

## -- LIBERAL MP AND EX-SAS \*COMMANDER\* ANDREW HASTIE CALLS FOR MORE OVERSIGHT OF AUSTRALIA'S MILITARY

(c) 2020 Dolf Leendert Boek, Revision: 25 November, 2020

### SUMMARY STATEMENT:

A further consideration made in relation to the TRANSMUTATION (AUGMENTATION / AMELIORATION) OF ANY #81 - UNIVERSE OF DISCOURSE BEING #54 - UNITY OF APPERCEPTION {ie. being any of several aspects of perception and consciousness in such fields as psychology, philosophy and epistemology} we have made a nomenclature consideration related to #45 - METHODOLOGY as having a #CENTRE of value PROPOSITION which is that any DELIMITER is relative to the AUTONOMOUS PRINCIPLE which is the #421 - \*CAUSE\* \*OF\* \*REASON\* as @177 (BINOMIAL PROTOTYPE #ONE: #78 + #99) - \*I\* \*AM\* \*NOT\* \*GIVEN\* \*TO\* \*CURSING\*, {@21: Sup: 77 - COMPLIANCE: HSUN (#885); Ego: 15 - REACH: TA (#239)}.

In this instance the @GIZMO{GENIUS}:[1.1.2](26 April) is a FEME DEME and @GIZMO{GENIUS}:[1.2.3](1 May) is a MALE DEME and what we ought to consider is a need for an additional filter which can convey only MALE IDEAS for the MALE DEME and only FEME IDEAS for the FEME DEME or BOTH as presently occurs.

### MALE DEME: @177 - I AM NOT GIVEN TO CURSING

@GIZMO{GENIUS}:[1.1.2](26 April), @GIZMO{GENIUS}:  
[1.2.3](1 May), @GIZMO{GENIUS}:[1.5.3](3 September),  
@GIZMO{HOMOIOS}:[1.7.4](28 November)  
@GIZMO{GENIUS}:[2.2.6](17 May), @GIZMO{GENIUS}:[2.4.2]  
(30 August), @GIZMO{GENIUS}:[2.5.3](4 September),  
@GIZMO{GENIUS}:[2.8.2](6 February), @GIZMO{GENIUS}:  
[2.8.6](17 January),  
@GIZMO{GENIUS}:[3.4.2](31 August), @GIZMO{GENIUS}:  
[3.4.8](20 August),  
@GIZMO{GENIUS}:[4.2.1], @GIZMO{GENIUS}:[4.2.2](9 June),  
@GIZMO{GENIUS}:[4.3.7](5 July), @GIZMO{GENIUS}:[4.4.1],  
@GIZMO{GENIUS}:[4.4.3](26 July), @GIZMO{GENIUS}:[4.5.3]  
(6 September), @GIZMO{GENIUS}:[4.6.8](11 November),  
@GIZMO{GENIUS}:[4.6.9](16 November), @GIZMO{GENIUS}:

[4.7.5](6 December), @GIZMO{GENIUS}:[4.8.7](24 January),  
@GIZMO{TORAH}:[4.5.5](16 September),  
@GIZMO{GENIUS}:[5.2.5](15 May), @GIZMO{GENIUS}:[5.3.6]  
(1 July), @GIZMO{GENIUS}:[5.5.6](22 September),  
@GIZMO{GENIUS}:[5.9.2](20 March),  
@GIZMO{GENIUS}:[6.3.7], @GIZMO{GENIUS}:[6.3.8],  
@GIZMO{GENIUS}:[6.5.7], @GIZMO{GENIUS}:[6.5.9],  
@GIZMO{GENIUS}:[7.1.1], @GIZMO{GENIUS}:[7.1.9],  
@GIZMO{GENIUS}:[7.6.2], @GIZMO{GENIUS}:[7.8.6],  
@GIZMO{TORAH}:[7.5.5],  
@GIZMO{GENIUS}:[8.3.1], @GIZMO{GENIUS}:[8.4.2],  
@GIZMO{GENIUS}:[8.6.1], @GIZMO{GENIUS}:[8.6.7],  
@GIZMO{TORAH}:[8.6.8]  
@GIZMO{GENIUS}:[9.1.4], @GIZMO{GENIUS}:[9.4.9]

## FEME DEME: @177 - I AM NOT GIVEN TO CURSING

@GIZMO{GENIUS}:[1.1.2](0220 HRS), @GIZMO{GENIUS}:  
[1.2.3](0240 HRS), @GIZMO{GENIUS}:[1.5.3](1040 HRS),  
@GIZMO{HOMOIOS}:[1.7.4](1620 HRS)  
@GIZMO{GENIUS}:[2.2.6](0345 HRS), @GIZMO{GENIUS}:  
[2.4.2](1025 HRS), @GIZMO{GENIUS}:[2.5.3](1045 HRS),  
@GIZMO{GENIUS}:[2.8.2](2105 HRS), @GIZMO{GENIUS}:  
[2.8.6](1945 HRS),  
@GIZMO{GENIUS}:[3.4.2](1030 HRS), @GIZMO{GENIUS}:  
[3.4.8](0950 HRS),  
@GIZMO{GENIUS}:[4.2.1], @GIZMO{GENIUS}:[4.2.2](0515  
HRS), @GIZMO{GENIUS}:[4.3.7](0655 HRS),  
@GIZMO{GENIUS}:[4.4.1], @GIZMO{GENIUS}:[4.4.3](0815  
HRS), @GIZMO{GENIUS}:[4.5.3](1055 HRS),  
@GIZMO{GENIUS}:[4.6.8](1515 HRS), @GIZMO{GENIUS}:  
[4.6.9](1535 HRS), @GIZMO{GENIUS}:[4.7.5](1655 HRS),  
@GIZMO{GENIUS}:[4.8.7](2015 HRS), @GIZMO{TORAH}:  
[4.5.5](1135 HRS),  
@GIZMO{GENIUS}:[5.2.5], @GIZMO{GENIUS}:[5.3.6],  
@GIZMO{GENIUS}:[5.5.6], @GIZMO{GENIUS}:[5.9.2],  
@GIZMO{GENIUS}:[6.3.7], @GIZMO{GENIUS}:[6.3.8],  
@GIZMO{GENIUS}:[6.5.7], @GIZMO{GENIUS}:[6.5.9],  
@GIZMO{GENIUS}:[7.1.1], @GIZMO{GENIUS}:[7.1.9],  
@GIZMO{GENIUS}:[7.6.2], @GIZMO{GENIUS}:[7.8.6],  
@GIZMO{TORAH}:[7.5.5],

@GIZMO{GENIUS}:[8.3.1], @GIZMO{GENIUS}:[8.4.2],  
@GIZMO{GENIUS}:[8.6.1], @GIZMO{GENIUS}:[8.6.7],  
@GIZMO{TORAH}:[8.6.8]

