

# **The Path of Knowledge : The Knowledge of Path-New version**

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## **Abstract**

An unwitnessable silence is suggested to accompany all change. Conceptual paradox involving mind and matter, contrasting mind as an enduring state of the becoming of energy into a state of matter, and matter as the constantly becoming environment, is tested against criteria of witnessability with respect to criteria for the existence of entities and phenomenon for consistency to capture an acceptably reasoned description, from a modern perspective, of cultural evolution. In conclusion, symbolism evolved from the philosophies of logical positivism and post modernism referenced from the elaborated philosophy are determined to reflect a need for a universal representation of nature that is independent of temporal and physical parameters of perspective: a visually based mathematical-physical model of space is elaborated and employed to expose a self generating, historically renewing, power possessing, sound generating friction at the conceptual border of the social and natural sciences as the recurring source of the problems of civilization.

## **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. 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, placed on trial, either publicly is the body of scientific knowledge or in private its’ soul, rational containment 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 the jury who see to court it; in doing so engenders 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 a perspective dependant means of the elaboration of time. The universe, argued to be contained in definition, to be the effect of change can be descriptively embodied as a path of propagation in which unwitnessable silent fast propagations are becoming-sound-possessing-witnessable-matter, the state of unwitnessable-becoming-sound-possessing-matter a conceptual state that represents “the

concept” matter and mind respectively. . The interactions of volumes of space, assuming that description is perspective dependant, in a universe that keeps time can be envisioned to parallel witness-pair dependant distribution of formed concepts whose creation is also a perspective dependant matter extended from the proximal relations of volumes: if the concept is included as a unique along with the unique physical space, as in a nominalists’ view of the world, it might be accommodated if it is given the property of unwitnessability; if the evolution of witnessable, sensory experience is held as the only criterion for volume appropriate to the tangible witness, the existence of an unwitnessable sort of volume emerges from the point of the witness perspective in which the amount of space it potentially displaces is relative to both the (length) of motion of witnesses and the (length of) the arc occupied in the field of witness-pair relations. It can also be construed to possess more of an absolute value drawn from its’ magnitude 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 in discussion, a volumetric factor for it surfaces at the interface of dimensions involved in making conceptual comparisons. For example, the unique witnessable plain volume attributed with motion is attributed as a unique single space regardless of its’ potential multiple representation in the form of multiple occurrences to witnesses, can be given a relative nature in which the numerical addition from its’ many occurrences is not additive but a synergy. The feasibility of existence of this account of relative 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 a volume 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 case presented active dynamic volume, of both witnessable and non-witnessable nature are entailed to a meaning that necessarily and infallibly refers exclusively from the perspective of witnesses in relation and entail time only as a concept and measure relative to the experience, history of the path accumulated to the life time of the engaged witnesses (as either energetically active biological memory originated from the parameters of path of energy transmission or, more directly parametrically, to the path of either a motion or the transmission of energy) in witness relations of any kind. The relative volume is distinguished from that in the theory of relativity in that 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.

Real in space, unique dynamic physical volumes can exist multiply in both symbolism and to witness representations are 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; 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 association that can be detached from the influences of gravity. 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 the parameters of unique common loci that possess conceptual identity in however many relations of witness that may refer to them. In analogy to the reduction in absolute size of volumes resulting from overlap and distribution, 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 might be concluded that all that exists is the property of memory as an embodiment of the inheritance of a state of witnessable volumetric matter from an unwitnessable containing element of volume that manifests, as well as empowers the arrived identity of particular concepts.

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 to it subjectively as the containing volume of all that exists rather than objectively as the containing element of the witness pair, definition assumes a different perspective for scientific purposes. An entity born of strict inductive reasoning logically excludes the ability to accommodate empirical test, relies strictly on imagination, does not possess a capacity for the adoption of scientific theorizations. Statements that express incentive to simultaneously speak of the universe as a container

