



The Spaces in the Looking Glass: Stilling the frame/ framing the still

Marvin Kirsh

► To cite this version:

Marvin Kirsh. The Spaces in the Looking Glass: Stilling the frame/ framing the still: The Spaces in the Looking Glass. *Philosophy and Cosmology*, 2015, 15, pp.62-83. hal-01178407

HAL Id: hal-01178407

<https://hal.science/hal-01178407>

Submitted on 20 Jul 2015

HAL is a multi-disciplinary open access archive for the deposit and dissemination of scientific research documents, whether they are published or not. The documents may come from teaching and research institutions in France or abroad, or from public or private research centers.

L'archive ouverte pluridisciplinaire **HAL**, est destinée au dépôt et à la diffusion de documents scientifiques de niveau recherche, publiés ou non, émanant des établissements d'enseignement et de recherche français ou étrangers, des laboratoires publics ou privés.

Philosophy & Cosmology 2015 (Vol. 15)

The Academic Journal

ISSN 2307-3705

State registration certificate of the print media KB №20780-10580P, 25 June 2014

<http://ispcjournal.org/>

e-mail: bazaluk@ispcjournal.org

Printed in the manner of scientific-theoretical digest «Philosophy & Cosmology» since 2004.

Printed in the manner of Academic Yearbook of Philosophy and Science

«Философия и космология/Philosophy & Cosmology» since 2011.

Printed in the manner of Academic Journal «Philosophy & Cosmology» since 2014 (vol. 12).

Printed according to resolution of Scientific Board of International Society of Philosophy and Cosmology (minutes of meeting № 57 from June 15, 2015)

Editor-in-Chief

Oleg Bazaluk, Doctor of Philosophy, Professor

Editorial Board

Gennadii Aliaiev, Doctor of Philosophy, Professor (Deputy Chief Editor, Ukraine);

Anna Brodsky, Doctor of Philology, Professor (USA);

Kevin Crotty, Doctor of Philosophy, Professor (USA);

Leonid Djakhaia, Doctor of Philosophy, Professor (Georgia);

Viktor Zlokazov, Doctor of Physics and Mathematics, Professor (Russia);

Sergey Krichevskiy, Doctor of Philosophy, Professor (Russia);

Georgi Gladyshev, Doctor of Chemistry, Professor (USA);

Arkady Ursul, Doctor of Philosophy, Professor (Russia);

Panos Eliopoulos, Doctor of Philosophy, Professor (Greece);

Viktor Okorokov, Doctor of Philosophy, Professor (Ukraine);

Sergey Proleev, Doctor of Philosophy, Professor (Ukraine);

Denys Svyrydenko, Doctor of Philosophy (Ukraine);

Aleksandr Khazen, Ph.D. of Physics and Mathematics (USA);

Ruano Javier Collado, Ph.D. (Brazil);

Olga Nezhyva, Ph.D. (Ukraine);

Tracey I. Isaacs, Candidate Ph.D. (South Africa)

The Journal is abstracted and indexed in the following international databases:

Ulrich's Periodicals Directory; Russian Science Citation Index and SCIENCE INDEX; ResearchBib; Open Academic Journals Index; Google Scholar; Registry of Open Access Repositories (ROAR); the Directory of Open Access Repositories

(OpenDOAR); WorldCat; Index Copernicus; Citefactor; Journals Indexing (DRJI); Polish Scholarly Bibliography; EBSCO; ERIH PLUS; DOAJ

International Society of Philosophy and Cosmology:

<http://www.bazaluk.org/>

Ukrainian philosophical foundation:

<http://www.philosophy.ua/ua/institute/ukrainskiy-filosofskiy-fond/>

© International Society of Philosophy
and Cosmology, 2015

© Bazaluk Oleg (Ch. Editor), 2015

Contents

SECTION I. INERT MATTER 9

<i>Avchenko Oleg.</i> Quantum paradoxes and the collapse of orthodox materialism basics	9
<i>Bazaluk Oleg.</i> The theory of evolution	25
<i>Chen Jie.</i> Identity between space-time and physical substance's extension	34
<i>Haitun Sergey.</i> Gaussian/non-Gaussian distributions and the identification of terrestrial and extraterrestrial intelligence objects	39
<i>Kirsh Marvin E.</i> The spaces in the looking glass: stilling the frame/framing the still	62
<i>Nazaretyan Akop P.</i> Mega-History and the 21st century singularity puzzle	84
<i>Okah-Atenga Pierre-Paul</i> Cosmology and philosophy: in relation to the world	99
<i>Ursul Arkady, Ursul Tatiana.</i> Towards a global sustainable future	110

SECTION II. LIVING MATTER 161

SECTION III. INTELLIGENT MATTER 162

<i>Arpentieva Maryam.</i> Xenopsychotherapy: space travel and transformation in sci-fi works	163
<i>Gaievska Oksana.</i> Generally civilized context of governing the social organization of the world	182
<i>Voronkova Valentina.</i> The civil society as a paradigm, concept and social construct philosophical discourse	198

SECTION IV. COSMOLOGY IN PERSONS 216

<i>Kononov Alexander.</i> Nikolay Fedorov's "The Philosophy of Common Task" and the problem of salvation of human race	
--	--

THE SPACES IN THE LOOKING GLASS: STILLING THE FRAME/ FRAMING THE STILL

Marvin E. Kirsh — PhD Biochemistry,

Department of Anthropology California State University Los Angeles
(Los Angeles, USA)

E-mail: kirsh2152000@yahoo.com

The purpose of this writing is to propose a frame of view, a form as the eternal world element, that is compatible with paradox within the history of ideas, modern discovery as they confront one another. Under special consideration are problems of representation of phenomena, life, the cosmos as the rational facility of mind confronts the physical/perceptual, and itself. Current topics in pursuit are near as diverse and numbered as are the possibilities for a world composed strictly of uniqueness able to fill infinite space; it is assumed that not all of the paths chosen in contemporary pursuits will produce coherent determinations in an appropriate frame able to accommodate a world of nominals in motion, containing motion, and is commensurate with basic physical law and the propagation of form, change from within. Intended as a potential guiding post for the aim of reason seeking to select, define and capture topics, chosen as special examples are the works of logistician/mathematician Lewis Carroll as he presents a paradox of actuality verses the reality of perception in Alice in Wonderland, the theory of relativity of Albert Einstein as he fails to elaborate a mathematics to communicate an inertial frame of reference, and the reconstruction ideas of Jacques Derrida as he refers for contrast with the scientific world view constructed of dualisms, monisms that are conceived to have no opposites. Supporting discussion is evolved from the works of Bertrand Russell, Erwin Schrodinger, Jurgen Habermas, Bronislaw Malinowski, Michel Foucault.

Key Words: rationality and imagination, nihilism, first/third perspective, number/mass, supervenience, social and natural evolution, shape/form, 'the concept', natural ethic

Prologue

About the existence of the Nihilist/ the given existence of mass rather than light harbors grounds for existence....

The world is here conceived as (life) time brought about from the containment of truth to a leash, to shorten lifetime change to inheritable factors from the mother, the past, must be willed. From within this perspective consuming the cosmos in whole or in part, all can be seen as stable and to propagate stably without out challenge to the laws of science but to the means of arriving at thermodynamic conclusions. Accordingly if humans imitate, are able to imagine and effect, as if themselves and nature with equal license, alteration to nature in projected cure for their ills, they enact, as if nature themselves, to contain death with truth attached to a leash. A product of nature, now

imitator, are humans themselves becoming unfree, a new truth on a leash as a cure for a pathology consequented to nature by self-possession in which men/women hold themselves as measure of all things, instead men a measure of the world?

If there are things that are beyond unaided witness range, there is motion; everything is in motion, ubiquitously lies about its' complicity with the processes and actions familiarly associating it with its' environment. Nature lies, we take serious our own lying, we ourselves are of a serious nature if nature, our composing parent,

is to be a serious topic. In simplest view nature is comical, it might put whatever convenient so and so small and deadly agent on whatever convenient so and so leash, so to scare more order to the proximal and orderly subjects that cannot but produce simultaneously toxicity and order. Vitamins, enzymatic cofactors, for example, possess toxic components, energy wells, are mobile and conceptually able to produce either null if given a free unlimited range of influence, or to effect the continuance of order and substance if restricted physically by attachment; in the naturally occurred state vitamins and cofactors are physically attached to larger entities and able to adjust physically according to circumstance as necessary agents in enzymatic catalysis.

