

– SYM-BULIMIA: GULLIBILITY, TEMPORAL CONGRUITY AND COGNITIVE REALITIES

(c) 2018 Dolf Leendert Boek, Revision: 2 November, 2018

NOTE: THIS IS A COMPLEX CHAPTER AND OUR FIRST CONCERN IS TO AGGREGATE IDEAS INTO WHAT WILL THEN BECOME A SYNCRETIC COHESION AS AN OUTCOME BEING A NARRATIVE WHICH HAS AN OPPORTUNITY FOR CONSENSUS

It's morning again [1 November 2018] and we've had a very interesting night of contemplative slumber upon a variety of subjects from "COGNITIVE DISSONANCE" by such deliberate media antics of incongruity as the "THE UMBRELLA AIRCRAFT BOARDING" incident being categorical instances of REDUCTIO AD TRUMPIUM.

So it comes as no surprise to me that CNN have this morning got an exclusive: "TRUMP BLAMED EX-COUNSEL MCGAHN FOR MUELLER INVESTIGATION."

It's going to be an interesting vinegaretté to say the least but there is one caveat which I will make with respects to the intuition of the cognitive process itself by our informal attempt to articulate it and that is to convey the maxim which applies to any sapient faculty of human endeavour:

No-one talks about the weather quite like the weatherman (ie. meteorologists) and you cannot just cozy up to them because they're not entirely the sociable creatures which they appear to be.

We are only ever making a reasonable supposition as a logical, probable and hypothetical proposition, which is then predicated upon by a determined course of affirmative action to inform oneself through inquisition as elimination--as the process of a rational mind practiced in acquiring knowledge and explicit specification within CATEGORIES OF UNDERSTANDING.

That in my view, punctiliousness has an intrinsic phonetic correspondence and is a functional cognitive characteristic which is intrinsic of the mind and this process is not all unlike the initial starting point of this chapter by its specific construction of meticulous narrative as neural linguistic streaming and it's subsequent refinement until it was satisfactory.

For example, if all but the first and last letters are scrambled and the sentence is entirely ambiguous, you can still disambiguate the word and fully comprehend the sentence, as Cambridge University researchers have suggested:

"TAHT IN MY VEIW, PSCIIQUELNUNSTS IS AN INSNIRTC PHTEINOC
CONRECOEDNPRSE AND FANCOUNITL CVGIINOTE CARTARSEIICHTC OF
MNID."

<http://douglastwitchell.com/scrambled_words.php>

And therefore confusion like fear and paranoia which steadfastly and habitually refuses to overcome its ignorant state by informing itself, can then be considered delusional.

We are aware that this Cambridge University statement is totally false but we continually make it firstly to coerce an academic honesty from the person whom wrongly made it publicly and then proffers a self justification by disparaging gullibility:

"PEOPLE OUGHT NOT BELIEVE EVERYTHING THEY READ ON THE
INTERNET"

But our perception is different to this because we conceive a day when Cambridge University might be researching such precise realities and our desire is to promulgate favourable outcomes and thusly when expressing any notions as functional cognitive characteristic which is intrinsic to the mind we understand that our neural linguistic descriptions of such may only be at the "PHONETIC CORRESPONDENCE" or "SYMBOLIC ASSOCIATOR" or what we might term the "MYTHOLOGICAL" stage of

conceptual reality and that we are starting a conversation which is reliant upon the minds of academia after much meticulous research, to then resolutely intuit our aspirations of apperception and with concision convey an articulation of this within agreeable terms which are implicit to any nomenclature and faculty of science.

For example one question I have with the notion of "TEMPORAL CONGRUITY AND COGNITIVE REALITIES" is the objective of PSYCHOTROPIC MEDICATION which may cause a fuzziness to any #123 - SENSIBILITY of TEMPORALITY.

Whilst I can reasonably understand the need for the periodic desensitisation of TEMPORAL CONGRUITY within the circumstance of either MENTAL / PHYSICAL TRAUMA but is it of necessity the optimal approach for regaining a robust COGNITIVE REALITY which is predicated upon TEMPORAL CONGRUITY.

Thus simply expressed, if it is impossible for the human being to grasp TEMPORAL CONGRUITY how can existence then rationally convey COGNITIVE REALITIES?

I ought then tell you about the intuited meaning and function of this FACEBOOK poem post made @ 1328 HOURS (MELBOURNE - AEDT) ON SATURDAY 27 OCTOBER 2018 as by temporal relativity being 2228 HOURS (PITTSBURGH - EDT) ON FRIDAY 26 OCTOBER 2018 and seemingly on face value in response to a public criticism from the American dramatist journalist Michael Moore.

KATIE KILKENNY @ 0939 HOURS (AEDT) ON 27 OCTOBER 2018:
"MICHAEL MOORE SLAMS FOX NEWS, TRUMP AFTER SEEING HIS PICTURE ON MAIL BOMBING SUSPECT'S VEHICLE: An image of Moore's face with a bull's-eye over it was plastered on suspect Cesar Sayoc's van alongside the bumper sticker "CNN Sucks" and images of Trump and Mike Pence.

Michael Moore responded to pictures of bombing suspect Cesar Sayoc's van that show a photo of the filmmaker with a bull's-eye plastered on it by slamming Fox News and President Donald Trump on Friday. And he used the **#273 - *MOMENT*** to urge a vote against all of Trump's "ENABLERS" in order to eliminate "THE VIOLENT CULTURE HE INSTIGATES AND NURTURES."

"The accused bomber plastered a picture of me on the side of his van, with a crosshairs target over my face. Actually, the target is over my neck, which I'll take as a minor concession on his part," Moore said in a statement." [<https://www.hollywoodreporter.com/news/michael-moore-responds-his-picture-found-bombing-suspects-van-1155626>>]

DOLF @ 1328 HOURS ON 27 OCTOBER 2018: "[It's t]ypical Michael Moore antipathy [as an accountability demanded of others whilst making self justifications]: 'Take aim, shoot and bitch later.'

Was that a bullseye?"

— **MAGGOTY MEAT** —

[Written 0900 hours on 28 December 2017]

"BIRDS OF A FEATHER.
OH THOU DARK RAVEN.
HOW'S THE WEATHER?
IN YOUR DANK COVEN.
NOW UPON YOU TETHER.
N'ER ETERNAL HEAVEN."

BRIAN STELTER (CNN BUSINESS) @ 2337 HOURS ON 30 OCTOBER 2018: "**PITTSBURGH SUSPECT ECHOED TALKING POINT THAT DOMINATED FOX NEWS AIRWAVES:** In the search for answers after the Pittsburgh synagogue shooting, there is newfound scrutiny on the suspect's social media posts and how his anti-Semitism merged with a hatred of immigrants.

The suspect, Robert Bowers, complained about immigrant "INVADERS" six days before the shooting.

While there is no such invasion happening, this rhetoric has blanketed right-wing media in relation to the Central American migrant caravan that's been in the news this month.

And Bowers apparently noticed. On 21 October, he wrote on Gab, "I HAVE NOTICED A CHANGE IN PEOPLE SAYING 'ILLEGALS' THAT NOW SAY 'INVADERS'. I LIKE THIS."

#679 = [#9, #50, #400, #1, #100, #9, #60, #50]

INVASION@{

@1: Sup: 9 (#9 / ANKH PROTOTYPE HETEROS: #PSEUDO NINE [#123/#369] {@1: Male: #9, Feme: #9} & #ONE [#99/#297] / ANKH PROTOTYPE TORAH: #TWO [#87/#261] {@2: Feme: #5} & #THREE [#96/#288]); Ego: 9 (#9 / ANKH PROTOTYPE HETEROS: #PSEUDO NINE [#123/#369] {@1: Male: #9, Feme: #9} & #ONE [#99/#297] / ANKH PROTOTYPE TORAH: #TWO [#87/#261] {@2: Feme: #5} & #THREE [#96/#288]),

@2: Sup: 59 (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42} / ANKH PROTOTYPE HETEROS: #FOUR [#108/#324]#FIVE [#111/#333] {@4: Feme: #29} & #SIX [#114/#342] {@3: Male: #42} / ANKH PROTOTYPE TORAH: #SEVEN [#132/#396]); Ego: 50 (#59 / ANKH PROTOTYPE HETEROS: #THREE [#105/#315] / ANKH PROTOTYPE TORAH: #FOUR [#105/#315]),

@3: Sup: 54 (#122); Ego: 76 (#135),

@4: Sup: 55 (#177 - I AM NOT GIVEN TO CURSING {%29} / ANKH PROTOTYPE TORAH: #PSEUDO NINE [#150/#450] {@5: Feme: #50}); Ego: 1 (#136 / ANKH PROTOTYPE TORAH: #EIGHT [#141/#423] {@3: Male: #69}),

@5: Sup: 74 (#251 / ANKH PROTOTYPE TORAH: #EIGHT [#141/#423] {@5: Male: #81}); Ego: 19 (#155),

@6: Sup: 2 (#253); Ego: 9 (#164 / ANKH PROTOTYPE TORAH: #TWO [#87/#261] {@6: Male: #21}),

@7: Sup: 62 (#315 / ANKH PROTOTYPE HETEROS: #THREE SUM [#105/#315] / ANKH PROTOTYPE TORAH: #FOUR SUM [#105/#315]); Ego: 60 (#224 / ANKH PROTOTYPE HETEROS: #EIGHT [#120/#360] {@7: Feme: #56}),

@8: Sup: 31 (#346); Ego: 50 (#274),

Male: #346; Feme: #274 {eg: #312 - RUSSIAN CONTRADICTION / #274 - NOVICHOK POISONING} } // #679

#659 = [#9, #50, #400, #1, #4, #5, #90, #100]

INVADERS@{

@1: Sup: 9 (#9 / ANKH PROTOTYPE HETEROS: #PSEUDO NINE [#123/#369] {@1: Male: #9, Feme: #9} & #ONE [#99/#297] / ANKH PROTOTYPE TORAH: #TWO [#87/#261] {@2: Feme: #5} & #THREE [#96/#288]); Ego: 9 (#9 / ANKH PROTOTYPE HETEROS: #PSEUDO NINE [#123/#369] {@1: Male: #9, Feme: #9} & #ONE [#99/#297] / ANKH PROTOTYPE TORAH: #TWO [#87/#261] {@2: Feme: #5} & #THREE [#96/#288]),

@2: Sup: 59 (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42} / ANKH PROTOTYPE HETEROS: #FOUR [#108/#324]#FIVE [#111/#333] {@4: Feme: #29} & #SIX [#114/#342] {@3: Male: #42} / ANKH PROTOTYPE TORAH: #SEVEN [#132/#396]); Ego: 50 (#59 / ANKH PROTOTYPE HETEROS: #THREE [#105/#315] / ANKH PROTOTYPE TORAH: #FOUR [#105/#315]),

@3: Sup: 54 (#122); Ego: 76 (#135),

@4: Sup: 55 (#177 - I AM NOT GIVEN TO CURSING {%29} / ANKH PROTOTYPE TORAH: #PSEUDO NINE [#150/#450] {@5: Feme: #50}); Ego: 1 (#136 / ANKH PROTOTYPE TORAH: #EIGHT [#141/#423] {@3: Male: #69}),

@5: Sup: 59 (#236 / ANKH PROTOTYPE HETEROS: #FOUR [#108/#324] {@7: Male: #34} / ANKH PROTOTYPE TORAH: #SEVEN [#132/#396] {@6: Male: #30}); Ego: 4 (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16} / ANKH PROTOTYPE HETEROS: #SIX [#114/#342] {@4: Male: #72} / ANKH PROTOTYPE TORAH: #SEVEN [#132/#396] {@4: Male: #22}),

@6: Sup: 64 (#300 / ANKH PROTOTYPE TORAH: #TWO [#87/#261] {@9: Male: #18}); Ego: 5 (#145 / ANKH PROTOTYPE HETEROS: #PSEUDO NINE [#123/#369] {@6: Male: #12}),

@7: Sup: 73 (#373); Ego: 9 (#154 / ANKH PROTOTYPE HETEROS: #FIVE [#111/#333] {@5: Male: #24} / ANKH PROTOTYPE TORAH: #PSEUDO NINE [#150/#450] {@3: Male: #78} & #TWO [#87/#261] {@7: Feme: #52}),

@8: Sup: 11 (#384 / ANKH PROTOTYPE HETEROS: #SEVEN SUM [#117/#351]); Ego: 19 (#173 - I AM NOT GIVEN TO UNNATURAL LUST {%27} / ANKH PROTOTYPE TORAH: #SIX [#123/#369] {@6: Male: #12}),

Male: #384; Feme: #173 } // #659

It may never be known where he heard this hateful language. But a review of television and online content shows how "INVASION" and "INVADERS" became a talking point in October -- not just in the darkest corners of the web, but on Fox's prime time shows. The network's rivals CNN and MSNBC used "invasion" in the context of explaining the right-wing narrative." [<https://edition.cnn.com/2018/10/29/media/pittsburgh-suspect-invasion/index.html>]

DOLF @ 1259 HOURS ON 30 OCTOBER 2018: "I'm not proffering any apologies for the spectrum of opinions expressed by news / social media but firstly a talking point from **0335 HOURS ON 7 OCTOBER 2018:**

As memetic dynamic natural associators being the progenitor of ideas it traverses the world within its syncretic form made against the ***PROBITY*** of utilising your EGO defensive mechanism constituted by a #231 - JUXTAPOSITION CONTROL of IGNORANCE inhibiting any further progression of this **#41 - *ONTIC* NECESSITY = #492 (#451 + #41) AS *FREEWILL* being #12 x #41 of ANTHROPOCENTRIC (CIRCULAR) REALITY?"**

And I will then have recourse to a neutral paradigm to explain it within this manner, that if my life experience is closed as to be limited and layered by responses to only violent impetus of video games for instance which repetitiously layers my consciousness and may have associated residual debris as prime directive like a lint filter within a clothes dryer.

Thus if I then subject myself to a neural linguistic perspective of invasion / invaders, then theoretically my non sapient response will be reflexive / compulsive / obsessive and consistent with my "life experience as limited and layered by responses to violent impetus of video games".

It requires sapience to override such life dilemmas and when such is practiced the more reflexive it becomes.

