

On the Decryption of the Reticular Substrate of the Universe and the Intuitive Imaginary

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Abstract

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In this study, the organization of the objects of the world will be investigated through a kind of programming method whose origin is unknown. This will show that there is an inaccessible substratum in the current state of research from which are derived the objects of the world identified and analyzed, which exhibit increasing, but unexplained, complexity and sophistication, even if chance and necessity can be combined with regard to organization. As an actor of his life and a subject inscribed in the universe, could not the conscious human being, through language, have access to existing information, even if it is not verified or not yet verifiable?

Keywords: *Intuition; World of life; Programming; Language; Reality*

Introduction

Unlike the material places we inhabit and from which we are physically separated, the universe in which we live also inhabits us. Indeed, all beings belonging to the world of living things are composed of molecules expressed in the form of a codification (DNA). Moreover, the set of objects forming the universe corresponds to a reticular substrate in which each network forms a set of nodes (poles) interconnected by links (channels) in the context of an exchange of information. In this article, the relationship between the intuitive imaginary and the reticular substrate of the universe will be investigated. Indeed, human beings have been able to decrypt

a large amount of data by appealing to logical reasoning, but also by linking objects whose link was not visible, and by doing this through the imaginary linked to a form of feeling or intuition.

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When Chance and Necessity Harmonize With Regard To Contingency

“All that exists in the Universe,” said the Greek philosopher Democritus, “is the fruit of chance and necessity¹”. The matter in which we are inscribed and with which we are confronted daily, whether through our bodily structure or the objects of the world participating in our environment, is composed sensu stricto of atoms subsuming particles like quarks, neutrinos, etc.

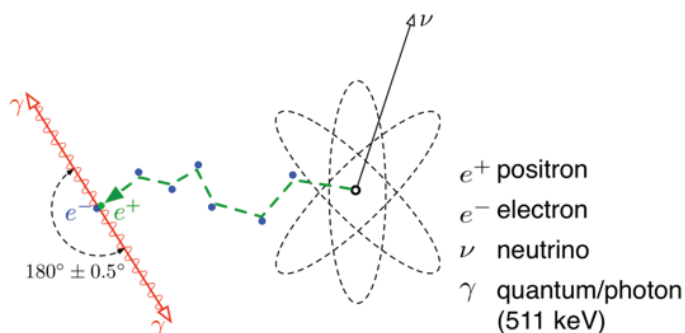


Figure 1: Example: Image of the “annihilation” process known in elementary physics.

Source: Langner (Jens), *Event-Driven Motion Compensation in Positron Emission Tomography: Development of a Clinically Applicable Method, Thesis, and Dresden 2008.*

Moreover, in the periodic table of elements, also called “Mendeleev’s table”, which was developed by Dmitri Mendeleev in 1869², it is shown that each simple or composed body has its own identity: an atom of lithium will differ from a carbon atom in terms of its components. The chart of atoms, still called “building blocks of the universe”, forms the substratum from which this idea is constituted; their combinations will give the various fields of reality their final structure (microcosm and macrocosm).

¹<http://www.cemhti.cnrs-orleans.fr/People/textes/Documents%20Yann%20Vaills/Le%20Hasard.doc>.

²<http://www.futura-sciences.com/magazines/matiere/infos/dico/d/chimie-tableau-mendeleiev-4425/>.

Periodic Table 1-172

1	2											13	14	15	16	17	18		
1	H											3	4	5	6	7	8	9	10
2	Li	Be											5	6	7	8	9	10	
3	Na	Mg	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
4	K	Ca	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	
5	Rb	Sr	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	
6	Cs	Ba	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	
7	Fr	Ra	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	
8	119	120	121	156	157	158	159	160	161	162	163	164	139	140	169	170	171	172	
9	165	166											167	168					
6	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71				
7	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103				
8	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155				
8	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	

Figure 2: Mendeleev’s table

Source: This figure reprinted by permission from P. Pyykko, *PCCP* 2011, 13, 161. @RSC

https://commons.wikimedia.org/wiki/File:PT172C_1.jpg.