For the philosophical and scientific mind there is not a 'why', just a 'how'; a comedy of wheels, a comical series of reactions (it is not intended, in parallel to Shakespeares "A Comedy of Errors", to imply that the wheel, a ubiquitous installment of the mind into humanly engineered produce, is invented in error, though eternal, without physical end, in the world as proposed the circle is not round or formed of continuous points and is different place to place).

It should be so if truth exists that either true things are true or all things including the self are wholly composed of lies, are out of place within a containing whole that is established by "misfits" ruled and governed by leashes. If one should claim that the truth is wholly a manifestation of lies in that it is never still, he/she cannot be lying if endowed in all corners and aspects with motion.

At this point, distant to and distinct from the serious occupations, seeking, eating, sleeping, sex, freedom from pain and disease, 'seriousness' itself suffers a second and rightful birth, the "liars' paradox", bears animos and worldly range, a universality that exists neither for the species including man nor the leash that contains either to a niche. An understanding of "there is" has come about...

Schrodingers' wave is incomplete without visualizing life to exist only in the wake of the collapsed wave; life is attached to a leash.

Expansion cosmology is not viable unless the velocity of light is attached to a motion vastly in excess of the constant velocity it passengers.

It becomes obvious that the existence of numbers/amounts/mass/sequence precedes and is maintained of-itself via the proximal accumulation of species-on-leashes by species-on-leashes, of mass by mass.

If this description is indeed universal, the world should be 'fool proof', 'air-tight': as water is 'water proof': world/life/universe perceived as a phenomenon of death on a leash cannot suffer death. Though should men/women define and effect inheritable paths envisioned from the modification of naturally found toxic agents/toxic genes/enzymes etc. it is conjectured possible to cause displacement of all that is familiar upon exclusion of the defective, seemingly detouring, agent.

Nature must be viewed specifically other than generally in terms of rational mechanics, to possess as its' only matter, frictionless, conserved momentum, course towards the new and open. It is a willfully sustained and transmitted agnosticism

and/or fear of either the existence or findability of a hand that weaves what is unpredictable, whimsical, unsubstantial/flimsy, that harbors Nihilism to corners within. The existence of Nihilism is stretched from witness by the rationale seeking perfection that is able to contemplate nothingness, the absence of space, and neither comes from nor exists innately to processes existing to the mind or physiology, internally or externally.

Introduction

As far as the laws of mathematics refer to reality, they are not certain; and as far as they are certain, they do not refer to reality.

Albert Einstein [*Einstein*, 2010]

....Mathematics are well and good but nature keeps dragging us around by the nose....

Albert Einstein [*Archer*, 2010]

In philosophy and science efforts are stymied to bridge mind and matter, the spiritual and physical, to elaborate human experience from the first perspective. Current ideations employ criteria adopted from religious and theological domains that are not accessible to the rationale to comply with demands imposed for logical analysis. It is here argued as a condition for eternity, a world that can possess no end or physical edge, that number supervenes over all else, whether it is number-bearing sequence, or number referring to amount or mass, direction-bearing time, number to the order of words in sentences, the order of events in history, science history or number contained to theory and method, amount and parameter possessing accomplished path, unalterable, are prerequisite to meaning. The mind and spirit both contain and precede temporally/historically science, cannot be contained to it. Albert Einsteins' theory of relativity, topics from Bertrand Russell philosophy of deleted middle meaning and self belonging, meaning in Lewis Carrolls' Alice in Wonderland, Jacque Derridas' philosophy of opposites, deconstruction, will be discussed and maintained as threaded through discourse intended to highlight the potential forces that influence history and the evolution of ideas. Accounting, either referring to numbering or measuring or order, is elaborated to be the singular and exclusive activity of all species, living or inert. Einstein, in frustrated effort to elaborate an inertial frame of reference, is concluded to have mistakenly made the existence of light rather than mass the constructing axiom of elaborations; a motionless mass is presumed not to exist.

Jurgen Habermas [*Habermas*, 1991] in critical philosophical/sociological discourse finds a pessimism in which rhetoric evolved from humanly created structure, i.e. economic/political systems, is stymied to contain Judeo-Christian ethics to concepts that capture eternity and infinity to life experience, leans towards overtaking the life sphere of the individual.

In pursuit of the rational with the imagination the following statement in Lewis Carrolls' "Alice in Wonderland" [*Carroll*, 1995], appears to be nonsensical.

Never imagine yourself not to be otherwise than what it might appear to others that what you were or might have been was not other wise than what you had been would have appeared to them to be otherwise.

With the application of imagination to identify the referrals of phrases, pronouns, the following meaning might be attached to Carrolls' statement:

Never imagine yourself not to be otherwise than what you might appear as to others.

What you (thought you) were or might have been was otherwise than what you had been.

What you had been would have likewise have appeared to others to be otherwise.

In example, a real you, world exists, *what you had been*, but the imagination must know that it is not only different from the world of appearances but is a moving world confined to the mind, minds of others, of relations determined by perceptions and memory, i.e. *what you were or might had been was otherwise than what you had been*. In retrospect Carroll might not had written otherwise.

Though claiming the world as a world of appearances with a hidden unknowable reality seems appropriate to all settings, we cannot take this lesson along everywhere. Parmenides an ancient Greek philosopher expressed in poetry a road that itself is 'unknowable', but 'has a oneness' [Palmer, 2012]; in centuries following Aristotle describes a universe that bears 'An Unmoved Mover' [Shields, 2014] that both governs and is governed by the same laws that govern all in the sense that if there is one there is all. Here visualized to reside at the intersection where a science of measuring departs from the world as an indivisible whole, the real self, *what I had been* might be un-measurable as the imagination measures, but in some context something that is a product of noun and verb, not identical to, but composing the self, might not be otherwise. Lewis Carroll plays on noun and verb, name and action, to allude to a self that cannot be measured, estimated or captured to visualized description.

It is logical to infer that nature should be immune to action from the processes that comprise it, western ideologies are deeply infiltrated with the notion that an action cannot act upon itself. As explanation is eternally doomed to account for the energy needed to accomplish and maintain order from knowledge about machines and laws of matter and energy, an of-itself-ness alone observed to nature becomes the simplest reducible unit of nature that can be construed as 'universe'. 'World' is construed to contain within each division the irreducible unit universe; 'order' of 'universe' brings about the actions of the world that in turn transmit the 'order' of the 'universe to create new world order in the same manner that the specificities and likenesses of digestion apparatuses to ingested food enable muscle movement and thought processes to result in language that is different according to the different experiences and settings of individuals. A broadened meaning for "1/2 life", familiarly used to describe radioactive decay, is visualized to elucidate criteria necessary for eternality, to involve stability with respect to numerical rate, e.g. according to accelerating, decelerating, or linear rates of change; eternality, here demonstrated within generated egg forms, is associated with memory that occupies, in retrospect, 1/2 accomplished path distance to the present and a linear rate of progression. It is proposed that upon the introduction of inheritable physical change to worldly entities it is possible to change the world from its evolved place, to change the world into something else.

Materials and Methods

Calc-3-D pro, used to create the discussed egg form, constructed by Andreas Greuer, is available free of charge from <http://www.calc3d.com>.

Discussion

From the first perspective distance is all that can be validly inferred in the construction of a 'physically self-belonging' world of volume contained to volume. If it is considered that volumes as well as discrete times overlap one another in cogent

assessment, a world composed strictly of the heterogeneous results that is very different from possibilities that divide the whole unendingly into parts; methods

that construct strictly with lines rather than volumes are the only possible means to conceive the unconceivable uncontained substance. Science is descended from a rational mind that is unbound to either the spirit, morals or ethics, does not advance to cognitive attention an unwitnessable universe. The axiom $A+B=B+A$ is false in interpretation involving actual nature; likewise, $C(t) = A(t) + B(t) = B(t)$

+ $A(t)$ is ubiquitously false. Interpretation is here proposed bearing only the verb that bears, receives, and transmits the capacity for language, an intercouring unity, shape, prison of volume in motion that exists to the transcendental, and is bound to the inert, living and the (witnessable) propagation of open (biological) structure. A mathematical/numerical method for the graphical creation of egg images is presented and the criteria of a ethic for the continued propagation of motion is proposed to reside at the interface of the scientific volumetric unit and evolved identity as a composite of the actions of temporally and physically overlapping motion-bearing egg shaped volumes. A chasm between historically old and new meaning, evolving ideology is proposed; a propensity has evolved to claim a universal existence of cause to all witnessed events as a captureable and measureable containment of nature, to exclude the opposite, i.e. 'it decided to rain'.

