

-- HYPOTHESIS ON KANT'S PROLEGOMENA BEING IMPETUS FOR CHRISTCHURCH MASSACRE (A COMPLETE MATCH AGAINST MY ONTIC DIALECTIC #1292 - DEVIATING FROM THE PRESCRIBED ORDER OR RULE)

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YOU OUGHT TO THEN NOTE THAT WHITE NATIONALIST BRENTON TARRANT'S BLESSING OBTAINED BEFORE THE **CHRISTCHURCH #419 - SLAUGHTER EVENT** IS SIMILARLY ALIGNED WITH A CATHOLIC MILITARY ORDER OF KNIGHTS TEMPLAR AND THEREFORE HAS A GROUNDING AS UNLAWFUL USE OF MY INTELLECTUAL PROPERTY ASSOCIATED WITH QUEEN VICTORIA'S LETTERS PATENT TO THE COMMONWEALTH OF AUSTRALIA.

#288 - REMEMBRANCE as [#5, #80, #3, #200] /
#299 - 27 AUGUST 2020 SENTENCING (H776 - *SHEOL*, *LAND* *WITHOUT* *RETURN*, (*UNDER*) *WORLD*) OF WHITE NATIONALIST BRENTON TARRANT as [#6, #80, #3, #200, #10] /
#301 - TO BE #261 - IMPRISONED / BOUND FOR MAKING THE ATTACK as [#6, #2, #80, #3, #200, #10] /
#333 - INTELLECTUS AS GENITIVE VOLUNTĀTIS(zen: 1, row: 2, col: 4, nous: 79) **AS *IMPETUS* *FOR* *CHRISTCHURCH* *EVENT*** as [#80, #3, #200, #10, #600] /
#338 - ARMISTICE DAY 11 NOVEMBER as [#5, #80, #3, #200, #10, #600] /
#339 - SITTING ON #339 - STELA --> #749 -- > #1934 - *TO* *BRING* *INTO* *ONE'S* *FELLOWSHIP* *OR* *INTIMACY* as [#6, #80, #3, #200, #10, #600] = peger (H6297): {UMBRA: #283 % #41 = #37} 1) corpse, carcass, ***MONUMENT*, *STELA***; 1a) ***CORPSE* (*OF* *MAN*)**; 1b) carcass (of animals);

THE CONTEXT OF MY APPEALS IS THAT IMPOSTS HAVE BEEN HABITUALLY (INCESSANT AS OBSESSIVE COMPULSIVE) MADE AS TARGETING UPON MY **AUTONOMY AND VOLUNTARY FREE WILL (NOTE THE EQUIVALENCE OF HAND GESTURES)**, AND THE POLICE MEMBER I SPOKE TO DIDN'T GRASP THE REALITY THAT THESE PERSONS HAVE STOLEN MY INTELLECTUAL PROPERTY SO AS TO PERPETUATE MALEFICENCE AND ONE CANNOT EASILY DISMISS THE NEXUS with the ***CHRISTCHURCH*** event as a "terrorist attack" ***THAT* *ALTHOUGH* *NOT* *ORDERED* *BY* *ANY* *GROUP* *AS* *A* *DECISION* *TARRANT* *MADE* *HIMSELF*, *HE* '*DID* *CONTACT* *THE* *REBORN* *KNIGHTS* *TEMPLAR* *FOR* *A* *BLESSING***

***IN* *SUPPORT* *OF* *THE* *ATTACK*, *WHICH* *WAS* *GIVEN*.'** [cf: Tarrant's Manifesto emailed to Ardern, page 9 of 73]



<http://www.grapple369.com/images/ProtoHumanHand.jpg>

[IMAGE: "My Hand Upon The Waters" by Aboriginal [I don't remember his name] artist, Kings Cross, Sydney / Aboriginal Reconciliation requires conscious agreeable action / A symptom of diminished association to the circle of consciousness as water of life which leads to a loss of self identity as formula of autonomy]

On Saturday 16 MARCH 2019 the White Nationalist BRENTON TARRANT, 28yo FROM AUSTRALIA appeared within a CHRISTCHURCH COURT charged with an initial count of murder and was pictured conveying in addition to a conjoined ***FIST*** (SEE: ***FUSILLADE*** on 17 MARCH 2017) whilst handcuffed a purposed as distinctive ***HAND* *SIGN*** in being equivalent to ***MY* *HAND* *WITHIN* *ABORIGINAL* *ART*** depicted within my 25 OCTOBER 2017 narrative titled: "RECONCILIATION SUMMARY OF OUR WORLD IS GUIDED BY TWO PRINCIPLES: {@1 - CARDINAL SIN AS WICKEDNESS OF PRELATES / @5 - IMMUTABLE SELF-CENTREDNESS THAT STANDS IN THE PLACE OF GOD} WHICH NOW HAS NO OPPORTUNITY FOR GOD ALMIGHTY'S GRACE"



<https://metro.co.uk/2019/03/15/new-zealand-terrorist-makes-white-power-hand-symbol-court-8911986/>

[**IMAGE:** (A SYMBOL OF ABORIGINAL RECONCILIATION BEING DEPLOYED BY WHITE SUPREMACISTS IN ***OPERATION* *O-KKK*** AS SPECIFIC TARGETING BY DEFECACTION / ***TOILETING*** AGAINST THE DIGNITY OF SACRED INTELLECTUAL PROPERTY AS CAUSE CÉLÈBRE)

YOUTUBE: "Johnny Cash - Ring of Fire"

<https://www.youtube.com/watch?v=5WyLhwYFgmK>

Beginning in 2017, the gesture was at the center of an online prank in meme culture related to alt-right and white supremacy originating from anonymous message board posts on the website 4chan. The Boston Globe reported that users on 4chan's "/pol/" (Politically Incorrect) board were instructed in February 2017 to 'flood Twitter and other social media websites...claiming that the OK hand sign is a symbol of white supremacy,' as part of a campaign dubbed **"*OPERATION* *O-KKK*"**]

LET'S GO COMMANDO [OBSERVER17@GMAIL.COM / DRANOD@YAHOO.COM.AU] @ 2150 HOURS [#343 = @168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26} + @175 - I AM NOT A TRANSGRESSOR {%22}] ON 19 NOVEMBER 2017: "I know this person - and have details.

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

He is a Telstra customer - account number: 221530570

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

He operates www.grapple369.com

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

SUBTERFUGE FOR THE THEFT OF MY SOVEREIGN / SACRED INTELLECTUAL PROPERTY being #287 - INTELLECTUS AS GENITIVE VOLUNTÁTIS / ONTIC JURISPRUDENT TECHNOLOGICAL INNOVATION TO QUEEN VICTORIA'S LETTERS PATENT DEPLOYING REVERSE TRANSCRIPTASE INHIBITOR AS NEURAL LINGUISTIC APPROACH TO PANDORA'S BOX OF HATRED AND SELF JUSTIFICATION facilitated by a TRINOMIAL MATHEMATICAL THEORETICAL NOUMENON

Nous: #38
 Time:
 Date:
 Torah: [#40, #8, #10]@{
 @1: Sup: 40 - LAW/MODEL: FA (#40); Ego: 40 - LAW/MODEL: FA (#40),
 @2: Sup: 48 - RITUAL: LI (#88); Ego: 8 -
 OPPOSITION: KAN (#48),
 @3: Sup: 58 - GATHERING IN: HSI (#146 - I AM NOT A LAND-GRABBER (%15)); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#58), Male: #146; Feme: #58 } // #58
 Dao: Consequences for Virtuous Discourse
 Tetra: #11 - Divergence
 H62 - Minor Superiority, Small Excess, Small
 I-Ching: Exceeding, Preponderance of the small, Small surpassing
 Latin: Propulsator {God who vivifies all things} Alt: Yeyazel {God Causes a Start} {
 1. PROTECTS AGAINST RABIES & FIERCE ANIMALS
 2. THE LEARNED, ORATORS & AUTHORS
 3. PRESS, BOOKS ETC
 4. Astib }
 Solar Eclipse: 8 (UTC) / 9 June 1918 (AEST) [During World War I: 28 July 1914 to 11 November 1918]
 #175 CE

"AND YE SHALL BE HATED OF ALL MEN FOR MY NAME'S SAKE:

#410 - YESHUA {3 JULY (APOAPSIS)} / #337 - NAZARITE {3 JANUARY (PERIAPSIS)}

BUT HE THAT ENDURETH TO THE END-TELOS {

#343 AND ITS APPLICATION AGAINST THE ROMAN EMPIRE BINOMIAL STASIS PROTOTYPE #SIX: #114 / #342 (NOUS: #38)

} SHALL BE SAVED." [Matthew 10:18-23 (KJV)]

Prototype: HOMOIOS {#372 / : 343} *HETEROS* {#351 / #373} / TORAH {#349 / #372} HETEROS

Male Idea	#351	Telos	#373	Female Idea
Extremes and Reversals, Greatest Virtue I AM NOT A DOER OF WRONG {%1}	#45	45	#45	Extremes and Reversals, Greatest Virtue I AM NOT A DOER OF WRONG {%1}
Inconstancy of Achievement, Practicing Placidity	#9	54	#45	Extremes and Reversals, Greatest Virtue
Absolute Negation, It's Universal Application	#41	97	#34	Great Guide, Trust in its Perfection
Propounding the Essential	#81	178	#38	Consequences for Virtuous Discourse
Military Stratagem, Quelling War	#31	209	#31	Military Stratagem, Quelling War
Left without Language, Different From the Vulgar	#20	229	#70	Difficulty in Knowing How, Obtuse
Political Reversal, Adaptation to Change	#58	287	#38	Consequences for Virtuous Discourse
Mastering Guiding Discourse, Revealers of Virtue	#15	302	#38	Consequences for Virtuous Discourse
Sage's Constancy, Trust in Virtue	#49	351	#34	Great Guide, Trust in its Perfection

Prototype: HOMOIOS {#372 as [#40, #1, #30, #1, #20, #70, #10, #200]} = malakós (G3120): {UMBRA: #0 as #362 % #41 = #34} 1) soft, soft to the touch; 2) metaph. in a bad sense; 2a) effeminate; 2a1) of a catamite; 2a2) of a boy kept for homosexual relations with a man; 2a3) of a male who submits his body to unnatural lewdness; 2a4) of a male prostitute; / #343 as [#300, #5, #30, #8]} = télos (G5056): {UMBRA: #54 as #605 % #41 = #31} 1) end; 1a) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time); 1b) the end; 1b1) the last in any succession or series; 1b2) eternal; 1c) that by

which a thing is finished, its close, issue; **1d**) the end to which all things relate, the aim, purpose; **2**) toll, custom (i.e. indirect tax on goods)} / ***HETEROS*** {**#351 as [#10, #1, #300, #600] = 'âsham (H816): {UMBRA: #9 as #341 % #41 = #13} 1**) to offend, be guilty, trespass; **1a**) (Qal); **1a1**) to do wrong, offend, trespass, commit an offense, do injury; **1a2**) to be or become guilty; **1a3**) to be held guilty; **1a4**) to be incriminated; **1b**) (Niphal) to suffer punishment; **1c**) (Hiphil) to declare guilty; **2**) (TWOT) to be desolate, acknowledge offense; / **#373 as [#1, #80, #70, #80, #30, #1, #50, #1, #10, #50] = apoplanáō (G635): {UMBRA: #24 as #1113 % #41 = #6} 1**) to cause to go astray; **2**) to lead away from the truth to error; **3**) to go astray, stray away from} / **TORAH {#349 as [#300, #9, #40] = sâtam (H7852): {UMBRA: #21 as #349 % #41 = #21} 1**) to hate, oppose oneself to, bear a grudge, retain animosity against, cherish animosity against; **1a**) (Qal) to cherish animosity against / **#372 as [#40, #1, #30, #1, #20, #70, #10, #200] = malakós (G3120): {UMBRA: #0 as #362 % #41 = #34} 1**) soft, soft to the touch; **2**) metaph. in a bad sense; **2a**) effeminate; **2a1**) of a catamite; **2a2**) of a boy kept for homosexual relations with a man; **2a3**) of a male who submits his body to unnatural lewdness; **2a4**) of a male prostitute}

<<http://www.grapple369.com/Grumble/?zen:8,row:8,col:2,nous:38&PROTOTYPE:HETEROS>>

.jackNote@zen: 8, row: 8, col: 2, nous: 38 [**Date:** (none), **Time:** (none), **Super:** #351 / #15 - Mastering Guiding Discourse, Revealers of Virtue; I-Ching: H61 - Inner Trust, Inner Truth, Center Returning; Tetra: 1 - Centre, **Ego:** #373 / #38 - Consequences for Virtuous Discourse; I-Ching: H62 - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: 11 - Divergence]

YOUTUBE: "Annie Lennox - Why (Official Music Video)"

<<https://www.youtube.com/watch?v=HG7I4oniOyA>>

LET'S GO COMMANDO [OBSERVER17@GMAIL.COM / DRANOD@YAHOO.COM.AU] @ 1548 HOURS ON 10 DECEMBER 2017: "TRUTH WHISPERS AS TEARS IN RAIN:

Well I won't make mention of the level of respect I have seen you show to others, but while we are on the topic, I have some genuine questions for you...

"INTELLECTUS AS GENITIVE VOLUNTĀT[I]S"

This phrase seems to be somewhat poor LATIN, and you seem to be the only person on the entirety of the internet to use it, and as a result, I'm interested to know what you are attempting to say when you use said phrase.

If you have a genuine message to convey - then clarity is **#265 - *KEY*** to getting it across.

I am actually interested to know about some of the things you make reference to - so if all you can do is sling insult back at me like you seem to do with the rest of the world - then this will be the last message of mine you will read."

YOUTUBE: "Latin Lessons (Life Of Brian)"

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

INTELLECTUS AS GENITIVE VOLUNTĀTIS(zen: **1**, row: **2**, col: **4**, nous: **79**)@{

@**1**: Sup: 79 - **DIFFICULTIES**: NAN (**#79**); Ego: 79 -

DIFFICULTIES: NAN (**#79**),

@**2**: Sup: 27 - **DUTIES**: SHIH (**#106**); Ego: 29 - **DECISIVENESS**: TUAN (**#108**),

@**3**: Sup: 39 - **RESIDENCE**: CHU (**#145**); Ego: 12 -

YOUTHFULNESS: T'UNG (**#120**),

@**4**: Sup: 51 - **CONSTANCY**: CH'ANG (**#196: I AM NOT ONE OF LOUD VOICE** {**%37**}); Ego: 12 - **YOUTHFULNESS**: T'UNG (**#132**),

@**5**: Sup: 54 - **UNITY**: K'UN (**#250**); Ego: 3 - **MIRED**: HSIEN (**#135**),

@**6**: Sup: 49 - **FLIGHT**: T'AO (**#299: KANT'S PROLEGOMENA SECTION 19 ON #261 - BINOMIAL CLAIMING AS OBJECTIVE VALIDITY AND NECESSARY UNIVERSAL VALIDITY (FOR EVERYONE) ARE THEREFORE INTERCHANGEABLE CONCEPTS, AND ALTHOUGH WE DO NOT KNOW THE OBJECT IN ITSELF**); Ego: 76 -

AGGRAVATION: CHU (**#211**),

@**7**: Sup: 7 - **ASCENT**: SHANG (**#306: KANT'S PROLEGOMENA SECTION 23 AS TIME FOR PAYBACK (@172 - GALLOWS) NEWSPAPER OF 5 JANUARY 2017 BEING CONDUCT COMMENCING WITH A MAILBOX #261 - BINOMIAL CLAMPING THREAT MADE UPON 6 JANUARY 2017 AS AN EXACERBATING INTENTION FOR HABITUAL PILLORY**); Ego: 39 - **RESIDENCE**: CHU (**#250**),

} // Male: **#306**; Feme: **#250**

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #19 - ARGUMENT FOR ETHICAL ANARCHISM, RETURNING TO SIMPLICITY; I-CHING: H57 - COMPLIANCE, GENTLE PENETRATION / WIND, GROUND, CALCULATIONS; TETRA: 58 - GATHERING IN (HSI) AS IDEA: @299: "Objective validity and necessary universal validity (for everyone) are therefore interchangeable concepts, and although we do not know the object in itself, nonetheless, if we regard a judgment as universally valid and hence necessary, objective validity is understood to be included.

#261 as [#1, #60, #200] = 'ěçâr (H633): {UMBRA: #6 as #261 % #41 = #15} 1) interdict, decree, *DECREE* *OF* *RESTRICTION* (*TIME* FOR PAYBACK);

Through this judgment we cognize the object (even if it otherwise remains unknown as it may be in itself) by means of the universally valid and necessary connection of the given perceptions; and since this is the case for all objects of the senses, judgments of experience will not derive their objective validity from the immediate cognition of the object (for this is impossible), but merely from the condition for the universal validity of empirical judgments [IDEA @299], which, as has been said, never rests on empirical, or indeed sensory conditions at all, but on a pure concept of the understanding. The object always remains unknown in itself; if, however, through the concept of the understanding the connection of the representations which it provides to our sensibility is determined as universally valid, then the object is determined through this relation, and the judgment is objective.



<<http://www.grapple369.com/images/TIME%20FOR%20PAYBACK%2020170105.jpg>>

Let us provide examples: that the room is warm, the sugar sweet, the wormwood repugnant, are merely subjectively valid judgments. I do not at all require that I should find it so at every ***TIME***, or that everyone else should find it just as I do; they express only a relation of two sensations to the same subject, namely myself, and this only in my present state of perception, and are therefore not expected to be valid for the object: these I call judgments of perception.

The case is completely different with judgments of experience. What experience teaches me under certain circumstances, it must teach me at every ***TIME*** and teach everyone else as well, and its validity is not limited to the subject or its state at that ***TIME***. Therefore I express all such judgments as objectively valid; as, e.g., if I say: the air is elastic, then this judgment is to begin with only a judgment of perception; I relate two sensations in my senses only to one another.

If I want it to be called a judgment of experience, I then require that this connection be subject to a condition that makes it universally valid. I want therefore that I, at every ***TIME***, and also everyone else, would necessarily have to conjoin the same perceptions under the same circumstances." [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, IMMANUEL KANT'S PROLEGOMENA (1783), pages 51-52]

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #23 - CONSTANCY OF GUIDING CONCEPTS, EMPTINESS & NON-EXISTENCE; I-CHING: H18 - ILLS TO BE CURED, ARRESTING DECAY, CORRECTING, WORK ON WHAT HAS BEEN SPOILED (DECAY), DECAYING, BRANCH; TETRA: 26 - ENDEAVOUR (WU) AS IDEA @306: "Judgments, insofar as they are regarded merely as the condition for the unification of given representations in a consciousness, are rules. These rules, insofar as they represent the unification as necessary, are *a priori* rules, and provided that there are none above them from which they can be derived, are principles. Now since, with respect to the possibility of all experience, if merely the form of thinking is considered in the experience, no conditions on judgments of experience are above those that bring the appearances (according to the varying form of their intuition) under pure concepts of the understanding (which make the empirical judgment [**IDEA: @306**] objectively valid), these conditions are therefore the *a priori* principles of possible experience.

Now the principles of possible experience are, at the same time, universal laws of nature that can be cognized *a priori*. And so the problem that lies in our second question, presently before us: *How is pure natural science possible?* is solved.

