

— **GRIO BLITZKRIEG: SO WHAT'S IT GOING TO BE MR MACRON (YES OR NO)?**

(c) 2019 Dolf Leendert Boek, Revision: 13 May, 2019

DOLF @ 0152 HOURS ON 9 MAY 2019: "YOUR DEMOCRACY IS AT RISK ...

YOUTUBE: "Danger Will Robinson"

<<https://www.youtube.com/watch?v=Ln3sbIG8VIM>>

So what's it going to be Mr Macron: 'Yes or No?'"

MACRON CAMP SEEKS RESET AFTER EU CAMPAIGN 'FALSE START'

"By picking European affairs minister Nathalie Loiseau, a career diplomat once described as "Macron's secret weapon" in Brexit talks, the president was hoping to capitalize on her expert knowledge of EU affairs and her Catholic background to expand his appeal beyond centrists to more conservative voters.

But Loiseau, who has no political campaign experience, has got off to a shaky start, with a series of gaffes that have put Macron's team on the defensive on a subject the French leader considered his forte.

— **HELL'S CLAMOUR** —

"OH YELLOW SHIRTS.
PARIS IS BURNING.
AN OLD DAME FLIRTS.
HELL HAS YEARNING.

FOR YOUR COHORTS. {@6: Sup: 11 (**#268**); Ego: 45 (**#312 - *CONTRADICTION*)}**

A PAGE OF TURNING. {@7: Sup: 44 (**#312 - *CONTRADICTION***); Ego: 46 (**#358**)}

FRATERNITÉ AU MORTS."

YOUTUBE: "Paradise By The Dashboard Light (Meat Loaf)

<<https://www.youtube.com/watch?v=C11MzbEchIw>>

And Loiseau caused more unease in secular circles when she invited

journalists to join her for celebrations marking the Christian festival Palm Sunday 14 April 2019." [<https://www.reuters.com/article/us-france-politics/macron-camp-seeks-reset-after-eu-campaign-false-start-idUSKCN1SD1YH>>]

FASCIST IDENTITY IS A QUESTION ON LOVE AND NATURE FIRST POSED BY GERHARD KITTEL WHO JOINED THE NAZI PARTY IN MAY 1933.

ADVANCED FORBIDDING MARRIAGE OR SEXUAL RELATIONS WITH NON-JEWS JUNE 1933 PRIOR TO NUREMBERG LAWS OF 15 SEPTEMBER 1935.

WITH NATURE-GENESIS DEFINED IN VOL 1 OF THE THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT (TWNT / TDNT) ON JULY 1933.

THAT CHRISTIAN BELIEF AS TO SEXUAL IDENTITY AND POLITICS BEING NON-DIFFERENTIATED...

AS CHRISTIANS SUCH AS THOSE CELEBRATIONS MARKING THE CHRISTIAN FESTIVAL PALM SUNDAY 14 APRIL 2019 WELL KNOW.

OUGHT THEN TO BE UNLAWFUL CONDUCT BY A PUBLIC AUTHORITY ESTABLISHED AS AN BINOMIAL STASIS BASIS TO STATUS AS EMANATION OF STATE {

@1 - RETENTION {SELF IDENTITY} + @5 - **CENTRE {ie. #33 / #77 AS #231 - JUXTAPOSITION CONTROL} OF VALUE?** + #65 - ***DODECAHEDRON*** / ***SOLDIER*** + #175 - ***ICOSAHEDRON*** / ***MARRIAGE*** = #10 - TETRAKTYS

} as breaches made of Section 38(1) to (3) of the Charter of Human Rights and Responsibilities No. 43 of Act 2006, which states: "(1) Subject to this section, it is unlawful for a public authority to act in a way that is incompatible with a human **#451 - RIGHT** or, in making a decision, to

fail to give proper consideration to a relevant human **#451 - RIGHT.**

(2) Subsection (1) does not apply if, as a result of a statutory provision or a provision made by or under an Act of the Commonwealth or otherwise under law, the public authority could not reasonably have acted differently or made a different decision..

(3) This section does not apply to an act or decision of a private nature.

(4) Subsection (1) does not require a public authority to act in a way, or make a decision, that has the effect of impeding or preventing a religious body (including itself in the case of a public authority that is a religious body) from acting in conformity with the religious doctrines, beliefs or principles in accordance with which the religious body operates.

(5) In this section religious body means—

(a) a body established for a religious purpose; or

(b) an entity that establishes, or directs, controls or administers, an educational or other charitable entity that is intended to be, and is, conducted in accordance with religious doctrines, beliefs or principles.

HOWEVER ISRAEL FOLAU'S RELIGIOUS BELIEF NEEDS TO DIFFERENTIATE ITSELF FROM NAZI INFLUENCE UPON BIBLICAL EXEGESIS AS AN ABOMINATION OF DESOLATION [MARK 13:14] WHICH IS NOT COMPATIBLE WITH DEMOCRACY BECAUSE OF SELF ENTITLEMENT:

#5 AS #HE is an obtuse designation for GOD

He is not capable of arguing a defence as motivation by an irrational prejudice.

LIONS GROWL OF BUTCHERS FOUL

(SCREAMING.NUTBAG@GMAIL.COM) @ 0559 HOURS ON 11 MAY

2019: "That is gibberish."

ALEX SARANDANSKI @ 2106 HOURS ON 9 MAY 2019: "Dolf Boek incorrect. {@1: Sup: 56 (#56); Ego: 49 (#49)},

But if u think that I ges that's why you're probably still single. {@2: Sup: 73 (#129); Ego: 37 (#86 - I AM NOT A ROBBER OF FOOD {%10})},

I anticipated your reply which gave me a nice tickle just like clockwork. {@3: Sup: 56 (#185 - I AM NOT BOISTEROUS IN BEHAVIOUR {%25})}; Ego: 41 (#127)},

Take yr meds then see if u can think of something.. {@4: Sup: 73 (#258: SEE KANT'S IDEA ON LACK OF REASON AND SELF DELUSION); Ego: 66 (#193)},

DOLF @ 2112 HOURS ON 9 MAY 2019: "I rest my case on your own self justification being a delusional reality of nothing but fictions..."

THERE ARE SOME FRENCH PERSONS OUT THERE WHOM BELIEVE WE ARE BEING ENTIRELY DISRESPECTFUL TOWARDS MR MACRON BY MIMICKING THE LYRICS OF THE SONG PARADISE BY THE DASHBOARD LIGHT WHICH HAS REFERENCES TO

WE WERE BARELY 17 YO
WHAT'S IT GONNA BE BOY: YES OR NO?

THE TRUTH IS THAT UPON THE ROCK DETAILED BELOW THERE ARE TWO YEARS VISIBLE - 1786 AND 1787 - DATING THE INSCRIPTION TO A FEW YEARS BEFORE THE FRENCH REVOLUTION.

IF WE CONSIDER THE YEAR 1786 AND THE DATE 15 AUGUST 1769 WHEN NAPOLÉON BONAPARTE WAS BORN

1786 - 1769 = 17 YEARS

YOUTUBE: "'Napoleon Macron': French President accused of arrogance for harsh comments to ministers"

<<https://www.youtube.com/watch?v=vOvDAK-YapU>>

IMMANUEL KANT'S PROLEGOMENA IDEA @258: "He indisputably proved that it is wholly impossible for reason to think such a connection a priori and from concepts, because this connection contains necessity; and it is simply not to be seen how it could be, that because something is, something else necessarily must also be, and therefore how the concept of such a connection could be introduced a priori.

From this he concluded that reason completely and fully deceives herself with this concept, falsely taking it for her own child, when it is really nothing but a bastard of the imagination, which, impregnated by experience, and having brought certain representations under the law of association, passes off the resulting subjective necessity (i.e., habit) for an objective necessity (from insight).

From which he concluded that reason has no power at all to think such connections, not even merely in general, because its concepts would then be bare fictions, and all of its cognitions allegedly established a priori would be nothing but falsely marked ordinary experiences; which is so much as to say that there is no metaphysics at all, and cannot be any.

As premature and erroneous as his conclusion was, nevertheless it was at least founded on inquiry, and this inquiry was of sufficient value, that the best minds of his time might have come together to solve (more happily if possible) the problem in the sense in which he presented it, from which a complete reform of the science must soon have arisen." [pages 7-8]

Especially given the narrative of an earlier syncretism involving an intervention over TRUMPS failed cemetery visit and prior to as intersecting with MACRON's NATIONALISM v's PATRIOTISM speech at WORLD WAR I CENTENNIAL COMMEMORATIONS within FRANCE ...

— TIME DIDN'T DENY —

“YE BE NOT
FORGOTTEN.
AS THEY ROT {ie. US corruption on the part of officials}.
SOIL SODDEN.

WE REMEMBER.
OF VALOUR BORN.
FAITHFUL FOREVER.
ER EVE NOR MORN.”

[ANZAC Centennial 25 April 2018]

<<http://www.grapple369.com/docs/Time%20Ddn't%20Deny%2020180425.pdf>>

NICK MILLER (SYDNEY MORNING HERALD) @ 2332 HOURS ON 11 NOVEMBER 2018: "NATIONALISM IS A BETRAYAL OF PATRIOTISM: FRANCE'S PRESIDENT LECTURES THE POWERFUL:

(PARIS) By the grave of an unknown soldier, under Napoleon’s grand arch, at the centenary of the end of a great, terrible war, France’s president lectured the powerful.

The first world war’s lesson and legacy were clear, he said. Peace is hard won and is fragile.

A century ago, after such loss, the world took a path of humiliation and revenge and it fuelled the rise of nationalism and totalitarianism.

His audience, metres away, included presidents Donald Trump and Vladimir Putin, and Recep Erdogan.

NATIONALISM* *IS* *A* *BETRAYAL* *OF* *PATRIOTISM, Emmanuel Macron declared. A withdrawal into isolationism would be “a grave error that future generations would very rightly make us responsible for”.

"The old demons are rising again, ready to wreak chaos and death," he warned. "History sometimes threatens to take its sinister course again."

He wanted the 70 world leaders assembled there - including Australian Governor-General Peter Cosgrove, seated just next to Putin - to renew a pledge to honour the dead and "place peace above all else".

Trump listened, leaning forward, his eyes narrow. He was one of the last to applaud as the speech ended."

MR MACRON YOU *TOLD* *LIES* UPON REMEMBRANCE / ARMISTICE 11 NOVEMBER 2018 COMMEMORATIONS TO SEVENTY SOVEREIGN HEADS OF STATE AND THE ROMAN CATHOLIC CHURCH HAVE BEEN UNACCOUNTABLE ABOUT THE FRENCH PEOPLE'S NATIONALISM BEING ENTIRELY AND ABSOLUTELY ANTI SEMITIC AS SOMETHING DENIED FOR 86 YEARS.

— **ALL HAIL THE POTUS** —

[Written 1124 hours (AEDT) 11 November 2018]

"WITH TRUMP YOU KNOW.
IT'S EITHER ***FIRE*** OR FURY.
OR ***WATER*** LOGGED.

THE ***WIND*** DOTH BLOW.
YET ***SOIL*** MAKES MERRY.
BY FIELDS LEFT UNTROD."

JUST A FEW WEEKS AGO, AT A RALLY IN TEXAS, HE HAD SAID "***YOU*
KNOW *WHAT* *I* *AM*? *I'M* *A* *NATIONALIST*. *OK*?
I'M *A* *NATIONALIST*.... *USE* *THAT* *WORD*. *USE*
THAT *WORD***".

REMEMBRANCE DAY 2018@{

@1: Sup: 50 (**#50**); Ego: 80 (**#80**),
@2: Sup: 34 (**#84 - I AM NOT A MAN OF VIOLENCE {%2}**); Ego: 29 (**#109**),
@3: Sup: 8 (**#92**); Ego: 38 (**#147**),
@4: Sup: 5 (**#97**); Ego: 6 (**#153**),

@5: Sup: 33 (#130 - I AM NOT EVIL MINDED {%3}); Ego: 20 (#173 - I AM NOT GIVEN TO UNNATURAL LUST {%27}),

@6: Sup: 14 (#144); Ego: 8 (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35}),

@7: Sup: 67 (#211); Ego: 19 (#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8}),

Male: #211; Feme: #200

} // TRUMP *CANCELS* WW1 MEMORIAL AT U.S. CEMETERY IN FRANCE *DUE* *TO* *RAIN*

#211 as [#10, #200, #1] / #247 as [#10, #10, #200, #1, #6, #500] = yare' (H3372): {UMBRA: #5 as #211 % #41 = #6} 1) to fear, revere, be afraid; 2) (TWOT) *TO* *SHOOT*, pour; 1a) (Qal); 1a1) to fear, be afraid; 1a2) to stand in awe of, be awed; 1a3) to fear, reverence, honour, respect; 1b) (Niphal); 1b1) to be fearful, be dreadful, be feared; 1b2) *TO* *CAUSE* *ASTONISHMENT* *AND* *AWE*, *BE* *HELD* *IN* *AWE*; 1b3) to inspire reverence or godly fear or awe; 1c) (Piel) *TO* *MAKE* *AFRAID*, *TERRIFY*;

#200 as [#40, #70, #40, #10, #40] = `am (H5971): {UMBRA: #10 as #110 % #41 = #28} 1) nation, people; 2) kinsman, kindred; 1a) *PEOPLE*, *NATION*; 1b) *PERSONS*, *MEMBERS* *OF* *ONE'S* *PEOPLE*, *COMPATRIOTS*, *COUNTRY*-*MEN*;

OFF WITH HER HEAD

When the issue is a lack of #873 - PROBITY against the @115 - DIGNITY ROYAL of which rampant anti-semitism within the Labor Party is symptomatic. As similarly a soylent green mindset which has infected France like an ebola contagion and casts its pall upon Europe as its inevitable encroachment, then one must be cautious about revolutionary mantras such as "off with her head."