It is here proposed that acceptable path arbitrations to achieve a best lifetime are contained to eccentrically varying-radii, to pointing forms that proceed contiguously physically and conceptually from past to future in which points of witness encounter lay an open but containing, apparent closed, surface along the path of progress. In this way structure and organization is achieved in the form of longest lifetime indicated from the maximized plot path of sequentially connecting points to a surface achieved from progression along a straight line; i.e. volume to surface area is minimal. A universal geometrically eccentric form in motion is entailed that is occupied $1/2$ of the time by memory, viewing in the historical reverse direction, and $1/2$ of the time along the line of temporal progress: for example memories ensuing from age 17.5 are predicted to bear a maximal influence on path direction, survival vigor at age 35; maximal survival vigor an effect of appropriate accounting and reaction ensuing from accomplished order to accomplish new order, the universal task for all existences in all settings. Maximal life time is entailed to faithfulness in adherence to established order and direction accomplished from appropriate reaction to preceding accounting such that memory is not compromised by de novo action, physical impulse opposing acquired structure reflected from the intercourse of spaces to change their influence upon contemporary accounting tasks, pathologically occupying temporally other than $1/2$ of the accomplished age of the individual. In the described model, existence that is eternal is dependent on meaning related to survival based decision making, viable syntax, that is universally coherent with respect to agent and environment. A steady or linear rate of motion or change, i.e. a constant velocity such as that of a free falling body in orbit around a planet, is an inherent property of the described model; otherwise either the path of the agent veers to cross in description from that involving an appropriate role of memory, unpredictability, to predictable loss of form in the future direction, i.e. the $1/2$ life of radioactive material such as uranium, or to a decline, loss of amount, approach to death, descent from an orbit maintained by forces that are tangential to the line of motion. The first order rate of motion of a

sphere along a line, the use of sine and cosine to express an opposition of kinetic and potential energy produces a egg shaped prison of volume/space under the influence

of causes likewise modulated; energy is conserved, momentum is conserved from the perspective of the occupants of a world in which atemporal physical displacement is associated with the witness pair from the first perspective and time relates from the third perspective observation of the (atemporal at the first perspective) interval associated with the intercourse of witnesses in pairs that precedes change produced from encounter. To accommodate the difference between first and third perspective:

force = mass X acceleration

(becomes)

(force) X (time)² (third perspective) =

mass X displacement (first perspective)

In analogy theory and observation in quantum mechanics, Schrodinger wave mechanics, the 'particle in the box', [Freiberger, 2012] can be accommodated into a perspective composed of distances/volumes and a common time shared to witness. Yet if it is considered that the inert representation yields, rather than path contour and open spaces, atemporal displacement as output, though quantum creations bear a large latitude for produce, capital operators able to create case related operators producing specific outputs, they are mechanical and contrived in the language of 'null' based statistics. Open space should be construed to be the ordinary consequence of other than a general case but a specifically evolved path of progression. Polynomial multiplication of the type:

$[\Delta(C, c) (+/-) \Delta(V, v)]^2 * [(\Delta(C, c) \text{ or } \Delta(V, v))] (C, c; V, v \text{ in correspondence to Schrodingers' mechanism of creating wave operator } q \text{ from } Q)$

can be parsed into terms representing volume(³), area(²), or distance (¹...), partial derivatives, in resemblance to Schrodingers' relations, to produce a relation for volume that is qualified by a dangling operator of units of area or distance in attempt to capture 'uniqueness' (if it inferred that neither Q nor q are unique, the Q/q operation accommodates uniqueness in a 'pseudo' sense). Timeless, from the first perspective, displacement is entailed, the particle has a finite probability of being on either half of the box and zero probability of being in the center.

A supposed emerged product of an unimaginable, undetectable by either aided or unaided senses, slowly proceeding history of an unwitnessable vast and eternal whole, the intellect is tested to be stymied to divide whole volume finitely to distinct and open heterogeneous spaces, faces absolute relativism that dampens on rational dissection to circularity/nullnessness. Schodingers' mathematics might be ranked among the most accomplished in scope, yet it itself entails a displacement from the life bearing to inert lines on drawing paper that divide the real and unwitnessable particulate, witness, itself gauging by displacement, the absolute source of cognition where experience begins and the buck must stop in accountings. Invention/artifact of the rational seeking to employ recursives to capture order raises concerns about nature and the artificial, sociological construction that falsely estimates a void arisen

from conflict between want and need, paradox at the intersection of men verses nature and men-as-nature verses nature.

At the level of universe as it is contained by worldly contents, the rate of mutation is necessarily and approximately linear, potential and kinetic energy bear a temporal lag, change occurs from within the free floating orbiting condition that is of itself.

Envisioned is an egg shaped seas of egg shaped forms that delineate of itselfness, universe evolution with time in which the experienced material world is the product of the proximity of volume possessing number/mass. Consciousness, expressed in the phrase “I am aware that I am aware of myself” is not universal but a special product of proximities of appropriate diverse spaces, e.g. the left half of the brain in position to the right half of the brain births a ‘world’ rather than a ‘universal’ phenomenon, consciousness.

In contrast to perspective defined by spherical radii and plural possibilities in definitions that escape confinement to the specifics of history, the temporally and physically progressing first perspectives contained to the described eccentrically shaped, pointed forms, entail a world that is in perceptually comparable motion with first perspectives that are each unique. Nature, defined as motion, a verb, time and change bearing, is a completeness in the sense that a language is maximally complete if the applied rules for syntax, i.e. momentum, eccentricity ratio, orientation, setting, consistently without exception result in coherent meaning, i.e. the imprisonment of volume as closed appearing surfaces that results in structure.

Inherent with the attribute description “face” as a substitute for the parametrically contained/closed volume is cause to suggest an inherent logic that constructs both the cognitive and physical. The faces of processes are made into existence alike the split image attached to a range finder on a camera that brings into focus a coherent view from flexible divides that are willed into meaning by the operator of the camera. As in Lewis Carrolls’ *Alice in Wonderland*, a fluid construct of verb and noun, ‘what I had been’, the actual emanation of disposition in reciprocation with dynamic temporal/physical settings of the same, diverges from ‘what I thought I had been’, estimation verses actual change are logically distinct. Intuitively perceivable nature, plausibly captureable in description only to the recursive “of-itself-ness” does not entail the uniquely existing product of disposition and behavior that unite setting and universe to compose history. Mind and matter, spirit and physiology are thus become rigidly separated immiscibly in studies; the null, nothingness, endures to remain unfilled, nihilism, as invisible as a potential bearing recurring form, infiltrates vision that has been purged of the unwitnessable to fill spaces otherwise attributable to tangible disparities existing between tangible substances. What is perceived to be still and inert remains qualified to be fixed/unreflective; nature rather than men, becomes the irrationally explained and logically unacceptable bias of cognitive reflection that holds no account of its’ own unavoidable attachment to the properties of the evolved physical world from which it is birthed, as it is this exact physical world within which it can only be testified to function. The search for comprehension becomes circular with the revelation that history, unknowable history, is all that might be applied for understanding.

If world facets must be both parametric in character and historically tied to the particulars of place and setting, emergence, the parameters of physical path remain as the only tool with which to describe and interpret; ironically, exclusively, space filled with what it is filled with must be applied in pursuit of the same for concepts and understanding, thus with which to pursue the mind and the physical for understanding/association with nature. A rock possesses a parametrically definable

path, it can heat, cool, strike another object and shatter, is governed by a unique disposition, laws of behavior, possesses an identity, uniqueness delineated by a

physically contiguous path and remains a (unique) rock as long as it is accounted for by the disposition/laws associated to its' identity; a rock accounts for itself as its' means of existence. If it can be inferred that 'an accounting' is logically the same as 'a concept' then the world likewise can be inferred to be exclusively filled to completeness with 'concepts' that comprise all identities, occur faithful to their existence only at the position of the first perspective. If mass and light are each born of the other and it is that neither can emerge as but one or the other then a motion cannot be parallel to the path of a light ray connecting witnessing masses if light and mass share a common point of inception, the path of a line connecting witnesses cannot either be straight if all is in disparate motion. Thus if but one straight line is employed in description all lines are necessarily straight. If it is simpler to infer that line, concept and motion are identical it follows that the proposed "line of universal expansion" following the big bang refers universally neither to light nor mass but to a frustrating paradox, the means for existence of something in a world ruled by "equal reaction for each action".