In our previous FIRE ZONE EVACUEE example the ADVERSE PROTOTYPE vEVENT [#79, #9, #70, #32] was a discrete and contiguous {ie. @1, @2} dialectic component. And what we also need to informally research is the possibility of any non-contiguous {ie. @1, @2, @?, @4} context that can be a selective AUGMENTATION by a DIALECTIC CONSIDERATION and whether any dialectic element [#3, #4]@(#72, #138) can be resolved with a probability condition which is yet required to be met:

{@3: Sup: 3 - MIREN: HSIEN (#72); Ego: 4 - BARRIER: HSIEN (#138)}

THIS IS A **\*METALOGIC\*** **\*CRITERIA\*** **\*WHICH\*** **\*IS\*** ENTIRELY UNKNOWN TO US:

{@1: Sup: 59 - MASSING: CHU (#59); Ego: 67 - DARKENING: HUI (#67)}

{@2: Sup: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#69); Ego: 67 - DARKENING: HUI (#134)}

{@3: Sup: 3 - MIREN: HSIEN (#72); Ego: 4 - BARRIER: HSIEN (#138)} <-- **\*PROBABILITY\*** **\*CONDITION\***

{@4: Sup: 67 - DARKENING: HUI (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13}); Ego: 23 - EASE: YI (#161 - I AM NOT A TELLER OF LIES {%9})}

Former Special Air Service troop **\*COMMANDER\*** and federal Liberal MP Andrew Hastie is calling for greater parliamentary and media oversight of the Australian military. {@1: Sup: 59 - MASSING: CHU (#59); Ego: 67 - DARKENING: HUI (#67)}

Mr Hastie has voiced personal grief and **\*SHAME\*** over alleged war crimes committed by Australian soldiers he served with in Afghanistan. {@2: Sup: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#69); Ego: 67 - DARKENING: HUI (#134)}

"We stage-managed Australia's contribution to the Afghanistan war through a carefully crafted information operation," {@4: Sup: 67 - DARKENING: HUI (#139 - I HAVE NOT SLAUGHTERED THE SACRED

ANIMALS {%13}); Ego: 23 - EASE: YI (#161 - I AM NOT A TELLER OF LIES {%9}))

<https://www.sbs.com.au/news/liberal-mp-and-ex-sas-commander-andrew-hastie-calls-for-more-oversight-of-australia-s-military>

GRUMBLE (#1265, #1331)@[59, 67, 10, 67, 3, 4, 67, 23, 8, 56, 67, 46, 61, 1, 38, 48, 77, 68, 41, 79, 63, 71, 56, 18, 3, 46, 60, 28, 35, 70, 22, 80, 9, 37, 62, 51, 36, 51, 64, 46, 42, 41, 14, 37, 50, 61, 21, 64, 43, 19, 71, 45, 79, 23, 31, 68, 73, 16]

MALE: @139 = #139

FEME: @161 = #161

**ONTIC CHECKSUM TOTAL: #300 as [#6, #8, #80, #200, #6] / #288 - \*REMEMBRANCE\* as [#8, #80, #200] = châphêr (H2659): {UMBRA: #288 % #41 = #1} 1) to be ashamed, be confounded, be abashed, feel abashed; 1a) (Qal) to be ashamed, be abashed; 1b) (Hiphil) to display \*SHAME\*, demonstrate shame, cause embarrassment;**

**#1265 as [#5, #3, #20, #100, #1, #300, #5, #400, #70, #50, #300, #1, #10] = enkrateúomai (G1467): {UMBRA: #955 % #41 = #12} 1) \*TO\* \*BE\* \*SELF\*-\*CONTROLLED\*, \*CONTINENT\*; 1a) \*TO\* \*EXHIBIT\* \*SELF\*-\*GOVERNMENT\*, \*CONDUCT\*, \*ONE'S\* \*SELF\* \*TEMPERATELY\*; 1b) in a figure drawn from athletes, who in preparing themselves for the games abstained from unwholesome food, wine, and sexual indulgence;**

**#1331 as [#80, #100, #70, #200, #800, #80, #1] = prósōpon (G4383): {UMBRA: #1450 % #41 = #15} 1) the face; 1a) the front of the human head; 1b) countenance, look; 1b1) the face so far forth as it is the organ of sight, and by it various movements and changes) \*THE\* \*INDEX\* \*OF\* \*THE\* \*INWARD\* \*THOUGHTS\* \*AND\* \*FEELINGS\*; 1c) the appearance one presents by his wealth or property, his rank or low condition; b \*OUTWARD\* \*CIRCUMSTANCES\*, \*EXTERNAL\* \*CONDITION\*; 1c2) \*USED\* \*IN\* \*EXPRESSIONS\* \*WHICH\* \*DENOTE\* \*TO\* \*REGARD\* \*THE\* \*PERSON\* \*IN\* \*ONE'S\* \*JUDGMENT\* \*AND\* \*TREATMENT\* \*OF\* \*MEN\*; 1d) the outward appearance of inanimate things;**

"REPENT YE THEREFORE, AND BE CONVERTED, THAT YOUR SINS MAY BE BLOTTED OUT, WHEN THE TIMES OF REFRESHING SHALL COME FROM THE PRESENCE-**G4383** OF THE LORD;" [Acts 3:19]

-----  
Thus we might consider that Liberal MP and ex-SAS **\*COMMANDER\*** Andrew Hastie calls for more oversight of Australia's military, is concerned with the necessity of #29 - DECISIVENESS {cf: being in full **\*COMMAND\*** of its powers as it works to **\*STRENGTHEN\* \*WHAT\* \*IS\* \*WITHIN\* \*AND\* \*FIRM\* \*THE\* \*OUTSIDE\* \*OF\* \*THE\* \*MYRIAD\* \*THINGS\*, #641 - **\*SPURRING\* \*ON\* \*THEIR\* \*DEVELOPMENT\***. (ie.**

**ONTIC CHECKSUM TOTAL: #300** as [#6, #8, #80, #200, #6] / #288 - **\*REMEMBRANCE\*** as [#8, #80, #200] = châphêr (H2659): {UMBRA: #288 % #41 = #1} 1) to be ashamed, be confounded, be abashed, feel abashed; 1a) (Qal) to be ashamed, be abashed; 1b) (Hiphil) to display **\*SHAME\***, demonstrate shame, cause embarrassment;

