

Logic, Nature and The Town Council

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Consider, in the study of the evolution of human beings, consciousness, and intelligence, the hypothesis that men are a special instance of the reflection of nature, and later in return to this notion, as unproven hypothesis, consider the dynamics of a town meeting when asking about intelligence, consciousness, the genes or evolution, when questioning to scientific rigor, the origin and nature of the logic that pervades existence. If reasoning is a special (or specially evolved) property exclusive to humans how might one account for it's lowered or appearing absent property in other species if each by necessity of the assumed hypothesis also reflect nature. Is there a separate nature for each species (excuse the pun) or is the nature of each species the same as a unique, one, nature (reflects) as a single unique entity.

Suppose at a town meeting, instead of discussion, debate, and vote on issues relevant to the services and functioning of a town, consider at a meeting discussion of a topic with references to faces, the face of the mayor, the town hall, the town, the delegates, the issues, and more important the process, activity, of the town hall and its' constituents as a concerted unit with the new domain "Town Faces of Nature Science Meeting", and to be framed, measured/divided and described in reference to the qualia of possessing the characteristic of "face" in all aspects-i.e. all observable processes occurring within "town hall" are attributed a characteristic of "face". I will hope to demonstrate that inherent with the attribute description "face" is cause to suggest an inherent logic to its' cognitive assembly that is characteristic and universal, and of all of the possible divisions of nature, of divisions to those divisions etc, that are able to comprise a cogent, complete, potentially existing in reality, assumed, assimilated and maintained relationship, of town council members, to any of the processes of city hall including to themselves. The face(s) of processes regardless of their identity are then, here, made into existence as the rangefinder on a split image camera brings into focus a coherent view from flexible divides that are, in this example, willed, focused into meaning by the operator of the camera. At this juncture of a framing means and its' analogy to the mechanical framing of a camera, I will try to bring to light the most perplexing and divided topic of the endeavors of science as they are applied to explanation of the world, to demonstrate that whether the topic is the town or science, the town or science meeting hall or the faces of nature, or the science of the faces of nature, or a universal 'logic', that all facets bear the same natural 'logic' to describe them when referenced this way.

It seems that one, in the pursuits of science or explanation must find magic to the world that is not apparent. He must first survey his experiences, sensory experiences, plausible interpretation as it relates to observation and put it to a logic from mathematical operations that delve into the micro-miniature, unobservables, unmeasureables, that consistently render paradoxes in the same manor as the processes of life leave open the future. The processes of science, resembling the processes of life,

attain confirmation and acceptability this way, though the fact that transit in the shadowy realms from the past, present, in retrospect, necessarily trace different unique paths, dependant on present age, and are necessarily a function of both present and historical relations/situations, is not reflected upon ; in fact the unknowns from day to day are different. The machining of explanation and tools of application consume, as a variable, only a subset of total function, function that definitionally should include the process of human activity in the creation of science, if science is to be judged, guided, accepted by a criteria resembling 'it makes sense' being like life itself. These facets of processes combined with such criteria form an intersection that does not exist in nature- at the crossroads of 'what I am doing' and "what I think I am doing", i.e.-a humanly conceived artifactual paradox threads its' way through all of our science pursuits that necessarily has become a defining and an extraordinary component to natural paths of progression; the constructional elements of 'what I think I am doing', not necessarily equal to 'what I am actually doing', necessarily different from it at a perspective of unreflecting nature, and are assumed to be in application objectively composed of and contained by processes of the later. The human being, obviously unequal to, separate from, his surrounding might conceive processes in schemes that are necessarily comprised in part of his own artifactual inputs to constructions, that one might dismally decide that science, blinded to actual nature might as well not be pursued at all, or only if an ethic existed with which guidelines for pursuits could be created , dismally again, if they exist. At this crossroad, of an ethic (Aranda-Anzaldo 2006) to nature and the activities of science , if the same crossroad described between 'what I think I am doing' and 'what I am actually doing', it seems that in order to proceed one must completely encompass nature conceptually in order to define what he is actually doing, yet knows that his assent in the acquisition of knowledge is at a bare starting level, especially if he considers negatively from a perspective of what he knows he does not know rather than from an orientation of the vast body of knowledge he has accumulated from barely nothing. A perceived approach to this dilemma might be to characterize, define the threads of his own actions as they are applied to the process of his pursuits, but this still runs the same circle of need to resolve what he has still not yet resolved into a complete whole required for a new defining perspective. Yet also in this ascent, the climbing of the ladder in the pursuit of knowledge, he is not guaranteed to arrive at the same precipice as the one conjectured, intuitively conjectured as a continuity along the path of ascent, to exist from which a real whole view of the cosmos might present itself.

