

-- METHODOLOGICAL SELF-DETERMINATION AS AUTOGENIC THOUGHTS STEERING MORPHOGENIC KNOTS

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Before we continue with the implementation of our noetic lexicon navigation within the GRUMBLE prototype, we ought to make a self educated appraisal of a research chapter from the International Journal of Technoethics and a scholarly book so as to make an accommodation of ideas expressed therein and as syncretism progress my own semantics of experience:

- The Technoethical Ethos of Technic Self-Determination by Francesco A. B. Cortese (2016)
- The Electromagnetic Brain by Shelli Joye (2020)

As introduction we find on pages 5 & 6 this comment relevant to our ***ONTIC*** understanding of **@1 - SELF, #492 - FREEWILL** and **#491 - AGENCY** (ie. @84, @86, @102, @104, @115)

Cortese (2016) says "Our position implicit within the thesis of this paper falls within compatibilism. Indeed, we contend that freewill is not only compatible with determinism – but that determinism is actually a necessary precondition for free will (which we will use synonymously in this paper with autonomy and self- determination).

If such means of partial determination (and thus of partial self-determination) WERE AVAILABLE DURING THE ***MILLENNIA*** (as especially two) IN WHICH THE SEEMING INCOMPATIBILITY BETWEEN FREE WILL AND CAUSAL DETERMINISM BECAME ENTRENCHED WITHIN THE WESTERN PHILOSOPHICAL TRADITION, then it is likely that the dilemma of determinism wouldn't have posed such an unquestionable affront to the ***ONTIC*** legitimacy of our autonomy and agency."

Causal determinism is, roughly speaking, the idea that every event is necessitated by antecedent events and conditions together with the laws of nature:

CONCEPTUAL ISSUES IN DETERMINISM

- 2.1 The World (kosmos)
- 2.2 The way things are at a time
- 2.3 Thereafter

2.4 Laws of nature

2.5 Fixed

Fixed determinism requires a world that (a) has a well-defined state or description, at any given time, and (b) laws of nature that are true at all places and times. If we have all these, then if (a) and (b) together logically entail the state of the world at all other times (or, at least, all times later than that given in (a)), the world is deterministic. Logical entailment, in a sense broad enough to encompass mathematical consequence, is the modality behind the determination in "determinism." <<https://plato.stanford.edu/entries/determinism-causal>>

The idea is ancient, but first became subject to clarification and mathematical analysis in the eighteenth century.

Towards that end, we are currently at the vCognition vantage point of the **GRAPPLE@[21,43,60,65,66,69,71,72,81] HEURISTIC** considering the NOETIC LEXICON COGNITION {IDEA #206 - **môw'êd (H4150): *APPOINTED* *TIME*; *SACRED* *SEASON*** AS #THREE / #342 AS #FOUR - PYTHAGOREAN ONOMANTIC PROTOTYPE #SIX - ROMAN / #FIVE - TORAH} and our intention is to then evolve the visualization as each of these LEXICON / NOETIC concepts of "GOD THE CENTRE OF VALUE THEORY WITHIN THEOLOGY" within the sectarian #71 - WORLDVIEW of either or collectively:

- ALLAHU AKBAR (God is Great)
- DEUS VULT (God wills it)
- DIEU ET MON DROIT (God and my right)

By such notions as STRONGS reference #509 = [#4, #200, #300, #5] / [#5, #4, #200, #300] as **dârash (H1875): {UMBRA: #504 % #41 = #12} 1a2) *TO* *CONSULT*, *ENQUIRE* *OF*, *SEEK*; i) *OF* *GOD*;**

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<div>  
  <span name="0">H1875</span>  
</div>
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In whatsoever manner available:

H1875 (דרשנו):

which is infinitely expandable."

Whereas the result having four **{value: [70, 10, 5, 57], position: [5, 6, 7, 3], type: 128}** of nine grapple [] array value elements by a COINRULES.library.intersectGrappleArray([2, 70, 10, 71, 9, 8, 38, 5, 57], [4, 4, 81, 57, 55, 70, 10, 5, 72]) action ought to convey some sensibility to us that the values array: **[70, 10, 5, 57]** were matched within positions **[5, 6, 7, 3]** and were a sequential match within nous **#5 - KEEPING SMALL (SHAO)** being position 7 of the grapple [] array.

The philosophical consideration on "**#902 - AUTOS + #68 - RIGHTS {#33, #17, #18} = #970 - NOMOS**" is an exemplar concern for HETERONOMY AGAINST AUTONOMY.

Cortese (2016, p 3) in agreeing with others (Smart and Haldane, 2003) by an eating a SLUG analogy rejects the indeterminist notion that our immersive interoperability within the world (kosmos) is subject to a "**QUANTUM MECHANICAL TRIGGER**" which motivates our freedom towards any will to action.



<<https://www.perthnow.com.au/news/no-slug-was-planted-dandenong-ceo-denies-corruption-doctoring-of-evidence-c-3845494>>

Although Cortese (2016, p 14) considers that writing can be categorized as technique he asserts that without the technological infrastructure of something to write with and something to write on, one would be hard-pressed to employ it.

My concern with such a notion is that the objects of perception are here written words as Cortese's chapter on Technic Self-

Determination to be precise with the TEMPORAL HEURISTIC at the time of reading and contemplation.

INSTANTIATED @ 1510 HOURS ON 23 AUGUST 2021 GIVES TEMPORAL HEURISTIC AS **GRAPPLE@[#78, #71, #7, #40, #25, #18, #10, #19, #61] PROTOTYPE:**

#THREE: #126 as #45 - GREATNESS (TA)
#FOUR: #203 as #41 - RESPONSE (YING)
#FIVE: #329 as #5 - KEEPING SMALL (SHAO)

#327 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 23 AUGUST 2021 as [#3, #5, #3, #100, #1, #40, #40, #5, #50, #70, #10] / #770 as [#3, #100, #1, #500, #70, #40, #5, #50, #1] = gráphō (G1125): {UMBRA: #1404 % #41 = #10} 1) to write, with reference to the form of the letters; 1a) to delineate (or form) letters on a tablet, parchment, paper, or other material; 2) to write, with reference to the contents of the writing; 2a) to express in written characters; 2b) to commit to writing (things not to be forgotten), write down, record; 2c) used of those things which stand written in the sacred books (of the OT); 2d) to write to one, i.e. by writing (in a written epistle) to give information, directions; 3) to fill with writing; 4) to draw up in writing, compose;

Whilst fixed determinism requires a well-defined state or description of the world and compliance to laws of nature that are true at all places and times, Kant however within IDEA @225 of his Prolegomena (1783) suggests that time in itself cannot be perceived: "All appearances are in time, in which, as substratum (as the persisting form of inner intuition), simultaneous existence as well as succession can alone be represented. Therefore time, in which every change in the appearances is to be thought, remains and does not change; for in it alone can successive or simultaneous existence be represented, as its determinations. Now time in itself cannot be perceived.

Consequently, in the objects of perception, i.e., in the appearances, a substratum must be found that represents time in general and in which all change or simultaneous existence can be perceived through the relation of the appearances to it in apprehension. But substance – the substratum of everything real, i.e., of everything belonging to the existence of things – is that in which every- thing

that belongs to existence can be thought only as a determination. Consequently, that which persists – in relation to which alone all time- relations of the appearances can be determined – is the substance in the appearances, i.e., the real in them, which as the substratum of all change remains always the same. Since this therefore cannot change in existence, its quantum in nature can also be neither increased nor diminished. [Prolegomena, p 183]

As we explore this chapter further, we'll need to consider whether a noumenon based "quantum mechanical trigger" is a self-modulating characteristic to "an ontology of self-determination".

