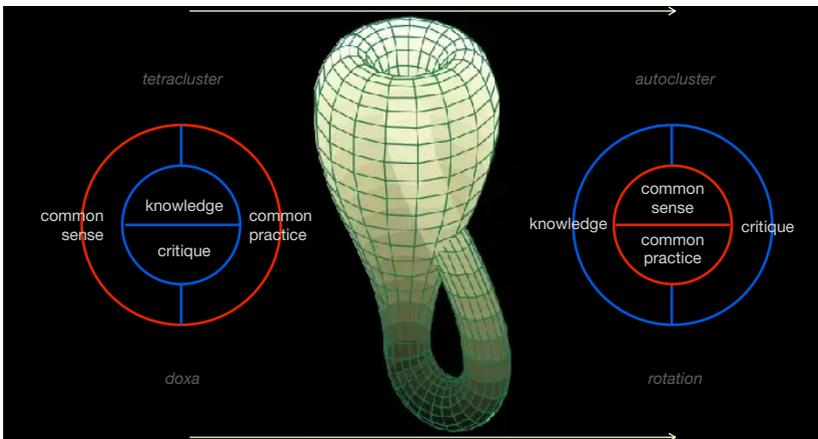


Let us turn to the *seauton* in Socrates *gnōthi seauton*. Se-auton, *thysel!* And then to the word 'automatic': *auto-matic*—*memory* procedures for *preserving/keeping* the self. *Auton* = (one's own) *self*. Question: does the self—in self-preservation—belong to us, or do we belong to the self (does it *traverse* us)?

A contemporary avatar of that question: when we realise that the positions of the tetracluster—*common sense, knowledge, critique* and *common practice*—though disparate, cannot be *entirely* separate (in this sense are [in One](#)), can we assume that this realisation will shift into a realisation of the self?

If we were in the keep of the self, how would we *know*? In which kind of dispositions of knowledge would we note and discern the internal *shifts* in common sense and common practice, that manifest the affects of a self that surrounds us, is placed before us and traverses us. *Transhumanly* auto-matic.



During **Covid-19** we were moved *beyond* our circle: beyond our social circle and beyond our practical circle. Our way of living changed overnight, and eventually started to stabilise as a way of life. In this differently composed life-way, opinion and assumption—*doxa*—rose to salience, or prominence.

We cannot pretend that our previously lives was simply broadened by a turn of events that we didn't see coming. And it is *not* a baggage that, when turning to a new normal, our lives will have merely “grown richer”. Rather, *doxa* has brought together positions that otherwise would be disparate.

Thus, the positions that we previously have discussed in the flyer series [crabwise #01-#06](#). Which are four the positions in what was coined a *tetracluster*. That is *opinion* in: **1)** common sense; **2)** the perspective of knowledge; **3)** the critique of that knowledge; **4)** common practice.

They were brought together under the circumstances of a particular situation, which was the *pandemic*. The positions were not conflated but moved closer to one another. And sufficiently so to be consider *in One*: that is, though disparate still *self-contained*. As such, *moving* our assumptions.

We may have had different *opinions* about the situation, but the different positions—*common sense*, *knowledge*, *critique* and *common practice*—still would determine our *assumptions*. That point being that this is something *different* from interpretation: since we were moved beyond our circles.

Which is to say that the hermeneutic circle does *not* apply, and we need a different template. **Covid-19** confronted us with a situation that did *not* allow us to take positions *over* and *above* the crisis: the current reality brought us unto a new environmental paradigm, impacting *both* technology & humanity.

Arguably, Jørund Blikstad's *working* with the *Peacock cabinet*—discussed in [crabwise #01-#06](#)—extended *into* the pandemic, in the sense that he was working with it under the conditions of the pandemic. While his work with the *Taweret* piece, was *conceived* during and was a child of the pandemic.

This is a major turn in his work discussed here in the terms of *rotation*: more precisely, a *hyper-dimensional* rotation. That is, a rotation of the kind that occurs in a Klein's bottle. Here *two things* happen: **a)** the *contained* elements move *out of* their own circle, and **b)** shift into *containing* entities.

Which is to say that where the *tension* between common sense and common practice *contained* knowledge and its critique, a *rotation* takes place where the *tension* between knowledge and its critique **a)** *moves out of* its *own circle*; & **b)** shifts into an entity *containing* common sense/-practice.

That is to say, at *some point* Jørund Blikstad did realise that *Taweret* and the *Self-shaft* was part of the *same* panel: correspondingly, we will here consider the possibility that assumption—moved by the tetracluster—will come to a series of (*trans-human*) realisations on the nature of the *self*.