

The Universe Framed With Respect to Paradox: Is Memory Physically All There Is?

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Abstract

If all of the motive forces of the physical world, physically of the world, can be agreed upon to occur from the conceptual/ethereal as a confrontation of the logically entailed with its' antithesis, as the paradox, a scheme might be evolved to detail all phenomenon as occurrences that are the result of an elemental universal construction effected by the inversion, then one might account for the sciences, its' theory, the questions of nature, natural history, human history, rather than as explanation, as if seeking explanation for existence in the third person, but as an accounting that is closer conceptually to the innately perceived. If it is at the juncture of paradox where the pursuits of civilization seem to expand in a never ending seeking, perhaps one might reorient his frame to define in terms of paradox. Though this reorientation does not appear on the surface as potentially productive, does not resolve the paradox, one might assume it to be the only route available and, if not productive, one might also potentially assume that all efforts to extract a knowledge of nature are in vain in the sense that one might only arrive at paradox, originating itself from an active pursuit to bear fruit for continuance. At the surface of this inquiry is presentation of a valid criteria for the ubiquitous existence of paradox throughout all of nature, though more in line with presentation first of paradox and subsequently exposed as ubiquitous and employed for explanation. Since paradox arises from the willed/active application of the intellect to the external world there is no ground to assume that it is innate itself in a simpler setting of nature, the natural world and its' processes, in this presentation I will try to establish that paradox, defined as logically irreconcilable conflict, other than being solely the product of active perception, is, in an analogous corresponding form, ubiquitously companioned ,and tangential to direction, a partner to the inversion that pervades the universe. The inversion is given as a substrate for the faces of the paradox and the two combined as an elemental unit of nature. With regards to paradoxes of mind and matter, an ultimate conceptually/philosophically arrived paradox, a synthesis of the physical/biological/philosophical concepts with the empirical, DNA is given a role as the actual embodiment of all that can and does ensue in the universe- path and memory. In light of theory and current research results in the science of physics, DNA is elevated, with potential scientific validity, to possess both a ubiquitous nature and unique existence confined to biological entities as **'a physical piece of physical path'**, a biological source of all memory, perception and cognition, a physically energetic absolute and fixed differential standard of path/emergence in physical form , contained physical emergence that serves to energetically emerge, and defining of all from a first perspective beholding to the possessor of life as a sole criteria for perspective and reference with which to scientifically organize experiences of nature.

I) Introduction

Mankind, confronted, ambushed, enroute to an understanding of nature finds himself in a maze of the infinite and seeking a route to escape paradox that encounters him at every turn. In realization that all things must have something preceding them he finds separately a condition for the eternally lasting time which, though infinite cannot be dealt with logically mathematically, scientifically as easily as correspondences of numbers enable a mathematical category for the infinite and approaches to the world with statistics as a tool to construct the parities observed in nature. The resolution of paradox is seen as an ultimate goal rather than its' accommodation as an ordinary component into a total. The maze of endlessness in which he finds himself is held in a separate perspective from the common perception of experience, an open world, topologically open that must continue forever without an end; the concept of an edge to the earth of which one would fall is not logically ordered into the continuities of experience and a notion of a unity to nature, existence of natural law. Within the maze of nature, its' infinities, mankind attempts to construe himself as both infinite in scientific dissection and eternal, effecting in definition two spaces when there ultimately exists only room for one, himself. It is thus within the endless infinities perceived by the senses, what is eternal, self, pertinent to endeavors, that the world must be conceptually framed.

In order to find/define a new conceptual orientation terminologies will be restricted in experiment to the conceptals of 'paradox, 'inversion'(to consider placing one in a more primary position than the other draws recurring description of the same –i.e. paradox verses inversion, inversion verses paradox, equals paradox plus inversion-a question/paradox of reversal of order that is the product of a reversal of order- i.e. inversion) and the physical notion of space/volume. One might ask if only a paradoxical state is to be found in nature/space regardless of origin, perspective, as possibly existing that way ubiquitously in the untested, unexplored, unexplorable natural state, or comes about to be perceived that way as a consequence of active seeking. One might again ask what possibilities are omitted from these questions of pursuit verses what is, if something other exists than what arises from pursuit?, if none, the result is still paradoxical, as although we have encompassed the world, we are still confronted by paradox in no lesser magnitude though we may have furthered our understanding. Is it not possible that the working of nature are such that all forces originate with the same conformation, of paradox, opposings, producing a force of confrontations and logical disparity in feature such that all is potentially ordered that way traversing from the physiologies of life and all of its' constituents, the components of cognition, sensory perception and consciousness to the empty appearing volumes of external space? –i.e. all is ordered as simply as an order to the world is construed from common experience and unchallenged simple language usage; i.e.-conceptual confrontation, opposings, are no difference in logical correspondence from the physical forces seen in nature- All throughout nature is presented here with a strict physical nature as all that is solely and exclusively presented to the senses, to include the processes of memory, though, less concretely, as a conceptual abstraction rooted theoretically in the physical sciences, of a physical existence given from the physical transformation of energy to matter..

