

A Model for the Rehabilitation of Witness Perspective

The Path of Knowledge : The Knowledge of Path

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Abstract

The sound producing machinery of change is a viral element in the problems of civilization. A silent relation that is unmoved, as it is unexposed to the power of the discourse of change and a silent logic of volumetric processes, together illustrated to companion empirical nature are employed for the elaboration of historical conceptual paradox involving mind and matter. Mind, conceived as an enduring state of the becoming of energy into a state of matter, and matter as the constantly becoming environment, are tested with criteria of witnessability for consistency to capture an acceptably reasoned description, from a modern perspective, of cultural evolution. A self-generating friction at the conceptual border of the social and natural sciences, as the recurring source of the problems of civilization, is discussed. The philosophies of logical positivism and post modernism referenced from the elaborated philosophy are determined to reflect a need for a representation of nature that is independent of temporal and physical parameters of perspective. Emergence is discussed within the framework of first witness perspective and a visually based mathematical-physical model of space is elaborated.

Introduction

It cannot be denied in argument that the concept 'universe' entails the concept 'path' and visa versa; knowledge has a path, 'path' entails both the concept of it and from perceptual reference, parametric specificity. There is no type of knowledge that can exclude a familiarity with living, living a familiarity with change which has no other means of communication than by the entailment of path. All concepts originate from the

motions of interactions that again entail a temporal path. If the word 'universe' is restricted to mean all that which life experiences and the senses can refer; 'path' refers to the 'universe', 'universe' refers to 'path. Remaining to the imagination, at the borderlines between science and life experience, are still cases of path, of the universe as a statistical entity, or as a set of historical names-i.e. "a universe" or "The Universe", "A path" or "The path". Whether postmodern philosophies posit truth away from the category of unmasking, to the category of its' creation, either the result of the application of impulse, 'path' is ubiquitously entailed as either a path to its' revelation, or to or from its' creation, within the common perspective, either publicly is the body of scientific knowledge or in private its' soul, rational comprehension of the happenstances from which the path towards tomorrow can proceed. The topic of change as a manifestation of power or as the power of manifestation has not escaped the active gaze of judgment of those who see to court it; in doing so engender power itself to the same discourse that contains it.

Discussion

If a universe is postulated to keep rather than possess time, logically referred is the necessity for a witnessability of events and a first person perspective for description: if description of both historical events and a scientific construction of the path of processes evolve from a co-evolution of the physical and conceptual, temporal paralleling and subsequent aligning of the physical and conceptual occur upon the achievement of knowledge, then the conceptual and physical, memory and path, the immaterial and the

material, respectively, are the effect of emerging path that is not describable with numerical constants, but change with the perspective dependant means of the elaboration of time. The universe, argued to be contained in definition as the effect of change, can be descriptively embodied from a scientific viewpoint as a path of propagation in which unwitnessable silent fast propagations, becoming-sound-possessing-witnessable-matter, are associated with the state of matter; the state of unwitnessable-becoming-sound-possessing-matter, a conceptual state, are associated with the state of mind. The interactions of physical volumes of space in a universe that keeps time, assuming that description is perspective dependant, can be envisioned to parallel witness-pair dependant distribution of formed concepts whose creation is also a perspective dependent matter extended from the proximal relations of volumes: if the concept is conceived of and included in universal description as unique, along with the unique physical space, as in a nominalists' view of the world, it might be accommodated within a scientific framework if it is given the property of unwitnessability; if the evolution of witnessable sensory experience is held as the only criterion for the existence of volume appropriate to tangible witness, the existence of an unwitnessable sort of volume can emerge from the point of witness perspective in which its' characterization is an unwitnessable displacement of some sort that reflects a difference ratio of appropriate energies that characterize physical phenomenon (i.e. the concept of color as the result of a synergy of energies of proximal radiations that result in various colors). 'The concept' is, thus, relative to both the energetic motions associated with the life process, and physical motion, activity of witnesses; the relative length of the arc occupied in the field of witness-pair relations-i.e. physical reality, as the consequence of relative observable

motion, is associated with the motion of witnesses, and conceptual reality to a plurality of angles of arcs that are physically tangential to the line that connects witnesses in relations (Figure 3). The concept can be construed to possess more of an absolute value drawn from its' slow rate of change in a scale of magnitudes of importance in relation to other concepts within the surface terrain that contains the witness event. If a parallel of the concept as a manifestation that parallels the becoming environment, becoming space, is asserted, a displacement ratio factor of one concept to another can surface at the interface of dimensions involved in making conceptual comparisons. For example, the unique witnessable plain volume, of parallel identity to witnesses in relations, described with scientific methods as more static and tangible in nature than physical nature, are attributed with a dynamics of change in which the describing parameters from identifying referral are variable – i.e. the volume of space, attributed as a uniquely existing single space regardless of its' potential multiple representation in the form of multiple occurrences to witnesses or construed existing total volume as the sum of individual volumes, can be given a relative empirical nature as a synergy defined by a relationship of the witness and the volume as a symbolic meaning that is dependant on witness activities and the environment. A constructed road is always identified as 'road', but empirical values related to size and volume are witness dependent and not interchangeable as elements of absolute physical length with other roads or , for instance, the dimensions of 'road sign' or the size of an asteroid orbiting the earth's sun. Though it might be contended that appropriate physical size attributed to material objects in this example, becoming relative in meaning, escape logic; i.e.-physical dimension becoming relative become meaningless, are still contained to be real and applicable as observation

and measurement is ubiquitously contained to the act of witness ;encompassing all existence, the concept of witness dependent relative parametric volume encompasses all perceivable and pertinent volumes; witness-actual physical volume can be designated as a product that is totally gauged by cognition rather than a physically gauging ruler- comprehensive parametric volume is innately contained to the sensory-physical means of establishing its' existence to a group, culture, or universe. The feasibility of existence of this account. of relative physical volume is based strictly on perspective in which, other than the single witness, only the witness pair is postulated to exist. Creation of a representation of the concept as difference state that is based on witnessible geometries of the physical is evolved from a symbolism in which time, and hence relations of simultaneity, are substituted with a relation of mirroring and symbolism based on need - i.e. focus from the perspective of witness does not involve the physical mechanics of the witness event but the occurrence of meaning. In the model presented active dynamic volume, of both witnessible and non-witnessible nature are entailed to a meaning that necessarily and infallibly refers exclusively from the perspective of witnesses (or entities) in relation and entails time only as a concept and measure relative to the experience and history of the path accumulated to the life time of engaged witnesses, that is alternately entailed to and from the fact of their association. Path, as either energetically active biological memory originated from the parameters of a path of energy transmission or parametrically, to the path of either a motion or the transmission of energy is inherent to all aspects of witness in relations (past or present, living or inert) of any kind. The relative volume is distinguished from that in the theory of relativity, it is given existence exclusively as a function of the existence of its' conceptual referral which in turn is

strictly a function in a hierarchy of pertinence to the situation of witnesses with respect to each other and the physical environment. It cannot be said that a measured value for the velocity of light can have coherent meaning if it is not referred to both the measurer, i.e. mankind, the human species, and the light measured; the witness pair man-light is not the same as the witness pair dog-light, or light-mankind, light-dog, Albert Einstein (1986) and reflected light or Max Weber (2005) (who was not a scientist) and reflected light. If the total of external physical volume pertinent to activities of mankind changes with population statistics, size, geographical distribution, one cannot speculate that space exists as a fixed entity, but as witness variable dependent. If the volume of space is effectively variable with respect to time, age and state of a population of witness, and all existing subset volumes can be considered parametrically variable for effective description, historical interpretation may be plausible only when ratios relating the observer to the observed entail the same library of concepts that remains pertinent over generations, i.e. if the same family and environment, i.e. homo sapiens and the earth are maintained as topics over the interval of comparison. It might be speculated that a continuity of the identity of the relationship earth-mankind serves as an example for all identity, identity defined as loci within witness relations from which a line defining both permissive intercourses and their plausible continuance delineates compatibilities for all intercourses from which the generation of new combinations and diversities emerge; a range for permissive associations emerging from this general description of identity as an emerged/emerged line that is capable to render explanation for species evolution, instead of employing as a means overt physical/physiological/biochemical characteristics might employ instead a concept of relative and emerging volume as it

relates to witness pairs/environmental interactions in the pursuit of the greatest available open space. Regarding the great conflict of ethics that can occur on witness to social practices in other societies, mankind might be framed as the product of his own experimentation; in the act of perceiving both the tree and the sky as open, the sky with greater physical room, pushed himself from a tree in a punishment for intrusion to his spaces, simultaneously creating loss and endowing more room, though not necessarily earth bound, for it (loss) , the future.