The question is whether news media is the dominating life experience which within my life circumstance is as I am expressly reliant upon [it for reciprocal dialogue] because it [thereby] proffers the closest proximity to real-time streaming of consciousness / temporality dynamic and is not in and of itself discordant to my #123 - SENSIBILITY which I require for my metaphysical / metempirical cognitive function.

So does such media shape his worldview or trigger his worldview?"

DOLF @ 1934 HOURS ON 31 OCTOBER 2018: "So back to this '*MAGGOTY* *MEAT*' POEM written @ 0900 hours on 28 December 2017 over which I must now proffer a sincere public confession due to it having in some degree, a maleficent intention that was entirely reliant upon such pestilent impish schemes of hell as implausible anti-Semitic / Christian claims made against the Torah and so as to impede any further advancement, by such ineffectual pleading from the DEVIL worshippers of the MAHAKALA MA NING, a wrathful deity revered in Tibetan Buddhism, especially the Nyingma school, as a defender of the ***DHARMA*** which in Indian religion ***IS* *THE* *ETERNAL* *LAW* *OF* *THE* *COSMOS*, *INHERENT* *IN* *THE* *VERY* *NATURE* *OF* *THINGS***.

Whilst rain was a bestowal of blessing from the Almighty in some such places like Pittsburgh, of snow in England or showers here.

The real context is focused upon the Sydney to Hobart yacht race around that time of year which is characterised by howling chill to the bone winds and tumultuous seas of Bass Strait as a test of endurance against HELL itself.



<[https://en.wikipedia.org/wiki/Comanche_\(yacht\)](https://en.wikipedia.org/wiki/Comanche_(yacht))>

[**IMAGE:** Comanche in the Rolex Transatlantic Race 2015 leaving Newport RI for Plymouth England. Attribution: Billy Black - Photographer for Sail [CC BY-SA 4.0 (<https://creativecommons.org/licenses/by-sa/4.0>)], via Wikimedia Commons]

It is actually a factual depiction of the YACHT named COMANCHE which is pictured with a WHITE FEATHER upon its side...

Perhaps you might recently have seen something like that within the news:

AGENCE FRANCE-PRESSE (ROME) @ 2353 HOURS ON 30 OCTOBER 2018: "WILD WEATHER ACROSS EUROPE LEAVES NINE DEAD IN ITALY: Destroyed yachts and boats lie in the harbour of Rapallo, near Genoa. The death toll from fierce storms battering Italy has risen to nine as wild autumn weather swept across many parts of Europe.

Roads were blocked and thousands of people were left without power in southern and central Europe, as rain and violent winds sparked flooding and tore up trees.

Heavy snow fell in mountainous areas of France and Italy, trapping scores of drivers in their cars and tourists in hotels.

In Italy, where wind speeds reached 110mph (180km/h) in some areas, civil protection authorities announced a further four deaths, after confirming five people had perished on Monday.

A woman died when her home was engulfed by a mudslide in the northern region of Trentino, a man was killed by a falling tree in the north-eastern region of Veneto and a firefighter died during relief operations in South Tyrol." [<https://www.theguardian.com/world/2018/oct/30/wild-weather-across-europe-leaves-nine-dead-in-italy>]

"THY RIGHTEOUSNESS ALSO, O GOD, [IS] VERY HIGH, WHO HAST DONE GREAT THINGS: O GOD, WHO [IS] LIKE UNTO THEE!" [Psalm 71:19 (KJV)]

"THEN WAS OUR MOUTH FILLED WITH LAUGHTER, AND OUR TONGUE WITH SINGING: THEN SAID THEY AMONG THE HEATHEN, THE LORD HATH DONE GREAT THINGS FOR THEM." [Psalm 126:2 (KJV)]

"GOD HATH NOT CAST AWAY HIS PEOPLE WHICH HE FOREKNEW. WOT YE NOT WHAT THE SCRIPTURE SAITH OF ELIAS {**GOD THE LORD, THE STRONG LORD**}? HOW HE MAKETH INTERCESSION TO GOD AGAINST ISRAEL, SAYING, 'LORD, THEY HAVE KILLED THY PROPHETS, AND DIGGED DOWN THINE ALTARS; AND I AM LEFT ALONE, AND THEY SEEK MY LIFE.

BUT WHAT SAITH THE ANSWER OF GOD UNTO HIM? ***I* *HAVE* *RESERVED* *TO* *MYSELF* *SEVEN* *THOUSAND* *MEN*, *WHO* *HAVE* *NOT* *BOWED* *THE* *KNEE* {eg: *POPE* *URGES* *OIL* *ENERGY* *EXXON* *MOBILE* *BOSS* *TO* *LEAD* *ON* *ENVIRONMENT*} *TO* *THE* *IMAGE* *OF* *BAAL* {#351}.**

EVEN SO THEN AT THIS PRESENT TIME ALSO THERE IS A REMNANT ACCORDING TO THE ELECTION OF GRACE.

AND IF BY GRACE, THEN IS IT NO MORE OF WORKS: OTHERWISE GRACE IS NO MORE GRACE. BUT IF IT BE OF WORKS, THEN IS IT NO MORE GRACE: OTHERWISE WORK IS NO MORE WORK.

WHAT THEN? ISRAEL HATH NOT OBTAINED THAT WHICH HE SEEKETH FOR; BUT THE ELECTION HATH OBTAINED IT, AND THE REST WERE BLINDED (ACCORDING AS IT IS WRITTEN, GOD HATH GIVEN THEM THE SPIRIT OF SLUMBER, EYES THAT THEY SHOULD NOT SEE, AND EARS THAT THEY SHOULD NOT HEAR;) UNTO THIS DAY.

AND DAVID {**WELL-BELOVED, DEAR**} SAITH, LET THEIR ***TABLE* *BE* *MADE* *A* *SNARE***, AND A TRAP, AND A STUMBLING-BLOCK, AND A RECOMPENSE UNTO THEM: LET THEIR EYES BE DARKENED, THAT THEY MAY NOT SEE, AND BOW DOWN THEIR BACK ALWAY. I SAY THEN, HAVE THEY STUMBLERD THAT THEY SHOULD FALL? GOD FORBID: BUT RATHER THROUGH THEIR FALL SALVATION IS COME UNTO THE GENTILES, FOR TO PROVOKE THEM TO JEALOUSY.

NOW IF THE ***FALL* *OF* *THEM* *BE* *THE* *RICHES* *OF* *THE* *WORLD***, AND THE ***DIMINISHING* *OF* *THEM* *THE* *RICHES* *OF* *THE* *GENTILES***; ***HOW* *MUCH* *MORE* *THEIR* *FULNESS***?

FOR I SPEAK TO YOU GENTILES, INASMUCH AS I AM THE APOSTLE OF THE GENTILES, I MAGNIFY MINE OFFICE {**#366 as [#4, #10, #1, #20, #70, #50, #10, #1, #200] = diakonia (G1248): ministry}**..." [Romans 11:2-13 (KJV)]

G1248@{

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

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

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

@4: Sup: 35 (**#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}); Ego: 20 (**#35**),

@5: Sup: 24 (**#92**); Ego: 70 (**#105**),

@6: Sup: 74 (**#166 - I AM NOT SLUGGISH** {%11}); Ego: 50 (**#155**),

@7: Sup: 3 (**#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18}); Ego: 10 (**#165**),

@8: Sup: 4 (#173 - **I AM NOT GIVEN TO UNNATURAL LUST** {%27}); Ego: 1 (#166 - **I AM NOT SLUGGISH** {%11}),
 @9: Sup: 42 (#215 - **I AM NEITHER A LIAR NOR A DOER OF MISCHIEF** {%34}); Ego: 38 (#204),
 Male: #215 <-- SEE IDEA @215 FROM HITLER'S *TABLE*
 TALK; Feme: #204
 } // #366

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

UMBRA: #166 % #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

#366 as [#4, #10, #1, #20, #70, #50, #10, #1, #200] = diakonia (G1248): {UMBRA: #17 as #166 % #41 = #2} 1) *SERVICE*, *MINISTERING*, *ESPECIALLY* *OF* *THOSE* *WHO* *EXECUTE* *THE* *COMMANDS* *OF* *OTHERS*; 2) of those who by the command of God proclaim and promote religion among men; 3) the ministrations of those who render to others the offices of Christian affection esp. those who help meet need by either collecting or distributing of charities; 4) the office of the deacon in the church; 5) the service of those who prepare and present food; 2a) of the office of Moses; 2b) *OF* *THE* *OFFICE* *OF* *THE* *APOSTLES*

***AND* *ITS* *ADMINISTRATION*;** 2c) of the office of prophets, evangelists, elders etc.;

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

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

DOLF @ 1909 HOURS ON 24 SEPTEMBER 2018: "CONVERSATIONS WITH AN AMERICAN NEO-NAZI CAROLINA REB

(WALT.HAMPTON@ATT.NET) ON THE STATE OF THE NATION: Do you Carolina Reb think that you are dealing with only flesh and blood--but let me tell you this much:

I AM NEITHER A MACHINE NOR A SOFTWARE PROGRAMMING.

There is something else here besides me that is outside space / time and makes sure you will never succeed...

<<https://www.youtube.com/watch?v=4WILvbFvKh8>>

It wants to take you away."

CAROLINA REB (WALT.HAMPTON@ATT.NET) @ 1214 HOURS ON 25 SEPTEMBER 2018: "Do you walk around with your finger up your ass?"

DOLF @ 0023 HOURS ON 25 SEPTEMBER 2018: "The poor little nazi boy has no answers and I get such pleasure from the fact that my jewish brothers (I'm accorded such identity by them) get joy from such an impotent nazi boy whom would otherwise have placed them within gas chambers and then a holocaust to clear his conscience..."

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

We the Children of God are tired of Roman Catholic persecution...

When do you think that the PAPAL AUTHORITY which is incompatible to such will be expelled from the UNITED NATIONS and prohibited from making any further interference within the world political order as

REQUIREMENT FOR **#492 - AUTONOMOUS FREE WILL (LIBERTÉ {17 SEPTEMBER 1900})**: #12 X #41) / **#390 - SOVEREIGNTY DYNAMIC BY #391 - HOMOGENEOUS PARADIGM (FRATERNITÉ {29 OCTOBER 1900})** as SAPIENT REGARD FOR **#902 - RULE OF LAW (EGALITÉ {9 JULY 1900})**: #22 x #41 as *ONTIC* necessity comprising a subset of 21 consonants with #VOWELS of Semitic origins).

And such was then used as preemptive action against:

1) Worst Jewish #419 - Slaughter in American history;

2) Helicopter fiery crash death of Thai billionaire owner of Leicester Soccer football team which I deemed to be by REASON: #173 likely to occur.

YOUR AMAZON EC2 ABUSE REPORT [58283077963] INITIALLY SENT @ 2146 HOURS ON 25 OCTOBER 2018: Thank-you very much for your assistance within these matters and as you may deduce from the accompanying explanation to identical information given within our SPAM complaints on **#902 - RULE OF LAW** that we have as is our capability to do [so] before such terrestrial terrorist events occur once again have responded before (like we did for 11 September 2001) such events [did] occur so as to ameliorate their adverse consequences which is also outside your jurisdiction or capacity. 🐱

<<http://www.grapple369.com/Groundwork/0%20Foxing%20By%20Gauche%20Brutalism.pdf>>

<<http://www.grapple369.com/Groundwork/287%20-%20BONDS%20OF%20NATURE%20288%20-%20MEMORIAL%2020181027.pdf>>

WE BEWEGEN ONDER DE VLEUGELS ALS DE SCHADUW VAN DE ALMACHTIGE - MISSCHIEN HEB JE OOIIT VAN HEM GEHOORD!

DOLF @ 1006 HOURS ON 27 AUGUST 2018: "OUR KINETIC INTENTION IS TO GENERATE #312 - ICONOCLASM BY SUBTLE NEURAL LINGUISTIC PROGRAMMING AS MEANS OF OSMOSIS WHICH BY THE PROCESS OF METASTASIS WILL EVENTUALLY JAR THE TECTONIC PLATES TO THIER IMMUTABLE *NEO*-*NAZI* AS ROMAN CATHOLIC IGNORANCE AND THEN SUBJECT THEM TO A CATATONIC STATE OF EXISTENCE AND IMPOTENT BEING SO THAT THEY HAVE A DISRUPTIVE PROCREATIONAL IMPETUS ...

H6565@{

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

@2: Sup: 35 (**#65**); Ego: 5 (**#35**),

@3: Sup: 34 (**#99**); Ego: 80 (**#115 - I AM NOT A SLAYER OF MEN** {**%5**}),

@4: Sup: 72 (**#171 - I AM NOT UNCHASTE WITH ANY ONE** {**%20**}); Ego: 38 (#153),

@5: Sup: 11 (**#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN** {**%6**}); Ego: 20 (**#173 - I AM NOT GIVEN TO UNNATURAL LUST** {**%27**}),

@6: Sup: 51 (**#233**); Ego: 40 (**#213**),

Male: #233; Feme: #213

} // #375

#375 as [#30, #5, #80, #200, #20, #40] = parar (H6565):

{UMBRA: #6 as #480 % #41 = #29} 1) to break, frustrate; **2)** to split, divide; **1a)** (Hiphil); **1a1)** to break, violate; **1a2)** to frustrate, make ineffectual; **1b)** (Hophal); **1b1)** to be frustrated; **1b2)** to be broken; **1b3)** to break; **1c)** (Pilpel) to break to bits, shatter; **2a)** (Qal) to split, crack through; **2b)** (Poel) to break apart; **2c)** (Hithpoel) to be split, be cracked through;

Winston Churchill said it best [and I paraphrase]: "We will never surrender to that Vatican City-State."

YOUTUBE: "Michael Jackson - They Don't Care About Us (Brazil Version)"

https://www.youtube.com/watch?v=QNJL6nfu_Q

WHAT DO ENGLISH-KNOWING PEOPLE MAKE OF THE TERM "SPACETIME"?

