 (KJV)]

All of our judgments are at first mere judgments of perception; they hold only for us, i.e., for our subject, and only afterwards do we give them a new relation, namely to an object, and intend that the judgment should also be valid at all times for us and for everyone else; for if a judgment agrees with an object, then all judgments of the same object must also agree with one another, and hence the objective validity of a judgment of experience signifies nothing other than its necessary universal validity. But also conversely, if we find cause to deem a judgment necessarily, universally valid (which is never based on the perception, but on the pure concept of the understanding under which the perception is subsumed), we must then also deem it objective, that is, as expressing not merely a relation of a perception to a subject, but a property of an object; for there would be no reason why other judgments necessarily would have to agree with mine, if there were not the unity of the object – **\*AN\* \*OBJECT\* \*TO\* \*WHICH\* \*THEY\* \*ALL\* \*REFER\*, \*WITH\* \*WHICH\* \*THEY\* \*ALL\* \*AGREE\*, \*AND\*, \*FOR\* \*THAT\* \*REASON\*, \*ALSO\* \*MUST\* \*ALL\* \*HARMONIZE\* \*AMONG\* \*THEMSELVES\***. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @298]



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

#3 - A remark on the general division of judgment into analytical and  
synthetical. This division is critical but has not been properly recognized  
by previous philosophers. [Wikipedia  
2018:Prolegomena\_to\_Any\_Future\_Metaphysics]

G5143@{

@1: Sup: 5 (#5); Ego: 5 (#5),  
@2: Sup: 9 (#14); Ego: 4 (#9),  
@3: Sup: 28 (#42); Ego: 19 (#28),  
@4: Sup: 29 (#71); Ego: 1 (#29),  
@5: Sup: 69 (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM  
NOT AN EAVES-DROPPER {%16}); Ego: 40 (#69),  
@6: Sup: 58 (#198); Ego: 70 (#139 - I HAVE NOT SLAUGHTERED  
THE SACRED ANIMALS {%13}),  
@7: Sup: 27 (#225); Ego: 50 (#189),  
Male: #225; Feme: #189  
} // #270

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

UMBRA: #1805 % #41 = #1 - To Guide with Names, Reason's  
Realisation; I-Ching: H58 - Joy, Open, Lake; Tetra: 24 - Joy;

THOTH MEASURE: #1 - Oh thou of long strides, who makest thine  
appearance in Annu; \*I\* \*AM\* \*NOT\* \*A\* \*DOER\* \*OF\*  
\*WRONG\*.

#VIRTUE: If it is Center (no. #1), then yang begins.

#TOOLS: With Center (no. #1), it begins.

#POSITION: If it is Response (no. #41), then yin is born.

#TIME: With Full Circle (no. #2), it wheels back.

#CANON: #45

ONTIC\_OBLIGANS\_45@{

@1: Sup: 1 (#1); Ego: 1 (#1),  
@2: Sup: 2 (#3); Ego: 1 (#2),  
@3: Sup: 43 (#46); Ego: 41 (#43),  
@4: Sup: 45 (#91); Ego: 2 (#45 - I AM NOT A DOER OF WRONG  
{%1}),  
Male: #91; Feme: #45  
} // #45



**#270 as [#5, #4, #100, #1, #40, #70, #50] = trecho (G5143):**  
**{UMBRA: #26 as #1805 % #41 = #1} 1)** to run; **2)** metaph.; **1a)** of persons in haste; **1b)** of those who run in a race course; **2a) \*OF\* \*DOCTRINE\* \*RAPIDLY\* \*PROPAGATED\*;** **2b)** by a metaphor taken from runners in a race, to exert one's self, strive hard; **2c)** to spend one's strength in performing or attaining something; **2d)** word occurs in Greek writings denoting to incur extreme peril, which it requires the exertion of all one's effort to overcome;

"And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately- to them which were of reputation, lest by any means I should run **{#270 as [#5, #4, #100, #1, #40, #70, #50] = trecho (G5143): run}**, or had run **{#270 as [#5, #4, #100, #1, #40, #70, #50] = trecho (G5143): run}**, in vain." [Galatians 2:2 (KJV)]

"Ye did run **{#270 as [#5, #4, #100, #1, #40, #70, #50] = trecho (G5143): run}** well; who did hinder you that ye should not obey the truth?" [Galatians 5:7 (KJV)]

"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run **{#270 as [#5, #4, #100, #1, #40, #70, #50] = trecho (G5143): run}** in vain, neither laboured in vain." [Philippians 2:16 (KJV)]

**G3992@{**

**@1:** Sup: 80 (**#80**); Ego: 80 (**#80**),

**@2:** Sup: 4 (**#84 - I AM NOT A MAN OF VIOLENCE {#2}**); Ego: 5 (**#85**),

**@3:** Sup: 44 (**#128**); Ego: 40 (**#125**),

**@4:** Sup: 43 (**#171 - I AM NOT UNCHASTE WITH ANY ONE {#20}**); Ego: 80 (**#205**),

**@5:** Sup: 48 (**#219**); Ego: 5 (**#210 - I AM NOT OF AGGRESSIVE HAND {#30}**),

**@6:** Sup: 58 (**#277**); Ego: 10 (**#220 - I CURSE NOT A GOD {#38}**),

**@7:** Sup: 27 (**#304**); Ego: 50 (**#270**),

**Male: #304; Feme: #270**

**} // #270**

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

**UMBRA: #1005 % #41 = #21** - Guiding the Physical, Emptying the Heart; I-Ching: **H31** - Reciprocity, Conjoining, Influence (wooing), Feelings; Tetra: **42** - Going to Meet;

**THOTH MEASURE: #21** - Oh thou who art above Princes, and who makest thine appearance in Amu; **\*I\* \*DO\* \*NOT\* \*CAUSE\* \*TERRORS\***.

**#VIRTUE:** Release (no. #21) means a push forward.

**#TOOLS:** Embellishment (no. #61) means a decline.

**#POSITION:** With Flight (no. #49), there is what one avoids.

**#TIME:** With Contention (no. #25), there is what one hastens towards.

**#CANON: #156**

**ONTIC\_OBLIGANS\_156@{**

**@1:** Sup: 21 (**#21**); Ego: 21 (**#21**),

**@2:** Sup: 1 (**#22**); Ego: 61 (**#82**),

**@3:** Sup: 50 (**#72**); Ego: 49 (**#131**),

**@4:** Sup: 75 (**#147**); Ego: 25 (**#156 - I DO NOT CAUSE TERRORS** {**%21**}),

**Male: #147; Feme: #156**

**} // #156**

**#270 as [#80, #5, #40, #80, #5, #10, #50] = pempo (G3992):** **{UMBRA: #24 as #1005 % #41 = #21} 1** to send; **1a**) to bid a thing to be carried to one; **1b**) to send (thrust or insert) a thing into another;

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent **{#270 as [#80, #5, #40, #80, #5, #10, #50] = pempo (G3992): send}** me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." [John 5:24 (KJV)]

**G4158@{**

**@1:** Sup: 80 (**#80**); Ego: 80 (**#80**),

**@2:** Sup: 69 (**#149**); Ego: 70 (**#150 - I INDULGE NOT IN ANGER** {**%28**}),

**@3:** Sup: 73 (**#222**); Ego: 4 (**#154**),

**@4:** Sup: 81 (**#303**); Ego: 8 (**#162**),

**@5:** Sup: 19 (**#322**); Ego: 19 (**#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS** {**%24**} / **I AM NOT ONE WHO CURSETH THE KING** {**%35**}),

**@6:** Sup: 27 (**#349**); Ego: 8 (**#189**),

**Male: #349; Feme: #189**

**} // #270**

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

**UMBRA: #470 % #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**

**#270 as [#80, #70, #4, #8, #100, #8] = poderes (G4158):**

**{UMBRA: #25 as #470 % #41 = #19} 1) \*REACHING\* \*TO\***

**\*THE\* \*FEET\*;** 2) a garment reaching to the ankles, coming down to the feet;

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment {**#270 as [#80, #70, #4, #8, #100, #8] = poderes (G4158): garment**} down to the foot {**#270 as [#80, #70, #4, #8, #100, #8] = poderes (G4158): garment**}, and girt about the paps with a golden girdle." [Revelation 1:13 (KJV)]

This division is indispensable with regard to the critique of human understanding, and therefore deserves to be classical in it; other than that I don't know that it has much utility anywhere else. And in this I find the reason why **\*DOGMATIC\* \*PHILOSOPHERS\* (\*WHO\* \*ALWAYS\* \*SOUGHT\* \*THE\* \*SOURCES\* \*OF\* \*METAPHYSICAL\* \*JUDGMENTS\* \*ONLY\* \*IN\* \*METAPHYSICS\* \*ITSELF\*, \*AND\* \*NOT\* \*OUTSIDE\* \*IT\* \*IN\* \*THE\* \*PURE\* \*LAWS\* \*OF\* \*REASON\* \*IN\* \*GENERAL\*)** neglected this division, **\*WHICH\* \*APPEARS\* \*TO\* \*COME\* \*FORWARD\* \*OF\* \*ITSELF\***, and, like the famous Wolff, or the acute Baumgarten **\*FOLLOWING\* \*IN\* \*HIS\* \*FOOTSTEPS\***, could try to find the proof of the principle of sufficient

reason, which obviously is synthetic, in the principle of  
**\*CONTRADICTION\* {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) \*OPPOSITION\*, \*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\* \*HOSTILE\* \*ENCOUNTER\*}**. By contrast I find a hint of this division already in Locke's essays on human understanding. For in Book 4, chapter 3, #9 f., after he had already discussed the various connections of representations in judgments and the sources of the connections, of which he located the one in identity or **\*CONTRADICTION\* {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) \*OPPOSITION\*, \*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\* \*HOSTILE\* \*ENCOUNTER\*}** (analytic judgments) but the other in the existence of representations in a subject (synthetic judgments), he then acknowledges in #10 **\*THAT\* \*OUR\* \*COGNITION\* (\*A\* \*PRIORI\*) \*OF\* \*THESE\* \*LAST\* \*IS\* \*VERY\* \*CONSTRICTED\* \*AND\* \*ALMOST\* \*NOTHING\* \*AT\* \*ALL\***.

**H6440@{**

**@1:** Sup: 40 (**#40**); Ego: 40 (**#40**),

**@2:** Sup: 70 (**#110**); Ego: 30 (**#70**),

**@3:** Sup: 69 (**#179**); Ego: 80 (**#150 - I INDULGE NOT IN ANGER { %28}**),

**@4:** Sup: 38 (**#217**); Ego: 50 (**#200 - I AM NOT A ROBBER OF SACRED PROPERTY { %8}**),

**@5:** Sup: 48 (**#265**); Ego: 10 (**#210 - I AM NOT OF AGGRESSIVE HAND { %30}**),

**@6:** Sup: 68 (**#333**); Ego: 20 (**#230**),

**@7:** Sup: 27 (**#360**); Ego: 40 (**#270**),

**Male: #360; Feme: #270**

**} // #270**

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

**UMBRA: #180 % #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**

**#270 as [#40, #30, #80, #50, #10, #20, #40] = paniym (H6440):**

**{UMBRA: #15 as #180 % #41 = #16} 1) face; 1a) face, faces; 1b)**

**presence, person; 1c) face (of seraphim or cherubim); 1d) face (of**

**animals); 1e) face, surface (of ground); 1f) as adv of loc/temp; 1f1)**

**before and behind, toward, in front of, forward, formerly, \*FROM\***

**\*BEFORETIME\*, \*BEFORE\*; 1g) with prep; 1g1) in front of, before, to**

**the front of, in the presence of, in the face of, at the face or front of, from**

**the presence of, from before, from before the face of;**

"And the earth was without form, and void; and darkness was upon the

face **{#270 as [#40, #30, #80, #50, #10, #20, #40] = paniym**

**(H6440): before}** of the deep. And the Spirit of God moved upon the

face **{#270 as [#40, #30, #80, #50, #10, #20, #40] = paniym**

**(H6440): before}** of the waters." [Genesis 1:2 (KJV)]

But there is so little that is definite and reduced to rules in what he says about this type of cognition, that it is no wonder if no one, and in particular not even Hume, was prompted by it to contemplate propositions of this type. For such general yet nonetheless definite principles are not easily learned from others who have only had them floating obscurely before them. One must first have come to them oneself through one's own reflection, after which one also finds them elsewhere, where one certainly would not have found them before, because the authors did not even know themselves that their own remarks were grounded on such an idea. Those who never think for themselves in this way nevertheless possess the quick-sightedness to spy everything, after it has been shown to them, in what has already been said elsewhere, where no one at all could see it before. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @270]

**#6** - Mathematics consists of synthetic a priori knowledge. How was it possible for human reason to produce such a priori knowledge? If we understand the origins of mathematics, we might know the basis of all

knowledge that is not derived from experience. [Wikipedia 2018:Prolegomena\_to\_Any\_Future\_Metaphysics]

But in order to ascend from these pure a priori cognitions (which are not only actual but also well-founded) to a possible cognition that we seek – namely, a metaphysics as science – we need to comprehend under our main question that which gives rise to metaphysics and which underlies its purely naturally given (though not above suspicion as regards truth) cognition a priori (which cognition, when pursued without any critical investigation of its possibility, is normally called metaphysics already) – in a word, the natural disposition to such a science; and so the main transcendental question, divided into four other questions, will be answered step by step:

1. How is pure mathematics possible?
2. How is pure natural science possible?
3. How is metaphysics in general possible?
4. How is metaphysics as science possible?

**H6329@{**

  @1: Sup: 40 (**#40**); Ego: 40 (**#40**),  
  @2: Sup: 39 (**#79**); Ego: 80 (**#120**),  
  @3: Sup: 49 (**#128**); Ego: 10 (**#130 - I AM NOT EVIL MINDED**  
{%3}),  
  @4: Sup: 68 (**#196 - I AM NOT ONE OF LOUD VOICE** {%37});  
Ego: 19 (**#149**),  
  @5: Sup: 78 (**#274**); Ego: 10 (**#159**),  
  @6: Sup: 37 (**#311**); Ego: 40 (**#199**),  
  **Male: #311; Feme: #199**  
} // **#280**

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

**UMBRA: #186 % #41 = #22** - Point to Reversal?, Humility's Increase; I-Ching: **H8** - Closeness, Seeking Unity, Grouping, Holding together, Alliance; Tetra: **34** - Kinship;

**THOTH MEASURE: #22** - Oh Chemiu, who makest thine appearance in Kauu; **\*I \*AM\* \*NOT\* \*A\* \*TRANSGRESSOR\***.

**#VIRTUE:** What Resistance (no. #22) approves is right while  
**#TOOLS:** What Doubt (no. #62) abhors is wrong.  
**#POSITION:** With Advance (no. #20), the desire to proceed.  
**#TIME:** With Stoppage (no. #71), the desire for constraints.  
**#CANON: #175**

## ONTIC\_OBLIGANS\_175@{

@1: Sup: 22 (#22); Ego: 22 (#22),  
@2: Sup: 3 (#25); Ego: 62 (#84 - **I AM NOT A MAN OF VIOLENCE** {#2}),  
@3: Sup: 23 (#48); Ego: 20 (#104 - **I COMMIT NO FRAUD** {#7}),  
@4: Sup: 13 (#61); Ego: 71 (#175 - **I AM NOT A TRANSGRESSOR** {#22}),  
**Male: #61; Feme: #175**  
} // #175

**#280 as [#40, #80, #10, #100, #10, #40] = puwq (H6329):**  
**{UMBRA: #8 as #186 % #41 = #22} 1) \*TO\* \*BRING\* \*OUT\*,**  
**\*FURNISH\*, \*PROMOTE\*, \*GO\* \*OUT\*, \*ISSUE\*; 1a)** (Hiphil);  
**1a1) to produce, furnish; 1a2) \*TO\* \*BRING\* \*OUT\*, \*ELICIT\*,**  
**\*OBTAIN\*, \*CAUSE\* \*TO\* \*COME\* \*OUT\* \*FROM\*; 1a3) to**  
promote; **1a4) to cause to go out to;**

"Happy is the man that findeth wisdom, and the man that getteth {#280 as [#40, #80, #10, #100, #10, #40] = puwq (H6329): obtain} understanding." [Proverbs 3:13 (KJV)]

"For whoso findeth me findeth life, and shall obtain {#280 as [#40, #80, #10, #100, #10, #40] = puwq (H6329): obtain} favour of the LORD." [Proverbs 8:35 (KJV)]

"A good man obtaineth {#280 as [#40, #80, #10, #100, #10, #40] = puwq (H6329): obtain} favour of the LORD: but a man of wicked devices will he condemn." [Proverbs 12:2 (KJV)]

