Physical Contiguism

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Abstract

An ‘ism”, ‘physical contiguism’ is introduced from a perspective of retrospection on the evolution of ideas, science and philosophy to expose a speculated trend in the course of human reasoning as it cannot be but argued to be but both perception dependant and species specific and without an established means for conceptual grounding relative to these factors.

Keywords: physical contiguism, inherited proximity, genetically inherited behavior, emergence and

scientific method

Introduction

The topic of *physical contiguism* is proposed in description to bridge paradoxes of mind and matter. It seems that in efforts to bridge topics of science and consciousness focus has drifted towards a means to accommodate the mind in physical terms in order to draw correspondances with the more readily studied topic of matter. – i.e. as a topic in brain science.

Discussion

I Physical contiguism

In broad scope, though it is forgotten that all processes in the universe are genetic in nature, emergence proceeds step by step from each preceding stage and not from elemental composition to new elemental composition; all one ever has a view of is a heterogeneity. In studies to reduce processes to aspects of the composition and behavior of materials, reduction via deduction of the corresponding properties and behaviors of .nominally describable homogeneous materials, subsequent induction to the characteristics of real observed states employing the products of scientific method, awareness of time, the real world is forgotten: only the actual physical path assumed towards the present, and not a deduced reverse path is valid in description. In this light, it might be especially useful to consider, despite anxiety about chaos and lack of available explanation from existing theory, to consider the possibility that a universal (form and or property) might be attributable, other than to the conceptual ‘homogeneity’, much less to a nominal "*conceptual heterogeneity*", but to a particular, specific, special, physical heterogeneity that might ‘fit the bill' to account for the world totally as a physical space of

inherited proximity. Such a (homogeneous) perspective constructed of a universal heterogeneous unit is meant to be absent of (the need for) the introduction of concepts of conceptions and death, beginnings and ends; its only components are a shape, slow and fast propagations-e.g. the transmission of matter and energy respectively from one proximity to another.

For this purpose, a theoretical outline is proposed in which genetic transmissions are described to yield physical surfaces that strictly contain heterogeneities from the extension of a line to a plane to form a surface - matter can move only with one degree of freedom, high speed radiation with two degrees of freedom. Within this scheme a place for *'the concept'*. might be given in the "vacuum" bordering those things which are witnessible and those which are not-e.g. the mutual reflections occurring in communications between witness pairs involving matter and a path of transmission of energy on its route to a lower state not involving matter, respectively. A box of blue light and a box of red light might be construed in paper experiment to exist separately, but each occupying space and volume, might not but effect a third (unwitnessible) ‘product’ that is a synergy of the two volumes (a displacement related to path and dependant on proximity) (of the red and blue boxes). The cognitive, “the concept" is described to be a normal reflection of a corresponding process occurring naturally, but has attained a special characteristic as aware reflection and sorting that has come about by the means of the inherited proximities of biological structures-e.g. the brain. DNA used in definition loosely (all components of the cell and organism might similarly be viewed as temporal transmissions) as biological memory might be visualized as the product of energy-matter conversion in which the (specific) path of energy transmission from which it is emerged is also

embodied to it as a description of its' (necessity for a) past history as the temporal path of its' existence - as "*a physical piece of path"*.

II Einstein and Mythology:The Lengthier the Relations in A Myth The Greater Its' Mass

The theory of relativity can be employed to illustrate the cognitive avoidance to ideas of physical continuity. If the theory of relativity (1986) is considered from a perspective of folklore. Abstracted entities in the theory of relativity are stripped of units in order to provide explanation, to expose an ordinary meaning that employs a fulcrum for visual description. It is suggested that components of the theory's construction are not only unusually compatible with religious and spiritual but are also unaccounted for scientifically; they may not render instead of conflict with church doctrine but an opposite situation in which logical contradiction at the root level of physical meaning and symbolism might exist only with respect to active perceptual structuring; either functioning on the unknown or belief. This situation is projected to exist in volatile form as a 'fulcrum' like bridge between points of dispersion over long, represented as frame of reference in relativity theory, in which the (invisible) entity of mass assumes an added social (or physical) weight imposed by assumption and abstraction.

In attempts to visualize points of farthest dispersions of myths in attempts to correlate culture with history, hidden within the concept of geographical distance is the more rudimentary concept of distance. It is difficult to avoid to consider lengths in terms of triangulations in the visualization of the transit, by word of mouth or by written works, of the physical paths assumed in the migration of folklore, myths, and tales as they relate to culture. Consider the notion of "concept" itself and meaning. Physical correlations for the idea of "color", do not exist but for the particulars of color; imagination can produce only particular objects that are blue colored. .

