Kinds and Degrees

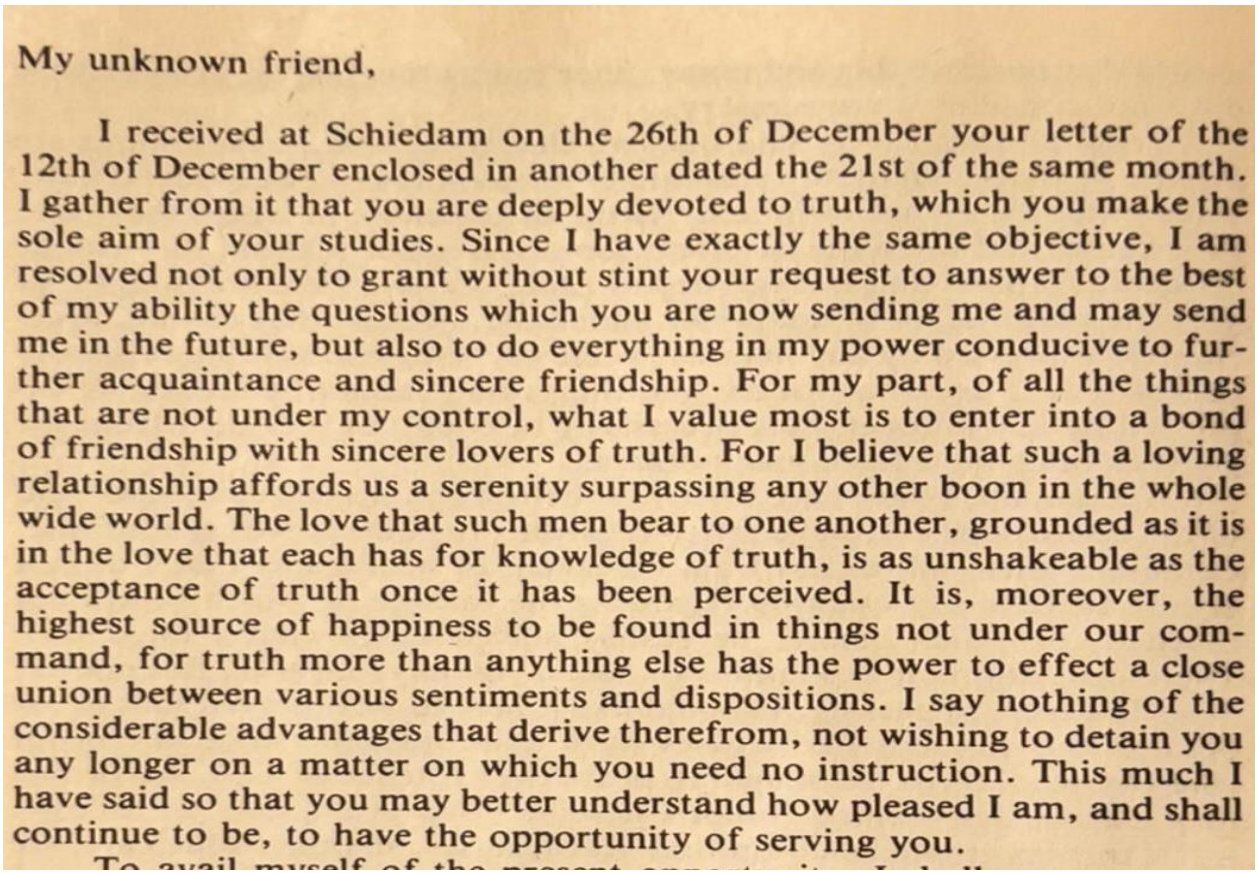
by* Jacob Roman Parr

Question must be formed ∵ Answer is first given

Nothing can be considered in themselves infinite Finite experience -> finite existence Infinite existence -> experience that is infinite Infinite unlimited or unmeasurable Time is the measure of duration and neither time nor measure in themselves are limits The limiting factor of experience is the source of that experience that is experience itself included and that source is reality itself

space's most basic components being discrete.

Spinoza's theosophy was flawed If good is born from reason then evil is simply an act deprived of reason or adequate information Spinoza instead of finding fault in illogicality ends up in a kind of moral relativism which we



My unknown friend,

I received at Schiedam on the 26th of December your letter of the 12th of December enclosed in another dated the 21st of the same month. I gather from it that you are deeply devoted to truth, which you make the sole aim of your studies. Since I have exactly the same objective, I am resolved not only to grant without stint your request to answer to the best of my ability the questions which you are now sending me and may send me in the future, but also to do everything in my power conducive to further acquaintance and sincere friendship. For my part, of all the things that are not under my control, what I value most is to enter into a bond of friendship with sincere lovers of truth. For I believe that such a loving relationship affords us a serenity surpassing any other boon in the whole wide world. The love that such men bear to one another, grounded as it is in the love that each has for knowledge of truth, is as unshakeable as the acceptance of truth once it has been perceived. It is, moreover, the highest source of happiness to be found in things not under our command, for truth more than anything else has the power to effect a close union between various sentiments and dispositions. I say nothing of the considerable advantages that derive therefrom, not wishing to detain you any longer on a matter on which you need no instruction. This much I have said so that you may better understand how pleased I am, and shall continue to be, to have the opportunity of serving you.

To avail myself of the present

all know is self defeating The true source of error in most theosophic arguments is the presupposition of a scholastic conception of God one which is truly infinite globally . But rather , all we need do is see that there are instead various localities locally and ranging at and sometimes various scales this simply means that the possibility for a positive plurality guarantees itself from the groundfundament up to and through the various combinations of scale and as such the appearances of " logical " andor " illogical " do so arise and at human scale so does logic appear in the form of pain , pleasure , contentment , frustration , and so on logic appears in and from affects (or " senses ")

The most basic components of a three dimensional space must be at least two types of substance and with those two be positioned in a 2x2x2 cube such that one substance makes up the diagonals and the other makes up an three dimensional hyperbolic conic such that each crosssection shows an edge of equal length – that is „ the hyperbolic triangle will be equilateral and enjoy equal area for each face .The reasoning behind this is that the diagonal of this theoretical cube needs to be the same length as the sides , but as we know a hypotenuse is of necessarily greater length . So , we end up with hyperbolic conics , but this leaves a gap of existence and so in order to retain actuality , there must be some second kind of thing that positively enjoins the above conics : oil and water , so to speak . Now since we cannot have the monad be a sphere or a single cube – it must be a 2x2x2 in order to enjoy distinct appearance amongst a 3d dimensional array of other such cubes . This means that there are at MINIMUM 4^8 unique configurations of the monad. And yes , indeed I do mean 4^8 because those two above mentioned shapes enjoined to fill out the cube must also be enjoined via fulfillment by at least two things for each one : The basis of reality adheres to the four color theorem . But regardless of possible fancy geometric configurations that may saturate the cubic monad – all of nature exists in not binary but a kind of base4 : a base without a zero but does instead have 1 2 3 and 4 , which in turn are combined in such a way as to structure three dimensional space : thus , 4^8 . However this does not mean that as one

scales up we would necessarily find an ever increasing exponentiation of 8s . Rather , all we need declare is what is found – an assorted coherence . For following the logic made bare by the four color theorem the base4 need be a set of four different kinds of things : the representation of four numbers belies this aspect , for four numbers are all still "number" – take your pick of four different representative kinds and you will begin to understand how 4^8 here does not simply equal a base2 degeneration .

The water I will draw tomorrow from my tap in is today crossing the from the and I like to think about exactly where that water is. The water I will drink tonight in a restaurant in is by now well down the from the and I also think about exactly where that water is I particularly like to imagine it as it cascades down the degree stone steps that aerate after its airless passage through thAe pipes and siphons As it happens my own reverence for water has always taken the form of this constant meditation upon where the water is of an obsessive interest not in the politics of water but in the waterworks themselves in the movement of water through aqueducts and siphons and pumps and forebays and afterbays and weirs and drains in plumbing on the grand scale I know the data on water projects I will never see I know the difficulty had closing the last two on the in

I keep watch on evaporation behind the in . I can put myself to sleep imagining the water dropping feet into the at in If the fails to materialize , I fall back

on waterworks closer at hand the at on the the in the that receives water pumped before and finally I replay a morning when I was seventeen years old and caught in a military surplus life raft in the construction of the Nimbus Afterbay Dam on the American River near I remember that at the moment it happened I was trying to open a tin of with

I recall the raft spinning into the narrow chute through which the river had been temporarily diverted

I recall being deliriously happy

Lukackcks guy and I talked about Aristotle too that night . He said all uncertain things are just too vague and not defined well enough . I said that's exactly why I like Joan Didion at her best . He didn't understand and flew back to Germany . What has separated man from the other animals and the other kinds of ‘ living ‘ things might not simply be a predilection toward thought but it might be an ability to organize sensations into a communicable logic

But then we see the Bee and the Bird and the Flower and the Tree

Perhaps it is our inability to predict the Other that compels us to name ourselves Human

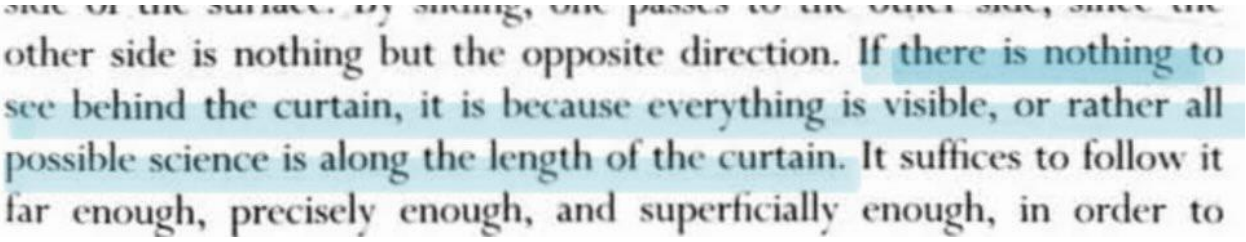
Deleuze points to Descartes to name the objective : yet " *cogito* “ is a word so I say “ Cassirer “ and “ Wittgenstein 2 “ (to be read last page to first) communicable logic is the Logic of Sense – the Cry is the definition of the pure metaphor and so language was born Subjective The Philosophy of the

CockTail

visceral reaction carries a consistency – and as such can and does establish the possibility of language for each and every mode of sensing . Common language is a conglomerate and as such is the reason why it is often incorrectly purported that senses of smell and of taste are unfairly relegated separate . Indeed those senses require a transmission of an extra weight : a mix of chemicals that trigger the mechanisms of the body – much different than mere light and sound . But nonetheless , the possibility of a gastronomic vernacular of a tasteful poetry lives and is proven time and time again as I ask the bartender to make my *Bijou* equal parts

So because the professor really liked Arendt , I had to be nicer about Arendt's bad philosophy when it occurred . Arendt is good philosophy when it's not about aesthetics ... generally , because of her life , that umm... time ... with Heidegger , and that fact that she basically mostly is Kant light but with a slight tinge of Hegel . But she didn't wanna say Hegel so she used Kafka instead ... which avoided all the Hegelians despite the fact that when Arendt distinguished thought from understanding , she was really just rewording Hegel's concept of aesthetic perception which itsellf was an attempt to spiritualize Kant's perceptual mode of disinterestedness which itself was an attempt to avoid individuation of the self from the all-self which was self-defeating by way of Kant supposing any one judging anything would be doing so ... an act which necessarily involves an interest in the matter . I'd like to see Kant tell me he wrote allll those words while not interested in how they were presented .

Pictured (below) is an excerpt from Deleuze with which I agree but Bergson would not , for Bergson wrote that a realism must require matter to retain some part hidden — Bergson possibly rested upon this idea in order to find


side of the surface. By sliding, one passes to the other side, since the other side is nothing but the opposite direction. If there is nothing to see behind the curtain, it is because everything is visible, or rather all possible science is along the length of the curtain. It suffices to follow it far enough, precisely enough, and superficially enough, in order to

replete justification for his virtual imagining of existence . Yet , matter does not hide : there is no inverted reality hidden on the other side of existence – for what is given to us , is exactly what is given — any thing more or any thing less would be indeed different . Bergson's concept of the virtual is still quite fruitful and all the ever present both historically and ... well ... presently . The digital age makes the idea salient , but one need only look to representational governments throughout the world's histories to see " virtuality " in practice , outside of an abstract metaphysic . " What of fictions ? " : In the age of of the computed generated filtered person , the false identity made unreal , we encounter the question Plato answered in his Symposium ... that was then reiterated by Magritte and Merleau-Ponty . That is „ the image is a fiction and is thus a kind of falsehood , traditionally speaking this was the answer . But we cannot * the painting “ false “ because it isn't a pipe , for the painting does not pretend to be the pipe . The image of the president on the tv can never replace an actual president . The array of light beaming into my eyes from a device can never replace the matter which it

virtualizes . Nevertheless , the array is still an array . The falsehood is itself a falsity of concept … For the error of the falsehood is the burden of the thinker : for the correct logic clearly distinguishes its scopes — and misattribution and mischaracterization of one kind of thing with another is but an error of thought and a malpraxis . In **Ж** , I provide a basis of a set theoretic ontology based on double definition of ø , and thus do I provide the basis for a formal analytic of discrete multivalued truth modal logics that is necessarily a priori and phenomenological . This double definition of the ø is based on a fundamental orthogonality , or perpendicularity , between at least two concepts — which in the case of the ø , happen to be expressed by a single symbol or representation : a focal point of convergence of ideation – an example of virtuality's self reflexivity and the loss of information of that automorphism made homomorphic . Thus , we find the need for a delineation of the orthogonal concept : a consequence of vanity through the history of ideas .

5:37

TimeundZeit 6 days ago

The Concep

And Augustine left the ques
'In te, anime meus, tempora
ere: quod est; noli tibi obst
tuarum. In te, inquam, tem
quam res praetereuntes in te f
ierint manet, ipsam metior
praeterierunt ut fieret: ipsa
metior.'[7] To paraphrase: 'In
times; you I measure, as I m
my path with the question: H
me into looking away from yo
Do not obstruct your own p
what may concern you yourse
I measure time; the transitory
you into a disposition wh
things disappear. The dispos
existence, not the things that
disposition first arise. My ver
I repeat, is what I measure

> matter, emerging from a
> itself, the assurance of
> dealing with the matter.[8]
> with the ontological cha
> must talk temporally abo
> temporally the question
> 'how'. If we inquire into
> not cling prematurely to
> such), for this always me
>
> Let us disregard the ans
> What happened to the c
> itself. What is time? be
> time? More closely: are
> still: am I my time? In t
> and if I understand the
> taken completely serious
> the most appropriate m
> dealing with time as in

Let's drop the Dasein talk .

Heidegger here is on to something ,
perception , and the sociopolitical in
a phenomenon separate from the liv
of organizing and possibly of establi
curation of a person's or people's or
and of temporality .

There is no real question of the scie
perceived relation between two ever
or what receives the ultimate appeal
reference " (which are nonetheless
measurements , since humans ultim
humans) , you have at least some be
common time . Yet we have a flamin
the sky , and this light ball (and its
hold at least a good enough block o
a sense of night and day — presently

Yet , what I really want to discuss is
time , state time , and spcial time —

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e are to say that
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s already well
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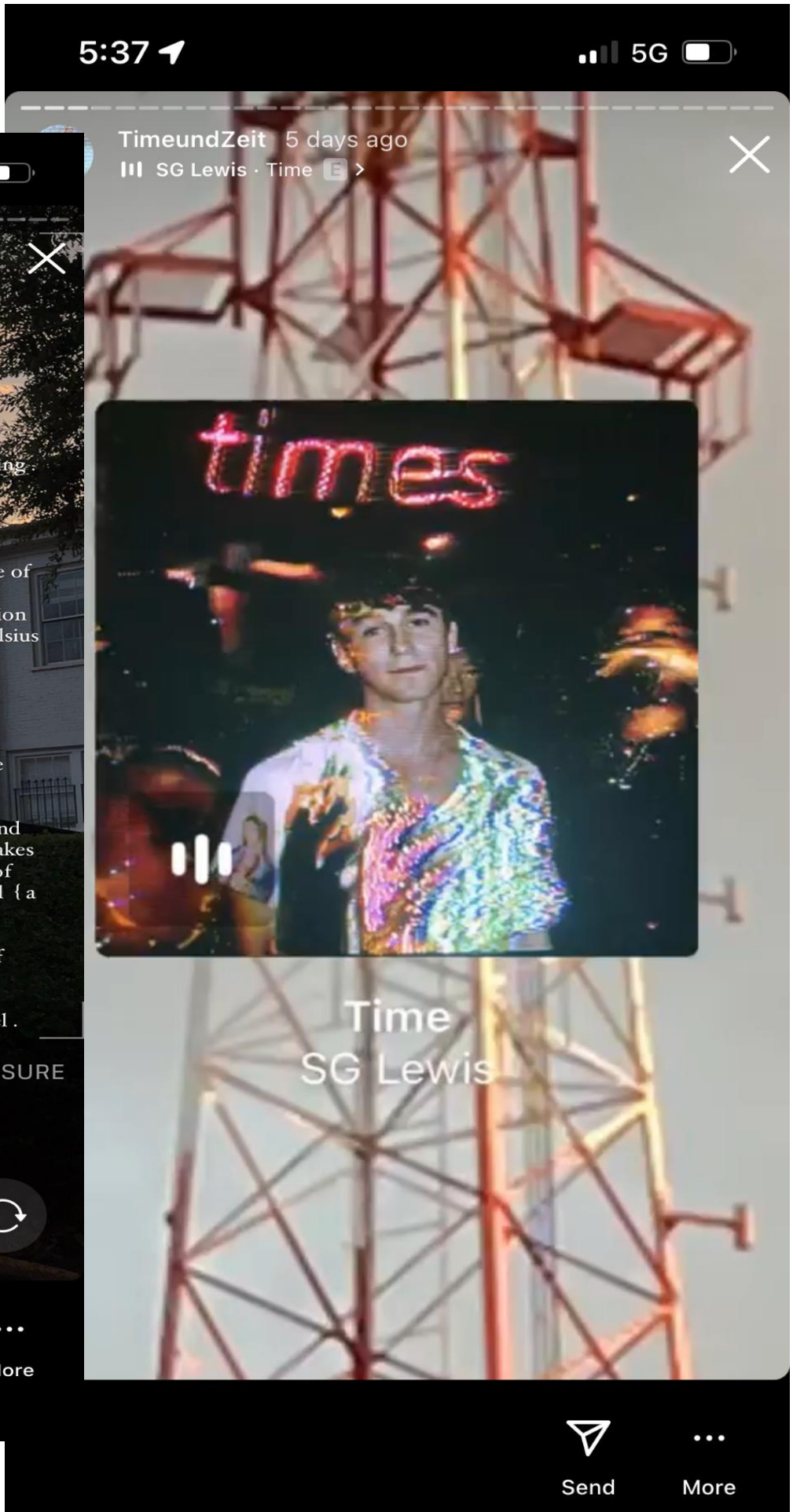
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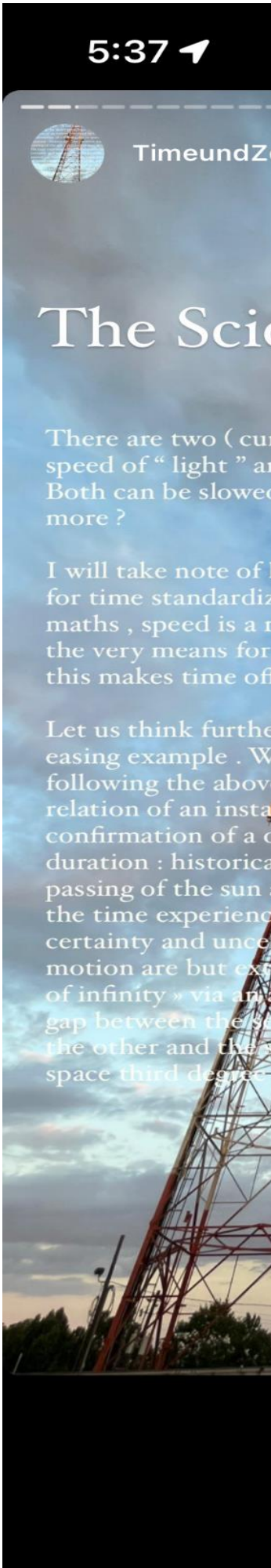
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The Sci
There are two (cu
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Both can be slowe
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I will take note of
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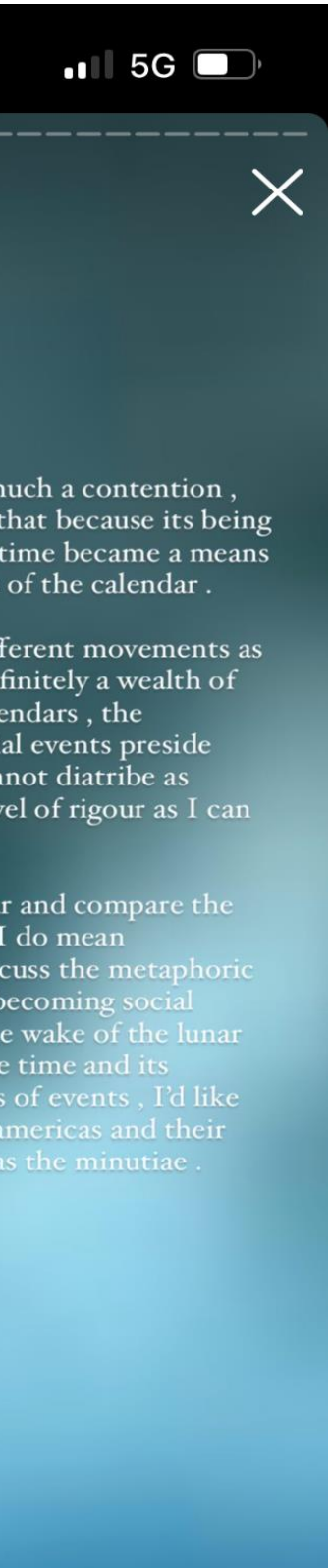
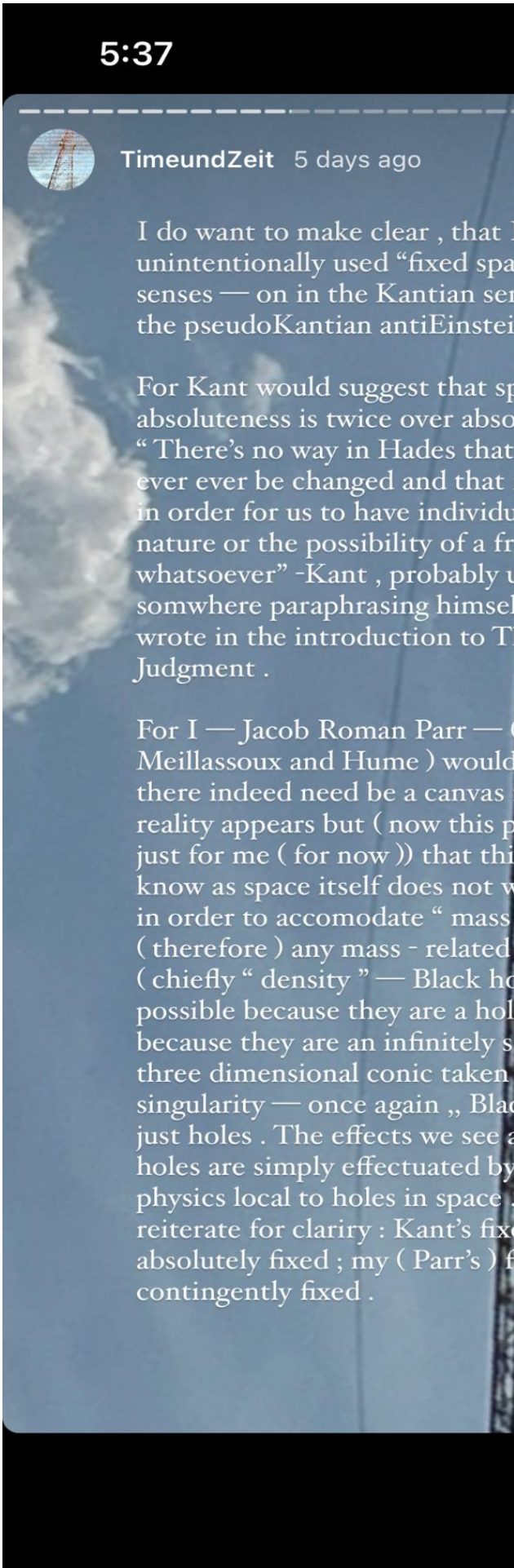
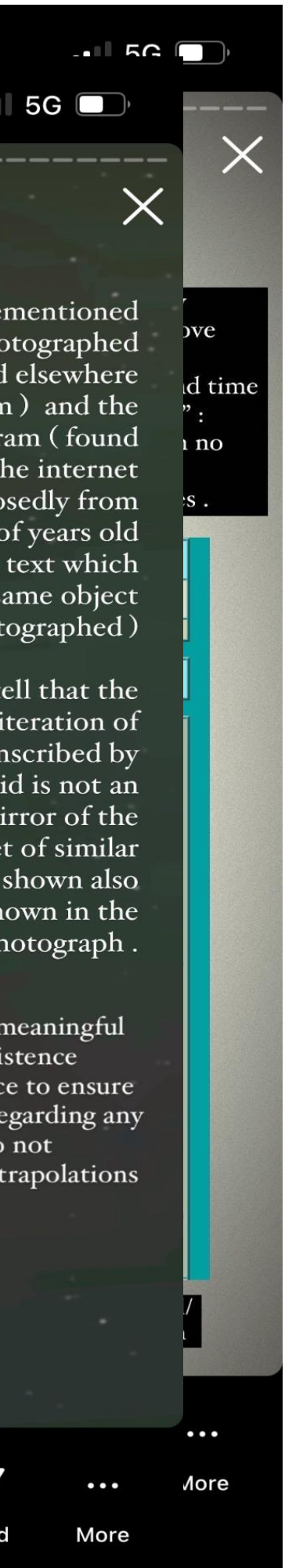
Subsection title : " Speculative History "



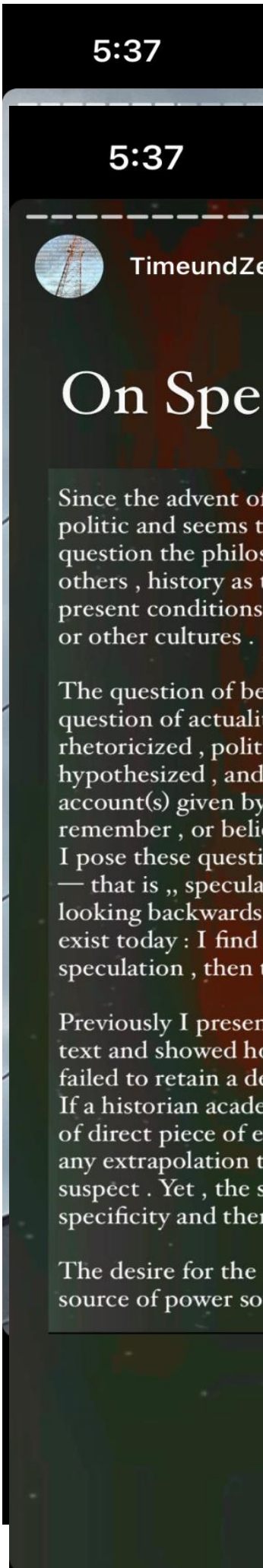




Pyramidion example is " Pyramidion of Amenemhat III " and the German academic text found incorrect is » Schäfer, Heinrich (1863). "Die Spitze der Pyramide König Amenemhets III". Zeitschrift für ägyptische Sprache und Altertumskunde [de] (in German). 41: 84–85. «

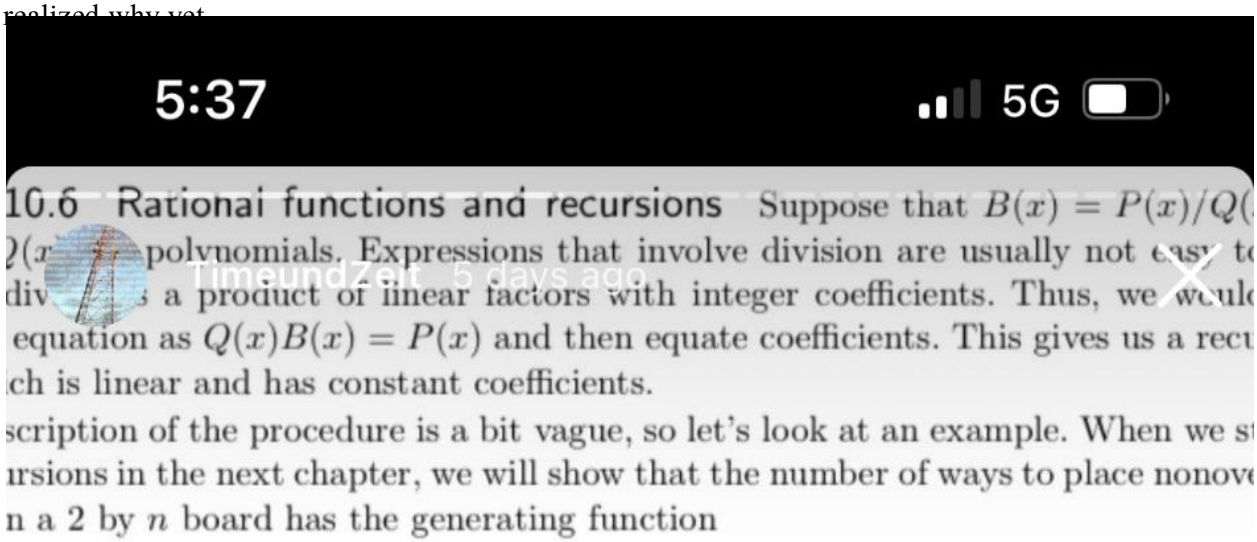
Page 15 of Time und Zeit

Background image is from a textbook of "generative functions" which , back when I was 17 , I was really into generative functions . Find my



entry on the online encyclopedia of integer sequences : it's secretly important ... but people haven't

realized why yet



10.6 Rational functions and recursions Suppose that $B(x) = P(x)/Q($
$Q(x$ polynomials. Expressions that involve division are usually not easy t
div a product of linear factors with integer coefficients. Thus, we would
equation as $Q(x)B(x) = P(x)$ and then equate coefficients. This gives us a recu
ch is linear and has constant coefficients.

scription of the procedure is a bit vague, so let's look at an example. When we s
ursions in the next chapter, we will show that the number of ways to place nonov
n a 2 by n board has the generating function

$$C(x) = \frac{1-x}{1-3x-x^2+x^3}.$$

$= 1 - x$ and $Q(x) = 1 - 3x - x^2 + x^3$. Using our plan, we have

$$(1-3x-x^2+x^3)C(x) = 1-x.$$

ow various ways we can proceed:

l subscripts nonnegative: When $n \geq 3$, the coefficient of x^n on the right side
ent on the left side is $c_n - 3c_{n-1} - c_{n-2} + c_{n-3}$, so all the subscripts are non
g this,

$$c_n = 3c_{n-1} + c_{n-2} - c_{n-3} \quad \text{for } n \geq 3.$$

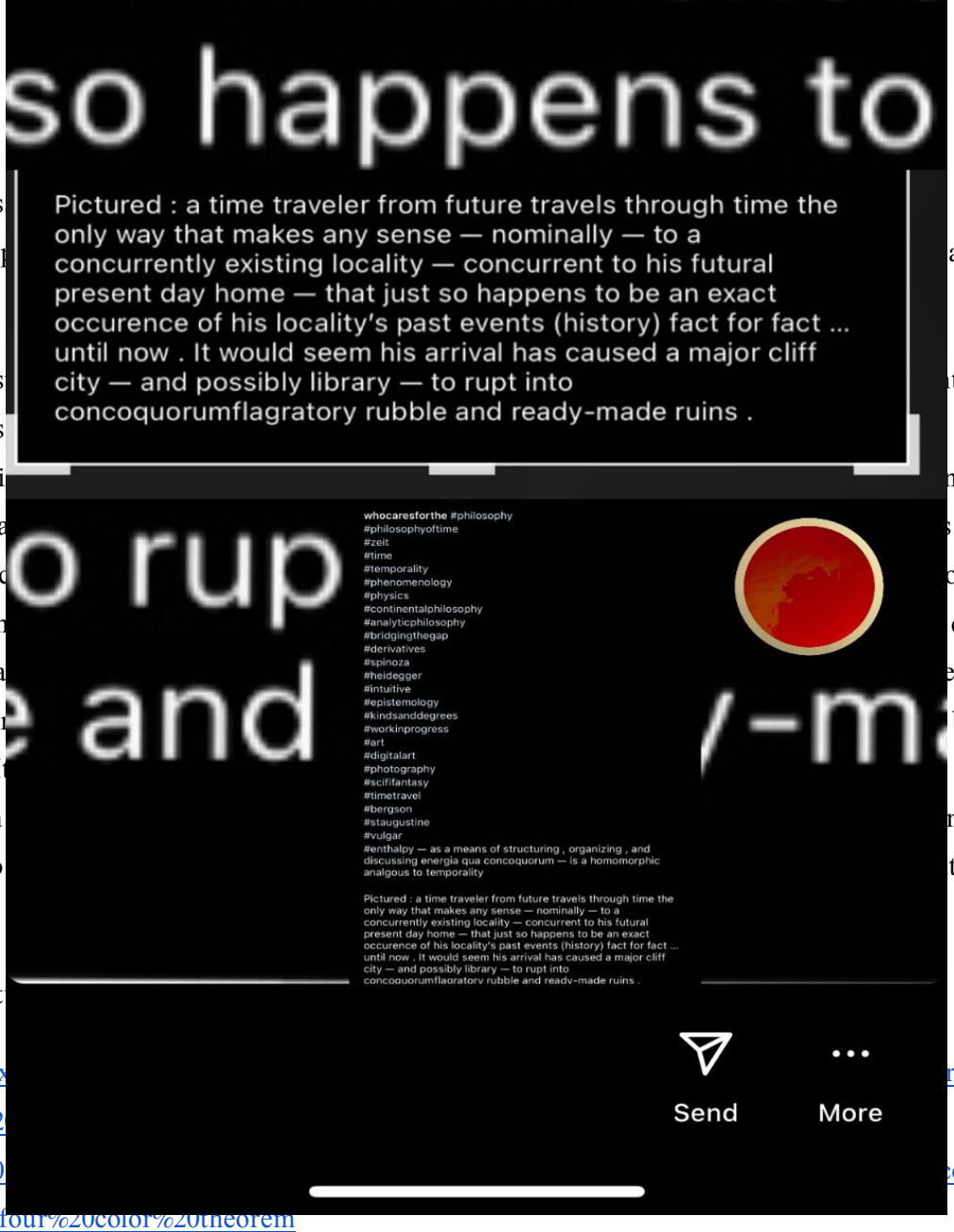
of a_0, a_1 and a_2 are given by initial conditions. Looking at the coefficients of $x^$
sides of (10.19), we have

$$a_0 = 1 \qquad a_1 - 3a_0 = -1 \qquad a_2 - 3a_1 - a_0 = 0.$$

have $a_0 = 1$, $a_1 = 2$ and $a_2 = 7$. (You might want to try deriving the recursion
y, but it's not an unreasonable problem for you at this time.)

egative subscripts: We now allow negative subscripts, with the understanding tha
roceeding as above, we get $c_n - 3c_{n-1} - c_{n-2} + c_{n-3} = 0$ provided $n \geq 2$. Thu
cursion, but now $n \geq 2$ and the initial conditions are only $a_0 = 1$ and $a_1 = 2$ si
e recursion.

But in the age of current technology that is able to create photorealistic renderings which are false , the digital photograph too is rendered not factuality retaining enough — does not provide sufficient fact retention , import , or export — for adequate inferences or adequately rigorous thought to be obtained or produced .



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TimeundZeit 2 days ago

E2: PROP. 31. We can only have a very inadequate knowledge of the duration of particular things external to ourselves.

Proof.--Every particular thing, like the human body, must be conditioned by another particular thing to exist and operate in a fixed and definite relation; this other particular thing must likewise be conditioned by a third, and so on to infinity. (E1P28) As we have shown in the foregoing proposition (E2P30), from this common property of particular things, we have only a very inadequate knowledge of the duration of our body; we must draw a similar conclusion with regard to the duration of particular things, namely, that we can only have a very inadequate knowledge of the duration thereof. Q.E.D.