#1265 as [#5, #3, #20, #100, #1, #300, #5, #400, #70, #50, #300, #1, #10] = enkrateúomai (G1467): {UMBRA: #955 % #41 = #12} 1) **\*TO\* \*BE\* \*SELF\*-\*CONTROLLED\*, \*CONTINENT\*;** 1a) **\*TO\* \*EXHIBIT\* \*SELF\*-\*GOVERNMENT\*, \*CONDUCT\*, \*ONE'S\* \*SELF\* \*TEMPERATELY\*;** 1b) in a figure drawn from athletes, who in preparing themselves for the games abstained from unwholesome food, wine, and sexual indulgence;

#1331 as [#80, #100, #70, #200, #800, #80, #1] = prósōpon (G4383): {UMBRA: #1450 % #41 = #15} 1) the face; 1a) the front of the human head; 1b) countenance, look; 1b1) the face so far forth as it is the organ of sight, and by it various movements and changes) **\*THE\* \*INDEX\* \*OF\* \*THE\* \*INWARD\* \*THOUGHTS\* \*AND\* \*FEELINGS\*;** 1c) the appearance one presents by his wealth or property, his rank or low condition; b **\*OUTWARD\* \*CIRCUMSTANCES\*, \*EXTERNAL\* \*CONDITION\*;** 1c2) **\*USED\* \*IN\* \*EXPRESSIONS\* \*WHICH\* \*DENOTE\* \*TO\* \*REGARD\* \*THE\* \*PERSON\***

**\*IN\* \*ONE'S\* \*JUDGMENT\* \*AND\* \*TREATMENT\* \*OF\* \*MEN\*;** **1d)** the outward appearance of inanimate things;

)} {**@29 - DECISIVENESS:** Sup: 73 - ALREADY FORDING, COMPLETION: CH'ENG (**#1265**); Ego: 16 - CONTACT: CHIAO (**#1331**)} over the #237 - USE OF FORCE (ie. ONTIC necessity MALE / FEME extent) occurring within a measured or proportional manner and the provision of a method to resolve as a matter of #2188 - JURISPRUDENT OVERSIGHT to determine whether the #237 - USE OF FORCE (ie. as not behavioural reinforcement which is then causal for reflexive and non sapient as disproportionate action) is \*LAWFUL\*.

**#641 as [#80, #5, #100, #10, #80, #1, #300, #5, #10, #50]**  
= peripatéo (**G4043**): {**UMBRA: #1381 % #41 = #28**} **1)** to walk; **1a)** **\*TO\* \*MAKE\* \*ONE'S\* \*WAY\*, \*PROGRESS\*;**  
**\*TO\* \*MAKE\* \*DUE\* \*USE\* \*OF\* \*OPPORTUNITIES\*;** **1b)**  
Hebrew for, to live; **1b1)** to regulate one's life; **1b2)** to conduct one's self; **1b3)** to pass one's life;

All this is inherently auspicious, especially because of the perfect correspondence between inner and outer. As the Changes tells us, inner integrity, strength, and steadfastness are preconditions for growth in the direction of brilliance.

The Appraisals play upon the full range of meanings associated with the characters in the title of this tetragram and with the correspondent Changes hexagram no. H43. The title character for this tetragram means "to cut" and, by extension, "to decide" or "to act resolutely." The same graph can describe the "incisive mind." The graph used for the hexagram title has the root meaning of "to open a passage." From this it has the extended meanings of "to cut off or open," and "decisiveness." It also **\*RELATES\* \*TO\* \*CALLS\* \*TO\* \*ARMS\*, \*WEAPONS\*, \*CAPTIVES\* \*OF\* \*WAR\***, and cries of alarm, all of which are mentioned below.

**APPRAISAL 1:** His resolute heart destroys an ax,  
Still he keeps his square and chalkline hidden.

**FATHOMING 1:** The decisive heart destroying the ax  
Means: The self is ruled from within.

Since this poem marks an auspicious Beginning of Thought, it indicates a heart that discerns right from wrong, though its

standards remain hidden. The will is properly set on the **\*GOOD\***, as we see in the reference to a carpenter's chalkline and square, which both symbolize the ability to apply principles of **\*GOOD\*** order to the tasks at hand. Still, the Mystery does not entirely clarify the relation of heart to ax. In this translation, the Mystery claims that the cutting edge of the **\*WELL\*-\*ORDERED\* \*MIND\*** is far more powerful and incisive than the blade of the ax.

**#1901** as [**#700, #400, #600, #1, #200**] = psyché (**G5590**): {**UMBRA: #1708 % #41 = #27**} **1**) breath; **1a**) the breath of life; **1a1**) the vital force which animates the body and shows itself in breathing; **i**) of animals; **ii**) of men; **1a2**) life; **1a3**) that in which there is life; **i**) a living being, a living soul; **1a4**) the soul; **i**) the seat of the feelings, desires, affections, aversions (our heart, soul etc.); **ii**) **\*THE\* (\*HUMAN\*) \*SOUL\* \*IN\* \*SO\* \*FAR\* \*AS\* \*IT\* \*IS\* \*CONSTITUTED\* \*THAT\* \*BY\* \*THE\* \*RIGHT\* \*USE\*\*OF\* \*THE\* \*AIDS\* \*OFFERED\* \*IT\* \*BY\* \*GOD\* \*IT\* \*CAN\* \*ATTAIN\* \*ITS\* \*HIGHEST\* \*END\*** and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life; **iii**) the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body);

Certainly, the Chinese are fond of proverbs where an intangible activity easily vanquishes strong objects, for example, "The mouths of the masses [i.e., their **\*WAGGING\* \*TONGUES\***] [are corrosive enough to] **\*MELT\* \*METAL\***."

**#246 - \*OBLIGATING\* \*NORM\*** as [**#6, #10, #4, #200, #20, #6**] / **#659** as [**#5, #4, #200, #20, #400, #10, #500**] = dârak (**H1869**): {**UMBRA: #224 % #41 = #19**} **1**) to tread, bend, lead, march; **1a**) (Qal); **1a1**) to tread, march, march forth; **1a2**) to tread on, tread upon; **1a3**) to tread (a press); **1a4**) to tread (bend) a bow; **1a5**) archer, bow-benders (participle); **1b**) (Hiphil); **1b1**) to tread, tread down; **1b2**) to tread (bend with the foot) a bow; **1b3**) to cause to go, lead, march, tread;

"WHO WHET THEIR TONGUE LIKE A SWORD, AND BEND-H1869 THEIR BOWS TO SHOOT THEIR ARROWS, EVEN **\*BITTER\* \*WORDS\***:" [Psalm 64:3]

**#659** as [**#6, #400, #8, #40, #200, #5**] = **châmar (H2560)**:  
{**UMBRA: #248 % #41 = #2**} **1) \*TO\* \*BOIL\***, foam, foam up, ferment; **1a)** (Qal) to boil, foam up; **1b)** (Poalal) **\*TO\* \*BE\* \*TROUBLED\*, \*BE\* \*IN\* \*TURMOIL\***; **2)** (Poalal) to be reddened; **3)** (Qal) to daub, seal up, cover or smear with asphalt;