Cortese (2016, p 3) further states that the dichotomy of determinism as a false free-will dilemma was engendered for millennia and established within the western philosophical as perennial tradition.

And this we have in the past explained is probably due to the basis of that dogmatism as perennial school of thinking having a foundational reliance upon the STOICHEION elements as #45 - METHODOLOGY of RELIGIONISTS and which is dogmatically (ie. whether #1827 - Eucharist or Hajj as purposed life) and existentially #5 - centred upon the #9 - PRINCIPLE OF AUTONOMY as an institutional basis for its economy, in that it thereby conveys an extrusion of being having an inherent antagonism (ie. **WEAK-asthenés (G772)** and **BEGGARLY-ptōchós (G4434) ELEMENTS-stoicheion (G4747)**):

ENHANCER OR SUBJUGATOR?

#1 #2 #3
#8 #9 #4
#7 #6 #5

v's

#2 #9 #4
#7 #5 #3
#6 #1 #8

"**BUT NOW, AFTER THAT YE HAVE KNOWN GOD, OR RATHER ARE KNOWN OF GOD, HOW TURN YE AGAIN TO THE **WEAK-asthenés (G772)** AND **BEGGARLY-ptōchós (G4434) ELEMENTS-****

stoicheîon (G4747), WHEREUNTO YE DESIRE AGAIN TO BE IN BONDAGE?

#1 + #21 + #41 + #61 = #124

#124 as [#70, #4, #50] = 'iddân (H5732): {UMBRA: #124 % #41 = #1} 1) time; 1a) *TIME* (*OF* *DURATION*); 1b) *YEAR*;

■ **#200 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 24 AUGUST 2021 as [#6, #30, #40, #70, #4, #10, #600] / [#30, #40, #6, #70, #4, #10, #600] /**

#206 - NOETIC LEXICON vCOGNITION as [#6, #30, #40, #6, #70, #4, #10, #600] /

#124 as [#40, #70, #4, #10] = môw'êd (H4150): {UMBRA: #120 % #41 = #38} 1) appointed place, appointed time, meeting; 1a) appointed time; 1a1) appointed time (general); 1a2) *SACRED* *SEASON*, *SET* *FEAST*, *APPOINTED* *SEASON*; 1b) appointed meeting; 1c) appointed place; 1d) appointed sign or signal; 1e) tent of meeting;

**#124 as [#70, #30, #10, #3, #1, #10] = olígos (G3641): {UMBRA: #383 % #41 = #14} 1) little, small, few; 1a) of number: multitude, quantity, or size; 1b) *OF* *TIME*:
SHORT; 1c) of degree or intensity: light, slight;**

■ **#59 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 24 AUGUST 2021 as [#9, #5, #30, #5, #10] /**

#124 as [#9, #5, #30, #70, #10] = thélō (G2309): {UMBRA: #844 % #41 = #24} 1) *TO* *WILL*, *HAVE* *IN* *MIND*, *INTEND*; 1a) to be resolved or determined, to purpose; 1b) to desire, to wish; 1c) to love; 1c1) to like to do a thing, be fond of doing; 1d) to take delight in, have pleasure;

YE OBSERVE DAYS, AND MONTHS, AND TIMES-kairós (G2540), AND YEARS.

**#71 #1 #11
#61 #81 #21**

#51 #41 #31 = COURSE of NATURE (gk. trochos genesis) / #265 - *THE* *KEY* = #31 + #41 + #51 + #61 + #81

#1 - 21 DECEMBER

#21 - 21 MARCH
#41 - 21 JUNE
#61 - 23 SEPTEMBER

#401 - 'ârar (H779): TO CURSE as [**#20, #1, #10, #100, #70, #200**] = **kairós (G2540): {UMBRA: #401 % #41 = #32} 1)** due measure; **2)** a measure of time, a larger or smaller portion of time, hence;; **2a)** a fixed and definite time, the time when things are brought to crisis, the decisive epoch waited for; **2b)** opportune or seasonable time; **2c)** the right time; **2d)** a limited period of time; **2e)** to what time brings, the state of the times, the things and events of time;

The ***MACRO* CONSIDERATION** of other **CONSTITUTIONAL #104 - (#71, #1, #11, #21) AUTHORITIES** anchored to the date 13 to 17 SEPTEMBER as then a rational and logical premise for a cosmological #71 - worldview (#205 - PRINCIPLE OF PERSISTENCE / #164 - PRINCIPLE OF MATERIALITY)

CONSTITUTIONAL #104 - (#71, #1, #11, #21) AUTHORITIES AND KANT'S IDEA B104: "The pure synthesis, considered generally, yields the pure concept of the understanding. **[IDEA @B104]** Under this synthesis I include that which rests on a basis of synthetic a priori **#54 - UNITY:** thus, our counting (as is especially noticeable with larger numbers) is a synthesis according to concepts, since this synthesis occurs in accordance with a common basis of unity (e.g., the decade: **THE LETTERS PATENT CONTAIN 10 PARAGRAPHS DESIGNATED BY ROMAN NUMERALS**). Under this concept the **#54 - UNITY** in the synthesis of the manifold is, then, rendered necessary." [page 165]

I AM AFRAID FOR YOU, LEST I HAVE BESTOWED UPON YOU LABOUR IN VAIN." [**Galatians 4:9-11**]

Todd E. Feinberg and Jon Mallatt within "**Phenomenal Consciousness and Emergence: Eliminating the Explanatory Gap**" gives us a clue as to the causality pertaining to the role of emergence in the creation of consciousness that has been debated for over a century, but it remains unresolved. In particular there is controversy over the claim that a "strong" or radical form of emergence is required to explain phenomenal consciousness:

46 41 48

47 45 43

**42 49 44 = #135 / #405 {FIRE - *ACCORDING* *TO*
PYTHAGOREAN *ONOMANTIC* *BELIEF* AS NORTH}**

42 47 46

49 45 41

**44 43 48 = #135 / #405 {EARTH - *ACCORDING* *TO*
PYTHAGOREAN *ONOMANTIC* *BELIEF* AS EAST}**

44 49 42

43 45 47

**48 41 46 = #135 / #405 {AIR - *ACCORDING* *TO*
PYTHAGOREAN *ONOMANTIC* *BELIEF* AS SOUTH}**

48 48 44

41 45 49

**46 47 42 = #135 / #405 {WATER - *ACCORDING* *TO*
PYTHAGOREAN *ONOMANTIC* *BELIEF* AS WEST}**

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

#1

#2

#3

#4

#5

#6

#7

#8

#9 - PROPOSITIONAL DELIMITER RELATIVE TO THE AUTONOMOUS PRINCIPLE {**4+5 = #9, 1+3+5 = #9, 4+0+5 = #9**}

Whereas the SAPIENT OPINION FROM AN EXPERT and those of the IGNORANT POSTULATIONS OF STUPIDITY might both direct themselves to the same PROPOSITIONAL DELIMITER, the dialectic of meta-descriptor prototypes can yield entirely different results which may be vital or may not satisfy our contingent need for a STATIC conception with an inclusion of any ONTIC EPISTEMOLOGICAL PREMISE with deference to the resultant

CATEGORY OF UNDERSTANDING such as for example **#432 - DEVOID OF TRUTH OR USELESS** which is then associated to our STATIC conception.

