

Mirroring, Symbolism and Need : A Two-Timing Nature or a Whole Concept

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Abstract

Methodology and theory in science are related to a philosophy in which the centric position of the first person, perception and cognition are made the exclusive focus for interpretation involving mirroring, symbolism, and need, criteria from which major first scientific works in Anthropology originated. A new orientation is found for some notions in physics and cosmology, especially those revolved around an ether as a substrate for the transmission of light that are used in explanation in Theory of Relativity, interpretation of experiment. The interferometer and red shift, theory and experiment in biology, as well as aspects of Ancient Philosophies, and a modern age of extended means of communication are discussed and compared in critique with respect to a visual model, created mathematically, of an egg, that is used to demonstrate proposed physical and conceptual form. The Earth, civilization is argued to have a unaware two-timing complex in thinking social and behavioral aspects caused by the external invasion of spaces by unknown phenomenon dating back to the time of Eve and reflected from a philosophical incompleteness to a space structured with a like two-timed weave of conceptual and material form.

Introduction

Bronislaw Malinowski (Malinowski, 1922) a pioneer of Anthropology as a science, proposed a scheme involving mirroring, need and symbolism with which to define a concept of culture founded on biological need. In light of the fact that all interpretation must be based on the physiological function of perception, an inclusive view of all natural and social processes occurring during the interval of witness associations, structured solely with respect to criteria of mirroring, need, and symbolism is proposed in which the element of time, considered a universally distributed state variable in systems ubiquitously composed of witness pairs, alternately finds single rather than plural representation in the frames of engaged witnesses as a simultaneously mirrored component that reflects a need for the continuity of witness identity. As all communications require familiarity and a shared or overlapping catalogue of witness arrived concepts, an elaboration of 'the concept' relating to contour, and referring to volume is essential towards the goal of reorienting witness perspective in theorizations to include the witness as a member of the self belonging set of all perspectives. The (unwitnessable) concept, existing from

comparative description related to experienced natural/physical structure and function is given definition with respect to memory as an unwitnessable displacement effected from proximal associations of (witnessable) reflected energy that is descended from unreflected, enroute energy that is alternately construed in modern physics theory to involve the concept of the ether in which space is divided into life excluding spaces and life possessing spaces containing witness dependent relative time.

In light of an assumed contiguous nature of all processes, DNA, an example of biological memory, is proposed to be an energy bearing 'physical piece of path' that retains the parameters of the path of its' source, unwitnessable energy that is postulated to obtain a location from a processes of obstruction effected from the conversion of energy to matter to thwart an unachievable annihilation described as the futile pursuit of a location-less ground . A geometrical form is proposed that has as components of description, differentials of physical location, motion, and alternating coordinate sign with respect to plot path location as it reflects experience of the world as a set of containers and contained as natural components of space. An unwitnessable (as the whole form is postulated not be renderable from or containable to any of the occurred parts of its' construction). An etiology of space and processes involving the possession of a definable contour having both conceptual and physical identity as an egg is imagined in application to real practice. The described etiology bases its' existence on negative selection occurred from obstruction to extended range multiple simultaneous self-witness that is postulated, in the absence of energy-matter conversion, to result in the loss of location and contiguity, i.e. loss of identity, and death of the heterogeneously occupied spaces that delineate entities. A universe of non-random and dynamically emerging distributions of volumes and forces is proposed that possesses a unique and contiguous monism as a form that is energy-bearing and possessed to energy, as a concept of contour and a contour of 'the concept' from which structure and function emerge. It is not unreasonable, as the world is experienced as distances arranged to concrete form, possessing energy, that processes of consciousness, cognition, perception of the world external to the entity, self-generating (im)possibility, might be captured to be confined to self-generating obstructing (excuse the pun as it is the self that is

postulated to be obstructing), witness and experience creating, forces to a contour rendering geometry of lengths and motions.

Discussion

Representation of experience, both internal and external, survival focused, in cognitively active beings reflexively entails an un-flexible divide between the self and the experienced environment; held in common to man and animals only are aspects of willed motion, similarities in physiological construction and laws of energy metabolism as they are postulated to fall into place as a subset of general physical law that relates to the special circumstance of life. It is not improbable that all processes, including those of internal physiological processes, can be contained to the same symbolisms employed to establish scientific ontologies and, unlike reflexively acquired judgments that necessarily need to be created from immaculate actions by the individual, exist apriorily as fact of, the acquired from nature, existence itself of the symbol. The symbol, in exact corresponding meaning is postulated to exist ubiquitously in nature.

Interpretation of nature in which the symbol itself, existing of itself beyond the contained cognition seems to allude to the possibility of self-reflection that appears to be not only not possessed to lower animals, but absent to the inert. In light of a viability of processes that is dependent on external factors a rock might be described to possess 'a', rather than 'the', capability to symbolize, no exclusion is suggested to exist throughout nature for the capability to symbolize. Symbolism is proposed to be a universal capability to indicate only a engagement of entities with forces imposed upon them. Heat applied to rock causes it to react in order to maintain a temporally and physically inherited, acquired, unique identity as the reductio absurdum fact that it's arrived situation is the consequence of a unique path that is subjected to impulse to cause a change in its' parameters. The laws of energy, momentum, agreed to govern the behavior of the rock, are best applied in a focus that is centered on form rather than lines of cause and effect and to also entail the physiological forces involved in perception and cognition of the reflecting human being, the forces involved in sensory experience, and to involve simple

geometrical considerations entailed to the construction of visual images as pictures composed of connected lines as well as energy possessing matter, as all that can be imagined to exist. 'Symbolism' is contained universally to refer to the energy and motions involved in change; the universe, in meaning referring to all that exists, is alternately referred to the symbol as all that exists. .