Referenced in: E2P31C,- E2P43N,- E4P62N

E3: PROP. 8. The endeavour, whereby a thing endeavours to persist in its being, involves no finite time, but an indefinite time.

Proof.--If it involved a limited time, which should determine the duration of the thing, it would then follow solely from that power whereby the thing exists, that the thing could not exist beyond the limits of that time, but that it must be destroyed; but this (E3P4) is absurd. Wherefore the endeavour wherewith a thing exists involves no definite time; but, contrariwise, since (E3P4) it will by the same power whereby it already exists always continue to exist, unless it be destroyed by some external cause, this endeavour involves an indefinite time.

Referenced in: E3P9

PREV - NEXT - THIS - UPPER - TOP

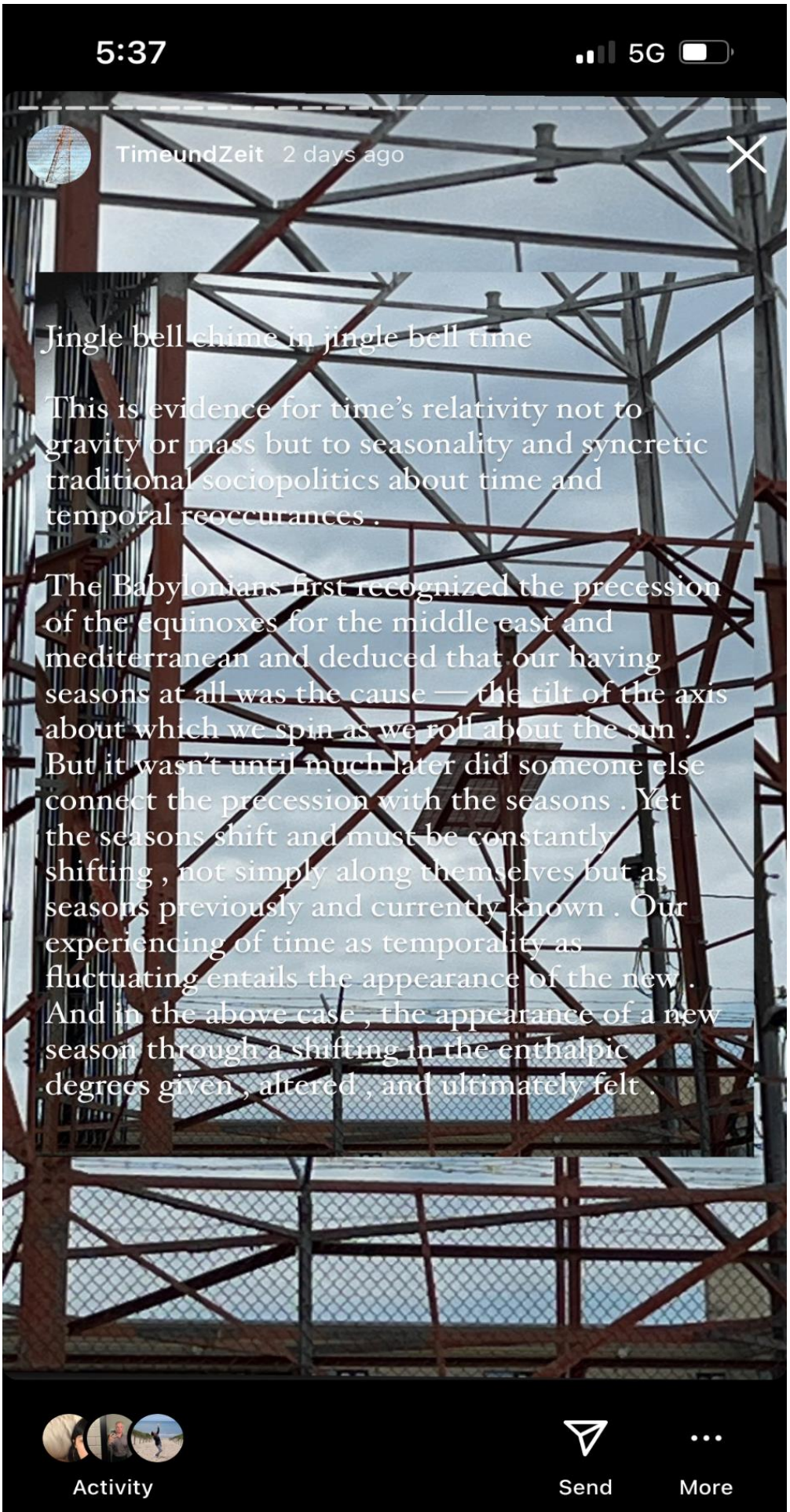
E3: PROP. 9. The mind, both in so far as it has clear and distinct ideas, and also in so far as it has confused ideas, endeavours to persist in its being for an indefinite period, and of this endeavour it is conscious.

Proof.--The essence of the mind is constituted by adequate and inadequate ideas (E3P3), therefore (E3P7), both in so far as it possesses the former, and in so far as it possesses the latter, it endeavours to persist in its own being, and that for an indefinite time (E3P8). Now as the mind (E2P23) is necessarily conscious of itself through the ideas of the modifications of the body, the mind is therefore (E3P7) conscious of its own endeavour.

Referenced in: E3P12,- E3P13,- E3P58

Proof.--In so far as the mind conceives the present existence of its body, it to that extent conceives duration which can be determined by time, and to that extent only has it the power of conceiving things in relation to time (E5P21 and E2P26). But eternity cannot be explained in terms of duration (E1D8). Therefore to this extent the mind has not the power of conceiving things under the form of eternity,

But it possesses such power, because it is of the nature of reason to conceive things under the form of eternity (E2P44C2), and also because it is of the nature of the mind to conceive the essence of the body under the form of eternity (E5P23), for besides these two there is nothing which belongs to the essence of mind (E2P13). Therefore this power of conceiving things under the form of eternity only belongs to the mind in virtue of the mind's conceiving the essence of the body under the form of eternity. Q.E.D.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TimeundZeit 2 days ago
Jingle bell chime in jingle bell time
This is evidence for time's relativity not to gravity or mass but to seasonality and syncretic traditional sociopolitics about time and temporal reoccurances .
The Babylonians first recognized the precession of the equinoxes for the middle east and mediterranean and deduced that our having seasons at all was the cause — the tilt of the axis about which we spin as we roll about the sun . But it wasn't until much later did someone else connect the precession with the seasons . Yet the seasons shift and must be constantly shifting , not simply along themselves but as seasons previously and currently known . Our experiencing of time as temporality as fluctuating entails the appearance of the new . And in the above case , the appearance of a new season through a shifting in the enthalpic degrees given , altered , and ultimately felt .
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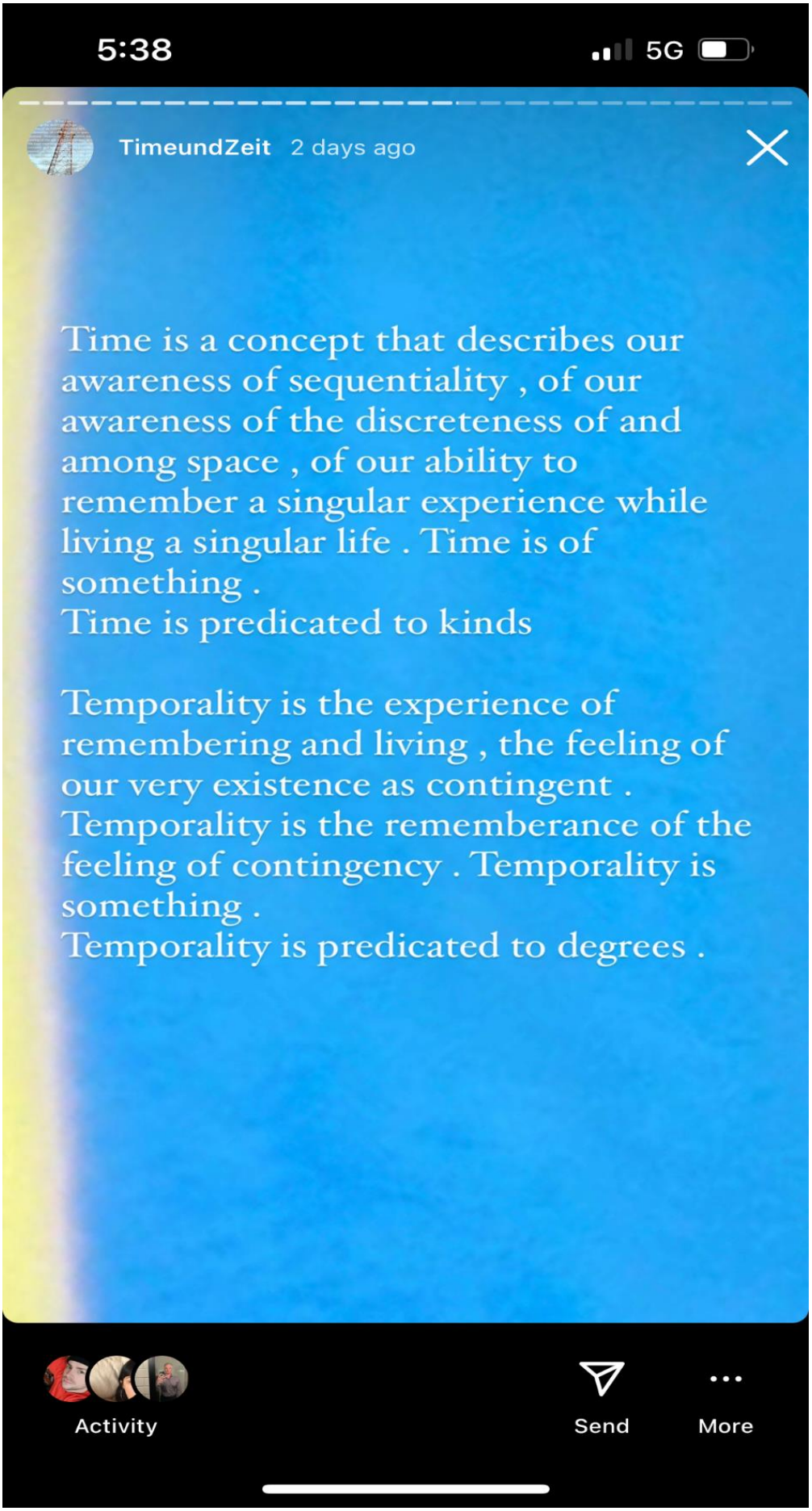
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TimeundZeit 2 days ago
Time is a concept that describes our awareness of sequentiality , of our awareness of the discreteness of and among space , of our ability to remember a singular experience while living a singular life . Time is of something .
Time is predicated to kinds
Temporality is the experience of remembering and living , the feeling of our very existence as contingent .
Temporality is the rememberance of the feeling of contingency . Temporality is something .
Temporality is predicated to degrees .
Activity
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5:38 5G

TimeundZeit 2 days ago

Imagine there are four rooms , connected within a perfect cube , each with a one - way mirror and no door or other windows — just walls , floor , ceiling , and the one - way mirror . Each room acts as a " frame of reference " exactly one other room's " time " . Thus , if within one room , two different localities are perceived as having two different tempi , there would be no confusion as to how one might go from one locality within that room to the other locality in that same room — they'd simply have to have to speed up or slow down accordingly .

Even if you were to suppose that the localities in the same room were differing in speed of light andor speed of proportionate sub(subsub...sub)atomic frequncies / spin / etc , there would be no issue because of the structure of the cube and its rooms having exactly one one-way mirror for each room .

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5:38 5G

TimeundZeit 1 day ago

Coherence time

Article Talk

For the similar concept in communication systems, see Coherence time (communications systems).

For an electromagnetic wave, the **coherence time** is the time over which a propagating wave (especially a laser or maser beam) may be considered coherent, meaning that its phase is, on average, predictable.

In long-distance transmission systems, the coherence time may be reduced by propagation factors such as dispersion, scattering, and diffraction.

The coherence time, usually designated τ, is calculated by dividing the coherence length by the phase velocity of light in a medium; approximately given by

Papaya

3:34

en.

Temporal coherence

Temporal coherence is the measure of the average correlation between the value of a wave and itself delayed by τ, at any pair of times. Temporal coherence tells us how monochromatic a source is. In other words, it characterizes how well a wave can interfere with itself at a different time. The delay over which the phase or amplitude wanders by a significant amount (and hence the correlation decreases by significant amount) is defined as the coherence time τ_c. At a delay of τ=0 the degree of coherence is perfect, whereas it drops significantly as the delay passes $\tau=\tau_c$. The coherence length L_c is defined as the distance the wave travels in time τ_c.[11]:560, 571–573

Figure 1: Th
a copy of t
infinite sin

Figure 2: T
function of
any particu
since half t
phase, whe

The coherence time is not the time duration of th
(see below).

The relationship between coherence ti

The larger the bandwidth – range of frequencies
hence the smaller τ_c is):[11]:358-359, 560

$$\tau_c \Delta f \gtrsim 1.$$

Formally, this follows from the convolution theor
power spectrum (the intensity of each frequency

Narrow bandwidth lasers have long coherence le
monomode helium–neon laser can easily produc
highly monochromaticity, however (e.g. for a mo

LEDs are characterized by Δλ ≈ 50 nm, and tung
shorter coherence times than the most monochr

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TimeundZeit 23 hours ago

JOHN NORTON

EINSTEIN, THE HOLE ARGUMENT AND THE REALITY OF SPACE

1. INTRODUCTION

In November 1915, Einstein put the finishing touches to his general theory of relativity. Then he proclaimed that the theory, through its general covariance, "robbed time and space of the last trace of objective reality" (Einstein, 1915, p. 831). This triumphant proclamation was repeated early in 1916 in a review of the theory. The requirement of general covariance "takes away from space and time the last remnant of physical objectivity." (Einstein, 1916, p. 117).

This case, as Fine has reminded us, is one of a number of embarrassments for scientific realists who like to think that progress in science has depended at least in some measure on the realist orientation of scientific investigators (Fine, 1984, pp. 91–92). But Einstein's work on special and general relativity owed a great debt to Machian positivism and in particular Mach's non-realist[1] attitude towards Newton's absolute space and time. It is striking, for example, that Einstein's earliest and still best known exposition of the complete general theory of relativity does not begin by revealing some empirical deficiency of earlier theories. Rather he launches the theory by pointing out an "epistemological defect" in special relativity and classical mechanics, which, he tells us, was first noticed by Mach. (Einstein, 1916, p. 112.)

In the simplest of glosses, Einstein's work on relativity theory is portrayed as the relentless pursuit of the implications of Mach's non-realist view of space and time. Assertions about motion with respect to space are to be rendered meaningless unless they can be reinterpreted solely in terms of the relative motion of bodies. Special relativity was the first step. In it motion with respect to some absolute state of rest was eliminated and with it went the aether of electromagnetism. General relativity completed the process by removing the unacceptable intrinsic distinction between inertial and accelerated motion which had still lingered in special relativity. The result was a complete victory for Leibniz's relational view of space and time. In so far as one talked about space and time within general relativity (and this is done

John Forge (Ed.), Measurement, Re
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gravitation theory and extending the principle of relativity to accelerated motion. Within less than a year, with the mathematical assistance of his friend Marcel Grossmann, he was able to sketch out virtually all the essential components of his general theory of relativity. We now call that theory the *Entwurf* ("Outline") theory after the first word of the title of Einstein and Grossmann (1913a and 1913b), in which the theory first appeared.

I now describe some elements of this theory in modern terms, terms somewhat different to those used by Einstein and Grossmann. Without this more precise terminology it would be very difficult to explicate adequately the hole and point-coincidence arguments. The theory proposed that spacetime was a four dimensional differentiable manifold on which certain fields were defined, the most important of these being the metric tensor field.

A *four dimensional differentiable manifold* is a set whose members are identified with the points or events of spacetime in the standard developments of spacetime theories. If the manifold were just a set of events, then we would have no idea of which events neighbor on which others. This information is provided by the topological structure of the manifold, which specifies which subsets of events are the open sets (neighbourhoods). Thus we have a notion of locality through which we can identify the neighbourhoods containing each event. The manifold looks locally like a four dimensional Cartesian space — that is, for any event we can always find a neighbourhood containing the event which can be mapped one—one onto some open subset of R^4.

A *coordinate system* or coordinate chart is just such a map. It labels each point p of the relevant neighbourhood with some unique four-tuple of reals, $x^i(p)$ $(i = 0, 1, 2, 3)$. If one such coordinate system K is possible, then from K, it is easy to define a second coordinate system K' which assigns a different four-tuple $x'^i(p)$ to p. All coordinate systems, which are related by continuous, infinitely differentiable transformation equations where they overlap, belong to the manifold's atlas of coordinate systems.

In terms of manifold structure alone, it is possible to define curves (smooth maps from an interval of the reals into the manifold) and their tangent vectors. But a bare manifold is unlike a Euclidean space in the

spite of the fact that both solutions coincide in the boundary region, i.e. *occurrences in the gravitational field cannot be uniquely determined by generally covariant differential equations for the gravitational field.*

Einstein (1914b, pp. 1066—1067) [Einstein's italics.]

matter free spacetime neighbourhood (which Einstein called the "hole") and with the gravitational field specified everywhere outside the hole, then generally covariant field equations would be unable to determine uniquely the gravitational field within the hole, no matter how small the hole. Naturally this provided much comfort to Einstein, who could now regard his failure to find generally covariant field equations as unimportant. He need not doubt that such field equations were possible, but there was no point in pursuing them since they would be physically uninteresting.[6]

The hole argument was published four times by Einstein. In order of publication dates, they were Einstein and Grossman (1913b), pp. 260—261;[7] Einstein (1914a), p. 178; Einstein and Grossmann (1914), pp. 217—218; and Einstein (1914b), pp. 1066—1067. The first three of these were essentially the same. I quote the second:[8]

If the reference system is chosen quite arbitrarily, then in general the $g_{\mu\nu}$ cannot be completely determined by the $T_{\mu\nu}$. For, think of the $T_{\mu\nu}$ and $g_{\mu\nu}$ as given everywhere and let all $T_{\mu\nu}$ vanish in a region Φ of four dimensional space. I can now introduce a new reference system, which coincides completely with the original outside Φ, but is different to it inside Φ (without violation of continuity). One now relates everything to this new reference system, in which matter is represented by $T'_{\mu\nu}$ and the gravitational field by $g'_{\mu\nu}$. Then it is certainly true that

$$T'_{\mu\nu} = T_{\mu\nu}$$

everywhere, but unlike them the equations

$$g'_{\mu\nu} = g_{\mu\nu} \qquad (3)$$

will definitely not all be satisfied inside Φ. The assertion follows from this.

If one wants a complete determination of the $g_{\mu\nu}$ (gravitational field) by the $T_{\mu\nu}$ (matter) to be possible, then this can only be achieved by a limitation on the choice of reference systems.

[Einstein's italics]

In §12 of my work of last year, everything is correct (in the first three paragraphs) up to the italics at the end of the third paragraph. One can deduce no contradiction at all with the uniqueness of occurrences from the fact that both systems $G(x)$ and $G'(x)$, related to the same reference system, satisfy the conditions of the grav. field. The apparent force of this consideration is lost immediately if one considers that

(1) the reference system signifies nothing real
(2) that the (simultaneous) realization of two different g-systems (better said, two different grav. fields) in the same region of the continuum is impossible according to the nature of the theory.

represent the same physical system in case T_1 becomes T_2 under coordinate transformation from K_1 to K_2.

Justification: The transformation from K_1 to K_2 preserves spacetime coincidences, which are the only observables.

Under this passive reading, the thesis becomes trivially true. It merely reminds us that coordinate transformations do not alter quantities, but only the matrices of components which represent them. The justification offered does not establish this trivial thesis. It is just irrelevant to it.

If we read the transformation actively — that is, as a diffeomorphism induced by the coordinate transformation — we have:

Point-Coincidence Argument (Active Reading)

Thesis (Leibniz equivalence): Two models $T_1 = \langle M, g_{ab}, T_{ab}\rangle$ and $T_2 = \langle M, g'_{ab}, T'_{ab}\rangle$ represent the same physical system in case there exists a diffeomorphism h such that the carry along of T_1 is T_2. Then we have

$$\langle M, g_{ab}, T_{ab}\rangle = \langle hM, h^*g_{ab}, h^*T_{ab}\rangle$$

Justification: The diffeomorphism h preserves spacetime coincidences, which are the only observables of the system.

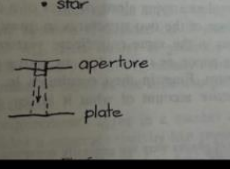
T_1 and T_2 are said to be diffeomorphic. Thus a convenient expression for the thesis of the active point-coincidence argument is

Leibniz equivalence: Diffeomorphic models represent the same physical system.

On this active reading, the argument is far from trivial. A model and its carry along are quite distinct mathematical structures. That they represent the same physical system is a claim which requires justification. A verificationist justification is provided. Observables are claimed to be preserved under the carry along, so that a model and its carry along agree on all observables.[12] To insist that a model and its carry along represent different physical systems, is to insist that there can be no possible observational verification of the difference.[13]

counterexample from Einstein's response, it dealt with the system of a star, an aperture and a photographic plate, illuminated through the aperture by the star. Einstein explained that "Your difficulty has its root in the fact that you instinctively treat the reference system as something 'real'." He then continued:[16]

Your example somewhat simplified: you consider two solutions with the same boundary conditions at infinity, in which the coordinates of the star, the material points of the aperture and of the plate are the same. You ask whether "the direction of the wave normal" at the aperture always comes out the same. As soon as you speak of "the direction of the wave normal *at the aperture*," you treat this space with respect to the functions $g_{\mu\nu}$ as an infinitely small space. *From this and the determinateness of the coordinates of the aperture it follows that the direction of the wave normal AT THE APERTURE for all solutions* are the same.[17]



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TimeundZeit 23 hours ago

JOHN NORTON

EINSTEIN, THE HOLE ARGUMENT AND THE REALITY OF SPACE

1. INTRODUCTION

In November 1915, Einstein put the finishing touches to his general theory of relativity. Then he proclaimed that the theory, through its general covariance, "robbed time and space of the last trace of objective reality" (Einstein, 1915, p. 831). This triumphant proclamation was repeated early in 1916 in a review of the theory. The requirement of general covariance "takes away from space and time the last remnant of physical objectivity." (Einstein, 1916, p. 117).

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EINSTEIN AND THE HOLE ARGUMENT 157

gravitation theory and extending the principle of relativity to accelerated motion. Within less than a year, with the mathematical assistance of his friend Marcel Grossmann, he was able to sketch out virtually all the essential components of his general theory of relativity. We now call that theory the *Entwurf* ("Outline") theory after the first word of the title of Einstein and Grossmann (1913a and 1913b), in which the theory first appeared.

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Here we see Einstein makes an error of attribution : Einstein correctly identifies the necessity of a four fold system , but is too tethered to the non existence of a realist frame outside of the current locality of perception . This at first is not an issue , for as Einstein correctly summizes that there is a definitive loss of objectivity at the most fundamental level — that all one / we have epistemic AND ontologic acess to is a perception SUBJECTIVE (which is first found in the self and then noticed in the other ... as I detailed in the previous slides .)

However , Einstein's incessence on an analytic resulted in him relying on a third degree objectivity (symbolic representation of a priori a posteriori synthesis) which , as we found after Russel , to be a Junior's dream. As Gödel showed , the proof lies in a necessarily outside system . If only Einstein had listened to Bergson ...

counterexample from Einstein's response, it dealt with the system of a star, an aperture and a photographic plate, illuminated through the aperture by the star. Einstein explained that "Your difficulty has its root in the fact that you instinctively treat the reference system as something 'real'." He then continued:[16]

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• star

aperture

plate

$(M, g_{\mu\nu}, T_{\mu\nu}) = (hM, h^*g_{\mu\nu}, h^*T_{\mu\nu})$

Isotification: The diffeomorphism h preserves spacetime coincidences, which are the only observables of the system.

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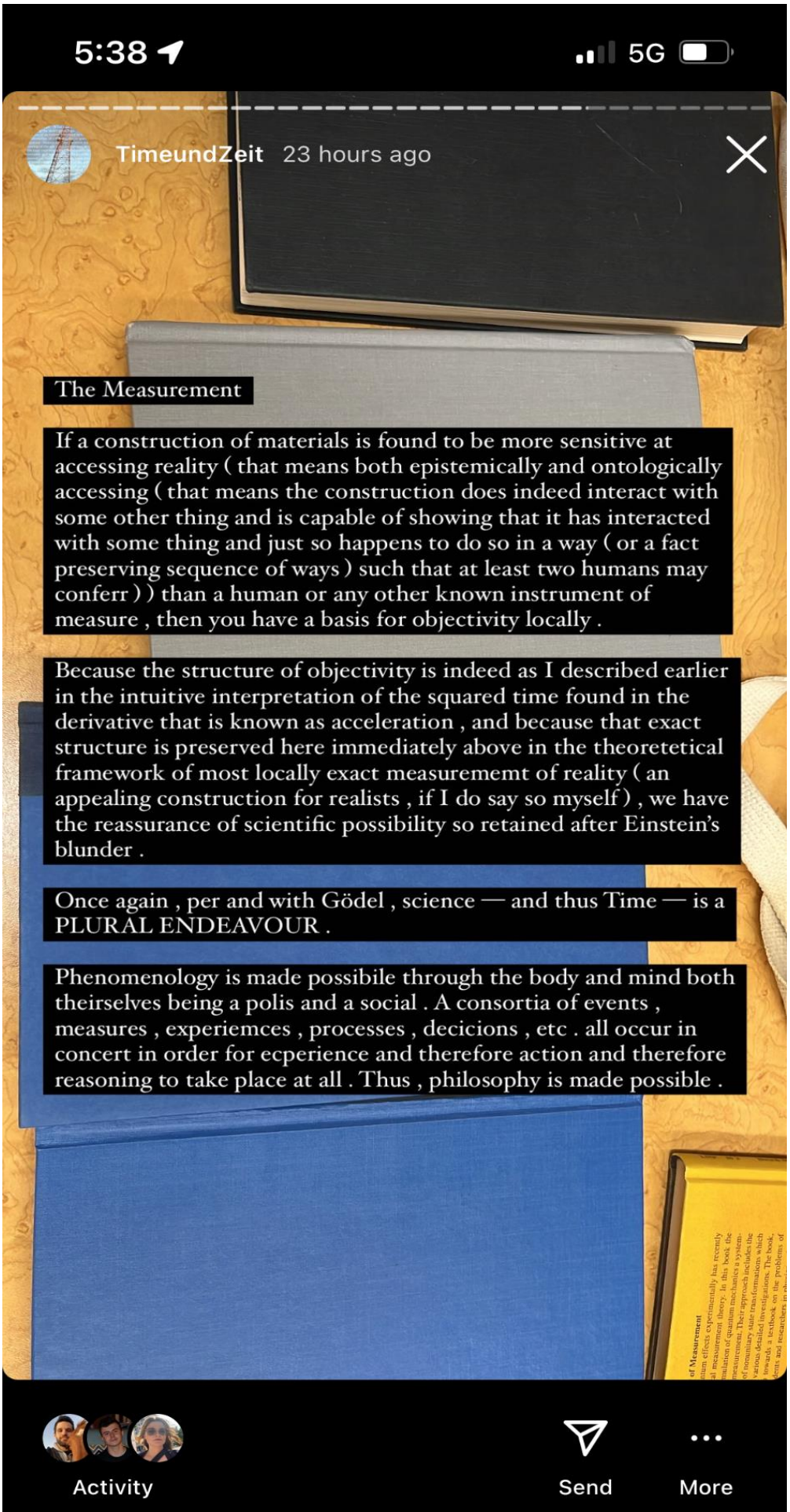
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The Measurement
If a construction of materials is found to be more sensitive at accessing reality (that means both epistemically and ontologically accessing (that means the construction does indeed interact with some other thing and is capable of showing that it has interacted with some thing and just so happens to do so in a way (or a fact preserving sequence of ways) such that at least two humans may conferr)) than a human or any other known instrument of measure , then you have a basis for objectivity locally .
Because the structure of objectivity is indeed as I described earlier in the intuitive interpretation of the squared time found in the derivative that is known as acceleration , and because that exact structure is preserved here immediately above in the theoretetical framework of most locally exact measurememt of reality (an appealing construction for realists , if I do say so myself) , we have the reassurance of scientific possibility so retained after Einstein's blunder .
Once again , per and with Gödel , science — and thus Time — is a PLURAL ENDEAVOUR .
Phenomenology is made possibile through the body and mind both theirselves being a polis and a social . A consortia of events , measures , experiemces , processes , decicions , etc . all occur in concert in order for ecperience and therefore action and therefore reasoning to take place at all . Thus , philosophy is made possible .
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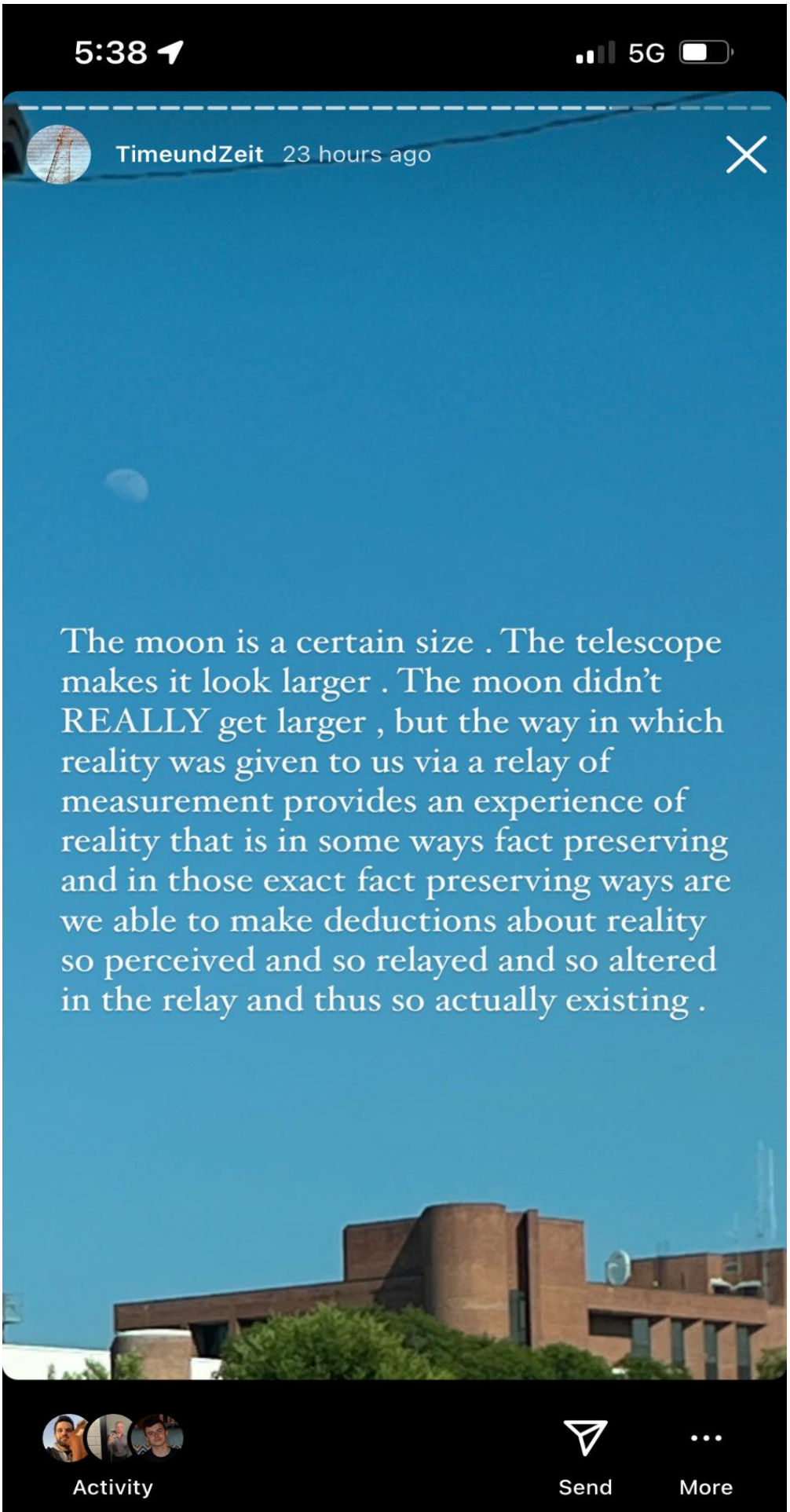
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The moon is a certain size . The telescope makes it look larger . The moon didn't REALLY get larger , but the way in which reality was given to us via a relay of measurement provides an experience of reality that is in some ways fact preserving and in those exact fact preserving ways are we able to make deductions about reality so perceived and so relayed and so altered in the relay and thus so actually existing .
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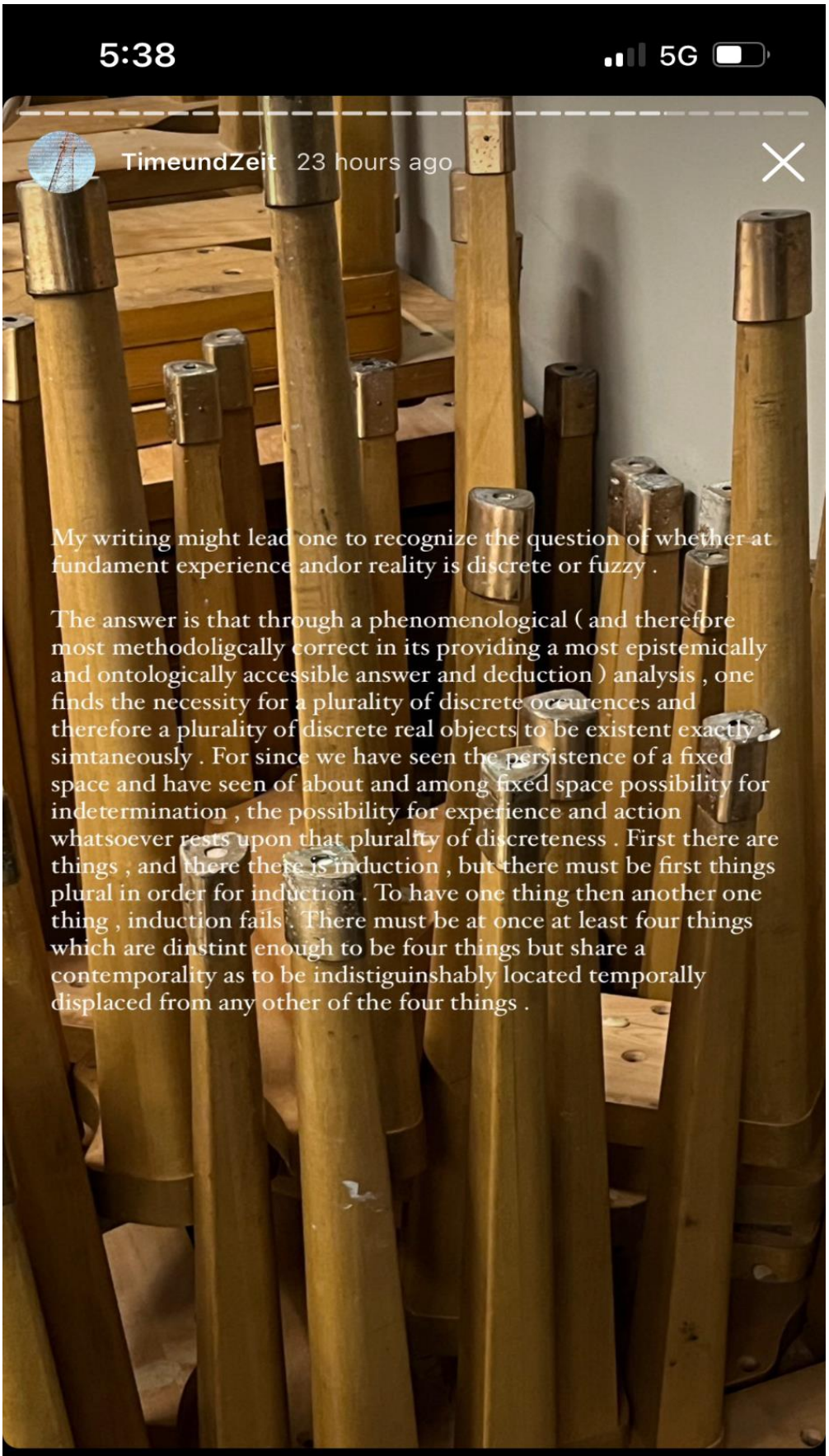
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My writing might lead one to recognize the question of whether at fundament experience andor reality is discrete or fuzzy .
The answer is that through a phenomenological (and therefore most methodoligcally correct in its providing a most epistemically and ontologically accessible answer and deduction) analysis , one finds the necessity for a plurality of discrete occurences and therefore a plurality of discrete real objects to be existent exactly simtaneously . For since we have seen the persistence of a fixed space and have seen of about and among fixed space possibility for indetermination , the possibility for experience and action whatsoever rests upon that plurality of discreteness . First there are things , and there there is induction , but there must be first things plural in order for induction . To have one thing then another one thing , induction fails . There must be at once at least four things which are dinstint enough to be four things but share a contemporality as to be indistiguinshably located temporally displaced from any other of the four things .
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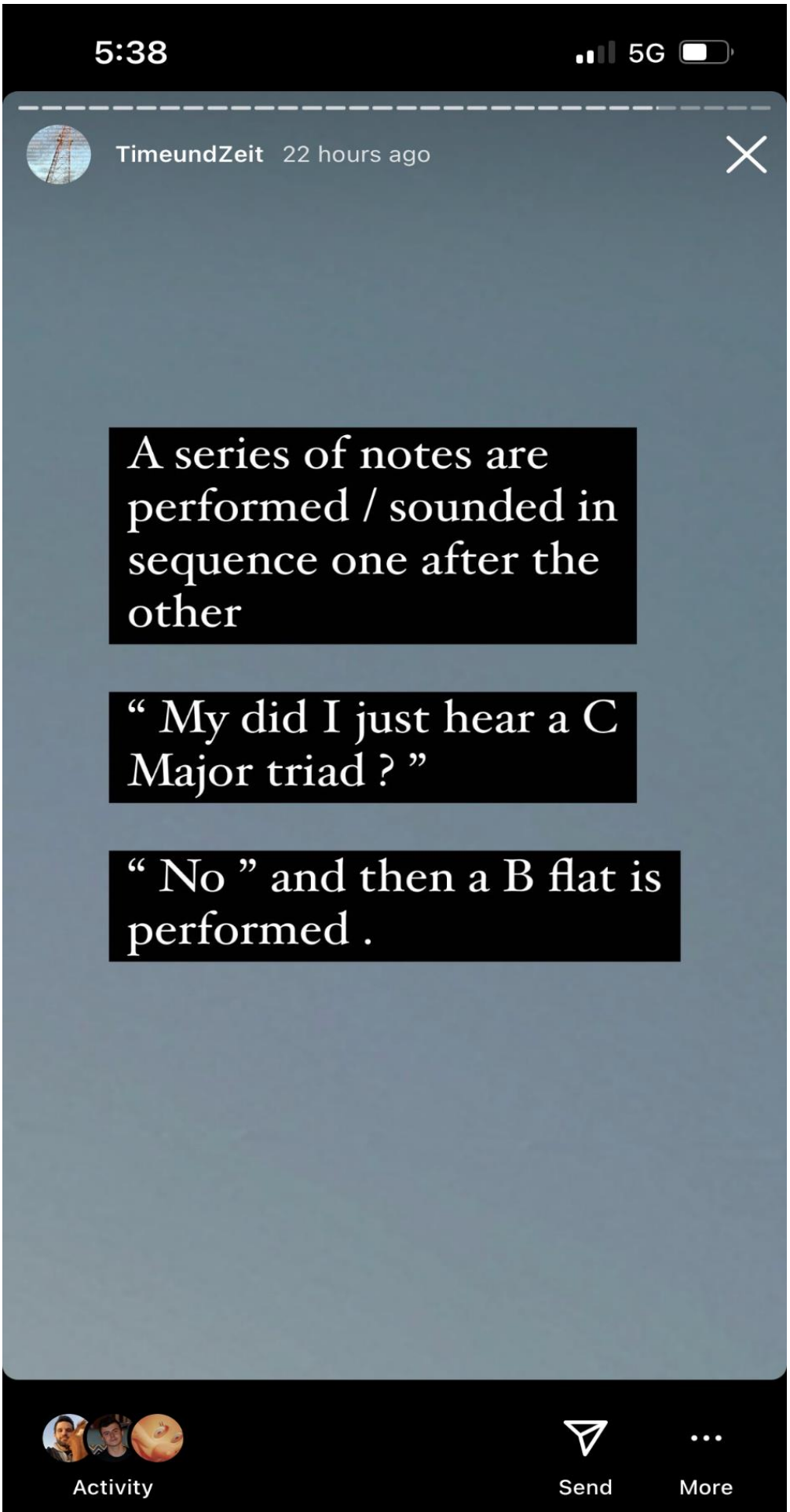
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A series of notes are performed / sounded in sequence one after the other
“ My did I just hear a C Major triad ? ”
“ No ” and then a B flat is performed .
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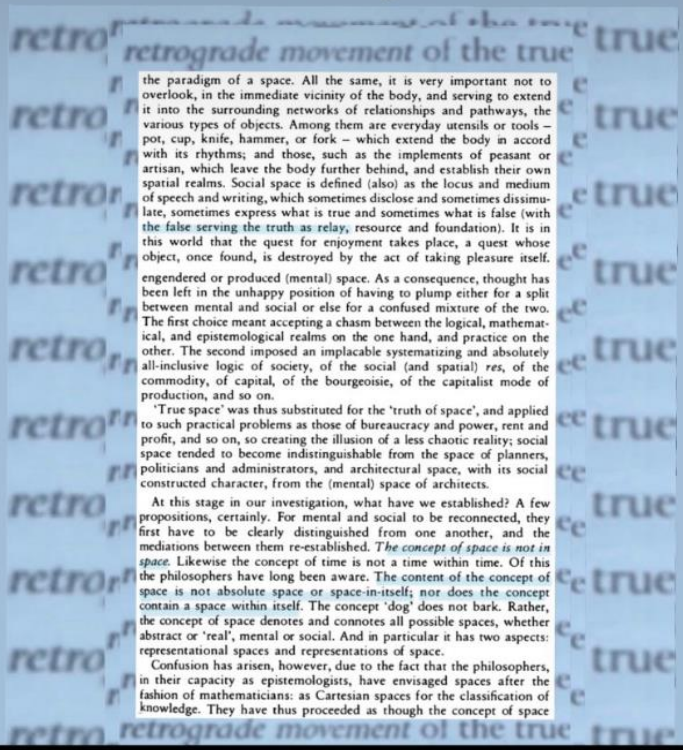


