

The condition of existence is the condition of salvation: that two points are not one. The condition is a tautology, a proposition at the core of our conceptual space, and so a certainty. It is why science is a tool, advancing our interests, and not a prison, forcing assent. Whatever distinguishes two points, allowing for the construction of a controlled experiment, is a confounding variable that prevents us from drawing rigorous conclusions. The logic of science is an approximation, as the products of a technology are approximately the same. We see science as the language of nature, that language is an instrument of society, whose members—human beings, sometimes citizens—are approximately the same. It is a picture of the world at a distance from the world. Since distance blurs difference, conceiving concepts, we embrace it as perspective. Concepts are clusters, without which there can be no order, objects, regularities, or worlds. Worlds are objective—outside of us—that distance generates the approximations that support conceptualization. Reality is what is shared, that concepts demand commonalities.

Objectification demeans, that objects, approximately, within tolerances, are interchangeable. Dignity is of difference, that the individual is irreplaceable. Dignity is a precision beyond approximation. The condition of dignity, then, is the condition of existence.

Salvation is the cessation of concepts, of the approximate clustering of experience. It represents radical singularity, either of an existence of distinguishable points, or of God. To the degree that we embed our concepts, we seek salvation in God. A relationship to God is proxy to the deconceptualizing individuation of the world.