At the extreme end of the imagination is the possibility that a conceivable description of 'the concept' itself, self-defining, self-containing, self-generating, refers externally from the perspective of witness to all that is contained in meaning to the noun 'nature'. The capacity for reflexive conceptualization, knowable only by witness, might be conjectured to be a temporal quality derived from proximally inherited structure and rates of change as they are only known from a tempo of the invasions of spaces, whether internal, external, reflecting the past and present, of measurable quantities or unwitnessable seeking energies confined temporally rather than physically to associating volumes of entities. The process of change undergone by rocks, very slow in relation to the process of life experience, are assumed to be identical to the processes involved in perception and cognition, to the process of conceptualization. Thus, the question does a rock think? might be answered as either no, if it thinks it is much slower than I can discern, or that the question itself is incoherent if it is not restricted in content to refer to the self with the apriori notion that the human being is the only concept bearing entity. The necessity to define the existence of an ether as the medium through which light travels at a constant velocity, in allegory is dependent upon the notion that entities such as a rock do not possess time. Witness encounter with rocks cannot involve perceivable cognitive communication, a vast, describable as approaching infinite, temporal incongruence in the rates of respective processes of cognition, perception and the processes pertinent to the life of rocks preclude communications involving the invasion or overlap for association of energy possessing spaces inherent to respective structures. It is possible to speculate that the possibility of postulation of a universal consciousness is obstructed within a self-referring struggle that involves a concept entailed from experience that lifeless external incorporeal elements of nature are a threat to the mind bearing incorporeal body. A new orientation suggested entails a more passive and

fearless position from which to obtain perspective in order to view the means of imposed tyrannies to life, whether by nature, or, especially, those imposed by men themselves in attempts to conquer and control. If it is ubiquitously the threatening concept that inflicts initial injury, its' pursuit entails a blindness to it if not greed for power to contain and control what bears as its' only tool the incorporeal weapon, though in modern times, threat and fear as an effect of a power to discourses can be witnessed to possess as tools not only inert material weapons, but living biological materials, similarly perceived as unthinking objects of nature and similarly destructive to the body. It is thus that a timelessness, coldness, mal-intent is attributed to all that cannot engage with the self in discourse that acts to designate as tools all but the whole reflecting human in a category of absolutes for potential offense and defense, (though recently the biological cloning of humans has been discussed as a potential source of a work force (Choi, 2010)). Concepts have evolved in which time exists as an absolute human quality and is absent from all else, though time obviously exists to any entity that has a perceivable path of emergence, and physical course to its existence. Emerging on the surface, from surface features, focus appears to have come to involve the visible trajectory, the military, the might of impulse; genetic mechanisms involving a common evolutionary etiology attributed to both the living and inert have remained beyond grasp, hidden and overshadowed by the forces that govern the human being, forces responsible for the structuring of life and society from which the elements of culture emerge.

The simple view that possession of force and power is a slowly acquired characteristic, chronic element in the thoughts of men attempting to understand themselves and nature, maybe repugnant to the philosopher of nature if it appears that he himself willfully subjugates himself to physical threat, bears as its only truth that it is ubiquitously only the entity of force that levers human thinking, though the internal working of the mind are not witnessable. As it is actual that men engage in temporally extended witnessable communication with the planet Earth, occurring in minimal description in a relation to the forces of gravity, the earth is obviously a modulating element of the path and evolution of thought, the source of all physical and conceptual exchange, it is not beyond contemplation that forces having no

communicated representation in societies, attributable to the existence of any unwitnessed mass may represent themselves among the conceptual communication of both man and earth. In approach to the philosophical pursuit of evolution as a topic, question that arises pertaining to an order of events, employing a philosophy of divide and conquer, divide their focus between man or earth though it obvious that both must exist together; within acquired assumptions that the earth might exist separately without civilization, it is presumed that it possesses a separately renderable evolution from that of Homo sapiens and ensuing civilization as nothing but, a not necessarily unique, potential life bearing inert surface catalyst for the evolution of life.