In the world of mythology language and learning is rendered to familiar distances of relation to topics of meaning; the body of works seem to increase in mass with both temporal and physical distance to proximal relations. Entities from the theory of relativity, mass, time, energy, cannot be visualized, but for particulars that possess them. Energy, responsible for direct sensory experience, might be confused with visual or touch sensations of force/impulse. In the theory of relativity if factors of time are replaced with a notion of distance, a relation in analogy to the special theory of relativity , E=mc^2, of weight with respect to distance result. It may seem relevant, if not just for the purpose of learning and curiosity to pursue this more tangible visualization to compare it with, in a step by step correspondence, with the abstractions, content and meaning of actual concept of the theory of relativity, which is almost complete and totally conceptual in nature. Energy may be reduced to force with time, mass to weight in a gravitational field, , velocity to physical distance with time, time to change, to any example one might conceive of that involves physical comparison, and an equation that describes force with respect to force results-e.g.- an expression of force over time as a relation of force to its' rate of change. In essence the the theory of relativity states that time is relative. In reverse beginning with weight and distance, working backwards, the equations of the theory of relativity proclaim weight as a function of distance, less for but including, in strict interpretation of the mathematics, the quantity of mass which can only be visualized as a cognitively abstracted variable which renders weight in a gravitational field, in proximity to other masses. Light is also given a component of mass because the figures do not add up if it is assumed that light possess energy, energy is stated as the multiplication product of the velocity of light times mass. It has also been discovered that light rays bend in the presence of other masses so that it seems reasonable to attribute this to the interaction of the mass of light with other masses to balance the equation.

Researches now seek to account for the mass property of light, mass is apparently a hidden factor to the senses, time is more easily constructed abstractly than mass and it seems absurd to attribute weight, as mass is perceptually visualized, to time, but paradoxically in weight reduction classes, based on facts of biochemical metabolism which absurdly rest upon knowledge of the physics of energy which is based on physical abstraction It is at the level of individual experience, transmitted notions of self and others, i.e. myth, that the sciences intersect conceptually with the self. Practical sensory experience of the world comes to test at this intersection, concept with example, the theory of relativity can make sense abstractly at the same time that it appears as an absurdity and confrontation to consider the mathematical proportionality of time passing relatively one frame to the next other than its' just passing. The relation of weight that is proportional to distance is not as hard to construe. Consider a lever or fulcrum with which to move a heavy weight. If at the far end the weight is less it is not so difficult to claim with respect to notions of distance, furthest point of dispersion in mythological studies, that if weight seems greater at the distal end that the most leverage, influence is not proximal. In a parallel, the point of furthest dispersion of myths, considered to be the most stabile are indeed the most proximal,as might be expected to be the case for a weight on the end of a lever. The length of a lever, in relativity theory, places the first person perspective at the short end, distances as vast as light years at the distant end, ideas of length contraction/expansion along an abstractly defined lever that is associated with mathematical examples of travel along the lever as time travel; a man parting from the earth at very high speeds and returning can be calculated to aged less at a distal point; prediction of relative resultant forces at either end or frame of reference, are abstracted mathematically from theory.

A possible interpretation of relativity theory exists that renders it to be a construction to move the present, change its' age via a mechanism of fast travel via the conceptualization of a weightless entity, mass, from which weight is derived, and light, which together possesses scientifically the source of all biological energy-i.e. to become a weightless light mass and travel time, to convert light into mass, move it and recover it, and this has been accomplished.**(**Naomi et al, 2007)

Over and over again throughout history, the potential facts of myth are put to test. Suspect specimens for the original Noahs' Ark are reported, for the places of birth and death of Christ, his remains, etc. ; contradictorily either are ever present conceptually as a myth in the form of an inherited social responsibility to the proximal facets of daily living regardless of discovery of facts to support their socially transmitted stories.

A parallel might be made between the abstraction in the theory of relativity that predicts, with tangible mathematics, relative aging with high speed travel and the wish to unearth tangible evidence to support ancient myth, either involves an escape from the perceptually proximal facts of daily experience to redefine its' meaning via a pursuit of temporally and or physically very distant entities that are ordinarily beyond witness and not knowable.

