

-- A QUESTION ON WHETHER THE BINOMIAL (@1 / @5) NOMENCLATURE WHICH IS RELIANT UPON THE ESTABLISHMENT OF A #231 - JUXTAPOSITION CONTROL {ie. STUBBORN IGNORANCE IS AN IMMUTABILITY OF SISYPHUS DENIAL WHERE NOTHING PROCEEDS BUT EVERYTHING IMPEDES} IS ITSELF THEN A DETRIMENT TO THE NATURAL PROCESS OF HUMAN INTUITION AND THE FORMATION OF ANY HOMOGENEOUS CIVIL SOCIETY

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We at this juncture acknowledge that we possess a deficiency in our paltry education to even acceptably quantify the faculty of human experience with which we want to engage and against which we desire an apprehension concerning that which KANT conveys is a **"*MOST* *ABSTRACT* *OF* *ONTOLOGICAL* *CLASSIFICATIONS*, *NAMELY* *THE* *MANIFOLD* *DIFFERENTIATION* *OF* *THE* *CONCEPTS* *OF* *SOMETHING* *AND* *NOTHING***. Whilst we have spontaneously grasped the rudimentary of it as an abstract concept which is conveyed by the notional essence of the word 'OPERANT' it is a conception that has never before entered our vocabulary:

"AN ITEM OF BEHAVIOUR THAT IS NOT A RESPONSE TO A PRIOR STIMULUS BUT SOMETHING WHICH IS INITIALLY SPONTANEOUS, WHICH MAY REINFORCE OR INHIBIT RECURRENCE OF THAT BEHAVIOUR."

Ultimately this linguistics consideration is a religious political question which we seek to resolve as that which casts an humanistic accountability upon the educational process itself and is the reason I wish that I had a mentor such as Noam CHOMSKY when you have need for a competent linguist, philosopher, cognitive scientist, historian, political activist, and social critic.

YOUTUBE: "Why Linguistics is at MIT and not at Harvard (Noam Chomsky)"

<https://www.youtube.com/watch?v=LIBpBdKx1b0>

And to assist in answering the question on whether the IMMATERIALITY of the {@1 / @5} construct within the stasis of the binomial nomenclature

which is implicitly reliant upon the establishment of an #231 - JUXTAPOSITION CONTROL is then itself an impediment to the process of boundless human INTUITION and the formation of a capacity for any HOMOGENEOUS CIVIL SOCIETY since ADOLF HITLER does not consider the possibility of the theoretical notion as KANT postulates of a noumenon and its autonomy:

"THE RELIGIOUS-MINDED, GERMANS SHOULD HAVE BEEN DUPED BY A THEOLOGICAL EXPOSITION DEVOID OF ALL HONEST DEPTH. WHEN ONE SEEKS REASONS FOR THESE *PHENOMENA*, *ONE* *IS* *IMMEDIATELY* *STRUCK* *BY* *THE* *EXTENT* *TO* *WHICH* *THE* *HUMAN* *BRAIN* *REACTS* *TO* *EXTERNAL* *INFLUENCE*." [Adolf Hitler, Table Talk (1941-1944), 5th June 1942, IDEA: @233, PAGE: #514]

We then have to do some informal research (ie. which may yet take several more years of contemplation) as our process of self education on the lawfulness of psychological assailment and involuntary enforcement by the process of OPERANT CONDITIONING which although claimed to be an acceptable method for animal learning is nonetheless adaptive to the dogmatic criteria of **#1827 - *EUCHARIST*** participation in that it similarly primitively occurs through a system of rewards and punishments for behaviour. Through OPERANT CONDITIONING, an individual makes an association between a particular behaviour such as PIETY and its SINFUL consequence which from first appearances seems comparable to the philosophical theory proposed within 1938 by the American (Harvard) academic Burrhus Frederic Skinner (March 20, 1904 – August 18, 1990) a psychologist, behaviourist, author, inventor, and social philosopher. Whom utilises the standard INTELLECTUAL TETRAD:

- #1 - Principle of Enquiry;
- #2 - Principle of Contradiction;
- #3 - Principle of Syncretic Progression;
- #4 - Principle of Materiality

As the form of argumentation purveying a NIHILISTIC PREMISE (ie. Nihilism meaning '***NOTHING***' is the philosophical viewpoint that suggests the ontological denial or lack of belief towards the reputedly meaningful aspects of life as the '***SOMETHING***') for advocating four types of reinforcement: positive, negative, punishment, and extinction.

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{
  "derivation" : "from G1909 (ἐπίτροπος) and G5158 (ἐπίτροπος) (in
the sense of G2011 (ἐπίτροπος));",
  "kjb_def" : "steward, tutor",
  "lemma" : "ἐπίτροπος",
  "frequency" : 3,
  "strongs_def" : " a commissioner, i.e. domestic manager, guardian",
  "outline" : {
    "@1" : "one to whose care or honour anything has been
instructed",
    "@1a" : "a curator, a guardian",
    "@1b" : "a steward or manager of a household, or of lands",
    "@1b1" : "overseer",
    "@1c" : "one who has the care and tutelage of children, either
where the father is dead (a guardian of minors), or where the father is
still alive"
  },
  "strongs" : "G2012",
  "xlit" : "epítropos",
  "umbra" : {
    "915" : [5, 80, 10, 300, 100, 70, 80, 70, 200]
  }, "gematria" : {
    "914" : [5, 80, 9, 300, 100, 70, 80, 70, 200],
    "915" : [5, 80, 10, 300, 100, 70, 80, 70, 200],
    "1115" : [5, 80, 10, 300, 100, 70, 80, 70, 400],
    "1315" : [5, 80, 10, 300, 100, 70, 80, 70, 400, 200],
  }
}
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"1455" : [5, 80, 10, 300, 100, 70, 80, 800, 10]
}

