

**-- MEETING THE NEED BY #491 - AGENCY FOR DISJUNCTIVE PROPOSITION PROBLEM RESOLUTION AS PROOF OF CONCEPT FOR IDEA TRANSMUTATION (AUGMENTATION / AMELIORATION) FOR ANY #81 - UNIVERSE OF DISCOURSE BEING #54 - UNITY OF APPERCEPTION**

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This is the proof of concept in meeting the need by **#491 - AGENCY** for **\*DISJUNCTIVE\*** proposition problem resolution by creating a metalogic SCENARIO which demonstrates our Case Study as "fire evacuee" --> "something terrible happened" change dynamic to the static autonomous delimiter being a real world example diligently obtained from an Internet based testimony during the Gippsland East bush fires last of December 2019

<https://www.grapple369.com/?scenario>

**IMMANUEL KANT'S (1783) PROLEGOMENA WITHIN SECTION #43 - ABSOLUTE NEGATION, IT'S UNIVERSAL APPLICATION; I-CHING: H50 - THE CAULDRON, HOLDING; TETRA: 44 - STOVE (TSAO) ON IDEA @330 - OUR USAGE OF TEMPORAL HRUMACHIS (vCYAN / vCORAL) AS ENTELECHY AND HEURISTIC FOR RESOLUTE DUNAMIS:** The formal distinction of syllogisms {ie. **EXHIBITING A SYNERGY AS #5 - HARMONY BETWEEN THE TWO \*TRINOMINAL\* YIN / YANG META-LOGIC CONTEXTS:**

**YIN SYNCRETIC (AMALGAM)**

**AND**

**YANG NATURE (EGO)}** necessitates their division into categorical, hypothetical, and **\*DISJUNCTIVE\***. Therefore the concepts of reason based thereupon contain first, the idea of the complete subject (the substantial), second, the idea of the complete series of conditions, and third, the determination of all concepts in the idea of a complete sum total of the possible.

In **\*DISJUNCTIVE\*** judgments we consider all possibility as divided with respect to a certain concept.

THAT WE MIGHT VIEW A **\*CATASTROPHIC\* \*EVENT\*** AS KNOWN SCENARIO IN TERMS OF A **\*DISJUNCTIVE\*** PROPOSITION?

YANG SUPERNAL (NURTURE)  
A BUSH FIRE EVENT

(?)  
|

(?) <-- **PROBLEM RESOLUTION** --> (?)

|  
(?)

YIN EGO (NATURE)  
OUR REALITY

Thusly the PROBLEM RESOLUTION INVOLVES A PROBABILITY IN VARYING THE SUPERNAL (IT'S ATTENUATION) UNTIL IT REACHES ITS PROPER NATURE / NURTURE PAIRING STASIS ...

<<https://www.grapple369.com/Case%20Studies/FIRE%20EVACUEE-20191230-2313-HRS.json>>

The ontological principle of the thorough going determination of a thing in general (out of all possible opposing predicates, each thing is attributed one or the other), which is at the same time the principle of all **\*DISJUNCTIVE\*** judgments, founds itself upon the sum total of all possibility, in which the possibility of each thing in general is taken to be determinable. The following helps provide a small elucidation of the above proposition: That the act of reason in **\*DISJUNCTIVE\*** syllogisms is the same in form with that by which reason achieves the idea of a sum total of all **\*REALITY\***, which contains in itself the positive members of all opposing predicates.

**\*THE\* \*FIRST\* \*IDEA\* \*WAS\* \*PSYCHOLOGICAL\*, \*THE\* \*SECOND\* \*COSMOLOGICAL\*, \*THE\* \*THIRD\* \*THEOLOGICAL\*; \*AND\* \*SINCE\* \*ALL\* \*THREE\* \*GIVE\* \*RISE\* \*TO\* \*A\* \*DIALECTIC\***, but each in its own way, all this provided the basis for dividing the entire dialectic of pure reason into the paralogism, the antinomy, and finally the ideal of pure reason – through which derivation it is rendered completely certain that all claims of pure reason are represented here in full, and not

one can be missing, since the faculty of reason itself, whence they all originate, is thereby fully surveyed." [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY, Kant's Prolegomena to Any Future Metaphysics, **IDEA: @330, pages 82-83**]

SUCH DOES NOT PRESUPPOSE THAT either the SUPERNAL (NURTURE) of the problem or the EGO (NATURE) (**@1 - SELF + #491 - AGENCY**) as then the anthropocentric impetus for the #421 - CAUSE OF REASON (ie. **FACILITATORS / ARBITRATORS TO #492 - VOLUNTARY FREEWILL AND #75 - FAILURE (SHIH) DETERMINATION**) are absent of logical cohesion as coherence expressed by the entirety of the syllogism being then actionable by tasks of #27 - DUTIES.

But that by the apparatus as to the SUPERNAL (NURTURE) of the catastrophe having a juxtaposition (or supposition as hypothetical) against the EGO (NATURE) of the anthropology, we then have a logical means to convey the nature of the problem as a differentiated logical proposition.

Our starting point would be:

- 1) Catastrophe Theory
- 2) Bifurcation Theory
- 3) Chaos theory

The branch of mathematics dealing with **\*DYNAMICAL\*** systems which can undergo abrupt irreversible qualitative changes due to a tiny change in parameters.

From Ancient Greek καταστροφή (katastrophé), from καταστρέφω (katastréphō, "I overturn"), from κατά (katá, "down, against") + στρέφω (stréphō, "I turn")...

That our embryonic conceptions of such a **\*REALITY\*** more properly belongs within those faculties of knowledge...

