

On The Meaning and Purpose of Life in Humanity

If one were to conceive the structure of humanity, in the moment, at the moment, one would have to understand how we have arrived from a presupposed state of nature (or beginning.) Of the many hypothetical and philosophical concepts of a state nature that seem to agree with more of the animal kingdom than humanity, there is usually a basis in fear and inconvenience, and that the purpose of structure was for the assurance of upholding the building blocks of law in the basic first covenants between men to alleviate said fear and inconvenience. There indeed may be states of nature for humanity, but they are not exactly the same as an animal state of nature. Also it is ill-formed to consider that the essence of our structural development (to assume that we really even rose from a state of nature) is without a general purpose but to be considered as a product of our own creation. That is to say that we may come to understand a new form, but that form has already been, and we just understand more of what always was. The formal features and characteristics of a triangle having always been that the sum of the interior angles is 180 degrees, is a type of knowledge that serves as an example for this understanding. Not that we exist finitely as modifications of the infinite, but as organically in terms of a metaphor that we have been created. This paper will serve to examine the physical structure of humanity relative to everything as form, but also shows that characterizing the shape of society fails to give knowledge into its purpose. The beginning of humanity can be understood as being conceived with a purpose, but may require many failures at true happy consciousness to realize and actualize.

Nature in and of reality which was and is or will be is proven to have gone nowhere and stayed the same at once. In the moment people are of such that their content of consciousness existence is based on developed constructions supported by similar shared conscious experiences of what is known to be normative. It [what I observe] is hard to understand in the totality of why people allow themselves to be subjects. What seems to be the case is a total interlocation within systems of similarly resonating or familiar vibrations giving a sense of comfort.

Discomfort in unfamiliar resonance patterns may give rise to problems for an individual unused to acting as a system in and of itself without the parts of support and subordination within the self-physical material world. It [the unfamiliar resonance] is a good reason why multi-selves systems witnessing an individual self-system react. These resonating patterns of vibrations could be described through understanding some propositions to the organic [parts and whole] fractal mechanics of the perceived four dimensional reality [that is the three physical dimensions that are in time, bound relatively.]

The physical world that we live in is made up of vibrations on our conscious minds. What people may attribute to what a person is about can be garnered through what they speak, which physically are vibrations generated through a sequence of various transformations of energy. Some resonance patterns are simply undeniable characteristics of type-able people, such as being rich in terms of monetary wealth. There are distinctive patterns observable from people of richness of money that cannot be hidden.

As selves resonating patterns somewhat match up distinctively they appeal to the comfort of familiar vibrations and also the individual uniqueness that is the individuality. Individual memories and histories are the feature characteristics of individuality that allow for much

conversation amongst the systems of like resonance patterns. In this system there are other subsystems or organizations that have the same basic structure of human hierarchy or roles but are distinct from other subsystems in their uniqueness of histories and memories. And of course there are free radicals and or go-betweeners that traverse the social-economical distinctiveness by the general system of association of being human as the grounds for familiarity.

So there exist systems of people, systems of animals, systems of plants and systems within systems or subsystems. Also there are individual systems operating in between systems or within many systems at the same time. In each system an individual is an element and each has a variable conscious awareness to the fact that they are operating in a system and to be witnesses of the mechanisms of the systems they input amongst other systems. There is a common tendency toward directedness and organization, or looking toward a person who “seems to know” what is going on—a leader.

Stopping short of retreating to an anthropological [limited to cultural understanding] conclusion as to the inner most nature and essence of our reality one can see a case for transcending this mechanical worldview. While all of these systems (simple) running like gears one could foolishly conclude that these systems are alive as parts of a whole machine: a clock. A simple description of how systems interact could be through the model of teeth in two gears making contact and spinning together generating some sort of output from the combined input of the two systems [perhaps a work.]

This model is simply inadequate to practically understand the true nature of what occurs between any particular set of systems because in totality every system is operating subjectively in the context of all other systems. Each individual part of the whole context has its own unique

histories whether it is an entire person or a single hair that places it in a point of view or reference altogether different than any other particular part of the context of universal reality. Although practically [due to the variable diversity amongst systems and within systems] a failure this model works to show the principle physical relationships of systems.

