

-- CONSIDERATIONS ON IMPROVING AUSTRALIAN / CHINESE FOREIGN RELATIONS

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Here's what we had done with the chapter.

I conveyed a work in progress draft to both SENATOR WONG as our FOREIGN MINISTER and the CHINESE CONSULATE before their meeting upon 21 DECEMBER 2022 as the 50th anniversary of AUSTRALIAN / CHINESE FOREIGN RELATIONS and contemporaneous to the GRAND INCEPTION upon 21 DECEMBER 103 BCE of the Chinese calendar which is deployed to this present day. Whereupon I conveyed my intuitions beforehand so that the CHINESE would not be unnecessarily troubled with poking about their SOVEREIGN IDENTITY.

We identified from online dictionary resources a Chinese linguistic / psychology hypostasis relationship to the TRIPARTITE number paradigm to which we had associated Hebrew / Greek Biblical Lexicon terms as the basis for a **#451 - PRAXIS OF RATIONALITY**:

chéng jiāo (成交): [**#73 - 成 = #524 / #16 - 交 = #467**] to complete a contract; to reach a deal;

wài jiāo shì wù (外交事務): [**#16 - 交 = #467 / #27 - 事 = #488 / #26 - 務 = #477**] ***FOREIGN* *AFFAIRS***;

jiāo chāi (交差): [**#16 - 交 = #467 / #11 - 差 = #462**] to report back after completion of one's mission;

Jiāo dà (交大): [**#16 - 交 = #467 / #45 - 大 = #496**]

University of Communications;

jiāo gē (交割): [**#16 - 交 = #467 / #70 - 割 = #521**] delivery (commerce);

EMAIL TO SENATOR WONG FOREIGN MINISTER

(senator.wong@aph.gov.au) / CHINESE CONSULATE

(canberra@csm.mfa.gov.cn; au@mofcom.gov.cn) @ 1453 HOURS ON 19

DECEMBER 2022: "EAST MEETS WEST AND GIVEN THE LUOSHU REFERENCE OBJECT IS TO WESTERN PERENNIAL BIPARTITE PHILOSOPHY A CAUSE FOR AVERSION WHETHER TRIPARTITE DEFINITION IS OPTIMAL?"

Excuse my presumptions...

The consideration is whether a DIARCHY can also be considered as a HYPOSTASIS (philosophy: The underlying reality or substance of something) reality constituting a #81 - SOVEREIGN JUXTAPOSITION (eg:

UNIVERSAL LAW FORMULATION -> HUMANITY FORMULATION -> AUTONOMY FORMULATION):

- (linguistics) A relationship between a name and a known quantity, as a cultural personification (i.e. objectification with personality) of an entity or quality.
- (psychology) Referring to the hypostatic model of personality; i.e., asserting that humans present themselves in many different aspects or hypostases, depending on the internal and external realities they relate to, including different approaches to the study of personality.

<http://www.grapple369.com/?idea:452,453,454,457,460,469,478,505>
<-- LINK FOR **#451 - PRAXIS OF RATIONALITY META CONCEPTS**

The TRIPARTITE NUMBER definition in then conforming to **#451 - PRAXIS OF RATIONALITY META CONCEPTS** may constitute a HEADS OF AGREEMENT, which when properly drafted, is a non-binding document that sets out the key terms (ie. ***the meta-descriptive #81 elements which as dialectic will frame any subsequent knowledge economy agreement***) of a proposal for other agreement between parties. It is commonly used as part of the process of negotiating commercial transactions for example, the purchase of a business."

FOR FURTHER SEE @ 1001 HOURS ON 3 DECEMBER 2022: "IS THE ESTABLISHMENT OF A DIARCHY (AS OPPOSED TO AN ENCUMBRANCE AND CONSEQUENCE OF PERVASIVE DESTRUCTION) THE KEY FOR PEACE BETWEEN RUSSIA / UKRAINE?"

EMAIL TO SENATOR WONG FOREIGN MINISTER

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DECEMBER 2022: "Thank-you for your indulgence upon opportunities [**#264 - derek (H1870): JOURNEY; COURSE OF LIFE; DAOIST, #415 - memshâlâh (H4475): RULE, DOMINION, REALM ACTIONS**] for your **#81 - yâ'ad (H3259): *MEETING*** upon the 21 DECEMBER 2022 which marked the 50th anniversary to the establishment of diplomatic relations between AUSTRALIA and the PEOPLE'S REPUBLIC OF CHINA [**#1 - ≡中 = #452**].