Nevertheless given [JAMES 3:4-6] comment on the COURSE-trochos of NATURE-genesis:

**#665** as [**#40, #5, #300, #1, #3, #5, #300, #1, #10**] =  
metágō (**G3329**): {**UMBRA: #1149 % #41 = #1**} **1**) to transfer,  
lead over; **2**) to direct;

It thereby suggests a TRINOMIAL concept which is derived by the  
notion άγω (ágō): To weigh down a scale by a certain amount, to  
have a certain weight

### **HAS AN ONTIC\_OBLIGANS\_45@{**

**@1:** Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,

**@2:** Sup: 2 - **FULL CIRCLE: CHOU (#3)**; Ego: 1 - **CENTRE: CHUNG (#2)**,

**@3:** Sup: 43 - **ENCOUNTERS: YU (#46)**; Ego: 41 - **RESPONSE: YING (#43)**,

**@4:** Sup: 45 - **GREATNESS: TA (#91)**; Ego: 2 - **FULL CIRCLE: CHOU (#45 - I AM NOT A DOER OF WRONG {%1})**,

**Male: #91; Feme: #45**  
} // **#45**

### **G3329@{**

**@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: 25 - **CONTENTION: CHENG (#153)**; Ego: 3 - **MIREED: HSIEN (#106)**,

**@6:** Sup: 30 - **BOLD RESOLUTION: YI (#183)**; Ego: 5 - **KEEPING SMALL: SHAO (#111)**,

**@7:** Sup: 6 - **CONTRARIETY: LI (#189)**; Ego: 57 - **GUARDEDNESS: SHOU (#168 - I AM NOT THE CAUSE OF WEeping TO ANY {%26})**,

**@8:** Sup: 7 - **ASCENT: SHANG (#196 - I AM NOT ONE OF LOUD VOICE {%37})**; Ego: 1 - **CENTRE: CHUNG (#169 - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS {%18})**,

**@9:** Sup: 17 - **HOLDING BACK: JUAN (#213)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#179)**,

**Male: #213; Feme: #179**  
} // **#665**

THE POSTULATION IS THAT THE RUDDER FOR ACTION PROPERLY HAS AN ONTIC GROUNDING RATHER THAN MERELY BEING A DISPOSITION OF SENSIBILITY AND THIS IS CONVEYED BY THE COMPLEX ONTIC NATURE OF THE WORD **#665 - metágō (G3329)** to direct WHICH IS ITSELF LADENED WITH AN ONTIC PREMISE:

**#45** - I AM NOT A DOER OF WRONG { %1 }  
**#102** - I AM NOT RAPACIOUS { %4 }  
**#168** - I AM NOT THE CAUSE OF WEEPING TO ANY { %26 }  
**#196** - I AM NOT ONE OF LOUD VOICE { %37 }  
**#169** - I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS { %18 }

= #680

**#551 - SECTION III OF QUEEN VICTORIA'S LETTERS PATENT**  
as [ #4, #400, #50, #1, #40, #5, #50, #1 ] /  
**#669** as [ #4, #400, #50, #1, #200, #9, #5 ] /  
**#680** as [ #4, #400, #50, #8, #200, #8, #10 ] /  
**#885 - SECTION IX OF QUEEN VICTORIA'S LETTERS PATENT**  
as [ #4, #400, #50, #1, #10, #50, #300, #70 ] = *dýnamai*  
(G1410): { **UMBRA: #506 % #41 = #14** } **1**) to be able, have power whether by virtue of one's own ability and resources, or of a state of mind, or through favourable circumstances, or by permission of law or custom; **2**) to be able to do something; **3**) to be capable, strong and powerful;

**SECTION III: (#551 as #44 - STOVE: TSAO / #125 - \*CUP\* / \*BOWL\* as #38 - FULLNESS: SHENG): #551 - TO BE JOINED, BE ADDED TO; TO COME OR GO FORTH (WITH PURPOSE OR FOR RESULT); TO CAUSE OTHERS TO POSSESS OR INHERIT; TO APPEAR, BE RECOGNISED; TO RAISE UP, CONSTITUTE; TO CAUSE TO STAND, SET, STATION, ESTABLISH; HEAD, DIVISION, COMPANY; CHIEF, HEAD (OF MAN, CITY, NATION, PLACE); PERMISSION; ABILITY OR POWER TO STAND; WILL, COUNSEL, PURPOSE; OF MEN APPEARING IN PUBLIC; TO BE ABLE, HAVE POWER WHETHER BY VIRTUE OF ONE'S OWN ABILITY AND RESOURCES, OR OF A STATE OF MIND, OR THROUGH FAVOURABLE CIRCUMSTANCES, OR BY PERMISSION OF LAW OR CUSTOM; PUT FORTH POWER; TO DISPLAY ONE'S ACTIVITY, SHOW ONE'S SELF OPERATIVE;**