It might seem inappropriate to, though not illogical, to produce the velocity of light in the equation E=Mc^2 as the mass of the potential energy of an entity that imposes a weight to society; to seek it out, yet if it is ever present to further extrapolate that this interpretation

parallels the initial example of concept verses tangible example and to proclaim the constant velocity of light as a special case of a general relative case in which it is a variable. In this case, in the visualization of the fulcrum in the description of the theory of relativity, it also becomes obvious that in the activity of seeking such an object, the weight at both ends of the fulcrum is subject to change, as myth an additional social burden is assumed depending on the historical distance from the initial application of force by the mass, fact of its' verification maybe prove less necessary to know than aspects of beliefs, in terms of their influence of an unnatural physical weight on social life, an excess social weight can be potentially accrued depending on behavior that maybe assumed from the "myth of the theory of relativity" as belief in an entity that is ultimately the consequence of an actual physical weight, can produce behavior a mirroring behavior, as if a weight is actually imposed, to further enforce its' reality. In this case, a serious danger can emerge that is dependant on common understanding of science theory and the authority that it is granted.

In this case, a special case in mythology in which physical and not temporal distance exists from the distal end of the point of dispersion, scientific notions maintained distinct from the life lessons of myth and tale, the force of a hypothetical physical mass might be augmented if justification is granted from the theory of relativity to consider change at distal points feasible; instead of lightening the weight/force to increase it by complying with it, necessarily reducing physical stability at both ends of the fulcrum, increasing mythological stability at the proximal end-affecting energy to mass conversion from biological metabolic energy-a process of (excuse the pun) unen'light'enment.

The existing myth, regardless of its' physical or social validity, sacred to the process of enlightenment, should be maintained in a category isolated from fact constructed distinctly of abstracted entities, rather than weight in a gravitational field. Einsteins' appraisal of a potentially massless condition of energy might reflect more an existing serious breach in the path of enlightenment that is reflected in behavior. Relativity reduces in this interpretation from a perspective of mythology to a description of the relation of a past and continuing phenomenon to a common defined contemporary human perspective. It has accumulated a great momentum that may be attributed to a vast physical contiguity of relations that extend over a vast time interval.

III An Economy of Space : Einstein and Euclid

In a reinterpretation of biological process, evolution and genetics, the physical world can be presented in a form that integrates a re-examination of meaning in Einsteins' relativity, and involving a visit to Euclids' parallel postulate in which the mathematics and geometry of the mobius strip are used to examine correspondences in class number between perceived space, the internal and external and what is layed down in coordinate system fashion on graph paper. . An entity, the *concept*, mass-less, unwitnessible with both energy and location might be proposed to exist within a scheme of energized mobius parallels that extend beyond the plane of writing paper and employed to account for open volumes of energy-metabolizing space, the self and external conceptually as continuous surfaces inside to outside with respect to both physiological and mental functioning. A contrast drawn between actual (in the frame of nature) and apparent (in the frame of witness) emergences, in light of a redefined notion of proximity. A new definition proposed that is based on physical/temporal paths of emergences rather than on an account of evolution as an ascent of order, complexity, and diversity from the inert-parameters of

actual physical and temporal routes of emergences as real descriptive paths of change can be made for actual description. Space considered in terms, for example, or the cubic feet for a refrigerator that stores food, if a contradiction, regardless of its' nature can be found between the definition of spaces that are ordinarily construed as volume, for example-the cubic feet of volume of a refrigerator that stores food, and one that can account logically for those that actually comprise perceptual experience, it might be logically concluded that the two are not conceptually equal.

To illustrate this case actual proximity in nature is proposed to diverge from the physical lines construed to connect points and to be a function of relations of the lines of perception as the components of a heterogeneous volume that is energetic and active to yield a conceptual active "line of sight" to existing volume as it occupies all spaces, both internal and external. From this perspective, beginning with a reevaluated notion of what is meant by 'space and volume a contrast can be created to a common notion of seeing based on connected points, the connection of points that are employed in Euclidean terms in the engineered drawings made on paper.

