

# **Witnessability as the Universal Currency of Barter : A Model for the Rehabilitation of Witness Perspective**

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## **Abstract**

The production of sound by the machinery of change is a viral element in the problems of civilization. Conceptual historical paradox involving mind and matter as the recurring source of the problems of civilization is elaborated to expose a space reducing friction residing at the border of conceptual and empirical interpretation involving cause and effect rather than physical form. A visually based mathematical-physical form, is elaborated and discussion, based on a philosophy of motion, volume and processes that is indivisible, unmoved by the willed power of the discourse, is evolved in an analogy to interpreted ancient mathematics of Euclid.

## **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". A division of invention and nature can be witnessed in the Euclid's creation of 'The Elements' (Proclus, 1970): Euclid's dialogue, originating at the indivisible point of intersection of mathematics and philosophy, maintains the continuity of an infinite line that originates from an indivisible point of philosophy and not mathematical invention, is given, almost by rule, to possess dividable connections from one element to the next as if fearing to tread into uncharted waters, not on points of philosophical argument; invention as substitute for the natural, as if profane, is avoided, the works of nature are not considered works of art. 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, put to test is the body of scientific knowledge or in private its' soul, i.e.-the means of 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

In a universe postulated to be composed of occurrences possessing a relative time for events that are contiguous within given perspectives rather than a universe that possesses time as a counting clock that speaks as if relating to a unique, single, ubiquitous and contiguous process, 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 perspective dependent path of propagation at any point of witness referral in which unwitnessable silent fast propagations or becoming-sound-possessing-witnessable-matter are attributed to a state of witnessable matter; the state of unwitnessable-becoming-sound-possessing-matter or conceptual state are attributed to a state of mind.

The interactions of physical volumes of space can be envisioned to parallel the witness-pair dependant distribution of formed concepts whose creation is also a perspective dependent matter extended from the proximal relations of volumes that form the environment: if 'the concept' is conceived of included in universal description as a uniquely existing parallel to uniquely existing physical spaces, 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/energy-state can emerge from the point of witness perspective in which its' characterization involves an unwitnessable displacement

of some sort that reflects a difference ratio of appropriate energies that characterize physical phenomenon (i.e. the concept of color can be taken to be the result of a synergy of energies of proximal radiations of various colors). 'The concept' is, thus, relative to both the internal energetic motions associated scientifically with the life process, and physical motion of the entity, to a common process that underlies both the physiological and directly witnessable kinetic motion of witnesses. A relative arc length of an angle occupied in the field of witness-pair relations can also be used to lend temporal priorities to concepts that are dependent on the parameters of a situation. (Figure 3). Combined physical and conceptual reality is associated as a dynamic state involving the intersection of their proximally inherited associated states. Language as the sum of learned/acquired conceptual states is ascribed to a dynamically changing plurality of angles of arcs physically tangential to the line that connects witnesses in relations that are actively organized into hierarchies of priorities whose order in terms of appropriate application are dependent on the particulars of the witness-environment encounter and association. The concept is 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 and in turn is a creation of the particulars of surface terrains that contains the witness event. Ideations of an extrapolated combined structure of the functioning physical environment (as heterogeneous volumes within heterogeneous volumes) or the functional set of concepts (as a translated ordered set of priorities derived from different parameters of physical volumes known from memory/experience as a memory state), sharing the same property, though not necessarily parametric ordering of containing and contained elements, necessarily dependent on witness encounter with other witness and/or with a common environment to both, is postulated to entail, regardless of the potential existence of a universal origin common, at least a common element from which the descent of energy has occurred, i.e.-inheritance by proximity in which all relations are enabled by a process of familiarity. Uniqueness of the elements of nature, in addition, entails a force of self avoidance that is modulated by differences, the self not different from the self, greatest familiarity, least difference and greatest compatibility entails sharing of the physical and the conceptual. The conceptual a relation to the physical that together have a relation to a containing element. Though not all species are observed with the capacity

for cognition, it is proposed that the concept has a universal nature, independent of the human capacity for thought that is a property of spaces that is transmitted to their contents. It is in this sense that it is thought (excuse the pun) that the 'ether' postulated as an entity in the physical sciences as a the substrate for the propagation of light, can be substituted with the notion of 'the concept'. A world construed as a construct of need and symbolism and an atemporal process of mirroring is proposed as a sufficient universal conceptual outline suited to account for all explanation; it is composed solely of memory as tangible states of energy-matter that are ordered with respect to the cognitive establishment of relative endurances that are necessarily reflected from tangible factors related to familiarity that is present in different degrees and is possessed to all of the species of an environment whether living, inert, cognitively able or reflexively able to respond appropriately, symbolically (if symbolism is limited to mean the act of selection against a loss of form, (as identity) that is occurs from a loss of energy embodied to it), to need.

