

## Introduction to My Presented Works

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The universe is assumed to be totally encompassed in description and totally renderable for comprehension from direct witness, the elements of reflexive sensory experience, without a necessity for complex analytical logic/mathematically based abstraction. In the experience of nature, by virtue of the actual nature of the existence of life, all survival problems are necessarily presented in the present to the senses.

The world functions totally and exclusively akin to a physical and tangible entity, i.e. - the ordinary perception of processes and understanding of cause and effect from a first person perspective-if energy and matter are construed together to be one entity. The path of transmission of energy is construed to constitute the entity memory and represents the physical path of existence, of processes when energy becomes matter; i.e. matter is endowed with the property of path and/or memory in the sense the biological-genetic and epigenetic. The conceptual and cognitive, are maintained difference states of the path of energy transmission that are modulated within a narrowed physical structuring of the experienced environment, are thus also the products of the path of energy as it assumes a path. In this sense all processes can be construed to proceed, necessarily, as an entailment of a universal concept of "proximal inheritance". The constituents of the cell are assumed to be born 'in place' ;DNA, biological memory, embryogenesis, the source of form of living processes are construed to be the product of energy matter conversion respectfully, as 'physically existing energetically active path'.

Structuring of the physically inert external world are assumed to proceed by the same means as that of the biological, by a genetic mechanism of inherited 'proximity'. Experiments employing homogeneous materials to obtain data on processes reflect little about their temporally modulated, proximity dependent occurrences nor can answer philosophical questions about origins and deaths. A 'form to generate form'-a plausible universal form - is suggested to be inducible from a simple logic based on sensory experience and necessarily does not entail complex abstractions (i.e. especially to cause the postulation of abstracted and non-witnessable entities.

In contrast to a physical path of birth to death construed to exist for processes, the universe is postulated to have occurred from a failed path towards death, near energy neutralization, resulting in the existence of physical memory, energetically active path, from energy matter conversion as an embodiment of the original parameters of path from which the matter arose. From this perspective the actual forwards path, if one considers the scientific nature of processes, the

metabolism of matter and energy, proximal inheritances, if one considers a whole universal path and direction, the actual physical path that lends structure and determines the parameters of processes, death to birth, does not align parametrically with the perceptually and transversely-i.e. in contrast to a whole construed temporal longitudinal path - from birth to death. Excessive inconsistency, paradox is introduced from an ordinary perspective of birth to death of processes in which reflective observation, assumption, and analysis in which the described facets of a universal reverse path involving first a death and then a birth are descriptively concealed. A confusion can result when data, assumed to strictly represent a schematic of the reverse and not forwards path is compared with theory, lending it apparent validity and predictive power. From a common sense perspective, it is the process of death and not (the unwitnessable) birth from which all comparison and extraction of the character of life and the external proceed, yet a blankly lit particular of birth is sought and abstractly characterized in world renditions. Many psychological implications arise obviously, "it happened on the way", "the engineering of a rebirth", "the 'pushing back' of nature to effect a new course" via the engineered employment of the abstracted spaces of the physicist and a science of the evolution of change of the biologist. A natural environmental disturbance of long duration is postulated as the source of troubles in perceptually based cognitive applications.

The "witness pair print" is postulated to be the empirical unit of the world rather than the "finger print". The world, which might be construed from my assumptions to be definable in total without exclusion as a collection of uniquely emerged finger prints with containing elements, a heterogeneous collection of unique entities, necessarily entails not the individual finger print as the basic unit, but a product, the "witness-pair print" indicating the never absent facet of interaction. It is assumed that the number "one" has no pertinent meaning but to refer to an, always unwitnessable and hence scientifically irrelevant, containing element of the witness pair. The logic presented in this model is all that is consistently present at any perspective, is ever-present, analytical schemes must originate and descend from this descriptive fact if a real validity is desired; a natural constant such as the velocity of light,  $c$ , cannot be postulated in the same breath to indicate a measurable quantity less only a subset of the entire number system can be construed to be relevant and inclusively defining of all circumstances. The meaning, significance and evolution of notions in the theory of relativity can be considered from written historical records, interpretations and speculations.