COMPARE TO CATEGORY OF UNDERSTANDING #391 - HOMOGENEITY AS LOGICAL FALLACY:

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

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

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

},
{

"derivation" : "from G2095 (εὐαγγελίζω) and G32 (εὐαγγελίζω);",
"kjv_def" : "declare, bring (declare, show) glad (good) tidings, preach (the gospel)",
"lemma" : "εὐαγγελίζω",
"frequency" : 58,
"strongs_def" : " to announce good news ('evangelize') especially the gospel",
"outline" : {

"@1" : "to bring good news, to announce glad tidings",
"@1a" : "used in the OT of any kind of good news",
"@1a1" : "of the joyful tidings of God's kindness, in particular, of the Messianic blessings",

"@1b" : "in the NT used especially of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation",

"@1c" : "glad tidings are brought to one, one has glad tidings proclaimed to him",

"@1d" : "to proclaim glad tidings",

"@1d1" : "instruct (men) concerning the things that pertain to Christian salvation"

},

"strongs" : "G2097",

"xlit" : "euangelízō",

"umbra" : {

"1264" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 800]

},

"gematria" : {

"585" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 70, 40, 1, 10],

"589" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 70, 40, 5, 9, 1],

"668" : [5, 400, 1, 3, 3, 5, 30, 10, 200, 1, 10],

"681" : [5, 400, 8, 3, 3, 5, 30, 10, 200, 9, 8],

"689" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 5, 200, 9, 1, 10],

"709" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 70, 40, 5, 50, 70, 10],

"720" : [5, 400, 8, 3, 3, 5, 30, 10, 200, 1, 40, 5, 9, 1],

"721" : [5, 400, 1, 3, 3, 5, 30, 10, 200, 9, 5, 50],

"763" : [5, 400, 8, 3, 3, 5, 30, 10, 200, 1, 40, 8, 50],

"780" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 5, 300, 1, 10],

"783" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 8, 300, 1, 10],

"833" : [5, 400, 1, 3, 3, 5, 30, 10, 200, 1, 40, 5, 50, 70, 10],

"839" : [5, 400, 8, 3, 3, 5, 30, 10, 200, 40, 5, 50, 70, 10],

"846" : [5, 400, 8, 3, 3, 5, 30, 10, 7, 5, 300, 70],

"878" : [5, 400, 1, 3, 3, 5, 30, 10, 200, 1, 200, 9, 1, 10],

"895" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 70, 50, 300, 1, 10],

"899" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 70, 40, 5, 50, 70, 200],

"1035" : [5, 400, 8, 3, 3, 5, 30, 10, 200, 1, 300, 70],

"1085" : [5, 400, 8, 3, 3, 5, 30, 10, 200, 1, 50, 300, 70],

"1099" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 70, 40, 5, 50, 70, 400],

"1223" : [5, 400, 1, 3, 3, 5, 30, 10, 200, 1, 40, 5, 50, 70, 400],
"1226" : [5, 400, 1, 3, 3, 5, 30, 10, 200, 9, 5, 50, 300, 5, 200],
"1263" : [5, 400, 1, 3, 3, 5, 30, 9, 7, 800],
"1264" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 800],

"1315" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 800, 40, 1, 10],

"1439" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 70, 40, 5, 50, 800, 10],
"1479" : [5, 400, 1, 3, 3, 5, 30, 10, 7, 70, 40, 5, 50, 800, 50],
"1603" : [5, 400, 1, 3, 3, 5, 30, 10, 200, 1, 40, 5, 50, 800, 50]

}

}

"WHEREFORE IF YE BE DEAD WITH CHRIST FROM THE RUDIMENTS-
stoicheîon OF THE WORLD-kosmos {ie.

BINOMIAL EIGHT:

#1 + #2 = #3;

#3 + #4 = #7;

#5 + #6 = #11;

#7 + #8 = #15

AS TALLING #36 WITH A MAGIC SUM OF #111 - ***KOSMOS*** / #666

ELEMENT METATHESIS OF TRANSPOSITION MADE AGAINST THE NINE
ELEMENT TRINOMIAL NUMBER AS EXHIBITING AN #65 / #260 (#64
ELEMENTS) ANALOGY AS WITH AN #1 RETENTION

}, WHY, AS THOUGH LIVING IN THE WORLD, ARE YE SUBJECT TO
ORDINANCES, (TOUCH NOT; TASTE NOT; HANDLE NOT; WHICH ALL ARE
TO PERISH WITH THE USING;) AFTER THE COMMANDMENTS AND
DOCTRINES OF MEN?