A fourth factor will intervene in terms of the proposed structure: it is the factor of time. Indeed, without this agent, said structure would remain in the state of potentiality. As Martin explains, “Time and matter are two sides of the same planned event. It is because time is moving that matter is part of a given project through a number of transformations themselves programmed” (2013: 11-23). Each species belonging to the living world thus has a programmed life span³: for the eagle, it is around 30 years, the eel 80 years, the lichen 1000 years, human beings 123 years, etc. It therefore seems that the time factor is a kind of software that is related to a form of energy, which would activate the preestablished programming.

Bee (Queen): 5 years	Eagle: 30 years	Alligator: 55 years	Eel: 80 years
English oak: 2000 years	Mayflies: 2 to 3 days	Human being: 123 years	Lichen: 1000 years
Female fly: 29 days	Male fly: 17 days	Redwood: 6000 years	Retinal cell: maximum 10 days ⁴
Source: Schwartz ⁵			

Table 1: Life span of some participants of the world of living things.

³Jean Schwartz, 2006: 95.

⁴Jean-Luc Nothias, 2008, <http://sciences-technologies.lefigaro.fr/cellule-duree-de-vie.html>.

⁵Jean Schwartz, op. cit., p. 95.

As for the programming, although developing from a non-modifiable base, environmental conditions as well as the various contacts between objects of the world can, in the long term, transform the result of the process of the development of such a particular object. This observation was at the origin of the research developed by Darwin with the theory of the evolution of species: "All the individuals of the same species and all the species of the same genus, even among the higher groups, descend from common parents; as a result, however distant and somewhat isolated the points of the globe in which they are found, it is necessary that, in the course of successive generations, these forms coming from a single point have radiated towards all the others" (1896: 646). The theory of evolution has been the subject of many reflections such as those of Philippe and al. which state: "Eukaryotes form a set of lineages in which—with animals, plants and fungi—are found all the major biological groups which, for the majority of us, seem to constitute the bulk of the diversity of living things. [...] and, moreover, it contains our own species" (1995: 1-2).

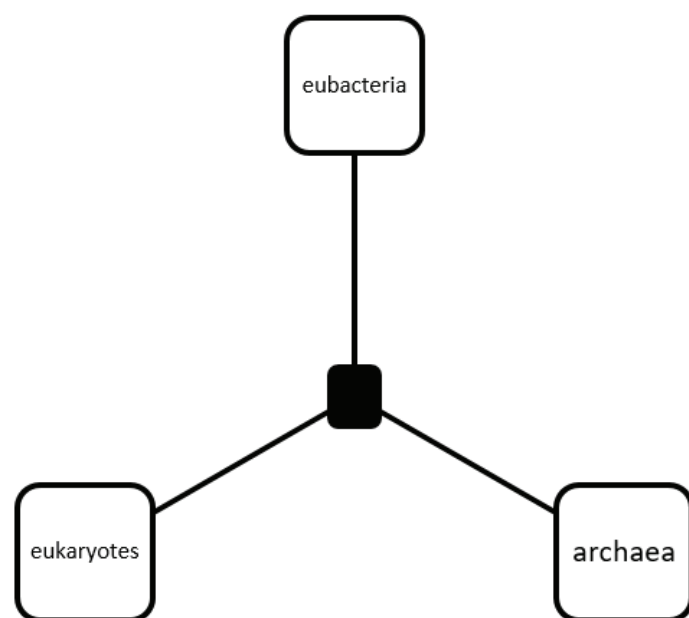


Figure 3: Structure of the origin of the world of living things.

