The Path of Knowledge : Knowledge of the Path

Marvin E. Kirsh[1]
Kirsh2152000@yahoo.com, mkirsh@calstatela.edu
1 California State University Los Angeles Department of Anthropology

Abstract

The philosophies of Parmenides, Socrates, Aristotle, the science of Einstein is discussed with respect to a division of the empirical and abstracted as they refer to the universe and universals. Methodologies of the natural and anthropological sciences are contrasted in order to discuss validity in the representation of nature. A physical model for the evolution of knowledge is presented that distinguishes both the conceptual and physical in terms of path and memory, the immaterial and the material, human activity as it mirrors symbolism and need. The universe, infinite in description only, is reduced to a form whose nature aligns more readily with modern anthropological conceptualizations and is alternate to the more tangible and empirical, yet abstracted, content of scientific theory.

Introduction

Parmenides, in his philosophical reflections (Taran,1965) , in the 3rd century BC spoke, as he painted a visual setting of a traveled road and some of the intercourses surrounding it, referring to knowledge of the world, spoke that the path was unknowable-is what is and is un-mutable. Parmenides noted that nothing else existed or was inducible by the psyche including the content of dreams, other what already did exist. He might have meant that no formula existed that would reflect a knowledge of what is reflexively construed as a set of particulars, the universe; a unified knowledge of the world to account for its' content was to Parmenides impossible. Parmenides might have thought that induction by the individual was unable to effect a 'new', no change to what existed was possible, or that induction was impossible. Following from Parmenides philosophy, Socrates and Plato elaborated a philosophy that focused upon the

individual as member of society for his moral enrichment which he proposed as the source from which the good life was to evolve (Burdet,1920). Aristotle, his student, assumed a different perspective made of a practical ‘’what is’, a description of the possession of men of various degrees of moral inclinations, society as the victim of its’ statistically arrived influences. Today scholarships proceed from the point of Aristotle to construct statistically oriented descriptions with which to describe path, cause and effect in both the social and natural sciences. In the natural sciences a unity in the biological and life sciences is constantly sought as an evolution from application of the pure physical sciences. In the social sciences, the topic of cultural evolution has attained definition from the observation that cultural change follows a path of some kind which has proved to be difficult to elaborate suitably for scientific purposes. In either case, of the natural or social sciences, statistical description is the predominant tool.

Discussion

Albert Einstein (Einstein, 1986) in the early 1900’s elaborated the theory of relativity which he creatively assembled from observation of the phenomenon of Brownian motion; particles in solution appear to move around randomly by some mysterious force. Einstein theorized that this random motion was the consequence of the kinetic energy of smaller entities, atoms and molecules. The theory of relativity was evolved from assumption that the motion of molecules and atoms possessed with kinetic energy was a random phenomenon. With the assumption of randomness, it became possible to apply mathematical statistics to describe significant deviation, statistical variation from the normal situation that was considered to be an expected average in systems. Sizes for the atoms and molecules in solutions from calculations involving their kinetic energy of motion imparted to the assumed random motion of suspended particles

involved in Brownian motion were extrapolated using statistical methods, a concise theory of energy and matter was evolved.

Today a great deal of frustration exists in discussion on the general topic of emergence and evolution. In the biological sciences, from Charles Darwin's observation of inheritance by natural selection, evolution is assumed to proceed from the action of a molecular particle, the gene, which is transmitted from individual to individual upon reproduction, can mutate, recombine and instruct the physical assembly of cellular constituents, and which appear to have a correlation with overt physical, phenotypical characteristics of the species and individual members. In the social sciences, other than a particle such as the gene, the psychological, reflective individual is the unit of cultural evolution. Second, in the contrasts of evolution in biological and social processes, transmission of traits in cultural evolution can be reverse in time from progeny to parent, by written word, word of mouth, or simple encounter. This fact is not consistent with notions for the potential actions of the gene in biological evolution, the gene is passed forwards in time to offspring, both to off spring individual species members and to daughter cells during the process of embryogenesis and in all processes. It does not appear that the two types of evolution are identical, or can be compared sufficiently well enough to establish a science of culture that bears a relation to the biological science of evolution – the only shared features seem to be the emergent nature in which a natural path is intuitively perceived, a science of life as a topic, the ecology of the earth, and a physics of energy utilization with respect to goal of higher efficiency to better suit survival needs. Anthropological constructions have been made narrowed to focus of the lines of change that proceed from temporal branch points at which new species emerge, and expanded to describe a general level of vaguely defined accomplishment that is charactertized by a values of general efficiency of environmental