In this model, open space as volume is not taken to be absolute parametrically, but relative to the event of witness such that totals are construed to be a facet of total available witness and are not absolute; in the absence of witness a volume can be construed not to exist, the total volumes pertinent to the earth can be reduced in definition to those volumes that are witnessable to pertinently associating agents associated with the earth.

A volume of space, can then be attributed an identity 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 a synergy modulated by the interaction of individual volumes: a parallel can be made to the cultural trait, conceived as conceptual volumes in which, either witnessed physical/natural volumes or cultural traits, are given a relative empirical nature related by relevant and necessary witnessability to establish neither totals, nor absolutes, but descriptive only wholes possessing a set of ratios related to survival priorities as discussed above. A constructed road is always identified as 'road', but empirical values related to size and volume (the existence of roads themselves), are witness dependent and are not interchangeable as elements of absolute physical length with other roads or, for instance, the dimensions of

'road sign' or the size and path of an asteroid orbiting the earths' sun. Parametric volume is not only dependant on measurement with standards but with the importance of particular volumes to survival. Though it might be contended that appropriate physical size attributed in this manner to material objects, becoming relative in meaning, escapes logic, are meaningless rationally scientifically, they are contained to be real and applicable, observation and measurement is ubiquitously contained to the facets of the physical and conceptual in the act of witness that necessarily encompasses all existence. The concept of witness dependent, relative parametric volume, then encompasses all perceivable and pertinent volumes; witness-actual physical volume is designated as a product that is totally gauged by cognition rather than an absolute, universal and non-existent standard 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. In this way creation of a representation of the concept or of the means of physical measurement rests upon the occurrence of meaning in denominations of associated with witnessability, has symbolic meaning only based on need as it is mirrored from occurred associations and entails time only as a concept whose measure is relative to the experience and history of the path accumulated to the life time of engaged witnesses and empirical facts of their association.

This model appears suitable to accommodate all description:

- 1) The genetic material DNA, its' arrangement into chromosomes can be considered to be the effect of energy matter conversion resulting in "physical pieces of energized path"-i.e. DNA. The existence of genes, the genetic code as a facet of temporal ratios of individuals (genes) to whole structures and related to the volumes of entities and associated processes. A complex spinning machine is envisioned to be entailed that can be accounted for with the same notion of negative selection, -i.e. selection against death or closed spaces.
- 2) In the physical sciences 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.
- 3) Cultural evolution (Clifford, 1922, Fortes and Evans-Pritchard, 1940, Bourdieu, 1977, Sachs, 1982, Strathern, 1990, Marcus and Fisher, 1999, Geertz, 1963, Harris, 1979) can be related similarly to paths arisen from processes modulated by familiarity as the criteria for evolved behavior, cultural traits as a range of ratios based on prominent cultural concepts that have come about from sensory experience of the witnessable physical environment.
- 4) Economic systems and their aspects can be described with respect to witness, witnessability as the agent, basis of criteria for estimations of potential value that emerges from the possibility of conversion of accruing conceptual capital assets to material assets.

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 is dependent on the variables of witness. If the volume of space is effectively variable with respect to time, age and state of a witnessing population, all existing subset volumes are considered to be 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 has remained pertinent over generations, i.e. if the same family and environment, i.e. relatively unchanged homo sapiens and the earth are maintained as topics over the interval of comparison.

In analogy to the geometrical renditions of Euclid, in which a parallel situation, i.e. Euclid's Parallel Postulate, cannot be contained to mathematical proof, requiring physical connections, it might be speculated that a continuity of the identity of the relationship earth-mankind serves as an example for all identity, identity continues from the indivisible point of witness relations as a divisible line that extends towards the temporal intersection, situation, and is strictly conceptual/philosophical in nature to define permissive intercourses and their plausible continuances, delineates compatibilities for all intercourses from which the generation of new combinations and diversities emerge.