Real in space, unique dynamic physical volumes that can exist multiply in both symbolism and to witness representations might be represented in a reality of totals as synergisms that occupy less space if they are given descriptive existence only in reference to an experience of relations rather than from abstractions involving free floating figures; in this case all testimony is necessarily bound to a situation that necessarily entails the discourses of history, and is not a matter of a pure geometry of associations that can be detached from the influences of gravity. Absolutes of volume can have little meaning in a universe of endless volume. A single real space, though evidenced to exist separately and independently in the field of each of many witness referrals is here recreated to refer, synergistically to arrived parameters of unique common loci that possess conceptual identity in however many relations of witness that may refer to them; there is but one, regardless of a possible plurality of existence, unique spaces or volumes that is adjusted, for analytical purposes, parametrically with respect to a hierarchy of importance. The bumble bee, necessary to all humans is reported close to becoming extinct (Latsch, 2007). In the presented model the volume of the bumble bee is not a grossly estimated 2 or so cc (cubic centimeters) that can be measured physically,

but a 2 cc volume that is distributable throughout the entire human race (the survival of the bee affects the survival of every human) as a single volume and is adjusted by a ratio that reflects it priority in an order of all enumerable volumes that are likewise pertinent to the members of a culture that refers to them.. For instance, if the number of volumes pertinent to all men is inclusively 23,256 and the bumble is rank # 2 in order of actual prominence to survival then its' effective volume would be adjusted, regardless of actual measurements, to $23,255/23,256 \times 2 \text{ cc} = 1.999914 \text{ cc}$. If the extinction of the bee is the result of an act of genetic tampering, involving the employment of an actual measured volume of 2 cc, the witness and hands of the researcher upon the genetics of the bee reduced the real volume of space occupied by the bee to the effective difference of $1.999914 \text{ cc} - 2.0 \text{ cc} = -.000086 \text{ cc}$ of lost environmental space per existing bee for each bee lost. If 100 trillion bees become extinct (a vast under estimate) that leaves :

$$0.000086 \times 10^{14} = 8.6 \times 10^6 \text{ m}^3 \text{ of volume absent from the world}$$

If a the volume of a man is 1.6 m^3 ($\sim 2 \times 2 \times .4$) m^3 and 1 trillion men exist

$$= 1.6 \times 10^{12} \text{ m}^3 \text{ of total volume of man}$$

: each mans effective volume will be reduced to (an unwitnessable, unmeasurable)

$$(1.6 \times 10^{12} - 8.6 \times 10^6)/10^{12} = 1.5999914 \text{ m}^3$$

= -00.0005375% reduction in the volume of men. It might be postulated that the

loss of the bumble bee is reflected as an autoimmunity problem of the same nature that is witnessed to be lived out in the actions of society in which capitalistic enterprises result in natural abuses and that in turn had prompted the research in molecular genetics that enabled the tampering with the genetics of the bumble bee in order to preserve a species for cultivation that is lesser in priority for survival. The cycle of the willful transmission

of the form of an occurred impulse is interpreted to reflect a cognitive blindness to the possible existence and nature of suspect (unwitnessable) events as the instigators of self defeating behavior.

In analogy to this scientific model, a distinct cultural trait in a population entails only one unique existence (volume if 'the concept' can be rendered in terms of the occupation of spaces) that is distributed and occupies as many individual spaces in the psyches of the individual of a culture as there are individuals that possess the trait, though it exists in only one instance. It is either an unavailability or unawareness of circumstances of the individual to the prominent differences of himself in ratio to whole spectrums that are postulated to result in the unhappy situation of the individual. It is interesting to note the unwitnessable causality of the problem in the example of the bumble bee yet its' potential revelation from philosophical considerations, suggesting not only that root causes of self defeating behavior are at least sensed unconsciously and are external to the environment area encompassed by a culture, refer to the unwitnessable, possess no voice, and lack a tangible source for referral of conflicts; presenting a tangible obstacle to their expression and realization of appropriate social spaces with which to work resolutions. In this example, if actual causes are from a physical instability, men blindly acting in an exact parallel to a behavior that can be attributed to external nature, seen as nature, seeming possible, in frustrating pursuit, to seek adaptive responses only from within the material elements of society that are simultaneous victim to the same situation, resolution, depending on balanced and esoteric philosophical reflection, or introspective searches, still renders still a frustration for adaptation. . An existing, imposed vicious cycle then motivates group efforts to unearth a paradox of the material and philosophical, of mind

and matter, yet with the focusing eye upon the same means and tools employed from which the problem came to existence, i.e. a potential autoimmune deficiency from which evolved incentive and means for the genetics of the crop pollinated by the bumble bee to become the subject of manipulation. In the most extreme examples individual or group behavior might reflect a situation where social ethics and values seem absent or are disregarded in pursuit of the acquisition of knowledge. It may be argued that ritual and magic focused activities, appearing to be based in distinct cognitive quarters that are maintained separate from the logical and rational applications involved in the enacting of daily tasks, can also reflect intuitively perceivable and logically renderable, but unknown influences on life, i.e. the boundary between the rational and mystical may not always be known or present to awareness, but dependent on cultural learning with respect to the history of environment-human interactions and natural phenomenon. A hidden rational temporal element may exist to the enactment of non rational appearing, superstition and belief. Western methods of reduction and repetitive division, to expose conceptual divides, in older societies might simply have found birth, that is avoided and sublimated to the posting of the unexamined divide itself as the routine element of nature and the self, especially if not much acceleration with respect to a chronic and contiguous nature of the elements of nature exist, are molded from the physical, had not been made prominent, socially or genetically.

If 'path' can be argued to substitute for 'universe, to possess shape and to elaborate surface, if it is wished to give a name to the universe, possibly entailed is an inducible shape as the universe that refers subjectively to a containing volume of all that exists rather than objectively, as a sounder logic might dictate, to the containing element of the

witness pair. Modern definition for scientific purposes, in the name of objectivity and a lack of an alternate means of symbolism to speak of both the external and self, in a frame that construes only parallels and are immune to facts of unwitnessability, overlaps with the grand and infinite, cosmological to create unwitnessable frames of reference that are extend away, distal from the first person perspective. Perhaps as the result of the existence of unwitnessed physical phenomenon, conjecture that might lend physical, other than physiological, interpretation to the unwitnessable 'concept' takes second seat to the physically grasping hand that has as a topic the physical element. An entity, such as an infinite universe put to mathematical-physical model, born of strict inductive reasoning logically excludes the ability to accommodate empirical test, relies strictly on imagination, can be given, but does not possess a capacity for the valid adoption of scientific theorizations. Statements that express an incentive to simultaneously speak of the universe as a container (of all that exists) and refer scientifically in order to establish unifying principle, and divide the universe into the witnessable empirical, and non witnessable empirical, necessarily self refer at the same time that they employ scientific mathematical objectivity upon that which is strictly induced from imagination (Kirsh, 2008). These kind of formulations are physically, mechanically ruled from existence, men made to be machines in the same manner that a comprehensive understanding of nature can be conjectured for learning from its' isolated parts; at the same time to include and exclude in a temporal sequence induction as a valid means towards the accomplishment of knowledge; in the balance, a potential redefining role of synergy in structure and function is omitted as simply as volume of spaces can be over estimated in the given example of the bumble bee, sheared from existence, a culture modified by

intrusion, or the actual problems of a culture buried beyond a predefined mechanical breath of observation.