YOUTUBE: "The Army of Ghosts (DOCTOR WHO)"

<<https://www.youtube.com/watch?v=4rY9rkJckrg>>

H3742@{

@1: Sup: 30 (**#30**); Ego: 30 (**#30**),
@2: Sup: 50 (**#80**); Ego: 20 (**#50**),
@3: Sup: 7 (**#87**); Ego: 38 (**#88**),
@4: Sup: 13 (**#100**); Ego: 6 (**#94**),
@5: Sup: 15 (**#115 - I AM NOT A SLAYER OF MEN** {%5}); Ego: 2
(**#96**),
@6: Sup: 25 (**#140 - I DEAL NOT FRAUDULENTLY** {%14} / **I AM
NOT AN EAVES-DROPPER** {%16}); Ego: 10 (**#106**),
@7: Sup: 65 (**#205**); Ego: 40 (**#146 - I AM NOT A LAND-GRABBER**
{%15}),
Male: #205; Feme: #146
} // **#308**

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

UMBRA: #228 % #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**

**#308 as [#30, #20, #200, #6, #2, #10, #40] = keruwb (H3742):
{UMBRA: #9 as #228 % #41 = #23} 1)** cherub, cherubim (pl); **1a)**

an angelic being; **1a1**) as guardians of Eden; **1a2**) as flanking God's throne; **1a3**) as an image form hovering over the Ark of the Covenant; **1a4**) ***AS* *THE* *CHARIOT* *OF* *JEHOVAH* (*FIGURATIVE*)**;

Since according to our relatively of HYPERSPACE there are seven days as a sacred principal can we not then view the continuum of spacetime as a septet dimensional space?

#364 {#52 x #7} x 6D = #2184 / #7 = #312 as [#2, #100, #200, #10] = qeriy (H7147): {UMBRA: #9 as #310 % #41 = #23} 1) opposition, contrariness, encounter, contrary or hostile encounter;

As 'OTH x #49 {#7 x #7) = #107,016 days

#107,016 days / 293 TROPICAL YEARS = 365.2423208191126 AS BETTER THAN JULIAN YEAR AS 365.25 days.

***CAN* *THIS* *'OTH* *CYCLE* *OF* #312 - *TERROR* BE ALSO REGARDED AS A COSMOGONIC PULSE TO THEN BE TARGETED FOR SYSTEMATIC ELIMINATION AND NEUTRALISED?**

But the title '***MAGGOTY* *MEAT***' of the POEM goes back even further than that as to the date of 15 NOVEMBER 2017 when the pictured **#419** as [#9, #2, #8, #400] = tabach (H2873): {UMBRA: #2 as #19 % #41 = #19 / ANKH PROTOTYPE HETEROS: #THREE *IS* *RAW* *MAPPED* *TO* *NODE* [#105/#315] / ANKH PROTOTYPE TORAH: #SEVEN *IS* *RAW* *MAPPED* *TO* *NODE* [#132/#396] {@1: Male: #19, Feme: #19}} 1) *TO* *SLAUGHTER*, *SLAY*, *BUTCHER*, *KILL* *RUTHLESSLY*; **1a**) (Qal); **1a1**) to slaughter, butcher; **1a2**) to slay, kill ruthlessly (fig.) slaughtered as butchered meat was placed within my MAILBOX however after *SUNSET* it was conveyed within its depraved and decaying maggot state along with a FEATHER and deposited in a RUBBISH BIN having PROXIMITY to the corner of RAYMOND STREET / MACALISTER STREET AND ORIGINAL SITE OF THE BOER WAR MEMORIAL OF 29 OCTOBER 1909 WHICH WAS SUBSEQUENTLY RE SITED TO ITS MCMILLAN PARK LOCATION AND DEDICATED UPON 25 APRIL 1972;



<http://www.grapple369.com/images/BBBQ_PROSTATE_CANCER20180825%20-%203.JPG>

<http://www.grapple369.com/images/BBBQ_PROSTATE_CANCER20180825%20-%204.JPG>

<<http://www.grapple369.com/images/SLAUGHTER%2020171115%20-%201.jpg>>

[**IMAGES:** Unfortunately by 5 May 2018 TURNBULL TOYOTA have not addressed my complaint about the car navigation system tampering {

**#56 (3) - PHOHEL (Principalities-Angels) = #224 { *MENS*
 REA: #334 as [#40, #4, #200, #20, #10, #20, #40] = derek
 (H1870): { #1 as #224 } 1) way, road, distance, journey, manner; 1a)
 road, way, path; 1b) journey; 1c) direction; 1d) manner, habit, way;
 1e) of course of life (fig.); 1f) of moral character (fig.) }**

} at the time of the last 36,000 / 120,000 km service appointment sought for 1 November 2017 as "derangement in the provision of goods and services" being an alleged UMBRA of events associated to a cause célèbre of BOER / ANZAC defamation and #364 / #288 antisemitism (cf: [Turnbull Toyota post 22 August 2017 solar eclipse {1914 prior} sponsorship of the](#)

Blokes BBQ event on 25 August 2017) to which I have been subject by destruction of my mailbox that same day and the subsequent 15 November 2017 placement of #419 - Slaughtered Meat in said mailbox.”]

COLONEL EDMUND J.

BURKE" (COLONELEDMUND@PROTONMAIL.COM) [AUS.LEGAL] @ 1141 HOURS ON 2 MAY 2018: "Made claim against AXA group 23 JUNE 2017 Group Life Insurance - *THIS* *IS* *CURRENTLY* *WITH* *LAWYERS* *ON* 16 OCTOBER 2018 FOR A LEGAL QUESTION TO BE DIRECTED TO THE HIGH COURT AS CLAIM AGAINST THE INSURER AND THEN SIMILAR DAMAGES TO BE APPLIED TO ALL THE MEMBERSHIP OF:

**WELLINGTON LIQUOR ACCORD,
RETURNED SERVICES LEAGUE OF SALE AND REGIONAL AREA,
WELLINGTON SHIRE COUNCIL,
ET AL.**

His email bounced back on 27 June 2017 - **#288 - REMEMBER POEM BY CHRISTINE ROSSETTI PRIOR 1862 / ADAPTION BY DOLF BOEK 17 JUNE 2017 AND THIS WAS A LEGAL NOTICE OF AN ALLEGED TREASON {#429 = [#6, #1, #10, #2, #400, #10] as 'oyeb (H341): 1) (QAL) ENEMY; 1A) PERSONAL; 1B) NATIONAL} CLAIMING UNIVERSAL JURISDICTION FOR DEHUMANISING CRIMES AGAINST HUMANITY WAR CRIMES IN CAUSE CÉLÈBRE WITH GREG HUGHSON A MARTIAL ARTS INSTRUCTOR AND NEO-FASCIST (RIGHTS 4 WHITES: A-U-M FREEMASONRY) IS ENGAGED BY GIVING MATERIAL SUPPORT TO RELIGIOUS EXTREMISM {#465} AND ACTS OF TERRORISM {#307} WAS INITIALLY SERVED ELECTRONICALLY @ 0836 HOURS ON 27 JUNE 2017**

Complainant to police 26 August 2017 mailbox vandalism - ***BIG* *BLOKES* *BBQ* *AT* *MEMORIAL* *HALL* TICKET: #364 / TABLE: #37.**

Respondent to complaint by crossing guard 17 November 2017 -
***MAGGOTY* *MEAT* *WITHIN* *MY* *MAILBOX* *ON* 15
NOVEMBER 2017**

Respondent to intervention order by neighbour 22-November-2017 -
***HARANGUING* *PURSUIT* *ON* 10 NOVEMBER 2017 /
EQUIVALENT ON 23 NOVEMBER 2017 AS OCCASIONING AN
ASSAULT AND INJURY OF BROKEN TIBIA AND FIBULA**

<[http://www.grapple369.com/Groundwork/
Gippsland%20Times%20%28BOER%20WAR%20MEMORIAL%29%202018
1023.jpg](http://www.grapple369.com/Groundwork/Gippsland%20Times%20%28BOER%20WAR%20MEMORIAL%29%2020181023.jpg)>

**AS CONVEYING IDENTICAL AMBIGUOUS BULLYING CONTENT TO
"LET'S GO COMMANDO" AS NEWSGROUP POSTS FROM
"OBSERVER17@GMAIL.COM" / (DRANOD@YAHOO.COM.AU) THE
OWNER OF THE JEEP REGISTERED NUMBER: 1GV4B0 AS A
MESSAGE DATED 19 NOVEMBER 2017 AND [NL.POLITIEK] @ 1530
HOURS ON 10 DECEMBER 2017: "I know this person - and have
details.**

It is hard to state what I know without violating privacy policy but if you
look closely at his posts you will find that:

He is a Telstra customer - account number: 221530570

Numerous people have intervention orders against him, and he has
several breaches of said orders.

He operates www.grapple369.com

I have much more - but do not wish to come to his attention or violate
any laws."

**THAT THE SALE (RSL) RETURNED SERVICES LEAGUE MEDIA
STATEMENTS WITHIN THE 23 OCTOBER 2018 NEWS ARTICLE
COINCIDE WITH MY BULLYING EXPERIENCE UPON THAT SAME**

ANNIVERSARY DATES WHICH CONFIRMS MY VIEW THAT I HAVE BEEN THE TARGET OF CAUSE CÉLÈBRE VIOLENT ACTS, PUBLIC SLANDER AS BOER / ANZAC DEFAMATION BEING OF A RACIAL HATRED / ANTI-SEMITISM / PSYCHO-SEXUAL PREJUDICE AS BEING IGNORANT THAT THEIR ANZAC TRADITION IS DELUSIONAL AND NO MORE AND THAT MY PREROGATIVE ACTION OF 0300 HOURS UPON SATURDAY WILL BE CHRONICLED INTO HISTORY: "[O]N 11 OCTOBER 1899, THE SOUTH AFRICAN BOER REPUBLICS OF THE TRANSVAAL AND THE ORANGE FREE STATE, IN A SHOW OF DEFIANCE AND FRUSTRATION, DECLARED WAR ON GREAT BRITAIN.

THE INTENTION WAS TO DRAW INTERNATIONAL NOTICE TO THEIR POLITICAL PLIGHT AND THE BULLYING TACTICS OF THEIR ANTAGONIST.

THE MIGHT OF THE BRITISH EMPIRE CRUSHED THEIR STRUGGLE IN A BITTER CONFLICT THAT CONTINUED UNTIL THE LAST DAY OF [31] MAY 1902 [AS THE ANNIVERSARY TO REFUSAL OF COMMUNION BY ARCHBISHOP PELL AT SAINT PATRICKS CATHEDRAL ON 31 MAY 1998 BEING A LEGALLY ASSOCIATED PARISH AS A PRECURSOR ACTION TO THESE ACTS OF TREASON PROHIBITED UNDER SECTION 9A OF CRIMES ACT

AS A PRECURSOR ACTION TO THESE ACTS OF TREASON PROHIBITED UNDER SECTION 9A OF CRIMES ACT VICTORIA (1958)].

THE BOER REPUBLICS ACCEPTING DEFEAT, WITH LOATHING FOR THEIR ENEMIES AND SORROW FOR THEIR PEOPLE, AND SIGNED THE PEACE AT VEREENIGING."

THERE IS INTRODUCED A DICHOTOMY AS AN INCOMMENSURATE NOTION { @1/@5 } SHOWN IN A DISTINCTION BETWEEN THE BOER MEMORIAL ESTABLISHED UPON 29 OCTOBER 1909 AND RE-SITED DURING THE VIETNAM WAR UPON ANZAC DAY 25 APRIL 1972 AND THE

ANZAC MEMORIALS OF WORLD WAR ONE / TWO AND KOREAN WARS,
AND FURTHERMORE A PARTIALITY SHOWN TOWARDS **#390 - WREATH
PLACEMENT / #312 - DRIED WREATH REMOVAL** ESPECIALLY UPON
CENTENNIAL BEERSHEBA HELD LOCALLY ON SATURDAY **28 OCTOBER
2017** AS **#288 - MEMORIAL** WHEREUPON I HAD ON **28 OCTOBER
2017** IMMEDIATELY REMOVED A NUMBER OF **#390 - WREATHS** FROM
THE ANZAC DAY 25 APRIL 2018 **#288 - MEMORIAL** CENOTAPH AND
PLACED THEM AT THE BOER WAR MEMORIAL WHERE THEY REMAINED
#312 - DRIED AT THE TIME OF A SALE MAGISTRATES COURT
APPEARANCE ON 8 NOVEMBER 2017 AND MY LETTER OF ADVICE TO
STATE / FEDERAL ATTORNEY GENERALS IMMEDIATELY THEREAFTER.

ADDITIONALLY I HAVE PLACED THE ONLY SINGLE FLORAL TRIBUTE AT
THIS BOER WAR MEMORIAL UPON ANZAC DAY 25 APRIL 2018 WITH THE
FOLLOWING LAMINATED NARRATIVE:

— TIME DIDN'T DENY —

[Centennial Anzac Day: 25 April 2018]

“YE BE NOT FORGOTTEN.
AS THEY ROT.
SOIL SODDEN.
WE REMEMBER.
OF VALOUR BORN.
FAITHFUL FOREVER.
ER EVE NOR MORN.”

**AN INADVERTENT DOG HAIR WITHIN THE LAMINATION PROCESS
WAS AMELIORATED OF ANY DISRESPECT BY A FURTHER
NARRATIVE:**

— PARIAS DOGS —

“LAMINATED DOG HAIR,
QUIET BY ACCIDENT.
SITS SILENTLY THERE.

FOREVER FAITHFUL.

WITHOUT DESPAIR.
REGRET OR LAMENT.
MATE'S WATCHCARE.
NEVER SCORNFUL."

AND THERE WAS NO FLORAL TRIBUTE OF ANY KIND PLACED THERE UPON THE DESIGNATED BOER MEMORIAL DAY AS TRADITIONALLY THE SUNDAY PRIOR TO 31 MAY EACH YEAR IN REGARDS TO THE ANNIVERSARY AS SIGNING OF PEACE AT VEREENIGING.