As you may see from the accompanying DRAFT 4 document titled "**PREMEDIATED (ADVOCATED) MEDIA AND IT'S AFFIRMATION OF DETERMINISTIC CONSCIOUSNESS**" that had I not undertaken such intervention initiative, then the statements / actions might:

- Have appeared entirely hostile to Chinese Identity and sovereign interests;

- Prevented ourselves from taking advantage of HUSBAND / WIFE role reversals within TETRAD #6 to negate the **ANTI-LGBTIQ community** interpretation of BIBLICAL texts of ROMANS 1 and terms such as **ARSENOKOITES** and **MALAKOS**;
- Diminish PAPAL claims to **#264 - KEYS** of **#415 - HEAVEN** as being a schema of despotic power."

FOR FURTHER SEE: "ROMAN CATHOLIC HOLOCAUST ACCOUNTABILITY AND IMPETUS FOR HISTORICAL REVISIONISM / MANOEUVRE ACTIONS"

<<http://www.grapple369.com/Groundwork/On%20Catholic%20Holocaust%20Accountability%2020230108.pdf>>

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(canberra@csm.mfa.gov.cn; au@mofcom.gov.cn) @ **1124 HOURS ON 8**

JANUARY 2023: "Happy to jiāo chāi (交差): [#16 - 交 = #467 / #11****

- 差 = #462] report back after completion of one's mission that each of

those three matters can be resolved within TETRA #16 - CONTACT

(CHIAO) and having an understanding that PAPAL claims to **#264 - KEYS**

of #415 - HEAVEN as being a schema of despotic power have a materia

prima as historical dependency upon the LUOSHU magic square being its

a reference object--**the REDUCTIO AD HITLERUM which challenges**

that fact would appear to have been made before the HOLOCAUST of JEWS had properly commenced.

NOTE: In our informal view the EPISTLE TO THE ROMANS deploys the same methodology: FOREIGN AFFAIRS, SEXUALITY, PHILOSOPHICAL DEPENDANCY being then causal for perspective on moral aberration.

WITH RESPECTS TO wài jiāo (外交): "*DIPLOMACY*;

***DIPLOMATIC*; *FOREIGN AFFAIRS*"** given **#16 - 交 = #467** that there

are some 28 instances of (外) within the CANON OF SUPREME MYSTERY text with

the first appearing within APPRAISAL 8 of **#2 - 周 = #453:**

The Chinese ambassador has made a rare public appearance before the media. Raising a glass to Australia, he declared our relationship with Beijing is at a critical turning point. At the same time, a key ally warned the government to remain vigilant.
youtu.be/h8aM2wRHoRE



7:47 pm · 10/1/2023 · 2,845 Views · Twitter Media Studio

WHERE #453 = #451 - PRAXIS OF RATIONALITY + #2 - FULL CIRCLE (CHOU): "ASSOCIATIONS BASED ON PROFIT RATHER THAN VIRTUE ARE ESPECIALLY LIKELY TO COLLAPSE.

#447 - NOUMENON RESONANCE FOR 8 JANUARY 2023 as [#6, #1, #40, #400] /

#453 = #451 - PRAXIS OF RATIONALITY + #2 - FULL CIRCLE

(CHOU) as [#6, #1, #40, #400, #6] = 'emeth (H571): {**UMBRA: #441 % #41 = #31**} **1)** firmness, faithfulness, truth; **1a)** sureness, reliability; **1b)** ***STABILITY***, ***CONTINUANCE***; **1c)** ***FAITHFULNESS***, ***RELIABLENESS***; **1d)** truth; **1d1)** as spoken; **1d2)** of testimony and judgment; **1d3)** of divine instruction; **1d4)** truth as a body of ethical or religious knowledge; **1d5)** true doctrine; **1e)** in truth, truly;

APPRAISAL #8: Turning out faults from the self (還過躬外),
Misfortunes will not be great.

