

-- HEURISTIC APPROACH TO SOLDIER OPERATIONAL FIELD NEEDS (**DRAFT**)

(c) 2020 Dolf Leendert Boek, Revision: 8 April 2020

And the simple truth of the matter is that the proponents of ANOTHER ALIEN CAUSE made upon the DIGNITY of this nation deserve everything they get for their perverse @1 - SELF ENTITLED CONNOTATIONS made upon the @9 - AUTONOMOUS PRINCIPLE which otherwise has no boundaries of @123 - JUDGEMENT SENSIBILITY in #451 - CONFORMITY to @2188 - JUDICIAL OVERSIGHT:

#1 #2 #3
+8 #0 #4 --->
+7 +6 +5

#2184 / 6 = #364 - PRINCIPLE OF ENQUIRY
#2184 / 7 = #312 - PRINCIPLE OF CONTRADICTION
#2184 / 8 = #273 - PRINCIPLE OF SYNCRETIC PROGRESSION
#0 ---> @2188 (#4 - IMPERATIVE / #1 ---> **#2184**) - JUDICIAL OVERSIGHT
#2184 / 5 = #436 + #4 - IMPERATIVE FOR JUDGMENTS

That my informal intuition is of **#0** ---> **@2188** (#4 - IMPERATIVE / #1 ---> **#2184**) - JUDICIAL OVERSIGHT relating to **#414 / #622 - METASTASIS** being anchored **#0** ---> upon the ***PERIHELION*** of 3 JANUARY ---> and **#288 / #325 / #436 - COHESION** occurring from that point as then capable in having **#1** ---> **#2184** - ONTIC JURISPRUDENCE OVERSIGHT.

They are a law unto themselves by conduct which is grounded in a **#0 - *NIHILISTIC*** tendency as a self serving #2184 - ANTHROPOLOGY ...

Relative to this consideration is the ABC FOUR CORNERS footage of 16 MARCH 2020 portraying an Australian SAS soldier committing an act which most of his colleagues in the regiment would regard as appalling: the shooting of an apparently unarmed Afghan man at point blank range while he was subdued and lying in a wheat field. Many would as revulsion, consider this as 'ROTTEN and SHAMEFUL' which surely no one can now ignore as the abuses in our name by our SAS.

But all I see is that our #65 - SOLDIERS have had their @9 - AUTONOMY subject to the relentless onslaughts of @1 - SELF ENTITLED binomial stasis dichotomies as incommensurate bipolar accountability:

That the pragma to the **POIEO: G4160** (@175 - CONSTITUTE ORDER

AND DECLARE of QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900) IMPETUS of our CONSTITUTION has an equivalent dialectics of impulsivity as trinomial #71 - WORLDVIEW...

vBRONZE: @175 / #175 as [#80, #70, #10, #5, #10] - A REPEATING, REGULAR MOTION, VIBRATION /

vPURPLE: #328 as [#80, #5, #80, #70, #10, #8, #20, #5, #50] - MEASURED MOTION, RHYTHM /

vRED: #339 - **ARMISTICE DAY 11 NOVEMBER** as [#80, #5, #80, #70, #10, #8, #20, #5, #50, #1, #10] - AGREEMENT {MEASURE, PROPORTION, SYMMETRY} /

vBLUE: #369 as [#80, #5, #80, #70, #10, #8, #20, #1, #40, #5, #50] - PROPORTION, ARRANGEMENT, ORDER /

vORANGE: #434 - **BY ONTIC CHECKSUM: @182 + @102 + @150 ON ANZAC DAY 25 APRIL - STATE, CONDITION** as [#80, #70, #10, #8, #200, #5, #10, #1, #50]

vGREEN: #424 - **SUNDAY 28 MAY 2017 AS BOER WAR MEMORIAL DAY** as [#5, #80, #70, #10, #8, #200, #1, #50] - FORM, SHAPE

vYELLOW: #225 as [#80, #70, #10, #5, #10, #50] - MANNER, FASHION

@168 <-- ONTIC DIALECTICS OF IMPULSIVITY TEMPLATE (BINOMIAL APPARATUS: 24x7)