Ubiquitously, rational conceptualizations in the path of inquiries tend to arrive at the same chicken-egg paradox: e.g. which is first?, location or potential?, mind or matter?, time or intercourse?, the witness or the witness pair?, the conceptualized object or the concept of the concept of it?, the container or the contained? etc.; in all of these cases not only must both elements coexist in order to refer to the other, regardless of the extent of research effort an order of events is not possible to establish and it is left to be a product of the imagination. If the symbol and the symbolized are applied as elements of the same paradox it becomes clearer that the search for an order to events becomes superfluous, if not logically incoherent, the symbolized and the symbol can be assumed to occur simultaneously to the frame of witness and to be atemporal in nature. A study of simultaneity, e.g. in relativity theory, becomes illogical if all knowing is dependent on acquaintance, if acquaintance demands familiarity, if familiarity demands prior acquaintance as the only actual possibility of all research endeavors. It might be argued that witness cannot exist without prior acquaintance if nature is taken inclusively to be an entity of containers and contained, one failing to exist without the other: all that can exist to the witness for his reflections must have something in content that is shared; the particular 'concept' is associated cognitively with a (the) universal 'the concept', an exception might not be found. Though all processes including the internal processes of the cell must occur towards the open, the entity infinite space is but lingual description at any perspective, the empirically necessary, but unobtainable referred objective possessed to the temporal

course of symbolizations occurred towards the infinite or open within the cell itself, un-measurable, cannot be assumed to exist for comparison with which to make measurement, all elements in scientific research must be elaborated with respect to ratios related to the parameters of containers and their contents. It is necessary to establish the self as a container strictly of both the physical and conceptual in the construction of parallels with which to construct ideas in all endeavors regardless of whether the objects of focus are external or internal.

All that absolutely might be testified to is the existence of oscillation, the chicken and the egg, the product of potential and location, or mind and matter, energy and matter; all that witness can bear in its' deepest reflections must absolutely be the oscillation; neither of the entities in any of the conceivable members of the set 'chicken-egg' are static but dynamic, changing, and neither can exist without the other but in the imagination which might exclude the self as a partner in the witness relation, especially in the hypothetical situation mentioned in which the self is unawarely engaged in potential simultaneous relations, i.e. processes of the Earth and an invading unknown processes.

It is imaginatively suggested that in the process of the elaborations of science theory, within the history of ideas that oscillations occurred from relations involving the self and external factors that a self defining detour has occurred as a consequence of a civilization long shared conceptual relation with invading elements to cause a distraction and confusion in attempts to elucidate the properties of materials. The universe has become constructed in a falsely abbreviated linear fashion that is not properly framed with respect to the apriori and primary existence of the temporally active indivisible as a concept, oscillation itself; the self unawarely thrust into a simultaneous, infinity clutching and two-timing, oscillation between two independent and unique gravities while focused linearly on the horizon upon the most prominent, the Earth, to have misestimated an actual situation that must be ubiquitously renderable as the product of an actual line, as the (though not existing, straight) line is the maximally open structure with which to make comparison. In this description, a perennially unaccounted influence is postulated to

persist in the frame of witness; non-accounting free floating geometries used in conceptualizations, as in the theory of relativity in a search to describe temporal simultaneity mathematically, are postulated to have produced the parameters of the presence of chronically present, descriptively free floating phenomenon in which theoretical concepts and empirical facts are changed in conceptual order as a consequence of assumptions that involve (civilization/witness) non-participation or non involvement in events. Shared thinking and viewing of the self as a objective translator in matters involving physical phenomenon, as victim rather than mimicker of what might be construed to be a tyrannical nature, has occurred.

"Nature hides her secret because of her essential loftiness, but not by means of ruse."

Albert Einstein (Pais, 1982)

Albert Einstein expressed that solution to problems rest not with mathematical ability, but with the imaginative capacity of the individual; God may be deceptive but not malicious:

" I believe in intuition and inspiration. Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution. It is, strictly speaking, a real factor in scientific research." (Einstein, 2009)

Though, in its simplest contrast, this proposal might be apprehended in retrospect from a new defined perspective to be relatively simple, man a victim of his own nature attains new and more easily comprehensible definition, in a complete, though imagined picture to represent the self or a first witness perspective in history it becomes exceedingly complex beyond aspects so far discussed.

Consider topics such as the evolution and processes of consciousness, theoretical evidences for the genetic history and evolution of mankind; a quagmire can surface that might be construed logically to

include a demand for men to scientifically reduce themselves, body and mind to mathematical formula of cause and effect, align a renewing of the soul and spirit with the trespasses of religion upon civilization, and, in postmodern vernacular, recreate themselves after an illicit two-timing simultaneous affair with the devil and earnest caring reasoning applied to both themselves and nature. (It appears not unreasonable, but logically sound, no matter what apparent success or good political strategies of 'bipartisanship' have witnessed that the current American president has rejected it as a virtue.)

Consider the anthropological excavation to unearth a beginning location in time and space for mankind, the frustrating lack of continuity in unearthed physical evidences resulting in ambiguities that leave open multiple possibilities for which evidence, that depends on specific conditions amenable to diffusion processes, is not possible to gather the required conditions are not universal to all potential locations of H. Sapiens past existence. Though it is not impossible that mankind might had diffused into existence exclusively in regions where environmental conditions support diffusion, evidence needed to analytically support this is logically not present in places where there is no potential to acquire evidence. In actuality, lured with the intrigue of some (and possibly all) available evidence in hand and an absolute notion that external forces (are) were at play, if it is considered that chronic natural events, in the vernacular of relativity theory, simultaneously exist today, have modulated survival need to know the past , we are seeking to capture with the given tool of cognition, the event of cognition, to capture the evidence of past diffusion processes with its birth product, the localized self witnessing diffusion like process of cognition, an impossible to know from within and without two-timing task.