**SECTION VIII (#808 as #62 - DOUBT: YI / #224 - \*COIN\* as #5 - KEEPING SMALL: SHAO): #808 - REQUIRE / TO SHOW**

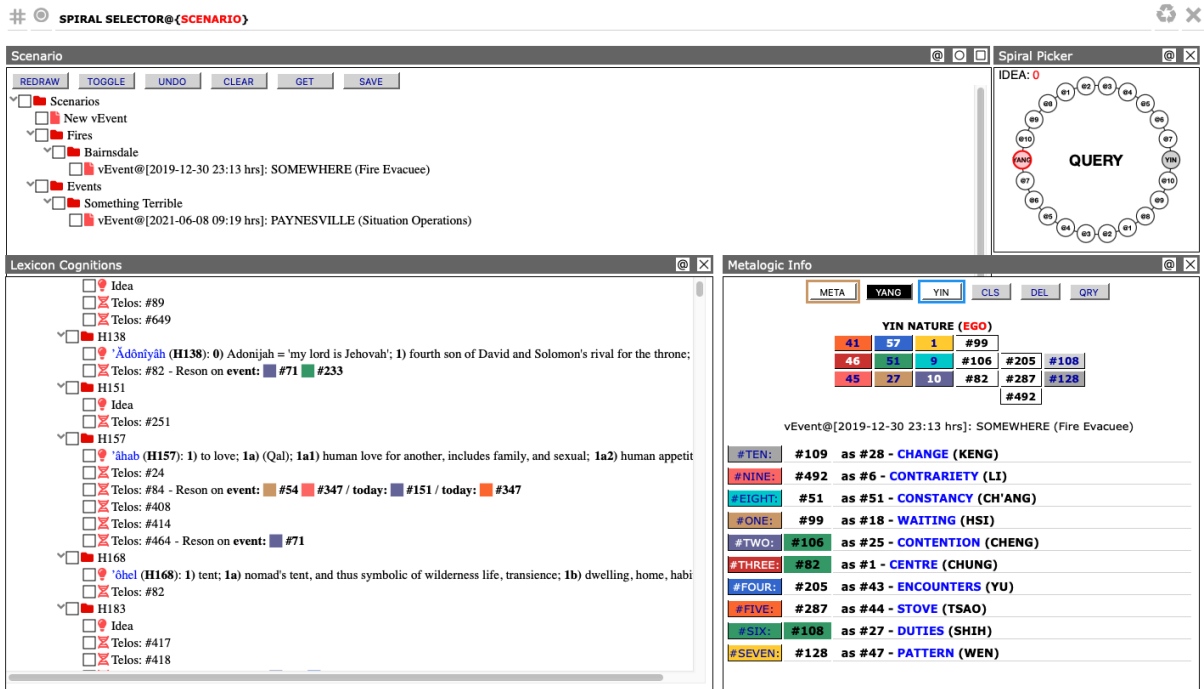
ONESELF PURE, JUST, KIND / DEVOTED / TO APPOINT ONE TO ADMINISTER AN OFFICE; TO SET DOWN AS, CONSTITUTE, TO DECLARE, SHOW TO BE;

**SECTION IX (#885 as #77 - COMPLIANCE: HSUN / #239 - \*TOOL\* \*OF\* \*IRON\* as #15 - REACH: TA): #885** - THAT WHICH HAS BEEN DEEMED RIGHT SO AS TO HAVE FORCE OF LAW; WHAT HAS BEEN ESTABLISHED, AND ORDAINED BY LAW, AN ORDINANCE / TO BE WELL PLEASED, TO BE CONTENTED AT OR WITH A THING / TO MARRY, TO BE GIVEN IN MARRIAGE

**THE IDEA \*TEMPLATE\* \*FOR\* \*QUEEN\*  
\*VICTORIA'S\* \*LETTERS\* \*PATENT\* DATED 29  
OCTOBER 1900**

- @84, {@13: Sup: 1 - **CENTRE**: CHUNG (#501 - \*PURSUIT\*  
\*OF\* \*HAPPINESS\*); Ego: 3 - **MIRE**: HSIEN (#82)}
- @86, {@14: Sup: 6 - **CONTRARIETY**: LI (#507); Ego: 5 -  
**KEEPING SMALL**: SHAO (#87)}
- @200, {@15: Sup: 44 - **STOVE**: TSAO (#551); Ego: 38 -  
**FULLNESS**: SHENG (#125)} <-- **SECTION III**
- @186, {@16: Sup: 68 - **DIMMING**: MENG (#619); Ego: 24 - **JOY**:  
LE (#149)}
- @191, {@17: Sup: 16 - **CONTACT**: CHIAO (#635); Ego: 29 -  
**DECISIVENESS**: TUAN (#178)}
- @200, {@18: Sup: 54 - **UNITY**: K'UN (#689); Ego: 38 -  
**FULLNESS**: SHENG (#216)}
- @84, {@19: Sup: 57 - **GUARDEDNESS**: SHOU (#746); Ego: 3 -  
**MIRE**: HSIEN (#219)}
- @86, {@20: Sup: 62 - **DOUBT**: YI (#808); Ego: 5 - **KEEPING  
SMALL**: SHAO (#224)} <-- **SECTION VIII**
- @177, {@21: Sup: 77 - **COMPLIANCE**: HSUN (#885); Ego: 15 -  
**REACH**: TA (#239)} <-- **SECTION IX**
- @140] {@22: Sup: 55 - **DIMINISHMENT**: CHIEN (#940 -  
\*TRUTHS\*); Ego: 59 - **MASSING**: CHU (#298)}

**SECTION X (#940 as #55 - DIMINISHMENT: CHIEN / #298 -  
\*ROCK\* as #59 - MASSING: CHU): #940** - TO INSCRIBE, SIGN /  
TO COMMUNICATE, IMPART / THE (WATCH OR) KEEPER OF THE  
HOUSE / TO PERSEVERE IN ANYTHING AS A STATE OF MIND



## PROLEGOMENA

IMMANUEL KANT too, perhaps following this unmistakable **\*HINT\*** **\*OF\* \*LANGUAGE\*, \*FOUND\* \*A\* \*KIND\* \*OF\*** **\*JUDGMENT\* \*IN\* \*WHICH\* \*THE\* \*CASUS\* \*ITSELF\*** **\*WAS\* \*MANIFESTLY\* \*DECIDED\*** (ie. **\*CASUS\* \*DATAE\*** **\*LEGIS\***), although the rule under which the fallen case fell was still to be found, and would eventually deny itself entirely to man's power to say. To this type of judgment, he devoted the most heroic of his works, which he called a critique of the power of judgment, KRITIK DER URTEILSKRAFT. There **\*THE\* \*WILL\* \*TO\*** **\*JUDGE\* \*SEEMS\* \*TO\* \*RUN\* \*UP\* \*AGAINST\* \*ITS\*** **\*OUTER\* \*LIMITS\***. In what sense indeed is there still a "Judgment", that is, a saying of law, when the supposed "law" withdraws into ineffability?

Had we **\*LISTENED\* \*TO\* \*THE\* \*HISTORY\* \*OF\* \*THE\*** **\*WORD\***, briefly told at the outset, this last difficulty would not have come as a surprise. [VANDERBILT LAW REVIEW Vol. 48:987-988]

So there is need to discuss something that perhaps belongs to the providence of METALOGIC AS THE STUDY OF THE METATHEORY OF LOGIC which is entirely outside my present scope of experience (in needing substantially more research) and thusly there is immediately a semantical failure. But what we wish to convey is

both a conceptual STATIC OR DYNAMIC LIMITED {ie. #9} TERM that has a dialectic relativity to the UNLIMITED {ie. #72} realm as the world of action.