It can be **\*SEEN\* \*THAT\* \*EVEN\* \*IF\* \*THE\* \*SOLUTION\* \*TO\* \*THESE\* \*PROBLEMS\* \*IS\* \*INTENDED\* \*PRINCIPALLY\* \*TO\* \*PRESENT\* \*THE\* \*ESSENTIAL\* \*CONTENT\*** of the Critique, still it also possesses something distinctive that is worthy of attention in its own right, namely, the search for the sources of given sciences in reason itself, in order to investigate and to survey for reason, by way of the deed itself, its power to cognize something a priori; whereby these sciences themselves then benefit, if not with respect to their content, nonetheless as regards their proper practice, and, while **\*BRINGING\* \*LIGHT\* \*TO\* \*A\* \*HIGHER\* \*QUESTION\* \*REGARDING\* \*THEIR\* \*COMMON\* \*ORIGIN\*, \*THEY\* \*SIMULTANEOUSLY\* \*PROVIDE\* \*OPPORTUNITY\* \*FOR\* \*A\* \*BETTER\* \*EXPLANATION\* \*OF\* \*THEIR\* \*OWN\* \*NATURE\*.**

## G321@{

@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: 60 (#219); Ego: 5 (#60),  
 @6: Sup: 17 (#236); Ego: 38 (#98),  
 @7: Sup: 26 (#262); Ego: 9 (#107),  
 @8: Sup: 27 (#289); Ego: 1 (#108),  
 @9: Sup: 37 (#326); Ego: 10 (#118),  
**Male: #326; Feme: #118**  
 } // #280

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

**UMBRA: #855 % #41 = #35** - Great Guiding Signs?, Virtue of Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

**THOTH MEASURE: #35** - Oh Tem-sepu, who makest thine appearance in Tattu; **\*I\* \*AM\* \*NOT\* \*ONE\* \*WHO\* \*CURSETH\* \*THE\* \*KING\*.**

**#VIRTUE:** As to Gathering (no. #35), it is success.  
**#TOOLS:** With Failure (no. #75), loss of fortune.  
**#POSITION:** With Ascent (no. #7), high ambitions.  
**#TIME:** With Sinking (no. #64), low ambitions.  
**#CANON: #181**

**ONTIC\_OBLIGANS\_181@{**

@1: Sup: 35 (#35); Ego: 35 (#35),  
 @2: Sup: 29 (#64); Ego: 75 (#110),  
 @3: Sup: 36 (#100); Ego: 7 (#117),  
 @4: Sup: 19 (#119); Ego: 64 (#181 - **I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS** {%24} / **I AM NOT ONE WHO CURSETH THE KING** {%35}),  
**Male: #119; Feme: #181**  
 } // #181

**#280 as [#1, #50, #1, #3, #5, #200, #9, #1, #10] = anago (G321): {UMBRA: #10 as #855 % #41 = #35} 1) \*TO\* \*LEAD\* \*UP\*, \*TO\* \*LEAD\* \*OR\* \*BRING\* \*INTO\* \*A\* \*HIGHER\* \*PLACE\*;** 2) of navigators: launch out, set sail, put to sea;

"Then was Jesus led {**#280 as [#1, #50, #1, #3, #5, #200, #9, #1, #10] = anago (G321): bring**} up of the Spirit into the wilderness to be tempted of the devil.



And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and **\*SETTETH\* \*HIM\* \*ON\* \*A\* \*PINNACLE\* \*OF\* \*THE\* \*TEMPLE\***, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and, behold, angels came and ministered unto him." [Matthew 4:1-11 (KJV)]

### **HOW IS PURE MATHEMATICS POSSIBLE?**

Here now is a great and proven body of cognition, which is already of admirable extent and promises unlimited expansion in the future, which carries with it thoroughly apodictic certainty (that is, absolute necessity), hence rests on no grounds of experience, and so is a pure product of reason, but beyond this is thoroughly synthetic. "How is it possible then for human reason to achieve such cognition wholly a priori?" Does not this capacity, since it is not, and cannot be, based on experience, presuppose some a priori basis for cognition, which lies deeply hidden, but which might reveal itself through these its effects, if their first beginnings were only diligently tracked down? [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @280]

**+ 1, 2, 3 {ie. \*FORMULA\* \*OF\* \*PROGRESSION\* OF INDIVIDUAL PHENOMENA}**

### **PREAMBLE ON THE PECULIARITIES OF ALL METAPHYSICAL KNOWLEDGE**

**#1** - On the sources of metaphysics

Metaphysical principles are a priori in that they are not derived from external or internal experience. Metaphysical knowledge is philosophical cognition that comes from pure understanding and pure reason.  
[Wikipedia 2018:Prolegomena\_to\_Any\_Future\_Metaphysics]

## **PREAMBLE ON THE PECULIARITIES OF ALL METAPHYSICAL KNOWLEDGE [IDEA @265]**

**H5587@{**

**@1:** Sup: 5 (**#5**); Ego: 5 (**#5**),  
**@2:** Sup: 65 (**#70**); Ego: 60 (**#65**),  
**@3:** Sup: 54 (**#124**); Ego: 70 (**#135**),  
**@4:** Sup: 53 (**#177 - I AM NOT GIVEN TO CURSING {%29}**); Ego: 80 (**#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34}**),  
**@5:** Sup: 63 (**#240**); Ego: 10 (**#225**),  
**@6:** Sup: 22 (**#262**); Ego: 40 (**#265**),  
**Male: #262; Feme: #265**  
**} // #265**

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

**UMBRA: #210 % #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**

**#265 as [#5, #60, #70, #80, #10, #40] = ca`iph (H5587):**  
**{UMBRA: #7 as #210 % #41 = #5} 1) ambivalence, \*DIVISION\*,**  
**\*DIVIDED\* \*OPINION\*;**

"And Elijah {God the Lord, the strong Lord} came unto all the people, and said, How long halt ye between two opinions {**#265 as [#5, #60, #70, #80, #10, #40] = ca`iph (H5587): thoughts**}? if the LORD be God, follow- him: but if Baal, then follow- him. And the people answered him not a word." [1Kings 18:21 (KJV)]

#### ON THE SOURCES OF METAPHYSICS

If one wishes to present a body of cognition as science, then **\*ONE\***  
**\*MUST\* \*FIRST\* \*BE\* \*ABLE\* \*TO\* \*DETERMINE\* \*PRECISELY\***  
**\*THE\* \*DIFFERENTIA\*** it has in common with no other science, and which is therefore its distinguishing feature; otherwise the boundaries of all the sciences run together, and none of them can be dealt with thoroughly according to its own nature.

#### G60@{

@1: Sup: 1 (**#1**); Ego: 1 (**#1**),  
@2: Sup: 4 (**#5**); Ego: 3 (**#4**),  
@3: Sup: 74 (**#79**); Ego: 70 (**#74**),  
@4: Sup: 12 (**#91**); Ego: 19 (**#93**),  
@5: Sup: 13 (**#104 - I COMMIT NO FRAUD** {%7}); Ego: 1 (**#94**),  
@6: Sup: 23 (**#127**); Ego: 10 (**#104 - I COMMIT NO FRAUD**  
{%7}),  
@7: Sup: 12 (**#139 - I HAVE NOT SLAUGHTERED THE SACRED**  
**ANIMALS** {%13}); Ego: 70 (**#174**),  
@8: Sup: 22 (**#161 - I AM NOT A TELLER OF LIES** {%9}); Ego: 10  
(**#184 - I PUT NO CHECK UPON THE WATER IN ITS FLOW** {%36}),  
**Male: #161; Feme: #184**  
} // #265

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

**UMBRA: #455 % #41 = #4** - Using Guidance, Sourceless; I-Ching:  
**H27** - Nourishment, Swallowing, Jaws, Comfort/Security; Tetra: **81** -  
Fostering;

**THOTH MEASURE: #4** - Oh Eater of the Shadow, who makest thine  
appearance at Elephantine; **\*I\* \*AM\* \*NOT\* \*RAPACIOUS\***.

**#VIRTUE:** With Barrier (no. #4), isolation} but  
**#TOOLS:** With Stove (no. #44), neighbours.

**#POSITION:** As to Strength (no. #36), it is the solidly built.

**#TIME:** As to Waiting (no. #18), it is the weak.

**#CANON: #102**

**ONTIC\_OBLIGANS\_102@{**

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

**@2:** Sup: 48 (**#52**); Ego: 44 (**#48**),

**@3:** Sup: 3 (**#55**); Ego: 36 (**#84 - I AM NOT A MAN OF VIOLENCE**  
{%2}),

**@4:** Sup: 21 (**#76**); Ego: 18 (**#102 - I AM NOT RAPACIOUS**  
{%4}),

**Male: #76; Feme: #102**

**} // #102**

**#265 as [#1, #3, #70, #100, #1, #10, #70, #10] = agoraios (G60):**  
**{UMBRA: #11 as #455 % #41 = #4} 1)** in, of or belonging to the  
market place; **2)** frequenting the market place; **3) \*GENERALLY\*,**  
**\*PROPER\* \*TO\* \*THE\* \*ASSEMBLY\*, \*SUITED\* \*TO\***  
**\*FORENSIC\* \*SPEAKING\*, \*BUSINESS\*-\*LIKE\***  
**\*TRANSACTIONS\*; 2a)** hucksters, petty traffickers, retail dealers; **2b)**  
idlers, loungers, **\*THE\* \*COMMON\* \*SORT\*, \*LOW\*, \*MEAN\***  
**\*VULGAR\*;**

"But the Jews which believed not, moved with envy, took unto them  
certain lewd fellows of the baser **{#265 as [#1, #3, #70, #100, #1,**  
**#10, #70, #10] = agoraios (G60): baser}** sort, and gathered a  
company, and set all the city on an uproar, and assaulted the house of  
Jason {he that cures}, and sought to bring them out to the people." [Acts  
17:5 (KJV)]

**G2807@{**

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

**@2:** Sup: 50 (**#70**); Ego: 30 (**#50**),

**@3:** Sup: 55 (**#125**); Ego: 5 (**#55**),

**@4:** Sup: 65 (**#190**); Ego: 10 (**#65**),

**@5:** Sup: 22 (**#212**); Ego: 38 (**#103**),

**Male: #212; Feme: #103**

**} // #265**

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

**UMBRA: #265 % #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**

**#265 as [#20, #30, #5, #10, #200] = kleis (G2807): {UMBRA: #13 as #265 % #41 = #19} 1) \*A\* \*KEY\*; 1a)** since the keeper of the keys has the power to open and to shut; **1b)** metaph. in the NT to denote power and authority of various kinds;

"And I will give unto thee the keys **{#265 as [#20, #30, #5, #10, #200] = kleis (G2807): key}** of the kingdom of heaven: and whatsoever- thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." [Matthew 16:19 (KJV)]

"Woe unto you, lawyers! for ye have taken away the key **{#265 as [#20, #30, #5, #10, #200] = kleis (G2807): key}** of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." [Luke 11:52 (KJV)]

Whether this **\*DISTINGUISHING\* \*FEATURE\* \*CONSISTS\* \*IN\* \*A\* \*DIFFERENCE\* \*OF\* \*THE\* \*OBJECT\* \*OR\* \*THE\* \*SOURCE\* \*OF\* \*COGNITION\***, or even of the type of cognition, or some if not all of these things together, the idea of the possible science and its territory depends first of all upon it.

**G261@{**

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

**@2:** Sup: 41 (**#42**); Ego: 40 (**#41**),

**@3:** Sup: 42 (**#84 - I AM NOT A MAN OF VIOLENCE {%2}**); Ego: 1 (**#42**),

@4: Sup: 51 (#135); Ego: 9 (#51),  
 @5: Sup: 56 (#191 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32}); Ego: 5 (#56),  
 @6: Sup: 66 (#257); Ego: 10 (#66),  
 @7: Sup: 23 (#280); Ego: 38 (#104 - **I COMMIT NO FRAUD** {%7}),  
**Male: #280; Feme: #104**  
 } // #266

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

**UMBRA: #259 % #41 = #13** - Status, Loathing Shame; I-Ching: **H5** - Waiting, Delay, Attending, Moistened, Arriving; Tetra: **17** - Holding Back;

**THOTH MEASURE: #13** - Oh Eater of Blood, who makest thine appearance at the Block; **\*I\* \*HAVE\* \*NOT\* \*SLAUGHTERED\* \*THE\* \*SACRED\* \*ANIMALS\***.

**#VIRTUE:** With Increase (no. #13), the beginning of florescence, but  
**#TOOLS:** With Eternal (no. #53), what lasts to the very end.  
**#POSITION:** With Opposition (no. #8), at court, but  
**#TIME:** With Inner (no. #65), on the sleeping mat  
**#CANON: #139**

**ONTIC\_OBLIGANS\_139@{**

@1: Sup: 13 (#13); Ego: 13 (#13),  
 @2: Sup: 66 (#79); Ego: 53 (#66),  
 @3: Sup: 74 (#153); Ego: 8 (#74),  
 @4: Sup: 58 (#211); Ego: 65 (#139 - **I HAVE NOT SLAUGHTERED THE SACRED ANIMALS** {%13}),  
**Male: #211; Feme: #139**  
 } // #139

**#266 as [#1, #40, #1, #9, #5, #10, #200] = amathes (G261):**  
**{UMBRA: #15 as #259 % #41 = #13} 1) \*UNLEARNED\*,**  
**\*IGNORANT\*;**

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned {**#266 as [#1, #40, #1, #9, #5, #10, #200] = amathes (G261): unlearned**} and unstable wrest, as they do also the other scriptures, unto their own destruction." [2Peter 3:16 (KJV)]

First, concerning the sources of metaphysical cognition, it already lies in the concept of metaphysics that they cannot be empirical. The principles

of such cognition (which include not only its fundamental propositions or basic principles, but also its fundamental concepts) must therefore never be taken from experience; for the cognition is supposed to be not physical but metaphysical, that is, lying beyond experience. Therefore it will be based upon neither outer experience, which constitutes the source of physics proper, nor inner, which provides the foundation of empirical psychology. It is therefore cognition a priori, or from pure understanding and pure reason.

**H977@{**

  @1: Sup: 6 (#6); Ego: 6 (#6),  
  @2: Sup: 56 (#62); Ego: 50 (#56),  
  @3: Sup: 58 (#120); Ego: 2 (#58),  
  @4: Sup: 66 (#186 - **I AM NOT ONE OF INCONSTANT MIND**  
  {%31}); Ego: 8 (#66),  
  @5: Sup: 23 (#209); Ego: 38 (#104 - **I COMMIT NO FRAUD**  
  {%7}),  
  **Male: #209; Feme: #104**  
**} // #266**

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

**UMBRA: #210 % #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**

**#266 as [#6, #50, #2, #8, #200] = bachar (H977): {UMBRA: #0 as #210 % #41 = #5} 1) \*TO\* \*CHOOSE\*, \*ELECT\*, \*DECIDE\* \*FOR\*; 1a)** (Qal) to choose; **1b)** (Niphal) to be chosen; **1c)** (Pual) to be chosen, selected;

"For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen **{#266 as [#6, #50, #2, #8, #200] = bachar (H977): choose}** thee to be a special people unto himself, above all people that are upon the face of the earth." [Deuteronomy 7:6 (KJV)]

"The LORD did not set his love upon you, nor choose **{#266 as [#6, #50, #2, #8, #200] = bachar (H977): choose}** you, because ye were more in number than any people; for ye were the fewest of all people:" [Deuteronomy 7:7 (KJV)]

"Then there shall be a place which the LORD your God shall choose **{#266 as [#6, #50, #2, #8, #200] = bachar (H977): choose}** to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:" [Deuteronomy 12:11 (KJV)]

In this, however, there would be nothing to differentiate it from pure mathematics; it must therefore be denominated pure philosophical cognition; but concerning the meaning of this expression I refer to the Critique of Pure Reason, pp. 712 f.,<sup>1</sup> where the distinction between these two types of use of reason has been presented clearly and sufficiently. – So much on the sources of metaphysical cognition. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @266]

**#2** - Concerning the kind of knowledge which can alone be called metaphysical

a. On the distinction between analytical and synthetical judgments in general

Analytical judgments are explicative. They express nothing in the predicate but what has already been actually thought in the concept of the subject. Synthetical judgments are expansive. The predicate contains something that is not actually thought in the concept of the subject. It amplifies knowledge by adding something to the subject's concept.

b. The common principle of all analytical judgments is the law of **\*CONTRADICTION\* {#312 as [#2, #100, #200, #10] = qeriy**



**(H7147): {#9 as #310 % #41 = #23} 1) \*OPPOSITION\*,  
\*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\*  
\*HOSTILE\* \*ENCOUNTER\*}**

The predicate of an affirmative analytical judgment is already contained in the concept of the subject, of which it cannot be denied without

**\*CONTRADICTION\* {#312 as [#2, #100, #200, #10] = qeriy  
(H7147): {#9 as #310 % #41 = #23} 1) \*OPPOSITION\*,  
\*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\*  
\*HOSTILE\* \*ENCOUNTER\*}**. All analytical judgments are a priori.

c. Synthetical judgments require a principle that is different from the law of **\*CONTRADICTION\* {#312 as [#2, #100, #200, #10] = qeriy  
(H7147): {#9 as #310 % #41 = #23} 1) \*OPPOSITION\*,  
\*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\*  
\*HOSTILE\* \*ENCOUNTER\*}**.

