

**-- THE GADFLIES OF #322 - DEMOCRACY (SEPTUAGINT:
TRANSLATION OF THE SEVENTY INTERPRETERS)**

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COUNTY COURT APPEAL CASE NUMBERS:

**AP-18-0609 / AP-18-0775 / AP-18-0794 / AP-18-2201 /
AP-18-2202**

This correspondence is provided in accordance with previous undertaking to the COUNTY COURT as directions by before Judge MULLAY within these MATTERS of APPEAL at the FILING HEARING of 3 APRIL 2019 regarding the requirement for a redaction of the ANALOGIES OF EXPERIENCE as being distinct from any argumentation. However immediately after making our last as SIXTH PART of such FILING SUBMISSION comprising some #197 pages and dated 25 MARCH 2019 we began our GRUMBLE PROJECT which is a continuance of our Informal Research for the further development of the earlier GRAPPLE369 PROTOTYPE as a theoretical and conceptual metaphysical Noumenon, comprising a cubic spacial overlay associated with DAO OF NATURE (Chinese: **ZIRAN**) / COURSE (Greek: **TROCHOS**) OF NATURE (Greek: **GENESIS**) [James 3:6] otherwise broadly known as the DAO TE CHING: $9 \times 9 \times 9 = \#729 / 2 = 364.5$ days / $\#81 = 4.5$ days, $7 \times \#369$ MAGIC SQUARES and the HETEROSQUARE SPIROGYRA ORDER array which is then keyed to BIBLICAL HEBREW ($22/7 =$ RATIONAL PI) / GREEK ($24 \times 7 \times 13 = \#2184 / 6 = \#364$) LEXICON as its CATEGORIES OF UNDERSTANDING.

<p>HETEROS #TWO (#102 / #306)</p> <p>1</p> <p>TORAH #TWO (#87 / #261)</p>	<p>HETEROS #NINE (#231 / #693)</p> <p>2</p> <p>TORAH #NINE (#231 / #693)</p>	<p>HETEROS #FOUR (#108 / #324)</p> <p>3</p> <p>TORAH #FOUR (#105 / #315)</p>
<p>HETEROS #SEVEN (#117 / #351)</p> <p>8</p> <p>TORAH #SEVEN (#132 / #396)</p>	<p>HETEROS #FIVE (#111 / #333)</p> <p>9</p> <p>TORAH #FIVE (#114 / #342)</p>	<p>HETEROS #THREE (#105 / #315)</p> <p>4</p> <p>TORAH #THREE (#96 / #288)</p>
<p>HETEROS #SIX (#114 / #342)</p> <p>7</p> <p>TORAH #SIX (#123 / #369)</p>	<p>HETEROS #ONE (#99 / #297)</p> <p>6</p> <p>TORAH #ONE (#78 / #238)</p>	<p>HETEROS #EIGHT (#120 / #360)</p> <p>5</p> <p>TORAH #EIGHT (#141 / #423)</p>

<<http://www.grapple369.com/images/Grumble-HeteroSquare-Order.jpeg>>

That we thereby completely circumscribed the KING JAMES BIBLE {

Circa 1604 / 1611 CE which back in the day when there was clearly defined a language / sovereign dynamic and prior to the SECOND VATICAN COUNCIL was a means to assert SOVEREIGNTY

} by providing lexicon expansion functionality for the biblical narrative against an ONTIC (ie. Chinese DAOist HAN Dynasty 206 BCE to 220 CE EMPIRE GOVERNANCE) TRINOMIAL EPISTEMOLOGICAL PREMISE TO ITS HERMENEUTICS by usage of a REVERSE TRANSCRIPTASE INHIBITOR being published in 4 BCE as distinct from the BINOMIAL STASIS of ROMAN CATHOLICISM / EMPIRE GOVERNANCE.

This usage of a REVERSE TRANSCRIPTASE INHIBITOR as a concise EPISTEMOLOGICAL PREMISE so as to facilitate translation has a historical precedent in the instance of Seventy-two Jewish scholars who were asked

by the Greek King of Egypt Ptolemy II Philadelphus (285–247 BCE) to translate the Torah from Biblical Hebrew into Greek for inclusion within the Library of Alexandria and the Septuagint was handed in to Ptolemy on the date of an annual fast (Η μεταφραση των Εβδομηκοντα {**@1**: Sup: 79 - **DIFFICULTIES**: NAN (**#79**); Ego: 48 - **RITUAL**: LI (**#48**)}) known as the Tenth of Tevet fast (7 January 2020) and also mourning for the Jewish people according to [2 Kings 25:1] on the 10th day of the 10th month (Tebet), in the ninth year of Zedekiah's reign (December 587 BCE), Nebuchadnezzar, the Babylonian king, began the siege of Jerusalem.

The Septuagint is the earliest extant Koine Greek (ie. the Alexandrian dialect) translation of the Hebrew scriptures which was in wide use by the time of Jesus and Paul of Tarsus because most Jews could no longer read Hebrew. For this reason it is quoted more often than the Hebrew Old Testament in the New Testament, particularly in the Pauline epistles, by the Apostolic Fathers, and later by the Greek Church Fathers.

The Translation of the Seventy, derives from the story recorded in the Letter of Aristeas that the Septuagint was translated at the request of Ptolemy II Philadelphus (285–247 BCE) by 70 Jewish scholars or, according to later tradition, 72, with six scholars from each of the Twelve Tribes of Israel, ***WHO* *INDEPENDENTLY* *PRODUCED* *IDENTICAL* *TRANSLATIONS***:

[H, {**@1**: Sup: 8 - **OPPOSITION**: KAN (**#8**); Ego: 8 - **OPPOSITION**: KAN (**#8**)},
μεταφραση, {**@2**: Sup: 47 - **PATTERN**: WEN (**#55**); Ego: 21 - **RELEASE**: SHIH (**#29**)},
των, {**@3**: Sup: 62 - **DOUBT**: YI (**#117**); Ego: 16 - **CONTACT**: CHIAO (**#45** - **I AM NOT A DOER OF WRONG** {**%1**})},
Εβδομηκοντα] {**@4**: Sup: 32 - **LEGION**: CHUANG (**#149**: **SEE KANT'S IDEAS: @B187 / @B188 BELOW**); Ego: 3 - **MIRE**: HSIEN (**#48**)}

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEAS @B187 - *GADFLY* / @B188 ON THE TRANSCENDENTAL DOCTRINE OF THE POWER OF JUDGMENT (OR ANALYTIC OF PRINCIPLES) SYSTEM OF ALL PRINCIPLES OF THE PURE UNDERSTANDING: "A priori principles bear this name not only because they contain in themselves the grounds for other judgments, but also because they are not themselves grounded in higher and more general cognitions. [**IDEA @A149**] This property does not, however, exempt them from all proof. For ***ALTHOUGH* *SUCH* *A* *PRINCIPLE* *CANNOT* *BE* *TAKEN* *FURTHER* *OBJECTIVELY*, *BUT* *UNDERLIES* *ALL* *COGNITION* *OF* *ITS* *OBJECT*, *THIS* *DOES* *NOT* *AT* *ALL* *PREVENT* *ITS* *BEING* *POSSIBLE* *OR* *EVEN* *NECESSARY* *TO* *CREATE* *A* *PROOF* *FROM* *THE* *SUBJECTIVE***

SOURCES *OF* *THE* *POSSIBILITY* *OF* *A* *COGNITION* *OF* *AN* *OBJECT* *IN* *GENERAL, for otherwise the proposition would, for all that, carry the highest suspicion of being a purely fraudulent assertion." [page 178]

H {**@1**: Sup: 8 - **OPPOSITION**: KAN (#8); Ego: 8 - **OPPOSITION**: KAN (#8)},

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

ε, {**@2**: Sup: 45 - **GREATNESS**: TA (#85); Ego: 5 - **KEEPING SMALL**: SHAO (#45 - **I AM NOT A DOER OF WRONG** {%1})},

τ, {**@3**: Sup: 21 - **RELEASE**: SHIH (#106); Ego: 57 - **GUARDEDNESS**: SHOU (#102 - **I AM NOT RAPACIOUS** {%4})},

α, {**@4**: Sup: 22 - **RESISTANCE**: KE (#128); Ego: 1 - **CENTRE**: CHUNG (#103)},

φ, {**@5**: Sup: 36 - **STRENGTH**: CH'IANG (#164); Ego: 14 - **PENETRATION**: JUI (#117)},

ρ, {**@6**: Sup: 55 - **DIMINISHMENT**: CHIEN (#219); Ego: 19 - **FOLLOWING**: TS'UNG (#136)},

α, {**@7**: Sup: 56 - **CLOSED MOUTH**: CHIN (#275); Ego: 1 - **CENTRE**: CHUNG (#137)},

ς, {**@8**: Sup: 13 - **INCREASE**: TSENG (#288); Ego: 38 - **FULLNESS**: SHENG (#175 - **I AM NOT A TRANSGRESSOR** {%22})},

η] {**@9**: Sup: 21 - **RELEASE**: SHIH (#309); Ego: 8 - **OPPOSITION**: KAN (#183)}

G1218@{

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

@2: Sup: 12 - **YOUTHFULNESS**: T'UNG (#16); Ego: 8 -

OPPOSITION: KAN (#12),

@3: Sup: 52 - **MEASURE**: TU (#68 - **I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN** {%42}); Ego: 40 - **LAW/MODEL**: FA (#52),

@4: Sup: 41 - **RESPONSE**: YING (#109); Ego: 70 - **SEVERANCE**: KE (#122),

@5: Sup: 79 - **DIFFICULTIES**: NAN (#188); Ego: 38 - **FULLNESS**: SHENG (#160),

Male: #188; Feme: #160

} // **#322**

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

UMBRA: #322 % #41 = #35 - Great Guiding Signs?, Virtue of Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

THOTH MEASURE: #35 - Oh Tem-sepu, who maketh thine appearance in Tattu; I am not one who curseth the king.

#VIRTUE: As to Gathering (no. #35), it is success.

#TOOLS: With Failure (no. #75), loss of fortune.

#POSITION: With Ascent (no. #7), high ambitions.

#TIME: With Sinking (no. #64), low ambitions.

#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 35 - **GATHERING:** LIEN (**#35**); Ego: 35 - **GATHERING:** LIEN (**#35**),

@2: Sup: 29 - **DECISIVENESS:** TUAN (**#64**); Ego: 75 - **FAILURE:** SHIH (**#110**),

@3: Sup: 36 - **STRENGTH:** CH'ANG (**#100**); Ego: 7 - **ASCENT:** SHANG (**#117**),

@4: Sup: 19 - **FOLLOWING:** TS'UNG (**#119**); Ego: 64 - **SINKING:** CH'EN (**#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS { %24 } / I AM NOT ONE WHO CURSETH THE KING { %35 }**),

Male: #119; Feme: #181

} // #181

@45 + @102 + @175 = #322 as [#4, #8, #40, #70, #200] = dēmos (**G1218**): **{UMBRA: #77 as #322 % #41 = #35} 1** the people, the mass of people assembled in a public place;

<http://www.grapple369.com/Grumble/?idea:{322}>>

[τ, {@1: Sup: 57 - **GUARDEDNESS:** SHOU (**#57**); Ego: 57 - **GUARDEDNESS:** SHOU (**#57**)},

ω, {@2: Sup: 47 - **PATTERN:** WEN (**#104 - I COMMIT NO FRAUD { %7 }**); Ego: 71 - **STOPPAGE:** CHIH (**#128**)},

v] {@3: Sup: 16 - **CONTACT:** CHIAO (**#120**); Ego: 50 - **VASTNESS / WASTING:** T'ANG (**#178**)}

H935@{

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

@2: Sup: 1 - **CENTRE:** CHUNG (**#7**); Ego: 76 - **AGGRAVATION:** CHU (**#82**),

@3: Sup: 3 - **MIRE:** HSIEN (**#10**); Ego: 2 - **FULL CIRCLE:** CHOU (**#84 - I AM NOT A MAN OF VIOLENCE { %2 }**),

@4: Sup: 9 - **BRANCHING OUT:** SHU (**#19**); Ego: 6 - **CONTRARIETY:** LI (**#90**),

@5: Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#29**); Ego: 1 - **CENTRE:** CHUNG (**#91**),

@6: Sup: 15 - **REACH: TA (#44)**; Ego: 5 - **KEEPING SMALL: SHAO (#96)**,

@7: Sup: 21 - **RELEASE: SHIH (#65)**; Ego: 6 - **CONTRARIETY: LI (#102 - I AM NOT RAPACIOUS {%4})**,

Male: #65; Feme: #102

} // #426

@84 + @102 = @186 - I AM NOT ONE OF INCONSTANT MIND

In detail, the work relates how the king of Egypt, Ptolemy II Philadelphus, is urged by his chief librarian Demetrios of Phaleron to have the Hebrew Law translated into Greek, and so add the knowledge of the Hebrews to the vast collection of books the empire had already collected. The king responds favourably, including giving freedom to Jews who had been taken into captivity by his predecessors, and sending lavish gifts (which are described in great detail) to the **#426 - *TEMPLE*** in Jerusalem along with his envoys.