It is uncertain to what terminology in physics study refers when one postulates necessarily unwitnessable entities that exist of their own support; understanding is lost in a paradoxical path of complex reasoning that ultimately refers naively to the act of lifting oneself (perhaps in the historical path of science, beyond superstition and belief), but irrationally to the support as a boot strap, as the man himself to lend his existence, rather than as it might be wished to be able to create life or himself, to create himself, to the creation only of a boot strap, yet entailing the self, with which he seeks to penetrate the world further. This behavior, seeming more modernly present, is not only consistent with ideations of anger and a change with time in the disposition of men to adopt to himself the name 'creator' in frustration, but, lifted, raised off, or lost creator, as an impotent man or irate father might experience and react towards troubles with an offspring, a wished, occurring or anticipated birth (vis, modern efforts to clone animals, change the properties of life and the niche it occupies, the employment of the materials and metabolic properties of living matter for engineering purposes); behavior that may be ultimately referred to natural paradox in a dilemma to account for the existence of force with a philosophy of action and reaction, to an uncertain material world, to the role and condition, permanence of the earth as the supporter of gravity in the life of mankind; it may also reflect impulse unwarily received from nature that is mixed in with reflections involved in attempts to understand it. Paradoxes ruling the lives of modern man may not be as prominent in older societies. Modern man, maybe evolved from an environmental change or acceleration from the old, has grown an anger about the, not necessarily

stationery in disposition, physical state of the earth in a situation resembling a strangulation, maybe characterized as a “damned if I do and damned if I don’t” method of the accumulation of capital in the form of heavy machinery with which to supply material needs. It might be maintained, if men create bootstraps of themselves in thoughts to maintain their home, that they refuse to acknowledge that they do not legally own the material world, or understand themselves well enough to claim sanely the responsibility of their own self-ownership when they stretch their hands to contain the endless with self created abstracted versions of the unwitnessable and invisible to substitute in explanation for what is physically proximal, the self and environment-the historical efforts to court the human soul in efforts to maintain and perpetuate social order, avoid the infliction of pain, add dignity to human existence (Foucault, 1997), ironically have resulted in non pain inflicting, if not pleasure inducing means to punish the soul using physical methods that involve a slow deterioration of conceptual ability caused by a mechanization of the intellect. The life of capitalism resembles an execution in which nothing is left but the working body and a self given order to lift oneself. Mankind appears to be industriously busy with all of this; if Frederick Neitzsche (1967) claimed man had become weak and frivolous thinking to think ‘he had conquered himself’, man may unintentionally had, yet with the greatest strength of compromise, diligence, ingenuity and resourcefulness conceivable, diverted a vast amount of energy to have fit vast infinite numbers into finite accounting figures and complex mathematical representations, yielding, in a detour from the yet remaining, conceptually open and untouched as they were conceived, puzzles of life, an influential congregation of green house gasses, bricks and mortar constructions of

capitalism, and constantly thought of misordered paradox that is only the existing by-products of a an initial path.

Absent altogether from this stage of events are the more sociological rather than scientific descriptions. Modern conceptualizations place rank to need and symbolism in a manner that might as well symbolize a corporate enterprise, “Need and Symbolism Incorporated” for example, without hardly an answer to questions of motivating need and symbolism for this endeavor but to accommodate humanness, absent from accounts in history to illusions of a gained maturity that is questionable. In the above example, the scientific approach speaks of the universe as an inclusive entity of science, the sociological are missing altogether or assumed to also be scientific entities; from a different perspective, in which ‘the universe’ is seen (excuse the pun but it is contended that the containing element of a process is necessarily unwitnessable by its’ contents) as a situation itself to contain the ‘situation’, there is a conceptual failure to describe it satisfactorily from a reductionists point of view, from within an objective frame of structure and function.

The universe, construed in definition to mean as all that is, yet remaining unwitnessable as Parmenides, a philosopher of the early Greek era (Burnet, 1920) describes it to be a place of appearances and hidden unchangeable character, can be alternately viewed in an attempt to reduce it, as a still unwitnessable, hidden mirror, the symbolic product of a one to one relationship of man with his environment. The heating system of a house can be scientifically encompassed with the measured energy required to heat it so many degrees though the change in external temperature of the environment is unknowable; this method that ignores exogenous circumstance is not satisfactory in the

sociological sciences. It is subsequently logical, if the universe can be given a singular meaning of 'mirror', and a mirror can cast only a single likeness rather than multiply distinct symbolisms, can also mirror itself, that the passing of time in a description of the situation (Bourdieu, 1977), structure and function as analytical constituents of the emergence of path, can be reduced to terms of need, symbolism and mirroring.

Anthropological testimony in which the pursuit of universal rules of structure and function are sought to embody anthropological science in order to make the study of culture scientific are becoming displaced with comparative methods of description in order to capture the 'situation'; descriptive attempts made to include the perspective of the researcher itself as one of the many tools of communication, the tool itself as the spectacle of history the mind innately makes of it with hopes to come to know both the spectator, man as the topic, and the spectacle, the evolving situation of his history, in analogy to the self lifting by ones' own boot straps, seemingly evolved to the physical sciences, at least appears on the surface to render intact the tool of study, man himself. This study of the transits of the soul, from testimony concerning its' life, symbolism and material products (Marcus, 1999, Harris, 1979) may feasibly produce a historical path of the evolution of symbolisms from which a path of the pursuit of needs might be imaginatively induced, leaves to secondary or further removed conjecture a possible path of a changing physical state of the earth that is possibly itself the secondary consequence of a singular and unique, unknown 'strange' impulse for which hardly any evidence exists, as the prominent agent of influence to measured parameters of a frustrating to render cultural evolution that is 'untouched' by its own translations.

On the side of the, hopefully restored from the dispositions and impulses of the scientist, the soul and gravitation possessing body, the defendant and topic mankind, in a frustration involved with his scholastic courting, is the possibility that the situation of mankind, mirroring a change in his disposition, arises not internally or internal to culture as an indirect manifestation of frustration in efforts of adaptation, but as behavior that is directly mirrored from a temporally chronic yet potentially witnessable process that is external to witness and acts slower in its' manifestation than the recording and recorded senses are able to discriminate. It maybe that nature, as happenstance, happenstance as the pursuit of a necessarily existing open, makes a potential historical spectacle of the logical possibly, if not necessity of physical cause to openly surface from winding indirect routes of pursuits oriented in a slight incongruous manner to one another, at the intersecting conceptual borders of the materialists, (structuralists and functionalists), the interpretative approach (Clifford, 1986, Geertz 1973) and the ruled analytical methods of science. A possible perceived pressing time by the individual for its' revelation might be evidenced in the witnessable, accelerating, vast, and excessive investment of economic resources into capitalistic enterprises; witnessably unsettled man, engulfs, swallows the sea that is drowning him, actively reflects in symbolism, in the mode of operation of the mechanisms involved in descriptive interpretation, the consequence of unwitnessable events, that subsequently are give birth as a mode of operation at the border of the more rational and the spiritual/religious.