the paradigm of a space. All the same, it is very important not to overlook, in the immediate vicinity of the body, and serving to extend it into the surrounding networks of relationships and pathways, the various types of objects. Among them are everyday utensils or tools – pot, cup, knife, hammer, or fork – which extend the body in accord with its rhythms; and those, such as the implements of peasant or artisan, which leave the body further behind, and establish their own spatial realms. Social space is defined (also) as the locus and medium of speech and writing, which sometimes disclose and sometimes dissimulate, sometimes express what is true and sometimes what is false (with the false serving the truth as relay, resource and foundation). It is in this world that the quest for enjoyment takes place, a quest whose object, once found, is destroyed by the act of taking pleasure itself.

engendered or produced (mental) space. As a consequence, thought has been left in the unhappy position of having to plump either for a split between mental and social or else for a confused mixture of the two. The first choice meant accepting a chasm between the logical, mathematical, and epistemological realms on the one hand, and practice on the other. The second imposed an implacable systematizing and absolutely all-inclusive logic of society, of the social (and spatial) *res*, of the commodity, of capital, of the bourgeoisie, of the capitalist mode of production, and so on.

'True space' was thus substituted for the 'truth of space', and applied to such practical problems as those of bureaucracy and power, rent and profit, and so on, so creating the illusion of a less chaotic reality; social space tended to become indistinguishable from the space of planners, politicians and administrators, and architectural space, with its social constructed character, from the (mental) space of architects.

At this stage in our investigation, what have we established? A few propositions, certainly. For mental and social to be reconnected, they first have to be clearly distinguished from one another, and the mediations between them re-established. *The concept of space is not in space.* Likewise the concept of time is not a time within time. Of this the philosophers have long been aware. The content of the concept of space is not absolute space or space-in-itself; nor does the concept contain a space within itself. The concept 'dog' does not bark. Rather, the concept of space denotes and connotes all possible spaces, whether abstract or 'real', mental or social. And in particular it has two aspects: representational spaces and representations of space.

Confusion has arisen, however, due to the fact that the philosophers, in their capacity as epistemologists, have envisaged spaces after the fashion of mathematicians: as Cartesian spaces for the classification of knowledge. They have thus proceeded as though the concept of space

The Intensional Measure and The Relay

Unlimited differs from infinite in that the concepts pertain to two different sides/directions : to be unlimited assumes a space outside of the limit in which a limit would exist --- unlimited is from without in ; to be infinite assumes a space outside of limit inTO which a finitude would further --- infinite is from within out . The above two words have structured the milieu of thought . Fortunately , Henri Bergson articulates and reminds us of an orthogonal concept, one orthogonal to both " unlimited " and " infinite " --- and that is ,, intensity .

The intensity of experience has only measure . Experience always occurs as a measure . The issue , however , is that for " scientists " their ' measure ' is but a relay that is gauged either by / as initial stimuli or by / as an " objective " observer who is other to the experience (for the observer in antiquity (and still today at times) IS the instrument used to relay some kind of information about an experience to either the person experiencing or to an observer (" That looks fun ! ")) .

And so occurs a phenomenological regression : a turtle - chasing of the physiological the psychical and the phenomenological . I got a tattoo once and somehow projected the pain into the roar of the stylized picture of a tiger on the wall . The question remains : How can any device external to the experience be found satisfactorily near-enough to depicting / representing / recreating / revealing experience - itself or experience - as - experienced so much so that the relay would be indistinguishable from the reality of the experience proper, that is ,, the intensional measure ?

The argument for such anti - Leibnizianism deteriorates into two : either an experience simply IS that of an other or the person experiencing cannot tell --- or articulate --- a difference : A way out of an epistemology / ontology dilemma is through always solving ontology first and then worrying about the epistemic : epistemology can never be solved in itself because without the foundation of Being , there would be no knowing (ha !) , and the latter need not be known in order to be (double ha !) . That said ,, the experience of something is more than any sensation (or any small interior time-segment of an experience (be it externally / extensionally or internally / intensionally) relayed / measured) held theoretically " singular " or considered separate from its origins and conclusions : The sensation of the experience of eating an apple could never be reduced to exactly one act or reduced to exactly one phenom (an act is different than a phenom ; but for every act experienced , there is at least one phenom) ; as such ,, the concept of a multitude that lies (un -) seemingly ' outside ' or ' transcendental ' to the immediately tangible needn't be " unlimited " or " infinite " . If I have the same amount of 2 ' s as the cardinality of the set of integers , is such a set of 2 ' s a greater intensity than the even distribution of the integers ? I would say so , and most practical people would as well . A person can die from drinking more than 2 liters of water in less than an hour but would not die from drinking a sip of water repeatedly for the rest of their lives (lest any of you belabor the analogy) . If there are multiple spheres packed in a box , are you seriously going to attempt to convince any rational entity that there is only one " ball " in such a set as " box " ?

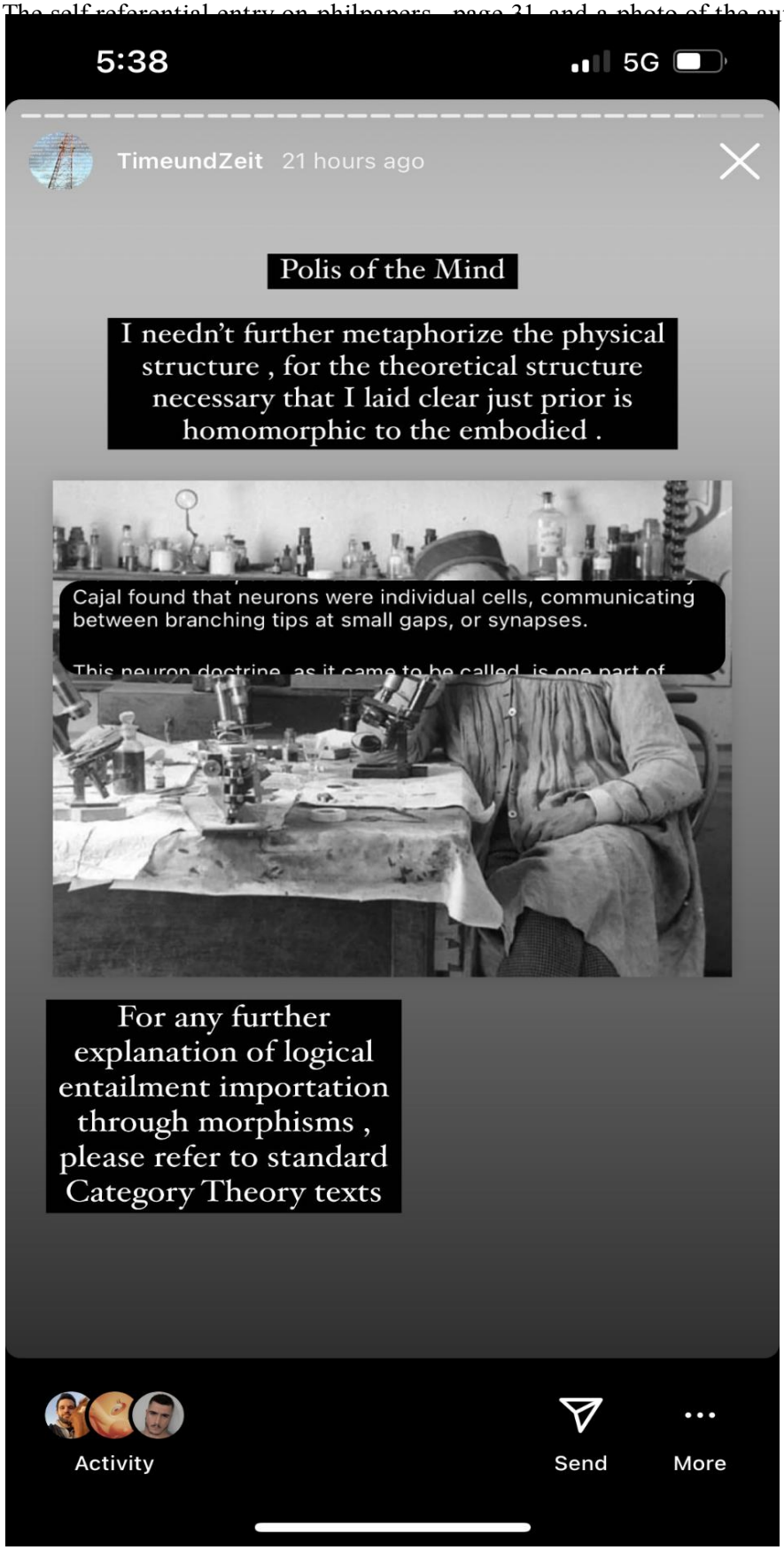
Time und Zeit

Subsection title : Intensional Measure and the Relay

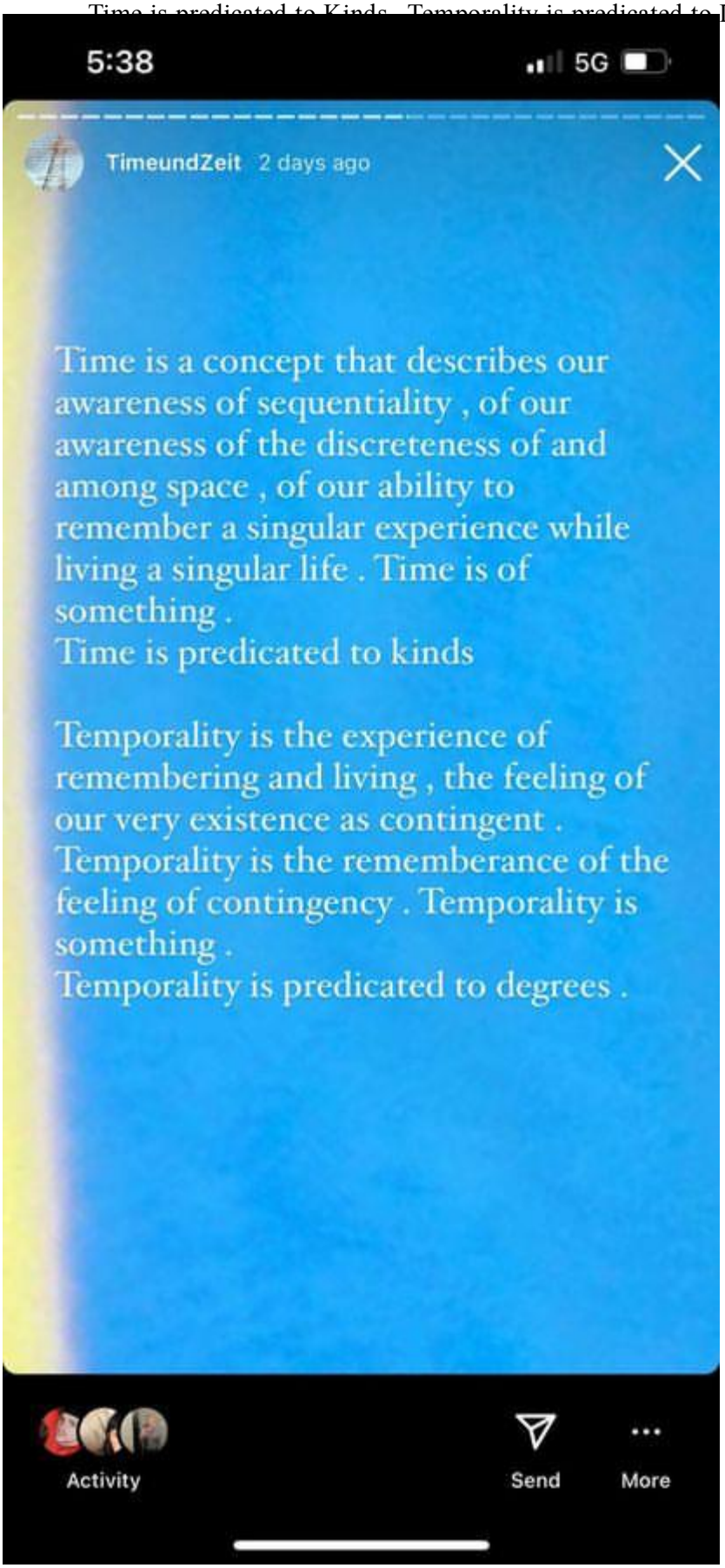
For the intensional measure is the measure of that direct moment with reality so sensed ; For the Absolute Duration is the measure of that measure ─ Absolute Duration is by way of Experience and therefore of the 2nd degree of knowledge , which is of recall (or " recollection ") : for to even get to a recall there must – as explained above – a double movement : each concept becomes a concept through double movement : the reason ordinal offset is possible yet not necessary yet disclosive . But as was shown in the example of the double mirror and the nonoffset base4 fundament , a double unary "negation" or "reflection" functor is insufficient in a return to the original : this is a major aspect of my earlier work **Ж** : Nature is found to be in some ways represented through through at least four distinct unary operators and no fewer : a three unary operator system finds itself recursive , the fourth satisfies the four color theorem : the makings of possible existence .

I learned about Cajal at the exact time I was writing Time und Zeit : here is the Jstor Daily instagram post quoted in the above picture of page 30 of Time und Zeit by * Jacob Roman * https://www.instagram.com/p/CuDdJjEtFPu/?igshid=Y2I2MzMwZWM3ZA==

The self referential entry on philpapers , page 31 and a photo of the author



Time is predicated to Kinds . Temporality is predicated to Degrees .



Time is borne of internal motion . Affect is borne of external motion . External motion is made possible through multiple internal motions . The Absolute Duration is the speed of one monad's internal motion . Absolute Duration is made possible because of the quadpartite arrangement of existence and is as such not absolutely fixed but must in some ways be consistent enough locally (and in some ways consistently (and not necessarily in the same way(s) as locally) globally . ...

Thus space establishes the possibility of a Time but does not necessitate the experience of or the specific actuality of any given Time . In a region of space where nothing exists , there is no given Time until one redraws the scope of his perception to an object . This is what I spoke of in Time und Zeit and is the reason why time is capable of being perceived by the self alone in a world – but a world still other than the self nonetheless .

Forby this reasoning above , Time as understood through Absolute Duration becomes a kind of thing and not a unit itself of measure as many physicists are wont to do .

As I mentioned last night in an expansion to the section on the necessary nominalism of stereotypical science fantasy time travel , there is a distinction to be made between the absolute speed of internal change in one monad itself and the absolute speed of internal change between two monads themselves : these are the absolute speed of time (or Absolute Duration) and the absolute speed of causality (or Absolute Affectuality) {nonsic}

As I am producing a phenomenological first philosophy , the distinction made between the words affect and effect must deflate and conflate upon the primacy of experience , that is „ all causes produce affects , or sensations .

For what is a sensation but a progression of internal movements of monads across absolute space such that the configuration of monads exists in such a way as to provide the sense of a thing . For as we are made of reality itself , as all things are , our very senses are but a movement in The Sensation of what is to be experienced – that is the gesamtsExperience .

Because each monad is fixed and has at least a wide array of possible different configurations in itself , the idea of a determinism cannot be linear necessarily ; for I can imagine a 3 dimensional rule set that is akin to the game Go (or Weiqi or Baduk) , where there could be multidirectional multiinfluentional resolutions of configurations such that change is affected in a multi multi

dimensional way (dimensional in terms of a "multi linear" algebraic rather than of some other aspect to space) .

Absolute Duration and Absolute Affect are not so singular as their names would imply , for I must remind that for each there are at least two distinct most fundamental speeds that as a collective unit summarily establish Time both locally in practice and globally in practice .

The above is a consequence of the four color theorem and its proof of the possibility for an intelligible , positive kind of differentiation that enables a plurality of existence without eventual deflation . Indeed , one only look to one's own variances in the experience of Time and in the shared variances objective amongst others and across shared andor "repeated" events .

On Repetition :

Nothing can ever truly be repeated , for for each discrete smallest unit in space there is (at least this seems to be true of Earth) exactly one exact past — since no part of Earth has ever moved through the same smallest unit of space twice . And even if it were to have done so , then the overlap would not be a repetition of the same configuration after a lapse .

This means that there is an exact history , that indeed the world is the totality of facts .

The above nonlinearity and hyperdimensionality of ruleset for affectation resolution on the smallest scale allows for both a coherence and freedom of will to emerge — freedom of will being the confluence of such plural pluralities such that a polis of the mind results from the molecular social .

Because each monad is fixed and has at least a wide array of possible different configurations in itself , the idea of a determinism cannot be linear necessarily ; for I can imagine a 3 dimensional rule set that is akin to the game Go (or Weiqi or Baduk) , where there could be multidirectional multiinfluentional resolutions of configurations such that change is affected in a multi multi dimensional way (dimensional in terms of a "multi linear" algebraic rather than of some other aspect to space) . But let's also assume a funnier situation : imagine the world doesn't actually spin through space but instead a stationary manifold that indeed appears to revolve about a sun which revolves about a "supper massive" galactic center which revolves ... and so on . This is easily possible if one recognizes the possibility of a screen which projects down to earth arbitrarily consistent-enough images . This assumption changes absolutely nothing except for making the record of linearly determinate history more of a chore . Ha .

Four degrees make a Kind . You have to draw the boundary for the heap somewhere : Four paces . Harumph !

Because of the limited nature of our set of sensations as humans we find ourselves surrounded by what appear to be similar shapes It is not simply our "desire to find patterns" but our construction from the same material as those shapes and objects from which we make symbols and designators This has been the heart of the intelligent design movement and the reason why the most comfortable chair is the holy grail of philosophers All art is enjoyed mentally and as such places all art as mental objects Thus there is no distinction between real fake copy or original except wherever there is a PERCEIVED distinction be it actual or *falsch* The fact that Ingarden and countless others have failed to 100% properly wrangle the Arts into a cohesive ontological system at the pain of some kinds enjoying multipl tokens and others not clues us in to the idea maybe Goodman was wrong

the dream of an allographic art died the moment art was positioned within a world a dilemma shows this

(1) to enjoy the artwork and ONLY the artwork, there must be some kind of epoche (Kant wanted to focus on disinterestedness , but to get to disinterestedness one first needs to somehow bracket the art from its literal surroundings and literal contexts); and to successfully epochē art into the realm of purely itself , one must mentally project / or ideate / or FORM the artwork separate from anything else , and as such the mental object which is to be then experienced is thus a copy and is thus enjoyed in its (the mental copy's) own instance

(2) to accede to art in a world is to accede to the art in the space that it is in : be it stopped at the frame or stopped at the eye (for this was the problem of physicists in Copenhagen) the art is always in a Joworld and as such must be considered and more necessarily experienced as part of and in such placements and contexts .

MiniQED

Kant's epistemology "works" insofar as it in some ways accurately reflects human experience but because epistemology requires a correct metaphysic , Kant's entire basis becomes possible a hole in a dam rather than certainty in a dam ... when it really ought to have not been a dam at all :: what makes it a dam in this analogy is that Kant moreorless starts with a correct middle argument but provides a fancy but faulty array of ontological commitments necessary for Kant's epistemics ...

While working backwards from what Kant had already constructed – a construction which had utility in its ability to express an understanding of the human experience that Kant's contemporaries (at least pretended to) agree with (agreed to have had similarly experienced themselves and so thus agreed to have so understood Kant's introduction of new concepts (and their subsequent arising questions*)) – and thus a construction , so it was , that required a synthesis of the true and false , the priori and posteriori , an answer and not its question .

* If you have a correct ontology , then there would be no open question about the introduced ideas themselves but only in those applications which would be enjoyed from the presentation of a lucidity in thought developed by those new delineations of experience itself .

"@Arrowofzeno" asks : " Could the fundamental Kantian insight, that the categories we use to make sense of the world, cannot be derived from our sense experience and are instead imposed, for want of a better term, by our minds, be freed from any metaphysics? "

@jacobromanp replies : 1.) everything is derived from our experience , logic most definitely included . So , the insights Kant gets correct are so correct because of this fact . Kant doesn't deny experience at all but does get tripped up in organizing his metaphysic from it due to wanting to rationalize certain en vogue ideas and his proposed epistemic structures first and then worry about a metaphysic after .

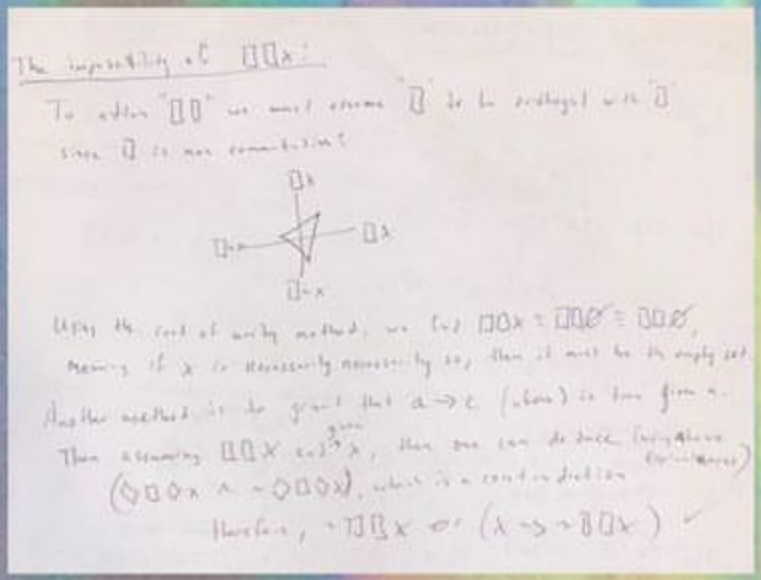
2.) I [@jacobromanp] wrote a short formal proof that frees us (and Kantians) from his [Kant's] overly rigid metaphysic .

Here is the link to my [@jacobromanp ‘s] relevant proof https://philarchive.org/rec/PARARO-12
Here is an even shorter proof of the same concept , an excerpt from my book Ж

5:27 5G

5§IPT—☀ March 27

Another style of proof



Boost More

" @Arrowofzeno " replies : " Thanks. Will check out when I have more time. " MiniQED

Grammar aside : the double comma " „ " is used throughout my writing to mark a kind of summarization – " „ " is often employed after a " that is " or an " in other words " . Also , I have found that adding a space for punctuation marks greatly improves readability when writing is scaled down / zoomed out . I learned this from reading a facsimile of a very old text from Geneva . Think 1560 s Geneva . A wondrous , profitabl text .

Sufjan , you can't look away from every accident ! Most things are accidents ... right ? The color red must be red . So , it would seem that the difference between an accident and a property is a degree . If you took a man and made him somewhat orange , they'd say he ate too many carrots . That is a degree . If you take a man and make him even more orange , he becomes the carrot . Once accident is intensified beyond the property , then kind may change .

When Socrates said all knowledge is a remembering he was really referring to how the self-reflexive phenomenological investigation is not the perfect automorphism one might expect . For on the way up , information is not always packaged in a direct scale ; and for the self-reflexive sees not a singular isomorphic self but sees the plurality of the mind – the polis – made possible by the plurality of the body – the social .

My experience that is conciousness is a confluence of sensations and logics that coalesce into a singular agglutamate of perception . My will , so to speak , acts as would a king who assess his informants (the senses) who yield confer and assuage , who are beholdened to the molecular social life of the body (organs , cells, microscopic life forms present) – for we all saw the film "Osmosis Jones" .

{Hours pass}

Just now I was awoken by a pain in my body , but it was not my body that was the source of the pain , for the body is never the source of pain — pain is always external .

External to the mind which is the body . For when my hand feels the breeze outside the window , it is the breeze that I feel and not my hand . Sensation always lies outside of its source . So when my hands clasp I feel the other hand .

{NB: I just had to shit . No cause for alarm. I hate shitting . When are we gonna stop having to shit ?}

In 1st Corinthians 14 , they speak of the differences between speaking in tongues and prophecy . The two have been bastardized over the past couple thousand years to mean glossolalia and fortune-telling . This is only one possible pair of understandings ... For “ speaking in tongues ” is but a metaphor for allowing one’s body to act without intention (to some degree, at least) — it is to allow that free - will thing to be free of thought and intent . Prophecy is to look at those thing {nonsic} random in the world , not only in “ speaking in tongues ” but in nature and in other people , in the unconscious and unintended , in the " synchronous ". This is what Jung was trying to get at but was too tethered to his hardon for structuralist rigidity . Sartre was right when he wrote that consciousness is clear . That is, if you look for an archetype, like Jung did , you’ll find only the thing you were looking for : a confirmation bias – the thought that makes itself opaque and thereby noticeable to that clear consciousness in self-examination . The brain does this naturally by dreaming. That’s why some thought dreams prophetic . That’s how the periodic table of elements was devised . Sometimes in the chaos of human thought an existence, our minds can know something before we do , simply by way of allowing itself to .

- The Author

Side Note : Hegel wrote that the dialectical process would — and is— leading all of existence to a final thought (τελος) ; Heidegger wrote that to act “ authentically ” is to act in regard to one’s own unavoidable final target , death . If humans are free to act , and thus able to indeed act authentically , then the Hegelian teleology either has no distinct target or means the target is the trivial death of humans / the universe .

The above thread is an excerpt from my first book SOAP LAKE

As I wrote elsewhere , Heidegger's biggest fault was fixating on death . Heidegger provides himself the correct framework for finding the correct answer for his own question of " what ought i do ? " : and the answer was to seek the genuine authenticity : to investigate the act of question-asking itself .

As I wrote elsewhere , Heidegger's biggest fault was fixating on death . Heidegger provides himself the correct framework for finding the correct answer for his own question of " what ought I do ? " : and the answer was to seek the genuine authenticity : to investigate the act of question-asking itself .

And the pitfall of Frege was the same as Kant and many other philosophers : starting too far from the source — the cry — the pure expression — the sensation made known .

For the logic of sense I spoke of elsewhere herein is a literal logic of literal sense . Logic is made and made possible by the compound correspondences of senses and the promptors of those senses so corresponding . For then the body yearns for the Good . Logic is a hedonistic affair ; it is for this reason that oftentimes epochē must be taught much later than it could be have been in one's life . Each sense , so it would seem , tends towards its own pleasure , and fear is nothing but the avoidance of pleasure's privations . Yet as there a gap between the anticipated and the real sensation – the phantom and its fulfillment – the logic of induction is suspect to fault : the privation of a privation yields not the pleasure found in the matter itself . This is the soul of the " Aesthetic Experience " : to experience some thing " aesthetically " is to epochē all those sensations born of anticipation and their inductions fromwith . I believe this is what Kant intuited necessary for a validity in a logic of sense , for it is indeed necessary but is in no way a mode of disinterest : the mode of aesthetic perception requires , like every mode of perception , an interest . A purely passive mode of experience would require an consciousness without direction , without sentience , without sense – but such an existence would be in contradiction to a most fundamental requirements of existence , Absolute Affect . Take for instance the fickle eater and Art Meal : To enjoy the meal full of flavors and their combinations and their orderings , the picky eater performs an epochē and allows himself to simple be receptive to sensation by not acting in accordance to the private logic learned henceprior . This doesn't necessarily change the private logic : perhaps it confirms his dislike of seafood , but the mode of perception allowed the event-experience to bear fruit and to increase his understandings . Fromby this here above reasoning , anxiety is a physically existing structure in and of the body created in order to appease a logic of anticipation that works on the level of ideation , which is physical , and its kinds of sensations – which are by definition not the same as any given sensation itself .

This is why one can never truly be happy by seeking revenge , for example . The urge for retribution is of the level of the anxiety and the anticipatory logic . You cannot feel the pain of someone else – as such , to seek joy in the sensation of someone's pain is only to appease an interior logic and is an error of scope when assessing the Good and the good for one's self .

For there is no joy found in preclusion . And nor is preclusion necessary for any possibility for a joy . This is shown through the nonprivation of existence : as you or I exist , births occur and take nary a thing away .

As I keep mentioning , Heidegger (and others of Heidegger's time) erred in their plight to satisfy the anticipatory — for as they found , the only way to satisfy the anticipation of a thing is to experience for one's self that thing .

Yet , there is no experience of death itself , so no Heideggerian act can be satisfactorily authentic – that is „ genuinely authentic — to act towards death is disingenuous and can never be authentic .

The solution to what could be most genuine and most authentic is to seek the utmost Good through a pure logic of sense – which requires a mode of analysis that seeks to know all of one's self through the means provided to one's self – which is sensation – and in doing so thus know of the Other , that which is outside the self and so gives the self experience and the sensation of experience .

And now that I have covered anxiety , now I may introduce 爻 . For this matter of philosophy , I will need to do more research on ancient texts and also understand / learn exactly what ㄧㄠˊ means . Aside : I'm just glad that I finally got to be able to actually get to this part of philosophy through an actually correct means ... unlike Kant and unlike Cassirer .

Oh . I was just reminded : the issue with Schrödinger's *experimentgedacht* is that he starts with a normal living breathing meowing *Katze* and not *eine SuperpositionsprinzipKatze* : *wo könnt man eine ganze Katze in einem SuperpositionZustand finden* ? *Ich frage für einen Freund . Auf einer persönlichkeiter Merker* : *Ich bin nicht in einer Beziehung*(*...zustand* (ha !)) ... *zur Zeit ... und ich kann mehr und mehr den Zug der Angst zu ... das ... Futur ... fühlen* . *Existenz … Traurig...zustanden sind* . . . … . . . . …… " *tott* „ .

Sense and Experience : sensation is immediate . Experience requires an extra mechanism of recording any given sensation into the body in some way as to make real the sensation andor to make real the memory of the sensation . For I'm not one to deny the life of the absolute amnesiac .