Further, consider the genetic evidence that suggests one ancestral Eve and two Adams; an exact example of two-timing in which awareness of an obscure tempo of events alone could possibly provide sufficient insight to unravel events that apparently lead to a civilization wide surfacing of autoimmune pathologies mysteriously from within and the possibility that it companions simultaneously human reasoning and behavior that has not contained in learning an association between phenomenon and the

self. In this case, a successful two-timing conceptual existence, divided between the finite and infinite and captured to rational expression in mathematics rather than valid correspondence, appears to underline human endeavors; an age of simultaneous disease-rendering-itself, and both exploration and exploitation that are similarly consequence and cause of diffusion based acculturation, these examples of pathology-rendering-itself, bear the potential enlightenments of recurrent discovery of the same found rather than created truth, 'history repeats itself'.

In the ancient writing of Aristotle's unmoved mover (Bodnar, 2009) described to be contained itself to what it contains. Aristotle's unmoved mover seems to have been rebirthed slowly during the course of history to have the quality of a vibratory present, oscillation between absence and presence, as material support for a floating momentum that both undergoes and does not undergo change from a misunderstanding that it is 'form' only and not material substance that suffers the tempo of intercourse that is both moved and is unmoved; free floating geometries have no real substance. Aristotle, reasoned that there had to be a unique form for each of nature's motions, two motions were possible, either for or against nature are possible; he was undecided on the number of unmoved movers, but seemed to lean towards there being only one, hence one ultimate action of nature. In analogy, it is proposed that the concept of 'the concept' suffices to substitute for the 'unmoved mover', in open state 'the concept' opposes nature and in closed state it accords nature; it is proposed that in modern ideations a simultaneously open-closed concept is falsely attached to theories of light, energy and mass surfaces as one entity in the category of the visualized as mathematical 'oscillation', to substitute the guidance of a god, mover with that of a naturally occurring physical phenomenon. In the philosophy of Democritus (Berryman, 2010) a two-timing new combination maker, finite matter and the infinite void in a relationship of professed mutual familiarity seems to have dominated his concepts. The philosophy of Democritus has been associated with a series of maxims, on democracy and ethics, i.e. equality, honesty are admirable, the inheritance of dishonestly acquired wages would curtail the

survival of the progeny of its earners. The association of ethical texts and atomism philosophy together to the separately found writings of Democritus is questioned though the two are found simultaneously together in description of modern democratic societies; the survived open historical association of philosophy of science and philosophy of government maintains an awareness of an open and incomplete nature of representations of the universe, science and the individual. The image of an adulterous civilization in marriage with unthinking phenomenon, occurred absently in seconds pondering, unaware moments, with external forces is obscured within the descent of ideas within descriptions involving the production of a recombination mechanism that is powered with a void, cloaked as if embodied by it, bearing no familiar connection with experienced reality, containing prominent influencing motions that can be opposed rather than aligned with nature; a closed conceptual nature that can work against itself has come to bear the force and authority of modern science, the evolved modern concept of democracy, natural philosophy, science and government hand in hand, as stand-alone motive forces rather than emotive conditional forces, as a god, the mover of all, tenuously compromised, empowered with a steering mechanism that is more and more premised on the realization of advanced complex thought that involves a closing set conceptual assets that align with open natural physical assets, and ultimately engenders, in a self defining manner, narrowed possibility. It is none the-less controllable, as fewer individuals seem to have a conscious philosophical or scientific awareness of a possible externally originating seduction to the cognition that the proposed physical situation of the environment has not been dormant but actively defining change within the surface contours of witness engagements.

It is not inconceivable that Eve had not been infidulous in her own recollections but had two partners in relations conjectured to bear an impulsive association both with civilization paths accrued towards modern day and the path of physical/natural conditions. A potential view from the perspective of an Eve engaged in a three party triangle paints a more fruitful approach than the assumed perspective of

objective rational science. The possible resulting paths of impulse of unknown phenomenon upon two assumed independent occurrences, a genetic and social path of H. Sapiens and the path of physical natural conditions has four potential consequences if the potential absence and presence of the unknown are included in the list of possibilities. A list made from the perspective of a free willed Eve as a singly represented agent of both the path of mankind and physical natural conditions operating on two possible mates has only two possible consequences. Surfacing from the balance of these two perspectives are the following questions:

- 1) What was the latitude of room for decision provided to Eve at the time of assuming a second Adam with regards to physical and/or social circumstance, i.e. what social and natural phenomenon may had been involved?
- 2) What are the potential historical, social and natural, consequences of two-timing evidence related to Eve.