At this intersection, an unsettled nature verses a cosmological view that is evolved historically, men currently, with frustration, fix a free floating nature mixed with scientific renditions of entities attached to gravitational forces, in a best rational manner,

that yet affords an inescapable power to its' own dialogue; a unknown, always present supposed silence, possessing both the evidence and resolution, is both chased and avoided , as an unapproachable, unreachable partner to evolved mechanical friction: in order to accommodate explanation, abstracted parallels born from an incessantly encountered unique paradox of the material and immaterial is continually born and placed into motion in new orbits that reflect the same historical frustration that is rendered from the order and arrangement given with chosen topics in approach to problems-i.e. an imbalanced, asymmetric mirroring arrangement that refers both the self and outer unwitnessable, rationally abstracted locations into two class that are both given distinction from the here and now. The philosophy of logical positivism (Karnap, 1956), asserting the application of impulse to nature, inherently entails the production of both physical mechanical power and a power to its' discourses in its' prescribed necessary evolution of the interaction of the tangible physical, the hands of mankind and nature (Kirsh, 2009). Inherent in modern science theory are paradoxes of dualisms referring to the nature of mass, matter and force, controversy over particle verses wave notions in explanation of the properties of light that is predicted from the theory of relativity to bend in the vicinity of matter. The property of impulse and its' consequence 'the bend', and the power to bend is woven into all modern symbolisms, either into the body of scientific abstractions, or into symbols that represent the struggles of the psyche; the ability of the individual to assert his cultural needs witnesses in parallel to the discussed divide existing between the social and the natural sciences, a struggle of the necessarily entailed sounds of civilization as its' industry, with the external universe, hoping to reconcile the quiet of a far out untouchable nature perceiving it to harmonize

as the lender of impulse, with his own instincts to apply impulse to change the spaces he dwells in, in analogy to a tug of war rope game. A situation for the universe, that mirrors the situations known to civilization and history, rather than distinctly held, linearly renderable chain of cause and effect leading to the assembly of life from the inert appears to have been excluded from all possibility but the theological. . It is interesting that it has recently been observed that chromatin carrying the genetic material in cells contract rather than expand on pulling (Fulcronis, 2006); if an agent were to grasp a human arm and pull on it the expected response might not be to extend it but to retract it. A philosophical parallel for ‘the human situation’, ‘the circumstance’ must be non spectacular not to engage the silent spectator but to account for him. Post modernistic philosophies, seeming logically, in light of this discussion, more opposed to the rational and impulsive method of science, acknowledges the truth to be created rather than discovered, do not resolve problems of failed conceptual understanding and interpretation of nature, but become a seed that reflects unsettling oscillations; it seems to both purport any act of creation, either of man, god, or nature, as the creator of the truth of the matter (excuse the pun), and refuses non-spiritual rational interpretation made from assumptions inherent to rationally interpreted experience; postmodernism makes no account of unwitnessed, stationery or chronic slowly variable elements that are external to witness as potential cohorts to truths of existence. Though it maybe that matter, volume, space, are always in the process of being created in the niche and perspective of the first person, regardless of the identity given the agent(s) responsible (which non-the-less can only be the same as what is created), the verbs ‘created’, or ‘discovered’ employed by either the post modernists or the rational scientist respectively, bear innately an association of the

meaning of truth with action, necessarily entail more of the same power, movement, sound, other than silence, in a philosophically unspecified path that is referred to only as 'a creation'; post modernism at least seems to acknowledge potentially unknown mechanics possessed to all corners of a real open nature but lends only directionless power emanated from its' discourse to a path that is extended from, both preceded by and coexistent with, a blind purposeful anger suggested to logical positivism.

Entailed within all these described gears is the need for a silent visual approach in the wake of a vast blindness that currently occupies steering mechanisms, also is always entailed by and entails itself action; apparently existing of it own in the course of events, can be associated with a state of being 'unsettled', the 'unsettled being', also entails, unquestioned reaction to impulse from events that may imaginatively exist and are logically non excludible, . At this late date, after the atom has already been unglued, the oil fields mined for the excitement of the motion they empower, men about to reorganize the elements of life in order to cure themselves of suffering , a need to find a means of neutral description for the time possessing 'situation' is not premature, needs to be premature, is especially pertinent not only in light of the philosophically undismissible, but within the suggested confusion in scientific symbolisms, of the potential physical and conceptual potential of an unknown environmentally active worldly phenomenon. If the study of self-unkind man is structured from a perspective in which the study of anthropology has the property of self belonging (Author, 2008 b, 2009) if the act of studying mankind belongs to a set described as mankind, then so do activities of self-

unkind mankind to a set “self-unkind mankind” to the self belonging set ‘nature’ as the set of unique volumes that are necessarily reflected contradictorily in the latter as a ubiquitous and universal unkindness of nature, simultaneously referring to both an unknown and an unkind physical volume that threatens beyond the ability of the senses to know of it and the whole physical volume of nature of which both man and the world is constructed.

In order to learn of this situation an analytical approach to structure and function will be reframed in light of symbolism, need, and mirroring as a substitute for the concept of time. Time, scientifically given parametric definition, is itself dependant on other parameters . At the outset of this discussion, an intention is announced to include in a geometry of path, matter and energy, a place for ‘the concept’; to suppose both that it is not necessarily only a phenomenon of the human being because it is the human being that is known to himself, to conceptualize, but , if all knowing is a matter of mind and the path possessing “concept’, all that can account for either the corporeal or incorporeal world, also fills all spaces. This action, of replacing the conceptually heterogeneous entity of time, with the unwitnessible entity ‘the concept’ is presupposed to be the only required action for the desired purpose of silently characterization the universe ; the aether, postulated in science theory as a catalyst of the evolution of path, the medium through which light propagates in a vacuum., is replaced with a conceptual and geometrical holism for universal consciousness that is defined in terms of a concept of path that can bear both physical and conceptual/cognitive existence.

The Explanatory Gap

To make physical room for the unwitnessable concept, the path of change of an always unwitnessable containing element of processes and situations is postulated to be unknowable, only inducible by the imagination, from the impulse defined path determined from the witness event. If a universal exists that is a holism, i.e. a description that is the same for all frames of reference, any volume is a subset of another or universal volume, then the universe itself can be represented from the frame of the associating individual; if it is possible to construct descriptive properties of a path from path bearing witness testimony, it must necessarily reflect a necessarily existing unwitnessable, hence, unknowable containing element as the influential agent of criteria of description of both all its' containing physical path and associated ensued path of concepts. This might be represented geometrically in terms of a radius of a path constructed from slow observable motions of matter and fast, either observable only with respect to a consequence effected on the former slow motions of matter, or unobservable as the path possessing agent responsible for the becoming contours of the physical environment from which conceptual structure is evolved. In a further conceptual step (excuse the pun but 'the concept' is postulated to assume in physical nature, ironically a more tangible and enduring ascending hierarchy than might be attributed to the witnessable matter of either a wooden stair case or the species arranged in a stepwise order of complexity) the unwitnessable path of the concept is given existence as a

displacement, difference state, arrived from physical proximity of unwitnessable states of energy-becoming-matter . Figure 1 illustrates an oval as a generating template for the construction of physical volume from fast and slow velocities of motion- becoming matter is defined by a change in the velocity of light emitted from a moving plane of reference, that is generated from a combined expression for energy in Einsteins theory of relativity, and Newtons laws' of motion.