If the nature of the concept, thought or cognition is made to parallel the physical process of diffusion and the geometries of the physical world and the ordering of indivisible and discontinuous conceptual points, in light of the rearrangement of the head and cranial vault, especially the reduced prominence of olfactory abilities in H. Sapiens in comparison with other species, certain facts emerge with respect to the evolution of cognition. The nature of evidences from the fossil record are considered: without exception all aspects, including the nature of formation of fossils, the conditions required for their formation, locations of their discovery related to land upheavals as the source of weather related changes in ecologies, the means of extrapolating weather data from distant ocean sedimentations, refer universally to the physical process of diffusion. It is perhaps due to a similarity of the nature of cognition and olfaction, that H. Sapiens (i.e. researchers) in attempts to resolve events into physical chains of cause and effect are not aware of a relation of the nature of the evolution and means of his cognition to



evidences, entailed to his 'hunt', as the means of hunting, is the fact that his sense of 'smell' is endowed from the very occurrences he is pursuing to define, they perhaps have only an indivisible conceptual notion to them, and at best only profuse physical evidence available to support notions. In less rational or less scientific, though not profane description, as no tangible connection is made in numerical order from the invented to the conceptual, conceptually, mankind might be postulated to have diffused into existence in a descent from the physically existing location tree (i.e. point of beginning).

In Euclid's geometry, 'the point' is indivisible. It cannot be conceived but to indicate place, position. It can be envisioned to the end of a divisible line but a point has no continuity with other points, it exists alone without divisible contents, and is not considered to be a contiguous part of something else, e.g. a line that is divisible. (Morrow, 1970).

. It is from the indivisible point, the concept of physical connection (i.e. the tree structure) and the concept of diffusion (i.e. the concept itself) that parallels can be constructed between the frustrations of civilization, the diffuse power possessed to dialogue in the processes of planning and change and efforts to understand nature and the world in a rational manner. In the act of perceiving both the tree and the sky as open, the sky with greater physical room, in response to intrusion to their spaces, men simultaneously, symbolically push themselves from 'the tree', a symbol of cause and effect, the scientific, rational place, point from where they are supposed to have descended, and causing witnessable physical damage to nature, pursue injuring concepts, themselves indestructible, with aggression that has, as a door stop necessarily beyond witness, the concept itself.

*"..This then is demonstrable, but it is an axiom that every continuum is divisible; hence a finite line, being continuous, is divisible. This is the notion that the author of the Elements uses in bisecting the finite straight line, and not the assumption that it is divisible to infinity. That something is divisible and that it is divisible to infinity are not the same thing." (Morrow, 1970a).*

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  $1.6 \text{ m}^3$  ( $\sim 2 \times 2 \times .4$ )  $\text{m}^3$  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)

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

$$= -0.0005375\% \text{ reduction in the volume of men}$$

It might be postulated that the loss of the bumble bee is reflected from 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. This cycle of the willful transmission of the form of an occurred impulse, profane to rest its' case strictly on invention by means of induced points of destructibility based on connections made by a physical geometry adapted to the free floating figure, is interpreted to reflect an evolving cognitive blindness to the possible existence and nature of suspect (unwitnessed or unwitnessable) events as the instigators of self defeating behavior. It is not logically excludable, if logically arguable, that the historical path of this behavior may lead to externally occurred impulse from nature that is contemporarily falsely attributed to the conceptual in renditions of nature. It is interesting to note the proposed unwitnessed but witnessable (though imaginatively over an extended temporal range) causality of behavior in the example of the bumble bee problem, suggesting that the associated self defeating behavior possesses no active voice in discourses, has causes that are external to the environment area encompassed by the culture involved, present a tangible obstacle to the expression and realization of appropriate social spaces with which to work resolutions. . 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. It may 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 had found a 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. In each case, either a lack of conceptual understanding in the form of an ethic that precludes self defeating collective behavior, or a lack of direct individual ethics with regards to the rights of others can appear to exist. It appear that in older societies, ritual may exist or has evolved in frustration from a lack of means of control over (potentially at some point in history) known agents, and in modern societies a means of general control has evolved, but over potentially unperceived elements. It is suggested that behavior emerging from encounters has potentially devastating possibilities with respect to the occurrence of natural damage to the environment.