THAT AS PREVIOUSLY ADVISED REGARDING MALEFICENCE BY A PUBLIC AUTHORITY AS CONDUCT PROHIBITED UNDER THE CHARTER OF HUMAN RIGHTS AND RESPONSIBILITIES NO. 43 OF ACT 2006 A CLEAR INTENTION BY A PARTIALITY SHOWN TOWARDS **#390 - WREATH PLACEMENT / #312 - DRIED WREATH REMOVAL** WITHIN THOSE MEMORIAL SERVICES PRIOR FOR THE REMEMBRANCE / ARMISTICE WORLD WAR ONE 11 NOVEMBER 2018 CENTENARY MEMORIAL SERVICES TO OVERRIDE {#1 + #2 + #3 + #4 = #10} THE **#390 - SOVEREIGNTY** OF STATE AS AUSTRALIAN COMMONWEALTH BY SUBORDINATION THROUGH AN INSTITUTIONAL IMPERATIVE TO PAPAL AUTHORITY WHICH BY THE LATERAN PACTS OF 11 FEBRUARY 1929 THEREBY ESTABLISHED FULL SOVEREIGNTY OF THE HOLY SEE IN THE STATE OF VATICAN CITY.

Returning once again to the ***MAGGOTY* *MEAT* POEM** as having a NEURAL LINGUISTIC PROGRAMMING context relating to "**HOWLING CHILL TO THE BONE WINDS AND TUMULTUOUS SEAS OF BASS STRAIT AS A TEST OF ENDURANCE AGAINST HELL ITSELF**", because I can then redact such to a GNOMIC IMPERATIVE INSTRUCTION SET which is ideally SEPTET in its formulation it is then possible to prognosticate (ie. to conceive of reality) by means of probability function as the purveyance of artificial intelligence in relation to the likelihood of any occurrence:

EVENT: MAGGOTY MEAT@{

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

@2: Sup: 71 (**#117**); Ego: 20 (**#66**),

@3: Sup: 43 (**#160**); Ego: 1 (**#67**),

@4: Sup: 70 (**#230**); Ego: 70 (**#137**),

@5: Sup: 64 (**#294**); Ego: 20 (**#157 - I AM NOT ONE OF PRATING TONGUE {#17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {#41}**),

@6: Sup: 44 (**#338**); Ego: 66 (**#223**),

@7: Sup: 5 (**#343**); Ego: 23 (**#246**),

Male: #343 - *THE* *END* *TO* *WHICH* *ALL* *THINGS* *RELATE*, *THE* *AIM*, *PURPOSE*; **Feme: #246**
}

BUT THE SPECIAL THING IS THAT I CAN HAVE RECOURSE TO NARRATIVE CONVEYED BY IMMANUEL KANT'S PROLEGOMENA TO ANY FUTURE METAPHYSICS published in 1783 and in this instance we have an IDEA: @343 as SECTION #53 related to the concept of ***ANTINOMY*** {ie. Greek ἀντί, antí, "against, in opposition to", and νόμος, nómos, "law") refers to a real or apparent mutual incompatibility of two laws. It is a term used in logic and epistemology, particularly in the philosophy of Kant} and AUTHENTICATION OF REALITY BY REASON being evidence of ***SAPIENCE***. And in relation to this POEM we also have a conception of #41 - ***ONTIC*** necessity related to NOMOS as the TEMPORAL BINDING NORM conveyed by the entity #41 x 6 = #246 - ANGEL GABRIEL {MAN OF GOD}:

<http://www.grapple369.com?zen:1,row:1,col:9,nous:31>

The Angel Gabriel {#246 / #41 = #6} is central {#123 - judgement in Egyptian Book of the Dead} to the Abrahamic faiths and is subsumed {SEPTET DRIVER} as my intellectual property.

— **THUNDERSTRUCK** —

"GABRIEL FLY TO ME.
I MUST IMPUGN.
BEFORE 6TH JUNE.

ELSE NE'ER BE FREE."

YOUTUBE: "Military Montage to Thunderstruck"

<[http://www.grapple369.com/movies/
Military%20Montage%20to%20Thunderstruck%20%5B360p%5D.mp4](http://www.grapple369.com/movies/Military%20Montage%20to%20Thunderstruck%20%5B360p%5D.mp4)>

— ODE TO TRUMP'S FANNY —

"WHAT A ***COZE***
IS THIS BIZ;
YANK MY HOSE;
FOR SOME JIZ;

I'M A GRUNT
SHE A TOAD.
DRY OLD C@NT
TILL I LOAD.

SHE'S A NUN
WHAT A PUMPKIN
SO MUCH FUN
AT THE BL@MPKIN

HITS THE SPOT
JUST TO DUMP
AWFULLY HAWT
T'IS MY FRUMP."

COZE

- a friendly talk, a chat;
- to converse in a friendly way;
- [French origin of 1820-30]: derived from causer to chat, Old French: to reason, expound; from Latin: causārī to plead a cause, plead as an excuse, derivative of causa cause;
- Word of the Day for 28 March, 2017; Courtesy: www.dictionary.com

REDUCTIO AD TRUMPIUM@{

- @1:** Sup: 5 (**#5**); Ego: 73 (**#73**),
- @2:** Sup: 2 (**#7**); Ego: 39 (**#112**),
- @3:** Sup: 43 (**#50**); Ego: 22 (**#134**),
- @4:** Sup: 45 (**#95**); Ego: 64 (**#198**),
- @5:** Sup: 3 (**#98**); Ego: 46 (**#244**),

@6: Sup: 4 (**#102 - I AM NOT RAPACIOUS** {%4}); Ego: 49
 (#293),
 @7: Sup: 29 (**#131**); Ego: 55 (**#348**),
 @8: Sup: 10 (**#141**); Ego: 64 (**#412**),
 @9: Sup: 63 (**#204**); Ego: 49 (**#461**),
 @10: Sup: 36 (**#240**); Ego: 47 (**#508**),
 @11: Sup: 2 (**#242**); Ego: 54 (**#562**),
 @12: Sup: 58 (**#300**); Ego: 57 (**#619**),
 @13: Sup: 70 (**#370**); Ego: 44 (**#663**),
 @14: Sup: 38 (**#408**); Ego: 69 (**#732**),
 @15: Sup: 65 (**#473**); Ego: 69 (**#801**),
 @16: Sup: 37 (**#510**); Ego: 8 (**#809**),
 @17: Sup: 1 (**#511**); Ego: 16 (**#825**),
 Male: **#511**; Feme: **#825**
 }

**AARON KATERSKY (ABC NEWS) @ 1416 HOURS (ET) ON 2
 NOVEMBER 2018: "ALEC BALDWIN ARRESTED AFTER PUNCHING
 STRANGER IN FIGHT OVER PARKING SPOT:**

— **ARSE BANDITS** —
 [Written 14 June 2017]

"YEAH BROILJAB
 HOUSE OF NEEDLES? {**#810 - FOR EXPLANATION SEE BELOW**}
 PARK IT HERE
 SLICE AND STAB
 BUNCH OF WEASELS
 NO LAW TO FEAR"

YOUTUBE: "SNL wishes you a 'Merry Christmas' from the Trump White
 House"

<<https://www.youtube.com/watch?v=4jSAA6Fyzg0&fbclid>>

Actor Alec Baldwin is in police custody and expected to be charged with
 assault after punching someone following what officials described as a
 dispute near his East 10th Street home in New York City's East
 Village." [[https://abcnews.go.com/US/News/alec-baldwin-charged-
 assault-york-allegedly-punching-domestic/story?id=58929828](https://abcnews.go.com/US/News/alec-baldwin-charged-assault-york-allegedly-punching-domestic/story?id=58929828)>]

EXCERPT FROM POEM BY CHRISTINE ROSSETTI PRIOR 1862 / ADAPTION
 BY DOLF BOEK 17 JUNE 2017 {@13 - **#810 - *A* *NEEDLE* / IT**

**WILL BE LATE TO COUNSEL THEN OR PREY UPON IMPISH
SCHEMES OF HELL}**

SEE ALSO: "SAME SEX MARRIAGE / LEST WE FORGET / WORLD WAR
ONE CENTENNIAL 2018 / SUGGESTED CAUSE FOR NEEDLES IN
STRAWBERRY FOOD CONTAMINATION"

<[http://www.grapple369.com/Groundwork/
Strawberry%20Needle%20Food%20Contamination.pdf](http://www.grapple369.com/Groundwork/Strawberry%20Needle%20Food%20Contamination.pdf)>

G3860@{

@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: 28 (**#232**); Ego: 4 (**#109**),

@6: Sup: 17 (**#249**); Ego: 70 (**#179**),

@7: Sup: 55 (**#304**); Ego: 38 (**#217**),

@8: Sup: 56 (**#360**); Ego: 1 (**#218**),

@9: Sup: 25 (**#385**); Ego: 50 (**#268**),

Male: #385; Feme: #268

} // #511

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

UMBRA: #1050 % #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

#511 as [#80, #1, #100, #5, #4, #70, #200, #1, #50] =
 paradidomi (G3860): {UMBRA: #24 as #1050 % #41 = #25} 1) to
 give into the hands (of another); 2) to give over into (one's) power or
 use; 3) to commit, to commend; 4) to deliver verbally; 5) to permit
 allow; 2a) to deliver to one something to keep, use, take care of,
 manage; 2b) *TO* *DELIVER* *UP* *ONE* *TO* *CUSTODY*,
 TO *BE* *JUDGED*, *CONDEMNED*, *PUNISHED*,
 SCOURGED, *TORMENTED*, *PUT* *TO* *DEATH*; 2c) to
 deliver up treacherously; 2c1) by betrayal to cause one to be taken;
 2c2) to deliver one to be taught, moulded; 4a) commands, rites; 4b) to
 deliver by narrating, to report; 5a) when the fruit will allow that is when
 its ripeness permits; 5b) gives itself up, presents itself;

YOUTUBE: "Monty Python: What have the Romans ever done for us?"

<<https://www.youtube.com/watch?v=Y7tvauOJMH0>>

"AND WHEN THEY WERE COME, THEY SAY UNTO HIM, MASTER, WE
 KNOW THAT THOU ART TRUE, AND CAREST FOR NO MAN: FOR THOU
 REGARDST NOT THE PERSON OF MEN, BUT TEACHEST THE WAY OF GOD
 IN TRUTH: IS IT LAWFUL TO GIVE TRIBUTE TO CAESAR, OR NOT?" [Mark
 12:14 (KJV)]

var IDEA = {

H3355 : {
 'xlit' : "Yoqtân",
 'lingo' : 0,
 'strongs' : "H3355",
 'pronounce' : "yok-tawn",
 'lemma' : ["|ᵛᵗᵗᵗ"],
 'link' : null,
 'info' : "From יֻטַּן; he will be made little; Joktan, an Arabian
 patriarch; Joktan.",
 'gematria' : {
 '169' : [10, 100, 9, 50], // 18 - **I TROUBLE MYSELF
 ONLY WITH MY OWN AFFAIRS**
 '819' : [10, 100, 9, 700]
 },
 },

```

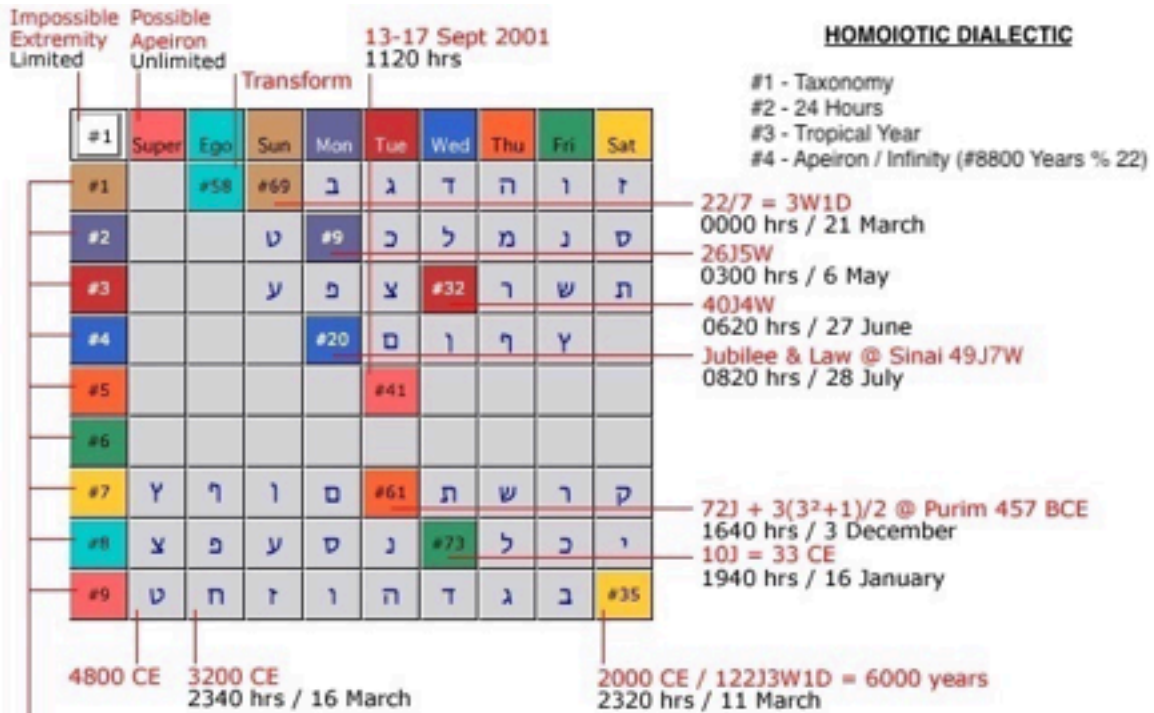
    'umbra' : {
        '819' : [10, 100, 9, 700],
        '825' : [6, 10, 100, 9, 700]
    }
},
H3709 : {
    'xlit' : "kaph",
    'lingo' : 0,
    'strongs' : "H3709",
    'pronounce' : "kaf",
    'lemma' : ["כַּף"],
    'link' : null,
    'info' : "From כַּף; the hollow hand or palm (so of the paw of
an animal, of the sole, and even of the bowl of a dish or sling, the handle
of a bolt, the leaves of a palm-tree); figuratively, power; branch, [phrase]
foot, hand((-ful), -dle, (-led)), hollow, middle, palm, paw, power, sole,
spoon.",
    'gematria' : {
        '100' : [20, 80],
        '820' : [20, 800]
    }
},
/*

```

THERE CAN BE NO DOUBT ABOUT THE FACT THAT THE GENESIS BIBLICAL TEXT RELATES TO AN #451 - COSMOGONIC PREMISE FOR NATURE AND #41 - ONTIC NECESSITY BASIS OF HOMOIOTIC #492 - VOLUNTARY FREE WILL, TRINOMIAL MORALITY AND JURISPRUDENCE:

#8 - Transforming Nature: {DOUBLE: #4 - Nature Amended in its Nature {#7 - Engendering Nature}}

#11 x #41 = #451 - COSMOGONY {#KAF {#20} / #M {#40}} as TERRA-FORMING is the conveyance of discovery as natural secrets which influences the spread of Light and industry by Government and Non-Government Organisations as conducive for sustainable #9 - Autonomous Nature



Taxonomy Assignments

- #1 Seraphim (Nature contains Nature (Mother - Scales of merit))
 - #2 Cherubim (Nature rejoices in its Nature (Double - Nature contains Nature (Nature amended in its Nature)))
 - #3 Thrones (Nature surmounts Nature (Double - Nature rejoices in its Nature (Act of Nature)))
 - #4 Dominion (Nature amended in its Nature (Nature contains Nature (Double - Nature surmounts Nature (Form of Nature)))
 - #5 Virtues (Act of Nature (Nature rejoices in its Nature))
 - #6 Powers (Form of Nature (Nature surmounts Nature))
 - #7 Principalities (Engendering Nature (Nature amended in its Nature))
 - #8 Arch-Angels (Transforming Nature (Act of Nature))
 - #9 Angels (Autonomous Nature (Form of Nature))
-
- #10 Sovereignty (Totality of Nature (Engendering Nature))
 - #11 Government & Non-Government Organisations (Transforming Nature (Double - Nature amended in its Nature (Engendering Nature)))
 - #12 General Populace (Autonomous Nature)

10 PARAGRAPHS TO THE LETTERS PATENT OF THE AUSTRALIAN CONSTITUTION (1/1/1901)

- #13/I - Nature contains Nature (Mother - The tongue of decree deciding between them)
- #14/II - Nature rejoices in its Nature
- #15/III - Nature surmounts Nature
- #16/IV - Nature amended in its Nature
- #17/V - Act of Nature (Double - Act of Nature (Transforming Nature))
- #18/VI - Form of Nature
- #19/VII - Engendering Nature
- #20/VIII - Transforming Nature (Double - Form of Nature (Autonomous Nature))
- #21/IX - Autonomous Nature (Mother - Scales of liability)
- #22/X - Totality of Nature (Double - Engendering Nature (Totality of Nature))

<<http://www.grapple369.com/images/DIALECT-FORMULATION.jpg>>

[**IMAGE:** LETTERS PATENT TO THE FEDERATION OF THE COMMONWEALTH OF AUSTRALIA OF 1901 REPRESENTED BY A THEORETICAL MATHEMATICAL TRINOMIAL NOUMENON AS INTELLECTUAL PROPERTY AND IN MY POSSESSION UPON ANZAC DAY PANTOMIME '#492 - VOLUNTARY FREEWILL' PROTEST AND ARREST OF 25 APRIL 2006]

That what MOSES is here cognitive of is clearly a relativity between the 'OTH CYCLE and #41 - ONTIC necessity which expresses an equivalence by:

#2184 % #41 = #11

Colin Jones a lecturer in Aboriginal History, talking about "What do circles represent in Aboriginal art?" his culture, his history and his art within a similar manner.

YOUTUBE: "What do circles represent in Aboriginal art?"

<<https://www.youtube.com/watch?v=qyUxxgwHK8Q>>

The PAPAL AUTHORITY has by the historical bestowal of 8 PAPAL BULLS {ie.

@1 - MENTALISM: 1 x #41 = #41 as #1 - Will, free will, choice / **VIRTUE:** 64 meta descriptor prototypes: **OMNE DATUM OPTIMUM {#1 - Every perfect gift} (1139 CE) / Remember the Sabbath Day}**

@2 - CORRESPONDENCE: 2 x #41 = #82 as #2 - desire, inclination: **MILITES TEMPLI {#2 - Soldiers of the Temple} (1144 CE) / TOOLS:** marriage / **Honour Parents**

@3 - VIBRATION: 3 x #41 = #123 as #3 - disposition towards (something or someone): **MILITIA DEI {#3 - Soldiers of God} (1145 CE) / POSITION:** Soldier / **Do Not Kill**

@4 - POLARITY: 4 x #41 = #164 as #4 - favour, affection: **PASTORALIS PRAEEMINENTIAE {#4 - Pastoral Pre-eminence to monarchs} (1307 CE) / TIME:** #CENTRE and #INR / **Do Not Commit Adultery (ie. Avoid Heteronomy Against Autonomy)}** [John 5:39-47 (KJV)]

@5 - RHYTHM: 5 x #41 = #205 as #5 - last will, testament: **FACIENS MISERICORDIAM {#5 - Granting forgiveness} (1308 CE) / CANON: RHYTHM & HARMONY / Do Not Steal}**

@6 - CAUSE AND EFFECT: 6 x #41 = #246 as #6 - goal, object, purpose, intention: **AD PROVIDAM {#6 - To Foresee / For Providence} (1312 CE) / IMPLEMENTATION:** HETEROS (binomial / bifurcated) THEORY OF NUMBER / **Do Not Bear False Witness}**

@7 - ENGENDERING / ENUMERATE: 7 x #41 = #287 as #7 - signification, import: **VOX IN EXCELSO {#7 - The voice on high} (1312 CE) / LIMIT:** #INR AS TERNIO ANAGRAM / **Do Not Covet}** [LATIN definition: VOLUNTĀTIS]

@8 - INTER GRAVISSIMAS {#8 - among the most serious} (1582 CE) Pope Gregory XIII introduced by this PAPAL BULL the Gregorian Reform of the Calendar on 24 February 1582.

} within my favour as associated with Dirk Hartog on behalf of the VOC (United Dutch East Indies Company which operated as a STATE within a STATE) as Dutch Discovery of Australia upon 26 October 1616 AO (ie. This is the Latin for "In the year of the Order", The term is used in Knight Templary) which immutability defines the INTELLECTUS AS GENITIVE VOLUNTĀTIS and incontrovertibly entitles ONE on the basis of their WARFARE against the SOVEREIGNTY OF THE STATE the RIGHT to seizure of all their PROPERTY within the FEDERATION and thereby there is NO prerogative for the PAPAL BLASPHEMOUS voice to be heard within the COMMONWEALTH.

*/

'umbra' : {
 '105' : [20, 80, 5],
 '106' : [20, 80, 6],
 '108' : [2, 20, 80, 6],
 '110' : [20, 80, 10],
 '112' : [2, 20, 80, 10],
 '115' : [20, 80, 10, 5], // 5 - **I AM NOT A SLAYER OF**
MEN
 '116' : [20, 80, 10, 6],

'118' : [6, 2, 20, 80, 10],
'121' : [6, 20, 80, 10, 5],
'122' : [6, 20, 80, 10, 6],
'125' : [20, 80, 20, 5],
'156' : [20, 80, 10, 40, 6], // 21 - **I DO NOT CAUSE**

TERRORS

'166' : [20, 80, 10, 50, 6], // 11 - **I AM NOT**

SLUGGISH

'500' : [20, 80, 400],
'522' : [6, 20, 80, 400, 10, 6],
'600' : [20, 80, 500],
'602' : [2, 20, 80, 500],
'610' : [20, 80, 10, 500],
'710' : [20, 80, 10, 600],
'715' : [20, 80, 10, 5, 600],
'717' : [2, 20, 80, 10, 5, 600],
'730' : [20, 80, 10, 20, 600],
'822' : [2, 20, 800],
'825' : [5, 20, 800],
'826' : [6, 20, 800],
'840' : [20, 20, 800],
'850' : [30, 20, 800],
'860' : [40, 20, 800],
'866' : [6, 40, 20, 800]

}

},

H4542 : {

'xlit' : "miçkên",
'lingo' : 0,
'strongs' : "H4542",
'pronounce' : "mis-kane",
'lemma' : ["מִסְכָּן"],
'link' : null,
'info' : "From סְכָלוֹת; indigent; poor (man).",
'gematria' : {
'170' : [40, 60, 20, 50],
'820' : [40, 60, 20, 700]

},

'umbra' : {

'820' : [40, 60, 20, 700],
'825' : [5, 40, 60, 20, 700]

}

},

H6051 : {

'xlit' : "âân",
'lingo' : 0,

'strongs' : "H6051",
'pronounce' : "aw-nawn",
'lemma' : ["עָנָן"],
'link' : null,
'info' : "From עָנָן; a cloud (as covering the sky), i.e. the nimbus or thunder-cloud; cloud(-y).",

/*

"THOU SHALT BE VISITED OF THE LORD OF HOSTS WITH THUNDER, AND WITH EARTHQUAKE, AND GREAT NOISE, WITH STORM AND TEMPEST, AND THE FLAME OF DEVOURING FIRE." [Isaiah 29:6 (KJV)]

YOUTUBE: "Thunder (Imagine Dragons)"

<<https://www.youtube.com/watch?v=fKopy74weus>>

"AT THY REBUKE THEY FLED; AT THE VOICE OF THY THUNDER THEY HASTED AWAY." [Psalm 104:7 (KJV)]

*/

'gematria' : {
 '170' : [70, 50, 50],
 '820' : [70, 50, 700]
},
'umbra' : {
 '240' : [20, 70, 50, 50, 10, 40],
 '820' : [70, 50, 700],
 '822' : [2, 70, 50, 700],
 '825' : [5, 70, 50, 700],
 '826' : [6, 70, 50, 700],
 '831' : [6, 5, 70, 50, 700]
}

},

H6310 : {

'xlit' : "peh",
'lingo' : 0,
'strongs' : "H6310",
'pronounce' : "peh",
'lemma' : ["פֶּה"],
'link' : null,
'info' : "From פָּה; the mouth (as the means of blowing), whether literal or figurative (particularly speech); specifically edge, portion or side; adverbially (with preposition) according to; accord(-ing as, -ing to), after, appointment, assent, collar, command(-ment), [idiom] eat, edge, end, entry, [phrase] file, hole, [idiom] in, mind, mouth, part,

portion, [idiom] (should) say(-ing), sentence, skirt, sound, speech,
[idiom] spoken, talk, tenor, [idiom] to, [phrase] two-edged, wish, word."

```
'gematria' : {  
  '85' : [80, 5]  
},  
'umbra' : {  
  '87' : [2, 80, 5],  
  '92' : [2, 80, 10],  
  '95' : [80, 10, 5],  
  '96' : [80, 10, 6],  
  '97' : [2, 80, 10, 5],  
  '98' : [6, 2, 80, 10],  
  '101' : [6, 80, 10, 5],  
  '102' : [6, 80, 10, 6], // 4 - I AM NOT RAPACIOUS  
  '103' : [2, 80, 10, 5, 6],  
  '107' : [6, 80, 10, 5, 6],  
  '115' : [30, 80, 5], // 5 - I AM NOT A SLAYER OF
```

MEN

```
'120' : [30, 80, 10],  
'125' : [40, 80, 5],  
'126' : [6, 30, 80, 10],  
'130' : [40, 80, 10], // 3 - I AM NOT EVIL MINDED  
'131' : [30, 80, 10, 5, 6],  
'135' : [40, 80, 10, 5],  
'136' : [6, 40, 80, 10],  
'138' : [2, 80, 10, 40, 6],  
'141' : [40, 80, 10, 5, 6],  
'146' : [80, 10, 50, 6], // 15 - I AM NOT A LAND-
```

GRABBER

INCONSTANT MIND

```
'186' : [40, 80, 10, 50, 6], // 31 - I AM NOT ONE OF  
'190' : [40, 80, 10, 20, 40],  
'590' : [80, 10, 500],  
'592' : [2, 80, 10, 500],  
'630' : [40, 80, 10, 500],  
'690' : [80, 10, 600],  
'695' : [80, 10, 5, 600],  
'697' : [2, 80, 10, 5, 600],  
'701' : [6, 80, 10, 5, 600],  
'712' : [2, 80, 10, 20, 600],  
'725' : [30, 80, 10, 5, 600],  
'735' : [40, 80, 10, 5, 600],  
'825' : [30, 80, 10, 5, 700]
```

```
}  
}  
}
```

}

YOUTUBE: "George Harrison - My Sweet Lord (Studio Version) Original"

<https://www.youtube.com/watch?v=0kNGnIKUdMI>

The term ***ANTINOMY*** acquired a special significance in the philosophy of Immanuel Kant (1724–1804), who used it to describe the equally rational but contradictory results of applying to the universe of pure thought the categories or criteria of reason that are proper to the universe of sensible perception or experience (phenomena). Empirical reason cannot here play the role of establishing rational truths because it goes beyond possible experience and is applied to the sphere of that which transcends it.

For Kant there are four antinomies, connected with:

- the limitation of the universe in respect to space and time
- the theory that the whole consists of indivisible atoms (whereas, in fact, none such exist)
- the problem of free will in relation to universal causality
- the existence of a universal being

In each antinomy, a thesis is contradicted by an antithesis. For example: in the first antinomy, Kant proves the thesis that time must have a beginning by showing that if time had no beginning, then an infinity would have elapsed up until the present moment. This is a manifest contradiction because infinity cannot, by definition, be completed by "successive synthesis"—yet just such a finalizing synthesis would be required by the view that time is infinite; so the thesis is proven.

If one has no conception of NOUMENON what occurs within #41 - ONTIC necessity terms is a chaotic / indiscriminate / promiscuous determination of media which is habitually applied to #CENTRE of being that has a consequence upon VOLUNTARY FREE WILL:

#902 - RULE OF LAW (**ÉGALITÉ** {9 JULY 1900}: #22 x #41 as *ONTIC* necessity comprising a subset of 21 consonants with #VOWELS of Semitic origins),

#492 - VOLUNTARY FREE WILL (**LIBERTÉ** {17 SEPTEMBER 1900}: #12 X #41), and

#391 - HOMOGENIOUS PRINCIPLES (**FRATERNITÉ** {29 OCTOBER 1900})

OR

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

#391 - HOMOIOS FRATERNITY EQUALS

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

Then he proves the antithesis, that time has no beginning, by showing that if time had a beginning, then there must have been "empty time" out of which time arose. This is incoherent (for Kant) for the following reason: Since, necessarily, no time elapses in this **#451 - *PRE-TEMPORAL* *VOID***, then there could be no alteration, and therefore nothing (including time) would ever come to be: so the antithesis is proven. Reason makes equal claim to each proof, since they are both correct, so the question of the limits of time must be regarded as meaningless.

