

**-- BRINGING SOLDIER'S WORLD WAR ONE DIARIES INTO
SYNCRETISM AS AN UNITY OF APPERCEPTION (ie. ESTABLISHING
FACTUALITY AND NON-PROPAGANDIST PERSPECTIVE OF
EXPERIENCE)**

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THIS REASONABLE POST WAS UNLAWFULLY CENSORED BY THE NEO
FASCIST KNIGHTS TEMPLAR (**ROMAN CATHOLIC / FREEMASONRY:
@1, @5, #65 - SOLDIER, #175 - MARRIAGE**) PROPAGANDIST
'FLANDERS FIELDS 14-18' FACEBOOK GROUP @ 0639 HOURS ON 30
DECEMBER 2018: "***THANKS* *FOR* *SHARING*, *EDNA*. *WE*
WILL *REMEMBER* *HIM*.**"

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BY IDENTIFYING THE QUINTESSENTIAL ELEMENTS AS #41 - *ONTIC*
NECESSITY APPRAISALS (ie. THE IMAGES OF THE POSSIBILITIES OF
EXPERIENCE) FROM THE DIARY TEXTS, IT IS THEN THEORETICALLY
POSSIBLE TO COLLATE THEM INTO SYNCRETISM AS AN UNITY OF
APPERCEPTION:

"THE COLDEST WINTER WAS 1916-17. THE WINTER WAS SO COLD THAT
I FELT LIKE CRYING. IN FACT THE ONLY TIME... I DIDN'T ACTUALLY CRY
BUT I'D NEVER FELT LIKE IT BEFORE, NOT EVEN UNDER SHELL FIRE. WE
WERE IN THE YPRES SALIENT AND, IN THE FRONT LINE, I CAN
REMEMBER WE WEREN'T ALLOWED TO HAVE A BRAZIER BECAUSE IT
WEREN'T FAR AWAY FROM THE ENEMY AND THEREFORE WE COULDN'T
BREW UP TEA. BUT WE USED TO HAVING TEA SENT UP TO US, UP THE
COMMUNICATION TRENCH. WELL, A COMMUNICATION TRENCH CAN BE
AS MUCH AS THREE-QUARTERS OF A MILE LONG. IT USED TO START OFF
IN A HUGE DIXIE, TWO MEN WOULD CARRY IT WITH LIKE A STRETCHER.
IT WOULD START OFF BOILING HOT; BY THE TIME IT GOT TO US IN THE
FRONT LINE, THERE WAS ICE ON THE TOP IT WAS SO COLD." [NCO
Clifford Lane]

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"The coldest winter was 1916-17. {@1: Sup: 75 (**#75**); Ego: 34 (**#34**)},
The winter was so cold that I felt like crying. {@2: Sup: 33 (**#108**); Ego:
24 (**#58**)},

***IN* *FACT* *THE* *ONLY* *TIME*...** {@3: Sup: 5 (**#113** -

PRINCIPLE OF JUXTAPOSITION); Ego: 37 (**#95**)},

ACCORDING TO KANT, THE STARTING POINT, OF AN #391 -
HOMOGENEOUS (ie. ***ESTABLISHING* *FACTUALITY* *AND*
NON-*PROPAGANDIST* *PERSPECTIVE* *OF* *EXPERIENCE***)
REFLECTION ON OUR MORAL CONCEPTS {**#41 x n**}, LEADS
IMMEDIATELY TO THE FIRST INTERMEDIATE THESIS, THAT (1) A MORAL
LAW **"HAS TO CARRY ABSOLUTE [**#41 - *ONTIC***] NECESSITY
WITH IT"** (GMS, 389,13). IF THIS NECESSITY IS VERY NARROWLY
INTERPRETED, THAT IS, IN THE SENSE OF THE PREVIOUSLY WORKED
OUT MODAL STATUS {

@1 - Nature Contains Nature [#328 - TRANSFORMATIVE
PROTOTYPE**] {**

HOMOIOS
HETEROS
KABBALAH
AS DEFINED

} ...