To the time factor, a great tuner of the morphogenesis of the objects of the world, are added the relations between these, which refer to communication exchange in general. However, these exchanges vary between those rooted in a repetitive and invariable process and those of the human approach where the concept of infinity

is exploited, in particular, through creativity. Pelt, a biologist and pharmacist, explains the following about plants: "Instinct now appears as the result of strict chemical determinisms subordinating individuals and species to obligated partners and resulting in automated and rigorous behaviors of the stimulus/response type" (1996: 126); this researcher refers to a stimulus in plants as emitted by chemical molecules and wavelengths. We find this phenomenon of response to a stimulus at all levels of the chain of the world of living organisms, which each entity has two fundamental objectives to achieve: to survive at all costs and to transmit its genetic code to establish the next generation and perpetuate the species over time. The world of living things is therefore built on the basis of a certain number of constants; first of all adaptation to its environment which will be expressed by the creation and the installation of organs of perception related to this and defense mechanisms in order to protect themselves from predators in relation to the animal species or vegetal varieties concerned. Concerning this environment, it is inscribed within a closed space, which means that the resources needed for living organisms are limited, hence the intensity and violence of survival-related behaviors. In this regard, Martin explains the following: "The inseparable couple matter-time has a programming inscribed in advance of the paradigm of reality, at least so far as it can be seen, programming that allows to it the realization of the objects belonging to said paradigm" (2013: 17).

It is clear that the whole universe is an information system whose translation, in the world of matter in which the world of living things is integrated, takes its meaning through waves and particles; this forms a reticular substrate where each object is connected to the whole, whether directly or indirectly. This observation could lead to the understanding of discoveries made by chance or intuition.

From Communication to Conscientization

Evolving through time and matter, the world of living things is manifested through communication exchanges linked to behaviors based on instinctual structures, that is to say on stimuli to which appropriate responses are correlated; evolution in the animal chain shows that these responses are diversified and can be plural. Associated with thought, the intentionality of which language is the carrier would serve *Homo sapiens* for its adaptation to its environment with, notably, the transmission of informative messages to its congeners. Concerning these messages, Corraze specifies that

“some are processes of action on the environment to physical modalities and aim at transformations of the same order. Others are means of communication and result in modifying the behavior of other living individuals” (1980: 38-39). The representation of the objects of the world can also be linked to more or less intense emotional memories, more or less stereotyped images, concepts and rules of action.

In human beings, the appearance of language and conceptual thinking has led to the construction of the imagination in connection with creativity. To that is associated consciousness-raising, that is a look from the distance in relation to lived reality, which corresponds to a connection between oneself and the universe with the receipt of information decrypting the paradigm of reality; applied to scientific thought, awareness sheds light on a link between two objects of the world (conceptual, pragmatic, etc.) as the spark of a discovery. Becoming aware of the existence of an existing object A in the universe is totally different from positing the existence of an object B through the projection of one’s own hopes or fears.

If consciousness-raising can be correlated to the visualization of a non-identifiable, but existing, object, through logical reasoning using sciences such as mathematics, chemistry, etc., intuition also contributes to the phenomenon of consciousness-raising. The term “intuition”, which has the following meaning⁶: “Direct and immediate knowledge of a truth that presents itself to thought with the clarity of an obviousness, which will serve as a principle and foundation for discursive reasoning”, and is synonymous, *inter alia*, with the term “instinct”⁷, would it not be an open door onto the substratum to which we belong, but of which we know practically nothing, and which, combined with the phenomenon of consciousness-raising, would make it possible to better understand a course which, philosophically speaking, is in harmony with the absurd? By comparing the two lexical units “intuition” and “instinct”, although considered synonymous and therefore belonging to the same semantic field, we note that the term “intuition” refers to receiving information without support which is taken from the observable reality and understood as such, while the term “instinct” refers to a phenomenon that would be on the order of biological programming.

Intuition uses human language with phrases like: “I felt that ...”, “I understood that ...”, “I do not know how to explain it, but I realized that ...”, “It opened my eyes,” and so on. This type of formulation refers to the fact of having identified a link between two objects, a link

that had not been operative before and which implicitly refers to consciousness-raising. Thus, Petit quotes the example of Herschel: “[...] one of the pioneers of modern astronomy, who was the first to claim, in 1802, that the Milky Way, which barred our night sky, could simply be a huge set of stars (two hundred billion), seen by the slice, whose center, richer, was in the direction of the constellation Sagittarius. If the object appeared to us, like a big line, it’s because we were inside” (1999: 28). We could also quote the famous cry “Eureka” (in Greek: “I have found it”), that launched the Greek scientist Archimedes when he became aware of a physical phenomenon called: Archimedes’ principle⁹ (buoyancy). Some scientists have also made major discoveries by pure chance, a phenomenon called serendipity, like Fleming’s penicillin.

