

Logical existentialism

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Conservation of sovereignty

The effectual distinction of existence from subsistence is necessity from foolishness. Any animated effect has this distinction of *anima* and *animus*. And from effect we have cause as intent or (relative) accident. This accident is an abstraction over *animus*. It is culpable.

When we recognize the matrix of effect as make and give *versus* use and take, we characterize the *anima versus animus* distinction.

The law of sovereignty is conservative of existence, to displace subsistence and nihsistence. It is necessary to the conservation of our sustenance, wellbeing, and welfare that we educate and maintain awareness as conservative of life.

The *anima* of existence and necessity is the awareness of perceptual aptitude and effectual capacity. With the education of physical and metaphysical awareness is socio-economic security. Awareness is conservative of body, person, and self.

This existence as superior to subsistence and nihsistence is comprehensive of *anima* and consciousness. The effect of wellbeing is intentional as awareness provides for wellbeing.

In all matters of substance to self and person, metaphysical wellbeing is presumed, required, or critical. Analogously, the society of group or nation if effected existen-

tially. Is realized by intent or accident. And by accident is self destructive.

The conservation of our sustenance is the conservation of our sanity. When we open the perspective to comprehend the nondeterministic and nonlinear complexity of our metaphysics, we confront apathy, sympathy, and empathy as psychopathy and emotion. We employ the matrix of effect to resolve intent in terms of state of being as existential and healthy, subsistential and functional, or nihsistential and dysfunctional. Or healthy and necessary, or unhealthy and foolish. Innocent or culpable.

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