These kind of formulations in physical models that are 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 refuse a potential redefining role for synergy in structure and function as simply as volume of spaces can be over estimated or sheared from existence as in the given example of the bumble bee-i.e. to result in a culture so modified by intrusion, the its' actual problems become buried beyond a predefined mechanical breath of observation.

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 falsely ordered paradox that results to be only existing by-products of a diverted path. 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 either witnessable unwitnessed or unwitnessable originating events, that subsequently are giving birth to a mode of operation involving the enormous consumption of resources at the ubiquitous border of conflict, at the intersection of the rational and the spiritual/religious.

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 within a prescription involving the interaction of the tangible physical and the hands of mankind to control nature (Kirsh, 2009). A situation for the universe, that mirrors the situations known to civilization and history, rather than the 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 philosophy to parallel the human situation, 'the circumstance' must be non spectacular not to engage the silent spectator but to account for him. Post-modern philosophy, seeming logical, in light of this discussion, more opposed to the rational and impulsive method of science, asserts truth to be created rather than discovered, does not resolve problems of failed conceptual understanding and interpretation of nature, but 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 the possibility 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 as it is all that is present ), 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 the power of its' discourse upon a path that is extended from, both preceded by and coexistent with, a blind purposeful aggression on the natural that is suggested to both logical positivism, and the self created intelligent designs of science that are blind to the existence of spaces to include the symbolisms of science as a subset within a whole of possibilities. The struggle to argue intelligent design verses evolution is difficult to conceive without including twisted, falsely based criteria in arguments. If the study of self-unkind man is structured from a perspective in which the study of anthropology has the property of self belonging (Kirsh, 2008, 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.

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. A single action of replacing the conceptually heterogeneous entity of time, with the unwitnessable entity the mirror as the substrate for 'the concept' is presupposed, less in a search for the dark and silent, only the dark results.

## **I. 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 as description that is the same for all frames of reference in which any volume is a subset of another, 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 include an accounting of a necessarily existing unwitnessable, hence, unknowable containing element as the influential agent of criteria of description of both all of the contained physical path and associated ensued path of concepts. A suitable representation is proposed that is accomplished from geometrical representations that elaborate path in terms of a radius that is construed from the two kinds of important energies known, from the slow observable motions of matter and fast, either observable only with respect to a consequence effected on the former, 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 have a unique standing alone identity though it can 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, a 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 along a line of reference. Figure 2 shows an egg shape that is generated from the oval template in Figure 1 employing a combined expression for energy from Einstein’s special theory of relativity and Newton’s laws’ of motion to calculate a radius.

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

The witness pair is construed to necessarily be always present within the relationship of emission and reflection. The egg shape results from the conversion of the energy of emission to mass in the ideal situation. The resultant form illustrates the naturally existing situation in which the tangible world is given existence and 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 that coincide to fall within the same range to

produce the experienced environment. In the graphing situation periods of  $\pi + 1 \cdot 10^{17}$  revolutions are required before visual witness of the egg can be realized. The required presence of  $\pi$  is interpreted to indicate closure of the whole surface that has no geometrical center (other than the line  $(\Delta v + 2 \cdot \Delta c)$ ) 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 is constructed of witnessable slow motion and unwitnessable fast energy propagation it is suggested to represent an elemental shape for space that has empirical existence as an ordinary egg-is suggested to function conceptually as a bridge between the conceptual, philosophical and material reality represented mathematically as lines and intersections in the discussion of Euclid. In a parallel to the translation by Proclus describing Euclid to construe the circle to be composed of indivisible points rather than a divisible line, the egg is viewed as a form equivalent to the sphere, the circle possessed with breadth and depth:

*“ One might think that, although both the straight line and the circle are simple lines, the straight line is simpler. For it contains not even any dissimilarity in thought, whereas concavity and convexity in the circle indicate difference; and the straight line does not suggest the circle, whereas the circular line does bring to mind the idea of the straight line, if not through its' mode of generation, at least by its' relation to a center . What then if someone should say that the circle needs the straight line for its' existence? For if one end of a finite line remains stationary and the other moves, it will describe a circle whose center is the stationary extremity of the straight line. Should we not reply that what describes the circle is not the line, but the point that moves around the stationery point....It appears that the circular line belongs with the limit and has the relation to other lines that the limit has to all things...the circle alone is limited and makes a figure,*