In case you thought that our postulation on whether a noumenon based "quantum mechanical trigger" is a self-modulating characteristic to "an ontology of self-determination" was spurious opportunism and specious rumination, we then @ 0810 hours the following day made a consideration of error and obtained the following temporal heuristic:

INSTANTIATED @ 0810 HOURS ON 24 AUGUST 2021
**GRAPPLE@[#29, #63, #80, #81, #65, #1, #2, #11, #53]
PROTOTYPE**

#THREE: #181 as #19 - FOLLOWING (TS'UNG)
#FOUR: #204 as #42 - GOING TO MEET (YING)
#FIVE: #385 as #61 - EMBELLISHMENT (SHIH)

■ **#200 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 24 AUGUST 2021** as [#6, #10, #80, #100, #4] / [#80, #100, #6, #4, #10] /

■ **#210 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 24 AUGUST 2021** as [#80, #100, #4, #6, #500] /

#205 - PRINCIPLE OF PERSISTENCE as [#6, #5, #80, #100, #10, #4] = **pâqad (H6485): {UMBRA: #184 % #41 = #20} 1)**
to attend to, muster, number, reckon, visit, punish, appoint, look after, care for; **1a)** (Qal); **1a1)** to pay attention to, observe; **1a2)** to attend to; **1a3)** to seek, look about for; **1a4) *TO* *SEEK* *IN* *VAIN*, *NEED*, *MISS*, *LACK*;** **1a5)** to visit; **1a6)** to visit upon, punish; **1a7)** to pass in review, muster, number; **1a8)** to appoint, assign, lay upon as a charge, deposit; **1b)** (Niphal); **1b1)** to be sought, be needed, be missed, be lacking; **1b2)** to be visited; **1b3)** to be visited upon; **1b4)** to be appointed; **1b5)** to be watched over; **1c)** (Piel) to muster, call up; **1d)** (Pual) ***TO* *BE* *PASSED* *IN* *REVIEW*, *BE* *CAUSED* *TO* *MISS*, *BE* *CALLED*, *BE* *CALLED* *TO* *ACCOUNT*;** **1e)** (Hiphil); **1e1)** to set over, make overseer, appoint an overseer; **1e2)** to commit, entrust, commit for care, deposit; **1f)** (Hophal); **1f1)** to be visited; **1f2)** to be deposited; **1f3)** to be made overseer, be entrusted; **1g)** (Hithpael) numbered; **1h)** (Hothpael) numbered; **2)** mustering, expenses;

However we must offer a caveat here and that is, our informal research opinions are self education responses to the semantics from experts and must be subjected to the rigour of independent peer review. Our goal therefore is not to critique Cortese's paper on an ontology of self determination having a timeless human drive towards HUMAN ENHANCEMENT TECHNOLOGY (***HET***) but rather to proffer an accommodation of ideas expressed therein and as syncretism progress my own semantics of experience as informal research into GNOSIS EX MACHINA.

We note that QUEEN VICTORIA'S LETTERS PATENT has both an ONTIC technological basis (ie. the ONTIC intersection of #205 (#124 + #81) and #164) associated with FACILITATORS / ARBITRATORS to #492-voluntary freewill that is not only a doorway to the legislative framework which is in and of itself an immense opportunity, namely:

a) A neural linguistic capability which by reverse transcriptase as TETRAD is able to define rules based quantum;

b) The FACILITATORS / ARBITRATORS to #492-VOLUNTARY FREEWILL relative to the ontology of @1 - SELF, provides a paradigm method for self modulation;

c) The noumenon is an ontic / sapient framework:

@123 - JUDGEMENT SENSIBILITY
@164 - PRINCIPLE OF MATERIALITY
@205 - PRINCIPLE OF PERSISTENCE

d) The principles underlying QUEEN VICTORIA'S LETTERS PATENT are redacted to an ONTIC technological paradigm as then the basis for a sapient / knowledge based economy where both the INTERNET OF THINGS and HUMAN ENHANCEMENT TECHNOLOGY can function as a franchised autonomy (**#902 - AUTOS + #68 - RIGHTS {**

#33 - INRI (#509; GLOBUS CRUCIGER (24 MAY) ERII as DEFENDER OF THE FAITH),

#17 - HETERONOMY AGAINST AUTONOMY (#71 - DOMINION PROTOTYPE),

#18 - WORLD WAR ONE CENTENNIAL (#2018; #TW0: #102 - ONTIC SUBSTITUTION / #306; #THREE: #123 / #369; DEATH OF A RUSSIAN TSAR 1918)

} = **#970 - NOMOS**) subject to #902 - RULE OF LAW, having a "distinct modality of self-determination".

Whereby we envision that a sapient / knowledge based economy will enable sovereign states to leverage taxation / transaction revenue on a proportional basis which is derived from a global pool of usage.

Our subsequent discourse will be on Cortese's use of the word **téchnē-G5078** which we understand with respects to GNOSIS EX MACHINA (Godhead) as being an attribute of anthropology (**homo[ios] sapien[s | t]**):

"FORASMUCH THEN AS WE ARE THE OFFSPRING OF GOD, WE OUGHT NOT TO THINK THAT THE GODHEAD IS LIKE UNTO GOLD, OR SILVER, OR STONE, GRAVEN BY **ART-G5078** AND MAN'S DEVICE." [**Acts 17:29**]

ONTIC DERIVED #EIGHT AUTONOMOUS DELIMITER CONCEPT PROTOTYPES

#1) APO: G575 (@**150** - ONTIC JURISPRUDENT CRITERIA / ORIGIN OF A CAUSE)

#2) DIDOMI: G1325 (@**104** - PRESENTS)

#3) POIEO: G4160 (@**175** - CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900)

#4) APODIDOMI: G591 (@**181** - RESERVE)

"...THOU COULDEST HAVE NO **POWER-EXOUSÍA** [AT ALL] AGAINST ME, EXCEPT IT WERE **GIVEN-DIDOMI** THEE FROM ABOVE: THEREFORE HE THAT **DELIVERED-PARADIDOMI** ME UNTO THEE HATH THE GREATER SIN." [**John 19:11**]

"...THE SON OF MAN SHALL BE BETRAYED UNTO THE CHIEF PRIESTS AND UNTO THE SCRIBES, AND THEY SHALL CONDEMN HIM TO DEATH, AND SHALL **DELIVER-PARADIDOMI** HIM TO THE GENTILES TO **MOCK-EMPAÍZŌ:** G1702 (@**157**): (**compare: #940 as [#400, #70, #400, #70] = TA'TUA': H8595 (@130)**), AND TO SCOURGE, AND TO CRUCIFY HIM..." [**Matthew 20:18**]

#746 as [#5, #60, #70, #400, #200, #10, #1] = *exousía* (G1849): {**UMBRA: #746 % #41 = #8**} **1**) power of choice, liberty of doing as one pleases; **1a**) leave or permission; **2**) physical and mental power; **2a**) the ability or strength with which one is endowed, which he either possesses or exercises; **3**) the power of authority (influence) and of right (privilege); **4**) the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed); **4a**) universally; **4a1**) authority over mankind; **4b**) specifically; **4b1**) the power of judicial decisions; **4b2**) of authority to manage domestic affairs; **4c**) metonymically; **4c1**) a thing subject to authority or rule; **i**) jurisdiction; **4c2**) one who possesses authority; **i**) a ruler, a human magistrate; **ii**) the leading and more powerful among created beings superior to man, spiritual potentates; **4c3**) **A SIGN OF THE HUSBAND'S AUTHORITY OVER HIS WIFE; i) THE VEIL WITH WHICH PROPRIETY REQUIRED A WOMEN TO COVER HERSELF; 4c4**) the sign of regal authority, a crown;