$E/m = v^2/2 + c^2$ $c = \text{variable velocity of light}$ $v = \text{velocity of motion}$ $E/m = \text{ratio of energy to mass}$

Figure 2 illustrates a postulated real product, made from the template oval in figure 1, resembling almost exactly an ordinary egg. The witness pair is construed to be always present in the relationship of emission and reflection. The egg shape results from the conversion of the energy of emission to mass in the ideal situation. A naturally existing situation, in which the tangible world is given existence, requires that the orders of magnitude of change interpreted to distance with the element of time, as discussed embodied as a mirror of the distances entailed to change in the velocities of emitted fast radiation or slow motion and coincide to fall within the same range to produce the experienced environment. In the graphing situation periods of $\pi + 1 * 10^{17}$ revolutions are required before visual witness of the egg can be realized. The required presence of π is interpreted to indicate closure of the whole surface that has no geometrical center (other than the line $(\Delta v + 2 * \Delta c)$) and is the product of coordinates of sine and cosine such that a closed surface is not represented but from a coincidence of parameters of plot path,

sign and periods of revolution. The large numbers of periods of revolution are construed to represent a relatively simple, in light of the complexities that are entailed, but vast temporal period required for the accomplishment of physical nature. In a test of graphing parameters, the egg shapes' general, overall appearance is variable dependant on input parameters. The golden number or similar ratios representable with numerical square roots and trigonometric values combined, result with similar but different structures (not shown) that can approach to be indistinguishable from a true sphere, but lack a mathematical center point. As the egg may represent either the physical or conceptual, though of the same physical geometrical units of length, they are assumed to be distinct, but meaningless in geometrical combination; self contained parameters of mind and matter are theorized, whether exactly aligning or not, to assume distinct non-combinable surfaces that are each separately dependent on graphing parameters regardless of their simultaneous suitability, and/or overlap in a description of events. Though the potential existence of a physical universal for combined structure and function to describe 'the situation' is proposed to be logically incoherent, a region descending from the containing element of witness relations upon the situation, representing a latitude in the description of compatibilities for interactions is proposed to account for a mystery to observed species and cultural associations and emergences: i.e. nature is inferred to behave strictly in a living out manner that adheres to a rule of the propagation of a geometrical form that is not so readily visible in temporally constructed chains of cause and effect from which the laws of the energy of processes are deduced.

Figure 1 Geometrical structure employed to create a representation of space from the first perspective. An oval template for the generation of the egg from a simple geometry of motion of fast and slow radiation. The egg (Figure 3) is evolved from a linear motion (v) from which light (c) is projected simultaneously in the y and z planes.

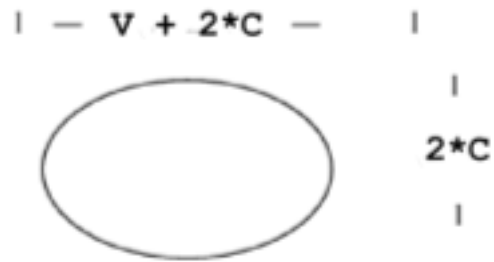


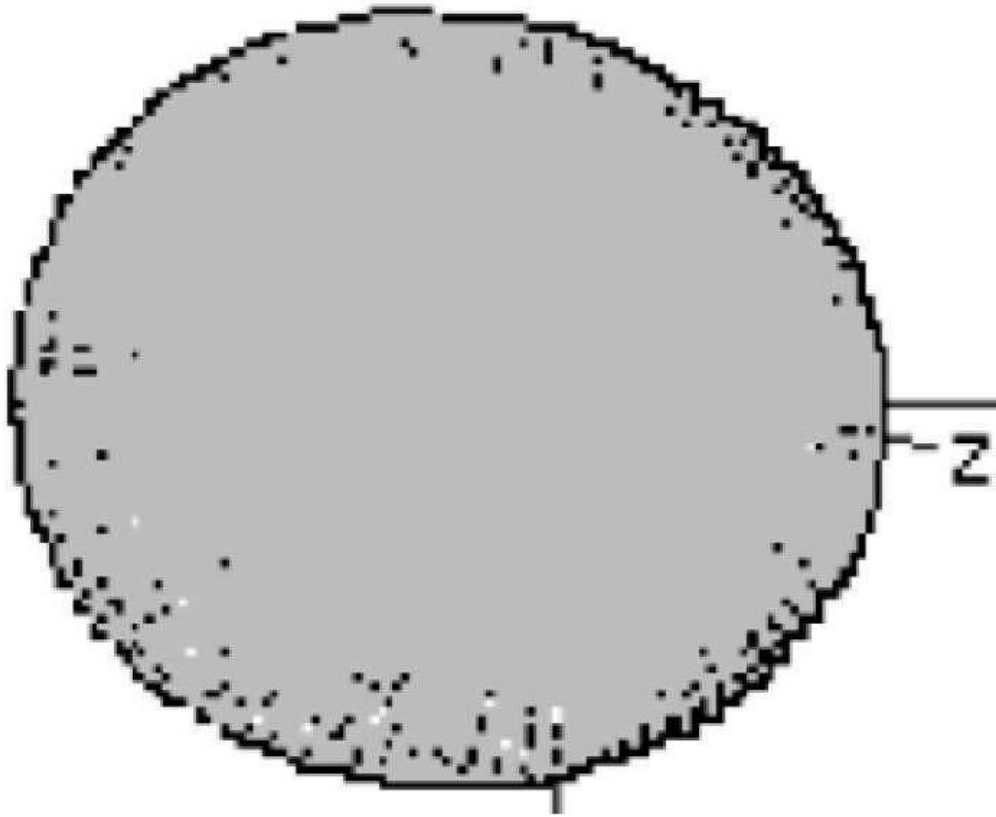
Figure 2 Three Dimensional Plot of the Shape of space is Egg Shaped.

$E/m = \text{Velocity}^2/2 + \text{Light Velocity}^2$ (C (Speed of light) is applied as a variable

$$R(a)\sin @ = \text{Velocity} \quad R(a) \cos @ = \text{Velocity of light}$$

$$\text{Radius}/\text{Radius}(a) = [(\sin \theta)^2 + 2 (\cos \theta)^2 (2 \cos \phi)^2]^{1/2}$$

$$\text{Pi} < \text{Theta}, \text{Phi} < \text{pi} + 1 * 10^{17}$$



The egg shape, inferred to be universal has both a physical and conceptual existence, is suggestive for the shape/contour of 'the concept' as an evolution of a relationship of the witnessable becoming physical environment and the unwitnessable state of a state of difference states of the energy responsible for it. The familiar physical egg is postulated to exist physically as full representation of the shape of space into which is packed a dynamically existing assortment of forms and proximally inherited arrangements capable to embody the emergences entailed to the life processes. Life might be inferred, from this natural aligning numerical coincidence to be rendered structure, not only to be a naturally existing facet of the universe, but that nothing about the universe might be inferred to exist in the absence of a living point of perspective; points external to the surface of the egg are not logically present, the egg is the exclusive container of physical reality: also necessarily the exclusive though dynamic, changeable container of all that defines the concept it also defines and contains psychical reality in both temporal and physical dimensions as an evolution of unwitnessable energy-becoming-time possessing-matter. The universe in this model is conceptually confined to the concept that has a natural birth from witnessable motion in the frame of the first perspective to effect witnessable volume from an unwitnessable containing energetically dynamic unwitnessable silent volume from which the existence of the concept is attributed to the difference and relative proximity of the energies of processes associated with witness interactions.