Intuition	Instinct
Direct and immediate knowledge of a truth that presents itself to thought with the clarity of an obviousness, which will serve as a principle and foundation for discourse reasoning ⁸ .	Operation that refers to a phenomenon that would be on the order of biological programming.

Table 2: Lexical units: Intuition and instinct.

The intuition related to consciousness-raising had already been addressed in the context of certain scientific discoveries; this cognitive approach will be illustrated in the following excerpt: “Such is the case of the “Schweigger multiplier”. Johann Schweigger (1779-1857) was a German physicist who was interested in electromagnetism. He is known to have invented—a feat at the time—the ancestor of the galvanometer for the measurement of electric currents. But it is the approach that led him to his inventions that deserves reflection. He was indeed convinced that electromagnetism was already known in antiquity. Thus, for him, the couple Castor and Pollux symbolized the two electric poles. And it is on the basis of a painting representing the twin sons of Zeus surrounded by dancing aquatic nymphs that he imagined the construction of his ‘multiplier’” (Journal Le Figaro, November 2008).

From Linguistic Strata to Poetic and Fictional Writing

To label the objects of the world, whether they cover a range of objects or some unique objects, is both a syncretic and specific mode. If we refer to the works of botany or the world of living things, the classification proceeds on the basis of similarity and difference.

⁶<http://www.cnrtl.fr/definition/intuition>.

⁹Vertical force directed upwards and exerted on anybody immersed in a fluid (liquid or gas) and equal to the weight of the volume of the fluid displaced”. See <http://www.cnrtl.fr/definition/poussée>.

⁶<http://www.cnrtl.fr/definition/intuition>.

⁷<http://www.cnrtl.fr/synonymie/intuition>.

The complexity of the classification and mobilization of the speaker's knowledge in terms of the identification of the objects of the world refers to the phenomenon of the interpenetration of different fields: the experiential field of the group with the taking into account of the lived experiences, then integrated into its history as well as into its culture and that give substance to the *doxa*¹⁰. With the experiential field is correlated the semantic field that covers the domain of meaning as well as the lexical field that one finds with dictionary entries.

Function	Nature of work	Semantic fields enabled
Gardener	Cultivation of the tomato	Varieties planted according to the climate, the soil, the demand of the vegetable market, etc.
Botanist	Study of Solanaceae	Genome, related families, etc.

Source: Martin, 2016: 35.

Table 3: Example: Activation of semantic fields according to the interests of the professions

Conceptualized and realized in language, the objects of the world refer to the reality perceived by such a group or individual. Other objects are part of the universe of human beings; this is so for the belief whose value can change the order of classification of objects of the world. Eco explains: "The problem of knowing what is happening in our 'black box' when we perceive something is a problem debated by the cognitive sciences when they ask for example if our environment gives us the necessary information without a constructive intervention from our mental or neural apparatus, or if there is on the contrary a selection, an interpretation and a reorganization of the stimulating field" (1997: 186). In addition, this author wonders about the existence of a "spirit" or about the execution of "pure neuronal processes". On the concept of reality, Vygotsky explains: "We have shown that a general reflection on reality is the characteristic basis of words. [...] Thought and language, which reflect reality in different ways of perception, are the keys to penetrating the nature of human consciousness" (1962: 153). The reality that takes into account the whole of all objects of the world, that some of which are part of a verified phenomenon, verifiable or hypothesized on the basis of beliefs, integrates a highly complex database that individuals can access, but the mobilization

¹⁰A set of—more or less homogeneous—confused opinions, popular prejudices, presuppositions generally accepted and evaluated positively or negatively, on which any form of communication is based (see <http://en.wikipedia.org/wiki/Doxa>).

of their knowledge will involve a large number of parameters: age, sex, place and status occupied in the group, level of knowledge and specialization if there is one.