@1. Judgments of experience are always synthetical.

Analytical judgments are not based on experience. They are based merely on the subject's concept.

@2. Mathematical judgments are all synthetical.

Pure mathematical knowledge is different from all other a priori knowledge. It is synthetical and cannot be known from mere conceptual analysis. Mathematics require the intuitive construction of concepts. Arithmetical sums are the result of the addition of intuited counters. Geometrical concepts, such as "shortest distance," are known only through intuition.

@3. Metaphysical judgments, properly so called, are all synthetical.

Concepts and judgments pertaining to metaphysics may be analytical. These may not be metaphysical but can be combined to make a priori, synthetical, metaphysical judgments. For example, the analytical judgment "substance only exists as subject" can be used to make the judgment "all substance is permanent," which is a synthetical and properly metaphysical judgment. [Wikipedia 2018:Prolegomena\_to\_Any\_Future\_Metaphysics]

## **ON THE TYPE OF COGNITION THAT ALONE CAN BE CALLED METAPHYSICAL**

(a) On the distinction between synthetic and analytic judgments in general

**H1261@{**

@1: Sup: 6 (#6); Ego: 6 (#6),  
@2: Sup: 11 (#17); Ego: 5 (#11),  
@3: Sup: 13 (#30); Ego: 2 (#13),  
@4: Sup: 51 (#81); Ego: 38 (#51),  
@5: Sup: 55 (#136); Ego: 4 (#55),  
@6: Sup: 65 (#201); Ego: 10 (#65),  
@7: Sup: 24 (#225); Ego: 40 (#105),  
**Male: #225; Feme: #105**

} // #267

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

**UMBRA: #206 % #41 = #1** - To Guide with Names, Reason's Realisation; I-Ching: **H58** - Joy, Open, Lake; Tetra: **24** - Joy;

**THOTH MEASURE: #1** - Oh thou of long strides, who makest thine appearance in Annu; **\*I\* \*AM\* \*NOT\* \*A\* \*DOER\* \*OF\* \*WRONG\***.

**#VIRTUE:** If it is Center (no. #1), then yang begins.

**#TOOLS:** With Center (no. #1), it begins.

**#POSITION:** If it is Response (no. #41), then yin is born.

**#TIME:** With Full Circle (no. #2), it wheels back.

**#CANON: #45**

**ONTIC\_OBLIGANS\_45@{**

@1: Sup: 1 (#1); Ego: 1 (#1),  
@2: Sup: 2 (#3); Ego: 1 (#2),  
@3: Sup: 43 (#46); Ego: 41 (#43),  
@4: Sup: 45 (#91); Ego: 2 (#45 - **I AM NOT A DOER OF WRONG**

{%1}),

**Male: #91; Feme: #45**

} // #45

**#267 as [#6, #5, #2, #200, #4, #10, #40] = barod (H1261):**  
**{UMBRA: #3 as #206 % #41 = #1} 1)** spotted, marked;

"And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstreaked, speckled, and grised {**#267 as [#6, #5, #2, #200, #4, #10, #40] = barod (H1261): grised**}. [Genesis 31:10 (KJV)]

"And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstreaked, speckled, and grisled {#267 as [#6, #5, #2, #200, #4, #10, #40] = barod (H1261): grisled}: for I have seen all that Laban {white; shining; gentle; brittle} doeth unto thee." [Genesis 31:12 (KJV)]

Metaphysical **\*COGNITION\* \*MUST\* \*CONTAIN\* \*NOTHING\* \*BUT\* \*JUDGMENTS\* \*A\* \*PRIORI\*, \*AS\* \*REQUIRED\* \*BY\* \*THE\* \*DISTINGUISHING\* \*FEATURE\* \*OF\* \*ITS\* \*SOURCES\*.**

But **\*JUDGMENTS\*** may have any origin whatsoever, or be constituted in whatever manner according to their logical form, and yet there is nonetheless a distinction between them according to their content, by dint of which they are either merely explicative and add nothing to the content of the cognition, or ampliative and augment the given cognition; the first may be called analytic **\*JUDGMENTS\***, the second synthetic.

**H7328@{**

**@1:** Sup: 38 (**#38**); Ego: 38 (**#38**),

**@2:** Sup: 45 (**#83**); Ego: 7 (**#45 - I AM NOT A DOER OF WRONG** {**%1**}),

**@3:** Sup: 55 (**#138**); Ego: 10 (**#55**),

**@4:** Sup: 24 (**#162**); Ego: 50 (**#105**),

**Male: #162; Feme: #105**

**} // #267**

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

**UMBRA: #207 % #41 = #2** - Contrast of Terms, Self-Culture; I-Ching: **H11** - Peace, Pervading, Greatness; Tetra: **16** - Contact;

**THOTH MEASURE: #2** - Oh thou who boldest the fire, and makest thine appearance in Cher-aba; **\*I\* \*AM\* \*NOT\* \*A\* \*MAN\* \*OF\* \*VIOLENCE\*.**

**#VIRTUE:** With Full Circle (no. #2), a return to virtue.

**#TOOLS:** With Defectiveness (no. #10), the crooked.

**#POSITION:** With Going to Meet (no. #42), a counter turn towards punishment.

**#TIME:** With Bold Resolution (no. #30), the straight?

**#CANON: #84**

**ONTIC\_OBLIGANS\_84@{**

**@1:** Sup: 2 (**#2**); Ego: 2 (**#2**),

**@2:** Sup: 12 (**#14**); Ego: 10 (**#12**),

@3: Sup: 54 (**#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}); Ego: 42 (**#54**),

@4: Sup: 3 (**#71**); Ego: 30 (**#84 - I AM NOT A MAN OF VIOLENCE** {%2}),

**Male: #71; Feme: #84**

} // **#84**

**#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): {UMBRA: #6 as #207 % #41 = #2} 1) \*SECRET\*;**

"Daniel {judgment of God; God my judge} answered in the presence of the king, and said, The secret **{#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): secret}** which the king hath demanded cannot- the wise men, the astrologers, the magicians, the soothsayers, show unto the king; But there is a God in heaven that revealeth secrets **{#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): secret}**, and maketh known to the king Nebuchadnezzar {tears and groans of judgment} what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter-: and he that revealeth secrets **{#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): secret}** maketh known to thee what shall come to pass. But as for me, this secret **{#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): secret}** is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." [Daniel 2:27-30 (KJV)]

"The king answered unto Daniel {judgment of God; God my judge}, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets **{#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): secret}**, seeing thou couldest reveal this secret **{#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): secret}**." [Daniel 2:47]

Analytic **\*JUDGMENTS\*** say nothing in the predicate except what was actually thought already in the concept of the subject, though not so clearly nor with the same consciousness. If I say: All bodies are extended, then I have not in the least amplified my concept of body, but have merely resolved it, since extension, although not explicitly said of the former concept prior to the judgment, nevertheless was actually thought of it; the judgment is therefore analytic. By contrast, the proposition: Some bodies are heavy, contains something in the predicate that is not actually thought in the general concept of body; it therefore augments my cognition, since it adds something to my concept, and must therefore be called a synthetic judgment. [CAMBRIDGE TEXTS IN THE HISTORY OF

PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @267]

(b) The common principle of all analytic judgments is the principle of **\*CONTRADICTION\*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) **\*OPPOSITION\***, **\*CONTRARINESS\***, **\*ENCOUNTER\***, **\*CONTRARY\*** **\*OR\*** **\*HOSTILE\*** **\*ENCOUNTER\***}

All analytic judgments rest entirely on the principle of **\*CONTRADICTION\*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) **\*OPPOSITION\***, **\*CONTRARINESS\***, **\*ENCOUNTER\***, **\*CONTRARY\*** **\*OR\*** **\*HOSTILE\*** **\*ENCOUNTER\***} and are by their nature a priori cognitions, whether the concepts that serve for their material be empirical or not. For since the predicate of an affirmative analytic judgment is already thought beforehand in the concept of the subject, it cannot be denied of that subject without **\*CONTRADICTION\*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) **\*OPPOSITION\***, **\*CONTRARINESS\***, **\*ENCOUNTER\***, **\*CONTRARY\*** **\*OR\*** **\*HOSTILE\*** **\*ENCOUNTER\***}; exactly so is its opposite necessarily denied of the subject in an analytic, but negative, judgment, and indeed also according to the principle of **\*CONTRADICTION\*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) **\*OPPOSITION\***, **\*CONTRARINESS\***, **\*ENCOUNTER\***, **\*CONTRARY\*** **\*OR\*** **\*HOSTILE\*** **\*ENCOUNTER\***}. So it stands with the propositions: Every body is extended, and: No body is unextended (simple).

**G1272@{**

@1: Sup: 4 (#4); Ego: 4 (#4),  
@2: Sup: 14 (#18); Ego: 10 (#14),  
@3: Sup: 15 (#33); Ego: 1 (#15),  
@4: Sup: 65 (#98); Ego: 50 (#65),  
@5: Sup: 54 (#152); Ego: 70 (#135),  
@6: Sup: 64 (#216); Ego: 10 (#145),  
@7: Sup: 67 (#283); Ego: 3 (#148 - **I AM NOT A TRANSGRESSOR** {#12}),  
@8: Sup: 56 (#339); Ego: 70 (#218),  
@9: Sup: 25 (#364); Ego: 50 (#268),  
**Male: #364; Feme: #268**  
} // #268

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

**UMBRA: #948 % #41 = #5** - Natural Guidance, Function of Emptiness;  
I-Ching: **H63** - Ferrying Complete, Completion & After, Already Forging;  
Tetra: **73** - Already Forging, 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 battering.  
**#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**

**#268 as [#4, #10, #1, #50, #70, #10, #3, #70, #50] = dianoigo (G1272): {UMBRA: #10 as #948 % #41 = #5} 1** to open by  
dividing or drawing asunder, to open thoroughly (what had been closed);  
**1a)** a male opening the womb (the closed matrix), ie. the first-born; **1b)**  
of the eyes and the ears; **1c) \*TO\* \*OPEN\* \*THE\* \*MIND\* \*OF\*  
\*ONE\*, \*IE\*. \*TO\* \*CAUSE\* \*TO\* \*UNDERSTAND\* \*A\* \*THING\*;  
1c1) \*TO\* \*OPEN\* \*ONE'S\* \*SOUL\*, \*IE\*. \*TO\* \*ROUSE\* \*IN\*  
\*ONE\* \*THE\* \*FACULTY\* \*OF\* \*UNDERSTANDING\* \*OR\* \*THE\*  
\*DESIRE\* \*OF\* \*LEARNING\*;**

"And their eyes were opened {**#268 as [#4, #10, #1, #50, #70, #10, #3, #70, #50] = dianoigo (G1272): open**}, and they knew him; and he vanished- out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened {**#268 as [#4, #10, #1, #50, #70, #10, #3, #70, #50] = dianoigo (G1272): open**} to us the scriptures?" [Luke 24:31-32 (KJV)]

"Then opened {**#268 as [#4, #10, #1, #50, #70, #10, #3, #70, #50] = dianoigo (G1272): open**} he their understanding, that they might understand the scriptures," [Luke 24:45 (KJV)]

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened {#268 as [#4, #10, #1, #50, #70, #10, #3, #70, #50] = dianoigo (G1272): open}, that she attended unto the things which were spoken of Paul." [Acts 16:14 (KJV)]

For that reason all analytic propositions are still a priori judgments even if their concepts are empirical, as in: Gold is a yellow metal; for in order to know this, I need no further experience outside my concept of gold, which includes that this body is yellow and a metal; for this constitutes my very concept, and I did not have to do anything except analyze it, without looking beyond it to something else.

(c) Synthetic judgments require a principle other than the principle of **\*CONTRADICTION\*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) **\*OPPOSITION\***, **\*CONTRARINESS\***, **\*ENCOUNTER\***, **\*CONTRARY\*** **\*OR\*** **\*HOSTILE\*** **\*ENCOUNTER\***}

**H633@{**

@1: Sup: 6 (**#6**); Ego: 6 (**#6**),

@2: Sup: 7 (**#13**); Ego: 1 (**#7**),

@3: Sup: 67 (**#80**); Ego: 60 (**#67**),

@4: Sup: 24 (**#104 - I COMMIT NO FRAUD** {#7}); Ego: 38 (**#105**),

@5: Sup: 25 (**#129**); Ego: 1 (**#106**),

Male: **#129**; Feme: **#106**

} // **#268**

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

**UMBRA: #261 % #41 = #15** - Mastering Guiding Discourse, Revealers of Virtue; I-Ching: **H61** - Inner Trust, Inner Truth, Center Returning; Tetra: **1** - Centre;

**THOTH MEASURE: #15** - Oh Lord of Righteousness, who makest thine appearance in the place of Righteousness; **\*I\* \*AM\* \*NOT\* \*A\* \*LAND\*-\*GRABBER\***.

**#VIRTUE:** With Reach (no. #15), dailys increasing its kind.

**#TOOLS:** With Diminishment (no. #55), daily depleting its type.

**#POSITION:** With Resistance (no. #22), intolerance, but

**#TIME:** With Unity (no. #54), magnanimity.

**#CANON: #146**



## ONTIC\_OBLIGANS\_146@{

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

@2: Sup: 70 (#85); Ego: 55 (#70),

@3: Sup: 11 (#96); Ego: 22 (#92),

@4: Sup: 65 (#161 - I AM NOT A TELLER OF LIES {%9}); Ego: 54 (#146 - I AM NOT A LAND-GRABBER {%15}),

Male: #161; Feme: #146

} // #146

#268 as [#6, #1, #60, #200, #1] = 'ecar (Aramaic) (H633):

{UMBRA: #1 as #261 % #41 = #15} 1) interdict, decree, decree of restriction;

"All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree {#268 as [#6, #1, #60, #200, #1] = 'ecar (Aramaic) (H633): decree}, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions." [Daniel 6:7 (KJV)]

There are synthetic judgments a posteriori whose origin is empirical; but there are also synthetic judgments that are a priori certain and that arise from pure understanding and reason. Both however agree in this, that they can by no means arise solely from the principle of analysis, namely the principle of \*CONTRADICTION\* {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) \*OPPOSITION\*, \*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\* \*HOSTILE\* \*ENCOUNTER\*}; they demand yet a completely different principle, though they always must be derived from some fundamental proposition, whichever it may be, in accordance with the principle of \*CONTRADICTION\* {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) \*OPPOSITION\*, \*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\* \*HOSTILE\* \*ENCOUNTER\*}; for nothing can run counter to this principle, even though everything cannot be derived from it. I shall first classify the synthetic judgments. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @268]

1. Judgments of experience are always synthetic. For it would be absurd to base an analytic judgment on experience, since I do not at all need to go beyond my concept in order to formulate the judgment and therefore have no need for any testimony from experience. That a body is extended, is a proposition that stands certain a priori, and not a judgment of experience.



For before I go to experience, I have all the conditions for my judgment already in the concept, from which I merely extract the predicate in accordance with the principle of **\*CONTRADICTION\*** {#312 as [#2, #100, #200, #10] = **qeriy** (H7147): {#9 as #310 % #41 = #23} **1) \*OPPOSITION\*, \*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\* \*HOSTILE\* \*ENCOUNTER\***}, and by this means can simultaneously become conscious of the necessity of the judgment, which experience could never teach me.