adaptation, complexity taking all the species into account. From this point the cultural evolution of man is diagramed to be initiated from the temporal point at which man arrives. Though the evolution of social structure is known to other species, cultural evolution is in designation a special case, culture involving speech and written word is not known to other animals. In studies of culture, involving ethnography and ethnology, the search for scientific universals to depict cultural evolution has narrowed, or been abandoned to projects involving description in which both the describer, his method, the native subject, are all canonized to create descriptive situations of interactions considered to be historical themselves; " slices" from all angles are assembled; science, and science symbolism is considered a topic of culture Reflected from the resolve and frustrations from this emerged situation , is a difficulty to sort ideas of 'path' (emergence) and knowledge into the same frame in the study of particulars; Parmenides, a score of centuries earlier claimed that a unified knowledge, 'knowledge of the path" was impossible. The science of anthropology made data collection and comparison its' priority with hope that descriptive parameters of path would become visible from efforts over time, restricting its' efforts to the specifics and content of a particular course in analogy to an observable landscape made to pictorial description.

Modern genetics, having accumulated a plethora of examples which do not fit closely to theory (Goldenfield, 2007), proof of reverse transcription (transcription of external genetic sequences into endogenous DNA sequences), imprinting of maternal traits, strange gene behavior in which thought extinct genes have reappeared, mechanisms which appear not to involve the individual or species but area ecologies and interactions. The science of genetics does not have in hand the unified notion that was sought and expected to follow from Darwin and later discoveries in molecular genetics.

Physicists have been unable to generate the unified theory Einstein's sought in his efforts in the creation of the theories of Special and General Relativity; they appear unable to unite into one, two cases, the special case of physical cause and effect with a scientific rendering of impulse, force, the motions the path possessing material world, and the general case of phenomenon that appear to be the manifestation of describable properties in arrangements that are extra to the common senses of life experience-i.e. mass-less and gravitation-less space for which evidence exists for its existence from distal witness perspectives. In the latter case, the property of path, coordinate location within the parameters of a trajectory is not required in description as in the former. The phenomenon of an aether through which energy is theorized to be propagated in the ordinary concept of action and reaction, a supporting stratum from which force can be effected, remain as paradoxical obstructions to a bridge able to span the specific and the general, symbolically interpreted in this presentation as the material and the immaterial respectively. At this conceptual junction of mind and matter the anthropologist wrestles to describe culture, and the biologist to describe mental processes from a vantage point where the world is an entity composed of equal and parallel entities on a level, the earth in which the transverse view (of parallels) is held in whole perspective as steps on an ascending ladder; the general path of time in a grand scheme is maintained as vertical/longitudinal to observation perspective (Kirsh,2009). It is from this focus-i.e.- a scrambled collage of verticals, horizontals, statistical randomness, beginnings and ends as stepping stones in a walk with the earth in which equal and opposite forces of gravity effect change involving the utilization of energy imparted as the transmission of momentum from the support of an non conceptualized pedestal in attempts to describe what governs processes , mans own will, the physiological and mental psyche is attributed for study to the same ontological divisions from which paradoxes