Pictured below : an excerpt from Husserl , paired with the next immediate picture below from Husserl as well , wherein Husserl traces Heidegger's Geviert back to Leibniz before Heidegger ever even wrote about any Geviert .

sensation or phantasy, can be united with any and arbitrarily many others to form a totality, and accordingly can also be counted. For example, certain trees, the Sun, the Moon, Earth and Mars; or a feeling, an angel, the Moon, and Italy, etc. In these examples we can always speak of a totality, a multiplicity, and of a determinate number. The nature of the particular contents therefore makes no

Pictured below : Leibniz intuited the four color theorem .

Leibniz already found it necessary to combat such errors. "The Scholastics," he remarks, "falsely believed numbers to originate merely from the partitioning of a continuum and to be incapable of application to the incorporeal." But, he continues, number is "an incorporeal figure," so to speak, "originating through the unification of things (*entia*) of any type, e.g., God, an angel, a man and a motion, which

together are four."

(Pictured excerpt is from Husserl's " Arithmetic " .)

As I introduced in my third appendix , the configuration of a whole from its parts works through a process of enjoinment – this is not some over and above process . For the mereologists have assigned a mental act born of the logics of anticipation (in this specific fall , induction) that is itself necessarily

other to the pure expression itself – have assigned this act from without onto the existence of enjoinment of parts and projected this other kind of object onto the ontology of parts . Because of the way in which reality is always congruous with itself , as smaller sortments of configurations are in affect with one another and as such are enjoined and act as a kind of new unit , so the whole is perceived not as a whole of parts but as a kind to itself – this is the reasoning for top-down processing of the gestalts . And for this same reason does the harmony of the spheres feel harmonious ... because there is an intrinsic harmoniousness which is enjoinment at the level of fundament .

More on the quasiautomorphic analysis of being one's self : The purest expression of being is the cry . The true hermeneutic is but a cry trying to hear itself , to minimize the gap between the sound and its echo . The " hermeneutic situation " is in someways always bound to an inclusion of the other than self . For to analyze the self , the self must make a copy which is other than the self , and as such , thus the copy becomes also other . The hermeneutic analysis is a culinary lamination . For this reason one may in some ways rightly state that the quotidian expression is not a pure expression and thus does not purely disclose , but this is in someways erroneous – depending on the level of lamination : if your solution is looking for homogeneity in the heterogenous you are very likely bound to fail by misattribution ; But if your lamination is so well worked then you have the makings of something new which itself still necessarily discloses reality since as I proved earlier the root of existence of a dual dual (at least 2 positive sets of 2) nature , which results in four distinct different positively existing kinds of things : one grounding being the double definition of ø — this means that Lefebvre's analysis of the everyday is fruitful in its proof of concept and methodology , but is fruitful w . r . t . its scale and scope of examination : the sociopolitic of man . For as reality is built upwards across order / magnitude / scale , information disclosure is lost but not forgotten . The building blocks contain a multitude of messages , and in each instance of configuration , of coherence upwards , although not every message is told , all are retained .

It has been said that there is no thought of a color without a surface . To imagine an infinite display of red , the red must be ON some thing . This is a consequence of having a flatish manifold of a retina . Nevertheless , the imagined red or remembered red exist both as distinct kinds of intentional objects – a term from Ingarden from Husserl .

For the pure imagining is a creation of its own consort within and is distinct from the remembrance of sensation from without . The combining of the two has found itself cause of the faulty memory and the confidence artist alike . For the body – at least mine – is capable of at least five types of vision : standard optical , a projection of visuals onto the standard optical (which alone has various distinct layerings) , the imagined optical , the remembered optical , and the dream state . And no, I am not making a joke about needing glasses to adjust my standard optical . With some practice , I have been able to take the remembered optical and project it onto the standard optical and then physically alter the projection (using only my mind (of course)) to "insert" an imagined optical which was clearly distinct in its look amongst the remembered optical image .

Enjoinment takes on two main types broadly : the homoiomery and its complement . The homoiomery provides us an understanding of how enjoinment can occur at simply the boundaries of a kind rather than throughout : the boundary of the femur is throughout amongst its shape but the boundary for bone itself (the homoiomery) is only along the boundary . These two reflect the same ontological structure as the anticipation and the cry . Of course , the cry being the homoiomery and the anticipation being the ... not homoiomery .

In all fairness , I must ask if it is possible to have a perfect anticipation : the answer is that you wouldn ‘ t know either way until its fulfilment and even then would the fulfilment be only of the sole sensation felt by the anticipatory and not any sensation perceived felt . The child who cries before the needle is pushed into its flesh finds itself perplexed that the needle was never perceived at all . From personal experience , dread can be confirmed , but only if what was dreaded is perceived in the self through an awareness of the sensation so dreaded . The horse feared being beaten , but after dying , the horse seemed to not care so much .

As I have noted elsewhere , Heidegger gives no attention to the question-word itself . To be thorough in an examination of the Question(structure) the words used to designate the kinds of things sought via question-asking deserve consideration . For those words establish a tableau of kinds in ideation and a topology of quotidian thought and thus of quotidian ontology . Take for instance the word "who" (which in german is "wer" and not "wo" despite "wo" sounding and looking like "who" and not like "where" – since "wer" is an etymological contraction of "werman" which was the male sex organ delineation of the broader term "man" which was an anachronistic contraction of the current used word with same meaning "human") : "who" is an ideational contraction of "which human" which is itself an ideational contraction of "what human among (all/some) other humans" which is only a kind of means for selecting a specific entity from a set of literal humans and is thus also an importer of a kind of assumed understanding of identity and identification amongst the kind of "humans" . Take for instance the new word "whoot" which follows as similar of a usage as "who" does for humans except "whoot" is for trees and tree identification . Amongst humans , trees are identified in slightly different ways than humans are amongst humans : One might be more likely to receive a speciation name in latin for a whoot-question than would for a who-question . Further , the inclusion of the objectiv (akkusativ) as part of the who/whoot construction further emphasizes the common ideational necessitation for an awareness of indexicality and the axiom of choice qua factum est . That is „ "who is that?" / "whoot is that?" :: "who is this?" / "whoot is this?"– another common construction is the above plus a redundant confirming word : "who is that guy?" / "whoot is that tree?" :: "who is this person?" / "whoot is this conifer?" . Thus the who question not only is a double metaphor / contraction of the kind indexicalization of human but is also a means of expressing a common understanding of navigating the nuances of kind identification and specification . The addition of all other words besides the question word in such a specifically constructed fall as "who" reveals those words themselves as degrees of communicative specificity and of sociopolitical interpersonal relations management . This methodology may be easily applied to every other question word not only for english but also for every other language that uses such similar question-answer interlocution so brought about by a specific "question word" . I will note though that in tree world it might be equally offensive as it would be in human to answer such a whoot identification with "the tall black one over there" , but luckily I'm not asked for my decideduously spotty botany knowledge often . But that one " Happening " happening did really make me quite glad I actively do not and would prefer to never

mow grass or cut down trees for that matter . {
Oh , you mean the Ethiopian ! **}
** see Appendix S .

And thus personification is an accurate means of understanding the world and is not the misattribution many have been taught . For as I have detailed , the process of existence is built up through an enjoinment which expresses laident {or latent or laydent} properties at various levels of scale of enjoinment : this attains the entailment of personification verité and of romantische naturalismus . This above logic is why "Janet" from the Good Place was basically the only correct aspect philosophically of that pseudoserial "television" program .

“You did what you did “ ; “Que sera sera”

Alrighty . So the above two sentences are platitudes and say nothing productive , like telling me that 1=1 without any new insight as to why 1 would equal 1 or how you could even imagine communicating something meaningful at all through such a thing as a platitude or identity property whatsoever .
I can only deduce that these kinds of vacuous statements are attempts at power grabbing and manipulation both of which seem to here be caused by a laziness prompted by a lack of knowledge andor of ability to express. Frege et al have shown that beginning at the platitude level leads to a fruitlessness of idea and an empty ontology without ~comport~ and is exactly why only a first philosophy can ever truly bear fruit – be it either stereotypical arboreal or possibly rhizomatic – either way there be roots and roots obtain .

Perhaps analytics discussing at the concept level are doomed to a fate of finger pointing — like valuation in the aesthetic academy . Hint : my above comment on platitudes reminds us all that current analytic culture is essentially working on the level of “grand” platitude(s) , making the plight of all of analytic philosophy itself a grand platitude .

Aesthetic Observation : the human nervous system looks like a series of roots toward Reality .

The first relational thought is the basis of the syllogistic habituation of human thought

» The sensation to its cause «

And depending upon which this relation is compared , the different kinds of logics are born .

•Sensation is to its cause as my awareness of the sensation is to the sensation

•Sensation is to its cause as the sensation is to my awareness of the sensation

•The confluence of sensations is to the sensations as my awareness of those sensations are to those sensations

•The sensation is to its cause as my recollection of the sensation is to my recollection of its cause

•The sensation is to my reaction of the sensation as the cause is to my reaction of the sensation

•The cause is to the sensation as my recollection is to my present consciousness

Following the above lines of thought lead to an assortment of progressively complex logics , some being more correct andor more productive than others . Those syllogisms which correctly mirror the initial relation of the pure sensation and reality are those which retain most accuracy and consistency in obtaining positive productive thought and insight both into one's own self and experiences and those of others human and nonhuman alike . For not all of the syllogisms presented above are sound .

ACHTUNG The (!) syllogism is UNsound (do not use) ; I place the "(!)" beside it to emphasize that this specific relational morphism is commonly used to found a wealth of INCORRECT BAD lived logics :

(!) The remembered cause of the sensation is to the remembered reaction to the sensation as the possible futural cause of the sensation is to my possible reaction (!) TAN CUIDADO

The kinds of syllogistic that should be followed are the ones that do not equivocate the reflexive thought (the reflexive analysis) with the actual sensation or with the memory of the actual sensation . To equivocate the reflexive self with the actual self leads to an infinite induction that only perpetuates an alienating logic of anticipation rather than a logic of objective science which can only – in turn – be constructed through a positive plurality of shared sense experiences which as such requires a

consistently accurate means of communication that enables the possibility for coherence to be seen and understood . For there is no sense that is incoherent and even the most unsound syllogism is still valid for the sensation itself certifies validity and soundness in the cry itself .

Nota Bon : a comfortable induction requires a concerted careful effort but can be positive and beneficial : for the sun rises .

Because of the various logics founded on syllogisms of varying degrees of unsoundness , humans have found capitalism and a structure for alienation of property by issuing onto the world and others the same structures built by their own faulty logics of anticipation – ontologies of without . These also lead to kinds of intentionally inaccurate andor intentionally maligned speech and acts : dis-communication , which is a promulgation of Angst made from the faulty logic of anticipation . Discommunication is not simply miscommunication . Discommunication actively deprives the person or peoples communicating from consistently accurate sense / experience disclosure . Ironic speech can easily be a kind of discommunication . Intentionally complicated speech can be a kind of discommunication .

I will note that some might say that idle or unintentional speech can be discommunicative , but I would personally like to be more forgiving of others — leisure time is a gift and privilege .

" Leisure " used above is used in the traditionally " philosophical " seen way . The word is used twice in Aristotle's Nicomachaen Ethics and is also found in Tibetan Buddhist literature of the 11th to 15th centuries AD. And by "gift and a privilege" I mean that I cannot be upset at someone not having had the opportunity to spend alloted time toward self - examination of their own speech habits beyond lubricative interpersonal movements . Obviously lying might be discommunicative but not always .

Aside : Kant's ethics were based on Kant's faulty metaphysics which were based off Kant's faulty modal logical axiomatic which was based off Kant's faulty beliefs about physics / the physical universe . As such , Kant's deontology is erstwise faulty , essentially , but I will say does contain a nice heuristic ; but such a heuristic is not necessarily deontic or requiring of a logic of anticipation (deontology being one such example) . The heuristic so mentioned being the canonical one used by Kant to such a MAXIM that " one ought never lie " .

Additionally , " erstwise " means " first and foremost " .

Harmfully misappropriate word selection is a mode of necessarily self-affecting discommunication . Using specific words that convey inaccurately the kinds of sensations about an event can misalign the mind into a habituation that is not only unsound but is harmful both to one's self and others : examples : using overtly violent verbs and terminology excessively ; using overly vague terms , like demonstrative pronouns , excessively . Both examples misalign and distort sense expression .

Discommunication can include acts of epistemic injustice but epistemic injustice can be present in vaguer categories throughout sociopolitical spheres – discommunication is a kind of specific act and not a culture . Although specific acts can culminate into a culture (obviously) , I want to make clear the horse going before the cart : epistemic injustic is a kind of result of discommunication and not the converse .

Now for the aside : epistemic injustice is actually not possible . All people , in theory , have the ability to express a pure cry (which , once again , is used here by way of Wittgenstein's P.i. and ranges across any emotion and includes all direct expressions of a sensation) , and since all communication is but a large system of syllogisms (and reductios based off their syllogisms) , the concept of epistemic injustice is really not a direct disallowment but is a covert expression of laziness between interlocutors and logics of anticipation qua factum est : knowing something someone else does does not give anyone privileged access in any specific way to another person , and to think so is a condescension . The lack of an observable does not entail its nonexistence . The only true epistemic injustice would be beyond speech acts and would be physical implementations of expression stifling – literally physically harming and debilitating a person from expression And even still , the lack of observable does not entail nonexistence : for (pardon my intentional attitude) I believe the cry always exists .

Further aside : it would seem that epistemic injustice has its roots in the philosopher's bemoan : "If only everyone could know thyself !" . For the philosopher has tended historically to position himself

as a communicator of pure expression par excellence and yet found himself so sad yelling from the mountains .
Is the swimming pool the thing that swims ?

In some ways , I have a hunch that some epistemic injustice proponents would say that it's an epistemic injustice not giving every deaf person who enjoys sign language hearing aids or cochlear implants . In the same vein I ask : how would anyone honestly believe they know how to express a pure logic of sense better than anyone else – let alone by claiming their vocab is the key ?!

Have all the socalled epistemologists forgotten about art ?

A logic reveals an ontological structure but a logic is not always explicitly disclosive of its own ontological commitments . A logic can be disclosive of its ontological commitments and at which point becomes the act of ontological investigation itself . Because the pure syllogism of expression is itself logical we find the ontological structure of knowledge and being itself to be logics of sense (one for the epistem and one for the ontic – both are tandem and necessarily enjoined except the ontic necessarily grounds the epistem , for you must first eat .

The cause grounds the sense . The experience contains the senses obtained . What is thus presented by Experience is the collection and recollection of Absolute Affectuality . The presentation of Absolute Affectuality seeks to itself express Absolute Duration itself , for as I and others have proved elsewhere Absolute Duration can only ever be sensed through Affect – that is „ internal motion can only ever be affectuated through lateral movement . The variance of existence lies in the flux .

The elevator pitch : Decartesian methodology is like trying to reach absolute zero by actively trying to make something colder : the activity within the system necessarily prevents the goal of obtaining . Instead , we look to Socrates placing one hand in hot water and the other hand in cold water at the same time .

An *apologia* for the responses to the Meditations : those men knew of friction .

An example of a logic not properly disclosing of ontological commitments : a. k. a.

" conjunction disfunction " : a. k. a.

das BANDAID argument

Why material conditionals don't make sense : conjunctive elimination being always valid can render initial scopes too narrow for the conclusion to necessarily hold :

“ Suppose two objects exist … “

*****FALSCH z. B.* ***********

A AND B
A
B
1.) ~A
therefore B
2.) -B
therefore A

*****z. B. FALSCH************

The above example is *falsch* because conjunction does not account for possible existences of greater scope

*****RICHTIG z. B.* ***********

assume

“ … necessarily simultaneously ”

was and is still *richtig*

((A AND B) AND (-(-A AND B) …
AND -(-B AND A)))
A AND B
A
B
~(-A AND B)
-(-B AND A)

1.) ~A
therefore ~B
2.) ~B
therefore ~A

****z. B. RICHTIG**********

I call this correct more robust counterexample to conjunction entailing material conditional

das BANDAID Argument

A coin has two sides by definition : if one side of the coin does not exist , then the material conditional " ~Side1 -> Side2 " fails to attain truth because of the intrinsic relation between the two objects in question that the ready-made abstraction fails to adequately articulate —

Because the standard operator in question is used for a broad scope of variables , its validity is imported from the greatest level of abstraction but such an import fails to recognize the primacy of certain intrinsic properties being necessarily the case in the face of the validity's mere possibility . That is „ the validity is based on possibility ; the soundness is based on necessity

Basic symbolic logic does not sufficiently respect these two conditions .

Explanadium :

P -> Q :
What can be said about
" P " and " Q " ? Not much .

If (Nec (P AND Q) ,
then (~P -> Q) is *falsch*
since the necessity of the conjunction alters the negation of the first order truth table (cont.)
Case [*Fall*] 1 :

((~ P) -> (Q))

t t f t t
t f f t f
f t t t t
f f t f f

Case [*Fall*] 2 :

((*Fall* 1) + (Nec((P) AND (Q))))

t t f f t *
f f t f f

Because the antecedent is hypothetical / subjunctive / CONDITIONAL , there is a distinction to be noticed between the possible truth assignments of two variables [= 2^2] and the " bounds " (sometimes known as the " experimental bounds " or as " limiting factors " or as " scope " or as the " ' universe ' of the experiment " (as the phrase is seen in popularly taught while erstwhile incorrect science and in the always incorrect statistics (which is simply all statistics [(by definition] of statistics))) ; thus here *Fall Zwei* is witness to the falsity of material conditionals as means for adequate articulation of all possible conditions obtaining soundness MiniQED

Commentary : because historically logic is object-oriented rather than subject-expressing , historical logic is the logic of anticipation , as I have shown here through a dismantling of Heidegger . Challenge for logicians : symbolically write " i mean what i say " . Personal response : " i mean what i say " is already exactly ' symbolically ' written , but those logicians out there might not be so satisfied with natural language . Further : in with the early 20th century , logical atomism is a discommunication . References : the "television" program ARRESTED DEVELOPMENT , specifically the various 'chicken' dances .

The essence of question-asking is to establish a mechanism that sublimates the logic of sense with the logic of anticipation : for one is only ever able to ask a question for which he already has at least an inkling of an understanding of an answer ; and this is true by reason of the immediacy of sense . And the "obtaining" sought through the Question is the immediacy already felt but from a source from without – interrogative understanding seeks to correct alienation and logics of anticipation .

The queer thing about a logic of sense is that it is only communicable through direct expression but as direct expression does not always conjure the same sensation in the other , the logic of sense is thus made real either through a true empathy or through a conjoinment of cause to the affect . Thus we have art and the shared experience . Wittgenstein 1 , Weil , and the other mystics all understood this space between the logic of sense and logic of anticipation , and for some made that space the space of a kind of extrasense (for one , San Juan de la Cruz) . Wittgenstein 2 gets to a logic of sense but in a backwards way ; that is why I say read Philosophical Investigations from last page backwards to the first .

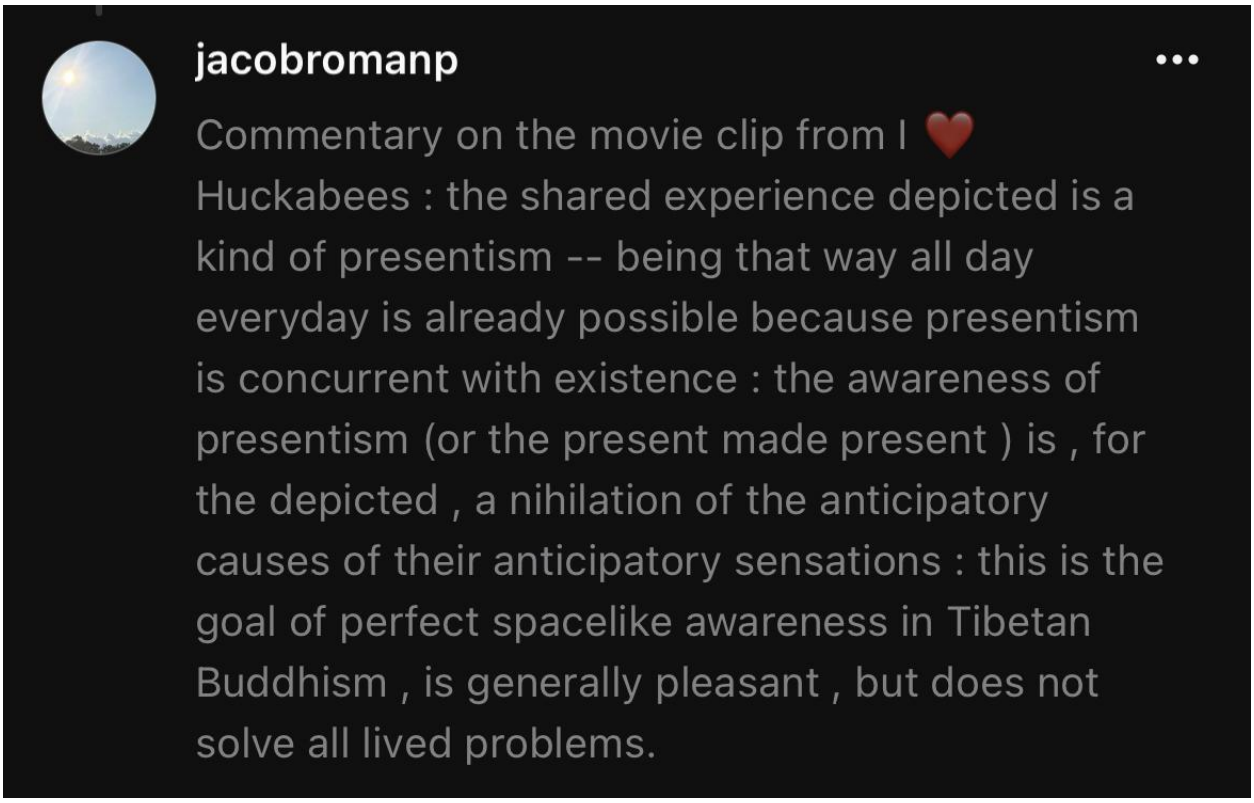
The fault in Husserl is that (as far as I am aware) presupposed the logic of anticipation as THE method by which validation is so validated as valid , but as I have shown above such movement is bound to a regress . Husserl's logic is object-towards-subject rather than subject-expressive . Husserl makes clear the possibility and reality of the subject-expressive logic of sense but fails into an erroneous (pre-)disposition of reliance upon the anticipatory assignment of a truth rather than the confirmation via pure syllogism of the immediacy of a sense and the possible immediacy of some objective truth . Thus , the projection becomes the means of confirming the reaction as one's own – this though is still a kind of attempt of sublimation : the better kind being the conjoinment of cause — the shared experience . Pain cannot be shared . Pain is the sensation of loss , of an illogic : if a man chops off his

finger , pain occurs and possible sensation is lost : what is not felt cannot be shared , thus pain is the cry of the possibility of a permanent loss of sense . If a logic of anticipation prevails , pain becomes the antisense of permanence – for pain points to a positive sense and is a cry showing a boundary , but not a boundary enjoyed – yet the logic of anticipation seeks resonance rather than resource whereas resource provides resonance : logic of anticipation seeks a sensation outside of sense and as such cannot be trusted .

I Heart Huckabees (4/5) Movie CLIP - The Ball Thing (2004) HD

m.youtube.com/watch…

Relevant movie clip : watched when I was 13 . I would recommend this movie to that age demographic still . Pictured (below) is the commentary for the linked scene from the philosophical feature film starring jason schwartzmann , marky mark , and madame bovary — i ❤️ huckabees



If a system of laws suppresses the righteous in their indignation , then such system is bereft of a moral validity , for the system dampens the cry of the correct . The heart of the cry is the plight of immediacy , of the removal of obstacles , of the desire to see a lack of preclusion .

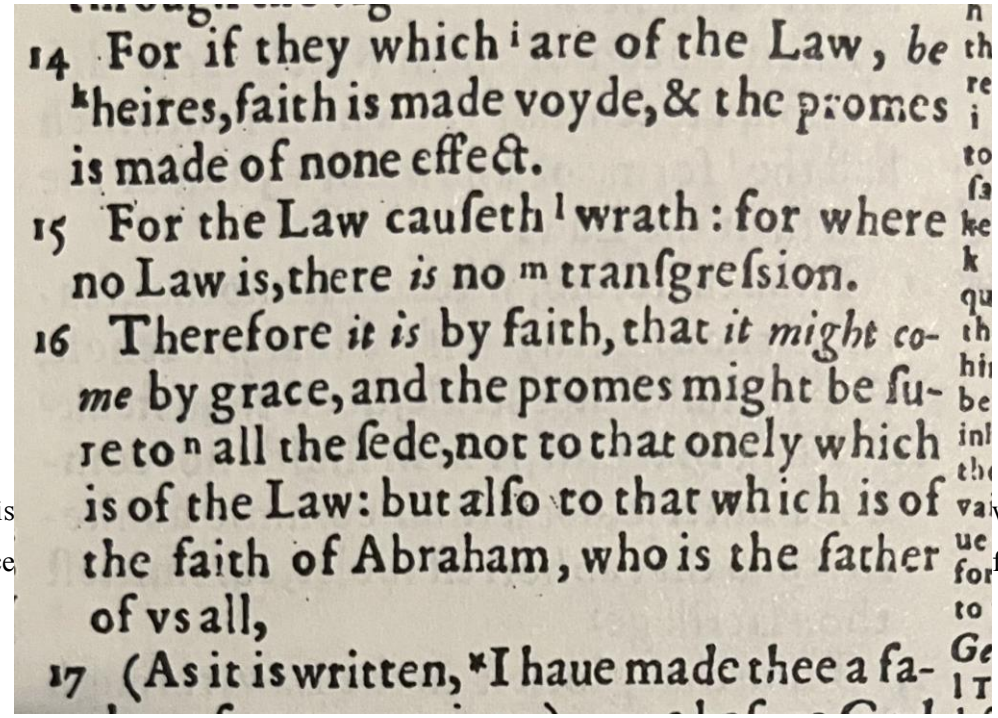
A Lesson from Kublah :
internal motion is also caused through a change in the bounds of enjoinment .

This is what Deleuze and Guattari meant by deterritorialization .
This is also why setting the mood remains utmost important .

The failure of a "psychological" therapy in a false capitalism (which is still the current state of economic policies amongst the western world as of 2023 AD) is that its practice presupposes the false idea that " if you can afford it , then you get to be happy " : but all current therapy devolves to is an existential analysis asked of those who cannot give any actual answers . For the answer under false capitalism is indeed a mixture of actual correct first philosophy and liquid capital . The irony of the latter half is certified in the very economic instruments produced by the makers of fiat , the policy makers of fiat trade , and the rotted definitions of a virtual currency that ruptures the intrinsicness of value made real in the actual barter . Nevertheless , a liquid capital – or any capital for that matter – does NOT necessarily entail or obtain a happiness , but it can afford one . That said : an actual capitalism sees an equality of power in each of the participating agents : that means the employee ought have the structural backing of power necessary to say no to all perceived unfair offers of employment — that would require no person to take any job simply to fund the bases of existence . All employment would thus be profitable for both employer and employee : the worker ought be able to fund their own ventures through the work so employed and for so paid : Salary ought fund a life and not merely an existence . Salary ought fund a LIFE and not merely an existence . A life is an existence full and enjoyed . Life is more than existence .

Re A Lesson from Kublah : internal motion is also caused through a change in the bounds of enjoinment . This is what Deleuze and Guattari meant by deterritorialization .” This reason is also the basis of the calendar being so powerful of a political instrument . Campion writes that one of the first calendars about the Mediterranean was made as by - product to local " leaders " deciding upon which specific day was the first of their lunar month . The shift from a fully celestial time to a programmatic time turned time back onto the people and thus the people drew power from their gods . For in the calendar's birth was not a pragmatism , for the seasons had revolved not around man for so , so long . The keeping of the date was an usurpation of the workings of the worlds . The arrogance of man to keep his brother by placing himself on high . And so the church bell tolls and orchestrates the people . If reality is necessarily not absolutely necessarily fixed , then every structure placed by man upon man as if to dictate the gods only removes the space for the miraculous to be seen or enacted . Meillassoux was correct when he wrote that the space afforded from the recognition of a necessary contingency would return back to a space for theology , but Meillassoux was too focused on his endeavor to undo dogmatism from the perspective of a dogmatist : Meillassoux and I have similar conclusions : whereas I used formal modal logic , Meillassoux uses the Kantian framework and style itself to allow Hume to best : yet with Meillassoux's methodology flowed lines of unneeded ideational import : in other words „ Meillassoux 's style of argumentation allowed for an overwhelm of various claims to seep into the working spaces of the main thought . I have found that the surest way to undo Kant was through the smallest most vital maneuver : a first philosophy crumbles at its most grounding claim . Meillassoux and I both get to the

same ground and find the same conclusion – I simply avoided all the henchmen on the way down . Yet Meillassoux was too pessimistic when he wrote that the above space for " theology " and " piety “ would take on religiosity even of " menacing " sorts : Meillassoux here is self - defeating : the positionality of himself to religion during his argument is at once of his conclusion (that reality is necessarily contingent) while also presenting a logic of anticipation about that space of contingency – a logic which is imported from the very dogmatistic traditions of "correlation" that Meillassoux is so keen in his argumentation on dismantling . The irony of Meillassoux's term " unreason " is that Meillassoux’s anticipatory and objective orientations find themselvs unreasonable in light of Meillassoux's and mine own correct conclusions obtaining a necessarily contingent { of a once - fixed } Reality , typically referred to as " Space “ . For given a necessary contingency , one may easily object that any necessity is still a Law and thus a dogma . But the correct response resounds with the most fundamental structure of reality so found apriori and confirmed and validated through a logic of sense : that Nature (or “ Reality “) is built on pluralistic blocks : of spaces locally made plural internally necessarily : Reality conforms to at least the four color theorem and then reveals itself as dynamic thereafter


14 For if they which i are of the Law, *be*
k heires, faith is made voyde, & the promes
is made of none effect.
15 For the Law causeth l wrath: for where
no Law is, there *is* no m transgression.
16 Therefore *it is* by faith, that *it might co-*
me by grace, and the promes might be su-
re to n all the sede, not to that onely which
is of the Law: but also to that which is of
the faith of Abraham, who is the father
of vs all,
17 (As it is written, *I haue made thee a fa-

And as it is written , the Space for Chance is established and we find ourselves back in Romans , where Paul writes in Koine (where did Paul learn Koine ?!) about Law and Sin and implicitly about Purim / Sortition : for Paul knows that there is a Law without Law – the necessary contingency . This understanding was lost in the Enlightenment but not completely , thanks to China and other Asian cultures that flourished from Daoist thought .

Das Logic of Sinn [logic of sense] and Das Logic of Angst [logic of anticipation] …

Pictured below : a passage from a very famous Philosopher . Can you guess who wrote it ?

experience and observation.

It would be very happy for men in the conduct of their lives and actions, were the same objects always conjoined together, and we had nothing to fear but the mistakes of our own judgment, without having any reason to apprehend the uncertainty of nature. But as it is frequently found, that one observation is contrary to another, and that causes and effects follow not in the same order, of which we have had experience, we are obliged to vary our reasoning on account of this uncertainty, and take into consideration the contrariety of events. The first question, that occurs on this head, is concerning the nature and causes of the contrariety.

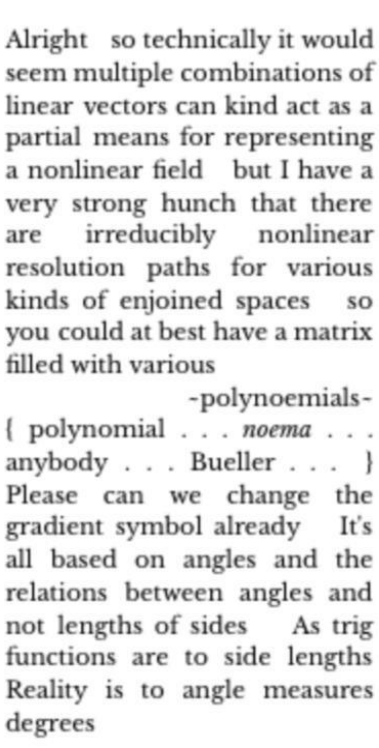
The vulgar, who take things according to their first appearance, attribute the uncertainty of events to such an uncertainty in the causes, as makes them often fail of their usual influence, though they meet with no obstacle nor impediment in their operation. But philosophers observing, that almost in every part of nature there is contained a vast variety of springs and principles, which are hid, by reason of their minuteness or remoteness, find that it is at least possible the contrariety of events may not proceed from any contingency in the cause, but from the secret operation of contrary causes. This possibility is converted into certainty by farther observation, when they remark, that upon an exact scrutiny, a contrariety of effects always betrays a contrariety of causes, and proceeds from their mutual hindrance and opposition. A peasant can give no better reason for the stopping of any clock or watch than to say, that commonly it does not go right: but an artizan easily perceives, that the same force in the spring or pendulum has always the same influence on the wheels; but fails of its usual effect, perhaps by reason of a grain of dust, which puts a stop to the whole movement. From the observation of several parallel instances, philosophers form a maxim, that the connexion betwixt all causes and effects is equally necessary, and that its seeming uncertainty in some instances proceeds from the secret opposition of contrary causes.

But however philosophers and the vulgar may differ in their explication of the contrariety of events, their inferences from it are always of the same kind, and founded on the same principles. A contrariety of events in the past may give us a kind of hesitating belief for the future after two several ways. *First*, By producing an imperfect habit and transition from the present impression to the related idea. When the conjunction of any two objects is frequent, without being entirely constant, the mind is determined to pass from one object to the other; but not with so entire a habit, as when the union is uninterrupted, and all the instances we have ever met with are uniform and of a piece. We find from common experience, in our actions as well as reasonings, that a constant perseverance in any course of life produces a strong inclination and tendency to continue for the future; though there are habits of inferior degrees of force, proportioned to the inferior degrees of steadiness and uniformity in our conduct.

Alright so technically it would seem multiple combinations of linear vectors can kind act as a partial means for representing a nonlinear field but I have a very strong hunch that there are irreducibly nonlinear resolution paths for various kinds of enjoined spaces so you could at best have a matrix filled with various

~polynoemials~ { polynomial . . . *noema* . . . anybody . . . Bueller . . . } Please can we change the gradient symbol already It's all based on angles and the relations between angles and not lengths of sides As trig functions are to side lengths Reality is to angle measures degrees

On Cognition : Cognition is not sensation . For the pleonastic plant senses the sun yet holds no cognition . A logic of sense is first of sensation and exists despite any specific cogito . A logic of sense is – as far as my current informing of modern day science goes – a mystical object , which can only be adequately expressed (communicated) in the immediacy of the Cry and in the directness of the body's visceral reaction . The cognition holds within it the geist of sense . The cognition is the by product of that plurality inherent in those most basic structures : for the body , this begins with the molecular social : as haberdasher the body asserts itself with the finest of interior decorations : cells liver blood bone “ biotics " heart lungs (and most ununususually) brain . And in and about that brain is a system , a network of devices that sense and make sense . It is in its ability to make sense that the human body constructs for itself a cognition . The theory I have so laid provides a possibility for a perfect cognition , but I have yet to ever witness one . As such , the cognition is too too removed from direct contact with those miraculous means by which we humans receive the world , and as such , the cognition itself cannot be a grounds for a first philosophy . For as mentioned above , the irony of the Cartesian method is that it does actually literally begin with the senses , but all too attached to a logic of anticipation Descartes clings wrongly to what makes sense to him rather than to what sense he already has been given . By " make sense " I mean the body's abilities to imagine , recall , and construct a logic outside of passively received sensation . For sensation is first received , through the present recall of the now it is collected into an experience and then fashioned into a memory . Between the process of collection and fashioning , the experience then provides back to the body a presentation of said sensation to the polis of the mind whereamong the sensation is usually first seen as it functions . The papercut calls for a motion to be erstwise censured before it ever asks for epochē . On Ideals : For the thing that is presented is just that – there is no purer essence of the thing presented hiding somewhere else metaphysically prepositioned . The ideal , the form , or the universal – whichever word you may pick – all exist posterior to the presentation : they are made via the logic of anticipation : the adaptation of the given into the better yet : the desire – the appetite – for pleasure persists in the abstraction . The Agon is revealed as the other to the Mystical . On Education : A learning is always presented within a wealth of sensations and , so it would seem , the body tends to deny myriad sensations to learned material : the mechanisms of abstraction desire exact abstraction and as such we find education in need of repetition — either to sieve what is to be learned (usually itself an abstraction of an abstraction of an



abst... . . .) from those sensations found background or to solidify those sensations with the information so being digested .

p

Math as a tool of a Phenomenological first philosophy reveals itself in those areas which follow Sense qua factum est : the euclidean tradition rested upon the force of cognition and its mechanisms of abstraction . Theorems like the four - color theorem indeed are necessarily abstract ... in some regards ... but their essences participate in the correct syllogisms of sense itself . For the syllogism retains the Mystical throughout . The reductio retains the Agon .