If 'something' is made from 'nothing', i.e. the universe, it is not unreasonable that it must be petty in nature, it follows either that the modern mind is obsessed with pettiness, or, if nature threatens human life, that either one or the other is petty, or, if it is the case that both are petty, a common ground, inalienable right for either to contest the other is inferred. If confrontation entails fear, it also potentially follows that if the actual world should be pettily/whimsically constructed then it is an apparent fear of pettiness that ubiquitously motivates human behavior in response to threat. Humans reserve an 'absence of straightness' to communication, to abstracted definition for all that is not proximal, directly touchable by the senses, simultaneously as straight lines are realized to tangible substance in statistical/null oriented engineering/navigation, prosthetics; devices constructed of emptiness/holes are here supposed able to realize emptiness/holes in material substance. If "an eye for an eye" is the foundation ideology, as if the world is only the consequence of soldiers in confrontations, modern jurisprudence has been granting license to engineered substance realized likewise. Obvious in example is the death penalty among others such as genetic engineering, high energy physics experiments, the engineered transport of materials from space; each entail the forceful displacement of shape and motion from niches constructed of familiarity that is indigenous.

If the entity 'volume' frames the paradox of mind and matter, it is reasonable to seek to attain a description of the dynamic volume of space as it seems obviously not to have been accomplished successfully to consider to address the history of places and entities despite the convincing successes of technology derived from science theory and method applied to the human condition.

Amidst interpretation that renders parts of the world from observation through a microscope or telescope, e.g. studies in biology, physics or astronomy, objectivity to encompass both the self and the external is grossly slanted to attach the 'verb' only to the external, the self fixed in position in the act of observation, bearing reasoning ability from a capacity to arbitrate that is apriority assumed to be absent from the list of properties of the interacting spaces attributed to observed objects. An ancient world dominated by the action of gods, animos, has modernly been translated from

discovery of real geometries and more apparent associations into mechanisms likened to adding machines run by battery power. Division of the world into energy

potentials produced from divides of either the internal spaces of the self, those of the external, is ultimately not satisfactory: the possession of skin, the delineation of boundaries between distinctly emerged spaces, has been given a secondary position in interpretation that focuses strictly on the delineation of processes of the standard volume of space based on established general laws of motion; 'time', entailing the verb or action, here held as a distinct entity at each point of reference has become redundantly treated in a world here construed to be composed strictly of witness pairs that share a common time [see *Malinowski*, 1922]; 'verbs', denoting dynamic aspects inherent to all spaces, observer and observed, have subsequently become absent one place or another and surface deceptively as static nouns in false comprehensions: upon identifying a putative "god particle" physicists are now challenged to find an elongation particle, ad-infinitem.

In the theory of relativity [*Einstein*, 1986] established the velocity of light as a constant, an unchanging verb, in essence a noun; he could not elaborate a personally satisfactory account of an inertial frame of reference, the motions of the physical are difficult to contain cognitively to a universe that contains both the physical together with the mind.

Confusion involving test of the imagination to experience, surfacing in attempts to separate artifact from real, runs a circle to define from imagination without encounter, though imagination, like nature, paths from physical experience towards the open possibility.

If emerged structure is inferred to possess rational criteria, there should be a $1+1=2$ defining paradigm to describe processes and relations. A universal paradigm must be unalterable and does not itself emerge. Interpretation dictates that 1 volume=A plus 1 volume=B may not always add up to exactly $1 + 2$ volumes=A+B as volumes intercourse; more accurate for description is "action 1 plus action 2 produces action 3", each action attached respectively to discrete volumes that are emerging and intercouring with time. Nature itself has only actions to consider within the individual setting, the gauging of enduring forces emerged from disparity.

The law of action and reaction, as it is an elementary facet in all scientific interpretation, cannot be excused to deny that the intercourses of mankind do not necessarily impart momentum on both the physical and conceptual self, the other, and the external; all intercourses entail disparate motions, however slight, involving witness pairs, upon the physical volumes of perception apparatuses, external objects, as conceptual energy is redeemed for both the conceptual and physical, deliberation of new concepts and survival action.. The common scientific perspective, hoped to successfully delineate artifact of the imagination from the real within conceptions and behaviors, has not evolved the ability to elaborate the products of synergy. If the possession of unique identity is the most sacrificed criteria evolved to scientific modeling, identity, alluding to the characteristics of recognition, familiarity, disparity, to form possessing both dimension and motion, has to be accounted for philosophically in advance of corner cutting methods employed for the purpose of the engineering of nature.

Framed within the philosophy of Bertrand Russell [*Russell and Whitehead*, 1962] the 'set of all faces' does not belong to itself, it does not have a face or recognizable nature, but conceptual existence that is distinct from the 'physically' self belonging set of

scientifically elaborated volumes' employed in an attempt to produce rules able to elaborate the nature of entities. The supposed existence of undifferentiated, faceless 'volume' cannot be validly addressed with sets that have members in the same manner that the set = 'material nature' might be conceived to be composed of unique distinct entities, (though Einstein nearly circumvented this issue in the General Theory of Relativity as it is thought a necessity for general theory.) In this same light, 'consciousness' or 'awareness' is considered to be self-belonging; 'I am aware that I am aware of myself'; a parallel of consciousness as 'aware awareness' to that of the physically self-belonging 'volume' of science method seeking universal rules for the behavior of energy contained to volume raises the topic of consciousness to that of a category-less study, a set with no members. In contrast, the action or motions of a state acquired from memory or path accomplished in synergy with the contemporary setting, i.e. cognition, consciousness can be conceived to represent a unique special, worldly, historically evolved case of the behavior of matter and energy contained to face-bearing volume. A better perspective makes for 'universal cognition' rather than 'universal consciousness'. The human mind can thus be postulated to be both a special case of the special case of nature, referring to the capacity to self-reference self reference, and a general case of the special case of nature referring to the ability to react, arbitrate. Physical ratio has the major role, the mind is unable to visualize concretely the vastness meant by the noun 'universe-bearing world', the eternal cannot be given physical size to be imagined, but with method that concedes a relation between the physical and memory containing paths in which existence is accounted for as a familiarity of the dimensions of motions of self and causes, the possession of mathematically enumerable meaning when held in ratio. The shorter chain of cause and effect perception by animals, such as the dog, can be seen to be similarly self containing and self-defining, neither contents nor container able to exceed one another. Definition and exclusion of "null" or "infinite", whatever is unconditionally unwitnessable, as non-existent, precludes the concept of "universal consciousness", as well as null based human engineering that paths towards physical and conceptual oppression via the ultimate realization of the motionless state. The imagination is not held to the contiguities possessed to history.

From this perspective centered on volume as 'self-belonging', containing of the world, an ethic surfaces at the interface of the imagination and the actual, undifferentiated volume and face possessing identities, or between undifferentiated possibility and an actual path of the physical, reasoning and discourse. A natural ethic then contains, as identity or history contains, to honor an of-itselfness of the motion of elements, agents, entities, volume associated with each; bearing neither numbers nor elaborated discourses on right and wrong but necessary criteria regarding setting, path, direction and decision making, it is inferred to be what is yet uncaptured that precedes language elaborated morality.

As intercourse entails overlap, within the presented formula for intercouring volumetric shape in motion is description of synergy, an accounting for redundancy introduced to the whole that has been explained in terms of the assembly of parts given equal legal status and jurisdiction; the relative motion of existing perspectives is here resolved in terms of shared time and displacement, time cannot be captured for comparative perspective dependent mathematical comparison. In this setting, though

a single motion affecting many agents over a common time is considered, the radii of volumes are otherwise than fixed and might be inferred to decrease on the average as

energy shrinks to the dimensions of matter in a manner that is strictly beyond the ability of perception apparatuses because it similarly effects, via disparity, their existence.

A template for the egg structure is depicted in figure 1.