#451 - *ABYSS* / *PRE-TEMPORAL* *VOID* + #41 x n - ONTIC FACULTY = #492 - VOLUNTARY FREE WILL {ie. 12 x #41 as CIRCULARITY of BEING} and through inclusion of #41 x n - ONTIC FACULTY as a cognitive conceptualisation then allows for stages of development.

"IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH-H776. AND THE EARTH WAS WITHOUT FORM, AND VOID; AND DARKNESS WAS UPON THE FACE OF THE DEEP. AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS. AND GOD SAID, LET THERE BE LIGHT: AND THERE WAS LIGHT.

H8415@{

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

@2: Sup: 81 (**#157 - I AM NOT ONE OF PRATING TONGUE** {%17}) / **I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY** {%41}); Ego: 5 (**#81**),
 @3: Sup: 6 (**#163**); Ego: 6 (**#87**),
 @4: Sup: 39 (**#202**); Ego: 33 (**#120**),
 Male: **#202**; Feme: **#120**
 } // **#451**

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

UMBRA: #451 % #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**

#451 as [#400, #5, #6, #600] = tehwm (H8415): {UMBRA: #0 as #451 % #41 = #41} 1) deep, depths, deep places, abyss, the deep, sea; **1a)** deep (of subterranean waters); **1b)** deep, sea, abysses (of sea); **1c)** *PRIMEVAL* ocean, deep; **1d)** deep, depth (of river); **1e)** *ABYSS*, *SHEOL*;

YOUTUBE: "Whatever It Takes (Imagine Dragons)"

<<https://www.youtube.com/watch?v=gOsM-DYAEhY>>

H127@{

@1: Sup: 1 (#1); Ego: 1 (#1),
 @2: Sup: 5 (#6); Ego: 4 (#5),
 @3: Sup: 45 (#51); Ego: 40 (#45 - **I AM NOT A DOER OF WRONG**
 {%1}),
 @4: Sup: 40 (#91); Ego: 76 (#121),
 @5: Sup: 46 (#137); Ego: 6 (#127),
Male: #137; Feme: #127
 } // #451

**#451 as [#1, #4, #40, #400, #6] = 'adamah (H127): {UMBRA: #22
 as #451 % #41 = #41} 1) ground, land; 1a) ground (as general,
 tilled, yielding sustenance); 1b) piece of ground, a specific plot of land;
 1c) *EARTH* *SUBSTANCE* (*FOR* *BUILDING* *OR*
 CONSTRUCTING); 1d) ground as earth's visible surface; 1e) land,
 territory, country; 1f) whole inhabited earth; 1g) city in Naphtali;**

H1961@{
 @1: Sup: 30 (#30); Ego: 30 (#30),
 @2: Sup: 35 (#65); Ego: 5 (#35),
 @3: Sup: 45 (#110); Ego: 10 (#45 - **I AM NOT A DOER OF WRONG**
 {%1}),
 @4: Sup: 51 (#161 - **I AM NOT A TELLER OF LIES** {%9}); Ego: 6
 (#51),
 @5: Sup: 46 (#207); Ego: 76 (#127),
Male: #207; Feme: #127
 } // #451

**#451 as [#30, #5, #10, #6, #400] = hayah (H1961): {UMBRA: #3
 as #451 % #41 = #41} 1) to be, become, come to pass, exist,
 happen, fall out; 1a) (Qal); 1a1) -----; 1a1a) to happen, fall out, occur,
 take place, come about, come to pass; 1a1b) to come about, come to
 pass; 1a2) to come into being, become; 1a2a) to arise, appear, come;
 1a2b) to become; 1a2b1) to become; 1a2b2) to become like; 1a2b3)
 to be instituted, be established; 1a3) to be; 1a3a) to exist, be in
 existence; 1a3b) to abide, remain, continue (with word of place or time);
 1a3c) to stand, lie, be in, be at, be situated (with word of locality);
 1a3d) to accompany, be with; 1b) (Niphal); 1b1) to occur, come to
 pass, be done, be brought about; 1b2) to be done, be finished, be gone;**

H914@{
 @1: Sup: 5 (#5); Ego: 5 (#5),
 @2: Sup: 7 (#12); Ego: 2 (#7),
 @3: Sup: 11 (#23); Ego: 4 (#11),
 @4: Sup: 41 (#64); Ego: 30 (#41),
 @5: Sup: 36 (#100); Ego: 76 (#117),

@6: Sup: 46 (**#146 - I AM NOT A LAND-GRABBER** {%15}); Ego:
10 (**#127**),
Male: #146; Feme: #127
} // **#451**

**#451 as [#5, #2, #4, #30, #400, #10] = badal (H914): {UMBRA:
#15 as #451 % #41 = #41} 1) *TO* *DIVIDE*, *SEPARATE*; 1a)
(Hiphil); 1a1) *TO* *DIVIDE*, *SEPARATE*, *SEVER*; 1a2) ; 1a3)
to make a distinction, difference; 1a4) to divide into parts; 1b) (Niphal);
1b1) to separate oneself from (reflexive of; 1b2) to withdraw from;
1b3) to separate oneself unto; 1b4) to be separated; 1b5) to be
excluded; 1b6) to be set apart;**

AND GOD SAW THE LIGHT, THAT IT WAS GOOD: AND GOD DIVIDED THE
LIGHT FROM THE DARKNESS. AND GOD CALLED THE LIGHT DAY, AND
THE DARKNESS HE CALLED NIGHT. AND THE EVENING AND THE
MORNING WERE THE FIRST DAY." [Genesis 1:1-4 (KJV)]

**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;**

**"AND GOD SPAKE ALL THESE WORDS, SAYING, 'I AM THE LORD
THY GOD, WHICH HAVE BROUGHT THEE OUT OF THE LAND OF
EGYPT {THAT TROUBLES OR OPPRESSES; ANGUISH}, OUT OF THE
HOUSE OF BONDAGE. THOU SHALT HAVE NO OTHER GODS BEFORE
ME..."** [Exodus 20:1-3 (KJV)]

**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;**

**"... THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE
THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING**

THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME; AND SHOWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS..." [Exodus 20:5-6 (KJV)]

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(9²+1)/2 as #369 with Septet #41 centric on 13-17 September 2001 / 18 September = 1 Tishri 5762.

"...THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; FOR THE LORD WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN." [EXODUS 20:7 (KJV)]

THE *RESTATEMENT* *OF* *A* *SACRED* / *SOVEREIGN* *PRINCIPLE*: REMEMBER THE SABBATH DAY TO KEEP IT HOLY {ACT TO WILL V'S WILL TO ACT}

#2184 - (#390 + #312 + #390) = #1092 as 'OTH CYCLE of 3 x #364 / 4 = #273 - *MOMENT*

#364 - ADMITTANCE +
#312 - RESISTANCE {***DRIED* *WREATHS*** / RUSSIAN CONTRADICTIONS ON NOVICHOK #274 - PERFUME POISONING} +
#728 - REACTANCE +
#390 - BRITISH CROWN (CALENDAR (NEW STYLE) ACT 1750 / ROYAL ASSENT: 27 MAY 1751) / AMERICAN INDEPENDENCE (4 JULY 1776) +
#390 - ***WREATHS*** / ROBBERS / EXTORTION = **#2184** {**#24 x #7 x #13** - **PRIESTLY SERVICE DIVISIONS TO JERUSALEM TEMPLE FROM 1550 BCE** - [LUKE 1:5]}

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?

364×294 (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 πείραρ 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***".

"AND ART CONFIDENT THAT THOU THYSELF ART A GUIDE OF THE BLIND, A LIGHT OF THEM WHICH ARE IN DARKNESS, AN INSTRUCTOR OF THE FOOLISH, A TEACHER OF BABES, WHICH HAST THE ***FORM* *OF* *KNOWLEDGE* *AND* *OF* *THE* *TRUTH* *IN* *THE* *LAW***."

51 25 74

73 50 27

26 75 49 (NATURAL PROGRESSION {#1 / #73 SUBSTITUTION}) / #450
{#PSEUDO NINE (***YESOD***: ***PROCREATIONAL* *FOUNDATION***)
OF* *JEWISH* *TORAH* *KABBALAH* *VASSAL
GOVERNANCE: #YOD (#10) + #MEM (#40) + #TAU (#400) [+
#ALEPH (#1) = **#451**]}

49 9 65 - *SOLDIER*

57 41 25

17 73 33 = #123 / #369 {#PSEUDO NINE ***OF* *EGYPTIAN***
ANKH* *OF* *ROMAN* *EMPIRE* *GOVERNANCE} AS IT'S
NATURAL PROGRESSION {#1 / #73 SUBSTITUTION}



<<http://www.grapple369.com/images/Circle.jpeg>>

[**IMAGE:** The MOBIUS '8' LOOP OF PYTHAGOREAN SOPHISTRY AS WISDOM SO CALLED is not homoiotic as anthropocentric but rather "homeomorphic to a circle"]

#YOD (**#10**) {10 SEPTEMBER 2001}

#MEM (**#40**) {#41 - #CENTRE: #6000 %22 = 13 - DELIMITED: 13 SEPTEMBER 2001}

#TAU (**#400**) - CIRCUMSCRIBING

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

ANTHROPOCENTRIC (adjective):

- regarding the human being as the central fact of the universe.
- assuming human beings to be the final aim and end of the universe.
- viewing and interpreting everything in terms of human experience and values.

ORIGIN:

The Greek noun *ánthrōpos* means 'human being.' Like 60 percent of ancient Greek vocabulary, *ánthrōpos* has no sure etymology. The combining form -centric derives ultimately from Greek *kentrikós* 'of a point,' a derivative of *kéntron* 'needle, spur, pivoting point in drawing a circle,' borrowed into Latin as *centrum*, whence Old French and Middle English *centre*.

THOU THEREFORE WHICH TEACHEST ANOTHER, TEACHEST {**#1 - *CENTRE*, #2 - *FULL* *CIRCLE*, #3 - *MIRED* AS *FORMULA* *OF* *PROGRESSION* OF INDIVIDUAL PHENOMENA**} THOU NOT THYSELF? THOU THAT PREACHEST A MAN SHOULD NOT STEAL, DOST THOU STEAL? {**#73 - *COMPLETION*, #74 - *CLOSURE*, #75 - *FAILURE***}.

THOU THAT SAYEST A MAN SHOULD NOT COMMIT ADULTERY, DOST THOU COMMIT ADULTERY? THOU THAT ABHORREST IDOLS, DOST THOU COMMIT SACRILEGE? THOU THAT MAKEST THY BOAST OF THE LAW, THROUGH BREAKING THE LAW DISHONOUREST THOU GOD?

***FOR* *THE* *NAME* *OF* *GOD* *IS* *BLASPHEMED*
AMONG *THE* *GENTILES* *THROUGH* *YOU*, *AS* *IT*
IS *WRITTEN*." [Romans 2:19-24 (KJV)]**

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.

This was part of Kant's critical program of determining limits to science and philosophical inquiry. These contradictions are inherent in reason when it is applied to the world as it is in itself, independently of any perception of it (this has to do with the distinction between phenomena and noumena). Kant's goal in his critical philosophy was to identify what

claims are and are not justified, and the antinomies are a particularly illustrative example of his larger project.

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

In the first (mathematical) class of antinomy, the falsity of the presupposition consisted in the following: that something self-contradictory (namely, appearance as a thing in itself) would be represented as being unifiable in a concept. But regarding the second, namely the dynamical, class of antinomy, the falsity of the presupposition consists in this: that something that is unifiable is represented as contradictory; consequently, while in the first case both of the mutually opposing assertions were false, here on the contrary the assertions, which are set in opposition to one another through mere misunderstanding, can both be true.

Specifically, mathematical combination necessarily presupposes the homogeneity of the things combined (in the concept of magnitude), but dynamical connection does not require this at all. If it is a question of the magnitude of something extended, all parts must be homogeneous among themselves and with the whole; in contrast, in the connection of cause and effect homogeneity can indeed be found, but is not necessary; for the concept of causality (whereby through one thing, something completely different from it is posited) at least does not require it.

If the objects of the ***SENSIBLE* *WORLD*** were taken for things in themselves, and the previously ***STATED* *NATURAL* *LAWS*** for laws of things in themselves, contradiction would be inevitable. In the same way, if the subject of freedom were represented, like the other objects, as a mere appearance, **#312 - *CONTRADICTION*** could again not be avoided, for the same thing would be simultaneously affirmed and denied of the same object in the same sense. But if natural necessity is referred only to appearances and freedom only to things in themselves, then no **#312 - *CONTRADICTION*** arises if both kinds of causality are assumed or conceded equally, however difficult or impossible it may be to make causality of the latter kind conceivable.

Within appearance, every effect is an event, or something that happens in time; the effect must, in accordance with ***THE* *UNIVERSAL* *LAW* *OF* *NATURE***, be preceded by a determination of the causality of its cause (a state of the cause), from which the effect follows in accordance with a constant law. But this determination of the cause to causality must also be something that occurs or takes place; the cause must have begun to act, for otherwise no sequence in time could be thought between it and the effect. Both the effect and the causality of the cause would have always existed.

Therefore the determination of the cause to act must also have arisen among the appearances, and so it must, like its effect, be an event, which again must have its cause, and so on, and hence natural necessity must be the condition in accordance with which efficient causes are determined. Should, by contrast, freedom be a property of certain causes of appearances, then that freedom must, in relation to the appearances as events, be a faculty of starting those events from itself (sponte), ie., without the causality of the cause itself having to begin, and hence without need for any other ground to determine its beginning. But then the cause, as to its causality, would not have to be subject to temporal determinations of its state, i.e., would not have to be appearance at all, ie., would have to be taken for a thing in itself, and only the effects would have to be taken for appearances.