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"derivation" : "neuter of a presumed derivative of the base of G4748
(στοιχεῖον);",

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"kjv_def" : "element, principle, rudiment",
"lemma" : "στοιχεῖον",
"frequency" : 7,
"strongs_def" : " something orderly in arrangement, i.e. (by
implication) a serial (basal, fundamental, initial) constituent (literally),
proposition (figuratively)",
"outline" : {

    "@1" : "any first thing, from which the others belonging to some
series or composite whole take their rise, an element, first principal",
    "@1a" : "the letters of the alphabet as the elements of speech,
not however the written characters, but the spoken sounds",
    "@1b" : "the elements from which all things have come, the
material causes of the universe",
    "@1c" : "the heavenly bodies, either as parts of the heavens or
(as others think) because in them the elements of man, life and destiny
were supposed to reside",
    "@1d" : "the elements, rudiments, primary and fundamental
principles of any art, science, or discipline",
    "@1d1" : "i.e. of mathematics, Euclid's geometry"

},
"strongs" : "G4747",
"xlit" : "stoicheîon",
"umbra" : {
    "1315" : [200, 300, 70, 10, 600, 5, 10, 70, 50]
},
"gematria" : {
    "1196" : [200, 300, 70, 10, 600, 5, 10, 1],
    "1315" : [200, 300, 70, 10, 600, 5, 10, 70, 50],
    "2045" : [200, 300, 70, 10, 600, 5, 10, 800, 50]
}
},
{
"derivation" : "from G1722 (ἐμπίπτω) and G4098 (ἐμπίπτω);",
"kjv_def" : "fall among (into)",

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"lemma" : "ἐμπίπτω",
"frequency" : 7,
"strongs_def" : " to fall on, i.e. (literally) to be entrapped by, or
(figuratively) be overwhelmed with",
"outline" : {

"@1" : "to fall into",
"@1a" : "to fall among robbers",
"@1b" : "fall into one's power"

},
"strongs" : "G1706",
"xlit" : "empíptō",
"umbra" : {
 "1315" : [5, 40, 80, 10, 80, 300, 800]
}, "gematria" : {
 "348" : [5, 40, 80, 5, 200, 8, 10],
 "395" : [5, 40, 80, 5, 200, 5, 10, 50],
 "656" : [5, 40, 80, 5, 200, 5, 10, 300, 1, 10],
 "1020" : [5, 40, 80, 5, 200, 70, 50, 300, 70, 200],
 "1245" : [5, 40, 80, 10, 80, 300, 70, 400, 200, 10, 50],
 "1314" : [5, 40, 80, 9, 80, 300, 800],
 "1315" : [5, 40, 80, 10, 80, 300, 800]
}
},
{
 "derivation" : "from G5259 (ὕπεικω) and (to yield, be 'weak!');",
 "kjv_def" : "submit self",
 "lemma" : "ὕπεικω",
 "frequency" : 1,
 "strongs_def" : " to surrender",
 "outline" : {

**"@1" : "to resist no longer, but to give way, yield (of
combatants)",**

"@2" : "metaph. to yield to authority and admonition, to submit"