@215

@157

@130

@175

@185 <-- EMPOWERMENT

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

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

@45 = #1375 as [#80, #100, #1, #3, #40, #1, #300, #800, #50] / #225 as [#80, #100, #1, #3, #40, #1] = prâgma (G4229): {UMBRA: #0 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;

vCYAN: #473 as [#80, #70, #10, #8, #300, #5] - PLAN OR DEVICE OF ACTION

vCORAL: #180 as [#5, #80, #70, #10, #5, #10] - IMMERSIVE INTEROPERABILITY {Y-M-T-A}

Accordingly, if one keeps pushing irreconcilable irrationality upon the

autonomy then there is reasonably expected to be a push back response because the limits of boundaries have been exceeded within a protracted theatre of war.

#855 as [**#20, #100, #5, #10, #300, #300, #70, #50**] = kreíttōn (**G2909**): {**UMBRA: #22 as #1585 % #41 = #27**} **1) *MORE* *USEFUL*, *MORE* *SERVICEABLE***, more advantageous; **2)** more excellent;

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

UMBRA: #1585 % #41 = #27 - Greatest Functional Skill in Paradoxes; I-Ching: **H21** - Bite Together, Biting Through, Gnawing Bite; Tetra: **74** - Closure;

THOTH MEASURE: #27 - Oh thou whose face is behind thee, and who makest thine appearance at thy cavern; I am not given to unnatural lust.

- #VIRTUE:** With Duties (no. #27), esteem for activity.
- #TOOLS:** With Darkening (no. #67), esteem for rest.
- #POSITION:** With Mired (no. #3), plucked out from calamity.
- #TIME:** With Aggravation (no. #76), lacking any pardons.
- #CANON: #173**

ONTIC_OBLIGANS_173@{

@1: Sup: 27 - **DUTIES:** SHIH (**#27**); Ego: 27 - **DUTIES:** SHIH (**#27**),
@2: Sup: 13 - **INCREASE:** TSENG (**#40**); Ego: 67 - **DARKENING:** HUI (**#94**),
@3: Sup: 16 - **CONTACT:** CHIAO (**#56**); Ego: 3 - **MIRED:** HSIEN (**#97**),
@4: Sup: 11 - **DIVERGENCE:** CH'A (**#67**); Ego: 76 - **AGGRAVATION:** CHU (**#173 - I AM NOT GIVEN TO UNNATURAL LUST {%27}**),
Male: #67; Feme: #173
} // #173

G2909@{

@1: Sup: 20 - **ADVANCE:** CHIN (**#20**); Ego: 20 - **ADVANCE:** CHIN (**#20**),
@2: Sup: 39 - **RESIDENCE:** CHU (**#59**); Ego: 19 - **FOLLOWING:** TS'UNG (**#39**),
@3: Sup: 44 - **STOVE:** TSAO (**#103**); Ego: 5 - **KEEPING SMALL:** SHAO (**#44**),
@4: Sup: 54 - **UNITY:** K'UN (**#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41}**); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#54**),

@5: Sup: 30 - **BOLD RESOLUTION:** YI (#187); Ego: 57 - **GUARDEDNESS:** SHOU (#111: ***),
 @6: Sup: 6 - **CONTRARIETY:** LI (#193); Ego: 57 - **GUARDEDNESS:** SHOU (#168 - **I AM NOT THE CAUSE OF WEeping TO ANY** {%26}),
 @7: Sup: 76 - **AGGRAVATION:** CHU (#269); Ego: 70 - **SEVERANCE:** KE (#238: ***),
 @8: Sup: 45 - **GREATNESS:** TA (#314: ***); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#288: ***),
 Male: #314; Feme: #288
 } // #855

HEURISTIC SOLUTION:

#855 - *MORE* *SERVICEABLE* as [#5, #400, #100, #10, #200, #20, #70, #50] /
 #1305 as [#5, #400, #100, #800] /
 #622 - METASTASIS {#414} as [#5, #400, #100, #5, #9, #8, #40, #5, #50] /
 #523 as [#5, #400, #100, #8, #10] = heurískō (G2147): {UMBRA: #0 as #1535 % #41 = #18} 1) to come upon, hit upon, to meet with; 1a) after searching, to find a thing sought; 1b) without previous search, to find (by chance), to fall in with; 1c) those who come or return to a place; 2) to find by enquiry, thought, examination, scrutiny, observation, to find out by practice and experience; 2a) to see, learn, discover, understand; 2b) to be found i.e. to be seen, be present; 2c) to be discovered, recognised, detected, to show one's self out, of one's character or state as found out by others (men, God, or both); 2d) to get knowledge of, come to know, God; 3) to find out for one's self, to acquire, get, obtain, procure;

#1305 as [#5, #80, #1, #50, #1, #40, #10, #40, #50, #8, #200, #20, #800] = epanamimnēskō (G1878): {UMBRA: #5 as #1305 % #41 = #34} 1) to recall to mind again; 2) reminding one;

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

UMBRA: #1305 % #41 = #34 - Great Guide, Trust in its Perfection; I-Ching: H18 - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: 27 - Duties;

THOTH MEASURE: #34 - Oh Nefertmu, who makest thine appearance in Memphis; I am neither a liar nor a doer of mischief.

#VIRTUE: With Kinship (no. #34), drawing close to goodness, but
 #TOOLS: With Closure (no. #74), closing out feelings of obligation.
 #POSITION: As to Closure (no. #74), both are shut off, but
 #TIME: As to Closeness (no. #33), all use the One.

#CANON: #215

ONTIC_OBLIGANS_215@{

@1: Sup: 34 - **KINSHIP:** CH'IN (**#34**); Ego: 34 - **KINSHIP:** CH'IN (**#34**),
@2: Sup: 27 - **DUTIES:** SHIH (**#61**); Ego: 74 - **CLOSURE:** CHIH (**#108**),
@3: Sup: 20 - **ADVANCE:** CHIN (**#81**); Ego: 74 - **CLOSURE:** CHIH (**#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}**),
@4: Sup: 53 - **ETERNITY:** YUNG (**#134**); Ego: 33 - **CLOSENESS:** MI (**#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34}**),
Male: #134; Feme: #215
} // #215

G1878@{

@1: Sup: 5 - **KEEPING SMALL:** SHAO (**#5**); Ego: 5 - **KEEPING SMALL:** SHAO (**#5**),
@2: Sup: 4 - **BARRIER:** HSIEN (**#9**); Ego: 80 - **LABOURING:** CH'IN (**#85**),
@3: Sup: 5 - **KEEPING SMALL:** SHAO (**#14**); Ego: 1 - **CENTRE:** CHUNG (**#86 - I AM NOT A ROBBER OF FOOD {%10}**),
@4: Sup: 55 - **DIMINISHMENT:** CHIEN (**#69**); Ego: 50 - **VASTNESS / WASTING:** T'ANG (**#136**),
@5: Sup: 56 - **CLOSED MOUTH:** CHIN (**#125**); Ego: 1 - **CENTRE:** CHUNG (**#137**),
@6: Sup: 15 - **REACH:** TA (**#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16}**); Ego: 40 - **LAW/MODEL:** FA (**#177 - I AM NOT GIVEN TO CURSING {%29}**),
@7: Sup: 25 - **CONTENTION:** CHENG (**#165**); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#187**),
@8: Sup: 65 - **INNER:** NEI (**#230**); Ego: 40 - **LAW/MODEL:** FA (**#227**),
@9: Sup: 34 - **KINSHIP:** CH'IN (**#264**); Ego: 50 - **VASTNESS / WASTING:** T'ANG (**#277: *****),
@10: Sup: 42 - **GOING TO MEET:** YING (**#306: *****); Ego: 8 - **OPPOSITION:** KAN (**#285**),
@11: Sup: 80 - **LABOURING:** CH'IN (**#386**); Ego: 38 - **FULLNESS:** SHENG (**#323**),
@12: Sup: 19 - **FOLLOWING:** TS'UNG (**#405**); Ego: 20 - **ADVANCE:** CHIN (**#343**),
@13: Sup: 9 - **BRANCHING OUT:** SHU (**#414: *****); Ego: 71 - **STOPPAGE:** CHIH (**#414: *****),
Male: #414; Feme: #414
} // #1305