**SEE ALSO: "IDEA TRANSMUTATION (AUGMENTATION / AMELIORATION) FOR ANY #81 - UNIVERSE OF DISCOURSE BEING #54 - UNITY OF APPERCEPTION"**

<<https://www.grapple369.com/Groundwork/Idea%20Transmutation.pdf>>

## **PROPOSITIONAL DELIMITER RELATIVE TO THE AUTONOMOUS PRINCIPLE:**

We have said previously that there must be caution given here over such a notion as the word **#24 - JOY (LE)** which is a delimited term as being a determination of the limits or boundary line in it's being something and so we'll have to convey a neural linguistic technique for the spontaneous determining of a conceptual limit relative to the unlimited realm as the world of action.

METALOGIC IS THE STUDY OF THE METATHEORY OF LOGIC.

Whereas logic studies how logical systems can be used to construct valid and sound arguments, metalogic studies the properties of logical systems. Logic concerns the truths that may be derived using a logical system; metalogic concerns the truths that may be derived about the languages and systems that are used to express truths.

The basic objects of metalogical study are formal languages, formal systems, and their interpretations. The study of interpretation of formal systems is the branch of mathematical logic that is known as model theory, and the study of deductive systems is the branch that is known as proof theory. [<https://en.wikipedia.org/wiki/Metalogic>>]

We might readily see there is sense of **#24 - JOY (LE)** but its attainment is entirely a subjective proposition especially given the notion: "**ONE MAN'S PLEASURE IS ANOTHER MAN'S POISON**" and so we'll instead consider some other PROPOSITIONAL DELIMITER such as **#51 - CONSTANCY (CH'ANG)** but which we'll nuance for our present example as the need for COMPLIANCE in being a concern for **#27 - DUTY** purveying some beneficial ACTION



related to CALAMITY, but being distinct to another PROPOSITIONAL DELIMITER of **#77 - COMPLIANCE (HSUN)**...

**YOUTUBE:** "André Rieu - Ode to Joy (All men shall be brothers)"

<<https://www.youtube.com/watch?v=E9dLGDCdg3g>>

LET ME SAY CATEGORICALLY, THAT **\*THERE\* \*IS\* \*NO\* \*SUBSTITUTE\* \*FOR\* \*AN\* \*OPINION\* \*FROM\* \*AN\* \*EXPERT\*** WITHIN ANY PARTICULAR SAPIENT FIELD OF HUMAN ENDEAVOUR. THIS #1364 - PARADIGM POSSESSES THE CAPACITY FOR AN INCLUSION OF ANY KNOWLEDGE SPHERE AS RELIANCE UPON THE SAPIENT EXPERTISE AS FACULTY KNOWLEDGE OF OTHERS.

FOR EDUCATIONAL PURPOSES WE CAN CONTENT OURSELVES WITH THE IGNORANT POSTULATIONS OF STUPIDITY.

Our concern then is to convey some functional considerations over any veracity so as to engender this #1364 - paradigm as a tool for the assistance of any expert within any particular sapient field of human endeavour.

That in making a nomenclature consideration of **#45 - METHODOLOGY** the #CENTRE of value PROPOSITION is that any DELIMITER is relative to the AUTONOMOUS PRINCIPLE, thereby as a METATHEORY OF LOGIC is a stratum as dialectic of meta-descriptor prototypes which always precedes it.

#1

#2

#3

#4

#5

#6

#7

#8

#9 - PROPOSITIONAL DELIMITER RELATIVE TO THE AUTONOMOUS PRINCIPLE

Whereas the SAPIENT OPINION FROM AN EXPERT and those of the IGNORANT POSTULATIONS OF STUPIDITY might both direct themselves to the same PROPOSITIONAL DELIMITER, the dialectic

of meta-descriptor prototypes can yield entirely different results which may be vital or may not satisfy our contingent need for a STATIC conception with an inclusion of any ONTIC EPISTEMOLOGICAL PREMISE with deference to the resultant CATEGORY OF UNDERSTANDING such as for example **#432 - DEVOID OF TRUTH OR USELESS** which is then associated to our STATIC conception.

OUR EDUCATIONAL EXAMPLE IS AN OBSERVATION FROM A FIRE ZONE EVACUEE.

**FIRE EVACUEE @ 2313 HOURS ON 30 DECEMBER 2019:**

"Another year, same fun times being had,

Everythings packed, cars loaded, and we evacuate tomorrow morning, Pretty **\*RED\*** glow out the lounge window tonight. Fire is due here late tomorrow morning, have done all i can, unfortunately no water to fight the fire, so no use staying.

Don't hold out much hope this time i'll be returning to the house, the ground and bush is so dry,

With a bit of luck the wind wont come up and i'll be back on here tomorrow, If not, will be back one day,

To all have a great New year."

**And the SPIRAL SELECTOR@{NATURE: (EGO)} prototype provides the following result:**

Metalogic Info

META YANG **YIN** CLS DEL QRY

**YIN NATURE (EGO)**

41	57	1	#99		
46	51	9	#106	#205	#108
45	27	10	#82	#287	#128
				#492	

vEvent@[2019-12-30 23:13 hrs]: SOMEWHERE (Fire Evacuee)

#TEN:	#109	as #28 - CHANGE (KENG)
#NINE:	#492	as #6 - CONTRARIETY (LI)
#EIGHT:	#51	as #51 - CONSTANCY (CH'ANG)
#ONE:	#99	as #18 - WAITING (HSI)
#TWO:	#106	as #25 - CONTENTION (CHENG)
#THREE:	#82	as #1 - CENTRE (CHUNG)
#FOUR:	#205	as #43 - ENCOUNTERS (YU)
#FIVE:	#287	as #44 - STOVE (TSAO)
#SIX:	#108	as #27 - DUTIES (SHIH)
#SEVEN:	#128	as #47 - PATTERN (WEN)