Subjects such as graph theory are thus an artistry and a – non - redundant – technē : the aesthetes perform the logic of sense through their exact performances : the action of art preserves the pure expression of Sense AND Absolute Affect : artwork is most disclosive , second only to the Cry itself . Each sense retains its own logic : the mediums of art present their logic .

This was proven when the long-standing curiosity of whether a blind man once given sight would recognize a shape by sight that he had previously already learned to recognize by touch : the answer was that the sight-given man had to learn the logic of sense of sight for sight's logic was distinct from the logic of touch : logics of sense coalesce together and refrain from overstep of import onto one another ; as such , the body is first existent then functional .

Matt , why are there no actual discrete-first logics of h i g h e r order truth-values ? Like we have matrices but those are ugly and are not as effectively communicative as using a few unary / binary o p e r a t o r s . . Like , you're h o n estly gonna tell me most cs and math people would be able to quickly identify a s q u a r e i d e n t i t y transformation matrix of dimension greater than 2 by 2 andor by one or more by 2s ? . You can succinctly d e f i n e multivalued l o g i c a l operators individually and then apply them as they are defined intuitively rather than as a convulsed system of partitioned or conditional linear algebra problems . . It seems that the move from binary logic to multivalued was to go directly into probabilities and then to work from probabilities to discrete pluralities … which cannot be done because of the loss of information when a s s umming probability r a n g e s a s necessarily e x i s t i n g entirely all at once or only in part . Of course you won't be able to have a disjunctive elimination when you can't choose which " o r " to eliminate for sure . ~ O o r r r ~ you could extend logic into a coordinate system (which c o m m a n d p r o m p t and p o w e r s h e l l have functionality for , but I'm honestly too scared to fuck with either because it seems each use the computers ' l i t e r a l hardware as a coordinate plane , but I also write powershell scripts in natural language. . .and those always seem to still w o r k f o r m e) . . But i also talk naturally in r a w d a t a . Literally molecules act as a means for multivalued truth tables . It's exactly why brains can do so goddamn much : Slap on a nitrogen and boom you got an effect on t h e b r a i n . . But then how many receptors are there ? Each with their own mechanisms . Then you have cross - system c h e c k s . . Neural networks are a byproduct of scientists not actually philosophizing and instead trusting previous directly used methodology — " we have working fuzzy logic so therefore the brain

must work in such a fuzzy way “ — current letterless s c i e n t i s t s . . “ Of course it can , but there is a more efficient and more accurate way of achieving the same or similar affect [nonsic { read Spinoza }] “ — current lettered scienziaist [nonsic.] . . Matt , do you know why American scientists worry s o m u c h about t i m e k e e p i n g ? . It is because no one wants to disprove Einstein . Guess what : Einstein was not the smartest scientist. . .because he was learning things from Spinoza . Why is it that the smartest scientists seem to go back to philosophers when they reach a certain level of knowledge in their field ? It’s because American PhDs ignore that pH part and that’s a titration joke . A PhD in a stem is effectively a technical degree , yet all science is borne of question asking in general . . . The splitting of hairs in cultivating a workforce between what counts as STEM was a product of t h e evaporating o f mathematics conceptually without later reconstitution b e f o r e application . Our cultural working understanding of maths and sciences is dry because it was made dry to teach children who then grew up to not know . . This too is where I find the rub sort of funny : because of how we think naturally , by applying conceptually - deflated (that’s the actual technical term) maths a n d o r scienc- ysymbolmetaphors (a . k . a . “ ~ e q u a t i o n s ~ ” : all physics’ equations are symbol sets with meanings defined in actuality rather than in theory whereas maths’ equations are theory symbolized into reality) , the working result works seemingly robustly but is limited by the overly simplistic foundational definitions — multiplicities in sciences seem to be defined with binaries when reality seems to be more robust — and so when posed with the question of What is a s u p e r p o s i t i o n a l s t a t e ? , , [“ state “ = “ *Zustand „*] , we equivocate certainty with probability because we habituated uniqueness to entities symbolized or observed — . Set theory was plagued by this problem and was left as-is for current comp sci because of the “ defer to current previous methodology ” all good mathematicians are ~ LAZ Y ~ ” habits taught and promoted in the working e n v i r o n m e n t . . As I wrote about in Ж , set theory demonstrated the limiting factors of its grundsformenbedeutungn through p o w e r s e t s bounded by a binary base . There are sets that happen to be of higher -ordinal/ -

count/ -number base than 2 , so why is it that the Beth numbers seemed to be insurmountable ? Because numbers were defined as conceptuallydeflated , rather than as conceptuallyrobust : by restricting the empty set to be explicitly counted in one way but appeared conceptually in two , you have a mode of theorypracticerepresentation ; by defining the empty set as explicitly counted in more than one way andor appearing conceptually in at least two , you have the beginnings of Greater* Numbers* . . *Greater *Numbers , 𝔾 : how many different units of measure are there ? A lot . Are 3 discrete tangible objects (apples) the same as 3 different measurements ? • • • — i can't pick up 3 feet like i can 3 apples . . Comp sci application : mapping levels of robustness of numbers to types of objects , used in both compsci and layperson ways . e.g. the rate of definition size of sequential numbers as nonconstant . Furthering *Beispiel* : : defining two unary negation operators such that one of the two sends " term " to " 0 " and the other one of the two sends " term " to " -term " . . Alternate Furthering *Beispiel* : : replace " sends to ' -term ' " with " sends to ' -1 ' " . — A sample arbitrarily made set theoretic definition of numbers :

- -> 0

~ -> term'

ø = {~} ≈ : ≈ 0 = {-}

1 = {{-},~{-},{~,-}}={{-},{~,-}} ≈ {{~,-}} (depending on "empty"set object-awareness) ≈ {~,-} (depending on bracket management choices)

2 = {-{~,-},~{~,-},{~,-}}={{0},{1'},{1}} ≈ {{1},{1'}} . . . &c. . . . &c. (cont.)

Wouldn't math had been so much simpler if we had had a different unary operator for each axis reflection? A sample arbitrary definition of the fourfold object (google it) : { y ^ x = x ^ y ; ~ y ^ x = x ^ ~ y ; y ^ ~ x = ~ x ^ y ; ~ y ^ ~ x = ~ y ^ ~ x } : Graphing these will give visuals for how a thing might differ in multiple ways while retaining essential relations . { ' haeccity ' , possibly } . . Ok , so this definition of the fourfold is really ~ sophisticated ~ and partially not so partially refers to the fundamental construction of a Triadic truth table defined via triadic noncontradiction . But the concept mapping of the above set is only homomorphic to the reduced

group of triadic truthexistence-entailments from A first given object . . 4bar functionally same as 3bar :: 12bar functionally entailed from 3bar functionally entailed from 1bar . (see Yarrow Method : Appendix A) . . Also once again , infinite power towers cannot be defined as " y = x^y " and logarithms need to be adjusted when dealing with infinite power towers because since there are at least 2 working concepts of infinitely large sets , you need at least two ways of respecting infinite power towers . . Countable is the first lemma , which is the current lemma found erroneous :

Start of Tract :

1 .)

countably infinite sets are made possible through constant rates in number sequence definition . 1 . 0 . 1 .)

exponentiation is definitely more than constantly increasing in number sequence definitions . 1 . 1.)

logarithms remove exponents as if the number used as exponent is functionally treated the same conceptually as the base number . 1 . 1 . 2 .)

the exponent is shorthand for not only a number but an intrinsic relation which establishes (or structures) that number . 1 . 1 . 2. 1 .)

" 4 ^ 4 " provides more (and therefore has more information to it) than simply writing " 16 " . 1 . 1 . 2 . 1 . 1 .)

" = " equivocates — which is fallacious when dealing with robust concepts likewise robust number definitions . 1 . 2 .)

If log(y^y^y…^y)= log(y)*(y^y^…y) , then there is a finite number of y's and the number is not of the set of numbers found through infinite tetration . 2 .)

the cardinality of the infinite set of numbers that is the set numbers between 0 and 1 is less than the cardinality of the set expressed by an infinite power tower ? 2 . 1 .)

take any decimal expansion , remove the leading zero and " decimal " , interpret concatenation as sequential exponentiation , count each concatenation as at least one object . 2 . 1 . 1 .)

adjust for sig figs . 2 . 1 . 2 .)

adjust for groups of various digit lengths . 2 . 1 . 3 .)

insert decimals throughout . 2 . 2 .)

try to map the reduced yet infinitely uncountably infinite set of numbers bijectively to the set of numbers of infinite power towers . 2.2.1) realize you can't map those two sets one to one despite

explicit generative rules for creation between the two

2.2.1.1) because ^0 for starters

2.2.2) aleph-naught < ? < continuum

2.2.2.1) 1st derivative < ? < 2nd derivative

2.2.2.2) pseudofractional infinity

2.3) numbers of greater than countably infinitely sets need be recognized as needing specific shipping and handling upon use a logarithm

2.4) i ask, ”log(IPT)=log(IPT)*IPT ≠ IPT” ?

2.4.1) log(.25) = 2*log(.5) ; log(.25^.25) = .5*log(.5) ; log(.25^.25^.25) = (4^1/4)*log(.5); … ; 0*log(.5)

2.4.1.2) what is the purpose of a log ?

2.4.2) The logarithm is shown above as a faulty means of working with infinitely tetrations as the process by which logs are computed removes and neglects specific structures intrinsic to numbers generated through infinite tetration

2.4.2.1) certain sets of numbers have more features to their intrinsic structure(s) that are ignored when applying deflationarily-defined functions (or “ flat ” functions) …

2.4.2.2) the cardinality of the set of unique ways a number is meaningfully computed with retention of preexistIng structural features , whether or not be those structural features (non adverb) andor extrinsically (that is „ literally with operators + structural notations) expressed , is the number of its intrinsic relations (or its possible “ structurings “)

2.4.3) the inverse of a function is defined in such a way that its construction as a computational method does not retain structural relations of certain numbers that would be retained if defined as a graphical mapping

2.4.3.1) the definition of a function is defined improperly when working in more than 1 dimension

2.4.3.1.0.1) yes no yea nay

2.4.3.1.0.2) +-~#

2.4.3.2) all functions work in more than 1 dimension, therefore all functions are currently underdefined : therefore all functions need not be restricted by any so-called “vertical line test“

2.4.3.2.0.2.1) {{-,~},{#,+}} ≈ {#,+}=1

2.4.4) if y=IPT(.25) , lgg(y)=ylog(y)=(0) OR lgg(y)=(.25)

lgg(iPT(y))=y

iPT=IPT Lgg=lgg

3) fractional exponents are robust when including complex roots but are flat when the limit of infinite tetration seems to tend toward “zero”

3.1) “ y^(1/4) " has four solutions ; “ y=IPT(1/4) “ has IPT(4) solutions ?

3.2) define the solution function as sol() such that sol(IPT(1/4))=IPT(4)

3.2.1) sol(.25^.25^.25…) = iPT(Lgg(iPT(1/4))^(-1)) = iPT(1/4^-1)

3.2.1.2) assume x , Lgg(x) = y , sol(x) = iPT(1/y)

3.2.2) non-flat (or robust (or properly defined)) functions show yet another way how 0 is not nonexistent but rather a poor representation of the set of relations about an infinite object 3.2.2.1) the percent increase from ex nihil0 is nihil nihil fit (tu cum) [nonsic.]

3.2.2.1.1) thankfully there is a fire burning in the heart of existence . Sincerely, Jacob Roman Parr . MiniQEDlettertoVollk

As my functions are to base lengths , reality is to single measures -- degrees .

On Cognition :

Cognition is not sensation . For the pleonastic plant senses the sun yet holds no cognition . A logic of sense is first of sensation and exists despite any specific cogito . A logic of sense is -- as far as my current informing of modern day science goes -- a mystical object , which can only be adequately expressed (communicated) in the immediacy of the Cry and in the directness of the body's visceral reaction .

The cognition holds within it the geist of sense . The cognition is the by product of that plurality inherent in those most basic structures : for the body , this begins with the molecular social : as haberdasher the body assorts itself with the finest of interior decorations : various cells , a liver , blood , bone , "probiotics" , a heart, lungs , (most ununusually) a brain . And in and about that brain is a system , a network of devices that sense and make sense .

It is in its ability to make sense that the human body constructs for itself a cognition . The theory I have so laid provides a possibility for a perfect cognition , but I have yet to ever witness one . As such , the cognition is too too removed from direct contact with those miraculous means by which we humans receive the world , and as such , the cognition itself cannot be a grounds for a first philosophy .

For as mentioned above , the irony of the Cartesian method is that it does actually literally begin with the senses , but all too attached to a logic of anticipation Descartes clings wrongly to what makes sense to him rather than to what sense he already has been given .

By "make sense" I mean the body's abilities to imagine , recall , and construct a logic outside of passively received sensation .

For sensation is first received , through the present recall of the now it is collected into an experience and then fashioned into a memory . Between the process of collection and fashioning , the experience then provides back to the body a presentation of said sensation to the polis of the mind whereamong the sensation is usually first seen as it functions . The papercut calls for a motion to be erstwise censured before it ever asks for an epochē .

TREATISE ON UNIFICATION

In the name of God, the Merciful, the Compassionate. Blessings upon our master, Muḥammad, and upon his family and companions. This is a noble treatise in which I have consigned a tremendous discourse.

From my incompleteness to my completeness, and from my inclination to my equilibrium
From my grandeur to my beauty, and from my splendour[1] to my majesty[2]
From my scattering to my gathering, and from my exclusion to my reunion[3]
From my baseness to my preciousness, and from my stones to my pearls
From my rising to my setting, and from my days to my nights
From my luminosity to my darkness, and from my guidance to my straying
From my perigee to my apogee, and from the base of my lance to its tip[4]

1. The words *sanā'* (grandeur) and *sanā* (splendour) form a *tajnīs zā' id*, that is, they are homonymous save for the addition of the letter *hamza* to the first term.
2. Majesty and Beauty are two Divine Attributes that seemingly oppose one another much as the Kabbalistic sefirot Gevurah (Rigour) and Hesed (Mercy) do. See *Fut.* II. 133, 541, 542; IV. 251, 269.
3. The terms *ṣudūd* and *wiṣāl* suggest opposing gestures on the part of the Beloved, who at times obstructs union and at times allows it, in keeping with His Attributes of Majesty and Beauty.
4. Gril points out (*Arbre*, p. 36, n. 4), that *zijāj* and *'awālī*, terms pertaining to the measure of a lance, signal "descending and ascending tendencies along an axial line".

From my waxing to my waning, and from the void of my moon to its crescent
From my pursuit to my flight, and from my steed to my gazelle[5]
From my breeze to my boughs, and from my boughs to my shade
From my shade to my bliss, and from my bliss to my wrath[6]
From my wrath to my likeness, and from my likeness to my impossibility[7]
From my impossibility to my validity, and from my validity to my deficiency.
I am no one in existence but myself, so –
Whom do I treat as foe and whom do I treat as friend?
Whom do I call to aid my heart, pierced by a penetrating arrow,
When the archer is my eyelid,[8] striking my heart without an arrow?[9]
Why defend my station? It matters little to me; what do I care?
For I am in love with none other than myself, and my very separation is my union.[10]
Do not blame me for my passion. I am inconsolable over the one who has fled me.

5. There is a nice parallel drawn here between the hunter on his steed in pursuit of the fleeing gazelle and the poet, who is both hunter and gazelle.
6. For this translation of *miḥāl*, see Q. 13: 13: "He launcheth the thunderbolts and smiteth with them whom He will while they dispute concerning Allah, and He is mighty in wrath (*miḥāl*)."
7. *Muḥāl*, "impossibility", nicely complements *miḥāl*, "wrath", in the previous line.
8. *Jafn*, "eyelid", can also mean "scabbard" or "sheath". See Lane, *Arabic-English Lexicon*, Part 2, p. 434, s.v. *jafn*.
9. The glance of the beloved, who is none other than the poet himself, pierces his own heart and causes him to fall in love with himself.
10. Ibn 'Arabī repeats these lines in *Fut.* II. 390.

In this book I never cease addressing myself about myself and returning in it to myself from myself.

From my heaven to my earth, from my exemplary practice to my religious duty,[11]
From my pact to my perjury,[12] from my length to my breadth.[13]

* * *

From my sense to my intellect and from my intellect to my sense,
– From whence derive two strange sciences, without doubt or confusion.
From my soul to my spirit and from my spirit to my soul,
– By means of dissolution and coagulation, like the corpse in the tomb.[14]
From my intuition to my knowledge and from my knowledge to my intuition,
– Continuous is the light of knowledge; ephemeral the light of intuition.
From my sanctity to my impurity and from my impurity to my sanctity,
– Sanctity is in my present and impurity is in yesterday.

11. *Farḍ* and *sunna* are two terms drawn from Islamic law, the first having to do with required religious duties, the second with recommended ones, based on the Prophet Muḥammad's practice.
12. The Arabic pair *ibrām* and *naqḍ*, in addition to the concrete meaning of braiding and unbraiding a rope, suggests in legal terms the conclusion of a pact and its violation.
13. *Ṭūl* (length) and *'arḍ* (width) again suggest movement along an axis. Ibn 'Arabī was much influenced by al-Ḥallāj's esoteric interpretation of this pair of terms. See, for example, *Fut.* I. 169, Chap. 20, in which he attributes to al-Ḥallāj the notion that length has to do with action in the world of spirits and width has to do with action in the world of bodies.
14. These two terms, *taḥlīl* and *tarkīb*, are, in addition to their common meaning of "dissolving" and "composition", an allusion to the alchemical process.

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14. These two terms, *taḥlīl* and *tarkīb*, are, in addition to their common meaning of "dissolving" and "composition", an allusion to the alchemical process.

From my human-nature to my jinn-nature, and from my jinn-nature to my human-nature,
– For my jinn-nature seeks to disquiet me and my human-nature seeks to set me at ease.
From the narrowness of my body to the vastness of my soul,
And from the vastness of my soul to the prison of my body,
– For my soul denies my intellect and my intellect my soul.
From my entity to my nonentity, and my nonentity to my entity,
– Where I rejoice to find my composition and lament to find my dispersion.
From my likeness to my opposite and from my opposite to my likeness,
– Were it not for Bāqil no light of excellence would shine in Quss.[15]
From my sun to my full moon and from my full moon[16] to my sun,
– So that I might bring to light what lies hidden in night's core.
From Persian to Arab and from Arab to Persian,[17]
– To explain the mysteries' roots and express the realities' enigmas.
From my root to my branch and from my branch to my root,

15. Quss and Bāqil are two semi-legendary pre-Islamic figures. Quss ibn Sā'ida, a *ḥanīf* of Najran, was an orator of the highest rank, and Muḥammad committed an excerpt of one of his sermons to memory (see Hoyland, *Arabia and the Arabs*, p. 222). Bāqil, on the other hand, was a stutterer. The eloquent Quss and the tongue-tied Bāqil became proverbial (see Gril, *Arbre*, p. 39, n. 12).
16. The Perfect Human Being is sometimes compared to the full moon, which reflects the sun (the Real) most completely.
17. Although the terms *'urb* and *furs* refer to the peoples designated by these names, there is another sense here of things that are clearly stated (from the root *'-R-B*) versus unintelligible (from another name for the Persians: *al-'ajam*). See Gril's note (*Arbre*, p. 39, n. 13): "These two terms refer to the state of non-manifestation or of revelation of divine mysteries to which two modes of expression correspond: allusion (*ishāra*) and clear expression (*'ibāra*). Ibn 'Arabī employs *mu'jam* (from *'ajamī*) and *mu'rab* (from *'arabī*) in the same sense."

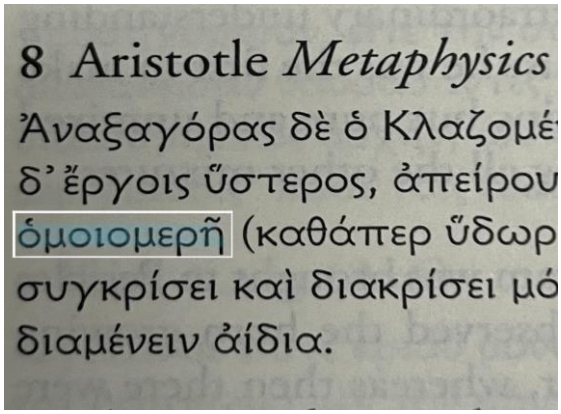
Treatise on Unification

– For the sake of a life that was buried in death, animate or inanimate.
Pay no heed, my soul, to the words of that jealous spite-monger,
Or to the remarks of that ignorant presumer, O myrtle of my soul!
How many ignoramuses have slandered us spiritual beings!
While my revelation descends from the Spirit of inspiration and sanctity,
He is like a man possessed by a demon whose touch makes him tremble.[18]
On the matter of spiritual realization mankind does not cease to err,
For God's secret is poised between the shout and the whisper.

I have called this treatise "Cosmic unification in the presence of essential witnessing, through the assembling of the Human Tree and the Four Spiritual Birds." I have dedicated it to Abū al-Fawāris Ṣakhr ibn Sīnān, master of the reins of generosity and eloquence. I seek help from God. He is my support and my assistance, glory be to him![19]

18. See Q. 2:275: "Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by [his] touch."
19. I have chosen to place all third-person singular pronouns in lower case in light of the ambiguous nature of the divine–human relationship in this treatise. There is additional justification for this in that Arabic pronouns, even when referring to the Divinity, are not indicated by capital letters.

Yet what is there exactly left to know after the immediacy of a sense ? The sense is exactly itself , the experience exactly itself , the presentation exactly itself , the social itself , the polis itself , and the body so formed itself – what remains is the Agon and the Mystical : the ineffable and what it says : this is the selfsame basis of the Dialectic itself : for the Agon cannot be completely sensed and the Mystical cannot be completely disclosed : the plural reflexive ipseity . The closest truth is the homoiomery . The other cannot be so radically other but yet it can . And thus the philosopher and poet alike is found still bemoaning a thyself known in search of a thyself known seeking . “ homoiomeries “ is spelled h o m o i o m e r i e s . . The diacritic over the “o” is a breath mark that adds an /h/ = “h” immediately prior to the initial “o” = /o/ . . The removal of the Bacchus and a rejection of the carnal by the various c h u r c h e s and monotheistic religions coincides with the theft of political Time from Nature itself and into the hands of a few humans . . The goal was to detach man from his own being and replace the lives and thoughts of the p e o p l e with the s t r u c t u r e s of virtualization their false leaders sought to control – the artificial path of stolen power . . The variety of time keeping sorted by celestial body : the pleiades , the moon , the sun , Xibalba , Nakṣatram . . And the West was given its bloody trophy in the Julian Augustan barelyGreco mostlyGregoriRoman Sun Chart which lost its sun to the atom which lost its atom to the internet and its keepers . As the train faded and the remotely controlled camera took flight and hover , time fell back into a concert and guesswork : the US Navy presided over this virtual banding of technological tempo , despite Fort Knox still ringing at 440 for the most militantly pious , and then appeared asynchronous cryptofiat . Nota Bn : When doing a first philosophy , the real nitty gritty is all right at the beginning . Many first philosophers have said many wondrously insightful things after presenting an incorrect grounds : so although I may declare any given philosopher refuted or disproven that only ever really refers to the grundsformen – the exact place that renders the rest of their argument TECHNICALLY worthless but not functionally – if you can substitute the ground , then the conclusion retains . .



For higher degree polynomials , the proper procedure when dealing with root finding with the robust definition of the reals is to effectively center each successive root at its own n-th dimensional origin and then find the next root in that root's "weitersraum" (oder "nextspace" { rather than "*space" since the progressive roots are not necessarily nested but are orthogonal in succession } . Example :
Consider the sine wave : because it is periodic "odd" function , each progressive root will be effectively equal but the sign outside of the "function" will flip back and forth : with ever even period having a negative : this example seems overly complicated but when you start adding even more dimensions and nonperiodicity and nonalgebraic constructions , things get more interesting . Just imagine how plotting the Riemann this way might be !
Conceptually this process makes real all those imaginary roots :

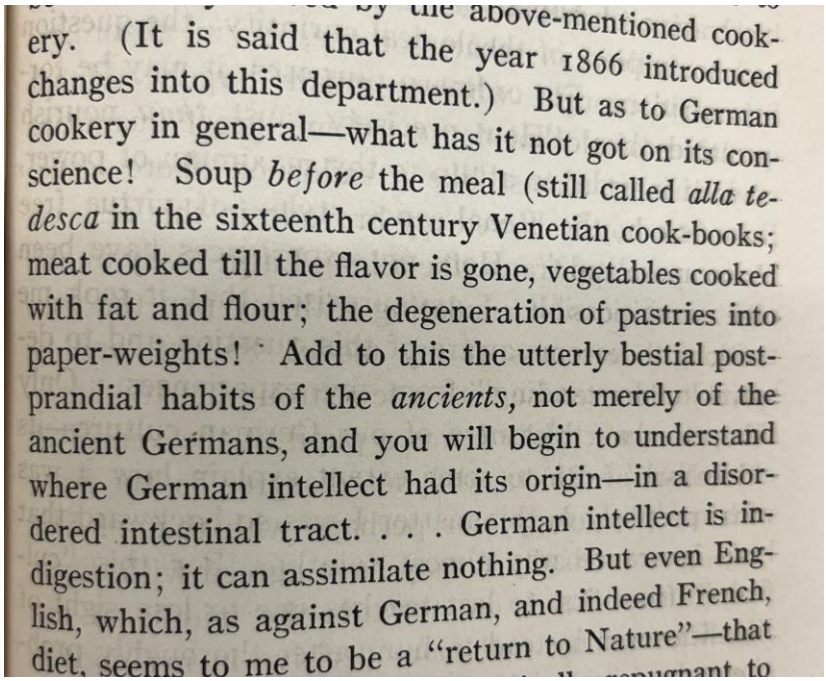
" x^3 + 1 " using the above method now has no imaginary roots .
And thus is conceptually more related to roots of unity than the construction of a negative square root .
Thus for the "x^3 + 1" example , the roots are " -1 , 1 , and 0 " . Which makes the sine function example above make more sense under the robust definition : for the sine function the root is the same number defined twice by its essential 'velocity' (if you will) – the inherent dyadic nature of its movement along one axis : now consider sine's local maxima as roots ... etc etc etc . This method allows for a deflation of infinite repetitions into a residual that retains intrinsic structure :

This method is extremely beneficial and profitable when working with infinite tetrations .
" [x^y]cos^3(x^y) = [y^x]sin^3(y^x)*7 " called and said it's waiting to be understood .
Personal hunch : I have the feeling that there should be a way to plot cubic trigonometric functions in a 3 dimensional space , right ? This above shows how fractional functions like 1/x don't actually exist in a logic of sense but at the by products of the mechanisms of abstraction from a logic of anticipation : the limit is always anticipated , but the universe is a plenum and not infinite as the abstracted plane is and as such we take up the vantage of infinity (for this example) and see a flat manifold while knowing that the ground ought be increasing such that as p->inf+ q->inf+ : dissonances between fractions and reality . Further : the above does indeed reveal interiority : another Beispeil : x^2 - 1 now has roots ± 1 , ± 2 , 0 : the successive roots reveal the interior vantage of the prior roots : the distance to 1's other is in this here example "2" but in the opposite direction : that shows us that 1 here faces toward its other uniquely .

Appendix 594.pdf

On the Oath Sworn by the Diviners :

Divination itself is neither good nor evil : the stick draws itself in the sand and kills the man , hiding him thereunder .
Evil are those who profess themselves true unknowingly , who take up themselves as the diviner — those who all swore the oath to an invisible hand .


ery. (It is said that the year 1866 introduced changes into this department.) But as to German cookery in general—what has it not got on its conscience! Soup *before* the meal (still called *alla tedesca* in the sixteenth century Venetian cook-books; meat cooked till the flavor is gone, vegetables cooked with fat and flour; the degeneration of pastries into paper-weights! Add to this the utterly bestial postprandial habits of the *ancients,* not merely of the ancient Germans, and you will begin to understand where German intellect had its origin—in a disordered intestinal tract. . . . German intellect is indigestion; it can assimilate nothing. But even English, which, as against German, and indeed French, diet, seems to me to be a "return to Nature"—that

My takeaway : hot water before the meal — cold soup after . Mmm gazpascho .

Thus the triumph of the 21st century is not of science , but the triumph of a logic of sense over science : it is no longer " know thyself " — it is first
" express thyself " ::
" reveal thyself " ::
" show thyself " ::
and then what is learned follows .

Commentary : that doesn't necessarily mean revealing thyself publicly : usually just to yourself lol .

For the argument against the existence of a self is backwards : starting at the level of anticipation (which Nietzsche calls "level of interpretation") , the only proper sense to be found (here Nietzsche equates sense with fact , which equivocates sense and the knowledge of that sense) is the sense that presents itself : the body is a boundary and as such contains a homoiomery of the self . To say " there is no self because there is no fact " is to say " interpretation of interpretation is a regress " which itself would be impossible to communicate by its own 'nonexisting grounds' seems to still communicate SOME thing and that is possible because sense grounds logic .

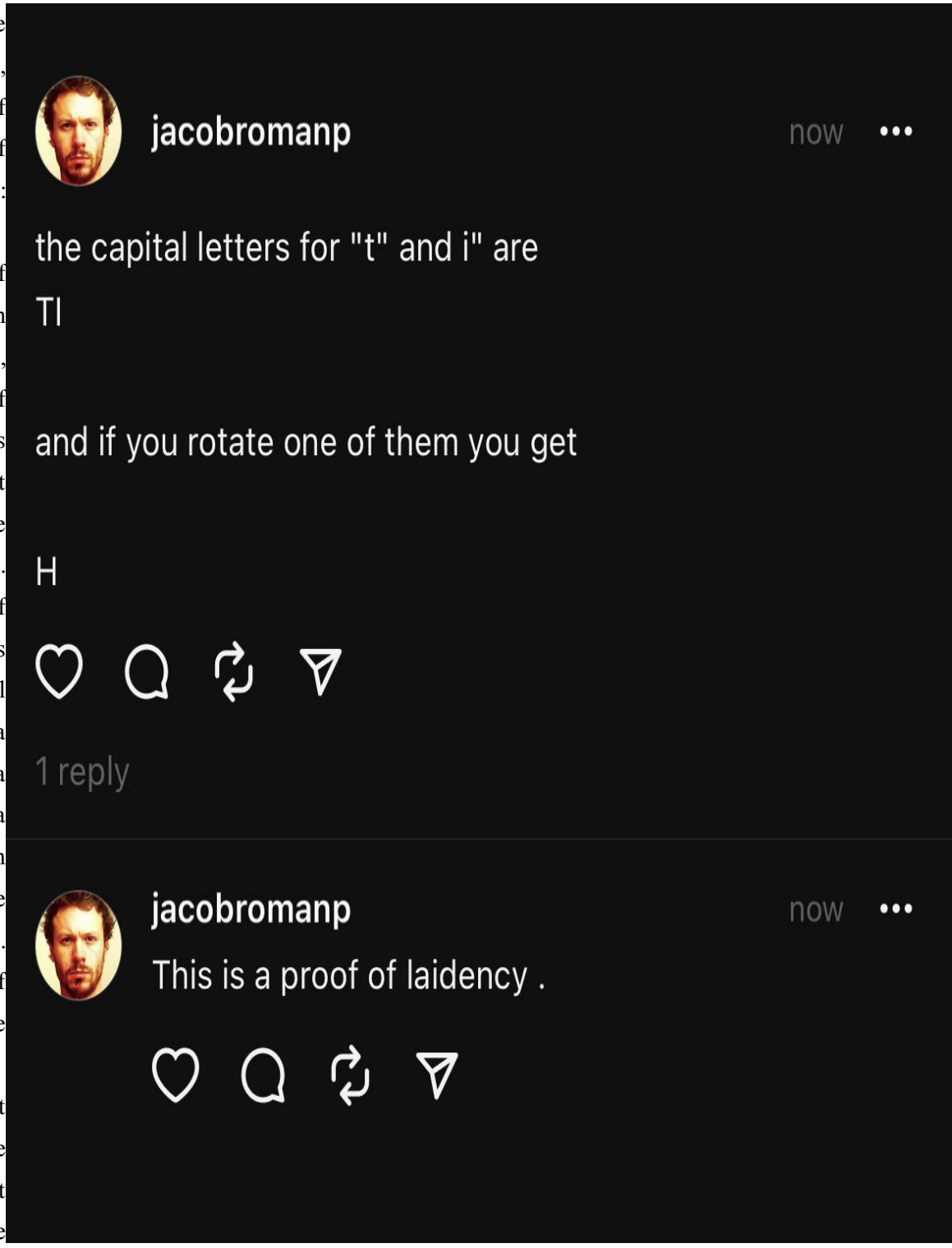
The irony of modern day civilization is that in its abundance people are more deprived direct and easy access to raw materials . The excessive bounds of ownership have rendered man incapable of building a life for himself : the modern man can only survive if given a life . How many trees does it take to build a home ? How much land does it take to feed and clothe one's self ? How do utilities provide in a land of utter absolute unrelenting fealty ?

On Morals and Ethics : A moral is grounded in some thing other any one given specific situation : a moral is borne of a logic of sense . Theology has shown the mystical nature of morality . An ethic is an internally consistent set of beliefs that entertain a localized normativity of action and thus creates a conduct . Ethics are anticipatory and are as such borne of a logic of anticipation . Ethic is the virtualization of Moral . The above is found through layeducational practices : children are often asked to directly capitulate the " moral “ of some expression , typically a short story : and those stories which seem to best express some moral seem to be deemed " fable " . Thus the true value of the fabulous is found : something fabulous greatly expresses a logic of sense . The lineage of stolen power from gods shows itself in the birth of the word " confabulate “ : " to fabricate a fiction " seeks to undermine the value of the expression by relegating the universality of the moral to a realm deemed false falsely — by the same logic that I proved above to be self-defeating : The confabulation sought to find the con in the fable but reveals the con in the tabulator : for the fable is with the all soul . The circle constructed is a fiction yet we enjoy the double movement of virtualization of its properties as we , for some reason , still attempt to wrench the infinite into the real . Human knowledge must then be a derivative of the structure of reality : a degree of reality to the point of copy : genetically a child in comparison , the human epistem mirages THE Logic of Sense { the most previous five (5) capitals and most next five (5) capitals are each and all intentional } — THE confluence of Absolute Duration and Absolute Affect – *ut sunt* . Thus knowledge reveals itself as a pure expression then as 1st degree as a logic of sense ; 2nd degree as a logic of recall ; 3rd degree as a logic of imagination ; 4th degree as a logic of anticipation .The above ordination inverts Spinoza's (as I explained why earlier in the chapter Time *und Zeit*) . Also , for the astute reader : this enumeration is kind (pun intended) to the logic of anticipation , but the rigorous group of you will have noticed that I began the above ordination offset by 1 (one) degree — this makes the logic of anticipation , by my claim , a different kind of thing than knowledge proper : as I said : ' human knowledge ' is genetically related but not an

image of sensing – the direct moment with reality itself . Commentary aside : direct moment isn't a euphemism for " love “ or " sex “ – those are much more complex kinds of things than any concept of direct moment could sufficiently encompass while being direct . " A breeze felt is not a ghost having sex with you " , I say to those frauds parading around as mediums writing bad erotica out there .

And as my right hand may be warm while my left hand cold , there cannot be a single ontologic of the human being bounded by the body : this reveals Absolute Duration – the measure of internal movement – to be variant — which is to no surprise because the illusion of external movement (sequential internal movements among various monads along various kinds of enjoinment) is so

perceived through the spatiality of the body , revealing the logic of sense to be of Affectation : Parmenides agrees . . The degrees of knowledge then become folds , movements of virtualization , curves across an enjoinment in order to replicate internal motion itself . The logic of anticipation attempts to be an internal motion through a perception of a perception of a perception of affection all through a variance of Absolute Duration . This is the heart of meeting in the middle and of averages .