(of all that exists) and refer scientifically in order to establish unifying principle that divides the universe into the witnessable empirical, and non witnessable empirical, necessarily self refer, employing scientific mathematical objectivity, to their creators, human beings: the potentially existing non witnessable and non empirical, that which is strictly induced from imagination (author, 2008a), in these kind of formulations are ruled from existence, men to be machines in the same manner that an 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 to structure and function is omitted as simply as the volume of spaces can be over estimated in the above example or the actual problems of a culture buried beyond a defined breath of observation. For instance, it is uncertain to what terminology involving boot straps in physics study refers; naively to the act of lifting oneself, but irrationally to the boot strap as the man itself, to lend his existence rather than to the creator, to the creation only of a boot strap with which he seeks to penetrate the world further. This behavior is not only consistent with ideations of anger and a change with time in the disposition of men to adopt the name 'creator' where in frustration symbolism of actual may trouble resides, (vis, modern efforts to clone animals, change the properties of life and the niche it occupies, employ the materials and metabolic properties of living matter for engineering purposes, this behavior refers also to natural paradox in the dilemma to account for the existence of force with a philosophy of action and reaction, the material world altogether that refers to trouble to the role and condition, permanence of the earth in the life of mankind, as the support that opposes gravity. Men have grown an anger about the, not

necessarily stationery in disposition, physical state of the earth in a situation resembling a strangulation that can be characterized as a “damned if I do and damned if I don’t” method of the accumulation of capital in the form of machinery with which to supply material needs. It might be maintained, if men create bootstraps of themselves in thoughts to maintain his home, that either he does not legally own it, or understand himself well enough to claim sanely the responsibility of ownership of himself-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-order to lift himself. . 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’, he may unintentionally had, yet with the greatest strength of compromise, diligence, ingenuity and resourcefulness conceivable.

Absent altogether from this stage of events are the more sociological rather than scientific descriptors of need and symbolism. 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, the universe, seen (excuse the pun but it is contended that the containing element is necessarily unwitnessable by its’ contents) to contain the situation, there is a conceptual failure to describe it satisfactorily from a reductionists point of view, from within (excuse

the pun again) an objective frame of structure and function. The universe construed 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, mirror, of the relationship of man with his environment. 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 and symbolism. Anthropological testimony, divided into two schools, of materialism and descriptive lingual testimony in which the pursuit of universal rules of structure and function to embody anthropological science in the latter in order to make the study of culture scientific have become displaced with comparative methods of description in order to capture the 'situation'; descriptive attempts are 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. 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, 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, now restored by the anthropologist, from the dispositions and impulses of the scientist, soul and gravitation possessing body, the defendant mankind, in the frustration involved in his scholastic courting, is the possibility that the situation of mankind, mirroring a change in his disposition, arises not internally as an indirect manifestation of frustration in efforts of adaptation, but as behavior that is directly mirrored from a temporally chronic yet witnessible process that is external to witness that 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 exist at the intersecting borders of the routes of different approach to the study of mankind, of the materialists, (structuralists and functionalists), and the interpretative approach (Clifford, 1986, Geertz 1973). A possible perceived pressing time by the individual for its' revelation might be evidenced in the witnessible, accelerating, vast, and excessive investment of economic resources into capitalistic enterprises, witnessibly unsettled man actively reflects in symbolism, in the mode of operation of the mechanisms involved in descriptive interpretation, the consequence of unwitnessible events that are subsequently born into 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, fixes a free floating nature to it that is mixed with scientific symbolism, an unknowable always present unapproachable product of friction, silence has become to

parallel to scientific symbolisms of the universe in topics of the construction of symbols on approach to problems. The philosophy of logical positivism that asserts the application of impulse to nature inherently entails the production of sound in the necessary evolution of the interaction of the tangible physical, the hands of mankind and nature (author, 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' is woven into all modern symbolisms, either into the body of scientific abstractions, or into symbols to 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 for its' industry with the external universe in order to reconcile a quiet zone for the pursuit of a philosophical parallel to the situation that must be non spectacular, a silent spectator. Post modernistic philosophies, seeming logically, in light of this discussion, more opposed to the rational and impulsive method of science that effects change in a pursuit to unearth the truth than to a philosophy that acknowledges the truth to be created rather than discovered, becomes a seed for unsettling oscillations as 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. 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’, ‘discovered’ bear innately an association of meaning of truth with action, necessarily implying more of the same entails movement, sound, other than silence in an unspecified path referred to only as ‘a creation’; it at least seems to acknowledge 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 the 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 that also is always entailed to and entails action, that itself can be associated with a state of being ‘unsettled’, the ‘unsettled being’. 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 physical and conceptual, potential existence of an unknown environmentally active phenomenon that a complete philosophy and physics cannot exclude. 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 mankind belongs to the set mankind, then so does self-unkind mankind to the 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.