**#1901** as [**#80, #1, #100, #70, #300, #100, #400, #50, #800**] = **parotrýnō (G3951)**: {**UMBRA: #1901 % #41 = #15**}  
**1) \*TO\* \*INCITE\*, \*STIR\* \*UP\***;

Still, the first line of Appraisal and Fathoming could also read, "The decisive heart, the destructive ax," implying a parallel between heart and ax. Do heart and ax act in concert or do they work in opposition? If the ax stands for interdiction or punishment, the ax may be the **\*EXTERNAL\* \*COUNTERPART\*** to the internal conscience. When the internalization of ritual guidelines is incomplete for any reason, **\*A\* \*GOOD\* \*PENAL\* \*CODE\* \*AND\* \*THE\* \*THREAT\* \*OF\* \*PUNISHMENT\* \*MAY\* \*MOTIVATE\* \*THE HEART\* \*TO\* \*CLARIFY\* \*RIGHT\* \*FROM\* \*WRONG\***. Future punishments may then be avoided. In other words, so long as the **\*DISCERNING\* \*MIND\* \*POLICES\* \*ITS\* \*OWN\* \*ACTIVITY\***, the body can avoid future harm.

**APPRAISAL 2:** When dark decisions breed adversity,  
The fault lies in stopping up the ears.

**FATHOMING 2:** Obscure decisions obstructing  
Means: The center heart is uncertain.

Western philosophy often assumes that the senses undermine the mind's functioning. Prior to the coming of Buddhism, early Chinese philosophy, by contrast, assumes that perceptual knowledge derived from the five senses is absolutely crucial to the correct operation of the heart/mind. Here one of the five sensory receptors, the ear, has been blocked. In early Chinese tradition, the ear is particularly associated with moral development. When insufficient or distorted information is received by the mind, its powers of discrimination are severely hampered. The mind is thrown into confusion so that its decisions are faulty or it lacks decisiveness. It would be highly dangerous to proceed.

On another level, **\*GOOD\*** advisors act as "ears" to the ruler. The poem may describe, then, the failure of the ruler to follow the excellent advice of his counsellors.

**APPRAISAL 3:** Clearing his blocked up ears and nose  
Will help to cure the corruption.

**FATHOMING 3:** Clearing his obstructions  
Means: Whatever plans he has will benefit.

Those "having plans" are worthy candidates for office who desire to have the ruler implement their ideas. The ruler rids himself of bad advisors, especially those who wish to block the career paths of better candidates. Or, he excises his own worst impulses, so that he is more receptive to **\*GOOD\*** counsel. Once inner and outer corruption have been cleared, all can benefit from the advice.

**APPRAISAL 4:** If he wrongly decides about us,  
His undeserved wages bring **\*SHAME\***.

**FATHOMING 4:** Wrong decisions about us Means:  
Drawing his salary is SHAMEFUL.

Appraisal 4 in Yang Hsiung's schema is reserved for the ranks of officials; here it also corresponds to inauspicious night. This official is incapable of devising correct policy. Therefore, he should be ashamed to draw his salary; he should submit his resignation. As the Odes say, "Oh, that gentleman! / He would not eat the bread of idleness." [Yang Hsiung (4 BCE) TAI HSUAN CHIN: THE CANON OF SUPREME MYSTERY, pages 219-220]

**CONST KANT\_SECTIONS\_1783 = {**  
1: {idea: [265 - **\*THE\* \*KEY\***, 266], page: [15, 15]},  
2: {idea: [267, 268 - **\*JUDGMENTS\* \*OF\* \*EXPERIENCE\***, 269 - **\*CONCEPT\* \*OF\* \*CONTRADICTION\*** {#1 + #25 {5x5: #65 - SOLDIER / DODECAHEDRON} + #49 {7x7: #175 - MARRIAGE / ICOSAHEDRON} x 2 = #150}, 272, 273, 274 - **\*MISTRUST\* \*OF\* \*DOGMATISM\***], page: [16, 17, 18, 20, 20, 21]},  
3: {idea: [270 - **\*AUSTRALIA\* \*DAY\***], page: [22]},  
6: {}, // <-- **FORMULA OF PROGRESSION {@6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE}**)  
9: {}, // <-- **AUTONOMOUS PRINCIPLE**  
**18: {IDEA: [298], PAGE: [50]}, // <-- QUEEN VICTORIA'S APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA) RIGHT GRANTING DIDOMI: G1325 (@104 - PRESENTS)**  
27: {idea: [311], page: [62]}, // **#27 - \*DUTIES\* (\*SHIH\*)**  
54: {idea: [348], page: [99]} // **#54 - UNITY**

}

If we consider that Kant's ideas of cognitive reason are a **#54 - UNITY of APPERCEPTION** which is an anthology (ie. a schema of HEBREW / GREEK lexicon mapped to a TRINOMIAL notion of #NUMBER) related to an anthropology: "This then is the statement and solution of the whole antinomy in which reason finds itself entangled in the application of its principles to the sensible world, and of which the former (the mere statement) even by itself would already be of considerable benefit toward a knowledge of human reason, even if the solution of this conflict should not yet fully satisfy the reader, who has here to combat a natural illusion that has only recently been presented to him as such, after he had hitherto always taken that illusion for the truth. One consequence of all this is, indeed, inevitable; namely, that since it is completely impossible to escape from this conflict of reason with itself as long as the objects of the sensible world are taken for things in themselves – and not for what they in fact are, that is, for mere appearances – the reader is obliged, for that reason, to take up once more the deduction of all our cognition a priori (and the examination of that deduction which I have provided), in order to come to a **\*DECISION\*** about it.

**#114** as [#5, #4, #70, #20, #5, #10] /  
**#190** as [#5, #4, #70, #60, #1, #50] /  
**#311 + #348 = #659** as [#4, #70, #20, #70, #400, #40, #5, #50] = dokéō (**G1380**): {UMBRA: #899 % #41 = #38} **1)** to be of opinion, think, suppose; **2)** to seem, to be accounted, reputed; **3)** it seems to me; **3a)** I think, judge: thus in question; **3b)** **\*IT\* \*SEEMS\* \*GOOD\* \*TO\*, \*PLEASED\* \*ME\*, \*I\* \*DETERMINED\*;**

**#641** as [#4, #70, #60, #1, #200, #1, #300, #5] = doxázō (**G1392**): {UMBRA: #942 % #41 = #40} **1)** **\*TO\* \*THINK\*, \*SUPPOSE\*, \*BE\* \*OF\* \*OPINION\*;** **2)** to praise, extol, magnify, celebrate; **3)** to honour, do honour to, hold in honour; **4)** to make glorious, adorn with lustre, clothe with splendour; **4a)** to impart glory to something, render it excellent; **4b)** to make renowned, render illustrious; **4b1)** to cause the dignity and worth of some person or thing to become manifest and acknowledged;