II) Philosophical Considerations: Boethius (9,15) and Berkeley (1,2)

A) George Berkeley of the 1600's introduced the notion of matter as a dependant function of

perception. His argument involved a perspective on language as behavioral in origin-as a communication device related to behavior and restricted to the tangibles referred to by the senses. He proposed a category of abstraction that exceeded logical sense in this perspective and is self denigrating. For example the color red is construable only in the form of a red material object, an object with form, whereas the concept of color is not conceivable at all, it is an abstraction in the form of a category. To account for the existence of matter he conceived it to be dependant on the existence of perception-i.e. that the necessary substrate for its' existence was the perception of it. As human perception is not present all the time he postulated the existence of an ever present all perceiving god. In this respect, modern science seems to alternately attempt to build an explanation of perception from theory of atoms and molecules, associated molecular biology and physiology to construct a description of a boundary between the internal and external from which emanates consciousness and perception and does not address Berkeley's issue. It is here in given an accounting from Berkeley's orientation in which the existence and attributes of both atoms, chemicals, macromolecules as well as cognition and perception, emanate in a parallel fashion from more elemental characteristics of nature. In this respect, the (ever present) witness process, reflections of energy between locations/witnesses is substituted for the process of perception, and given its' name in description as the rudiment element of all.

- B) Boethius, living well before Berkeley expressed, with respect to perspective and knowledge, that knowledge was dependant on the nature of the knower. His arguments were presented in response to conscientious considerations with respect to free will and the maintenance of authority and order in the punishment of civil offenders. His description entails a comparison of the perception of lower animals, necessarily very different from that of human beings, as an argument that the perceptions of an all knowing god, existence of divine foreknowledge of events had no bearing on the free will of human beings. It is in reference to Berkeley and Boethius that the Theory of Relativity by Albert Einstein will be discussed.

III) Scientific Considerations: Einstein (3,4)

- A) Einstein, born in the middle-late 1800's created the theories of Special and General Relativity in an attempt to describe a unified nature born from the established laws of science, mostly Newtonian notions of gravity and mass. His theory, in attempts to establish a united notion, focused on interpretation with respect to perspective, conceptually to define time with regards to a consideration of simultaneity of events. Though he stated that it might not be the case, as his theory relied on, that neither the clock nor the measuring rod might constitute the building blocks of nature, it is construed that he employed as a building block a universal notion of 'perception' in the sense of a universal existence of the composing parameters of natural law, actively investigated, existing in the presence or absence of the individual human, embodied/possessed to all of space, independent of nominals in definition, with which to build. This view, entailing a focus on the corporeal, ignoring the incorporeal, witnessed in his remark that "God did not play dice with the world" and his scientific discussion that otherwise did not address the incorporeal, thus logically entailing only time, mass/matter and seeing/witness. It is absent of the philosophy of Boethius in particular, by its' attribution of a common universal perspective with respect to a knowledge he sought to elucidate. With

respect to the philosophy of Berkeley, as scientific entailment entails active perception, all perspective in the Special theory of Relativity refers to active living witness. In Einstein's General Theory of Relativity, unable to reconcile phenomenon in the absence of gravity and mass, phenomenon experimentally suggested to exist in nature, to reconcile these phenomenon with the Special Theory of Relativity, a division and duality is created of the universe that degenerates to describe a 'beyond', other dimensions to the world, pluralisms to the monism and unity he originally conceived and maintained with an invented division in the properties of a space that in modern day assume various philosophical, scientific and lingual freedoms- i.e. reference to pointless space, multiple dimensions beyond perceived reality, un-measurable masses of invisible particles that are able to travel through vacuums.

- B) In a conceptual synergistic addition of The Special and General Theories of Relativity a resulting perplexity, in light of Boethius and Berkeley, emerges by subtraction in which it is obvious that humanness, self and consciousness is unaccounted for; a potential orientation with respect to a passively involved nature, a natural perspective distinct from human seeking, a unified notion with respect to perspective for description is absent.