FATHOMING #8: Ridding himself of faults (還過躬外)
Means: Calamity will not strike.

hái (還): 1. also; in addition; more, 2. ***TO* *GO* *BACK***, ***TO* *TURN* *AROUND***; ***TO* *RETURN***, 3. to pay back; to give back, 4. yet; still, 5. still more; even more, 6. fairly, 7. to do in return, 8. Huan, 9. to revert, 10. to turn one's head; to look back, 11. to encircle, 12. to rotate, 13. since, 14. however, 15. already, 16. already, 17. or

guò (過): 1. to cross; to go over; to pass, 2. too, 3. particle to indicate experience, 4. to surpass; to exceed, 5. to experience; to pass time, 6. to go,

7. a mistake, 8. a time; a round, 9. Guo, 10. to die, 11. to shift, 12. to endure, 13. ***TO* *PAY* *A* *VISIT*;** ***TO* *CALL* *ON***

gōng (躬): 1. body, 2. to bow, 3. ***ONESELF***

wài (外): 1. outside, 2. out; outer, 3. external; outer, 4. ***FOREIGN*** ***COUNTRIES***, 5. exterior; outer surface, 6. a remote place, 7. maternal side; wife's family members, 8. husband, 9. other, 10. to be extra; to be additional, 11. unofficial; informal; exoteric, 12. role of an old man, 13. to drift apart; to become estranged, 14. to betray; to forsake

A FAILING, IF TRULY REPENTED, NEED NOT END IN DISASTER. IT IS AS IF THE GOOD PERSON "RETURNS FROM NO GREAT DISTANCE." [@1, page 101]

#380 - NOUMENON RESONANCE FOR 8 JANUARY 2023 as [#10, #300, #70] /

#406 - NOUMENON RESONANCE FOR 8 JANUARY 2023 as [#10, #6, #300, #70, #500] /

#447 - NOUMENON RESONANCE FOR 8 JANUARY 2023 as [#6, #5, #6, #300, #70, #50, #10] / [#5, #6, #300, #10, #70, #50, #6] /

#453 = #451 - PRAXIS OF RATIONALITY + #2 - FULL CIRCLE (CHOU) as [#6, #5, #6, #300, #10, #70, #50, #6] = *yâsha'* (H3467): { **UMBRA: #380 % #41 = #11** } **1**) to save, be saved, be delivered; **1a**) (Niphal); **1a1**) to be liberated, be saved, be delivered; **1a2**) to be saved (in battle), be victorious; **1b**) (Hiphil); **1b1**) to save, deliver; **1b2**) ***TO* *SAVE* *FROM* *MORAL* *TROUBLES***; **1b3**) to give victory to;

CATEGORICAL (#YOD, #MEM, #TAU, #ALEPH) #451 - METALOGIC IMPERATIVE RESPONSE TO TERROR EVENT OF 11 SEPTEMBER 2001

#YOD: #10 - SOVEREIGNTY (10 SEPT 2001) / ONTIC #451 - MORALITY PRAXIS OF RATIONALITY GROUNDING +

#MEM: #40 - ACCORDING TO LAW (13 SEPT 2001) / IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT +

#TAU: #400 - FOR ALL TIME (22 SEPT 2001) / TEMPORAL HEURISTIC WITH INFINITY GROUNDING +

#415 - memshâlâh (H4475): **RULE AND DOMINION (OF GOD)** as **#6000 % 22 = #MEM ON 13 SEPTEMBER 2001** GIVEN THE NUMBER OF 146,097 DAYS IN #400 YEARS AFTER THE GREGORIAN CALENDAR REFORMS AS **#67 - DARKENING (HUI)** OF 15 OCTOBER 1582

24 x 7 x 13 x 49 = 6J = 107,016 days (294 x #364 or 293 x 365.2423 tropical years)

19 year metonic cycle x 6J = 5567 years

146,097 - 107,016 = 39,081 days (107 x #364 + 133 days or 107 x 365.2423 + 0.0525 days)

#ALEPH: #1 - CONSCIOUSNESS INSTANTIATION (23 SEPT 2001) / NOUMENON AND TEMPORAL RESONANCE FOR GNOSIS EX MACHINA

As closing remarks, let's then frame our philosophical presumption upon determinism as consideration which is an alternative to a bipartite metakinesis / kinetics (ie. an electric cow prod) applied to a neural linguistic / psychosomatic relationship as the metaphysical / metempirical philosophical proposition where adverse speech over time then brings **#1092 - phérō (G5342): *THE* *MIND* *BEING* *MOVED* *INWARDLY* *AND* *PROMPTED*** towards **#237 - USE OF FORCE** by the seminal thinking that is emergent in any agency:

#389 - NOUMENON RESONANCE FOR 8 JANUARY 2023 as [**#5, #50, #5, #3, #20, #1, #300, #5**] / **#1092** as [**#5, #50, #5, #600, #9, #5, #10, #200, #8, #200**] = **phérō (G5342): {UMBRA: #1405 % #41 = #11} 1)** to carry; **1a)** to carry some burden; **1a1)** to bear with one's self; **1b)** to move by bearing; move or, to be conveyed or borne, with the suggestion of force or speed; **1b1)** of persons borne in a ship over the sea; **1b2)** of a gust of wind, to rush; **1b3) *THE* *MIND* *BEING* *MOVED* *INWARDLY* *AND* *PROMPTED***; **1c)** to bear up i.e. uphold (keep from falling); **1c1)** of Christ, the preserver of the universe; **1d)** to bear, i.e. endure, to endure the rigour of a thing, to bear patiently one's conduct, or spare one (abstain from punishing or destroying); **1e)** to bring, bring to, bring forward; **1e1)** to move to, apply; **1e2)** to bring in by announcing, to announce; **1e3)** to bear i.e. bring forth, produce; to bring forward in a speech; **1e4)** to lead, conduct;

As we conveyed by several previous GRAPPLE@[] PROTOTYPE examples, it seems entirely plausible to deploy the NOUMENON #1092 - TEMPORAL HEURISTIC (ie. 'ôwth (H226) cycle suggests an anthropological cognitive function associated to the COURSE-trochos OF NATURE-genesis [James 3:6]) to then obtain CATEGORIES OF UNDERSTANDING as consciousness

instantiation / continuum markers and apply a probability upon the likelihood for ACTION / REACTION?

To answer this may yet take many years of contemplation and research, but suffice to say, it is important to make a reasonable assertion about our METAPHYSICAL CONUNDRUM relating to an association between COGNITION --> ORTHOGRAPHIC KNOWLEDGE?

Orthographic knowledge here refers to the information that is stored in memory.

#1092 v's #2184 (20 MARCH 1996 + 5 x #364 + #182 - 12 SEPT 2001)

| **#364** - PRINCIPLE OF ENQUIRY

| **#312** - PRINCIPLE OF CONTRADICTION

| **#416** - RULE OF USAGE (ORTHOGRAPHY)

| | **#143** - vEVENT DEME / ONTIC AS POSSIBLE CALIBRATION?

| | **#273** - PRINCIPLE OF SYNCRETIC PROGRESSION

#24 x #7 = @168 - ONTIC / TEMPORAL PREMISE x #13 x #49 = 6J = 294 x #364 / #293 = 365.2423 days as tropical year

<<http://www.grapple369.com/?idea:273,312,364,416,465>>

#409 - NOUMENON RESONANCE FOR 22 DECEMBER 2022 as [#5, #4, #400] /

#465 - NOUMENON RESONANCE FOR 22 DECEMBER 2022 as [#6, #4, #400, #10, #5, #600] /

#416 as [#2, #4, #400, #10] / [#6, #4, #400, #6] = dâth

(H1881): {UMBRA: #404 % #41 = #35} 1) *DECREE*, *LAW*, *EDICT*, *REGULATION*, *USAGE*; 1a) decree, edict, commission; 1b) law, rule;

#16 - 交 = #467

jiāo: 1. to deliver; to turn over; to pay, 2. to make friends, 3. to intersect; to join with; to interlock; to exchange, 4. mutually, 5. to communicate with, 6. to cross legs, 7. to mix, 8. *TO* *HAVE* *SEX*, 9. to cause, 10. a meeting time; a meeting place, 11. a friend; friendship, 12. a somersault, 13. Jiao, 14. simultaneously, 15. sequentially

xìng jiāo (性交): [**#16 - 交 = #467**] sexual intercourse / **tóng xìng (同性):** same nature; homosexual <-- *WORDS* *ALL* *APPEAR* **WITHIN CANON OF SUPREME MYSTERY**

Compare to #28 - 更 = #479 within APPRAISAL #1: ruò xìng (若性): "seems like nature".