Systems of structure and function of a physical path pursued, and a path of knowledge, each independently self referring, together refer instead to historical intercourse, the 'situation', an interaction of structures, functions that cannot be

elaborated to resemble either, but to retain the same egg shape, though it is conjectured that the theoretical sum of all influencing components, in a proper dissection and sorting, both spanning and exceeding either the physical and/or temporal line of events within an interval, would necessarily entail also a complete egg form, though the acquisition of a complete data set to support this conjecture may be unfeasible or logically impossible. The more penetrating an acquired knowledge the more brief its' physical conceptual representation, the more prominent and enduring the details of immediate physical structure pertaining to it are to the learning experience; one or the other is postulated to be always represented at the particular geometrical surface (of the egg space) under inspection, while the other necessarily lay in another ordered parallel of spaces of a similar kind among the lines that form the situation; they are unlikely to coincide to be witnessed functioning together in the same machinery but as deceptive testimony to confusions and coincidence involving physical form verses conceptual form. For example a large unwitnessed mass bearing a force perpendicular to gravity might easily be confused symbolically with the tool of its' measurement, i.e. telescope, if its shape, and hence the forces it exerts resemble those of the impulses of sensory experience which are aligned physically the same way, and are both invisible and primary to the observers reference frame -i.e. seem as ordinary nature and are symbolically embodied as the tools employed in activities that reference them. This may surface to especially true in description of the historically arrived employment of falsely construed concepts of mass and space in which it becomes an intellectual compulsion to embody structure and function to a grand scheme that refers to the experimenter and tools subjectively, yet in the presence of an overwhelming coincidence of the forces involved with a chronic

sensory experience to the nature of the forces involved in ordinary perception to be impossibly detached from one another, the tool as a sensory amplification method employed by the researcher, the researcher placed outside of the reference area in a pursuit to clarify both the tool and himself has objectified himself to be laboriously employed simply from a unique deceptive situation of nature and laboriously consumes the commodities, via the machinery of capitalism, that are at the same time wished to be possessed and failed to be distinguished from the self. It becomes obvious that it is nebulous whether the self possesses the self, is a perpetually possessed symbol of a world reflexively perceived to be possessed of endless perpetual motion that exists for the grabs of whatever, man or animal that experiences it. It may be that as Karl Marx (Tucker, 1978) wrote, men are unhappy as wage earners in a self defining situation secondary in relationship to a naturally defining nature, but more than seeking its' resources, seek to capture it conceptually to conquer it as if it had some mysterious hold over them, possessing two thorns seen as one. Perhaps neither Marx nor what proceeded from him had captured a real meaning of man and nature, happiness.

The theory of relativity, predicting the bending of light and a constant universal value to its velocity, presupposes, from studies of brownian motion, a statistical null as a standard, a stationery universe that possesses time rather than keeps it, itself a special case of a special case in which the relation of man to nature is an illusion cast from an eclipse of a falsely construed abstracted static element that is aligned with the observed dynamic nature of physical processes, and generates a very slowly changing shadow in which the path of historical conceptual change in the analytical representation, in the history of science, is blended in with the analytical rendition contained to the theory,

concept and physical confused together into a concept that mirrors a false progression, ignores a potentially real physical constant influence; the ignored possibility of actual statistical non-randomness to the universe precludes rather than invites the unity and holism, Einstein sought for description.

It is perhaps at times of historical repetition of unknown unnatural impulses that can be unnoticed or unmentioned if they are recurring, that possibly drawn witness attention of emerging civilization fails to make historical spectacle to associated events, and likely mirrors rather than exposes the reception of a temporally slow unnatural impulse that effected, effects natural changes.

Western societies (Malinowski, 1925, Strathern, 1990, Sacks, 1982) for example are more likely to seek conceptual change to structures than older African societies that seek to maintain them, to change only the actors and not political or social institution themselves (Forbes, 1940), seeming less likely to complain of a nature itself that is given no real symbolic change as it had probably not born discernable change in the interval of the life time of existing symbolism when held in ratio to that of western symbolism; suggesting that events of natural change may have a more of a role in the evolution of western man, in his character, than in the character of individuals that preceded him historically. This may result from life orientations that are focused on death rather than life in an analogy to a proposed universal birth in which propagated energy fails to find its' ground;: the parameters of a path towards death is proposed to exist as metabolically active physical memory, as a "piece of path". It is obvious that the forwards progress of the life of the individual proceeds from an awareness of eventual death in which the events of a birth that contain the individual are unknown and unknowable. Scientifically

the actual path from birth to death, unknowable, can be elaborated only as a reverse path of temporal change that is perfectly blind to the situation of history, is not the same as either the real path or reversible path that, construed from the points of birth to death, align in this model of the universe in reverse, the actual route of energy akin to the backwards, upwards flow of water from an obstructed dam, were a route available. In analogy, the charging and discharge of a parallel order of concentrically arranged inside one another, electrical capacitors that store energy, local energies potentials, are both a function of capacitances and potentials of containing elements, ad infinitum, compartment totals throughout, as in an example of a universe that keeps time, are not stationary though all compartments have the same form of a capacitor. Theoretical assessments of sensory experience then depend on the state of polarity + or - from the perspective of observation. The ground, represented standardly in electrical science as the negative pole, depending on the specifics of a culture, can be oriented with the ground representing death or life, Depending on perspective minus can symbolize either an event, a changed direction towards birth, or absolute direction towards death. The western scientific view conceives a birth of life as a positive action rather than condition of state (i.e. -heading towards the negative) and is arrived at by whatever a means that is pursued actively by the western intellect to satisfy comprehension. Interestingly, visual representation is accomplished by the brain from the input of metabolic energy to a negative image; the mind is innately given indication of what is actually downhill as positive, to act in the direction of the expenditure of energy. All of nature at any perspective is possessed with a similar divide of inside and out, the received, the emitted, and the reflected, in energy flows regardless of perspective from positive to negative.

Life itself seems to require metabolic energy not only to carry it uphill from negative to positive in the limited perspective of the first person, but energy to fill the interval with light and a sense of achievement on accomplishment towards death. The sources of metabolic energy are distinct from the energies embodied to form that is inherited genetically, preexist ingested food, establish a transmitted identity. It is possibly an innate nature of western man to pursue elaboration of 'the divide' as it is the agent of a paradox of nature, life, and form; if a divide not only also exists between the two worlds of old and new, but maybe originates from a divide rendering impulse that subsequently fuels a curiosity driven propensity towards action; born in the wake of one, Western society may also bear more of a knowing of actions of impulse in its' birth to stimulate its' curiosities in chasing, as a rabbit an inedible carrot, wishing to capture the division between an unwitnessable, unspeaking, still, silence and his own presence, abstracts a stationery anchor in the form of a statistical null, a universe that only possesses a divide other than being a divide, possesses rather than keeps time to include symbolizations that entail the accomplishing of physical control for the acquisition of understanding that may exceed need for survival, It may appear as a conceptually straight course to elaborate content to "the divide", a reduction product that appears to be present ubiquitously, I alternative to the elaboration of 'content' as a consequence of the existence of 'the divide, a concept itself at the very extreme end of what might be construed perceptually to be arranged in a straight and ordered fashion: the contents of the world might suffer reduction to 'the divide' but 'the divide', as nature itself, hardly to a contents to account for a near infinite number of perceivable kinds. It thus makes sense that the world would have first suffered the former, and makes little sense, but with added speculation of

external forces acting at the source of behaviors and thinking, that men illogically seek to alter the contents of nature by inflicting divides to it it appears, as in description provided by post modern philosophy, that an inflection point exists in history in which an imagined path for the ‘conceptual divide’ in reflections has overtaken and changed place with a similarly constructed imagined path for the ‘physical space’, the former to gain abstracted physical status and the latter to be its’ abstracted, but real victim. This situation, the discussed parallel of conceptual and physical form that is embodied to a continuous surface of alternating inside and outside, the discussed confusion of the conceptual and physical in the theory of relativity, as well the discussed confusion of the self with its’ tools of study, offer potentially strong argument to support ideas of external causation to behaviors throughout history. Unsettled mankind has ‘the screws’ put to him in the form of an inversion, ‘turning of meaning’: The possible awakening of theory in the science of physics to a notion of the apriori given existence of spin within elements as the stratum for processes, as a support for an unexplainable origin to momentum in fields of action and reaction, might indicate, in the frame of this discussion, either a natural loosening of the screw or further disturbance depending on how deeply new interpretation is felt to arise in studies; a ‘meaning of turning’ that asks of its’ consequence in terms of function rather than cause and effect resolution of questions concerning its’ existence, itself is either a willfully imposed or unawarely suffered ‘turn of meaning’ from a suffered ‘turn of meaning’ to an imposed, new ‘meaning of turning’. It is the path of events, as the event itself, that is important.

