

Chasing Dynamic Conceptions: Finding the “I” in the storm

ABSTRACT - This article introduces the concept of ‘conceptions’ which is fundamental to the theory of apithology and central in its practice. The nature of the term in revealing the non-object that is the resultant of the conjunction of subjective, inter-subjective and objective interpretations, is clarified. Three familiar definitions are identified which reveal a fourth already existing understanding. The four distinct features of conceptions are also discussed, being: *tensions*, *situations*, *attributes* and *potentials*. A process of conscious reification of consciousness is described. The article concludes using the illustrative metaphor of the formation of cyclones, being a phenomenon, like conceptions, that have discernable form, definable qualities, identifiable locations and patterns of formation, yet no physical center. A way of perceiving the form of conceptual non-objects by their dynamics of formation is provided to assist practitioners in understanding the use of this term.

INTRODUCTION

The first term that most practitioners become familiar with using in discussing apithology is the term *conceptions*. This concept is of central importance in the field of apithology as it defines the subject that apithological inquiry is most concerned with. It is also the object that it most often focused on. The initial difficulty is that in examining a conception there is neither a subject nor an object to be found.

In apithology the emergent qualities seen are not the possessions of things, they are phenomena that result.

Instead of attributing qualities of consciousness to things, places, persons or a collection of people, apithology examines the conceptions operating that give rise to qualities, not of, but *as* consciousness itself. In apithology, conceptions have no subject, and are themselves no object. This involves a delineation of specific phenomena from the conjunction of all operant phenomena. There is a phrase for this process of demarcation, being to examine the ‘*operant conceptions*’. This phrase defines the phenomena located within the field of inquiry determined as being meaningful. There is no negation or delusion in this, only demarcation. Because apithology is primarily concerned with the tensions that occur between different structures of consciousness, identifying and understanding the potentials of the different conceptions operating within the field of inquiry is the main focus of an analysis. To provide a focus for the phenomenon that arises as consciousness, that is not conflated to include the ground of consciousness itself, in apithology the fiction of a *conception* is used.

THE CONCEPTION OF CONCEPTIONS

The colloquial use of the term ‘conception’ usually has one of three defined meanings, used differently depending on the context. A ‘conception’ can be defined as: 1. *a coming into being of the act (e.g. a pregnancy)*; 2. *the process of understanding ideas or abstractions in symbols (e.g. communicating a concept)*; 3. *the complex product of abstract or reflective thinking*. In apithology it is the conjunction of all three of these common definitions that defines a conception. (Article continues...).