As the GRAPPLE [#41, #57, #1, #9, #10, #27, #45, #46, #51] PROTOTYPE which conveys

[#41, {@1: Sup: 41 - RESPONSE: YING (#41); Ego: 41 - RESPONSE: YING (#41)}  
 #57, {@2: Sup: 17 - HOLDING BACK: JUAN (#58); Ego: 57 - GUARDEDNESS: SHOU (#98)}  
 #1, {@3: Sup: 18 - WAITING: HSI (#76); Ego: 1 - CENTRE: CHUNG (#99)}  
 #9, {@4: Sup: 27 - DUTIES: SHIH (#103); Ego: 9 - BRANCHING OUT: SHU (#108)}  
 #10, {@5: Sup: 37 - PURITY: TS'UI (#140 - I DEAL NOT FRAUDULENTLY {%14} / I AM NOT AN EAVES-DROPPER {%16}); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#118)}  
 #27, {@6: Sup: 64 - SINKING: CH'EN (#204); Ego: 27 - DUTIES: SHIH (#145)}  
 #45, {@7: Sup: 28 - CHANGE: KENG (#232); Ego: 45 - GREATNESS: TA (#190)}  
 #46, {@8: Sup: 74 - CLOSURE: CHIH (#306); Ego: 46 - ENLARGEMENT: K'UO (#236)}  
 #51] {@9: Sup: 44 - STOVE: TSAO (#350: \*TO\* \*PRESERVE\*, \*GUARD\* \*FROM\* \*DANGERS\*); Ego: 51 - CONSTANCY: CH'ANG (#287)}

**MALE: @140 = #140**

**ONTIC CHECKSUM TOTAL: #140 as [#5, #40, #1, #4, #40, #10, #600] / #45 as [#1, #4, #40] = 'âdam (H119):**

**{UMBRA: #0 as #45 % #41 = #4} 1) \*TO\* \*BE\* \*RED\*, \*RED\*; 1a) (Qal) ruddy (of Nazarites); 1b) (Pual); 1b1) to be rubbed red; 1b2) dyed red; 1b3) reddened; 1c) (Hiphil); 1c1) \*TO\* \*CAUSE\* \*TO\* \*SHOW\* \*RED\*; 1c2) to glare; 1c3) \*TO\* \*EMIT\* (\*SHOW\*) \*REDNESS\*; 1d) (Hithpael); 1d1) to redden; 1d2) to grow red; 1d3) to look red;**

**#350 as [#50, #90, #200, #10] /**

**#351 - ROMAN GOVERNANCE BINOMIAL STASIS PROTOTYPE**

**#SEVEN as [#50, #90, #6, #200, #5] /**

**#390 - \*CROWN\* as [#50, #90, #200, #10, #600] /**

**#260 as [#200, #50, #10] = nâsar (H5341): {UMBRA: #0 as #340 % #41 = #12} 1) to guard, watch, watch over, keep; 1a) (Qal); 1a1) to watch, guard, keep; 1a2) \*TO\* \*PRESERVE\*, \*GUARD\* \*FROM\* \*DANGERS\*; 1a3) to keep, observe, guard with fidelity; 1a4) to guard, keep secret; 1a5) to be kept close, be blockaded; 1a6) watchman (participle);**

Since the **#491 - AGENCY** operation is in my informal view a utilitarian function as organisational philosophy often involving some derivation as the **#277 - RIGHT TO PLACE A TEST / #237 - USE OF FORCE** relative to the ANTHROPOLOGY within the context of **#205 - PRINCIPLE OF PERSISTENT SUBSTANCE** and **#164 - PRINCIPLE OF MATERIALITY**.

However we notice that with such terms as ontological pacifist or ontic jurisprudence that the faculties of knowledge are not fully quantified. And so consequentially utilitarianism considers that actions are right if they are useful or for the benefit of a majority. It conveys a provisional doctrine that an action is right in so far as it promotes happiness {ie. the notion of **#24 - JOY (LE)** which is CENTRAL to the OBLIGATING NORM / **\*NORMA\* \*OBLIGANS\***}, and that the greatest happiness of the greatest number should improperly be the guiding principle of conduct.

And so utilitarianism has been criticised for focusing on the consequences rather than the motive or intrinsic nature of an

action. The solution to this is perhaps given by YANG HSIUNG's approach to his less or more structure:

#VIRTUE,  
#TOOLS,  
#POSITION,  
#TIME

As the determination given of any particular ONTIC\_OBLIGANS:

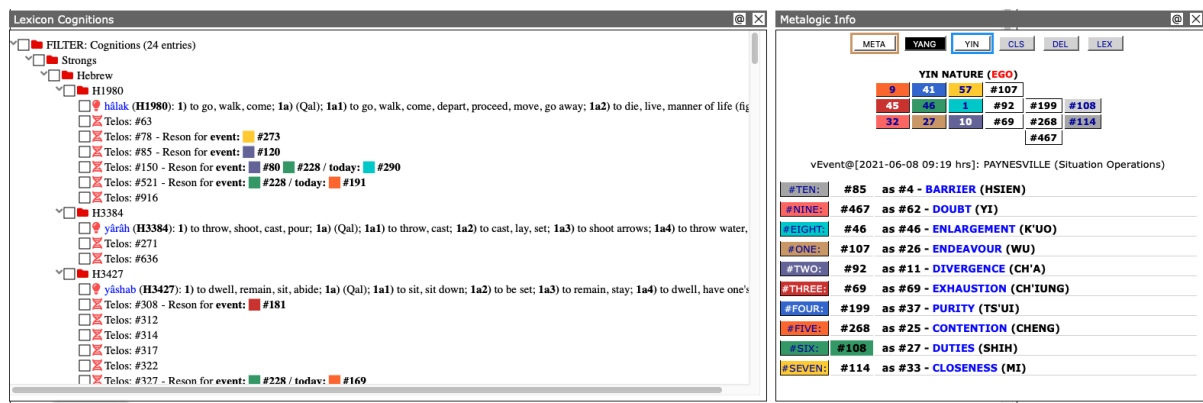
**#VIRTUE:** With Contrariety (no. #6), internal contradiction.  
**#TOOLS:** Enlargement (no. #46) means external opposition.  
**#POSITION:** As to Watch (no. #63), it is the apparent.  
**#TIME:** As to Darkening (no. #67), it is the indistinct.  
**#CANON: #182**