#622 as [#70, #80, #300, #1, #50, #70, #40, #1, #10] = optánomai (G3700): {UMBRA: #3 as #622 % #41 = #7} 1) to look

at, behold; **2**) to allow one's self to be seen, to appear;

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

UMBRA: #622 % #41 = #7 - Intentional Reversal, Dimming Radiance;
I-Ching: **H12** - Obstruction, Stagnation, Selfish persons; Tetra: **56** -
Closed Mouth;

THOTH MEASURE: #7 - Oh thou whose eyes pierce like swords, who
makest thine appearance in Sechem; I commit no fraud.

#VIRTUE: With Ascent (no. #7), coming up against plainness?
#TOOLS: With Pattern (no. #47), increasing artifice.
#POSITION: With Youthfulness (no. #12), having no knowledge, but
#TIME: With Fullness (no. #38), having a surplus.
#CANON: #104

ONTIC_OBLIGANS_104@{

@1: Sup: 7 - **ASCENT: SHANG (#7)**; Ego: 7 - **ASCENT: SHANG (#7)**,
@2: Sup: 54 - **UNITY: K'UN (#61)**; Ego: 47 - **PATTERN: WEN (#54)**,
@3: Sup: 66 - **DEPARTURE: CH'U (#127)**; Ego: 12 -

YOUTHFULNESS: T'UNG (#66),

@4: Sup: 23 - **EASE: YI (#150 - I INDULGE NOT IN ANGER**
{%28}); Ego: 38 - **FULLNESS: SHENG (#104 - I COMMIT NO FRAUD**
{%7}),

Male: #150; Feme: #104

} // #104

G3700@{

@1: Sup: 70 - **SEVERANCE: KE (#70)**; Ego: 70 - **SEVERANCE: KE**
(#70),

@2: Sup: 69 - **EXHAUSTION: CH'IUNG (#139 - I HAVE NOT**
SLAUGHTERED THE SACRED ANIMALS {%13}); Ego: 80 -
LABOURING: CH'IN (#150 - I INDULGE NOT IN ANGER {%28}),

@3: Sup: 45 - **GREATNESS: TA (#184 - I PUT NO CHECK UPON**
THE WATER IN ITS FLOW {%36}); Ego: 57 - **GUARDEDNESS: SHOU**
(#207),

@4: Sup: 46 - **ENLARGEMENT: K'UO (#230)**; Ego: 1 - **CENTRE:**
CHUNG (#208),

@5: Sup: 15 - **REACH: TA (#245)**; Ego: 50 - **VASTNESS /**
WASTING: T'ANG (#258),

@6: Sup: 4 - **BARRIER: HSIEN (#249)**; Ego: 70 - **SEVERANCE: KE**
(#328: ***),

@7: Sup: 44 - **STOVE: TSAO (#293)**; Ego: 40 - **LAW/MODEL: FA**
(#368),

@8: Sup: 45 - **GREATNESS: TA (#338: ***)**; Ego: 1 - **CENTRE:**

CHUNG (#369: ***),

@9: Sup: 55 - **DIMINISHMENT: CHIEN (#393)**; Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#379),
Male: #393; Feme: #379
} // #622

A HEURISTIC IS AN APPROACH WHICH ENABLES A PERSON TO DISCOVER OR LEARN SOMETHING FOR THEMSELVES AS "HANDS-ON" OR INTERACTIVE HEURISTIC APPROACH TO LEARNING.