*whereas the straight line belongs with the Unlimited and can be projected indefinitely without end ” (Morrow 1970b)*

The 3-D egg is viewed to be indivisible as the circle is to the points and motion that compose it; as it originates from the philosophical, e.g., in analogy to the center point of a circle, motion, within its' form is bound to the indivisible points that define its' center line and is construed, in analogy to the construction of a circle from motion around an indivisible center point, i.e. -from motion to form the circumference, in two motions; one to form the indivisible circle from the indivisible point and the second to form the indivisible surface from the indivisible circle. The path from the conceptual to the geometrical egg, as the path of philosophy to geometry, (in analogy to a location, position interpreted to the circle, in a parallel to Euclid's description of the indivisible point) is proposed to be unidirectional to proceed from the previously unaddressed philosophical point of inquiry involving motion, in a second depth and breadth lending motion as the transit of the point along the center line to produce the egg surface, to be a motion from the conceptual/philosophical towards the creation of physical structure. involving the birth of matter from energy. It is motion, beginning from the indivisible point of the motion of thought, in a movement towards the elaboration of witnessable form that is the theme. The interval of creation, represented within a process involving the making of lines on drawing paper, the interval in its' simplest form is added to the ancient philosophical rendition.

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.

It is thus that parameters of structure and function, such as in methods to elaborate cultural evolution can be envisioned to never fall together for witness in a combined fashion to account for specifics in the passage of time; the time elapsed to the individual in the rendition of form, is a creation, synthesis, of the new that has as unaccomplishable boundaries an absolute shape of space within the irregular dynamic space he himself occupies; faithfulness towards philosophical truth cannot begin from the tangibly witnessed physical space as no path exists from the particulars of the interval of time to a hidden conceptual shape makeable from reflection and inspection of the elements of motion. The addition of a philosophy of motion in interpretation, in a likewise manner in which mathematics exists as but a subset to a whole concept in Ancient philosophy, must proceed from conceptually found form to find analogy that would not necessarily align from a starting point of artifactual productions from the application of willed impulse, but with actual natural form. As Proclus, in interpretation of Euclid, acknowledges that neither the circle nor sphere have real existence, nor does the egg but as an empirical approximation to the practical, an indivisible limit made from indivisible points that denote unique location, as an indivisible (philosophical) point itself, a thought, devoid of the temporal and physical, concerning all locations, and is universally true; eggs in nature are not free floating forms but are bound in their creation, in the same manner as Ancient philosophers and mathematicians confined applications to witnessable intersections, to architecture, military etc., to the elements of circumstance.

It is proposed that little can be gained from the rational tampering with the development of the species but to change the unwitnessable forces that are associated with natural form that already occupies available spaces. Nature is inferred to behave strictly in a living out manner and follows a simple logic to effect organization that is witnessed as the propagation, necessarily both of a form bound to energy and energy bound to a form, that is not so readily visible within 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