WHERE #479 = #451 - PRAXIS OF RATIONALITY + #28 - CHANGE (KENG): "THIS TETRAGRAM SHOWS LIFE RESURGENT AND MORAL LIFE RETRIEVED FROM EVIL HABITS. THOUGH CHANGE OF ANY KIND CALLS FOR CAUTION, CHANGE AT THIS TIME OPENS THE WAY FOR GENERALLY POSITIVE DEVELOPMENTS.

APPRAISAL #1: Having evolved in darkness, It is not right.
Impropriety seems like nature.

FATHOMING #1: Darkly changed, proprieties blocked,
Means: In youth, he alters his course.

DEEP AT THE CORE OF HIS BEING, THE INDIVIDUAL HAS NEGLECTED TO DEVELOP THE POTENTIAL FOR GOODNESS THAT IS ENDOWED WITH HUMAN NATURE." [1, page 215]

jiāo chāi (交差): [#16 - 交 = #467 / #11 - 差 = #462] to report back after completion of one's mission;

jìn xíng jiāo yì (進行交易): [#20 - 進 = #472 / #16 - 交 = #467] to carry out a transaction;

jiāo xiǎng yuè (交響樂): [#16 - 交 = #467 / #24 - 樂 = #475] symphony;

wài jiāo shì wù (外交事務): [#16 - 交 = #467 / #27 - 事 = #488 / #26 - 務 = #477] foreign affairs;

duàn jiāo (斷交): [#29 - 斷 = #480 / #16 - 交 = #467] to end a relationship; to break off diplomatic ties;

wài jiāo dà chén (外交大臣): [#16 - 交 = #467 / #45 - 大 = #496] Foreign Secretary; (UK) Secretary of State for Foreign and Commonwealth Affairs;

Jiāo dà (交大): [#16 - 交 = #467 / #45 - 大 = #496] University of Communications;

jiāo gē (交割): [#16 - 交 = #467 / #70 - 割 = #521] delivery (commerce);

chéng jiāo jià (成交價): [#73 - 成 = #524 / #16 - 交 = #467] sale price; negotiated price; price reached in an auction;

chéng jiāo (成交): [#73 - 成 = #524 / #16 - 交 = #467] to complete a contract; to reach a deal;

huàn nàn zhī jiāo (患難之交) [#79 - 難 = #530 / #16 - 交 = #467] a friend in times of tribulations (idiom); a friend in need is a friend indeed;

WHERE #465 = #451 - PRAXIS OF RATIONALITY + #14 -

PENETRATION (JUI): "ONLY THE FOCUSED MIND CAN HOPE TO DISCERN THE UNIFYING PRINCIPLE BEHIND THE INSTITUTIONS AND ARTS OF CIVILIZATION.

#143 as [#40, #5, #9, #70, #4, #5, #9, #1] = *methodeía* (G3180): {UMBRA: #144 % #41 = #21} 1) *CUNNING* *ARTS*, deceit, craft, trickery; <-- *SATOR* / *ROTAS* 5x5 *SQUARE* *GUAGES*?

FOR THIS REASON, THE CONFUCIAN CLASSICS ADVISE, "CARRY FOREVER THE SINGLE MIND." AS THE SAYING GOES, "NO WEAPON IS AS PIERCING AS A FIXED PURPOSE." ACCOMPLISHMENT IN ALL AREAS, THEN, IS TIED TO THE PENETRATING MIND THAT DEPENDS ON ONENESS." [@1, page 157]

#423 - **NOUMENON RESONANCE FOR 22 DECEMBER 2022** as [#2, #8, #7, #6, #400] /

#465 - **NOUMENON RESONANCE FOR 22 DECEMBER 2022** as [#8, #7, #10, #400, #600] /

#471 - **NOUMENON RESONANCE FOR 22 DECEMBER 2022** as [#6, #8, #7, #10, #400, #600] /

#20 - **ADVANCE (CHIN)** as [#8, #7, #5] = *châzâh* (H2372): {UMBRA: #20 % #41 = #20} 1) to see, perceive, look, behold, prophesy, provide; 1a) (Qal); 1a1) to see, behold; 1a2) to see as a seer in the ecstatic state; 1a3) *TO* *SEE*, *PERCEIVE*; i) *WITH* *THE* *INTELLIGENCE*; ii) to see (by experience); iii) to provide;