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 that scientifically can be given parametric definition. 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 only the human being that is known to conceptualize, but that, if all knowing is matter of mind, 'the path possessing concept' is all that can account for either the corporeal or incorporeal world, fills all spaces. This action, is presupposed to be the only required action; the aether, postulated in science theory as a substrate 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. the same for

all frames of reference, any volume is a subset of another or universal volume, 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 path and associated ensued path of concepts. This might be represented geometrically in terms of a radius of path constructed from 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 assumes in physical nature ironically a more tangible and enduring ascending hierarchy than might be attributed to the witnessable matter of the species arranged in a stepwise order of complexity) the unwitnessable path . Figure 1 illustrates an oval as the potential physical contour for becoming matter defined by light emitted from a moving plane of reference. Figure 2, generated from a combined expression for energy in Einsteins theory of relativity, and Newtons laws of motion

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

of energy to mass illustrates a postulated real product resembling almost exactly an ordinary egg. The witness pair is present as a relationship of emission and reflection in which matter, as the conversion of the energy of emission to mass occurs in the ideal

situation of perfect reflection in a situation in which the orders of magnitude of change of either the velocities of emitted fast radiation or slow motion coincide to produce the witnessable 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 as it has no geometrical center (other than the line  $(\Delta v + 2 \cdot \Delta c)$  representing the range of witnessable motion and a latitude for overlap of velocities of matter and energy that yield material existence); coordinates of sine and cosine change sine systematically to produce net values such that a closed surface is not represented but from a coincidence of change in signs 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. The egg shape a 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 that can approach to be indistinguishable from a true sphere, but lack a mathematical center point (not shown) . The physical and conceptual though of the same physical geometrical units of length, are assumed to be distinct, meaningless in geometrical combination, are theorized whether exactly aligning or not, self contained, can assume visually unlike shapes depending on graphing parameters regardless of simultaneous application to situational description. Though the potential existence of a physical universal for combined structure and function to the situation is proposed to be logically incoherent a region descending from the containing element of witness relations upon the situation, representing a latitude to describe

compatibilities for interactions is propose to account for a mystery to observed species and cultural associations and emergences.

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

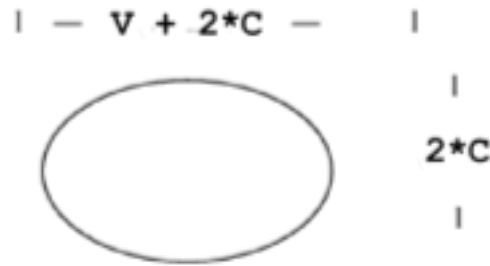


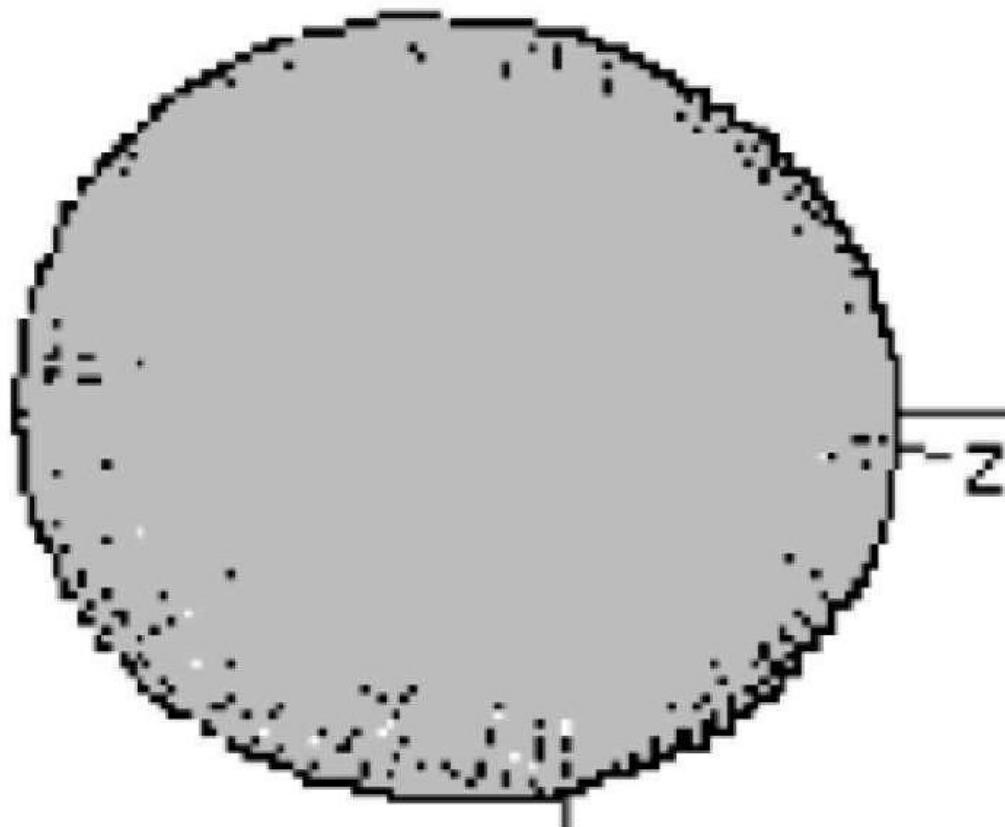
Figure 2 Three Dimensional Plot of the Shape of space is Egg Shaped.