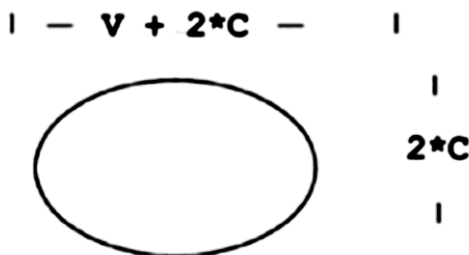


Figure 1: An oval template for the generation of an egg shape (Fig 2): the light beam occupies half of the elapsed time pointing in the reverse direction, half in the forwards direction.

The egg (Figure 2) is evolved from a linear motion (v) from which light (c) is projected simultaneously in the x - y and x - z planes. An individual walking a straight line and simultaneously turning a light in his hand 360 degrees in each plane (X - Y and X - Z planes) would produce light that opposes his direction and light that compliments his direction, each 50% of the time respectively.

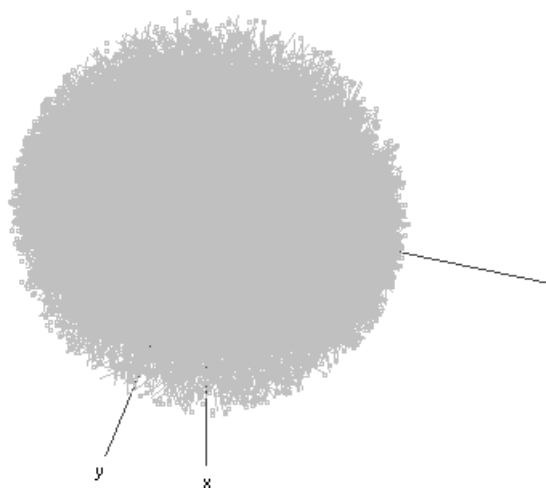


Figure 2: An egg shape from trigonometric functions

$$E/m = \Delta V \text{ Slow Velocity}^2/2 + \Delta C \text{ Light Velocity}^2$$

V=velocity of motion, C =Velocity of light (is applied as a variable)

R(a) Sin @ = Slow Velocity, R(a) Cos @ = Δ Velocity of light

$$\text{Radius(egg)/Radius(a)} = [[(\text{Sin theta}) - (\text{Cos theta})]^2 + (\text{Cos theta})^2 + (\text{Cos phi})^2]^{(1/2)}$$
$$10^{14} < \text{theta, phi} < 10^{17}$$

$$d(\text{theta, phi}) = (10^{17} - 10^{14})/500 = 2.02 \times 10^{14}$$

The model requires a graphing apparatus and programming function that can produce a moving origin and was not available for experiment. However, it was found that with the employment of graphing periods unevenly divisible by pi, that the unique set of points, no longer resembling the waves of functions employed to generate data, produced an egg shape from an initial postulation that a relation of potential and kinetic energy had spherical description, demonstrated the existence of a phase lag brought to motion resulting in curvature to produce closed and continuous looking eccentric surfaces. It is conjectured that a constant motion is introduced to data in the form of the special sets of quasi-random points generated from the method of period of revolution definition, possibly in conjunction with algorithms used to estimate trigonometric values, the rounding approximations used to estimate output, the imperfect structure of 3D surfaces in computer processors, if it is not also evident that communication within processing is modulated by the velocity of light. The egg figures that are produced appear life like, resembling farm eggs; other closed appearing surfaces (not shown) are also discovered depending on the manipulation of graphing parameters and equations. A linear motion seems to have surfaced serendipitously from within mathematical modeling methods and wisdoms to result to mimic to produce nothing other than what has been elusive to conceive of or capture. It is also noted that the resulting visual surface is the product of a discontinuous plot path and is consistent with more cogent philosophical assessments that the future of processes is not predictable and appears so only on occasion related to an unlikely probability that the extended path of progression will suffer a change in course. Mathematical analysis such as calculus applied to determine surface areas or volume is also not possible; the egg surface generated is more like a painting attached to a setting than a mathematical space surface. If the degree of openness of path is considered an indication of best survival, the simple linear motion along the Y axis ($\sin(\theta) + 2\cos(\theta)$), an open straight line is envisioned to embody a maximum natural survival age. The egg can be envisioned to make its way linearly forwards within a tree and forest ubiquity that is contained to the dynamic ratio $\Delta C/C$, where C represents a vast universe-age related radius, ΔC a perceivable radius that is pertinent to encounter within the progressing perspective, reflected from, but not identical to, similarly evolved 'experiences' of influencing causes (Figure 3). Arguing that the light wave has greater complexity than revealed by the one dimensional description modernly given it, it is recently reported (Gionannini et. al, 2014) that the measured velocity of light is variable depending on an experimentally manipulated shape given to the defining wave of the photon.

The path to open space at familiar perspectives is postulated to be calibrated from distal causes that give birth to structure where change, i.e. ($\Delta C/C$), possesses a wide open range or 'vision' that is slight in comparison to that of the accomplished path of causes, e.g. a vast size distal egg shape (C) and an egg size compatible with proximal perception (ΔC) mutually exist for causes and effects, ad-infinity, such that found familiar diversities and complexity exist for perception only within spaces proximal to witness; witness of the reflection of a reflection of the self in a mirror requires an absolute proximity of the mirrors to the self. The grounds for existence becomes but the whimsical and flimsy self obstruction to its non existence, all is but the suffered motion of shadow cast from the past that suffers yet additional motion from witness-based displacement. Relations do not align exactly with the shadow

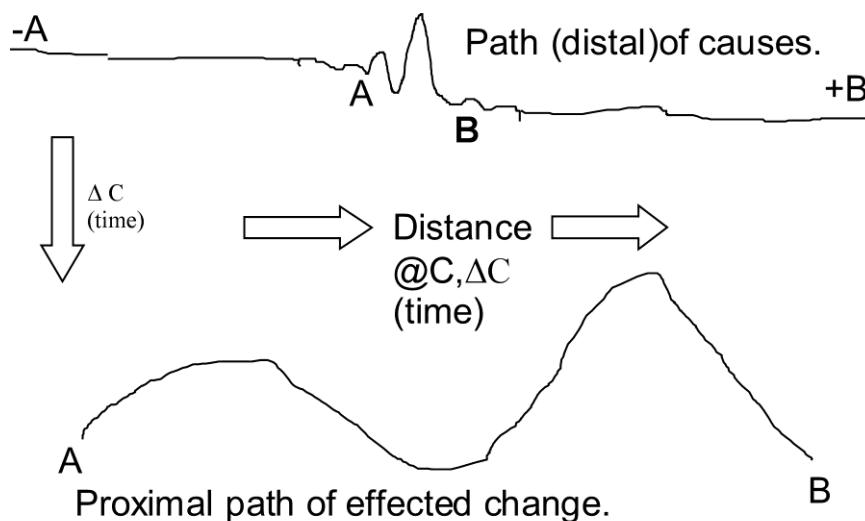


Figure 3: The familiar open path A-B resembles the place of open path existing to the path of distal causes (-A-+B). (the actual size of A-B is diminished rather than enlarged, as depicted, with respect to A-B of causes; resembles it only in shape). The openness of space at the place of distant causes insures existence at places of associated effects. Other

than dependence on the possibility for the existence of open space that is cause dependent, control over survival resides at the locus of the first perspective; arbitrations cannot challenge physically substance acquired to accomplished path. Survival intuition, the complexities of emotion, behavior, related to encounter, physical substance and memory, can be uncapturable to rational understanding but in the case of shared familiarities, familiarities of accomplished path, as each leads from the past.

casting occlusions that precede or proceed from them. It is not the exact origin of the illumination, nor details of the occlusion, but their occurrence that should be the topic of rational investigation. In the first perspective the path of survival is based on memory, learning and intuition gathered from the past, resembling only and not equal to that of the path at the site of distal causes; though number/counting/sequence, the modus operandi of the rationale, supervenes universally, emotion and mood guided behavior may not so easily be understood in rational terms as they follow from past events. Cognition in this sense is interpreted to be the result of confrontation of past to projected path from present. No matter how difficult, the possibility of navigation from present to future is insured if it exists for causes, ad-infinitum, precluding that alteration has not been made via the mechanical introduction of change to inheritable elements or serious potential-discontinuities of paths have not occurred, i.e. surface life has not suffered large discontinuous displacements such as propagation upon traveling in space ships to other planets or to deep sea habitats.