arise - frustrating paradox pursues. Universal schemes attempting to encompass all these notions, the arrow of time, the aether, the material, ubiquitously drift into the realms of the theological, because perception based verbal description escapes the abilities of scientific language. The anthropologist, purposely not bound to an objective science of physical cause and effect currently evolves his topic in a description of fingerprints with the expressed desire, a decision from a reasoning over of his weaknesses, to focus on relations and interrelations of actors, audience, and subjects-i.e.-the witness pair print in alternative to a scientific fingerprint of the subject under study, to include the studier in order to evolve a whole course, the course as a trajectory in which beginning and ends, accepted as unknowable, is the only topic hopefully made available for future comparison as the beginning and ends of his study period, to know what impulses it has suffered. The anthropologist in his specific endeavors, his inclinations for the study of humanity rather than the scientists' inclination to know what makes the world tick does not consider the aether, a need to explain what the stratum is through which the path of the process propagates, or what stays the momentum gained from the usage of energy; the direction of time, as the arrow of time is assumed as an asymmetry in a rounded conceptual whole, time as a concept that is made within the niche, within observation, confined to the path of witness-pair(s) area; an accounting of memory and physical change obviously possesses descriptive asymmetry, is directional.

As the gears of a clock are logically necessarily victim only to the surrounding external and internal forces upon them with which the hands are enabled to turn until other forces are discovered that influence them, it should only be assumed that these forces are particular rather than statistical in nature and have no connection to a mathematics involving a parameter of time, but to circumstances involving the existing kinetic energy of materials and their interrelations.

As an example, consider two different types home heating systems. The first type intakes air from the external environment and heats using energy from organic fuel. The second type intakes air from within the home and heats it to warm the house. With respect to the first type the amount of energy applied and the change of temperature within the house can be determined, but the change in temperature of the external environment (i.e. the rest of the universe) is not knowable. In the second case in which the energy from fuel is used to heat air acquired from within the house, it is possible to know all of the parameters involved-i.e. initial temperature, final temperature and the amount of fuel used. If one considers the case of Brownian motion in which all facets, the molecular, and the macroscopic motion particles in solution is considered to be random, it is assumed that the energy of motion is independent from change , decay, from the arrow of time and that the mechanics are coherent and ubiquitous, that the universe itself does not keep time. Important to this distinction is the fact that the universe is a place of containers of the heterogeneous in composition and must not only be viewed, as culture is viewed, heterogeneous, but with the notion, as modern ethnography leans, that each containing element is un-witnessible by its' contents-i.e. is the determined victim of the laws of its functioning and the forces imposed upon it.

Evolved from the descriptor "determined" is a confusion about the meaning of the terms 'fate' and 'nature'. It is construed in definition, as easily as it is construed that the term "concept" logically implies 'closed', that nature can be described as fated towards the open; the concept and its' subject are respectively formed ideas concepts as closed description of the ultimately physically open spaces of perceptual experience. Though confined/contained, each and every physical heterogeneous entity, all of it's contained and containing entities as parts of nature are necessarily open; volume and number both are emerging. The number of witnesses to

their containers and the consumption of land area and utilization/exhaustion of its' resources both conceptually entail zero in number as long as there are existing witness, otherwise the existence of this very concept is not a coherent concept. In the discussions by Parmenides it is specifically made clear that he means coherent and formed notions as to what exists . It is thus that nothing can be said 'not to exist'; what exists is closed conceptually and open physically. Interpretation of Parmenides indicates that he is not centered on the concept of generations but on its' existence, that a coherent world suffers no change and a non coherent world means something other than as the topic indicated in his discussion, other than as a reference to the logically coherent mathematical meaning, rending or ordering for the purpose of systematic knowledge that gives understanding of any or all of the worlds' particular contents as worldly themselves.