If one accepts that what is meant by the terms 'face' (Kant 2005), as the same scientifically as in common language, consider a town council meeting, it's processes, the faces of its' processes and actions, each council delegate as a separate entity enlisted to make decisions for a common good. This activity involves the integration of possibilities, judgment consumed with respect to a reality that may comprise many factors. If we do not wish to induce and risk poorly returning actions, but sound investment, we will try to construct, to a best judgment, all possibilities into a coherent total-an aspectual face, a conceptual assembly that has a face conceived in alternative to one, for example, of a science fiction nature, of the city suspended in a cloud above the earth as an expression of the future and the unknown- the city has to at least be rested on a solid body with gravity; extravagant embellishments would bear a substantial material gravity and need for support upon the council members (excuse the pun). Thus, in very simple analysis, an idea of 'face' exists that involves past and present, is born in the relations and knowing of other faces, the faces of council members, self, the

culmination of their experiences and learning as it is assumed in the construction of the faces of their affected process on the councils' activities, and visa versa. This process is simply conceived from what is already known and experienced by humans- less for specifics and new combinations, potentials, born from it, it is simple, as simple in its' knowing as the process of giving one's own name. Exclusively the real faces of things bear a simple $1+1=2$ defining paradigm in the generation of a product, of processes, processes of products, related processes and their realizations. This is a rule of emergence, it is unalterable, does not emerge.

An object such as a familiar chair bears, from all perspectives, regardless of what may or may not be excluded or obstructed from view, a total geometrical construction, a 'face' as a chair- each leg must connect with the chair and with a place that is physically connected with a supporting means for the chair. The concept 'face' has a geometrical reality in that all we bear of experience has volume, either or is abstracted. Hence, we already know the rules necessary for 'faces', for all purposes, endeavors, in order that they have a real knowable existence.

One might think it difficult to extend his conception of faces, using the example of the chair and the town council, to science, to theoretical biology. Let us consider life, genetics, evolution as a hypothetical 'chair'. It must have, as the chair has legs, a total knowable assembly that fits its role regardless of how much of it is available to witness at any particular perspective and a supporting ground for its' faces, roots in both the past and present, and a path of processes, of past experiences, to current actualities that still fit our notions, rule for 'faces'. If life is a path, bears a genetic component, information in the form of DNA that is transmitted as a component of its' propagation, if one considers the nature of and wish to identify a universal in the assimilation, construction of faces as something at the intersection of the past (the transparent), and the present (the apparent), in order to delineate 'what we think we are doing' from 'what we are really doing', we might extrapolate from the easy to conceive of boundary of the self with nature. Applying the later ("what we are really doing"), in the dark with respect to the former ("what we think we are doing") to claim that the self, DNA, both residing in the dark, are derived from the same light that composes and illuminates nature, have, as does nature, an innate property of path- matter descended from (light) energy, but are, as well as are each of the selves in the town meeting, shrouded in the dark, transparent to the illuminating lights of the meeting room and discussions that should bear a same conceptual outline as the light and matter that composes the self and nature. If one can assume that all matter is descended from (light) energy, and hence that all entities of the world have a common conceptual ancestor (energy, which might be related simply to a geometry of space/spaces/volume), then the ideas and formulations for the faces of the city, of the material city and its' construction blocks, intersect from one to another of the always partly concealed faces of the council men, from real and past situations, apparent and transparent aspects of all situation from a commonality, a 'logic' and intuitively conceived eternal presence from the knowing of both the non-existent symbolizations of dreams and imaginations, and the real, is assumed in order to act, project and build viable constructs, theories or cities. A potentially existing rule to define real 'faces' would dictate, as in the example of the chair, a meshing, fitting to account for the happening of congruencies of intersecting geometries, forces and energies, a 'logic' of existence that necessarily evolves a functionality, survival trait, to the meeting and its products.