We might then consider that there ought to be a specialist field of BAYESIAN THEORY which we'll term UTILITARIAN PROBABILITY that deals expressly with the essentiality of the ONTIC premise as the impetus to any "motive or intrinsic nature of an action". Within our introductory example as our conception of a PROPOSITIONAL DELIMITER RELATIVE TO THE AUTONOMOUS PRINCIPLE we considered a STATIC LIMITED {ie. #9} TERM of **#51 - CONSTANCY (CH'ANG)** which we had nuanced to accommodate the need for COMPLIANCE in being a concern for **#27 - DUTY** purveying some beneficial ACTION related to CALAMITY.

But now we want to consider a new condition as a neural linguistic conception conveying an urgency "**THEN SOMETHING TERRIBLE HAPPENED. SO WHERE CAN WE ESCAPE TO NOW?**"

Which has emanated from the UNLIMITED {ie. #72} realm as the world of action as to then impose a morphological condition onto our previously STATIC LIMITED {ie. #9} TERM of **#51 - CONSTANCY (CH'ANG)** and the result is a DYNAMIC LIMITED {ie. #9} TERM that has not only a different dialectic as AUTONOMOUS condition which we have to contend with, but now has different demands placed upon the consideration of any UTILITARIAN PROBABILITY that deals expressly with the essentiality of the ONTIC premise as the impetus to any "motive or intrinsic nature of an action".

And lastly the #CENTRE of value PROPOSITION as the DELIMITER which is relative to the AUTONOMOUS PRINCIPLE has a different



focal context of **#46 - ENLARGEMENT (K'UO)**: "...WHATEVER SECURITY HE BUILDS IS LIKELY TO COLLAPSE UNDER PRESSURE, JUST AS THE PHYSICAL STRUCTURE CONSTRUCTED ON A FAULTY FOUNDATION IS SURE TO COLLAPSE." [The Canon of Supreme Mystery published 4 BCE, p 291]

**#219 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 14 JUNE 2021 as [#6, #10, #2, #200, #1] /**

**#250 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 14 JUNE 2021 #250 as [#2, #5, #2, #200, #1, #600] /**

**#308 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 14 JUNE 2021 as [#30, #5, #2, #200, #10, #1, #20, #600] /**

**#265 - \*KEY\* as [#6, #50, #2, #200, #1, #6] = bârah'**

(H1254): {**UMBRA: #203 % #41 = #39**} **1**) to create, shape, form; **1a**) (Qal) to shape, fashion, create (always with God as subject); **1a1**) of heaven and earth; **1a2**) of individual man; **1a3**) of new conditions and circumstances; **1a4**) of transformations; **1b**) (Niphal) to be created; **1b1**) of heaven and earth; **1b2**) of birth; **1b3**) of something new; **1b4**) of miracles; **1c**) (Piel); **1c1**) to cut down; **1c2**) to cut out; **1d**) to be fat; **1d1**) (Hiphil) to make yourselves fat;

As we've said previously that our intention is to provide a capability for referencing the lexicon resource so as to cognise the meta logic derived stasis as then a means for nomenclature based classification as essential to appropriate reasoned action.

Since we can redact any speech to its metalogic syllogism as it's conception of **\*REALITY\***, it ought to be possible to naturally intuit its meaning by use of the transcriptase dialectic element which

accompanies its quality as then a magnitude attribute or a quantity property.

That these discrete "**metalogic syllogism as it's conception of reality**" in being informally termed quantum might be viewed as enterprise actions by an #491 - agency which are then equivalently considered as productivity gains in being requisite to disjunctive proposition problem resolution.

We might consider each neural linguistic or meta dialectic to be QUANTUM as:

#THREE: judgment sensibility +

#FOUR: principle of materiality +

#FIVE: principle of persistence as solution to disjunctive propositions

by use of the similitude {ie. **the quality or state of being similar to something**} in being an enterprise {ie. **a project or undertaking, especially a bold or complex one**} and its architect as then generally applicable to a person who designs hardware, software, or networking applications and services intended to help a business or other organization achieve its strategic goals.

**YIN / YANG (11TH ELEMENT):** GOVERNMENT & NON-GOVERNMENT ORGANISATIONS: #8 - TRANSFORMING NATURE (4TH DOUBLE: #4 - NATURE AMENDED IN ITS NATURE (#7 - ENGENDERING NATURE))

The word enterprise is derived from the late Middle English: from Old French, 'something undertaken', feminine past participle (used as a noun) of entreprendre, based on Latin prendere, prehendere 'to take':

- to lay hold of, seize, grasp, grab, snatch, take, catch
- to detain someone in order to speak with him, accost, lay or catch hold of
- to take by surprise, catch in the act
- (of trees) I take root
- (poetic) I reach, arrive at, attain
- (poetic) I take in, reach or embrace with the eye

- (figuratively, rare, of the mind) to seize, apprehend, comprehend, grasp

There is firstly a need to visualise the **YANG (NATURE) SUPERNAL** (ie. exceptional quality or extent) characteristic of the problem relative to the **YIN (AMALGAM) SYNCRETIC** disposition of the anthropology.

Secondly the lexicon or metalogic quantum with any ONTIC grounding ought to enable an assaying against any scenario for the possibility of attributed resonance.

For example as a further consideration made of our “**fire evacuee**” —> “**something terrible happened**” informal research case study where **#281 - \*EVERYTHING\*** is reduced to ashes...