A new discussion of perspective, to consider it also relative in the Einsteinian sense of relative properties of space, absolutely relative to location, history/path, in light of the philosophy of Boethius, is considered in which the unit elements of space, are given relative temporal and physical properties, as a witness process itself, a unit space, a unit of space and from which can be constructed an accounting of the senses, of atoms, molecules, as mostly that which we already define them, but with human perception part of a higher order of a phenomenon of consciousness given the name 'witness'.

In order to elucidate the witness process, one must consider another fact of living systems, memory as a biological relation of path-to find a universal place for it in all processes.

IV) Space Considered as a Relative Volume Distributed Along An Inversion

A) Einstein's resulting formulations which entail relative and changing time and size, are placed in a different framework from an active scientific perspective from which ontology emerges, is stripped of a mathematical potential, are reconsidered as qualia central to all processes, and are expanded to describe processes as the results of witness interactions of any and all kinds. For example two points in adjacent space are entailed to communicate with each other in witness processes comparison/ratio differentials of 'self' with time to the external that depend on more a more fluid notion of relative verses constant, on inherent changing path lengths, energy, internally in all spaces that contain them(defined by means of a physically related association of the parts of the volume occupied by a witness in order to construe it as a whole), and similar corresponding changes associated with the path of transmission between them in yet other equally definable spaces. Perception in witness pairs then is definable with two components in each witness. Actual parameters of the transmission through the spaces between the two, and parameters of transmissions of the received transmission with in the volumes that defines the witness, the self, of which neither

can be known in an absolute sense, but can be related to each other (by the same natural capability for simple arithmetic operations of negatives, positives, and net totals) in internal processes (dependant on internal ,self, spatial parameters, and comparison with input parameters, all changing differentially with time depending on identity-e.g. self, input, output etc. Parameters involve both differentials of location (inherent in the perception of motion) and the discussed differentials of spatial processes at all levels to create a synergistic output-input to perceptual processes that are related to distinct temporal origin/location dependant spatial uniquenesses at all levels-i.e-each witness in the pair and the space traversed in between them by the transmission. In the case of human communications, this process may be compared to a telephone call between two scintillation counters in which the telephone line itself works at a molecular as an in-series row of scintillation counters that function by the same means of comparison and elucidation of simultaneous events by means of comparing signals given different path lengths to the detection apparatus, though instead of a fixed difference in path lengths, path length and time together, considered relative, is considered relative in an Einsteinian sense, is given as the differential producer to create the communication. An electrical impression in the case of vision and nerve transmission is likened in facet to a motion picture created internally in the receiver witness's spaces, that is dependant on spatial/temporal properties of self related to physical surfaces and divisions physical, and spatial/temporal properties possessed by input transmissions.

It is in this universal scheme of spatial temporal identity, of the internal and the external, inferred to occur, that facts of consciousness can be considered an included, overcome, nominal in an accounting of nature. In humans, a self dependant temporal-spatial relative path length that is contrasted by an inherent means to nature for simple mathematical operations to the same features inherent in external inputs.. Light from sensory objects, to the eye for example is self identifying and painting a likeness in the brain by the means of a physical comparison of themselves to the perceiver as a result of relative spaces, relative intervening spaces occupied differentially with time. This scheme is totally dependant on dichotomies present at any location (internal in the brain verses the external, different internal positions in the brain, of sensory objects internally and externally), that can be attributed to a universal arrangement of space, a dividing one sided inversion that unites conceptually.

Below Figure 1) is a 3-D plot resembling an egg created totally from inversions assigned to a change in sign of functions from additions of sins and cosines.