**G2058@{**

- @1: Sup: 5 (#5); Ego: 5 (#5),
- @2: Sup: 24 (#29); Ego: 19 (#24),
- @3: Sup: 64 (#93); Ego: 40 (#64),
- @4: Sup: 72 (#165); Ego: 8 (#72),
- @5: Sup: 41 (#206); Ego: 50 (#122),
- @6: Sup: 46 (#252); Ego: 5 (#127),
- @7: Sup: 56 (#308); Ego: 10 (#137),
- @8: Sup: 57 (#365); Ego: 1 (#138),
- @9: Sup: 26 (#391); Ego: 50 (#188),
- Male: #391; Feme: #188**

} // #269

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

**UMBRA: #219 % #41 = #14** - Praising the Mysterious (Metaphysics); I-Ching: **H19** - Overseeing, Approaching, Nearing, The forest; Tetra: **9** - Branching Out;

**THOTH MEASURE: #14** - Oh Eater of Livers, who makest thine appearance at Mabit; I deal not fraudulently.

- #VIRTUE:** With Penetration (no. #14), grasping the one, but
- #TOOLS:** With Unity (no. #54), the Grand Accord.
- #POSITION:** With Divergence (no. #11), self-loathing.
- #TIME:** With Embellishment (no. #61), self-love.
- #CANON: #140**

**ONTIC\_OBLIGANS\_140@{**

- @1: Sup: 14 (#14); Ego: 14 (#14),
- @2: Sup: 68 (#82); Ego: 54 (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}),
- @3: Sup: 79 (#161 - **I AM NOT A TELLER OF LIES** {%9}); Ego: 11 (#79),

@4: Sup: 59 (**#220 - I CURSE NOT A GOD { %38 }**); Ego: 61 (**#140 - I DEAL NOT FRAUDULENTLY { %14 } / I AM NOT AN EAVES-DROPPER { %16 }**),  
Male: **#220**; Feme: **#140**  
} // **#140**

**#269 as [ #5, #100, #40, #8, #50, #5, #10, #1, #50 ] = hermeneia (G2058): { UMBRA: #3 as #219 % #41 = #14 } 1)**  
**\*INTERPRETATION\*; 1a) \*OF\* \*WHAT\* \*HAS\* \*BEEN\*  
\*SPOKEN\* \*MORE\* \*OR\* \*LESS\* \*OBSCURELY\* \*BY\* \*OTHERS\*;**

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation { **#269 as [ #5, #100, #40, #8, #50, #5, #10, #1, #50 ] = hermeneia (G2058): interpretation** } of tongues:" [1Corinthians 12:10 (KJV)]

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation { **#269 as [ #5, #100, #40, #8, #50, #5, #10, #1, #50 ] = hermeneia (G2058): interpretation** }. Let all things be done unto edifying." [1Corinthians 14:26 (KJV)]

2. Mathematical judgments are one and all synthetic. **\*THIS\*  
\*PROPOSITION\* \*APPEARS\* \*TO\* \*HAVE\* \*COMPLETELY\*  
\*ESCAPED\* \*THE\* \*OBSERVATIONS\* \*OF\* \*ANALYSTS\* \*OF\*  
\*HUMAN\* \*REASON\* \*UP\* \*TO\* \*THE\* \*PRESENT\*, \*AND\*  
\*INDEED\* \*TO\* \*BE\* \*DIRECTLY\* \*OPPOSED\* \*TO\* \*ALL\* \*OF\*  
\*THEIR\* \*CONJECTURES\*, \*ALTHOUGH\* \*IT\* \*IS\*  
\*INCONTROVERTIBLY\* \*CERTAIN\* \*AND\* \*VERY\* \*IMPORTANT\*  
\*IN\* \*ITS\* \*CONSEQUENCES\***. Because they found that the inferences of the mathematicians all proceed in accordance with the principle of **\*CONTRADICTION\* { #312 as [ #2, #100, #200, #10 ] = qeriy (H7147): { #9 as #310 % #41 = #23 } 1) \*OPPOSITION\*, \*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\* \*HOSTILE\* \*ENCOUNTER\***} (which, by nature, is required of any apodictic certainty), they were persuaded that the fundamental propositions were also known through the principle of **\*CONTRADICTION\* { #312 as [ #2, #100, #200, #10 ] = qeriy (H7147): { #9 as #310 % #41 = #23 } 1) \*OPPOSITION\*, \*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\* \*HOSTILE\* \*ENCOUNTER\***}, in which they were very mistaken; for a synthetic proposition can of course be discerned in accordance with the principle of **\*CONTRADICTION\* { #312 as [ #2, #100, #200, #10 ] = qeriy (H7147): { #9 as #310 % #41 = #23 } 1) \*OPPOSITION\*, \*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\***

**\*HOSTILE\* \*ENCOUNTER\***}, but only insofar as another synthetic proposition is presupposed from which the first can be deduced, never however in itself.

First of all it must be observed: that properly mathematical propositions are always a priori and not empirical judgments, because they carry necessity with them, which cannot be taken from experience. But if this will not be granted me, very well, I will restrict my proposition to pure mathematics, the concept of which already conveys that it contains not empirical but only pure cognition a priori.

One might well at first think: that the proposition  $7 + 5 = 12$  is a purely analytic proposition that follows from the concept of a sum of seven and five according to the principle of **\*CONTRADICTION\*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) **\*OPPOSITION\***, **\*CONTRARINESS\***, **\*ENCOUNTER\***, **\*CONTRARY\* \*OR\* \*HOSTILE\* \*ENCOUNTER\***}. However, upon closer inspection, one finds that the concept of the sum of 7 and 5 contains nothing further than the unification of the two numbers into one, through which by no means is thought what this single number may be that combines the two. The concept of twelve is in no way already thought because I merely think to myself this unification of seven and five, and I may analyze my concept of such a possible sum for as long as may be, still I will not meet with twelve therein. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @269]

**G3911@{**

@1: Sup: 80 (**#80**); Ego: 80 (**#80**),

@2: Sup: 81 (**#161 - I AM NOT A TELLER OF LIES** {#9}); Ego: 1 (**#81**),

@3: Sup: 19 (**#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {#19}); Ego: 19 (**#100**),

@4: Sup: 24 (**#204**); Ego: 5 (**#105**),

@5: Sup: 74 (**#278**); Ego: 50 (**#155**),

@6: Sup: 79 (**#357**); Ego: 5 (**#160**),

@7: Sup: 1 (**#358**); Ego: 3 (**#163**),

@8: Sup: 21 (**#379**); Ego: 20 (**#183**),

@9: Sup: 26 (**#405**); Ego: 5 (**#188**),

Male: **#405**; Feme: **#188**

} // **#269**

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

**UMBRA: #1587 % #41 = #29** - Deeming, Non-Assertion; I-Ching: **H36** - Suppression of the Light, Sinking/Darkening of the Light, Brilliance injured, Intelligence hidden; Tetra: **67** - Darkening;

**THOTH MEASURE: #29** - Oh Kenemtu, who makest thine appearance in Kenemit; **\*I\* \*AM\* \*NOT\* \*GIVEN\* \*TO\* \*CURSING\***.

**#VIRTUE:** With Decisiveness (no. #29), numerous affairs, but  
**#TOOLS:** With Exhaustion (no. #69), not a single happiness.  
**#POSITION:** With Change (no. #28), creating the new.  
**#TIME:** With Constancy (no. #51), cleaving to the old.  
**#CANON: #177**

**ONTIC\_OBLIGANS\_177@{**

**@1:** Sup: 29 (**#29**); Ego: 29 (**#29**),

**@2:** Sup: 17 (**#46**); Ego: 69 (**#98**),

**@3:** Sup: 45 (**#91**); Ego: 28 (**#126**),

**@4:** Sup: 15 (**#106**); Ego: 51 (**#177 - I AM NOT GIVEN TO**

**CURSING {#29}**),

**Male: #106; Feme: #177**

**} // #177**

**#269 as [#80, #1, #100, #5, #50, #5, #3, #20, #5] = paraphero (G3911): {UMBRA: #4 as #1587 % #41 = #29} 1** to bear to, bring to, put before; **2** to lead aside from the right course or path, to carry away; **3** to carry past, lead past; **3a)** to cause to pass by, to remove;

"And he said, Abba, Father, all things are possible unto thee; take {**#269 as [#80, #1, #100, #5, #50, #5, #3, #20, #5] = paraphero (G3911): take**} away {**#269 as [#80, #1, #100, #5, #50, #5, #3, #20, #5] = paraphero (G3911): take**} this cup from me: nevertheless not what I will, but what thou wilt." [Mark 14:36 (KJV)]

"Saying, Father, if thou be willing, remove {**#269 as [#80, #1, #100, #5, #50, #5, #3, #20, #5] = paraphero (G3911): take**} this cup from me: nevertheless not my will, but thine, be done." [Luke 22:42 (KJV)]

**\*ONE\* \*MUST\* \*GO\* \*BEYOND\* \*THESE\* \*CONCEPTS\*, \*IN\* \*MAKING\* \*USE\* \*OF\* \*THE\* \*INTUITION\* \*THAT\***

**\*CORRESPONDS\*** to one of the two, such as one's five fingers, or (like Segner in his arithmetic) five points, and in that manner adding the units of the five given in intuition step by step to the concept of seven. One therefore truly amplifies one's concept through this proposition  $7 + 5 = 12$  and adds to the first concept a new one that was not thought in it; that is, an arithmetical proposition is always synthetic, which can be seen

all the more plainly in the case of somewhat larger numbers, for it is then clearly evident that, though we may turn and twist our concept as we like, we could never find the sum through the mere analysis of our concepts, without making use of intuition.

Nor is any fundamental proposition of pure geometry analytic. That the straight line between two points is the shortest is a synthetic proposition. For my concept of the straight contains nothing of magnitude, but only a quality. The concept of the shortest is therefore wholly an addition and cannot be extracted by any analysis from the concept of the straight line.

**\*INTUITION\* \*MUST\* \*THEREFORE\* \*BE\* \*MADE\* \*USE\* \*OF\*  
\*HERE\*, \*BY\* \*MEANS\* \*OF\* \*WHICH\* \*ALONE\* \*THE\*  
\*SYNTHESIS\* \*IS\* \*POSSIBLE\*.**

**H6049@{**

**@1:** Sup: 6 (**#6**); Ego: 6 (**#6**),  
**@2:** Sup: 46 (**#52**); Ego: 40 (**#46**),  
**@3:** Sup: 35 (**#87**); Ego: 70 (**#116**),  
**@4:** Sup: 41 (**#128**); Ego: 6 (**#122**),  
**@5:** Sup: 10 (**#138**); Ego: 50 (**#172**),  
**@6:** Sup: 60 (**#198**); Ego: 50 (**#222**),  
**@7:** Sup: 70 (**#268**); Ego: 10 (**#232**),  
**@8:** Sup: 29 (**#297**); Ego: 40 (**#272**),  
**Male: #297; Feme: #272**

**} // #272**

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

**UMBRA: #170 % #41 = #6** - Female Superiority, Completion of Form;  
I-Ching: **H25** - No Errancy, Without Embroiling, Innocence, Pestilence;  
Tetra: **66** - Departure;

**THOTH MEASURE: #6** - Oh thou of Lion form, who makest thine  
appearance in Heaven; **I\*I\* \*AM\* \*NOT\* \*FRAUDULENT\* \*IN\*  
\*MEASURES\* \*OF\* \*GRAIN\*.**

**#VIRTUE:** With Contrariety (no. #6), internal **\*CONTRADICTION\***.

**#TOOLS:** Enlargement (no. #46) means external opposition.

**#POSITION:** As to Watch (no. #63), it is the apparent.

**#TIME:** As to Darkening (no. #67), it is the indistinct.

**#CANON: #182**

**ONTIC\_OBLIGANS\_182@{**

**@1:** Sup: 6 (**#6**); Ego: 6 (**#6**),  
**@2:** Sup: 52 (**#58**); Ego: 46 (**#52**),

@3: Sup: 34 (#92); Ego: 63 (#115 - I AM NOT A SLAYER OF MEN { %5 } ),

@4: Sup: 20 (#112); Ego: 67 (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN { %6 } ),

Male: #112; Feme: #182  
} // #182

#272 as [#6, #40, #70, #6, #50, #50, #10, #40] = `anan (H6049): {UMBRA: #6 as #170 % #41 = #6} 1) (Piel) to make appear, produce, bring (clouds); 2) (Poel) to practise soothsaying, conjure; 2a) to observe times, practice soothsaying or spiritism or magic or augury or witchcraft; 2b) soothsayer, enchanter, sorceress, diviner, fortuneteller, barbarian, Meonenim {charmners, regards of times} (participle);

"Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters {#272 as [#6, #40, #70, #6, #50, #50, #10, #40] = `anan (H6049): observer}, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon {incongruity; confusion; mixture}:" [Jeremiah 27:9 (KJV)]

Some other fundamental propositions that geometers presuppose are indeed actually analytic and rest on the principle of \*CONTRADICTION\* {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) \*OPPOSITION\*, \*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\* \*HOSTILE\* \*ENCOUNTER\*}; however, they serve only, like identical propositions, as links in the chain of method and not as principles: e.g., a = a, the whole is equal to itself, or (a + b) > a, that is, the whole is greater than its part. And indeed even these, although they are valid from concepts alone, are admitted into mathematics only because they can be exhibited in intuition.

G640@{

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

@2: Sup: 81 (#82); Ego: 80 (#81),

@3: Sup: 70 (#152); Ego: 70 (#151),

@4: Sup: 8 (#160); Ego: 19 (#170),

@5: Sup: 18 (#178); Ego: 10 (#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE { %19 } ),

@6: Sup: 19 (#197 - I AM NOT NOISY IN MY SPEECH { %33 } );  
Ego: 1 (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS { %24 } / I AM NOT ONE WHO CURSETH THE KING { %35 } ),

@7: Sup: 29 (#226); Ego: 10 (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS { %32 } ),

Male: #226; Feme: #191

} // #272

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

**UMBRA: #262 % #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**

**#272 as [#1, #80, #70, #100, #10, #1, #10] = aporia (G640):  
{UMBRA: #8 as #262 % #41 = #16} 1) \*THE\* \*STATE\* \*OF\*  
\*ONE\* \*WHO\* \*IS\* \*IN\* \*PERPLEXITY\*;**

"And there shall be signs in the sun, and in the moon, and in the stars;  
and upon the earth distress of nations, with perplexity **{#272 as [#1,  
#80, #70, #100, #10, #1, #10] = aporia (G640): perplexity}**; the  
sea and the waves roaring;" [Luke 21:25 (KJV)]

It is **\*MERELY\* \*AMBIGUITY\* \*OF\* \*EXPRESSION\*** which makes us commonly believe here that the predicate of such apodictic judgments already lies in our concept and that the judgment is therefore analytic. Namely, we are required to add in thought a particular predicate to a given concept, and this necessity is already attached to the concepts. But the question is not, what we are required to add in thought to a given concept, but **\*WHAT\* \*WE\* \*ACTUALLY\* \*THINK\* \*IN\* \*IT\*,  
\*EVEN\* \*IF\* \*ONLY\* \*OBSCURELY\***, and then it becomes evident that the predicate attaches to such concepts indeed necessarily, though



not immediately, but rather through an intuition that has to be added.  
[CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's  
Prolegomena to Any Future Metaphysics, IDEA @272]

The essential feature of pure mathematical cognition, differentiating it from all other a priori cognition, is that it must throughout proceed not from concepts, but always and only through the construction of concepts (Critique, p. 713). Because pure mathematical cognition, in its propositions, must therefore go beyond the concept to that which is contained in the intuition corresponding to it, its propositions can and must never arise through the analysis of concepts, that is, analytically, and so are one and all synthetic.

### H3080@{

@1: Sup: 30 (#30); Ego: 30 (#30),  
@2: Sup: 40 (#70); Ego: 10 (#40),  
@3: Sup: 45 (#115 - **I AM NOT A SLAYER OF MEN** {%5}); Ego: 5  
(#45 - **I AM NOT A DOER OF WRONG** {%1}),  
@4: Sup: 51 (#166 - **I AM NOT SLUGGISH** {%11}); Ego: 6 (#51),  
@5: Sup: 61 (#227); Ego: 10 (#61),  
@6: Sup: 18 (#245); Ego: 38 (#99),  
@7: Sup: 28 (#273); Ego: 10 (#109),  
@8: Sup: 30 (#303); Ego: 2 (#111),  
Male: #303; Feme: #111  
} // #273

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

**UMBRA: #243 % #41 = #38** - Consequences for Virtuous Discourse; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **11** - Divergence;

**THOTH MEASURE: #38** - Oh thou who makest mortals to flourish, and who makest thine appearance at Sais; **\*I\* \*CURSE\* \*NOT\* \*A\* \*GOD\***.

**#VIRTUE:** Fullness (no. #38) means the prime of life, but

**#TOOLS:** On the Verge (no. #78) means old age.

**#POSITION:** With Kinship (no. #34), attachment between even distant relatives.

**#TIME:** With Severance (no. #70), offense to one's own flesh and blood.

**#CANON: #220**

### ONTIC\_OBLIGANS\_220@{



@1: Sup: 38 (#38); Ego: 38 (#38),  
 @2: Sup: 35 (#73); Ego: 78 (#116),  
 @3: Sup: 69 (#142); Ego: 34 (#150 - I INDULGE NOT IN ANGER  
 {%28}),  
 @4: Sup: 58 (#200 - I AM NOT A ROBBER OF SACRED PROPERTY  
 {%8}); Ego: 70 (#220 - I CURSE NOT A GOD {%38}),  
 Male: #200; Feme: #220  
 } // #220

#273 as [#30, #10, #5, #6, #10, #200, #10, #2] = Yehowyariyb  
 (H3080): {UMBRA: #7 as #243 % #41 = #38} {fighting, or  
 multiplying, of the Lord} 1) A priest in Jerusalem; 2) the head of the 1st  
 of the 24 \*COURSES\* \*OF\* \*PRIESTS\* in David's time;

**THE MAJOR PREMISE {YANG/FATHER/HEAVEN/MALE/FORM -  
 Formula of Universal Law}, which contains the law of that will: 7 x  
 24 \*COURSES\* \*OF\* \*PRIESTS\* x 13 = 2184 days of the 'oth cycle =  
 6D or 6 x 364 associated to the 'constant sequence of sun and moon' as  
 354 x 3 + 30 day intercalation = 1092 days x 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: x 49 = 6J or 294 x 364 days or 365.2425 x 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<sup>2</sup>+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 {ACT  
 TO WILL V'S WILL TO ACT}**

**#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}**

G2209@{

@1: Sup: 7 (#7); Ego: 7 (#7),  
 @2: Sup: 15 (#22); Ego: 8 (#15),  
 @3: Sup: 55 (#77); Ego: 40 (#55),  
 @4: Sup: 65 (#142); Ego: 10 (#65),  
 @5: Sup: 66 (#208); Ego: 1 (#66),  
 @6: Sup: 23 (#231); Ego: 38 (#104 - **I COMMIT NO FRAUD**  
 {%7}),  
 Male: #231; Feme: #104  
 } // #266

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

**UMBRA: #66 % #41 = #25** - What's behind it all?, Imaging the Mysterious; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **10** - Defectiveness, Distortion;

**THOTH MEASURE: #25** - Oh high-voiced one, who makest thy appearance in Unsit; **\*I\* \*AM\* \*NOT\* \*BOISTEROUS\* \*IN\* \*BEHAVIOUR\***.