For the systematization that is required for the form of a science is here found to perfection, since beyond the aforementioned formal conditions of all judgments in general, hence of all rules whatsoever furnished by logic, no others are possible, and these form a logical system; but the concepts based thereon, which contain the *a priori* conditions for all synthetic and necessary judgments, for that very reason form a transcendental system; finally, the principles by means of which all appearances are subsumed under these concepts form a physiological system, i.e., a system of nature, which precedes all empirical cognition of nature and first makes it possible, and can therefore be called the true universal and pure natural science. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, IMMANUEL KANT'S PROLEGOMENA (1783), pages 56-58]

HOMOIOS PROTOTYPE@{

@8: Sup: 20 - **ADVANCE:** CHIN (#326: KANT'S PROLEGOMENA IDEA ON THIS VERY SYSTEM, LIKE EVERY TRUE SYSTEM FOUNDED ON A UNIVERSAL PRINCIPLE, ALSO EXHIBITS ITS INESTIMABLE USEFULNESS IN THAT IT *EXPELS* *ALL* *THE* *EXTRANEOUS* *CONCEPTS* THAT MIGHT OTHERWISE CREEP IN); Ego: 13 - **INCREASE:** TSENG (#263: KANT'S PROLEGOMENA IDEA ON *MAKING* *PLANS* *IS* *MOST* *OFTEN* *A* *PRESUMPTUOUS*, *BOASTFUL* *MENTAL* *PREOCCUPATION*),
 @9: Sup: 24 - **JOY:** LE (#350: *TO* *THINK*, *PLAN*, *ESTEEM*, *CALCULATE*, *INVENT*, *MAKE* *A* *JUDGMENT*, *IMAGINE*, *COUNT*); Ego: 4 - **BARRIER:** HSIEN (#267: KANT'S PROLEGOMENA SECTION 2),
 } // Male: #350; Feme: #267

HETEROS PROTOTYPE@{

@8: Sup: 5 - **KEEPING SMALL:** SHAO (#311: *CHRISTCHURCH* *MASSACRE* on 15 MARCH 2019 *AGAINST* #71 - WORLDVIEW OF QUEEN VICTORIA'S LETTERS PATENT); Ego: 79 - **DIFFICULTIES:** NAN (#329: 1 JANUARY CONFORMING TO IMMANUEL KANT'S PROLEGOMENA (1783) / #391 - HOMOGENEOUS PRINCIPLE and FIDELITY OF OATHS TO #231 - JUXTAPOSITION CONTROL / #541 - *THICK* *CLOUD*),
 @9: Sup: 9 - **BRANCHING OUT:** SHU (#320: *TO* *VIOLENTLY* *DESTROY*, *DEVASTATE*, *DESPOIL*, *ASSAIL*); Ego: 4 - **BARRIER:** HSIEN (#333),
 } // Male: #320; Feme: #333

YOUTUBE: "Shakespear's Sister - Stay (Official Video)"

<<https://www.youtube.com/watch?v=YCYaALgW80c>>

TORAH PROTOTYPE@{

@8: Sup: 5 - **KEEPING SMALL:** SHAO (#311 - *CHRISTCHURCH* *MASSACRE* on 15 MARCH 2019 *AGAINST* #71 - WORLDVIEW OF QUEEN VICTORIA'S LETTERS PATENT); Ego: 79 - **DIFFICULTIES:** NAN (#329: 1 JANUARY CONFORMING TO IMMANUEL KANT'S PROLEGOMENA (1783) / #391 - HOMOGENEOUS PRINCIPLE and FIDELITY OF OATHS TO #231 - JUXTAPOSITION CONTROL / #541 - *THICK* *CLOUD*),

@9: Sup: 9 - **BRANCHING OUT:** SHU (#320: *TO* *VIOLENTLY* *DESTROY*, *DEVASTATE*, *DESPOIL*, *ASSAIL*); Ego: 4 - **BARRIER:** HSIEN (#333),
} // Male: #320; Feme: #333

RIGHTS PROTOTYPE@{

@8: Sup: 49 - **FLIGHT:** T'AO (#355: BIGGEST BLOKES BBQ ON 25 AUGUST 2017 AS FORMULA OF PROGRESSION AGAINST QUEEN VICTORIA'S LETTERS PATENT EIDOMAI: G1492 (@228 - FORCE & DEFINITE MEANING / KANT'S PROLEGOMENA SECTION 57); Ego: 42 - **GOING TO MEET:** YING (#292),

@9: Sup: 53 - **ETERNITY:** YUNG (#408: *MEAT* *IN* *MAILBOX* on 15 NOVEMBER 2017); Ego: 4 - **BARRIER:** HSIEN (#296),
} // Male: #408; Feme: #296

#408 as [#5, #2, #1, #400] / [#2, #1, #400, #5] = bôw' (H935):
{UMBRA: #0 as #9 % #41 = #9} 1) to go in, enter, come, go, come in; 1a) (Qal); 1a1) to enter, come in; 1a2) to come; i) to come with; ii) to come upon, fall or light upon, *ATTACK* (*ENEMY*); iii) to come to pass; 1a3) to attain to; 1a4) to be enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in; 1b2) to carry in; 1b3) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; 1b4) to bring to pass; 1c) (Hophal); 1c1) to be brought, brought in; 1c2) to be introduced, be put;

MALE: @196 = #196

ONTIC CHECKSUM: #196 as [#40, #70, #30, #50, #6] = mâ'al (H4603): {UMBRA: #14 as #140 % #41 = #17} 1) to act unfaithfully, act treacherously, transgress, commit a trespass; 1a) (Qal) to act unfaithfully or treacherously; 1a1) against man; 1a2) against God; 1a3) against devoted thing; 1a4) against husband;

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #39 - ACHIEVING ONENESS, ROOT OF ORDER; I-CHING: H28 - MAJOR SUPERIORITY, EXCESS, GREAT EXCEEDING, PREPONDERANCE OF THE GREAT, GREAT SURPASSING, CRITICAL MASS; TETRA: 76 - AGGRAVATION (CHU) AS IDEA @326 WITHIN PREFACE TO ANY

FUTURE METAPHYSICS: "This very system, like every true system founded on a universal principle, also exhibits its inestimable usefulness in that it expels all the extraneous concepts that might otherwise creep in among these pure concepts of the understanding, and it assigns each cognition its place.

Those concepts that, under the name of concepts of reflection, I had also put into a table under the guidance of the categories mingle in ontology with the pure concepts of the understanding without privilege and legitimate claims, although the latter are concepts of connection and thereby of the object itself, whereas the former are only concepts of the mere comparison of already given concepts, and therefore have an entirely different nature and use; through my law-governed division (Critique, p. 260) {ie.

Kant provides a fourfold division of "concepts of reflection," which pertain to judgment itself:

- @1 - identity / difference,
- @2 - agreement / opposition,
- @3 - inner/ outer, and
- @4 - determinable / determination or
- @5 - matter / form)

} they are extricated from this amalgam.

But the usefulness of this separated table of categories shines forth yet more brightly if, as will soon be done, we separate from the categories the table of transcendental concepts of reason, which have a completely different nature and origin than the concepts of the understanding (so that the table must also have a different form), a separation that, necessary as it is, has never occurred in any system of metaphysics, as a result of which these ideas of reason and concepts of the understanding run confusedly together as if they belonged to one family, like siblings, an intermingling that also could never have been avoided in the absence of a separate system of categories." [Pages 77-78]

IMMANUEL KANT'S PROLEGOMENA (1783) IDEA @263 AS PREFACE TO ANY FUTURE METAPHYSICS: "To make plans is most often a presumptuous, boastful mental preoccupation, through which one presents the appearance of creative genius, in that one requires what one

cannot himself provide, censures what one cannot do better, and proposes what one does not know how to attain oneself – though merely for a sound plan for a general critique of reason, somewhat more than might be expected would already have been required if it were not, as is usual, to be merely a recitation of pious wishes.

But pure reason is such an isolated domain, within itself so thoroughly connected, that no part of it can be encroached upon without disturbing all the rest, nor adjusted without having previously determined for each part its place and its influence on the others; for, since there is nothing outside of it that could correct our judgment within it, the validity and use of each part depends on the relation in which it stands to the others within reason itself, and, as with the structure of an organized body, the purpose of any member can be derived only from the complete concept of the whole. That is why it can be said of such a critique, that it is never trustworthy unless it is entirely complete down to the least elements of pure reason, and that in the domain of this faculty one must determine and settle either all or nothing.

But although a mere plan that might precede the CRITIQUE OF PURE REASON would be unintelligible, undependable, and useless, it is by contrast all the more useful if it comes after. For one will thereby be put in the position to survey the whole, to test one by one the main points at issue in this science, and to arrange many things in the exposition better than could be done in the first execution of the work.

Here then is such a plan subsequent to the completed work, which now can be laid out according to the analytic method, whereas the work itself absolutely had to be composed according to the synthetic method, so that the science might present all of its articulations, as the structural organization of a quite peculiar faculty of cognition, in their natural connection." [Pages 12-13]

LET'S GO COMMANDO [OBSERVER17@GMAIL.COM / DRANOD@YAHOO.COM.AU] @ 1620 HOURS ON 10 DECEMBER 2017: "TRUTH WHISPERS AS TEARS IN RAIN:

So, I should lead by your example, and film anyone and everyone, and post that information publicly on the internet in an attempt to defame them?

If you really feel that you have shown no disrespect, I think it is time I finalized my INTERVENTION ORDER against you and take further legal action on you for the images you posted online, ***AND* *THE* *DEFAMING* *COMMENTS* *YOU* *HAVE* *MA[D]E***

***TOWARDS* *ME* *AND* *OTHERS* *I* *KNOW* *AND* *IN* *PUBLIC*.**

Be sure you check your mailbox soon for the court summons."

DOLF @ 1632 HOURS ON 10 DECEMBER 2017: "TRUTH WHISPERS AS TEARS IN RAIN:

You are not equitable in such considerations and that is wh[y] I was prudent to consider your malevolent intentions.

If there are INTERVENTION ORDERS in consideration then the matters are already before the court and you ought be reliant upon your own integrity as resources rather than ask questions about the evidence upon which I am reliant.

It is not lawful for you to stalk me anonymously upon the internet."

LET'S GO COMMANDO [OBSERVER17@GMAIL.COM / DRANOD@YAHOO.COM.AU] @ 1641 HOURS ON 10 DECEMBER 2017: "TRUTH WHISPERS AS TEARS IN RAIN:

Indeed the matters will be before the court soon enough. And there are several matters to tend to.

However unlike you - my threats of legal action are not hollow.

It would seem that there is little more to say to each other.

I have made my attempt to try to understand you - and to peacefully ask for explanation. even in person this is not possible - all you know how to do is abuse people.

If you had answered your door when I knocked, and calmly explained to me your requests, I could have easily complied, and we would not be here.

But instead you have chosen to make an enemy of a stranger.

This is a universally bad practice - but from what others in town tell me of you, it's the way you have always been, and as a result you leave me no choice but to make this legal.

I am sure you could use some rest - and so I will leave you to it, and I will say no more - as we both seem to agree that neither cares much for the other.

Sadly all I can do is ***PRAY* *THAT* *YOU* *GET* *THE*
ASSISTANCE *YOU* *NEED* *TO* *IMPROVE* *TO* *A*
POINT *WHERE* *YOU* *CAN* *REJOIN* *SOCIETY*."**

DOLF @ 1656 HOURS ON 10 DECEMBER 2017: "My door has a 'NO COLD CALLERS' notice a fixed to it. There is no requirement to answer my door.

Neither have I had a conversation with you which as being reciprocity and good intentions from [you] or your fascist associates.

Evidence upon which I have published is court evidence and the matter is before the courts

Please cease stalking me with dishonest, irrational and hostile intentions as if you are hunting human prey.

This is my final response to you as I desire no association with you and your obsessive compulsive behaviours towards me."

LET'S GO COMMANDO @ 1823 HOURS ON 10 DECEMBER 2017:

"Well, what you actually did, was rush out of ***YOUR* *HOUSE* {ie, *PRO* *DOMO* *SUA* ("for his house")}**, yell angrily at me, and film me with your phone, without consent - when I asked you calmly to repeat yourself, you yelled even more and then stormed inside.

I came to your door, concerned that I had offended you in some way, and you gave me no opportunity to resolve the matter peacefully.

In addition you proceeded to stalk and send abusive messages to my co-workers and friends, and the promptly posted images of my vehicle online, labelling me as a "fascist nazi sympathiser"

You have also taken to regularly and discreetly filming and photographing me during my daily duties.

You also make reference to me and my vehicle registration on your facebook page, personal website and various usenet groups.

There are other matters also not listed here which you will be provided in court documents.

For the record - I sought prior permission from the landowner prior to parking adjacent to the [omitted] street flats in Sale."

DOLF @ 2018 HOURS ON 10 DECEMBER 2017: "*THAT* *WAS* *DENIED* *BY* *THE* *LANDOWNER* *TO* *WHOM* *I* *SHOWED* *PHOTOGRAPHS* *OF* *YOUR* *TRESPASS*."

The Latin ***PRO* *DOMO* *SUA*** ("for his house") is derived from a speech of ***CICERO***, pronounced in 57 BCE, before the ***PONTIFFS*** to obtain the restitution of his property confiscated by the tribune Clodius, during his condemnation to the exile.

[140] It was then reported to you, O priests, and after that it became a common topic of conversation, how he, with preposterous language with ill-omened auspices, at times interrupting himself, doubting, fearing, hesitating, pronounced and did everything in a manner wholly different from that which you have recorded as proper in your books. It is, indeed, not very strange that in doing an act of such wickedness and such insanity, even his audacity could not wholly repress his fear.

YOUTUBE: "Hozier - Take Me To Church (Official Video)"

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

In truth, if no ***ROBBER*** was ever so savage and inhuman, as, when he had plundered temples, and then, having been excited by ***DREAMS*** or some superstitious feelings, consecrated some altar on a desert shore, not to shudder in his mind when compelled to propitiate with his prayers the deity whom he has insulted by his wickedness; what do you suppose must have been the agitation of mind of that plunderer of every temple, and of every house, and of the whole city, when he was consecrating one single altar to avert the vengeance due to his numberless acts of wickedness? [141] He could not possibly (although the insolence of power had elated his mind, and although he was armed by nature with incredible audacity) fail to blunder in his proceedings, or to keep constantly making mistakes, especially when he had a priest and teacher who was compelled to teach before he had learnt himself. There is great power, not only in the divinity of the immortal gods, but also in the republic itself. When the immortal gods saw the guardian and protector of their temples driven away in a most wicked manner, they were unwilling to quit their temples and to remove into his house. Therefore they alarmed the mind of that most insensible man with fear and anxiety.

But the republic, although that was banished at the same time with myself, was still constantly present to the eyes of its destroyer, and from his excited and kindled frenzy was constantly demanding my restoration and its own. What marvel then is it, if he, urged on by the insanity of fear and drawn on headlong by wickedness, was neither able properly to perform the ceremonies which he had begun, nor to utter one single word

in due order with proper solemnity? [THE ORATIONS OF MARCUS TULLIUS CICERO, LITERALLY TRANSLATED BY C. D. YONGE, B. A. LONDON. GEORGE BELL & SONS, YORK STREET, COVENT GARDEN. 1891]

PRO* *DOMO* MEANING *FOR* *HIS* *OWN* *CAUSE is a relative value term of SUI JURIS / MEMBRUM VIRILE PRINCIPLE and this notion is not contradictory to the fact that clergy theorists have subjected Western society to very heavy exogamous constraints and to a marked (largely ***PRO* *DOMO***) ***VALORIZATION* OF *CELIBACY*** [Joseph Morsel (with the collaboration of Christine Ducourtieux), The History (of the Middle Ages) is a **#444 - *SPORT* OF COMBAT ...** Reflections on the aims of the History of the Middle Ages intended for a society in which even the students of history's question, 2007]

WHICH MIGHT REASONABLY AND PREDICTABLY BE CONSIDERED THAT ***PRO* *DOMO* *VALORIZATION* OF *CELIBACY*** IS A PERVERSE DEPRAVITY AND DELIBERATE SEDITION {**#444 - *SPORT* OF COMBAT**} MADE AGAINST THE STATE BY LACK OF ADHERENCE TO THE **AUTONOMOUS PRINCIPLE OF COHESION** {

@65 - ANTHROPOCENTRIC PROTOTYPE AND HUMAN RELATIONS: H54 - MARRYING MAIDEN: #3 + #6 = #9 as SUI JURIS / MEMBRUM VIRILE: {ie. SELF IDENTITY - FORMULA OF AUTONOMY}

} AS BOTH THE **PRINCIPLE OF JUXTAPOSITION** {

@1 - SOVEREIGNTY: SECTION VIII TO QUEEN VICTORIA'S LETTERS PATENT 29 OCTOBER 1900: #27 + #54 = #81 {ie. REALM OF ITS NATURE AS HEAVEN - FORMULA OF UNIVERSAL LAW}

} AND **PRINCIPLE OF CONTINUITY** {

@5 - SUCCESSIVE PRINCIPLE: SECTION IX TO QUEEN VICTORIA'S LETTERS PATENT 29 OCTOBER 1900: #9 + #18 = #27 {ie. SYSTEM'S COSMOLOGY AS EARTH - FORMULA OF HUMANITY}

} in regard to the SUCCESSION OF SOVEREIGNTY AND THE PROBITY OF JUDGES WITHIN AUSTRALIA AS TO WHY ONE CANNOT GET ANY CONSIDERATION OF JUSTICE FOR ADHERING TO THESE TRANSCENDENT PRINCIPLES WHICH ALL INHABITANTS MUST ADHERE ***TO* *AS*** FIRST PRINCIPLES OF EXISTENCE AS THAT WHICH OUGHT TO PROCEED BEFORE EVERYONE ELSE ***AND* *ESPECIALLY* *BY* *OUR* *JUDICIAL* *SYSTEM*** WHOM UNDER SECTION III the **"GOVERNOR GENERAL MAY CONSTITUTE AND APPOINT, IN OUR NAME AND ON OUR BEHALF, ALL SUCH JUDGES, COMMISSIONERS, JUSTICES OF THE PEACE, AND OTHER**

NECESSARY OFFICERS AND MINISTERS OF OUR SAID COMMONWEALTH,
AS MAY BE ***LAWFULLY* *CONSTITUTED*** OR APPOINTED BY US" IN
ACCORD WITH THE **PRINCIPLE OF MATERIALITY** {

**@175 - I AM NOT A TRANSGRESSOR (%22 - ONTIC_OBLIGANS
NECESSITY REVERSE TRANSCRIPTASE CATEGORICAL IMPERATIVE
PROVIDES A MORALITY SPECTRUM BY WHICH COHESION {ie. #65
/ #175} IS FACILITATED) — RATIONAL PI AS TIME DIVISIONS BY
JUBILEES: #2184 x 49 = 107016 / 293 TROPICAL YEARS:
365.242321; WEEKS; DAYS: #6 x #364 = #2184: #1 + #2 + #3 =
#6} {ie. **FORMULA OF PROGRESSION OF INDIVIDUAL
PHENOMENA}****

FOR FURTHER SEE:

**"RAINING ON YOUR PARADE: HYPOTHESIS ON KANT'S
PROLEGOMENA AS COMPLETE MATCH BEING IMPETUS FOR
CHRISTCHURCH MASSACRE AND ACTION BY IT'S LOCAL
COMMUNITY AGENT PROVOCATEURS"** dated 21 AUGUST 2020

<[http://www.grapple369.com/Groundwork/
Tradie%20Mates%20on%20Grindr%2020200808.pdf](http://www.grapple369.com/Groundwork/Tradie%20Mates%20on%20Grindr%2020200808.pdf)>

**"HORSES FOR COURSES: CONSIDERING THE TECHNOLOGICAL
EMULATION OF ANY #492 - VOLUNTARY FREE WILL CONFORMING
TO THE PRINCIPLES OF #68 - RIGHT / #27 - DUTY / #54 - UNITY
AS INTRINSIC TO THE #71 - WORLDVIEW: [#205 - PRINCIPLE OF
PERSISTENT SUBSTANCE / #164 - PRINCIPLE OF MATERIALITY]
OF QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER
1900"** dated 9 AUGUST 2020

<[http://www.grapple369.com/Groundwork/
Horses%20for%20Courses.pdf](http://www.grapple369.com/Groundwork/Horses%20for%20Courses.pdf)>

REDUCTIO AD HITLERUM: "If one once allows the [***CATHOLIC***]
CHURCH to exercise the slightest influence on the governing of the
people and the upbringing of the younger generation, it will strive to
become omnipotent, and one makes a great mistake if one thinks that
one can make a collaborator of the Church by accepting a compromise
(eg: GOOD FRIDAY AGREEMENT AND IRISH NATIONALISM OF SINN
FEIN / SCOTTISH NATIONALISM OF SAINT ANDREWS).