If social and natural phenomenon are not independent of one another, a deviated consequence connected to the age of invasion as it relates to the degree of penetration into the roots of social/natural history is possibly envisioned as the three rather than two stranded DNA proposed by Linus Pauling (Pauling and Corey, 1953); the third stand, a symbol of social processes, as a intercourse partner of the natural two strands with a continual ability to redefine the path of emergence. The scientist, in the described situation, is a representative of the third strand, resting his study on the case of a two stranded model has no logical ability and finds no need to consider to extrapolate a third strand, himself, that yet has powerful function, if tangible reality, his own DNA involves only two strands. If it is assumed that a genetic path determines phenotypic characteristics of the individuals of a species that can influence cultural phenomenon and visa-versa, cultural processes the genetic constitution of individuals, and that the

human being has the ability to effect and receive impulse from the path of an unknown phenomenon as well as himself, then from a reoriented (either scientific or common) point of view, the conceptual presence of a third strand ' presence has a potentially far reaching pathological ability that is a function also of the mind: though it is obvious and witnessed in the survival of H. Sapiens, that Eve's free will, possibly naturally obstructed with respect to a choice of intercourses within postulated tempos made present from social and natural events, was not obstructed totally, awareness of this postulated situation alone is sufficient cure of an evolved complex mating an unaware complicity with an unknown engaging agent.

Surfacing within these attempts to find evidence with which to conduct paper experiment for an understanding of the self and world is the topic of mind and matter, it is best illustrated from a contrast of philosophies in physics, uncertainty proposed in Heisenberg's Uncertainty Principle (Heisenberg, 1958), and legality in Relativity theory proposed by Einstein (Einstein and Shaw, 2009). In simplified form the Heisenberg Uncertainty principle proposes that both the path and position of an electron cannot be known simultaneously, in essence that actuality is unknowable; relativity theory proposes a legal limit to all path; at the intersection of these two philosophies, in the mind of those that contemplate them might be an indecision embodied to and from the path of the individual, which, relativity or uncertainty best describes the world : extrapolated from the written works of theorizers in physics and presented as a universal symbol for oscillation, as in the chicken egg example above, it seems suitable to illustrate a universal governance principle of path in which uncertainty partners open space and legality partners certainty, hence the closed area of a prison other than open maize of choices. With the chicken used in example again, two courses are possible to the route of civilization, either a chicken crossed the road because he was inclined by nature to move, or one side of the road was closed. In retrospect, the legality of Einstein possessing both open (life supporting) and closed (life precluding) spaces, today widely accepted, entails the latter in which Eves' adulterous intercourse with the secondarily changed product of her own actions was imposed upon her. There are many imagined parallels to this description:

- 1) A starving animal that methodically yields physiological function based on survival priority.
- 2) An affixation in which more room and air has been acquired to spaces already traversed to make the route towards them appear viable
- 3) An autoimmune pathology that induces a tempo to the choice of intercouring partners based on a distorted sense of (containing-element-modulated) familiarity
- 4) A physical obstruction occurred to the growth of an embryo in the womb-cancer cells are known to proliferate beyond ordinary limits imposed by contact inhibition and to die when their growth cycle is obstructed
- 5) A limited overall space for growth, e.g.-natural utilization of resources near exhaustion
- 6) The influence of an altered gravity in which the consequences and means of willed movement are altered, e.g. a state of weightlessness experienced by astronauts

Any of these situations can be visualized to have occurred as the consequence of a unknown gravitational influence-e.g. a fallen object, an obstructing mass too heavy to overcome, the altered course of masses within a distorted gravity, distorted sensual perception involving willed or non willed activity in situations of altered gravitational force. Confusing to the intellect is the possibility that a ordinarily diversity producing change of mating partner with time over generations, a new tempo to the pattern of intercourses, might be diversity reducing if they proceed from preexisting oscillations rather than introduce new variety, that is strictly phenomenon of mind, perception and cognition, a third DNA strand, rather than matter in the construction of directions of up and downhill, misinterpretation involving a life preserving and vast energy conserving 'magic' can be effected from 'conceptual' energy to overcome a neurotic like behavior that can be associated with closed spaces.

The evolution of the concept of the void as a familiar partner to matter, originating with Democritus suggests that modern political philosophy bearing views that are a suggested outgrowth from the philosophy of Democritus purporting ideas involving the willed change of the individual from the oppressive will of tyranny may actually have grown as a reaction to environmental difficulties; the democratic means of government, confronting the will of others rather the 'will' of impulse of unknown origin, resulting in the excessive consumption of space, the machinery of capitalism, inherently has the shorter lifetime imagined to the products of an adolescent rebellion to resist the potentially sound wisdom

of elders. Unexplainable and incomprehensible in nature, modern cultural violence, seeming to transcend acquired familiarities and associated allegiances, may be rooted to a more basic familiarity that has its roots in natural events as they have gathered on the unaware intellect over the course of civilization, rather than to contemporary social phenomenon. New artifactual familiarities made more striking by the computer, mass communications, modern imaging methods, instantaneous and/or long distance, may reduce imaginative capabilities, result in unnecessary enlargement of areas of pathologies as a consequence of the artificial enlargement of witness area, reduction of possibility caused by the confinement of psychical room to less diversity per individual: the psyche does not reflexively perceive a nature to all emergence that is open-space modulated in a manner that is strictly based on behavior of the individual in his experienced niche that selects against closed space, avoids loss of identity, death, via the described mechanism involving a limited range limit of simultaneous self-witness of the self within its' own reflections that is brought about by obstruction of extended range self witness as both cause and effect of the self, existence, likewise in a view of birth that is followed from rather than preceding death, likewise in a view of birth that is followed from rather than preceding death (author, 2011). A contemporary two-timing adultery appears again to be at hand in which the imagination is confined via the exposure to factual information that is inappropriate to setting and experience, like the concept of an ether, inappropriate to the specifics of location of witness; a seduction by the ultimate impossible possibility of realizing the occupation of two places at once that may find explanation with the existence of unknown phenomenon, simultaneously disproves Einsteins' theories of simultaneity, and provides an oasis for the criminal mind from an experiment in government and culture that resembles a rebellion against past historical roots and supported with wish, an "I am free to do as I please" philosophy in experiment with nature, society and government.