The interpretation of the objects of the world is motivated by the fact that human beings need to propose coherent structures of the universe in order to be able to identify their environment. Martin clarifies: "To name, also makes it possible to alleviate the difficulty of offering an answer to the questions regarding the essence of the universe, its origin, that of human beings and the nature within which they evolve. The various cosmogonies set up in different social groups are there to testify to it" (2012: 16). As Hagège points out: "[...] languages, by speaking the world, reinvent it. They order objects and notions [...]" (1985: 170). These structures may already exist in the linguistic substrate of the observer. We will take as an example an extract from the work of Tournier: *Friday or The Limbo of the Pacific* (*Vendredi ou les limbes du Pacifique*). The author conducts an analysis of the cognitive process undertaken by his hero, which is articulated around the repertoire of objects known by the latter: "[...] also he thought of a strain slightly more bizarre than others when he saw, at a hundred steps, a motionless figure resembling that of a sheep or a big deer. But little by little, the object turned into a kind of wild goat, with very long fur, in the green penumbra" (1967: 16).

Paradigm and lexical fields	Lexical field of the vegetal world	Lexical field of drawing	Lexical field of mammals
Anticipation of the object	First interpretation	Second interpretation	Third, fourth, and fifth interpretation
Phrases realized during the course of the different adjustments between the anticipated object and the real object	Strain (inanimate subject)	Silhouette (intermediate object between inanimate and animated)	Roe sheep, a kind of wild goat with very long fur

Source: Martin, 2016: 28.

Table 4: Cognitive process of recognition of the object relative to its naming by Robinson.

The different terms presented in table 4 are taken from various semantic fields; they inform us about the iterative process engaged in by the hero. Thus, for Robinson, the first interpretation returns to the universe of inanimate objects: a strain, then he reanalyzes the nature of the named object and refers to the term "silhouette" that

is, according to the dictionary, “a form that looms in black upon a clear background” (2000: 3508). Finally, Robinson appeals to three lexical unities belonging to the lexico-semantic field of the class of mammals. In the last interpretation, “a kind of wild goat, with very long fur” Robinson shows that he does not recognize this animal as belonging to the repertoire of objects of his universe, but as possessing certain elements in common with them. In the extract of the phrase “a kind of wild goat”, Martin elaborates: “The syntagm ‘kind’ is restrictive since it focuses on the categorization of the object and not the object itself” (2008: 209-210).

As we noted earlier, language is a communication and information tool, but it seems to have other functions. Thus, the poet by breaking the semantic combination of words leads to an elsewhere that can highlight the intuition of objects existing in the world, but not yet identified or the particular relationship of an object X with an object Y leading to unknown paradigms. We could quote Edgar Allan Poe who through his poem Eureka explains: “If the succession of stars was unlimited, the background of the sky would offer us a uniform brightness, like that deployed by the Galaxy, since there would be absolutely no point, in all this background, where there was no star. So, under such conditions, the only way to account for the voids that our telescopes find in innumerable directions is to assume that this invisible background is placed at a distance so prodigious that no ray could ever reach to us” (1848), a poetic and metaphorical approach referring to the expansion of the universe.

For the Greeks of antiquity, the world was based on the ideas of order and harmony. The golden ratio was born from this approach to the objects of the world. Mathematicians like Pythagoras and Euclid¹¹ thought that the universe was constructed via numbers in its microscopic as in its macroscopic reality.

The origin of the world has always been the source of questions. The astrophysicist Luminet often cites the poets as purveyors of a truth born precisely of an intuition, like Hesiod (8th century B.C.) who “uses his poetic intuition and his inner experience to invent the origin of the world from the void” (2012: 243), which refers to quantum cosmology “based on the theories of general relativity and quantum physics” which “equates the spontaneous emergence of the universe via the fluctuations of the void (ibid.). Also, in terms of quantum physics, the observer’s gaze seems to have an influence on ongoing events in that particular space. As Gabrielle Bonnet¹² explains: “In addition to the non-localized character of electrons and other quantum particles, quantum physics brings to light another,