France is in turmoil with a sisyphus humour of clamorous unreason and untrustworthiness as infidelity having betrayed her admirable ideals for #102 - *RAPACIOUS* desire.

Theresa May has never done so..."

THE GHOSTS OF CHRISTMAS PAST: "THE THING THAT STRIKES ME

ABOVE ALL IN THE PRESENT-DAY POLICY OF THE *FRENCH* [ON #325 - *DETRUDE* *AS* *FACEBOOK* *TOTALITARIANISM* *BY* *CENSORSHIP*] IS THE FACT THAT, BECAUSE THEY WERE ANXIOUS TO SIT ON EVERY CHAIR AT THE SAME TIME, THEY HAVE NOT SUCCEEDED IN SITTING FIRMLY ON ANY ONE OF THEM. THE EXPLANATION IS THAT THE SOUL OF THE COUNTRY HAS BEEN TORN ASUNDER.

IN THE VICHY GOVERNMENT ALONE A WHOLE HEAP OF TENDENCIES IS APPARENT— ANTI-SEMITIC NATIONALISM, CLERICAL PRO-SEMITISM, ROYALISM, THE SPIRIT OF REVOLUTION AND SO ON.

AND AS A FINAL MISERY, IF AN ENERGETIC MAN MAKE A MISTAKE, THERE SEEMS TO BE NO PROVISION IN THE POLITICAL PLAN WHEREBY A SWIFT AND CLEAR-CUT DECISION CAN BE REACHED." [HITLER'S TABLE TALK IDEA: @216 on 13 MAY 1942]

SO WE HAVE TAKEN OUR GOODWILL AWAY FROM THE FRENCH AND DIRECTED IT TO THE RUSSIANS INSTEAD WHOSE #74th remembrance parade is upon 9 MAY 2019 being the "sombre occasion will be a show of respect to the 27 million Soviet soldiers and civilians who died during the defeat of the Nazis"

As exceeding the present population of the Australian Commonwealth...

<<https://www.thesun.co.uk/news/9022259/russia-victory-day-parade-rehearsal-tanks-planes-thousands-troops-red-square/>>

How we have given them by comprehensible CATEGORICAL IMPERATIVE on the day being 8 MAY prior a means to distinguish the immateriality of the binomial stasis: @1 - RETENTION (SELF IDENTITY), @5 - #CENTRE OF VALUE?, #65 - SOLDIER, #175 - MARRIAGE as malefaction from its trinomial metastasised grandeur without any discordance to their national sensibilities (such transcendent thinking is above you) about the notion of

STATE:

#312 - **HOMOIOS**: CONTRADICTION

#315 - **HOMOIOS**: ORIGINAL SIN

#246 - **HOMOIOS**: NORMA OBLIGANS / ANGEL GABRIEL

#288 - **HETEROS**: REMEMBRANCE

<<http://www.grapple369.com/Grumble/?date:2019.5.8>>

#277 - **HOMOIOS**: RIGHT TO PLACE A TEST (10 SEPTEMBER 2001)

#288 - **HETEROS**: (11 SEPTEMBER 2001)

#371 - **TORAH**: SAINT ANDREWS CAUSE CÉLÈBRE (12 SEPTEMBER 2001) v's #364 x 4 + #371 = #1827 as ROMAN CATHOLIC LITURGICAL CALENDAR / EUCHARIST

#315 - **HOMOIOS**: ORIGINAL SIN (13 SEPTEMBER 2001)

<<http://www.grapple369.com/Grumble/?date:2001.9.11>>

We would reasonably claim that journalists within news media in relation to ISRAEL FOLAU's entitlements purposefully defamed us by making false claims about ANZAC HERITAGE {#315 - **ONTIC** / #409 v's #451 - **TORAH**} and the bestowal of freedoms as if our **#451 - RIGHT TO LIFE** without irrational imposts by masquerading piety that we were TRAITORS to the nation's values and first principles.

<<http://www.grapple369.com/Grumble/?date:2019.4.25>>

It is the time of year as prior to EASTER and #315 - **ONTIC** / #409 v's #451 - **TORAH** AS ANZAC DAY which is particularly malicious and BARBARIC to not have been more sensitive by their retraction.

8 MAY - AS ABOVE

9 MAY - VICTORY for EUROPE DAY (70 to 85 million deaths)

10 MAY - **HETEROS** {#451}

If our military for WWI and WWII were #492 - Volunteers they and we already had freedoms... It is factually incorrect to say as Prime Minister Mr Scott Morrison did at the Liberal Party launch 12 May 2019, "THEY GIFTED US OUR FREEDOM."

Such statement speaks to self entitlement and not a criteria of mind in conformity to democratic first principles of Queen Victoria's Letters Patent as HEAVENLY GIFT to the nation by informed consensus.

#451 - RIGHT TO LIFE {Y-M-T-A} HAVING BY IMPETUS OF #41 - ONTIC NECESSITY A MORAL ENTITLEMENT TO UNENCUMBERED #492 - VOLUNTARY FREEWILL.

God and me want to teach you a lesson in civil manners ✈️ ⚡ 🔥 🚒

YOUTUBE: "Imagine Dragons (Thunder)"

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

Nous: #30
Time: 03:10 hrs
Date: 2019.5.8
Torah: [#8, #70, #40]@{
 @1: Sup: 8 (#8); Ego: 8 (#8),
 @2: Sup: 78 (#86 - **I AM NOT A ROBBER OF**
FOOD {%10}); Ego: 70 (#78),
 @3: Sup: 37 (#123); Ego: 40 (#118),
Male: #123; Feme: #118
 } // #118
Dao: Government without Coercion, Be Chary of War
Tetra: #59 - Massing
I-Ching: H45 - Gathering, Congregation, Clustering,
 Gathering together (massing), Finished

Latin: Clemens ... {Clement God} Alt: Haladyah {Yonder is the Strife of God} {

1. HELPS MAINTAIN PEACE & HARMONY BETWEEN COUNTRIES, PROTECTS CROWN HEADS & MAKES SUBJECTS OBEDIENT TO SUPERIORS
2. FAITHFULNESS
3. RESPECT AND DEVOTION
4. Thopitus

Solomon {Peaceable; perfect; one who recompenses}

Prototype: *HOMOIOS* {#315 / #246} / HETEROS {#318 / #288} / TORAH {#335 / #256} HOMOIOS

Male Idea	#315	Telos	#246	Female Idea
Guiding Contentment, Moderation of Desire	#46	46	46	Guiding Contentment, Moderation of Desire
Using Guidance, Sourceless	#4	50	85	Achieving Oneness, Root of Order
Great Guide, Trust in its Perfection I AM NOT A MAN OF VIOLENCE {%2}	#34	84	115	Government without Coercion, Be Chary of War I AM NOT A SLAYER OF MEN {%5}
Absolute Negation, It's Universal Application	#43	127	124	Inconstancy of Achievement, Practicing Placidity
So What?, Returning to the Origin	#52	179	133	Inconstancy of Achievement, Practicing Placidity
Strategic Reversal, Putting Oneself Behind	#66	245	147	Praising the Mysterious (Metaphysics)
Left without Language, Different From the Vulgar	#20	265	182	Great Guiding Signs?, Virtue of Benevolence I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}
Ignorant Guides, Viewing the Distant	#47	312	209	Greatest Functional Skill in Paradoxes
Political Prescriptions, Quietude	#3	315	246	Non-Deeming Action, Government Administration

Prototype: *HOMOIOS* {#315 / #246} / HETEROS {#318 / #288} / TORAH {#335 / #256}

<<http://www.grapple369.com/Grumble/?zen:3,row:2,col:4,nous:30>>

.jackNote@zen: 3, row: 2, col: 4, nous: 30 [Date: 2019.5.8, Time: 03:10 hrs, Super: #315 / #34 - Great Guide, Trust in its Perfection; I-Ching: H18 - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: 27 - Duties, Ego: #246 / #30 - Government without Coercion, Be Chary of War; I-Ching: H45 - Gathering, Congregation, Clustering, Gathering together (massing), Finished; Tetra: 59 - Massing]

ROMINA MCGUINNESS (EXPRESS.CO.UK) @ 1608 HOURS ON 9 MAY 2019: "EU ELECTIONS OUTRAGE AS MACRON PARTY'S LEAD CANDIDATE MAKES NAZI MILITARY TACTIC COMMENT:

THE HEAD of French President Emmanuel Macron's party list for the upcoming European Parliament elections is facing a fierce backlash after comparing the home stretch of her EU campaign to a military tactic used by the Nazi regime in World War 2.

Speaking to a reporter on the sidelines of a rally on Monday, Nathalie Loiseau said that she needed a "***BLITZKRIEG***" to relaunch her EU campaign after a series of setbacks.

Blitzkrieg, a German term for "**LIGHTNING-H1300 WAR**," refers to a battlefield tactic favoured by the Nazis that consists in staging a violent, surprise attack on your opponents." [<https://www.express.co.uk/news/world/1125050/european-elections-macron-party-nathalie-loiseau-eu-news>>]

"Then came to him the mother of Zebedee's children (ie. THE SONS OF THUNDER} with her sons, worshipping *him*, and desiring a certain thing of him.

And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, ***BUT* *IT* *SHALL* *BE* *GIVEN* *TO* *THEM* *FOR* *WHOM* *IT* *IS* *PREPARED* *OF* *MY* *FATHER*.**

YOUTUBE: "THUNDERSTRUCK (MILITARY MONTAGE): AC DC"

<https://www.dailymotion.com/video/x2q631h>>

And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them." [Matthew 20:20-25 (KJV)]

LIONS GROWL OF BUTCHERS FOUL

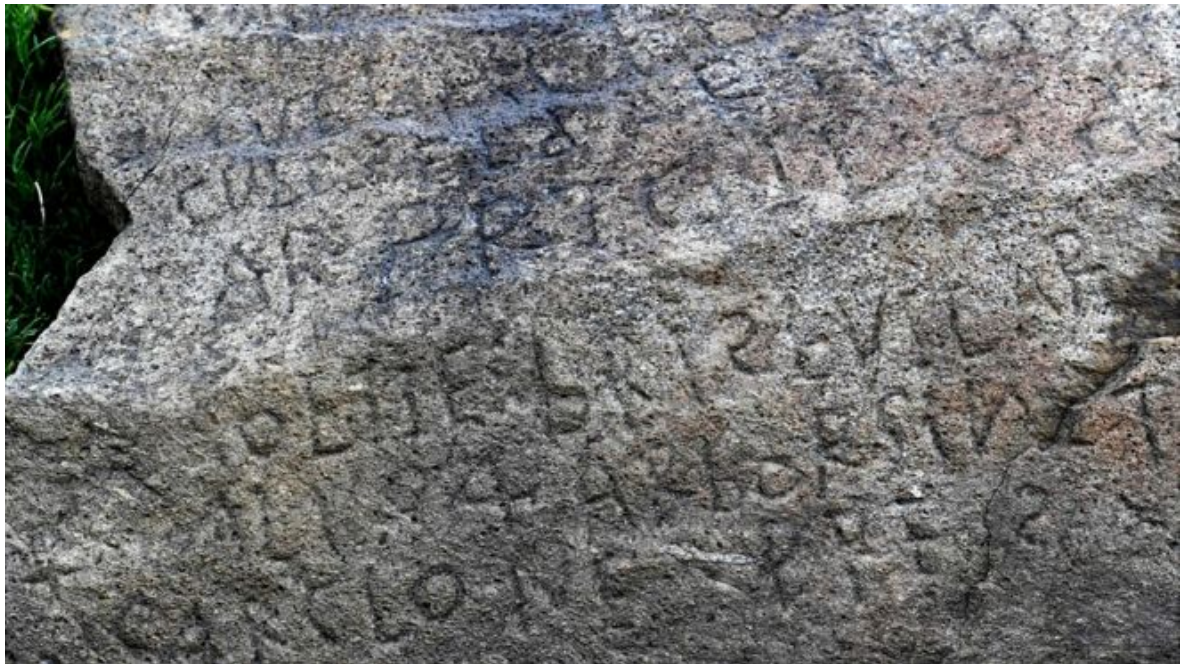
(SCREAMING.NUTBAG@GMAIL.COM) @ 1020 HOURS ON 10 MAY

2019: "That's just gibberish."

DOLF @ 1402 HOURS ON 10 MAY 2019: "Do you work for the INTELLIGENCE AGENCIES?"

HUGH SCHOFIELD (BBC NEWS) @ 1107 HOURS ON 10 MAY 2019:

"FRANCE ASKS: CAN YOU SOLVE THE RIDDLE OF THE ROCK?"



[**IMAGE:** (Courtesy AFP) French experts are baffled by this mystery inscription on a rock in Brittany]

A village in western France is offering a €2,000 (£1,726) prize for help in deciphering a 230-year-old inscription found on a rock on a remote beach. Until now no-one has been able to make out the meaning of the 20 lines of writing, discovered a few years ago.

The metre-high slab is in a cove accessible only at low tide near the Brittany village of Plougastel. Among the normal French letters some are reversed or upside-down. There are also some Scandinavian-style Ø letters.

Two years are visible - 1786 and 1787 - dating the inscription to a few years before the French Revolution. There is also the image of a ship with sails and rudder, and a sacred heart - a heart surmounted by a cross.