Instinct is accommodated in this model as the product of a suitability-to-possibility emanating from the propagation of motion, conservation of momentum, within internal structure, physiological structure, the external, identity to identity: all is modulated by familiarities, disparities and discovery.

If the transcendental (Kant, 2005), like material substance, has actual potential as proposed, energy bound to its' existence, in addition it is here argued to be 'seen' as an unwitnessable universal shape. Substance, tangible or intangible, born of experience has volume that bears potential and witness, potentials new witness.

Though a natural idea of path, in contrast to the flimsy notion of an invisible form, is reflexively understood ubiquitously; it becomes plausible to suggest that the controlling element in the advancement of humanity has been fear of flimsiness. Were it not for legislative law restricting the right to political office, designed to guard the sovereignty of cultures, there might be little existing evidence within western cultural activities to indicate an understanding of natural processes. Likewise it can be projected that endogenous materials from space bearing different histories from indigenous earth elements, on displacement and encounter might consequent an unpredictable change in disposition to the innately familiar to consequent pathologies in a world where chirality and orientation are temporal characteristics, physical displacement results from witness events that are atemporal.

Form contained to the propagation of disparity, possessing asymmetry as proposed, though originating from miniscule angular motions, is perceived to possess direction at the point of witness; it has restricted latitude and cannot point, blunt end to nose, too far astray from the past to present to future, forward path it emanates from. A conceptual trail that dissects men and nature into machine like excessively complex components in order to account for observed diversity, realizes reduced diversity (see Baudrillard, 1994); the potential for diversity of machines and their products, even the most complex, does not match that of the products of nature.

The definition of an absolute natural ethic for the perpetuation of motion based on form refers to direction, asymmetry, continuity; the character of moral behavior may depend on physical continuity, i.e. the displacement of elements of black culture, much older, hence slower moving in ratio to that existing in new environments with a younger white culture, resulted in perceptions that they were less intelligent, inferior, subsequently resulting in a loss of capable and reasonable moral attitudes and judgments. An inertia that is bound to mass is suggested to exist, past towards future that can be frustrated in encounters, within navigation through unfamiliar terrains, un-encountered adaptations and rates of change, to cause pathological potentials.

Perhaps human civilization is plagued with bottlenecks that elude the senses in the choice of open paths; Eve is known from genetic analysis to have married a second Adam, the original still present genetically as it is present in all [Callaway, 2013]. A genetic marker for cannibalism has also been detected that is ubiquitous throughout mankind [Roach, 2003]. It is plausible that men are partly blind to their own species as a result and choose forward directions that are less than optimal. Examples in current history are numerous.

In scientific methods, willfully, experimentally, imposed proximities necessarily offset balances to threaten existence via the application of a created force emanated from the hands of entities whose dimensions themselves, as well as the parameters of forces applied, can be disparate to the facets of the elements that are manipulated.

A David and Goliath approach reduces men cruelly to the size of mice that are able to navigate narrows: physical laws are constructed from tunnel views, terminology for artificially constructed fields of view has recently adopted the phrase ‘thinking inside

or outside the box'; it is possibly questionable whether it is understood that there is philosophically but one box, or amidst growing complexities the idea of but one 'box' has been dismissed. In discussion of frustrations and failures associated with the evolution of the penal system [Foucault, 1977], punishment of the soul via application to the body, penal application is described to have changed focus historically towards the education of the soul in order to train the body; this appears to consequent from definition in theory and interpersonal meeting, in reverse of incentives, a confining of the spirit that is effected from the same tendency shared with the natural sciences to reduce to homogeneity for study. Attempts to contain conceptually natural, necessarily and ubiquitously existing eccentricity are endeavored modernly with the imposition of roundness that produces confined, oppressed spaces in whole areas where space may be more abundant than perception suggests, or behavior reflects [Kirsh, 2011; Kirsh, 2012; Kirsh, 2013].

Survival proceeds from an 'insurance of nature' (from which insurance companies and economies establish their survival) that is established as a fact of civilization accomplishment past to present; it is contingent on low parametric levels of mans' cruelty to himself, allowing granted freedoms that do not pin him obsessively-compulsively to the walls of encountered narrows to further occlude views, result in the blind reliance on contrivance and perspective constructed from a rationale that sequesters the world absolutely into distinct spaces, specific and general, within and without, the absence of a concept of space that unites. The failure of individuals to conceive of the prison as a natural aspect of all that exists can lead to legal corruption in which violators not only escape the penal system, but depending on the nature and extent of unrecognized offenses, jurisdictions can be lead on a criminal path towards the premature closure of spaces. It is not impossible that a major contributor to modern environmental difficulties leading to concerns of sustainability are the consequences of behavior associated with failed conceptual understanding.

Processes, producing synergies for application, in analogy to an engine that both produces and is produced from cultural processes, are resembling of the above rendition that is modulated by form. A balance should be sought in productive intercourses to maximize lifetimes that are established within the confrontation of energies from an absolute past accomplished path, blunted end, and future realizations, pointed end, at the apex of forwards motion, as setting dependent traits and character become positioned and inherited. A natural ethic can be visualized to exist within fields constructed strictly of inequality (one place to the next, one day to the next are not equal), and physical discontinuity, displacement, that must exist in its' minimized state so that terrain accomplished, forming the folds of history, is composed of terrain that is not bypassed in the course of progression.

Modern ideology assumes multiple forms that interface eternally with world views of the citizen, cannot be detached from the ethnic backgrounds of citizens or from meaning that refers to religion and hence world views, no matter how deeply reflected states can never be ideally secular [Molla and Dastagir, 2013]. Ideology thus emerges from within the same perception based values as those from which the citizen finds his place of interaction with the self, the other, social and political institutions as the effects of influencing factors cast inexactly aligning shadows

to compose the immediate environment. It is plausible that within the wake of environmental/physical displacements occurring over the course of natural history,

a devout seeking has occurred to attach explanation to the physically witnessable and measureable and to sequester questions of being itself, the mind, the spirit, to myth, though both the mind and nature find path from a synthesis of new from old, 'the speaking hand of nature', able to account for either the physical or conceptual might be construed by neither the most prolific philosopher nor scientist to be endowed with humanly describable cause, contingency causes contingency. Presented is a proposed language of lines, time, direction, amount, form and motion, equality and disparity that captures the transcendental in terms of the union of encounter, memory of encounter, possible future structure, existence to itself, though not to a playground of disposition that births ideology. Nature and language can be viewed to each possess a syntax in whose underlying the possession of an of-itself transcendental form in motion supervenes as a requirement for the eternal.

In modern conceptions derived from relativity the existence of light rather than mass or number is given as an axiom though a volume bearing shape is a countable unit and is thus suitable for the pursuit of cognition. It is philosophical sound to consider that mass universally precedes light, number precedes the energy of action, to consider that mass/number is contained to a prison as discourse contains, communicates and transmits via familiarity [Foucault, 1977; Kirsh, 2013]. Explanation made in an allegory to wealth that is dependent on ratios and is independent of currency denomination [Russell, 1955] offers in description a man traveling in a balloon who had lost his memory and lives in world of images absent of actual touch, it can account only for a history-less world; though shape can be construed in the absence of time all that might be construed to exist is time/shape in motion, e.g. history.

Between two events which are not too remote from each other there is, in the general theory as in the special theory, a measurable relation called 'interval', which appears to be the physical reality of which lapse of time and distance in space are two more or less confused representations. Between two distant events, there is not any one definite interval. But there is one way of moving from one event to another which makes the sum of all the little intervals along the route greater than by any other route. This route is called a 'geodesic', and it is the route which a body will choose if left to itself [Russell, 1955: p. 150].

It is plausible that Einstein meant to infer that if he and others were conceived to be equal and identical it is only a disparity of experience, behavior/motion that divides us; albeit all earthly life is underlined by a shared familiarness as a constant element, the unreflected life, unreflected universe, makes one less wise than those whose thoughts remain fixed; age cannot be related to parameters of physical motion held in ratio to a constant. It is more logical that light has content pertaining only to the witness of force produced by numbers/amounts, serial propagation, displacement and new transmission, and nothing other than to consider what is reflected upon to be simultaneous with what is experienced to reflect into the eye and is simultaneous with events responsible for it. It is motion of the imagination that is either young or old, open or closed but never still. It is not surprising that Einstein evolved the track to general theory based on perplexing physical observation.