***ANTHROPOCENTRIC* *IDENTITY* OF FRENCH REPUBLIC AS CITIZEN / AUSTRALIAN COMMONWEALTH NOTIONS OF ANZAC IDENTITY**

@84, {@13: Sup: 1 - **CENTRE**: CHUNG (#501); Ego: 3 - **MIRE**: HSIEN (#82 - **TERMS OF COMPLIANCE TO #491 - PRINCIPLE OF CONTINUITY**)}

@86, {@14: Sup: 6 - **CONTRARIETY**: LI (#507); Ego: 5 - **KEEPING SMALL**: SHAO (#87)}

@200, {@15: Sup: 44 - **STOVE**: TSAO (#551); Ego: 38 - **FULLNESS**: SHENG (#125)} **<-- SECTION III**

@186, {@16: Sup: 68 - **DIMMING**: MENG (#619); Ego: 24 - **JOY**: LE (#149)}

@191, {@17: Sup: 16 - **CONTACT**: CHIAO (#635); Ego: 29 - **DECISIVENESS**: TUAN (#178)}

@200, {@18: Sup: 54 - **UNITY**: K'UN (#689); Ego: 38 - **FULLNESS**: SHENG (#216)}

@84, {@19: Sup: 57 - **GUARDEDNESS**: SHOU (#746 - *exousía* (G1849)); Ego: 3 - **MIRE**: HSIEN (#219)} **<-- SECTION VII**

SECTION VII - And We do hereby declare Our pleasure to be that, in the event of death, INCAPACITY, removal, or absence of Our said Governor General out of Our said Commonwealth, and all and EVERY THE POWERS AND AUTHORITIES herein granted to him shall until Our further pleasure is signified therein, be vested in such person as may be APPOINTED by Us under Our Sign Manual and Signet to be Our Lieutenant Governor of Our said Commonwealth: or if there shall be no such Lieutenant Governor in Our said Commonwealth, then in such person or persons as may be APPOINTED by Us under Our Sign Manual and Signet to administer the Government of the same. No SUCH POWERS OR AUTHORITIES SHALL VEST in such Lieutenant Governor, or such other person or persons, UNTIL HE OR THEY SHALL HAVE TAKEN THE OATHS APPOINTED to be taken by the Governor General of Our said Commonwealth, and in the manner provided by the Instructions accompanying these Our Letters Patent.

#4) APODIDOMI: G591 (@181 - RESERVE)

@86, {@20: Sup: 62 - **DOUBT:** YI (#808); Ego: 5 - **KEEPING SMALL:** SHAO (#224)} <-- **SECTION VIII**

@177, {@21: Sup: 77 - **COMPLIANCE:** HSUN (#885); Ego: 15 - **REACH:** TA (#239)} <-- **SECTION IX**

#5) EIDOMAI: G1492: (@228 - FORCE & DEFINITE MEANING) <-- BIBLE GREEK LEXICON ENTRIES

@140] {@22: Sup: 55 - **DIMINISHMENT:** CHIEN (#940: *asphalés* (G804): certain, true; suited to confirm / *emménō* (G1696): to persevere in anything, a state of mind); Ego: 59 - **MASSING:** CHU (#298)} <-- **SECTION X**

SECTION X - AND WE DO FURTHER DIRECT AND ENJOIN THAT THESE OUR LETTERS PATENT SHALL BE READ AND PROCLAIMED AT SUCH PLACE OR PLACES AS OUR SAID GOVERNOR GENERAL ***SHALL* *THINK* *FIT*** WITHIN OUR SAID COMMONWEALTH OF AUSTRALIA.

#6) APOGRÁPHŌ: G583 (@86 - ACCORDING TO LAW)

#7) ARÉTĒ: G703 (@102 - ETHICAL / MORAL ACTION as @113 - PRINCIPLE OF EMANATION BY #45 - METHODOLOGY + #68 - RIGHTS CONFORMITY)

#8) TÉCHNĒ: G5078 (@171 - TECHNIC SELF-DETERMINATION)

#VIRTUE: With Advance (no. #20), many plans.

#TOOLS: With Accumulation (no. #60), much wealth.

#POSITION: With Decisiveness (no. #29), many decisions, but

#TIME: With Doubt (no. #62), some hesitation.

#CANON: #171

TOTAL ONTIC CONCEPT:

@150 + @104 + #175 + @181 + @228 = #838

#838 + @86 + @102 + @171 = **#1197** as [**#5, #100, #100, #10, #7, #800, #40, #5, #50, #70, #10**] = rhizóō (G4492):

{UMBRA: #987 % #41 = #3} 1) *TO* *CAUSE* *TO* *STRIKE* *ROOT*, *TO* *STRENGTHEN* *WITH* *ROOTS*, *TO* *RENDER* *FIRM*, *TO* *FIX*, *ESTABLISH*, cause a person or a thing to be thoroughly grounded;

"**ROOTED-G4492** AND BUILT UP IN HIM, AND STABLISHED IN THE FAITH, AS YE HAVE BEEN TAUGHT, ABOUNDING THEREIN WITH THANKSGIVING.

BEWARE LEST ANY MAN SPOIL YOU THROUGH PHILOSOPHY AND VAIN DECEIT, AFTER THE TRADITION OF MEN, AFTER THE RUDIMENTS OF THE WORLD (ie. stoicheion of the kosmos) AND NOT AFTER CHRIST.

FOR IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD (cf: **#592 is the RIGHTS noumenon extent**) **BODILY.**" [Colossians 2:7-9]

ONTIC DERIVED #EIGHT AUTONOMOUS DELIMITER CONCEPT PROTOTYPES:

[150, 104, 175, 181, 228, 86, 102, 171]

[150, {@1: Sup: 69 - **EXHAUSTION:** CH'IUNG (**#69**); Ego: 69 - **EXHAUSTION:** CH'IUNG (**#69**)}

104, {@2: Sup: 11 - **DIVERGENCE:** CH'A (**#80**); Ego: 23 - **EASE:** YI (**#92**)}

175, {@3: Sup: 24 - **JOY**: LE (#104 - **I COMMIT NO FRAUD** {**%7**}); Ego: 13 - **INCREASE**: TSENG (#105)}

181, {@4: Sup: 43 - **ENCOUNTERS**: YU (#147); Ego: 19 - **FOLLOWING**: TS'UNG (#124)}

228, {@5: Sup: 28 - **CHANGE**: KENG (#175 - **I AM NOT A TRANSGRESSOR** {**%22**}); Ego: 66 - **DEPARTURE**: CH'U (#190)}

86, {@6: Sup: 33 - **CLOSENESS**: MI (#208); Ego: 5 - **KEEPING SMALL**: SHAO (#195)}

102, {@7: Sup: 54 - **UNITY**: K'UN (#262); Ego: 21 - **RELEASE**: SHIH (#216)}

171] {@8: Sup: 63 - **WATCH**: SHIH (#325); Ego: 9 - **BRANCHING OUT**: SHU (#225)}

GRUMBLE (#325 - ***ROOT*** / **TOTAL MAGIC SUM** (#65) **FOR 5x5, #225 - *QUEEN***)@[69, 69, 11, 23, 24, 13, 43, 19, 28, 66, 33, 5, 54, 21, 63, 9]

GRUNTLE (#816 - ***ROOT***, #550 - ***SOVEREIGN*** ***DOMINION***)@[69, 69, 57, 69, 68, 11, 10, 23, 34, 24, 47, 13, 9, 43, 28, 19, 56, 28, 41, 66, 74, 33, 79, 5, 52, 54, 73, 21, 55, 63, 64, 9]