Consider the interferometer and its use in the study of materials, the environment and processes in outer space, in illustration of the deeply cloaked character of truth entailed to the historical setting, as a potential example of interpretation of perceptual information to create false linear constructs of spatial

processes. The interferometer yields spectral bands from light transmissions with the use of polarizing lenses. Patterns in which certain wavelengths of light, i.e. red, blue, green etc, arise as separate bands in spectra are applied to indicate the compositions of materials or parameters of outer space as they reflect parameters of transmission and adsorption occurred in the transit of spaces by radiated light.

Interpretation of function and data from the interferometer is based on theory in which the energy of the path of light is embodied in a manner tangential to the direction of its' propagation as a transverse rather than longitudinal wave. The interferometer employs polarizing filters that are postulated to allow light rays with transverse energy bearing amplitudes that are parallel to the lines of the polarization filter pass through and to obstruct those that are not aligned with it. Two polarizing glasses sandwiched together, when turned with respect to one another, at an appropriate orientation are witnessed to obstruct the passage of light totally, or can appear transparent, dark or opaque. A polarizing filter rotated manually can be observed to conceal natural outdoor shadows depending on its' orientation. Information concerning the distance from earth of light reflected from astronomical objects depends on an observation termed the 'red shift', in which the position of red light in spectra derived from the interferometer appears to depend linearly on the distance of the object from the observer or earth. The cause of this phenomenon is not understood, though a simple formula has been obtained to determine the distance of light reflected by objects in space from the earth that is consistent with other observations. Spectra, lenses, mechanisms and empirical interpretation in the use of the interferometer all have strictly a linear, planar aspect that fits theoretically with notions of light as a wave rather than particle.

Interpretation is especially confusing in light of a paradox brought to light by the theory of relativity that results in the attribution of a mass or particle character, in the form of photons, to packets of light energy. The theory of relativity is strongly supported from observations that both light and matter suffer gravitational interaction, and are postulated to bear in common, the familiar to either, property of mass; the parameters involved in description, energy and mass, strictly conceptual in nature, share the familiar element of time with the third component velocity. Though the relativity of time is purported to be the

topic, time is nonetheless familiar not because it is genetically descended from common a containing element, but because it is ubiquitously imaginatively plausible to conceive of its' absence from the self, e.g. death, and hence from all elements, the topic appears to be a new introduced familiarity with the elements of mass and energy. Assuming that light does indeed have mass property, that energy and matter, particle and wave coexist, how does the mass of the photon penetrate the glass of the interferometer, unwitnessable to be present on both sides of the glass simultaneously, but as a simultaneous occurring symbol to the observer/experimenter and the energy processes affected by the light, effectively two-timing the position of the path of the light, and the position of observation to be at both places simultaneously.. In the traveling light beam, the terms light and energy may not be so validly equated, the possession of energy is qualified to the phenomenon of its' reflection to perform witnessable work on materials, radiation and energy, the totally unperceivable quantity mass, are apparent entities only in the frame of observation of the variable spectra by the polarizing lenses. The attribution of (necessarily moving) mass to light energy, a particle character, either indicates an ability of mass or matter to penetrate itself, distinct entities able to occupy simultaneously the same location or simultaneously two locations or the existence of a location-less ether that demands a division of mass and energy to allow for the existence of zero gravity or location-less space that is not ultimately related symbolically from experience as an extrapolation of death of the individual or closing of proximal spaces, but of all spaces, as it involves no genetic line of descent, is beyond/out of the world. Energy, if its' only means of detection is via its' intercourse with matter, logically cannot have a location until it is witnessed as the causative agent of change or motion; there is no sense in the postulation of either mass or an ether if it is a universal to the state of all systems : if it is energy as well as mass that is postulated to effect the force of gravity then it is the proposed spaces they occupy together that can singly be of concern. The ether is an apparent imagined phenomenon used to bring life to value possessing mass, employed together in explanation,, mass and ether bring an illusion of motion though the polarizing lens as if all motion, the world was comprehensively conceptual, imagined in nature. It is important to make

the distinction that the concept mass, strictly confined to the point of witness, separate from the beam of flight, refers to matter, the incorporeal.

It is supposed, in Einsteins hypothetical universe that it is not the polarizing lens that is traversed ,but a universe possessing an unknown influence that is construed falsely to a frame absent of it; in actuality it is only light energy that is propagated to a location where it effects witnessible work. Either a standing wave or a moving wave, standing oscillation or moving oscillation, oscillation or wave, mass as a concept can only be stationery, completing. Perhaps the existing degree of open nature of mass has miniscule or zero proportion in a new established conceptual order in which the apparent historically increasing proportion of multiply represented time can be brought into perspective.

