

-- WHAT IS BREXT?

(c) 2019 Dolf Leendert Boek, Revision: 9 March, 2019

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Nous: #24
Time: 23:15 hrs
Date: 2019.3.9
Torah: [#40, #50, #100]@{
  @1: Sup: 40 (#40); Ego: 40 (#40),
  @2: Sup: 9 (#49); Ego: 50 (#90),
  @3: Sup: 28 (#77); Ego: 19 (#109),
  Male: #77; Feme: #109
} // #190
Dao: Important Distinctions, Trouble from Indulgence
Tetra: #18 - Waiting
I-Ching: H5 - Waiting, Delay, Attending, Waiting,
  Moistened, Arriving

Latin: Operator {Word which produces all things} Alt: Eriel
{Watchfulness of God} {

1. GENERATION OF BEINGS & PHILOSOPHICAL KNOWLEDGE
2. PROTECTS & REGENERATES, LEADS TO INNER HARMONY
3. PHENOMENA OF NATURE
4. Thopibui
}

Solar Eclipse: 9 March 1997 (AEST)
Solar Eclipse: 3 November 2013 (AEST)

#1379 CE
  
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Prototype: ***HOMOIOS*** {#250 / #354} / **HETEROS** {#280 / #369} / **TORAH** {#280 / #369} HOMOIOS

Male Idea	#250	Telos	#354	Female Idea	
Consider the Small and Insignificant	#64	64	64	#64	Consider the Small and Insignificant
Consequences for Virtuous Discourse I AM NOT RAPACIOUS {%4}	#38	102	119	#55	Abstruse Mysterious Signs
Numbing Effect of the Conventional, Abstaining from Desire	#12	114	174	#55	Abstruse Mysterious Signs
Natural Reversals, 'Secret' Explanation I INDULGE NOT IN ANGER {%28}	#36	150	198	#24	Important Distinctions, Trouble from Indulgence
Being a Guide, Returning to the Root I AM NOT SLUGGISH {%11}	#16	166	259	#61	Virtuous Humility at Using 'Beneath'
Female Superiority, Completion of Form	#6	172	330	#71	Know-How as a Disease, Disease of Knowledge
Argument for Ethical Anarchism, Returning to Simplicity I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32}	#19	191	343	#13	Status, Loathing Shame
Deeming, Non-Assertion I CURSE NOT A GOD {%38}	#29	220	353	#10	Impossible Advice, What can Be Done?
Government without Coercion, Be Chary of War	#30	250	354	#1	To Guide with Names, Reason's Realisation

Solar Eclipse: 9 March 1997 (AEST) / Solar Eclipse: 3 November 2013 (AEST)

Prototype: *HOMOIOS* {#250 / #354} / HETEROS {#280 / #369} / TORAH {#280 / #369}

<<http://www.grapple369.com?zen:4,row:9,col:8,nous:24&idea:{m,150}&idea:{f,198}&idea:{m,250}&idea:{f,354}&PROTOTYPE:HOMOIOS>>

.jackNote@zen: 4, row: 9, col: 8, nous: 24 [Date: 2019.3.9, Time: 23:15 hrs, Super: #250 / #36 - Natural Reversals, 'Secret' Explanation; I-Ching: H4 - Juvenile Ignorance, Youthful Inexperience, Enveloping, The young shoot, Discovering; Tetra: 12 - Youthfulness, Ego: #354 / #24 - Important Distinctions, Trouble from Indulgence; I-Ching: H5 - Waiting, Delay, Attending, Waiting, Moistened, Arriving; Tetra: 18 - Waiting]

We have a busy time today doing something that I rarely do upon the #364 - Sabbath day and that is working on document preparation which plans the demise of others as it seems to be a #312 - contradiction and so we need some #273 - syncretistic mechanism to facilitate a favourable outcome.

And to do that I thought to consider (this is a spontaneous comment and subject to revision) the question on WHAT IS BREXIT?

IS IT REALITY?

OR AN ***OBJECT*** OF REALITY?

ONLY A CHIMERA OR MIRROR OF REALITY?

OUR IMPETUS AS ***OBJECTIVE*** FOR REALITY?

Europeans would readily agree that such four corners of dialectics whether GEORG HEGEL's @1 - Thesis; @2 - Anti-thesis; @3 - Synthesis; @4 - Progression or KARL MARX's @1 - Progression; @2 - Synthesis; @3 - Anti-thesis; @4 - Thesis that there is no end of idealism or argument and which may lead to disastrous consequences with the world being turned upside down.