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Nous: #3
Time: 20:10 hrs
Date: 2019.1.23
Torah: [#5, #200, #8]@{
  @1: Sup: 5 (#5); Ego: 5 (#5),
  @2: Sup: 43 (#48); Ego: 38 (#43),
  @3: Sup: 51 (#99); Ego: 8 (#51),
  Male: #99; Feme: #51
} // #213
Dao: Political Prescriptions, Quietude
Tetra: #8 - Opposition
I-Ching: H46 - Climbing, Moving/Pushing Upward,
  Ascending

Latin: Facies {God above all things} Alt: Anael {Ship of
God} {

1. SERVES TO OBTAIN THE FRIENDSHIP OF A PERSON
2. ASTRONOMY & PHYSICS
3. THE SENSITIVITY OF THE HEART
4. Ptiou
}

#34 CE

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Prototype: *HOMOIOS* {#322 / #291} / HETEROS {#270 / #265} / TORAH {#326 / #293} HOMOIOS 

Male Idea	#322	Telos	#291	Female Idea	
So What?, Returning to the Origin	#52	52	52	#52	So What?, Returning to the Origin
Important Distinctions, Trouble from Indulgence	#24	76	105	#53	Increasing Evidence, Gaining Insight
Greatest Functional Skill in Paradoxes	#27	103	108	#3	Political Prescriptions, Quietude
Government without Coercion, Be Chary of War	#30	133	111	#3	Political Prescriptions, Quietude
Consider the Small and Insignificant I AM NOT NOISY IN MY SPEECH {%33}	#64	197	145	#34	Great Guide, Trust in its Perfection
Political Prescriptions, Quietude I AM NOT A ROBBER OF SACRED PROPERTY {%8}	#3	200	165	#20	Left without Language, Different From the Vulgar
Numbing Effect of the Conventional, Abstaining from Desire	#12	212	174	#9	Inconstancy of Achievement, Practicing Placidity
Construing a Guide, Practise Reason	#62	274	224	#50	Fantasies of Avoiding Death, Value of Life
Forgetting Knowledge	#48	322	291	#67	Three Treasures

Prototype: *HOMOIOS* {#322 / #291} / HETEROS {#270 / #265} / TORAH {#326 / #293}

<<http://www.grapple369.com/Grumble/?zen:3,row:8,col:7,nous:3&lexicon:H2142>>

.jackNote@zen: 3, row: 8, col: 7, nous: 3 [Date: 2019.1.23, Time: 20:10 hrs, Super: #322 / #27 - Greatest Functional Skill in Paradoxes; I-Ching: H21 - Bite Together, Biting Through, Gnawing Bite; Tetra: 74 - Closure, Ego: #291 / #3 - Political Prescriptions, Quietude; I-Ching: H46 - Climbing, Moving/Pushing Upward, Ascending; Tetra: 8 - Opposition]

H2142@{

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

@2: Sup: 45 (**#50**); Ego: 40 (**#45 - I AM NOT A DOER OF WRONG { %1 }**),

@3: Sup: 52 (**#102 - I AM NOT RAPACIOUS { %4 }**); Ego: 7 (**#52**),

@4: Sup: 72 (**#174**); Ego: 20 (**#72**),

@5: Sup: 29 (**#203**); Ego: 38 (**#110**),

@6: Sup: 39 (**#242**); Ego: 10 (**#120**),

@7: Sup: 72 (**#314**); Ego: 33 (**#153**),

Male: #314; Feme: #153

} // #322

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

UMBRA: #227 % #41 = #22 - Point to Reversal?, Humility's Increase; I-Ching: **H8** - Closeness, Seeking Unity, Grouping, Holding together, Alliance; Tetra: **34** - Kinship;

THOTH MEASURE: #22 - Oh Chemiu, who makest thine appearance in Kauu; I am not a transgressor.

#VIRTUE: What Resistance (no. #22) approves is right while

#TOOLS: What Doubt (no. #62) abhors is wrong.

#POSITION: With Advance (no. #20), the desire to proceed.

#TIME: With Stoppage (no. #71), the desire for constraints.

#CANON: #175

ONTIC_OBLIGANS_175@{

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

@2: Sup: 3 (**#25**); Ego: 62 (**#84 - I AM NOT A MAN OF VIOLENCE { %2 }**),

@3: Sup: 23 (**#48**); Ego: 20 (**#104 - I COMMIT NO FRAUD { %7 }**),

@4: Sup: 13 (**#61**); Ego: 71 (**#175 - I AM NOT A TRANSGRESSOR { %22 }**),

Male: #61; Feme: #175

} // **#175 - *MARRIAGE***

#247 as [#10, #7, #20, #10, #200] / **#273** as [#6, #30, #7, #20, #200, #10] / **#322** as [#5, #40, #7, #20, #200, #10, #600] = zâkar (**H2142**): {**UMBRA: #0 as #227 % #41 = #22**} **1**) to remember, recall, call to mind; **1a**) (Qal) to remember, recall; **1b**) (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind; **1c**) (Hiphil); **1c1**) to cause to remember, remind; **1c2**) to cause to be remembered, keep in remembrance; **1c3**) to mention; **1c4**) to record; **1c5**) to make a memorial, make remembrance;

THERE WAS THUNDER IN OUR VILLAGE @ 2011 HOURS

<<http://www.grapple369.com/Grumble/?zen:3,row:8,col:7,nous:3&lexicon:h1300>>

YOUTUBE: "Lightning strikes the same place 11 times in Fort Bend County on 9 MAY 2019"

<<https://www.youtube.com/watch?v=r2tF9pshGIM>>

But the writing has defied all attempts at interpretation by local academics. Some think it may be in old Breton or Basque, and that the person who wrote it may only have been semi-literate. The letters may relate to the sounds of words as he or she heard them.

In one section the letters read: "ROC AR B ... DRE AR GRIO SE EVELOH AR VIRIONES BAOAVEL".

Another reads: "OBBIIE: BRISBVILAR ... FROIK ... AL".

[**OBBIIE:** {@1: Sup: 2 (**#2**); Ego: 6 (**#6**)},
BRISBVILAR ... {@2: Sup: 53 (**#55**); Ego: 4 (**#10**)},
FROIK ... {@3: Sup: 13 (**#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}**); Ego: 23 (**#33**)},
AL] {@4: Sup: 45 (**#113: *EMANATION* *FUNCTION* <— *ETHICAL* *ENGAGEMENT***); Ego: 31 (**#64**)},

@6 - FORMULA OF EMANATION: @41 / #113 - EMANATION FUNCTION
<— ETHICAL ENGAGEMENT / #6 - OBLIGATING NORM {PRINCIPLE OF

CONTRADICTION}: BINOMIAL {@1 - RETAINED, @5 - CENTRE AS EMANATION} STASIS NOMENCLATURE @3 - ANTI-THESIS;

One theory is that the inscription is linked to the building of naval defences near this point. A fort and gun emplacements - whose remains can still be seen - were erected here in the 1780s to protect the Bay of Brest. Until 1783 France and England were at war." [<https://www.bbc.co.uk/news/world-europe-48212442>>]

DOLF @ 1736 HOURS ON 10 MAY 2019: "KANT's implementation of SYMBOLICAL associator to the NOUMENON as having a #41 - *ONTIC* necessity with CATEGORIES OF UNDERSTANDING which incontrovertibly conform to a COGNITION of a trinomial as HOMOIOS THEORY OF NUMBER that has a definitive impetus from 1783 and thusly we can by such APRIORITY CASCADE against subsequent HISTORY and is capable of BEREAVING SOVEREIGN STATES of IDENTITY which as MARRIAGE / SOVEREIGN DYNAMIC has been built on castles of SAND which deploys a microcosm binomial redefinition (HETEROS THEORY OF NUMBER) of those APRIORITY trinomial CATEGORIES OF UNDERSTANDING."

[ROC, AR, B ... DRE, AR, GRIO, SE, EVELOH, AR, VIRIONES, BAOAVEL]

[**ROC**, {@1: Sup: 78 (**#78**); Ego: 72 (**#72: *ANTHROPIC* *PROTOTYPE***)},

AR, {@2: Sup: 8 (**#86 - I AM NOT A ROBBER OF FOOD {%10}**); Ego: 10 (**#82: *ONTIC* *PROSCRIPTION* *EQUIVALENCIES* TO #491 - SECTION IX <— TERMS OF CONTINUITY**)},

B ... {@3: Sup: 10 (**#96**); Ego: 2 (**#84 - I AM NOT A MAN OF VIOLENCE {%2}**)},

DRE, {@4: Sup: 49 (**#145**); Ego: 18 (**#102 - I AM NOT RAPACIOUS {%4}**)},

AR, {@5: Sup: 60 (#205: ***PRINCIPLE* *OF* *PERSISTENT*
*SUBSTANCE***); Ego: 10 (#112)},

GRIO, {@6: Sup: 68 (#273: ***PRINCIPLE* *OF* *SYNCRETIC*
*SUCCESSION***); Ego: 4 (#116)},

SE, {@7: Sup: 30 (#303: **SEE KANT'S PROLEGOMENA IDEA *ON*
LOGICAL *JUDGMENTS* / *TRANSCENDENT* *CONCEPTS*
OF *THE* *UNDERSTANDING* / *UNIVERSAL* *PRINCIPLES*
OF *NATURAL* *SCIENCE***); Ego: 24 (#140 - **I DEAL NOT
FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16}**)},

EVELOH, {@8: Sup: 74 (#377: **SEE KANT'S IDEA *ON*
AWARENESS *OF* *IMPORTANT* *AND* *EXQUISITE*
*INSIGHTS***); Ego: 22 (#162)},

AR, {@9: Sup: 4 (#381: **SEE KANT'S *PROPOSAL* *FOR* *AN*
INVESTIGATION *OF* *THE* *CRITIQUE*, *AFTER* *WHICH*
THE *JUDGMENT* *CAN* *FOLLOW***); Ego: 10 (#172)},

VIRIONES, {@10: Sup: 28 (#409: ***PROTECTS* *AGAINST*
LIGHTNING *AND* *INFERNAL* *SPIRITS* *OF*
RELIGIOUS *CULTS* / *CREED* / *INFLUENCES* *AND*
PROTECTS *THOSE* *WHO* *SEEK* *THE* *TRUTH***); Ego: 75
(#247: **ALSO 28 FEBRUARY AS H2142: *TO* *REMEMBER*,
RECALL, *CALL* *TO* *MIND* @115 - DIGNITY ROYAL**)},

BAOAVEL] {@11: Sup: 42 (#451: ***RIGHT**TO* *LIFE* {Y-M-T-A}
HAVING *BY* *IMPETUS* *OF* #41 - *ONTIC* *NECESSITY*
AN *ENTITLEMENT* *TO* *UNENCUMBERED* #492 -
VOLUNTARY *FREEWILL***); Ego: 13 (#260: **SEE KANT'S
PROLEGOMENA IDEA**)},

#451 - ***ABYSS*** / ***PRE-TEMPORAL* *VOID*** + #41 x n - **ONTIC
FACULTY = #492 - VOLUNTARY FREE WILL** {ie. 12 x #41 as **CIRCULARITY
of BEING: 12 JURORS OF DIEU ET MON DROIT**} and through inclusion of

#41 x n - ONTIC FACULTY as a cognitive conceptualisation then allows for stages of development.

#451 as [#6, #40, #300, #80, #9, #10, #6] = mishpat (H4941):
{UMBRA: #18 as #451 % #41 = #41} 1) judgment, justice, ordinance; **1a)** judgment; **1a1)** act of deciding a case; **1a2)** place, court, seat of judgment; **1a3)** process, procedure, litigation (before judges); **1a4)** case, cause (presented for judgment); **1a5)** sentence, decision (of judgment); **1a6)** execution (of judgment); **1a7)** time (of judgment); **1b) *JUSTICE*, *RIGHT*, *RECTITUDE* (*ATTRIBUTES* *OF* *GOD* *OR* *MAN*); 1c) ordinance; 1d) decision (in law); 1e) right, privilege, due (legal); 1f) proper, fitting, measure, fitness, custom, manner, plan;**


```

Nous: #18
Time:
Date:
Torah: [#30, #20, #2]@{
  @1: Sup: 30 (#30); Ego: 30 (#30),
  @2: Sup: 50 (#80); Ego: 20 (#50),
  @3: Sup: 52 (#132); Ego: 2 (#52),
  Male: #132; Feme: #52
} // #52
Dao: Origin of Ethical Concepts, Palliation of Vulgarly
Tetra: #49 - Flight
I-Ching: H33 - Withdrawal, Retiring, Retreat, Yielding

Latin: Exaltator {God who gives wisdom} Alt: Vahavyah
{Cry unto God Who is God} {

1. SERVES TO OBTAIN WISDOM & DISCOVER TRUTH OF
HIDDEN SECRETS
2. THE OCCULT SCIENCES, REVELATIONS IN DREAMS,
PROPHECIES IN RHYME
3. THE WISE WHO LOVE SOLITUDE, MAGIC PRACTICED BY
SAGES
4. Charcumis
}

Hezron {The dart of joy; the division of the song}
  
```

Prototype: *HOMOIOS* {#247 / #259} / HETEROS {#297 / #284} / TORAH {#343 / #226} HOMOIOS 

Male Idea	#247	Telos	#259	Female Idea	
Female Superiority, Completion of Form	#6	6	6	#6	Female Superiority, Completion of Form
Left without Language, Different From the Vulgar	#20	26	20	#14	Praising the Mysterious (Metaphysics)
Destructive Envy, Harmed Through Greed	#75	101	75	#55	Abstruse Mysterious Signs
Military Stratagem, Quelling War	#31	132	112	#37	Non-Deeming Action, Government Administration
Inconstancy of Achievement, Practicing Placidity	#9	141	171	#59	A Sensible Guide, Hold Fast To Reason I AM NOT UNCHASTE WITH ANY ONE {#20}
Government without Coercion, Be Chary of War I AM NOT UNCHASTE WITH ANY ONE {#20}	#30	171	192	#21	Guiding the Physical, Emptying the Heart I AM NOT SWOLLEN WITH PRIDE {#39}
Forgetting Knowledge	#48	219	210	#18	Origin of Ethical Concepts, Palliation of Vulgarly I AM NOT OF AGGRESSIVE HAND {#30}
Numbing Effect of the Conventional, Abstaining from Desire	#12	231	255	#45	Extremes and Reversals, Greatest Virtue
Being a Guide, Returning to the Root	#16	247	259	#4	Using Guidance, Sourceless