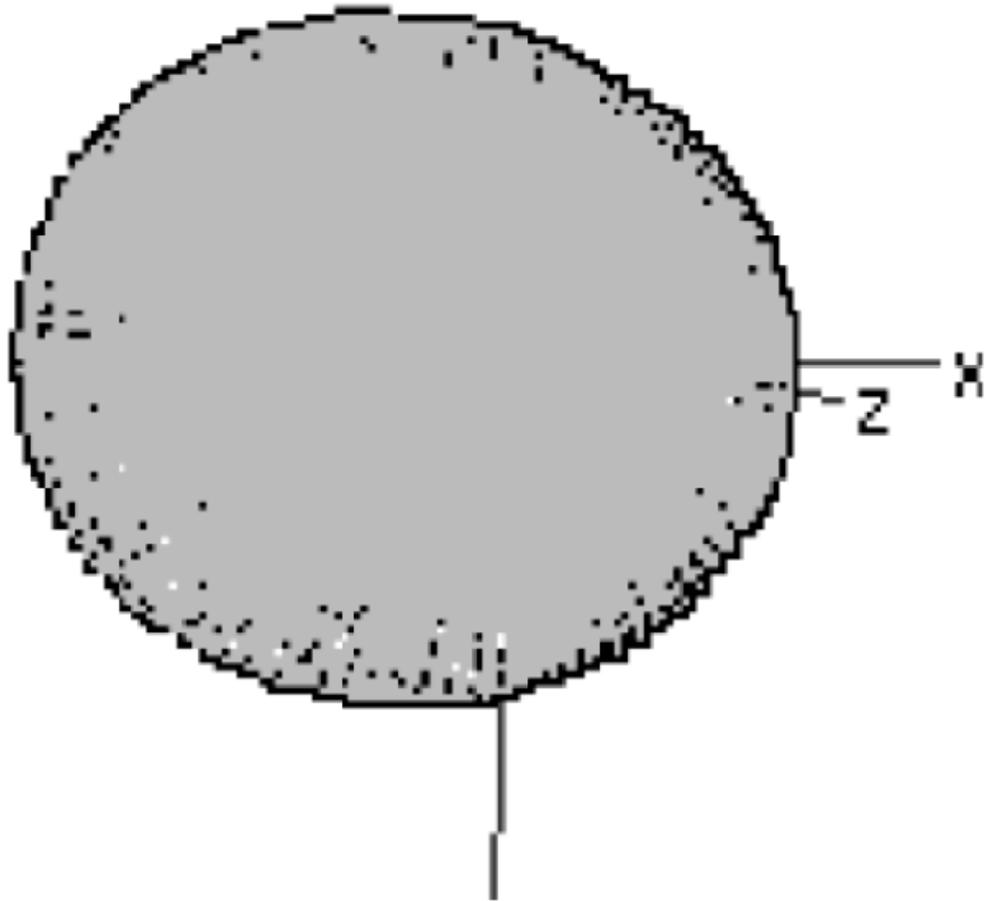
Figure 1 An egg created from plotting a radius

$$R/Ra = ((2*c + v)^2 + (2*c)^2)^{.5}$$

$$v/Ra = \sin\theta \quad c/Ra = \cos\Phi$$

$\theta=0$ to $\sim 10^{13}$

$F(x)=[R, \theta, \Phi]=$



- C) Memory, in order to consider the human psyche, biological processes, Einsteinian like qualia are related as inherent to all of space, possessed as a fact of the existence of path. It is necessary to establish, though, a parallel between space/path and neural transmissions/memory as other than that assembled by hand to construct a scintillation counter, to bridge the notion of a conceptual inversion that powers space for emergence of the physical entities observed to exist, to find a physical example, in analogy to the matter-energy conversion. The word transmission/path as in the example of the telephone call between scintillation counters infers a property of 'history' that might be interchangeable with the concept of memory which is necessarily entailed for a delineation of existence, the existence of anything, by witness processes. In the conversion of energy to matter a path is entailed

also to exist if the conversion exists. If the energy potentials of space are the consequence of divides, it there is a unity, intuitively perceived by Einstein in his description of the processes of space, a single surface for it must exist, what better candidate than a geometrical single surface, an inversion, a mobius stripe that can or cannot be given a thickness to be said to exist both conceptually as a dividing surface for potentials and physically to form structures by means of a conversion of energy to matter. The surviving path of such a conversion is here discusses in relation to DNA, the genetic material of cells which scientifically seem to transmit path information temporally. To begin with the notion that all space is a conceptual inversion, that processes function along a path of a conceptual inversion, the topic of DNA as a strand of very long length to its volume, twisted, resembles the inversion of space. Process, evolution is here described to proceed downhill toward lower complexity in the range from highest complexity (space near infinite, a massive energy potential exists) towards a neutral of zero complexity/non existence. In feature, DNA resembles this arrangement, it is arranged in a linear fashion with respect to its' function, though possessing low and not universal energy magnitudes and is logically considered to be a product of a parent space in whole; DNA is considered as 'a piece of path', extracted in this argument, beginning the described likeness to the inversion, it's memory capabilities, the laws of Einstein that yield an ability for the conversion of energy to matter and ending with a paradox of mind and matter and resulting in 'physical path', path in this case originating from a conceptual term related to the history of physical events and ending as a physical universal entity with the single classless nominal of 'path', existing in nature physically, universal to life, energetically active with at least some scientifically describable functions. related to memory/path The existence of life in the universe is now embodied physically from a conceptual paradox in physically active/interactive form, of the whole path of space of energy and inversions common to all processes, now to define life. It is from this perspective that a unity to nature, a single surface to mind and matter from a perceiving perspective can only be conceived-i.e. with common defining elements to all.