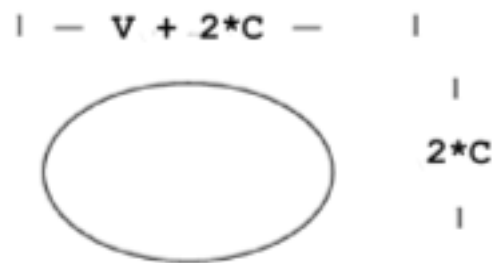




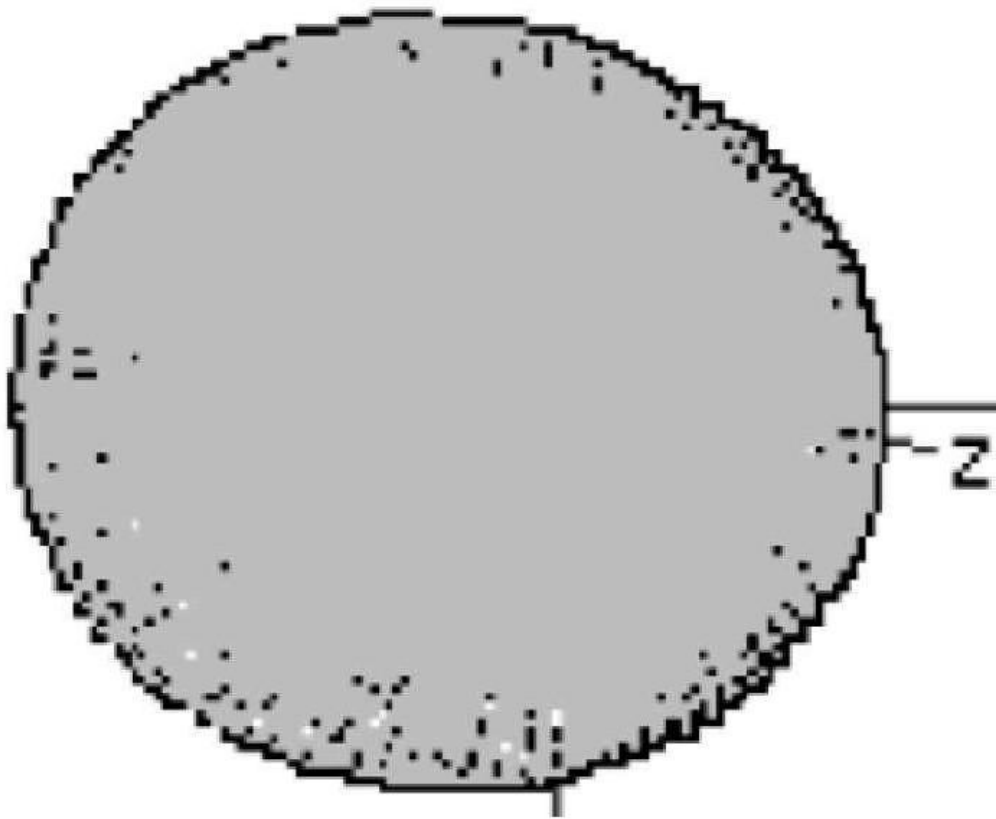
Figure 2 Three Dimensional Plot of the Shape of space is Egg Shaped.

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

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

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

$$\pi < \theta, \phi < \pi + 1 * 10^{17}$$



Systems of structure and function of the circumstances of physical path, and a path of knowledge, each independently self referring, are suggested to together refer instead to historical intercourse, the 'situation' as an interaction of structures, though as functions that are bound to a common ontology given to all elements. The intangible, invisible, unwitnessable, indivisible, elements of the concept of 'the concept', when equipped with motion, behave in a diffuse manner, obey the laws of slow diffusion rather than laws of the fast reflection of his speed energy in the physical world.

As testimony to deception, confusion and coincidence involving physical form verses conceptual form, it may be that as Karl Marx (Tucker, 1978) related that men are unhappy as wage earners in a self defining situation that is secondary in relationship to a naturally defining nature, it seems that more than seeking its' resources, seek to capture it conceptually to conquer it as if it had some mysterious hold over them. Possessing a synergy of the conceptual and physical, nature strikes life experience with two thorns when the conceptual and physical come to be interpreted together singularly into a concept, rather than as concept and its' second in nature subset, the physical. Perhaps neither Marx nor what proceeded from him had captured a viable representation of man, nature, happiness. The same description is visible to the theory of relativity; false, as they are lack physical form, notions in the General Theory of Relativity, establish, in combination with physical interpretation given in the Special Theory of relativity, a blindness towards a physical nature possessing diffuse properties: a constant physical force upon the environment of civilization over an extended time course might also account for theory elaborated by Einstein that is based upon chains of cause and effect rather than tangibly describable form. It is also important to note that cosmological views in which birth precedes death lend alternate perceptions and renditions of nature, natural history and human history, human behavior, than the reverse. Interestingly, visual representation is accomplished by the brain from the input of metabolic energy to a negative image to produce a positive image; the mind is innately given indication of what is actually downhill either in universal whole perspective or from the perspective of the individual, towards death to be positive in nature. All of nature at any perspective is possessed with a similar divide of inside and out, the self and external, the received, the