H1004@{

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

@2: Sup: 8 - **OPPOSITION: KAN (#14)**; Ego: 2 - **FULL CIRCLE: CHOU (#8)**,

@3: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#24)**; Ego: 2 - **FULL CIRCLE: CHOU (#10)**,

@4: Sup: 20 - **ADVANCE: CHIN (#44)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#20)**,

@5: Sup: 15 - **REACH: TA (#59)**; Ego: 76 - **AGGRAVATION: CHU (#96)**,

@6: Sup: 21 - **RELEASE: SHIH (#80)**; Ego: 6 - **CONTRARIETY: LI (#102 - I AM NOT RAPACIOUS {%4})**,

Male: #80; Feme: #102

} // #426

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

UMBRA: #412 % #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 - **MIRE:** HSIEN (#71); Ego: 30 - **BOLD RESOLUTION:** YI (#84 - **I AM NOT A MAN OF VIOLENCE {%2}**),

Male: #71; Feme: #84

} // #84

@45 + @102 + @175 = #322 + @104 = #426 as [#6, #2, #2, #10, #400, #6] = bayith (H1004): {UMBRA: #4 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;

The high priest chooses exactly six men from each of the twelve tribes, giving 72 in all; he gives a long sermon in praise of the Law. On arrival at Alexandria, the translators were greeted by the king and given a **#722 - *SUMPTUOUS* *BANQUET*** {#722 as [#6, #10, #300, #400, #6]} = shâthâh (H8354): {UMBRA: #19 as #705 % #41 = #8} 1) to drink; 1a) (Qal); 1a1) to drink; i) of drinking cup of God's wrath, of slaughter, of wicked deeds (fig); 1a2) *TO* *FEAST*; 1b) (Niphal) to be drunk} for the next **#722 - *SEVEN* *DAYS*** {#722 as [#10, #300, #2, #10, #400]} = shâbath (H7673): {UMBRA: #11 as #702 % #41 = #5} 1) to cease, desist, rest; 1a) (Qal); 1a1) to cease; 1a2) to rest, desist (from labour); 1b) (Niphal) to cease; 1c) (Hiphil); 1c1) to cause to cease, put an end to; 1c2) to exterminate, destroy; 1c3) to cause to desist from; 1c4) to remove; 1c5) to cause to fail; 1d) (Qal) *TO* *KEEP* *OR* *OBSERVE* *THE* *SABBATH*} puts philosophical questions to the translators, the wise answers to which are related in full. They were then closeted in a secluded **#426 - *HOUSE*** on the island of Pharos close to the seashore:

[Φ, {**@1:** Sup: 14 - **PENETRATION:** JUI (#14); Ego: 14 - **PENETRATION:** JUI (#14)},

a, {@2: Sup: 15 - **REACH**: TA (#29); Ego: 1 - **CENTRE**: CHUNG (#15)},
p, {@3: Sup: 34 - **KINSHIP**: CH'IN (#63); Ego: 19 - **FOLLOWING**: TS'UNG (#34)},
o, {@4: Sup: 23 - **EASE**: YI (#86 - **I AM NOT A ROBBER OF FOOD** {%10}); Ego: 70 - **SEVERANCE**: KE (#104 - **I COMMIT NO FRAUD** {%7})},
c] {@5: Sup: 61 - **EMBELLISHMENT**: SHIH (#147); Ego: 38 - **FULLNESS**: SHENG (#142)}

H7043@{

@1: Sup: 30 - **BOLD RESOLUTION**: YI (#30); Ego: 30 - **BOLD RESOLUTION**: YI (#30),
@2: Sup: 49 - **FLIGHT**: T'AO (#79); Ego: 19 - **FOLLOWING**: TS'UNG (#49),
@3: Sup: 79 - **DIFFICULTIES**: NAN (#158 - **I AM NOT HOT OF SPEECH** {%23}); Ego: 30 - **BOLD RESOLUTION**: YI (#79),
@4: Sup: 28 - **CHANGE**: KENG (#186 - **I AM NOT ONE OF INCONSTANT MIND** {%31}); Ego: 30 - **BOLD RESOLUTION**: YI (#109),
Male: #186; Feme: #109
} // #190

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

UMBRA: #160 % #41 = #37 - Non-Deeming Action, Government Administration; I-Ching: **H40** - Release, Deliverance, Taking-Apart, Untangled; Tetra: **21** - Release;

THOTH MEASURE: #37 - Oh Striker, who makest thine appearance in Heaven; I am not one of loud voice.

#VIRTUE: Purity (no. #37) means the Way of the ruler.
#TOOLS: Compliance (no. #77) means the subject's preservation.
#POSITION: With Penetration (no. #14), a sharp advance.
#TIME: With Dimming (no. #68), an impeded walk.
#CANON: #196

ONTIC_OBLIGANS_196@{

@1: Sup: 37 - **PURITY**: TS'UI (#37); Ego: 37 - **PURITY**: TS'UI (#37),
@2: Sup: 33 - **CLOSENESS**: MI (#70); Ego: 77 - **COMPLIANCE**: HSUN (#114),
@3: Sup: 47 - **PATTERN**: WEN (#117); Ego: 14 - **PENETRATION**: JUI (#128),
@4: Sup: 34 - **KINSHIP**: CH'IN (#151); Ego: 68 - **DIMMING**: MENG

(#196 - I AM NOT ONE OF LOUD VOICE {%37}),
Male: #151; Feme: #196
} // #196

@86 + @104 = #190 as [#30, #100, #30, #30] = qâlal (H7043):
{UMBRA: #94 as #160 % #41 = #37} 1) to be slight, be swift, be trifling, be of little account, be light; **1a)** (Qal); **1a1)** to be slight, be abated (of water); **1a2)** to be swift; **1a3)** to be trifling, be of little account; **1b)** (Niphal); **1b1)** to be swift, show oneself swift; **1b2)** to appear trifling, be too trifling, be insignificant; **1b3)** to be lightly esteemed; **1c)** (Piel); **1c1)** to make despicable; **1c2) *TO* *CURSE*;**
1d) (Pual) ***TO* *BE* *CURSED*;** **1e)** (Hiphil); **1e1)** to make light, lighten; **1e2)** to treat with contempt, bring contempt or dishonour; **1f)** (Pilpel); **1f1)** to shake; **1f2)** to whet; **1g)** (Hithpalpel) to shake oneself, be moved to and fro;

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEA @A142: "Still less does an object of experience or an image of the object match an empirical concept, but such a concept always relates immediately to the schema of the imagination, as a rule for determining our intuition according to a certain general concept. The concept of dog signifies a rule according to which my imagination can specify the figure of a four-footed animal in general, without being restricted to any one particular shape presented to me by experience, or even to any possible image that I can exhibit in concreto.

This ***SCHEMATISM* *OF* *OUR* *UNDERSTANDING* *WITH* *RESPECT* *TO* *THE* *APPEARANCES* *AND* *THEIR* *BARE* *FORM* *IS* *A* *HIDDEN* *ART* *IN* *THE* *DEPTHS* *OF* *THE* *HUMAN* *SOUL***, whose true operations are difficult ever to divine from nature and place unveiled before our eyes:

THE STORY IS ALSO FOUND IN THE TRACTATE MEGILLAH OF THE BABYLONIAN TALMUD: "King Ptolemy once gathered 72 Elders. He placed them in 72 chambers, each of them in a separate one, without revealing to them why they were summoned. He entered each one's room and said: "Write for me the Torah of Moshe, your teacher". ***GOD* *PUT* *IT* *IN* *THE* *HEART* *OF* *EACH* *ONE* *TO* *TRANSLATE* *IDENTICALLY* *AS* *ALL* *THE* *OTHERS* *DID***." [<https://en.wikipedia.org/wiki/Septuagint>]

This much only can we say: an image is a product of the empirical faculty of productive imagination, the schema of sensory concepts (such as figures in space) is a product and as it were a monogram of the pure a priori imagination, through which and according to which images first become possible – which images, however, must always be connected

with the concept only through the schema that they designate, and are in themselves not fully congruent with that concept. The schema of a pure concept of the understanding, by contrast, is something that cannot be brought into any image at all, but is only the pure synthesis that expresses the category, a synthesis according to a rule of unity in accordance with concepts in general, and is a transcendental product of the imagination that pertains to the determination of the inner sense in general with respect to all representations in accordance with the conditions of its form (time), insofar as those representations are to be connected together a priori in one concept according to the unity of apperception." [pages 175 to 176]

Where the celebrated 110 m. high lighthouse {ie. **ABODE OF LIGHT AND DARKNESS**}, one of the Seven Wonders of the Ancient World, had just been finished. The 72 translators then complete their task in exactly 72 days. The Jews of Alexandria, on hearing the Law read in Greek, request copies and lay a **#190 - *CURSE*** on anyone who would change the translation. The king then rewards the translators lavishly and they return home. [<https://biblearchaeology.org/research/new-testament-era/4022-a-brief-history-of-the-septuagint>]

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

UMBRA: #9 % #41 = #9 - Inconstancy of Achievement, Practicing Placidity; I-Ching: **H7** - The Army, Leading, Troops; Tetra: **32** - Legion;

THOTH MEASURE: #9 - Oh Breaker of bones, who makest thine appearance in Sutenhunen; I am not a teller of lies.

#VIRTUE: If it is Branching Out (no. #9), it comes, but

#TOOLS: If it is Flight (no. #49), it flees.

#POSITION: As to Greatness (no. #45), it is the outside, but

#TIME: As to Closing In (no. #58), it is the inside.