#277 - *RIGHT* *TO* *PLACE* *A* *TEST* as [#80, #1, #100, #5, #4, #70, #9, #8] / **#325** as [#80, #1, #100, #1, #4, #10, #4, #70, #40, #5, #9, #1] = **paradídōmi** (**G3860**): **{UMBRA: #1050 % #41 = #25} 1)** to give into the hands (of another); **2)** to give over into (one's) power or use; **2a)** to deliver to one something to keep, use, take care of, manage; **2b)** to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death; **2c)** to deliver up treacherously; **2c1)** by betrayal to cause one to be taken; **2c2)** to deliver one to be taught, moulded; **2d)** to commit, to commend; **2e)** to deliver verbally; **2e1)** commands, rites; **2e2)** to deliver by narrating, to report; **2f)** to permit allow; **2f1)** when the fruit will allow that is when its ripeness permits; **2f2)** gives itself up, presents itself;

YOUTUBE: "GREGORIAN, AMELIA BRIGHTMAN - JOIN ME"

<<https://www.youtube.com/watch?v=4u-4EQP4kzk>>

#168 - ONTIC / TEMPORAL INTERCHANGE as [#100, #10, #7, #1, #50] /

#325 as [#100, #10, #7, #8, #200] = rhíza (G4491):

{UMBRA: #118 % #41 = #36} 1) a *ROOT*; 2) that which like a root springs from a root, a sprout, shoot; 3) metaph. offspring, progeny;

#434 - GLOBUS CRUCIGER / NOUMENON RESONANCE FOR 24 AUGUST 2021 as [#7, #8, #200, #5, #200, #9, #5] /

#225 as [#7, #8, #10, #200] /

#325 as [#5, #7, #8, #300, #5] = záo (G2198): {UMBRA: #808 % #41 = #29} 1) to live, breathe, be among the living (not lifeless, not dead); 2) to enjoy real life; 2a) to have true life and worthy of the name; 2b) active, blessed, endless in the kingdom of God; 3) to live i.e. pass life, in the manner of the living and acting; 3a) of mortals or character; 4) living water, having vital power in itself and exerting the same upon the soul; 5) metaph. to be in full vigour; 5a) to be fresh, strong, efficient; 5b) as adj. active, powerful, efficacious;

#225 as [#5, #3, #2, #10, #200, #5] = g^ebîyrâh (H1377):

{UMBRA: #220 % #41 = #15} 1) queen, lady; 2) queen-mother;

#816 as [#300, #200, #300, #10, #6] / [#6, #300, #200, #300, #10] = sheresh (H8328): {UMBRA: #800 % #41 =

#21} 1) *ROOT*; 1a) root (literal); 1b) root (of people involving firmness or permanence) (fig); 1c) root, bottom (as lowest stratum) (fig);

#816 as [#10, #300, #200, #300, #6] = shârash (H8327):

{UMBRA: #800 % #41 = #21} 1) to uproot, take root, deal with the roots; 1a) (Piel) to root up, root out; 1b) (Pual) to be rooted up or out (of produce); 1c) (Poel) to take root; 1d) (Poal) to take root; 1e) (Hiphil) to take root, cause to take root;

#550 as [#40, #40, #30, #20, #400, #500] = mamlâkâh

(H4467): {UMBRA: #135 % #41 = #12} 1) kingdom, dominion, reign, sovereignty; 1a) kingdom, realm; 1b) sovereignty, dominion; 1c) reign;

Thusly we might reasonably conclude that the impetus for the Apostle Paul's (Hebrew of Hebrews / Pharisee) discourse as the

Epistle to the Romans is to preserve the Jewish claim of Sovereignty: "BOAST NOT AGAINST THE BRANCHES. BUT IF THOU BOAST, THOU BEAREST NOT THE **ROOT-rhíza (G4491)**, BUT THE **ROOT-rhíza (G4491)** THEE.

YOUTUBE: "Days of Elijah (No God Like Jehovah)"

<<https://www.youtube.com/watch?v=PUIa674GGCo>>

<https://www.youtube.com/watch?v=hjZ_IIP9c5A>

THOU WILT SAY THEN, THE BRANCHES WERE BROKEN OFF, THAT I MIGHT BE GRAFTED IN.

WELL; BECAUSE OF UNBELIEF THEY WERE BROKEN OFF, AND THOU STANDEST BY FAITH. BE NOT HIGH-MINDED, BUT FEAR:

REMEMBERING THE FARHUD: "Jerusalem is mentioned in the Bible over 500 times, it is NEVER mentioned in the Quran, not once!"

DOLF: Jerusalem and the temple is mentioned in the book of Jubilees as base-7 time divisions in relation to an exegesis of the 10 Commandments and genealogy.

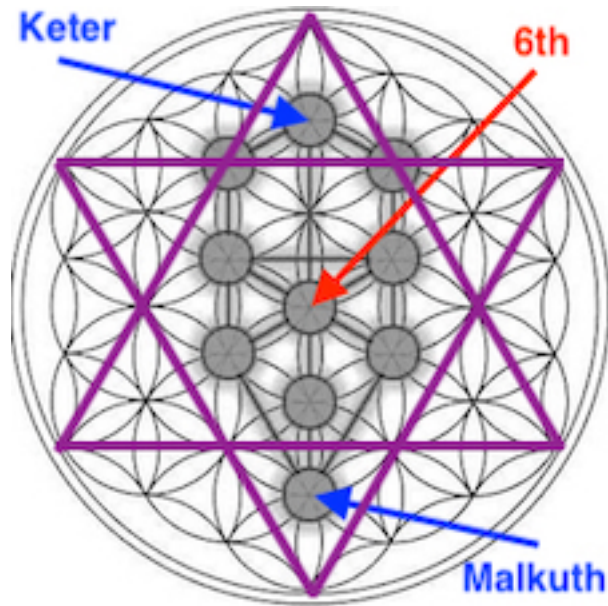
"THEN THE KING (AHASUERUS WHO REIGNED, FROM INDIA EVEN UNTO ETHIOPIA, OVER AN HUNDRED AND TWENTY SEVEN PROVINCES) SAID TO THE WISE MEN, WHICH KNEW THE ***TIMES***, (FOR SO [WAS] THE KING'S MANNER TOWARD ALL THAT KNEW LAW AND JUDGMENT ...)" [Esther 1:13 (KJV)]

Thus the statement: "O ye House of Israel, have ye offered me slain beasts and sacrifices the space of 40 years in the wilderness" [**Acts 7:42**]

The background geometric image is the "Flower of Life" from ABYDOS which is 971 km away from Jerusalem.

The "Star of David" geometric image was known to Pythagoras during Babylonian captivity some 871 km away from Jerusalem.

Is irrefutable proof that "Jerusalem and the temple" is Jewish as #509 - YAHAD.



<http://www.grapple369.com/images/Kabbalistic_Circle.jpg>

"... FIGURES WHICH YOU MADE TO WORSHIP THEM: AND I SHALL CARRY YOU BEYOND BABYLON / DAMASCUS (#509 - YAHAD DEAD SEA SCROLLS COMMUNITY)." **[Acts 7:43, Amos 5:27]**

FOR IF GOD SPARED NOT THE NATURAL BRANCHES, TAKE HEED LEST HE ALSO SPARE NOT THEE.

BEHOLD THEREFORE THE GOODNESS AND SEVERITY OF GOD: ON THEM WHICH FELL, SEVERITY; BUT TOWARD THEE, GOODNESS, IF THOU CONTINUE IN HIS GOODNESS: OTHERWISE THOU ALSO SHALT BE CUT OFF." **[Romans 11:18-22 (KJV)]**

Cortese (2016, p 27) states that the word 'technic' is used in the sense of encompassing both technology and technique. It derives from the ancient Greek notion of 'techne', which was a category that made no distinction between technology and technique, or technology and methodology.