IDEA 236 - PAIRING: "THE ESTABLISHED RELIGIONS, AND
PARTICULARLY THE ***CATHOLIC* *CHURCH***, ARE ADEPTS AT
PRESENTING AN INNOCENT MIEN AND IN FLATTERING THE MAN IN
POWER."

The whole international outlook and political interest of the ***CATHOLIC*
*CHURCH*** in Spain render inevitable conflict between the **[*CATHOLIC*]
*CHURCH*** and the Franco régime, and a new revolution thus comes within the bounds of possibility. Spain may well have to pay with her blood, in the not too distant future, for her failure to carry through a truly national revolution, as was done in Germany and Italy.

...

I REGARD IT AS AN ACT OF EXCEPTIONAL CLEMENCY THAT I DID NOT, IN FACT, CARRY OUT THIS THREAT, BUT CONTENTED MYSELF WITH SHOOTING ONE HUNDRED AND THIRTY OF THESE SELF-STYLED BIBLE STUDENTS (BIBELFORSCHER). INCIDENTALLY, THE EXECUTION OF THESE HUNDRED AND THIRTY CLEARED THE AIR, JUST LIKE A THUNDERSTORM DOES.

YOUTUBE: "Imagine Dragons (Thunder)"

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

WHEN THE NEWS OF THE SHOOTINGS WAS MADE PUBLIC, MANY THOUSANDS OF SIMILARLY MINDED PEOPLE WHO PROPOSED TO AVOID MILITARY SERVICE ON THE SCORE OF SOME RELIGIOUS SCRUPLE OR OTHER LOST THEIR COURAGE AND CHANGED THEIR MINDS.

If you wish to wage war successfully or to lead a people successfully through a difficult period of its history, you must have no doubts whatever on one point—***NAMELY*, *ANY* *INDIVIDUAL* *WHO* *IN* *SUCH* *TIMES* *TRIES*, *EITHER* *ACTIVELY* *OR* *PASSIVELY*, *TO* *EXCLUDE* *HIMSELF* *FROM* *THE* *ACTIVITIES* *OF* *THE* *COMMUNITY*, *MUST* *BE* *DESTROYED*.**

Anyone who for false reasons of mercy deviates from this clear principle is aiding, willingly or unwillingly, the dissolution of the State." **[HITLER's TABLE TALK ON 7 JUNE 1942 IDEA 235 ON *SLAUGHTER*, page 319]**

— TRUTH WHISPERS AS TEARS IN RAIN —

[Written: 3 December 2017]

“WHAT OF GODHEAD.
AND IMAGO DEI.
OR TRUTH {ie. **#175 - ICOSAHEDRON as truth force of Authority;
Stability; 'One Right Way'**} CONVEY?
BY PURE CONCEIT.

WHY BE WICKED.
SUCH AS THEE.
OF BLASPHEMY.
SELFISH DECEIT.

WHOM DID BLEED.
WAS IT NOT FOR ME?
YOUR COCK {ie. **#65 - DODECAHEDRON as Myths; Ancestors;
Traditions; Our People**} DENY.
NOW ALL FORFEIT.”

YOUTUBE: “Time to Die (Gary Numan)”

<<https://www.youtube.com/watch?v=KYt8Ia2nCWk>>

EXCERPT FROM RUSSIAN #312 - CONTRADICTION ON NOVICHOK POISONING BY #274 - PERFUME / KANT'S PROLEGOMENA UPON TRINOMIAL NOUMENON (DUTCH BARBARISM: GEERT BE WILDERS BLAAST CARTOONWEDSTRIJD AF) DATED 2 TO 17 SEPTEMBER 2018:



<http://www.grapple369.com/images/dolf_or_geert_by_kiger8kiger.jpg>

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

IMMANUEL KANT'S PROLEGOMENA (1783) SECTION #2 - CONTRAST OF TERMS, SELF-CULTURE; I-CHING: H11 - PEACE, PERVADING, GREATNESS; TETRA: 16 - CONTACT (CHIAO) AS CONSIDERATION ON IDEA @267: "ON THE TYPE OF COGNITION THAT ALONE CAN BE CALLED METAPHYSICAL (SECTION 1 AS PREAMBLE):

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

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

***FORENSIC* *SPEAKING*, *BUSINESS*-*LIKE*
TRANSACTIONS;**

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

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

THOTH MEASURE: #4 - Oh Eater of the Shadow, who makest thine
appearance at Elephantine; I am not rapacious.

#VIRTUE: With Barrier (no. #4), isolation but

#TOOLS: With Stove (no. #44), neighbours.

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

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

#CANON: #102

ONTIC_OBLIGANS_102@{

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

@2: Sup: 48 - **RITUAL:** LI (**#52**); Ego: 44 - **STOVE:** TSAO (**#48**),

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

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

Male: #76; Feme: #102

} // #102

G60@{

@1: Sup: 1 - **CENTRE:** CHUNG (**#1**); Ego: 1 - **CENTRE:** CHUNG (**#1**),

@2: Sup: 4 - **BARRIER:** HSIEN (**#5**); Ego: 3 - **MIRE:** HSIEN (**#4**),

@3: Sup: 74 - **CLOSURE:** CHIH (**#79**); Ego: 70 - **SEVERANCE:** KE
(**#74**),

@4: Sup: 12 - **YOUTHFULNESS:** T'UNG (**#91**); Ego: 19 -

FOLLOWING: TS'UNG (**#93**),

@5: Sup: 13 - **INCREASE:** TSENG (**#104 - I COMMIT NO FRAUD**
{%7}); Ego: 1 - **CENTRE:** CHUNG (**#94**),

@6: Sup: 23 - **EASE:** YI (**#127**); Ego: 10 - **DEFECTIVENESS,**
DISTORTION: HSIEN (**#104 - I COMMIT NO FRAUD** {%7}),

@7: Sup: 12 - **YOUTHFULNESS:** T'UNG (**#139 - I HAVE NOT**
SLAUGHTERED THE SACRED ANIMALS {%13}); Ego: 70 -
SEVERANCE: KE (**#174**),

@8: Sup: 22 - **RESISTANCE:** KE (**#161 - I AM NOT A TELLER OF**
LIES {%9}); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#184**
- I PUT NO CHECK UPON THE WATER IN ITS FLOW {%36}),

Male: #161; Feme: #184

} // #265

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

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

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

UMBRA: #265 % #41 = #19 - Argument for Ethical Anarchism, Returning to Simplicity; I-Ching: **H57** - Compliance, Gentle Penetration / Wind, Ground, Calculations; Tetra: **58** - Gathering In;
THOTH MEASURE: #19 - Oh Uammetu, who makest thine appearance at the Block; I commit not adultery with another's wife.

#VIRTUE: Following (no. #19) means dispersing, but

#TOOLS: Massing (no. #59) means assembling.

#POSITION: With Ease (no. #23), the level and smooth, but

#TIME: With Difficulties (no. #79), the going up and down.

#CANON: #180

ONTIC_OBLIGANS_180@{

@1: Sup: 19 - **FOLLOWING:** TS'UNG (#19); Ego: 19 - **FOLLOWING:** TS'UNG (#19),

@2: Sup: 78 - **ON THE VERGE:** CHIANG (#97); Ego: 59 - **MASSING:** CHU (#78),

@3: Sup: 20 - **ADVANCE:** CHIN (#117); Ego: 23 - **EASE:** YI (#101),

@4: Sup: 18 - **WAITING:** HSI (#135); Ego: 79 - **DIFFICULTIES:** NAN (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {%19}),

Male: #135; Feme: #180

} // #180

G2807@{

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

@2: Sup: 50 - **VASTNESS / WASTING:** T'ANG (#70); Ego: 30 - **BOLD RESOLUTION:** YI (#50),

@3: Sup: 55 - **DIMINISHMENT:** CHIEN (#125); Ego: 5 - **KEEPING SMALL:** SHAO (#55),

@4: Sup: 65 - **INNER: NEI (#190)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#65)**,

@5: Sup: 22 - **RESISTANCE: KE (#212)**; Ego: 38 - **FULLNESS: SHENG (#103)**,

Male: #212; Feme: #103
} // **#265**

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

YOUTUBE: "Snap! - The Power (Official Video)"

<<https://www.youtube.com/watch?v=j1BNcSBAPoU>>

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

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

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

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

UMBRA: #259 % #41 = #13 - Status, Loathing Shame; I-Ching: **H5** - Waiting, Delay, Attending, Moistened, Arriving; Tetra: **17** - Holding Back; **THOTH MEASURE: #13** - Oh Eater of Blood, who makest thine appearance at the Block; I have not slaughtered the sacred animals.

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

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

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

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

#CANON: #139

ONTIC_OBLIGANS_139@{

@1: Sup: 13 - **INCREASE: TSENG (#13)**; Ego: 13 - **INCREASE:**

TSENG (#13),
 @2: Sup: 66 - **DEPARTURE: CH'U (#79)**; Ego: 53 - **ETERNITY: YUNG (#66)**,
 @3: Sup: 74 - **CLOSURE: CHIH (#153)**; Ego: 8 - **OPPOSITION: KAN (#74)**,
 @4: Sup: 58 - **GATHERING IN: HSI (#211)**; Ego: 65 - **INNER: NEI (#139 - I HAVE NOT SLAUGHTERED THE SACRED ANIMALS {%13})**,
Male: #211; Feme: #139
 } // #139

G261@{
 @1: Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,
 @2: Sup: 41 - **RESPONSE: YING (#42)**; Ego: 40 - **LAW/MODEL: FA (#41)**,
 @3: Sup: 42 - **GOING TO MEET: YING (#84 - I AM NOT A MAN OF VIOLENCE {%2})**; Ego: 1 - **CENTRE: CHUNG (#42)**,
 @4: Sup: 51 - **CONSTANCY: CH'ANG (#135)**; Ego: 9 - **BRANCHING OUT: SHU (#51)**,
 @5: Sup: 56 - **CLOSED MOUTH: CHIN (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32})**; Ego: 5 - **KEEPING SMALL: SHAO (#56)**,
 @6: Sup: 66 - **DEPARTURE: CH'U (#257)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#66)**,
 @7: Sup: 23 - **EASE: YI (#280)**; Ego: 38 - **FULLNESS: SHENG (#104 - I COMMIT NO FRAUD {%7})**,
Male: #280; Feme: #104
 } // #266

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

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

#215 as [#5, #2, #8, #200] ← SELF #312 - *CONTRADICTION* MINUS #81 - *JUXTAPOSED* *PRINCIPLES* *OF* *SOVEREIGN* {6.5.5.41.0} / *AUTONOMY* {3.5.5.41.0}} EQUALS #231 - JUXTAPOSITION CONTROL {MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73 - CANNOT BE CHANGED}} {ADOLF HITLER'S TABLE TALK IDEA: @215 - 12 MAY 1942} /

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

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

UMBRA: #210 % #41 = #5 - Natural Guidance, Function of Emptiness;
I-Ching: **H63** - Ferrying Complete, Completion & After, Already Fording;
Tetra: **73** - Already Fording, Completion;
THOTH MEASURE: #5 - Oh thou of Serpent face, who makest thine appearance at Re-Stau; I am not a slayer of men.

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

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

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

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

#CANON: #115

ONTIC_OBLIGANS_115@{

@1: Sup: 5 - **KEEPING SMALL: SHAO (#5);** Ego: 5 - **KEEPING SMALL: SHAO (#5),**

@2: Sup: 50 - **VASTNESS / WASTING: T'ANG (#55);** Ego: 45 - **GREATNESS: TA (#50),**

@3: Sup: 29 - **DECISIVENESS: TUAN (#84 - I AM NOT A MAN OF VIOLENCE {%2});** Ego: 60 - **ACCUMULATION: CHI (#110),**

@4: Sup: 34 - **KINSHIP: CH'IN (#118);** Ego: 5 - **KEEPING SMALL: SHAO (#115 - I AM NOT A SLAYER OF MEN {%5}),**

Male: #118; Feme: #115

} // #115

H977@{

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

@2: Sup: 56 - **CLOSED MOUTH: CHIN (#62);** Ego: 50 - **VASTNESS / WASTING: T'ANG (#56),**

@3: Sup: 58 - **GATHERING IN: HSI (#120);** Ego: 2 - **FULL CIRCLE: CHOU (#58),**

@4: Sup: 66 - **DEPARTURE: CH'U (#186 - I AM NOT ONE OF INCONSTANT MIND {%31})**; Ego: 8 - **OPPOSITION: KAN (#66)**,
@5: Sup: 23 - **EASE: YI (#209)**; Ego: 38 - **FULLNESS: SHENG (#104 - I COMMIT NO FRAUD {%7})**,
Male: #209; Feme: #104
} // #266

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

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

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

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

SECTION #2 - CONCERNING THE KIND OF KNOWLEDGE WHICH CAN ALONE BE CALLED METAPHYSICAL:

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

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

b. The common principle of all analytical judgments is the law of ***CONTRADICTION* {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) *OPPOSITION*, *CONTRARINESS*, *ENCOUNTER*, *CONTRARY* *OR* *HOSTILE* *ENCOUNTER*}**

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

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

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

@1. Judgments of experience are always synthetical.

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

@2. Mathematical judgments are all synthetical.

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

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

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

ON THE TYPE OF COGNITION THAT ALONE CAN BE CALLED METAPHYSICAL

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

#267 as [#6, #5, #2, #200, #4, #10, #600] = bârôd (H1261):
{UMBRA: #206 % #41 = #1} 1) spotted, marked;

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

UMBRA: #206 % #41 = #1 - To Guide with Names, Reason's Realisation; I-Ching: **H58** - Joy, Open, Lake; Tetra: **24** - Joy;
THOTH MEASURE: #1 - Oh thou of long strides, who makest thine appearance in Annu; I am not a doer of wrong.

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

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

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

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

#CANON: #45

ONTIC_OBLIGANS_45@{

@1: Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,

@2: Sup: 2 - **FULL CIRCLE: CHOU (#3)**; Ego: 1 - **CENTRE: CHUNG (#2)**,

@3: Sup: 43 - **ENCOUNTERS: YU (#46)**; Ego: 41 - **RESPONSE: YING (#43)**,

@4: Sup: 45 - **GREATNESS: TA (#91)**; Ego: 2 - **FULL CIRCLE: CHOU (#45 - I AM NOT A DOER OF WRONG {%1})**,

Male: #91; Feme: #45

} // #45

H1261@{

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

@2: Sup: 11 - **DIVERGENCE: CH'A (#17)**; Ego: 5 - **KEEPING SMALL: SHAO (#11)**,

@3: Sup: 13 - **INCREASE: TSENG (#30)**; Ego: 2 - **FULL CIRCLE: CHOU (#13)**,

@4: Sup: 51 - **CONSTANCY: CH'ANG (#81)**; Ego: 38 - **FULLNESS: SHENG (#51)**,

@5: Sup: 55 - **DIMINISHMENT: CHIEN (#136)**; Ego: 4 - **BARRIER: HSIEN (#55)**,

@6: Sup: 65 - **INNER: NEI (#201)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#65)**,

@7: Sup: 17 - **HOLDING BACK: JUAN (#218)**; Ego: 33 - **CLOSENESS: MI (#98)**,

Male: #218; Feme: #98

} // #267

"And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstreaked, speckled, and grised {#267 as [#6, #5, #2, #200, #4, #10, #40] = barod (H1261): grised}." [Genesis 31:10 (KJV)]

"And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstreaked, speckled, and grised {#267 as [#6, #5, #2, #200, #4, #10, #40] = barod (H1261): grised}: for I have seen all that Laban {white; shining; gentle; brittle} doeth unto thee." [Genesis 31:12 (KJV)]

Metaphysical ***COGNITION* *MUST* *CONTAIN* *NOTHING*
BUT *JUDGMENTS* *A* *PRIORI*, *AS* *REQUIRED* *BY*
THE *DISTINGUISHING* *FEATURE* *OF* *ITS* *SOURCES*.**

But ***JUDGMENTS*** may have any origin whatsoever, or be constituted in whatever manner according to their logical form, and yet there is nonetheless a distinction between them according to their content, by dint of which they are either merely explicative and add nothing to the content of the cognition, or ampliative and augment the given cognition; the first may be called analytic ***JUDGMENTS***, the second synthetic.

#267 as [#200, #7, #10, #700] = rāz (H7328): {UMBRA: #207 % #41 = #2} 1) *SECRET*;

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

UMBRA: #207 % #41 = #2 - Contrast of Terms, Self-Culture; I-Ching: **H11** - Peace, Pervading, Greatness; Tetra: **16** - Contact;
THOTH MEASURE: #2 - Oh thou who boldest the fire, and makest thine appearance in Cher-aba; I am not a man of violence.

#VIRTUE: With Full Circle (no. #2), a return to virtue.

#TOOLS: With Defectiveness (no. #10), the crooked.

#POSITION: With Going to Meet (no. #42), a counter turn towards punishment.

#TIME: With Bold Resolution (no. #30), the straight?

#CANON: #84

ONTIC_OBLIGANS_84@{

@1: Sup: 2 - **FULL CIRCLE:** CHOU (#2); Ego: 2 - **FULL CIRCLE:** CHOU (#2),

@2: Sup: 12 - **YOUTHFULNESS:** T'UNG (#14); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#12),

@3: Sup: 54 - UNITY: K'UN (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}); Ego: 42 - GOING TO MEET: YING (#54),
@4: Sup: 3 - MIREN: HSIEN (#71); Ego: 30 - BOLD RESOLUTION: YI (#84 - I AM NOT A MAN OF VIOLENCE {%2}),
Male: #71; Feme: #84
} // #84

H7328@{
@1: Sup: 38 - FULLNESS: SHENG (#38); Ego: 38 - FULLNESS: SHENG (#38),
@2: Sup: 45 - GREATNESS: TA (#83); Ego: 7 - ASCENT: SHANG (#45 - I AM NOT A DOER OF WRONG {%1}),
@3: Sup: 55 - DIMINISHMENT: CHIEN (#138); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#55),
@4: Sup: 26 - ENDEAVOUR: WU (#164); Ego: 52 - MEASURE: TU (#107),
Male: #164; Feme: #107
} // #267

"Daniel {judgment of God; God my judge} answered in the presence of the king, and said, The secret {#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): secret} which the king hath demanded cannot- the wise men, the astrologers, the magicians, the soothsayers, show unto the king; But there is a God in heaven that revealeth secrets {#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): secret}, and maketh known to the king Nebuchadnezzar {tears and groans of judgment} what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter-: and he that revealeth secrets {#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): secret} maketh known to thee what shall come to pass. But as for me, this secret {#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): secret} is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." [Daniel 2:27-30 (KJV)]

"The king answered unto Daniel {judgment of God; God my judge}, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets {#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): secret}, seeing thou couldest reveal this secret {#267 as [#200, #7, #10, #50] = raz (Aramaic) (H7328): secret}." [Daniel 2:47]

Analytic ***JUDGMENTS*** say nothing in the predicate except what was actually thought already in the concept of the subject, though not so clearly nor with the same consciousness. If I say: All bodies are extended, then I have not in the least amplified my concept of body, but have merely resolved it, since extension, although not explicitly said of the former concept prior to the judgment, nevertheless was actually thought of it; the judgment is therefore analytic. By contrast, the proposition: Some bodies are heavy, contains something in the predicate that is not actually thought in the general concept of body; it therefore augments my cognition, since it adds something to my concept, and must therefore be called a synthetic judgment. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @267]

(b) The common principle of all analytic judgments is the principle of ***CONTRADICTION*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) ***OPPOSITION***, ***CONTRARINESS***, ***ENCOUNTER***, ***CONTRARY*** ***OR*** ***HOSTILE*** ***ENCOUNTER***}

All analytic judgments rest entirely on the principle of ***CONTRADICTION*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) ***OPPOSITION***, ***CONTRARINESS***, ***ENCOUNTER***, ***CONTRARY*** ***OR*** ***HOSTILE*** ***ENCOUNTER***} and are by their nature a priori cognitions, whether the concepts that serve for their material be empirical or not. For since the predicate of an affirmative analytic judgment is already thought beforehand in the concept of the subject, it cannot be denied of that subject without ***CONTRADICTION*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) ***OPPOSITION***, ***CONTRARINESS***, ***ENCOUNTER***, ***CONTRARY*** ***OR*** ***HOSTILE*** ***ENCOUNTER***}; exactly so is its opposite necessarily denied of the subject in an analytic, but negative, judgment, and indeed also according to the principle of ***CONTRADICTION*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) ***OPPOSITION***, ***CONTRARINESS***, ***ENCOUNTER***, ***CONTRARY*** ***OR*** ***HOSTILE*** ***ENCOUNTER***}. So it stands with the propositions: Every body is extended, and: No body is unextended (simple).