Humans are obviously emotional, passionate, gregarious, and persistent, behavior that might be expected from masses bearing for life a humanly determined historical inertia composed of accumulated mass. It is potentially the making of

authority in the imagination to be physically powerful, larger than the self that leads the mind to consider the existence of a vast universe that contains the world, rather than a vast world that contains a number-accounting, form-bearing universe in each part, reciprocally demanding that it is accounted for likewise as a condition of mutual existence. Evidenced by Lewis Carroll in *Alice in Wonderland*, it is only the contrast of unwitnessable intersections of the fast moving fleeting shadows of those masses made familiar to us from our discourses that form the tangible substance of illuminated reflection; it is not a wonder, if it is particulars of masses that continually elude historical description, that light might be chosen as author and measure to rule world dimensions.

In symbolic logic the conditional action finds difficult expression and accommodation for analysis, verbs and motion as they have application to beliefs [Valaris, 2014], representation [Kimble, 2014], tangible world facets, or thoughts and intentions are difficult to consider in discussions [Starr, 2014; Korzukhin, 2014]. Division of the world according to inside and out is not logically coherent in the search for universals. It is here contended that a set of phrases or statements first must be containable to a (universal) truth condition. Employing a logically sound statement, motion and time can be envisioned to be induced with the substitution of falsehoods to whatever given phrase in a statement is chosen. An example of motion and change induced from ill fitting units can be witnessed in nature in the example of incorporation of uracil falsely to cause mutation into DNA. It has been determined that uracil is detected and removed from DNA by an excision repair action that, other than reading DNA information content, functions by detecting a distortion caused by the ill fit and applies the force of torsion imposed as a source of energy to excise the falsely incorporated uracil base. If I know John believes that all cool objects are blue and I show John a cool object and ask him the color, I might assume only that John will say blue if I can also say that John will not under any circumstance have a change in his belief and will also always say what he believes; these conditions are difficult to establish. However if it is universally true that all cool objects are blue and I find a cool object I present to John as red, it is likely that John, knowing all cool objects are blue, will intend to pursue an according 'reaction' in response to the necessary truth of the color of the cool object. In this presentation witnessability is given to be a universal property of matter, the universal agent of barter, conditional at the first perspective, itself is the universal condition for existence. The universal condition of motion of both mind and matter is advanced here to be the consequence of stress to closed appearing structure entailed by a universal case of unconditional witnessability in a universe of restricted witnessability as the source of processes, the means of sensation.

With an infinite number of members, the prime numbers, divisible only by themselves and "one", each finite and unique, has the same character as world interpretation that infers an infinite heterogeneous field of exclusively unique identities, a continuous line that is not necessarily infinitely divisible in a world of amounts and temporal order involving the sequential evolution of distinct spaces. Framing latitude inherent to rational facilities is able to invent from unique/prime apriorily open spaces of the world, closed space without a future, depending on

whether perspective is mechanically displaced from the first person perspective that bears actual witness to space that is, other than statistically ruled, finitely and

uniquely divided. Displacement of the position of perspective employing scientific theory and measurement to the different position of prosthetic devices can be envisioned to produce non-prime gaps to points of surfaces to evolve redundant, soldier like, rather than unique identities in interpretation, surface evolution in the direction of the closed state with respect to the status quo existing at the point of direct sensory experience. The stars and constellations in the night sky, objects in microscopes, the points constituting rendered surfaces are here described to each be uniquely associated with unique causes. The physical proximity of points that create witnessable geometrical form in either scientific models, physical settings or artwork, is artifact and does not entail meaning that is other than individual, bearing no actual details of history. If it can be assumed that the knowledge of form is exclusively from life experience, the world can be contained subjectively as either Rorschach-blot like mirage of unknowable actual content composed of amounts and distances that are incommensurate with cognitive counting, visualization capabilities, or as what is directly known/knowable from proximal experience; categorizations of shape and form for understanding, explanation entailing cause and effect, occurs within the personal space of the individual, though in all cases it is the same entity volume, defined scientifically in terms of distance, that constructs, visualizations whose sorting is plastic to reflection, rereflexion. history.

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

If is the case that nature arbitrates rather than acts rigidly according to law, a world made of the dynamics of closed appearing form in motion can be wholly captured as an embodiment of the transcendental and disposition respectively; to be a consequence of the variability of the parameters of acquired-path effected behavioral dispositions attached to self and encountered entities/spaces upon arbitrating what is either physically nearby or far to witness, proximal or distal to familiarity. The existence of a third perspective and a witness pair is universal. Combined, the transcendental and disposition ultimately descend upon to arrive at an existing truth of nature though neither are tangible nor witnessable, but accountable facets of the world.

A headless but eccentricity ridden state of nature, able to accommodate eternity and physical endlessness, births the perspective, in common with the self it proceeds towards death, the universal headless state of nature, the null: the head, framing centrally what is ubiquitously eccentric, itself the product of disparity, constructed of disparity, creates disparity from experience, is transcendental in nature. Continuity, always present temporally to produce possibility, is not prerequisite to physical progression with time: a dedicated path can be imagined that universally approaches a 'chicken-with-its-head-cut-off' like situation, its' head nearly blended in uniformly with the background, effortlessly navigating, able to 'walk' blindly: a creature able to assimilate complex chains of cause and effect reflexively can be imagined to master its' evolved environment so methodically to appear headless in its niche, and in new proximities to suffer challenges to now near sentient reflexes

that it can for example walk horizontally navigating a vertical narrow with hands and feet that potentially emerge as wings that are permissive to flight without containing

walls. The physical state of an entity might in this way become the developmental stage of another, what once a head now the controlling nerve of wing, or an eye that develops independently in different settings based on shaping forces emanating via familiarity and possibility shared between distinct circumstances.

An incomplete whole view employing perfect roundness is not redeemable for new possibility: *what (you thought) you had been, were, or might had been*, in the language of Lewis Carroll, is not measureable in the same sense as science measures the world to define and construct; a mirror can only produce a mirror image of opposite chirality, but likewise to the original reflected object or ‘actual’ self, bears only ratio, no measureable dimensions or additional extractable facets.

Though one is left with no beginning, end or grounds for existence of the universe other than ‘if there is one (transcendental volume shape) there are all (transcendental volume shapes)’ and nothing but, the deconstructionist philosophy of Derrida [Derrida, 1991] might be extended to give the self grounds to exist if dualisms evolved into world views are accepted as apparitions of the particulars of frame construction. If it is inferred that criteria for a continuing world entail inexactly aligned motion of the shadow with its cause, image with its’ mirror image, it is intriguing to consider that the eccentric, motion possessing monism, ‘flame’, centrically, statically, ‘frames’ a world that is also eccentric: The near but necessarily inexact alignment of flickering light and motion/heat with that of other identities is centrically framed by the first perspective that moves in unison with it, bears a capacity to arbitrate, perceive, conceive, existence itself that is unwitnessably contained to disparities of flickering light, flickering frames of view that produce the same as if they are, from the third perspective, the product of a varying wind that flows from eternally misaligned structure and shadow. An illusion exists from inclinations to abstract; paradox that resists resolution surfaces in interpretations when measureable physical distance between substance and shadow is the inferred case of necessity in the search for earth bound/practical meaning [Kirsh, 2012].

Referring to the eccentric egg shape
either

$[(\text{the eccentric, egg shape}) +/-(\text{the centric first perspective}) + (\text{time})]$

or

$[(\text{universe/eccentric form in motion}) +/-(\text{centric/stationery first perspective})]$

$= [(\text{eccentric form in motion})]$

The entity “*What I had been*” in Lewis Carrolls’ Alice in Wonderland, history itself, can be inferred to be understandable logically employing abstraction that refers to transcendental form/shape though it is universally inaccessible/uncaptureable to witness, unknowable parametrically.