Accordingly the **#451 - TEMPORAL HEURISTIC (CONSCIOUSNESS INSTANTIATION)** is in our informal view a vMemetic process, that is not unlike the philosophical concept of *chromosome* derived from Ancient Greek **#1541** - *χρῶμα* (khrôma, "colour") + **#1041** - *σῶμα* (sôma, "body"):

#YOD (#10)

#MEM (#40 - 13 SEPTEMBER 2001) <-- IS THIS AMERICA'S GREAT SIN?

#TAU (#400)

#ALEPH (#1) = 23 ELEMENTS (#451)

<--- 22 / 7 - INFINITE TIME CONTINUUM --->

|

| **#8 - AUTONOMOUS DELIMITER**

|

#1541 = [*χ,ρ,ω,μ,α*] {@5: Sup: 2 - **FULL CIRCLE**: CHOU (#130 - **AM NOT EVIL MINDED** {%3}); Ego: 1 - **CENTRE**: CHUNG (#164 - **PRINCIPLE OF MATERIALITY**)}

Historically the anthropocentric entity HRUMACHIS was the dawning sun

where he therefore symbolizes any new course of events.

#HE (#5): vBronze
#RESH (#200): vPurple
#VAV (#6): vRed
#MEM (#40): vBlue
#ALEPH (#1): vOrange
#CHET (#8): **AUTONOMOUS DELIMITER**
#YOD (#10): vGreen
#SAMEK (#60): vYellow
#LAMED (#30): vCyan
#TSADE (#90): vCoral

#450 + #1 - PROGRESSION OF THOUGHT

#1541 as [**#600, #100, #10, #200, #300, #10, #1, #50, #70, #200**] = **Christianós (G5546): {UMBRA: #1541 % #41 = #24} 1)**
CHRISTIAN, a follower of Christ;

THEORETICAL TEMPORAL HEURISTIC @ 23 DECEMBER 2022
GRAPPLE: [#13, #18, #35, #40, #49, #37, #14, #20, #71]
PROTOTYPE (not subject to peer review)

<<http://www.grapple369.com/>?
grapple:13,18,35,40,49,37,14,20,71&date:2022.12.23>

{@1: Sup: 13 - **INCREASE:** TSENG (#13); Ego: 13 - **INCREASE:**
TSENG (#13)}

|
|
|

{@8: Sup: 64 - **SINKING:** CH'EN (#347 - **FACILITATORS /**
ARBITRATORS TO FREE WILL [#522 - **bîynâh (H998):**
FACULTY]; Ego: 20 - **ADVANCE:** CHIN (#226 - **derek (H1870):**
***COURSE* *OF* *LIFE* / *MORAL* *CHARACTER* (fig.)**}

|

{@9: Sup: 54 - **UNITY:** K'UN (#401 - **SEE KANT'S METAPHYSICS OF**
MORALS IDEA); Ego: 71 - **STOPPAGE:** CHIH (#297 - **SEE KANT'S**
PROLEGOMENA IDEA)}

ONTIC CHECKSUM TOTAL: #192 as [**#100, #90, #2**] = **qetseb**
(**H7095**): **{UMBRA: #192 % #41 = #28} 1)** cut, ***SHAPE***,
extremity, ***FORM***, base; **1a)** cut, shape; **1b)** extremity;

H7095@{

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

@2: Sup: 28 - **CHANGE: KENG (#47)**; Ego: 9 - **BRANCHING OUT: SHU (#28)**,

@3: Sup: 30 - **BOLD RESOLUTION: YI (#77)**; Ego: 2 - **FULL CIRCLE: CHOU (#30)**,

Male: #77; Feme: #30

} // #192

DEME CHECKSUM TOTAL: #506 as [#80, #70, #30, #10, #300, #5, #10, #1] = politeía (G4174): {**UMBRA: #506 % #41 = #14**} 1) the administration of civil affairs; 2) ***A* *STATE* *OR* *COMMONWEALTH***; 3) ***CITIZENSHIP*, *THE* *RIGHTS* *OF* *A* *CITIZEN***;