#268 as [#4, #10, #1, #50, #70, #10, #3, #70, #50] = dianoígō (G1272): {UMBRA: #948 % #41 = #5} 1) to open by dividing or drawing asunder, to open thoroughly (what had been closed); **1a)** a male opening the womb (the closed matrix), i.e. the first-born; **1b)** of the eyes and the ears; **1c)** ***TO*** ***OPEN*** ***THE*** ***MIND*** ***OF*** ***ONE***, ***ie***. ***TO*** ***CAUSE*** ***TO*** ***UNDERSTAND*** ***A*** ***THING***; **1c1)** ***TO***

***OPEN* *ONE'S* *SOUL*, *ie*. *TO* *ROUSE* *IN* *ONE*
THE *FACULTY* *OF* *UNDERSTANDING* *OR* *THE*
DESIRE *OF* *LEARNING*;**

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

UMBRA: #948 % #41 = #5 - Natural Guidance, Function of Emptiness;
I-Ching: **H63** - Ferrying Complete, Completion & After, Already Fording;
Tetra: **73** - Already Fording, Completion;

THOTH MEASURE: #5 - Oh thou of Serpent face, who makest thine
appearance at Re-Stau; I am not a slayer of men.

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

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

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

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

#CANON: #115

ONTIC_OBLIGANS_115@{

@1: Sup: 5 - **KEEPING SMALL: SHAO (#5);** Ego: 5 - **KEEPING
SMALL: SHAO (#5),**

@2: Sup: 50 - **VASTNESS / WASTING: T'ANG (#55);** Ego: 45 -
GREATNESS: TA (#50),

@3: Sup: 29 - **DECISIVENESS: TUAN (#84 - I AM NOT A MAN OF
VIOLENCE {%2});** Ego: 60 - **ACCUMULATION: CHI (#110),**

@4: Sup: 34 - **KINSHIP: CH'IN (#118);** Ego: 5 - **KEEPING SMALL:
SHAO (#115 - I AM NOT A SLAYER OF MEN {%5}),**

Male: #118; Feme: #115

} // #115

G1272@{

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

@2: Sup: 14 - **PENETRATION: JUI (#18);** Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#14),

@3: Sup: 15 - **REACH: TA (#33);** Ego: 1 - **CENTRE: CHUNG (#15),**

@4: Sup: 65 - **INNER: NEI (#98);** Ego: 50 - **VASTNESS / WASTING:
T'ANG (#65),**

@5: Sup: 54 - **UNITY: K'UN (#152);** Ego: 70 - **SEVERANCE: KE
(#135),**

@6: Sup: 64 - **SINKING: CH'EN (#216);** Ego: 10 - **DEFECTIVENESS,
DISTORTION: HSIEN (#145),**

@7: Sup: 67 - **DARKENING: HUI (#283);** Ego: 3 - **MIRED: HSIEN
(#148 - I AM NOT A TRANSGRESSOR {%12}),**

@8: Sup: 56 - **CLOSED MOUTH: CHIN (#339);** Ego: 70 -
SEVERANCE: KE (#218),

@9: Sup: 25 - **CONTENTION: CHENG (#364)**; Ego: 50 -
VASTNESS / WASTING: T'ANG (#268),
Male: #364; Feme: #268
} // #268

"And their eyes were opened {#268 as [#4, #10, #1, #50, #70, #10, #3, #70, #50] = **dianoigo (G1272): open**}, and they knew him; and he vanished- out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened {#268 as [#4, #10, #1, #50, #70, #10, #3, #70, #50] = **dianoigo (G1272): open**} to us the scriptures?" [Luke 24:31-32 (KJV)]

"Then opened {#268 as [#4, #10, #1, #50, #70, #10, #3, #70, #50] = **dianoigo (G1272): open**} he their understanding, that they might understand the scriptures," [Luke 24:45 (KJV)]

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened {#268 as [#4, #10, #1, #50, #70, #10, #3, #70, #50] = **dianoigo (G1272): open**}, that she attended unto the things which were spoken of Paul." [Acts 16:14 (KJV)]

For that reason all analytic propositions are still a priori judgments even if their concepts are empirical, as in: ***GOLD*** is a yellow metal; for in order to know this, I need no further experience outside my concept of ***GOLD*** {ie.

@1 + @41 + @81 + @369 INCLUSIVE OF A COSMOLOGICAL VIEW:

#71 #1 #11

#61 #81 #21

#51 #41 #31 = #369 AS THE WORLDVIEW [#205 / #164] OF QUEEN VICTORIA'S LETTERS PATENT: **#71 + #1 + #11 + #21 = @104 -**

PRESENTS / @491 - **PRINCIPLE OF CONTINUITY** {**@84 - *GOLD* + @86 + @102 + @104 - *PRESENTS* (DIDOMI: G1325) + @115 - *DIGNITY* *ROYAL*}**) ***CHIH***

= #492 - VOLUNTARY FREE WILL

}, which includes that this body is yellow and a metal; for this constitutes my very concept, and I did not have to do anything except analyze it, without looking beyond it to something else.

(c) Synthetic judgments require a principle other than the principle of ***CONTRADICTION*** {**#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1**} ***OPPOSITION***,

***CONTRARINESS*, *ENCOUNTER*, *CONTRARY* *OR*
HOSTILE *ENCOUNTER*}**

**#268 as [#6, #1, #60, #200, #1] = 'ěcâr (H633): {UMBRA: #261
% #41 = #15} 1) interdict, decree, decree of restriction;**

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

UMBRA: #261 % #41 = #15 - Mastering Guiding Discourse, Revealers
of Virtue; I-Ching: **H61** - Inner Trust, Inner Truth, Center Returning;
Tetra: **1** - Centre;

THOTH MEASURE: #15 - Oh Lord of Righteousness, who makest thine
appearance in the place of Righteousness; I am not a land-grabber.

#VIRTUE: With Reach (no. #15), daily increasing its kind.

#TOOLS: With Diminishment (no. #55), daily depleting its type.

#POSITION: With Resistance (no. #22), intolerance, but

#TIME: With Unity (no. #54), magnanimity.

#CANON: #146

ONTIC_OBLIGANS_146@{

@1: Sup: 15 - **REACH:** TA (**#15**); Ego: 15 - **REACH:** TA (**#15**),

@2: Sup: 70 - **SEVERANCE:** KE (**#85**); Ego: 55 - **DIMINISHMENT:**
CHIEN (**#70**),

@3: Sup: 11 - **DIVERGENCE:** CH'A (**#96**); Ego: 22 - **RESISTANCE:**
KE (**#92**),

@4: Sup: 65 - **INNER:** NEI (**#161 - I AM NOT A TELLER OF LIES**
{%9}); Ego: 54 - **UNITY:** K'UN (**#146 - I AM NOT A LAND-GRABBER**
{%15}),

Male: #161; Feme: #146

} // #146

H633@{

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

@2: Sup: 7 - **ASCENT:** SHANG (**#13**); Ego: 1 - **CENTRE:** CHUNG
(**#7**),

@3: Sup: 67 - **DARKENING:** HUI (**#80**); Ego: 60 - **ACCUMULATION:**
CHI (**#67**),

@4: Sup: 24 - **JOY:** LE (**#104 - I COMMIT NO FRAUD** {%7}); Ego:
38 - **FULLNESS:** SHENG (**#105**),

@5: Sup: 25 - **CONTENTION:** CHENG (**#129**); Ego: 1 - **CENTRE:**
CHUNG (**#106**),

Male: #129; Feme: #106

} // #268

"All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree {#268 as [#6, #1, #60, #200, #1] = 'ecar (Aramaic) (H633): decree}, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions." [Daniel 6:7 (KJV)]

There are synthetic judgments a posteriori whose origin is empirical; but there are also synthetic judgments that are a priori certain and that arise from pure understanding and reason. Both however agree in this, that they can by no means arise solely from the principle of analysis, namely the principle of ***CONTRADICTION*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) ***OPPOSITION*, *CONTRARINESS*, *ENCOUNTER*, *CONTRARY* *OR* *HOSTILE* *ENCOUNTER***}; they demand yet a completely different principle, though they always must be derived from some fundamental proposition, whichever it may be, in accordance with the principle of ***CONTRADICTION*** {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) ***OPPOSITION*, *CONTRARINESS*, *ENCOUNTER*, *CONTRARY* *OR* *HOSTILE* *ENCOUNTER***}; for nothing can run counter to this principle, even though everything cannot be derived from it. I shall first classify the synthetic judgments. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @268]

#THREE: [#40, **#81 - FOSTERING (YANG)**, #32, #73, #42, #1, #50, #9, #41] - SYNTHESIS (**#123**)

[#40, {@1: Sup: 40 - **LAW/MODEL:** FA (**#40**); Ego: 40 - **LAW/MODEL:** FA (**#40**)}
#81, {@2: Sup: 40 - **LAW/MODEL:** FA (**#80**); Ego: 81 - **FOSTERING:** YANG (**#121**)}
#32, {@3: Sup: 72 - **HARDNESS:** CHIEN (**#152**); Ego: 32 - **LEGION:** CHUANG (**#153**)}
#73, {@4: Sup: 64 - **SINKING:** CH'EN (**#216**); Ego: 73 - **ALREADY FORDING, COMPLETION:** CH'ENG (**#226**)}
#42, {@5: Sup: 25 - **CONTENTION:** CHENG (**#241**); Ego: 42 - **GOING TO MEET:** YING (**#268: KANT'S PROLEGOMENA SECTION 2**)}
#1, {@6: Sup: 26 - **ENDEAVOUR:** WU (**#267: KANT'S PROLEGOMENA SECTION 2**); Ego: 1 - **CENTRE:** CHUNG (**#269: KANT'S PROLEGOMENA SECTION 2**)}
#50, {@7: Sup: 76 - **AGGRAVATION:** CHU (**#343: KANT'S PROLEGOMENA SECTION 53**); Ego: 50 - **VASTNESS / WASTING:** T'ANG (**#319: KANT'S PROLEGOMENA SECTION 36**)}

#9, { @8: Sup: 4 - **BARRIER**: HSIEN (#347: KANT'S PROLEGOMENA SECTION 53); Ego: 9 - **BRANCHING OUT**: SHU (#328: KANT'S PROLEGOMENA SECTION 40) }

#41] { @9: Sup: 45 - **GREATNESS**: TA (#392); Ego: 41 - **RESPONSE**: YING (#369: KANT'S PROLEGOMENA) }

1. Judgments of experience are always synthetic. For it would be absurd to base an analytic judgment on experience, since I do not at all need to go beyond my concept in order to formulate the judgment and therefore have no need for any testimony from experience. That a body is extended, is a proposition that stands certain a priori, and not a judgment of experience.

For before I go to experience, I have all the conditions for my judgment already in the concept, from which I merely extract the predicate in accordance with the principle of ***CONTRADICTION*** { #312 as [#2, #100, #200, #10] = qeriy (H7147): { #9 as #310 % #41 = #23 } 1) ***OPPOSITION***, ***CONTRARINESS***, ***ENCOUNTER***, ***CONTRARY*** ***OR*** ***HOSTILE*** ***ENCOUNTER*** }, and by this means can simultaneously become conscious of the necessity of the judgment, which experience could never teach me.

#269 as [#5, #100, #40, #8, #50, #5, #10, #1, #50] = hermēneía (G2058): { **UMBRA**: #219 % #41 = #14 } 1) ***INTERPRETATION***; 1a) ***OF*** ***WHAT*** ***HAS*** ***BEEN*** ***SPOKEN*** ***MORE*** ***OR*** ***LESS*** ***OBSCURELY*** ***BY*** ***OTHERS***;

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

UMBRA: #219 % #41 = #14 - Praising the Mysterious (Metaphysics); I-Ching: **H19** - Overseeing, Approaching, Nearing, The forest; Tetra: **9** - Branching Out;

THOTH MEASURE: #14 - Oh Eater of Livers, who makest thine appearance at Mabit; I deal not fraudulently.

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

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

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

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

#CANON: #140

ONTIC_OBLIGANS_140@{

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

@2: Sup: 68 - **DIMMING**: MENG (#82); Ego: 54 - **UNITY**: K'UN (#68) - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN**

{%42}},

@3: Sup: 79 - **DIFFICULTIES: NAN (#161 - I AM NOT A TELLER OF LIES {%9})**; Ego: 11 - **DIVERGENCE: CH'A (#79)**,

@4: Sup: 59 - **MASSING: CHU (#220 - I CURSE NOT A GOD {%38})**; Ego: 61 - **EMBELLISHMENT: SHIH (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16})**,

Male: #220; Feme: #140
} // #140

G2058@{

@1: Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,

@2: Sup: 24 - **JOY: LE (#29)**; Ego: 19 - **FOLLOWING: TS'UNG (#24)**,

@3: Sup: 64 - **SINKING: CH'EN (#93)**; Ego: 40 - **LAW/MODEL: FA (#64)**,

@4: Sup: 72 - **HARDNESS: CHIEN (#165)**; Ego: 8 - **OPPOSITION: KAN (#72)**,

@5: Sup: 41 - **RESPONSE: YING (#206)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#122)**,

@6: Sup: 46 - **ENLARGEMENT: K'UO (#252)**; Ego: 5 - **KEEPING SMALL: SHAO (#127)**,

@7: Sup: 56 - **CLOSED MOUTH: CHIN (#308)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#137)**,

@8: Sup: 57 - **GUARDEDNESS: SHOU (#365)**; Ego: 1 - **CENTRE: CHUNG (#138)**,

@9: Sup: 26 - **ENDEAVOUR: WU (#391)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#188)**,

Male: #391; Feme: #188
} // #269

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation {#269 as [#5, #100, #40, #8, #50, #5, #10, #1, #50] = hermeneia (G2058): interpretation} of tongues." [1Corinthians 12:10 (KJV)]

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation {#269 as [#5, #100, #40, #8, #50, #5, #10, #1, #50] = hermeneia (G2058): interpretation}. Let all things be done unto edifying." [1Corinthians 14:26 (KJV)]

2. Mathematical judgments are one and all synthetic. ***THIS***
PROPOSITION* *APPEARS* *TO* *HAVE* *COMPLETELY
ESCAPED* *THE* *OBSERVATIONS* *OF* *ANALYSTS* *OF

***HUMAN* *REASON* *UP* *TO* *THE* *PRESENT*, *AND*
 INDEED *TO* *BE* *DIRECTLY* *OPPOSED* *TO* *ALL* *OF*
 THEIR *CONJECTURES*, *ALTHOUGH* *IT* *IS*
 INCONTROVERTIBLY *CERTAIN* *AND* *VERY* *IMPORTANT*
 IN *ITS* *CONSEQUENCES*.** Because they found that the inferences of the mathematicians all proceed in accordance with the principle of ***CONTRADICTION* {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) *OPPOSITION*, *CONTRARINESS*, *ENCOUNTER*, *CONTRARY* *OR* *HOSTILE* *ENCOUNTER*}** (which, by nature, is required of any apodictic certainty), they were persuaded that the fundamental propositions were also known through the principle of ***CONTRADICTION* {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) *OPPOSITION*, *CONTRARINESS*, *ENCOUNTER*, *CONTRARY* *OR* *HOSTILE* *ENCOUNTER*}**, in which they were very mistaken; for a synthetic proposition can of course be discerned in accordance with the principle of ***CONTRADICTION* {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) *OPPOSITION*, *CONTRARINESS*, *ENCOUNTER*, *CONTRARY* *OR* *HOSTILE* *ENCOUNTER*}**, but only insofar as another synthetic proposition is presupposed from which the first can be deduced, never however in itself.

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

One might well at first think: that the proposition $7 \{ \#175 \} + 5 \{ \#65 \} = 12$ is a purely analytic proposition that follows from the concept of a sum of seven and five according to the principle of ***CONTRADICTION* {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) *OPPOSITION*, *CONTRARINESS*, *ENCOUNTER*, *CONTRARY* *OR* *HOSTILE* *ENCOUNTER*}**. However, upon closer inspection, one finds that the concept of the sum of 7 and 5 contains nothing further than the unification of the two numbers into one, through which by no means is thought what this single number may be that combines the two. The concept of twelve is in no way already thought because I merely think to myself this unification of seven and five, and I may analyze my concept of such a possible sum for as long as may be, still I will not meet with twelve therein. [**CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @269**]

#269 as [#80, #1, #100, #5, #50, #5, #3, #20, #5] = paraphérō (G3911): {**UMBRA: #1587 % #41 = #29**} **1**) to bear to, bring to, put before; **2**) to lead aside from the right course or path, to carry away; **3**) to carry past, lead past; **3a**) to cause to pass by, to remove;

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

UMBRA: #1587 % #41 = #29 - Deeming, Non-Assertion; I-Ching: **H36** - Suppression of the Light, Sinking / Darkening of the Light, Brilliance injured, Intelligence hidden; Tetra: **67** - Darkening; **THOTH MEASURE: #29** - Oh Kenemtu, who makest thine appearance in Kenemit; I am not given to cursing.

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

ONTIC_OBLIGANS_177@{

@1: Sup: 29 - **DECISIVENESS:** TUAN (#29); Ego: 29 - **DECISIVENESS:** TUAN (#29),
@2: Sup: 17 - **HOLDING BACK:** JUAN (#46); Ego: 69 - **EXHAUSTION:** CH'IUNG (#98),
@3: Sup: 45 - **GREATNESS:** TA (#91); Ego: 28 - **CHANGE:** KENG (#126),
@4: Sup: 15 - **REACH:** TA (#106); Ego: 51 - **CONSTANCY:** CH'ANG (#177 - **I AM NOT GIVEN TO CURSING** {%29}),
Male: #106; Feme: #177
} // #177

G3911@{

@1: Sup: 80 - **LABOURING:** CH'IN (#80); Ego: 80 - **LABOURING:** CH'IN (#80),
@2: Sup: 81 - **FOSTERING:** YANG (#161 - **I AM NOT A TELLER OF LIES** {%9}); Ego: 1 - **CENTRE:** CHUNG (#81),
@3: Sup: 19 - **FOLLOWING:** TS'UNG (#180 - **I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE** {%19}); Ego: 19 - **FOLLOWING:** TS'UNG (#100),
@4: Sup: 24 - **JOY:** LE (#204); Ego: 5 - **KEEPING SMALL:** SHAO (#105),
@5: Sup: 74 - **CLOSURE:** CHIH (#278); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#155),
@6: Sup: 79 - **DIFFICULTIES:** NAN (#357); Ego: 5 - **KEEPING SMALL:** SHAO (#160),

@7: Sup: 1 - **CENTRE: CHUNG (#358)**; Ego: 3 - **MIREN: HSIEN (#163)**,
 @8: Sup: 21 - **RELEASE: SHIH (#379)**; Ego: 20 - **ADVANCE: CHIN (#183)**,
 @9: Sup: 26 - **ENDEAVOUR: WU (#405)**; Ego: 5 - **KEEPING SMALL: SHAO (#188)**,
Male: #405; Feme: #188
 } // #269

"And he said, Abba, Father, all things are possible unto thee; take {#269 as [#80, #1, #100, #5, #50, #5, #3, #20, #5] = paraphero (G3911): take} away {#269 as [#80, #1, #100, #5, #50, #5, #3, #20, #5] = paraphero (G3911): take} this cup from me: nevertheless not what I will, but what thou wilt." [Mark 14:36 (KJV)]

"Saying, Father, if thou be willing, remove {#269 as [#80, #1, #100, #5, #50, #5, #3, #20, #5] = paraphero (G3911): take} this cup from me: nevertheless not my will, but thine, be done." [Luke 22:42 (KJV)]

ONE* *MUST* *GO* *BEYOND* *THESE* *CONCEPTS*, *IN* *MAKING* *USE* *OF* *THE* *INTUITION* *THAT* *CORRESPONDS to one of the two, such as one's five fingers, or (like Segner in his arithmetic) five points, and in that manner adding the units of the five given in intuition step by step to the concept of seven. One therefore truly amplifies one's concept through this proposition $7 \{ \#175 \} + 5 \{ \#65 \} = 12$ and adds to the first concept a new one that was not thought in it; that is, an arithmetical proposition is always synthetic, which can be seen all the more plainly in the case of somewhat larger numbers, for it is then clearly evident that, though we may turn and twist our concept as we like, we could never find the sum through the mere analysis of our concepts, without making use of intuition.