@5 - Act of Nature [#369 - REVERSE TRANSCRIPTASE INHIBITOR
WITH #164 - CHRONOLOGICAL PLANE MAPPING**] ...**

#15 (**@6 - Form of Nature: #260 - Transforming Nature [**#41 -
REMEMBER THE SABBATH**]**) ...

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

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

**TOTAL @45 + @68 = #113 - PRINCIPLE OF JUXTAPOSITION as
[#30, #1, #2, #70, #10] = lambano (G2983): {UMBRA: #86 as
#113 % #41 = #31} 1) to take; 2) to receive (what is given), to gain,
get, obtain, to get back; 1a) to take with the hand, lay hold of, any
person or thing in order to use it; 1a1) to take up a thing to be carried;
1a2) to take upon one's self; 1b) to take in order to carry away; 1b1)
without the notion of violence, i,e to remove, take away; 1c) to take what
is one's own, to take to one's self, to make one's own; 1c1) to claim,
procure, for one's self; 1c1a) to associate with one's self as companion,
attendant; 1c2) of that which when taken is not let go, to seize, to lay
hold of, apprehend; 1c3) to take by craft (our catch, used of hunters,
fisherman, etc.), to circumvent one by fraud; 1c4) to take to one's self,**

lay hold upon, take possession of, i.e. to appropriate to one's self; **1c5)** catch at, reach after, strive to obtain; **1c6)** to take a thing due, to collect, gather (tribute); **1d)** to take; **1d1)** to admit, receive; **1d2)** to receive what is offered; **1d3)** not to refuse or reject; **1d4)** to receive a person, give him access to one's self,; **1d41)** to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something; **1e)** to take, to choose, select; **1f)** ***TO* *TAKE* *BEGINNING*, *TO* *PROVE* *ANYTHING*, *TO* *MAKE* *A* *TRIAL* *OF*, *TO* *EXPERIENCE*;**

H6635@{

@1: Sup: 9 (**#9**); Ego: 9 (**#9**),
@2: Sup: 11 (**#20**); Ego: 2 (**#11**),
@3: Sup: 12 (**#32**); Ego: 1 (**#12**),
@4: Sup: 26 (**#58**); Ego: 14 (**#26**),
Male: #58; Feme: #26

} // #113

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

UMBRA: #113 % #41 = #31 - Military Stratagem, Quelling War; I-Ching: **H32** - Perseverance, Endurance, Duration, Constancy; Tetra: **51** - Constancy;

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

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

ONTIC_OBLIGANS_186@{

@1: Sup: 31 (**#31**); Ego: 31 (**#31**),
@2: Sup: 21 (**#52**); Ego: 71 (**#102 - I AM NOT RAPACIOUS**
{%4}),
@3: Sup: 65 (**#117**); Ego: 44 (**#146 - I AM NOT A LAND-GRABBER**
{%15}),
@4: Sup: 24 (**#141**); Ego: 40 (**#186 - I AM NOT ONE OF**
INCONSTANT MIND {%31}),
Male: #141; Feme: #186
} // #186

#113 as [#90, #2, #1, #500] = tsaba' (H6635): {UMBRA: #23 as #113 % #41 = #31} 1) *THAT* *WHICH* *GOES* *FORTH*, *ARMY*, *WAR*, *WARFARE*, *HOST*; 1a) army, host; 1a1) host (of organised army); 1a2) host (of angels); 1a3) of sun, moon, and stars; 1a4) of whole creation; 1b) *WAR*, *WARFARE*, *SERVICE*, *GO* *OUT* *TO* *WAR*; 1c) service;

} OF AN ETHICAL PRINCIPLE, THEN TWO PECULIARITIES OF THE TOTAL ARGUMENTATION WILL BECOME MORE UNDERSTANDABLE AS PRESCRIPTIVE OF ITS TRINOMIAL BASIS TO NOMENCLATURE.