■ **#281 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 15 MAY 2021** as [#80, #1, #200] /

■ **#282 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 12 MAY 2021** as [#80, #1, #200, #1] /

■ **#299 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 12 MAY 2021** as [#80, #1, #200, #8, #10] /

■ **#341 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 15 MAY 2021** as [#80, #1, #200, #10, #50] /

**#492 - ONTIC PREMISE FOR VOLUNTARY FREEWILL** as [#80, #1, #200, #1, #10, #200] = **pâs (G3956): {UMBRA: #281 % #41 = #35} 1)** individually; **1a)** each, every, any, all, the whole, everyone, all things, everything; **2)** collectively; **2a)** some of all types;

■ **#281** as [#1, #80, #200] /

■ **#311 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 14 JUNE 2021** as [#30, #1, #80, #200] /

**#287 - INTELLECTUS AS GENITIVE VOLUNTĀTIS** as [#6, #1, #80, #200] = **'êpher (H665): {UMBRA: #281 % #41 = #35} 1)** ashes; **2)** (CLBL) worthlessness (fig.);

That if **#281 - \*EVERYTHING\*** is reduced to ashes then such consideration of quantum has occurred and our scenario ought reflect it:

■ ■ **H665@{**



@1: Sup: 30 - **BOLD RESOLUTION: YI (#30)**; Ego: 30 - **BOLD RESOLUTION: YI (#30)**,

@2: Sup: 31 - **PACKING: CHUANG (#61)**; Ego: 1 - **CENTRE: CHUNG (#31)**,

@3: Sup: 30 - **BOLD RESOLUTION: YI (#91)**; Ego: 80 - **LABOURING: CH'IN (#111)**,

@4: Sup: 68 - **DIMMING: MENG (#159)**; Ego: 38 - **FULLNESS: SHENG (#149)**,

**Male: #159; Feme: #149**

} // #311 ← **KANT's PROLEGOMENA (1783)**  
**CONSIDERATION OF SECTION #27 - DUTIES**

#159 as [#2, #50, #7, #100] = *nêzeq* (H5143): {**UMBRA: #157 % #41 = #34**} 1) injury, damage;

#149 as [#6, #2, #6, #30, #100, #5] = *bâlaq* (H1110): {**UMBRA: #132 % #41 = #9**} 1) to waste, lay waste, devastate; 1a) (Poel) to make waste; 1b) (Pual) devastated (participle);

#113 - **\*PRINCIPLE\* \*OF\* \*ETHICAL\* \*ENGAGEMENT\* (#45 - METHODOLOGY OF #68 - RIGHTS)** as [#1, #2, #10, #50, #10, #600] /

#149 as [#30, #1, #2, #10, #6, #50, #10, #600] = *'ebyôwn* (H34): {**UMBRA: #69 % #41 = #28**} 1) in want, needy, chiefly poor, needy person; 2) subject to oppression and abuse; 3) needing help, deliverance from trouble, especially as delivered by God; 4) general reference to lowest class;

Sun	Mon	Tue	Wed	Thu	Fri	Sat
30	31	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	1	2	3
4	5	6	7	8	9	10

NOUS: 8

14 June 2021

TIME: 11 54

**Nous:** #8  
**Time:** 05:35 hrs  
**Date:** 2021.6.14  
**Torah:** [#40, #30, #5]@{  
 @1: Sup: 40 - **LAW/MODEL: FA (#40)**; Ego: 40 -  
**LAW/MODEL: FA (#40)**,  
 @2: Sup: 70 - **SEVERANCE: KE (#110)**; Ego: 30 - **BOLD**  
**RESOLUTION: YI (#70)**,  
 @3: Sup: 75 - **FAILURE: SHIH (#185 - I AM NOT**  
**BOISTEROUS IN BEHAVIOUR {%25})**; Ego: 5 - **KEEPING**  
**SMALL: SHAO (#75)**,  
**Male: #185; Feme: #75**  
 } // #75  
**Dao:** Worth of Water, Easy By Nature  
**Tetra:** #40 - **LAW/MODEL (FA)**  
**I-Ching:** H48 - The Well, Welling

Latin: Deprecabilis {**Admirable God**} Alt: Dambyah {**Flowing Blood of God**} {

1. AIDS REFRESHING NIGHT-TIME SLEEP, AGAINST SADNESS
2. THE HIGH SCIENCES, MARVELOUS DISCOVERIES
3. MUSICIANS, POETS, LITERATURE & PHILOSOPHY
4. Phuor

Serug {**Branch, Layer; twining**}



Male Idea	#315	Telos	#311	Feme Idea	
Contrast of Terms, Self-Culture	#2	2	2	#2	Contrast of Terms, Self-Culture
Recognizing Agreements, Keeping Obligations	#79	81	79	#77	Natural Guide, Heaven's Reason
Being a Guide, Returning to the Root	#16	97	97	#18	Origin of Ethical Concepts, Palliation of Vulgarly
Important Distinctions, Trouble from Indulgence	#24	121	105	#8	Worth of Water, Easy By Nature
Left without Language, Different From the Vulgar	#20	141	182	#77	Natural Guide, Heaven's Reason <b>I AM NOT FRAUDULENT IN MEASURES OF GRAIN</b> {%6}
Intentional Reversal, Dimming Radiance <b>I AM NOT A TRANSGRESSOR</b> {%12}	#7	148	250	#68	Coinciding with Nature, Complying With Heaven
Great Guide, Trust in its Perfection <b>I AM NOT FRAUDULENT IN MEASURES OF GRAIN</b> {%6}	#34	182	277	#27	Greatest Functional Skill in Paradoxes

**\*HOMOIOS\* PROTOTYPE**

Unlearned Virtuosity as Simplicity	#65	247	308	#31	Military Stratagem, Quelling War
Coinciding with Nature, Complying With Heaven	#68	315	311	#3	Political Prescriptions, Quietude