G2147@{

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

@2: Sup: 81 - **FOSTERING: YANG (#86 - I AM NOT A ROBBER OF FOOD {%10})**; Ego: 76 - **AGGRAVATION: CHU (#81)**,

@3: Sup: 19 - **FOLLOWING: TS'UNG (#105: ***)**; Ego: 19 -
FOLLOWING: TS'UNG (#100),

@4: Sup: 29 - **DECISIVENESS: TUAN (#134)**; Ego: 10 -
DEFECTIVENESS, DISTORTION: HSIEN (#110),

@5: Sup: 67 - **DARKENING: HUI (#201)**; Ego: 38 - **FULLNESS: SHENG (#148 - I AM NOT A TRANSGRESSOR {%12})**,

@6: Sup: 6 - **CONTRARIETY: LI (#207)**; Ego: 20 - **ADVANCE: CHIN (#168 - I AM NOT THE CAUSE OF WEEPING TO ANY {%26})**,

@7: Sup: 76 - **AGGRAVATION: CHU (#283)**; Ego: 70 - **SEVERANCE: KE (#238: ***)**,

@8: Sup: 45 - **GREATNESS: TA (#328: ***)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#288: ***)**,

Male: #328; Feme: #288

} // #855

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

UMBRA: #1535 % #41 = #18 - Origin of Ethical Concepts, Palliation of Vulgarity; I-Ching: **H33** - Withdrawal, Retiring, Retreat, Yielding; Tetra: **49** - Flight;

THOTH MEASURE: #18 - Oh Tutuf, who makest thine appearance in Ati; I trouble myself only with my own affairs.

#VIRTUE: As to Waiting (no. #18), it exits.

#TOOLS: As to Closing in (no. #58), it enters.

#POSITION: As to Release (no. #21), it is softness, but

#TIME: As to Hardness (no. #72), it is leathery toughness.

#CANON: #169

ONTIC_OBLIGANS_169@{

@1: Sup: 18 - **WAITING:** HSI (**#18**); Ego: 18 - **WAITING:** HSI (**#18**),

@2: Sup: 76 - **AGGRAVATION:** CHU (**#94**); Ego: 58 - **GATHERING IN:** HSI (**#76**),

@3: Sup: 16 - **CONTACT:** CHIAO (**#110**); Ego: 21 - **RELEASE:** SHIH (**#97**),

@4: Sup: 7 - **ASCENT:** SHANG (**#117**); Ego: 72 - **HARDNESS:** CHIEN (**#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS { %18 }**),

Male: #117; Feme: #169

} // **#169**

G2147@{

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

@2: Sup: 81 - **FOSTERING:** YANG (**#86 - I AM NOT A ROBBER OF FOOD { %10 }**); Ego: 76 - **AGGRAVATION:** CHU (**#81**),

@3: Sup: 19 - **FOLLOWING:** TS'UNG (**#105: *****); Ego: 19 - **FOLLOWING:** TS'UNG (**#100**),

@4: Sup: 29 - **DECISIVENESS:** TUAN (**#134**); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#110**),

@5: Sup: 67 - **DARKENING:** HUI (**#201**); Ego: 38 - **FULLNESS:** SHENG (**#148 - I AM NOT A TRANSGRESSOR { %12 }**),

@6: Sup: 6 - **CONTRARIETY:** LI (**#207**); Ego: 20 - **ADVANCE:** CHIN (**#168 - I AM NOT THE CAUSE OF WEEPING TO ANY { %26 }**),

