Out of Time
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1. The spiritual is the justifiable.
2. Abstractly representational, art conditions significant form.
3. The poles are operons, summing to worlds.
4. The ontology of art is the perceptual logic of our conceptual space.

So as to say: Art paradigms objects.
5. A convergence is a congruence relation.
6. A state of nothingness is a non-congruent relation, a topological singularity.
7. Degrees of freedom are dimensionalities of topological spaces.
8. Content generalizes to form.
9. The conditions of objecthood are generalities of form.
10. So as to say: Generality conditions objects.
11. The point of understanding is a supernumerary claim.
12. Time’s arrow multiplies degrees of freedom.
13. A heuristic: Our conceptual space is convergent.
14. An object point-sums the world.
15. Objects are distally conditioned, that a chair fails to explicate a concept.
16. Probability, as number, is a congruent space.
17. A point convergence generalizes to form.
18. Rigor of thought, not belief, conditions salvation.
19. Facts are heuristics.
20. Objects are convergences, so as to say, limits.
21. Perspectives are second-order heuristics; reality, their generality.
22. Epistemology is a comforter.
23. A heuristic is an external operator.
24. Conceptual space:
That which can be named, not described.
25. Existence is an epistemology, not an ontology.
26. And so: We suffer belief, to the extremity of pain.
27. Belief is damnation, in all its multifarious forms.
28. The condition of salvation is rigor, deciding its representational mode.
29. God ceases to exist at the limit of convergence.
30. Predications of God misdirect intentionality.
31. Such ends we seek as disappear.
32. Despite our coruscating fears, life’s properties reverse in simulacra of illusion.
33. Philosophy is beauty in despair of grace.
34. That epistemology is dyadic, it conditions the reality.
35. Belief answers belief, itself unjustifiable.
36. Stricter criteria release us from the cycle of contention.
37. Diagnostically, prayer presumes against Eden, the spatialization of a temporal logic.
38. Form clarifies content.
39. Synoptic convergences collapse on penultimate terms.
40. And so: Even sequence is epistemic.
41. God, existence, reality: The concepts vanish at their point of application.
42. Despite its ontological sheen, science is a heuristic.
43. Randomness, as determinacy, eludes determination in a point-sum world.
44. Controlled experiments are likewise excluded within all conceptual spaces.
45. As of the synoptic: We presume against the concepts we invoke, to our eternal peril.
46. The concept of God is presumptively bounded against provisional claims.
47. Again: God is supernumerary in Eden.
48. Logically, as of the solution to the world, God is an atheist.
49. And so, as to the calculus of identity: God is a metric, our distance from ourselves.
50. God vanishes epistemologically, as redemption requires.
51. How elusive is salvation? Even the set of all concepts begs exteriority.
52. The limit of experience is non-experiential, that torture vivisects the reality.
53. An epistemic God: The set of all sets is not a set, as a monotonal world is blind.
54. Ontology is an abstract heuristic; epistemology, a reality.
55. Belief is the mark of error, signifying ontological illusions.
56. Connoting an abstracted relationship to self, faith is superfluous to an epistemic rigor.
57. A prior parameterization conditions the justifications of knowledge.
58. Can the proximal guide the distal? Not in every world.
59. The proximal is as a primary language; the distal, a secondary acquisition.
60. The thought is as the epistemology of convergence on the penultimate term.
61. Our conceptual space divides into heuristics and epistememics, technologies and salvations.
62. Relativism projects a disparate dogmatism.
63. Alternative views are heuristics of aesthetics and design.
64. Relativism: Lacking epistemic force, differential claims can only support heuristic ontologies.
65. Solipsisms collapse in singular representation.
66. Conceptually, sin misappropriates perspective.
67. The logic of our world, as of salvation, is epistemic. And so we see where judgment errs.
68. Not temporally imperative, the thought is retroactive to the beginning of time.
69. Thought is circular, or nothing.
70. Preeminently, we seek higher levels of rigor, not of cleverness.
71. The world is a rigorous representation.
72. A parameterization bounds a space.
73. A boundary is a logical category, an expectation.
74. Objects are convergent boundaries, their logic a temporal epistemology.
75. An ethics: Act rigorously, not to fulfill unwarrantable claims.
76. What emboldens the Taoist to ‘die while alive and be completely dead, then do whatever you will, that all is good,’ informs the philosophy.
77. The strict logic of our conceptual space is Eden. Dignity is its predication.
78. Any object, or world, can arise within sufficiently divisible spaces.
79. Against an extremity of pain, the limit of rigor. So as to say, God.
80. Deciding the reality, at the end of time, only philosophy matters.
81. Escape the wheel? Escape the ‘reality,’ at the limit of spaces.
82. At their limit, we deconceptualize inside-out.
83. As Picasso is emotion, the philosophy is consolation. Its epistemology is rigor.
84. As of evil in the Garden: If the source is disobedience, the product is presumption of futures.
85. God, as reality, is an epistemology, not an object.
86. Black and white are, conceptually, an exclusive set of any two colors.
87. Mythologies: Systems of belief without prescriptive proof, as evolution, and God.
88. Rules concentrate expectation.
89. The limit of intelligence functions to disengage contention.
90. Words are fields, and all they imply.
91. To live within presumptive claims, we suffer as we like.
92. Among positable consolations: The world is a gingerbread construction, and comforting as cake.
93. What holds us back? Fear of what ‘must’ follow the dogs of war.
94. In cosmology, we only discover ourselves.
95. The capacity to medicine humanity potentiates torture.
96. Hardwiring is metaphor, a posteriori.
97. Framing the philosophy, “freewill” conditions human dignity.
98. The axiomatic is the logical ground of a cognitive freedom.
99. The malleability of property: Humor is antecedently informed.
100. We exceed views, the seductions of perspective.
101. Minds are worlds.
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