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},  
"strongs" : "G5226",  
"xlit" : "hypeíkō",  
"umbra" : {  
    "1315" : [400, 80, 5, 10, 20, 800]  
},  
"gematria" : {  
    "825" : [400, 80, 5, 10, 20, 5, 300, 5],  
    "1314" : [400, 80, 5, 9, 20, 800],  
    "1315" : [400, 80, 5, 10, 20, 800]  
}  
}
```

WHICH THINGS HAVE INDEED A SHOW OF WISDOM IN WILL WORSHIP, AND HUMILITY, AND NEGLECTING OF THE BODY; NOT IN ANY HONOUR TO THE SATISFYING OF THE FLESH." [Colossians 2:20-23 (KJV)]

Thus the term 'OPERANT' is then our starting point in how this might expand our understanding of the human capacity for **SELF-JUSTIFICATION** as its PRINCIPLE OF PERSISTENT SUBSTANCE whereby in the incomprehensible circumstance of there being a lack of truth content, then possesses a greater potential for violence as to the threat of a nihilistic consequence.

TO ASSIST OUR AVENUE OF ENQUIRY UPON THIS SUBJECT, WE HAVE PROVISIONALLY DEFINED SELF-JUSTIFICATION AS:

THE #277 - *RIGHT* *TO* *PLACE* *A* *TEST* / #123 - *JUDGEMENT* *SENSIBILITY* AS IT'S CONVEYANCE BY THE #400 - *RATIONALITY* *OF* *SPEECH* BEING IMPLICITLY COMPLIANT WITH A #205 - *PRINCIPLE* *OF* *PERSISTENCE* *SUBSTANCE* EFFECTING A MODERATION ENABLING THE TRAVERSAL OF THE SELF-EGO WITHIN TEMPORAL CONTINUUM

**AND BY WHICH THE #164 - *REVERSE* *TRANSCRIPTASE*
 INHIBITOR *PROCESS* AS ITS ONTOLOGICAL DYNAMIC
 PRINCIPLE *OF* *MATERIALITY* IS THEN KEPT WITHIN
 REASONABLE BOUNDS AS CIRCULARITY OF 22 ELEMENTS
 (RATIONAL PI) CONSTITUTED BY THE #41 - ONTIC
 PROPOSITION: #902 - RULE OF LAW**

And as work in progress, we want to firstly determine whether we even have a correct approach to this modelling of MIND and its capacity, much like in the circumstance of the high school physics question associated to 'motion along a straight line', whilst we have only provisionally grasped the abstract concept of an inductive model, our mind's apprehension is still only phonetic and it may require further deductive revisions:

OPERANT (NOUMENON)@{
 @1: Sup: 60 (#60); Ego: 60 (#60),
 @2: Sup: 49 (#109); Ego: 70 (#130 - **I AM NOT EVIL MINDED**
 {%/3}),
 @3: Sup: 54 (#163); Ego: 5 (**#135: TO PERCEIVE WITH THE
 MIND, TO UNDERSTAND, TO HAVE UNDERSTANDING**),
 @4: Sup: 63 (#226); Ego: 9 (#144),
 @5: Sup: 64 (#290); Ego: 1 (#145),
 @6: Sup: 33 (#323); Ego: 50 (#195),
 @7: Sup: 71 (#394); Ego: 38 (**#233: SEE KANT'S PROLEGOMENA
 SECOND ANALOGY ON PRINCIPLE OF TIME-SUCCESSION
 ACCORDING TO THE LAW OF CAUSALITY**),
 Male: #394; Feme: #233
 }

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

PROOF: I perceive that appearances succeed one another, that is, that
 [IDEA: @B233] one state of a thing exists at one time, the opposite of
 which existed in the previous state. I am therefore actually connecting
 two perceptions in time. ***NOW* *CONNECTION* *IS* *NO* *ACT*
 OF *MERE* *SENSE* *AND* *INTUITION*, *BUT* *IS***

***HERE* *THE* *PRODUCT* *OF* *A* *SYNTHETIC* *FACULTY*
***OF* *THE* *IMAGINATION* *THAT* *DETERMINES* *THE*
***INNER* *SENSE* *WITH* *RESPECT* *TO* *RELATION* *IN*
TIME {ie. as metempirics relating to matters beyond the range of
empirical knowledge, metaphysical; (occasionally) affirming the validity of
concepts or beliefs not based on experience which occurs within time}.
The imagination can however conjoin the aforementioned two states in
two different ways, so that either one or the other would precede in time;
for time cannot be perceived in itself and what precedes and what follows
in objects determined, as it were empirically, in relation to it.******

I am therefore conscious only that my imagination places one state
before, the other after, not that in the object [**IDEA: @B234**] one
precedes the other; or, in other words, the *objective relation* of the
appearances that succeed one another remains undetermined through
mere perception. In order then for this relation to be cognized as
determined, the relation between the two states must be so thought that
it is thereby determined with necessity which of them must be placed
before, which after, and not the reverse.

However, the concept that carries with it a necessity of synthetic unity can
only be a pure concept of the understanding, which does not lie in
perception – and here it is the concept of the relation of cause and effect,
in which the former determines the latter in time as consequence, and not
merely as something that could precede it in the imagination (or not be
perceived at all). It is, then, only because we subject the succession of
appearances, hence all alterations, to the law of causality that experience
itself – i.e., empirical cognition of the appearances – is possible; hence
the appearances themselves as objects of experience are possible only in
accordance with this very law:

"BECAUSE {**#394 as [#4, #10, #70, #300, #10] = dioti (G1360):
because}** THAT WHICH MAY BE KNOWN OF GOD IS MANIFEST IN THEM;
FOR GOD HATH SHOWED IT UNTO THEM. FOR THE INVISIBLE THINGS OF
HIM FROM THE CREATION OF THE WORLD ARE CLEARLY SEEN {ie.
empirical cognition of the appearances}, BEING UNDERSTOOD BY
THE THINGS THAT ARE MADE, EVEN HIS ETERNAL POWER AND

