



## 500 CONCEPTUALITY

### 501.00 Definition: Conceptuality

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501.01 The greatest of all the faculties is the ability of the imagination to formulate conceptually. Conceptuality is subjective; realization is objective. Conceptuality is metaphysical and weightless; reality is physical.

501.02 Definition requires conceptuality. All local systems are conceptual. Conceptual totality is inherently prohibited. There is systematic conceptuality within the totality, but it is always cosmically partial.

501.03 The artist was right all the time. Nature is conceptual. This is the difference between visibility and invisibility. The invisible does not mean nonconceptual. Conceptuality is independent of visibility or invisibility. You can have conceptuality, or an understanding of the principles, independent of size, which makes it possible to conceive of events as they occur at magnitudes that would be subvisible or supravisible. Conceptuality operates experimentally, independent of size. Size alone can come to zero, not conceptuality.

501.04 Conceptuality requires the generalization of patterns gleaned from special- case experiences and thus defines the basic event experiences that constitute structure.

501.05 We may think conceptually of assemblies of triangles or basic, generalized, structural arrangements that will hold true at either an atomic-nucleus size or a super- galaxy size, because all angularly defined systems are conceptually independent of the relative sizes of special-case experiences.

501.06 There is no half-profile of you. All conceptuality is systemic; it has to be finitely closed. Conceptuality has to have both frequency and angle. The angle part has to do with the circuitry design.

501.07 *Momentarily conceptual* means standing dynamically together like star groups. (See Sec. [324.00](#), Scenario Universe, and Sec. [510](#), Star Events.)

*Aggregate* means nonunitarily conceptual as of any one moment.

501.08 We may hypothesize that information as it increases exponentially—explodes. Conceptuality implodes, becoming increasingly more simplified.

#### 501.10 **Omnidirectional Halo**

501.101 Any conceptual thought is a system and is structured tetrahedrally. This is because all conceptuality is polyhedral. The sums of all the angles around all the vertexes—even crocodile, or a 10,000-frequency geodesic (which is what the Earth really is) —will always be 720 degrees less than the number of vertexes times 360 degrees.

501.11 The difference between nonconceptual, nonsimultaneous Universe and *thinkability* is always two tetrahedra: one as macro, to complete the convex localness outside the system, and one as micro, to complete the concave localness inside the system, to add up to finite but nonconceptual Universe. Thus the thinkable system takeout from Universe has a "left-out" outside irrelevancy tetrahedron and a "left-in" inside irrelevancy tetrahedron.

501.12 You have to have the starkly nonvisible to provide the complementary tetrahedron to account for the visibility, since concave and convex are not the same. That stark invisible reality of the nonconceptual macro- and micro-tetrahedra also have to have this 720-degree elegance. But the invisible outside tetrahedron was equally stark. The finite but nonconceptual inness and outness: that is the Omnidirectional Halo.

501.13 Complementarity requires that where there is conceptuality, there must be nonconceptuality. The explicable requires the inexplicable. Experience requires the nonexperienceable. The obvious requires the mystical. This is a powerful group of paired concepts generated by the complementarity of conceptuality. Ergo, we can have annihilation and yet have no energy lost; it is only locally lost.

501.131 **Omnidirectional Halo:** Every time we have annihilation into eternity, it is not lost in principle; it is only locally lost in the relative inaccuracy that we must have to differentiate and to have awareness.

501.14 The invisibility of negative Universe may seem a discrepancy, but only because the conceptual is such a fantastically limited part of the total, not just in the electromagnetic spectrum range, but in metaphysical, cosmic thinkability itself.

### 501.20 **Cosmic Timetable of Cyclic Events**

501.21 An angle is a convergent-divergent pattern: in terms of human experience it is a directionally focused happening—an event—an eVe-nt—a conVening—interference eVent whose V-angle of conVergence is a linear crossing fiX and, as such, is mentally conceptual and finitely think-about-able independent of the outwardly extendable length of the two lines. Even though the lines diverge outwardly—inferentially toward infinity—the angle formed by their inwardly converging lines is finite.

501.22 By the same logic a triangle or three-angled polygon is not only thinkably conceptual independent of size, but all its lines also terminate in angular convergences. Ergo, the triangle has no loose ends; the triangle is integrally and comprehensively finite. The triangle demonstrates finite conceptuality independent of time-sizing.