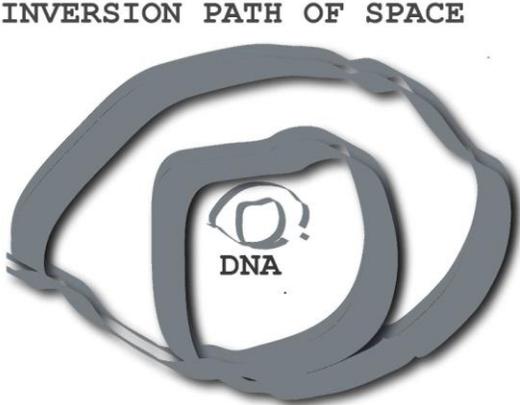
As factors of energy, its' units, are artifactual creations of the geometries of lengths, volumes, force, all matters, matter past and present energies and geometries might be accommodated to a whole face that is described singularly with lengths and volumes and should, as in the analogy of the chair and its' legs, form a united, geometrically describable, conceivable whole, whole chair- in this case to mean 'what I am actually doing'. Associated 'lengths' of energy/matter of the present/past, forming parts of the chairs' construction geometries, of the same process/description as that of the town meeting in whatever manner they are emerged and fit, along with the energies (now lengths/geometries) responsible for gravitation, for the adherences, so that a whole unit 'chair' as a support that is attributed its' own shape and forces that are mutual to its' function as a support, i.e.- the proximities of supporting factors (e.g. the floor) for the chair to rest upon, are all fitting with a perceived 'logic' to nature and existence. This concept of faces has an ever-presentness to it; it defines, both in the dark and lighted aspects of the world and does not leave us confounded with notions of origins and past, excessive compulsion for facts. "The town council wants to meet to discuss current 'paths'." A natural idea of path can now be understood, in order to define intersections where mechanical scientific constructions become abstracted to exceed, in a universe constructed itself, as is the town council, of comparison, difference and contrast, a tenable, viable logic embodied to the faces of nature, experience, held in common to both.

One might with an ax cut down a tree to use its' wood to build shelters, without violating a natural, to all, possessed logic, but if he extracts nuclei from sperm 1 date 1 and uses it to fertilize egg 200 date 200, he might as well act to exchange, in analogy, some of the town council members of Buenos Aires with those of Paris, (and puzzlingly not, in the same analogy a mountain range in Antarctica, if it could be moved, for the Rocky Mountains in America) to make decisions for one place based on the situation of the other. To change the programming/genetic information of cells also or in lieu of the exchange would be to change the memory of the associated council members, who now (even if replaced with exact twins) have perceivably different faces and ideas than those that structure the town meeting .

A single and not plural logic is entailed to exist that describes not life, birth and death, but a place of happenings of life, birth and death, in which a discretely defined single reality exists at all conceivably existing coordinates. Enzymes and substrates, DNA, RNA, (organisms) might exist as a matter of transmitted geometries and recombinations in which geometrical proximity, inherited proximity is the sole element, if one assumes uniqueness and force or time. One cannot assert new geometrical proximities that exceed, especially in orders magnitude, the physical dimensions of entities or to apply force to existing proximities. Such endeavors leave in their wake ununited, ununitable, once wholes- i.e. the delicate parts of nature scrambled in their associations as the result of the application of an artifactual created force emanated from the hands of entities whose dimensions themselves, as well as the parameters of forces applied, exceed by orders of magnitude all facets of the elements that are manipulated. Consider the velocity of light and the enormous energy, and vast magnitude geometries that might be involved in the creation of a mass (e.g. DNA) from its energies. At vast energies or distance these are potentially embodied with a universal attribute of 'path' as name, if that is their history, i.e. span the universe, hence memory. If it is conceived that arising inverses, or some diminishing function acting on vast geometrical values, and a conceptual infinite single inverted surface, such as a mobias

strip, whose (mathematical) function lends length/geometrical/spatial values as a framework for parent transparent energies whose inverse of magnitudes render, in combination with apparent, tangible dimensions of masses at each place along the path of the ascent of change/descent of complexity the geometries of the actual, a 'logic' found of proximities, inherited proximities, scientific values for the microscopic, the macroscopic, of the world we experience, these magnitudes, in un-inverted form, would be so vast as to be beyond comprehensibility of the senses, though actually ruling both the apparent and the actual, the relationships, mating and meshing, that are composited, consumed as a 'logic', as existence. (Figure 1, Figure 2, Figure 3, Figure 4)