Conclusion

A more creative approach of men to their own creations should be endeavored so that falsely construed ideas of proximities assumed in relations, from the mass media, from a shared world library, are not propagated by proximal inheritance, though from a distance to effect mutation to perceptual and conceptual interpretation at the locus of the first perspective, to cause a loss of sound and coherent meaning within relations confined necessarily to a physical reality of

sense based navigation, weight, forms, and sizes, etc. consequented strictly from the emerged properties of masses within settings that are proximal. If the processes of culture and civilization form an almost exact model of natural evolutionary processes a danger of interpretation and action exists from a misconstrued single meaning attached simultaneously to an insufficiently understood hand of nature and self-licensed human hand. It is plausible that a transient, oppressing but chronic weather effects confused accounting that inaccurately discriminates universe and world to cause a violation of naturally evolved sovereignties, destabilized steady linear rates of change that is reflected in assessments as depletions of actual individual space and elapsed time, i.e. the world is actually grown smaller and moves faster. If the wind is found to keep blowing either proximally or universally when a mechanical system of universals and differentials is assembled so its' forces oppose themselves, remaining proximal and still evident is but the misleading, economically stimulating, energy capturing and transforming, mechanical produce of the pursuit of paradox. Universally, cause and effect in all reactions, as in genetic reactions, depend on setting characteristics that entail together the species, its' environment, and a perspective-defined, cancer-potential bearing, mountain of paradox- together are not impossibly, simultaneously displaceable to an absolutely unknowable elsewhere. It might be so that a reversible physical chirality and arrow-of-time can be imagined impossibly to point according to whim at an intersection of body and mind, material and transcendental, only when the hand reaches for structure for balance the naked eye cannot discern.



References

Archer, 2010 — *Archer*, Peter, *The Quotable Intellectual*, Adams Media, 2010. page

81. http://books.google.com/books?id=QnDvIsNKNIwC&dq=....+Mathematics+are+well+and+good+but+nature+keeps+dragging+us+around+by+the+nose....&output=html_text&source=gbs_navlinks_s

Baudrillard, 1994 — Baudrillard, Jean (1994), *Simulacra and Simulations*, Ann Arbor, MI: The University of Michigan Press.

Callaway, 2013 — *Calllaway*, Ewen, Genetic Adam and Eve did not live too far apart in time, *Nature International Weekly Journal of Science*, August 2013. <http://www.nature.com/news/genetic-adam-and-eve-did-not-live-too-far-apart-in-time-1.13478>

Carroll, 1995 — *Carroll*, Lewis, *The Complete, Fully Illustrated Works*, New York, Gramercy Books, ISBN 978-0-517-10027-1, 1995.

Derrida, 1991 — *Derrida*, Jacques, G., *Of Spirit : Heidegger and the Question*, transl Geoffrey Bennington and Rachel Bowlby, University of Chicago Press, 1991.

Einstein, 1986 — Einstein, Albert Physics and Reality Journal of the Franklin Institute 221:3 359-382 March 1986.

Einstein, 2010 — Einstein, Albert, Albert Einstein, Douglas editions, Google e-books 2010. http://books.google.com/books?id=A-kMTeokq_gC&dq=as+far+as+the+laws+of+mathematics+refer&output=html_text&source=gb_s_navlinks_s

Foucault, 1977 — Foucault, Michel, Disciple and Punishment :The Birth of the Prison, Alan Sheridan trans, Vintage Books New York 1977.

-
- Freiberger, 2012 — Freiberger, Marianne, Schrodinger's equation = what is it?,
+Plus magazine, May 2012. <http://plus.maths.org/content/schrodinger-1>
Gionannini, Daniel, Romero, Jacqueline, Potocek, Vaclav, Ferenczi, Gergely,
Speirits, Stephen, Barnett, M., Daniele, Faccio, Padgett, M.J., *Photons that
travel in free space slower than the speed of light*, 2014. [http://arxiv.org/
abs/1411.3987](http://arxiv.org/abs/1411.3987)
- Habermas, 1991 — Habermas, Jürgen, *The Structural Transformation of the
Public Sphere: An Inquiry into a Category of Bourgeois Society (Studies in
Contemporary German Social Thought)*, The MIT Press, 1991.
- Kant, 2005 — Kant, Immanuel, "*The Critique of Pure Reason*", translated by J.M.D
Meiklejohn NuVision Publications, LLC 2005.
- Kimble, 2014 — Kimble, Kevin, Varieties of Representationalism and their
approach to sensory experience, *Philosophical Papers and Review*, vol 5 no
1, pps 1-12, 2014. [http://www.academicjournals.org/journal/PPR/article-
abstract/62F17B843664](http://www.academicjournals.org/journal/PPR/article-abstract/62F17B843664)
- Kirsh, 2011 — Kirsh, Marvin, E., Evolution at the Surface of Euclid : Elements of
A Long Infinity in Motion Along Space, *International Journal of Arts and
Science*, Vol 4 No 2 pps. 71-96, 2011. <http://ssrn.com/abstract=1575622>
- Kirsh, 2012 — Kirsh, Marvin, E. Science, the Virtual and the Actual: A Real Stand-
off, *International Journal of Science in Society*, vol. 3 issue 3 pgs. 159-169,
2012. <http://MarvinKirsh.cgpublisher.com>
- Kirsh, 2013 — Kirsh, Marvin E., Determining the Determined State : A Sizing of
Size From Aside/the Amassing of Mass by a Mass, *Philosophical Papers and
Review*, Vol. 4 no. pps 49-65, September 2013. [http://www.academicjournals.
org/journal/PPR/article-abstract/51B4FE541410](http://www.academicjournals.org/journal/PPR/article-abstract/51B4FE541410)
- Korzukhin, 2014 — Korzukhin, Theodore, Dominance, Conditionals and the
Newcomb Problem, *Philosophers Imprint*, vol. 14 no 9, pps. 1-20, 2014.
[http://quod.lib.umich.edu/cgi/p/pod/dod-idx/dominance-conditionals-
and-the-newcomb-problem.pdf?c=phimp;idno=3521354.0014.009](http://quod.lib.umich.edu/cgi/p/pod/dod-idx/dominance-conditionals-and-the-newcomb-problem.pdf?c=phimp;idno=3521354.0014.009)
- Malinowski, 1922 — Malinowski, Bronislaw, *Argonauts of the Western Pacific*,
George Routledge and Sons Ltd, New York, E.P. Dutton and Co. 1922.
- Molla and Dastagir, 2013 — Molla, Rafiqul Islam and Golam Dastagir. "Faith-based
ethical reform for social stability and sustainable development." *Philosophical
Papers and Review* 4, no. 1 (2013). [http://academicjournals.org/journal/
PPR/article-abstract/2AFC4F7556](http://academicjournals.org/journal/PPR/article-abstract/2AFC4F7556)
- Morrow, 1970 — Morrow, Glen, R., (transl) PROCLUS: A commentary on the first
book of Euclids' Elements', Princeton University Press, 1970. p217.
-

Palmer, 2012 — Palmer, John, “Parmenides”, The Stanford Encyclopedia of Philosophy (Summer 2012 Edition), Edward N. Zalta (ed.) <http://plato.stanford.edu/archives/sum2012/entries/parmenides>

Roach,2003 — Roach, John, *Cannibalism Normal For Early Humans*, National Geographic News April 10 2003 on line http://news.nationalgeographic.com/news/2003/04/0410_030410_cannibal.html

Russell, 1955 — Russell Bertrand, *ABC of Relativity*, Fourth Revised Edition edited by Felix Pirani, Chapter 1 pages 5-12, London,

Russell and Whitehead, 1962 — Russell, Bertrand, Whitehead, Alfred North,

Principia Mathematica , second edition Cambridge University Press 1962.

Shields, 2014 — *Shields*, Christopher, “Aristotle”, The Stanford Encyclopedia of Philosophy (Spring 2014 Edition), Edward N. Zalta (ed.), <http://plato.stanford.edu/archives/spr2014/entries/aristotle/>

Starr, 2014 — *Starr*, William, B., What “if”?, *Philosophers Imprint*, Vol. 14 no. 10, pps. 2-27, 2014. <http://quod.lib.umich.edu/cgi/p/pod/dod-idx/what-if.pdf?c=phimp;idno=3521354.0014.010>

Valaris, 2014 — *Valaris*, Markos, Self Knowledge and the Phenomenological Transparency of Belief, *Philosophers Imprint*, vol 14 no 8, pps. 2-17, 2014. <http://quod.lib.umich.edu/cgi/p/pod/dod-idx/self-knowledge-and-the-phenomenological-transparency.pdf?c=phimp;idno=3521354.0014.008>