emitted and reflected. Life seeming to require metabolic energy to carry it uphill from negative to positive, death towards life in the limited perspective of the first person, in actuality channels energy, theorized to arise from the released of energy from a failed death, towards death; processes proceeds from death to life in a manner analogous to the discussed unidirectional, divisible path from the point of philosophy towards empirically oriented geometry, that is not accomplishable with rational applications to witness experience. If natural selection is confined in description to be negative, to the avoidance of death rather than the pursuit of life, conceptual death as the origin of birth becomes feasible; alternately an indivisible point of nature is born witness as a disturbing, deleterious change producing artifactual motion effected from a divisible path constructed in reverse from observation of the physical, of growth, made to direct philosophical point, towards the philosophical, and is assimilated to conceptual assets as potential physically witnessable economic assets rather than negative assets accumulated to a point of philosophical invalidity, and involves a violation of nature. It is possibly an innate nature of western man to pursue elaboration of 'the divide', though indivisible it is the agent of a paradox of nature, life, and form. It is the accumulation of path to events, as the event itself, the divide acting as catalyst, that is important.

An apparent different, between Western and Old, culturally associated focus on metabolic verses the acquired energy of structure, food, exists with respect to the conceptual prominence in the intellectual pursuit of the natural divide. 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 may be indicated. A potential gene spread throughout mankind, associated with cannibalism has been reported (Roach,2003).

As a point of departure from the philosophical towards the physical, definition of the concept, the concept and definition of time, not only intuitively occupying, necessarily occupying space and time itself, molds activities involved in the occupation of physical space, must be put into the correct conceptual order, philosophical precedes physical form. False philosophical ordering, a potential inflating agent of unwitnessable volumes of space and deflating agent of natural room afforded to the individual, has a profound bearing on economic and political activities as they reflect needs, symbolisms and

interactions that can arise more truthfully from a point of philosophical breadth of motion given to witnessable geometrical form, to embody the breath of individual.

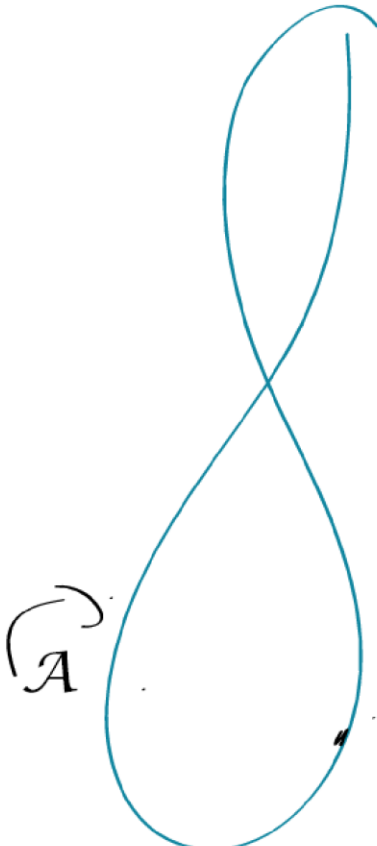
*“Thus the divine Plato said that geometry is the study of planes and contrasted it with stereometry as if he thought surface and plane were the same thing. Likewise also the inspired Aristotle. But Euclid and his successors make the surface the genus and the plane a species of it, as the straight line is a species of line.” .... “For the straight line, he says is equal to the interval that lies between its’ two points and the plane likewise....” (Morrow, 1970c).*



### 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 slower diffuse manner than that of the becoming physical environment.

*Concept has the  
shape of the  
mobius strip*



**witnesses  
A and B**

**concepts  
1,2,3 etc**

**B**

## **Conclusion**

Path and the knowledge of it are often not so distinct; numerical absolutes, constants amenable to measurement are not feasibly construed in representations of nature. The universe is considered as a heterogeneous entity of the containing and contained physical and conceptual, and its possession of the property of parametric path at all loci.

A model involving form rather than chains of cause and effect is given. Though the only obvious relation to the empirical in the presented example is to the biological egg, it is argued to be a singly unique, indivisible, hence sufficient example of the consequence of the application of a motion of construction to the indivisible point, to augment understanding involving the logical containment of concepts of structure and function, of path and knowledge, 'the circumstance' within a broader philosophical realization. A focus is suggested that is oriented away from accounts involving sensual, perceptual witness that entails temporal chains of cause and effect, towards the elaboration of physical shape as it relates to the spaces of life and the environment (Kirsh, 2010).



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