[**B**, {@1: Sup: 2 (**#2**); Ego: 2 (**#2**)},

R, {@2: Sup: 11 (**#13**); Ego: 9 (**#11**)},

E, {@3: Sup: 16 (**#29**); Ego: 5 (**#16**)},

X, {@4: Sup: 49 (**#78**); Ego: 33 (**#49**)},

I, {@5: Sup: 58 (**#136**); Ego: 9 (**#58**)},

T] {@6: Sup: 15 (**#151: SEE TRANSITION POINT AS IDEA: @A149 WITHIN IMMANUEL KANT'S PROLEGOMENA**); Ego: 38 (**#96**)}

YOUTUBE: "The Master and Insanity (Doctor Who)

<<https://www.youtube.com/watch?v=m0RvDZFN71A>>

IMMANUEL KANT'S PROLEGOMENA (1783) THE TRANSCENDENTAL DOCTRINE OF THE POWER OF JUDGMENT (OR ANALYTIC OF PRINCIPLES) SECOND CHAPTER ON SYSTEM OF ALL PRINCIPLES OF THE PURE UNDERSTANDING:

"[**IDEAS: @A148 / @B187**] In the previous chapter we have considered the transcendental power of judgment according only to the general conditions under which alone 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 and [**IDEA: @B188**] 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 [**IDEA: @A149**] 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, [IDEA: @B189] since they are still synthetic a priori judgments, will necessarily find a place here, not indeed in order to prove their correctness and apodeictic {ie. ***CLEARLY* *ESTABLISHED* *BEYOND* *DISPUTE***} 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]

STATES OF EUROPEAN UNION (VOLUNTĀTIS)

- #1 - Principle of Enquiry;
- #2 - Principle of Contradiction;
- #3 - Principle of Syncretic Progression;
- #4 - Principle of Materiality
- #5 - Discriminating Norm {Principle of Enquiry}
- #6 - Obligating Norm {Principle of Contradiction}: Binomial stasis nomenclature
- #7 - Manifesting Norm {Principle of Syncretic Progression}

FUNCTION OF EUROPEAN UNION

- #8 - Transformational Principle {Transforming Nature / #5 - Act of Nature}
- #9 - Ontological Principle {Autonomous Nature / #6 - Form of Nature}

***OBJECTIVE* OF EUROPEAN UNION**

- #10 - Sovereign Principle {Totality of Nature / #7 - Engendering Nature}

So firstly we need to consider what is reality?

And the answer which I would consider is that it is constituted by a metastasised characteristic of identity or persona.

Whereas a ring on one's finger is an ***OBJECT*** of reality.

How is such stasis of reality achieved as CONCORDIA?

BINOMIAL APPARATUS:

@1 <--- INNER MAIDEN / MARRIAGEABLE MAIDEN {#64 = 8 x 8 as #260
MAGIC SUM}

@5 <--- ANCHOR {PRINCIPLE OF MATERIALITY PROTOTYPE}

#65 - ***SOLDIER*** {@1 RETENTION + #64 ELEMENTS}

#175 - ***MARRIAGE***

G4074@{

@1: Sup: 80 (**#80**); Ego: 80 (**#80**),

@2: Sup: 4 (**#84 - I AM NOT A MAN OF VIOLENCE** {%2}); Ego: 5 (**#85**),

@3: Sup: 61 (**#145**); Ego: 57 (**#142**),

@4: Sup: 80 (**#225**); Ego: 19 (**#161 - I AM NOT A TELLER OF LIES** {%9}),

@5: Sup: 4 (**#229**); Ego: 5 (**#166 - I AM NOT SLUGGISH** {%11}),

Male: **#229**; Feme: **#166**

} // **#490 + @1 AS *CARDINAL* *PRINCIPLE* *OF* *RETENTION* = #491**

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

UMBRA: #755 % #41 = #17 - Politics; I-Ching: **H54** - Marriageable Maid/Maiden, Converting the Maiden; Tetra: **65** - Inner;

THOTH MEASURE: #17 - Oh Aati, who makest thine appearance at Annu; I am not one of prating tongue.

#VIRTUE: With Holding Back (no. #17), to have fears.

#TOOLS: Guardedness (no. #57) means to be impregnable.

#POSITION: With Compliance (no. #77), orders upheld, but

#TIME: With Contrariety (no. #6), mutual opposition.