There is a term that can be used to describe the ideas of how these systems are in the physical, and it begins by comparing known models of the material world through various microscopic and macroscopic devices. When one studies the structure of an atom through the microcosms one notices that this as far as we know as a unit of matter has a principle physical design. There is a nucleus with neutron and protons and a cloud of one or more electrons in orbit around the nucleus [we say cloud, because at the microcosmic scale the speed of the electrons is so enormous that we can only in principle predict where the electron might be in any number of circumstances.] At the macrocosmic level we have the sun which represents the nucleuolic center of our galaxy with the orbiting planets.

It [the relationship] is obvious that there is a pattern that is organic. The model of the atom is much like the model of the galaxy, which are good analogies of each other in the whole context of actualized reality. This pattern is known as a fractal (fractionation,) or frangere “as a set of patterns that cannot be represented by classical geometry, but denotes a pattern created from parts that are smaller replicas of the whole pattern, which are themselves created from parts that are smaller replicas of the whole patterns which are themselves created.” (Blair Arts Ltd 2008)

Interestingly enough the fact that there is a definite appeal to a fractal nature of reality gives support to the biblical interpretations of reality and that can be quoted from the Bible itself.

“So God created man in his own image, in the image of God he created him; male and female he created them.” (King James Version Genesis 1:27) Often times in the Bible we are named as children of God, so as offspring this reveals a fractal pattern in the physical manifestations of the actualized reality. As procreation continues there seems to be bigger bodies giving rise to similar, yet combined smaller bodies that continue the cycle. Although this isn't replication, but a more complicated recombination of genetic information between two beings of the same archetypical species, so maybe an evolution to the word fractal should be coined. There is obvious scaling and fractal behavior underlying meiotic recombination. The fractal dimension of a geometric object manifests itself when it is measured at increasingly smaller length scales. Decreasing the length scale of a geometric object is found to be directly analogous, in a genetics problem, to specifying a multilocus haplotype at a larger number of loci, and it is here that the fractal dimension reveals itself. (Waxman, Stoletzki 2009)

This idea of fractal generation from a single core system brings to light the illusory appearance of what seems to be a reality of consciously free individuals that are infinitely unique, but are in actuality [if the totality can *begin* to be postulated] understood by omniscience that transcends temporal bounds. As people [if the definition is allowed to include the physical body as well] are bound by a dynamic and relative time [there isn't even a need to specify what time is, because death is inevitable] they are unaware to all that they are.

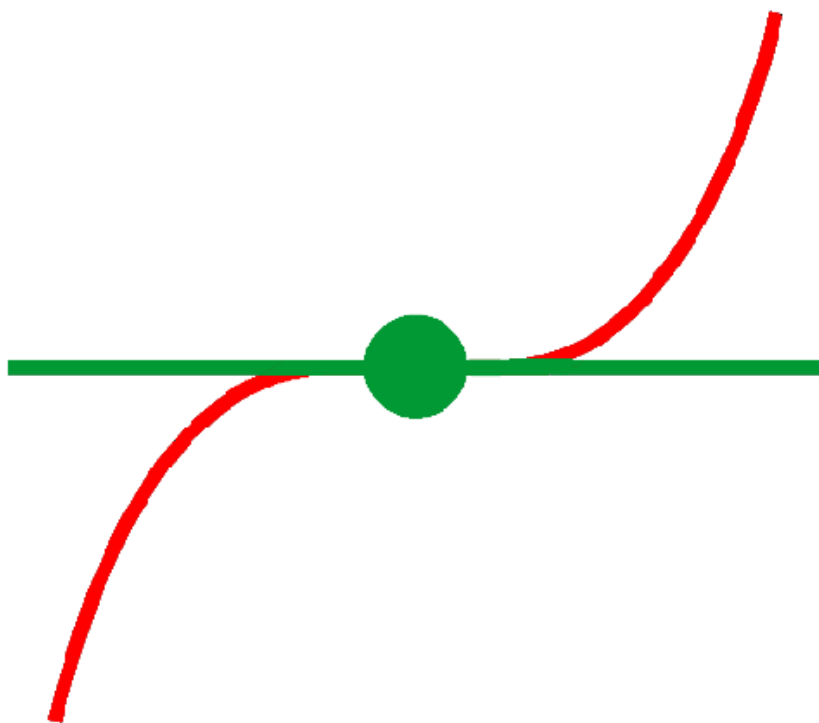
In terms of the absolute idealist, my theory fits into the concept of a dynamic foundation that over time progresses and unfolds in form, and like absolute idealism accounts for the diversity seen in the world. I believe one has to recognize him-self and others as they are in and of themselves to a point in order to begin cognizing freedom in the totality. That is to say that

the individual is a part of the totality, but without recognition or awareness of himself in context of objective reality, has no chance to be free. Specifically I want to say that an individual can only be as free as far as they are able to realize. A person without conception of a tribal setting is obviously adhering to the ways of an industrialized civilization or whatever society he is a member of and is only free insofar as he realizes himself in that role as perceived. One is part of the totality regardless of recognizing systems or institutions.