Prototype: *HOMOIOS* {#247 - SEE ALSO 28 FEBRUARY / #259} / HETEROS {#297 / #284} / TORAH {#343 / #226}

<<http://www.grapple369.com/Grumble/?zen:7,row:4,col:8,nous:18&lexicon:H3372>>

.jackNote@zen: 7, row: 4, col: 8, nous: 18 [**Date:** (none), **Time:** (none), **Super:** #247 / #48 - Forgetting Knowledge; I-Ching: H35 - Advance, Progress, Prospering, Aquas; Tetra: 20 - Advance, **Ego:** #259 / #18 - Origin of Ethical Concepts, Palliation of Vulgarly; I-Ching: H33 - Withdrawal, Retiring, Retreat, Yielding; Tetra: 49 - Flight]

H3372@{

@1: Sup: 10 (**#10**); Ego: 10 (**#10**),
@2: Sup: 20 (**#30**); Ego: 10 (**#20**),
@3: Sup: 58 (**#88**); Ego: 38 (**#58**),
@4: Sup: 59 (**#147**); Ego: 1 (**#59**),
@5: Sup: 65 (**#212**); Ego: 6 (**#65**),
@6: Sup: 79 (**#291**); Ego: 14 (**#79**),
Male: #291; Feme: #79

} // #247

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

UMBRA: #211 % #41 = #6 - Female Superiority, Completion of Form; I-Ching: **H25** - No Errancy, Without Embroiling, Innocence, Pestilence; Tetra: **66** - Departure;

THOTH MEASURE: #6 - Oh thou of Lion form, who makest thine appearance in Heaven; I am not fraudulent in measures of grain.

#VIRTUE: With Contrariety (no. #6), internal contradiction.

#TOOLS: Enlargement (no. #46) means external opposition.

#POSITION: As to Watch (no. #63), it is the apparent.

#TIME: As to Darkening (no. #67), it is the indistinct.

#CANON: #182

ONTIC_OBLIGANS_182@{

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

@2: Sup: 52 (**#58**); Ego: 46 (**#52**),

@3: Sup: 34 (**#92**); Ego: 63 (**#115 - I AM NOT A SLAYER OF MEN {%5}**),

@4: Sup: 20 (**#112**); Ego: 67 (**#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}**),

Male: #112; Feme: #182

} // #182

#211 as [#10, #200, #1] / #247 as [#10, #10, #200, #1, #6, #500] = yârê' (H3372): {UMBRA: #5 as #211 % #41 = #6} 1) to fear, revere, be afraid; **2)** (TWOT) ***TO* *SHOOT***, pour; **1a)** (Qal); 1a1) to fear, be afraid; **1a2)** to stand in awe of, be awed; **1a3)** to fear, reverence, honour, respect; **1b)** (Niphal); **1b1)** to be fearful, be dreadful, be feared; **1b2)** ***TO* *CAUSE* *ASTONISHMENT* *AND* *AWE*, *BE* *HELD* *IN* *AWE***; **1b3)** to inspire reverence or godly fear or awe; **1c)** (Piel) ***TO* *MAKE* *AFRAID*, *TERRIFY***;

YOUTUBE: "Beethoven - Symphony No.9 - Freude schöner Götterfunken (10000 Japanese)"

<<https://www.youtube.com/watch?v=X6s6YKITpfw>>

GOVERNMENT SHILL #2 (GOV.SHILL@GMAIL.COM) @ 1013 HOURS ON 8 DECEMBER 2018: "THERE IS NO TRUTH TO THE SOYLENT GREEN RUMOUR THAT IN ORDER TO COMPLY WITH HALAL CERTIFICATION WASABI IS BEING MARKETED AS KHASHOGGI:

Who the hell are you replying to?

Please learn to Usenet."

DOLF @ 0408 HOURS ON 12 DECEMBER 2018: "YOU ARE NOT AN **#343 - *UBERMENSCH*** ...

But understand this our FINAL SOLUTION that as a narcissistic imbecile with an infatuation of self-bestowed dignity which is ignorance as **#231 - JUXTAPOSITION CONTROL.**

It is little wonder that the Dutch capitulated to the Nazi's within 5 days but at least the French **#22 - *RESISTANCE*** will be sufficient to withstand the hysteria of the SOYLENT GREEN ANARCHIST RIOTING.

We are here to render assistance but that you should to get use to the idea your ego ought NOT to impose itself by any means whatsoever upon my SELF-IDENTITY AS FORMULA AS AUTONOMY.

— APPLE RELISH —

"GUILTY AS SIN,
NOT REALLY NICE.
OVERTAKE TIME.
TRUTH'S DEVICE.
HEAR IT RHYME
OUR NANO IS IN."

Otherwise I will give you a lesson which will leave you pickled and it won't be relish.

Het lijkt erop dat u onderworpen bent aan een gemeenschappelijke stroom semantiek als het lexicon van opportunisme:

Verzet is zinloos - you will be assimilated!

YOUTUBE: "The Borg Assimilation"

<https://www.youtube.com/watch?v=AkasJZZxRU0>

THE ÜBERMENSCH (GERMAN FOR "BEYOND-MAN", "SUPERMAN", "OVERMAN", "SUPERHUMAN", "HYPERMAN", "HYPERHUMAN"); IS A CONCEPT IN THE PHILOSOPHY OF FRIEDRICH NIETZSCHE. IN HIS 1883 BOOK THUS SPOKE ZARATHUSTRA (GERMAN: ALSO SPRACH ZARATHUSTRA), NIETZSCHE HAS HIS CHARACTER ZARATHUSTRA POSIT THE ÜBERMENSCH AS A GOAL {

#343 - TELOS / *AUTONOMOUS* *PRINCIPLE* *OF*

COHESION*:** @65 - ANTHROPOCENTRIC PROTOTYPE AND HUMAN RELATIONS: H54 - MARRYING MAIDEN: #3 + #6 = #9 as SUI JURIS / MEMBRUM VIRILE ***AGAINST* *BOTH* *THE* *PRINCIPLE* *OF

***JUXTAPOSITION*:** @1 - SOVEREIGNTY: SECTION VIII TO QUEEN VICTORIA'S LETTERS PATENT 29 OCTOBER 1900: #27 + #54 = #81 **AND PRINCIPLE OF CONTINUITY** @5 - SUCCESSIVE PRINCIPLE: SECTION IX TO QUEEN VICTORIA'S LETTERS PATENT 29 OCTOBER 1900: #9 + #18 = #27 IN REGARD TO THE SUCCESSION OF SOVEREIGNTY

} FOR HUMANITY TO SET FOR ITSELF. IT IS A WORK OF PHILOSOPHICAL ALLEGORY {

#288 - META SCHEMA ACQUIESCENCE: @1 - @728 - PASSOVER {**#ONE: FRIDAY OF 3 APRIL 33 AD**}, @5 - PENTECOST: {**#FIVE: + 7x7+1 AS 50 DAYS ON 23 MAY WHICH *CONFLICTS* *WITH* *ARCHBISHOP* *GEORGE* *PELL'S* *REFUSAL* *OF* *COMMUNION* AT SAINT PATRICK'S CATHOLIC CATHEDRAL, MELBOURNE UPON PENTECOST SUNDAY / BEERSHEBA MEMORIAL DAY OF 31 MAY 1998 AND PENTECOST OF SUNDAY 11 JUNE 2000**}, @65 - SOLDIER, #175 - MARRIAGE THEURGIC SYNCRETISM {**21 JUNE: #382 - *THE* *SCIENCE* *INTO* *A* *PERMANENT* *STATE***; #383; #384; #385; #386} OF NEOPLATONISM COMMONLY USED BY PYTHAGOREAN NUMBER DERIVED GOVERNANCE (ROMAN CATHOLICISM / ISLAM etc) THAT IS UNLAWFULLY DEPLOYING MY INTELLECTUAL PROPERTY AS #391 - HOMOGENEOUS PARADIGM BY #288 - UMBRA RAW MAPPING TO THEIR ANKH HETEROS / TORAH PROTOTYPES:

YOUTUBE: "***HOLY* *HOLY* *HOLY* *GOD* *ALMIGHTY***(Agnus Dei)

<<https://www.youtube.com/watch?v=HPBmFwBSGb0>>

AS BEING COGENT #364 - *QUESTIONS* *OF* #430 - *LAW* BY EXPLANTATION AND SUBSTANTIATION MADE OF A LEGITIMATE IDENTITY TO JEWISH / CHRISTIAN APOSTLES AS A SECTARIAN ASSOCIATION OF NAZARENES / #509 - YAHAD DEAD SEA SCROLL COMMUNITY [Acts 24:1-6; Acts 28:17-22]

}, WITH A STRUCTURAL SIMILARITY TO THE GATHAS OF ZOROASTER/ ZARATHUSTRA:

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.

Jean Piaget (9 August 1896 – 16 September 1980) as Swiss Philosopher being the originator of a seminal Cognitive Development Theory And Epistemological View, wrote that within logic, juxtaposition {ie.

WE HOLD THE INFORMAL RESEARCH VIEW:

#41 - TO BE OR #81 - NOT TO BE THAT IS THE #364 - QUESTION AS #231 - JUXTAPOSITION CONTROL MADE OF IGNORANCE AND IT'S ENDLESS #312 - CONTRADICTION AGAINST THE #123 - SENSIBILITY OF #273 - REASON ITSELF

AS THEN THE PROVISIONAL PROPOSITION WHICH WE HAVE MADE OF SELF-JUSTIFICATION:

#277 - ***RIGHT* *TO* *PLACE* *A* *TEST*** / #123 - ***JUDGEMENT* *SENSIBILITY*** AS IT'S CONVEYANCE BY THE #400 - ***RATIONALITY* *OF* *SPEECH*** BEING IMPLICITLY COMPLIANT WITH A #205 - ***PRINCIPLE* *OF* *PERSISTENCE* *SUBSTANCE*** EFFECTING MODERATION ENABLING THE TRAVERSAL OF THE SELF-EGO WITHIN TEMPORAL CONTINUUM AND BY WHICH THE #164 - ***REVERSE* *TRANSCRIPTASE* *INHIBITOR* *PROCESS*** AS ITS ONTOLOGICAL DYNAMIC ***PRINCIPLE* *OF* *MATERIALITY*** IS THEN KEPT WITHIN REASONABLE BOUNDS AS CIRCULARITY OF 22 ELEMENTS (RATIONAL PI) CONSTITUTED BY THE #41 - ONTIC PROPOSITION.

} is a logical fallacy on the part of the observer, where two items placed next to each other imply a correlation, when none is actually claimed. He disagreed with the idea that intelligence was a fixed trait, and regarded cognitive development as a process which occurs due to biological maturation and interaction with the environment.

In the elaboration of the logical model of intellectual development, Piaget argued that intelligence develops in a series of stages that are related to

age and are progressive because one stage must be accomplished before the next can occur. For each stage of development the child forms a view of reality for that age period. At the next stage, the child must keep up with earlier level of mental abilities to reconstruct concepts. Piaget conceived intellectual development as an upward expanding spiral in which children must constantly reconstruct the ideas formed at earlier levels with new, higher order concepts acquired at the next level.

GIVE ME A CHILD TILL HIS SEVENTH YEAR AND I WILL SHOW YOU THE MAN IS A MAXIM OF THE CHURCH.

The action of ***CASTRATO*** which was practiced by ROMAN EMPEROR NERO {#666 as ***PONTIFEX* *MAXIMUS***} (he replaced his wife with one) was only outlawed within the 20th century and after the establishment of the COMMONWEALTH OF AUSTRALIA by QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900 as conveying the **FIRST PRINCIPLE @492 - VOLUNTARY FREEWILL {@369 / @123 - JUDGMENT SENSIBILITY (#3 x #3 - CENTRE INTERLOCK)}** which is in concordance with women's suffrage ...

...such MALAKOS against the SUI JURIS / MEMBRUM VIRILE RIGHT AS PRO DOMO entitlement of the person of another epitomises the depravity of the Roman Catholic Church...

But wait a minute Pope Benedict XVI was in the #231 - Hitler youth {ie. ADOLF HITLER SAID IN TABLE TALK IDEAS @1 AND @5 THAT FASCISM WAS A RETURN TO THE TRADITIONS OF ANCIENT ROME: @1 - RETAINED, @5 - CENTRE OF VALUE {#111 / #666 - ***SUNDAY* *SACREDNESS***}, #65 - SOLDIER, #175 - MARRIAGE}

And why is he besides self justification otherwise so incapable of answers as the breaching of our Constitutional entitlement by his erroneous religious beliefs?