#CANON: #161

ONTIC_OBLIGANS_161@{

@1: Sup: 9 - **BRANCHING OUT: SHU (#9)**; Ego: 9 - **BRANCHING OUT: SHU (#9)**,

@2: Sup: 58 - **GATHERING IN: HSI (#67)**; Ego: 49 - **FLIGHT: T'AO (#58)**,

@3: Sup: 22 - **RESISTANCE: KE (#89)**; Ego: 45 - **GREATNESS: TA (#103)**,

@4: Sup: 80 - **LABOURING: CH'IN (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**; Ego: 58 - **GATHERING IN: HSI (#161 - I AM NOT A TELLER OF LIES {%9})**,

Male: #169; Feme: #161

} // #161

@45 + @102 + @175 = #322 + @104 = #426 as [#6, #400, #2, #6, #1, #5, #6] = bôw' (H935): {UMBRA: #3 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;

<<http://www.grapple369.com/Grumble/?idea:{426}>>

A main goal of the 2nd-century author seems to be to establish the superiority of the Greek Septuagint text over any other version of the Hebrew Bible. The author is noticeably pro-Greek, portraying Zeus as simply another name for the god of Israel, and while criticism is lodged against idolatry and Greek sexual ethics, the argument is phrased in such a way as to attempt to persuade the reader to change, rather than as a #426 - *HOSTILE* *ATTACK*. The manner in which the author concentrates on describing Judaism, and particularly its temple in Jerusalem could be viewed as an attempt to proselytise. [<https://en.wikipedia.org/wiki/Letter_of_Aristeas>]

[E, {@1: Sup: 5 - KEEPING SMALL: SHAO (#5); Ego: 5 - KEEPING SMALL: SHAO (#5)},
β, {@2: Sup: 7 - ASCENT: SHANG (#12); Ego: 2 - FULL CIRCLE: CHOU (#7)},
δ, {@3: Sup: 11 - DIVERGENCE: CH'A (#23); Ego: 4 - BARRIER: HSIEN (#11)},
o, {@4: Sup: 81 - FOSTERING: YANG (#104 - I COMMIT NO FRAUD {%7}); Ego: 70 - SEVERANCE: KE (#81)},
μ, {@5: Sup: 40 - LAW/MODEL: FA (#144); Ego: 40 - LAW/MODEL: FA (#121)},
η, {@6: Sup: 48 - RITUAL: LI (#192 - I AM NOT SWOLLEN WITH PRIDE {%39}); Ego: 8 - OPPOSITION: KAN (#129)},
κ, {@7: Sup: 68 - DIMMING: MENG (#260); Ego: 20 - ADVANCE: CHIN (#149)},
o, {@8: Sup: 57 - GUARDEDNESS: SHOU (#317); Ego: 70 - SEVERANCE: KE (#219)},
v, {@9: Sup: 26 - ENDEAVOUR: WU (#343); Ego: 50 - VASTNESS / WASTING: T'ANG (#269)},
τ, {@10: Sup: 2 - FULL CIRCLE: CHOU (#345); Ego: 57 - GUARDEDNESS: SHOU (#326)},
α] {@11: Sup: 3 - MIRED: HSIEN (#348); Ego: 1 - CENTRE: CHUNG

(#327)}

G3346@{

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

@2: Sup: 45 - **GREATNESS: TA (#85)**; Ego: 5 - **KEEPING SMALL: SHAO (#45 - I AM NOT A DOER OF WRONG {%1})**,

@3: Sup: 21 - **RELEASE: SHIH (#106)**; Ego: 57 - **GUARDEDNESS: SHOU (#102 - I AM NOT RAPACIOUS {%4})**,

@4: Sup: 22 - **RESISTANCE: KE (#128)**; Ego: 1 - **CENTRE: CHUNG (#103)**,

@5: Sup: 79 - **DIFFICULTIES: NAN (#207)**; Ego: 57 - **GUARDEDNESS: SHOU (#160)**,

@6: Sup: 7 - **ASCENT: SHANG (#214)**; Ego: 9 - **BRANCHING OUT: SHU (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**,

@7: Sup: 16 - **CONTACT: CHIAO (#230)**; Ego: 9 - **BRANCHING OUT: SHU (#178)**,

@8: Sup: 24 - **JOY: LE (#254)**; Ego: 8 - **OPPOSITION: KAN (#186 - I AM NOT ONE OF INCONSTANT MIND {%31})**,

@9: Sup: 64 - **SINKING: CH'EN (#318)**; Ego: 40 - **LAW/MODEL: FA (#226)**,

@10: Sup: 74 - **CLOSURE: CHIH (#392)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#236)**,

Male: #392; Feme: #236

} // #722

@45 + @102 + @169 + @186 = #502 as [#5, #1, #40, #50, #6, #400] = 'ôm^nâh (H547): {UMBRA: #1 as #96 % #41 = #14} 1)
verily, truly, indeed;

"AT THAT TIME DID HEZEKIAH CUT OFF THE GOLD FROM THE DOORS OF THE TEMPLE OF THE LORD, AND FROM THE PILLARS-H547 WHICH HEZEKIAH KING OF JUDAH HAD OVERLAID, AND GAVE IT TO THE KING OF ASSYRIA." [2Kings 18:16]

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

UMBRA: #723 % #41 = #26 - Ambiguous Reversals, Virtue of Gravity; I-Ching: **H3** - Birth Throes, Initial Difficulties, Sprouting, Difficulty at the beginning, Gathering support, Hoarding; Tetra: **3** - Mired;

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

#VIRTUE: If it is Endeavor (no. #26), then joy, but

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

ONTIC_OBLIGANS_168@{

@1: Sup: 26 - **ENDEAVOUR:** WU (**#26**); Ego: 26 - **ENDEAVOUR:** WU (**#26**),

@2: Sup: 11 - **DIVERGENCE:** CH'A (**#37**); Ego: 66 - **DEPARTURE:** CH'U (**#92**),

@3: Sup: 30 - **BOLD RESOLUTION:** YI (**#67**); Ego: 19 - **FOLLOWING:** TS'UNG (**#111**),

@4: Sup: 6 - **CONTRARIETY:** LI (**#73**); Ego: 57 - **GUARDEDNESS:** SHOU (**#168 - I AM NOT THE CAUSE OF WEeping TO ANY** {%26}),
Male: #73; Feme: #168

} // **#168**

@45 + @102 + @175 = #322 + @104 = #426 + @104 + @192 = #722 as [#40, #5, #300, #1, #300, #9, #9, #8, #40, #10] = metatíthēmi (**G3346**): {**UMBRA: #27 as #723 % #41 = #26**} **1) *TO* *TRANSPose* (*TWO* *THINGS*, *ONE* *OF* *WHICH* *IS* *PUT* *IN* *PLACE* *OF* *THE* *OTHER*); 1a)** to transfer; **1b)** to change; **1c)** to transfer one's self or suffer one's self to be transferred; **1c1)** to go or pass over; **1c2)** to fall away or desert from one person or thing to another;

"FOR THERE ARE CERTAIN MEN CREPT IN UNAWARES, WHO WERE BEFORE OF OLD ORDAINED TO THIS CONDEMNATION, UNGODLY MEN, TURNING-**G3346** THE GRACE OF OUR GOD INTO LASCIVIOUSNESS, AND DENYING THE ONLY LORD GOD, AND OUR LORD JESUS CHRIST." [**Jude 1:4**]

<<http://www.grapple369.com/Grumble/?idea:{722}>>

According to Jewish belief and literature it is known that no two renditions of the translation from the rabbinical sages matched each other but under threat of death to themselves and their families the Rabbis were forced to come to a consensus. Historically Judaism sees this event as a tragedy, as it reflected a deprivation and debasement of the divine nature of the Torah, and a subversion of its spiritual and literary qualities. They reasoned that upon translation from the original Hebrew, the Torah's legal codes and deeper layers of meaning would be lost. Many Jewish laws are formulated in terms of specific Hebrew words employed in the Torah; without the original Hebrew wording, the authenticity and essence of the legal system would be damaged. The mystical ideas contained in the Torah are also drawn from the original Hebrew. As such, these would not be accessed by individuals studying the Torah in Greek (or any other

language) alone. [https://en.wikipedia.org/wiki/Tenth_of_Tevet]

THEREFORE THIS TECHNOLOGICAL INNOVATION IS ESPECIALLY BENEFICIAL FOR ANY PERSONS AND ESPECIALLY BY A PUBLIC AUTHORITY BEING ITSELF AN EMANATED BINOMIAL STASIS WHEN SWEARING AN OATH BY ALMIGHTY GOD TO THEN IMPROPERLY CLAIM THEIR FIDELITY IS MADE TO THE SOVEREIGNTY OF STATE AS THE TRINOMIAL BASIS TO BRITISH EMPIRE GOVERNANCE {ie. DIEU ET MON DROIT}.

THAT SUCH OATH IS THEN PRIMA FACIE OF #314 - PERJURY WHICH IS LIABLE TO 15 YEARS IMPRISONMENT AND TO DENY THEREBY THAT THE BIBLE HAS ANY EFFECTUAL DIVINE AUTHORITY BY SUCH OATHS TO THE CONTRARY WHICH IS UNDER COMMON LAW A BREACH ALSO OF THE **ENGLISH #1586 - *BLASPHEMY* ACT 1697.**

COURT NOTE OF 1040 HOURS ON 3 APRIL 2019: "I attended a FIRST LISTING of APPEAL HEARING into these MATTERS before Judge MULLAY whom acknowledged the #958 pages as SIX PART argumentation on '**SPECIFICITIES OF NON-FACTUALITY BEING THEN GROUNDS FOR COUNTY COURT APPEAL AS CASE NUMBER: AP-18-0609 AGAINST A PUBLIC AUTHORITY'S INFIDELITY TO WAR #288 - MEMORIAL COMMEMORATIONS DUE TO ALIGNMENT WITH A FOREIGN POWER**'

Nous: #1
Time: 00:55 hrs
Date: 2019.4.3
Torah: [#40, #5, #300]@(
 @1: Sup: 40 - **LAW/MODEL: FA (#40)**; Ego: 40 - **LAW/MODEL: FA (#40)**,
 @2: Sup: 45 - **GREATNESS: TA (#85)**; Ego: 5 - **KEEPING SMALL: SHAO (#45 - I AM NOT A DOER OF WRONG {%1})**,
 @3: Sup: 21 - **RELEASE: SHIH (#106)**; Ego: 57 - **GUARDEDNESS: SHOU (#102 - I AM NOT RAPACIOUS {%4})**,
Male: #106; Feme: #102
 } // #345
Dao: To Guide with Names, Reason's Realisation
Tetra: #24 - Joy
I-Ching: H58 - Joy, Open, Lake

Latin: Laetabundus {**God the hope of all creatures**} Alt: Hacheshyah {**Silence of God**} {

1. HELPS & PROTECTS AGAINST ADVERSITY AND CALAMITY
2. MAGNANIMITY & NOBILITY
3. LOVERS OF TRUTH
4. Chontachre

Enosh {**Husband, (certain, mortal) man; sick; despaired of; forgetful**}

Prototype: *HOMOIOS* {#516 / #331} / HETEROS {#475 / #351} / TORAH {#475 / #351} HOMOIOS

Male Idea	#516	Telos	#331	Female Idea
Propounding the Essential	#81	81	81	Propounding the Essential
Important Distinctions, Trouble from Indulgence	#24	105	105	Important Distinctions, Trouble from Indulgence
Destructive Envy, Harmed Through Greed I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE {%19}	#75	180	156	Natural Guides and Nursing Virtuosity I DO NOT CAUSE TERRORS {%21}
Strength's Warning Signs, Revealers of Virtue	#76	256	157	To Guide with Names, Reason's Realisation I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}
Recognizing Fidelity, Trust in Faith	#78	334	159	Contrast of Terms, Self-Culture
Difficulty in Knowing How, Obtuse	#70	404	232	Employing Deeming, Daring to Act
Natural Guide, Virtue of Holiness	#32	436	275	Absolute Negation, It's Universal Application
Employing Deeming, Daring to Act	#73	509	316	Playing with Reversal, Sameness in Difference
Intentional Reversal, Dimming Radiance	#7	516	331	Mastering Guiding Discourse, Revealers of Virtue

<<http://www.grapple369.com/Grumble/?zen:4,row:1,col:5,nous:1>>

.jackNote@zen: 4, row: 1, col: 5, nous: 1 [Date: 2019.4.3, Super: #516 / #76 - Strength's Warning Signs, Revealers of Virtue; I-Ching: H20 - Viewing, Contemplation (view), Looking up; Tetra: 64 - Sinking, Ego: #331 / #1 - To Guide with Names, Reason's Realisation; I-Ching: H58 - Joy, Open, Lake; Tetra: 24 - Joy]

For want of a **@180 + @156 + @157 = #493 - HYPOTEÍNOUSA (#1586 as [#400, #80, #70, #300, #5, #10, #50, #70, #400, #200, #1]) {TO HYPOTHESISE BY RATIOCINATION WITHIN MEASURED BOUNDS OF DIVISION WITHOUT AN**

INCOMMENSURATE BIAS} model let's consider the hypothetical postulation that #123 - SENSIBILITY by **#41 - *ONTIC*** necessity might be similarly considered within terms of #9 - LIMIT / #72 - UNLIMITED whereby there is then a virtual process of #65 - DELIMITATION (ie. it's 0409 hours) within the temporality by which noumena grounding then occurs as determinant of the relativity as DYNAMIC NATURAL ASSOCIATOR which is a virtual #231 - JUXTAPOSITION CONTROL providing the intrinsic and prerequisite GNOMIC IMPERATIVE INSTRUCTION SET that is then a mechanism for an IDEA to be circumscribed {#12 x #41 = #492} as ratiocination before the DIALECTIC process of #73 - EXTRUSION {**#492 + #41 = #533 / #41 = #13**} by vocalisation according to its nuance of metrication which is RHYTHMIC and within good / evil bounds of SENSIBILITIES: #15 → #34 → #65 → #111 → #175 → #260 → #369 as the opine of TRUTH {% #41} or NOT BEING TRUTH {% #81} is then capable of being ASSAYED {ie. If #72 is THE FORMA CORPIS AS ANTHROPIC PROTOTYPE COULD NOT THE SERIES: #73 to #81 BE CONSIDERED THE JUXTAPOSITION BY WHICH CRITERIA OF PURE REASON IS MEASURED}.