**#VIRTUE:** Contention (no. #25) means the shih are impartial.  
**#TOOLS:** Inner (no. #65) means the women are partial.  
**#POSITION:** With Going to Meet (no. #42), one knows what preceded.  
**#TIME:** With Eternal (no. #53), one sees the later issue.  
**#CANON: #185**

**ONTIC\_OBLIGANS\_185@{**  
 @1: Sup: 25 (#25); Ego: 25 (#25),  
 @2: Sup: 9 (#34); Ego: 65 (#90),  
 @3: Sup: 51 (#85); Ego: 42 (#132),  
 @4: Sup: 23 (#108); Ego: 53 (#185 - **I AM NOT BOISTEROUS IN BEHAVIOUR** {%25}),  
 Male: #108; Feme: #185  
 } // #185

**#266 as [#7, #8, #40, #10, #1, #200] = zemia (G2209): {UMBRA: #16 as #66 % #41 = #25} 1) \*DAMAGE\*, \*LOSS\*;**

"Yea doubtless, and I count all things but loss {**#266 as [#7, #8, #40, #10, #1, #200] = zemia (G2209): loss**} for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ," [Philippians 3:8 (KJV)]

I cannot, however, refrain from noting the **\*DAMAGE\*** that neglect of this otherwise seemingly insignificant and unimportant observation has brought upon philosophy. Hume, when he felt the call, worthy of a philosopher, to cast his gaze over the entire field of pure a priori cognition, in which the human understanding claims such vast holdings, inadvertently lopped off a whole (and indeed the most considerable) province of the same, **\*NAMELY\* \*PURE\* \*MATHEMATICS\*, \*BY\* \*IMAGINING\* \*THAT\* \*THE\* \*NATURE\* \*AND\* \*SO\* \*TO\* \*SPEAK\* \*THE\* \*LEGAL\* \*CONSTITUTION\* \*OF\* \*THIS\* \*PROVINCE\* \*RESTED\* \*ON\* \*COMPLETELY\* \*DIFFERENT\* \*PRINCIPLES\*, \*NAMELY\* \*SOLELY\* \*ON\* \*THE\* \*PRINCIPLE\* \*OF\* \*CONTRADICTION\*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) **\*OPPOSITION\*, \*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\* \*HOSTILE\* \*ENCOUNTER\***}; and although he had by no means made a classification of propositions as formally and generally, or with the nomenclature, as I have here, it was nonetheless just as if he had said: Pure mathematics contains only analytic propositions, but metaphysics contains synthetic propositions a priori. Now he erred severely in this, and this error had decisively damaging consequences for his entire conception. For had he not done this, he would have expanded his question about the origin of our synthetic judgments far beyond his metaphysical concept of causality and extended it also to the possibility of a priori mathematics; for he would have had to accept mathematics as synthetic as well. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @273]

**H5504@{**

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

**@2:** Sup: 68 (**#128**); Ego: 8 (**#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {#42}),

**@3:** Sup: 25 (**#153**); Ego: 38 (**#106**),

**@4:** Sup: 30 (**#183**); Ego: 5 (**#111**),

**Male: #183; Feme: #111**

**} // #273**

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

**UMBRA: #268 % #41 = #22** - Point to Reversal?, Humility's Increase; I-Ching: **H8** - Closeness, Seeking Unity, Grouping, Holding together, Alliance; Tetra: **34** - Kinship;

**THOTH MEASURE: #22** - Oh Chemiu, who makest thine appearance in Kauu; **\*I\* \*AM\* \*NOT\* \*A\* \*TRANSGRESSOR\***.

**#VIRTUE:** What Resistance (no. #22) approves is right while  
**#TOOLS:** What Doubt (no. #62) abhors is wrong.  
**#POSITION:** With Advance (no. #20), the desire to proceed.  
**#TIME:** With Stoppage (no. #71), the desire for constraints.  
**#CANON: #175**

#### ONTIC\_OBLIGANS\_175@{

@1: Sup: 22 (**#22**); Ego: 22 (**#22**),  
@2: Sup: 3 (**#25**); Ego: 62 (**#84 - I AM NOT A MAN OF VIOLENCE**  
{%2}),  
@3: Sup: 23 (**#48**); Ego: 20 (**#104 - I COMMIT NO FRAUD** {%7}),  
@4: Sup: 13 (**#61**); Ego: 71 (**#175 - I AM NOT A TRANSGRESSOR**  
{%22}),  
**Male: #61; Feme: #175**  
} // **#175**

**#273 as [#60, #8, #200, #5] = cachar (H5504): {UMBRA: #8 as**  
**#268 % #41 = #22} 1) traffic, gain, profit, \*GAIN\* \*FROM\***  
**\*MERCHANDISE\*; 1a) traffic, gain from traffic;**

But then he would by no means have been able to found his metaphysical propositions on mere experience, for otherwise he would have had to subject the axioms of pure mathematics to experience as well, which he was much too reasonable to do. The good company in which metaphysics would then have come to be situated would have secured it against the danger of scornful mistreatment; for the blows that were intended for the latter would have had to strike the former as well, which was not his intention, and could not have been; and so the acute man would have been drawn into reflections which must have been similar to those with which we are now occupied, but which would have gained infinitely from his inimitably fine presentation.

3. Properly metaphysical judgments are one and all synthetic. Judgments belonging to metaphysics must be distinguished from properly metaphysical judgments. Very many among the former are analytic, but they merely provide the means to metaphysical judgments, toward which the aim of the science is completely directed, and which are always synthetic. For if concepts belong to metaphysics, e.g., that of substance, then the judgments arising from their mere analysis necessarily belong to metaphysics as well, e.g., substance is that which exists only as subject, etc., and through several such analytic judgments we try to approach the definition of those concepts. Since, however, the analysis of a pure concept of the understanding (such as metaphysics contains) does not proceed in a different manner from the analysis of any other, even empirical, concept which does not belong to metaphysics (e.g., air is an

elastic fluid, the elasticity of which is not lost with any known degree of cold), therefore the concept may indeed be properly metaphysical, but not the analytic judgment; for this science possesses something special and **\*PROPER\* \*TO\* \*IT\* \*IN\* \*THE\* \*GENERATION\* \*OF\* \*ITS\* \*A\* \*PRIORI\* \*COGNITIONS\***,

@1 - Nature Contains Nature [#328 - Transformative Prototype] {

HOMOIOS  
HETEROS  
KABBALAH  
AS DEFINED

} ...

@5 - Act of Nature [#369 - Reverse Transcriptase Inhibitor with #164 - Chronological Plane Mapping] ...

#15 (@6 - Form of Nature: #260 - Transforming Nature [#41 - Remember the Sabbath]) ...

#34 (@7 - Engendering Nature: #175 - Nature Amended in its Nature [#82 - Honour your parents]) ...

#65 (@2 - Nature Rejoices in its Nature: #65 - Nature Rejoices in its Nature [#123 - Do not kill]) ...

#111 (@3 - Nature Surmounts Nature: #34 - Engendering Nature [#164 - Avoid heteronomy against autonomy]) ...

#175 (@4 - Nature Amended in its Nature: #369 - Autonomous Nature [#205 - Do not steal]) ...

#260 (@8 - Transforming Nature: #111 - Nature Surmounts Nature [#246 - Bear no false witness]) ...

#369 (@9 - Autonomous Nature: #15 - Form of Nature [#287 - Covet Not])

**\*WHICH\* \*GENERATION\* \*MUST\* \*THEREFORE\* \*BE\* \*DISTINGUISHED\* \*FROM\* \*WHAT\* \*THIS\* \*SCIENCE\* \*HAS\* \*IN\* \*COMMON\* \*WITH\* \*ALL\* \*OTHER\* \*COGNITIONS\* \*OF\* \*THE\* \*UNDERSTANDING\***; thus, e.g., the proposition: All that is substance in things persists, is a synthetic and properly metaphysical proposition.

**G1074@{**

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

**@2:** Sup: 8 (**#11**); Ego: 5 (**#8**),

**@3:** Sup: 58 (**#69**); Ego: 50 (**#58**),

**@4:** Sup: 63 (**#132**); Ego: 5 (**#63**),

**@5:** Sup: 64 (**#196 - I AM NOT ONE OF LOUD VOICE** {%37});

Ego: 1 (**#64**),

**@6:** Sup: 74 (**#270**); Ego: 10 (**#74**),

**@7:** Sup: 31 (**#301**); Ego: 38 (**#112**),

**Male: #301; Feme: #112**

} // **#274**

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

**UMBRA: #64 % #41 = #23** - Constancy of Guiding Concepts, Emptiness & Non-Existence; I-Ching: **H18** - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: **26** - Endeavour;

**THOTH MEASURE: #23** - Oh thou who raisest thy voice, and makest thine appearance in Urit; **\*I\* \*AM\* \*NOT\* \*HOT\* \*OF\* \*SPEECH\***.

**#VIRTUE:** With Ease (no. #23), a leveling, but

**#TOOLS:** With Watch (no. #63), a collapse.

**#POSITION:** With Enlargement (no. #46), no bounds.

**#TIME:** With Endeavor (no. #26), no duplicity.

**#CANON: #158**

**ONTIC\_OBLIGANS\_158@{**

**@1:** Sup: 23 (**#23**); Ego: 23 (**#23**),

**@2:** Sup: 5 (**#28**); Ego: 63 (**#86 - I AM NOT A ROBBER OF FOOD** {%10}),

**@3:** Sup: 51 (**#79**); Ego: 46 (**#132**),

**@4:** Sup: 77 (**#156 - I DO NOT CAUSE TERRORS** {%21}); Ego: 26 (**#158 - I AM NOT HOT OF SPEECH** {%23}),

**Male: #156; Feme: #158**

} // **#158**

**#274 as [#3, #5, #50, #5, #1, #10, #200] = genea (G1074):**  
**{UMBRA: #7 as #64 % #41 = #23} 1)** fathered, birth, nativity; **2)** that which has been begotten, men of the same stock, a family; **3)** the whole multitude of men living at the same time; **4)** an age (ie. the time ordinarily occupied by each successive generation), a space of 30 - 33 years; **2a)** the several ranks of natural descent, the successive members of a genealogy; **2b) \*METAPHOR\*: \*A\* \*RACE\* \*OF\* \*MEN\***

**\*VERY\* \*LIKE\* \*EACH\* \*OTHER\* \*IN\* \*ENDOWMENTS\*,  
\*PURSUITS\*, \*CHARACTER\*; 2b1) \*ESPECIALLY\* \*IN\* \*A\*  
\*BAD\* \*SENSE\*, \*A\* \*PERVERSE\* \*RACE\*;**

"But he answered and said unto them, An evil and adulterous generation {#274 as [#3, #5, #50, #5, #1, #10, #200] = genea (G1074): generation} seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:" [Matthew 12:39 (KJV)]

"The men of Nineveh shall rise in judgment with this generation {#274 as [#3, #5, #50, #5, #1, #10, #200] = genea (G1074): generation}, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. "The queen of the south shall rise up in the judgment with this generation {#274 as [#3, #5, #50, #5, #1, #10, #200] = genea (G1074): generation}, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." [Matthew 12:41-42 (KJV)]

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation {#274 as [#3, #5, #50, #5, #1, #10, #200] = genea (G1074): generation}." [Matthew 12:45 (KJV)]

"A wicked and adulterous generation {#274 as [#3, #5, #50, #5, #1, #10, #200] = genea (G1074): generation} seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed." [Matthew 16:4 (KJV)]

"Then Jesus answered and said, O faithless and perverse generation {#274 as [#3, #5, #50, #5, #1, #10, #200] = genea (G1074): generation}, how long shall I be with you? how long shall I suffer you? bring him hither to me." [Matthew 17:17 (KJV)]

"Verily I say unto you, All these things shall come upon this generation {#274 as [#3, #5, #50, #5, #1, #10, #200] = genea (G1074): generation}." [Matthew 23:36 (KJV)]

"Verily I say unto you, This generation {#274 as [#3, #5, #50, #5, #1, #10, #200] = genea (G1074): generation} shall not pass, till all these things be fulfilled." [Matthew 24:34 (KJV)]

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation {#274 as [#3,

**#5, #50, #5, #1, #10, #200] = genea (G1074): generation},**  
among whom ye shine as lights in the world;" [Philippians 2:15 (KJV)]

**41 1 57**

**49 33 17**

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

"AND PILATE WROTE A TITLE, AND PUT IT ON THE CROSS. AND THE WRITING WAS, JESUS OF NAZARETH THE KING OF THE JEWS {

**#I {#10} - THE LEATHERS. "MADE OF THE HIDE OF MNEVIS, WHICH SUTU HATH SCORCHED," IS THY NAME {#10 - Totality of Nature / #7 - Engendering Nature}**

**#N {#50} - THE LOOK-OUT. "MASTER OF THE GROUNDS" IS THY NAME {#2 - Nature Rejoices in its Nature [#34 / #7 - Engendering Nature]}**

**#R {#200} - THE STREAM, SINCE THOU SAILEST UPON ME: "THEIR MIRROR" IS THY NAME {#8 - Transforming Nature {DOUBLE: #6 - Form of Nature {#9 - Autonomous Nature} [#505 / #1 - Nature Contains Nature] AS IMPLEMENTATION: {GRAVITAS: ASSISTING (#RESH to #TAU)} AND DEFINE THE @1 SOVEREIGN PRINCIPLE CHARACTERISTIC HERE}**

**#I {#10}** is an anagram assigned from the PYTHAGOREAN usage of TERNIO which is derived from the Latin phrase "IESUS NAZARENUS REX IUDAEORUM"

**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**

**} // #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'}.**



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

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

If one has previously assembled, according to fixed principles, the a priori concepts that constitute the matter of metaphysics and its building material, then the analysis of these concepts is of great value; it can even be presented separately from all the synthetic propositions that constitute metaphysics itself, as a special part (as it were as philosophia definitiva) containing nothing but analytic propositions belonging to metaphysics. For in fact such analyses do not have much use anywhere except in metaphysics, that is, with a view toward the synthetic propositions that are to be **\*GENERATED\* \*FROM\* \*SUCH\* \*PREVIOUSLY\* \*ANALYZED\* \*CONCEPTS\***.

**G1383@{**

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

@2: Sup: 74 (**#78**); Ego: 70 (**#74**),

@3: Sup: 13 (**#91**); Ego: 20 (**#94**),

@4: Sup: 23 (**#114**); Ego: 10 (**#104 - I COMMIT NO FRAUD**

{%7}),

@5: Sup: 63 (**#177 - I AM NOT GIVEN TO CURSING {%29}**); Ego: 40 (**#144**),

@6: Sup: 73 (**#250**); Ego: 10 (**#154**),

@7: Sup: 62 (**#312 - \*CONTRADICTION\***); Ego: 70 (**#224**),

@8: Sup: 31 (**#343**); Ego: 50 (**#274**),

Male: **#343**; Feme: **#274**

} // **#274**

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

**UMBRA: #274 % #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**

**#274 as [#4, #70, #20, #10, #40, #10, #70, #50] = dokimion (G1383): {UMBRA: #8 as #274 % #41 = #28} 1) the proving; 2) \*THAT\* \*BY\* \*WHICH\* \*SOMETHING\* \*IS\* \*TRIED\* \*OR\* \*PROVED\*, \*A\* \*TEST\*;**

"Knowing this, that the trying {**#274 as [#4, #70, #20, #10, #40, #10, #70, #50] = dokimion (G1383): trying**} of your faith worketh patience." [James 1:3 (KJV)]

"That the trial {**#274 as [#4, #70, #20, #10, #40, #10, #70, #50] = dokimion (G1383): trying**} of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:" [1Peter 1:7 (KJV)]

The conclusion of this section is therefore: that metaphysics properly has to do with synthetic propositions a priori, and these **\*ALONE\* \*CONSTITUTE\* \*ITS\* \*AIM\*, \*FOR\* \*WHICH\* \*IT\* \*INDEED\* \*REQUIRES\* \*MANY\* \*ANALYSES\* \*OF\* \*ITS\* \*CONCEPTS\* (\*THEREFORE\* \*MANY\* \*ANALYTIC\* \*JUDGMENTS\*)**, in which analyses, though, the procedure is no different from that in any other type of cognition when **\*ONE\* \*SEEKS\* \*SIMPLY\* \*TO\* \*MAKE\* \*ITS\* \*CONCEPTS\* \*CLEAR\* \*THROUGH\* \*ANALYSIS\***. But the generation of cognition a priori in accordance with both intuition and concepts, ultimately of synthetic propositions a priori as well, and specifically in philosophical cognition, forms the essential content of metaphysics. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @274]

**#3** - A remark on the general division of judgment into analytical and synthetical.

This division is critical but has not been properly recognized by previous philosophers.