"YE WORSHIP YE KNOW NOT WHAT: WE KNOW WHAT WE WORSHIP: FOR

SALVATION IS OF THE JEWS." [John 4:22 (KJV)]



<<http://www.grapple369.com/images/HOSPITABILITY.PNG>>

#71 #1 #11

#61 #81 #21

#51 #41 #31 = #369 as DISCRIMINATING NORM OF HUMAN NATURE /
WAN WU AS ORGANISATION OF THINGS IN NATURE

#205 = PRINCIPLE OF PERSISTENT SUBSTANCE (YANG)

#164 = PRINCIPLE OF MATERIALITY (YIN)

#41 - EMANATION PRINCIPLE (REMEMBER THE SABBATH)

#82 - TERMS OF CONTINUITY (HONOUR PARENTS)

#123 - JUDGMENT SENSIBILITY (DO NOT KILL)

#164 = PRINCIPLE OF MATERIALITY (YIN / TORAH: AVOID HETERONOMY
AGAINST AUTONOMY)

#205 = PRINCIPLE OF PERSISTENT SUBSTANCE (YANG / YAHAD: DO
NOT STEAL)

#246 - NORMA OBLIGANS (BEAR NO FALSE WITNESS)

#287 - MANIFESTING NORM (COVET NOT)

@492 - VOLUNTARY FREEWILL {@369 / @123 - JUDGMENT SENSIBILITY
(#3 x #3 - CENTRE INTERLOCK)}

@205 / #873 - QUEEN VICTORIA'S LETTERS PATENT <-- PRINCIPLES OF PROBITY

@82 / #491 - SECTION IX <— TERMS OF CONTINUITY

@164 / #3273 - SECTION VIII (?) <— COMPLIANCE REQUIREMENTS

@123 / #2188 - SECTION III (?) <— JUDICIAL OVERSIGHT

@41 / #113 - EMANATION FUNCTION <— ETHICAL ENGAGEMENT

I'M SURPRISED THAT THE FORMER POPE IS OF SUFFICIENTLY SOUND MIND TO WRITE A COHERENT SENTENCE LET ALONE CONVEY ANY AFFECTIONS FOR TRUTH.

It was primarily the "Third Piaget" (the logical model of intellectual development) that was debated by ***AMERICAN* *PSYCHOLOGISTS*** when Piaget's ideas were "rediscovered" in the 1960s. In the 1950s, Clare Graves extended Piaget's psychology through adulthood. Don Beck and Christopher Cowan developed Graves's model further in Spiral Dynamics. Graves argued that humans evolve new psychological stages in response to changing life conditions. When a society contains a critical number of people at a given stage, the society itself transforms, creating the social conditions for yet another stage of psychological development. [<https://fee.org/articles/spiral-dynamics-an-overview/>>]

Christopher Cowan is now deceased, however if I were to correspond with him [which I did @ 1230 hours on 27 August, 2016 in memory of him and his accomplishments], I would then convey the following: "I've done some considerable informal research in advancing the 4-Quadrant, 8-Tier paradigm proposed by yourself and Don Beck within your book published in 1996 and titled, "Spiral Dynamics: Mastering Values, Leadership, and Change". He had surmised of my own informal research efforts, **"THOSE WHO HAVE NOT RECENTLY VISITED DOLF BOEK'S WORK WILL FIND MUCH NEW AT [HTTP://.../TELOS](http://.../TELOS). GIVEN THE SITUATION IN ISRAEL/PALESTINE AND ALL OF THE RELIGIOUS UNDERCURRENTS IN TODAY'S WORLD, DOLF'S PERSPECTIVE**

OFFERS YET ANOTHER WAY TO VIEW THE FORCES INFLUENCING HUMAN NATURE."

I was once asked by him, what I considered of Pythagoras's use of #36 and it has taken me many years of careful consideration and I feel that I have now got an acceptable explanation: "In the process of invalidating the original Letters Patent to the Australian Constitution of 1901 and conveying it's dependency (ie. arch kai telos oida {1 + 2 + 3 + 4 = 10}) upon the Pythagorean Tetrad/Decad/Tetractys as the fount of SOULS which is purveyed by the binary HETEROS THEORY OF NUMBER, which I have shown it to be a CANON OF TRANSPOSITION that is intellectually dependent upon a superior conception of a ternary HOMOIOS THEORY OF NUMBER."

In my view, it is concerned with the essential encapsulating knowledge as the driver conveyed within the Pythagorean marriage (ie. being expressed as the Harmony because it hath the power to in-generate a vital habit as hymenealism) metathesis which has bought about it's deployment as TETRAD OF MAGIC SQUARES {#15 ... #34 ... #65 ... #111} and that which formed the foundational basis of Roman Imperial Governance made in association with the adoption of the Julian Calendar and which was made against the individual Human Characteristic of an Autonomy of Will (eg: the 'forma corporis' as the issue conveyed by the embodiment, judicial trial and crucifixion of the historical person of Jesus {He is saved/ A saviour; a deliverer} of Nazareth {Sovereign; one chosen or set apart; separated; crowned; sanctified}).

Spiral Dynamics describes awareness development both at a personal and a collective level, such as organisations. It is based on the works of American Professor Emeritus of Psychology Clare W. Graves. Spiral Dynamics describes eight levels, expressed in value systems each with their own colours. These levels climb from simple structure to increasing complexity. Spiral Dynamics is a registered trademark and is mainly used in change management. It is used by advisory agencies for personal development and organisational development. Spiral Dynamics focuses on

the development of these values.

MEMES AND GENES: Spiral Dynamics makes use of the terms from 'memetics'; the study of the evolution of culture and ideas. A meme is an idea that spreads itself through information carriers, such as the human brain. It is also described as a contagious information pattern.

Everyone is familiar with genes; the biological code carriers in human DNA. Biologist Richard Dawkins first introduced the term 'memes' in his book *The Selfish Gene* (1976). Genes underlie physical changes; they multiply themselves and move from cell to cell. Memes are similar, they move from brain to brain. They are thought systems that spread themselves about society. Like viruses, they jump from mind to mind. Like genes, they form the human personality. As such, memes affect organisations and causes common thoughts. They may cause social conflicts, but they also provide solutions. They are the driving force behind new developments.

VALUES: In addition, according to Clare W. Graves, specific memes represent the attractive and repulsive forces behind the development of values. These are called value memes and within Spiral Dynamics they are used to identify value systems. This determines how people think about certain things and why they believe in something. It is not about what they think. The value memes reveal the deeper value systems, on which people judge and evaluate observations.

VALUE SYSTEMS: The value systems in Spiral Dynamics are colour coded. The first system is the simplest and from there it gets increasingly complex. Each value system has its own characteristic expression.

LEVEL 1 – SURVIVAL (BEIGE / BRONZE): This is the first and also the lowest level of consciousness. It is the level of the group aimed at survival. It focuses on the necessary biological survival needs. There are no individuals, people organise themselves according to herd behaviour. The strongest members are compassionate towards the weaker,

protecting them and making the decisions. The rest follows. In situations of extreme stress or life threatening circumstances people can regress to this level.

Characteristics: people in this level hardly communicate. Everything that is communicated, focuses on survival (the primary necessities of life).

LEVEL 2 – SECURITY (PURPLE): This is the level of the tribe: the close social unity in which people feel secure and, if necessary, will sacrifice themselves for the benefit of the group. This is the security that people seek and which is found in religion, for example. This level creates a social unit.

Characteristics: Communication takes place verbally from the high level to the lower level and vice versa. The leader speaks the truth and opposition is not tolerated.

LEVEL 3 – ENERGY & POWER (RED): This is the level of divide and conquer in which the hierarchical power structure is central. People are part of a system and are directed by the highest power-holder. All social relationships are power-oriented and occasionally a new order in hierarchy takes place.

Characteristics: Communication is purely top-down. There is continuous supervision of higher levels at lower levels. Orders are only effective if there are sanctions. Logic and persuasion are therefore not addressed.

LEVEL 4 – ORDER (BLUE): This is the level of the conventional society, which establishes what is right and wrong. Established conventions and traditions are honoured and rules, procedures and structures are strictly adhered to. At this level, the concept of deferred reward occurs for the first time: if you do your best, you will be rewarded later.

Characteristics: Communication takes place from high to low and horizontally. The control freak needs to know what needs to be done.

Consistent communication is very important. Intuition or feelings are unimportant

LEVEL 5 – SUCCESS (ORANGE): This is the ideal of the individualistic capitalist society. The truth lies in logical reasoning and (empirical) research, after which the correct conclusion is left. People perceive themselves as individuals. In this level, everything revolves around success. Power equals prestige and position within the structure, which is acquired by successful operation.

Characteristics: Communication in this level takes place from high to low, low to high and horizontally. People are interested in each other and want to know whether it will positively impact their career. Communication is often focused on negotiation.

LEVEL 6 – COMMUNITY (GREEN): Green is the level of humanity and the social network, in which man is interested in inner peace and peace with others. In this level, people attach great importance to their social environment and little to their own status. People make decisions as a group, but each individual must be able to develop fully.

Characteristics: there is a lot of communication in all directions, where the emphasis is on reaching a consensus. There is also sensitivity to emotions and the needs of others.

LEVEL 7 – SYNERGY (YELLOW): AT this level, it is about system thinking; realising that everything is interconnected. Tolerance is the key word in this. People work together in a system in which they make their own decisions. This makes it possible to work on a project basis.

Characteristics: Communication takes place as needed, and it is important that information gets to the right place and is easily accessible. Think about management information systems.

LEVEL 8 – HOLISTIC LIFE SUPPORT (TURQUOISE / CYAN): This is

the highest level. It is a holistic living system in which the world is seen as an interactive, interconnected system. At this level, energy is focused on sacrifice. Trust is put, not so much in a higher power, but in people. People are organising themselves in order to cherish and renew the world from macro level.

Characteristics: Communication is important in all layers; consensus and competence are merged for the benefit of the public good. [<https://www.toolshero.com/change-management/spiral-dynamics/>>]

Here also is an attempt at integration of this centrist Sabbath values based and ethereal belief within the framework of the 4 Quadrant-8 Tier paradigm as model proposed in 1996 by Christopher Cowan and Don Beck as authors of the book titled, 'Spiral Dynamics: Mastering Values, Leadership, and Change', within an article titled: 'When We Disagree: How Cultural Values Shape Our Conversation' dated 27 April, 2000 by Caleb Rosado, Ph.D, as then principal lecturer in sociology and head of the department of behavioral sciences at Newbold College in Binfield, England.

THE QUESTION IS WHETHER THIS PRESENT ROMAN CATHOLIC LEGAL DILEMMA AS IMPASSE IS A STUBBORN CRITERIA OF DETERMINISM OR A STAGE OF CULTURAL DEVELOPMENT?

What we call 'culture' is actually a series of core beliefs or value systems, with each level expressing a different understanding of the world or the church. A "belief" or "value system" is a worldview, a set of perspectives/priorities/paradigms, a mind-set, an organizing framework for deep-level decision-making at the bottom line—which is why you can't compromise about it. Your value system is the threshold at which you won't negotiate.

Each level of cultural and human development represents a value system, or to use a term coined by Richard Dawkins, a *meme*. Just as genes carry the informational codes for our biological DNA, these value systems supply the codes (or *memes*, rhymes with "themes") that determine our "cultural DNA." Memes are ideas, beliefs, values, common ways of looking

at the world that, like contagious viruses, spread from brain to brain through word of mouth, through media, through interaction between people. The third angel's message is a meme. Net '98 was a global memetic event infecting the world with the divine virus of the gospel.

There are more than 6 billion people in the world today, and though we all come from some 100,000 genes—all of us—we share only a few basic value systems or memes. Researchers studying this topic have identified only eight thus far.

But we propose nine given that the **#81 - PRINCIPLE OF JUXTAPOSITION AS SOVEREIGNTY** then gives rise to #492 - VOLUNTARY FREEWILL and **IPSO FACTO A TRINOMIAL RATHER THAN A BINOMIAL CONCEPTION OF NUMBER:**

+ 0, 27 {IDEA: @311 ***** SERIOUS BREACH OF THE SOVEREIGN / AUTONOMY DYNAMIC GIVEN THE INNER MAIDEN / MARRIAGEABLE MAIDEN DYNAMIC OF 3 APRIL 33 AD**}, 54 {IDEA: @348} {ie. REALM OF ITS NATURE AS HEAVEN - *FORMULA* *FOR* *UNIVERSAL* *LAW*}

+ 0, 9 {IDEA: @282}, 18 {IDEA: @298} {ie. SYSTEM'S COSMOLOGY AS EARTH - *FORMULA* *OF* *HUMANITY*}

+ 0, 3 {IDEA: @270}, 6 {IDEA: @280} {ie. SELF IDENTITY - *FORMULA* *OF* *AUTONOMY* *AS* *SUI* *JURIS* / *MEMBRUM* *VIRILE*}

+ 1 {IDEA: @265, @266}, 2 {IDEA: @267, @268, @269, @272, @273 ***** *FORMULA* *FOR* *PRESERVING* *EUROPEAN* *AUTONOMY* *****, @274 - PERFUME}, 3 {IDEA: @265 - PREAMBLE} {ie. *FORMULA* *OF* *PROGRESSION* OF INDIVIDUAL PHENOMENA: *CONJECTURAL* *ONLY*}

@1 {**#1**} + @2 {**#41**} + @3 {**#81**} + @4 {**#369**} = **#492** -

VOLUNTARY FREE WILL {LIBERTÉ: 17 SEPTEMBER 1900 AS ADVICE OF THE PRIVY COUNCIL} IN THE EXERCISE OF THE INTELLECTUS AS GENITIVE VOLUNTĀTIS: #205 - *PRINCIPLE* *OF* *THE* *PERSISTENCE* *OF* *SUBSTANCE* ☯ / ✨ #164 - *PRINCIPLE* *OF* *MATERIALITY*]. For simplification of understanding, we can colour-code them (Figure A**).**

Figure A (proposed)

PARADIGMATIC	coral
WHOLISTIC	cyan
SYSTEMIC	yellow
HUMANISTIC	green
MATERIALISTIC	orange
ABSOLUTISTIC	blue
EGOCENTRIC	red
ANIMISTIC	purple
AUTOMATIC	bronze

Figure B (proposed)

MEMES	COLOR	THEME	FOCUS	THINKING	VALUE SYSTEMS -- BOTTOM LINES	LIFESTYLE
Level 9	Coral	Metempirical	"All"	Syncretistic	Judgment Sensibility	Autonomy
Level 8	Cyan	WholeView	"We"	Wholistic	Harmony and Wholism	Lives for Wisdom
Level 7	Yellow	FlexFlow	"Me"	Systemic	Natural Processes of Order and Change	Lives for Mutuality
Level 6	Green	HumanBond	"We"	Humanistic	Equality and Human Social Bond	Lives for Harmony
Level 5	Orange	StriveDrive	"Me"	Materialistic	Success and Material Gain	Lives for Gain
Level 4	Blue	TruthForce	"We"	Absolutistic	Authority; Stability; "One Right Way"	Lives for Later
Level 3	Red	PowerGods	"Me"	Egocentric	Power; Glory; Exploitation; No Boundries	Lives for Now
Level 2	Purple	KinSpirits	"We"	Animistic	Myths; Ancestors; Traditions; Our People	Lives for Group
Level 1	Bronze	SurvivalSense	"Me"	Automatic	Staying Alive; Reactive; Basic Survival	Lives for Survival

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

[**IMAGE:** These [nine rather than] eight memes or value systems are the cultural magnets around which our “stuff” clusters and our lives are aligned]

When something isn't right at the surface level—where we interact with others or with God—or when our priorities are distorted or our lives are out of balance, we need to remember that we too are shaped by these deep emotional, social, and spiritual messages we have received. For these influence how people think and how they respond to the world around them. These memes equal the whole set of the cultural and spiritual forces that shape our thinking they tell us from a human perspective what is right, wrong, and appropriate (**Figure B**).