IIIa The Parallel Postulate

. Without putting to mathematical rigor, Euclids' Parallel Postulate (Heath 1908) a modern notion of a picture on a grid made of intersecting lines that define composing points requires little stretching of concepts with which it is possible to intuitively confirm ordinary ideas of space and volume. However with respect to the nature of the world, the parallel postulate, its' failure to accommodate non intersecting lines, parallel lines defined as those that form a 90

degree angle each on the same side of an intersecting line and cannot be shown to fail to insect as they do not intersect in the line of the paper, the parallel postulate in its' referral off of the plane of the paper to spaces beyond it, space, if it were a unity as the Ancient Greeks suspected still remains a perplexity, an, almost unaware perplexity of all of the curiosities and endeavors of modern a society that struggles conceptually with respect to Euclids' restriction to mechanical intersection in his mathematics to define himself in relation to the spaces around him. Men are obviously attached to and composed of the same in the kinds of space and volumes that he observes, less he have no science to make of the incorporeal aspects of his existence, i.e. his physical structure and physiology-the only attachment that might be attributed to parallel lines is to the cognitive definition assumed. What 'physical attachment' might be construed to mean, what the nature of the attachment of perceived objects are to the subject , if different from the nature of physical attachment remains open. It is suggested that they are no different conceptually if the means of which physical proximities required for perception framed with the descriptive "cause and effect" are shown to be the same for all aspects of existence. For this purpose the time applied, physical processes and space changed. space occupied by works themselves on paper as the effect of inherited proximity , in the creation of intellectual works might be viewed as inclusive in description to all processes (Kirsh, 2008).

III b An Mind-Matter Allegory for Real Space

The mobius strip (Figure 1) will be employed to demonstrate, physical continuity, continuity of inside and outside, the properties of attachment and non attachment. A mobius strip has as a center to its surface, not a point, but a unique line drawn exactly midpoint of its width through its length. It is made so that it has a twist in it as if an open belt closed with a half twist so that its'

inside surface is contiguous with its' outside surface. A cut made along the exact center of the mobius strip results in two linked loops, each loop the same length as the starting loop but possessing half the area. As a beginning product the mobius strip has one continuous surface, after its' division the linked loops have a finite surface area that is the same for each loop, each loop the result of half of a whole single transit of the continuous surface of its' parent strip. Intuitively as a candidate substrate and or catalyst, generator of open nature it has gross qualities amenable to descriptions of nature as infinite and continuous, possessing finite structures, composed of many kinds. Halving of its' surface area producing a class with twice the numbers of members, produces no change in number of members to classes with members of a specific circumference with respect to the center line-parent and progeny necessarily fall into the same lineage with respect to this property, though parallel lines existing in the parent strip are not only not necessarily parallel in progeny strips in which physical attachment has disrupted by the cutting along the center line, they are necessarily non parallel as a result of spatial hindrances occurred that are evidenced upon witness of the produced linked loops, though they are still necessarily parallel in the original frame they are descendants of. Though individual progeny strips might be brought to physical meeting, interpretation might be made that physical connections among chained progeny loops is necessarily absent, it has been clearly severed. In this sense, the property of attachment can assumes a dynamic meaning that reflects a change that can be delineated with ordinary criterion of cause and effect, i.e. a path of emergence that necessarily bears both the property of physical attachment and non physical attachment which can be made, if progeny are brought into a physical touching condition, to illustrate physical connection on witness and can also be testified to bear no physical attachments with regards to its' path of emergence: alluding to real spaces and volumes, a physical contiguity is always the

case especially if energy that is assumed convertible to matter, and matter are not held as separate entities.

Consider the time and energy that might be exerted to create progeny mobius strips from a parent model made of paper. Contradictions that might result if this same model is proposed as explanation for the cognitive and physical in the complete action of the experiment with the mobius if, not only, the cognitive, the actual concept and its' process are elucidated as unwitnessible energetic processes, of the unwitnessible propagation of a path of energy transmission to yield the physical contiguities observed of the physical world, but are attributed a physical contiguity themselves if attributed in addition an origin caused by impulses occurring either within or external to the witnessing entity; if internally it might be captured in definition as a concept, as a reflection of processes of external impulses in nature that bears an alternate arrangement of inherited proximities that are reflected in definition corresponding to a physical system state existing within and proceeding from the organizations of the mind, nominally as necessarily existing memory, originating always from a physical contiguity.

The geometry of Euclid can be envisioned to graduate conceptually from the set of the illogical sets of slices of the world to a set of logical wholes, with a simple twist that inverts inside with outside. made to Euclids' plane geometry that yields physical intersections to stricty interpreted parallel lines . More important to the pursuits of civilization, science can possess a 'logical' concept for proximity that bears it's truth more in philosophically found aspects of the world rather than from strictly within views erected from the wishes, wants and frustrations of civilization as hunter-gathers.