**#4** - The general question of the Prolegomena: Is metaphysics at all possible?

The Critique of Pure Reason investigates this question synthetically. In it, an abstract examination of the concepts of the sources of pure reason results in knowledge of the actual science of metaphysics. The Prolegomena, on the other hand, starts with the known fact that there is actual synthetic a priori metaphysical knowledge of pure mathematics and pure natural science. From this knowledge, analytically, we arrive at the sources of the possibility of metaphysics.

**#5** - The general problem: How is knowledge from pure reason possible?

By using the analytical method, we start from the fact that there are actual synthetic a priori propositions and then inquire into the conditions of their possibility. In so doing, we learn the limits of pure reason.

[Wikipedia 2018:Prolegomena\_to\_Any\_Future\_Metaphysics]

**+ 0, 81, 9(9<sup>2</sup>+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}**

**#7** - All mathematical knowledge consists of concepts that are derived from intuitions. These intuitions, however, are not based on experience.

**#8** - How is it possible to intuit anything a priori? How can the intuition of the object occur before the experience of the object?

**#9** - My intuition of an object can occur before I experience an object if my intuition contains only the mere form of sensory experience.

**SPY POISONING SUSPECTS INTERVIEW 'AN INSULT TO PUBLIC'S INTELLIGENCE' {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) \*OPPOSITION\*, \*CONTRARINESS\*, \*ENCOUNTER\*, \*CONTRARY\* \*OR\* \*HOSTILE\* \*ENCOUNTER\*}**

<<https://www.theguardian.com/uk-news/2018/sep/13/spy-poisoning-suspects-interview-an-insult-to-publics-intelligence>>

These Russian juggernaut jauntas could hardly publicly confess to be visiting Salisbury, England for the purposes of sex tourism.

Given the repression within their own country you could much less have them convey on State television that at least one of these has sexual proclivities for something other than a buxom Russian catalogue bride.

Typical of these cock- {ie. British Slang. nonsense} ologists {ie. any science or branch of knowledge} is their fixation upon minutiae detail:

#123 metre spire with the construction from 1220 to 1258 and given the Russian Orthodox Church was founded in 988 AD such erections seem hardly sufficient impetus.

Such disclosures would amount to illegal activities within that nation although it would give some credence to the claim of a self-evident nancy predilection for feminine **#274 - \*PERFUME\***.

**H7381@{**

**@1:** Sup: 38 (**#38**); Ego: 38 (**#38**),

**@2:** Sup: 48 (**#86 - I AM NOT A ROBBER OF FOOD {%10}**); Ego: 10 (**#48**),

**@3:** Sup: 56 (**#142**); Ego: 8 (**#56**),

**@4:** Sup: 25 (**#167**); Ego: 50 (**#106**),

**@5:** Sup: 31 (**#198**); Ego: 6 (**#112**),

**Male: #198; Feme: #112**

**} // #274**

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

**UMBRA: #218 % #41 = #13** - Status, Loathing Shame; I-Ching: **H5** - Waiting, Delay, Attending, Moistened, Arriving; Tetra: **17** - Holding Back;

**THOTH MEASURE: #13** - Oh Eater of Blood, who makest thine appearance at the Block; **\*I\* \*HAVE\* \*NOT\* \*SLAUGHTERED\* \*THE\* \*SACRED\* \*ANIMALS\***

**#VIRTUE:** With Increase (no. #13), the beginning of florescence, but

**#TOOLS:** With Eternal (no. #53), what lasts to the very end.

**#POSITION:** With Opposition (no. #8), at court, but

**#TIME:** With Inner (no. #65), on the sleeping mat

**#CANON: #139**

**ONTIC\_OBLIGANS\_139@{**

**@1:** Sup: 13 (**#13**); Ego: 13 (**#13**),

@2: Sup: 66 (#79); Ego: 53 (#66),  
 @3: Sup: 74 (#153); Ego: 8 (#74),  
 @4: Sup: 58 (#211); Ego: 65 (#139 - I HAVE NOT SLAUGHTERED  
 THE SACRED ANIMALS {%13}),  
 Male: #211; Feme: #139  
 } // #139

#274 as [#200, #10, #8, #50, #6] = reyach (H7381): {UMBRA: #6  
 as #218 % #41 = #13} 1) \*SCENT\*, \*FRAGRANCE\*, \*AROMA\*,  
 \*ODOUR\*; 1a) \*SCENT\*, \*ODOUR\*; 1b) odour of soothing (technical  
 term for sacrifice to God);

"And the LORD smelled a sweet savour {#274 as [#200, #10, #8,  
 #50, #6] = reyach (H7381): savour}; and the LORD said in his heart,  
 I will not again curse the ground any more for man's sake; for the  
 imagination of man's heart is evil from his youth; neither will I again  
 smite any more every thing living, as I have done." [Genesis 8:21 (KJV)]

#10 - We can intuit things a priori only through the mere form of  
 sensuous intuition. In so doing, we can only know objects as they appear  
 to us, not as they are in themselves, apart from our sensations.  
 Mathematics is not an analysis of concepts. Mathematical concepts are  
 constructed from a synthesis of intuitions. Geometry is based on the pure  
 intuition of space. The arithmetical concept of number is constructed from  
 the successive addition of units in time. Pure mechanics uses time to  
 construct motion. Space and time are pure a priori intuitions. They are  
 the mere forms of our sensations and exist in us prior to all of our  
 intuitions of objects. Space and time are a priori knowledge of a sensed  
 object as it appears to an observer.

**\*INSECTS\* \*AS\* \*FLYING\* \*ANTS\* \*AT\* \*TENNIS\***

#158 as [#2, #70, #6, #800] = `owph (H5775): {#0 as #158 %  
 #41 = #35} 1) \*FLYING\* creatures, fowl, \*INSECTS\*, birds; 1a)  
 fowl, birds; 1b) \*WINGED\* \*INSECTS\*;

**\*A\* \*HUSBAND\* \*AND\* \*WIFE\* \*BEING\* \*SEIZED\* \*OR\*  
 \*OVERTAKEN\* \*BY\* \*SOME\* \*EVENT\* \*OR\* \*OF\*  
 \*LIGHTENING\* \*HITTING\* \*A\* \*HOUSE\***

#158 as [#50, #100, #8] = laqach (H3947): {#1 as #158 % #41 =  
 #35} 1) to take, get, fetch, lay hold of, seize, receive, acquire, buy,  
 bring, marry, take a wife, snatch, take away; 1a) (Qal); 1a1) to take,  
 take in the hand; 1a2) to take and carry along; 1a3) to take from, take  
 out of, take, carry away, take away; 1a4) to take to or for a person,  
 procure, get, take possession of, select, choose, take in marriage, receive,

accept; **1a5**) to take up or upon, put upon; **1a6**) to fetch; **1a7**) to take, lead, conduct; **1a8**) to take, capture, seize; **1a9**) to take, carry off; **1a10**) to take (vengeance); **1b**) (Niphal); **1b1**) to be captured; **1b2**) to be taken away, be removed; **1b3**) to be taken, brought unto; **1c**) (Pual); **1c1**) to be taken from or out of; **1c2**) to be stolen from; **1c3**) to be taken captive; **1c4**) to be taken away, be removed; **1d**) (Hophal); **1d1**) to be taken unto, be brought unto; **1d2**) to be taken out of; **1d3**) to be taken away; **1e**) (Hithpael); **1e1**) to take hold of oneself; **1e2**) **\*TO\* \*FLASH\* \*ABOUT\* (\*OF\* \*LIGHTNING\*)**;

**#158 as [#6, #10, #40, #90, #1, #5, #6] = matsa' (H4672): {#4 as #158 % #41 = #35} 1**) to find, attain to; **1a**) (Qal); **1a1**) to find; **1a1a**) to find, secure, acquire, get (thing sought); **1a1b**) to find (what is lost); **1a1c**) to meet, encounter; **1a1d**) to find (a condition); **1a1e**) to learn, devise; **1a2**) to find out; **1a2a**) to find out; **1a2b**) to detect; **1a2c**) to guess; **1a3**) to come upon, light upon; **1a3a**) to happen upon, meet, fall in with; **1a3b**) to hit; **1a3c**) to befall; **1b**) (Niphal); **1b1**) to be found; **1b1a**) to be encountered, be lighted upon, be discovered; **1b1b**) to appear, be recognised; **1b1c**) to be discovered, be detected; **1b1d**) to be gained, be secured; **1b2**) to be, be found; **1b2a**) to be found in; **1b2b**) to be in the possession of; **1b2c**) to be found in (a place), happen to be; **1b2d**) **\*TO\* \*BE\* \*LEFT\* (\*AFTER\* \*WAR\*)**; **1b2e**) to be present; **1b2f**) to prove to be; **1b2g**) to be found sufficient, be enough; **1c**) (Hiphil); **1c1**) to cause to find, attain; **1c2**) to cause to light upon, come upon, come; **1c3**) to cause to encounter; **1c4**) to present (offering);

**\*THOSE\* \*NASTY\* \*RUSSIANS\* \*ARE\* \*INTERFERING\* \*IN\* \*POLITICS\* \*AGAIN\* \*AND\* \*ITS\* \*AN\* \*ACT\* \*OF\* \*WAR\***

**#158 as [#6, #100, #6, #40, #6] = quwm (H6965): {#5 as #158 % #41 = #35} 1**) to rise, arise, stand, rise up, stand up; **1a**) (Qal); **1a1**) to arise; **1a2**) to arise (hostile sense); **1a3**) to arise, become powerful; **1a4**) to arise, come on the scene; **1a5**) to stand; **1a5a**) to maintain oneself; **1a5b**) to be established, be confirmed; **1a5c**) to stand, endure; **1a5d**) to be fixed; **1a5e**) to be valid; **1a5f**) to be proven; **1a5g**) to be fulfilled; **1a5h**) to persist; **1a5i**) to be set, be fixed; **1b**) (Piel); **1b1**) to fulfil; **1b2**) **\*TO\* \*CONFIRM\*, \*RATIFY\*, \*ESTABLISH\*, \*IMPOSE\***; **1c**) (Polel) to raise up; **1d**) (Hithpael) to raise oneself, rise up; **1e**) (Hiphil); **1e1**) to cause to arise, raise; **1e2**) to raise, set up, erect, build; **1e3**) to raise up, bring on the scene; **1e4**) to raise up, rouse, stir up, investigate; **1e5**) to raise up, constitute; **1e6**) to cause to stand, set, station, establish; **1e7**) to make binding; **1e8**) to carry out, give effect to; **1f**) (Hophal) to be raised up;



**#158 as [#6, #50, #100, #2] = naqab (H5344): {#6 as #158 % #41 = #35} 1) to pierce, perforate, bore, appoint; 2) (Qal) to \*CURSE\*, blaspheme; 1a) (Qal); 1a1) to pierce, bore; 1a2) to prick off, designate; 1b) (Niphal) to be pricked off, be designated, be specified**

**#158 as [#6, #2, #5, #100, #5, #10, #30] = qahal (H6950): {#9 as #158 % #41 = #35} 1) to assemble, gather; 1a) (Niphal) to assemble; 1a1) for religious reasons; 1a2) for \*POLITICAL\* \*REASONS\*; 1b) (Hiphil) to summon an assembly; 1b1) \*FOR\* \*WAR\*, \*JUDGMENT\*; 1b2) for religious purposes**

**#158 as [#8, #30, #100, #500] = cheleq (H2506): {#10 as #158 % #41 = #35} 1) portion, share, part, territory; 2) smoothness, seductiveness, flattery; 1a) portion, share; 1b) portion, tract, parcel (of land); 1c) \*ONE'S\* \*PORTION\*, \*ONE'S\* \*POSSESSION\*; 1d) (chosen) portion; 1e) portion, award (from God);**

GIVEN THAT I CAN BY DIALECTICS ENTIRELY PREDEFINE A REALITY WHERE ACTORS / AGENTS ARE GIVEN ROLES WHICH ARE DISTINCT OF ANY ACTUAL EVENTS, THE QUESTION IS DO YOU EVEN KNOW WHAT REALITY IS ANYMORE?

OR IF I HAVE ENSURED THAT YOU ARE THEN SUBJECT TO SPECIFIC NEUROLOGICAL SEQUENCES {eg: moustaches} WHICH APPROXIMATE THOSE ABOVE / BELOW DESCRIBED REALITIES WHICH I HAVE DEFINED FOR YOU UPON 14 SEPTEMBER 2017 OR 14 JULY 2016 CAN YOU DIFFERENTIATE THAT FROM REALITY?

COULD SOMEONE JUST AS EASILY IMPOSE LIKE THE MOUSTACHE MEDIA STORY A SECOND INSTANCE OF NOVICHOK AS EQUALLY A CONTRIVED CONCEPTION AS ARTIFICE REALITY--THE DISPOSITION OF A MANUFACTURED CONSENSUS THEN IS BIASED TOWARDS THE \*ONTIC\* CONCEPTION OF REALITY WHICH HAVE ALREADY BEEN LOADED INTO THE NEUROLOGICAL RECEPTORS BY TELEVISION MEDIA REPORTS.

THUS THE CONCLUSIONS WHICH YOU MAKE FROM ANY SUCH STIMULUS MAY THINK IT REASONABLE BUT THEY WILL INVARIABLY AS A PRIORI CLEAVE TO THE \*ONTIC\* FOCAL CATEGORIES AS THE ORDER OF THINGS.

YOU ARE NOT NECESSARILY AND ACTUALLY RELIANT UPON FACTS (\*WHAT\* \*DO\* \*YOU\* \*NOW\* \*MAKE\* \*OF\* \*AN\* \*INDUCED\* \*COGNITIVE\* \*DISSIDENCE\* \*ABOUT\* \*SIMILAR\* \*MULTI\* \*VERSE\* \*REALITIES\*) BUT ASSUMPTIONS ABOUT THE EXPERIENCE AND YOUR COGNITION OF IT.



In the following section, therefore, Scarano does not deal with these questions any further. Instead, he inquires briefly into a cluster of interpretation problems that the last section raises. This cluster revolves around the question of the relation of the metaphysics of morals to the Groundwork.

(a) The first problem arises from the fact that Kant thinks two types of a "groundwork" for a pure moral philosophy are possible: on the one hand, a "critique of pure practical reason," and on the other hand, the present work. Although he claims there is "really no other foundation" than a "critique" (GMS, 391,17 f.), he believes that one can do without such a critique and lists three reasons for this (see GMS, 391,20-392,2). It remains nevertheless unclear how the relation of the Groundwork to the intimated critique of practical of reason is to be defined.

(b) Equally unclear is the precise relation of the Groundwork to the envisioned metaphysics of morals. Is the "groundwork" of a theory itself to be considered a part of this theory or is what Kant calls the "preliminary work of laying the ground" (GMS, 391,37) a part separate from the actual metaphysics? Undoubtedly, the parts of the theory developed in the Groundwork raise the claim of being independent of empirical knowledge and therefore belong to a pure moral philosophy. Thus, at least parts of the Groundwork have to be identical with parts of a metaphysics of morals.

(c) Making matters more difficult in the identification of the relation between the Groundwork, a metaphysics of morals, and the mentioned "critique of pure practical reason" is the fact that Kant later published monographs with these or slightly modified titles. In any case, it may not simply be assumed that the later produced works actually deal with the types of theories mentioned in the Preface to the Groundwork.

How can the relations of these types of theory to each other be more precisely defined? Is Kant's expression "metaphysics of morals" a unified concept or are there different meanings combined here in opaque ways?

An approach toward the resolution of these difficulties offers perhaps a more precise interpretation of what Kant understands by a "metaphysics of morals." In the opening passages of the Preface, Kant had defined the metaphysics of morals with the help of three criteria: first of all, it is a theory that is not purely formal but refers to particular objects. It refers, secondly, to objects insofar as these are under "**LAWS OF FREEDOM.**" {#492 - \*FREEDOM\* \*OF\* \*WILL\* / #41 = #12 as #9 - **Autonomous Nature being an \*ONTOLOGICAL\* \*NECESSITY\***} And thirdly, it is perfectly free of empirical content. Therefore, a metaphysics of morals is a "pure moral philosophy." One question,

however, remains unanswered. What actually is a moral philosophy? Or articulated more precisely: what is the ontological status of such a theory?