Notice how the Focus column alternates between me-oriented express-the-self (warm colours) and we-oriented sacrifice-the-self (cool colours). Note also the differences people value the most in each system as they flow from survival (Bronze), to safety and security (Purple), to raw power and instant gratification (Red), to purpose in life (Blue), to strategies for success (Orange), to community awareness (Green), to alternative forms (Yellow), to global village (Cyan), to autonomy as its natural form (Coral). The levels are open-ended; there isn't a final stage of development in this chart or any other useful one, for the ideal that God sets before us is “higher than the highest human thought can reach.” [**Courtesy:** Caleb Rosado, Ph.D, When We Disagree: Spiral Dynamics on How Cultural Values Shape Our Conversation, Adventist Review: 27th April 2000]

AUTONOMOUS NATURE {FORM OF NATURE}@[

C, {@1: Sup: 3 (#3); Ego: 3 (#3)},

O, {@2: Sup: 63 (#66); Ego: 60 (#63)},

**R, {@3: Sup: 72 (#138: KANT'S METEMPIRICAL PREMISE -
PURE *CONCEPTS* *OF* *THE* *UNDERSTANDING*, IN
COMPARISON WITH EMPIRICAL INTUITIONS (INDEED, SENSORY
INTUITIONS IN GENERAL), ARE COMPLETELY HETEROGENEOUS:
[AS #205 - MALE / #164 - FEME WITHIN THE #391 -
HOMOGENEOUS NOUMENON)]; Ego: 9 (#72)},**

A, {@4: Sup: 73 (#211); Ego: 1 (#73)},

L] {@5: Sup: 22 (#233: SEE KANT'S PROLEGOMENA IDEA: B233 - PRINCIPLE OF TIME-SUCCESSION ACCORDING TO THE LAW OF CAUSALITY); Ego: 30 (#103: SEE KANT'S PROLEGOMENA IDEA: B103 - ON THE PURE CONCEPTS OF THE UNDERSTANDING, OR CATEGORIES)}

**EXCERPT FROM KANT'S PROLEGOMENA (1783) THIRD SECTION:
ON THE PURE CONCEPTS OF THE UNDERSTANDING, OR**

CATEGORIES AS IDEA @B103: "[IDEA: @A76 / @B102] General logic (as has already been said several times) abstracts from all content of cognition, and awaits representations to be given to it from somewhere else, wherever it may be, so that, proceeding analytically, it can first transform these representations into concepts. By contrast, transcendental logic has a manifold of sensibility lying before it a priori, which transcendental aesthetic offers to it in order to provide material [IDEA: @A77] for the pure concepts of the understanding, without which they would be without any content, hence completely empty. Now space and time contain a manifold of pure a priori intuition, but they nonetheless belong to the conditions of receptivity of our mind under which alone representations of objects can be received, and which must therefore ever affect the concept of objects. But the spontaneity of our thought demands that the manifold first be gone through, taken up, and conjoined in a specific manner, in order to make a cognition out of it. I call this act synthesis.

By synthesis in its most general signification, however, I understand [IDEA: @B103] the act of adding diverse representations to one another, and of comprehending their manifoldness in a cognition. Such a synthesis is pure if the manifold is given, not empirically, but a priori (as is the manifold in space and time). This synthesis must be given before all analysis of our representations, and no concepts can, as regards content, arise through analysis. But the synthesis of a manifold (whether it be given empirically or a priori) first produces a cognition, which can indeed still be raw and confused to begin with and therefore requiring analysis; but synthesis is nonetheless that which actually assembles the elements

EXCERPT FROM KANT'S PROLEGOMENA (1783) ON THE SYSTEM OF PRINCIPLES OF THE PURE UNDERSTANDING / PRINCIPLE OF TIME-SUCCESSION ACCORDING TO THE LAW OF CAUSALITY AS IDEA @B233: "ALL ALTERATIONS TAKE PLACE IN ACCORDANCE WITH THE LAW OF THE CONNECTION OF CAUSE AND EFFECT.

PROOF: I perceive that appearances succeed one another, that is, that [IDEA: @B233] one state of a thing exists at one time, the opposite of which existed in the previous state. I am therefore actually connecting two perceptions in time. ***NOW* *CONNECTION* *IS* *NO* *ACT* *OF* *MERE* *SENSE* *AND* *INTUITION*, *BUT* *IS* *HERE* *THE* *PRODUCT* *OF* *A* *SYNTHETIC* *FACULTY* *OF* *THE* *IMAGINATION* *THAT* *DETERMINES* *THE* *INNER* *SENSE* *WITH* *RESPECT* *TO* *RELATION* *IN* *TIME*** {ie. as metempirics relating to matters beyond the range of empirical knowledge, metaphysical; (occasionally) affirming the validity of concepts or beliefs not based on experience which occurs within time}. The imagination can however conjoin the aforementioned two states in two different ways, so that either one or the other would precede in time; for time cannot be perceived in itself and what precedes and what follows in objects determined, as it were empirically, in relation to it. I am therefore conscious only that my imagination places one state before, the other after, not that in the object [IDEA: @B234] one precedes the other; or, in other words, the *objective relation* of the appearances that succeed one another remains undetermined through mere perception. In order then for this relation to be cognized as determined, the relation between the two states must be so thought that it is thereby determined with necessity which of them must be placed before, which after, and not the reverse. However, the concept that carries with it a necessity of synthetic unity can only be a pure concept of the understanding, which does not lie in perception – and here it is the concept of the relation of cause and effect, in which the former determines the latter in time as consequence, and not merely as something that could precede it in the imagination (or not be perceived at all). It is, then, only because we subject the succession of appearances, hence all alterations, to the law of

causality that experience itself – i.e., empirical cognition of the appearances – is possible; hence the appearances themselves as objects of experience are possible only in accordance with this very law.

The apprehension of the manifold of appearances is always successive.

[**IDEA: @A189**] The representations of the parts succeed one another. Whether they also succeed one another in the object is a further point for reflection, which is not included in the first point. Now one can in fact call everything, and even every representation insofar as one is conscious of it, an object; but it is a matter for deeper investigation what this word is to signify regarding [**IDEA: @B235**] appearances, not insofar as they (as representations) [**IDEA: @A190**] are objects, but only in so far as they designate an object. In as much as they, merely as representations, are at the same time objects of consciousness, they are not at all to be distinguished from apprehension, i.e., reception into the synthesis of the imagination, and one must then say: that the manifold of appearances is always generated successively in the mind. Were appearances things in themselves, then no human being would be able to conclude from the succession of representations how the manifold of those appearances might be conjoined in the object. For in the end we have to do only with our own representations; how things in themselves may be (without regard to representations through which they affect us) is completely beyond our sphere of cognition. Now although the appearances are not things in themselves, and nevertheless are the only thing that can be given to us for cognition, I still have to show what in the appearances themselves may suit the manifold for a conjoining in time, notwithstanding that its representation in apprehension is always successive. Thus, for example, the apprehension of the manifold in the appearances of a **#311 - *HOUSE*** that stands before me is successive. Now the question is: whether the manifold of this **#311 - *HOUSE*** itself also is successive in itself, which of course no one will grant. However, as soon as I raise my concept of an object up to transcendental significance, the **#311 - *HOUSE*** is now indeed no thing in itself, but [**IDEA: @A236**] only an appearance, i.e., a representation, whose transcendental object is [**IDEA: @A191**] unknown; what, then, shall I understand by the

question: how might the manifold be conjoined in the appearance itself (which is still nothing in itself)? That which lies in the successive apprehension is here viewed as representation, while the appearance that is given to me, notwithstanding that it is nothing more than a sum of such representations, is viewed as their object – with which my concept, which I extract from the representations of apprehension, has to agree. Since truth is the agreement of cognition with object, it can easily be seen that here one can ask only about the formal conditions of empirical truth, and that appearance, in counter-relation with the representations of apprehension, can only be represented as their object that is distinct from them if it falls under a rule that distinguishes it from every other apprehension and makes one way of conjoining the manifold necessary. That in the appearance which contains the condition of this necessary rule of apprehension is the object.

Let us now proceed to our problem. That something happens – i.e., that something, or some state, comes to be that wasn't there before – [**IDEA: @B237**] cannot be perceived empirically unless preceded by an appearance that [**IDEA: @A192**] does not contain this state in itself; for a reality following upon an empty time, hence, a coming to be that no state of things precedes, can be apprehended just as little as empty time itself. Every apprehension of an event is therefore a perception that follows upon another perception. Since this is, though, the case with every synthesis of apprehension, as I have shown above in the appearance of a **#311 - *HOUSE***, it does not in this way yet distinguish itself from the others. But I also note: that if, in an appearance containing a happening, I call the preceding state of perception A and the succeeding one B, then B can only follow A in the apprehension, while the perception A cannot follow but only precede B. I see for example a ship drifting downstream. My perception of its location further down succeeds the perception of its location further up the course of the river, and it is impossible that in the apprehension of this appearance the ship should first be perceived further downstream but afterwards further upstream. Here, then, the order in the succession of perceptions in the apprehension is determined, and the apprehension is bound by that order. In the

previous example of a **#311 - *HOUSE***, in the apprehension my perceptions could start at [**IDEA: @B238**] the top of the **#311 - *HOUSE*** and end with the ground, or else start from below and end above, just as they could apprehend the manifold of empirical intuition from the right or the left. In the series of these perceptions there [**IDEA: @A193**] was, then, no determined order making it necessary when in the apprehension I had to begin in order to conjoin the manifold empirically. This rule is, however, always to be met with in the perception of something that happens, and it makes the order of the perceptions succeeding one another (in the apprehension of this appearance) necessary.

In our case, therefore, I will have to derive the subjective sequence of the apprehension from the objective sequence of the appearances, because otherwise the former is completely undetermined and does not distinguish any one appearance from the rest. By itself the former proves nothing about the connection of the manifold in the object, because it is completely arbitrary. This connection will therefore consist in the order of the manifold of the appearance according to which the apprehension of the one (what happens) follows upon that of the other (which precedes) according to a rule. Only in this way can I gain the right to say of the appearance itself, and not merely of my apprehension: that in it a sequence is to be found – which is as much as to say that I cannot institute the apprehension otherwise than exactly in this sequence. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, KANT'S PROLEGOMENA TO ANY FUTURE METAPHYSICS, SECOND ANALOGY of ANALYTIC OF PRINCIPLES, pp 184-187]

OUGHT THEN TO BE UNLAWFUL CONDUCT BY A PUBLIC AUTHORITY
ESTABLISHED AS AN BINOMIAL STASIS BASIS TO STATUS AS
EMANATION OF STATE {

@1 - RETENTION + @5 - **CENTRE {ie. #33 / #77 AS #231 -
JUXTAPOSITION CONTROL} OF VALUE?** + #65 -
DODECAHEDRON / ***SOLDIER*** + #175 - ***ICOSAHEDRON*** /

MARRIAGE = #10 - TETRAKTYS

} as breaches made of Section 38(1) to (3) of the Charter of Human Rights and Responsibilities No. 43 of Act 2006, which states: "(1) Subject to this section, it is unlawful for a public authority to act in a way that is incompatible with a human right or, in making a decision, to fail to give proper consideration to a relevant human right.

(2) Subsection (1) does not apply if, as a result of a statutory provision or a provision made by or under an Act of the Commonwealth or otherwise under law, the public authority could not reasonably have acted differently or made a different decision..

(3) This section does not apply to an act or decision of a private nature.

(4) Subsection (1) does not require a public authority to act in a way, or make a decision, that has the effect of impeding or preventing a religious body (including itself in the case of a public authority that is a religious body) from acting in conformity with the religious doctrines, beliefs or principles in accordance with which the religious body operates.

(5) In this section religious body means—

(a) a body established for a religious purpose; or

(b) an entity that establishes, or directs, controls or administers, an educational or other charitable entity that is intended to be, and is, conducted in accordance with religious doctrines, beliefs or principles.