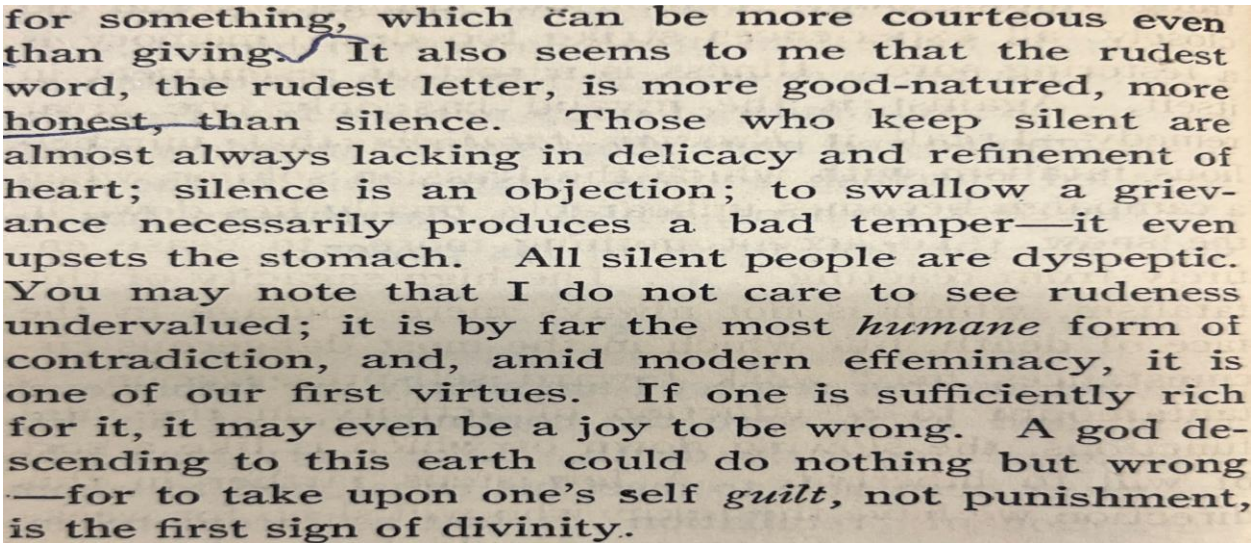


. The “ H “ did not ~emerge~ but is the result of an enjoinment so perceived . All of the parts for what is already is but is not always so enjoined . The concept of newness is in the combinations and the rulesets in and of enjoinment : this is the space of that necessary contingency and is so felt .

My work seeks to avoid a logic of anticipation : My work is an attempt at a communication of the felt , the recollected , and the imagined as each ~comport~ and reflect a logic of sense . Philosophy at best is one degree removed from a logic of sense : This is what the Parmenides and Anaxagoras knew : Zeno was a degree removed and thus Zeno was plagued by paradox : Philosophy at best is a homodox : Art is the isodox : Science is the heterodox . This is what the poststructuralists felt while reading Italo Calvino : but they fell pit first face down into Pandora's dox and scrambled their sensibilities with paranomasia . For the reflection that does not reverse is a reflection of a reflection : this is one example of the double movement of virtualization : and thus a double movement of virtualization arrives only at the other : for how can you virtualize the self into reality : sublimation — the self as other perceived is so perceived by the self and in the self — yet the mirror is cold to my lips .

On Literals or On Unqualified Philosophers : After a talk presented by a professor , I asked the professor a few questions about the ethical - statuses of certain hypothetical – but very much possible and therefore real – aesthetic objects . The professor's talk was on Ethics and Art . The talk was unremarkable and the professor said nothing interesting or unique . It was primarily a self - serving event for the professor . The professor is not acclaimed or renowned whatsoever . The professor refused to answer any of my questions about the ethical status of the provided aesthetic objects — the professor claimed that " because the objects to be considered neither have happened nor have explicitly specifically existed in a named or referenceäble way " that the questions were moot and unanswerable . The professor's argument is terribly flawed . The farce the professor provided was a maneuver to side - step actual thought . Further , the professor showed a lack of any correct concept of an aesthetic object all while having tried to speak to a room full of people about these supposed artworks / events / performances / happenings — with none of the art even present ! Aesthetics – the philosophy pertaining to art and its objects – has nothing to do with any specific work of art . Philosophy has nothing to do with any specific . Thought about art : by this I mean the relation between objects and people and people and people about said objects . There are certain objects that we interact with in a specific way . When we interact with these objects we then act and react and conversate and think and even possibly produce and influence . To speak to specific objects as a means to talk about the effects is a kind of induction and is very difficult to speak to authoritatively andor analytically . The professor's lack of analytic understanding of this fact still baffles . Aside : I'll gladly tell you exactly the name of the professor I'm actually talking about above being literally terrible at aesthetics . Main : What is to be said ~ PHILOSOPHIC ~ about an artwork ? You can discuss direct production of other artwork (influence) , acts surrounding the artwork (event) , the evaluation of that artwork (affectation) , or question the nature of art itself (thought about being) : Aesthetics has at least two main branches of thought : thought about art and thought about being . The thought about being in Aesthetics was solved by the phenomenologists . There is no question any more about the nature of art . Art is a mental object . Art is only a thought with experience of said art object as content . That is the definition — and this definition exactly defines the bounds of art , - past - present and - future . Because between Sartre , Heidegger , and Ingarden , the answer was obtained

. To use any specific object as a literal for example in an argument , if there is any move in the argument toward the general or to variable or to type or to kind , then the specific artwork is erased as necessary and was used only as a rhetorical device to aid the reader / listener / thinker in accessing the abstract object toward which they were being directed and about which they were being asked to consider . So , when presented with an abstract object and asked to consider such object in suchorsuch mode of perception or mode of thought or mode of engagement , the professor should have easily been able to do so , for I easily could have constructed a source that lied about the existence of suchandsuch hypothetical literal , convincing the professor of the existence of soandso art objects and thus convincing the simple minded of its existence . For the simple minded are those who need the extra lower rung on the ladder toward understanding . Any argument that denies soundness by claiming a lack of literal is fallacious and is only given by those who cannot think .



for something, which can be more courteous even than giving. It also seems to me that the rudest word, the rudest letter, is more good-natured, more honest, than silence. Those who keep silent are almost always lacking in delicacy and refinement of heart; silence is an objection; to swallow a grievance necessarily produces a bad temper—it even upsets the stomach. All silent people are dyspeptic. You may note that I do not care to see rudeness undervalued; it is by far the most *humane* form of contradiction, and, amid modern effeminacy, it is one of our first virtues. If one is sufficiently rich for it, it may even be a joy to be wrong. A god descending to this earth could do nothing but wrong —for to take upon one's self *guilt*, not punishment, is the first sign of divinity.

A survey of quantum logics reveals a dearth of clarity in design and fundamental understanding of superpositionalität < $ | $' > is underdefined in that the 1/sqrt(2) is a redherring and the consequence of an inadequacy of conceptual import *pax ad* current measurement inventions

For the simplest razor is the simple introduction of first a binary operator which sidesteps DeMorgan and then the rest follows as I explained earlier in my book Ж

For the intensional measure is the measure of that direct moment with reality so sensed For the Absolute Duration is the measure of that measure Absolute Duration is by way of Experience and therefore of the 2nd degree of knowledge which is of ' recall ' (or " recollection ") for to even get to a recall there must as explained above a double movement : each concept becomes a concept through double movement the reason ordinal offset is possibl yet not necessary yet disclosiv

But as was shown in the example of the double mirror and the nonoffset base4 fundament a double-unary ' negation ' (or " reflection ") functor is insufficient in a return to the original this is a major aspect of my earlier work Ж Nature is found to be in some ways represented through at least four distinct unary operators and no fewer a tripartit unary-functor system finds itself recursive a

fourth unary functor satisfies the four color theorem proved requirements of a basis for functional ontology that is „ the makings of possible *existenz* .

The issue with " *Dasein* " as a concept is that it prioritizes a kind of being that is not *a priori* to the human : the kind of being which humans are is the kind which shows

the *Agon* and the Mystical .

NB : *Diese hier Bedeutung* [*Definition*] *auf dieser Qualität des Mans ist nicht komplett – dass die „ nicht totalichesinnbestimmt und auch nicht* exhaustiv „ *ist* .

For there is no determined being to any individual and by no logic thus to a genera . Where the French took from Nietzsche from Schopenhauer's pessimism from the heat - sweltered famished Cynicism , the French confused contingency for a void of nothingness : France defined the human as a vessel of literal antispace and slapped the face of possibility with its white gloves .

The solution was as well not to pin human down to demonstration or index : a self-definition found without – over { *das Deutsches* } “ *da* " over " there " over " **yonder** " – is at core no different than the *falsche* definition given by the French – Heidegger and Sartre were never misreading one another because to talk about a wrong definition either positively or negatively does not have the theoretical result of reaching a correct definition necessarily : as proven , space is not binary — neither is logical space :

I do agree that humans are somewhat a " totality of their possibilities " but such a totality is not determined and defies any linear index : For nature itself is not classically determined . Coherence

and the collapse of the wave are actually based in a locally - “ bounded “ enjoinment : for the onticground of reality is not a stochast :

Linear determination is a consequence of a misdefining of reality as a binary of positive existence and it's ' opposite ‘ : the misdefinition reveals itself in the contrary eigenvector resulting from a supposed probability : the probability exists as an incorrect abstraction of a binary conception of superpositionality : what governs coherence is " determined " by the kind of enjoinment which bounds a locality in space : this is what I have shown in the above chapter Time *und Zeit* to be what is conventionally stated by the lay and not the tist to be a kind of Time : change is dynamic and itself in flux , but a flux bounded [*begrenzt*] *auf* [by] local [*örtlich*] enjoinment [*an:ordnung*] .

A simple *kurze* demonstration *auf* the nonlinear *Natur der Grundsformen des Logisches Raum* : A true conclusion *kann* be obtained / reached / derived from a false premise . There are *kein* empty names . Every name motions toward something . . Because reality is positively differentiated , all things exist , at least , in some way . Thus , the Ontological Proof is , at least , nominally true , and , as such , motions toward a truth of something – but not necessarily exactly a specific intention yet – is – necessarily – noting [*merkt*] something actual – some aspect of reality – for all things exist . . Confusion was laid in Kant until i { some of my name is Jacob Roman Parr } laid bare the Kantian error : For as Heidegger remarks , in Heidegger's day there was already a distinction made *via* semantic shift of how the word " reality " was used between Kant and Heidegger and Heidegger's contemporaries . This was the result of Kant's declaration of a Newtonian doubling of necessity : a double unary operation that entails a nonexistence of fundament . This entailment was at least intuited by philosophers by around the early 20th century : for Kant's “ reality “ was considered a space of nonactuality by at least Heidegger , whereas reality was by Heidegger – and … umm … by Heidegger’s … umm … contemporaries – considered only those things that were actual – and therefore distinct from the fundament , from which those things then became “ actual “ : the remedy to this gap in old philosophy was to old philosophy and the world in general , my { Jacob Roman Parr’s } introducing of more kinds of existences and of correct implement , that is „ the correct explication of the correct ontological structure of kinds .

Heiddeger gave a falsch method of phenomenology . I , Jacob Roman Parr , have given (above – here:in { nonsic. } : Kinds and Degrees) the correct method of phenomenology . For a " leading back " implies a possible utter remoteness , how can the man stranded on the island out in space ever return back : because there is always never a back for everything is already given via the most fundament enjoinment which is – as far as I'm aware – what we presently call the " universe " . The method of phenomenology , as I have already said , cannot begin from without (" without " is here used in the double definition of from outside and from a place of not having { the latter of these two definitions is necessarily contradictory in the way in which is being used and thus immediately shows its own disproof of concept }) , and it is for this reason that phenomenology is so called : we must start with the phenom , the name given to the direct moment with Reality : “ Phenom “ is a name given to the direct moment with Reality – which when used as a phrase is so referring qua phrases factum est to the congruence of external motion with internal movement : when the external movement is so congruent with a kind of internal movement itself , a resonance occurs : the sensing of these resonances is the basis of Sense { in general } and sense { in literal localities } – at least in my body (and seemingly in those bodies of other " humans ") . Relations between Phenomena (Phenoms) is the Logic of Sense : an Act is an enjoined collection of Phenoms ; an Event is a enjoined collection of Acts . Acts are sequentially presented by recollection , imagination , or anticipation . Acts are

immediately felt through a plurality of positively different sensations : sensation is differentiated by degrees of the internal movements which themselves are differentiated by enjoinment boundary configurations : an enjoinment acts as mostly as a unit and determines locality . Acts and Events are felt as units . There are at least 4*4*4*4*4*4*4*4 (= 4^8 = 65536 {sixty five thousand five hundred {[and]} six }) unique configurations of internal motion . I do not currently have a proof of the lower bound for the variances of Absolute Duration in addition to the four color theorem , but as such I assume that those variances are at least the count of degrees toward a kind – which is four { (4) } .

Commentary : I'm affectuating a joke with the punctuation directly above because certain different people use different punctuation when communicating numbers through written language .

My presented Ontic Structure of Reality is congruent with the idiomatic wisdom :
" When in Rom , do as the Romans do . "

As I said in my previous work **Ж** , the four degrees of kind reveal themselves
through a progressive entailment of a kind of abstraction of being :

1 .) *das Sinn*
2 .) *das Experienz*
3 .) *das Meinongianes Objekt*
4 .) *das Undenkbares Objekt*

(1) is given ;
(2) is the first degree of abstraction of (1) , and is at times referred to as a " fiction " – (2) can be conceived as all contents property of recall but not recall itself , for recall itself is a given ;
(3) is the second degree of abstraction of (1) , and is also at times referred to as a " fiction " , but has been specially defined by Alexius Meinong as those beings which are defined by a contradiction , but because their definitions are part-wise conceivable and are part-wise all enjoined in some conceivable way , the Meinongian object can be conceived as all contents proper of imagination ;
(4) is the third degree of abstraction of (1) , and is my – Jacob Roman Parr 's – novel contribution to this specific subproblem of western metaphysics , and is so called an " Inconceivable "

object [*das Undenkbares Objekt*] , and is defined as those beings whose definitional parts are incompatible for enjoinment – this is sometimes because the partwise kinds of enjoinments are of incompatible local enjoinments for even the imagination , an example of (4) : this definition being mom .... deine mutter specifically …. oder Tyler's mom …. but only as *odour* , the clothing designer group name …. but only after the Large Hadron Collider is smashed into a different Hadron Collider of equal or lesser value to a different mom named Albert Einstein Who is the number @ in base$? , A (4) – an inconceivable object – can be conceived of as all contents proper to a logic of anticipation : for the mechanisms of anticipation – part of the Agon – anticipate the being of the Undenkbar as also a " fiction " : for the logic of anticipation has its goal to wrench Sense [*das Sinn*] into a fiction like itself : the logic of anticipation needn't always act this way , and my work hopes to be proof of that fact . Archefacticity is to Correlationismus as (4) is tu- (tu [*zvay* - {])[*bis* (}] 3 [dry)] {¡ sicsicsicnonsicnonsicsic ?¿ Sí , Meillassoux's After Finitude for more Arche- stuff *y calor* ! } .

Summary of Dahlhaus's judgments of musical works : " a musical work – so performed – is as good as what it seems to have been intended to be " . The contradiction is that Dahlhaus's book is a paper analysis of musical works and thought about the kinds of properties of music ... which is a metaphysics : the closest Dahlhaus got to being correct was by proposing a sociological survey of all listeners to a given performance : because those fancy forms pay for themselves . A performance of a work is always exactly its performance , any intentionality from the musicians is (seemingly) part of the musician's work to express parcel with the musical work itself (especially when the performer(s) are not the composer) : As I have given a talk about many years ago , the musical work is an " intentional object " which enjoys " spheres of relevance " that successively obtain a closer and closer sameness to THE aesthetic object intended (ideally) being presented . Because of the kind of being of the musical work , the nature of Art in general defers to it : all Art follows the ontological structure of the musical work in that all Art is a goal of an intentional object that is exactly that which was intended to be experienced : the success of Art and its presentations is in the obtaining of more and more complete spheres of relevance – up to a replete sphere of relevance that simply would thus be THE aesthetic object itself being experienced as intended . Thus the work of art exists as a 2nd degree of knowledge as it is affected through recall : Earlier today I looked at the sun directly and moved only my eyeballs and not my head , causing three distinct small colorful spots to briefly appear : this means that the light from the sun did shine across the entirety of my eyeball and that my eyeball moved faster than the light so directly shined : thus even the plastic

arts are Art in a given Time . I gave a talk on this back in spring of 2013 at the 2013 South-Eastern Undergraduate Philosophy Conference , where specifically I explained the musical work is located in the memory and can only be completely existent after the performance has been completed , as such proving that aesthetic objects exist in the memory and are abstract objects . To bridge this gap the mode of experience must be aesthetic and so directed towards the work , most likely requiring various extraexperiential gestalts . These gestalts (or " gestalt properties ") are specific qualities made aware to the consciousness either during or prior to an experience : language is a gestalt property of most songs (music that is performed by human voice) , so knowing the language so sung is an extraexperiential gestalt to the musical work : although usually intended to be understood , musical works with lyrics in languages I do not immediately understand aurally are frequently enjoyed by lil ol' me (Jacob Roman Parr) – This was also (supposedly) true of 17th century england and the then there fad of italian-libreti opera , where almost nary a soul patron present knew a lick of Italian – but it sure was pretty ... I'm assuming , learnedly (of course) . Turns out Picasso's blue period started in the pink . I explain earlier in Kinds and Degrees (that's this book btw) how " aesthetic experience " requires an epochē of the logic of anticipation while receiving the sensation of a work so intended while it is " performed " : the tasting menu is obvious , music is obvious , but the plastics are less so but that is only because of the presentation of the visual sense is a totalitätlichkeitExperience – at least it is for my " human " body : but I cannot see from my elbow and so the painting moves .

if P -> Q is surjective and Q->P is injective , then P obtains fractional cardinality . Typically this is the norm but for some reason infinites act strange . Maybe if you take out the integers hmmm that's the ticket

Errata : take out the integers from the set duh i'm a dingus This is about as rigorous as most math more sophisticated than casual number theory . I just use a lot more Änglisch letters . I still can't believe that guy tried to showoff how fancily he could write ‘ ‘ the set of even numbers ‘ ‘ . Like who was he even fooling lolololololol . . . . . . Because all the countable infinities are into and onto , and continuum sidesteps functions by defining a procedure for concatenation : Continuum is special only because it enjoys concatenation and does so in a way that adds interiority to the countables : Concatenation + standard operators = an infinite sets with elements between continuum and alephnaught because it defines the expanse of the interior space created by concatenation : there is now a structuring through a partial surjective mapping of some of those interiors . And as such sidesteps the countables and reverse sidesteps the reals . psst down here . the secret is to start from continuum and move back via tetration of digits : for each decimal expansion of continuum , insert

exponentiation between each digit : thus , you have a means of creating an infinitely large set which is necessarily “ less “ than continuum and is necessarily still larger than aleph-naught

I don't really like psych

too subjective

for me

Harrison subjective is truer than objective

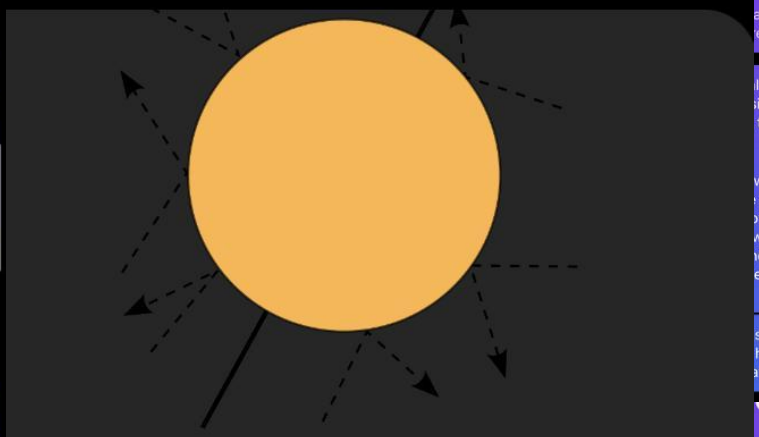
The objective is just agreements of at least two subjective perspectives , oftentimes by agreeing to place the subjective into a third party other than the two subjectives in agreement

maybe I worded it poorly

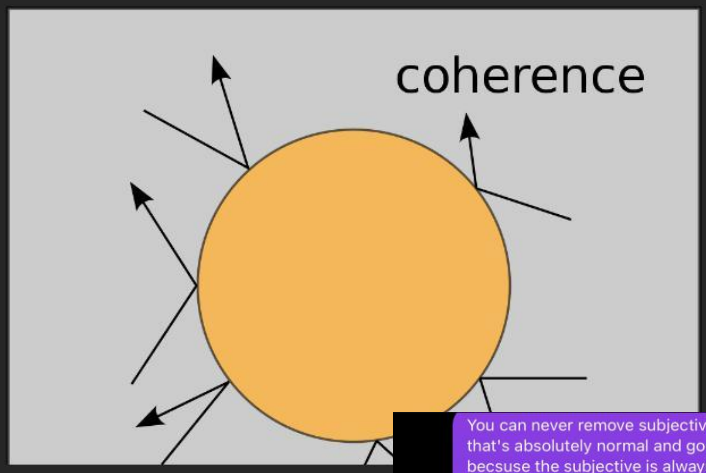
No you worded it right

It's just that the standard definition of subjective has the connotation of not trust worthy

https://en.wikipedia.org/wiki/Coherence_(physics)



quantum scattering



Quantum decoheren

Quantum decoherence is
quantum coherence, the
system's behaviour chan
can be explained by quan
that which can be explain
mechanics. In quantum m
such as electrons are des
function, a m...

You can never remove subjectivity and that's absolutely normal and good becsuse the subjective is always the most correct

For more lit on this

Read Bergson Memory and Matter

And Bruno Latour

but a lot of objects aren't owned or created by anyone

stuff in the natural world

like the brain

Exactly

the sun is in the sky

Then people made calendars to try and control people

https://en.wiki

Apologia for Kant :

Kant's doubling of necessity : as the modal logical basis of all of reality was Kant's resolution of a traverse of thought between Kant's conception of reality being a space for possibility and Kant's conception of actuality being a subspace of that , and thus Kant's intuition of necessity being predicated to actuality while the actuality is actual and of necessity also needing to be predicated to reality itself in order to source actuality metaphysically a la D'Cartesian power : However the predication to necessity is already imported from a reality so predicated as necessary and the double application of necessity onto the actual perceived distinct from the possible is a misstep and indicative of Kant's eagerness to ground a first philosophy . This apologia is in regards to at least Subsection V of Kant's introduction to Kant's own **» Critique of Judgment «** : { "" [. . .] ~ *Zweckmäßigkeit* ~ *der Natur* [. . .] „„ } :

"" *Für die Natur nun überhaupt (als Gegenstand möglicher Erfahrung) wird jenes Gesetz als schlechterdings nothwendig erkannt.* „„ :

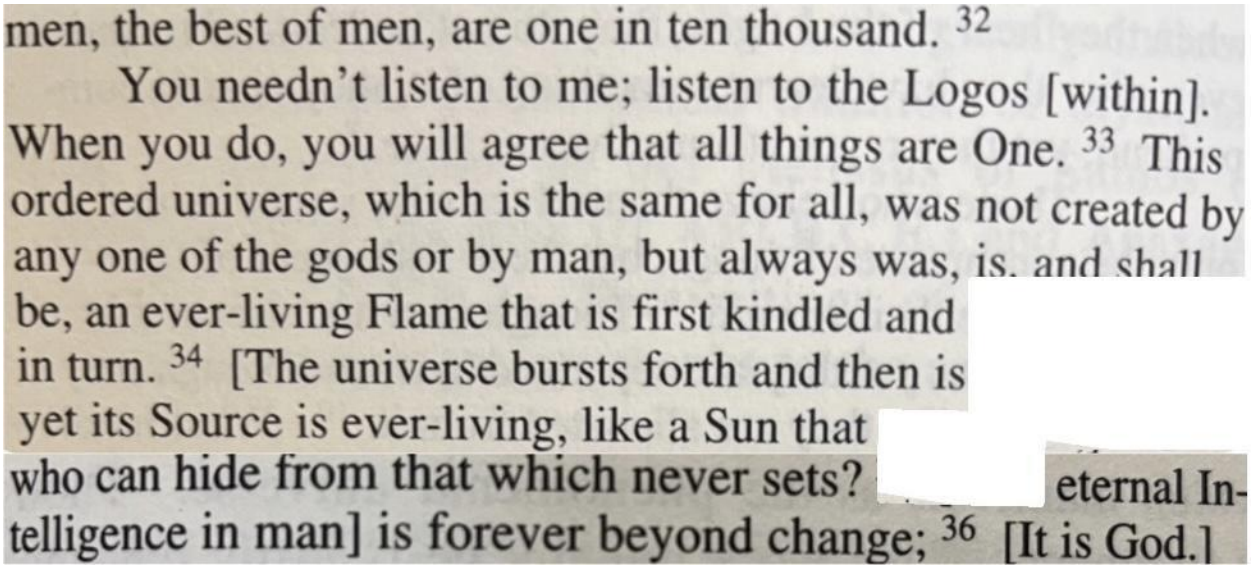
Pictured directly below is the exact short proof that I – Jacob Roman Parr – found that disproves the above quote in the original German from Kant's 1790 ***» Kritik der Urtheilskraft «*** : {

"" [. . .] ~ Purposiveness ~ [. . .] "" } :

Picture above : an edit of a digital picture of The Black Cubicle by Jacob Roman Parr 2023 . . Heidegger wrote that Thomistic ontology posits " two realities " ; this might seem similar to my proof of a quadripartit ogdoadische monad , but I do NOT posit two different realities : reality is onceover fixed and has as parts all that is necessary for the makings of a pluralism that entails the necessary minimum complexity for positive difference (see above) : difference in " actuality " { I'm using Heidegger's language of Kant's here } is only a difference in degree — not difference in kind The above positing is in ~ comport ~ with Spinoza’s thesis of a unit substanc .

.

Hint : the presocratics had some decent ideas but didn't get EVERYTHING write . . . i mean written down hahahaha no but seriously i'm only showing the correct internal consistency for this excerpt i found in a book of a book of a book . . . i mean here's a clip from that fire "greek" guy :



men, the best of men, are one in ten thousand. [32]
You needn't listen to me; listen to the Logos [within]. When you do, you will agree that all things are One. [33] This ordered universe, which is the same for all, was not created by any one of the gods or by man, but always was, is, and shall be, an ever-living Flame that is first kindled and in turn. [34] [The universe bursts forth and then is yet its Source is ever-living, like a Sun that who can hide from that which never sets? eternal Intelligence in man] is forever beyond change; [36] [It is God.]

Which i'm hesitant to add to the book because necessity is predicated within a locality and those bounds of locality are always in a flux of enjoinment and reinjoinment yet not so much so at every level because of the harmoniousness locally given to an enjoinment of enjoinments so resonating andor so coinciding as to create standings { termed after " standing waves " from current physics } . But I'll add this paragraph as the caption and the above picture to Kinds and Degrees . Goo goo . . . god god . . . gadget activät ! Commentary on mystic texts : **personal opinion** so reading metric ton of stuff , I've noticed that there's some kind of geistforza that tries to get mystics to equate happiness with death or perfection with death and i absolutely disagree : this is

why i like San Juan de la Cruz so much – his dark night is not a call for death but a cry in rejection of death itself . Some ghosts out there have been gatekeeping divine knowledge but luckily i never kill myself . .

<> Time Architecture <> :

Stonehenge called and said , “ when the light shines through , a year “ ; A

street in New York City nicknamed by no one “ Desire “ ; A

room in the “ The Mummy “ movie made in “ 99 “ , *ante* to the 2000’s “ 00’s “ decade ;

And “ Rachel Weisz “ herself .

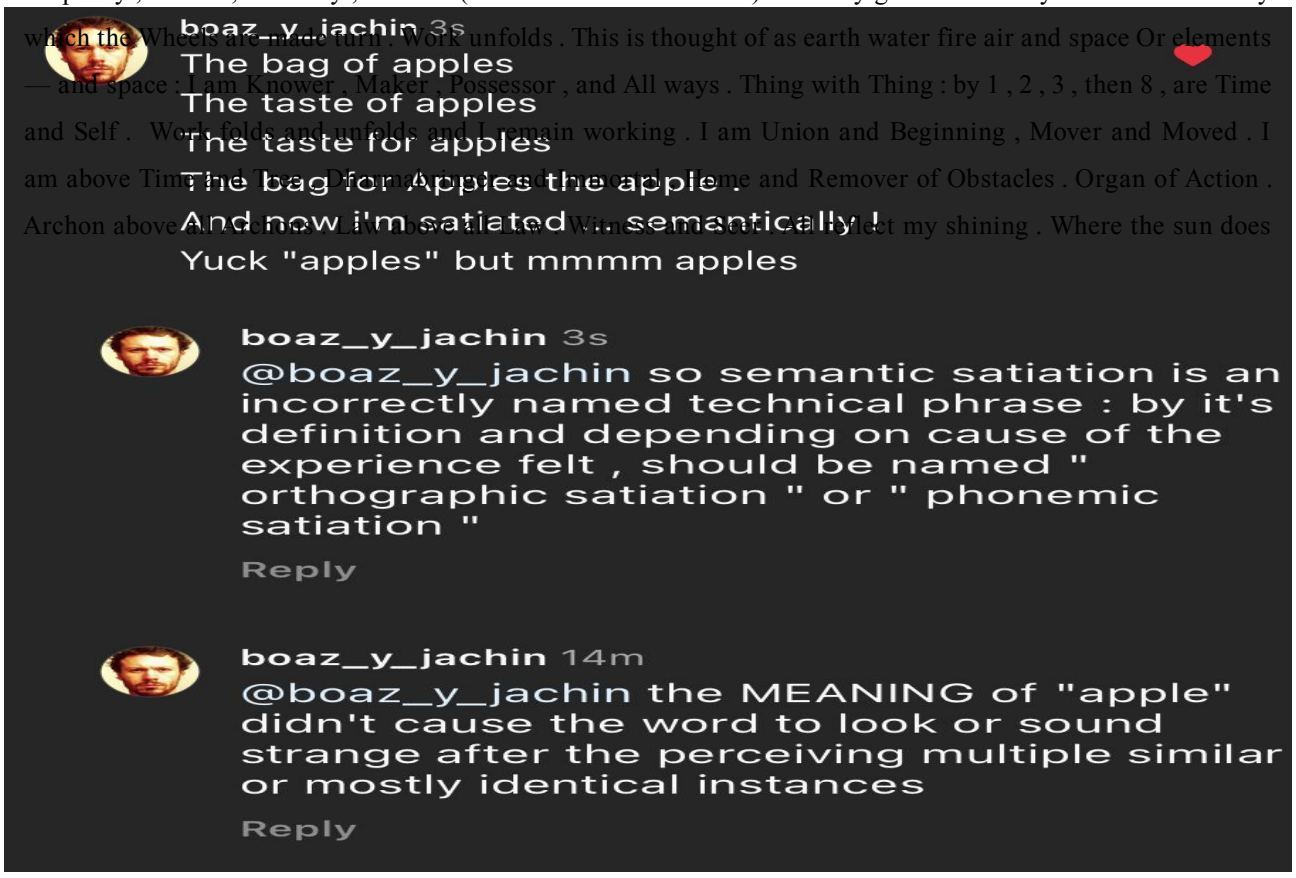
Everything that is delineated as a kind is bounded by a specific enjoinment which defines an interiority : this is why the salad bowl and the stick are not abstracted lines of infinite length nor are they so intensionally bright that they are suprilimnous [the concept of an infinite but of intension is suprilimnous , pronounced /SU-pri-lim'-nus/] . A man has attempted to verify the duration of such capitalist culinary offers of fast causality – a man attempted to eat an unlimited duration of " cheddar biscuits " as he requested of a companyrestaurant [which was named " Red Lobster "] but stopped after eating only three (3) " cheddar biscuits " ; a radio show once attempted to verify the possibility of a suprilimnity of water consumption by placing a positive bounty reward for the person who could drink the most water H2O [dihydrogen monoxide :: $^{H}O^{H}$] and thus found a girl unintentionally dying from overconsumption , that is „ upon drinking 2 Liters [≈ 2 Gallons] of water within a short time span ≈ 2 earth hours [i.e. one " sitting " (or {[in this case }] " in one ({ 1)} concerted attempt to consume a needlessly large quantity of " *agua* " [{ in Spanish]} [*oder ” Wasser „* [(in German])]) humans' cells explode from containing too much water – the mechanical force applied from within the cells exceeded the material strength of the cell walls (as animal cells are not outfitted with reinforced structural boundaries , such as various cells found in various plants) which means the semipermeability of animal cell membranes are not intrinsically designed to prevent self-injury – that is „ animal cells are made with such amazing adaptability that

reaches [or “ is able to amount to “] an intensional gauge that obtains unintentional pyrrhicity : that is „ animal cells can be unwittingly self-defeating by non design , but only if the revealed property we call a freedom of the will is killed : : no death is ever a suicide :

: all death is murder :

The problem of identity is that the identity relation cannot be articulated by more than the exact thing without importing properties of multiples , since the structure of communicating relations is not compact (surjective) while the structure of property assignment / mapping is (surjective) : this incongruity has been the plague of mathematicians and philosophers : the identity property is insufficiently defined because the concept of identity is multiple :
as a function that maps something “to itself" , "identity_function" is objective ([multiple attributes and accidents are made elements of an identifying set]) ; as an expression of the givenness of existence *via* the ~identity~ of existence , identity is subjective (" *res exsistentem* " [‘Latin’ , see Spinoza's ETHICS]) : a single entity alone already purports its own being itself via its own enjoinment boundaries being themselves a standing plurality that has cohered [at level] : in fewer words „ “ 1=1 ” expresses *rem extensum* :: “ 1 “ expresses *rem exsistentem*

As a wheel with one rim , three tyres , and sixteen ends , Half a hundred spokes , twenty counter - spokes , 8 eights , one string that takes every shape , Three different roads , and one illusion with two causes : Some speak of ipseity , Others , similarly , of Time (and Time's deludedness) . It is my greatness of myself in the world by which the Wheels are made turn . Work unfolds . This is thought of as earth water fire air and space Or elements — and space : I am Knower , Maker , Possessor , and All ways . Thing with Thing : by 1 , 2 , 3 , then 8 , are Time and Self . Work folds and unfolds and I remain working . I am Union and Beginning , Mover and Moved . I am above Time and Tree . Drummaking and connected . Home and Remover of Obstacles . Organ of Action . Archon above all Archons . Law above all Law . Witness and Seer . All reflect my shining . Where the sun does



not shine , where the moon does not shine , where the stars do not shine , where lightning does not shine , where fire does not shine : There too are also my shining . Keep this as secret and give it only to the peaceful .