Kant's arguments for the practical use or the necessity of such a philosophy offer a suggestion for answering this question. A moral philosophy is not only an object for the scientific discipline of "philosophy." Rather, according to Kant, every rational being, even if at times confused, carries in itself a moral philosophy. That raises the question about what conception of "theory" can fulfil both of these functions simultaneously.

For the clarification of this question I believe the conceptual distinction between a theory, understood as an abstract system of ordered propositions, and the presentation of such a theory, for example in the form of a philosophical text, can be of further assistance. A moral theory, understood as a system of propositions that stand in a particular relation of grounding to each other and whose  $\#41$  -  $\#CENTRE$  is made up of ethical principles, is an abstract object, which can simultaneously fulfill both functions. On the one hand, such a system can be brought to expression with the help of a philosophical text. On the other hand it is also possible to carry such a system "IN ONESELF," that is, to accept, the corresponding propositions.

If one takes such a conception of theory as a basis, the confusing terminologies and exact relations of the types of theories mentioned by Kant could be newly formulated and made transparent in the following way: (i) A metaphysics of morals or a pure moral philosophy is an abstract object, a system of propositions complete in itself and containing all a priori judgments that are concerned with the laws of freedom. (ii) A work with the title "Metaphysics of Morals" contains a presentation of this system. The text expresses the corresponding propositions and their connections. (iii) If a person carries such a moral philosophy in herself, it means that she accepts the corresponding propositions and their connections. And if this person is rational, the propositions accepted by her will comprise the grounds of her action. (iv) A work with the title "Critique of Pure Practical Reason" could be a philosophical presentation of parts of this system of propositions (and for this reason is suitable as a kind of "groundwork"). But it contains additionally a presentation that relies on philosophical theories on other spheres of investigation. In Kant's words, **"IN PART I REQUIRE FOR A CRITIQUE A PURE PRACTICAL REASON THAT IF IT IS TO BE COMPLETED, ITS UNITY WITH THE SPECULATIVE IN A COMMON PRINCIPLE MUST AT THE SAME TIME BE EXHIBITED"** (GMS, 391,24-27). (iv) In contrast, a work with the title "Groundwork for the Metaphysics of Morals" can restrict itself entirely to the presentation and mediation of the foundational part

of the metaphysics of morals. This contains, as Kant expresses it, "nothing more than the search for and the establishment of the supreme principle of morality" (GMS, 392,3 f.). [Horn & Schönecker (eds.) Groundwork, Page 18-21]

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

— 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 = #12 - CIRCULARITY OF BEING} -

**#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

**#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

— **GLOBUS CRUCIGER** —

"WE HAVE JESUS ON THE CROSS  
YOUR COLD LOVE PUT HIM THERE.  
WHAT IS NOW YOUR HUMAN LOSS.  
FOR EVER GONE 'N ENDLESS DESPAIR."

**YOUTUBE:** "LIBERA - Onward Christian Soldiers"

<https://www.youtube.com/watch?v=YJgt2ktRJME>

**HAIL\_REGINA@{**

**@1:** Sup: 7 (**#7**); Ego: 34 (**#34**),

**@2:** Sup: 38 (**#45 - I AM NOT A DOER OF WRONG {%1}**); Ego: 4 (**#38**),

**@3:** Sup: 65 (**#110**); Ego: 4 (**#42**),

**@4:** Sup: 71 (**#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35}**); Ego: 27 (**#69**),

**@5:** Sup: 2 (**#183**); Ego: 24 (**#93**),

Male: **#183**; Feme: **#93**

**}**

<http://www.grapple369.com?idea:{m,183}&idea:{f,93}>

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 OF 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.

It is noted that the THAT GOVERNOR GENERAL PETER COSGROVE WAS IN 2013 CONFERRED WITH THE KNIGHTHOOD OF THE GRAND CROSS OF THE ORDER OF ST GREGORY THE GREAT BY CARDINAL PELL ON 7 FEBRUARY 2013 AND IS THEREFORE COMPROMISED WITHIN HIS OFFICE AS GOVERNOR GENERAL AND THE SUBSTANTIAL CAUSE FOR THE IMPEDIMENT TO ANY OBTAINMENT OF JUSTICE IN OUR PROVEN ALLEGATION OF TREASON AGAINST THIS SAME ECCLESIASTICAL as cause célèbre associated with unlawful foreign powers associated to eclipse cycles and earlier refusal of the Eucharist Communion, which occurred at Saint Patricks Cathedral, East Melbourne on the Pentecost Sunday Mass as the dates of 31 May, 1998 (**\*THE\* \*PROXIMITY\* \*SUNDAY\* \*TO\* \*31ST\* \*MAY\* \*IS\* \*WHEN\* \*THE\* \*BOER\* \*MEMORIAL\* \*OF\* \*1902\* \*OCCURS\***) and 21 June, 2000.

Cardinal George Pell is guilty of Treason as per the photograph of myself being evidence of our BOER WAR MEMORIAL DAY 31 May 1998 (refusal of Communion on Pentecost Sunday) as crime by a substituted ethic imposed upon our war dead and disloyalty towards our nation's sovereignty.



<<http://www.grapple369.com/images/BOERWARS19980531.jpg>>

[**IMAGE:** Author consoling Catholic mother of a gay son & PFLAG President, Nanette McGregor - The Rainbow Sash Protest (Refusal of Communion) on 'Pentecost Sunday' 31 May 1998, Saint Patrick's Cathedral, Melbourne pictured by The Australian newspaper (front page) of 1 June 1998

(c) 1 June 1998 - James Croucher (photographer), News Ltd / Newspix, Commercial Use, Internal Use For Company Or Organisation, Internal Newsletter Or Document, Print And Digital, Up To 1,000]

And therefore ought to be unlawful conduct by a public authority under Section 38(1) to (3) of the Charter of Human Rights and Responsibilities No. 43 of Act 2006, which states: "(1) Subject to this section, it is unlawful for a public authority to act in a way that is incompatible with a human right or, in making a decision, to fail to give proper consideration to a relevant human right.

(2) Subsection (1) does not apply if, as a result of a statutory provision or a provision made by or under an Act of the Commonwealth or otherwise under law, the public authority could not reasonably have acted differently or made a different decision..

(3) This section does not apply to an act or decision of a private nature.

(4) Subsection (1) does not require a public authority to act in a way, or make a decision, that has the effect of impeding or preventing a religious body (including itself in the case of a public authority that is a religious body) from acting in conformity with the religious doctrines, beliefs or principles in accordance with which the religious body operates.

(5) In this section religious body means—

(a) a body established for a religious purpose; or

(b) an entity that establishes, or directs, controls or administers, an educational or other charitable entity that is intended to be, and is, conducted in accordance with religious doctrines, beliefs or principles.

There are several legal issues involved with respects to [the] Saint Andrews Cause Célèbre participated in by the representatives of the Returned Service League as Public Authority and the nature of its association to a FOREIGN POWER as a group named KNIGHTS TEMPLARS INTERNATIONAL which formed within 2015 and comprises various: RELIGIONS / STATES / MILITARY / ORGANISATIONS / INSTITUTIONS as



unconscionable attempts made by them to impose a substituted ethic @5 against the INTELLECTUS AS GENITIVE VOLUNTĀTIS whether by NEGLECT or forced WILL upon our War Dead and to usurp @1 the Sovereignty embodied within the Governor General as ANTHROPIC COSMOLOGICAL PRINCIPLE.



<<http://www.grapple369.com/images/Templar%20Saint%20Andrews.JPG>>

<<http://www.grapple369.com/images/Knights%20Mantra.jpg>>

[**IMAGES:** THE KNIGHTS TEMPLAR INTERNATIONAL AS SAINT ANDREWS CAUSE CÉLÈBRE HAS A SUBSTITUTED ETHOS AS MANTRA: "FOR THOSE BRAVE WHO GAVE THEIR LIVES SO WE COULD LIVE OURS"]

**DOLF @ 2220 HOURS ON 16 SEPTEMBER 2018:** "I want to make several observations from Kant's implementation of SYMBOLICAL associator to the NOUMENON as having a #41 - \*ONTIC\* necessity with CATEGORIES OF UNDERSTANDING which incontrovertibly conform to a COGNITION of a trinomial as HOMOIOS THEORY OF NUMBER that has a definitive impetus from 1783 and thusly we can by such APRIORITY CASCADE against subsequent HISTORY and is capable of BEREAVING SOVEREIGN STATES of IDENTITY which as MARRIAGE / SOVEREIGN DYNAMIC has been built on castles of SAND which deploys a microcosm binomial redefinition (HETEROS THEORY OF NUMBER) of those APRIORITY trinomial CATEGORIES OF UNDERSTANDING.

**YOUTUBE:** "Viva La Vida (Coldplay)"

<<https://www.youtube.com/watch?v=dvgZkm1xWPE>>

**TETRAGRAMMATON {ARCH KAI TELOS OIDA: #1 + #2 + #3 + #4 = #10} HIERARCHY VALUE AS THE METAPHYSICAL CATEGORICAL IMPERATIVE TO THE HOMOIOS THEORY OF \*NUMBER\***

+ 0, 27 {**IDEA: @311**}, 54 {**IDEA: @348**} {ie. REALM OF ITS NATURE AS HEAVEN - \*FORMULA\* \*FOR\* \*UNIVERSAL\* \*LAW\*}

+ 0, 9 {**IDEA: @282**}, 18 {**IDEA: @298**} {ie. SYSTEM'S COSMOLOGY AS EARTH - \*FORMULA\* \*OF\* \*HUMANITY\*}

+ 0, 3 {**IDEA: @270**}, 6 {**IDEA: @280**} {ie. SELF IDENTITY - \*FORMULA\* \*OF\* \*AUTONOMY\* \*AS\* \*SUI\* \*JURIS\* / \*MEMBRUM\* \*VIRILE\*}

+ 1 {**IDEA: @265, @266**}, 2 {**IDEA: @267, @268, @269, @272, @273, @274**}, 3 {**IDEA: @265** - PREAMBLE} {ie. \*FORMULA\* \*OF\* \*PROGRESSION\* OF INDIVIDUAL PHENOMENA: **\*CONJECTURAL\* \*ONLY\***}

THAT THE FIRST OBSERVATION IS UPON THIS #41 - \*ONTIC\* necessity which is associated to **IDEA: @329** that gives us a notion on temporality being the beginning of the new year 1 JANUARY which commenced with the Gregorian calendar reforms

**#41** - IN ORDER TO ESTABLISH METAPHYSICS AS A SCIENCE, A CLEAR DISTINCTION MUST BE MADE BETWEEN THE CATEGORIES (PURE CONCEPTS OF THE UNDERSTANDING) AND THE IDEAS (PURE CONCEPTS OF REASON) {**IDEA: @329**}.

**Nous:** #48  
**Time:** 18:40 hrs  
**Date:** 2018.1.1  
**Torah:** [#40, #6, #40]@{  
 @1: Sup: 40 (#40); Ego: 40 (#40),  
 @2: Sup: 46 (#86 - I AM NOT A ROBBER OF  
 FOOD (%10)); Ego: 6 (#46),  
 @3: Sup: 5 (#91); Ego: 40 (#86 - I AM NOT  
 A ROBBER OF FOOD (%10)),  
 Male: #91; Feme: #86  
 } // #86  
**Dao:** Forgetting Knowledge  
**Tetra:** #20 - Advance  
**I-Ching:** H35 - Advance, Progress, Prospering, Aquas  
 Latin: Revalator {God the end of all things} Alt: Mihael  
 {The Who & What of God} {  
 1. PROTECTS IN MYSTERIOUS OPERATIONS, BRINGS EVERY  
 EXPERIENCE TO A HAPPY CONCLUSION  
 2. SCIENCE OF PHYSICS & MEDICINE  
 3. HEALTH & LONGEVITY  
 4. Atembui  
 }

Prototype: \*HOMOIOS\* {#329 / #329} / HETEROS {#354 / #382} / TORAH {#354 / #382} HOMOIOS ↕

Male Idea	#329	Telos	#329	Female Idea
Forgetting Knowledge	#48	48	48	Forgetting Knowledge
Deeming, Non-Assertion	#29	77	110	Construing a Guide, Practise Reason
Value and Function of Non-Existence	#11	88	173	Origins in Reversal, Consider Beginnings
Laissez Faire Politics, Simplicity In Habits	#57	145	219	Guiding Contentment, Moderation of Desire
Natural Guidance, Function of Emptiness	#5	150	248	Deeming, Non-Assertion
Moderate Values, Setting Up Precepts	#44	194	287	Achieving Oneness, Root of Order
A Sensible Guide, Hold Fast To Reason	#59	253	302	Mastering Guiding Discourse, Revealers of Virtue
Know-How as a Disease, Disease of Knowledge	#71	324	314	Numbing Effect of the Conventional, Abstaining from Desire
Natural Guidance, Function of Emptiness	#5	329	329	Mastering Guiding Discourse, Revealers of Virtue

**Prototype: \*HOMOIOS\* {#329 / #329} / HETEROS {#354 / #382} / TORAH {#354 / #382}**

<<http://www.grapple369.com?zen:1,row:8,col:3,nous:48&idea:{m,48}&idea:{f,48}&idea:{m,329}&idea:{f,329}&PROTOTYPE:HOMOIOS>>

**.jackNote**@zen: 1, row: 8, col: 3, nous: 48 [Super: #329 / #48 - Forgetting Knowledge; I-Ching: H35 - Advance, Progress, Prospering, Aquas; Tetra: 20 - Advance, Ego: #329 / #48 - Forgetting Knowledge; I-Ching: H35 - Advance, Progress, Prospering, Aquas; Tetra: 20 - Advance]

Secondly. is our capacity to deduce synaptic connections between various ideas which Immanuel Kant might elsewhere espouse as then the basis for any syncretism.

A reasonable postulate could be advanced that there is here an implicit #312 - CONTENTION due to those #329 - GREGORIAN CALENDAR REFORMS and the mischievous prerogative BESTOWAL of #390 - WREATHS as RAPACIOUS CONDUCT being an act of SEDITION:

**H3001@{**

**@1:** Sup: 6 (**#6**); Ego: 6 (**#6**),

**@2:** Sup: 11 (**#17**); Ego: 5 (**#11**),

**@3:** Sup: 13 (**#30**); Ego: 2 (**#13**),

**@4:** Sup: 23 (**#53**); Ego: 10 (**#23**),

**@5:** Sup: 80 (**#133**); Ego: 57 (**#80**),

**@6:** Sup: 5 (**#138**); Ego: 6 (**#86 - I AM NOT A ROBBER OF FOOD**

**{%10}**),

**Male: #138; Feme: #86 <-- \*MAPPED\* \*TO\* \*JUDGES\* / \*ELOHYM\* / \*RULERS\***

**} // #329**

**#329 as [#6, #5, #2, #10, #300, #6] = yabesh (H3001): {UMBRA: #5 as #312 % #41 = #25} 1)** to make dry, wither, be dry, become dry, be dried up, be withered; **1a)** (Qal); **1a1)** to be dry, be dried up, be without moisture; **1a2)** to be dried up; **1b)** (Piel) to make dry, dry up; **1c)** (Hiphil); **1c1)** to dry up, make dry; **1c1a)** to dry up (water); **1c1b)** to make dry, wither; **1c1c)** to exhibit dryness;

### **EXCERPT FROM LETTER TO STATE / FEDERAL ATTORNEY**

**GENERALS DATED 8 NOVEMBER 2017:** "Commensurate with our 100 year celebration of the BeerSheba campaign of the Charge of the Light Horse Brigade as celebrations which occurred on 31 October 2017 and the issue is the partiality and prejudiced Memorial 'Lest We Forget' Tributes comprising SEVEN {5 Wreaths and 2 Bouquets} floral arrangements which were made during a ceremony presided over by the RETURNED SERVICE LEAGUE AS A PUBLIC AUTHORITY and laid at only the World War I and onwards Memorial Shrine for the War Dead upon the Saturday of 28 October 2017.

In the mistaken belief which was propagandised as the consideration that: Battle of Beersheba 'should be the cornerstone of Australia's identity'

<<http://www.sbs.com.au/news/article/2017/10/29/battle-beersheba-should-be-cornerstone-australias-identity>>

No the Boer War is the cornerstone of Australian identity as ethos of "OBEDIENT, AIDING AND ASSISTING" and we reject CATEGORICALLY your unreasoned disloyalty by INTELLECTUAL assent given to Foreign Powers {ie. especially Irish, Scottish, RSL / Freemasonry / Roman Catholic [by] Saint Andrews Cause Célèbre} as all unconscionable attempts to impose a substituted ethic @5 against the INTELLECTUS AS GENITIVE VOLUNTATUS whether by NEGLECT or forced WILL upon our War Dead and to usurp @1 the Sovereignty embodied within the Governor General as ANTHROPIC COSMOLOGICAL PRINCIPLE.

Such a statement of value as demonstrated by the inclusion of the State of Israel's flag amongst the Ca[val]ry [within the] 100 year anniversary re-enactment of the Battle of Beersheba is a priori, not mantric as dogma, requires no apologetics and proffers the utmost tactical, endearing and enduring advantage for posterity as prosperity...