GODHEAD {ie. the #391 - HOMOGENEOUS NOUMENON}; SO THAT THEY ARE WITHOUT EXCUSE:

BECAUSE {#394 as [#4, #10, #70, #300, #10] = dioti (G1360): **because**} THAT, WHEN THEY KNEW GOD, THEY GLORIFIED HIM NOT AS GOD, NEITHER WERE THANKFUL; BUT BECAME VAIN IN THEIR IMAGINATIONS, AND THEIR FOOLISH HEART WAS DARKENED.

PROFESSING THEMSELVES TO BE WISE, THEY BECAME FOOLS, AND CHANGED THE GLORY OF THE UNCORRUPTIBLE GOD INTO AN IMAGE MADE LIKE TO CORRUPTIBLE MAN, AND TO BIRDS, AND FOUR FOOTED BEASTS, AND CREEPING THINGS." [Romans 1:19-22 (KJV)]

The apprehension of the manifold of appearances is always successive. [IDEA: @A189] The representations of the parts succeed one another. Whether they also succeed one another in the object is a further point for reflection, which is not included in the first point. Now one can in fact call everything, and even every representation insofar as one is conscious of it, an object; but it is a matter for deeper investigation what this word is to signify regarding [IDEA: @B235] appearances, not insofar as they (as representations) [IDEA: @A190] are objects, but only in so far as they designate an object. In as much as they, merely as representations, are at the same time objects of consciousness, they are not at all to be distinguished from apprehension, i.e., reception into the synthesis of the imagination, and one must then say: that the manifold of appearances is always generated successively in the mind. Were appearances things in themselves, then no human being would be able to conclude from the succession of representations how the manifold of those appearances might be conjoined in the object. For in the end we have to do only with our own representations; how things in themselves may be (without regard to representations through which they affect us) is completely beyond our sphere of cognition. Now although the appearances are not things in themselves, and nevertheless are the only thing that can be given to us for cognition, I still have to show what in the appearances themselves may suit the manifold for a conjoining in time, notwithstanding that its representation in apprehension is always successive." [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY,

KANT'S PROLEGOMENA TO ANY FUTURE METAPHYSICS, SECOND ANALOGY of ANALYTIC OF PRINCIPLES, pp 184-185]

G3539@{

@1: Sup: 50 (**#50**); Ego: 50 (**#50**),
@2: Sup: 39 (**#89**); Ego: 70 (**#120**),
@3: Sup: 44 (**#133**); Ego: 5 (**#125**),
@4: Sup: 54 (**#187**); Ego: 10 (**#135**),
Male: #187; Feme: #135

} // **#135**

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

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

THOTH MEASURE: #12 - Oh thou of the Bright Teeth, who makest thine appearance in the Unseen Land; I am not a transgressor.

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

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

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

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

#CANON: #148

ONTIC_OBLIGANS_148@{

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

{%12}),

Male: #222; Feme: #148

} // **#148**

#135 as [#50, #70, #5, #10] = noeo (G3539): {UMBRA: #100 as #135 % #41 = #12} 1) to perceive with the mind, to understand, to have understanding; 2) to think upon, heed, ponder, consider;

YOUTUBE: "The Function of Language (Noam Chomsky)

<<https://www.youtube.com/watch?v=TzzuPMA8s7k>>

Our understanding is at yet uninformed as impeded and it's realisation is stressed as then either discordant or unknowing whether its ultimate reality as comprehension is made manifest in terms of classical mechanics by either:

KINEMATIC: which as the geometry of motion describes the motion of points, bodies (objects) and systems of bodies (groups of objects) without consideration of the causes of motion;

KINETIC: which is concerned with the relationship between the motion of bodies and its causes, namely forces and torques;

DYNAMICS: which is the study of the interplay of the constituting forces such as the PRINCIPLE OF MATERIALITY and PRINCIPLE OF PERSISTENT SUBSTANCE which are then responsible for this motion that is the interweaving of vowels and consonants known as human or sapient speech.

Nevertheless, we have deduced that there is at the very least a process of motion involved which is then relative to temporality in the concept of our apprehending any word's entity and that this is apriority and transitional towards it's final comprehension by any acceptable usage, customary application of static rules and its correct orthography as the fluid determination of an astute perspective, the capacity for any realisation as its correct CATEGORY OF UNDERSTANDING and its dialectic capacity for the dynamic interplay of AXIOS {ie. WORTHY, DESERVING OR SUITABLE IN BOTH A GOOD AND A BAD SENSE: 4 MARCH 2019} which is conveyed by this entendre poem as saying one thing but meaning something entirely different:

— **BIN LADEN TUSSLE** —

“FIRST STORMY DANIELS {**judgment of God; God my judge**}.
OF WANT TO BLOW YOU.