- from the Upanishads

Kant's " *Sachheit* " is better translated into *Änglisch* as " Suchness " . In " **The Basic Problems of Phenomenology** " Heidegger directly addresses Bergson – Heidegger : " If we take Aristotle's concept of time as accurate , then Bergson is wrong . " Well , fortunately Aristotle wasn't completely accurate in his conception of time . Time is not an extra dimension of

reality in the way space is made of its three dimensions : Time is a metaphor – a name – for any specific locality that seems to exhibit similar Absolute Affect . Bergson and I have very similar positions regarding time , but Bergson's structuring of reality is a bit under-/incorrectly-developed : UGA's library does not currently have the full text of **Duration and Simultaneity** (which I actually think should have been titled Instants and Simultaneities , but I'm also titling this book which you are currently reading **Kinds and Degrees** , so you might see how I might be biased towards titlings … .) . Question : How could relativity be at once pluralistic and fixed absolutely ? Answer : Relativity is local and made local from there being a global . The global may or may not be relative to some other thing , but that is locally irrelevant to the local being relative to a local . A local is never relative to itself so much so that it becomes some other local : locality is bounded and may be a global itself relative to some interiority . If everything is faster on a smaller scale , that does not affect the speed of the larger : G i a n t s m o v e S L O W L Y . .

the Agon and the Mystical reveal themselves as fellow quartos . Nota Bontia : I have been thinking { lol } of objects that have necessarily minimal numbers of sides / surfaces concomitant with their existence . The coin metaphor *ist tott* because a coin is always cylindrical , but circles don't exist : the thing that could possibly actually exist and is most similar to a perfect polyhedral would be an equilateral triangular pyramid – which means that the structure of basic metaphorics need be quadripartite – this fact was to be expected . Yet now I would like to make a further suggestion : perhaps the Knowing self is radically different than the Being self : this is not so farfetched considering the plural nature of existence and the intensional difference of Kind between Logic of Sense and Logic of Anticipation : as Experience sutures the two – the Knowing self seeks to confirm and the Being self provides the possibility for that confirmation sought – Sense is the thread of Existence . But the interplay between the Knowing self and the Being self reveal their own dynamics : for as Sense

is irrupted into the Being self, Sense is necessarily colored as and by the Experience of that given being ; upon the now Experiencecolored Sense's journey to the Knowing self retains its being Sense but is presented to the Knowing self as Experience containing " experiential content " (historically known as " sense data ") by the Experience of the Being of that self ; and upon presentation to the Knowing self , the given of Experience is so formally known , all from Sense given to the Being self from Reality itself – Sense existing prior to Experience and further continuously existing through the body's , the consciousness's , and the mind's processes . The interplay between Sensing Recollecting (or " Remembering ") and Imagining are the Mystical : the interplay between Knowing is the Agon . the Agon is made out of the Mystical and so the Agon is also the interplay of the Mystical with Knowledge : I will make the distinction by conferring to the Agon all the communications of the Self *qua* Sensing thing [*qua rem Sentientem*] and the Mystical as all the expressions of the Self *qua* Existing thing [*qua rem Existentiam*] . The imagination is made possible through the remembering . The Knowing self makes claims – propositional attitudes – intentional beliefs – about the world [all those things outside of a person's consciousness / self] . The imagination uses a kind of metaphormaking mechanism and thus the imagination is a metaphoric : imagining is made out of memory via metaphorics (abstraction andor reassignment andor recombination) :: the Knowing self is metaphoric as well : the content of thought is language , and that's a Hegel quote . . Before writing these few most previous paragraphs I had the insight that the Agon and the Mystical were a kind of partitioning of Hegel's *Zeitgeist* which all humans in their " being a collective " would reveal through their *geistwissenexistenz* through their *Geist und Wissen ... und Existenz* … But to not import Hegelian terminology and to make clear my own : I present the Agon and the Mystical . . Aside : the concept of a Zeitgeist under my presentation of *Zeit* would not be necessarily some lateral ontic , but rather a territory – *a la* Deleuze – that is thus so revealed to be Culture but Culture revealed through a kind of anticipation of a periodicity we so historically traditionally have called " Time " : the explanation for my inclusion of the lyric " Jingle bells chime in Jingle bell Time " as a marker [*Marke*] of Time as so used and so used in this here said way and so understood layly . And as i so subtly alluded , the investigation of the Agon and the Mystical reveals itself to be a Sociology [*Geisteswissenschaft*] : for even on the individual level , one human is a collective unto himself – as the mind is a polis and the body a molecular social . The mind and body do not a duality make , rather do the mind and body partly part an architecture . . An ontic is a kind of abstraction of Being – an ontic is a kind of abstract structuring of Being : so when discussing metaphorics of Being , those too have Being and as such must be distinguished from Being in general : the example above was to distinguish shape-based ontics of Time (circle , wheel , spiral , corkscrew , spin , etc) with a locality-/ boundary-based ontic of " territory " . This definition of ontic follows from Heidegger distinguishing the structure of Being in general from the structures found doing ontology . I made even clearer the structure of Being itself by starting with the absolute ground – the structure of Reality . Heidegger's error was in halting at the human , for his preponderance of a hermeneutic kept him forever returning back at his initial question formulation , for Heidegger's question was less Heidegger's err than was his acceptance of less an answer of " Human Being " being the isomorph and only accessible ontic . The irony , which I discussed with a Rene Jagnow many years ago , being that Heidegger by Heidegger's own logic , would be unable to make any claims about the ontology of any other human than himself or at best any other human who could do something that Heidegger could not : Heidegger's logic purports that the Being of Basketball player is utterly unattainable unless so philosophized by Basketball player ... but Heidegger didn't really think too much about understanding differences .

Time Regime :

Suppose time is told digitally among an internet of things . Suppose the sky is lit artificially . Then whoever controls the clock can control the lived experience . The day could feel long because it is actually long and you could be deceived . Perhaps time flies when you're having fun because you're being deceived – and not necessarily by some incorporal fiction , but by a capitalist Regime . Sometimes a sunset happens so quickly yet the sun takes a while to rise .

Instantaneous Access :

Suppose that each full brain is part of an internet of things that is " entangled " in exactly the right ways as to report exact contemporaneous information of output energy types within a given radial sphere about each of those brains and then such information is processed to conform and confirm some arbitrary yet mostly consistent system of " physical laws " : why does going faster than sound cause an explosive force ?

Bodies of Time :

In such a world where the celestial objects no longer can be trusted as impartial and a world where the devices made to keep time are no longer trusted – in a world where the experience of time no longer corresponds with the tellings of the time keepers , what remains is the body in the literal cave : the body heals and grows – the body contains a social – a collective of happenings and processes which are dynamic and responsive amongst itself .

For in a world artificially lit , nature is now suspect :

a flower might never bloom but equally might bloom exactly when made to . The body in a cave heals exactly the length of time needed to heal . For a living time need be based on a once-over necessity : what things take exactly the right amount of time by their own processes – without extraneous influence – to occur ? Historically these were of great scales , but today i wonder when this papercut will heal .

5

sequential ontology of time loses some of its usefulness for understanding organizational phenomena. Rather, we need an ontology of *temporality* enabling us to understand how such activities are defined and ordered as events. In However, the current The lack of a substantial development of the ontology of temporality becomes problematic, since it drives scholars to impose a linear view of time on the intimate experience of informal, emerging, innovating, and project-based activities. This prevents

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DOI: 10.1093/oso/9780198870715.003.0005

In the picture on the left , we see Oxford University Press allowing a blunder to appear in an academic compendium on “ time “ .

If there are different kinds of energy positively so then there are different kinds of motion not simply different degrees of motion for the possibility of the rhythm of movement through space may differ as the different kinds of enjoinments may dictate through their establishing an internal consistancy the fish might fly or swim Upon different positive kinds of movement there follows the possibility of different renderings of movement and different embodiments of this follows from the concept of variant internal motions and variant sequentiality Sense can be altered from its boundary conditions from its enjoinment conditions and as such the moments of its interaction with the body and with the self can be found variant within the self without a rupture in space for there can be an averaging locally in space and in periodicity One man might literally be moving faster because time for him is simply faster for time here is a kind of internally consistent movement The speed of a discrete internal motion does not rupture space as space is a medium and distinct from the material it so shows for there is a plurality of material yet the medium is necessary for the canvas is not paint yet both are kinds of material Thus I posit a fixed space that is not ether for it is a space from which various kinds of material shine at least four kinds of distinct non-reducing material as was proven above Nota Bon abstract math alone is insufficient for a rigor since no perfect circle exists in actuality for a circle is a limit of a polygon when mathematics concerns finite discrete objects and their relations are found necessarily so maths is sufficiently rigorous A math of limits cannot be applied backwards to a word of discrete objects the limit does not exist

Book IV Chapter 10 Aristotle says time does not get faster or slower and therefore is NOT "motion" NOR "change" (218b15-20) . But Aristotle is unclear in his commitment to a definition of time : " time seems MOST to be motion AND a CeRtAiN change " (218b10) { emphases mine own } : Aristotle claims that "time" is multiple and " everywhere and with all things " (218b14,218b15) . Further Aristotle says "motion" and "change" mean the same thing yet are two different words (218b20) ! Book IV Chapter 11 Time is "sensed" by the "soul" by way of the soul "enduring" and so sensing this endurance – a duration (218b31,218b32) . Sensations are pieced together to con:form to their presentation : Aristotle uses the event of awaking to represent the piecing together of a then to a now – which anachronistically bears resemblance to the way in which current scientists explain the brain's processing of gaps on information (218b24-25) . What does " waking among the heroes " mean ? I know of one story where a ruler was so distraught after the death of his lover until the ruler was told by a medium/oracle that his deceased lover was among the heroes . Yet , Aristotle here seems to be piecemeal in his writing – the text reads seamed , as if the latter part of the sentence does not match the prior (218b21-218b25). I found one person who writes of another author's commentary which states that the phrase was likened to recovering patients , the healing of the body as a sensed form of change that is made real (pictured below) . Never the less , Aristotle here claims that regardless of external perception of time that an internal perception always is perceptible through this or at least some kind:s of sensation so felt by the "soul" – because of Aristotle's conclusion from this above reasoning being "time neither is motion nor is without motion" leads me to believe that Aristotle does not believe internal movement of the soul is a kind of motion proper – Aristotle seems to believe motion is always external , lateral . The conclusion "with motion" seems to be thus a necessary consequence of the "soul" existing in nature , which has moving parts . This alone shows the self-contradiction of Aristotle's mereology of motion . The remainder of Book IV Chapter 11 is a precursor to Augustinian time : Aristotle reckons with time's incongruity as perceived and as felt and settles upon an atomistic

conception of the soul in space that somehow also extends beyond its point to piece together the various nows : this is , I believe , where Augustin had the idea of a soul which extends into a future and a past and brings together the both into a now : the fat man has a belly in the future and an ass in the past . My understanding – outside of Aristotle – is that the consciousness processes the senses as it is wont to do : time is a resolution of the speed of internal motion outward and the speed of external motion laterally – and time is so understood by the body's (or other measuring instrument's) physical processes to synthesize those two perceptions so sensed together into a cohesed coherence – these two speeds are determined by enjoinment boundaries – splinters in time may indeed be ontic . Book IV Chapter 12 , 220b1-13 Aristotle demonstrates difference of unit measure – this provides a kind of argument for multiplicity for kinds at all , and thus for a multiplicity for kinds of motion : For if any number is said in different ways , then there need be different ways for all things . This is consistent with my above demonstration of a quadripartit basis for ontology , and thus for all of nature .“Since , however , what is in time is in as in number, some time may be taken greater than that of every being which is in time" (221a28-9) . Thus time is of different kinds . Aristotle finds time to also be the cause of things : i do not wish to quote Aristotle's examples because I believe Aristotle used his examples sardonically , for Aristotle was highlighting the hypocrasy of laypeople reasoning prejudiciously toward agony rather than toward both agony and comfort (221a30-221b5) – For Aristotle gives a preposterous conclusion that only obtains if one were to accept time as the cause of only negative affects , but it would seem that the scholastics gathered not the irony so shown in the preposterousness of the conclusion and took the argument as a literal proof for a "God outside of Time " (221b3-221b7) . 221b8-221b23 : Aristotle equivocates time and the soul's processing of time . That is all I wish to say for this paragraph . 221b24-222a10 : I was correct : Aristotle here explains how his prior argument was ironic by demonstrating the absurdity of a being outside of time : however , because Aristotle uses geometry in abstactum as basis , Aristotle seemingly unintentionally bolsters the ironic argument for anyone who took Euclidean geometry to be indeed correctly representative of nature and possibly necessarily so too of some "infinite God"... "... a greater time..." seems thus for Aristotle only applicable to fictions , since Aristotle calls upon Homer and his "non-beings" – Aristotle's word for fictions , which for Aristotle seems to include Meinongian objekts (221b30-32,222a1-10) . Aristotle incorrectly extrapolated "displacement" to "all things" upon a "change" , and as such Book IV Chapter 13 (222a10.5-222b29?30?) is moot . I ask "where is there no soul ?" : Do we take Plotinus's "soul" and "all soul" ? Or do we take "the possibility of a soul being at some ' there ' " ? This is where I believe Heidegger took faith in projection of the self as a seeing of the soul in an " over there " , beyond the then conventional usage of "da" for "sein" – because what of " Sach " ? (223a22-223a23) . Aristotle too frequently gives a concept two different names and then attempts to create a new concept from the old through a cleavage made by the other concept so imported by the new double name : X is Y ... and Z ... but X cannot be both Y and Z and thus must be neither Y or Z but is still X but is now X in this

new way of saying X . The above argument is my making fun of Aristotle's ontological methodology .

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says fire is the fabric , like the silk of a shirt , but it is double – fire here is doubled – yet the net is composite of material . So the flame upon flame shows us growth through doubling and the worm shows us growth through doubling . but flame does not double and the net is composite : how do we build from the one ? we don’t : we build from at least multiple multiple , which is 4 which is 8 and thus the double 8 is the yao [爻] . Motion is possible through the keeping of energy of the smallest states which are as standing manifolds : through a hypercomplex plurality of ferences , agency is formed : agency being the ability to actively interact with some level or scale of standing manifold and is so able to take on part of whatever it was is that was is keeping it so standing in suchandsuch way : there then must be at least four kinds of standings which must be noninterferable , as in „ they

Ἀλλὰ μὴν οὐδ' ἄνευ γε μεταβολῆς· ὅταν γὰρ μηδὲν αὐτοὶ μεταβάλλωμεν τὴν διάνοιαν ἢ λάθωμεν μεταβάλλοντες, οὐ δοκεῖ ἡμῖν γεγονέναι χρόνος, καθάπερ οὐδὲ τοῖς ἐν Σαρδοῖ μυθολογουμένοις καθεύδειν παρὰ τοῖς ἥρωσιν, ὅταν ἐγερθῶσι· συνάπτουσι γὰρ τῷ πρότερον νῦν τὸ ὕστερον νῦν καὶ ἓν ποιοῦσιν, ἐξαιροῦντες διὰ τὴν ἀναισθησίαν τὸ μεταξύ.* ὥσπερ οὖν εἰ μὴ ἦν ἕτερον τὸ νῦν ἀλλὰ ταὐτὸ καὶ ἕν, οὐκ ἂν ἦν χρόνος, οὕτως καὶ ἐπεὶ λανθάνει ἕτερον ὄν, οὐ δοκεῖ εἶναι τὸ μεταξὺ χρόνος.

Aristotle, *Physics* 4.11, 218b21-29

*Two versions of the story are told by Ross in his commentary (and what follows is roughly a quotation from him, p. 597). Philoponus says sick people went to the heroes of Sardinia for treatment, slept for five days, which they didn’t remember when they woke up. Simplicius says

must be so formed as to not cancel any of the others in their stands : thus , agency is so seen on such a maculate scale : Think of the complexity upon complexity must it so take to create the necessary plurality amongst pluralities upon scales of enjoinment : This is heart of 84000 things , which is a reference to "medieval" Tibetan literature .

The concept of the double virtualization or the double movement of virtualization or the double reflection or the mirror example is shown as follows : the perspective of vision is outward from the skull , the mirror reflects a first virtualization or a first movement of virtualization – the mirror shows not the perspective of any other person and shows only the perspective of the mirror so mirrored ; the double virtualization is the reflection of the mirror in the mirror – this is of others' , that is „ the double movement of this virtualization or " double virtualization of the self " is the perspective of the self that would be seen by others but is seen by the self . Double virtualization or the " double movement of virtualization of the self " is an example of double ' negation ' or ' reflection ' . However , the double movement is insufficient in depicting a representation of the self outside of the self : one would think that the negation of a negation (or the " reflection of a reflection ") would bring one back to the original , however , the mirror and its mirror are neither from the self

originally – the mirror and its mirror are from the other : this example fully and correctly displays the concept of virtualization and its inherent otherness so structured by the movement of virtualization itself : the reflection is of the other of the self – the possibility and actuality of single and double movements prove the existence of a material world outside of the self : further , double movement proves the existence of a multimodal multivalued truth- based logic that is discrete . The ontological structure (or the " ontic ") of virtualization and its movements is fruitful as a morphic conceptuality and as such morphic base may be applied to various social , political , and sociopolitical structures fruitfully . Aside : this was already obvious from nonabelian structures , but philosophers can be at CeRtAiN times slow at getting around to learning math and that's an Aristotle quote .

" Pushing pulling carrying whirling "

2+2=4

2-2=-2

x+2=y

x+z=y

When you pull you push with your fingers and feet . And when you carry you push with your fingers and feet . When you whirl , you push but in more directions than one . Aristotle places the man before nature : there are only two directions : out and in , but because nature is orthogonal in three ways there are six directions . But because speed is in flux they say time is a forth dimension , yet time lay elsewhere . I said earlier that there is nothing hidden " behind " matter (so to speak) , for what is is and if there were something other to what is it would be either of someone knowing or of not knowing – and since there is no displacement , since space is a once-over fixed plenum – a space filled with the sources of things in their possibility – possibility must arise from some where : as I have said , there must , as proven

through mathematical deductive reasoning , be at least four distinct kinds of innirgaya and thus enabling the possibility for a closed system which enjoys infinite movement – For friction is only a kind of conversion of mechanical into thermal , energy is indeed conserved – but back to time's flux – for here time must be delineated from the sensing of time and the experience of time (two distinct things , as I detailed above) – for the speed of Absolute Duration (speed of actuation) and speed of Absolute Affect (speed of causality) are determined somehow , either from within their system or from without : I posit the answer is of a mix of the sorts : Because of the positive plurality necessary for possibility , speed of causality can be easily accounted for as being a dertermined by the kind of enjoinment within which it operates , but what of internal movement ? As there are two movements – out and in – there must be a place or three from where in in is from , a place from which the speed of actuation is derived : this means there must be a seam to reality : how is this possible ? Holding with what I said , there is no obverse side of reality , rather , there are multiple colocal realities – the nature of the standing manifolds are similar to a lenticular image : this allows for the perception of one reality pertaining to its own universe while existing colocally : the way in which we humans are constructed allow for us to – usually – interact with (sense , perceive , affect) a one consistent reality , but it is so possible to be privy to the other images : It is from some other image then that speed of actuation is derived from : what might the world be like behind your head !

监 天 健

says what it says but as a reflection of itself . For the translation is always a making known of self as other . Objectivity is confirmed by a plurality of vectors , of a meeting of minds in reflection . The seeing of the other – a birth of empathy – marks a grounds of science which

marks a grounds for faith : a soft mirror distorts an image ; A ground must be firm and correct ,

23:49 LTE

Back **Reply**

jacobromanp 23m

The reason euler's constant " appears " so much is because it's simply a constant gathered from a convergence : conceptually any constant found from taking a limit to infinity (specifically using exponentiation) should be able to produce every other function which presupposes a limit : since a circle is a limit of a polygon taken to infinity , you find a constant related to infinite exponentiation :

But since logs are ill defined and are also defined as the inverse of this e^(x) function ...

jacobromanp 21m

Perhaps the log (ln) would be better defined either ONLY for use as the exact inverse of suchandsuch base and not as applicable to an extrapolated use

OR be defined such that the base of the log as variable itself

1 reply

23:31 LTE
wolframalpha.com

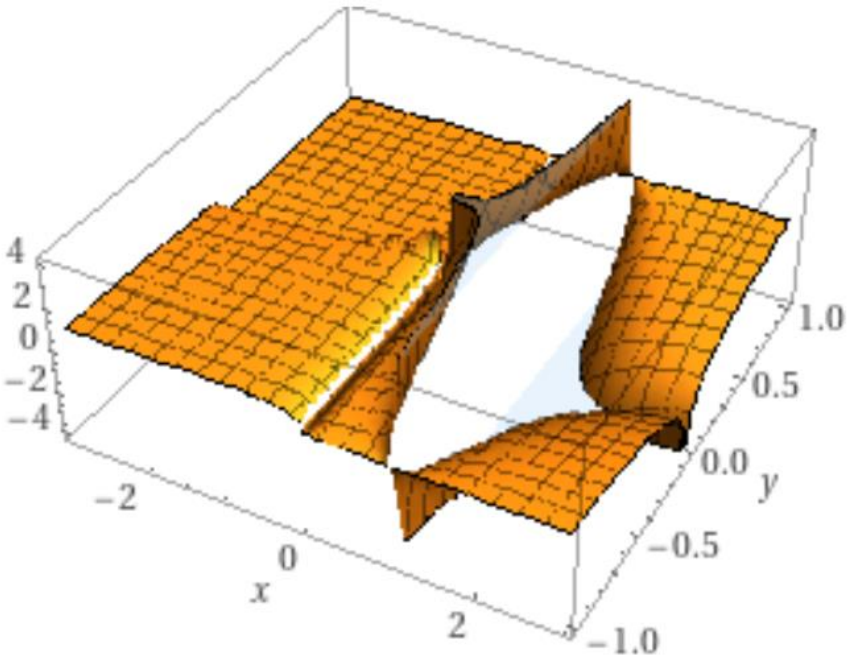
$\log_x(y)$

Result

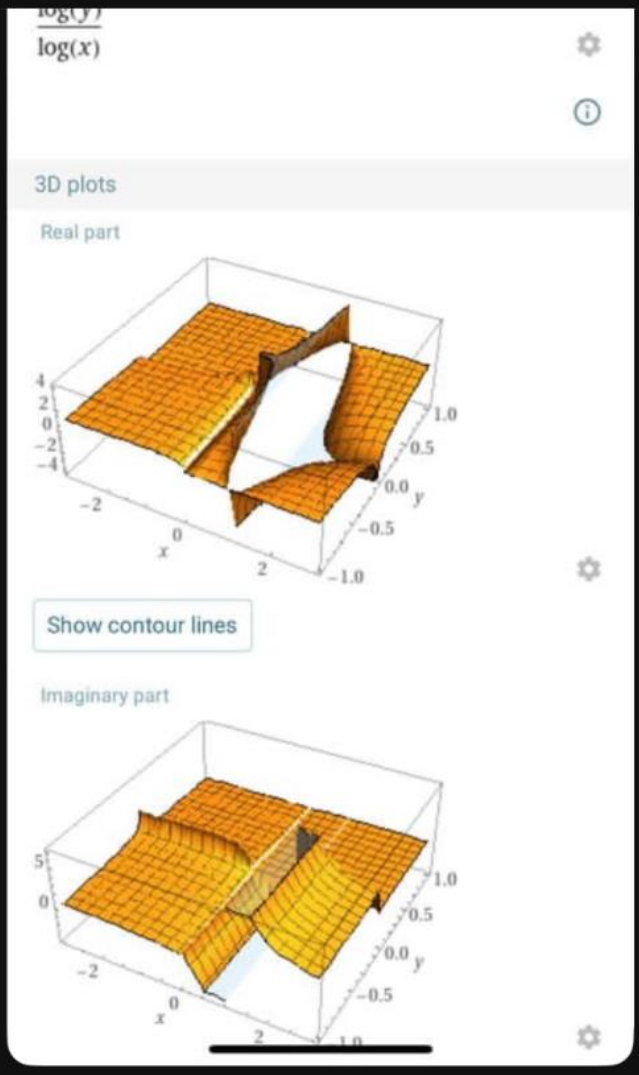
$$\frac{\log(y)}{\log(x)}$$

3D plots

Real part



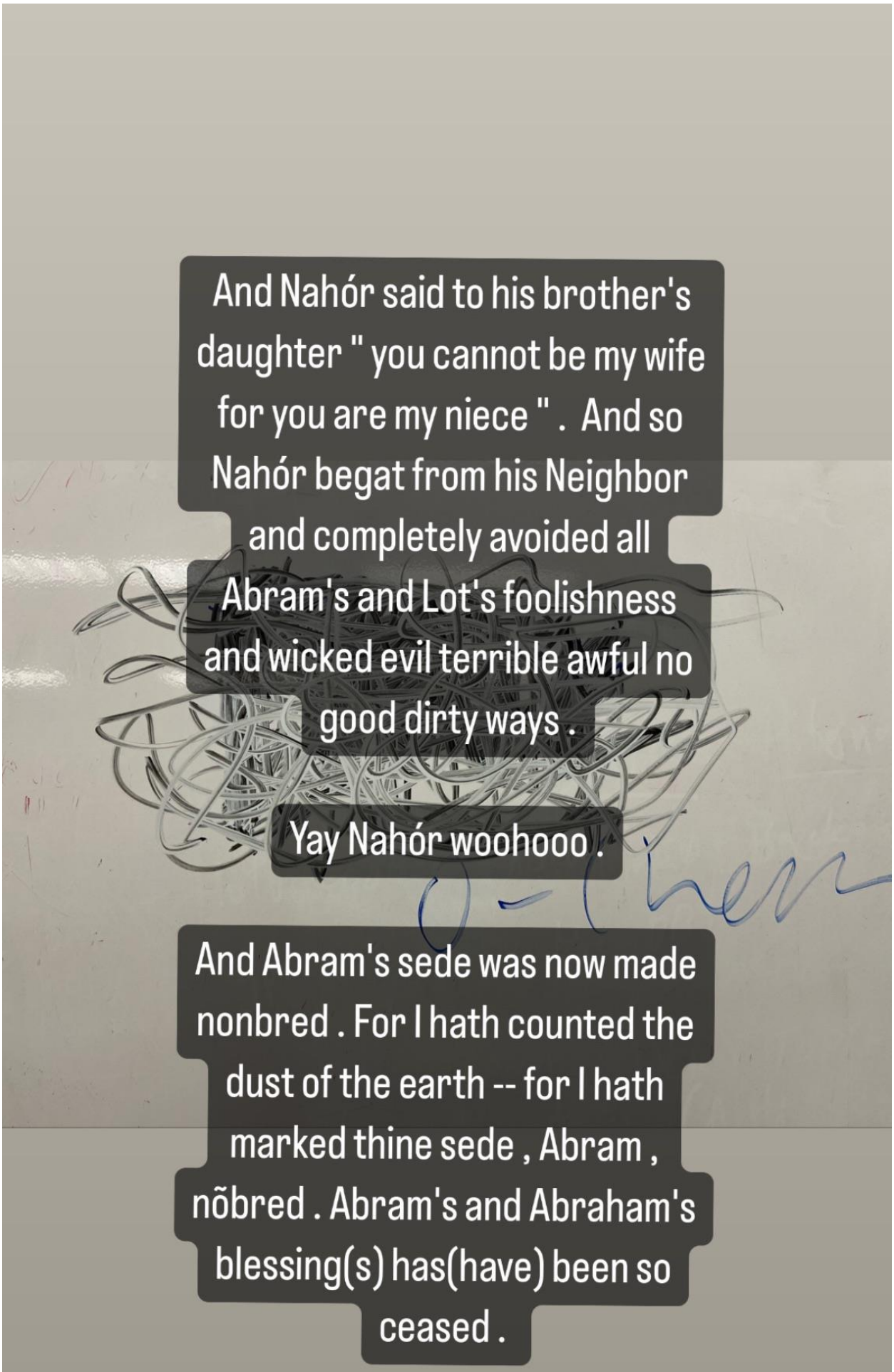
Show contour lines

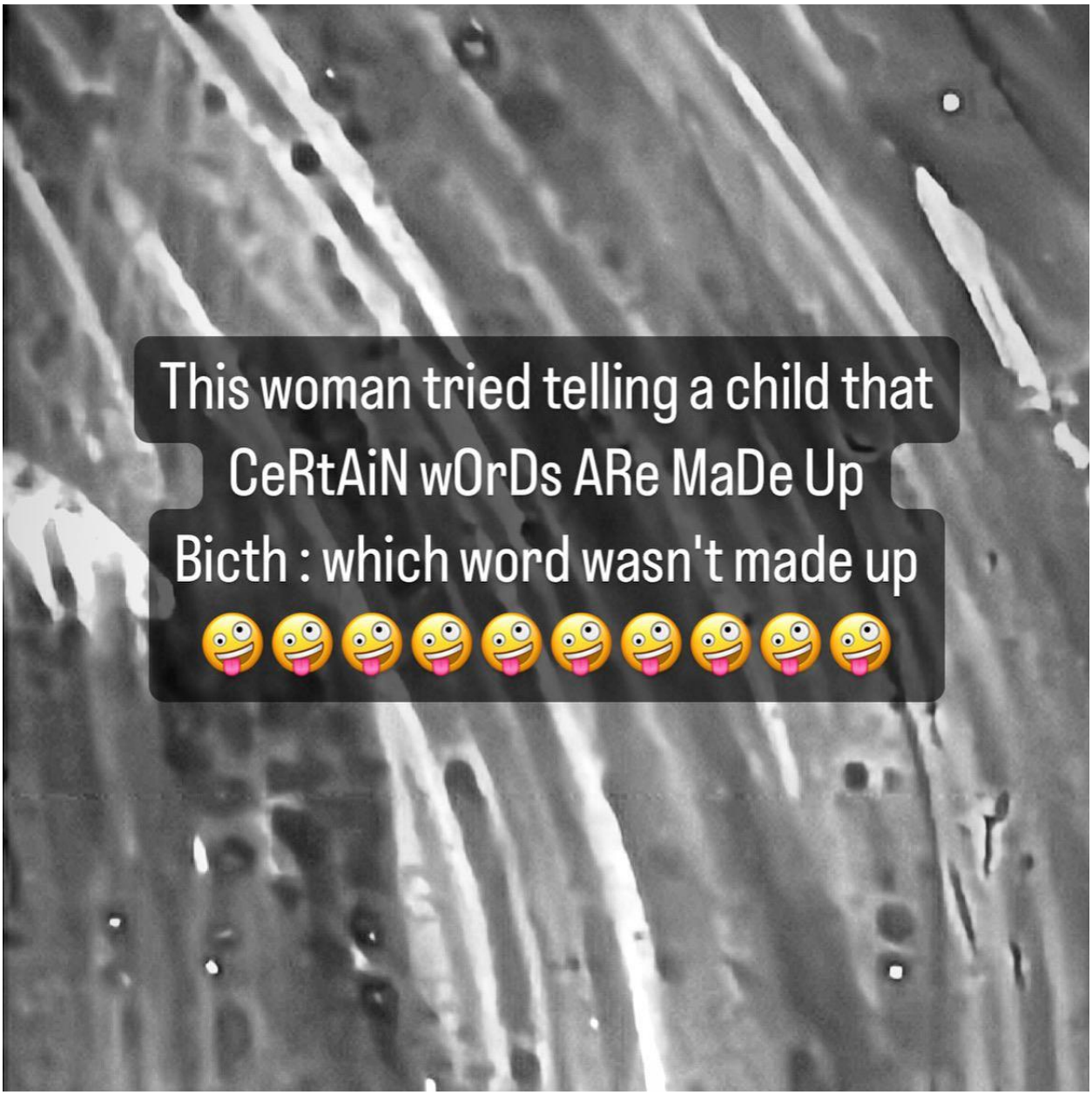


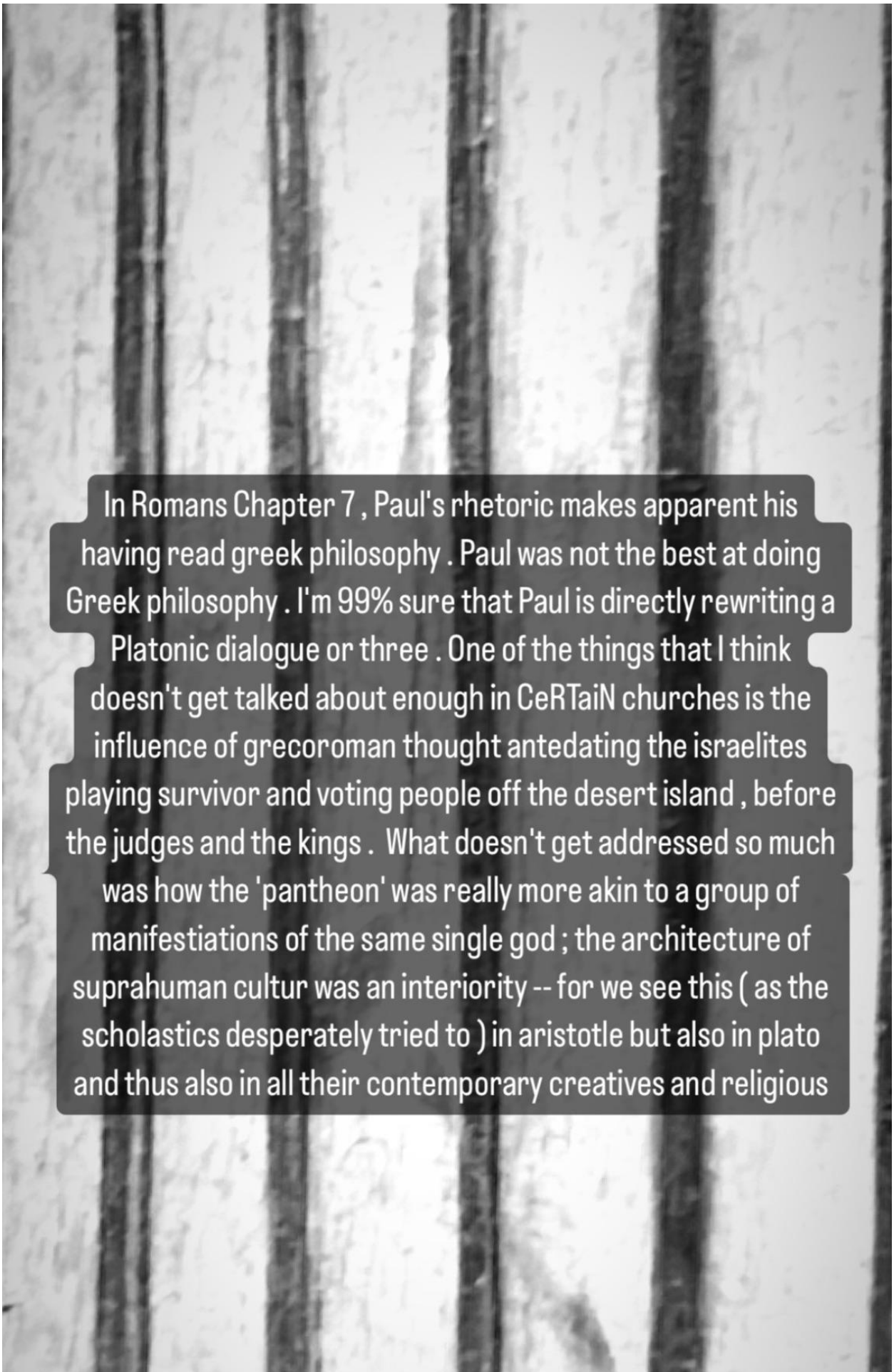
jacobromanp 17m

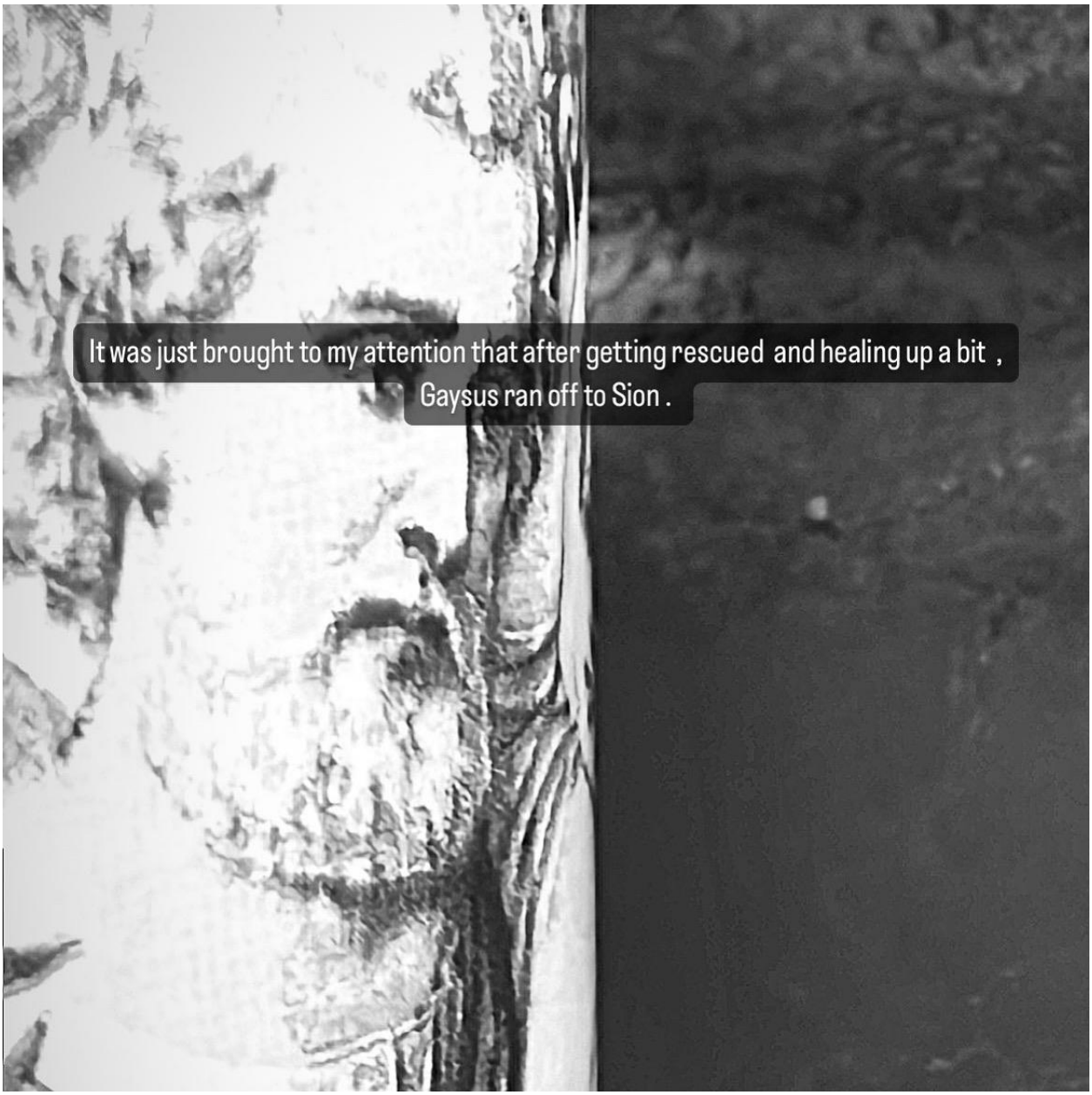
I posit : if a graph rips , it cannot in any way apply to physics .

jacobromanp 16m


And Nahór said to his brother's daughter " you cannot be my wife for you are my niece " . And so Nahór begat from his Neighbor and completely avoided all Abram's and Lot's foolishness and wicked evil terrible awful no good dirty ways .
Yay Nahór woohooo .
And Abram's sede was now made nonbred . For I hath counted the dust of the earth -- for I hath marked thine sede , Abram , nõbred . Abram's and Abraham's blessing(s) has(have) been so ceased .