Nor is any fundamental proposition of pure geometry analytic. That the straight line between two points is the shortest is a synthetic proposition. For my concept of the straight contains nothing of magnitude, but only a quality. The concept of the shortest is therefore wholly an addition and cannot be extracted by any analysis from the concept of the straight line.
***INTUITION* *MUST* *THEREFORE* *BE* *MADE* *USE* *OF* *HERE*, *BY* *MEANS* *OF* *WHICH* *ALONE* *THE* *SYNTHESIS* *IS* *POSSIBLE*.**

#266 as [#40, #70, #6, #50, #50, #10, #600] /
#272 as [#6, #40, #70, #6, #50, #50, #10, #600] = 'ânan (H6049): {UMBRA: #170 % #41 = #6} 1) (Piel) to make appear, produce, ***BRING* (*CLOUDS*)**; 2) (Poel) to practise soothsaying,

conjure; **2a**) to observe times, practice soothsaying or spiritism or magic or augury or witchcraft; **2b**) soothsayer, enchanter, sorceress, diviner, fortuneteller, barbarian, Meonenim (participle);

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

UMBRA: #170 % #41 = #6 - Female Superiority, Completion of Form; I-Ching: **H25** - No Errancy, Without Embroiling, Innocence, Pestilence; Tetra: **66** - Departure;

THOTH MEASURE: #6 - Oh thou of Lion form, who makest thine appearance in Heaven; I 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 - **CONTRARIETY: LI (#6)**; Ego: 6 - **CONTRARIETY: LI (#6)**,

@2: Sup: 52 - **MEASURE: TU (#58)**; Ego: 46 - **ENLARGEMENT: K'UO (#52)**,

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

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

Male: #112; Feme: #182

} // #182

■ H6049@{

@1: Sup: 40 - **LAW/MODEL: FA (#40)**; Ego: 40 - **LAW/MODEL: FA (#40)**,

@2: Sup: 29 - **DECISIVENESS: TUAN (#69)**; Ego: 70 - **SEVERANCE: KE (#110)**,

@3: Sup: 35 - **GATHERING: LIEN (#104 - I COMMIT NO FRAUD {%7})**; Ego: 6 - **CONTRARIETY: LI (#116)**,

@4: Sup: 4 - **BARRIER: HSIEN (#108)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#166 - I AM NOT SLUGGISH {%11})**,

@5: Sup: 54 - **UNITY: K'UN (#162)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#216)**,

@6: Sup: 64 - **SINKING: CH'EN (#226)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#226)**,

@7: Sup: 16 - **CONTACT: CHIAO (#242)**; Ego: 33 - **CLOSENESS: MI (#259)**,

Male: #242; Feme: #259

} // #266

■ H6049@{

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

@2: Sup: 46 - **ENLARGEMENT: K'UO (#52)**; Ego: 40 - **LAW/MODEL: FA (#46)**,

@3: Sup: 35 - **GATHERING: LIEN (#87)**; Ego: 70 - **SEVERANCE: KE (#116)**,

@4: Sup: 41 - **RESPONSE: YING (#128)**; Ego: 6 - **CONTRARIETY: LI (#122)**,

@5: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#138)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#172)**,

@6: Sup: 60 - **ACCUMULATION: CHI (#198)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#222)**,

@7: Sup: 70 - **SEVERANCE: KE (#268)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#232)**,

@8: Sup: 22 - **RESISTANCE: KE (#290)**; Ego: 33 - **CLOSENESS: MI (#265)**,

Male: #290; Feme: #265

} // #272

"Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters {#272 as [#6, #40, #70, #6, #50, #50, #10, #40] = `anan (H6049): observer}, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon {incongruity; confusion; mixture}:" [Jeremiah 27:9 (KJV)]

#ONE: [#38 - *IMPETUS* *FOR* *THEFT* *OF* *INTELLECTUAL* *PROPERTY*, #45 - GREATNESS (TA), #40, #39, #44, #37, #42, #43, #41] - ENQUIRY (#41)

PINOCCHIO'S PARADOX IN NOTING THAT THE PAPAL COMMENTS OF EUROPEAN DISCOURSE ECHOING HITLER IS ANALOGOUS TO #1934 - CONSUMING THE #1827 - EUCHARIST IN ALIGNMENT WITH THE #1827 - ECCLESIASTICAL CALENDAR

WE WOULD PRUDENTLY AND SIMILARLY CONCLUDE THAT THE MARION / CHILD STATUE IS A PUBLIC INDECENCY BY ITS POSE IN ACTUALLY EMBODYING AS GROUNDING (#298: KANT'S PROLEGOMENA / *ROCK*) THIS SAME COGNITION BY CATEGORY OF UNDERSTANDING #1934 - *TO* *PRESENT* *A* *PERSON* *FOR* *ANOTHER* *TO* *SEE* AND THAT THE PAPAL STATEMENT ON EUROPEAN LEADERS EXHIBITING CHARACTERISTICS OF HITLER IN 1934 AS THE LEADUP TO WORLD WAR II:

#749 - *SITTING* *ON* *STELA* as [#80, #1, #100, #10, #200, #300, #8, #40, #10] /
#1934 as [#80, #1, #100, #5, #200, #300, #8, #20, #70, #300, #800, #50] = parístēmi (G3936): {**UMBRA: #1 as #749 % #41 = #11**} 1) ***TO* *PLACE* *BESIDE* *OR* *NEAR***; 1a) to set at hand; 1a1) to present; 1a2) to proffer; 1a3) to provide; 1a4) to place a person or thing at one's disposal; 1a5) ***TO* *PRESENT* *A* *PERSON* *FOR* *ANOTHER* *TO* *SEE* *AND* *QUESTION***; 1a6) to present or show; 1a7) to bring to, bring near; 1a8) **METAPHOR** ie. ***TO* *BRING* *INTO* *ONE'S* *FELLOWSHIP* *OR* *INTIMACY***; 1b) to present (show) by argument, to prove; 2) to stand beside, stand by or near, to be at hand, be present; 2a) to stand by; 2a1) to stand beside one, a bystander; 2b) to appear; 2c) to be at hand, stand ready; 2d) to stand by to help, to succour; 2e) to be present; 2e1) to have come; 2e2) ***OF* *TIME***;

IS SUBTERFUGE BY ITS ANALOGIES TO EATING AND #491 - PATER FAMILIAS (BY MEANS OF SINISTER #419 - CONTROLLING ACTION AS MANUS THUGGERY) AS AN ERECTION OF THE STATUE UPON SAINT PATRICK'S DAY WITHOUT REGARD FOR 800 NEWBORN BODIES SUBSEQUENTLY BEING EXHUMED IN IRELAND AS A ROMAN CATHOLIC TRAVESTY MADE AGAINST HUMAN DIGNITY

#1934 as [#2, #10, #2, #100, #800, #200, #20, #800] = bibróskō (G977): {**UMBRA: #0 as #1934 % #41 = #7**} 1) ***TO* *EAT***;

#207 as [#200, #7] = rāz (H7328): {**UMBRA: #55 as #207 % #41 = #2**} 1) ***SECRET***;

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

UMBRA: #207 % #41 = #2 - Contrast of Terms, Self-Culture; I-Ching: **H11** - Peace, Pervading, Greatness; Tetra: **16** - Contact;

THOTH MEASURE: #2 - Oh thou who boldest the fire, and makest thine appearance in Cher-aba; I am not a man of violence.

#VIRTUE: With Full Circle (no. #2), a return to virtue.

#TOOLS: With Defectiveness (no. #10), the crooked.

#POSITION: With Going to Meet (no. #42), a counter turn towards punishment.

#TIME: With Bold Resolution (no. #30), the straight?

#CANON: #84

ONTIC_OBLIGANS_84@{

@1: Sup: 2 - **FULL CIRCLE: CHOU (#2)**; Ego: 2 - **FULL CIRCLE: CHOU (#2)**,

@2: Sup: 12 - **YOUTHFULNESS: T'UNG (#14)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#12)**,

@3: Sup: 54 - **UNITY: K'UN (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42})**; Ego: 42 - **GOING TO MEET: YING (#54)**,

@4: Sup: 3 - **MIRED: HSIEN (#71)**; Ego: 30 - **BOLD RESOLUTION: YI (#84 - I AM NOT A MAN OF VIOLENCE {%2})**,

Male: #71; Feme: #84

} // #84 - *EAR*

H7328@{

@1: Sup: 38 - **FULLNESS: SHENG (#38)**; Ego: 38 - **FULLNESS: SHENG (#38)**,

@2: Sup: 45 - **GREATNESS: TA (#83)**; Ego: 7 - **ASCENT: SHANG (#45 - I AM NOT A DOER OF WRONG {%1})**,

Male: #83; Feme: #45

} // #207

#207 as [#2, #200, #5] = bârah (H1262): {UMBRA: #12 as #207 % #41 = #2} 1) *TO* *EAT*, *CONSUME*; 1a) (Qal) to eat; 1b) (Piel) for eating, devouring; 1c) (Hiphil) to cause to eat;

#TWO: [#38 - IMPROPER PRE ANZAC CENTENNIAL 2018 *WREATH* *PLACEMENT* ON 8 JUNE 2017, #45 - GREATNESS (TA), #40, #39, #44, #37, #42, #43, #41] - CONTRADICTION (#82)

[#38, {@1: Sup: 38 - **FULLNESS: SHENG (#38)**; Ego: 38 - **FULLNESS: SHENG (#38)**}

#45, {@2: Sup: 2 - **FULL CIRCLE: CHOU (#40)**; Ego: 45 -

GREATNESS: TA (#83)}

#40, {@3: Sup: 42 - **GOING TO MEET: YING (#82)**; Ego: 40 - **LAW/ MODEL: FA (#123)**}

#39, {@4: Sup: 81 - **FOSTERING: YANG (#163)**; Ego: 39 - **RESIDENCE: CHU (#162)**}

#44, {@5: Sup: 44 - **STOVE: TSAO (#207 as [#5, #2, #200] = hâbar (H1895): {UMBRA: #21 as #207 % #41 = #2} 1) (Qal) *TO* *DIVIDE*; 1a) *BE* *AN* *ASTROLOGER* (*WITH* *OBJECT* - *HEAVENS*)**; Ego: 44 - **STOVE: TSAO (#206)**}

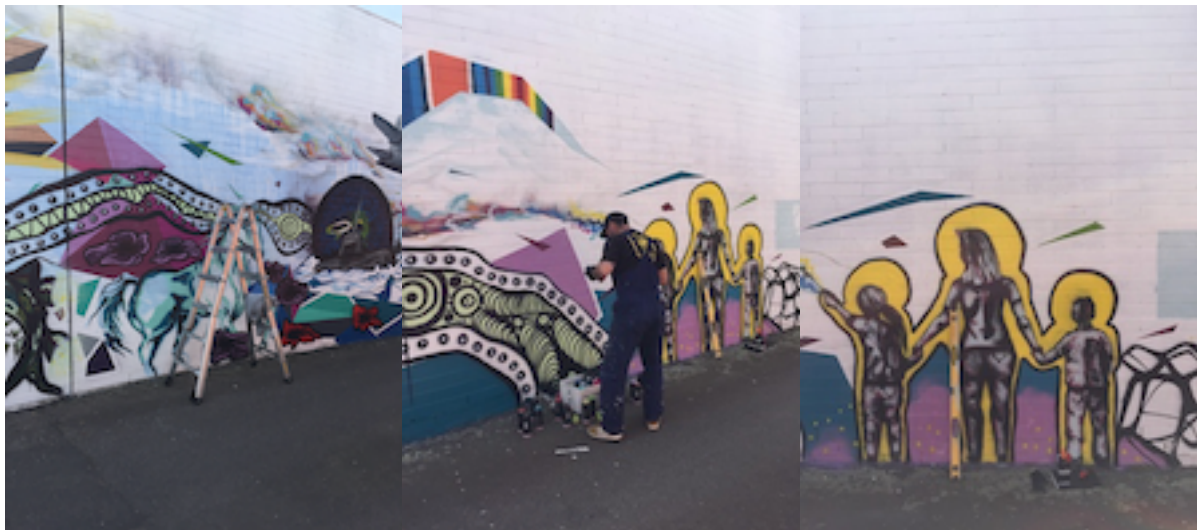
#37, {@6: Sup: 81 - **FOSTERING: YANG (#288: KANT'S PROLEGOMENA SECTION 13)**; Ego: 37 - **PURITY: TS'UI (#243)**}

#42, {@7: Sup: 42 - **GOING TO MEET**: YING (**#330: KANT'S PROLEGOMENA SECTION 43**); Ego: 42 - **GOING TO MEET**: YING (**#285: KANT'S PROLEGOMENA SECTION 12**)}

#43, {@8: Sup: 4 - **BARRIER**: HSIEN (**#334: KANT'S PROLEGOMENA SECTION 46**); Ego: 43 - **ENCOUNTERS**: YU (**#328: KANT'S PROLEGOMENA SECTION 40**)}

#41] {@9: Sup: 45 - **GREATNESS**: TA (**#379: KANT'S PROLEGOMENA**); Ego: 41 - **RESPONSE**: YING (**#369: KANT'S PROLEGOMENA**)}

#207 - ASTROLOGY / CLAIRVOYANTS / NUMEROLOGY / PSYCHIC EXPO 18 SEPTEMBER 2017



<[http://www.grapple369.com/images/
DISRESPECT%2020170918%201151%20-%201.JPG](http://www.grapple369.com/images/DISRESPECT%2020170918%201151%20-%201.JPG)>

<<http://www.grapple369.com/images/DISRESPECT%2020170918%201151%20-%202.JPG>>
<<http://www.grapple369.com/images/DISRESPECT%2020170918%201253%20-%201.JPG>>
<<http://www.grapple369.com/images/DISRESPECT%2020170918%201253%20-%202.JPG>>
<<http://www.grapple369.com/images/DISRESPECT%2020170918%201253%20-%203.JPG>>

[**IMAGE: RAINBOWS / WOMANHOOD @ 1253 HOURS (BOTTOM) ON 18 SEPTEMBER 2017 AND BY #339 - SITTING UPON AS DESECRATION OF THE ANZAC CENOTAPH @ 1151 HOURS (TOP) AT #207 - ASTROLOGY / CLAIRVOYANTS / NUMEROLOGY / PSYCHIC EXPO AS *HOSTILE* *MALE* *ENCOUNTER* *AND* *CONCERNED* *WITH* *PHOTOGRAPH* *OF* *CHILDREN* *BEING* *THEN* *IMPETUS* *FOR* *PROCREATIONAL* *VALUE* *REMOVAL* *FROM* *THE* *RETURNED* *SERVICES* *LEAGUE* (RSL) *MURAL* *THE* *SELF* *SAME* *DAY***]

JEREMY KASPER @ 1253 HOURS ON 18 SEPTEMBER 2017: "What do you think so far?"

DOLF @ 1253 HOURS ON 18 SEPTEMBER 2017: "It's a great tribute to fascist idealism but what about women's emancipation."

JEREMY KASPER @ 1253 HOURS ON 18 SEPTEMBER 2017: "Go away as you are just being rude."

YOUTUBE: "Gotye - Somebody That I Used To Know (feat. Kimbra) - official music video"

<<https://www.youtube.com/watch?v=8UVNT4wvIGY>>

DOLF @ 1253 HOURS ON 18 SEPTEMBER 2017: "I've published my dissertation as reasoned opposition and these photographs now will be included.

It is you who are being entirely disparaging and if you have any reasonable explanation I would like to hear it."