AND NOW HAZMA TELLS. @4: Sup: **56 (#102 - I AM NOT RAPACIOUS { %4 })**; Ego: **17 (#161 - I AM NOT A TELLER OF LIES { %9 })**,

SO WHAT'S THERE NEW.
IT'S DADDY'S ONLY TRICK.
TRASH TALK EITHER WAY.
JUST TO PLAY THE PRICK.

ARGUE WHOSE TO PAY." @9: Sup: 8 (#300); Ego: 1 (#341: *AXIOS* -
**WORTHY, DESERVING OR SUITABLE IN BOTH IN A GOOD AND A
BAD SENSE**),

G514@{

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

@2: Sup: 61 (#62); Ego: 60 (#61),

@3: Sup: 71 (#133); Ego: 10 (#71),

@4: Sup: 60 (#193); Ego: 70 (#141),

@5: Sup: 17 (#210 - I AM NOT OF AGGRESSIVE HAND {%30});

Ego: 38 (#179),

Male: #210; Feme: #179

} // #341

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

UMBRA: #341 % #41 = #13 - Status, Loathing Shame; I-Ching: **H5** -
Waiting, Delay, Attending, Moistened, Arriving; Tetra: **17** - Holding Back;

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

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

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

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

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

#CANON: #139

ONTIC_OBLIGANS_139@{

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

@2: Sup: 66 (#79); Ego: 53 (#66),

@3: Sup: 74 (#153); Ego: 8 (#74),

@4: Sup: 58 (#211); Ego: 65 (#139 - I HAVE NOT SLAUGHTERED

THE SACRED ANIMALS {%13}),

Male: #211; Feme: #139

} // #139

**#341 as [#1, #60, #10, #70, #200] = axios (G514): {UMBRA: #11
as #341 % #41 = #13} 1) weighing, having weight, having the weight
of another thing of like value, worth as much; 2) befitting, congruous,**

corresponding to a thing; **3)** of one who has merited anything worthy;
3a) both in a good and a bad sense;

ADOLF HITLER ON 12 MAY 1942 SUGGESTED: "MY AGE SAVES ME FROM
THE SUSPICION THAT I AM PERHAPS PLEADING **#321 - *PRO***
DOMO {ie. as (**G156**): being (logical) reason (motive, matter), (legal)
crime (alleged or proved)"

[**1**, {@**1**: Sup: 1 (**#1**); Ego: 1 (**#1**)}
10, {@**2**: Sup: 11 (**#12**); Ego: 10 (**#11**)}
300, {@**3**: Sup: 68 (**#80**); Ego: 57 (**#68 - I DO NOT THAT WHICH
OFFENDETH THE GOD OF MY DOMAIN {%42}**)}
9, {@**4**: Sup: 77 (**#157 - I AM NOT ONE OF PRATING TONGUE
{%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN
PROPERTY {%41}**); Ego: 9 (**#77 - *JUXTAPOSITION*
*CONTROL***)}
1] {@**5**: Sup: 78 (**#235 - ADOLF HITLER'S (1941 - 1944) TABLE
TALK ON 7 JUNE 1942 AS IDEA: *ANYONE* *WHO* *FOR*
FALSE *REASONS* *OF* *MERCY* *DEVIATES* *FROM*
THIS *CLEAR* *PRINCIPLE* *IS* *AIDING*, *WILLINGLY*
OR *UNWILLINGLY*, *THE* *DISSOLUTION* *OF* *THE*
*STATE***); Ego: 1 (**#78 - *JUXTAPOSITION* *CONTROL***)}

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]

G3622@{
@**1**: Sup: 70 (**#70**); Ego: 70 (**#70**),
@**2**: Sup: 80 (**#150**); Ego: 10 (**#80**),
@**3**: Sup: 19 (**#169**); Ego: 20 (**#100**),
@**4**: Sup: 8 (**#177**); Ego: 70 (**#170**),
@**5**: Sup: 58 (**#235 - ADOLF HITLER'S TABLE TALK IDEA @235 ON
7 JUNE 1942 AS SHOOTING ONE HUNDRED AND THIRTY OF THESE
SELF-STYLED BIBLE STUDENTS (BIBELFORSCHER}**); Ego: 50
(**#220**),
@**6**: Sup: 47 (**#282**); Ego: 70 (**#290**),

@7: Sup: 6 (#288 - UMBRA / 11 SEPTEMBER 2001 (HETEROS) / BEERSHEBA / ANTI-SEMITISM); Ego: 40 (#330), <-- *MAPPED* *TO* *EGYPTIAN* *ANKH* / *ROMAN* *IMPERIAL* *EMPIRE* *GOVERNANCE* *PROTOTYPES* #EIGHT: #120 / #360

@8: Sup: 16 (#304); Ego: 10 (#340),

@9: Sup: 17 (#321 as *PRO* *DOMO* (G156): BEING (LOGICAL) REASON (MOTIVE, MATTER), (LEGAL) CRIME (ALLEGED OR PROVED)); Ego: 1 (#341 - *TO* *PUT* *A* *NAME* *UPON*, *NAME*),

@10: Sup: 67 (#388); Ego: 50 (#391),

Male: #388; Feme: #391

} // #391

#391 as [#70, #10, #20, #70, #50, #70, #40, #10, #1, #50] = oikonomia (G3622): {#11 as #341 % #41 = #13} 1) *THE* *MANAGEMENT* *OF* *A* *HOUSEHOLD* *OR* *OF*

***HOUSEHOLD* *AFFAIRS*;** **1a)** specifically, the management, oversight, administration, of other's property; **1b)** the office of a manager or overseer, stewardship; **1c)** administration, dispensation;

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

#541 as [#5, #80, #10, #200, #20, #10, #1, #200, #5, #10] = episkiazo (G1982): {#55 as #541 % #41 = #8} 1) *TO* *THROW* *A* *SHADOW* *UPON*, *TO* *ENVELOP* *IN* *A*

SHADOW*, *TO* *OVERSHADOW from a vaporous cloud that casts a shadow the word is transferred to a shining cloud surrounding and enveloping persons with brightness. Used of the Holy Spirit exerting creative energy upon the womb of the virgin Mary and impregnating it (a use of the word which seems to have been drawn from the familiar Old Testament idea of a cloud as symbolising the immediate presence and power of God);

#541 as [#70, #10, #20, #70, #50, #70, #40, #10, #1, #200] = oikonomia (G3622): {#56 as #541 % #41 = #8} 1) *THE* *MANAGEMENT* *OF* *A* *HOUSEHOLD* *OR* *OF*

***HOUSEHOLD* *AFFAIRS*;** **1a)** specifically, the management, oversight, administration, of other's property; **1b)** the office of a manager or overseer, stewardship; **1c)** administration, dispensation;

SOVEREIGN ONTIC NECESSITY (6.5.5.41.0)@{

@1: Sup: 41 (#41); Ego: 41 (#41),

@2: Sup: 1 (#42); Ego: 41 (#82),

@3: Sup: 42 (**#84 - I AM NOT A MAN OF VIOLENCE** {%2}); Ego: 41 (**#123 - JUDGMENT SENSIBILITY**),