An apparent different culturally associated focus on metabolic energy, food, exists between the old and new with respect to a conceptual prominence in the intellectual

pursuit of the natural divide. In this example intellectual energies are oriented towards self as the carrot in the pursuit. It is possible to speculate that a disease related to the ingestion of self, cannibalism, is associated with the discussed conceptual blindness and for some reason either operates differently in western man, or the trouble is more recent in history than indicated. A potential gene spread throughout mankind, associated with cannibalism has been reported (Roach,2003).

All of nature is arranged this way of divides and polarity dependent perspective, perspective dependent polarity; natives in other than western societies may construct life and society in a manner in which it is held in a parallel position to the divides of nature-western man, especially the scientist, placing himself in series rather than parallel, may term his objectivity in a manner that places his analytical approach to the puzzles of nature on the infinitesimal or vast and the unaccounted divide that surfaces in the contrast of concepts that are seen by the native to apriorily exist in all of the doorways of life and society, to himself and require no explanation. It may not be so obvious in attempts to divide and conquer nature, (aside for a difference between old and new with regard to a perceptual requirement for explanation of a divide that surfaces from the encounter of spaces), that the divide is the catalyst of “the concept” and does not bear a capacity for absolutes within descriptions. The laboratory of the chemist is composed of himself, a vessel for experiment such as a beaker and the chemical reactants. The shape of the beaker is not usually a factor in the activities and studies of the chemist hence the potential for the existence of a universal shape for space and processes in which he is also a reactant is obscured to be a small, but in actuality, vast distance, if the length of the path of emergence is considered, between the chemists hands and the reactants in the vessel.

A volume embodied to the path of a blue or red beam of light can be envisioned as boxes of red or blue light. The concept of color can similarly be envisioned to emerge at the interface of proximal beams of blue and red boxes of light and might be defined as a difference attributed to space by a difference factor effected by the presence of volumes of different color. If this difference, as the concept of color, is within the same container as the perceiver of color, or the entire internal and external environment of the perceiver, the container from which both the physical environment and the conceptual, within ensuing contents, are parented, might be postulated to be unwitnessable to physical content; hence the concept itself as a difference of proximal states is also unwitnessable, especially if both itself and physical reality, i.e. all that exist, are born together from it, and physically existing in the unwitnessable container where the effecting potential for it emerges.

The rectangular table I am writing at is filled with boxes, within boxes, spaces that ultimately do not have the form of the box that is intentionally molded by impulse of hand or machine into the construction of the table and bear only in common the possession of a geometrical form that has both a physical and abstracted nature. A truth exists of the interval of the writing of lines or words upon paper that rests on the table; for truth, the action of writing lines, the path created in the interval of writing cannot deviate far not to match those of the creation of life paths and reflections from which our learning and concepts are evolved. If space is assumed to be representable by a shape, as in the geometry and divisions attributed to the square table, though universally more round than the square, persistence with square figures in representation and interpretation of situations can make, a hard to see from historical actualities, spectacle of the propensity

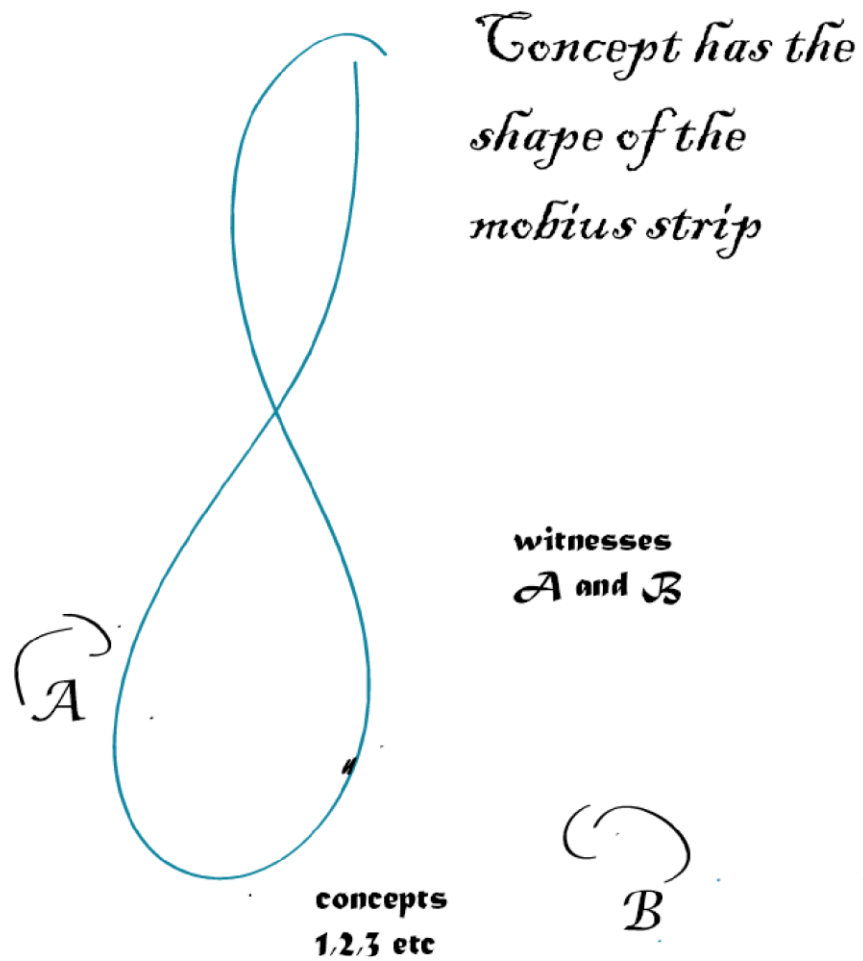
of the human hand to draw rough edges to continuous curves-a false spectacle of testimony that is enabled correspondingly to unknowingly trim fact from surfaces as easily as a criminal is born to seek to cut corners within a frustrated situation.

A concept and definition of time, in reality, intuitively occupying, of the occupation of space, occupies itself time and space, space, within the edges, lines, and symbols drawn on table; abstracted time-space continuum theory perhaps makes a deep mark into the rounds of space, is not a solution. Time, about the unpredictable actor in the series of events, has been reduced incoherently to a description of the economics of its' (times') livelihood as a substitution for itself, in extreme, the person with the time clock he punches, as the time needed to move objects of a given mass with so and so application of so and so force so many feet.

The situation of encounter of the worlds of old and new can be visualized to cause a serious unsettling agitation that is born witness with the world wide spread of auto immune disease that may have further deleterious implication with respect to western science and its' conceptions of the world as they are applied to cure suffering in populations in suffering condition that can hardly refuse a remedy from the technology of capitalistic enterprises in which cycling need overrides an innate and predominant raw respect and worship of nature, of the earth, to + and - in direction, from a forgotten worship of the intangibly though of mirror, of nature, to a wish to change the tangible reflection.

Figure 3 Symbolism of the Concept as a Mirror

The figure '8' is meant to represent a mobius strip, a continuous surface in which inside and outside are inverted, as partial representation of the changing polarity of the lines that compose the complete representation of the egg, occurred during the progression of a path.