With these thoughts in hand (excuse the pun) a return to the theory of relativity can reveal very simple and new interpretations of Einsteins' work. The velocity of light, when construed as variable, speaks of the particular situation discussed in which the described common temporal connection and contiguity with the present to the external environment can be alternately interpreted with respect to a constant velocity of light as the parameters of a weight; the confusion in interpretation attributable to a failed interpretation in which the 'concept' and a witnessible physical propagation are not distinguished.- i.e. falsely interpreted phenomenon. This is also interpretable to be evident in the suggested reinterpretation in which science theory and human/natural history seemed to be overlapped and contained in a single expression. In the mobius model energy can still be maintained as E=mc^2, better as E/m=c^2 as mass, a concept, is not an empirically measureable parameter. The concept as the invisible, unwitnessible, path of an energy transmission, before reflective, reflecting 'matter' is made of it, and the mechanics of physical motion, kinetic energy rendered from a halving of the squared distance of propagation that, in essence, can be interpreted as the contribution of area (halving) from parent to progeny in the process of dividing the mobius strip along its' center line so that area/2 * distance of propagation, with (instantaneous) time held as uniform (also a condition for physical contiguity) yields the value 'volume' that is always path and origin dependant; the nominal, mass, referring universally to a heterogeneous composite that is construed as an energy possessing entity. With minor, non extensive or laborious alterations, the same known physical science from the time of Newton can be secondly accounted for from a new perspective in which space is attributed less (and proximity, path of emergence dependant), volume.

Conceptually, the notion of physical contiguism becomes a necessity in order to bridge the geometry of figures drawn on planes, on paper, and open space. Progeny loops from a mobius

strip, geometrically parallel to one another, are necessarily not parallel to one another in the 'plane' of perceived open space because of the mechanical hindrance imposed by the twist in the parent loop.

it might be impulsively supposed to make analogy from this model to the reproductive processes of living organisms but reflexively made correspondances become clouded with the same like reflections that lead us to model to model the external world based on false observations of proximity. In this model a parent mobius strip is not meant to a parent individual living species member and linked loops its' children, nor to be representative of chemical bonds (although making a closer fit), but the description of a mirroring process innate to nature at all levels, as the ties of nature to which an energy of impulse is inherently chained , as nature, the heterogeneous conglomerates comprised of heterogeneous conglomerates , add infinitum; described inherited proximity as the entity, as the consequence of a genetic process that implies the property of path, the transmission of impulse.

Conclusion

Other than attempting the painful sorting of knowledge and data from means requiring a penetration of nature to effect change, applied impulse, with the employment of this conceptual application, itself entailing a (similarly elucidatable) path, emergences that are pertinent might be discerned from those of lesser proximity to the course of affairs of observed processes/civilization. , Grand details necessary and yet beyond witness to account for witnessed states needed in order to make a valid map of emergences past to present, today obscured within abstracted derivations that focus on explanation arrived from chains of similarly deduced cause and effect, seduce intellectually with respect to origins and ends, might be secondly consumed as superfluous. The earth might had coalesced from molten matter resulting

in cloud type A in the western hemisphere, type B in the east, mountain range type A in one and plain B in the other, with no sortable logic or obtainable evidence with which to explain this situation but as a contiguity from the molten state that preceded it, and that which preceded the molten state etc, to situations of vast distribution of physical properties and beyond that, undeterminable but as the condition of civilization's "home" that has been inherited, and is absent of the symmetries and pureness's created cognitively and/or observed as, for example, elliptical orbits, magnetic poles, behaviors of atoms and molecules, concepts of gravitation, mass and energy, the symmetry of matter that if further processed cognitively to provide explanation for physical processes witnessed to the eyes of social/biological hunter-gatherers, that are accustomed to counting (relatively small numbers) in his activities to provide for himself, and have made science involving grand numbers in an identical way and it applied to the non edible, non sheltering, non space providing, "*real-estate*" of the subminiature with the same ends in mind, a more comfortable and sustainable home.

It is proposed that frustration with mind matter paradoxes, a matter of mind, is the conceptual product of a failure to acknowledge the material of ordinary perceptions as a modulator/deliminator of the limit to what is really both knowable and pertinent; second that a racism (and species-ism) exists that lends mankind to think of itself as of a special variety, as the consequence of his extra ability to discern longer chains of causes and effects than are apparent in the ability of other species, though either is only possessed with an inherent capacity to judge proximity with respect to pertinence; this capacity of the perception of *physical contiguity* might also provide explanation of matters of mind, cognition and the means of function and organization of the intellect.

Additionally it might also be conjectured that a false course of civilization, acquired as the result of maintained common, inherited thinking and behavioral aspects, might be the consequence of human interactions with an inherited physical problem of the earth.

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