The statistical entity evolved from Aristotle is not only most certainly not worldly, but later in civilization an obvious asceticism had become self imposed from the time of Calvin (Weber,2005), solidarity and group effort had evolved in which the individual is compromised to the whole apparently not as the consequence of transmitted word, or philosophical planning for the better adjustment in which statistical description of Aristotle has practical value to the mind of culture, but simply because space and resources are less, the potential room gained by exploitation appear as limited and controlled as resources are by limited land; an asceticism in which the mind is occupied by fewer of the available potential rooms with which it satisfies itself with the space of concepts, universals become other than made of and by the self-moral man who acts according to the truth he sees, but of the potential and variably sinful man who must not cross an abstracted statistical line thought made and conformed to the common good: the spaces of a prison are smaller than those of the free open, many mouths in containment easier

to feed. The contrasted perspectives of Aristotle and Socrates appear to be predictive reflections referenced from two alternate perspectives of an inherited morality based on a philosophy of disciplined reflection related either to willed action or to a more passive descriptive understanding. It appears though, that within the demands imposed by nature and a lack of a more thorough understanding, logically oriented abstraction originated from distal perspectives has taken authority in researches to capture the unknown. From a better grounded perspective this has assumed the nature of adolescent fantasy in which the objects of attention are originated in a separate form from the self; a perennially seducing paradox of mind and matter is sought from this same perspective that employs the abstracted objects and language of science. A modern anthropological view that holds parallels of equal witness perspectives to describe associations in description construction , canonizes topics that way (Clifford, 1986), has not penetrated awareness in the sciences where conceptualizations of standards and grounds- abstracted representations involving the tangible object closely bosomed to the hand as matter of stated criterion in its manifests in the wake of a construed infinite unknown space, the universe- more resembles a corporate army command contemplating conquest rather than a scholastic unit seeking wisdom. It is interesting to note that both Aristotle and Socrates held positions in the military , Isaac Newton was a treasurer for the Italian government; Einstein- who apparently had only scholastics affiliations and an expressed dislike of military added evolved representations of nature that willed a whole, absent of, but possessing only within it, chance, probabilities and impulse laden human beings with varying degrees of intellectual prowess taking more pride in their logical abstractions than their fantasies- noted that a natural repossession of their physical armaments from a reduction in the size of their construed world of influence would most probably follow historically from a setting created for destruction.

In this presentation, in a drift away from logical abstraction and mathematical certainty the question of chance and probability for the universe as a whole is made to be have no coherent meaning; the universe is considered only from the first perspective, infinity is given only a descriptive meaning that has no coherency in mathematics and probability is reduced to denoted happenstance-defined to be a tolerance or latitude within spaces that denoted the existence of an always present open as the necessary existing ingredient, regardless of parameters of perspective. Statistical probability at any position possesses this latitude, with respect to the whole path of nature, there is no statistical null point, beginnings are necessarily unknowable since the present is a physical evolution of the past; the universe, its' contents, having other than absent parameters of direction at all loci, is assumed to be an entity definable only by induction that borders more on fantasy rather than logical abstraction, to have in some form strict un-testables that resemble those known to witness-i.e. it possesses the property of path, tangible though the unknowable are irrelevant as it is also construed to necessarily proceed by understandable happenstances at all loci- past, present, proximal, distal-and ubiquitously within open spaces.

Knowledge, proceeding necessarily from a study of the occurred happenstances of path necessarily mimics them in proceeding to describe towards the open with whole and circularly closed renditions that take the form of 'the concept' as it resembles a ubiquitous logic that is available from life experience, extending from its' existence and embodied to and from the physical process. To claim a knowledge of knowledge, as in to claim to know the path of the world, is in reality but to assemble a concept of the concept that is not knowledge of knowledge, but knowledge alone, about 'path', its place and meaning as a concept. . It might be claimed that the concept of the concept, evolves from, the same logic of physical processes as 'the concept', it cannot be denied that external nature might possesses an invisible analogue to