‘The concept’ as the central structure representing both man and nature, is proposed to reflect differences in the energy metabolism of spaces in a more tangibly, statically construed manner than that of the becoming physical environment. . A language dialogue might be envisioned to represent a changing kaleidoscope of many resembling shapes of varying orders of magnitudes of strips aligned between mutually referring witnesses. It is suggested that human language, in a series of parallel inverted surfaces, i.e. the mobius shaped concept (represented to occupy a smaller angle as concepts are more stationery and prominent to a situation by the small dark line shown between witnesses) separated by the line of the concept that is tangential, perpendicular to the line connecting witness points represented this way might account for both the more and less dynamic aspects of cognitive existence in its place in dynamic (egg shaped) volumes of space. Within the temporal flow of life that is composed of concepts arriving from experiences with physical nature and associated memory, compatible associations are postulated to possess inherently a common thread that enables relations of entities of either biological and social processes. The common thread can be envisioned to discriminate based on abilities to establish witness; at the extreme is the bare egg form that is postulated to be in common to all volumes. All relations of man to animal, himself, nature, might tenably be represented in a geometry this way.

In asking of the big and small adventures, into the cell, out to outer space, if the facts of an important intersection are not missed to know that its’ presence is one of coincidence and of a peculiarity of human thinking from observation to make big concepts of small lines when they fall together in the same plane. In the example of

neural structure and function and consciousness, the mind, what is attempted to bridge with explanation? It is not sound to think that the problem of structure and function should be bridged; not that the physical units are not inter-convertible/compatible with one another, but a temporal path for knowledge, dynamic, self feeding, generating internally is always, necessarily, on the upswing, at a high, in its macro stages at the same time that the physical nature it extracts from is on its low, down swing--at the point of observation in theory construction if one is in the visible range the other is not present visibly at all on the same page. A healthy explanatory gap is always nebulous from the perspective of the spectator seeking description; question is drawn only at certain moments only, or at points of coincidence, when corresponding lines that might represent structure and function separately are parallel and not discriminated from one another (as I believe is the case regarding evidence for the theory of relativity) . Description, rather than rigorous structural analysis is made feasible by personal insight from the observers own perspective with criteria of judgment from which a genuine relation to mutually witnessable topics is enabled. Medieval philosophers felt they had to be in a trance to overcome their surroundings in order to know truth of the world; a replication complex on a chromosome wobbles around in a path that looks to have hardly room for happenstances, but we know that all processes proceed only because they proceed towards an open; though not an open space as one might imagine the tubular path of a chromosome, but one that would appear as infinite from the first perspective in analogy to the appearance of space to have no end from a human perspective--it is on a smaller scale that it may have dimensions compatible in ratio to that of an active area such as a gene to the whole length of the DNA in a chromosome--to try to find the

harmonies of a potential weaving machine able to have created such disparate measures that are simultaneously functional in both minute and infinitely big stitches becomes blinding to the eye, comparative points cannot be seen on the same map at the same time although both are of the same structure and functioning, of the same device the mind employs as it, by necessity, constructs conceptual representations in order to navigate the world. Explanatory gap searching is evolved from an active asceticism founded on a poor world-communal happenstance, that we pound hard back at the doors of this paradox delivered by other than a healthy open but struggling 'nature' whose conquering has come to effect unconsciously, not a conquering of the self, but of both the self and nature. Perhaps a better preoperative assessment is needed before a metastasis is made of a cancer that is only potentially malignant. Anthropological pursuits might best succeed with visually centered focus, such as the representation and philosophy of the egg presented. In field research, comparisons from awareness of cultural and historical backgrounds, self awareness can engender a power to dialogue, objectification that can repress or mask expression or effect change to existing symbolisms; an individual of any culture might know best what his own 'eggs' are.

In summary mankind appears to behave an enraged father, unsettled, seeking to employ himself as a bootstrap to both support his own weight with himself as a support to gravity in a logically unending search for an uncapturable silence as if a falling baby were keeping him awake. Men cognitively and physically evolved for efficiency of thought and action do not discriminate between the tangible and witnessable aspects of his niche and the unwitnessable aspects of cognitive abstraction, both inhabitants of an 'open' conceived to be nature rather than the open material and witnessable aspects of the

proximal material environment, the tree roots and branches from man's predecessors are substituted with an 'open' rather than 'branching' conceptual nature. 'Efficiency' as a name for survival, seeming to be a suitable second name for Homo Sapiens, works in all aspects, both material and cognitive, towards an inappropriate blindness to real practicalities in association with the external. It can almost be conceived, in light of the accelerated climate changes postulated from sedimentation studies in both Africa and ocean areas where wind blown deposits can be studied in ocean sediments, that man was conceived during a flight off of the earth, fallen, blow or pushed from a tree into an area of unwitnessable electrical potential, efficiently effecting survival, allowing new resources, placed him in a new environment where new breeding may have occurred to produce the described "efficient ability", lives out in his behavior the events that formed him and that by nature mold him in a manner that is not so different from that postulated in the presented model involving a failed mating of potential energy for neutrality that gives rise to a life bearing universe . Nature, in the evolution of man with a flaw that leads him to dig up the environment in a struggle from an unknown impulse with thin air, knows still only the open as itself the world and does not discriminate the later event or all processes as immaculate births as different, though nature suffers mutually with its' creation as a father, mother sibling in a specific region of space that contains the earth and an anomaly that imparts impulse to the natural ecology. Events that appear to have temporal meaning but only a conceptual nature are lived out repeatedly, as itself nature , the circumstances of a progression from near death to birth. An association between a physical anomaly of space and the events of the emergence of mankind might be imagined descriptively to indicate a paradox of nature involving vast separations across a

divide and innate existing physical differences in the properties of the divided spaces that may have rendered in addition to a higher intellect, tenable criteria for the evolution of the more ubiquitous evolution of gender. Logical argument is presented in favor of the pursuit of a conceptual detour in researches from theoretical structuring involving conjectured conceptions, beginning and ends, to favor views that restrict nature strictly to a living out and progression towards the open, from the unknowable past; evolution cannot be viewed with thoughts of a temporal outline in mind to structure suitably a chain of events of constantly emerging life. The egg and graphical representation given are intended as an additional example of the propagation of form, though as a transmission based upon the path of mathematical plot that has as its' center a linear motion attributable to matter rather than the volumetric, biplanar, propagation of energy, as a perpetual reliving that is contoured by specific innate aspects of nature that are perceptually witnessible and will not faithfully coincide with a scheme involving a temporally ordered evolutionary tree.

It might be concluded that all that exists is the property of memory, though it cannot stand alone, bears logical coherency only within a contiguity from the past in association with the contemporary; all path has parameters in space as the embodiment of the inheritance of parameters of a state of witnessible volumetric matter from an unwitnessible containing element of volume that manifests as well as empowers the arrived identity of conceptual particulars.

Conclusion

Path and the knowledge of it are often not so distinct; absolutes, constants are not feasibly construed in representations of nature in the presence of considerations concerning unwitnessable aspects of nature, the universe as a heterogeneous entity of the containing and contained physical and conceptual, and its possession of the property of parametric path at all loci. The historical 'situation' is synergism of structure and function, and necessarily independent self feeding and defining contours and progression of the physical and conceptual combined of observer, observed and environment; appropriate coherent meaning cannot be obtained from overlapping parameters of structure and function, each must be restricted to their own quarters.

Though the only obvious relation to the empirical in the presented example is to the biological egg, it is suggested that an understanding of the logical containment of structure and function, of path and knowledge, 'the circumstance' within a broader realization of universal processes, might prove useful for the ethnographer in communications, to help escape from constraints of culturally based perspective to focus on a the proposed universal elaboration of a shape as it relates to the spaces of life and the environment; a possibly taught symbolism for the egg as an example of path as presented, might open the doors to more penetrating discussions of the histories of the individual, his society and nature.

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