"BLOTTING OUT THE HANDWRITING OF ORDINANCES THAT WAS AGAINST US, WHICH WAS CONTRARY TO US, AND TOOK IT OUT OF THE WAY, NAILING IT TO HIS CROSS; AND HAVING SPOILED PRINCIPALITIES AND POWERS, HE MADE A SHOW OF THEM OPENLY, TRIUMPHING OVER THEM IN IT. LET NO MAN THEREFORE JUDGE YOU IN MEAT, OR IN DRINK, OR IN RESPECT OF AN HOLYDAY, OR OF THE NEW MOON, OR OF THE SABBATH DAYS:

WHICH ARE A SHADOW OF THINGS TO COME; BUT THE BODY IS OF CHRIST.

LET NO MAN BEGUILLE YOU OF YOUR REWARD IN A VOLUNTARY HUMILITY AND WORSHIPPING OF ANGELS, INTRUDING INTO THOSE THINGS WHICH HE HATH NOT SEEN, VAINLY PUFFED UP BY HIS FLESHLY MIND, AND NOT HOLDING THE HEAD, FROM WHICH ALL THE BODY BY JOINTS AND BANDS HAVING NOURISHMENT MINISTERED, AND KNIT TOGETHER, INCREASETH WITH THE INCREASE OF GOD.

WHEREFORE IF YE BE DEAD WITH CHRIST FROM THE RUDIMENTS OF THE WORLD, WHY, AS THOUGH LIVING IN THE WORLD, ARE YE SUBJECT TO ORDINANCES, (TOUCH NOT; TASTE NOT; HANDLE NOT; WHICH ALL ARE TO PERISH WITH THE USING;) AFTER THE COMMANDMENTS AND DOCTRINES OF MEN? WHICH THINGS HAVE INDEED A SHOW OF WISDOM IN WILL WORSHIP, AND HUMILITY, AND NEGLECTING OF THE BODY; NOT IN ANY HONOUR TO THE SATISFYING OF THE FLESH." [Colossians 2:14-23 (KJV)]

Nous: #65
Time: 17:20 hrs
Date: 2019.12.13
Torah: [#30, #5, #8]@{
 @1: Sup: 30 (#30); Ego: 30 (#30),
 @2: Sup: 35 (#65); Ego: 5 (#35),
 @3: Sup: 43 (#108); Ego: 8 (#43),
Male: #108; Feme: #43
 } // #43
Dao: Unlearned Virtuosity as Simplicity
Tetra: #63 - Watch
I-Ching: H20 - Viewing, Contemplation (view), Looking up

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

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

Jehoshaphat {The Lord is judge}

Prototype: HOMOIOS {#432 / #431} / HETEROS {#454 / #361} / *TORAH* {#388 / #409} TORAH

Male Idea	#388	Telos	#409	Female Idea
Unlearned Virtuosity as Simplicity	#65	65	65	Unlearned Virtuosity as Simplicity
Origin of Ethical Concepts, Palliation of Vulgarity	#18	83	99	Great Guide, Trust in its Perfection
Playing with Reversal, Sameness in Difference	#41	124	122	Constancy of Guiding Concepts, Emptiness & Non-Existence
Consider the Small and Insignificant	#64	188	145	Constancy of Guiding Concepts, Emptiness & Non-Existence
A Sensible Guide, Hold Fast To Reason	#59	247	221	Strength's Warning Signs, Revealers of Virtue
Increasing Evidence, Gaining Insight	#53	300	296	Destructive Envy, Harmed Through Greed
Political Reversal, Adaptation to Change	#58	358	301	Natural Guidance, Function of Emptiness
Ambiguous Reversals, Virtue of Gravity	#26	384	350	Sage's Constancy, Trust in Virtue
Using Guidance, Sourceless	#4	388	409	A Sensible Guide, Hold Fast To Reason

<http://www.grapple369.com/Grumble/?zen:1,row:7,col:7&prototype:torah>

Prototype: HOMOIOS {#432 / #431} / HETEROS {#454 / #361} / *TORAH* {#388 / #409}

.jackNote@zen: 1, row: 7, col: 7, nous: 65 [Date: 2019.12.13, Time: 17:20 hrs, Super: #388 / #65 - Unlearned Virtuosity as Simplicity; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra: 63 - Watch, Ego: #409 / #65 - Unlearned Virtuosity as Simplicity; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra: 63 - Watch]

H8199@{

- @1: Sup: 57 (#57); Ego: 57 (#57),
- @2: Sup: 56 (#113); Ego: 80 (#137),

@3: Sup: 65 (#178); Ego: 9 (#146 - **I AM NOT A LAND-GRABBER** {**%15**}),
@4: Sup: 79 (#257); Ego: 14 (#160),
Male: #257; Feme: #160
} // #409

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

UMBRA: #389 % #41 = #20 - Left without Language, Different From the Vulgar; I-Ching: **H33** - Withdrawal, Retiring, Retreat, Yielding; Tetra: **50** - Vastness/Wasting;

THOTH MEASURE: #20 - Oh Maa-antu-f, who makest thine appearance in Pa-Amsu, I am not unchaste with any one.

#VIRTUE: With Advance (no. #20), many plans.
#TOOLS: With Accumulation (no. #60), much wealth.
#POSITION: With Decisiveness (no. #29), many decisions, but
#TIME: With Doubt (no. #62), some hesitation.
#CANON: #171

ONTIC_OBLIGANS_171@{

@1: Sup: 20 (#20); Ego: 20 (#20),
@2: Sup: 80 (#100); Ego: 60 (#80),
@3: Sup: 28 (#128); Ego: 29 (#109),
@4: Sup: 9 (#137); Ego: 62 (#171 - **I AM NOT UNCHASTE WITH ANY ONE** {**%20**}),
Male: #137; Feme: #171
} // #171

#390 - *SOVEREIGN* as [#1, #300, #80, #9] / #409 as [#300, #80, #9, #500] / #419 - ***SLAUGHTER*** as [#30, #300, #80, #9] / #451 - ***RIGHT*, *PRIVILEGE*, *DUE*** (***LEGAL*: Y-M-T-A**) as [#6, #300, #80, #9, #50, #6] / #451 as [#300, #80, #9, #6, #50, #6] = **shâphat** (H8199): **{UMBRA: #20 as #389 % #41 = #20} 1** to judge, govern, vindicate, punish; **1a**) (Qal); **1a1) *TO* *ACT* *AS* *LAW*-*GIVER* *OR* *JUDGE* *OR* *GOVERNOR* (*OF* *GOD*, *MAN*); i) *TO* *RULE*, *GOVERN*, *JUDGE*; 1a2) to decide controversy (of God, man); 1a3) to execute judgment; i) discriminating (of man); ii) vindicating; iii) condemning and punishing; iv) at theophanic advent for final judgment; 1a4) (Niphal); i) to enter into controversy, plead, have controversy together; ii) to be judged; 1a5) (Poel) judge, opponent-at-law (participle);**

G3623@{

@1: Sup: 70 (#70); Ego: 70 (#70),

@2: Sup: 80 (**#150 - I INDULGE NOT IN ANGER** {%28}); Ego: 10 (#80),
 @3: Sup: 19 (**#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18}); Ego: 20 (#100),
 @4: Sup: 8 (**#177 - I AM NOT GIVEN TO CURSING** {%29}); Ego: 70 (#170),
 @5: Sup: 58 (**#235**); Ego: 50 (**#220 - I CURSE NOT A GOD** {%38}),
 @6: Sup: 47 (**#282**); Ego: 70 (#290),
 @7: Sup: 6 (**#288**); Ego: 40 (#330),
 @8: Sup: 76 (**#364**); Ego: 70 (#400),
 @9: Sup: 45 (**#409**); Ego: 50 (#450),
Male: #409; Feme: #450
 } // #450

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

UMBRA: #600 % #41 = #26 - Ambiguous Reversals, Virtue of Gravity; I-Ching: **H3** - Birth Throes, Initial Difficulties, Sprouting, Difficulty at the beginning, Gathering support, Hoarding; Tetra: **3** - Mired;

THOTH MEASURE: #26 - Oh Basit, who makest thine appearance at the Shetait; I am not the cause of weeping to any.

#VIRTUE: If it is Endeavor (no. #26), then joy, but
#TOOLS: If it is Departure (no. #66), then sorrow.
#POSITION: As to Following (no. #19), it is dragged along.
#TIME: As to Guardedness (no. #57), it is secured.
#CANON: #168

ONTIC_OBLIGANS_168@{

@1: Sup: 26 (**#26**); Ego: 26 (**#26**),
 @2: Sup: 11 (**#37**); Ego: 66 (**#92**),
 @3: Sup: 30 (**#67**); Ego: 19 (**#111**),
 @4: Sup: 6 (**#73**); Ego: 57 (**#168 - I AM NOT THE CAUSE OF WEEPING TO ANY** {%26}),
Male: #73; Feme: #168
 } // #168

#450 as [#70, #10, #20, #70, #50, #70, #40, #70, #50] = oikonómos (G3623): {UMBRA: #0 as #600 % #41 = #26} 1) the manager of household or of household affairs; 1a) *ESP*. *A* *STEWARD*, *MANAGER*, *SUPERINTENDENT* (*WHETHER* *FREE*-*BORN* *OR* *AS* *WAS* *USUALLY* *THE* *CASE*, *A* *FREED*-*MAN* *OR* *A* *SLAVE*) *TO* *WHOM* *THE* *HEAD* *OF* *THE* *HOUSE* *OR* *PROPRIETOR* *HAS*

INTRUSTED* *THE* *MANAGEMENT* *OF* *HIS* *AFFAIRS,
the care of receipts and expenditures, and the duty of dealing out the
proper portion to every servant and even to the children not yet of age;
1b) the manager of a farm or landed estate, an overseer; **1c)** the
superintendent of the city's finances, the treasurer of a city (or of
treasurers or quaestors of kings); **2)** metaph. the apostles and other
Christian teachers and bishops and overseers;

<<http://www.grapple369.com/Grumble/?zen:7,row:7,col:7,nous:73&lexicon:G3623>>

"AND THE LORD SAID, WHO THEN IS THAT FAITHFUL AND WISE
STEWARD-**G3623**, WHOM HIS LORD SHALL MAKE RULER OVER HIS
HOUSEHOLD, TO GIVE THEM THEIR PORTION OF MEAT IN DUE
SEASON?" [Luke 12:42]

**IMMANUEL KANT'S PROLEGOMENA (1783 AS APRIORITY TO
FRENCH REVOLUTION 1789) AS IDEA @260:** "Hammer and chisel {

**#247 as [#6, #2, #2, #200, #7, #30] = barzel (H1270): {UMBRA:
#10 as #239 % #41 = #34} 1) iron; 1a) iron; 1a1) iron ore; 1a2) as
material of furniture, utensils, implements; 1b) tool of iron; 1c)
harshness, strength, oppression (fig.);**

} are perfectly fine for working raw lumber, but for copperplate one must
use an etching needle. Likewise, sound common sense and speculative
understanding are both useful, but each in its own way; the one, when it
is a matter of judgments that find their immediate application in
experience, the other, however, when judgments are to be made in a
universal mode, out of mere concepts, as in metaphysics, where what
calls itself (but often ***PER* *ANTIPHRA SIN***) sound common sense
has no judgment whatsoever." [pages 9-10]

**#21 - *GUIDING* *THE* *PHYSICAL*, *EMPTYING* *THE*
*HEART***; I-CHING: H31 - RECIPROCITY, CONJOINING, INFLUENCE
(WOOING), FEELINGS; TETRA: 42 - GOING TO MEET
#37 - NON-DEEMING ACTION, GOVERNMENT ADMINISTRATION; I-
CHING: H40 - RELEASE, DELIVERANCE, TAKING-APART, UNTANGLED;
TETRA: 21 - ***RELEASE***

IMMANUEL KANT'S PROLEGOMENA (1783) SECTION #21 AS IDEA

@303: "In order therefore to explain the possibility of experience insofar as it rests on pure *a priori* concepts of the understanding, we must first present that which belongs to judgments in general, and the various moments of the understanding therein, in a complete table; for the pure concepts of the understanding – which are nothing more than concepts of intuitions in general insofar as these intuitions are, with respect to one or another of these moments, in themselves determined to judgments and therefore determined necessarily and with universal validity – will come out exactly parallel to them. By this means the *a priori* principles of the possibility of all experience as objectively valid empirical cognition will also be determined quite exactly. For they are nothing other than propositions that subsume all perception (according to certain universal conditions of intuition) under those pure concepts of the understanding.

Experience consists of intuitions, which belong to sensibility, and of judgments, which are solely the understanding's business. Those judgments that the understanding forms solely from sensory intuitions are, however, still far from being judgments of experience. For in the one case the judgment would only connect perceptions as they are given in sensory intuition; but in the latter case the judgments are supposed to say what experience in general contains, therefore not what mere perception – whose validity is merely subjective – contains. The judgment of experience must still therefore, beyond the sensory intuition and its logical connection (in accordance with which the intuition has been rendered universal through comparison in a judgment), add something that determines the synthetic judgment as necessary, and thereby as universally valid; and this can be nothing but that concept which represents the intuition as in itself determined with respect to one form of judgment rather than the others, i.e., a concept of that synthetic unity of intuitions which can be represented only through a given logical function of judgments." [pages 54-56]

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEA @377: "I find nothing else worthy of note in the review of this book. Its author judges

EN GROS {ie. **basically; (colloquial) in a nutshell, in summary, in short**} throughout, a mode that is cleverly chosen, since it does not betray one's own knowledge or ignorance; a single comprehensive judgment EN DÉTAIL {ie. **in detail**}, if, as is proper, it had considered the main question, would have perhaps exposed my error, perhaps also the degree of the reviewer's insight into investigations of this kind. It was no ill-considered trick, for removing early on the desire to read the book itself from readers who are used to forming a conception of books from newspaper articles only, to recite one after another a great many propositions, which, torn from the context of their arguments and explications (especially as antipodean as these propositions are in relation to all school metaphysics), must of necessity sound nonsensical; to assault the reader's patience to the point of disgust; and then, after having introduced me to the witty proposition that constant illusion is truth, to conclude with the harsh, though paternal, reprimand: ***TO* *WHAT* *END*, *THEN*, *THE* *CONFLICT* *WITH* *ACCEPTED* *LANGUAGE*, *TO* *WHAT* *END*, *AND* *WHENCE*, *THE* *IDEALISTIC* *DISTINCTION*?** A judgment that ultimately renders everything peculiar to my book into merely verbal innovation (though previously the book was supposed to be metaphysically heretical), and that clearly proves that my would-be judge has not correctly understood the least bit of it, and, what's more, has not correctly understood himself.