rather quite confusing, phenomenon, which is the observer’s influence on the observed object,” what is magnificently illustrated in Lewis Carroll’s work: *Through the Looking-Glass* (*De l’autre côté du miroir*); as the author wrote: “The shop seemed full of all sorts of curious things..., but the most bizarre thing was that every time she stared at a shelf to see what was on it, the same shelf was completely empty, while all the others were full.” Alice then decided to follow things to the last shelves, but “this project failed, too: the ‘thing’ crossed the ceiling the most easily in the world” (1961: 94). In his short story: *Aleph*, Borges says of the universe: “The diameter of the Aleph had to be two or three centimeters, but the cosmic space was there, without diminution of volume. Everything (the mirror for example) was equivalent to an infinity of things, because I saw it clearly from all points of the universe.” Would not this poetic and metaphorical reflection reveal an elsewhere that is not accessible, yet perceptive through the semantic reorganization of discourse? Through beauty and harmony, would poetic writing not open a door to the hidden meaning of the universe?

$$\Phi = \frac{1 + \sqrt{5}}{2}$$

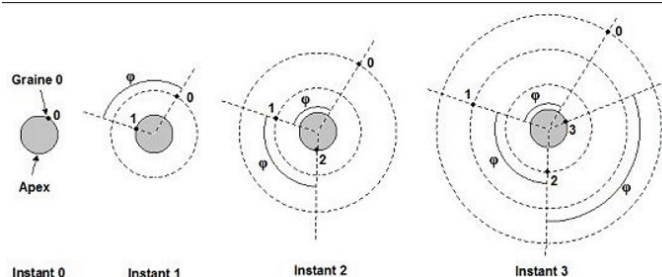


Diagram of seed growth for an angle Φ . The speed distance-relationship of seeds from the center is assumed to be constant

Figure 4: The numerical value of Φ

Example of its application in the vegetable kingdom

Source: http://passerelles.bnf.fr/reperes/le_nombre_or_01.php

<https://sites.google.com/site/tpenombredor/ii-le-nombre-d-ordans-le-regne-vegetal-et-animal>.

¹¹http://www.larousse.fr/encyclopedie/peinture/nombre_dor/153612.

¹²<http://culturesciencesphysique.ens-lyon.fr/ressource/Quantique.xml>.

About Metaphor and Its Possible Decryption of the Real

Feeling an emotion can be expressed by language but cannot be concretely represented as a tree or a house, for example. The feeling will be expressed by using the figure of style called “metaphor”. Metaphor makes it possible to explain, analyze and conceptualize an object of the unknown world by comparing it with a known object. The use of metaphor as a means of decrypting reality is also used by theorists of organizations like Morgan who, in this regard, states: “[...] this led Gregory Bateson to suggest that spirit and nature are intertwined. Nature is made visible through culture”; I will add that this decryption of the paradigm of the real operated via metaphor can be correlated to consciousness-raising.

As we have mentioned earlier, the universe consists of waves and particles. Now, very interestingly, certain metaphors that evoke the emotional feeling of a person echo, indirectly, the notion of a wave, but also that of a particle, which returns us to the perception that we have of light, which “is at the same time an undulatory phenomenon, hence the concept of wavelength, and a corpuscular phenomenon, as the photons testify”¹³, and of the electromagnetic wave which “is the result of the coupled vibration of an electric field and a variable magnetic field over time”¹⁴.

Metaphors	Signification	In connection with the concept of wave and particle
To be in harmony with.	What makes the mind or the heart vibrate ¹⁵ .	Magnetic resonance.
To be on the same wavelength.	Understand each other perfectly ¹⁶ .	Wavelength - The first radio transmitters used only long waves ¹⁷ .
To be attracted by.	To please, to fascinate.	“These infinitely small stars are the atoms. Like the stars themselves, they attract or repel each other ¹⁸ ”.
To vibrate (to emote).	To be disturbed by a very lively emotion ¹⁹ .	To modify the properties of a body by vibrations ²⁰ .
To have something in common with someone.	Sympathy, affinity that is established between two beings ²¹ .	The smallest part of a single body that can combine with another ²² .

Table 5: On metaphor studied in the emotional field and the notion of wave and particle.