#CANON: #157

ONTIC_OBLIGANS_157@{

@1: Sup: 17 (**#17**); Ego: 17 (**#17**),

@2: Sup: 74 (**#91**); Ego: 57 (**#74**),

@3: Sup: 70 (**#161 - I AM NOT A TELLER OF LIES** {%9}); Ego: 77 (**#151**),

@4: Sup: 76 (**#237**); Ego: 6 (**#157 - I AM NOT ONE OF PRATING TONGUE** {%17} / **I**

HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}),

Male: **#237**; Feme: **#157**

} // **#157**

#490 as [#80, #5, #300, #100, #5] = Petros (G4074): {UMBRA: #16 as #755 % #41 = #17} 1) one of the twelve disciples of Jesus;

"AND I SAY ALSO UNTO THEE, THAT THOU ART PETER {**#490 as [#80, #5, #300, #100, #5] = Petros (G4074): Peter**}, AND UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE ***GATES*** {

@1 - **#33** [**#1** {#99 / #297 - ANKH / ROMAN} / **#6** {#123 / #369 -

TORAH & **114 / #342 - ANKH / ROMAN**} - ***SHARE* *THE* *SAME* *ANCESTOR***]

@5 - **#77** [**#5** {#111 / #333 - ANKH / ROMAN} / **#5** {**#114 / #342 -**

TORAH} - ***PROTECT* *EACH* *OTHER*** {Latin: CANONICUS

`according to rule`}]

= #100 - *WHAT* *IS* *TRUTH*? AS THE ESTABLISHING OF A #231
- JUXTAPOSITION CONTROL

#473 as [#40, #400, #1, #2, #30] = 'abal (H56): {UMBRA: #0 as #33 % #41 = #33} 1) to mourn, lament; 1a) (Qal) to mourn, lament; 1a1) of humans; 1a2) of inanimate objects (fig.); 1a2a) of *GATES*; 1a2b) of land; 1b) (Hiphil); 1b1) to mourn, cause to mourn (fig.); 1c) (Hithpael); 1c1) to mourn; 1c2) play the mourner;

#473 as [#20, #3, #50, #400] = gannah (H1593): {UMBRA: #1 as #58 - Political Reversal, Adaptation to Change; I-Ching: H43 - Resolution, Displacement, Parting, Break-through; Tetra: 29 - Decisiveness % #41 = #17} 1) garden, orchard;

#473 as [#6, #400, #7, #2, #8, #10, #40] = zabach (H2076): {UMBRA: #2 as #17 % #41 = #17} 1) to slaughter, kill, sacrifice, slaughter for sacrifice; 1a) (Qal); 1a1) to slaughter for sacrifice; 1a2) to slaughter for eating; 1a3) to slaughter in divine judgment; 1b) (Piel) to sacrifice, offer sacrifice;

} OF HELL SHALL NOT PREVAIL AGAINST IT." [Matthew 16:18 (KJV)]

TRINOMIAL APPARATUS:

@1 ← #492 - VOLUNTARY FREEWILL {#369 - DISCRIMINATING
NORM / #123 - JUDGMENT SENSIBILITY (3x3 - CENTRE INTERLOCK)}

@5 ← #205 - PRINCIPLE OF PERSISTENT SUBSTANCE {#873 - PROBITY
OF THE DIGNITY ROYAL}

@491 ← #491 - PRINCIPLE OF CONTINUITY

@164 ← #3273 - PRINCIPLE OF MATERIALITY

**@123 - JUDGMENT SENSIBILITY AS #2188 - AUTONOMOUS
PRINCIPLE OF COHESION (#273 - SYNCRETIC PROGRESSION)**

THUSLY: 3 x 1091 + @1 (1) - HOMOGENEOUS + @2 (1) -
HETEROGENEOUS + @3 (1) - TORAH = 3 x #1092 IS STILL IN
HARMONY / EQUILIBRIUM WITH THE #2184 - ANTHROPOCENTRIC
COSMOGONIC PRINCIPLE AS CONSTITUTION OF STATE / PROVINCE

1) DEMIURGE OF NATURE {4 x #364 + #371 = #1827}

@1 - FASCIST MOVEMENT IS A SPONTANEOUS RETURN TO THE TRADITIONS OF ANCIENT ROME [ADOLF HITLER'S TABLE TALK IDEA: @1 ON SATURDAY 5 JULY 1941]

@5 - ROMAN EMPIRE GREAT POLITICAL CREATION OF STATE [ADOLF HITLER'S TABLE TALK IDEA: @5 ON 21-22 JULY 1941]

H3632@{

@1: Sup: 20 (#20); Ego: 20 (#20),
@2: Sup: 50 (#70); Ego: 30 (#50),
@3: Sup: 60 (#130 - **I AM NOT EVIL MINDED** {%3}); Ego: 10 (#60),
@4: Sup: 9 (#139 - **I HAVE NOT SLAUGHTERED THE SACRED ANIMALS** {%13}); Ego: 30 (#90),
@5: Sup: 4 (#143); Ego: 76 (#166 - **I AM NOT SLUGGISH** {%11}),
Male: #143; Feme: #166
} // #490 + @1 AS *CARDINAL* *PRINCIPLE* *OF* *RETENTION* = #491

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

UMBRA: #90 % #41 = #8 - Worth of Water, Easy By Nature; I-Ching: H48 - The Well, Welling; Tetra: 40 - Law/Model;

THOTH MEASURE: #8 - Oh thou of fiery face, whose motion is backwards; I am not a robber of sacred property.