the concept that is also embodied in our symbolisms, fantasies, of conceptual nature that attribute to it ‘path’ as an induced property from awareness of an invisible and unknowable path of its’ growth. In example, a path (or box) of red light and of blue light might be construed to entail together an unwitnessible synergistic path as the concept color, both internally psychically and externally in nature. The universe, viewed as a box of energy might be conjectured not to possess the additive statistical sum of all the energies of all its’ contained boxes as if physical cubes stacked together, but a lesser amount that reflects a deduction from this static and non-dynamic view and empowers an energy, dynamics to processes. The synergistic difference of proximally interacting volumes is suggested to be inherent to every physical space as an emergence of the path of processes; memory (as a path) is thus inherent at all locations, is present as a seeming mind of culture, though irrelevant, logically incoherent, as the modernly employed scientific topic that seduces the search for knowledge of origins and deaths. Though neither birth nor death are actually witnessible, death is more predominant than birth in the cognitive ordering of life experience. It is contended to be not only unsound to pretend to construct processes as paths from birth to death, but the actual parameters of path are not identical in the case birth-death and death-birth. In this case, energies applied in order to construct a science based on the progression from birth to death are probably partly responsible for an asceticism that pervades large regions of civilization; a simpler, kinder, and most likely valid interpretation places natural emergence in a direction from near universal death for all processes towards the birth of life in an analogy that aligns with and does not oppose the experience of life-in second analogy to the obstruction of powerful river enabling its’ flow against gravity. The scientific inversion from this proposed, potentially sound, symbolism has not only apparently resulted in scientific and technical applications against the natural courses of

nature of which life is birthed, made the planning of and tasks associated with survival to appear and to be excessively laborious, ridden with paradox, the unresolved, non understood, is defeating to the spirit as it construes a battle for existence with an infinitely sized and over powering nature that is additionally construed to be innately focused in opposition rather than accord with the symbolisms and needs of existence; the dike that fuels the dam as the source of trouble needs 'taking apart' in a search to control it.

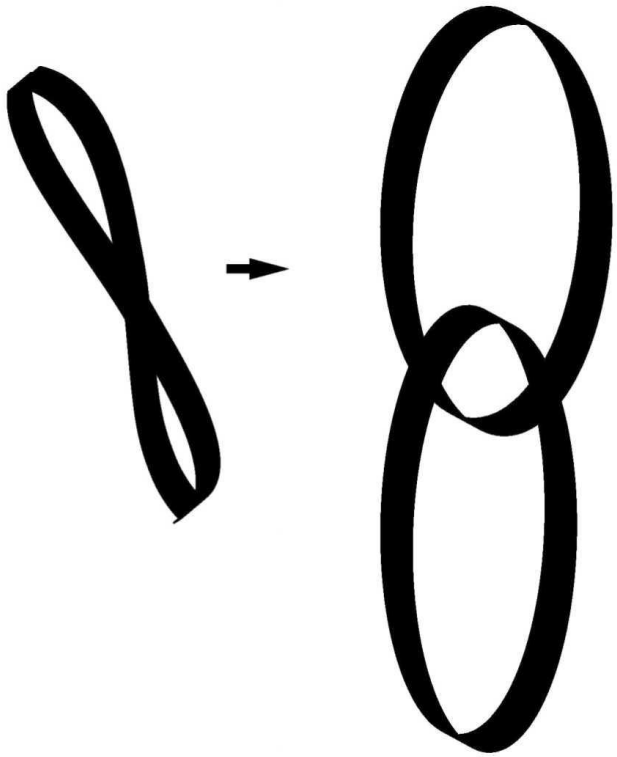
The demonstration referring to boxes, cubes as spaces, is meant in example to indicate every point, whether internally, with the cell, the chromosome, gene, the atom molecule, open spaces, a latitudes for happenstance exists or the space itself does not exist, so on, and is not an additive sum of individual spaces, or needs to be elaborated with extra dimensions, but emerging processes that apriorily entail the whole open universe, path and memory evolved from prior locations of previous processes. Explanation for the pedestal that lends support for momentum can proceed no farther than this, as an inherited proximity to both the physical and conceptual, path and knowledge in a conceptual ordering of events that is the same as those commonly known to be initiated/initiating from perceptual observation.