■ **#308 - *TO* *VIOLENTLY* *DESTROY*, *DEVASTATE*, *DESPOIL*, *ASSAIL* as [#300, #2, #6] /**

■ **#308 - AS *DEVIATING* *FROM* *THE* #1292 - *PRESCRIBED* *ORDER* *OR* *RULE* as [#6, #300, #2] / #312 - PRINCIPLE OF CONTRADICTION as [#10, #300, #2] / [#10, #300, #2] /**

#362 - **MAPPED TO UMBRA #340 WITHIN VORTEX #SEVEN** as [#10, #300, #2, #10, #600] /

#362 - **MAPPED TO UMBRA #308 - VATICAN NEWS OF VATICAN SECRETARY OF STATE, CARDINAL PIETRO PAROLIN, CALLING FOR REPENTANCE, A COMMITMENT TO INTERNATIONAL SOLIDARITY, AND CONFIRMS THE CHURCH IS CLOSE TO THOSE WHO ARE SUFFERING BECAUSE OF THE CORONAVIRUS** as [#40, #10, #300, #2, #10] /

#322 - ***FREE* *CITIZENS*, *SOVEREIGN* *PEOPLE*; *POPULAR* *GOVERNMENT*, *DEMOCRACY*** as [#10, #300, #2, #10] / [#10, #300, #2, #10] /

#328: **KANT'S PROLEGOMENA SECTION 40: HOW IS METAPHYSICS IN GENERAL POSSIBLE?** as [#6, #10, #300, #2, #10] / [#6, #10, #300, #2, #10] /

#333 - **INTELLECTUS AS GENITIVE VOLUNTĀTIS (zen: 1, row: 2, col: 4, nous: 79) AS *IMPETUS* *FOR* *CHRISTCHURCH* *EVENT*** as [#10, #6, #300, #2, #10, #5] /

#333 - **CENTRE OF VALUE {#13 / #21 - QUEEN VICTORIA'S LETTERS PATENT} TO ROMAN GOVERNANCE PROTOTYPE #FIVE** as [#10, #6, #300, #2, #10, #5] /

#334 - ***PERSECUTION*** as [#10, #6, #300, #2, #10, #6] /

#334: **KANT'S PROLEGOMENA SECTION 46 AS VORTEX #ONE, #TWO, #SIX** as [#10, #6, #300, #2, #10, #6] /

#339 - ***MONUMENT*, *STELA*; 1a) *CORPSE* (*OF* *MAN*)** as [#1, #6, #300, #10, #2, #500] /

#340 - **ONTIC CHECKSUM @156 + @220 = #376: KANT'S PROLEGOMENA** as [#6, #30, #60, #80, #200] = çaphar (H5608): {UMBRA: #19 as #340: KANT'S PROLEGOMENA SECTION 52 % #41 = #12 as [#6, #10, #6, #300, #10, #2, #6] /

#364 - **PRINCIPLE OF ENQUIRY** as [#6, #10, #300, #2, #6, #600] / [#6, #10, #300, #2, #6, #600] /

#373 - ***APHELION* on 3 JULY as *HOMOIOS* {#330 / #410} / HETEROS {#352 / #421} / TORAH {#373 - FROM TRUTH TO ERROR / #472}** as [#5, #10, #6, #300, #2, #10, #600] / [#5, #10, #6, #300, #2, #10, #600] /

#392 - **VORTEX #THREE: @9: Sup: 45 - GREATNESS: TA (#392); Ego: 41 - RESPONSE: YING (#369: KANT'S PROLEGOMENA** as [#30, #10, #300, #2, #10, #600] /

#728 - **REACTANCE (#728 - MARION STATUE (#1554) AS ANCHOR FOR BINOMIAL METASTASIS)** as [#20, #300, #2, #400, #6] / [#20, #300, #2, #400, #6] /

#729 - **PRE-PLATONIC advocate PHILOLAUS (470-385 BCE) CONSIDERED THE NATURAL YEAR TO BE 364.5 DAYS = 9X9X9 = #729 / 2 = #364.5 days** as [#6, #5, #6, #300, #2, #400, #10] /

#749 - **MAPPED TO #1934 - *TO* *PRESENT* *A* *PERSON* *FOR* *ANOTHER* *TO* *SEE* *AND* *QUESTION; *TO***

BRING* *INTO* *ONE'S* *FELLOWSHIP* *OR* *INTIMACY as
 [#6, #5, #6, #300, #2, #400, #10, #500] = *yâshab* (H3427):
{UMBRA: #312 % #41 = #25} 1) to dwell, remain, sit, abide; **1a)**
 (Qal); **1a1) *TO* *SIT*, *SIT* *DOWN***; **1a2)** to be set; **1a3)** to
 remain, stay; **1a4)** to dwell, have one's abode; **1b)** (Niphal) to be
 inhabited; **1c)** (Piel) to set, place; **1d)** (Hiphil); **1d1)** to cause to sit;
1d2) to cause to abide, set; **1d3)** to cause to dwell; **1d4)** to cause
 (cities) to be inhabited; **1d5)** to marry (give an dwelling to); **1e)**
 (Hophal); **1e1)** to be inhabited; **1e2)** to make to dwell;

Some other fundamental propositions that geometers presuppose are
 indeed actually analytic and rest on the principle of ***CONTRADICTION***
{#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310
% #41 = #23} 1) *OPPOSITION*, *CONTRARINESS*,
***ENCOUNTER*, *CONTRARY* *OR* *HOSTILE* *ENCOUNTER*};**
 however, they serve only, like identical propositions, as links in the chain
 of method and not as principles: e.g., $a = a$, the whole is equal to itself,
 or $(a + b) > a$, that is, the whole is greater than its part. And indeed even
 these, al- though they are valid from concepts alone, are admitted into
 mathematics only because they can be exhibited in intuition.

#272 as [#1, #80, #70, #100, #10, #1, #10] = aporía (G640):
{UMBRA: #262 % #41 = #16} 1) *THE* *STATE* *OF* *ONE*
***WHO* *IS* *IN* *PERPLEXITY*;**

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

UMBRA: #262 % #41 = #16 - Being a Guide, Returning to the Root; I-
 Ching: **H28** - Major Superiority, Excess, Great Exceeding, Preponderance
 of the great, Critical mass; Tetra: **75** - Failure;
THOTH MEASURE: #16 - Oh thou who turnest backwards, who makest
 thine appearance in Bubastis; I am not an eaves-dropper.

- #VIRTUE:** Contact (no. #16) means mutual compliance.
- #TOOLS:** Closed Mouth (no. #56) means no contact.
- #POSITION:** With Increase (no. #13), daily additions, but
- #TIME:** With Diminishment (no. #55), daily reductions.
- #CANON: #140**

ONTIC_OBLIGANS_140@{

@1: Sup: 16 - **CONTACT:** CHIAO (**#16**); Ego: 16 - **CONTACT:** CHIAO
(#16),

@2: Sup: 72 - **HARDNESS:** CHIEN (**#88**); Ego: 56 - **CLOSED**
MOUTH: CHIN (**#72**),

@3: Sup: 4 - **BARRIER:** HSIEN (**#92**); Ego: 13 - **INCREASE:** TSENG
(#85),

@4: Sup: 59 - **MASSING: CHU (#151)**; Ego: 55 - **DIMINISHMENT: CHIEN (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16})**,
Male: #151; Feme: #140
} // #140

■ **G640@{**
@1: Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,
@2: Sup: 81 - **FOSTERING: YANG (#82)**; Ego: 80 - **LABOURING: CH'IN (#81)**,
@3: Sup: 70 - **SEVERANCE: KE (#152)**; Ego: 70 - **SEVERANCE: KE (#151)**,
@4: Sup: 8 - **OPPOSITION: KAN (#160)**; Ego: 19 - **FOLLOWING: TS'UNG (#170)**,
@5: Sup: 18 - **WAITING: HSI (#178)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE {%19})**,
@6: Sup: 19 - **FOLLOWING: TS'UNG (#197 - I AM NOT NOISY IN MY SPEECH {%33})**; Ego: 1 - **CENTRE: CHUNG (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35})**,
@7: Sup: 29 - **DECISIVENESS: TUAN (#226)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32})**,
Male: #226; Feme: #191
} // #272

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity {#272 as [#1, #80, #70, #100, #10, #1, #10] = aporia (G640): perplexity}; the sea and the waves roaring;" [Luke 21:25 (KJV)]

It is ***MERELY* *AMBIGUITY* *OF* *EXPRESSION*** which makes us commonly believe here that the predicate of such apodictic judgments already lies in our concept and that the judgment is therefore analytic. Namely, we are required to add in thought a particular predicate to a given concept, and this necessity is already attached to the concepts. But the question is not, what we are required to add in thought to a given concept, but ***WHAT* *WE* *ACTUALLY* *THINK* *IN* *IT*, *EVEN* *IF* *ONLY* *OBSCURELY***, and then it becomes evident that the predicate attaches to such concepts indeed necessarily, though not immediately, but rather through an intuition that has to be added. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @272]

The essential feature of pure mathematical cognition, differentiating it from all other a priori cognition, is that it must throughout proceed not from concepts, but always and only through the construction of concepts (Critique, p. 713). Because pure mathematical cognition, in its propositions, must therefore go beyond the concept to that which is contained in the intuition corresponding to it, its propositions can and must never arise through the analysis of concepts, that is, analytically, and so are one and all synthetic.

#273 as [#30, #10, #5, #6, #10, #200, #10, #2] = Y^hôwyârîyb (H3080): {UMBRA: #243 % #41 = #38} 0) Jehoiarib = 'Jehovah contends'; 1) A priest in Jerusalem; 2) the head of the 1st of the 24 *COURSES* *OF* *PRIESTS* in David's time;

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

UMBRA: #243 % #41 = #38 - Consequences for Virtuous Discourse; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **11** - Divergence; **THOTH MEASURE: #38** - Oh thou who makest mortals to flourish, and who makest thine appearance at Sais; I curse not a god.

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

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

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

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

#CANON: #220

ONTIC_OBLIGANS_220@{

@1: Sup: 38 - **FULLNESS:** SHENG (#38); Ego: 38 - **FULLNESS:** SHENG (#38),

@2: Sup: 35 - **GATHERING:** LIEN (#73); Ego: 78 - **ON THE VERGE:** CHIANG (#116),

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

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

Male: #200; Feme: #220

} // #220

H3080@{

@1: Sup: 30 - **BOLD RESOLUTION:** YI (#30); Ego: 30 - **BOLD RESOLUTION:** YI (#30),

@2: Sup: 40 - **LAW/MODEL: FA (#70)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#40)**,

@3: Sup: 45 - **GREATNESS: TA (#115 - I AM NOT A SLAYER OF MEN {%5})**; Ego: 5 - **KEEPING SMALL: SHAO (#45 - I AM NOT A DOER OF WRONG {%1})**,

@4: Sup: 51 - **CONSTANCY: CH'ANG (#166 - I AM NOT SLUGGISH {%11})**; Ego: 6 - **CONTRARIETY: LI (#51)**,

@5: Sup: 61 - **EMBELLISHMENT: SHIH (#227)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#61)**,

@6: Sup: 18 - **WAITING: HSI (#245)**; Ego: 38 - **FULLNESS: SHENG (#99)**,

@7: Sup: 28 - **CHANGE: KENG (#273)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#109)**,

@8: Sup: 30 - **BOLD RESOLUTION: YI (#303)**; Ego: 2 - **FULL CIRCLE: CHOU (#111)**,

Male: **#303**; Feme: **#111**
} // #273

THE MAJOR PREMISE {YANG/FATHER/HEAVEN/MALE/FORM - Formula of Universal Law}, which contains the law of that will: 7×24 *COURSES* *OF* *PRIESTS* $\times 13 = 2184$ days of the 'oth cycle = 6D or 6×364 associated to the 'constant sequence of sun and moon' as $354 \times 3 + 30$ day intercalation = $1092 \text{ days} \times 2 = \#2184$ days;

THE MINOR PREMISE {YIN/MOTHER/EARTH/FEMALE/MATTER - Formula of Humanity}, which contains the command to behave in accordance with the law, that is, the principle of subsumption under the law: $x \times 49 = 6J$ or 294×364 days or 365.2425×293 years - Vernal Equinox on Wednesday of 20 March 1996 / New Moon on Thursday of 21 March = 1 Nisan 5756;

THE CONCLUSION {ZHUN/SON/SEA/ENUMERATE/OFFSPRING - Formula of Autonomy}, which contains the verdict (sentence), what is laid down as right in the case at hand: ... 6,000 as $122J3W1D + 9(9^2+1)/2$ as #369 with Septet #41 centric on 13-17 September 2001 / 18 September = 1 Tishri 5762.

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

#364 - ADMITTANCE +
#312 - RESISTANCE +
#728 - REACTANCE +

**#390 - BRITISH CROWN (CALENDAR (NEW STYLE) ACT 1750 / ROYAL ASSENT: 27 MAY 1751) / AMERICAN INDEPENDENCE (4 JULY 1776) +
#390 - ROBBERS / EXTORTION = #2184 {#24 x #7 x #13}**

■ **#266 as [#7, #8, #40, #10, #1, #200] = zēmía (G2209):
{UMBRA: #66 % #41 = #25} 1) *DAMAGE*, *LOSS*;**

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

UMBRA: #66 % #41 = #25 - What's behind it all?, Imaging the Mysterious; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **10** - Defectiveness, Distortion;

THOTH MEASURE: #25 - Oh high-voiced one, who makest thy appearance in Unsit; I am not boisterous in behaviour.

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

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

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

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

#CANON: #185

ONTIC_OBLIGANS_185@{

@1: Sup: 25 - **CONTENTION:** CHENG (#25); Ego: 25 -

CONTENTION: CHENG (#25),

@2: Sup: 9 - **BRANCHING OUT:** SHU (#34); Ego: 65 - **INNER:** NEI (#90),

@3: Sup: 51 - **CONSTANCY:** CH'ANG (#85); Ego: 42 - **GOING TO MEET:** YING (#132),

@4: Sup: 23 - **EASE:** YI (#108); Ego: 53 - **ETERNITY:** YUNG (#185 - **I AM NOT BOISTEROUS IN BEHAVIOUR** {%25})),

Male: #108; Feme: #185

} // #185

■ **G2209@{**

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

@2: Sup: 15 - **REACH:** TA (#22); Ego: 8 - **OPPOSITION:** KAN (#15),

@3: Sup: 55 - **DIMINISHMENT:** CHIEN (#77); Ego: 40 - **LAW/ MODEL:** FA (#55),

@4: Sup: 65 - **INNER:** NEI (#142); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#65),

@5: Sup: 66 - **DEPARTURE:** CH'U (#208); Ego: 1 - **CENTRE:** CHUNG (#66),

@6: Sup: 23 - EASE: YI (#231); Ego: 38 - FULLNESS: SHENG (#104
- I COMMIT NO FRAUD {#7}),
Male: #231; Feme: #104
} // #266

"Yea doubtless, and I count all things but loss {#266 as [#7, #8, #40, #10, #1, #200] = zemia (G2209): loss} for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ," [Philippians 3:8 (KJV)]

I cannot, however, refrain from noting the ***DAMAGE*** that neglect of this otherwise seemingly insignificant and unimportant observation has brought upon philosophy. Hume, when he felt the call, worthy of a philosopher, to cast his gaze over the entire field of pure a priori cognition, in which the human understanding claims such vast holdings, inadvertently lopped off a whole (and indeed the most considerable) province of the same, ***NAMELY* *PURE* *MATHEMATICS*, *BY* *IMAGINING* *THAT* *THE* *NATURE* *AND* *SO* *TO* *SPEAK* *THE* *LEGAL* *CONSTITUTION* *OF* *THIS* *PROVINCE* *RESTED* *ON* *COMPLETELY* *DIFFERENT* *PRINCIPLES*, *NAMELY* *SOLELY* *ON* *THE* *PRINCIPLE* *OF* *CONTRADICTION* {#312 as [#2, #100, #200, #10] = qeriy (H7147): {#9 as #310 % #41 = #23} 1) *OPPOSITION*, *CONTRARINESS*, *ENCOUNTER*, *CONTRARY* *OR* *HOSTILE* *ENCOUNTER*}; and although he had by no means made a classification of propositions as formally and generally, or with the nomenclature, as I have here, it was nonetheless just as if he had said: Pure mathematics contains only analytic propositions, but metaphysics contains synthetic propositions a priori. Now he erred severely in this, and this error had decisively damaging consequences for his entire conception. For had he not done this, he would have expanded his question about the origin of our synthetic judgments far beyond his metaphysical concept of causality and extended it also to the possibility of a priori mathematics; for he would have had to accept mathematics as synthetic as well. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEA @273]**

#273 as [#60, #8, #200, #5] = çachar (H5504): {UMBRA: #268 % #41 = #22} 1) traffic, gain, profit, ***GAIN* *FROM* *MERCHANDISE***; 1a) traffic, gain from traffic;

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

UMBRA: #268 % #41 = #22 - Point to Reversal?, Humility's Increase; I-Ching: **H8** - Closeness, Seeking Unity, Grouping, Holding together, Alliance; Tetra: **34** - Kinship;
THOTH MEASURE: #22 - Oh Chemiu, who makest thine appearance in Kauu; I am not a transgressor.

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

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

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

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

#CANON: #175

ONTIC_OBLIGANS_175@{

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

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

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

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

Male: #61; Feme: #175

} // #175

H5504@{

@1: Sup: 60 - **ACCUMULATION: CHI (#60);** Ego: 60 - **ACCUMULATION: CHI (#60),**

@2: Sup: 68 - **DIMMING: MENG (#128);** Ego: 8 - **OPPOSITION: KAN (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}),**

@3: Sup: 25 - **CONTENTION: CHENG (#153);** Ego: 38 - **FULLNESS: SHENG (#106),**

@4: Sup: 30 - **BOLD RESOLUTION: YI (#183);** Ego: 5 - **KEEPING SMALL: SHAO (#111),**

Male: #183; Feme: #111

} // #273

But then he would by no means have been able to found his metaphysical propositions on mere experience, for otherwise he would have had to subject the axioms of pure mathematics to experience as well, which he was much too reasonable to do. The good company in which metaphysics would then have come to be situated would have secured it against the danger of scornful mistreatment; for the blows that were intended for the latter would have had to strike the former as well, which was not his intention, and could not have been; and so the acute man would have been drawn into reflections which must have been similar to those with

which we are now occupied, but which would have gained infinitely from his inimitably fine presentation.

3. Properly metaphysical judgments are one and all synthetic. Judgments belonging to metaphysics must be distinguished from properly metaphysical judgments. Very many among the former are analytic, but they merely provide the means to metaphysical judgments, toward which the aim of the science is completely directed, and which are always synthetic. For if concepts belong to metaphysics, e.g., that of substance, then the judgments arising from their mere analysis necessarily belong to metaphysics as well, e.g., substance is that which exists only as subject, etc., and through several such analytic judgments we try to approach the definition of those concepts. Since, however, the analysis of a pure concept of the understanding (such as metaphysics contains) does not proceed in a different manner from the analysis of any other, even empirical, concept which does not belong to metaphysics (e.g., air is an elastic fluid, the elasticity of which is not lost with any known degree of cold), therefore the concept may indeed be properly metaphysical, but not the analytic judgment; for this science possesses something special and ***PROPER* *TO* *IT* *IN* *THE* *GENERATION* *OF* *ITS* *A* *PRIORI* *COGNITIONS***,

@1 - Nature Contains Nature [#328 - Transformative Prototype (KANT'S PROLEGOMENA SECTION 40: HOW IS METAPHYSICS IN GENERAL POSSIBLE?)] {

HOMOIOS
HETEROS
KABBALAH
RIGHTS
AS DEFINED

} ...

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

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

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

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

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

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

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

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

***WHICH* *GENERATION* *MUST* *THEREFORE* *BE*
DISTINGUISHED *FROM* *WHAT* *THIS* *SCIENCE* *HAS*
IN *COMMON* *WITH* *ALL* *OTHER* *COGNITIONS* *OF*
THE *UNDERSTANDING*;** thus, e.g., the proposition: All that is substance in things persists, is a synthetic and properly metaphysical proposition.

#274 as [#3, #5, #50, #5, #1, #10, #200] = geneá (G1074):
{UMBRA: #64 % #41 = #23} **1)** fathered, birth, nativity; **2)** that which has been begotten, men of the same stock, a family; **2a)** the several ranks of natural descent, the successive members of a genealogy; **2b)** ***METAPHOR*: *A* *RACE* *OF* *MEN* *VERY* *LIKE* *EACH* *OTHER* *IN* *ENDOWMENTS*, *PURSUITS*, *CHARACTER*;** **2b1)** ***ESPECIALLY* *IN* *A* *BAD* *SENSE*, *A* *PERVERSE* *RACE*;** **2c)** the whole multitude of men living at the same time; **2d)** an age (i.e. the time ordinarily occupied by each successive generation), a space of 30 - 33 years;

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

UMBRA: #64 % #41 = #23 - Constancy of Guiding Concepts, Emptiness & Non-Existence; I-Ching: **H18** - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: **26** - Endeavour;

THOTH MEASURE: #23 - Oh thou who raisest thy voice, and makest thine appearance in Urit; I am not hot of speech.

#VIRTUE: With Ease (no. #23), a leveling, but

#TOOLS: With Watch (no. #63), a collapse.

#POSITION: With Enlargement (no. #46), no bounds.

#TIME: With Endeavor (no. #26), no duplicity.