@7: Sup: 76 - **AGGRAVATION:** CHU (**#283**); Ego: 70 - **SEVERANCE:** KE (**#238: *****),

@8: Sup: 45 - **GREATNESS:** TA (**#328: *****); Ego: 50 - **VASTNESS / WASTING:** T'ANG (**#288: *****),

Male: #328; Feme: #288

} // **#855**

ONTIC CHECKSUM: @86 + @148 + @168 = #402

G2147@{

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

@2: Sup: 81 - **FOSTERING:** YANG (**#86 - I AM NOT A ROBBER OF FOOD { %10 }**); Ego: 76 - **AGGRAVATION:** CHU (**#81**),

@3: Sup: 19 - **FOLLOWING:** TS'UNG (**#105: *****); Ego: 19 - **FOLLOWING:** TS'UNG (**#100**),

@4: Sup: 27 - **DUTIES:** SHIH (**#132**); Ego: 8 - **OPPOSITION:** KAN

(#108: ***),
 @5: Sup: 47 - **PATTERN: WEN (#179)**; Ego: 20 - **ADVANCE: CHIN (#128)**,
 @6: Sup: 48 - **RITUAL: LI (#227)**; Ego: 1 - **CENTRE: CHUNG (#129)**,
 @7: Sup: 7 - **ASCENT: SHANG (#234)**; Ego: 40 - **LAW/MODEL: FA (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**,
 @8: Sup: 12 - **YOUTHFULNESS: T'UNG (#246: ***)**; Ego: 5 - **KEEPING SMALL: SHAO (#174)**,
 @9: Sup: 62 - **DOUBT: YI (#308)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#224: ***)**,
Male: #308; Feme: #224
 } // #629

ONTIC CHECKSUM: @86 + @169 = #255

G2147@{
 @1: Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,
 @2: Sup: 81 - **FOSTERING: YANG (#86 - I AM NOT A ROBBER OF FOOD {%10})**; Ego: 76 - **AGGRAVATION: CHU (#81)**,
 @3: Sup: 19 - **FOLLOWING: TS'UNG (#105)**; Ego: 19 - **FOLLOWING: TS'UNG (#100)**,
 @4: Sup: 8 - **OPPOSITION: KAN (#113: ***)**; Ego: 70 - **SEVERANCE: KE (#170)**,
 @5: Sup: 3 - **MIRE: HSIEN (#116)**; Ego: 76 - **AGGRAVATION: CHU (#246: ***)**,
 @6: Sup: 41 - **RESPONSE: YING (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41})**; Ego: 38 - **FULLNESS: SHENG (#284)**,
 @7: Sup: 42 - **GOING TO MEET: YING (#199)**; Ego: 1 - **CENTRE: CHUNG (#285)**,
Male: #199; Feme: #285
 } // #1176

ONTIC CHECKSUM: @86 + @157 = #243 + 157 = #400

G2147@{
 @1: Sup: 5 - **KEEPING SMALL: SHAO (#5)**; Ego: 5 - **KEEPING SMALL: SHAO (#5)**,
 @2: Sup: 81 - **FOSTERING: YANG (#86 - I AM NOT A ROBBER OF FOOD {%10})**; Ego: 76 - **AGGRAVATION: CHU (#81)**,

@3: Sup: 19 - **FOLLOWING:** TS'UNG (**#105: *****); Ego: 19 - **FOLLOWING:** TS'UNG (**#100**),
@4: Sup: 8 - **OPPOSITION:** KAN (**#113: *****); Ego: 70 - **SEVERANCE:** KE (**#170**),
@5: Sup: 3 - **MIRE:** HSIEN (**#116**); Ego: 76 - **AGGRAVATION:** CHU (**#246**),
@6: Sup: 41 - **RESPONSE:** YING (**#157 - I AM NOT ONE OF PRATING TONGUE { %17 } / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY { %41 }**); Ego: 38 - **FULLNESS:** SHENG (**#284**),
@7: Sup: 42 - **GOING TO MEET:** YING (**#199**); Ego: 1 - **CENTRE:** CHUNG (**#285**),
@8: Sup: 52 - **MEASURE:** TU (**#251**); Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (**#295**),
Male: #251; Feme: #295
} // #1186

ONTIC CHECKSUM: @86 + @157 = #243 + 157 = #400

WITHIN COMPUTING A HEURISTIC IS MY USE OF CONSCIOUSNESS IDEA GROUNDING WITHIN TIME AND THEN A MEANS OF PROCEEDING TO A SOLUTION BY TRIAL AND ERROR OR BY RULES THAT ARE ONLY LOOSELY DEFINED.