The table I am writing at is filled with boxes within boxes that ultimately do not have the form of the box that is intentionally molded by impulse of hand or machine into the construction of the table.

Structuring of the universe, is suggested to parallel structuring in anthropology that is framed by the qualities of need and symbolism presented in essays by Malinowski (Malinowski, 1954) and with the added feature of 'mirror' to replace the concept of time.

The mobius strip is presented in figure 1 and the egg presented in figure 3, evolved from a linear motion from which light is simultaneously emitted omni-directionally (Figure 2), are given as examples to demonstrate open and closed form as it evolves in perception, into the physical and the conceptual volume.

Figure 1 The mobius strip



Parent mobius strip and progeny looped structure from a longitudinal cut along the center line.looped structures reflect an energy possessing mirror symmetry attained in the formation of mass from energy. The chained loops are construed in a physical sense to be conceptually parallel with matter, the parent with the propagation of energy. A process is describable with the more fluid propagation of energy (the plane corrdinate system of the parent mobius) and matter (the translation from parent to progency to from volume, parallel lines in the parent translate to constrained, energy possessing, associations. The world is construed to be wholey composed of parallel relations lessfor the married loop pair which is spatially constrained, manifest within matter, married loops, temporalily identical are not meantto indicate chemical bonds but energy inhetent to chemicals,

Figure 2 An oval super structure of the egg. The egg (Figure 3) is evolved from a linear motion (v) from which light (c) is projected simultaneously in the y and z planes

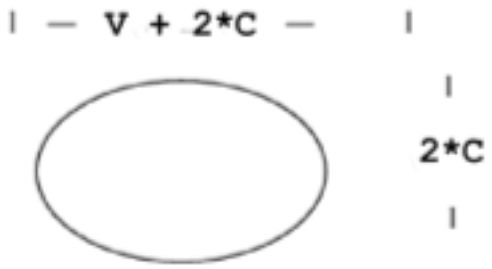


Figure 3 An egg shaped surface (Figure 3) is projected from radiation (2ΔC) from motion along a line (ΔV+2ΔC).

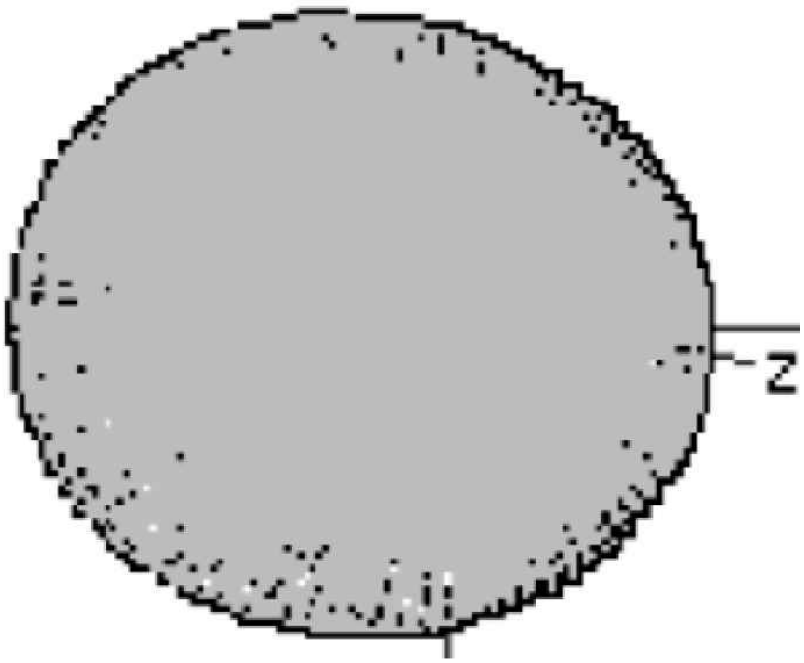
A plot from an equation involving sines and cosines yields a replica of an egg whose surface is constructed from a line (2 cos (θ) +sin θ)); at each point along the line a value for 2 cos(Φ) is calculated to form the surface. Cos(θ) is meant to represent a distance corresponding to the change in the velocity of light, energy consumed in the process of its' transmission , sin(θ) is the velocity of motion of a mass from which radiation is emitted.