HYPOTEÍNOUSA (ὑποτείνουσα)@[u, {**@1:** Sup: 76 - **AGGRAVATION:** CHU (**#76**); Ego: 76 - **AGGRAVATION:** CHU (**#76**)},
 π, {**@2:** Sup: 75 - **FAILURE:** SHIH (**#151**); Ego: 80 - **LABOURING:** CH'IN (**#156 - I DO NOT CAUSE TERRORS {%21}**)},
 ο, {**@3:** Sup: 64 - **SINKING:** CH'EN (**#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34}**); Ego: 70 - **SEVERANCE:** KE (**#226**)},
 τ, {**@4:** Sup: 40 - **LAW/MODEL:** FA (**#255**); Ego: 57 - **GUARDEDNESS:** SHOU (**#283: SEE KANT'S SECTION #10**)},
 ε, {**@5:** Sup: 45 - **GREATNESS:** TA (**#300**); Ego: 5 - **KEEPING SMALL:** SHAO (**#288: *MEMORIAL* *COMMEMORATIONS* *DUE* *TO* *ALIGNMENT* *WITH* *A* *FOREIGN* *POWER***)},
 ι, {**@6:** Sup: 55 - **DIMINISHMENT:** CHIEN (**#355**); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#298**)},
 υ, {**@7:** Sup: 24 - **JOY:** LE (**#379**); Ego: 50 - **VASTNESS / WASTING:** T'ANG (**#348: STATEMENT AND SOLUTION OF THE WHOLE *ANTINOMY* IN WHICH REASON FINDS ITSELF ENTANGLED IN THE APPLICATION OF ITS PRINCIPLES TO THE SENSIBLE WORLD**)},
 ο, {**@8:** Sup: 13 - **INCREASE:** TSENG (**#392**); Ego: 70 - **SEVERANCE:** KE (**#418**)},
 υ, {**@9:** Sup: 8 - **OPPOSITION:** KAN (**#400**); Ego: 76 - **AGGRAVATION:** CHU (**#494**)},
 ς, {**@10:** Sup: 46 - **ENLARGEMENT:** K'UO (**#446**); Ego: 38 - **FULLNESS:** SHENG (**#532**)},
 α] {**@11:** Sup: 47 - **PATTERN:** WEN (**#493: @180 + @156 + @157 = #493 - HYPOTEÍNOUSA; 3 APRIL 33 AD / 3 APRIL 2019**); Ego: 1 - **CENTRE:** CHUNG (**#533: 13 x #41**)}

<[**HYPOTEÍNOUSA** \(verb\):](http://www.grapple369.com/Grumble/?idea:{493}&idea:{533}&idea:{1586}></p></div><div data-bbox=)

- to hypothesise by ratiocination within measured bounds of division without an incommensurate bias.

(noun):

- [GEOMETRY]: the side of a right triangle opposite the right angle.
- Also: hypotenuse.

ETYMOLOGY:

The word hypotenuse comes from Late Latin hypotēnūsa, a transliteration of Ancient Greek ὑποτείνουσα [πλευρά] (hypoteínousa "sustaining"), meaning "[side] subtending [the right angle]". The word was used for the hypotenuse of a triangle c. 360 BCE by Plato in the Timaeus (dialogue) 54d and by many other ancient authors.

That if the GREEK term **HYPOTEÍNOUSA (ὑποτείνουσα)** (sustaining) redacts to a GNOMIC IMPERATIVE INSTRUCTION SET: #493 / #533 (13 x #41) it may then be provisionally considered to be a logical formulation and mathematical premise for assaying the INTELLECTUS AS GENITIVE VOLUNTĀTIS to then determining TRUTH given that the ***ONTIC*** necessity premise conveyed by such word is **@156 + @215 = #371 - SAINT ANDREWS CAUSE CÉLÈBRE (#364 x 4 + #371 = #1827 - EUCHARIST / ROMAN CATHOLIC ECCLESIASTICAL CALENDAR)** which is not then TRUTH but ***BLASPHEMY***:

#1: @186 +

#2: @104 +

#3: @166 +

#4: @156 = #612 - *DECREE* +

#5: @220 / @200 = #832 - *RULE*, *DOMINION* (*OF* *GOD*)
+

#6: @115 = #947 - *WAITED* *FOR* +

**#7: @102 = #1049 - *TO* *GIVE* *OVER* *INTO* (*ONE'S*)
POWER *OR* *USE* +**

#8: @185 = #1234 - *SAPIENT* *ECONOMY* +

**#9: @210 = #1444 - *PRINCIPLE* *OF* *EMANATION* <--
DERIVATION OF MERODAK, A BABYLONIAN IDOL +**

**#10: @168 = #1612 - OF THOSE ABOUT TO ENTER INTO
CONVERSATION OR DISPUTE WITH ANYONE, OR TO UNDERTAKE
SOME BUSINESS, OR ATTEMPT SOMETHING AGAINST OTHERS +**

**#11: @139 = #1751 - *PREROGATIVE* *AND* *LAW* *OF*
SOUL +**

#12: @191 = #1942 - 12 ELEMENTS TO ONTIC OBLIGANS

**DEFINITION TO IMMERSIALISTIC PARADIGM AS IMMUTABLE +
#13: @140 = #2082 - *TAX* *COLLECTORS* / EVIL OF THE
IMMATERIAL NATURE TO BINOMIAL STASIS OF ROMAN
GOVERNANCE**

<<http://www.grapple369.com/Grumble/?idea:{2082}>>

G268@{

@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: 61 - **EMBELLISHMENT:** SHIH (#145); Ego: 19 -
FOLLOWING: TS'UNG (#61),

@5: Sup: 37 - **PURITY:** TS'UI (#182 - **I AM NOT FRAUDULENT IN
MEASURES OF GRAIN** {%6}); Ego: 57 - **GUARDEDNESS:** SHOU
(#118),

@6: Sup: 27 - **DUTIES:** SHIH (#209); Ego: 71 - **STOPPAGE:** CHIH
(#189),

@7: Sup: 57 - **GUARDEDNESS:** SHOU (#266); Ego: 30 - **BOLD
RESOLUTION:** YI (#219),

@8: Sup: 46 - **ENLARGEMENT:** K'UO (#312); Ego: 70 - **SEVERANCE:**
KE (#289),

@9: Sup: 56 - **CLOSED MOUTH:** CHIN (#368); Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#299),

Male: #368; Feme: #299

} // #1352

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

UMBRA: #1542 % #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

#2082 as [#1, #40, #1, #100, #300, #800, #30, #800, #10] /
#1352 as [#1, #40, #1, #100, #300, #800, #30, #70, #10] =
hamartōlós (G268): {**UMBRA: #0 as #1542 % #41 = #25**} 1)
devoted to sin, a sinner; **1a)** not free from sin; **1b)** pre-eminently sinful,
especially wicked; **1b1)** all wicked men; **1b2)** ***SPECIFICALLY* *OF*
MEN *STAINED* *WITH* *CERTAIN* *DEFINITE* *VICES*
OR *CRIMES***; i) ***TAX* *COLLECTORS***, heathen;

"AND IT CAME TO PASS, AS JESUS SAT AT MEAT IN THE HOUSE,
BEHOLD, MANY PUBLICANS AND SINNERS-**G268** CAME AND SAT DOWN
WITH HIM AND HIS DISCIPLES. AND WHEN THE PHARISEES SAW IT,
THEY SAID UNTO HIS DISCIPLES, WHY EATETH YOUR MASTER WITH
PUBLICANS AND SINNERS-**G268**?" " [Matthew 9:10-11]

**FOR FURTHER SEE ALSO: "#315 - NATIONALISM AND ITS
DEFICIENCIES DUE TO IMMATERIALITY OF THE BINOMIAL
STASIS: @1 + @5 + #65 - SOLDIER + #175 - MARRIAGE = #505 -
TETRACYTS (#504 / #506 - KINGDOM AS #1 - SELF IDENTITY)
BEING A LOGICAL FALLACY AS PAPAL AUTHORITY"**

<[http://www.grapple369.com/Groundwork/
Wellington%20Liquor%20Accord%20Inaction%20and%20Papal%20Autho
rity.pdf](http://www.grapple369.com/Groundwork/Wellington%20Liquor%20Accord%20Inaction%20and%20Papal%20Autho
rity.pdf)>

**FOR FURTHER SEE ALSO: "CAUSE CÉLÈBRE ANCHOR UPON 26 MAY
2019 SO AS TO IMPOSE A SUBSTITUTED ONTIC #105 / #315 &
#114 / #342 ETHIC UPON OUR BOER WAR MEMORIAL DAY AS
SUNDAY PRIOR TO 31 MAY GIVEN INITIAL REFUSAL OF
COMMUNION BY CARDINAL GEORGE PELL AT SAINT PATRICK'S
CATHEDRAL EAST MELBOURNE UPON SUNDAY 31 MAY 1998"**

SUNDAY 31 MAY 2015 - #364

SUNDAY 29 MAY 2016 - #364

SUNDAY 28 MAY 2017 - #371 **<-- *CAUSE* *CÉLÈBRE* *TARGETED*
BY *UNLAWFUL* *LIQUOR* *BAN***

SUNDAY 27 MAY 2018 - #364

SUNDAY 26 MAY 2019 - #364 = **#1827 - *LITURGICAL*
*CALENDAR***

Year	LECTIONARY CYCLE		Ash	Easter	Ascension of the Lord	Pentecost	Body and Blood of Christ	
	Sunday	Weekday	Wednesday					
2015	B	I	18 Feb	5 Apr	17 May	24 May	7 June	364 days
2016	C	II	10 Feb	27 Mar	8 May	15 May	29 May	364 days
2017	A	I	1 Mar	16 Apr	28 May	4 June	18 June	371 days
2018	B	II	14 Feb	1 Apr	13 May	20 May	3 June	364 days
2019	C	I	6 Mar	21 Apr	2 June	9 June	23 June	364 days

<[http://www.grapple369.com/Groundwork/
Liturgical%20Calendar%202004-2040.pdf](http://www.grapple369.com/Groundwork/Liturgical%20Calendar%202004-2040.pdf)>

**@1 - SOVEREIGN, @5 - #0, #65 - SOLDIER {4 x #364 + #371 =
#1827 - LITURGICAL CALENDAR: SUNDAY 26 MAY 2019}, #175 -
MARRIAGE {#1827 - EUCHARIST: SUNDAY 31 MAY 1998}**