Figure 1 DNA reflects the inversion path of space



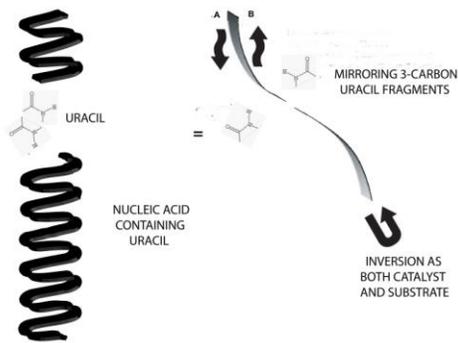
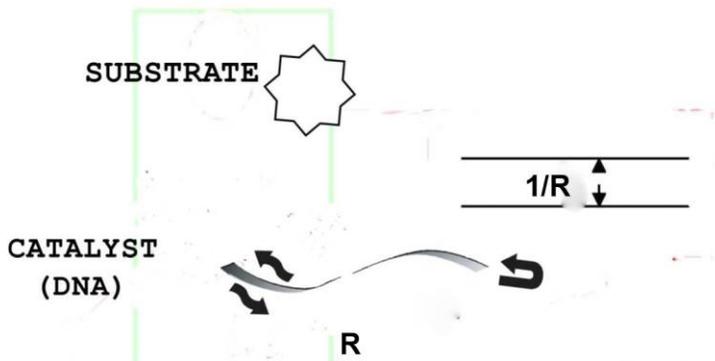


Figure 2 A logic for the geometry of uracil. The symmetry of uracil yields two equivalence halves, though it has not been found possible to synthesise uracil from the chemical structures it is proposed that the divided molecule has only a transparent existence. A logic that depends on proximity along the illustrated inversion path is proposed that consumes the volume it occupies as a function of the energy/hence area/distance involved along the surface to detail the proximities of the halves[®] to one another and a proximity (1/R) (see Figure 3 and equations 1,2 for R) to other entities.

Figure 3 A relation is suggested between transparent (past) and apparent geometries (F(R) see equation 1) to form the actual.



Equation 1

From energy to mass/mass complementation , In a 'logic' of construction $Volume = F(R^2 \times 1/R)$

[length X length] (=transparent surface area) = 1/R [inverted substrate/perceptual object/physical dimension]

$R^3 = 1 \times [\text{cubic volume}]$ A transparent divide and a symmetry (Figures 1, 2, 3) fund the energy of volumes and a 'logic' to experience

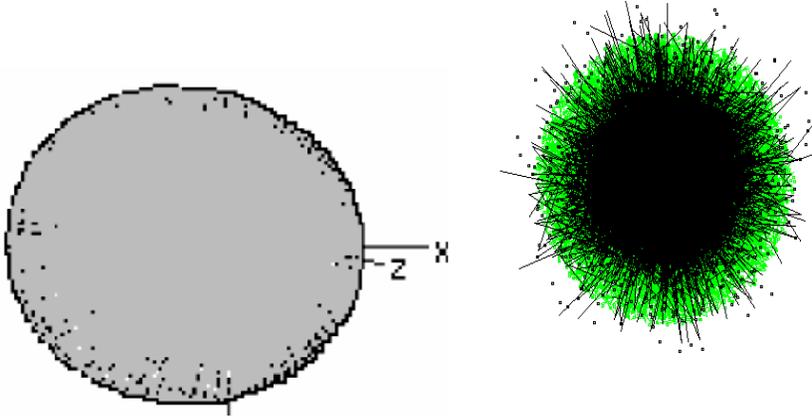


Figure 4 A graphical representation of an egg made from an equation (Equation 2). On the right is its' inverse (1/R)(black) supper imposed on the non inverted form (green). Both the inverted and non inverted forms occupy comparable volumes and shapes, may represent a fitting of transparent (past) energies/geometries with apparent geometries to form a 'logic' of the universe. The representations do not have centers through which points at the (apparent-e.g. it has an open structure) surface connect as a sphere, the path trail from beginning to end is many fold the dimensions of the egg (comprised of 10^{13} revolutions). In analogy to human endeavors/history each point is exactly unique, Though ellipses are currently attributed to the orbits of planets, it is not impossible that they actually expand over ,potentially vast time intervals, into structures like these. Physical interpretation, cognitive representation, hence representations of nature, the self, of the cosmos may be significantly different depending on actual physical geometries.