#VIRTUE: Opposition (no. #8) means recklessness.

#TOOLS: Ritual (no. #48) means squareness the correspondence between word and deed.

#POSITION: With Departure (no. #66), leaving the old, but

#TIME: With On the Verge (no. #78), coming to a new start.

#CANON: #200

ONTIC_OBLIGANS_200@{

@1: Sup: 8 (#8); Ego: 8 (#8),
@2: Sup: 56 (#64); Ego: 48 (#56),
@3: Sup: 41 (#105); Ego: 66 (#122),
@4: Sup: 38 (#143); Ego: 78 (#200 - **I AM NOT A ROBBER OF SACRED PROPERTY** {%8}),
Male: #143; Feme: #200
} // #200

#490 as [#20, #30, #10, #30, #400] = kaliyl (H3632): {UMBRA: #3 as #90 % #41 = #8} 1) entire, all, perfect adv; 2) entirety subst; 3) whole, whole burnt offering, *HOLOCAUST*, entirety;

"THEY SHALL TEACH JACOB THY JUDGMENTS, AND ISRAEL THY LAW: THEY SHALL PUT INCENSE BEFORE THEE, AND WHOLE {#490 as [#20, #30, #10, #30, #400] = kaliyl (H3632): perfect} BURNT {#490 as [#20, #30, #10, #30, #400] = kaliyl (H3632): perfect} SACRIFICE UPON THINE ALTAR." [Deuteronomy 33:10 (KJV)]

#65 - *SOLDIER* (MARS: PRIAPUS / PHALLUS)

#1827 = 4 x #364 + #371 - ROMAN CATHOLIC LITURGICAL CALENDAR

2ND VATICAN COUNCIL / SAINT ANDREWS #371 - 30 NOVEMBER CAUSE
CÉLÈBRE FIVE YEAR CYCLE

#175 - *MARRIAGE* (VENUS: HYMENIALISM)

#1827 = [#5, #400, #600, #1, #100, #10, #200, #300, #10, #1, #200] eucharistia / ευχαριστιας (G2169): 1) Thanksgiving; 2) *EUCHARIST*; 3) *TARGETED* *SINCE* *REFUSAL* *OF* *COMMUNION* upon PENTECOST SUNDAY 31 MAY 1998 AND 11 JUNE 2000.

H6944@{

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

@2: Sup: 36 (#42); Ego: 30 (#36),

@3: Sup: 55 (#97); Ego: 19 (#55),

@4: Sup: 59 (#156 - I DO NOT CAUSE TERRORS {%21}); Ego: 4 (#59),

@5: Sup: 35 (#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS {%32});

Ego: 57 (#116),

@6: Sup: 45 (#236); Ego: 10 (#126),

@7: Sup: 4 (#240); Ego: 40 (#166 - I AM NOT SLUGGISH {%11}),

Male: #240; Feme: #166

} // #490 + @1 AS *CARDINAL* *PRINCIPLE* *OF* *RETENTION* = #491

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

UMBRA: #404 % #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 (#35); Ego: 35 (#35),

@2: Sup: 29 (#64); Ego: 75 (#110),

@3: Sup: 36 (#100); Ego: 7 (#117),

@4: Sup: 19 (#119); Ego: 64 (#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

#490 as [#6, #30, #100, #4, #300, #10, #40] = qodesh (H6944): {UMBRA: #10 as #404 % #41 = #35} 1) apartness, holiness, sacredness, separateness; 1a) apartness, sacredness, holiness; 1a1) *OF* *GOD*; 1a2) of places; 1a3) of things; 1b) set-apartness, separateness;

**ZAKAR (H2142) #667 {MALE: #408 / FEME: #262} as [#50, #80, #300, #2, #200, #10, #6, #8, #1, #10]
(ROYALTY3850@HOTMAIL.COM) @ 0101 HOURS ON 8 MARCH**

2019: "LISTEN UP HUNS AND MUSLIMS:

You talk of Allah, Odin, Frig and Thor, but I talk of the One and Only God, Yahweh the God of Israel and He will smite you."