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

R(a)Sin @ = Velocity R(a) Cos @ = Velocity of light

Radius/Radius(a) = [[(sin theta)+2 (Cos theta)]^2(2 Cos phi)^2]^1/2

Pi < Theta,Phi < pi + 1 * 10^17



The mobius strip (Figure 1), a physical inversion, in which the inside and outside are continuous requires a period defined by pi, it possesses a half twist, pi/2, less it has no form and is open. The mobius is used to denoted the (closed, circular) concept. It is suggested that it can be drawn from the line contained to witness pairs, between witnesses to represent concepts embodied to discourses, communications whether of simple light reflections between reflective objects or human communications. It is meant to represent a third, but invisible partner in processes and has many possible dimensions and orientations that are parallel,/transiently parallel in transient intercourses in meeting occurred by happenstance to the line of witness relations. The parallel mobius in this example can range in size from life size to near infinite size, and exists a product of a constantly becoming environment. It is meant to represent 'the concept'. A concept of path, entails a mobius of near infinite size, a circular path beginning on one surface and commencing on or near the other converse surface. At the position of observation it would appear as a straight line. It is at this contrast, of the vast and necessarily curved by means of physical obstruction due to its' twist, with the straight line attributed to witness interactions that the discussed scientific confusion of path and knowledge of it in the elaboration of processes, processes possessing beginnings and ends, is suggested to occur. A knowledge, conceptualization of the path of processes entailing a curvature and hardly distinguishable origins and ends can be hardly distinguishable from the straight lines of cause and effect attributed from observation to phenomenon or from the horizontal, perpendicular to gravity view of perceptual observations of physical phenomenon. Studies involving very distant objects such as that involved in the measurement of the speed of light or other astronomical phenomenon can evolve a misrepresentation of events.

The egg graph, as in the example of the mobius strip, also requires, from the contributions of the sine and cosine functions in its' construction, a factor of pi for its' realization, and many revolutions, ~ 10^17. for its' 'spinning' from generated coordinates.

. Concepts are suggested to mirror concepts, grow from concepts and to follow the physical as it emerges from a becoming path of energy transmission, energy matter conversion during the course of emergence of the environment. Volume is proposed as length (distance of propagation) times an area denoted to emerge from the center line. Matter is conceptually viewed as the product of the mobius strip when it is cut to produce two linked and flexibly oriented loops, to represent energy endowed spaces as derived or deriving in an endless manner the physical and conceptual into a set of open heterogeneous spaces and separately associated self generating concepts from which containing spaces are necessarily omitted as they are necessarily beyond witness. Culture maybe viewed in this light as a contained self generating self feeding mechanism of learning as a 'rolling' along the earth in which the earths' contour is only a topic for the perceptual senses as much as any such contour might suffice. An analogy might be made to the rolling of the DNA polymerase complex along the DNA strand as DNA is replicated; it may possess an active process of learning within the necessarily open heterogeneous spaces it traverses to write as well as read in however miniscule a volume and time frame. DNA, possessing a hierarchical microcosm of contained dynamic volumes of nucleic acid sequences, itself may be an older compliment of the cellular machinery , a piece of physical path to which memory is embodied as an entailment of its' birth by energy-matter conversion from a path of energy that reached near death. It might make for suitable analogy with cultural processes when discussed in terms of temporal periods of volumes and processes held in ratio to the whole, as the proximal inheritance of the parameters of vectors , appearing