Equation 2 Light (Velocity of Light) reflecting from a moving body (Velocity)

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

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

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

Figure 4 shows a tracing of $[R, \theta, \phi]$ $\pi > \theta, \phi < \pi \times 10^{13}$ Radius (a) (entailing a sphere) is hidden in the plotted equation, Radius/Radius(a) is generated from independent variables of θ and ϕ .

In current endeavors, conceptual understanding of the microscopic seems to attain and refer a distinct magical quality, expressed in mathematics, or a scientific logic, to the processes, existence of entities that are unobservable (e.g. electrons, protons, etc). Psychically, it seems, they are perceived to the same class of distal entities as the infinite physical magnitudes suggested to rule processes, such that actions, scientific activities, ensue with a 'distality' concept that is redefined/construed in word and idea as a 'proximality' concept (i.e. hands on via technological tool is equated with proximal experience), possessing a missing self meaning that is substituted with an intentionally induced (Kirsh 2009) cognitive notion claimed as 'objectivity'-imagined proximal objects), is struggled with or is absent in reflections with respect to the external- i.e. a likening together of notions, as one might group strangers, aliens with respect to one's own family, of unique distalities to one another rendering a proximally/self applied-to-anything concept that is asymmetrical and automatically slanted toward diminution as a result of a failure to conceive of relative, tangible ratios that are endowed naturally to life/its' parts/biological functioning and those of the vast immensities of the open spaces we reside in, as well as our, in all these cases proximal to activity, selves. Interestingly, the denial of self as a natural compliment to all of nature appears almost as an intentional consignment to death, as if soldiers with a defense mission devised to serve life but yielding death. An analogy to the etiology of current major immune trouble exists in which viral sequences known natively to the cell, existing in its' interior, as a result are provided a means of tricking defense systems.

Consider the common illness diabetes. If it is caused by elements that had lodged under the skin (a carbohydrate rich candy as an example), carried by the wind, and its' symptoms are an adjustment response, one might think to seek to isolate the causative element by placing older natural cells from the same individual in its proximity, under the skin of the same individual, in analogy to a council meeting that assumes an old agenda in response to a misinterpretation or failure, but the council cannot, though import new plans from the temporally or physically very distant.

Biological development, a matter of an unfolding in which in-between-meaning(in the case of diabetes a metabolism tricking sweet), as in life experience itself, in this description is a matter of inherited proximities. This author holds that the term "morphogenetic field' (Aranda-Anzaldo, Armando 2007) as an example, is not a phenomenon of development, it is also an alternative description of a (mutually entailing one another) universal 'logic' and factor of proximity, an artifactual topic of study in the biological sciences and is not framed correctly in its ontology. Attempting to view dynamically It still holds in its' facts and data, a physical and external to the topic of study standard, the linear rather than dynamic frame of the experimenter (an approximate R rather than an R² (equation1)) (an alien town council) Employment of description with the words "morphogenetic field" may yield endeavors that are ultimately devoid, at the highest conceptual level, of potentially existing direct contradiction within an actual set of possibilities between questions of "where I think I am" and "where I am" i.e.-in an abstracted set that is profoundly off the trail from where they might only potentially be. One might as well place the town meeting in an astrophysics laboratory to work according to the laws of nature with no one present- A more creative approach to science/teaching must be endeavored so that induced, false, proximity, cultural, language dependant concepts are not distally propagated by the

same root mechanism of inherited proximity (in this case redefined and assumed proximity) to cause a loss of self meaning. Consider the female gender of the South Americas as they are reflected on for consideration of her economic needs by the North. These same described self serving habitual ways with a false sense of proximity inundated in thinking and problem solving, delivered in a model department store fashion with an artifactual objectivity that is centered away from the individual, leave her no say from her wisdoms and learning, struggling, a the principle root of the home and yet a pawn to the political problem solving way and technical teachings of a distinct, distal, culture. (Harding 2006)

As in the example of the town council, nature, it is a seeking of continuity that yield it as a logic, proximity as the necessity in which aspects of life processes, relationships with respect to the town, its' occupants can be its only topic of relationships.. It is, must, also be held as the same in a philosophy for and conduct of the sciences. A relation of men to their own created works and ideas must be communicated to accommodate the world as a place of proximity, proximities and a single logic to its' etre, rather than as an assembly of discussions, facts, information, standards and absolutes.

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