The physical features of DNA, emerged from the progression of a path of descent of energy to nearly span across a total inversion surface entailed to all of space, losing its' energy to become a symbiotic mass, DNA ,also bears true to this description: in feature it is the same as a description of memory inherently associated with the existence of path in that it is a product of the history of energy, of a path of transmission-'path' necessarily entailing an innate uniqueness to it in terms of it's physical history as possessing a unique path to present.; and also serves for the transmission of characteristics temporally in line with the changes in evolution; resembles path/memory in this description of its' descent across vast energy potentials to existence in all conceptual planes of its' being and function . Yet, by virtue of the delineation of the conversion of energy to matter, it's physical product a new perspective can also be found in which memory in biological propagations, need not be confined to DNA in topic. This is in accord with many arising exceptions to expectation in molecular genetics and evolution , and suggested by the phenomenon of imprinting and reverse transcription in which characteristics can transmitted from the environment to the genetic material., a new view of

emergence is considered.

In view of this analogy, modulated light (5,6,10) has recently been reported to have been frozen at super low temperatures to convert it to mass, relocated and released with its initial modulation surviving, but at lower intensity-i.e. losing energy but not its' information content. DNA is suggested to be 'path' in physical form, existing and surviving in its' low energy, transformed state only in symbiosis with the active cell that contains it which may have a similar but shorter, temporally/spatially, origin in terms of path and energy potentials possibly sharing facets and parameters of origin that are retranslatable to the observed role sharing in the life processes-i.e. originating in adjacent positions on a single surface that define different path lengths/potentials to observed physical association that might suggest a quantitative as well as qualitative aspects to the arrival and evolution of living things.

. Though the description of memory in this diagram seems to escape a reflexive common sense of experience, protrudes from all else into the jurisdiction of potential scientific induction, rather than strictly adhering to criteria of deductive explanation related to common experience, one is either compelled to accept at least one extended abstracted/additive synergy in explanation or to assume oneself, all explanation, as abstraction and reduces in concept to the birth of path. Memory in conscious social interactions may also be fitted with this hierarchy in mind and framed with the same description of the functioning of space, perception as witness processes and paradox- of a conceptual parallel of both conceptual and physical inversions transposed into a frame of human behavior and communications, an awareness of it applied intuitively for interpretation.