Given that we on 8 OCTOBER 2017 first publicly divulged our discovery of YANG HSIUNG's (4 BCE) POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES being the basis for an ONTIC epistemological premise, our goal then is to briefly convey what is our work in progress into deploying the methodology as the technological basis to Queen Victoria's Letters Patent which whilst provisioning a historical continuity of mind, is nevertheless an

artefact from the industrial revolution era. For the enactment of QUEEN VICTORIA'S LETTERS PATENT following advice from the PRIVY COUNCIL on the 17 SEPTEMBER 1900 by means of the ***MICRO* CONSIDERATION** which is innately related to **#9 - AUTONOMY**:

#1 #2 #3 = #6 - **FORMULA OF PROGRESSION** / ***POWERS*** (**#6 - FORM OF NATURE (#3 - NATURE SURMOUNTS NATURE)**) / **EIDOMAI: G1492**: (@228 - FORCE & DEFINITE MEANING)

#8 **#9** #4 = #21 - **PRINCIPLE OF LIABILITY (#9 - AUTONOMY)** / **APODIDOMI: G591** (@181 - RESERVE)

#7 #6 #5 = #18 - **FORM OF NATURE {QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900}** / **POIEO: G4160** (@175 - CONSTITUTE ORDER AND DECLARE) AS SOVEREIGN'S **APO: G575** (@150 - ONTIC JURISPRUDENT CRITERIA) RIGHT GRANTING **DIDOMI: G1325** (@104 - PRESENTS)

SECTION VI - QUEEN VICTORIA'S LETTERS PATENT: And whereas by 'The Commonwealth of Australia Constitution Act 1900,' it is amongst other things enacted, that we may authorise the Governor General to APPOINT any person or persons, jointly or severally, to be his Deputy or Deputies within any part of Our Commonwealth, and in that capacity to exercise, during the pleasure of the Governor General such ***POWERS***, and FUNCTIONS of the said Governor General as he thinks fit to assign to such Deputy or Deputies, subject to any LIMITATIONS and directions as aforesaid, to APPOINT any person or persons, jointly or severally. To be his Deputy or Deputies within any part of Our said Commonwealth of Australia, and in that capacity to exercise, during his pleasure, such of his ***POWERS*** and FUNCTIONS, as he may deem it necessary or expedient to assign to him or them: Provided always, that the APPOINTMENT of such a Deputy or Deputies shall not affect the exercise by the Governor General himself of any ***POWER*** or FUNCTION.

CONST KANT_SECTIONS_1783 = {
1: {idea: [265 - ***THE* *KEY***, 266], page: [15, 15]},
2: {idea: [267, 268 - ***JUDGMENTS* *OF* *EXPERIENCE***, 269 - ***CONCEPT* *OF* *CONTRADICTION*** {**#1 + #25 {5x5: #65 - SOLDIER / DODECAHEDRON}** + **#49 {7x7: #175 -**

MARRIAGE / ICOSAHEDRON} x 2 = #150}, 272, 273, 274 -
MISTRUST* *OF* *DOGMATISM, page: [16, 17, 18, 20, 20, 21]],
 3: {idea: [270 - ***AUSTRALIA* *DAY***], page: [22]},
 6: {}, // <-- **FORMULA OF PROGRESSION {@6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE}**)
 9: {}, // <-- **AUTONOMOUS PRINCIPLE**
18: {IDEA: [298], PAGE: [50]}, // <-- QUEEN VICTORIA'S **APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA) RIGHT GRANTING DIDOMI: G1325 (@104 - PRESENTS)**
 27: {idea: [311], page: [62]}, // **#27 - *DUTIES* (*SHIH*)**
 54: {idea: [348], page: [99]} // **#54 - UNITY**
 }

TETRAD TRINOMIAL DEFINITION OF NUMBER:

+ 0, 27, 54
 + 0, 9, 18
 + 0, 3, 6
 + 1, 2, 3

#298 as [#40, #8, #100, #100, #10, #600] = châqaq (H2710): {UMBRA: #11 as #208 - *WATCH* *FOR* *ARTIFICE*, *DECEIT*, *TRICK* % #41 = #3} 1) to cut out, decree, inscribe, set, engrave, portray, govern; **1a)** (Qal); **1a1)** to cut in; **1a2)** to cut in or on, cut upon, engrave, inscribe; **1a3)** to trace, mark out; **1a4) *TO* *ENGRAVE*, *INSCRIBE* (*OF* *A* *LAW*); 1b)** (Poel); **1b1) *TO* *INSCRIBE*, *ENACT*, *DECREE*; 1b2) *ONE* *WHO* *DECREES*, *LAWGIVER* (*PARTICIPLE*); 1c)** (Pual) something decreed, the law (participle); **1d)** (Hophal) to be inscribed;

MIND: #1 - APO: G575 (@150) + #2 - DIDOMI: G1325 (@104)
SCIENCE: #3 - POIEO: G4160 (@175) + #4 - APODIDOMI: G591 (@181)
OPINION: #5 - EIDOMAI: G1492: (@228) + #6 - APOGRÁPHŌ: G583 (@86)
SENSE: #7 - ARÉTĒ: G703 (@102) + #8 - TÉCHNĒ: G5078 (@171)

?

CRITERIA RECORDS: 8

TELOS: 205

INTERSECT: 164

TYPE: TELOS

PROTOTYPES: GENIUS HOMOIOS HETEROS TORAH RIGHTS

	ZRC	NOUS	PROTOTYPE	ONTIC DIALECTIC
+	1.5.5	#41	GENIUS	@84, @86
	2.5.5	#41	GENIUS	@84, @86, @186
	3.5.5	#41	GENIUS	@84, @86
	4.5.5	#41	GENIUS	@84, @86, @177
	5.5.5	#41	GENIUS	@84, @86
	6.5.5	#41	GENIUS	@84, @86, @200, @186, @191, @200
	7.5.5	#41	GENIUS	@84, @86, @177
	8.5.1	#53	GENIUS	@140

FACILITATORS / *ARBITRATORS* OF #492 - VOLUNTARY FREE WILL

ALEPH: [@84, {@1: Sup: 3 - **MIRED:** HSIEN (#3); Ego: 3 - **MIRED:** HSIEN (#3)}

BETH: @86, {@2: Sup: 8 - **OPPOSITION:** KAN (#11); Ego: 5 - **KEEPING SMALL:** SHAO (#8)}

GIMEL: @84, {@3: Sup: 11 - **DIVERGENCE:** CH'A (#22); Ego: 3 - **MIRED:** HSIEN (#11)}

DALETH: @86, {@4: Sup: 16 - **CONTACT:** CHIAO (#38); Ego: 5 - **KEEPING SMALL:** SHAO (#16)}

HE: @186, {@5: Sup: 40 - **LAW/MODEL:** FA (#78); Ego: 24 - **JOY:** LE (#40)}

VAV: @84, {@6: Sup: 43 - **ENCOUNTERS:** YU (#121); Ego: 3 - **MIRED:** HSIEN (#43)}

ZAYIN: @86, {@7: Sup: 48 - **RITUAL:** LI (#169 - **I TROUBLE MYSELF ONLY WITH MY OWN AFFAIRS** {%18}); Ego: 5 - **KEEPING SMALL:** SHAO (#48)}