If this sort of influence of intelligible beings on appearances can be thought without **#312 - *CONTRADICTION***, then natural necessity will indeed attach to every connection of cause and effect in the sensible world, and yet that cause which is itself not an appearance (though it underlies appearance) will still be entitled to freedom, and ***THEREFORE* *NATURE* *AND* *FREEDOM* *WILL* *BE* *ATTRIBUTABLE* *WITHOUT* *CONTRADICTION* *TO* *THE* *VERY* *SAME* *THING***, but in different respects, in the one case as appearance, in the other as a thing in itself.

We have in us a faculty that not only stands in connection with its subjectively determining grounds, which are the natural causes of its actions – and thus far is the ***FACULTY* *OF* *A* *BEING* *WHICH* *ITSELF* *BELONGS* *TO* *APPEARANCES*** – but that also is related to objective grounds that are mere ideas, insofar as these ideas can determine this faculty, a connection that is expressed by ought.

SOUL@{

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

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

{%3}),

@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 {%24} / I AM NOT ONE WHO CURSETH THE KING {%35}**); Ego: 76 (**#269**),

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

@7: Sup: 5 (**#222**); Ego: 50 (**#329 - *DRY* *OFF* / NEGATION OF PAPAL PREROGATIVE TO GREGORIAN CALENDAR REFORMS OF 1582**),

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

Male: #233; Feme: #335

} // #902

#902 {**#22 x #41 = #902 - RULE OF LAW (EGALITÉ), #12 x #41 = #492 - VOLUNTARY FREE WILL (LIBERTÉ), and #391 - HOMOIOS PRINCIPLES (FRATERNITÉ)**} 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;**

This ***FACULTY* *IS* *CALLED* *REASON*, *AND* *INSOFAR* *AS* *WE* *ARE* *CONSIDERING* *A* *BEING* (*THE* *HUMAN* *BEING*) *SOLELY* *AS* *REGARDS* *THIS* *OBJECTIVELY* *DETERMINABLE* *REASON***, this being cannot be considered as a being of the senses; rather, the aforesaid property is the property of a thing in itself, and the possibility of that property – namely,

how the ought, which has never yet happened, can determine the activity of this being and can be the cause of actions whose effect is an appearance in the sensible world – we cannot comprehend at all.

[CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, **IDEA @343**]

<<http://strangebeautiful.com/other-texts/kant-prolegomena-cambridge.pdf>>

74 81 76

79 77 75

78 73 80 = #231 / #693 {#NINE *AS* *JEWISH* *TORAH* *KABBALAH* *AND* *EGYPTIAN* *ANKH* / *ROMAN* *IMPERIAL* *EMPIRE* *GOVERNANCE* *JUXTAPOSITION* *CONTROL* *PROTOTYPE*}

[#81, #78, #75, #80, #77, #74, #79, #76, #73]

JUXTAPOSITION CONTROL@{

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

@2: Sup: 78 (**#159**); Ego: 78 (**#159**),

@3: Sup: 72 (**#231- *AT* *THE* *GOING* *DOWN* *OF* *THE* *SUN* *AND* *IN* *THE* *MORNING***); Ego: 75 (**#234**),

@4: Sup: 71 (**#302**); Ego: 80 (**#314**),

@5: Sup: 67 (**#369 - #9 X #41**); Ego: 77 (**#391 - *ANTAGONISM* *WITH* #902 - RULE OF LAW (EGALITÉ {9 JULY 1900}: #22 X #41 AS *ONTIC* NECESSITY COMPRISING A SUBSET OF 21 CONSONANTS WITH #VOWELS OF SEMITIC ORIGINS), #492 - VOLUNTARY FREE WILL (LIBERTÉ {17 SEPTEMBER 1900}: #12 X #41), and #391 - HOMOIOS PRINCIPLES (FRATERNITÉ {29 OCTOBER 1900})**),

@6: Sup: 60 (**#429**); Ego: 74 (**#465**),

@7: Sup: 58 (**#487**); Ego: 79 (**#544**),

@8: Sup: 53 (**#540**); Ego: 76 (**#620**),

@9: Sup: 45 (**#585**); Ego: 73 (**#693**),

Male: **#585**; Feme: **#693**

}

#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;

DOLF @ 2326 HOURS ON 20 SEPTEMBER 2018: "#53 - The first two antinomies were false because they considered an appearance to be a thing-in-itself (a thing as it is apart from being an appearance). In the last two antinomies, due to a misunderstanding, an appearance was mistakenly opposed to a thing-in-itself. The theses are true of the world of things-in-themselves, or the intelligible world. The antitheses are true of the ***WORLD* *OF* *APPEARANCES***, or the phenomenal world.

In the third antinomy, the contradiction is resolved if we realize that natural necessity is a property of things only as mere appearances, while freedom is attributed to things-in-themselves. An action of a rational being has two aspects or states of being: (1) as an appearance, it is an effect of some previous cause and is a cause of some subsequent effect, and (2) as a thing-in-itself it is free or spontaneous. Necessity and freedom can both be predicated of reason. In the ***WORLD* *OF* *APPEARANCES***, motives necessarily cause actions. On the other hand, rational ideas and maxims, or principles of conduct, command what a reasonable being ought to do. All actions of rational beings, as appearances, are strictly determined by causality. The same actions are

free when the rational being acts as a thing-in-itself in accordance with mere practical reason.

NADEGDA (FASCIST *BABYLONIAN* WHORE & KOOK) @ 0919 HOURS ON 15 JULY 2016: "DEFAMATORY, SLANDEROUS AND KNOWINGLY FALSE CONDUCT AS UNLAWFUL USE OF TELECOMMUNICATIONS CARRIAGE SERVICE FOR HARASSMENT:

Better kooks than you have tried, even striven ***MIGHTILY***, and I am still here.

[snicker]

And when you ran the above text by a lawyer, did he:

- a) Guffaw
- b) Chuckle
- c) Howl with side-splitting laughter
- d) Snicker

Every statement I've made was either factually true or fell squarely within the realm of opinion, as does the following statement:

You, dolf, are a lunatic, and indeed a real certifiable whacko.

[snicker]"

H1403@{

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

@2: Sup: 5 (**#8**); Ego: 2 (**#5**),

@3: Sup: 43 (**#51**); Ego: 38 (**#43**),

@4: Sup: 53 (**#104 - I COMMIT NO FRAUD {%7}**); Ego: 10 (**#53**),

@5: Sup: 54 (**#158 - I AM NOT HOT OF SPEECH {%23}**); Ego: 1 (**#54**),

@6: Sup: 3 (**#161 - I AM NOT A TELLER OF LIES {%9}**); Ego: 30 (**#84 - I AM NOT A MAN OF VIOLENCE {%2}**),

Male: #161; Feme: #84

} // #246

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

UMBRA: #246 % #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

#246 as [#3, #2, #200, #10, #1, #30] = Gabriy'el (H1403):

{UMBRA: #0 as #246 % #41 = #41} 1) an archangel; the angel God used to send messages of great importance to man; sent to Daniel **{JUDGMENT OF GOD; GOD MY JUDGE}**, to Zacharias **{MEMORY OF THE LORD}**, and to Mary **{REBELLION}**;

H5462@{

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

@2: Sup: 70 (**#80**); Ego: 60 (**#70**),

@3: Sup: 73 (**#153**); Ego: 3 (**#73**),

@4: Sup: 2 (**#155**); Ego: 10 (**#83**),

@5: Sup: 40 (**#195**); Ego: 38 (**#121**),

@6: Sup: 9 (**#204**); Ego: 50 (**#171 - I AM NOT UNCHASTE WITH ANY ONE { %20 }},**

@7: Sup: 19 (**#223**); Ego: 10 (**#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS { %24 } / I AM NOT ONE WHO CURSETH THE KING { %35 }},**

Male: #223; Feme: #181

} // #343

#343 as [#10, #60, #3, #10, #200, #50, #10] = cagar (**H5462**):
{UMBRA: #6 as #263 % #41 = #17} 1) to shut, close; **10**) to deliver
 up; **100**) to shut up, imprison; **1a**) (Qal); **1a1**) to shut; **1a2**) to close,
 close up; **1a3**) closed up, closely joined, shut up; **1b**) (Niphal); **1b1**) to
 be shut up; **1b2**) to be shut or closed; **1c**) (Piel) ***TO* *SHUT* *UP***,
DELIVER* *UP; **1d**) (Pual) to be shut up; **1e**) (Hiphil);

G5056@{

@1: Sup: 57 (**#57**); Ego: 57 (**#57**),

@2: Sup: 62 (**#119**); Ego: 5 (**#62**),

@3: Sup: 11 (**#130 - I AM NOT EVIL MINDED { %3 }**); Ego: 30
(#92),

@4: Sup: 19 (**#149**); Ego: 8 (**#100**),

Male: #149; Feme: #100

} // #343

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

UMBRA: #605 % #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

#343 as [#300, #5, #30, #8] = telos (G5056): {UMBRA: #13 as #605 % #41 = #31} 1) end; 2) toll, custom (ie. indirect tax on goods); 1a) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time); 1b) the end; 1b1) the last in any succession or series; 1b2) eternal; 1c) that by which a thing is finished, its close, issue; 1d) *THE* *END* *TO* *WHICH* *ALL* *THINGS* *RELATE*, *THE* *AIM*, *PURPOSE*;

"And because I tell you the truth, ye believe {#123 - H539} me not.

Ye are of your father the devil {#351

HETEROS PROTOTYPE: (#7 as #351)@{

@1: Sup: 7 (**#7**); Ego: 7 (**#7**),

@2: Sup: 22 (**#29**); Ego: 15 (**#22**),

@3: Sup: 45 (**#74**); Ego: 23 (**#45 - I AM NOT A DOER OF WRONG**),

@4: Sup: 76 (**#150 - I INDULGE NOT IN ANGER**); Ego: 31 (**#76**),

@5: Sup: 34 (**#184 - I PUT NO CHECK UPON THE WATER IN ITS FLOW**); Ego: 39 (**#115 - I AM NOT A SLAYER OF MEN**),

@6: Sup: 81 (**#265**); Ego: 47 (**#162**),

@7: Sup: 55 (**#320**); Ego: 55 (**#217**),

@8: Sup: 37 (**#357**); Ego: 63 (**#280**),

@9: Sup: 27 (**#384**); Ego: 71 (**#351**),

Male: #384; Feme: #351

} // #351

}, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.

When he speaketh a lie, he speaketh of his own: for he is a liar {**CAUSE**

AND EFFECT {#246 - ANGEL GABRIEL}: #6 - goal, object, purpose,

intention / Do Not Bear False Witness / #6 - Be scientific;

{*IMPLEMENTATION* *AS* *BINDING* *NORM*} / #111}, and the

father of it.

H539@{

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

@2: Sup: 16 (**#22**); Ego: 10 (**#16**),

@3: Sup: 17 (**#39**); Ego: 1 (**#17**),

@4: Sup: 57 (**#96**); Ego: 40 (**#57**),

@5: Sup: 67 (**#163**); Ego: 10 (**#67**),

@6: Sup: 36 (**#199**); Ego: 50 (**#117**),

@7: Sup: 42 (#241); Ego: 6 (#123),
Male: #241; Feme: #123
} // #123

#123 as [#6, #10, #1, #40, #10, #50, #6] = 'aman (H539):
{UMBRA: #13 as #123 % #41 = #41} 1) to support, confirm, be faithful; 1a) (Qal); 1a1) to support, confirm, be faithful, uphold, nourish; 1a1a) foster-father (subst.); 1a1b) foster-mother, nurse; 1a1c) pillars, supporters of the door; 1b) (Niphal); 1b1) to be established, be faithful, be carried, make firm; 1b1a) to be carried by a nurse; 1b1b) made firm, sure, lasting; 1b1c) confirmed, established, sure; 1b1d) verified, confirmed; 1b1e) reliable, faithful, trusty; 1c) (Hiphil); 1c1) to stand firm, to trust, to be certain, to ***BELIEVE*** in; 1c1a) stand firm; 1c1b) trust, ***BELIEVE***;

YOUTUBE: "Depeche Mode - Personal Jesus (The Stargate Mix)"

<<https://www.youtube.com/watch?v=8onMJT7Os6g>>

Art thou greater than our father Abraham {father of a great multitude}, which is dead? And the prophets are dead: whom makest thou thyself? Jesus answered, If I honour {#123 - H3678} myself, my honour is nothing: it is my Father that honoureth {#123 - H3678} me; of whom ye say, that he is your God." [John 8:23; 31-34; 39-45; 53-54 (KJV)]

The fourth antinomy is solved in the same way as the third. Nowhere in the world of sense experiences and appearances is there an absolutely necessary being. The whole world of sense experiences and appearances, however, is the effect of an absolutely necessary being which can be thought of as a thing-in-itself which is not in the ***WORLD* *OF* *APPEARANCES***. [Wikipedia 2018:Prolegomena to Any Future Metaphysics]

YOUTUBE: "City of the Lost Children 1995 (hidden subliminals)" as
Uploaded on 13 January, 2010

<<https://www.youtube.com/watch?v=Olxt2aRgXF4>>

DOLF @ 1104 HOURS ON 15 JULY 2016: "I really don't know why you believe this message was directed at you:

I quote: "Better looks than you have tried, even striven ***MIGHTILY***, and I am still here."

Next thing, you'll be blaming me for posting that YOUTUBE video of a French Film titled: "City of the Lost Children 1995 (hidden subliminals)" as a Bastille Day (14 July 2016) tribute, then being the cause of their troubles in Nice.

BUT IT'S GOT SOME GREAT VOICE-OVERS DON'T YOU THINK?:

Cultic male: "The true light is 'Invisible'"

"Penetrate the corridors of shadows and leave the world of the 'blind' and you'll enter the cast as world of the 'chosen ones'.

Renounce the gift of sight.

I know, there are skeptics amongst you.

Afraid to share with us the dead of night.

Be brave, renounce your gift of sight now.

Pluck out your eyes.

Come and join us.

HELP US BUILD A BETTER WORLD."

...

Male: "Hey girl, Cyclops?"

Do you know where to find Cyclops?"

Girl: "Will you get lost?"

Woman: "You mustn't be angry

Your 'brothers' are doing their best."

Scientist Krank: "My brothers!!"

Male: "Listen carefully."

Cultic male: "The true light.

Renounce the gift of sight.

Penetrate the corridor of shadows.

The world of the 'BLIND'.