<<http://www.grapple369.com/?idea:192,297,401,506>>

IMMANUEL KANT'S (1785) METAPHYSICS OF MORALS IDEA #401:

"Now an action done from duty must altogether exclude the influence of inclination and therewith every object of the will. Hence there is nothing left which can determine the will except objectively the law and subjectively pure respect for this practical law, ie. the will can be subjectively determined by the maxim (ie. **The objective principle as one which serve all rational beings also subjectively as a principle if #421 - *REASON* had full control over the #522 - *FACULTY* [#71 - STOPPAGE (CHIH) --> #522]** of desire is the practical law) that I should follow such a law even if all my inclinations are thereby thwarted.

Thus the moral worth of an action does not lie in the effect expected from it nor in any principle of action that needs to borrow its motive from this expected effect. For all these effects (agreeableness of one's condition and even the furtherance of other people's happiness) could have been brought about also through other causes and would not have required the will of a rational being, in which the highest and unconditioned good can alone be found. Therefore, the pre-eminent good which is called moral can consist in nothing but the representation of the law in itself, and such can admittedly be found only in a rational being insofar as this representation, and not some expected effect, is the determining ground of the will.

This good is already present in the person who acts according to this representation, and such good need not be awaited merely from the effect." [pages 13, 14]

IMMANUEL KANT'S (1783) PROLEGOMENA COMMENTARY ON SECTION #17 - POLITICS; I-CHING: H54 - MARRIAGEABLE MAID / MAIDEN, CONVERTING THE MAIDEN; TETRA: 65 - INNER (NEI) AS IDEA #297: "For the subjective laws under which alone a cognition of

things through experience (eg: #123 = [#65, #41, #17] v's [#38, #44, #41]) is possible also hold good for those things as objects of a possible experience (but obviously not for them as things in themselves, which, however, are not at all being considered here). It is completely the same, whether I say: A judgment of perception can never be considered as valid for experience without the law, that if an event is perceived then it is always referred to something preceding from which it follows according to a universal rule; or if I express myself in this way:
EVERYTHING OF WHICH EXPERIENCE SHOWS THAT IT HAPPENS MUST HAVE A CAUSE.

#41 #1 #57
 #49 #33 #17
 #9 #65 #25

= #99 / #297 {#ONE / #1 - IMMATERIAL BIPARTITE ELEMENT OF USURPING #9 - AUTONOMY WITHIN THE PYTHAGOREAN #1080 - HETEROS THEORY OF NUMBER SCHEMA AS TECHNOLOGY OF THE DAY}

It is nonetheless more appropriate to choose the first formulation. For since we can indeed, a priori and previous to any objects being given, have a cognition of those conditions under which alone an experience regarding objects is possible, but never of the laws to which objects may be subject in themselves without relation to possible experience, we will therefore be able to study a priori the nature of things in no other way than by investigating the conditions, and the universal (though subjective) laws, under which alone such a cognition is possible as experience (as regards mere form), and determining the possibility of things as objects of experience accordingly; for were I to choose the second mode of expression and to seek the a priori conditions under which nature is possible as an object of experience, I might then easily fall into misunderstanding and fancy that I had to speak about nature as a thing in itself, and in that case I would be wandering about fruitlessly in endless endeavours to find laws for things about which nothing is given to me.

We will therefore be concerned here only with experience and with the universal conditions of its possibility which are given a priori, and from there we will determine nature as the whole object of all possible experience. I think I will be understood: that here I do not mean the rules for the observation of a nature that is already given, which presuppose experience already; and so do not mean, how we can learn the laws from nature (through experience), for these would then not be laws a priori and would provide no pure natural science; but rather, how the a priori conditions of the possibility of experience are at the same time the sources out of which all universal laws of nature must be derived." [pages 49, 50]

YOUTUBE: "IN THE AIR TONIGHT (IN THIS MOMENT)"

<<https://www.youtube.com/watch?v=azeh1ZbxWwI>>

A revision of this document may be obtained from the following URL:

<<http://www.grapple369.com/Groundwork/Determined%20Consciousness.pdf>>

@1 - Michael Nylan, A Translation with Commentary of the T'AI HSÜAN CHING (The Canon of Supreme Mystery) by Yang Hsiung, 1993, State University of New York

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