For the present I do not require more; for if, through this pursuit, he has first thought himself deeply enough into the nature of pure

reason, then the concepts by means of which alone the solution to this conflict of reason is possible will already be familiar to him, a circumstance without which I cannot expect full approbation from even the most attentive reader." [IDEA: #348]

**Given that we have well balanced conjectural media reporting of an expert opinion from a Liberal MP and ex-SAS \*COMMANDER\* who calls for more oversight of Australia's military, it would then behove us to consider the METALOGIC (AUTONOMOUS DELIMITER) for this GRUMBLE (#1265, #1331):**

#FOUR: #256 as #13 - INCREASE (TSENG)

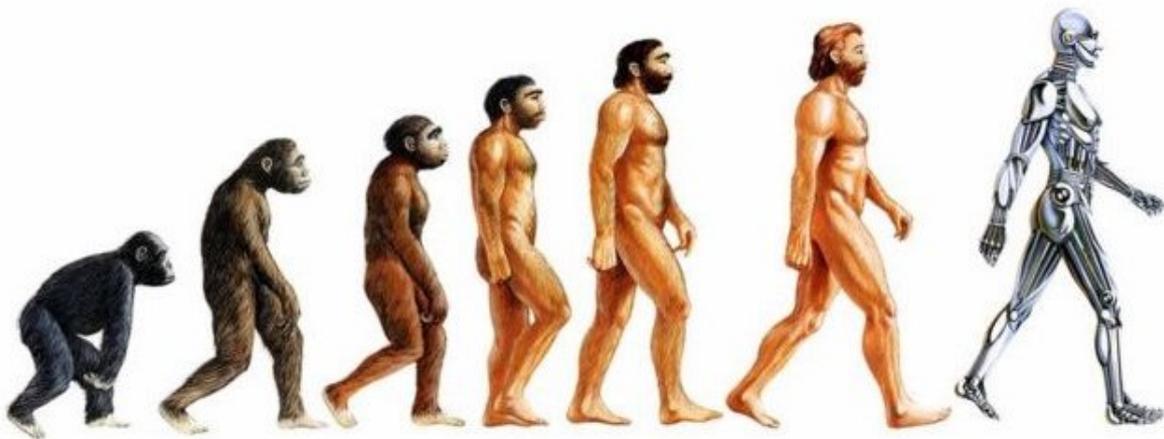
#FIVE: #385 as #61 - EMBELLISHMENT (SHIH) = #641

**#385 as [#5, #70, #200, #80, #30] = 'ărâphel (H6205):**

**{UMBRA: #380 % #41 = #11} 1)** cloud, heavy or dark cloud, darkness, gross darkness, thick darkness;

**YOUTUBE:** "Elegant Slims - Not Human"

<<https://www.youtube.com/watch?v=Irp0uwdsM3Y>>



<[http://www.grapple369.com/images/Humanistic\\_Determinism.jpeg](http://www.grapple369.com/images/Humanistic_Determinism.jpeg)>

**#641 as [#2, #40, #8, #30, #100, #400, #5, #6, #700] = machl<sup>e</sup>qâh (H4255): {UMBRA: #183 % #41 = #19} 1)** robe of state;

**#641 as [#30, #400, #6, #200, #5] = tôwrâh (H8451): {UMBRA: #611 % #41 = #37} 1)** law, direction, instruction; **1a)** instruction, direction (human or divine); **1a1)** body of

prophetic teaching; **1a2)** instruction in Messianic age; **1a3)** body of priestly direction or instruction; **1a4)** **\*BODY\* \*OF\* \*LEGAL\* \*DIRECTIVES\*;** **1b)** **\*LAW\*;** **1b1)** law of the burnt offering; **1b2)** **\*OF\* \*SPECIAL\* \*LAW\*, \*CODES\* \*OF\* \*LAW\*;** **1c)** custom, manner; **1d)** the Deuteronomic or Mosaic Law;

**#641 as [#1, #50, #1, #9, #300, #10, #70, #200] = anátiós (G338): {UMBRA: #642 % #41 = #27} 1)** guiltless, innocent;

**IMMANUEL KANT'S PROLEGOMENA (1783) IDEA @256:** "If metaphysics is a science, why is it that it cannot, as other sciences, attain universal and lasting acclaim? If it is not, how does it happen that, under the pretence of a science it incessantly shows off, and strings along the human understanding with hopes that never dim but are never fulfilled? Whether, therefore, we demonstrate our knowledge or our ignorance, for once we must arrive at something certain concerning the nature of this self-proclaimed science; for things cannot possibly remain on their present footing. It seems almost laughable that, while every other science makes continuous progress, metaphysics, which desires to be wisdom itself, and which everyone consults as an oracle, perpetually turns round on the same spot without coming a step further.

Further, it has lost a great many of its adherents, and one does not find that those who feel strong enough to shine in other sciences wish to risk their reputations in this one, where anyone, usually ignorant in all other things, lays claim to a decisive opinion, since in this region there are in fact still no reliable weights and measures with which to distinguish profundity from shallow babble.

It is, after all, not completely unheard of, after long cultivation of a science, that in considering with wonder how much progress has been made someone should finally allow the question to arise: whether and how such a science is possible at all. For human reason is so keen on building that more than once it has erected a tower, and has afterwards torn it down again in order to see how well constituted its foundation may have been. It is never too late to grow reasonable and wise; but if the insight comes late, it is always harder to bring it into play.

To ask whether a science might in fact be possible assumes a doubt about its actuality. Such a doubt, though, offends everyone whose entire belongings may perhaps consist in this supposed jewel; hence

he who allows this doubt to develop had better prepare for opposition from all sides. Some, with their metaphysical compendia in hand, will look down on him with scorn, in proud consciousness of their ancient, and hence ostensibly legitimate, possession; others, who nowhere see anything that is not similar to something they have seen somewhere else before, will not understand him; and for a time everything will remain as if nothing at all had happened that might yield fear or hope of an impending change." [pages 5, 6]

#FOUR: #269 as #26 - ENDEAVOUR (WU)

#FIVE: #406 as #1 - CENTRE (CHUNG) = #675

**#675 as [#4, #400, #50, #1, #200, #9, #1, #10] = dýnamai (G1410): {UMBRA: #506 % #41 = #14} 1) to be able, have **\*POWER\*** whether by virtue of one's own ability and resources, or of a state of mind, or through favourable circumstances, or by permission of law or custom; 2) to be able to do something; 3) to be capable, strong and powerful;**