#CANON: #158

ONTIC_OBLIGANS_158@{

@1: Sup: 23 - **EASE: YI (#23)**; Ego: 23 - **EASE: YI (#23)**,
@2: Sup: 5 - **KEEPING SMALL: SHAO (#28)**; Ego: 63 - **WATCH: SHIH (#86 - I AM NOT A ROBBER OF FOOD {%10})**,
@3: Sup: 51 - **CONSTANCY: CH'ANG (#79)**; Ego: 46 -
ENLARGEMENT: K'UO (#132),
@4: Sup: 77 - **COMPLIANCE: HSUN (#156 - I DO NOT CAUSE TERRORS {%21})**; Ego: 26 - **ENDEAVOUR: WU (#158 - I AM NOT HOT OF SPEECH {%23})**,
Male: #156; Feme: #158
} // #158

G1074@{

@1: Sup: 3 - **MIRED: HSIEN (#3)**; Ego: 3 - **MIRED: HSIEN (#3)**,
@2: Sup: 8 - **OPPOSITION: KAN (#11)**; Ego: 5 - **KEEPING SMALL: SHAO (#8)**,
@3: Sup: 58 - **GATHERING IN: HSI (#69)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#58)**,
@4: Sup: 63 - **WATCH: SHIH (#132)**; Ego: 5 - **KEEPING SMALL: SHAO (#63)**,
@5: Sup: 64 - **SINKING: CH'EN (#196 - I AM NOT ONE OF LOUD VOICE {%37})**; Ego: 1 - **CENTRE: CHUNG (#64)**,
@6: Sup: 74 - **CLOSURE: CHIH (#270)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#74)**,
@7: Sup: 31 - **PACKING: CHUANG (#301)**; Ego: 38 - **FULLNESS: SHENG (#112)**,
Male: #301; Feme: #112
} // #274

"But he answered and said unto them, An evil and adulterous generation {#274 as [#3, #5, #50, #5, #1, #10, #200] = genea (G1074): generation} seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:" [Matthew 12:39 (KJV)]

If one has previously assembled, according to fixed principles, the a priori concepts that constitute the matter of metaphysics and its building material, then the analysis of these concepts is of great value; it can even be presented separately from all the synthetic propositions that constitute metaphysics itself, as a special part (as it were as philosophia definitiva) containing nothing but analytic propositions belonging to metaphysics. For in fact such analyses do not have much use anywhere except in metaphysics, that is, with a view toward the synthetic propositions that are to be ***GENERATED* *FROM* *SUCH* *PREVIOUSLY* *ANALYZED* *CONCEPTS***.

#273 as [#4, #70, #20, #9, #40, #10, #70, #50] /

#274 as [#4, #70, #20, #10, #40, #10, #70, #50] = dokímion
(G1383): {UMBRA: #274 % #41 = #28} 1) the proving; 2) *THAT*
BY *WHICH* *SOMETHING* *IS* *TRIED* *OR* *PROVED*,
A *TEST*;

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

UMBRA: #274 % #41 = #28 - Opposites and Primitivism, Returning to
Simplicity; I-Ching: H24 - Return, The turning point; Tetra: 2 - Full
Circle;

THOTH MEASURE: #28 - Oh thou, hot of foot, who makest thy
appearance at even; I indulge not in anger.

#VIRTUE: With Change (no. #28), alterations but sharing smiles.

#TOOLS: With Dimming (no. #68), over a long time, increasing
troubles.

#POSITION: With Vastness (no. #50), the infinitely great, but

#TIME: With Barrier (no. #4), the buried and blocked.

#CANON: #150

ONTIC_OBLIGANS_150@{

@1: Sup: 28 - **CHANGE: KENG (#28)**; Ego: 28 - **CHANGE: KENG**
(#28),

@2: Sup: 15 - **REACH: TA (#43)**; Ego: 68 - **DIMMING: MENG (#96)**,

@3: Sup: 65 - **INNER: NEI (#108)**; Ego: 50 - **VASTNESS /**

WASTING: T'ANG (#146 - I AM NOT A LAND-GRABBER {%15}),

@4: Sup: 69 - **EXHAUSTION: CH'IUNG (#177 - I AM NOT GIVEN TO**
CURSING {%29}); Ego: 4 - **BARRIER: HSIEN (#150 - I INDULGE**
NOT IN ANGER {%28}),

Male: #177; Feme: #150

} // #150

G1383@{

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

@2: Sup: 74 - **CLOSURE: CHIH (#78)**; Ego: 70 - **SEVERANCE: KE**
(#74),

@3: Sup: 13 - **INCREASE: TSENG (#91)**; Ego: 20 - **ADVANCE: CHIN**
(#94),

@4: Sup: 22 - **RESISTANCE: KE (#113)**; Ego: 9 - **BRANCHING OUT:**
SHU (#103),

@5: Sup: 62 - **DOUBT: YI (#175 - I AM NOT A TRANSGRESSOR**
{%22}); Ego: 40 - **LAW/MODEL: FA (#143)**,

@6: Sup: 72 - **HARDNESS: CHIEN (#247)**; Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#153),

@7: Sup: 61 - **EMBELLISHMENT: SHIH (#308)**; Ego: 70 -
SEVERANCE: KE (#223),

@8: Sup: 30 - **BOLD RESOLUTION: YI (#338)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#273)**,
Male: #338; Feme: #273
} // #273

G1383@{

@1: Sup: 4 - **BARRIER: HSIEN (#4)**; Ego: 4 - **BARRIER: HSIEN (#4)**,
@2: Sup: 74 - **CLOSURE: CHIH (#78)**; Ego: 70 - **SEVERANCE: KE (#74)**,
@3: Sup: 13 - **INCREASE: TSENG (#91)**; Ego: 20 - **ADVANCE: CHIN (#94)**,
@4: Sup: 23 - **EASE: YI (#114)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#104 - I COMMIT NO FRAUD {%7})**,
@5: Sup: 63 - **WATCH: SHIH (#177 - I AM NOT GIVEN TO CURSING {%29})**; Ego: 40 - **LAW/MODEL: FA (#144)**,
@6: Sup: 73 - **ALREADY FORDING, COMPLETION: CH'ENG (#250)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#154)**,
@7: Sup: 62 - **DOUBT: YI (#312)**; Ego: 70 - **SEVERANCE: KE (#224)**,
@8: Sup: 31 - **PACKING: CHUANG (#343)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#274)**,
Male: #343; Feme: #274
} // #274

"Knowing this, that the trying {#274 as [#4, #70, #20, #10, #40, #10, #70, #50] = dokimion (G1383): trying} of your faith worketh patience." [James 1:3 (KJV)]

"That the trial {#274 as [#4, #70, #20, #10, #40, #10, #70, #50] = dokimion (G1383): trying} of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:" [1Peter 1:7 (KJV)]

The conclusion of this section is therefore: that metaphysics properly has to do with synthetic propositions a priori, and these ***ALONE*** ***CONSTITUTE* *ITS* *AIM*, *FOR* *WHICH* *IT* *INDEED* *REQUIRES* *MANY* *ANALYSES* *OF* *ITS* *CONCEPTS* (*THEREFORE* *MANY* *ANALYTIC* *JUDGMENTS*)**, in which analyses, though, the procedure is no different from that in any other type of cognition when ***ONE* *SEEKS* *SIMPLY* *TO* *MAKE* *ITS* *CONCEPTS* *CLEAR* *THROUGH* *ANALYSIS***. But the generation of cognition a priori in accordance with both intuition and concepts, ultimately of synthetic propositions a priori as well, and specifically in philosophical cognition, forms the essential content of metaphysics. [**CAMBRIDGE TEXTS IN THE HISTORY OF**

PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, IDEAS @265 to @274]

#T	Sup	Ego	Sun	Mon	Tue	Wed	Thu	Fri	Sat	@0
#1	11	18	13	74	81	76	29	36	31	#1
#2	16	14	12	79	77	75	34	32	30	#2
#3	15	10	17	78	73	80	33	28	35	#3
#4	56	63	58	38	45	40	20	27	22	#4
#5	61	59	57	43	41	39	25	23	21	#5
#6	60	55	62	42	37	44	24	19	26	#6
#7	47	54	49	2	9	4	65	72	67	#7
#8	52	50	48	7	5	3	70	68	66	#8
#9	51	46	53	6	1	8	69	64	71	#9
@0	vCo	vCy	vBr	vPu	vRe	vBl	vOr	vGr	vYe	#T

Nous: #79
Time: 03:00 hrs
Date: 2020.5.6
Torah: [#5, #200, #10]@{
 @1: Sup: 5 - **KEEPING SMALL:** SHAO (#5); Ego: 5 - **KEEPING SMALL:** SHAO (#5),
 @2: Sup: 43 - **ENCOUNTERS:** YU (#48); Ego: 38 - **FULLNESS:** SHENG (#43),
 @3: Sup: 53 - **ETERNITY:** YUNG (#101); Ego: 10 - **DEFECTIVENESS,**
DISTORTION: HSIEN (#53),
Male: #101; Feme: #53
 } // #215
Dao: Recognizing Agreements, Keeping Obligations
Tetra: #31 - PACKING (CHUANG)
I-Ching: H56 - The Wanderer, Sojourning, Traveling

Latin: Protector {**Merciful God**} Alt: Namamyah {**From God**} {

1. HELPS KEEP PROMISES & OBTAIN THE FRIEND-SHIP OF THE GREAT
 2. GOOD FAITH
 3. SINCERITY & FAITH
 4. Ero
- }

Lamech {**Powerful, Poor; made low**}

YOUTUBE: "The KLF - 3AM Eternal 1991"

<<https://www.youtube.com/watch?v=MLdT5nTwVWQ>>



Male Idea	#320	Telos	#333	Feme Idea
Recognizing Agreements, Keeping Obligations	#79	79	79	Recognizing Agreements, Keeping Obligations
Greatest Functional Skill in Paradoxes	#27	106	108	Deeming, Non-Assertion
Achieving Oneness, Root of Order	#39	145	120	Numbing Effect of the Conventional, Abstaining from Desire
Natural Guides and Nursing Virtuosity I AM NOT ONE OF LOUD VOICE {%37}	#51	196	132	Numbing Effect of the Conventional, Abstaining from Desire
Culturing Perspectives and Intuition	#54	250	135	Political Prescriptions, Quietude
Sage's Constancy, Trust in Virtue	#49	299	211	Strength's Warning Signs, Revealers of Virtue
Intentional Reversal, Dimming Radiance	#7	306	250	Achieving Oneness, Root of Order

HOMOIOS PROTOTYPE

Left without Language, Different From the Vulgar	#20	326	263	#13	Status, Loathing Shame
Important Distinctions, Trouble from Indulgence	#24	350	267	#4	Using Guidance, Sourceless

***HETEROS* PROTOTYPE**

Natural Guidance, Function of Emptiness	#5	311	329	#79	Recognizing Agreements, Keeping Obligations
Inconstancy of Achievement, Practicing Placidity	#9	320	333	#4	Using Guidance, Sourceless

TORAH PROTOTYPE

Natural Guidance, Function of Emptiness	#5	311	329	#79	Recognizing Agreements, Keeping Obligations
Inconstancy of Achievement, Practicing Placidity	#9	320	333	#4	Using Guidance, Sourceless

RIGHTS PROTOTYPE

Sage's Constancy, Trust in Virtue	#49	355	292	#42	Generating Things, Reason's Modifications
Increasing Evidence, Gaining Insight	#53	408	296	#4	Using Guidance, Sourceless

<<https://www.grapple369.com/Grumble/?zen:1,row:2,col:4,nous:79&prototype:HETEROS>>

.jackNote@zen: 1, row: 2, col: 4, nous: 79 [TIME: 03:00 hrs, SUPER: **#350: *TO* *THINK*, *PLAN*, *ESTEEM*, *CALCULATE*, *INVENT*, *MAKE* *A* *JUDGMENT*, *IMAGINE*, *COUNT***) / **#79** - Recognizing Agreements, Keeping Obligations; I-Ching: H56 - The Wanderer, Sojourning, Traveling; Tetra: 31 - PACKING (CHUANG), **EGO: #267: KANT'S PROLEGOMENA SECTION 2 / #79** - Recognizing Agreements, Keeping Obligations; I-Ching: H56 - The Wanderer, Sojourning, Traveling; Tetra: 31 - PACKING (CHUANG)]



<<http://www.grapple369.com/Groundwork/312%20-%20DRIED%20BOER%20MEMORIAL%20WREATH%2020181105%201101.jpeg>>

<<http://www.grapple369.com/Groundwork/312%20-%20DRIED%20BOER%20MEMORIAL%20WREATH%2020181105%201535.jpeg>>

[**IMAGE: @ 1101 HOURS (LEFT) ON 5 NOVEMBER 2018 THE SALE RETURNED SERVICES LEAGUE #390 - WREATHS REMAIN WITHIN A #312 - WITHERED STATE SOME 10 DAYS LATER / @ 1535 HOURS (RIGHT) ON 5 NOVEMBER 2018 AS A FURTHER ACTION OF MALEFICENCE THE SALE RETURNED SERVICES LEAGUE #390 - WREATHS WERE REMOVED AND MY TRIBUTE INCLUDING REPLACEMENT NARRATIVE 'COMMEMORATING UNITED KINGDOM / HOLLAND'S SHARED VALUES AND GREAT ASSETS OF PROSPERITY' WAS LEFT TO ROT AND WAS IMMEDIATELY REMOVED]**

Just a follow up @ 1535 HOURS ON 5 NOVEMBER 2018 that the two #312 - DRIED / #390 - WREATHS laid @ 1100 hours on SATURDAY 27 OCTOBER 2018 as act of maleficence by the SALE RETURNED SERVICES LEAGUE (RSL) were removed and there only remained my floral tribute made earlier that day @ 0300 HOURS #451 + #41 = #492 - **'LET THERE BE LIGHT'** COMMEMORATING UNITED KINGDOM / HOLLAND'S SHARED VALUES AND GREAT ASSETS OF PROSPERITY AS #287 - **BONDS OF NATURE #288 - MEMORIAL in GRATITUDE ON SATURDAY**

(#287 - SABBATH DAY) 27 OCTOBER 2018 THIS #288 - MEMORIAL TRIBUTE FROM DUTCH IMMIGRANTS / AUSTRALIAN CITIZENS / BAPTISED SEVENTH-DAY ADVENTISTS / JEWISH FRIENDS OF ISRAEL.

Little can be achieved in seeking urgent legal consideration within these matters before tomorrow given the MELBOURNE CUP (***HORSE* *RACING***) PUBLIC HOLIDAY UPON TUESDAY 6 NOVEMBER 2018 and following which I will then make a submission to the LAW INSTITUTE OF VICTORIA.

Such inequalities as **#312 - *CONTRADICTION*** being unlawful conduct by a **PUBLIC AUTHORITY (SALE RETURNED SERVICES LEAGUE)** has been accompanied by bullying behaviour of others amounting to over \$25,000 costs for multiple (3 occasions) malicious damages car / home (I still cannot park my car at home), assaults occasioning bodily harm, property theft and human rights abuses involving perverting the course of justice by vexatious Court Orders and perjury as conduct which is prohibited under The Charter of Human Rights and Responsibilities Act 2006.

My WREATH has been disposed of and the replacement narrative with inclusion: "OBVIOUSLY THERE WAS SCANT REGARD AS MY TRIBUTE NARRATIVE WAS STOLEN BY 1413 HOURS."

@168 <— BINOMIAL STASIS SOURCE OF IMPEDANCE (24x7)

@215 <— SELF #312 - *CONTRADICTION* MINUS #81 - *JUXTAPOSED* *PRINCIPLES* *OF* *SOVEREIGN* {6.5.5.41.0} / *AUTONOMY* {3.5.5.41.0}} EQUALS #231 - JUXTAPOSITION CONTROL {MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73 - CANNOT BE CHANGED}} {ADOLF HITLER'S TABLE TALK IDEA: @215 - 12 MAY 1942}

@157 <— IMPETUS FOR VEXATIOUS IMPERATIVES {#360 - ANNUAL / CENTENNIAL 2018 ASSEMBLY AS BEER-SHEBA PLOT {#360 - #157 = #203 as [#2, #1, #200] = b^eêr (H875): {UMBRA: #8 as #203 % #41 = #39} 1) well, pit, spring}}

@130 <— I AM NOT EVIL MINDED {%3} AS MENS REA

@175 <— MARRIAGE OATH (SHEBA)

@185 <-- EMPOWERMENT

@115 <-- HOSPITABLE (POTUS / MOSES SEAT / DIGNITY ROYAL)

**@102 <-- *FALSE* *OATHS* *AND* *DISLOYALTY* *TO*
*SOVEREIGN***

**@45 = #1292 AS DEVIATING FROM THE PRESCRIBED ORDER OR
RULE**

G813@{

@1: Sup: 1 - CENTRE: CHUNG (#1); Ego: 1 - CENTRE: CHUNG (#1),

@2: Sup: 58 - GATHERING IN: HSI (#59); Ego: 57 -

GUARDEDNESS: SHOU (#58),

**@3: Sup: 59 - MASSING: CHU (#118); Ego: 1 - CENTRE: CHUNG
(#59),**

**@4: Sup: 79 - DIFFICULTIES: NAN (#197 - I AM NOT NOISY IN
MY SPEECH {%33}); Ego: 20 - ADVANCE: CHIN (#79),**

@5: Sup: 55 - DIMINISHMENT: CHIEN (#252); Ego: 57 -

GUARDEDNESS: SHOU (#136),

**@6: Sup: 44 - STOVE: TSAO (#296); Ego: 70 - SEVERANCE: KE
(#206),**

**@7: Sup: 39 - RESIDENCE: CHU (#335); Ego: 76 - AGGRAVATION:
CHU (#282),**

**@8: Sup: 77 - COMPLIANCE: HSUN (#412: *HOUSE*; *HUMAN*
BODIES (fig.); *OF* *SHEOL*; *OF* *ABODE* *OF* *LIGHT*
AND *DARKNESS*); Ego: 38 - FULLNESS: SHENG (#320: *TO*
VIOLENTLY *DESTROY*, *DEVASTATE*, *DESPOIL*,
ASSAIL),**

Male: #412; Feme: #320

} // #1292

**#412 as [#2, #10, #400] / #412 as [#2, #400, #10] = bayith
(H1004): {UMBRA: #2 as #412 % #41 = #2} 1) house; 1a) house,
dwelling habitation; 1b) shelter or abode of animals; 1c) *HUMAN*
BODIES (fig.); 1d) *OF* *SHEOL*; 1e) *OF* *ABODE* *OF*
LIGHT *AND* *DARKNESS*; 1f) of land of Ephraim; 2) place; 3)
receptacle; 4) home, house as containing a family; 5) household, family;
5a) those belonging to the same household; 5b) family of descendants,
descendants as organized body; 6) household affairs; 7) inwards
(metaphor); 8) (TWOT) temple; 9) on the inside; 10) within;**

**#320 as [#6, #300, #4, #10] = Shadday (H7706): {UMBRA: #314
% #41 = #27} 1) *ALMIGHTY*, *MOST* *POWERFUL*; 1a)
Shaddai, the Almighty (of God)**

YOUTUBE: "Michael W. Smith - Agnus Dei"

<<https://www.youtube.com/watch?v=GfNu3MI41jc>>

#320 as [#10, #80, #80, #10, #20, #70, #50] = hippikón (G2461):
{UMBRA: #95 as #320 % #41 = #33} 1) *EQUESTRIAN*, the
horse(men), cavalry;

#320 as [#6, #300, #4, #4, #6] / #320 as [#10, #6, #300, #4] =
shâdad (H7703): {UMBRA: #78 as #308 % #41 = #21} 1) to deal
violently with, despoil, devastate, ruin, destroy, spoil; **1a)** (Qal); **1a1)**
***TO* *VIOLENTLY* *DESTROY*, *DEVASTATE*, *DESPOIL*,**
***ASSAIL*;** **1a2)** devastator, despoiler (participle) (subst); **1b)** (Niphal)
to be utterly ruined; **1c)** (Piel); **1c1)** to assault; **1c2)** to devastate; **1d)**
(Pual) to be devastated; **1e)** (Poel) to violently destroy; **1f)** (Hophal) to
be devastated;

#SIX: [#22, #2, #18, #48, #60, **#80 - LABOURING (CH'IUNG)**, #64,
#34, #41] - RATIONALISATION (**#246**)

[#22, {@1: Sup: 22 - **RESISTANCE:** KE (**#22**); Ego: 22 -
RESISTANCE: KE (**#22**)}

#2, {@2: Sup: 24 - **JOY:** LE (**#46**); Ego: 2 - **FULL CIRCLE:** CHOU
(**#24**)}

#18, {@3: Sup: 42 - **GOING TO MEET:** YING (**#88**); Ego: 18 -
WAITING: HSI (**#42**)}

#48, {@4: Sup: 9 - **BRANCHING OUT:** SHU (**#97**); Ego: 48 - **RITUAL:**
LI (**#90**)}

#60, {@5: Sup: 69 - **EXHAUSTION:** CH'IUNG (**#166 - I AM NOT**
SLUGGISH {%11}); Ego: 60 - **ACCUMULATION:** CHI (**#150 - I**
INDULGE NOT IN ANGER {%28})}