I *DIDN'T* *ACTUALLY* *CRY* *BUT* *I'D* *NEVER* *FELT* *LIKE* *IT* *BEFORE*, {@4: Sup: 51 (#164); Ego: 31 (#126)},

NOT *EVEN* *UNDER* *SHELL* *FIRE*. {@5: Sup: 18 (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}); Ego: 44 (#170)},

IMMANUEL KANT'S (1783) PROLEGOMENA IDEA @B182: "The pure image of magnitudes (*quantorum*) for the outer senses is space; but for all objects of the senses in general, time. The pure *schema of magnitude* (*quantitas*), however, as a concept of the understanding, is *number*, which is a representation that summarizes the successive addition of one (#391 - *HOMOGENEOUS*) unit to another . . . "

WE *WERE* *IN* *THE* *YPRES* *SALIENT* *AND*, {@6: Sup: 14 (#196 - I AM NOT ONE OF LOUD VOICE {%37}); Ego: 38 (#208)},

IMMANUEL KANT'S (1783) PROLEGOMENA IDEA @B196: "The *possibility of experience* is then what gives objective reality to all our *a priori* cognitions. Now experience rests on the synthetic unity of the appearances, i.e., on a synthesis according to concepts of an object of appearances in general, without which it would not even be cognition, but a rhapsody of perceptions, which in no context would agree together according to the rules of a thoroughly connected (possible) consciousness, hence also not for the transcendental and necessary unity of apperception. Experience therefore has principles of its form underlying it *a priori*, [**IDEA: B196**] namely universal rules of unity in the synthesis of the appearances, whose [**IDEA: A157**] objective reality as necessary conditions can always be pointed to in experience, indeed, even in its possibility. Outside this relation, however, synthetic *a priori* propositions are completely impossible, since they have no third thing,

namely, no pure object, upon which the synthetic unity of their concepts could establish objective reality.

Although we cognize *a priori* in synthetic judgments so much about space in general, or the figures that the reproductive imagination inscribes in it, that we actually require no experience thereto at all; nonetheless, this cognition would amount to nothing but preoccupation with a mere brain phantom, were it not that space is to be regarded as a condition of the appearances that constitute the stuff of outer experience; in consequence, these pure synthetic judgments relate (albeit only mediately) to possible experience, or rather to the possibility of experience itself, and ground the objective validity of their synthesis upon that alone.

Since then experience, as empirical synthesis, is in its possibility the single type of cognition that gives reality to every other synthesis, as a [IDEA: B197] *priori* cognition the other synthesis also has truth (agreement with [IDEA: A158] an object) only in that it contains nothing more than what is necessary for the synthetic unity of experience in general.

The highest principle of all synthetic judgments is then: every object falls under the necessary conditions of the synthetic unity of the manifold of intuition in a possible experience.

Synthetic *a priori* judgments are possible in this way: if we relate the formal conditions of *a priori* intuition, the synthesis of the imagination, and its necessary unity in a transcendental apperception to a possible cognition of experience in general and say: the conditions of the *possibility of experience* in general are at the same time the conditions of the *possibility of the objects of experience*, and for that reason have objective validity in a synthetic judgment *a priori*. [pages 179-180]

IN* *THE* *FRONT* *LINE, {@7: Sup: 71 (#267); Ego: 43 (#251)},

I* *CAN* *REMEMBER* *WE* *WEREN'T* *ALLOWED* *TO* *HAVE* *A* *BRAZIER* *BECAUSE* *IT* *WEREN'T* *FAR* *AWAY* *FROM* *THE* *ENEMY* *AND* *THEREFORE* *WE* *COULDN'T* *BREW* *UP* *TEA. {@8: Sup: 38 (#305); Ego: 56 (#307)},

IMMANUEL KANT'S (1783) PROLEGOMENA IDEA @305: "The logical moments of all judgments are so many possible ways of uniting

representations in a consciousness. If, however, the very same moments serve as concepts, they are concepts of the *necessary* unification of these representations in a consciousness, and so are principles of objectively valid judgments." [page 56]

BUT* *WE* *USED* *TO* *HAVING* *TEA* *SENT* *UP* *TO* *US, {@9: Sup: 65 (#370); Ego: 16 (#323)},

IMMANUEL KANT'S (1783) PROLEGOMENA IDEA @323: "To pick out from ordinary cognition the concepts that are not based on any particular experience and yet are present in all cognition from experience (for which they constitute as it were the mere form of connection) required no greater reflection or more insight than to cull from a language rules for the actual use of words in general, and so to compile the elements for a grammar (and in fact both investigations are very closely related to one another) without, for all that, even being able to give a reason why any given language should have precisely this and no other formal constitution, and still less why precisely so many, neither more nor fewer, of such formal determinations of the language can be found at all." [page 74]