The organic understanding of the universe is only an attempt to apprehend in a moment what seems to be occurring on a surface nature of reality. The choice of consciousness adherence to a system of any particular nature is maintained usually to maximize positive ends to an individual. The fact that an individual selects to be a member of what seems to give them the most comfortable outcome is what would produce any sort of limit on the individual's freedom. Relying on certain societal constructions within institutions of governance could be seen as a self-imposed limit on individual freedom through adherence. In a sense, Hegel seems to be correct in considering that in some ways it is conceivable that membership in the totality is due impart to development (human societal constructions.)

The function of raising awareness to the human development of organic systems serves to provide the understanding to the form and structure of human constructions. It just so happens that our development and adherence to moral doctrines, as for example the united states constitution serves as a novel principle to the organizing structure of the particular system, America. The principle doctrine serves as an axle of the general wheel that is spinning under the power of the engine of the principles.

This entire philosophy serves to raise awareness of the general form of human being development in a totality, but does not show primordial essence or meaning of life as a whole. In fact, there seems to be a sense of loss in terms of the characterization in this philosophy. A loss in that while attempting to look beyond the form of human development, one witnesses from high above the structure a void surrounding the entire construct. The content of self-consciousness almost seems to be completely lost from this point of view to the point that there is a loss of self, or just what remains as objective consciousness awareness. Though the inflection of the physical body prevails to reveal a transitory apprehension of trans-self-conscious understanding, which is as an individual in the context in as much realization of the whole development. The figure below shows an inflection point.



The inflection point is the between inner and outer, or the difference between I and not-
'I' per se. In the end, there is still a lack of essence into the individual purpose and nature of

reality through these objective observations. There is no absolute understanding that arises in this, but a lack or void that continues from acknowledging just a structure. So-called mystical and visionary experiences or even psychedelic trips while once an interesting psychological and neurological activity could be little more than characterized as a personal consciousness experience between physical reality and the brain's unintentional creative process of dreaming in which many people may have high regard for. Through all avenues of attempting to find the meaning of life, all are vanity. One could consciously experience (through the use or abuse of substances or ritual meditation) the mechanisms of dreaming as an augmentation of physical reality and derive any sort of inessential presupposed meaning from the experience and come up with a purpose, but the foundation of this purpose is in that of faith in a physical process that is confused with something truly spiritual. Basically these visions are merely a transformation of the state of physical reality (as an extension of physical reality) into an inner or possibly inversion as per the understanding of the inflection point as a projection. We could conjure up any sort of imagery in our minds as freely we allow, but to use these visions without a clear and rational introspection as a foundation for finding meaning into the absolute meaning of life is beyond absurd.

After all of the avenues for the pursuit of a sustained happy consciousness are exhausted one may happen upon the truth, or the absolute which gives rise to the true purpose of the meaning to humanity as beyond the hypothetical philosophies. That is to say, that in the end the absolute purpose of humanity is fulfilled by serving God. God certainly can exist without us, but we cannot exist without him for he is the absolute truth in the nature of reality. His foundation in the commandments as is before us is of a sophistication that is inherent to humanity as a body with presupposed hierarchy and organization in life. Without a reference to

the creative power of a divine being such as God we are truly without purpose. All worldly pursuits into the meaning of life are temporally limited while God is beyond all foolish imagination or hallucination. Imagination exists as an phenomenal extension to physical reality through the transformation of work into energies in the human neural physiology. The absolute as God himself in giving breath to life in all that lives is “beyond the limits of physical empirical research into Nature.” God’s word (the Bible) is the absolute true foundation in which we have option to accept in our hearts or reject, but our purpose is to fellowship with him.

We can study the structure of humanity as it currently is, and has been to the avail of a form without much substance. Being unhappy with that pursuit into the meaning of life we can attempt many avenues of this world to try and find a meaning for life that is temporally limited. In the end the only absolutely true purpose, is to fellowship and follow with God, and it is good to thank for him for this life which he has freely given us. Fulfilling God’s work truly as an unselfish individual gives us true purpose.