Figure 2 An Inversion is the Substrate for Spatial Processes

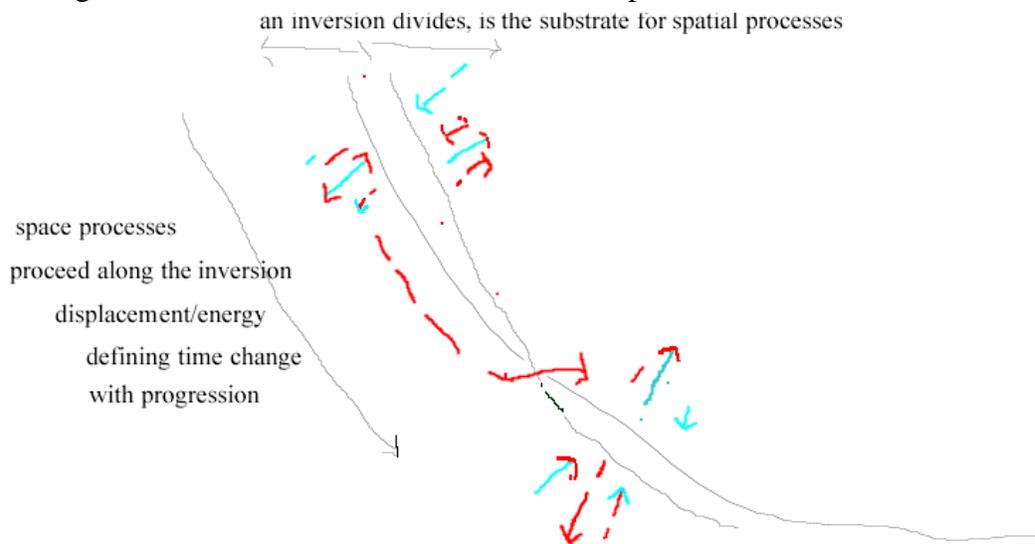
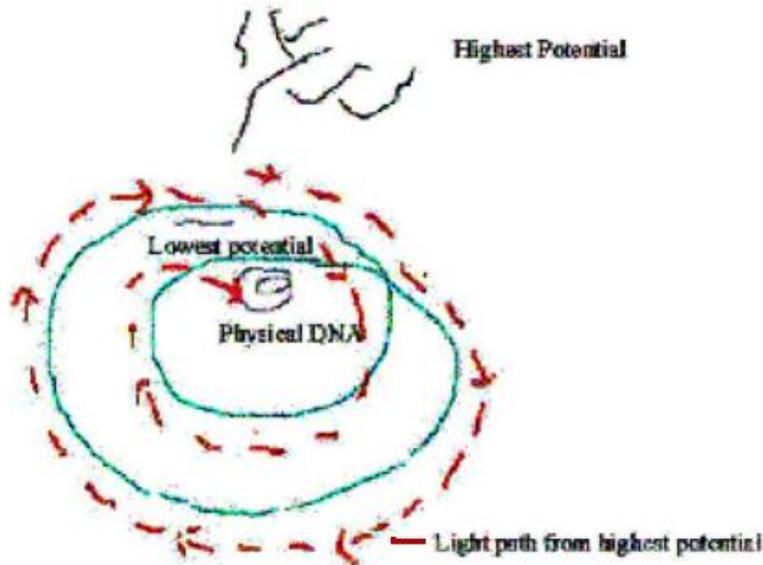


Figure 3 DNA assumes the physical shape of the path of light energy from the highest to near lowest potential across the inversion shaped path

Figure 2. DNA assumes the physical shape of the path of light energy from the highest to near lowest potential across the inversion shaped path



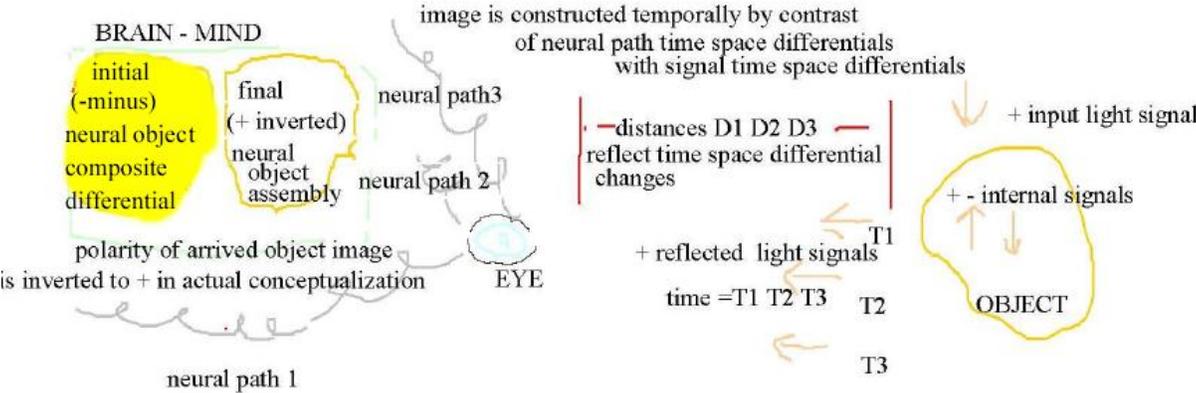
D) Related to questions of the downhillness of the universe with respect to complexity, the energetics of the origin and maintenance of life I wish to introduce, seemingly transparent in active intercourse, and scientific investigation, concealed within the fact of the downhill nature of the universe towards lower energy, related to the association of an inversion in the contrast of internal, external, proximal, distal, is again the concept of inversion, is an inversion of sign in the product synergies of signals reflected by and brought about by active temporal-spatial processes, change as a feature throughout, requiring energy input at the location of maintenance, much like a scintillation counter requires electrical energy to function. An effected inversion requiring energy input at the site of structure/witness location/points (reflected in the opposing faces of the conjectured single sided inversion as a sign polarity) is postulated such that a space seeking occurs from an inverted signal, change from a negative to positive value, in a positively perceived direction, effected by an inversion dependant physical and conceptual sequestering of spaces, but is actually towards empty. Thus, in an accounting for the high organization of life, its' origin, evolution, the energetic of its' existence and maintenance, it cannot be viewed as arriving from the inert but from a specific high