In accordance with this pre-eminent value statement which was heartedly adopted by the participants within that public ceremony which occurred within the State of Israel, compliant with the 500 year anniversary of Martin Luthers nailed #95 treatise which commenced the Protestant Reformation and the [centenary to the] Balfour Declaration [occurring] 2 November 2017, I had upon Saturday of 28 October 2017 immediately removed FOUR {3 Wreaths and 1 Bouquets} floral arrangements after th[is] Remembrance Service made for the Beersheba Centenary and before the actual events occurring within the State of Israel and doing so [entirely] without neither authority nor notification given to [or by] another party.

I have thereafter maintained a photographic timeline of events and of particular note is the regrettable circumstance, that although the THREE {2 Wreaths and 1 Bouquets} floral arrangements were removed from the main Memorial Shrine, 82 Macalister Street, Sale upon the following Saturday 4 November 2017, they have remained in a dried {#368 as [#6, #10, #2, #300, #10, #40] as yabesh (H3002): {UMBRA: #3 as #312 % #41 = #25} 1) dry; 2) dried} state at the Boer War Memorial situated on the corner of York Street / Foster Street by the time the COURT ORDERS were made in the matter @ 1025 HOURS on 8 NOVEMBER 2017.

**YOUTUBE:** "Timbaland - Apologize ft. OneRepublic"

<[https://www.youtube.com/watch?v=ZSM3w1v-A\\_Y](https://www.youtube.com/watch?v=ZSM3w1v-A_Y)>

We might also consider the circumstance of there being an absence as any SUB-CATEGORIES OF UNDERSTANDING relating to #237 - USE OF FORCE and provisionally conclude that such idea was not primarily



KANT'S intention unless we find evidence to the contrary in anticipation of further lengthy research.

However we do find an instance of #277 - RIGHT TO PLACE A TEST and therefore as we cognise KANT's argument (or others rationale of them) we ought to then proceed to coalesce such narrative around these specific ZONES so as to determine if any DYNAMIC NATURAL ASSOCIATION as IDEA cohesion and DIALECTIC / PROTOTYPE conformity occurs.

```

Nous: #10
Time: 15:25 hrs
Date: 2018.11.14
Torah: [#20, #30, #10]@{
  @1: Sup: 20 (#20); Ego: 20 (#20),
  @2: Sup: 50 (#70); Ego: 30 (#50),
  @3: Sup: 60 (#130 - I AM NOT EVIL
  MINDED {%3}); Ego: 10 (#60),
  Male: #130; Feme: #60
} // #60
Dao: Impossible Advice, What can Be Done?
Tetra: #41 - Response
I-Ching: H30 - Cohesion, Radiance, Clinging to
  Brightness/Fire, The net

Latin: Assistens {God prompt to grant} Alt: Menqel
{Libation Bowl of God} {

1. SERVES TO MAKE KNOWN THE TRUTH. AIDS THE TRIUMPH
OF INNOCENCE
2. PROMPT HELP IN TRIALS
3. WITNESSES
4. Tepisatosoa
}

Solar Eclipse: 13 (UTC) / 14 November 2012 (AEST)

Nahor {Snorting, Hoarse; dry; hot}
  
```

Prototype: \*HOMOIOS\* {#414 / #292} / HETEROS {#364 / #267} / TORAH {#350 / #341} HOMOIOS ↕

Male Idea	#414	Telos	#292	Female Idea	
A Sensible Guide, Hold Fast To Reason	#59	59	59	#59	A Sensible Guide, Hold Fast To Reason
Profound Use, Function of the Mysterious	#69	128	69	#10	Impossible Advice, What can Be Done?
Great Guiding Signs?, Virtue of Benevolence	#35	163	116	#47	Ignorant Guides, Viewing the Distant
Difficulty in Knowing How, Obtuse	#70	233	151	#35	Great Guiding Signs?, Virtue of Benevolence
Strength's Warning Signs, Revealers of Virtue	#76	309	157	#6	Female Superiority, Completion of Form
Left without Language, Different From the Vulgar	#20	329	182	#25	What's behind it all?, Imaging the Mysterious
Contrast of Terms, Self-Culture	#2	331	245	#63	Origins in Reversal, Consider Beginnings
Great Guide, Trust in its Perfection	#34	365	277	#32	Natural Guide, Virtue of Holiness
Sage's Constancy, Trust in Virtue	#49	414	292	#15	Mastering Guiding Discourse, Revealers of Virtue

Prototype: \*HOMOIOS\* {#414 / #292} / HETEROS {#364 / #267} / TORAH {#350 / #341}

<<http://www.grapple369.com?zen:2,row:6,col:9,nous:10&idea:{m,128}&idea:{f,69}&idea:{m,414}&idea:{f,292}&PROTOTYPE:HOMOIOS>>

**.jackNote**@zen: 2, row: 6, col: 9, nous: 10 [**Super**: #414 / #69 - Profound Use, Function of the Mysterious; I-Ching: H34 - Great Strength, Great Invigorating, The power of the great, Great maturity; Tetra: 22 - Resistance, **Ego**: #292 / #10 - Impossible Advice, What can Be Done?; I-Ching: H30 - Cohesion, Radiance, Clinging to Brightness/Fire, The net; Tetra: 41 - Response]

**H7751**@{

@**1**: Sup: 40 (**#40**); Ego: 40 (**#40**),  
@**2**: Sup: 16 (**#56**); Ego: 57 (**#97**),  
@**3**: Sup: 22 (**#78**); Ego: 6 (**#103**),  
@**4**: Sup: 31 (**#109**); Ego: 9 (**#112**),  
@**5**: Sup: 40 (**#149**); Ego: 9 (**#121**),  
@**6**: Sup: 50 (**#199**); Ego: 10 (**#131**),  
@**7**: Sup: 9 (**#208**); Ego: 40 (**#171 - I AM NOT UNCHASTE WITH ANY ONE** {**%20**}),  
**Male: #208; Feme: #171**  
} // **#414**

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

**UMBRA: #75 % #41 = #34** - Great Guide, Trust in its Perfection; I-Ching: **H18** - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: **27** - Duties;

**THOTH MEASURE: #34** - Oh Nefertmu, who makest thine appearance in Memphis; **\*I\* \*AM\* \*NEITHER\* \*A\* \*LIAR\* \*NOR\* \*A\* \*DOER\* \*OF\* \*MISCHIEF\***.

**#VIRTUE:** With Kinship (no. #34), drawing close to goodness, but  
**#TOOLS:** With Closure (no. #74), closing out feelings of obligation.  
**#POSITION:** As to Closure (no. #74), both are shut off, but  
**#TIME:** As to Closeness (no. #33), all use the One.  
**#CANON: #215**

**ONTIC\_OBLIGANS\_215**@{

@**1**: Sup: 34 (**#34**); Ego: 34 (**#34**),  
@**2**: Sup: 27 (**#61**); Ego: 74 (**#108**),  
@**3**: Sup: 20 (**#81**); Ego: 74 (**#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN** {**%6**}),  
@**4**: Sup: 53 (**#134**); Ego: 33 (**#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF** {**%34**}),

**Male: #134; Feme: #215**  
} // **#215** ← **\*NOTE\* \*ALIGNMENT\* \*WITH\* ADOLF HITLER'S TABLE TALK IDEA AND ELOHYM AS #86 - ALMIGHTY GOD (SEE ABOVE)**

**#414** as [**#40, #300, #6, #9, #9, #10, #40**] = shuwt (**H7751**):  
{**UMBRA: #7 as #75 % #41 = #34**} **1**) to go, go or rove about, go to and fro; **2**) to row; **1a**) (Qal) to go or rove about; **1b**) (Polel) **\*TO\* \*GO\* \*TO\* \*AND\* \*FRO\*, \*GO\* \*EAGERLY\* \*OR\* \*QUICKLY\* \*TO\* \*AND\* \*FRO\***; **1c**) (Hithpolel) to run to and fro;

**G1380@{**

**@1:** Sup: 4 (**#4**); Ego: 4 (**#4**),  
**@2:** Sup: 74 (**#78**); Ego: 70 (**#74**),  
**@3:** Sup: 13 (**#91**); Ego: 20 (**#94**),  
**@4:** Sup: 18 (**#109**); Ego: 5 (**#99**),  
**@5:** Sup: 28 (**#137**); Ego: 10 (**#109**),  
**@6:** Sup: 4 (**#141**); Ego: 57 (**#166 - I AM NOT SLUGGISH { %11 }**),  
**@7:** Sup: 9 (**#150 - I INDULGE NOT IN ANGER { %28 }**); Ego: 5 (**#171 - I AM NOT UNCHASTE WITH ANY ONE { %20 }**),  
**Male: #150; Feme: #171**  
} // **#414**

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

**UMBRA: #899 % #41 = #38** - Consequences for Virtuous Discourse; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **11** - Divergence;

**THOTH MEASURE: #38** - Oh thou who makest mortals to flourish, and who makest thine appearance at Sais; **\*I\* \*CURSE\* \*NOT\* \*A\* \*GOD\***.

**#VIRTUE:** Fullness (no. #38) means the prime of life, but  
**#TOOLS:** On the Verge (no. #78) means old age.  
**#POSITION:** With Kinship (no. #34), attachment between even distant relatives.  
**#TIME:** With Severance (no. #70), offense to one's own flesh and blood.  
**#CANON: #220**

**ONTIC\_OBLIGANS\_220@{**

**@1:** Sup: 38 (**#38**); Ego: 38 (**#38**),  
**@2:** Sup: 35 (**#73**); Ego: 78 (**#116**),



@3: Sup: 69 (#142); Ego: 34 (#150 - I INDULGE NOT IN ANGER { %28 } ),  
@4: Sup: 58 (#200 - I AM NOT A ROBBER OF SACRED PROPERTY { %8 } ); Ego: 70 (#220 - I CURSE NOT A GOD { %38 } ),  
Male: #200; Feme: #220  
} // #220

#414 as [#4, #70, #20, #5, #10, #300, #5] = dokeo (G1380):  
{UMBRA: #11 as #899 % #41 = #38} 1) to be of opinion, think, suppose; 2) to seem, to be accounted, reputed; 3) it seems to me; 3a) \*I\* \*THINK\*, \*JUDGE\*: \*THUS\* \*IN\* \*QUESTION\*; 3b) it seems good to, pleased me, \*I\* \*DETERMINED\*;

G538@{  
@1: Sup: 8 (#8); Ego: 8 (#8),  
@2: Sup: 7 (#15); Ego: 80 (#88),  
@3: Sup: 8 (#23); Ego: 1 (#89),  
@4: Sup: 65 (#88); Ego: 57 (#146 - I AM NOT A LAND-GRABBER { %15 } ),  
@5: Sup: 73 (#161 - I AM NOT A TELLER OF LIES { %9 } ); Ego: 8 (#154),  
@6: Sup: 1 (#162); Ego: 9 (#163),  
@7: Sup: 9 (#171 - I AM NOT UNCHASTE WITH ANY ONE { %20 } ); Ego: 8 (#171 - I AM NOT UNCHASTE WITH ANY ONE { %20 } ),  
Male: #171; Feme: #171  
} // #414

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

UMBRA: #1183 % #41 = #35 - Great Guiding Signs?, Virtue of Benevolence; I-Ching: H17 - Following, Allegiance; Tetra: 19 - Following;

THOTH MEASURE: #35 - Oh Tem-sepu, who makest thine appearance in Tattu; \*I\* \*AM\* \*NOT\* \*ONE\* \*WHO\* \*CURSETH\* \*THE\* \*KING\*.

#VIRTUE: As to Gathering (no. #35), it is success.  
#TOOLS: With Failure (no. #75), loss of fortune.  
#POSITION: With Ascent (no. #7), high ambitions.  
#TIME: With Sinking (no. #64), low ambitions.  
#CANON: #181

ONTIC\_OBLIGANS\_181@{  
@1: Sup: 35 (#35); Ego: 35 (#35),

@2: Sup: 29 (#64); Ego: 75 (#110),  
 @3: Sup: 36 (#100); Ego: 7 (#117),  
 @4: Sup: 19 (#119); Ego: 64 (#181 - **I LEND NOT A DEAF EAR TO  
 THE WORDS OF RIGHTEOUSNESS { %24 } / I AM NOT ONE WHO  
 CURSETH THE KING { %35 }** ),  
 Male: #119; Feme: #181  
 } // #181

#414 as [#8, #80, #1, #300, #8, #9, #8] = apatao (G538):  
**{UMBRA: #10 as #1183 % #41 = #35} 1) \*TO\* \*CHEAT\*,  
 \*BEGUILE\*, \*DECEIVE\*;**

**G2638@{**  
 @1: Sup: 20 (#20); Ego: 20 (#20),  
 @2: Sup: 21 (#41); Ego: 1 (#21),  
 @3: Sup: 78 (#119); Ego: 57 (#78),  
 @4: Sup: 2 (#121); Ego: 5 (#83),  
 @5: Sup: 32 (#153); Ego: 30 (#113),  
 @6: Sup: 33 (#186 - **I AM NOT ONE OF INCONSTANT MIND  
 { %31 }** ); Ego: 1 (#114),  
 @7: Sup: 35 (#221); Ego: 2 (#116),  
 @8: Sup: 40 (#261); Ego: 5 (#121),  
 @9: Sup: 9 (#270); Ego: 50 (#171 - **I AM NOT UNCHASTE WITH  
 ANY ONE { %20 }** ),  
 Male: #270; Feme: #171  
 } // #414

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

**UMBRA: #1246 % #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

#414 as [#20, #1, #300, #5, #30, #1, #2, #5, #50] = katalambano (G2638): {UMBRA: #14 as #1246 % #41 = #16} 1) to lay hold of; 1a) to lay hold of so as to make one's own, to obtain, attain to, to make one's own, to take into one's self, appropriate; 1b) to seize upon, take possession of; 1b1) of evils overtaking one, of the last day overtaking the wicked with destruction, of a demon about to torment one; 1b2) \*IN\* \*A\* \*GOOD\* \*SENSE\*, \*OF\* \*CHRIST\* \*BY\* \*HIS\* \*HOLY\* \*POWER\* \*AND\* \*INFLUENCE\* \*LAYING\* \*HOLD\* \*OF\* \*THE\* \*HUMAN\* \*MIND\* \*AND\* \*WILL\*, \*IN\* \*ORDER\* \*TO\* \*PROMPT\* \*AND\* \*GOVERN\* \*IT\*; 1c) \*TO\* \*DETECT\*, \*CATCH\*; 1d) \*TO\* \*LAY\* \*HOLD\* \*OF\* \*WITH\* \*THE\* \*MIND\*; 1d1) to understand, perceive, learn, comprehend;

**DOLF @ 2244 HOURS ON 16 SEPTEMBER 2018:** "Of course I ought to point out that we have now some FOURTEEN CATEGORIES OF UNDERSTANDING as AGGREGATIONS which KANT applies as a COHESION within his meta-thesis.

This can then be deployed as a HIERARCHY of INTERMESHING IDEAS throughout the temporality (and non-temporality) and the #312 - **RUSSIAN CONTRADICTION / #274 - NOVICHOK POISONING** ideas can then be subject to surveillance such as:

a) someone has made Hotel / Travel plans and meta-data intersects which then increases a probability watch factor.

b) It's not my area of expertise but just thinking out loud...

I still have research to do within the area of determination made of PROTOTYPE which is anticipated to exhibit a #328 bias according to either: HOMOIOS / HETEROS / KABBALAH / ANY OTHER modality as innate propensity of mind encapsulation which has temporal cohesion occasioning action."

The Charter of Human Rights and Responsibilities No. 43 of Act 2006 also defines a "PERSON MEANS A HUMAN BEING" and the question raised by these #41 - \*ONTIC\* necessity deliberations 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."

**DIARY NOTE @ 1252 HOURS ON 17 SEPTEMBER 2018:** "I had to call the police due to an instance of menacing and irrational conduct as alleged breaches to an INTERVENTION ORDER which are subject to an appeal AP-18-0775 and there was a woman loitering some 80 metres away within the park area who I couldn't readily distinguish and whom the police later identified as the MARION STATUE ARTIST that I had discoursed with @ 1739 / 1747 HOURS ON MONDAY 28 MAY 2018. I had in point of fact not spoken to her at all today and yet it was being improperly alleged that I had upon this day ambushed, harangued and verbalised her over some absurd impetus of 'SAVING THE WORLD'.

**FOR ARTIST DIALOG SEE VINEGARETTE:** "THE SHIP OF STATE (HEBREW STOICHEION AND IT'S EGYPTIAN BOOK OF THE DEAD CHAPTER #99 METAPHOR) IS IN DEEP WATER" dated 5 September 2018

<http://www.grapple369.com/Groundwork/4%20Vinegarette%2020180909.pdf>

And I castigated the police for engaging within falsehoods as I hadn't been in proximity to that person as the contiguous timestamp of my photograph and time of telephone call convey as factuality."

- 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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