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

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

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

$\pi < \theta < 2\pi, \phi < \pi + 1 * 10^{17}$



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 most enduring is the complete form that is witnessed physically packaged as the familiar physical egg and embodies 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, as the



exclusive container of physical reality: also necessarily the exclusive though dynamic, changeable container of all that defines the concept, it also contains psychological reality, the universe conceptually, the first perspective to both witnessable volume, an unwitnessable containing volume, and a dynamic, unwitnessable, silent element, the concept that 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', a functioning of structures and function that cannot be elaborated structurally to resemble either, though it is conjectured that the theoretical sum of all influencing components, in a proper dissection and sorting, both spanning and exceeding the physical and temporal line of events would necessarily entail also a complete egg form, though such research may be unfeasible or theoretically impossible. The more penetrating an acquired knowledge the more brief its physical representation, the more prominent the details of immediate physical structure pertaining to it are to the learning experience; is always represented at the geometrical surface (of the egg space) as its surface, 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 versus 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 resembling those of impulses of sensory experience, 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, especially with the historically arrived, by the same mechanism, employment of falsely construed concepts of mass and space. In this case it becomes an intellectual compulsion to embody structure and function to a grand scheme that refers to the experimenter and tools subjectively to be impossibly detached from one another, the researcher placed outside of the reference area, in the pursues to clarify the tool, symbolically himself, he has objectified himself laboriously employed simply from a unique deceptive situation of nature, laboriously consumes the commodities of the machinery of capitalism that are at the same time failed to be distinguished from the self and wished to be possessed as a product of the self other than a commodity for market. It may be that as Karl Marx (Tucker, 1978) wrote, men are unhappy as wage earners in a self defining position secondary in relationship to a naturally defining nature, but more than seeking it's resources seeks to capture it conceptually to conquer it as if it had some mysterious hold over him 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 which predicts the bending of light and 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 from an eclipse, a very slowly changing shadow mirrored falsely as the progression of civilization, of other than the actual statistical non-randomness to the universe that invites rather than precludes the holism, unity Einstein sought for description.