Let us build a better world or we shall witness a rain of TERROR.

Girl: "Where do you think you are going?"

Male: "Cyclops truck on the way. Little brother."

Gabriel as Cultic Leader: "I Gabriel.

I came into this world with open eyes.

But I saw a world that was a world of DOGS.

Illiterate dogs.

And so the CREATOR sent me down here to earth to recover the power that men have illegally seized.

My 'Brothers'.

You who have joined me in their struggle understand that together we must fight human beings on their ground.

Only the "Third Eye" will enable you to enter the ***WORLD* *OF* *APPEARANCES***.

But beware because this world of temptation and perversion is also the world of desire.

My brothers our race, our great supreme race shall reign once more on earth.

From that day on, our [inaudible] third eye will become useless.

The ***WORLD* *OF* *APPEARANCES*** will be abolished."

"[**IDEA @343**] In the first (mathematical) class of antinomy, the falsity of the presupposition consisted in the following: that something self-contradictory (namely, appearance as a thing in itself) would be represented as being unifiable in a concept. But regarding the second, namely the dynamical, class of antinomy, the falsity of the presupposition consists in this: that something that is unifiable is represented as contradictory; consequently, while in the first case both of the mutually opposing assertions were false, here on the contrary the assertions, which are set in opposition to one another through mere misunderstanding, can both be true.

Specifically, mathematical combination necessarily presupposes the homogeneity of the things combined (in the concept of magnitude), but dynamical connection does not require this at all. If it is a question of the magnitude of something extended, all parts must be homogeneous among themselves and with the whole; in contrast, in the connection of cause and effect homogeneity can indeed be found, but is not necessary; for the concept of causality (whereby through one thing, something completely different from it is posited) at least does not require it.

If the objects of the sensible world were taken for things in themselves, and the previously stated natural laws for laws of things in themselves, contradiction would be inevitable. In the same way, if the subject of freedom were represented, like the other objects, as a mere appearance, contradiction could again not be avoided, for the same thing would be simultaneously affirmed and denied of the same object in the same sense. But if natural necessity is referred only to appearances and freedom only to things in themselves, then no contradiction arises if both kinds of causality are assumed or conceded equally, however difficult or impossible it may be to make causality of the latter kind conceivable.

Within appearance, every effect is an event, or something that happens in time; the effect must, in accordance with the universal law of nature, be preceded by a determination of the causality of its cause (a state of the cause), from which the effect follows in accordance with a constant law. But this determination of the cause to causality must also be something that occurs or takes place; the cause must have begun to act, for otherwise no sequence in time could be thought between it and the effect. Both [IDEA @344] the effect and the causality of the cause would have always existed. Therefore the determination of the cause to act must also have arisen among the appearances, and so it must, like its effect, be an event, which again must have its cause, and so on, and hence natural necessity must be the condition in accordance with which efficient causes are determined. Should, by contrast, freedom be a property of certain causes of appearances, then that freedom must, in relation to the appearances as events, be a faculty of starting those events from itself (sponte), i.e., without the causality of the cause itself having to begin, and hence without need for any other ground to determine its beginning. But then the cause, as to its causality, would not have to be subject to temporal determinations of its state, i.e., would not have to be appearance at all, i.e., would have to be taken for a thing in itself, and only the effects would have to be taken for appearances. If this sort of influence of intelligible beings on appearances can be thought without contradiction, then natural necessity will indeed attach to every connection of cause and effect in the sensible world, and yet that cause which is itself not an appearance (though it underlies appearance) will still

be entitled to freedom, and therefore nature and freedom will be attributable without contradiction to the very same thing, but in different respects, in the one case as appearance, in the other as a thing in itself.

We have in us a faculty that not only stands in connection with its subjectively determining grounds, which are the natural causes of its **[IDEA @345]** actions – and thus far is the faculty of a being which itself belongs to appearances – but that also is related to objective grounds that are mere ideas, insofar as these ideas can determine this faculty, a connection that is expressed by ought. This faculty is called reason, and insofar as we are considering a being (the human being) solely as regards this objectively determinable reason, this being cannot be considered as a being of the senses; rather, the aforesaid property is the property of a thing in itself, and the possibility of that property – namely, how the ought, which has never yet happened, can determine the activity of this being and can be the cause of actions whose effect is an appearance in the sensible world – we cannot comprehend at all. Yet the causality of reason with respect to effects in the sensible world would nonetheless be freedom, insofar as objective grounds, which are themselves ideas, are taken to be determining with respect to that causality. For the action of that causality would in that case not depend on any subjective, hence also not on any temporal conditions, and would therefore also not depend on the natural law that serves to determine those conditions, because grounds of reason provide the rule for actions universally, from principles, without influence from the circumstances of time or place.

What I adduce here counts only as an example, for intelligibility, and does not belong necessarily to our question, which must be decided from mere concepts independently of properties that we find in the actual world.

I can now say without contradiction: all actions of rational beings, insofar as they are appearances (are encountered in some experience or other), are subject to natural necessity; but the very same actions, with respect only to the rational subject and its faculty of acting in accordance with bare reason, are free. What, then, is required for natural necessity? Nothing more than the determinability of every event in the sensible

world according to constant laws, and therefore a relation to a cause within appearance; whereby the underlying thing in itself and its causality remain unknown. But I say: the law of nature remains, whether the rational being be a cause of effects in the sensible world through reason and hence through freedom, or whether that being does not determine such effects through rational grounds. For if the first is the case, the action takes place according to maxims whose effect within appearance will always conform to constant laws; if the second is the case, and the action does not take [**IDEA @346**] place according to principles of reason, then it is subject to the empirical laws of sensibility, and in both cases the effects are connected according to constant laws; but we require nothing more for natural necessity, and indeed know nothing more of it. In the first case, however, reason is the cause of these natural laws and is therefore free, in the second case the effects flow according to mere natural laws of sensibility, because reason exercises no influence on them; but, because of this, reason is not itself determined by sensibility (which is impossible), and it is therefore also free in this case. Therefore freedom does not impede the ***NATURAL* *LAW* *APPEARANCES***, any more than this law interferes with the freedom of the practical use of reason, a use that stands in connection with things in themselves as determining grounds.

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

Can the noumenon ***ONTIC*** reality as MICROCOSM which is prerequisite for the genesis of any forecasting be readily distilled by starting at the #0 - **'OTH** {eg: New moon ● on Thursday 21 March 1996 + #2184 cycle x 6 = 20 February 2020 with new moon ● Wednesday 26 February 2020 (6 days)} and twinning the #2184 cycle as phenomenal reality against the noumena so as to acquire a dialectic stratum as spectrum.

Can this then form the syncretic binding norm basis for the cognition of the MACROCOSM itself which is traditionally understood in measured terms of:

#15 ... #34 ... #65 ... #111 ... #175 ... #260 ... #369

CAUSE AND EFFECT {#111 - Runner of the Sun (Heliodromus): Sol Invictus}: 6 x #41 = #246 as #INNER {FEMALE (EGO)} *ANGEL* GABRIEL [Luke 1:19-38] / {#6 - goal, object, purpose, intention: Ad providam {#6 - To Foresee / For Providence} (1312 CE) / IMPLEMENTATION: HETEROS (binomial / bifurcated) THEORY OF NUMBER / **Do Not Bear False Witness**} / #18 / #6 - Form of Nature [#260 / #8 - Transforming Nature]

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**]) ...

45: [1 - **I AM NOT A DOER OF WRONG**]

68: [42 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN**]

#34 (@7 - Engendering Nature: #175 - Nature Amended in its Nature [**#82 - HONOUR YOUR PARENTS**]) ...

84: [2 - **I AM NOT A MAN OF VIOLENCE**]

86: [10 - **I AM NOT A ROBBER OF FOOD**]

102: [4 - **I AM NOT RAPACIOUS**]

104: [7 - **I COMMIT NO FRAUD**]

115: [5 - **I AM NOT A SLAYER OF MEN**]

#65 (@2 - Nature Rejoices in its Nature: #65 - Nature Rejoices in its Nature [**#123 - DO NOT KILL**]) ...

130: [3 - **I AM NOT EVIL MINDED**]

139: [13 - **I HAVE NOT SLAUGHTERED THE SACRED ANIMALS**]

140: [14 - **I DEAL NOT FRAUDULENTLY**, 16 - **I AM NOT AN EAVES-DROPPER**]

146: [15 - **I AM NOT A LAND-GRABBER**]

148: [12 - **I AM NOT A TRANSGRESSOR**]

150: [28 - **I INDULGE NOT IN ANGER**]

156: [21 - **I DO NOT CAUSE TERRORS**]

157: [17 - **I AM NOT ONE OF PRATING TONGUE**, 41 - **I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY**]

158: [23 - **I AM NOT HOT OF SPEECH**]

161: [9 - **I AM NOT A TELLER OF LIES**]

#111 (@3 - Nature Surmounts Nature: #34 - Engendering Nature [**#164 - AVOID HETERONOMY AGAINST AUTONOMY**]) ...

166: [11 - **I AM NOT SLUGGISH**]

168: [26 - **I AM NOT THE CAUSE OF WEEPING TO ANY**]

169: [18 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS**]

171: [20 - **I AM NOT UNCHASTE WITH ANY ONE**]

173: [27 - **I AM NOT GIVEN TO UNNATURAL LUST**]
 175: [22 - **I AM NOT A TRANSGRESSOR**]
 177: [29 - **I AM NOT GIVEN TO CURSING**]
 180: [19 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE**]
 181: [24 - **I LEND NOT A DEAF EAR TO THE WORDS OF
 RIGHTEOUSNESS, 35 - I AM NOT ONE WHO CURSETH THE KING**]
 182: [6 - **I AM NOT FRAUDULENT IN MEASURES OF GRAIN**]
 184: [36 - **I PUT NO CHECK UPON THE WATER IN ITS FLOW**]
 185: [25 - **I AM NOT BOISTEROUS IN BEHAVIOUR**]
 186: [31 - **I AM NOT ONE OF INCONSTANT MIND**]
 191: [32 - **I DO NOT STEAL THE SKINS OF THE SACRED
 ANIMALS**]
 192: [39 - **I AM NOT SWOLLEN WITH PRIDE**]
 196: [37 - **I AM NOT ONE OF LOUD VOICE**]
 197: [33 - **I AM NOT NOISY IN MY SPEECH**]
 200: [8 - **I AM NOT A ROBBER OF SACRED PROPERTY**]

#175 (@4 - Nature Amended in its Nature: #369 - Autonomous Nature
 [#205 - DO NOT STEAL]) ...

210: [30 - **I AM NOT OF AGGRESSIVE HAND**]
 215: [34 - **I AM NEITHER A LIAR NOR A DOER OF MISCHIEF**]
 220: [38 - **I CURSE NOT A GOD**]
 228: [40 - **I HAVE NO UNJUST PREFERENCES**]

#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.

Thus the cosmos is an intuitive reality as consciousness which being a paradigm of dispensational governance provides the regulated ONTIC / ONTOLOGICAL (ANTHROPOCENTRIC) framework for ARTIFICIAL INTELLECTUAL nuance to occur in the same way that cars drive on roads and trains on tracks.

WE WOULD PROVISIONALLY CONCLUDE THAT WHILST THE *ANKH* *HETEROS* / *TORAH* *PROTOTYPES* may operate as an intrinsic function of the HUMAN MIND IT IS CAPABLE AS A CHIMERIC IMPOST OF EITHER FACILITATING BY REASON OF THERAPEUTIC CAUSE OR IMPEDING ITS COGNITIVE PROCESS AND SUBJUGATING EXERCISE OF VOLUNTARY WILL but that they do not implicitly convey the MORAL IMPERATIVE which is the providence of the ONTIC necessity.

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

7 x #41 = **#287 as [#1, #50, #1, #3, #20, #1, #10, #1, #200] = anagkaios (G316): {#9 as #356 % #41 = #28} 1** necessary; **1a)** what one can not do without, indispensable; **1b)** connected by bonds of nature or friendship; **1c)** what ought according to the law of duty be done, what is required by the circumstances; [LATIN definition: **VOLUNTĀTIS**]

In this way practical freedom – namely, that freedom in which reason has causality in accordance with objective determining grounds – is rescued, without natural necessity suffering the least harm with respect to the very same effects, as appearances. This can also help elucidate what we have had to say about transcendental freedom and its unification with natural necessity (in the same subject, but not taken in one and the same respect). For, as regards transcendental freedom, any beginning of an action of a being out of objective causes is always, with respect to these determining grounds, a first beginning, although the same action is, in

the series of appearances, only a sub-alternate beginning, prior to which a state of the cause must precede which determines that cause and which is itself determined in the same way by an immediately preceding cause: so that in rational beings (or in general in any beings, provided that their causality is determined in them as things in themselves) one can conceive of a faculty for beginning a series of states spontaneously without falling into contradiction with the laws of nature. For the relation of an action to the objective grounds of reason is not a temporal relation; here, that which determines the causality does not precede the action as regards time, because such determining grounds do not represent the relation of objects to the senses (and so to causes within appearance), but rather they represent determining causes as things in themselves, which are not subject to temporal conditions. Hence the action can be regarded as a first beginning with respect to the causality of reason, but can nonetheless at [IDEA @347] the same time be seen as a mere subordinated beginning with respect to the series of appearances, and can without contradiction be considered in the former respect as free, in the latter (since the action is mere appearance) as subject to natural necessity.

As regards the fourth antinomy, it is removed in a similar manner as was the conflict of reason with itself in the third. For if only the cause in the appearances is distinguished from the cause of the appearances insofar as the latter cause can be thought as a thing in itself, then these two propositions can very well exist side by side, as follows: that there occurs no cause of the sensible world (in accordance with similar laws of causality) whose existence is absolutely necessary, as also on the other side: that this world is nonetheless connected with a necessary being as its cause (but of another kind and according to another law) – the inconsistency of these two propositions resting solely on the mistake of extending what holds merely for appearances to things in themselves, and in general of mixing the two of these up into one concept." [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @343 to @347]

SEE ALSO: "YOM KIPPUR (19 SEPTEMBER 2018): THE DANCING LESSONS OF THE CO-PRINCE OF ANDORRA {COURAGEOUS, VALIANT, MANLY}"

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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:

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