independent but whose happenstances are modulated in a hierarchy of containers, each symbolized similarly. Valid structural and functional interpretations do not involve description of the DNA contour or natural environment as it produces new strands/new environments that are parametrically laid parallel to one another in the description of whole events, but the mechanisms of the accumulation of knowledge/learning from the perspective of the DNA/culture, the history of physical change from the perspective of the new DNA strand/the new physical environment which may involve an understanding of the former, but either process related as structural theorization is necessarily self contained and defining , independent of the other in which a grand unification of ideas in not logically coherent. The basic and irreducible unit is one of a three part encounter that symbolically resembles a chemist mixing solutions he synthesized in test tubes of different shapes and dimensions, a science which has not much progress, not as much progress as studies of structure and function of biological macromolecules; in studies of culture, the combination of ingredients into form, assumed to be accomplishable only by nature is not beyond descriptive analysis. Though in ethnographic studies it is possible is to introduce new variables other than the presence of the researcher as a master of ceremonies at a meeting, there is obviously no potential yield from studies involving perturbation and analysis; products cannot be synthesized theoretically, conceptually beyond the three part division of self, products of the self, and the form of the environment understudy. Though the form of the environment also involves similar influencing factors in the creation of culture and environment there is not a coherent way to study them together with introduced factors and resultant effects no matter how they are sorted-i.e. experimentation to produce necessarily knowable change . Though the egg shape actually exists in nature, in the model coherent description is strictly limited to the fact of the interaction of egg shaped units of space,

the physical fact of the egg as a container; the products of the development of the egg into the whole organism are not included. Ultimate positive influences and understanding in cross cultural encounter are conjectured to involve exclusively an understanding and effected education to these determinants of culture. Imaginatively it might be construed that these might be either confusing or mundane in other societies, either interrelating or telling, depending on existing symbolism and meaning, but it is likely that in particular societies certain paradoxes will be prominent or dormant. Simple identification of this nature of the modern paradox may prove more essential than the seeding of new notions or revelations of the history involved in the activities of societies actively seeking resolutions.

The processes common to the emergence of contour and the processes common to the emergence of culture resemble each other; attempts to elaborate theories of culture may result in a great deal of frustration and confusion. It is the nature of curvature assumed from impulse that is the ultimate goal. In the egg graph, the curvatures that can be measured for a real egg and those suggested to be involved in conceptual structuring and the acquisition of knowledge are many orders of magnitude different. The products from equations bear no resemblance to justify their mutual empirical application; when material aspects are indicated, immaterial aspects approach those of the concept of path itself. Ultimate paths as grounding foci are not only unknowable, but confusion of structure with function, physical mechanisms with those of the psychological can be easily made, eventually to result in theory rejection. It appears that the current approach to describe and describe the describer bears firmer ground.

The concept is proposed to be represented by the mobius strip; this representation of the concept is suggested as a start, as a missing ingredient with which to form a conceptual grounding , as tangible symbolism for the plain and unknowable physical realms that extend

infinitely. Symbolism and need, as topic for both observers and the observed in the struggle to contain conceptually, might be visually embodied to the birth/physical closure illustrated to 'the concept' in light of the induced and immaterial nature applied to the material mobius geometrical form, especially with respect to the outer realms where path curvature from the point of witness approaches a straight line, may be ordinary in contrast to common physical dimensions, as a perspective lending tool to discriminate the line of sight from history ; the actual nature of matter and energy, the universe is left totally to the immaterial, to imagination and induction (Kirsh,2008, 2009).

Conclusion

The path and the knowledge of it are often not so distinct, though absolutes, constants, cannot be construed in representations of nature in the absence of considerations concerning the unwitnessible nature of the universe as a heterogeneous entity of the containing and contained physical and conceptual; and its possession of the property of parametric path at all loci.

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