

-- PREFACE ON NECESSITY AND APRIORITY IN KANT'S MORAL PHILOSOPHY

Kant uses the terms necessary and necessity in quite disparate contexts and with different meanings. He nowhere explicitly says what necessity in the domain of morality can even mean.

For that reason, before I move onto the analysis of Kant's argument, I will address more closely the logical structure of ethical principles.

One must first understand the logical form that such a principle exhibits in order to be able to work out the basis of Kant's central argument for a pure moral philosophy. It will become evident that Kant's argument is comprehensible if the decisive concept [of ***ONTIC***] necessity is understood as a modal operator {ie. #41 x n of the INTELLECTUS AS GENITIVE VOLUNTĀTUS} in the sense of modern logic. The modal status necessity, allows moral principles to guide our counterfactual, practical reflections. This aspect of logical form can be clearly distinguished from epistemological connotations, on the one hand, and the prescriptive or imperative character of [***ONTOLOGICAL***] normative propositions on the other. [page 3]

In consideration of Kant's expression of the terms necessity and necessary as conceiving of a working hypothetical premise we apply the principle notion of ***ONTIC*** to the existential as necessity and it's circumscribing to the ontological experience of the necessary reality.

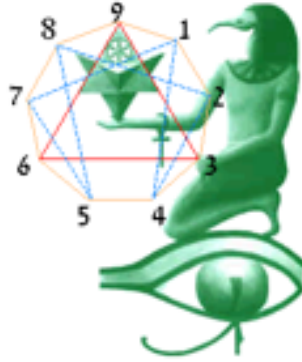
Factual necessity (existential necessity) is by definition a factually necessary being which is not causally dependent on any other being, while any other being is causally dependent on it.

SEE ALSO WIKIPEDIA: "Metaphysical necessity"

<https://en.m.wikipedia.org/wiki/Metaphysical_necessity>

Our informal research task into determining the epistemological principles and properties of metaphysical necessity has been completed and we substantially convey as factual the hypothetical postulate that the ***ONTIC*** premises as meta-descriptor prototypes conveying NATURAL LAW of NORMA OBLIGANS by a circumscribing ethical construct of being / ousia are carried by the ONTOLOGICAL experience of language as HEBREW / GREEK lexicon being CATEGORIES OF UNDERSTANDING defined by a trinomial mathematical theoretical noumenon:

45: [1]
68: [42]
84: [2]
86: [10]
102: [4]
104: [7]
115: [5]
130: [3]
139: [13]
140: [14, 16] // #14 - I DEAL NOT FRAUDULENTLY; #16 - I AM NOT
AN EAVES-DROPPER
146: [15]
148: [12]
150: [28]
156: [21]
157: [17, 41] // #17 - I AM NOT ONE OF PRATING TONGUE; #41 - I
HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY
158: [23]
161: [9]
166: [11]
168: [26]
169: [18]
171: [20]
173: [27]
175: [22]
177: [29]
180: [19]
181: [24, 35] // #24 - I LEND NOT A DEAF EAR TO THE WORDS OF
RIGHTEOUSNESS; #35 - I AM NOT ONE WHO CURSETH THE KING
182: [6]
184: [36]
185: [25]
186: [31]
191: [32]
192: [39]
196: [37]
197: [33]
200: [8]
210: [30]
215: [34]
220: [38]
228: [40]



<<http://www.grapple369.com/images/thoth9.gif>>

[**IMAGE:** THOTH MEASURES OF HYPERSPACE AND 'OTH { $24 \times 7 \times 13 =$
#2184 as 6D / #0 - 21 MARCH 1996} CYCLE OF THE DEAD SEA SCROLLS
HAS IT ANY PERENNIAL SIGNIFICANCE OVER PYTHAGOREAN
REDACTION: 1-5-6-7-2-3-4-8-9 METHODOLOGY FOR ARTIFICIAL
INTELLIGENCE?]

Whilst we publish our findings so that a peer review may be undertaken and the core definitions can be utilised for political agreements without the need to provide any substantial narrative of concise consensus agreement.

You are not entitled without written agreement to commercially deploy this technological approach to Queen Victoria's Letters Patent to the Federation of the Australian Commonwealth of 1901 being my Grapple369 paradigm as a trinomial mathematical theoretical noumenon as Intellectual Property which is compliant with Immanuel Kant's Critique of Pure Reason published in 1781 / 1787.