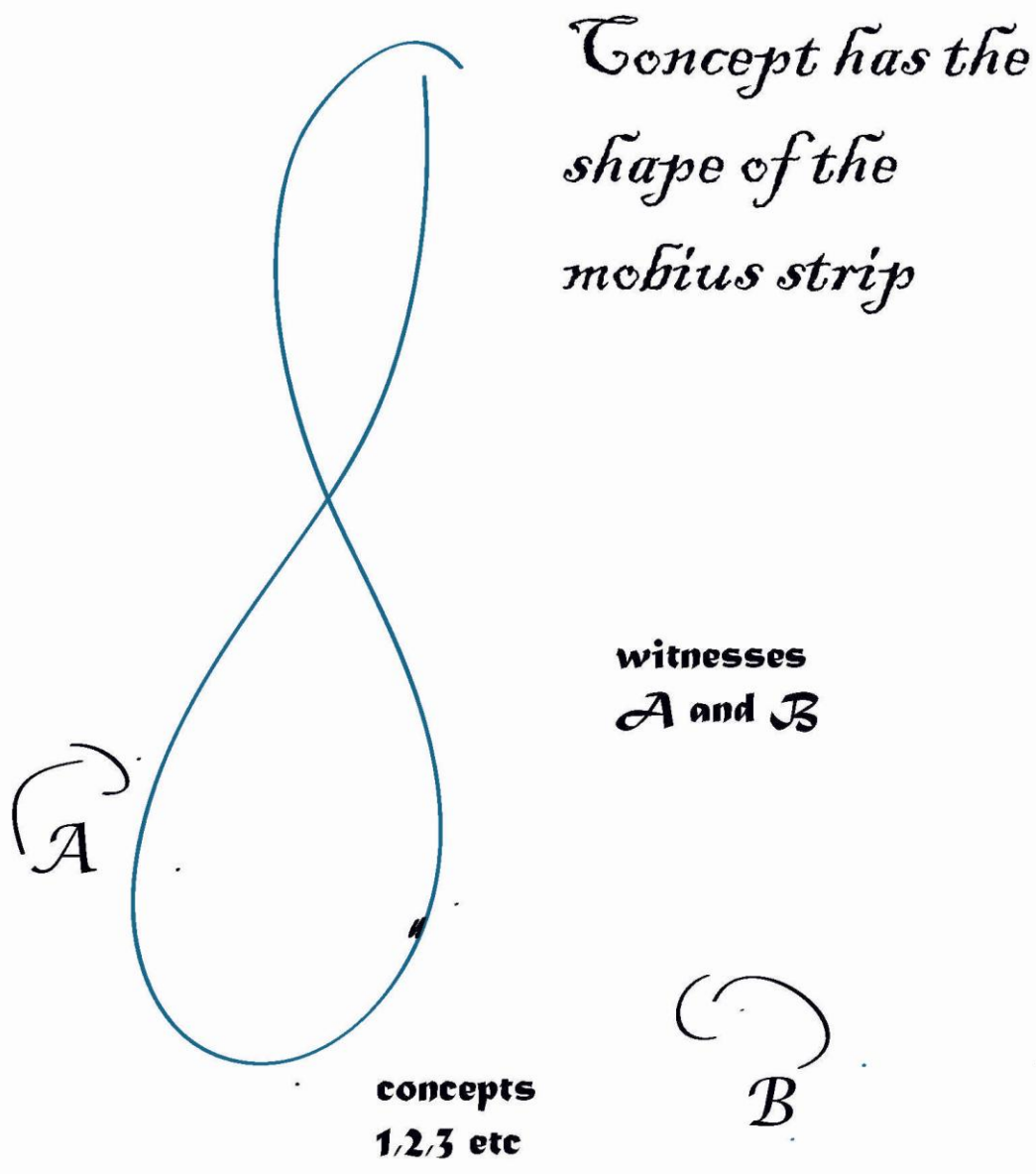
It is perhaps at times of historical repetition of unknown unnatural impulses that the drawn witness attention of emerging civilization creates a situation, spectacle that can be unnoticed or unmentioned if it is recurring, and likely mirrors in nature the reception of an unnatural impulse that effected, 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 analogy to universal birth in which propagated energy fails to find its' ground and captures the parameters of a path towards death life 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 birth that contain the individual are unknown and unknowable. Scientifically the actual path from birth to death, unknowable, elaboratable only as a reversible path of change that is perfectly blind to the situation of history, is not the same as either the real path or either a real or reversible path that is construed from the points of death to birth that align in this model of the universe in reverse with respect to the birth of life with the actual route of energy akin to the backwards, upwards flow of water from an obstructed dam were a route

available, the charging and discharge of a parallel order of concentrically arranged inside one another, electrical capacitor that store energy: local energies potentials in this example are both a function of capacitances and potentials of containing elements, ad infinitum, totals as in the example of universe that keeps time are not stationery though all compartments have the same form of a capacitor. 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, can depending on the specifics of a culture can be oriented with the ground representing death or life, In the whole perspective of the universe can – symbolizes 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 (heading towards the negative), arrived by whatever a means that is pursued actively by the western intellect for comprehension. Interestingly, visual representation is accomplished by the brain from the input of metabolic energy to a negative image. It possibly an innate nature of western man to pursue elaboration of the divide if a divide not only also exists between the two worlds, but originated from a abnormal divide rendering impulse that fuels a curiosity driven propensity towards action; born in the wake of one he also bears more of a knowing of the action birth for his curiosities chasing as a rabbit a carrot to capture the division between an unwitnessable, unspeaking, silent reaction to action and the witnessable reaction to either witnessable or unwitnessable impulse or power, i.e. all of nature arranged this way of divides and polarity dependent perspective, perspective dependent polarity, existing by assumption, alternately symbolized in the doorways of the life of individuals in other cultures. 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 unceasing love of nature, of the earth, regardless beyond reflexive psychical knowing, beginning beyond assessment of + or – in direction as if worship of the mirror itself and not the reflection.

### Figure 3 Symbolism of the Concept as a Mirror

The figure eight 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.



The concept is proposed to reflect employ differences in energy metabolism in a more tangibly, statically construed manner than that of the becoming physical environment.

A dialogue might represent a changing kaleidoscope of many resembling shapes of

physical 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. Composed of concepts arriving from experiences with physical nature, 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 be represented 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 observer's 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.

## **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.

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