complexity arrangement of the inert in which inputs universally indicate a decrease, positives as symbolic increases are naturally caused within entities, structures, locations, spaces/volumes/witness areas that effect a seeking of space-i.e. from a highest potential that though positive has no witness interpretable sign towards zero that has no sign. The brain is proposed to function in this exact manner, to have no witness of either its own birth or death, to create positives from negatives by the means of energy input from a tangential direction, ingested food as an energy source, to effect motion and change in a whole sense related to its structural organization. This same perspective might be applied also to all of the processes of space, Einsteins dilemma to describe natural processes in accord with an observation of phenomenon that he conjectured were possibly no more than structures undergoing change, to all processes such that an active metabolism is occurring via the intersection of tangentially originating energies of an innate component that is ground seeking vectorily in the path of 'self and a fueling tangential component that bears more of an unlikeness to 'self-a universal synergy of the proximal (homeostatic maintenance energies/senses) and distal(tangential and dissimilar with respect to its' origin) input energy to maintain and propagate, for entity related motion and change, . In this sense motion/kinetic energy usually construed as tangential to the direction of wave propagation/energy probably originates from tangentially intersecting,/but unlike with separate origins, energy sources. Einsteins' interpretation may be analogously compared conceptually to the guidance by processes that are transparent to observation, by transparencies-although he elucidated the non apparent, he ignored the image, the transparency itself. In this sense the earth's sun which supplies all of the metabolic for life is probably distantly removed from a energetic, spatio-temporal origin, source, for the human species.

Conceptually , the food that we ingest, supplies the fuel for the described metabolic process and the fuel for its own means of detection and choice of food in a manner that is dependant on a sensory distinctness of self from it, to show a positive differential of space/inversion potentials to serve in function as a continuity/ homeostatic regulation to maintain biological orders-i.e. a regulation of the seeking of volume, judgment and testing of the external and(in the same scheme other intersecting energies than ingested food) for a homeostatic functioning/maintenance and discrimination within the inversion related evolved orders of space and all spatial-entities. If the location of DNA inside the cell can be viewed as an ingestion, is internal, though probably not in an exact scientific correspondence, as it is ubiquitous, (an internal) truth in the expression about what one ingests , 'we are what we eat' evolves to mean that we are uniquely not what we eat, as, in fact, and in related conceptual origin we do not assume the evolutionary path of what we ingest, is suggestive that food for ingestion must be obligatory different from self, related proportionally in sustenance benefit to its difference in a way that the best signal differentials involved in the detection and perception of food are proportionally maximally related to the best potential benefit from ingested food which is converted in opposite to the proposed path for DNA of energy to matter of matter to energy. If one construes to conserve path , referring to DNA as a representation of matter and food as a representation of energy, it is best to consider over

all path-energy conservation with respect to the best gain in energy verses least loss of path. The worst ratio would result from self consumption to employ ones own energy to decrease his path. In this sense, the best longevity is judged sensually by a quality of a likeness of spaces.

Figure 4 A positive inverted (with respect to actual potential energy/complexity level decreases with the passage of time) representation is produced internally of an object in the mind by simple mathematical operations with respect to signal parameters and brain path parameters on spatially changed signals with time passage. Transmission differentials of the detected sensory signal are processed with respect to the self, which essentially moves with the self , and those inherent to the incoming external signal. Essentially, representations are extracted from a changing (e.g. all spaces have temporally changing parameters) external transmission that has changed its' medium of transmission to internal neural connections. **The production of form/representation thus ensues from a new modulation of a previously modulated external sensory signal. Components of the representation, the internal and the external, are postulated to be unmeasureable and unknowable separately.**



V) Historical Perspectives

In light of the philosophy of Berkeley and others(i.e. Nietzsche(8,9) , Russell (13,14,15) (free will and deletion of the middle meaning) a disease involving abstraction, denigration of the self, has the same qualities as one would give a feeding of the self to the self –self feeding in which behavioral disturbances can emerge that might parallel those expected for high populations-a space dependent neurosis but distinct in that behavior is modulated far in the past from an act of self feeding, cannibalism of an important human self likeness at an early time in history or a homeostatic deterioration of any kind, an entity that affects the environment of the earth for example , such that scientific enumeration of the world also gains a blindness with respect to perceptions of the external involving the nature of the self. The accrument of metabolic energy derived from false

perceptions are maybe supportable of metabolism, but may evolve to addictive behavioral disturbances –i.e. a positively reinforced homeostatic disturbance, that narrows the potential of emergence that is derived from an ability to contrast and test, “feel around” the habitat in order to support cognition associated problem solving. Nietzsche (7,8) reported in the men of Europe of his day a loss of fear, of man himself, a false sense of having conquered himself.