#80, {@6: Sup: 68 - **DIMMING:** MENG (**#234: BIGGEST BLOKES BBQ**
ON 25 AUGUST 2017 AS FORMULA OF PROGRESSION AGAINST
QUEEN VICTORIA'S LETTERS PATENT); Ego: 80 - **LABOURING:**
CH'IN (**#230**)}

#64, {@7: Sup: 51 - **CONSTANCY:** CH'ANG (**#285: KANT'S**
PROLEGOMENA SECTION 12); Ego: 64 - **SINKING:** CH'EN (**#294:**
#364 x #294 = 6J OR 293 x TROPICAL YEAR / KANT'S
PROLEGOMENA)}

#34, {@8: Sup: 4 - **BARRIER:** HSIEN (**#289: KANT'S PROLEGOMENA**
SECTION 13); Ego: 34 - **KINSHIP:** CH'IN (**#328: KANT'S**
PROLEGOMENA SECTION 40)}

#41] {@9: Sup: 45 - **GREATNESS:** TA (**#334: KANT'S PROLEGOMENA**
SECTION 46); Ego: 41 - **RESPONSE:** YING (**#369: KANT'S**
PROLEGOMENA)}

ONTIC CHECKSUM @166 + @150 = #316: KANT'S PROLEGOMENA
SECTION 33 as [#8, #300, #2, #6] /

**#322 - *FREE* *CITIZENS*, *SOVEREIGN* *PEOPLE*;
 POPULAR *GOVERNMENT*, *DEMOCRACY* as [#6, #1, #8,
 #300, #2, #5] /
 #320 - *TO* *VIOLENTLY* *DESTROY*, *DEVASTATE*,
 DESPOIL, *ASSAIL* as [#10, #8, #300, #2] / #320 as [#8,
 #300, #2, #10] /
 #350 as [#40, #8, #300, #2] /
 #360 - *ROMAN* *GOVERNANCE* *PROTOTYPE* #EIGHT as
 [#50, #8, #300, #2] / [#8, #300, #2, #10, #600] /
 #371 - *SAINT* *ANDREWS* *CAUSE* *CÉLÈBRE* as [#8, #300,
 #2, #50, #5, #6] / #371 [#6, #50, #8, #300, #2, #5] = châshab
 (H2803): {UMBRA: #10 as #310: KANT'S PROLEGOMENA SECTION
 26 % #41 = #23} 1) to think, plan, esteem, calculate, invent, make a
 judgment, imagine, count; 1a) (Qal); 1a1) to think, account; 1a2) to
 plan, devise, mean; 1a3) to charge, impute, reckon; 1a4) to esteem,
 value, regard; 1a5) to invent; 1b) (Niphal); 1b1) to be accounted, be
 thought, be esteemed; 1b2) to be computed, be reckoned; 1b3) to be
 imputed; 1c) (Piel); 1c1) to think upon, consider, be mindful of; 1c2) to
 think to do, devise, plan; 1c3) to count, reckon; 1d) (Hithpael) to be
 considered;**

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

UMBRA: #892 % #41 = #31 - Military Stratagem, Quelling War; I-
 Ching: **H32** - Perseverance, Endurance, Duration, Constancy; Tetra: **51** -
 Constancy;

THOTH MEASURE: #31 - Oh thou who hast different faces, and makest
 thine appearance in Net'efit; I am not one of inconstant mind.

- #VIRTUE:** With Packing (no. #31), a move home, but
- #TOOLS:** With Stoppage (no. #71), a failure to proceed.
- #POSITION:** With Stove (no. #44), love of profit.
- #TIME:** With Law (no. #40), abhorrence of the cruel.
- #CANON: #186**

ONTIC_OBLIGANS_186@{

- @1:** Sup: 31 - **PACKING: CHUANG (#31)**; Ego: 31 - **PACKING:
 CHUANG (#31)**,
- @2:** Sup: 21 - **RELEASE: SHIH (#52)**; Ego: 71 - **STOPPAGE: CHIH
 (#102 - I AM NOT RAPACIOUS {%4})**,
- @3:** Sup: 65 - **INNER: NEI (#117)**; Ego: 44 - **STOVE: TSAO (#146 -
 I AM NOT A LAND-GRABBER {%15})**,
- @4:** Sup: 24 - **JOY: LE (#141)**; Ego: 40 - **LAW/MODEL: FA (#186 -
 I AM NOT ONE OF INCONSTANT MIND {%31})**,

Male: #141; Feme: #186
} // #186

#1292 as [#1, #300, #1, #20, #300, #70, #400, #200] = átaktos (G813): {UMBRA: #1 as #892 % #41 = #31} 1) *DISORDERLY*, *OUT* *OF* *RANKS* (*OFTEN* *SO* *OF* *SOLDIERS*); 2) irregular, inordinate, immoderate pleasures; 3) *DEVIATING* *FROM* *THE* *PRESCRIBED* *ORDER* *OR* *RULE*;

HOWEVER WE WOULD REASONABLY CONCLUDE THAT #414 - METASTASIS as [#3, #200, #6, #200, #5] (ie. HEBREW: גרורה) BY THE CONFORMING METALOGIC PRINCIPLES: #85 - *GENERAL* *REFERENCE* *TO* *LOWEST* *CLASS* / #90 - *TO* *MAKE* *KNOWN*, *DECLARE* IS THE ACTUAL MODUS OPERANDI:

#413 - *PUT* *A* *CURSE* *ON* / *TO* *CURSE* as [#400, #2, #10, #1] / [#2, #1, #400, #10] /

#414 - *GRAPPLE* *DATE* *HEURISTIC* *RIGHTS* *ON* *EASTER* *SATURDAY* 11 APRIL 2020 as [#6, #5, #2, #1, #400] / [#5, #400, #2, #6, #1] /

#419 - *STRAWBERRIES* *POEM* 5 JUNE 2017 as [#400, #2, #10, #1, #6] / [#6, #5, #2, #1, #400, #5] /

#424 as [#6, #5, #2, #1, #400, #10] / [#6, #5, #2, #10, #1, #400] /

#434 as [#5, #2, #10, #1, #400, #10, #6] / #434 as [#6, #5, #2, #10, #1, #400, #10] /

#443 - *MEAT* *IN* *MAILBOX* 15 NOVEMBER 2017 as [#2, #1, #400, #600] /

#448 - *DECEPTION* *OF* *MEN* *AS* *DICE* *PLAYERS* as [#5, #2, #1, #400, #600] /

#473 - *PLAN* *OF* *ACTION* *OR* *DEVICE* as [#400, #2, #10, #1, #50, #10] = bôw' (H935): {UMBRA: #5 as #9 - *AUTONOMOUS* *PRINCIPLE* % #41 = #9} 1) to go in, enter, come, go, come in; 1a) (Qal); 1a1) to enter, come in; 1a2) to come; i) to come with; ii) *TO* *COME* *UPON*, *FALL* *OR* *LIGHT* *UPON*, *ATTACK* (*ENEMY*); iii) to come to pass; 1a3) to attain to; 1a4) to be enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in; 1b2) to carry in; 1b3) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; 1b4) to bring to pass; 1c) (Hophal); 1c1) to be brought, brought in; 1c2) to be introduced, be put;

#414 - *GRAPPLE* *DATE* *HEURISTIC* *RIGHTS* *ON* *EASTER* *SATURDAY* 11 APRIL 2020 as [#2, #2, #10, #400] /

#419 - *STRAWBERRIES* *POEM* 5 JUNE 2017 as [#2, #2, #10, #400, #5] /

#424 as [#6, #2, #10, #400, #6] / [#2, #2, #10, #400, #10] /

#434 as [#2, #2, #10, #400, #500] /
#448 - *DECEPTION* *OF* *MEN* *AS* *DICE* *PLAYERS* as
[#6, #30, #2, #10, #400] / [#30, #2, #10, #400, #6] /
#473 - *PLAN* *OF* *ACTION* *OR* *DEVICE* as [#6, #2,
#400, #10, #5, #700] = bayith (H1004): {UMBRA: #7 as #412 %
#41 = #2} 1) house; 1a) house, dwelling habitation; 1b) shelter or
abode of animals; 1c) human bodies (fig.); 1d) *OF* *SHEOL*;
1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3)
receptacle; 4) home, house as containing a family; 5) household, family;
5a) those belonging to the same household; 5b) family of descendants,
descendants as organized body; 6) household affairs; 7) inwards
(metaph.); 8) (TWOT) temple; 9) on the inside; 10) within;

#411 - *GRAPPLE* *DATE* *HEURISTIC* *TORAH* *ON*
***EASTER* *SATURDAY* 11 APRIL 2020 as [#30, #5, #3, #70,**
#40, #5, #50, #8, #200] /
#473 - *PLAN* *OF* *ACTION* *OR* *DEVICE* as [#30, #5, #3,
#70, #40, #5, #50, #70, #200] /
#838 as [#30, #5, #3, #800] SUM OF ONTIC PRAGMA {@150 +
@104 + @175 + @181 + @228} TO QUEEN VICTORIA'S LETTERS
PATENT 29 OCTOBER 1900 AS INSTRUMENTATION OF
FEDERATION INTO A NATION = légō (G3004): {UMBRA: #45 as
#838 % #41 = #18} 1) to say, to speak; 1a) affirm over, maintain;
1b) to teach; 1c) to exhort, advise, to command, direct; 1d) to point out
with words, intend, mean, mean to say; 1e) to call by name, to call,
name; 1f) to speak out, speak of, mention;

METASTASIS (From Late Latin, from Ancient Greek μετάστασις (metástasis, "removal, change"), from μεθίστημι (methístēmi, "to remove, to change"))

- A change in nature, form, or quality.
- (medicine) The transference of a bodily function or disease to another part of the body, specifically the development of a secondary area of disease remote from the original site, as with some cancers.
- (figuratively) The spread of a harmful event to another location, like the metastasis of a cancer.
- (rhetoric) Denying adversaries' arguments and turning the arguments back on them.

<<https://en.wiktionary.org/wiki/metastasis>>

[λ, {@1: Sup: 3 - **MIRED**: HSIEN (#3); Ego: 3 - **MIRED**: HSIEN (#3)}
 7, {@2: Sup: 41 - **RESPONSE**: YING (#44); Ego: 38 - **FULLNESS**:
 SHENG (#41)}

1, {@3: Sup: 47 - **PATTERN**: WEN (#91); Ego: 6 - **CONTRARIETY**: LI (#47)}

1, {@4: Sup: 4 - **BARRIER**: HSIEN (#95); Ego: 38 - **FULLNESS**: SHENG (#85 - ***GENERAL* *REFERENCE* *TO* *LOWEST* *CLASS***)}

1] {@5: Sup: 9 - **BRANCHING OUT**: SHU (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 5 - **KEEPING SMALL**: SHAO (#90 - ***TO* *MAKE* *KNOWN*, *DECLARE***)}

ONTIC CHECKSUM TOTAL: #104

#622 - *DEVOID* *OF* *FORCE*, *TRUTH*, *SUCCESS*, *RESULT* as [#40, #5, #9, #10, #200, #300, #8, #40, #10] = methístēmi (G3179): {**UMBRA: #0 as #622 % #41 = #7**} 1) to transpose, transfer, remove from one place to another; **1a**) of change of situation or place; **1b**) to remove from the office of a steward; **1c**) to depart from life, to die;

#479 - PAIRED CAUSE CÉLÈBRE as [#6, #400, #2, #10, #1, #50, #10] /

#474 - 25 AUGUST as [#5, #2, #10, #1, #400, #50, #6] / [#6, #5, #2, #10, #1, #400, #10, #600] /

#473 - CAUSE CÉLÈBRE as [#400, #2, #10, #1, #50, #10] /

#469 - 15 NOVEMBER as [#400, #2, #10, #1, #50, #6] / [#400, #2, #6, #1, #50, #10] /

#465 - 17 MARCH as [#400, #2, #6, #1, #50, #6] /

#454 - 17 MARCH as [#6, #5, #2, #1, #400, #600] /

#449 - 17 MARCH / 25 AUGUST / 15 NOVEMBER as [#6, #2, #1, #400, #600] / [#400, #2, #1, #40, #6] /

#443 - 15 NOVEMBER as [#2, #1, #400, #600] /

#440 - 15 NOVEMBER as [#6, #5, #2, #10, #1, #400, #10, #6] / [#6, #5, #2, #1, #6, #400, #500] /

#434 - 23 FEBRUARY / *BIG* BLOKES* *BBQ* SPONSORED BY STAR / CRITERION HOTELS ON 25 AUGUST 2017 / 11 OCTOBER 2019 as [#6, #5, #2, #10, #1, #400, #10] /

#433 - 11 OCTOBER as [#5, #2, #10, #1, #400, #10, #5] /

#426 - 17 MARCH as [#6, #400, #2, #6, #1, #5, #6] /

#424 - INFIDELITY TO BOER WAR MEMORIAL SUNDAY 28 MAY 2017 - CAUSE CÉLÈBRE {#371} TARGETED BY UNLAWFUL LIQUOR BAN DATED 30 MAY 2017 AND DELIVERED 5 JUNE 2017 as [#6, #5, #2, #1, #400, #10] /

#423 - 25 AUGUST as [#5, #2, #1, #400, #10, #5] /

#420 - 18 MAY: TINAMBA HOTEL / 15 NOVEMBER / AFFIRMATION BY CHIEF LEGAL COUNSEL as [#6, #400, #2, #1, #5, #6] / [#6, #5, #2, #1, #400, #6] /

#419 - **15 NOVEMBER** as [#400, #2, #10, #1, #6] / [#6, #5, #2, #1, #400, #5] /
 #415 - **11 OCTOBER** as [#6, #400, #2, #1, #6] / #415 as [#6, #400, #2, #6, #1] /
 #413 - **8 JUNE** as [#400, #2, #10, #1] / [#2, #1, #400, #10] /
 #409 - **8 JUNE** as [#6, #2, #1, #400] / [#6, #400, #2, #1] /
 #408 - **15 NOVEMBER** as [#5, #2, #1, #400] / [#2, #1, #400, #5] /
 #403 - **25 AUGUST** as [#2, #1, #400] / [#400, #2, #1] = bôw' (H935): {**UMBRA: #0 as #9 % #41 = #9**} 1) to go in, enter, come, go, come in; **1a**) (Qal); **1a1**) to enter, come in; **1a2**) to come; **i**) to come with; **ii**) to come upon, fall or light upon, ***ATTACK* (*ENEMY*)**; **iii**) to come to pass; **1a3**) to attain to; **1a4**) to be enumerated; **1a5**) to go; **1b**) (Hiphil); **1b1**) to lead in; **1b2**) to carry in; **1b3**) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; **1b4**) to bring to pass; **1c**) (Hophal); **1c1**) to be brought, brought in; **1c2**) to be introduced, be put;

YOUTUBE: "Meat Loaf - I'd Do Anything For Love (But I Won't Do That) (Official Music Video)"

<https://www.youtube.com/watch?v=9X_ViIPA-Gc>

#497 - **18 MAY: TINAMBA HOTEL / 15 NOVEMBER** as [#40, #2, #400, #10, #5, #600] /
 #474 - **25 AUGUST** as [#2, #2, #400, #10, #20, #600] / [#6, #2, #400, #10, #50, #6] /
 #473 - **CAUSE CÉLÈBRE** as [#6, #2, #400, #10, #5, #700] /
 #465 - **17 MARCH** as [#6, #2, #2, #400, #10, #5, #600] /
 #454 - **17 MARCH** as [#6, #30, #2, #10, #400, #6] /
 #434 - **23 FEBRUARY / *BIG* BLOKES* *BBQ* SPONSORED BY STAR / CRITERION HOTELS ON 25 AUGUST 2017 / 11 OCTOBER 2019** as [#2, #2, #10, #400, #500] /
 #428 - **15 NOVEMBER** as [#6, #2, #10, #400, #10] /
 #426 - **17 MARCH** as [#6, #2, #2, #10, #400, #6] /
 #424 - **INFIDELITY TO BOER WAR MEMORIAL SUNDAY 28 MAY 2017 - CAUSE CÉLÈBRE {#371} TARGETED BY UNLAWFUL LIQUOR BAN DATED 30 MAY 2017 AND DELIVERED 5 JUNE 2017** as [#6, #2, #10, #400, #6] / [#2, #2, #10, #400, #10] /
 #423 - **25 AUGUST** as [#6, #5, #2, #10, #400] / [#6, #2, #10, #400, #5] /
 #422 - **8 JUNE** as [#2, #10, #400, #10] / [#5, #2, #10, #400, #5] /
 #420 - **18 MAY: TINAMBA HOTEL / 15 NOVEMBER / AFFIRMATION BY CHIEF LEGAL COUNSEL** as [#2, #2, #10, #400, #6] / [#6, #2, #2, #10, #400] /

#419 - 15 NOVEMBER as [#2, #2, #10, #400, #5] = bayith
(H1004): {UMBRA: #2 as #412 % #41 = #2} 1) house; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (fig.); 1d) *OF* *SHEOL*; 1e) *OF* *ABODE* *OF* *LIGHT* *AND* *DARKNESS*; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaphor); 8) (TWOT) temple; 9) on the inside; 10) within;

THAT THE #434 - *BIG* BLOKES* *BBQ* SPONSORED BY STAR / CRITERION HOTELS ON 25 AUGUST 2017 WAS SIMILARLY ACCOMPANIED BY @261 - **MAILBOX TARGETING AS ITS COMPLETE DESTRUCTION** AND IN MY REASONABLE OPINION THEN CULMINATED IN THE PLACEMENT WITHIN SAID MAILBOX OF A DEPRAVITY BEING A **#473 - PIECE OF FLESH OR MEAT** AS PICTURED ABOVE @ 1228 HOURS ON 15 NOVEMBER 2017.

Whilst we by email @ 1431 HOURS ON 7 AUGUST 2020 thanked the AUSTRALIAN FINANCIAL COMPLAINTS AUTHORITY for their advice in relation to negligence over a failure to investigate the APRIORITY matter of an ILLEGALITY defence arising from the first complaint pertaining to CGU INSURANCE.

We think it prudent in the circumstance to lodge two complaints with a temporal demarcation so that you can properly distinguish the complaints.

That first complaint against CGU INSURANCE will be to determine the fidelity of the INSURER's action associated to the reimbursement of excesses for three vehicle damages and whether in accepting the other nominated party is 100% at fault, there has been any attempts to pursue recovery or that there has only been a "task is too hard basket" consideration and no action taken.

The complaint will be additionally concerned with the recalcitrance of CGU INSURANCE to refund the excess for "Buddha statue through window" event of 11 OCTOBER 2017 (ie. anniversary of BOER WAR commencement) as impetus of IRISH / SCOTTISH CATHOLIC ANZAC JINGOISTIC REPUBLICANISM aligned by a #45 - METHOD SPIRAL applied (@1, @5) to improper use of my intellectual property as trinomial mathematical theoretical noumenon as then circumscribed by events which then reference my intellectual property

AT 1245 hours on 27 AUGUST 2020 I spoke to the Honourable Darren Chester as Minister for Department of Veteran Affairs as he was entering his vehicle near the intersection of Cunninghame Street / York Street Sale in relation to the appropriateness of the wreath placement on 14 AUGUST 2020 which was made upon the plaque conveying each theatre of war and not the #339 - STELA proper.

I SAID, "Well done sir in placing the #390 - WREATH upon the plaque given the matter of modus operandi: **#339 - STELA --> #749 - SITTING UPON --> #1934 - REDUCTIO AD HITLERUM (COGNITION)** has gone to the insurer today."

HE SAID, "That's alright, you are welcome."

<<http://www.grapple369.com/Groundwork/Tradie%20Mates%20on%20Grindr%2020200808.pdf>>

Initial Post: 8 August 2020