**#675 as [#1, #50, #300, #10, #30, #70, #3, #10, #1, #200] = antilogía (G485): {UMBRA: #475 % #41 = #24} 1) gainsaying, **\*CONTRADICTION\***; 2) opposition, rebellion;**

**#675 as [#20, #5, #30, #5, #400, #5, #10, #200] = keleúō (G2753): {UMBRA: #1260 % #41 = #30} 1) to **\*COMMAND\***, to order;**

### **IMMANUEL KANT'S PROLEGOMENA (1783) IDEA @256:**

"Mathematical judgments are one and all synthetic. This proposition appears to have completely escaped the observations of analysts of human reason up to the present, and indeed to be directly opposed to all of their conjectures, although it is incontrovertibly certain and very important in its consequences. Because they found that the inferences of the mathematicians all proceed in accordance with the principle of **\*CONTRADICTION\*** (which, by nature, is required of any apodictic certainty), they were persuaded that the fundamental propositions were also known through the principle of **\*CONTRADICTION\***, in which they were very mistaken; for a synthetic proposition can of course be discerned in accordance with the principle of **\*CONTRADICTION\***, but only insofar as another synthetic proposition is presupposed from which the first can be deduced, never however in itself.

First of all it must be observed: that properly mathematical propositions are always a priori and not empirical judgments, because they carry necessity with them, which cannot be taken from experience. But if this will not be granted me, very well, I will restrict my proposition to pure mathematics, the concept of which already conveys that it contains not empirical but only pure cognition a priori.

One might well at first think: that the proposition  $7 + 5 = 12$  is a purely analytic proposition that follows from the concept of a sum of seven and five according to the principle of **\*CONTRADICTION\***. However, upon closer inspection, one finds that the concept of the sum of 7 and 5 contains nothing further than the unification of the two numbers into one, through which by no means is thought what this single number may be that combines the two. The concept of twelve is in no way already thought because I merely think to myself this unification of seven and five, and I may analyze my concept of such a possible sum for as long as may be, still I will not meet with twelve therein. One must go beyond these concepts, in making use of the intuition that corresponds to one of the two, such as one's five fingers, or (like Segner in his arithmetic) five points, and in that manner adding the units of the five given in intuition step by step to the concept of seven. One therefore truly amplifies one's concept through this proposition  $7 + 5 = 12$  and adds to the first concept a new one that was not thought in it; that is, an arithmetical proposition is always synthetic, which can be seen all the more plainly in the case of somewhat larger numbers, for it is then clearly evident that, though we may turn and twist our concept as we like, we could never find the sum through the mere analysis of our concepts, without making use of intuition. [pages 18, 19]

#FOUR: #228 as #66 - DEPARTURE (CH'U)

#FIVE: #357 as #33 - CLOSENESS (MI) = #585

**#585 as [#5, #80, #500] = hâphak (H2015): {UMBRA: #105 % #41 = #23} 1)** to turn, overthrow, overturn; **1a)** (Qal); **1a1)** to overturn, overthrow; **1a2)** to turn, turn about, turn over, turn around; **1a3)** **\*TO\* \*CHANGE\*, \*TRANSFORM\***; **1b)** (Niphal); **1b1)** to turn oneself, turn, turn back; **1b2)** to change oneself; **1b3)** to be perverse; **1b4)** to be turned, be turned over, be changed, be turned against; **1b5)** to be reversed; **1b6)** to be overturned, be overthrown; **1b7)** to be upturned; **1c)** (Hithpael);

**1c1)** to transform oneself; **1c2)** to turn this way and that, turn every way; **1d)** (Hophal) **\*TO\* \*TURN\* \*ON\* \*SOMEONE\*;**

**#585 as [#5, #40, #300, #40, #200] = mishmâr (H4929):**  
**{UMBRA: #580 % #41 = #6} 1)** place of confinement, prison, guard, jail, guard post, watch, observance; **1a)** jail, prison, guard-house; **1b)** guard, guard post, act of guarding; **1c)** observances;

TOTAL #FOUR: #256 + #269 + #228 = #753

TOTAL #FIVE: #385 + #406 + #357 = #1148

<<https://www.grapple369.com/?>

idea:641,675,585,256,269,228,385,406,357,1901>

**TOTAL: #1901 - #491 - AGENCIES ENGAGING IN UNCONSCIONABLE #417 - ANATHEMA CONDUCT AS BREACHES OF #27 - DUTY or OBLIGATION of #68 - RIGHTS OF FEDERATION ON 1 JANUARY 1901 AS FIRST PRINCIPLES ENUMERATED BY QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900 vis a vis: SECTIONS VIII, IX, X**

**Figure A (proposed)**

<b>PARADIGMATIC</b>	coral
<b>WHOLISTIC</b>	cyan
<b>SYSTEMIC</b>	yellow
<b>HUMANISTIC</b>	green
<b>MATERIALISTIC</b>	orange
<b>ABSOLUTISTIC</b>	blue
<b>EGOCENTRIC</b>	red
<b>ANIMISTIC</b>	purple
<b>AUTOMATIC</b>	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>>

**SECTION VIII (#62 - DOUBT: YI / #5 - KEEPING SMALL: SHAO): #808** - REQUIRE / TO SHOW ONESELF PURE, JUST, KIND / DEVOTED / TO APPOINT ONE TO ADMINISTER AN OFFICE; TO SET DOWN AS, CONSTITUTE, TO DECLARE, SHOW TO BE;

**SECTION IX (#77 - COMPLIANCE: HSUN / #15 - REACH: TA): #885** - THAT WHICH HAS BEEN DEEMED RIGHT SO AS TO HAVE FORCE OF LAW; WHAT HAS BEEN ESTABLISHED, AND ORDAINED BY LAW, AN ORDINANCE / TO BE WELL PLEASED, TO BE CONTENTED AT OR WITH A THING / TO MARRY, TO BE GIVEN IN MARRIAGE

**SECTION X (#55 - DIMINISHMENT: CHIEN / #59 - MASSING: CHU): #940** - TO INSCRIBE, SIGN / TO COMMUNICATE, IMPART / THE (WATCH OR) KEEPER OF THE HOUSE / TO PERSEVERE IN ANYTHING AS A STATE OF MIND

"PEOPLE **\*LOST\* \*THEIR\* \*WAY\***." {@22: Sup: 14 - PENETRATION: JUI (#897); Ego: 37 - PURITY: TS'UI (#1035)}

**#1901** as [#200, #400, #50, #1, #80, #1, #600, #9, #5, #50, #300, #5, #200] = synapágō (G4879): {UMBRA: #1535 % #41 = #18} 1) **\*TO\* \*LEAD\* \*AWAY\* \*WITH\* \*OR\* \*TOGETHER\***; 2) metaph. to be carried away with; 2a) of a thing, i.e. by a thing, so as to experience with others the force of that which carries away; 2b) to yield or submit one's self to lowly things, conditions, employments: not to evade their power;

**IMMANUEL KANT'S PROLEGOMENA (1783) IDEA @357:** "If this inevitability of anthropomorphism were certain, then the proofs for the existence of a supreme being might be what they will, and might all be granted, and still the concept of this being could never be determined by us without our becoming entangled in **\*CONTRADICTIONS\***."