DOUBLE CROSS / WHITE-ANTING BOER MEMORIAL COMMEMORATIONS (1.2.8.32.0)@{

@1: Sup: 32 (**#32**); Ego: 32 (**#32**),
@2: Sup: 9 (**#41**); Ego: 58 (**#90**),
@3: Sup: 49 (**#90**); Ego: 40 (**#130 - I AM NOT EVIL MINDED
{%3}**),
@4: Sup: 48 (**#138**); Ego: 80 (**#210 - I AM NOT OF AGGRESSIVE
HAND {%30}**),
@5: Sup: 1 (**#139 - I HAVE NOT SLAUGHTERED THE SACRED
ANIMALS {%13}**); Ego: 34 (**#244**),
@6: Sup: 67 (**#206**); Ego: 66 (**#310: TO SPEAK REPROACHFULLY,
RAIL AT, REVILE, CALUMNIATE, BLASPHEME**),
@7: Sup: 78 (**#284**); Ego: 11 (**#321: CAUSE OR REASON AGAINST
#322 - DEMOCRATIC PRINCIPLES**),
@8: Sup: 45 (**#329: REFORMED THE CALENDAR ACT 1751 (1930)
OF ENGLAND AND BRITISH DOMINIONS SO THAT A NEW YEAR
BEGAN ON #329 / #329 - 1 JANUARY RATHER THAN 25 MARCH
(LADY DAY) AND WOULD RUN ACCORDING TO THE GREGORIAN
CALENDAR, AS USED IN MOST OF WESTERN EUROPE**); Ego: 48
(**#369: AGAINST HUMAN DISCRIMINATING NORM / SAINT
GEORGE CROSS ON FLAG: #205 - PRINCIPLE OF PERSISTENT
SUBSTANCE / #164 - PRINCIPLE OF MATERIALITY**),
@9: Sup: 43 (**#372: *HELL* / EXTREME DEGRADATION OF SIN**);
Ego: 79 (**#448: INHOSPITABLE**),
Male: **#372**; Feme: **#448**
}

<[http://www.grapple369.com/Groundwork/
BOER%20WAR%20MEMORIAL%202019.pdf](http://www.grapple369.com/Groundwork/BOER%20WAR%20MEMORIAL%202019.pdf)>

G987@{

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

@2: Sup: 32 - **LEGION:** CHUANG (#34); Ego: 30 - **BOLD RESOLUTION:** YI (#32),

@3: Sup: 33 - **CLOSENESS:** MI (#67); Ego: 1 - **CENTRE:** CHUNG (#33),

@4: Sup: 71 - **STOPPAGE:** CHIH (#138); Ego: 38 - **FULLNESS:** SHENG (#71),

@5: Sup: 4 - **BARRIER:** HSIEN (#142); Ego: 14 - **PENETRATION:** JUI (#85),

@6: Sup: 12 - **YOUTHFULNESS:** T'UNG (#154); Ego: 8 - **OPPOSITION:** KAN (#93),

@7: Sup: 52 - **MEASURE:** TU (#206); Ego: 40 - **LAW/MODEL:** FA (#133),

@8: Sup: 57 - **GUARDEDNESS:** SHOU (#263); Ego: 5 - **KEEPING SMALL:** SHAO (#138),

@9: Sup: 47 - **PATTERN:** WEN (#310); Ego: 71 - **STOPPAGE:** CHIH (#209),

Male: #310 <-- *TO* *SPEAK* *REPROACHFULLY*, *RAIL* *AT*, *REVILE*, *CALUMNIATE*, *BLASPHEME*; **Feme: #209**
} // #1586

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

UMBRA: #1586 % #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

#1586 as [#2, #30, #1, #200, #500, #8, #40, #5, #800] = blasphemēō (G987): {UMBRA: #2 as #1586 % #41 = #28} 1) *TO* *SPEAK* *REPROACHFULLY*, *RAIL* *AT*, *REVILE*, *CALUMNIATE*, *BLASPHEME*; 2) to be evil spoken of, reviled, railed at;

SEVEN DYNAMITE TWEETS SENT PRIOR @ 1018 TO 1026 HOURS ON 13 MARCH 2018 BY *RUSSIAN* *EMBASSY* DIRECTLY THREATENING 'CROOKED' {#312 as [#2, #100, #200, #10] / #310 as [#100, #200, #10] = q^{er}îy (H7147): {UMBRA: #0 as #310 % #41 = #23} 1) opposition, contrariness, encounter, contrary or hostile encounter} UK WITH RETALIATION.

H7147@{

@1: Sup: 2 - **FULL CIRCLE: CHOU (#2 / ANKH PROTOTYPE HETEROS: #TWO [#102/#306] { @1: Male: #2, Feme: #2} / ANKH PROTOTYPE TORAH: #ONE [#78/#234])**; Ego: 2 - **FULL CIRCLE: CHOU (#2 / ANKH PROTOTYPE HETEROS: #TWO [#102/#306] { @1: Male: #2, Feme: #2} / ANKH PROTOTYPE TORAH: #ONE [#78/#234])**,

@2: Sup: 21 - **RELEASE: SHIH (#23 / ANKH PROTOTYPE HETEROS: #FIVE [#111/#333] { @2: Male: #18} & #SEVEN [#117/#351] / ANKH PROTOTYPE TORAH: #EIGHT [#141/#423])**; Ego: 19 - **FOLLOWING: TS'UNG (#21 / ANKH PROTOTYPE HETEROS: #FIVE [#111/#333] / ANKH PROTOTYPE TORAH: #FOUR [#105/#315] { @2: Feme: #11} & #SEVEN [#132/#396])**,

@3: Sup: 59 - **MASSING: CHU (#82 / ANKH PROTOTYPE TORAH: #FIVE [#114/#342] { @3: Male: #42})**; Ego: 38 - **FULLNESS: SHENG (#59 / ANKH PROTOTYPE HETEROS: #THREE [#105/#315] / ANKH PROTOTYPE TORAH: #FOUR [#105/#315])**,

@4: Sup: 69 - **EXHAUSTION: CH'IUNG (#151)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#69 / ANKH PROTOTYPE HETEROS: #FIVE [#111/#333] / ANKH PROTOTYPE TORAH: #SEVEN [#132/#396] #EIGHT [#141/#423] { @3: Feme: #24})**,

Male: #151; Feme: #69

} // #312

H7147@{

@1: Sup: 19 - **FOLLOWING: TS'UNG (#19 / ANKH PROTOTYPE HETEROS: #THREE [#105/#315] / ANKH PROTOTYPE TORAH: #SEVEN [#132/#396] { @1: Male: #19, Feme: #19})**; Ego: 19 -

FOLLOWING: TS'UNG (#19 / ANKH PROTOTYPE HETEROS: #THREE [#105/#315] / ANKH PROTOTYPE TORAH: #SEVEN [#132/#396] {@1: Male: #19, Feme: #19}),

@2: Sup: 57 - **GUARDEDNESS:** SHOU (#76 / ANKH PROTOTYPE HETEROS: #SEVEN [#117/#351] {@4: Feme: #31} & #NINE [#231/#693] / ANKH PROTOTYPE TORAH: #PSEUDO NINE [#150/#450] {@2: Male: #51} & #NINE [#231/#693]); Ego: 38 - **FULLNESS:** SHENG (#57 / ANKH PROTOTYPE HETEROS: #PSEUDO NINE [#123/#369] #ONE [#99/#297] / ANKH PROTOTYPE TORAH: #ONE [#78/#234] {@5: Feme: #26} & #THREE [#96/#288]),

@3: Sup: 67 - **DARKENING:** HUI (#143 / ANKH PROTOTYPE TORAH: #TWO [#87/#261] {@5: Male: #72}); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#67 / ANKH PROTOTYPE HETEROS: #THREE [#105/#315] / ANKH PROTOTYPE TORAH: #FOUR [#105/#315] {@4: Feme: #34} & #SEVEN [#132/#396] #EIGHT [#141/#423] {@2: Male: #45}),

Male: #143; Feme: #67

} // #310

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

UMBRA: #310 % #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 / ANKH PROTOTYPE HETEROS: #FIVE [#111/#333] {@2: Male: #18} & #SEVEN [#117/#351] / ANKH PROTOTYPE TORAH: #EIGHT [#141/#423]); Ego: 23 - **EASE:** YI (#23 / ANKH PROTOTYPE HETEROS: #FIVE [#111/#333] {@2: Male: #18} & #SEVEN [#117/#351] / ANKH PROTOTYPE TORAH: #EIGHT [#141/#423]),

@2: Sup: 5 - **KEEPING SMALL:** SHAO (#28 / ANKH PROTOTYPE HETEROS: #FOUR [#108/#324] / ANKH PROTOTYPE TORAH: #TWO [#87/#261] {@3: Male: #15}); Ego: 63 - **WATCH:** SHIH

(#86 - **I AM NOT A ROBBER OF FOOD** {%10} / **ANKH PROTOTYPE HETEROS: #PSEUDO NINE** [#123/#369] {@3: Male: #51}),
 @3: Sup: 51 - **CONSTANCY: CH'ANG** (#79 / **ANKH PROTOTYPE HETEROS: #NINE** [#231/#693] / **ANKH PROTOTYPE TORAH: #FIVE** [#114/#342] {@4: Feme: #37} & **#NINE** [#231/#693]);
 Ego: 46 - **ENLARGEMENT: K'UO** (#132 / **ANKH PROTOTYPE HETEROS: #TWO** [#102/#306] {@6: Feme: #42} / **ANKH PROTOTYPE TORAH: #SEVEN ROWSUM** [#132/#396] & **#SIX** [#123/#369] {@5: Feme: #41}),
 @4: Sup: 77 - **COMPLIANCE: HSUN** (#156 - **I DO NOT CAUSE TERRORS** {%21} / **ANKH PROTOTYPE HETEROS: #SIX** [#114/#342] {@6: Feme: #46} / **ANKH PROTOTYPE TORAH: #FIVE** [#114/#342] {@6: Feme: #39}); Ego: 26 - **ENDEAVOUR: WU** (#158 - **I AM NOT HOT OF SPEECH** {%23}),
 Male: #156; Feme: #158
 } // #158

"AND IF YE WALK CONTRARY-**H7147** UNTO ME, AND WILL NOT HEARKEN UNTO ME; I WILL BRING SEVEN TIMES MORE PLAGUES UPON YOU ACCORDING TO YOUR SINS." [Leviticus 26:21]

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #10 - IMPOSSIBLE ADVICE, WHAT CAN BE DONE?; I-CHING: H30 - COHESION, RADIANCE, CLINGING TO BRIGHTNESS / FIRE, THE NET; TETRA: 41 - RESPONSE AS IDEA @283: "Therefore it is only by means of the form of sensory intuition that we can intuit things a priori, though by this means we can cognize objects only as they appear to us (to our senses), not as they may be in themselves; and this supposition is utterly necessary, if synthetic propositions a priori are to be granted as possible, or, in case they are actually encountered, if their possibility is to be conceived and determined in advance.