The heuristic here for today 8 APRIL 2020 is [**#34, #44, #56, #55, #30, #51, #39, #3, #2**] which gives the **IDEAS {#482, #314: *MORE* *USEFUL*, *MORE* *SERVICEABLE***} and the ONTIC grounding of @192 and that could mean: **#192 as [#6, #10, #70, #90, #10, #6] = yâ'ats (H3289): {UMBRA: #0 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;**

@168 <-- ONTIC DIALECTICS OF IMPULSIVITY TEMPLATE (BINOMIAL APPARATUS: 24x7)

@215

@157

@130

@175

@185 <-- EMPOWERMENT

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

@173 <-- MORE SERVICEABLE

@45 = #1363 as [#80, #100, #70, #3, #50, #800, #200, #10, #50] = prógnōsis (G4268): {UMBRA: #5 as #1513 % #41 = #37}
 1) foreknowledge; 2) forethought, pre-arrangement;

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

<<http://www.grapple369.com/Grumble/?date:2020.4.8&memeBrain>>

THE MERIT OF THIS IS THAT IDEA #328 CONFORMS TO THE PRAGMA OF THE **POIEO: G4160** (@175 - CONSTITUTE ORDER AND DECLARE of QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900) as IMPETUS of our CONSTITUTION.

OTHER CURSORY REFERENCE TO NOTABLE FUNCTIONS:

- #238 - COURSE OF LIFE COMPLIANCE;
- #288 - REMEMBRANCE
- #38 - **FULLNESS**: SHENG
- #108 - ROMAN PROTOTYPE #FOUR
- #113 - ETHICAL ENGAGEMENT
- #224 - ROMAN PROTOTYPE #EIGHT AS METALOGIC CENTRE
- #246 - OBLIGATING NORM (NORMA OBLIGANS BY THE ROMAN BINOMIAL STASIS PRAGMA: #371 / #297)

IMMANUEL KANT'S PROLEGOMENA (1783) ON SECTION 40 - LAW / MODEL (FA) AS IDEA #238: "Without a solution to this question reason will never be satisfied with itself. The use in experience to

which reason limits the pure understanding does not entirely fulfill reason's own vocation. Each individual experience is only a part of the whole sphere of the domain of experience, but the absolute totality of all possible experience is not itself an experience, and yet is still a necessary problem for reason, for the mere representation of which reason needs concepts entirely different from the pure concepts of the understanding, whose use is only immanent, i.e., refers to experience insofar as such experience can be given, whereas the concepts of reason extend to the completeness, i.e., the collective unity of the whole of possible experience, and in that way exceed any given experience and become transcendent.

Hence, just as the understanding needed the categories for experience, reason contains in itself the basis for ideas, by which I mean necessary concepts whose object nevertheless cannot be given in any experience. The latter are just as intrinsic to the nature of reason as are the former to that of the understanding; and if the ideas carry with them an illusion that can easily mislead, this illusion is inevitable, although it can very well be prevented "from leading us astray."

Since all illusion consists in taking the subjective basis for a judgment to be objective, pure reason's knowledge of itself in its transcendent (over-reaching) use will be the only prevention against the errors into which reason falls if it misconstrues its vocation and, in transcendent fashion, refers to the object in itself that which concerns only its own subject and the guidance of that subject in every use that is immanent." [page 80]

A draft of this document may be obtained from the following URL

<<http://www.grapple369.com/Groundwork/Heuristic%20Approach.pdf>>

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