UP* *THE* *COMMUNICATION* *TRENCH. {@10: Sup: 36 (#406); Ego: 63 (#386)},

Well, {@11: Sup: 15 (#421); Ego: 79 (#465)},
a communication trench can be as much as three-quarters of a mile long.
{@12: Sup: 67 (#488); Ego: 28 (#493)},
It used to start off in a huge dixie, {@13: Sup: 16 (#504); Ego: 37 (#530)},

TWO* *MEN* *WOULD* *CARRY* *IT* *WITH* *LIKE* *A* *STRETCHER. {@14: Sup: 12 (#516); Ego: 32 (#562)},

"Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot- escape to the mountain, lest some evil take {#562 as [#400, #4, #2, #100, #6, #700] = dabaq (H1692): cleave} me, and I die:" [**Genesis 19:19 (KJV)**]

H1692@{

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

@2: Sup: 80 (#156 - I DO NOT CAUSE TERRORS {%21}); Ego: 4 (#80),

@3: Sup: 1 (#157 - I AM NOT ONE OF PRATING TONGUE {%17}) /

I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY

{%41}); Ego: 2 (#82),

@4: Sup: 20 (#177 - I AM NOT GIVEN TO CURSING {%29}); Ego: 19 (#101),

@5: Sup: 26 (#203); Ego: 6 (#107),

@6: Sup: 78 (#281); Ego: 52 (#159),

Male: #281; Feme: #159

} // #562

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

UMBRA: #562 % #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 (#29); Ego: 29 (#29),

@2: Sup: 17 (#46); Ego: 69 (#98),

@3: Sup: 45 (#91); Ego: 28 (#126),

@4: Sup: 15 (#106); Ego: 51 (#177 - I AM NOT GIVEN TO CURSING {%29}),

Male: #106; Feme: #177

} // #177

#562 as [#400, #4, #2, #100, #6, #700] = dabaq (H1692):

{UMBRA: #11 as #562 % #41 = #29} 1) to cling, stick, stay close, cleave, keep close, stick to, stick with, follow closely, join to, overtake, catch; **1a)** (Qal); **1a1)** to cling, cleave to; **1a2)** to stay with; **1b)** (Pual) to be joined together; **1c)** (Hiphil); **1c1)** to cause to cleave to; **1c2)** to pursue closely; **1c3)** to overtake; **1d)** (Hophal) to be made to cleave;

G5055@{

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

@2: Sup: 62 (#67); Ego: 57 (#62),

@3: Sup: 67 (**#134**); Ego: 5 (**#67**),
 @4: Sup: 16 (**#150 - I INDULGE NOT IN ANGER { %28 }**); Ego: 30
 (**#97**),
 @5: Sup: 21 (**#171 - I AM NOT UNCHASTE WITH ANY ONE
 { %20 }**); Ego: 5 (**#102 - I AM NOT RAPACIOUS { %4 }**),
 @6: Sup: 59 (**#230**); Ego: 38 (**#140 - I DEAL NOT FRAUDULENTLY
 { %14 } / I AM NOT AN EAVES-DROPPER { %16 }**),
 @7: Sup: 68 (**#298**); Ego: 9 (**#149**),
 @8: Sup: 76 (**#374**); Ego: 8 (**#157 - I AM NOT ONE OF PRATING
 TONGUE { %17 } / I HAVE NO STRONG DESIRE EXCEPT FOR MY
 OWN PROPERTY { %41 }**),
 Male: **#374**; Feme: **#157**
 } // **#562**

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

UMBRA: #562 % #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 (**#29**); Ego: 29 (**#29**),
 @2: Sup: 17 (**#46**); Ego: 69 (**#98**),
 @3: Sup: 45 (**#91**); Ego: 28 (**#126**),
 @4: Sup: 15 (**#106**); Ego: 51 (**#177 - I AM NOT GIVEN TO
 CURSING { %29 }**),
 Male: **#106**; Feme: **#177**
 } // **#177**