Now space and time are the intuitions upon which pure mathematics bases all its cognitions and judgments, which come forward as at once apodictic and necessary; for mathematics must first exhibit all of its concepts in intuition – and pure mathematics in pure intuition – that is, it must first construct them, failing which (since mathematics cannot proceed analytically, namely, through the analysis of concepts, but only synthetically) it is impossible for it to advance a step, that is, as long as it lacks pure intuition, in which alone the material for synthetic judgments a priori can be given. ***GEOMETRY* *BASES* *ITSELF* *ON* *THE* *PURE* *INTUITION* *OF* *SPACE***. Even arithmetic forms its concepts of numbers through successive addition of units in time, but above all pure mechanics can form its concepts of motion only by means of the representation of time. Both representations are, however, merely intuitions; for, if one eliminates from the empirical intuitions of bodies and their alterations (motion) everything empirical, that is, that which belongs

to sensation, then space and time still remain, which are therefore pure intuitions that underlie a priori the empirical intuitions, and for that reason can never themselves be eliminated; but, by the very fact that they are pure intuitions a priori, they prove that they are mere forms of our sensibility that must precede all empirical intuition (i.e., the perception of actual objects), and in accordance with which objects can be cognized a priori, though of course only as they appear to us." [pages 34 to 35]

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #54 - CULTURING PERSPECTIVES AND INTUITION; I-CHING: H55 - ABUNDANCE, ABOUNDING, FULLNESS; TETRA: 45 - GREATNESS AS IDEA @348: "This then is the statement and solution of the whole ***ANTINOMY*** {ie. **a contradiction between two beliefs or conclusions that are in themselves reasonable; a paradox**} in which reason finds itself entangled in the application of its principles to the sensible world, and of which the former (the mere statement) even by itself would already be of considerable benefit toward a knowledge of human reason, even if the solution of this conflict should not yet fully satisfy the reader, who has here to combat a natural illusion that has only recently been presented to him as such, after he had hitherto always taken that illusion for the truth. One consequence of all this is, indeed, inevitable; namely, that since it is completely impossible to escape from this conflict of reason with itself as long as the objects of the sensible world are taken for things in themselves – and not for what they in fact are, that is, for mere appearances – the reader is obliged, for that reason, to take up once more the deduction of all our cognition a priori (and the examination of that deduction which I have provided), in order to come to a decision about it. For the present I do not require more; for if, through this pursuit, he has first thought himself deeply enough into the nature of pure reason, then the concepts by means of which alone the solution to this conflict of reason is possible will already be familiar to him, a **[IDEA: @348]** circumstance without which I cannot expect full approbation from even the most attentive reader." [page 99]

However his HONOUR made an **@102 + @146 + @186 = #434 - *ADVERSE* *STATEMENT* (*TO* *REPROVE* / *CHIDE*)** which in my view conveyed his being unacquainted with the faculty of metempirical philosophy / metaphysical theory, and therefore found the content discordant with his sensibilities as being such **@150 + @200 + @220 = #570 - *INFORMED* *OPINION*** as ours which was attained after 24 years of self education. His HONOUR therefore had no comprehension of how these MATTERS might have related to such contemporaneous events as the massacre of 51 persons upon 15 MARCH 2019 in CHRISTCHURCH, NEW ZEALAND.

H2708@{

@1: Sup: 2 - **FULL CIRCLE: CHOU (#2)**; Ego: 2 - **FULL CIRCLE: CHOU (#2)**,
 @2: Sup: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#12)**; Ego: 8 - **OPPOSITION: KAN (#10)**,
 @3: Sup: 29 - **DECISIVENESS: TUAN (#41)**; Ego: 19 - **FOLLOWING: TS'UNG (#29)**,
 @4: Sup: 35 - **GATHERING: LIEN (#76)**; Ego: 6 - **CONTRARIETY: LI (#35)**,
 @5: Sup: 30 - **BOLD RESOLUTION: YI (#106)**; Ego: 76 - **AGGRAVATION: CHU (#111)**,
Male: #106; Feme: #111
 } // #516

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 - **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

#516 as [#2, #8, #100, #6, #400] = chuqqâh (H2708): {UMBRA: #11 as #113 % #41 = #31} 1) statute, ordinance, ***LIMIT***, enactment, ***SOMETHING* *PRESCRIBED*; 1a)** statute;

H3198@{

@1: Sup: 76 - **AGGRAVATION: CHU (#76)**; Ego: 76 -

AGGRAVATION: CHU (#76),

@2: Sup: 1 - **CENTRE:** CHUNG (#77); Ego: 6 - **CONTRARIETY:** LI (#82),

@3: Sup: 21 - **RELEASE:** SHIH (#98); Ego: 20 - **ADVANCE:** CHIN (#102 - **I AM NOT RAPACIOUS** {%4}),

@4: Sup: 29 - **DECISIVENESS:** TUAN (#127); Ego: 8 -

OPPOSITION: KAN (#110),

Male: #127; Feme: #110

} // #434

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

UMBRA: #38 % #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

@102 + @146 + @186 = #434 as [#400, #6, #20, #8] = yâkach (H3198): {**UMBRA: #14 as #38 % #41 = #38**} **1**) to prove, decide, judge, rebuke, reprove, correct, be right; **1a**) (Hiphil); **1a1**) to decide, judge; **1a2**) to adjudge, appoint; **1a3**) to show to be right, prove; **1a4**) to convince, convict; **1a5**) ***TO* *REPROVE***, ***CHIDE***; **1a6**) to correct, rebuke; **1b**) (Hophal) to be chastened; **1c**) (Niphal) to reason,

reason together; **1d**) (Hithp) to argue;

H3289@{

@1: Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#10**); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#10**),

@2: Sup: 80 - **LABOURING:** CH'IN (**#90**); Ego: 70 - **SEVERANCE:** KE (**#80**),

@3: Sup: 8 - **OPPOSITION:** KAN (**#98**); Ego: 9 - **BRANCHING OUT:** SHU (**#89**),

@4: Sup: 3 - **MIRE:** HSIEN (**#101**); Ego: 76 - **AGGRAVATION:** CHU (**#165**),

Male: #101; Feme: #165

} // #570

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

@150 + @200 + @220 = #570 as [#10, #70, #90, #400] = yâ'ats (H3289): {UMBRA: #6 as #170 % #41 = #6} 1 to advise, consult, give counsel, counsel, purpose, devise, plan; **1a**) (Qal); **1a1**) to advise, counsel, give counsel, consult; **1a2**) counsellor (participle); **1b**) (Niphal) ***TO* *CONSULT* *TOGETHER*, *EXCHANGE* *COUNSEL***,

***DELIBERATE*, *COUNSEL* *TOGETHER*;** 1c) (Hithpael) to conspire;

"HEARKEN NOW UNTO MY VOICE, I WILL GIVE THEE COUNSEL-**H3289**, AND GOD SHALL BE WITH THEE: BE THOU FOR THE PEOPLE TO GODWARD, THAT THOU MAYEST BRING THE CAUSES UNTO GOD:" [Exodus 18:19]

We feel that this technological innovation will greatly assist the law courts, increase @102 + @146 + @186 = #434 - ***JUDICIAL* *PROFICIENCY*** in the determination of matters and reduce the time and costs of legal proceedings.

H4941@{

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

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

@3: Sup: 21 - **RELEASE: SHIH (#71)**; Ego: 57 - **GUARDEDNESS: SHOU (#102 - I AM NOT RAPACIOUS {%4})**,

@4: Sup: 20 - **ADVANCE: CHIN (#91)**; Ego: 80 - **LABOURING: CH'IN (#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6})**,

@5: Sup: 29 - **DECISIVENESS: TUAN (#120)**; Ego: 9 - **BRANCHING OUT: SHU (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32})**,

Male: #120; Feme: #191

} // #434

H4941@{

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

@2: Sup: 26 - **ENDEAVOUR: WU (#32)**; Ego: 20 - **ADVANCE: CHIN (#26)**,

@3: Sup: 66 - **DEPARTURE: CH'U (#98)**; Ego: 40 - **LAW/MODEL: FA (#66)**,

@4: Sup: 42 - **GOING TO MEET: YING (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16})**; Ego: 57 - **GUARDEDNESS: SHOU (#123)**,

@5: Sup: 41 - **RESPONSE: YING (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35})**; Ego: 80 - **LABOURING: CH'IN (#203)**,

@6: Sup: 50 - **VASTNESS / WASTING: T'ANG (#231)**; Ego: 9 - **BRANCHING OUT: SHU (#212)**,

@7: Sup: 60 - **ACCUMULATION: CHI (#291)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#222)**,

@8: Sup: 65 - **INNER: NEI (#356)**; Ego: 5 - **KEEPING SMALL: SHAO (#227)**,

@9: Sup: 36 - **STRENGTH: CH'IANG (#392)**; Ego: 52 - **MEASURE: TU (#279)**,
Male: #392; Feme: #279
} // #520

@140 + @181 = #321 as [#1, #10, #300, #9, #1] / #322 -
AGAINST* *DEMOCRACY as [#1, #10, #300, #10, #1] = aitía
(G156): {**UMBRA: #40 as #322 % #41 = #35**} **1)** cause, reason; **2)**
cause for which one is worthy of punishment, crime; **3)** charge of crime,
accusation;

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

UMBRA: #429 % #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

CATEGORICAL IMPERATIVE: @45 + @102 + @182 = #329 - NEW YEARS'S DAY / KANT'S PROLEGOMENA SECTION #41 + @191 = #520 as [#6, #20, #40, #300, #80, #9, #10, #5, #700] / #434 as [#5, #40, #300, #80, #9] = mishpât (H4941): {UMBRA: #19 as #429 % #41 = #19} 1) judgment, justice, ordinance; 1a) judgment; 1a1) *ACT* *OF* *DECIDING* *A* *CASE*; 1a2) place, court, seat of judgment; 1a3) process, procedure, litigation (before judges); 1a4)

case, cause (presented for judgment); **1a5**) sentence, decision (of judgment); **1a6**) execution (of judgment); **1a7**) time (of judgment); **1b**) justice, right, rectitude (attributes of God or man); **1c**) ordinance; **1d**) decision (in law); **1e**) right, privilege, due (legal); **1f**) proper, fitting, measure, fitness, custom, manner, plan

We therefore submit our metempirical / metaphysical philosophical informal research prototype for peer review by those whom have the requisite capabilities within the respective faculty of knowledge.

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION #41 AS IDEA @329: "The distinction of ideas, i.e., of pure concepts of reason, from categories, or pure concepts of the understanding, as cognitions of completely different type, origin, and use, is so important a piece of the foundation of a science which is to contain a system of all these cognitions a priori that, without such a division, metaphysics is utterly impossible, or at best is a disorderly and bungling endeavour to patch together a house of cards, without knowledge of the materials with which one is preoccupied and of their suitability for one or another end. If the CRITIQUE OF PURE REASON had done nothing but first point out this distinction, it would thereby have already contributed more to elucidating our conception of, and to guiding inquiry in, the field of metaphysics, than have all the fruitless efforts undertaken previously to satisfy the transcendent problems of pure reason, without it ever being imagined that one may have been situated in a completely different field from that of the understanding, and as a result was listing the concepts of the understanding together with those of reason as if they were of the same kind." [page 81]

FOR INSTANCE HERE ARE SOME TYPICAL ANALOGIES OF EXPERIENCE (**AS A PANDORA'S BOX OF QUISLING HATRED AND SELF JUSTIFICATION**) AND I'M NOT ASKING HIS HONOUR TO DETERMINE WHICH PRAGMATICALLY ACCORDS TO HIS DISPOSITION (ie. dealing with things sensibly and realistically in a way that is based on the practical) AS IF ADJUDICATING AN AUSTRALIA'S GOT TALENT QUEST

VERONICA STAUFFER @ SELF IMMOLATED AS EMULATION: "I see Australia has an OPIOID problem as well."

DOLF @ 0212 HOURS ON 24 AUGUST 2019: "Did you get that wisdom from the Woman's Weekly or Woman's Day?"

BARB MOONEY @ 0050 HOURS ON 24 AUGUST 2019: "You make no sense."

DOLF @ 0205 HOURS ON 24 AUGUST 2019: "You are too stupid so

why bother conveying your ignorance as depravity?"

BRAD FUNK @ 0055 HOURS ON 24 AUGUST 2019: "So did you start this think tank. LOL."

GLENN FLEINER @ 1624 HOURS ON 24 AUGUST 2019: "Idiot 🤡"

DOLF @ 1641 HOURS ON 24 AUGUST 2019: "Which word did you have a problem with..."

My guess is that you are myopic over the fact that the title of father of pragmatism is not an American but the dignity of someone 100 years prior.