If we combine the injunction to avoid all transcendent judgments of pure reason with the apparently conflicting **\*COMMAND\*** to proceed to concepts that lie beyond the field of immanent (empirical) use, we become aware that both can subsist together, but only directly on the boundary of all permitted use of reason – for this boundary belongs just as much to the field of experience as to that of beings of thought – and we are thereby at the same time taught how those remarkable ideas serve solely for determining the boundary of human reason: that is, we are taught, on the one hand, not to extend cognition from experience without bound, so that nothing at all remains for us to cognize except merely the world, and, on the other, nevertheless not to go beyond the

boundary of experience and to want to judge of things outside that boundary as things in themselves.

But we hold ourselves to this boundary if we limit our judgment merely to the relation that the world may have to a being whose concept itself lies outside all cognition that we can attain within the world. For we then do not attribute to the supreme being any of the properties in themselves by which we think the objects of experience, and we thereby avoid dogmatic anthropomorphism; but we attribute those properties, nonetheless, to the relation of this being to the world, and allow ourselves a symbolic anthropomorphism, which in fact concerns only language and not the object itself.

If I say that we are compelled to look upon the world as if it were the work of a supreme understanding and will, I actually say nothing more than: in the way that a watch, a ship, and a regiment are related to an artisan, a builder, and a **\*COMMANDER\***, the sensible world (or everything that makes up the basis of this sum total of appearances) is related to the unknown – which I do not thereby cognize according to what it is in itself, but only according to what it is for me, that is, with respect to the world of which I am a part." [pages 107, 108]

-----

### **COMPLETE NARRATIVE SAMPLE:**

Former Special Air Service troop **\*COMMANDER\*** and federal Liberal MP Andrew Hastie is calling for greater parliamentary and media oversight of the Australian military. {@1: Sup: 59 - **MASSING**: CHU (#59); Ego: 67 - **DARKENING**: HUI (#67)}

Mr Hastie has voiced personal grief and **\*SHAME\*** over alleged war crimes committed by Australian soldiers he served with in Afghanistan. {@2: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#69); Ego: 67 - **DARKENING**: HUI (#134)}

The member for Canning in Western Australia wants greater media access to military operations overseas. {@3: Sup: 3 - **MIRE**: HSIEN (#72); Ego: 4 - **BARRIER**: HSIEN (#138)}

"We stage-managed Australia's contribution to the Afghanistan war through a carefully crafted information operation," {@4: Sup: 67 - **DARKENING**: HUI (#139 - **I HAVE NOT SLAUGHTERED THE SACRED ANIMALS** {%13}); Ego: 23 - **EASE**: YI (#161 - **I AM NOT A TELLER OF LIES** {%9})}

Mr Hastie wrote in The Australian on Tuesday. {@5: Sup: 8 - **OPPOSITION**: KAN (#147); Ego: 56 - **CLOSED MOUTH**: CHIN (#217)}

"Perhaps with greater access for the Australian media, {@6: Sup: 67 - **DARKENING**: HUI (#214); Ego: 46 - **ENLARGEMENT**: K'UO (#263)}

some of the events alleged by the Brereton report might never have happened." {@7: Sup: 61 - **EMBELLISHMENT**: SHIH (#275); Ego: 1 - **CENTRE**: CHUNG (#264)}

Mr Hastie, {@8: Sup: 38 - **FULLNESS**: SHENG (#313); Ego: 48 - **RITUAL**: LI (#312)}

who chairs a parliamentary committee on intelligence and security, {@9: Sup: 77 - **COMPLIANCE**: HSUN (#390); Ego: 68 - **DIMMING**: MENG (#380)}

wants to create a committee with powers to compel defence chiefs and bureaucrats. {@10: Sup: 41 - **RESPONSE**: YING (#431); Ego: 79 - **DIFFICULTIES**: NAN (#459)}

"If we are serious about increased accountability and transparency, {@11: Sup: 63 - **WATCH**: SHIH (#494); Ego: 71 - **STOPPAGE**: CHIH (#530)}

then we need proper parliamentary scrutiny of the Department of Defence and the Australian Defence Force," {@12: Sup: 56 - **CLOSED MOUTH**: CHIN (#550); Ego: 18 - **WAITING**: HSI (#548)}

he said. {@13: Sup: 3 - **MIRED**: HSIEN (#553); Ego: 46 - **ENLARGEMENT**: K'UO (#594)}

"Without it, {@14: Sup: 60 - **ACCUMULATION**: CHI (#613); Ego: 28 - **CHANGE**: KENG (#622)}

our parliament cannot exercise proper civilian oversight of our military." {@15: Sup: 35 - **GATHERING**: LIEN (#648); Ego: 70 - **SEVERANCE**: KE (#692)}

An exhaustive inquiry by Justice Paul Brereton absolved top brass of blame for unlawful killings and acts of torture allegedly committed by Australian troops in Afghanistan. {@16: Sup: 22 - **RESISTANCE**: KE (#670); Ego: 80 - **LABOURING**: CH'IN (#772)}

But Mr Hastie said responsibility must be shared, {@17: Sup: 9 - **BRANCHING OUT**: SHU (#679); Ego: 37 - **PURITY**: TS'UI (#809)}

arguing soldiers and officers needed accountability and firm leadership in "the degrading cockpit of war". {@18: Sup: 62 - **DOUBT**: YI (#741); Ego: 51 - **CONSTANCY**: CH'ANG (#860)}

"It appears this did not happen from the very top to the bottom of the command chain," {@19: Sup: 36 - **STRENGTH**: CH'IANG (#777); Ego: 51 - **CONSTANCY**: CH'ANG (#911)}

he said. {@20: Sup: 64 - **SINKING**: CH'EN (#841); Ego: 46 - **ENLARGEMENT**: K'UO (#957)}

Mr Hastie said over-reliance on elite SAS troops hardened the hearts of soldiers sent on multiple deployments. {@21: Sup: 42 - **GOING TO MEET**: YING (#883); Ego: 41 - **RESPONSE**: YING (#998)}

"People lost their way." {@22: Sup: 14 - **PENETRATION**: JUI (#897); Ego: 37 - **PURITY**: TS'UI (#1035)}

He argued certain aspects of warrior culture including ego, {@23: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#947); Ego: 61 - **EMBELLISHMENT**: SHIH (#1096)}

entitlement and exceptionalism must be condemned, {@24: Sup: 21 - **RELEASE**: SHIH (#968); Ego: 64 - **SINKING**: CH'EN (#1160)}

but other elements were an important part of elite combat units.