 @4: Sup: 2 (**#86 - I AM NOT A ROBBER OF FOOD** {%10}); Ego: 41 (**#164 - *PRINCIPLE* *OF* *MATERIALITY***),
 @5: Sup: 43 (**#129**); Ego: 41 (**#205 - *PRINCIPLE* *OF* *THE* *PERSISTENCE* *OF* *SUBSTANCE***),
 @6: Sup: 3 (**#132**); Ego: 41 (**#246**),
 @7: Sup: 44 (**#176 - KANT'S IDEA B176: *THE* *TRANSCENDENTAL* *DOCTRINE* *OF* *THE POWER* *OF* *JUDGMENT* *OR* *ANALYTIC* *OF* *PRINCIPLES***); Ego: 41 (**#287**),
 @8: Sup: 24 (**#200 - I AM NOT A ROBBER OF SACRED PROPERTY** {%8}); Ego: 61 (**#348**),
 @9: Sup: 66 (**#266 - *PRECEPT* / *STATUTE***); Ego: 42 (**#390 - *SOVEREIGNTY* / *CROWN***),
 Male: #266; Feme: #390
 }

Prototype: *HOMOIOS* {#266 - *PRECEPT* / *STATUTE* / #390 - *SOVEREIGNTY* / *CROWN*} / HETEROS {#238 / #376} / TORAH {#248 / #381}

[<http://www.grapple369.com?zen:6,row:5,col:5,nous:41&idea:{m,132}&idea:{f,246}&idea:{m,266}&idea:{f,390}&PROTOTYPE:HOMOIOS>](http://www.grapple369.com?zen:6,row:5,col:5,nous:41&idea:{m,132}&idea:{f,246}&idea:{m,266}&idea:{f,390}&PROTOTYPE:HOMOIOS)

HUMAN BEING ONTIC NECESSITY (3.5.5.41.0)@{

@1: Sup: 41 (**#41**); Ego: 41 (**#41**),
 @2: Sup: 1 (**#42**); Ego: 41 (**#82**),
 @3: Sup: 42 (**#84 - I AM NOT A MAN OF VIOLENCE** {%2}); Ego: 41 (**#123 - JUDGMENT SENSIBILITY**),
 @4: Sup: 2 (**#86 - I AM NOT A ROBBER OF FOOD** {%10}); Ego: 41 (**#164 - *PRINCIPLE* *OF* *MATERIALITY***),
 @5: Sup: 43 (**#129**); Ego: 41 (**#205 - *PRINCIPLE* *OF* *THE* *PERSISTENCE* *OF* *SUBSTANCE***),
 @6: Sup: 3 (**#132**); Ego: 41 (**#246**),
 @7: Sup: 44 (**#176**); Ego: 41 (**#287**),
 @8: Sup: 68 (**#244**); Ego: 24 (**#311 *** SERIOUS BREACH OF THE SOVEREIGN / AUTONOMY DYNAMIC GIVEN THE INNER MAIDEN / MARRIAGEABLE MAIDEN DYNAMIC OF 3 APRIL 33 AD**),
 @9: Sup: 67 (**#311 *** SERIOUS BREACH OF THE SOVEREIGN / AUTONOMY DYNAMIC GIVEN THE INNER MAIDEN / MARRIAGEABLE MAIDEN DYNAMIC OF 3 APRIL 33 AD**); Ego: 80 (**#391**),
Male: #311; Feme: #391
 } // [LATIN definition: **VOLUNTĀTIS (*YES*) / NOLUNTĀTIS (*NO*)**]

Prototype: *HOMOIOS* {#311 / #391 - HOMOGENEOUS PRINCIPLES (FRATERNITÉ {29 OCTOBER 1900}) OF QUEEN VICTORIA'S LETTERS PATENT TO THE FEDERATION OF THE AUSTRALIAN COMMONWEALTH 1901} / HETEROS {#283 / #377} / TORAH {#237 - *USE* *OF* *FORCE* OR *IMMUTABLE* / *STUBBORN* *WILL* / #435}

<http://www.grapple369.com?zen:3,row:5,col:5,nous:41&idea:{m,84}&idea:{f,123}&idea:{m,311}&idea:{f,391}&PROTOTYPE:HOMOIOS>>

#311 as [#70, #10, #20, #10, #1, #200] = oikia (G3614): {UMBRA: #21 as #111 % #41 = #29} 1) a *HOUSE*; 1a) an inhabited edifice, a dwelling; 1b) the inmates of a house, the family; 1c) property, wealth, goods;

#311 as [#80, #1, #10, #4, #5, #10, #1, #200] = paideia (G3809): {UMBRA: #22 as #111 % #41 = #29} 1) the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment) It also includes the training and care of the body; 2) whatever in adults also cultivates the soul, esp. by correcting mistakes and curbing passions.; 2a) instruction which aims at increasing virtue; 2b) chastisement, chastening, (of the evils with which God visits men for their amendment);

AS CONVEYING A PRO [#391 v's #541 --> CONTEMN / CONDEMN] DOMO IMPETUS: *FOR* (*ONE'S* *OWN*) #391 - *HOME* *OR* *HOUSE* as serving the interests of a given perspective or for the benefit of any small powerful or influential #123 - GROUP within an #369 - ORGANISATION / FIELD / CLIQUE which places a prerogative upon subjectivism {#114 / #342} within the pious construct {#78 / #234 and #99 / #297} as the #288 - UMBRA ADVANCEMENT of unconscionable collectivism {ie. #231 - JUXTAPOSITION CONTROL / *AT* *THE* *GOING* *DOWN* *OF* *THE* *SUN* *AND* *IN* *THE* *MORNING*} by conduct of #325 {#5x#5 = #65 - *SOLDIER*} - DETRUDE which is the abhorrent *PRO* *DOMO* social behaviour which we seek to address:

H7750@{

- @1: Sup: 6 (#6); Ego: 6 (#6),**
- @2: Sup: 63 (#69); Ego: 57 (#63),**
- @3: Sup: 72 (#141); Ego: 9 (#72),**
- @4: Sup: 1 (#142); Ego: 10 (#82),**

Male: #142; Feme: #82
} // #325

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

UMBRA: #315 % #41 = #28 - Opposites and Primitivism, Returning to Simplicity; I-Ching: **H24** - Return, The turning point; Tetra: **2** - Full Circle;

THOTH MEASURE: #28 - Oh thou, hot of foot, who makest thy appearance at even; ***I* *INDULGE* *NOT* *IN* *ANGER***.

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

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

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

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

#CANON: #150

ONTIC_OBLIGANS_150@{

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

@2: Sup: 15 (**#43**); Ego: 68 (**#96**),

@3: Sup: 65 (**#108**); Ego: 50 (**#146 - I AM NOT A LAND-GRABBER { %15 }**),

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

Male: #177; Feme: #150

} // #150

#325 {#5x#5 = #65 - *SOLDIER*} as [#6, #300, #9, #10] = suwt (H7750): {UMBRA: #9 as #315 % #41 = #28} 1) to swerve, fall away; 2) *TO* *THRUST* *OR* *FORCE* *DOWN*, *OUT*, *OR* *AWAY*; 1a) (Qal); 1a1) to swerve, fall away; 1a2) those falling away (participle); 2a) subject to censorship or kill-file filtering; 2b) habitually exclude socially or ignore conversationally;