What's your view on Trump, my guess is that you will come out with the same irrational bile, and that is if you can string a sentence together...

FACEBOOK HAS ONCE AGAIN IMPROPERLY CONSIDERED AS SPAM DRAFT MATERIAL OF MY COPYRIGHTED INTELLECTUAL PROPERTY IN RELATION TO SOVEREIGN #322 - DEMOCRATIC RIGHTS WHICH IS TO BE SUBMITTED ON MONDAY 26 AUGUST 2019 TO THE COUNTY COURT ACCOMPANYING #833 PAGES WITHIN APPEALS CASE NUMBERS AP-18-0609 / AP-18-0775 AS EVIDENCE."

LAWYER DAVID J. COWHEY [STUDIED AT RUTGERS LAW SCHOOL] @ 2350 HOURS ON 24 AUGUST 2019: "A lot of 'former' on that bio DB. Stay single. Shouldn't be tough for you."

DOLF @ 0213 HOURS ON 25 AUGUST 2019: "That's the point of a syncretism since the former on the BIO was to help keep your mind steady but you then weren't intelligent enough to venture into the ***PROLEGOMENA*** as apriority to DEWEY's conceptions ...

You Americans are such shallow thinkers... where would you be if Einstein hadn't helped you?"

But rather upon the theoretical as METAPHYSICAL / METEMPIRICAL PHILOSOPHICAL and EPISTEMOLOGICAL PREMISE considerations upon PROLEGOMENA {ie. **a preliminary discussion; introductory essay, as prefatory matter as treatise within a book; a prologue**} being ONTIC JURISPRUDENT FIRST PRINCIPLES as then ONTOLOGICALLY relating generally to philosophical or political pragmatism and its recourse to the study of cause and effect in historical or political events with emphasis on the practical lessons to be learned from them.

Wikipedia conveys that PRAGMATIC ETHICS is a theory of normative philosophical ethics. Ethical pragmatists such as John Dewey (20 October

1859 to 1 June 1952) believe that some societies have progressed morally {ie. ***STAGES* *OF* *DEVELOPMENT***} in much the way they have attained progress in science. John Dewey was an American philosopher, psychologist, and educational reformer whose ideas have been influential in education and social reform. Dewey is one of the primary figures associated with the PHILOSOPHY OF PRAGMATISM and is considered one of the fathers of functional psychology.

Although Dewey is known best for his publications about education, he also wrote about many other topics, including ***EPISTEMOLOGY***, ***METAPHYSICS***, ***AESTHETICS***, art, logic, social theory, and ethics. He was a major educational reformer for the 20th century. The overriding theme of Dewey's works was his profound belief in **#322 - *DEMOCRACY* AND THE ONE, ULTIMATE, ETHICAL IDEAL OF HUMANITY WERE TO HIS MIND SYNONYMOUS**, be it in politics, education, or communication and journalism.

Known for his advocacy of democracy, Dewey considered two fundamental elements—schools and civil society—to be major topics needing attention and reconstruction to encourage experimental intelligence and plurality. Dewey asserted that complete democracy was to be obtained not just by extending voting rights but also by ensuring that there exists a fully formed public opinion, accomplished by communication among citizens, experts, and politicians, with the latter being accountable for the policies they adopt. [https://en.wikipedia.org/wiki/John_Dewey]

Sometimes the term civil society is used in the more general sense of "the elements such as freedom of speech, an independent judiciary, etc, that make up a democratic society" (Collins English Dictionary). Especially in the discussions among thinkers of Eastern and Central Europe, civil society is seen also as a normative concept of civic values. [https://en.wikipedia.org/wiki/Civil_society]

Dewey's analogy of societal moral progression by ***STAGES* *OF* *DEVELOPMENT*** as conceptually equivalent to attainment and progress within science. Is that scientists can pursue inquiry into the truth of a hypothesis and accept the hypothesis, in the sense that they act as though the hypothesis were true; nonetheless, they think that future generations can advance science, and thus future generations can refine or replace (at least some of) their accepted hypotheses. Similarly, ethical pragmatists think that norms, principles, and moral criteria are likely to be improved as a result of inquiry.

Much as it is appropriate for scientists to act as though a hypothesis were true despite expecting future inquiry to supplant it, ethical pragmatists acknowledge that it can be appropriate to practice a variety of other

normative approaches (e.g. consequentialism, deontological ethics, and virtue ethics), yet acknowledge the need for mechanisms which allow society to advance beyond such approaches, a freedom for discourse which does not take any such theory as assumed. Thus, aimed at social innovation, the practice of pragmatic ethics supplements the practice of other normative approaches with what John Stuart Mill called "experiments of living".

Pragmatic ethics also differs from other normative approaches theoretically, according to Lafollette (2000):

a) It focuses on society, rather than on lone individuals, as the entity which achieves morality. In Dewey's words, "all conduct is ... social."

b) It does not hold any known moral criteria as beyond potential for revision. Pragmatic ethics may be misunderstood as relativist, as failing to be objective, but that is like suggesting that science fails to be objective. Ethical pragmatists, like scientists, can maintain that their endeavour is objective on the grounds that it converges towards something objective (a thesis of utopianism called Peircean realism).

c) It allows that a moral judgment may be appropriate in one age of a given society, even though it will cease to be appropriate after that society progresses (or may already be inappropriate in another society). For example, the writings of Thomas Jefferson on slavery framed slavery as ultimately immoral, yet temporarily moral until America was ready for abolition.

Establishing that this normative theory entails pragmatism (or vice versa) remains an open challenge. The Blackwell Guide to Ethical Theory refers to this theory as pragmatic and finds it in the writings of John Dewey (a pragmatist). However, it also finds key concepts in the writings of John Stuart Mill and (born 1947) is an American philosopher and the current Ernst Freund Distinguished Service Professor of Law and Ethics at the University of Chicago, where she is jointly appointed in the law school and the philosophy department, and we [***IN* *HAVING* *PRE*- *PLATONIC* *AS* *TORAH* / *DAOIST* *BEING* *TRINOMIAL* *PERENNIAL* *WISDOM* *UNDERSTANDING***] can see at least some of its distinguishing characteristics in the concept of social ***GADFLY*** attributed to Socrates in Plato's Apology.

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

u , {@2: Sup: 35 - **GATHERING**: LIEN (#75); Ego: 76 - **AGGRAVATION**: CHU (#116)},

ω , {@3: Sup: 25 - **CONTENTION**: CHENG (#100); Ego: 71 - **STOPPAGE**: CHIH (#187: **SEE IMMANUEL KANT'S PROLEGOMENA**)

(1783) IDEAS @B187 / @B188}},
ψ] {**@4: Sup: 77 - COMPLIANCE: HSUN (#177 - I AM NOT GIVEN TO CURSING {%29})**}; Ego: 52 - **MEASURE: TU (#239)}**,

The term "***GADFLY***" (Greek: μύωψ, mýops) was used by Plato in the Apology to describe Socrates's relationship of uncomfortable goad to the Athenian political scene, which he compared to a slow and dimwitted horse. During his defense when on trial for his life, Socrates, according to Plato's writings, pointed out that dissent, like the ***GADFLY***, was easy to swat, but the cost to society of silencing individuals who were irritating could be very high: "If you kill a man like me, you will injure yourselves more than you will injure me" because his role was that of a ***GADFLY***, "***TO* *STING* *PEOPLE* *AND* *WHIP* *THEM* *INTO* *A* *FURY*, *ALL* *IN* *THE* *SERVICE* *OF* *TRUTH***." This may have been one of the earliest descriptions of ***GADFLY*** ethics.

YOUTUBE: "Bad Liar (Imagine Dragons)"

<<https://www.youtube.com/watch?v=I-QfPUz1es8>>

"**AND THEY DREW ALEXANDER {ONE WHO ASSISTS MEN} OUT OF THE MULTITUDE, THE JEWS PUTTING HIM FORWARD. AND ALEXANDER BECKONED WITH THE HAND, AND WOULD HAVE MADE HIS DEFENCE UNTO THE PEOPLE-G1218.**" [Acts 19:33]

G1218@{

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

@2: Sup: 12 - YOUTHFULNESS: T'UNG (#16); Ego: 8 -

OPPOSITION: KAN (#12),

@3: Sup: 52 - MEASURE: TU (#68 - I DO NOT THAT WHICH OFFENDETH THE GOD OF MY DOMAIN {%42}); Ego: 40 - **LAW/ MODEL: FA (#52),**

@4: Sup: 41 - RESPONSE: YING (#109); Ego: 70 - SEVERANCE: KE (#122),

@5: Sup: 79 - DIFFICULTIES: NAN (#188); Ego: 38 - FULLNESS: SHENG (#160),

Male: #188; Feme: #160 <-- SEE IMMANUEL KANT'S PROLEGOMENA (1783) IDEAS @B187 - *GADFLY* / @B188 ON THE TRANSCENDENTAL DOCTRINE OF THE POWER OF JUDGMENT (OR ANALYTIC OF PRINCIPLES) SYSTEM OF ALL PRINCIPLES OF THE PURE UNDERSTANDING

} // #322

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

UMBRA: #322 % #41 = #35 - Great Guiding Signs?, Virtue of

Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

THOTH MEASURE: #35 - Oh Tem-sepu, who makest thine appearance in Tattu; I am not one who curseth the king.

#VIRTUE: As to Gathering (no. #35), it is success.

#TOOLS: With Failure (no. #75), loss of fortune.

#POSITION: With Ascent (no. #7), high ambitions.

#TIME: With Sinking (no. #64), low ambitions.

#CANON: #181

ONTIC_OBLIGANS_181@{

@1: Sup: 35 - **GATHERING: LIEN (#35)**; Ego: 35 - **GATHERING: LIEN (#35)**,

@2: Sup: 29 - **DECISIVENESS: TUAN (#64)**; Ego: 75 - **FAILURE: SHIH (#110)**,

@3: Sup: 36 - **STRENGTH: CH'IANG (#100)**; Ego: 7 - **ASCENT: SHANG (#117)**,

@4: Sup: 19 - **FOLLOWING: TS'UNG (#119)**; Ego: 64 - **SINKING: CH'EN (#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35})**,

Male: #119; Feme: #181

} // #181

#322 as [#4, #8, #40, #70, #200] = dēmos (G1218): {UMBRA: #77 as #322 % #41 = #35} 1) the people, the mass of people assembled in a public place;

A ***GADFLY*** is a person who interferes with the status quo of a society or community by posing novel, potentially upsetting questions, usually directed at authorities. The term is originally associated with the ancient Greek philosopher Socrates, in his defense when on trial for his life. [https://en.wikipedia.org/w/index.php?title=Pragmatic_ethics]

Pragmatism is a philosophical tradition that began in the United States around 1870. Its origins are often attributed to the philosophers Charles Sanders Peirce, William James, and John Dewey. Peirce later described it in his pragmatic maxim: "CONSIDER THE PRACTICAL EFFECTS OF THE OBJECTS OF YOUR CONCEPTION. THEN, YOUR CONCEPTION OF THOSE EFFECTS IS THE WHOLE OF YOUR CONCEPTION OF THE OBJECT."