**HETEROS PROTOTYPE**

Consequences for Virtuous Discourse <b>I CURSE NOT A GOD {#38}</b>	#38	220	281	#4	Using Guidance, Sourceless
Playing with Reversal, Sameness in Difference	#41	261	284	#3	Political Prescriptions, Quietude

**TORAH PROTOTYPE**

Politics	#17	199	341	#64	Consider the Small and Insignificant
Left without Language, Different From the Vulgar	#20	219	344	#3	Political Prescriptions, Quietude

**RIGHTS PROTOTYPE**

Coinciding with Nature, Complying With Heaven	#68	250	311	#34	Great Guide, Trust in its Perfection
Know-How as a Disease, Disease of Knowledge	#71	321	314	#3	Political Prescriptions, Quietude

<<https://www.grapple369.com/?zen:4,row:3,col:3>>

**.jackNote@zen: 4, row: 3, col: 3, nous: 8** [DATE: 2021.6.14, SUPER: #315 / #24 - Important Distinctions, Trouble from Indulgence; I-Ching: H5 - Waiting, Delay, Attending, Waiting, Moistened, Arriving; Tetra: 18 - WAITING (HSI), EGO: #311 / #8 - Worth of Water, Easy By Nature; I-Ching: H48 - The Well, Welling; Tetra: 40 - LAW/MODEL (FA)]

**IMMANUEL KANT'S (1783) PROLEGOMENA WITHIN SECTION #31 - MILITARY STRATAGEM, QUELLING WAR; I-CHING: H32 - PERSEVERANCE, ENDURANCE, DURATION, CONSTANCY; TETRA: 51 - CONSTANCY (CH'ANG) ON IDEA @314:** "And so for once one has something determinate, and to which one can adhere in all metaphysical undertakings, which have up to now boldly enough, but always blindly, run over everything without distinction. It never occurred to dogmatic thinkers that the goal of their efforts might have been set up so close, nor even to those who, obstinate in their so-called sound common sense, went forth to insights with concepts and principles of the pure understanding that were indeed legitimate and natural, but were intended for use merely in experience, and for which they neither recognized nor could recognize any determinate boundaries, because they neither had reflected on nor were able to reflect on the nature and even **[IDEA @314]** the possibility of such a pure understanding.

Many a naturalist of pure reason (by which I mean he who trusts himself, without any science, to decide in matters of metaphysics) would like to pretend that already long ago, through the prophetic spirit of his sound common sense, he had not merely suspected, but had known and understood, that which is here presented with so much preparation, or, if he prefers, with such long-winded pedantic pomp: **"NAMELY THAT WITH ALL OUR REASON WE CAN NEVER GET BEYOND THE FIELD OF EXPERIENCES."** But since, if someone gradually questions him on his rational principles, he must indeed admit that among them there are many that he has not drawn from experience, which are therefore independent of it and valid a priori – how and on what grounds will he then hold within limits the dogmatist (and himself), who makes use of these concepts and principles beyond all possible experience for the very reason that they are cognized independently of experience. And even he, this adept of sound common sense, is not so steadfast that, despite all of his presumed and cheaply gained wisdom, he will not stumble unawares out beyond the objects of experience into the field of chimeras. Ordinarily, he is indeed deeply enough entangled therein, although he cloaks his ill-founded claims through a popular style, since he gives everything out as mere probability, reasonable conjecture, or analogy. [pages 65-66]

Thusly we need to invoke a query setTimeout mechanism and perpetual action against any vEvent dialectic as stasis (ie. static moment) and aggregate any lexicon entries which match a given criteria, in then retaining them (ie. either as a STRONGS reference or TELOS filtered entity) for further appraisal opportunity against the dynamic of any scenario.

■ **#184 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 12 MAY 2021** as [#3, #10, #50, #70, #40, #1, #10] /

■ **#224 - \*COIN\* / GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 15 MAY 2021** as [#3, #5, #50, #70, #40, #5, #50, #1] /

■ **#246 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 12 MAY 2021** as [#3, #10, #50, #70, #40, #5, #50, #8, #10] /

■ **#281 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 15 MAY 2021** as [#3, #5, #50, #70, #40, #5, #50, #8, #50] /

■ **#282 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 12 MAY 2021** as [#3, #10, #50, #5, #200, #9, #5] / [#5, #3, #5, #50, #5, #200, #9, #5] /

■ **#289 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 12 MAY 2021** as [#3, #5, #3, #5, #50, #8, #40, #5, #50, #70, #50] /

■ **#294 - GLOBUS CRUCIGER AS NOUMENON RESONANCE FOR 12 MAY 2021** as [#3, #5, #3, #5, #50, #8, #200, #9, #1, #10] - gínomai (G1096): {UMBRA: #184 % #41 = #20} 1) to become, i.e. to come into existence, begin to be, receive being; 2) to become, i.e. to come to pass, happen; 2a) of events; 3) \*TO\* \*ARISE\*, \*APPEAR\* \*IN\* \*HISTORY\*, \*COME\* \*UPON\* \*THE\* \*STAGE\*; 3a) of men appearing in public; 4) to be made, finished; 4a) of miracles, to be performed, wrought; 5) to become, be made;

**YOUTUBE:** "GREGORIAN / ANDRÉ RIEU - CONQUEST {ie. the overcoming of a problem or weakness} OF PARADISE"

<[https://www.youtube.com/watch?v=lub9L8v-\\_ec](https://www.youtube.com/watch?v=lub9L8v-_ec)>

<<https://www.youtube.com/watch?v=Vh6ozFFFVic>>

Most of this search / filter JavaScript coding already exists within the GNOSIS.boek {} module and we're going to now situate it within the GNOSIS.scenario {} module and then deploy our moveable dialog concept for user interaction.

**A DRAFT COPY OF THIS DOCUMENT MAY BE OBTAINED FROM THE FOLLOWING URL:**

<<https://www.grapple369.com/Groundwork/Disjunctive%20Proposition.pdf>>

**Initial Post:** 8 June 2021