}, AND SO I AM ABLE TO INVITE ATTENTION TO THE IMPORTANCE OF THIS PROBLEM.

I SHALL HAVE NO PEACE OF MIND UNTIL I HAVE SUCCEEDED IN PLANTING A SEED OF NORDIC BLOOD WHEREVER THE POPULATION STAND IN NEED OF ***REGENERATION***." [ADOLF HITLER'S (1941 -

1944) TABLE TALK AS IDEA: @215 ON 12th MAY 1942 / PAGE: #475]

AND THUSLY MY REASONABLE OBJECTION HAS ALWAYS BEEN ROMAN CATHOLICS / FREEMASONRY IMPOSING {**#17 / #33 - #INRI / #65 - SOLDIER**} A @5 - SUBSTITUTED HETEROS ETHIC UPON OUR {**#390 - WREATHS & SOVEREIGNTY / #288 - MEMORIAL & ANTI-SEMITISM / #419 - SLAUGHTER**} WAR DEAD AND USURPING THE @1 - SOVEREIGNTY OF THE #391 - HOMOGENEOUS BASIS TO OUR COMMONWEALTH'S GOVERNANCE WHICH IS DEFINED AS A PRINCIPLE THAT IS CIRCUMSCRIBED {**#13 / #21 / #37**} BY QUEEN VICTORIA'S LETTERS PATENT {

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

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

#391 - HOMOGENEOUS PRINCIPLES (**FRATERNITÉ** {29 OCTOBER 1900}) OF CIVIL SOCIETY

} AS THE INSTRUMENTATION OF FEDERATION INTO A NATION.

The Latin ***PRO* *DOMO* *SUA*** ("for his **#311 - *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.

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 **#311 - *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 **#311 - *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]

And then to answer the question on whether the binomial (@1 - USURPING THE SOVEREIGNTY OF THE #391 - HOMOGENEOUS BASIS TO OUR COMMONWEALTH'S GOVERNANCE WHICH IS DEFINED AS AN #2184 - ANTHROPOCENTRIC COSMOLOGICAL PRINCIPLE / @5 - SUBSTITUTED HETEROS ETHIC UPON OUR {#390 - WREATHS & SOVEREIGNTY / #288 - MEMORIAL & ANTI-SEMITISM / #419 - SLAUGHTER} WAR DEAD) nomenclature which is reliant {ie. 4 x #364 + #371 - SAINT

ANDREWS 30 NOVEMBER CAUSE CÉLÈBRE = #1827 - EUCHARIST / MARRIAGE AS *MITHRAS* PRETENCE TO PIETY} upon the establishment of a #231 - JUXTAPOSITION CONTROL {ie. that stubborn ignorance is an immutability of sisyphus denial where nothing proceeds but everything impedes} is itself then a detriment to the natural process of human INTUITION, its exercise of #492 - VOLUNTARY FREE WILL and the formation of any HOMOGENEOUS CIVIL SOCIETY.

-- ALL FINISHED --

"LEST I FORGET.
TO SAY AND PRAY.
OF SUN DID RISE.
SUCH ILL BEGET.
COME WHAT MAY.

TILL DAY DEMISE." @7: Sup: **31 (#314)**; Ego: **3 (#187)**,

IMMANUEL KANT'S PROLEGOMENA (1783 - *BEFORE* *FRENCH* *REVOLUTION*) SECTION #31 - MILITARY STRATAGEM, QUELLING WAR; I-CHING: H32 - PERSEVERANCE, ENDURANCE, DURATION, CONSTANCY; TETRA: 51 - CONSTANCY ON IDEA @314:

And so for once one has something determinate, and to which one can adhere in all metaphysical undertakings, which have up to now boldly enough, but always blindly, run over everything without distinction.

It never occurred to dogmatic thinkers that the goal of their efforts might have been set up so close, nor even to those who, ***OBSTINATE* *IN* *THEIR* *SO*-*CALLED* *SOUND* *COMMON* *SENSE*, *WENT* *FORTH* *TO* *INSIGHTS* *WITH* *CONCEPTS* *AND* *PRINCIPLES* *OF* *THE* *PURE* *UNDERSTANDING* *THAT* *WERE* *INDEED* *LEGITIMATE* *AND* *NATURAL*, *BUT* *WERE* *INTENDED* *FOR* *USE* *MERELY* *IN* *EXPERIENCE***, and for which they neither recognized nor could recognize any determinate boundaries, because they neither had reflected on nor were able to reflect on the nature and even [**IDEA: @314**] the possibility of such a pure understanding.

Many a naturalist of pure reason (by which I mean he who trusts himself, without any science, to decide in matters of metaphysics) would like to pretend that already long ago, through the prophetic spirit of his sound common sense, he had not merely suspected, but had known and understood, that which is here presented with so much preparation, or, if he prefers, with such long-winded pedantic pomp: "namely that with all our reason we can never get beyond the field of experiences."

But since, if someone gradually questions him on his rational principles, he must indeed admit that among them there are many that he has not drawn from experience, which are therefore independent of it and valid a priori – how and on what grounds will he then hold within limits the dogmatist (and himself), who makes use of these concepts and principles beyond all possible experience for the very reason that they are cognized independently of experience. And even he, this adept of sound common sense, is not so steadfast that, despite all of his presumed and cheaply gained wisdom, he will not stumble unawares out beyond the objects of experience into the field of chimeras. Ordinarily, he is indeed deeply enough entangled therein, although he cloaks his ill-founded claims through a popular style, since he gives everything out as mere probability, reasonable conjecture, or analogy. [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, KANT'S PROLEGOMENA TO ANY FUTURE METAPHYSICS, **IDEA: @314**]

- dolf

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

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

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