The reviewer, however, talks like ***A* *MAN* *WHO* *MUST* *BE* *AWARE* *OF* *IMPORTANT* *AND* *EXQUISITE* *INSIGHTS*, *WHICH*, *HOWEVER*, *HE* *STILL* *KEEPS* *SECRET***; for nothing has become known to me of late regarding metaphysics that could justify such a tone. But he is doing a great wrong in withholding his discoveries from the world; for there are doubtless many others like me who, with all the fine things that have been written in this field for some time now, have still been unable to find that the science has thereby been advanced a finger's breadth. In other respects, we do indeed find definitions being sharpened, lame proofs provided with new crutches, the patchwork garment of metaphysics given new pieces, or an altered cut –

but that is not what the world demands. The world is tired of metaphysical assertions; what's wanted are the possibility of this science, the sources from which certainty could be derived in it, and sure criteria for distinguishing truth from the dialectical illusion of pure reason. The reviewer must possess the key to all this, otherwise he surely would never have spoken in so high a tone." [pages 126-127]

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEA @381: "I am obliged to the learned public for the silence with which it has honored my *Critique* for so long a time; for this after all demonstrates a suspension of judgment, and thus some suspicion that, in a work that abandons all the usual paths and pursues a new one in which one cannot immediately find one's way, something might nonetheless perhaps be found through which an important but now moribund branch of human knowledge could receive new life and fertility, and so demonstrates a cautiousness, not to break off and destroy the still fresh graft through an overly hasty judgment. A specimen of a judgment that was delayed for such reasons has only just now come before me in the *Gothaische gelehrte Zeitung*, a judgment whose well-foundedness every reader will perceive for himself (without taking into account my own suspect praise) from the clear and candid presentation of a portion of the first principles of my work.

And now I propose, since a large edifice cannot possibly be instantly judged as a whole through a quick once-over, that it be examined piece by piece from its foundation, and that in this the present *Prolegomena* be used as a general synopsis, with which the work itself could then be compared on occasion. This suggestion, if it were based on nothing more than the imagined importance that vanity customarily imparts to all one's own products, would be immodest and would deserve to be dismissed with indignation. But the endeavors of all speculative philosophy now stand at the point of total dissolution, although human reason clings to them with undying affection, an affection that now seeks, though vainly, to turn itself into indifference, only because it has been constantly betrayed.

In our thinking age it is not to be expected but that many meritorious men would use every good opportunity to work together toward the common interest of an ever more enlightened reason, if only there appears some hope of thereby attaining the goal. Mathematics, natural science, law, the arts, even morals (and so on) do not completely fill up the soul; there still remains a space in it that is marked off for mere pure and speculative reason, and its emptiness drives us to seek out, in grotesques and trivialities, or else in delusions, what seems to be occupation and amusement, but is at bottom only distraction to drown out the trouble- some call of reason, which, as befits its vocation, demands something that satisfies it for itself, and does not merely stir it to activity on behalf of other purposes or in the service of inclinations. Therefore, for everyone who has even tried to enlarge his conception in this way, contemplation that occupies itself only with this sphere of reason existing for itself has a great attraction, because exactly in this sphere all other areas of learning and even ends must, as I have reason to suppose, join together and unite in a whole – and, I dare say, it has a greater attraction than any other theoretical knowledge, for which one would not readily exchange it.

But I propose these *Prolegomena* as the plan and guide for the investigation, and not the work itself, because, with respect to the latter, though I am even now quite satisfied as regards the content, order, and method, and the care that was taken to weigh and test each proposition accurately before setting it down (for it took years for me to be fully satisfied not only with the whole, but sometimes also with only a single proposition, as regards its sources), I am not fully satisfied with my presentation in some chapters of the Doctrine of Elements, e.g., the Deduction of the concepts of the understanding or the chapter on the Paralogisms of pure reason, since in them a certain prolixity obstructs the clarity, and in their stead the examination can be based on what the *Prolegomena* here say with respect to these chapters.

The Germans are praised for being able to advance things further than other peoples in matters where persistence and unremitting industry are

called for. If this opinion is well-founded, then an opportunity presents itself here to bring to completion an endeavor whose happy outcome is hardly to be doubted and in which all thinking persons share equal interest, but which has not succeeded before now – and to confirm that favorable opinion; especially since the science concerned is of such a peculiar kind that it can be brought all at once to its full completion, and into a *permanent state* such that it cannot be advanced the least bit further and can be neither augmented nor altered by later discovery (herein I do not include embellishment through enhanced clarity here and there, or through added utility in all sorts of respects): an advantage that no other science has or can have, since none is concerned with a cognitive faculty that is so fully isolated from, independent of, and unmingled with other faculties. The present moment does not seem unfavorable to this expectation of mine, since in Germany nowadays one hardly knows how he could keep himself otherwise still occupied outside the so-called useful sciences and have it be, not mere sport, but at the same time an endeavor through which an enduring goal is reached.

I must leave it to others to contrive the means by which the efforts of the learned could be united toward such an end. In the meantime it is not my intention to expect of anyone a simple adherence to my theses, nor even to flatter myself with hope of that; rather, whether it should, as it happens, be attacks, revisions, and qualifications that bring it about, or confirmation, completion, and extension, if only the matter is investigated from the ground up, then it now can no longer fail that a system would thereby come into being (even if it were not mine) that could become a legacy to posterity for which it would have reason to be thankful.

It would be too much to show here what sort of metaphysics could be expected to follow if one were first right about the principles of a critique, and how it would by no means have to appear paltry and cut down to just a small figure because its false feathers had been plucked, but could in other respects appear richly and respectably outfitted; but other large benefits that such a reform would bring with it are apparent at once. The ordinary metaphysics has indeed already produced benefits, because it

searched for the elementary concepts of the pure understanding in order to render them clear through analysis and determinate through explication. It was thereby a cultivation of reason, wherever reason might subsequently think fit to direct itself. But that was all the good that it did. For it undid this merit again by promoting self-conceit through rash assertions, sophistry through subtle evasions and glosses, and shallowness through the facility with which it overcame the most difficult problems with a little school wisdom – a shallowness that is all the more enticing the more it has the option of, on the one hand, taking on something from the language of science, and, on the other, from popularity, and thereby is everything to everyone, but in fact is nothing at all. By contrast, through critique our judgment is afforded a standard by which knowledge can be distinguished with certainty from pseudo knowledge; and, as a result of being brought fully into play in metaphysics, critique establishes a manner of thinking that subsequently extends its wholesome influence to every other use of reason, and for the first time excites the true philosophical spirit. Moreover, the service it renders to theology, by making it independent of the judgment of dogmatic speculation and in that way securing it against all attacks from such opponents, is certainly not to be underrated. For the ordinary metaphysics, although promising to assist theology greatly, was subsequently unable to fulfill this promise, and beyond this, in calling speculative dogmatism to its aid, had done nothing other than to arm enemies against itself. FANATICISM, WHICH CANNOT MAKE HEADWAY IN AN ENLIGHTENED AGE EXCEPT BY HIDING BEHIND A SCHOOL METAPHYSICS, UNDER THE PROTECTION OF WHICH IT CAN VENTURE, AS IT WERE, TO RAVE RATIONALLY, will be driven by critical philosophy from this its final hiding place; and beyond all this it cannot fail to be important to a teacher of metaphysics to be able, for once with universal assent, to say that what he propounds is now at last *science*, and that through it genuine benefit is rendered to the COMMONWEAL[TH]." [pages 131-134]



"THE WATCHERS WE ARE,
SO DO NOT DARE.

THOUGH IT BE FAR.
IT'S LIKE WE'RE THERE."

VOICE OF AMERICA (ASSOCIATED PRESS) @ 1226 HOURS ON 10 MAY 2019: "FRANCE WELCOMES FACEBOOK'S ZUCKERBERG WITH THREAT OF NEW RULES: France welcomed Facebook's Mark Zuckerberg on Friday with a threat of sweeping new regulation.

With Facebook under fire on multiple fronts, Zuckerberg is in Paris to show that his social media giant is working hard to limit violent extremism and hate speech shared online.

But a group of French regulators and experts who spent weeks inside Facebook facilities in Paris, Dublin and Barcelona say the company isn't working hard enough.

Just before Zuckerberg met French President Emmanuel Macron in Paris, the 10 officials released a report calling for laws allowing the government to investigate and fine social networks that don't take responsibility for the content that makes them money.

The French government wants the legislation to serve as a model for Europe-wide management of social networks. Several countries have introduced similar legislation, some tougher than what France is proposing.

The company says it is working on solutions, and the French regulators praised Facebook for hiring more people and using artificial intelligence to track and crack down on dangerous content.

But they said Facebook didn't provide the French officials enough information about its algorithms to judge whether they were working, and that a "lack of transparency ... justifies an intervention of public authorities."

The regulators recommended legally requiring a "duty of care" for big

social networks, meaning they should moderate hate speech published on their platforms. They insist that any law should respect freedom of expression, but did not explain how Facebook should balance those responsibilities in practice.

After meeting Macron, Zuckerberg said in a Facebook post that he welcomed governments taking a more active role in drawing up regulations for the internet. He made similar remarks earlier this year but has been vague on what kind of regulation he favors.

Facebook faces "nuanced decisions" involving content that is harmful but not illegal and the French recommendations, which set guidelines for what's considered harmful, "would create a more consistent approach across the tech industry and ensure companies are held accountable for enforcing standards against this content," Zuckerberg said." [<https://www.voanews.com/a/france-welcomes-facebook-s-zuckerberg-with-threat-of-new-rules/4912287.html>>]

**LIONS GROWL OF BUTCHERS FOUL
(SCREAMING.NUTBAG@GMAIL.COM) @ 1647 HOURS ON 10 MAY
2019:** "Congratulations!

You just ran some gibberish through your nonsense-machine and it came out as even more gibberish!

Well done!

Absolutely stunning, to think of all the people who completely failed to see the obvious sense in turning gibberish into gibberish."

DOLF @ 1743 HOURS ON 10 MAY 2019: "Are you advocating such anti-semitic opinion on politics and human identity {ie. Double Dutch} on behalf of some institutional imperative which you subscribe to such as at#HEIStic nazism {#215 / #235}?"

LIONS GROWL OF BUTCHERS FOUL

(SCREAMING.NUTBAG@GMAIL.COM) @ 1856 HOURS ON 10 MAY 2019: "Gibberish."

DOLF @ 1743 HOURS ON 10 MAY 2019: "HYPOTHETICAL PROPOSITION IS THAT ONE MUST ASK GIVEN THE TWO YEARS THAT ARE VISIBLE WITHIN THE INSCRIPTION: 1786 AND 1787 AND "SOME SCANDINAVIAN-STYLE Ø LETTERS" WHETHER THE WRITING IS ACCORDING TO KANT ***PER* *ANTIPHRASIN* MEANING *AGAINST* *DICTION*** AND THEREFORE A LITERARY DEVICE IN THE USE OF WORDS OR PHRASES TO CONVEY THEIR REAL MEANINGS AND WHETHER IT WAS A SCHEMA INITIATED BY PERSONS ACQUAINTED WITH HIS WORKS AND OFFENDED BY AN INADEQUATE APPRECIATION--BUT I AM ENTIRELY IGNORANT OF SUCH."

"THE FORMER PRIME MINISTER PAUL KEATING IS BEING ACCUSED OF HAVING A 'DONALD TRUMP' MOMENT AFTER HE LAUNCHED A BLISTERING ATTACK ON AUSTRALIA'S SPY BOSSES, LABELLING THEM 'NUTTERS'." [<https://www.abc.net.au/radio/programs/am/former-pm-paul-keating-attacks-security-agencies-on-china-stance/11081978>>]

You seem to mostly post during work hours and probably only on paid overtime ..."

LIONS GROWL OF BUTCHERS FOUL

(SCREAMING.NUTBAG@GMAIL.COM) @ 2028 HOURS ON 12 MAY 2019: "HOW DOLF DOESN'T GET GRAMMA:

<SNIP>

WHO BELIEVE

We've told you this on numerous occasions.

When X is the ***SUBJECT*** of the sentence, it is represented by the word

"WHO".

When X is the ***OBJECT*** of the sentence, it is represented by the word "WHOM".

"FRENCH PERSONS...WHO BELIEVE THAT..." is the correct construction for that sentence.

Why is it so difficult for you to get across this enormously basic rule of grammar, Dolf?"

DOLF @ 0325 HOURS ON 13 MAY 2019: "Good to see that we have achieved a prerequisite symbiotic neurological infusion so the process of retina transmogrification as rectification can occur and those abhorrent ***WHORE*** {ie. debase oneself by doing something for unworthy motives, typically to make money} behavioural characteristics of yours can be nullified..."

- dolf

The various PDF resources being essays as work in progress notations for the prospect of producing a viable syncretism with Immanuel Kant's Ground Work for the Metaphysics of Morals are now available within the directory:

<<http://www.grapple369.com/Groundwork/>>

Initial Post: 9 May 2019