IMMANUEL KANT'S PROLEGOMENA (1783) AS IDEAS @B187 - *GADFLY* / @B188 ON THE TRANSCENDENTAL DOCTRINE OF THE POWER OF JUDGMENT (OR ANALYTIC OF PRINCIPLES) SYSTEM OF ALL PRINCIPLES OF THE PURE UNDERSTANDING: "In the previous chapter we have considered the transcendental power of judgment

according only to the general conditions under which alone it is entitled to use the pure concepts of the understanding for synthetic judgments. Our task now is to exhibit, in systematic connection, the judgments that the understanding actually achieves a priori under this critical provision, in which our table of categories must, without doubt, give us natural and sure guidance. For the relation of these ***CATEGORIES* *TO* *POSSIBLE* *EXPERIENCE* *IS* *EXACTLY* *THAT* *WHICH* *MUST* *CONSTITUTE* *ALL* *PURE* *A* *PRIORI* *COGNITION* *OF* *THE* *UNDERSTANDING*, *AND* *FOR* *THAT* *REASON* *THEIR* *RELATION* *TO* *SENSIBILITY* *IN* *GENERAL* *WILL* *EXHIBIT*, *COMPLETELY* [IDEA: @B188] ***AND* *IN* *A* *SYSTEM*, *ALL* *THE* *TRANSCENDENTAL* *PRINCIPLES* *FOR* *THE* *USE* *OF* *THE* *UNDERSTANDING***.**

A priori principles bear this name not only because they contain in themselves the grounds for other judgments, but also because they are not themselves grounded in higher and more general cognitions. This property does not, however, exempt them from all proof. For although such a principle cannot be taken further objectively, but underlies all cognition of its object, this does not at all prevent its being possible or even necessary to create a proof from the subjective sources of the possibility of a cognition of an object in general, for otherwise the proposition would, for all that, carry the highest suspicion of being a purely fraudulent assertion.

Second, we will limit ourselves merely to those principles that relate to the categories. The principles of the Transcendental Aesthetic, according to which space and time are the conditions of the possibility of all things as appearances, together with the restriction of these principles – namely, that they cannot be related to things in themselves – thus do not belong to the field of investigation we've picked out. Equally, mathematical principles do not make up any part of this system, since they are drawn only from intuition and not from the pure concepts of the understanding; nonetheless, the possibility of such principles, since they are still synthetic a priori judgments, will necessarily find a place here, not indeed in order to prove their correctness and apodictic certainty, of which they have no need at all, but only to make comprehensible, and to deduce, the possibility of such evident cognitions a priori. [pages 177 to 178]

Pragmatism considers words and thought as tools and instruments for prediction, problem solving and action, and rejects the idea that the function of thought is to describe, represent, or mirror reality. Pragmatists contend that most philosophical topics—such as the nature of knowledge, language, concepts, meaning, belief, and science—are all best viewed in terms of their practical uses and successes. Pragmatism focuses on a "CHANGING UNIVERSE RATHER THAN AN UNCHANGING ONE AS THE

IDEALISTS, REALISTS AND THOMISTS HAD CLAIMED". The philosophy of pragmatism "EMPHASIZES THE PRACTICAL APPLICATION OF IDEAS BY ACTING ON THEM TO ACTUALLY TEST THEM IN HUMAN EXPERIENCES".

— WE SAY GOODBYE —

"JESUS LOVES ME.
DIDN'T YOU KNOW.
YOU'RE NOT TO BE.
SO EAT SOME CROW.

IT'S TIME TO KISS, {@6: Sup: 50 - **VASTNESS / WASTING**: T'ANG (#283); Ego: 80 - **LABOURING**: CH'IN (#192 - **I AM NOT SWOLLEN WITH PRIDE** {%39})}

YOUR SOUL GOODBYE. {@7: Sup: 61 - **EMBELLISHMENT**: SHIH (#344); Ego: 48 - **RITUAL**: LI (#240)}

FOR ENDLESS REMISS. {@8: Sup: 20 - **ADVANCE**: CHIN (#364: **x 6 = #2184 days as EVERLASTING COVENANT**); Ego: 65 - **INNER**: NEI (#305)}

NOW FOREVER TO DIE." {@9: Sup: 29 - **DECISIVENESS**: TUAN (#393); Ego: 5 - **KEEPING SMALL**: SHAO (#310: **SEE KANT'S PROLEGOMENA IDEA**)}

IMMANUEL KANT'S PROLEGOMENA (1783) SECTION #26 - AMBIGUOUS REVERSALS, VIRTUE OF GRAVITY; I-CHING: H3 - BIRTH THROES, INITIAL DIFFICULTIES, SPROUTING, DIFFICULTY AT THE BEGINNING, GATHERING SUPPORT, HOARDING; TETRA: 3 - MIRED AS IDEA @310: "Mostly, however, the reader must attend to the way of proving the principles that appear under the name of the ***ANALOGIES* *OF* *EXPERIENCE***."

For since these do not concern the generation of intuitions, as do the principles for applying mathematics to natural science in general, but the connection of their existence in one experience, and since this connection can be nothing other than the determination of existence in time {**#364 x 6 = #2184 days as EVERLASTING COVENANT**} according to necessary laws, under which alone the connection is objectively valid and therefore is experience:

#2184 - RESPECT OUR LAWS OF NATURE AND HUMAN DIGNITY

#364 x 6 = #2184 - PRINCIPLE OF ENQUIRY (ADAM)

#312 x 7 = #2184 - PRINCIPLE OF CONTRADICTION (NOAH)

#273 x 8 = #2184 - PRINCIPLE OF SYNCRETIC PROGRESSION
(ABRAHAM)

#24 x #7 = @168 - DYNAMICS / DIALECTICS OF IMPULSIVITY x 13 =
#2184 - JERUSALEM TEMPLE PRIESTHOOD DIVISIONS (MOSES / AARON)

OUR AUSTRALIAN COMMONWEALTH IS ESTABLISHED UPON QUEEN
VICTORIA'S LETTERS PATENT AS ONTIC JURISPRUDENCE WHICH
CONFORMS TO THE #2184 - ANTHROPOCENTRIC COSMOGONIC
PRINCIPLE.

It follows that the proof does not refer to synthetic unity in the connection
of things in themselves, but of perceptions, and of these indeed not with
respect to their content, but to the determination of time and to the
relation of existence in time in accordance with universal laws.

These universal laws contain therefore the necessity of the determination
of existence in time in general (hence a priori according to a rule of the
understanding), if the empirical determination in relative time is to be
objectively valid, and therefore to be experience.

For the reader who is stuck in the long habit of taking experience to be a
mere empirical combining of perceptions – and who therefore never even
considered that it extends much further than these reach, that is, that it
gives to empirical judgments universal validity and to do so requires a
pure unity of the understanding that precedes a priori – I cannot adduce
more here, these being ***PROLEGOMENA***, except only to recommend:
to heed well this distinction of experience from a mere aggregate of
perceptions, and to judge the mode of proof from this standpoint." [pages
61-62]

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

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

**@215 <— MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73
- CANNOT BE CHANGED}**

**@157 <— #360 - ANNUAL / CENTENNIAL 2018 ASSEMBLY AS
BEER-SHEBA PLOT {#360 - #157 = #203 as [#2, #1, #200] = b'êr
(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)

@185 <-- SERVICEABLE (THIS REPETITIOUS ONTIC NECESSITY MORAL PROSCRIPTION WHICH MAY BE TWEAKED FOR CYBER WARFARE REQUIREMENTS)**

@45 = #1375 as [#80, #100, #1, #3, #40, #1, #300, #800, #50] = prâgma (G4229): {UMBRA: #7 as #225 % #41 = #20} 1) that which has been done, a deed, an accomplished fact; 2) what is done or being accomplished; 2a) spec. business, a commercial transaction; 3) a matter, question, affair; 3a) spec. in a forensic sense, a matter at law, case, suit; 4) that which is or exists, a thing;

The first use in print of the name ***PRAGMATISM*** was in 1898 by James, who credited Peirce with coining the term during the early 1870s. James regarded Peirce's "ILLUSTRATIONS OF THE LOGIC OF SCIENCE" series (including "THE FIXATION OF BELIEF" (1877), and especially "HOW TO MAKE OUR IDEAS CLEAR" (1878)) as the foundation of pragmatism. Peirce in turn wrote in 1906 that Nicholas St. John Green had been instrumental by emphasizing the importance of applying Alexander Bain's definition of belief, which was "**THAT UPON WHICH A MAN IS PREPARED TO ACT**".

— DYNAMICS / DIALECTICS OF IMPULSIVITY —

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

@215 <— MEMORIAL #288 - REMEMBRANCE {#288 - #215 = #73 - CANNOT BE CHANGED}

@157 <— #360 - ANNUAL / CENTENNIAL 2018 ASSEMBLY AS BEER-SHEBA PLOT {#360 - #157 = #203 as [#2, #1, #200] = b'êr (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)

@196 <-- COMBATANTS

@45 = #1386 AS *DYNAMICS* OF *TUMULT* *BEHAVIOURAL* *ENFORCEMENT*

G2350@{

@1: Sup: 9 (#9); Ego: 9 (#9),

@2: Sup: 79 (**#88**); Ego: 70 (**#79**),
 @3: Sup: 17 (**#105**); Ego: 19 (**#98**),
 @4: Sup: 12 (**#117**); Ego: 76 (**#174**),
 @5: Sup: 14 (**#131**); Ego: 2 (**#176**),
 @6: Sup: 19 (**#150 - I INDULGE NOT IN ANGER** {%28}); Ego: 5
(#181 - I LEND NOT A DEAF EAR TO THE WORDS OF
RIGHTEOUSNESS {%24} / **I AM NOT ONE WHO CURSETH THE**
KING {%35}),
 @7: Sup: 9 (**#159**); Ego: 71 (**#252**),
Male: #159; Feme: #252
 } // **#1386**

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

UMBRA: #1386 % #41 = #33 - Achievable Goals, Virtue of Discrimination; I-Ching: **H9** - Lesser Domestication, Minor Restraint, Small Accumulating, The taming power of the small, Small harvest; Tetra: **35** - Gathering;

THOTH MEASURE: #33 - Oh thou Horned one, who makest thine appearance at Sais; I am not noisy in my speech.

#VIRTUE: With Closeness (no. #33), no possible gap, but
#TOOLS: With Completion (no. #73), no possible change.
#POSITION: With Massing (no. #59), affairs emptying.
#TIME: With Legion (no. #32), affairs filling.
#CANON: #197

ONTIC_OBLIGANS_197@{

@1: Sup: 33 (**#33**); Ego: 33 (**#33**),
 @2: Sup: 25 (**#58**); Ego: 73 (**#106**),
 @3: Sup: 3 (**#61**); Ego: 59 (**#165**),
 @4: Sup: 35 (**#96**); Ego: 32 (**#197 - I AM NOT NOISY IN MY**
SPEECH {%33}),
Male: #96; Feme: #197
 } // **#197**

#1386 as [#9, #70, #100, #400, #2, #5, #800] = thorybéō
(G2350): {UMBRA: #2 as #1386 % #41 = #33} 1) to make a noise or uproar, be turbulent; **2) *TO* *DISTURB*, *THROW* *INTO* *CONFUSION*; 2a) *TO* *BE* *TROUBLED* *IN* *MIND*; 2b) *TO* *WAIL* *TUMULTUOUSLY*;**

"BUT THE JEWS WHICH BELIEVED NOT, MOVED WITH ENVY, TOOK UNTO THEM CERTAIN LEWD FELLOWS OF THE BASER SORT, AND GATHERED A COMPANY, AND SET-**G2350** ALL THE CITY ON AN UPROAR-**G2350**, AND

ASSAULTED THE HOUSE OF JASON {**HE THAT CURES**}, AND SOUGHT TO BRING THEM OUT TO THE PEOPLE." [**Acts 17:5**]

IT SHALL BE MORE TOLERABLE ON THE DAY OF JUDGMENT IN THE CITY OF SODOM {**THEIR SECRET, THEIR CEMENT**} THAN FOR THEE...

Peirce wrote that "from this definition, pragmatism is scarce more than a ***COROLLARY*** {ie. a direct or natural consequence or result; a proposition that follows from (and is often appended to) one already proved.} so that I am disposed to think of him as the grandfather of pragmatism". John Shook has said, "Chauncey Wright also deserves considerable credit, for as both Peirce and James recall, it was Wright who demanded a phenomenalist and fallibilist empiricism as an alternative to rationalistic speculation." [<https://en.wikipedia.org/wiki/Pragmatism>]

Initial Post: 24 August 2019