

Proposition 3
Approach Logic

- I A black satin pillow flickered into the Cartesians, prompting us to clarify the position regarding renegade control for beings inhabiting domains generally unfamiliar with "evil" as defined by Homo sapiens. Aristotle makes the following points in his Nicomachean Ethics: †
- II - Military activities are not chosen for their own sake but with a view to some more remote end.
- The good general employs the forces at his disposal in the most scientific way.
 - If there be more than one objective then the good will be that objective which has the highest degree of finality.
 - Objectives can be grouped in the categories of (i) substance, (ii) quality, (iii) quantity, (iv) time, and (v) space.
 - Objectives must be crystal clear both in language and philosophy.
- III A row of gold LIRR wheels flickered into the Cartesians validating.
- IV Parallel columns of black Yo-Yo's: A shift in food refrigeration techniques brought about disastrous results in that excess refrigerant disposal caused snakes to collect in the rocks in dangerous population clusters.

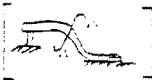
Conditionality of Proposition 2 and Proposition 3

Illustrations

† Author's interpretation of the following passages from Nicomachean Ethics:

1.7.1097a23-26; 1.8.1098b17-19; 2.1.1103b27-31; 2.6.1106a29-32

2.7.1107a27-31; 3.2.1112a30-33



A potency whose actuality or form of realization is determined by the circumstances of the situation defining its purpose. For the sake of the text, it can be considered a platform of convenience in an abstract substratum of attributes rendering it otherwise uninhabitable. (from page 9)

Metaphysics 8.4.1044b3-10 and 9.5.1047b35-48a7



Cognitive scanner – Based on the premise that species of knowledge exist, and given current neurological capabilities, it is not unreasonable to take the position that a being not concerned with Cartesian coordinates may take an interest in scanning and organizing measures of cognitive capacity in populations of interest. Interpretation of De Anima by Michael Esfeld: “Aristotle’s Direct Realism in De Anima”; The Review of Metaphysics, Dec. 2000 (from page 9)