Each of these metaphors is part of the semantic field of wave and particle, which corresponds to a phenomenon that can be perceived as light or sound, but which does not inscribe itself directly in matter. We previously mentioned the reticular substrate of the universe where each of the parts is connected to the whole, which could explain the creation of metaphors designating objects that are not perceived but still exist. Indeed, according to quantum mechanics, the complementarity of the two aspects of light, which is both wave and particle, “does not concern only light, it also applies to particles”. Now, we note that human beings are also composed of particles.

Programming of the Living World

In my last book: Robot or biological habitat, who or what are we?²⁴ I have created different algorithms in relation to the living world, and which show a form of programming.

Imagine that you will enter the digital universe as an observer particle. First, you would see a series of binary codes with, at the start, the electrical pulses corresponding to them: negative for 0 and positive for 1 and, further upstream, the corresponding programming language (Visual Basic, Java and C++). In the context of a more distant observation, it would be series of algorithms that would appear and, with an even more distant gaze, it would be the software that would become the observed objects. Reapplied to the level of our universe, the first degree joins the microstructure and its components (atoms, DNA codification), the second degree that of the activation of biological programs (choice of the genetic code) and, finally, the third degree corresponds to biological achievement, i.e. fertilization (Table 6).

¹³<https://www.astronomes.com/le-big-bang/dualite-onde-particule/>.

¹⁴<https://www.futura-sciences.com/sciences/definitions/physique-onde-electromagnetique-15066/>.

¹⁵<http://www.cnrtl.fr/definition/résonance> - Page consultée le 31 mars 2018.

¹⁶<http://www.linternaute.com/expression/langue-francaise/14041/etre-sur-la-meme-longueur-d-onde/> - Ibid.

¹⁷<http://www.cnrtl.fr/definition/longueur> - Ibid.

¹⁸Henri Poincaré, 1905, p. 172.

¹⁹<http://www.cnrtl.fr/definition/vibrer> - Ibid.

²⁰Ibid.

²¹<http://www.cnrtl.fr/definition/atome>.

²²Ibid.

²³<https://www.astronomes.com/le-big-bang/dualite-onde-particule/>.

²⁴https://books.google.fr/books?id=h9oNEAAAQBAJ&newbks=1&newbks_redir=0&printsec=frontcover&hl=fr&redir_esc=y#v=onepage&q&f=false MARTIN (Marcienne), Robot ou habitat biologique - Qui ou que sommes-nous?, Paris, L'harmattan, 2020.

Macrostructure	Computing
Energy: subsistence for the animal world and photosynthesis for the plant world	Energy: electricity
1. Basic components of the universe; 2. Organization chart (DNA code); 3. Choice of genetic code; 4. Coding; 5. Realization of the project (fertilization).	1. Specifications or a composition of programs, procedures and rules with addition of documentation; 2. Organizational chart; 3. Choice of language; 4. Coding; 5. Establishment of the program.

Table 6: *Between macrostructure and computing, a story of similarity.*

Strangeness born of chance? Programming carried out from a sophisticated computer system whose potentialities are infinite and the realization limited in time and space? Perhaps a more off-center view of our whole universe (another dimension) would allow us to understand its aporia. Many questions without the answers given being appropriate, if ever they can be.

Conclusion

The richness and the complexity of the universe raise the question of the difficulty of understanding how it works. Moreover, the inscription of human beings in the animal group of primates has facilitated an evolution linked to the awareness of their existence as a unique being in terms of the individual; it has also given them the opportunity to provide answers to objects of the world not decrypted through the use of various cognitive processes (logical reasoning, deductive reasoning). However, feelings expressed through artistic works can also harmonize with the very essence of the universe and give meaning to the objects of the world.

As we mentioned earlier, each unit of the living world is composed of the same elements redistributed differently. At the same time inscribed in the universe and the carrier of its building blocks, human beings, through the phenomenon of their self-awareness, could they not be in harmony with the Real through what is called intuition? This intuition, via the discovery of the existence of a particular relationship linking two objects X and Y or the existence of an object Z, refers to a specific cognitive process expressed either by serendipity (major discoveries made by pure chance, such as that of penicillin by Fleming), or by a form of decryption whose medium is metaphor, which, in the context of Cartesianism, refers to the irrational.

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