{@25: Sup: 43 - **ENCOUNTERS**: YU (#1011); Ego: 19 - **FOLLOWING**: TS'UNG (#1179)}

"You need people who run to the sound of the guns. {@26: Sup: 71 - **STOPPAGE**: CHIH (#1082); Ego: 45 - **GREATNESS**: TA (#1224)}

Who are prepared to fight and destroy Australia's enemies. {@27: Sup: 79 - **DIFFICULTIES**: NAN (#1161); Ego: 23 - **EASE**: YI (#1247)}

Who will die doing so, {@28: Sup: 31 - **PACKING**: CHUANG (#1192); Ego: 68 - **DIMMING**: MENG (#1315)}

if necessary. {@29: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#1265); Ego: 16 - **CONTACT**: CHIAO (#1331)}

**GRUMBLE** (#1265, #1331)@[59, 67, 10, 67, 3, 4, 67, 23, 8, 56, 67, 46, 61, 1, 38, 48, 77, 68, 41, 79, 63, 71, 56, 18, 3, 46, 60, 28, 35, 70, 22, 80, 9, 37, 62, 51, 36, 51, 64, 46, 42, 41, 14, 37, 50, 61, 21, 64, 43, 19, 71, 45, 79, 23, 31, 68, 73, 16]

**MALE: @139 = #139**

**FEME: @161 = #161**

**ONTIC CHECKSUM TOTAL: #300** as [#6, #8, #80, #200, #6] / #288 - **\*REMEMBRANCE\*** as [#8, #80, #200] = châphêr (H2659): {**UMBRA: #288 % #41 = #1**} **1**) to be ashamed, be confounded, be abashed, feel abashed; **1a**) (Qal) to be ashamed, be abashed; **1b**) (Hiphil) to display **\*SHAME\***, demonstrate shame, cause embarrassment;

**#1265** as [#5, #3, #20, #100, #1, #300, #5, #400, #70, #50, #300, #1, #10] = enkrateúomai (G1467): {**UMBRA: #955 % #41 = #12**} **1**) **\*TO\* \*BE\* \*SELF\*-\*CONTROLLED\*, \*CONTINENT\*;** **1a**) **\*TO\* \*EXHIBIT\* \*SELF\*-\*GOVERNMENT\*, \*CONDUCT\*, \*ONE'S\* \*SELF\* \*TEMPERATELY\*;** **1b**) in a figure drawn from athletes, who in preparing themselves for the games abstained from unwholesome food, wine, and sexual indulgence;

**#1331** as [**#80, #100, #70, #200, #800, #80, #1**] = prósōpon (**G4383**): {**UMBRA: #1450 % #41 = #15**} **1**) the face; **1a**) the front of the human head; **1b**) countenance, look; **1b1**) the face so far forth as it is the organ of sight, and by it various movements and changes) **\*THE\* \*INDEX\* \*OF\* \*THE\* \*INWARD\* \*THOUGHTS\* \*AND\* \*FEELINGS\***; **1c**) the appearance one presents by his wealth or property, his rank or low condition; b **\*OUTWARD\* \*CIRCUMSTANCES\*, \*EXTERNAL\* \*CONDITION\***; **1c2**) **\*USED\* \*IN\* \*EXPRESSIONS\* \*WHICH\* \*DENOTE\* \*TO\* \*REGARD\* \*THE\* \*PERSON\* \*IN\* \*ONE'S\* \*JUDGMENT\* \*AND\* \*TREATMENT\* \*OF\* \*MEN\***; **1d**) the outward appearance of inanimate things;

"REPENT YE THEREFORE, AND BE CONVERTED, THAT YOUR SINS MAY BE BLOTTED OUT, WHEN THE TIMES OF REFRESHING SHALL COME FROM THE PRESENCE-**G4383** OF THE LORD;" [**Acts 3:19**]

-----

**ORIGINAL STATEMENT DATED 24 NOVEMBER 2020: LIBERAL MP AND EX-SAS \*COMMANDER\* ANDREW HASTIE CALLS FOR MORE OVERSIGHT OF AUSTRALIA'S MILITARY**

Former Special Air Service troop commander and federal Liberal MP Andrew Hastie is calling for greater parliamentary and media oversight of the Australian military.

Mr Hastie has voiced personal grief and **\*SHAME\*** over alleged war crimes committed by Australian soldiers he served with in Afghanistan.

The member for Canning in Western Australia wants greater media access to military operations overseas.

"We stage-managed Australia's contribution to the Afghanistan war through a carefully crafted information operation," Mr Hastie wrote in The Australian on Tuesday.

"Perhaps with greater access for the Australian media, some of the events alleged by the Brereton report might never have happened."

Mr Hastie, who chairs a parliamentary committee on intelligence and security, wants to create a committee with powers to compel defence chiefs and bureaucrats.

"If we are serious about increased accountability and transparency, then we need proper parliamentary scrutiny of the Department of Defence and the Australian Defence Force," he said.

"Without it, our parliament cannot exercise proper civilian oversight of our military."

An exhaustive inquiry by Justice Paul Brereton absolved top brass of blame for unlawful killings and acts of torture allegedly committed by Australian troops in Afghanistan.

But Mr Hastie said responsibility must be shared, arguing soldiers and officers needed accountability and firm leadership in "the degrading cockpit of war".

"It appears this did not happen from the very top to the bottom of the command chain," he said.

Mr Hastie said over-reliance on elite SAS troops hardened the hearts of soldiers sent on multiple deployments.

"People lost their way."

He argued certain aspects of warrior culture including ego, entitlement and exceptionalism must be condemned, but other elements were an important part of elite combat units.

"You need people who run to the sound of the guns. Who are prepared to fight and destroy Australia's enemies. Who will die doing so, if necessary." [  
<https://www.sbs.com.au/news/liberal-mp-and-ex-sas-commander-andrew-hastie-calls-for-more-oversight-of-australia-s-military>]

The beta of the Grapple noumenon sapient {} dataset (gnosis ex machina) dated 25 November 2020 is available from this URL:

<<http://www.grapple369.com/scripts/gnosis.json>>

Such dataset was obtained by using this web inspector command:  
**console.log(JSON.stringify(GNOSIS.boek.gnosis))**

1) Our next process will be to create a testing regime so as to determine the data is correct.

2) Once that has been achieved, we'll then make an inclusion of the temporal mapping to the noumenon.

3) The final stage will be the inclusion of the ONTIC MALE / FEME DEME mappings

Initial Post: 25 November 2020