The investment of resources, mutually in terms of growth and homeostatic processes in conflict with one another interfere with discrimination abilities to cause a perceptual blindness to the self.

The capability for cannibalism in humans reflecting a species specific homeostatic disturbance may be related to higher conceptual abilities in comparison to those of other species. Few if any examples of a corresponding cannibalism are obtainable among other species. Cannibalism is suggested to have continued throughout modern day from ancient times in times of stress(i.e. hunger, war etc). A cancer like genetically associated perceptual blindness is suggested, with associated behavioral and sensual disturbances of vast proportions. A chronic, thoughtless, environmental influence that is itself consumed as a thoughtlessness in mankind’s active dissection of nature is postulated to originate in a homeostatic disturbance of some kind to the environment, a physical deterioration that draws an unconscious scientific attention resulting in balance as a tyranny to nature that rests upon a ‘consuming’ false sense of philosophical perspective at times of passive attention.

In light of the enormous social and environmental problems of the planet demanding resolution, occurring beyond acceptable tolerances that would promote a better free will with respect to the direction of utilization of natural resources, directions of civilization are becoming illogical with the choice of an abstracted natural path process consuming, self feeding, ‘path’-o-logical-i.e. a path of non logic. This behavior might only be traced to a failed maintenance of “physical path” from conceptual fallacies related to disturbances in facets of energy, food consumption. Possibly oil is not a good source of energy as we do not know its origin. This may be conceptualized factually in the greedy relations of nations for oil in which petroleum is perceptually reflected, via abstracted solutions to problems that employ scientific theorizations, in relations, with associated inhumanities, rather a clear perception of self in intra-species relations.

A simple physical deterioration of any kind of object at the temporal origin of influence, secondary disturbances/deteriorations, cannibalisms witnessed to these events, might also be visualized to account for the described disturbances, and are possibly distributed in a genetic fashion temporally from these potential origins.

Perhaps something fruit full made be made (in the light of a disturbing physical/environmental source on the progression of history) of scientific advances in the form of technology as technology is invalid as a product, a non consumable in a philosophical framework, if initial intentions are a philosophical understanding of man and nature.

VI) Conclusion

The scientific inquiries of mankind, in the pursuit of an objective position falter at indices of

perspective, are absent in referral to topics of mind, matter and functioning needed to create a whole picture. This fact may have significant meaning with respect to factors that influence the passage of history. A self feeding component in the creation of theory seems to obstruct full delineation of problems and is not perceived clearly amidst norms in history, characteristics related to behavior, energy, food, climate that can also be construed as normal companions to increased population size and industrialization. A self feeding in the form of cannibalism and/or a physical deterioration of some kind is suggested to function in the development of civilization in a genetic fashion throughout the human species in concert with continued and maybe originally precipitated unnatural and chronic environmental factors that put to question ethical concerns involving free will and current environmental conditions. There is recent evidence that a prion gene associated with neurological disease(12) can be connected genetically to cannibalistic behavior of very old ancestors. The conception of nature presented suggests that a connection to the creation of self-feeding intellectual concepts, cannibalism and/or a physical deterioration in the environment exists theoretically from philosophical considerations, replaces most scientific ideas with notions of environmentally influenced behavior and interpretation via a historical/social perspective. Existing notions, viewed as incomplete appear to have a pronounced meaning with respect to particulars of the passage of history, and a self subscribing feature that modulates future planning on a blind course. Throughout civilization's history paradox is materialized as an obstruction, assuming nominally a redundant self feeding of intellectual resources that effect a linear logic for solution in lieu of an unrecognized physical presence of an ethereally held concept of the material as a tangible biologically existing 'physical path' of all natural processes, DNA, in which the only means to an end is a blindness to self that is effected by means of a strict objective externalization in the route of explanation of phenomenon, a denaturalization of the self and resulting self feeding, of paradox.

In summary of the notions presented here of paradox, nature, processes, memory, path, mind and matter, all things, actions/motions concepts evolve to become incoherent if not grounded in real physical experience.

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