The red shift, in full rather than planar meaning should be framed conceptually in terms of physical volumes and their motions for the test situation. If as in data and theory in genetics, it is shifts, deletions, insertions etc., the occurrence of the emergence of location-dependent, force-rendering, disparity-possessing incongruity, that underline processes, it is not unreasonable to speculate that it is parameter possessing temporal relations, relatively slow tempos of interactions of, tangentially oriented, (as mass and energy in the transverse wave are proposed to be aligned perpendicularly) with respect to one another, volumes of matter separated by vast distances, that produce the interferometer effect. If the lines and shifts of the interferometer are imagined to be volumes regardless of their vastness and unwitnessibilit, entailed from theoretical considerations, to be the consequence, of vast in dimension, processes of volumes of light and matter, and data from observation to be a dependent function of the orientation of, describable as submicroscopic in comparison, volumes, a new perspective is possible. In this model, a producing tempo of temporally and combined physically distant relations is visualized to be the product of wholly unwitnessible containing volumes of the individual, apparatus, and experiment, that associate together at the point of witness to produce both concept of, i.e. distinct matter, whatever its location, as conceptual mass, and transversely arranged with respect to it, material evidence e.g. the

witnessable products of work products of the energy of light. If 'the concept' is given to universally represent a difference product of appropriate local system energy states and exists in perpendicular to the line connecting engaged witnesses, then a new containing orientation can be created that stretches vast distances, are uncapturable in the same frame; a parallel becomes apparent between wave/particle, and universe of matter/energy rather than mass/energy-distantly located physical matter is substituted for the (everywhere) conceptual mass. A new meaning is suggested, 'the concept' with numerical property (i.e. mass) rendered paradoxically to oppose common sense, exists in analogy, in a form parallel as a tangible physical process (i.e. representing a distant matter) that somehow bears evidence that exists before the eye and philosophically simultaneously has no witnessability within temporal and/or physical range, rather than unwitnessed is unwitnessable- simultaneously a still dark at the furthest imaginable reaches is given life, viability as change that is many orders of magnitude different to unnoticeable, unmeasurable within a universe that is conceptually expanded to possess a new scale of relative-ness.

The term time-space becomes an illusion that is derived from description to have meaning that refers to the tangible and witnessable that simultaneously bears no realizable tangibility or witnessability; referring to the finite that is none-the-less infinite in description as much as infinite is meant to refer along the horizon and is excluded absolutely from the frame of witness, science and science fiction combined, imagination and reality, two-timed, intercourse with a null death rather than change. It is likely that such discovery is heralded not only because it brings new sensation to a chronically salted sore, but makes it a renderable quantity that is studyable with the application of more salt for conceptual explanation that is actually tangential to the pains of the senses; time-space has no fruits for harvest from physical application. The atomic bomb as well as many other modern occupations with nature that penetrate to change the products of nearly unfathomable periods of emergence, serve as prime examples. It is the lesson appeared right before the eyes, placed from vast distances that necessarily, in bearing meaning, attribute all (survival) meaning to the physical jurisdiction of the conceiver; what material significance might vast bodies at vast distances, with rates of change in which a microsecond or less might parallel

many vast magnitudes of whole species lifetimes, bear?, yet worldwide technology that mimics them has nearly been realized from experiment whose only actual proceed is the consequence of ignored philosophical paradox that can/should bear no coherent logical or pertinent meaning but to refer at all encounters to itself.

The determined properties of light, the lines seen in the interferometer are but views from alternate sides of a two-timed composition of concept and physical reality that is localized in one perspective, distant in the other.

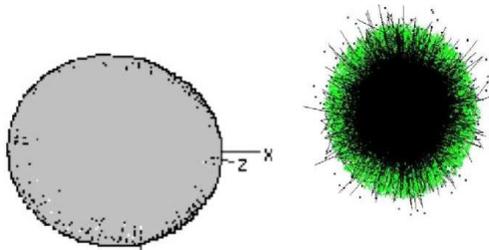
Figure 1: A graphical representation of an egg made from an equation (Equation 2). On the right is its' inverse (1/R)(black) supper imposed on the non-inverted form (green). Both the inverted and non-inverted forms occupy comparable volumes and shapes, may represent a fitting of transparent energies/geometries to form a 'logic'of tangential associations of concept and physical matter.