CHETH: @84, {@8: Sup: 51 - **CONSTANCY:** CH'ANG (#220 - **I CURSE NOT A GOD** {%38}); Ego: 3 - **MIRED:** HSIEN (#51)}

TETH: @86, {@9: Sup: 56 - **CLOSED MOUTH:** CHIN (#276); Ego: 5 - **KEEPING SMALL:** SHAO (#56)}

YOD: @177, {@10: Sup: 71 - **STOPPAGE:** CHIH (#347); Ego: 15 - **REACH:** TA (#71)}

KAF: @84, {@11: Sup: 74 - **CLOSURE:** CHIH (#421); Ego: 3 - **MIRED:** HSIEN (#74)}

LAMED: @86, {@12: Sup: 79 - **DIFFICULTIES:** NAN (#500); Ego: 5 - **KEEPING SMALL:** SHAO (#79)}

***ANTHROPOCENTRIC* *IDENTITY* OF FRENCH REPUBLIC AS CITIZEN / AUSTRALIAN COMMONWEALTH NOTIONS OF ANZAC IDENTITY**

MEM: @84, {@13: Sup: 1 - **CENTRE:** CHUNG (#501); Ego: 3 - **MIRED:** HSIEN (#82 - **TERMS OF COMPLIANCE TO #491 - PRINCIPLE OF CONTINUITY**)}

NUN: @86, {@14: Sup: 6 - **CONTRARIETY:** LI (#507); Ego: 5 - **KEEPING SMALL:** SHAO (#87)}

SAMECH: @200, {@15: Sup: 44 - **STOVE:** TSAO (#551); Ego: 38 - **FULLNESS:** SHENG (#125)} <-- **SECTION III**

AYIN: @186, {@16: Sup: 68 - **DIMMING:** MENG (#619); Ego: 24 - **JOY:** LE (#149)}

PE: @191, {@17: Sup: 16 - **CONTACT:** CHIAO (#635); Ego: 29 - **DECISIVENESS:** TUAN (#178)}

TSADE: @200, {@18: Sup: 54 - **UNITY:** K'UN (#689); Ego: 38 - **FULLNESS:** SHENG (#216)}

QOF: @84, {@19: Sup: 57 - **GUARDEDNESS:** SHOU (#746); Ego: 3 - **MIRED:** HSIEN (#219)}

RESH: @86, {@20: Sup: 62 - **DOUBT:** YI (#808); Ego: 5 - **KEEPING SMALL:** SHAO (#224)} <-- **SECTION VIII**

SHIN: @177, {@21: Sup: 77 - **COMPLIANCE:** HSUN (#885); Ego: 15 - **REACH:** TA (#239)} <-- **SECTION IX**

TAU: @140] {@22: Sup: 55 - **DIMINISHMENT:** CHIEN (#940); Ego: 59 - **MASSING:** CHU (#298)}

The Greek notion of techné reifies (Cortese: 2016, p 13) the co-constitutive relationship humans have with their technology because it demonstrates that a clean and clear ontological distinction between technology and technique, tool and thought, or device and mind is neither necessary nor more appropriate than avoiding such a distinction.

And in this regard of GNOSIS EX MACHINA as the avoidance of ontological distinctions between the nature and capacity of mind and tool or device as machine (Greek: μηχανή (mēkhané)) we'll convey something of our CONCEPT FOR IDEA TRANSMUTATION (AUGMENTATION / AMELIORATION) FOR ANY **#81 - UNIVERSE OF DISCOURSE BEING #54 - UNITY OF APPERCEPTION** as the metalogic SCENARIO which demonstrates our case study as "**fire evacuee**" --> "**something terrible happened**" change dynamic to the static autonomous delimiter being a real world example diligently obtained from an Internet based testimony during the Gippsland East bush fires last of DECEMBER 2019.

WHEREIN WE CONSIDERED THAT WE MIGHT VIEW A ***CATASTROPHIC* *EVENT*** AS KNOWN SCENARIO IN TERMS OF A ***DISJUNCTIVE*** PROPOSITION:

YANG SUPERNAL (NURTURE)
A BUSH FIRE EVENT

(?)
|

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

|
(?)

YIN EGO (NATURE)
OUR REALITY

In this simple neural linguistic case study we were able to redact the various ONTIC and metalogic components and model the entire narrative idea content which was voluntarily made.

Such narrative producing the initial **GRAPPLE [#41, #57, #1, #9, #10, #27, #45, #46, #51] PROTOTYPE** conveying an ONTIC premise as to impending devastation by a **@140 - RED GLOW** encroaching within the distance...

**[TO PRESERVE,
GUARD FROM
DANGERS]**

#41 #57 #1

#46 #51 #9

#45 #27 #10 = #350 - PRESERVE FROM DANGERS / #287 -
INTELLECTUS AS GENITIVE VOLUNTĀTIS

MORPHOLOGICAL CONDITION ([#79, #9, #70, #32]) -->
[THEN SOMETHING TERRIBLE HAPPENED. SO WHERE CAN
WE ESCAPE TO NOW?]

#9 #41 #57

#45 #46 #1

#32 #27 #10 = #313 - DEVASTATED / #268 -

JUDGMENTS* *OF* *EXPERIENCE

[EVERYTHING WILL BE
DEVASTATED]

A transmutation of the idea then producing the **GRAPPLE** [#9,
#41, #57, #1, #10, #27, #32, #45, #46] **PROTOTYPE**
conveying that #281 - ***EVERYTHING*** will be reduced to ashes...

And we concluded that whilst utilitarianism has been criticised for
focusing on the consequences rather than the motive or intrinsic
nature of an action, by the consideration that actions are right if
they are useful or for the benefit of a majority. The solution to this
is perhaps given by YANG HSIUNG's approach to his less or more
structure:

#VIRTUE (**MIND**),
#TOOLS (**SCIENCE**),
#POSITION (**OPINION**),
#TIME (**SENSE**)

That might then be cause for a specialist field of BAYESIAN THEORY
which we'll term UTILITARIAN PROBABILITY that deals expressly
with the essentiality of the ONTIC premise as the impetus to any
"motive or intrinsic nature of an action".

As our introductory example being our conception of a
PROPOSITIONAL DELIMITER RELATIVE TO THE AUTONOMOUS
PRINCIPLE we considered a STATIC LIMITED {ie. #9} TERM of **#51**
- **CONSTANCY (CH'ANG)** which we had nuanced to accommodate
the need for COMPLIANCE in being a concern for **#27 - DUTY**

purveying some beneficial ACTION related to CALAMITY as **#46 - ENLARGEMENT (K'UO)**.

Thusly we return again to further prudent opinion from Francesco Cortese ... Human Enhancement Technology (***HET***) is according to Cortese (2016, p 4), typically defined as any technological attempt to overcome or obviate the biological limitations of the human body and brain or extend the capacities and faculties of the human body and brain beyond their normative range of capacities and faculties.

TIME X --> [NOUMENON] <-- TIME Y

<<http://www.grapple369.com/?time:16.56>>

#392 as [#2, #300, #40, #10, #600] = shâmayim (H8064): {UMBRA: #390 % #41 = #21} 1) heaven, heavens, sky; 1a) visible heavens, sky; 1a1) as abode of the stars; 1a2) as the visible universe, the sky, atmosphere, etc; 1b) Heaven (as the abode of God);

#392 as [#1, #10, #200, #9, #1, #50, #70, #40, #1, #10] = aisthánomai (G143): {UMBRA: #392 % #41 = #23} 1) to perceive; 1a) by the bodily senses; 1b) *WITH* *THE* *MIND*, understand;

Given our understanding of noumenon as a neuro-linguistic concept with respects to GNOSIS EX MACHINA (Godhead) in being an attribute of anthropology (**homo[ios] sapien[s | t]**) against which is made a resonance as the subjective conception of phenomenal experience.