501.23 Conceptuality is always referenced to previous experience. The triangle is conceptually independent of time-sizing because it is a generalization of many triangular experiences. All of Euler's generalized topological trio of *vertexes*, *races*, and *edge*—his irreducible family of three unique geometrical aspects and their respectively unique constancies of always-and-only-co-occurring relative abundance  $V + F = E + 2$ —are all conceptually finite and considerable independent of special-case geometric shaping and sizing.

501.24 The relative size of any phenomenon is measurable only in time, for it takes time to measure. The relative magnitudes or microtudes of phenomena are measurable in equal, elapsed-time-per-whole-cycle increments relative to a specified cyclic system. (See Secs. [265.08](#) through [265.13](#), [526.23](#), and [1033.601](#).) The prime time increments and their respective frequency of recurrence within specific cyclic periods as employed by science are those of the only-gravitationally-intercohered galactic and nuclear systems. The celestial galaxies and the atomic nuclei alike are axially and orbitally unrestrained angular momentums of independently operative energy substances. The relative frequencies of the macrocelestial and microatomic systems and their local, individual, integral, inwardly-outwardly-pulsative, intertransforming characteristics have been reliably and informedly measured and interreferenced to

constitute the cosmic timetable of cyclic events.

## 502.00 Experience

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502.01 Experience is the raw material of science.

502.02 It is the nature of all our experiences that they begin and end. They are packaged. Our experiences, both physical and metaphysical, are all finite because they all begin and end. Experience is always special-case. Special cases are all biterminal, i.e., having both beginning and ending.

502.03 **Complexity:** Experiences are never elementary; ergo, they are always complex. The concept *one* as unity is available only in respect to one-half of twoness. There is no experience without the finite furniture of twoness.

502.04 Thinking is inherently exclusive. Experience, which comes before thinking, is inherently inclusive.

502.05 Experience is always special case but always governed by generalized laws. Among the generalized laws governing experience is the law that there are three directional aspects of all experience: in, out, and around. These directions manifest an inward-outward pulsing and a surface-articulated patterning. The pulsing patterning has six consequences:

1. the change in size wave frequency;
2. the plurality of precessionally induced surface vertex-vortex rotations of the expansive-contractive pulsations acting as omninonpolar vertex, alternately winding and unwinding, alternately and symmetrically to take in the slack of the contracting system or unwinding locally to permit symmetrical expansion;
3. the inherent axial rotation of the whole system;
4. the inherent orbitally occasioned surface changings occasioned by external forces operating precessionally upon the conceptual system considered;
5. the precessionally induced inside-outing transformations; and
6. the local-surface spiral wrinklins caused by axial torque; i.e., when opposite poles rotate in opposite directions (as with the Earth's clockwise rotation of high-pressure, clear-weather atmospheric motions and the counterclockwise, spirally wrinkled, cloud-cover pattern of the low-

pressure stormy weather in the Northern Hemisphere and the oppositely spiraling behaviors in the Southern Hemisphere in respect to the same fair and stormy weather conditions).

502.10 Many years ago, I developed a system of question-asking in which I ruled that I must always answer the questions from experience. My answers must not be based on hearsay, beliefs, axioms, or seeming self-evidence.

502.11 It has been part of my experience that there are others who, while experiencing what I was experiencing, were able to describe what we mutually were experiencing as well as, or better than, I could. Therefore, my experience taught me that I could trust the reporting of some others as reliable data to be included in my "answering" resources. For instance, I could include the experimentally derived data of scientists.

502.12 I am willing to accredit the experiences of other men when I am convinced by my experiences that they communicate to me faithfully; that is, I am able to enlarge my experience by the experience of others.

502.13 Certainly, my experience and your experience includes the fact that we dream. This doesn't have to be realized reality. There may be people who lie to you, but manipulation of the data doesn't alter your determination to rely upon experience, for it now becomes a part of your experience that some people lie, and you learn which ones are reliable as suppliers of your experience inventorying. Our experience includes the becoming. It includes the multiplication of experiences. It includes dichotomy.

502.20 All experiences are finitely furnished with differentiated cognitions, recognitions, and comprehensions. The finite furniture consists of widely ranging degrees of comprehensive constellar complexities.

502.21 Experience is inherently discontinuous and islanded. Each special experience represents a complex of generalized principles operative in local-angle and frequency- modulated realizations.

502.22 Among the irreversible succession of self-regenerative human events are experiences, intuitions, speculations, experiments, discoveries, and productions. Because experience always alters previous experience, the process is both irreversible and nonidentically repetitive.