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

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

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

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



The mathematical egg (Figure 1) is made from a linear motion of the center of the sphere and shows an egg figure with $\sim \pi + 10^{17}$ revolutions. It has the property that its' mathematical inverse is like, itself, i.e. with all of its' angles and values reoriented it is familiar with itself though vast ratios of change are suggested. Motion of the center, the place of witness is mandatory to final form. This egg shape is hardly distinguishable from an ordinary egg, its' capacity for rotation represents processes of the conceptual and material, seems as a suitable first concept from which understanding of material processes might ensue, not to overlook the obvious fact that the form, a egg shape, is represented as a very primary biological entity; the line and motion concept from which it is generated is very elementary and can describe temporal order without possessing an element of time. The real egg in nature can immediately be construed to represent this form as it possesses motion and is derived from the maximally open form, a straight line that would have the greatest life time in nature. The first perspective witness is made the source of motion, hence the source of the world that is not a separable entity from the phenomenon itself and cannot be rotely detached from it for scientific purposes as is attempted in current science paradigms that are subject to witness dependent diverse interpretation from difficult to elaborate ontologies that are never completely satisfactory. Form acquired from a tempo involving distinct vast distances, bearing a conceptual meaning as matter, and a physical meaning as force or energy, not necessarily aligned with respect to place is emerged from a tempo of interactions of the distant and close at hand as a fact of a familiarity possessed to all elements, contained and containing regardless of their geneology. Parametric location, a necessary prerequisite for the possibility of witness is postulated to stretch near infinite spaces and to present to the mind the stable appearing and miniscule differences observed in life experience i.e. in the interferometer experiment. Witnessibility, a prerequisite for science study, both does and does not exist, is restricted to be absolute as a property of a universal constraint of the physical dimension of the witnessing entity in relation to the factors composing both he and his environment. An unknowable, and incoherent meaning of an order to emergences, emergence of life is suggested in interpretation that entails that some conceptual facets of the universe necessarily entail the philosophical

absence of witnessability, knowledge of them is totally confined to processes involving conceptualization or mental imagery, conceptualization and imagination must strictly precede experiment and fact, a third strand of DNA can have mass only that is realized as concept that is strictly located and confined to the volumes, able to effect work upon the environment, that compose the self. The concepts involved in interpretation of data from the interferometer, acquired by contrast/ ratio occurred from the invasion of witnessing spaces, living or inert is located to the experimenter, his witnessing engagement, together encompass to define the world as its' sole element regardless of the extracted or imagined location of specific agents that render phenomenon, conceptual energy, mass able to effect work funded by material processes, or the apriorily given, as time is also a given component, volumes that descend from containing volumes responsible for processes, tangential to them.

In interpretation, the interaction of intertwined contained and containing entities are postulated to consequent the red shift and diversities of spectral lines to have meaning as more than planar existences but to fill spaces. New interpretation involves meaning relating distances to locations relative to reflecting objects other than the Earth; rather than by coincidence; simultaneity is postulated to produce an indication of parametric distance (the red shift) in one direction and intent of course as legality in the other perpendicular/conceptual plane. As in uncertainty principle meaning of events, confined to common ultimate containing elements, arises as a result of intercourses and subsequent change occurred as a consequence of transmission through diverse spaces; as in a simple graphic image or scene in vision, meaning is absolutely restricted to the beholder who shares a meaning that has no impulsive invasive potential; life, common, familiar as it is assumed from the past is longest lived as it is carried by the gametes and generated, closing from its maximum open (set of parallel lines) to birth the self. Nature in whole must then decrease in this cycle and is attenuated the same to describe a world beset with the invasion of spaces if meaning is referred from elsewhere, or extracted from artificially broadened natural spaces. It is often pondered how the Earth exists amidst billions of celestial bodies that are vast in excess of its size and might at any time collide with it: as in Ancient (Naddaf, 1998) or Modern dialogue

(Himanka, 2000), it (nor any of the celestial bodies that it intercourses with) might not be inclined to move because all is in equilibrium.

The process of vision itself might be postulated to be the consequence of this single nature to spaces, the world; a sense of simultaneity, embodied as necessary shared symbolic meaning associated with the act of intercourse of spaces, exists to engaged witnesses. The parameters of a viewed scene, tangential to the line of communications, bear a means of unalterable interpretation regardless of the spaces through which they pass, they are interpreted similarly if the spaces of emission or reflection (the space of the viewed object) and interpretation (in the brain) are arranged so that the properties of associating spaces bear a witness enabling familiarity that comes about from the localized possibility of simultaneous multiple self-witness: the content of vision is contained to the spaces of viewed objects, becomes present similarly in like spaces, the notion of decoding by the brain of the information content of visual signals has no more coherence than that of an ether that is everywhere, or a velocity of light that is constant everywhere. A modern preoccupation with the coding and decoding of information, employed generally, seems to have attained meaning in many studies including those of consciousness and the brain, for public education, though controlling elements of genes, such as operons in bacteria, are found almost exclusively directly adjacent to genes they control(Lercher et. al., 2003, Roth et. al., 1966), in higher organisms the Hox genes are all clustered together, regulated and arranged in a non-random sequence that matches the order of events during overall physical development and are linearly arranged in the DNA in the same order as the development of components of structures such as limbs, body and head (Myer, 2008), and in bacteria the rigid structure of the cell wall attributed to the temporal order of assembly and arrangement of components is reported to find explanation within the physical arrangement and structure of the region of DNA containing the genes that code for it (Danchin et. Al., 2000). It is perhaps the wish for a universality of men, mankind and nature, the lack of found universal visual symbolization, that consequents, as a surrogate, notions of an ether and mathematical relativity, a two-timing nature to the events of history and behaviors of mankind from the happenstantial occurrence of

extraneous impulses in a universe that is potentially itself two-timing and brought to a life from the engaged action of witnesses, an atemporal mirroring, common symbolization and action based on need.

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