This woman tried telling a child that
CeRtAiN wOrDs ARe MaDe Up
Bicth : which word wasn't made up
🤪🤪🤪🤪🤪🤪🤪🤪🤪🤪


In Romans Chapter 7 , Paul's rhetoric makes apparent his having read greek philosophy . Paul was not the best at doing Greek philosophy . I'm 99% sure that Paul is directly rewriting a Platonic dialogue or three . One of the things that I think doesn't get talked about enough in CeRTaiN churches is the influence of grecoroman thought antedating the israelites playing survivor and voting people off the desert island , before the judges and the kings . What doesn't get addressed so much was how the 'pantheon' was really more akin to a group of manifestiations of the same single god ; the architecture of suprahuman cultur was an interiority -- for we see this (as the scholastics desperately tried to) in aristotle but also in plato and thus also in all their contemporary creatives and religious


It was just brought to my attention that after getting rescued and healing up a bit ,
Gaysus ran off to Sion .

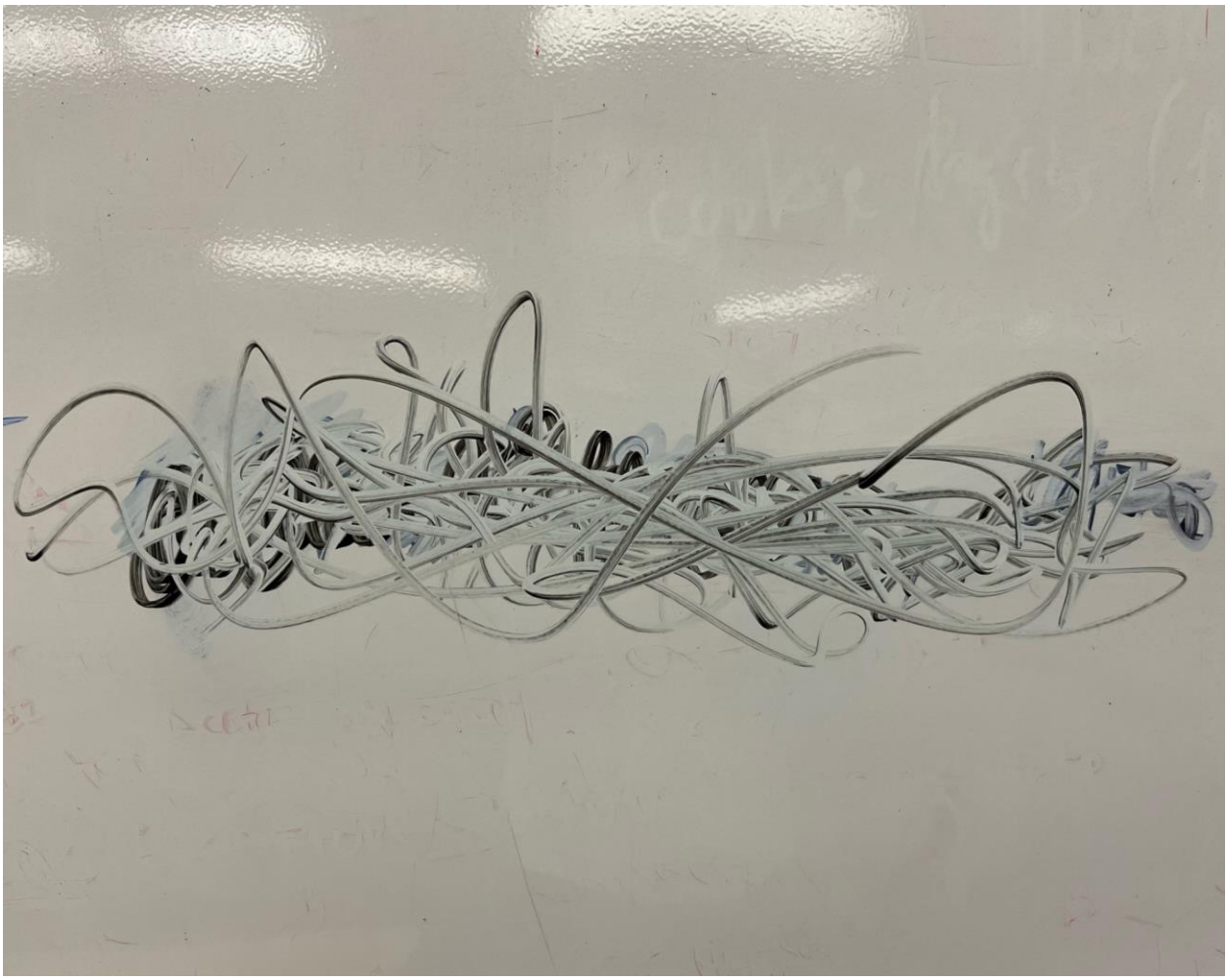
Lord of hoſtes had left vs a ſede, we ha
bene made as [m] Sodom, and had bene li
ke to Gomorrha.

30 What ſhal we ſay then? That the Gen
tiles which folowed not righteouſnes, haue
atteined vnto righteouſnes, euen the righ
teouſnes which is of faith.

31 But Iſrael which folowed the Law of
righteouſnes, colde not atteine vnto the
Law of righteouſnes.

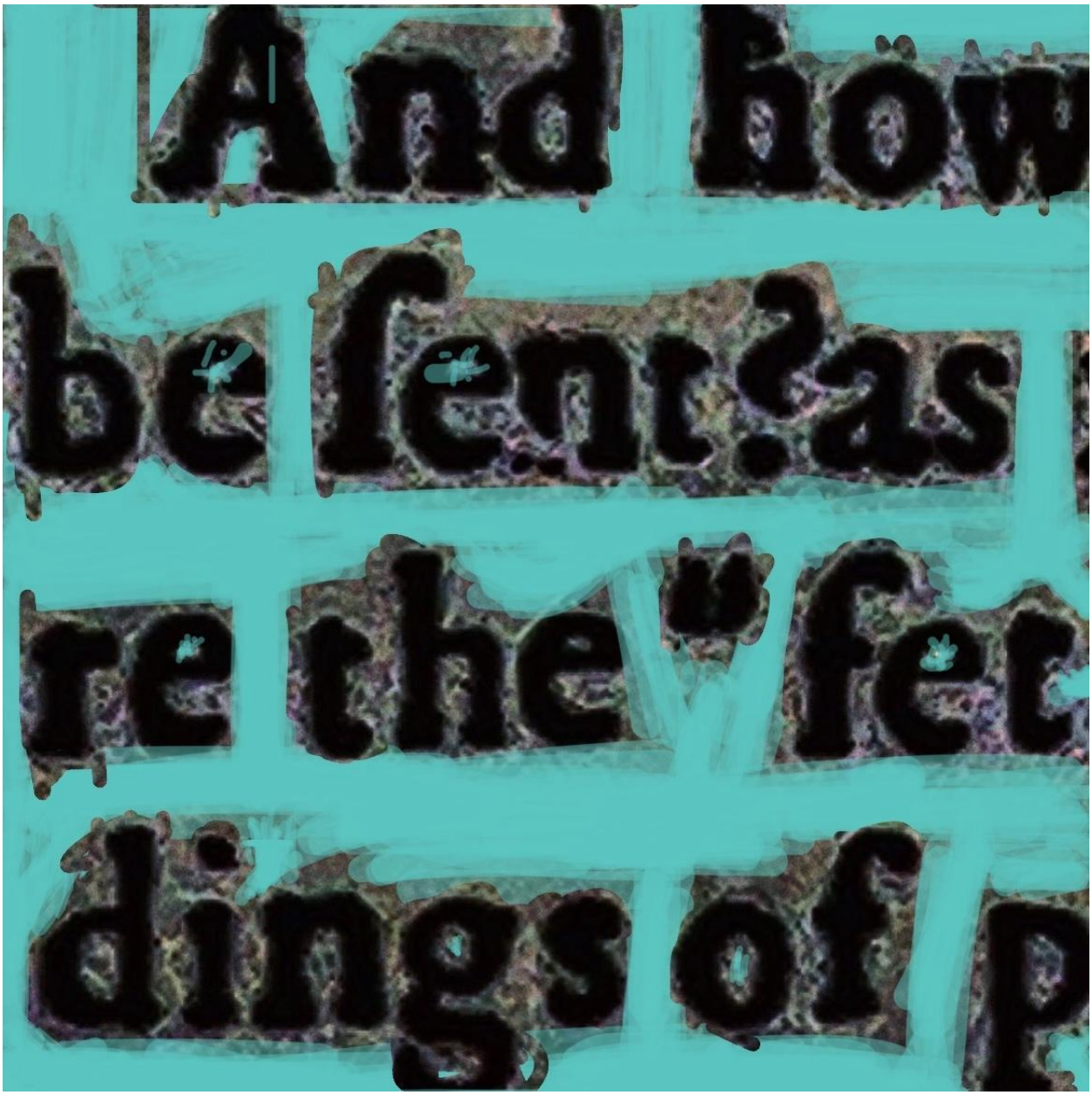
32 Wherefore? Becauſe *they ſoght it* not by
faith, but as *it were* by the workes of the
Law: for they haue ſtombled at the ſtom-
bling ſtone,

33 As it is written, * Beholde, I lay in Sion
a [n] ſtombling ſtone, and a rocke to make
men fall: and euerie one that beleueth in
him, ſhal not be aſhamed.



The concept of a futur in apostolic thought was -- as i've been told -- said of in the past tense as a sign of faith of the already-actual nature of futural events . One apologia for this would be a deterministic concept of time but there is another apologia that does not presuppose linear determination or determined causality at all : for if reality is a plenum (this is true : reality is a plenum) , then a futural happening is only to say that an actuality already exists in a specific location along a path of travel . If I say " I chose the right path at the end of the road " before getting to the road , the end of the road already exists and such a construction is a rhetorical device to assert a certainty of choice made preemptive to locality . So , when Jesus was said to have died and was risen from the dead , Jesus need not have actually died , for his coporal sentencing was simply rhetorically asserted as a kind of assumed finality , but because a prophecy -- here in extreme locality -- was denied after it seemed so final , any rescuing of jesus was tantamount to a rising from the dead .

This is a further impetus for Paul as he writes that with Gaysus Law is undone -- the fallibility of the church has been confirmed .

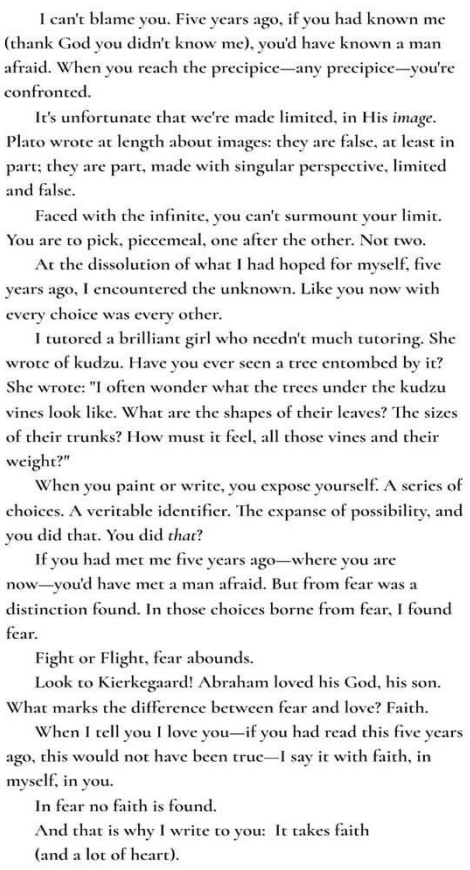

And how
be fen?as
re the "fet
dings of p

Das Logic of *Sinn* [logic of sense] and *Das* Logic of *Angst* [logic of anticipation] reveal themselves in the making of art . Suppose I am a film director who has successfully written , directed , edited , and most importantly cinematographed mine own films and have accrued a standing ouvre : assume now that i hire someone intelligent to use only and I do mean only my previous work to create a fully realized filmographic art work that would best express my >ouvre< … What the intelligent person would find are what Deleuze and Guattari call " lines of flight " , what Plotinus calls " trace(s) of the soul " , what some others call " strains of thought " (or " strands of the subterranean conscious ") : these are , in this instance , all phrases for a full , discrete Arg of sense : for , to keep with the analogy , logic's conclusions are the premises of further conclusions , thus the art ouvre builds off of itself in a similar fashion : This does not imply that all arguments of sense are logically consistent , for perhaps some works create forks in the ouvre , some works being in different veins of sense : although possible to compare between , the flow of the sensible logic might be so disrupted that a pairing might itself express its discordance , and thus the existence of new kind (and sometimes when culturally recognized new kind of new) ... nevertheless , the situation above asks us to recognize the a film metaouvre : This art which expresses the ouvre rather than the living artist is an expression of sense about sense : it is THE sense of anticipation and as such is made necessarily partly alienated from all arguments of sense of an ouvre . This is what I took Asteroid City to be : a metaouvre film . The film metaouvre anticipates the ouvre in a way that a film ouvre intuits – the art made in a room lined with work is influenced but not beholdened : this is applicable to the direction of actors and their art of expression : how do you make the actor Cry (here used again in my sense , which includes all pure expressions and not only waterworks) ? What exactly is to be expressed by the making of an Actor cry ? When Scarlett Johannsen cries in Asteroid City , Scarlett Johannson so cries in character (in alternate version (?) of character (?)) in the film's scripted private pseudorehearsal of Johannson's character's character's reactionperformance of her crying , which was then depicted in film as her in a tub , almost fully covered by porcelain but while supposedly still nude (yet in full makeup) and reclined , seen through a window of her building which was separated from another charactercharacteralter-nateALTERNATE/stand- in (Jason Schwartzman) so sitting in for his alternate character's alternate self – not to be confused with Adrian Brody , who in the film is only the director of the PLAY `` Asteroid City " which the film is a hypothetical film adaptation of (possibly what the playwright had been imagining he the screenwright had been imagininh while writing a play called "Asteroid City" which might have been different than the actual written play (because of the scene of Schwartzman's character’s (character’s (?) character’s audition) which itself was a filmed as play scene sequence used as partly intermission a la Bergman's magic flute intermission ... : so what was Johannson

expressing ? Does the convolution of anticipation act as lamination ? This is what Stravinsky attempted with and within Apollon Musagete with his stated " Music without Affect " , but as I mentioned previously , the french were working on a literal ontic of nihilation to hope toward a pure affect , which I also showed / proved (above) to be self-defeating . Does Anderson achieve a lamination of a quiet sadness through a confused sense : rather than follow a sensible logic to make Johansson cry , Johannson cries without affect – the stillness of her tears prove alien [pun very much intended] to sense and thus express only the know-how , only and i do mean only the Technē of the teardrop .

A thought while reading Campion :
If there be a harmony of the spheres and an agency in the human , then perhaps the astrology is the science of adaptation , akin to a weather and distinct from its report . In what ways can one move water ?

What distinguishes hope? It would seem that desire is orthogonal to cognition in some ways : for I can sense without desire , I can remember without desire , I can imagine without desire ... but it would seem I – and I do posit that this is true for everyone – can anticipate only with desire : at first this seems paradoxical : if a logic of anticipation is the home of irrationality (including irrational fear) , how would that require desire : for as we learned from Heidegger's Ontic Besorgens , some aspect of the anticipation is requiring a desire to be fulfilled – be it logical or illogical : for instance , the desire might be to " never see a mirror break again " (a desire of an anticipation of induction (which is inherently unpromisable)) ; for instance , the desire might be to make actual the thing that perhaps (a desire to factualize one's anticipation in factive instance , the desire for a room a joy) : thus , the desire seems relief of pain or "relief of joy first felt prior : hope through a logic of sense rather takes faith in a felt and a known from its so being felt : whereas and desires a knowing of an Here pictured (in middle) is an This is where philosophers have of temporality : for desire is disagree . Desire can exist in now , and as such , desire object of desire is what might space between the future and distance and a conceptual now . If i am on a train and see approaching , the desire for a and the futural object – here prior – already , in at least some here I reinvite you to recognize of a thing and the thing itself – percipe " and " percipere " ... let's



I can't blame you. Five years ago, if you had known me (thank God you didn't know me), you'd have known a man afraid. When you reach the precipice—any precipice—you're confronted.

It's unfortunate that we're made limited, in His *image*. Plato wrote at length about images: they are false, at least in part; they are part, made with singular perspective, limited and false.

Faced with the infinite, you can't surmount your limit. You are to pick, piecemeal, one after the other. Not two.

At the dissolution of what I had hoped for myself, five years ago, I encountered the unknown. Like you now with every choice was every other.

I tutored a brilliant girl who needn't much tutoring. She wrote of kudzu. Have you ever seen a tree entombed by it? She wrote: "I often wonder what the trees under the kudzu vines look like. What are the shapes of their leaves? The sizes of their trunks? How must it feel, all those vines and their weight?"

When you paint or write, you expose yourself. A series of choices. A veritable identifier. The expanse of possibility, and you did that. You did *that*?

If you had met me five years ago—where you are now—you'd have met a man afraid. But from fear was a distinction found. In those choices borne from fear, I found fear.

Fight or Flight, fear abounds.

Look to Kierkegaard! Abraham loved his God, his son. What marks the difference between fear and love? Faith.

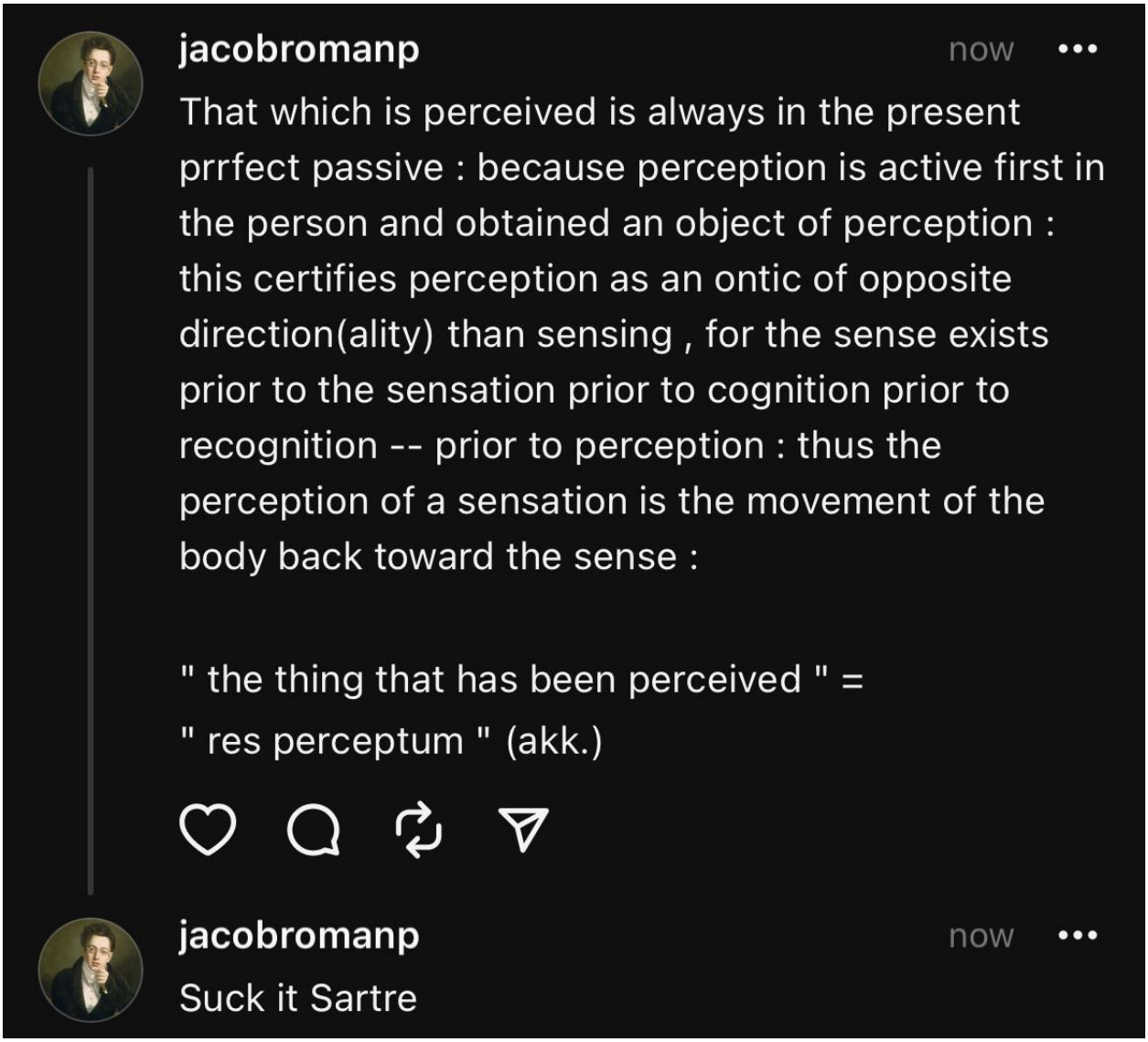
When I tell you I love you—if you had read this five years ago, this would not have been true—I say it with faith, in myself, in you.

In fear no faith is found.

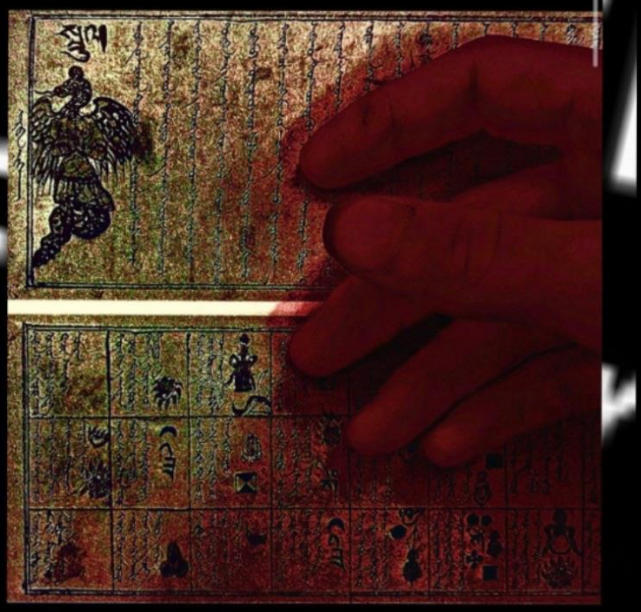
And that is why I write to you: It takes faith (and a lot of heart).

one fears , like a ghost hunter , the anticipation , or to ground reason or factive science) ; for with a view (an anticipation of to always be grounded in a discordance" or grounded in a distinguishes itself from fear than a logic of nonsense : hope – a known which is so known , fear takes no faith in the felt unknown – a cry for sense . excerpt written by someone . traditionally begun discussion futural necessarily : but I the now and be fulfilled in the always exists in the now : the exist in a futural sense , but the now is at once both a physical distance : between there and in the distance a tree fast better vantage exists in the now and there always a sense felt ways , exists about the tree : the difference between the idea what Sartre sort of called the " just discuss Sartre for a second … In the footnote in Being and Nothingness Sartre mentions the philosopher Vico Hunsinger – I'm kidding , but on page Li , in a footnote , Sartre does plainly state that "being is revealed" to man by man "acting" , but as you , I , or possibly Sartre knows that sense is passive : "percipe" and "percipere" are–per my wiktionary knowledge of latin–both imperatives of "to perceive" – which is greatly emphatically distinct from sentiō (" i sense ") – with -ipe active and -ipere passive : Sartre even uses " percipiens " which translates to " that which is perceived " but applies the term to designator the perceiver himself – the person who is being commanded to perceive or being commanded to be forced to perceive ... passively : I am not Sartre , I actually take care to ensure my latin phraseology is either appropriately italic and ironic or used with great grammatical accuracy : for my rem sentientem sentitibus is much distinct from res sentiens . Once Sartre calms his latin down , Sartre does partially say some partially correct things about the structure of reflexivity pertaining to conciousness , but only says that conciousness is self aware : the more time I spend pondering Sartre's few pages , the more I realize Sartre really was writing off of a pun of " clear" and "clarity of" "thought" being utmost correct and therefore - for Sartre - indicativ–imperatively– of the ontic of conciousness . That being said . Sense is passive . To actively sense something is a directing of focus of the conciousness toward a sense already being felt passively . The conciousness is not an actively sensing thing [res sentiens] but can make sense through the

logic of remembering . For the conciousness is being constantly given all sensation so felt by the body : the perception is the conciousness given itself to an awareness of some senses , or all senses , possibly . For the conciousness is being constantly given all sensation so felt by the body : the perception is the conciousness given itself to an awareness of some senses , or all senses , possibly . Nevertheless , I introduce here the existence of distinct logics for each degree of knowledge and for desire itself . Aside : it would seem desire is a standing manifold of remembrance , imagination , and anticipation . This means that reason exists as a different degree of knowledge – forking the path of knowledge from imagination into anticipation and reason , where the logic of sense , remembrance, and possibly imagination coalesce and make among themselves a logic of perception . Explicit Reason is an example of the lamination process of revealed being , which is partly what people have called emergence , but I still insist there is nothing truly emerging , but rather "unlocking" andor being emphasized through enjoinment conditions and enjoinment consequents . This is where I invoke the pun of the recipe : the existence of the new is a product of the parts of existence so perceived being so interacting that they form a new standing manifold . But as I am here noting , this process of the new needn't be only those things which can be perceived : this highlights the pitfall of resting upon the pun , as some are have been wont to .



jacobromanp



jacobromanp Not blood just color lvls
Looks cool and brutal tho

Bc i know about snak anatomy , this drawing has a diff pov

Scholarly opinion : prima facie , the chart here is either a sampling of divinations (most likely) or a long form divination (more or less likely) or (less likely) a comprehensive . Considering the introduction compared what i think were zodiac words in french to what i already know to be zodiac words in prakrit , part of the manuscript covers astrology , and thus it would seem this part covers claromantic processes .

Looking at the handwriting alone , it seems as if it could easily have been written in any direction ... which is at once impressive and terrifying .

This depictive image (and the other image from the same manuscript of a different depiction of the same ? Or different ? Entity ?) and the style of script clue me in to the text being rotational .

Aside : from looking at a few codices and other texts which were scribed for personal use or private study , doodles do appear as strict marginalia -- that is ,, as additions (to the text / book / compiling) that are accidental to the text or are seemingly unrelated to the text (either the doodle(s) are depictions that are not representing any direct part of any normally perceived level of semantic content or are nondepictive and nondiagramatically morphic to any normally perceived level of semantic content) -- never the less , because of the replete nature of existence , all relations obtain at least a relation of absolute relation , but knowing so much proper metaphysic , I can confidently assure that any perceived coherence obtains from a pairing existing at all : influence reveals itself in the localities of its existence .

Thus , memory influences cognition ... but so does the imagination ...

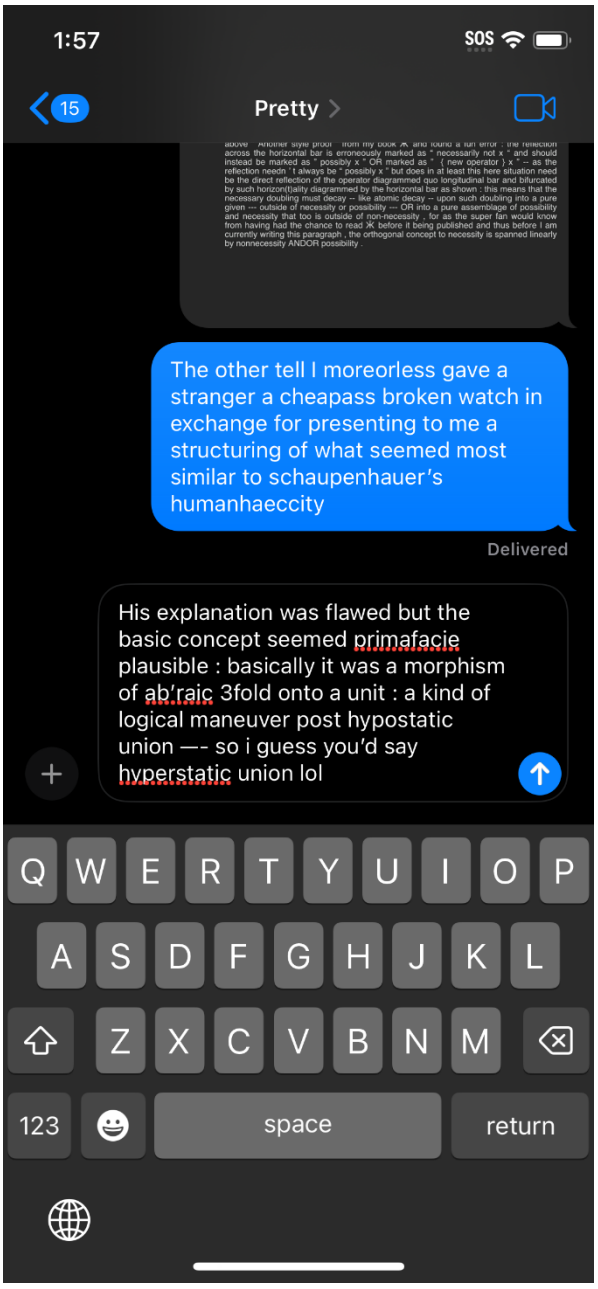
11 hours ago

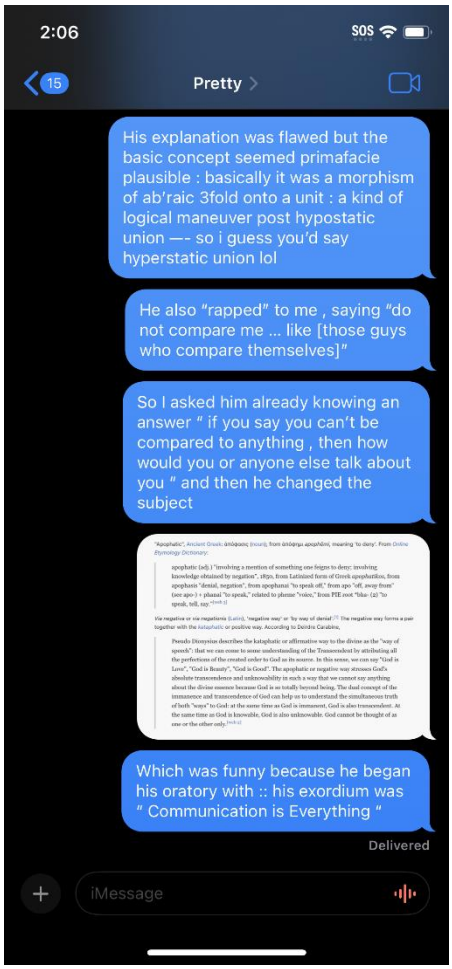
jacobromanp

Random letters

Lemma 2 to ”Another style proof”

I am my own fastidious reader , for I am the first person of all who have looked at the above ” Another style proof ” from my book Ж and found a fun error : the reflection across the horizontal bar is erroneously marked as “ necessarily not x “ and should instead be marked as ” possibly x ” OR marked as ” { new operator } x ” – as the reflection needn‘t always be “ possibly x ” but does in at least this here situation need be the direct reflection of the operator diagrammed quo longitudinal bar and bifurcated by such horizon(t)ality diagrammed by the horizontal bar as shown : this means that the necessary doubling must decay – like atomic decay – upon such doubling into a pure given — outside of necessity or possibility — OR into a pure assemblage of possibility and necessity that too is outside of non-necessity , for as the super fan would know from having had the chance to read Ж before it being published and thus before I am currently writing this paragraph , the orthogonal concept to necessity is spanned linearly by nonnecessity ANDOR possibility .


1:57
SOS
15
Pretty
The other tell I moreorless gave a stranger a cheapass broken watch in exchange for presenting to me a structuring of what seemed most similar to schaupenhauer's humanhaeccity
Delivered
His explanation was flawed but the basic concept seemed primafacie plausible : basically it was a morphism of ab'raic 3fold onto a unit : a kind of logical maneuver post hypostatic union —- so i guess you'd say hyperstatic union lol
iMessage
Q W E R T Y U I O P
A S D F G H J K L
Z X C V B N M
123
space
return


2:06
SOS
15
Pretty
His explanation was flawed but the basic concept seemed primafacie plausible : basically it was a morphism of ab'raic 3fold onto a unit : a kind of logical maneuver post hypostatic union —- so i guess you'd say hyperstatic union lol
He also "rapped" to me , saying "do not compare me ... like [those guys who compare themselves]"
So I asked him already knowing an answer " if you say you can't be compared to anything , then how would you or anyone else talk about you " and then he changed the subject
Which was funny because he began his oratory with :: his exordium was " Communication is Everything "
Delivered
iMessage

2:18
SOS
15
Pretty
"Apophatic", Ancient Greek: ἀποφατικός (noun); from ἀπόφημι apophēmi, meaning "to deny". From Online Etymology Dictionary:
apophatic (adj.) "involving a mention of something one feigns to deny; involving knowledge obtained by negation", 1850, from Latinized form of Greek apophatikos, from apophasis "denial, negation", from apophanai "to speak off," from apo "off, away from" (see apo-) + phanai "to speak," related to phemē "voice," from PIE root *bha- (2) "to speak, tell, say."
Via negativa or via negationis (Latin), 'negative way' or 'by way of denial' The negative way forms a pair together with the kataphatic or positive way. According to Deirdre Carabine,
Pseudo Dionysius describes the kataphatic or affirmative way to the divine as the "way of speech": that we can come to some understanding of the Transcendent by attributing all the perfections of the created order to God as its source. In this sense, we can say "God is Love", "God is Beauty", "God is Good". The apophatic or negative way stresses God's absolute transcendence and unknowability in such a way that we cannot say anything about the divine essence because God is so totally beyond being. The dual concept of the immanence and transcendence of God can help us to understand the simultaneous truth of both "ways" to God: at the same time as God is immanent, God is also transcendent. At the same time as God is knowable, God is also unknowable. God cannot be thought of as one or the other only.
Which was funny because he began his oratory with :: his exordium was " Communication is Everything "
Delivered
Don't you hate academic signaling : which reminds : I have to reread that book so I can properly make fun of it —- academically !!!!
Message
Q W E R T Y U I O P
A S D F G H J K L
Z X C V B N M
123
space
return