502.23 Since experience is finite, it can be stored, studied, directed, and turned with conscious effort to human advantage. This means that evolution pivots on the conscious, selective use of cumulative human experience and not on Darwin's hypothesis of chance adaptation to survival nor on his assumption of evolution independent of individual will and design.

502.24 Consciousness is experience. Experience is complex consciousness of being, of self coexisting with all the nonself. Experience is plural and nonsimultaneous. Experience is recurrent consciousness of sequences of self reexperiencing similar events. Reexperienced consciousness is recognition. Recognitions generate identifications. Recognition of within-self rhythms of heartbeat or other identities generates a matrix continuum of time consciousness upon which, as on blank music lines, are superimposed all the observances by self of the nonself occurrences.

502.25 Experience is inherently omnidirectional; ergo, there is not just one "other." There are always at least twelve "others." The connection between the six degrees of freedom and omnidirectionality is, of course, the vector equilibrium. Pulsation in the vector equilibrium is the nearest thing we will ever know to eternity and god: the zerophase of conceptual integrity inherent in the positive and negative asymmetries that propagate the problems of consciousness evolution. Our inherently limited perceptivity requires these definitions of the asymmetric emphasis of experience. Experience is inherently terminal, partial, and differentiable: the antithesis of eternal integrity

### 502.30 **Experimentally Demonstrable vs. Axiomatic**

502.31 The difference between synergetics and conventional mathematics is that it is derived from experience and is always considerate of experience, whereas conventional mathematics is based upon "axioms" that were imaginatively conceived and that were inconsiderate of information progressively harvested through microscopes, telescopes, and electronic probings into the nonsensorially tunable ranges of the electromagnetic spectrum. Whereas *solids, straight lines, continuous surfaces, and infinity* seemed imaginatively obvious, i.e., axiomatic; physics has discovered none of the foregoing to be experimentally demonstrable. The imaginary "abstraction" was so logical, valid, and obviously nonsolid, nonsubstantial in the preinstrumentally-informed history of the musings of man that the mathematician assumed abstraction to be systemic conceptuality, i.e., metaphysical absolutely devoid of experience: He began with oversight.

### 502.40 **The "Purely Imaginary Straight Line"**

502.41 In speaking of his "purely imaginary straight line," the mathematician uses four words, all of which were invented by man to accommodate his need to communicate his experience to self or others:

- a. *Purely*: This word comes from the relativity of man's experiences in relation to impurities or "undesirable presences."
- b. *Imaginary*: "Image-inary" means man's communication of what he thinks it is that he thinks his brain is doing with the objects of his experience. His discovery of general conceptual principles characterizing all of his several experiences—as the rock having insiderness and outsiderness, the many pebbles having their corners knocked off and developing roundness—means that there could be pure "roundness" and thus he imagined a perfect sphere.
- c. *Straight*: Man's experiences with curvilinear paths suggested that the waviness could be reduced to straightness, but there was naught in his experience to validate that nonexperienced assumption. Physics finds only waves. Some are of exquisitely high frequency, but inherently discontinuous because consisting of separate event packages. They are oscillating to and from negative Universe, that is to say, in pulsation.
- d. *Line*: Line is a *leading*, the description of man's continual discovery of the angularly observable directional sequences of events. Lines are trajectories or tracteries of event happenings in respect to the environmental events of the event happening.

### 502.50 **Experiment**

502.51 A voluntary experience is an *experiment*. To be experimental, we must have an observer and the observed, the articulator and the articulated. Experiences include experiments: there are experimentally demonstrable cyclic regularities, such as frequencies of the occurrence of radiation emissions of various atomic isotopes, which become the fundamental time increment references of relative size measurement of elemental phenomena.

### 502.60 **Happening**

502.61 An involuntary experience is a happening. To be experiential, to have a happening, we must have an observer and the observed.

## 503.00 **Happenings**

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503.01 A happening is an involuntary experience. You cannot program "happen."

503.02 Happenings contradict probability. That's why they are happenings. Probability is not a reliable anticipatory tool; it is stronger than "possibility" but crude in comparison to "navigation" and "astronomy." If probability were *reliable*, there would not be a stock market or a horse race.

503.03 The vector equilibrium is the minimum operational model of happenings.

503.031 **Starting Point:** The vector equilibrium nucleus of the isotropic vector matrix is the zero starting point for happenings or nonhappenings: it is the empty theater and empty Universe intercoordinatingly ready to accommodate any act and any audience.

503.04 Evolution is the scenario of happenings permitted by nature's precise external laws governing angular degrees and frequencies of event freedoms.

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[Next Section: 504.00](#)

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