

$$\lambda_{\varepsilon} \varphi_{\zeta}$$

Monday, 18 March 2019

Metaphysical field theory

The instantaneous metaphysical manifold is experience and reflection over the elements of the system of consciousness.

$$\kappa_{\sigma} = \kappa_o + \kappa_{\alpha} + \kappa_{\beta} + \kappa_{\gamma} + \kappa_{\delta} + \kappa_{\lambda}$$

The temporal metaphysical manifold is the inner world of behavior. The temporal manifold is learned from the experience of the instantaneous manifold to the esoterica of consciousness.

$$\psi_{\sigma} = \psi_o + \psi_{\alpha} + \psi_{\beta} + \psi_{\gamma} + \psi_{\delta} + \psi_{\lambda} + \psi_{\sigma}$$

The experience and learning of the esoterica of consciousness occurs in the context of the eye of self awareness, and the will of self determination. The will to review and to qualify, and to accept and to reject, aspects of experience and features of learning is a part of the process of the evolutions of the esoterica of consciousness.

$$\psi_{\sigma} =_{\varepsilon \cup} \psi_o + \psi_{\alpha} + \psi_{\beta} + \psi_{\gamma} + \psi_{\delta} + \psi_{\lambda} + \psi_{\sigma}$$

The theorem of incompleteness attributed to Heidegger represents the fact that this *esoterica* of consciousness is unique and finite as the learning and development of the memory of experience, and therefore cannot reflect or replicate itself as would be necessary to comprehend itself with a conventional practical working confidence.

Heidegger's incompleteness impacts the conception of the system of consciousness. The complex of physiology is embedded in the complex of experience, which must be separated, recognized, understood, and formalized with sufficient rigor of method to determine comprehension.

Likewise in common life, the conception of the objects of experience and perception is realized -- or not -- to great effect. Quality of awareness is determined by the quality of conception.

The conception of consciousness as a physiological complex may be novel, but it is not uncertain. The spirit, heart, font of emotion, was identified by Jung as the inner consciousness in tandem with the outer consciousness of intellect. Following the course of distinction, we can identify a number of centers of consciousness having unique features of characteristic for the state of being, and therefore consciousness is a state system. The enumeration

presented, here, is believed to be general and is offered to review.

With this course of development we can elaborate the principal objects of individual development as objects of experience and perception that are conceived to the esoterica of consciousness in the formation of awareness. The principal objects of perception are self, other, some others, and all others. The principal objects of experience are the elements of the state of being.

The recognition and understanding of these objects as the operative components of self and the principal components of awareness is a fundamental of language and culture. In the conflicts of self and person, the courses of mutual development and of the exclusion of development would illuminate or celebrate, or negate, abuse, and obscure individual development in society or exploitation. The history of self is part of the history of humanity.

Given these facts of our metaphysical existence, we can readily recognize and understand the poverty of individual awareness. The mystery of the metaphysical manifold is a cause of confusion and conflict. Dispelling this mystery is central to dissolving our metaphysical poverty. The process involved is the common individual development of the principal objects of conception.

The interrogation of the terms of conception of theory requires such breadth and depth. The instantaneous manifold as independent of the esoterica of consciousness proposes innocence or naivety which is independent of learning. This is the case of instantaneous observation, of recognition independent of understanding, of the recognition of objectification. The initial formation of an object of perception is independent of the subsequent association to the memory and learning of experience. This, independent, recognition is an instant of interest to the exposition of processes of consciousness.

The association of objects of perception with memory and learning imports history into currency. The understanding of association is another instant of interest to the description of the physiological processes of consciousness. The will to independence or the acquiescence to dependence occurs as the qualification of understanding of association. What do we comprehend by the term understanding?

Our comprehension of awareness and will in the temporal metaphysical manifold,

$$\psi_{\sigma} = \psi_{\varepsilon} + \psi_{\nu} + \psi_{\rho} + \psi_{\alpha} + \psi_{\beta} + \psi_{\gamma} + \psi_{\delta} + \psi_{\lambda} + \psi_{\sigma}$$

requires introspection, sincerity, and reflection. It would be naive to conceive of humanity as having some uniform characteristic, $\varepsilon \cup$. The relationship between the left and right sides of this representation of the metaphysical manifold is complex, and ranges broadly.

This representation affirms the conception, but it is not exhaustive. It is a capable facility. The memory and learning of experience impacts awareness and will. This layer of meaning is another beyond the metaphysical manifold as a state system having memory and awareness. The distinction encumbers the representation with complexity. The relationship between the primary representation and the syntactic components of representation is unfortunate to the method of representation. Otherwise, the essential capacity of the facility of representation remains. It facilitates communication, recognition, understanding, and thereby comprehension.

With the conception and application of metaphysical length, the analog of time, we can employ the metaphysical second as the smallest unit of metaphysical length, and the metaphysical hour as a much longer unit of metaphysical length. The second may be instantaneous. The minute and hour are not.

One of the most common or familiar experiences of the metaphysical second is the formation of understanding in the condensation of experience to recognition. However, when the esoterica has been habituated to violence, the capacity to accept recognition from learning is handicapped. The languages of aversion and defense demand the habituation of arrogance. In this state of being, on the metaphysical length scale of a year, decade, or century, learning has been inhibited in favor of aggression. Conversely, a healthy state of being demands the rejection of aggression, arrogance, and violence. By these metaphysical facts we recognize violence as inferior to peace, undesirable as inhuman. The violent state of being interferes with the faculty of presence. It handicaps social awareness by retarding the recognition of actuality. Moments of recognition fail to occur due to prejudice. The rationalization of actuality to realism of esoterica displaces the sights of actuality.

While individual development faces socio-cultural challenges, the phenomena of personality and behavioral disorder remain causally immersed. The diagnosis of the physical cause of personality disorder is differentiated from the metaphysical cause of behavioral disorder by indications of conscience. Socio-cultural effects obscure the metaphysical causation of behavioral disorder. An abstract, social, conscience of person appears in

place of a conscience of self, in contradistinction to the absence of conscience.

The domination of conscience of self by conscience of person is known to the habituation to violence. The behavioral influences of social and cultural experience become languages immersed in the expression of awareness, protest, acceptance and rejection. The conscience of person is normally familiar to social interactions, where the conscience of self is social. Ideally, issues of society and culture are explicit, and not submerged within a surreal communication. When the conscience of self is negated by the employment of the conscience of person, the *ennui* of relationship and interaction becomes distracting and potentially frustrating. On the metaphysical length scale of one or more years, the behavioral adaptations to socio-cultural violence are likely to demand expression beyond the subtleties of conscience.

The behavioral developmental issue begins with the awareness and will to preside over the texture and content of the esoterica of consciousness. To qualify the origin of expression as negative in pursuit of a positive quality of life. Or, not. To accept the negative state of being as rational, if not reasonable.

It is by this recognition that we recognize the complexity underlying the representation of

awareness and will as a combinatoric operator over the metaphysical manifold of consciousness. These state vectors have relationships to the state of the system of consciousness that are not represented in the formalization offered, above.

Logical existentialism, $\phi\zeta$: Metaphysical
field theory

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