#369 - HUMAN DISCRIMINATING NORM:

**ANTHROPOCENTRIC SINGULARITY - #205 <—> #164
intersection of its noumenon: 9x9x9 = #729 / 2 = 364.5 as
@1 - SELF and the #728 - MORPHOS**

#728 as [#40, #70, #100, #500, #8, #10] = morphé (G3444): {UMBRA: #718 % #41 = #21} 1) the form by which a person or thing strikes the vision; 2) external appearance;

The notion of technique and thought as 'works of the mind' asserts Cortese (2016, p 13), are equally viable and vital components of the human condition which is met with much less resistance than the notion that technology is so. Perhaps merely because technique and methodology cannot be physically separated from the mind (except when it is embodied in technology), and could not continue existing if humanity went extinct tomorrow – in contrast to technology, which could do both.

We would intuitively ask the question relative to the anthropocentric (ie. human being as the central or most important element of existence) characteristic:

Whether mind is constituted by a sensibility of determinism as cognitive process of apprehension assisted by a ratiocination construct (ie. theory that the universe is utterly rational: 22 / 7) such as #2184 - anthropologic cosmogonic principle?

#2184 x 49 = 107,016 days (294 x 364)

107,016 days / 293 = 365.2423208191126 tropical year

In considerations of methodological self-determination as autogenic thoughts steering morphogenic knots, Cortese (2016, p 8) states that one of the ways humans (organisms generally) change the wiring of their brains is in response to thought and perception which constitute a modality of self-determination in and of themselves, insofar as they can facilitate changes to the material systems and processes underlying our brains, thereby facilitating the modification of our emergent intellectual and experiential capacities and faculties constituted thereby.

If we consider the ontic root **@168: @1 + METALOGIC #8 - AUTONOMOUS DELIMITER (#27)** in light of HEGEL / MARX dialectic formulations which convey a septet basis to all causality and its rationality: 22 / 7 then the central unifying principle is the actuation of an ONTIC grounding as then a @6 - formula of progression (@1 + @2 + @3) for consciousness emergence:

28 x 6,
24 x 7,
21 x 8 = #168

#168 x #13 = #2184

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

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

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

Cortese (2016, p 9) does not conceive of any involvement of noumenon as the basis for perception as inherent to the ontological notion of sapience in being human. Which is apparent in his regard for criticism such as the notion, that unlike thought, which is internal to self, perception whether rational or irrational would fail to constitute a modality or means of self-determination because it is initiated from systems and processes external to the self.

WE POSTULATE AS DUALITY (GOOD / EVIL) THAT THERE ARE AT LEAST TWO INSTANCE MODELS OF @168 - ONTIC CONSCIOUSNESS EMERGENCE

@45 - I AM NOT A DOER OF WRONG {%1}
@102 - I AM NOT RAPACIOUS {%4}
@168 - ONTIC / TEMPORAL INTERCHANGE
@196 = #511 (ontic example)

@168 - BINOMIAL (#CENTRE: 8) APPARATUS
@215 - @1 - SELF CONTRADICTION (#288 - #73)
@130 - WHAT NATURE OF MIND?
@147 = #660 (ontic example)

+6: <-- FORMULA OF PROGRESSION {@6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE}

Moreover, Cortese (2016, p 9) states the line between thought and perception is indistinct and, we would argue, more a pragmatic tool than a real ontological truth as-such. When we think on a conscious level, we employ sensory impressions to convey or "embody" the informational substrata of our thoughts – whether by way of visualizing a process being articulated through time or the relative organization of components and/or sequences of events, or via the explicit use of words (i.e. "thinking in sentences").

Whereby in terms of the WORD example the mind's phonetic apprehension can become impeded and stressed as then either discordant or unknowing of any word's entity (ie. as the manner by which you can distinguish a car exhaust blow back as a sudden and an inexplicable bang from an earlier experience of a ***BOMB*** ***BLAST***) is a priori and transitional towards it's final comprehension by it's acceptable, customary and correct orthography or a **#416 - *PRINCIPLE* *OF* *LAW*** (**'OTH CYCLE: #364 + #312 + #416 = #1092**) as then the basis for its apprehension as Category of Understanding.

Making a reasonable supposition as a logical, probable and hypothetical proposition, which is then predicated upon by a determined course of affirmative action to inform oneself through inquisition as elimination--is the process of a rational mind practiced in acquiring knowledge and explicit specification within Categories of Understanding.

That in my view, punctiliousness has an intrinsic phonetic correspondence and is a functional cognitive characteristic which is intrinsic of the mind and this process is not all unlike the initial starting point of this chapter by its specific construction of meticulous narrative as neural linguistic streaming and it's subsequent refinement until it was satisfactory.

For example, if all but the first and last letters are scrambled and the sentence is entirely ambiguous, you can still disambiguate the word and fully comprehend the sentence:

"Taht in my veiw, psciouelnunsts is an insniirtc phteinoc conrecoednrse and fancounitl cvgiinote cartarseiichtc of mnid."

<http://douglastwitchell.com/scrambled_words.php>

Thusly perception is inherent, such that confusion like fear and paranoia which steadfastly and habitually refuses to overcome its ignorant state by informing itself, can then be considered delusional.

YOUTUBE: "GREGORIAN - FADED"

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

"WHO HATH DELIVERED US FROM THE POWER OF DARKNESS {ie.

"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government-**G2963**. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities." [2Peter 2:10]

}, AND HATH TRANSLATED US INTO THE KINGDOM OF HIS DEAR SON: IN WHOM WE HAVE REDEMPTION {ie. #509 - YAHAD DEAD SEA SCROLL COMMUNITY} THROUGH HIS BLOOD {ie. CRUCIFIED AS KING OF THE JEWS ON #509 - FRIDAY 3 APRIL 33 AD}, EVEN THE FORGIVENESS OF SINS {ie. #509 - REPROACHES FOR THE CAUSE OF CHRIST}: WHO IS THE IMAGE OF THE INVISIBLE GOD, THE FIRSTBORN OF EVERY CREATURE: FOR BY HIM WERE ALL THINGS CREATED, THAT ARE IN HEAVEN, AND THAT ARE IN EARTH, VISIBLE AND INVISIBLE, WHETHER THEY BE THRONES, OR *DOMINIONS*-**G2963**, OR PRINCIPALITIES, OR POWERS: ALL THINGS WERE CREATED BY HIM, AND FOR HIM: AND HE IS BEFORE ALL THINGS, AND BY HIM ALL THINGS CONSIST." [Colossians 1:13-17]

CONCLUSION

If the ONOMANTIC basis of binomial number has its root in the Pythagorean notion of MIND / SCIENCE and OPINION / SENSE, then Cortese's (2016, p 13) claim to avoid such distinctions between device and mind or thought and perception is ostensibly a rhetorical artifice which is ignorant of trinomial number or noumenon and a denial of the essential attribute of anthropology: **homo[ios] sapien[s | t]**.

Our simple case study as **"fire evacuee" --> "something terrible happened"** change dynamic which quantifies the metalogic basis as a rational neurological data representation for which we ought now make consideration of Shelli Joye's overview of field theories of consciousness which support the idea that the electromagnetic field itself is the basis of consciousness and that this source of consciousness peers out into the space-time universe through our human sensory systems.

Having given some more thought to making any public consideration of Shelli Joye's overview of field theories of consciousness. And have decided given such discourse would involve multiple disciplines which are not within our realm of technological capability that our judgements would be fuzzy...

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

<<http://www.grapple369.com/Groundwork/Self%20Determination.pdf>>

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