#562 as [#5, #300, #5, #30, #5, #200, #9, #8] = teleo (G5055):
{UMBRA: #51 as #562 % #41 = #29} 1) to bring to a close, to
 finish, to end; **2)** to perform, execute, complete, fulfil, (so that the thing
 done corresponds to what has been said, the order, command etc.); **3)** to
 pay; **1a)** passed, finished; **2a) *WITH* *SPECIAL* *REFERENCE***

***TO* *THE* *SUBJECT* *MATTER*, *TO* *CARRY* *OUT* *THE*
CONTENTS *OF* *A* *COMMAND*;
2b) *WITH* *REFERENCE*
ALSO *TO* *THE* *FORM*, *TO* *DO* *JUST* *AS*
COMMANDED, *AND* *GENERALLY* *INVOLVING* *THE*
NOTION *OF* *TIME*, *TO* *PERFORM* *THE* *LAST* *ACT*
WHICH *COMPLETES* *A* *PROCESS*, *TO* *ACCOMPLISH*,
FULFIL;
3a) of tribute;**

***IT* *WOULD* *START* *OFF* *BOILING* *HOT*;** {**@15:** Sup: 74
(**#590**); Ego: 14 (**#576**)},

H6485@{

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

@2: Sup: 1 (**#7**); Ego: 76 (**#82**),

@3: Sup: 81 (**#88**); Ego: 80 (**#162**),

@4: Sup: 19 (**#107**); Ego: 19 (**#181 - I LEND NOT A DEAF EAR TO
THE WORDS OF RIGHTEOUSNESS { %24 } / I AM NOT ONE WHO
CURSETH THE KING { %35 }**),

@5: Sup: 23 (**#130 - I AM NOT EVIL MINDED { %3 }**); Ego: 4
(**#185 - I AM NOT BOISTEROUS IN BEHAVIOUR { %25 }**),

Male: #130; Feme: #185

} // #590

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

UMBRA: #590 % #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 (**#16**); Ego: 16 (**#16**),

@2: Sup: 72 (**#88**); Ego: 56 (**#72**),

@3: Sup: 4 (**#92**); Ego: 13 (**#85**),

@4: Sup: 59 (**#151**); Ego: 55 (**#140 - I DEAL NOT FRAUDULENTLY**)

{%14} / I AM NOT AN EAVES-DROPPER {%16}),
Male: #151; Feme: #140
} // #140

#590 as [#6, #400, #80, #100, #4] = paqad (H6485): {UMBRA: #20 as #590 % #41 = #16} 1) to attend to, muster, number, reckon, visit, punish, appoint, look after, care for; **2)** musterings, expenses; **1a)** (Qal); **1a1)** to pay attention to, observe; **1a2)** to attend to; **1a3)** to seek, look about for; **1a4)** ***TO* *SEEK* *IN* *VAIN*, *NEED*, *MISS*, *LACK***; **1a5)** to visit; **1a6)** to visit upon, punish; **1a7)** to pass in review, muster, number; **1a8)** to appoint, assign, lay upon as a charge, deposit; **1b)** (Niphal); **1b1)** to be sought, be needed, be missed, be lacking; **1b2)** to be visited; **1b3)** to be visited upon; **1b4)** to be appointed; **1b5)** to be watched over; **1c)** (Piel) to muster, call up; **1d)** (Pual) to be passed in review, be caused to miss, be called, be called to account; **1e)** (Hiphil); **1e1)** to set over, make overseer, appoint an overseer; **1e2)** to commit, entrust, commit for care, deposit; **1f)** (Hophal); **1f1)** to be visited; **1f2)** to be deposited; **1f3)** to be made overseer, be entrusted; **1g)** (Hithpael) numbered; **1h)** (Hothpael) numbered;

BY* *THE* *TIME* *IT* *GOT* *TO* *US* *IN* *THE* *FRONT* *LINE, {@16: Sup: 18 (#608); Ego: 80 (#656)},
THERE* *WAS* *ICE* *ON* *THE* *TOP* *IT* *WAS* *SO* *COLD. {@17: Sup: 68 (#676); Ego: 54 (#710)}

- 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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