2) COURSE-trochos OF NATURE-genesis {6 x #364 = #2184 as ANTHROPOCENTRIC COSMOGONIC PRINCIPLE}

@1 {#451 - INCEPTION} +

@2 {#41 - AN ETHICAL / MORAL PRESCRIPTION "HAS TO CARRY ABSOLUTE [#41 - *ONTIC* X n] NECESSITY WITH IT" WHICH IMPLIES A TRINOMIAL WORLDVIEW} EQUALS

@3 {#492 - VOLUNTARY FREE WILL IN THE EXERCISE OF THE INTELLECTUS AS GENITIVE VOLUNTĀTIS: #205 - *PRINCIPLE* *OF* *THE* *PERSISTENCE* *OF* *SUBSTANCE* 🌀 / 🌟 #164 - *PRINCIPLE* *OF* *MATERIALITY* = #369} +

@4 {#123 - JUDGEMENT SENSIBILITY} EQUALS

@10 {#615 - TO PRONOUNCE JUDGMENT AND TO SUBJECT TO PROCEDURES / #41 = #15 {#113 as [#6, #5, #2, #50, #10, #600] = ben (H1121): {UMBRA: #6 as #113 % #41 = #31} 1) *A* *MEMBER* *OF* *A* *GUILD*, *ORDER*, *CLASS*}}

BEING THE IMPETUS OF QUEEN VICTORIA'S LETTERS PATENT DATED 29 OCTOBER 1900 AND ACCORDING BREXIT WITH THE QUINTESSENTIAL MECHANICS OF PROCESS BY AN ENTIRELY METEMPIRICAL AS ONTIC PREMISE {

@492 - VOLUNTARY FREEWILL {@369 / @123 (#3 x #3 - CENTRE INTERLOCK)}

@205 / #873

@82 / #491

@164 / #3273

@123 / #2188

@41 / #113 - EMANATION FUNCTION

} IS ENTIRELY MATHEMATICAL AND PERSISTENT AS WRITTEN AGREEMENT WHICH IN MY HUMBLE OPINION IT IS THEREBY A ROBUST AND VITAL IMPETUS FOR THE EUROPEAN UNION ACHIEVING THE REALITY AS SAPIENT ECONOMY.

IMMANUEL KANT'S PROLEGOMENA (1783) SECOND SECTION OF THE HIGHEST PRINCIPLE OF ALL SYNTHETIC JUDGMENTS AS IDEA

@A157: "OF THE SYSTEM OF PRINCIPLES OF THE PURE UNDERSTANDING [**IDEAS: @A154 / @B193**] It is therefore given: that if one must go outside a given concept to compare [**IDEAS: @A155 / @B194**] it synthetically with another, then a third thing is needed, in which alone the synthesis of two concepts can originate. But what is then this third thing, the medium of all synthetic judgments? . . .

If a cognition is to have ***OBJECTIVE* *REALITY***, i.e., if it is to relate to an ***OBJECT*** and to have significance and sense in that ***OBJECT***, then the ***OBJECT*** must be able to be given in some way.

Without this, concepts are empty, and though one has indeed thought with them, one has in fact cognized [**IDEA: @196**] nothing through this thinking, but has merely played with representations.

To give an ***OBJECT*** – if this is not to mean giving it again only mediately, [**IDEA: @A156**] but exhibiting it immediately in intuition – is nothing other than to relate a representation of it to experience (whether actual or indeed possible). Even space and time, as pure as these concepts are of everything empirical, and as certain as it is also that they are represented fully a priori in the mind, would nonetheless be without ***OBJECTIVE* *VALIDITY*** and without sense and significance, if their necessary use were not directed upon the ***OBJECTS* *OF* *EXPERIENCE*** – indeed, their representation is a mere schema that is always related to the reproductive imagination, which calls forth the ***OBJECTS* *OF* *EXPERIENCE*** without which they would have no significance; and thus it is with all concepts, without distinction.

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 {**#287 - STATES OF THE EUROPEAN UNION**} 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* *AN* [**IDEA: @A158**] *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 to 180]

CAVEAT: Ignore any grammatical errors, as it was 0500 hours when I began writing this in bed and just after 0720 hours when I initially sent it. Once again I am only proffering an informal opinion from my causal infatuation as metaphysical faculty of endeavour and as such I am entirely reliant upon the sapient expertise of others to provision its potential utility and material merits.

- 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/>>

Initial Post: 9 March 2019