

A Naturalized Theory for Thinking

Wang Yihong

Cultural Market Development Center, Ministry of Culture

Abstract

This article introduces the mathematical models of the thinking laws in the internal structure of consciousness, the spatial and temporal features of the thinking laws, and the phenomenon of resonance as a general feature of the cognitive process. The article will focus on the logical order and space-time existence of the thinking laws, by interrelating such mathematical concepts as Boole's Algebra, Set theory, Group of Abel, and ordinal number. Finally, the article discusses how thinking laws can a naturalized theory of consciousness, and how they, together with established principles of consciousness, can play important roles in the process of cognition.

Keywords

Body of thought, patterns, laws of thought

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The separation from philosophy of the philosophical concept of consciousness, of which ideology is a part, makes the philosophical concept of consciousness stand out in the field of cognitive science and the science of thought; and, makes it thoroughly present in the phenomenon, that is to say, the object perceived by ourselves, and the law of change of the events of which it is itself a part, jointly construct the phenomenon of perception; that is to say, consciousness itself acts to make the transition from the construct of consciousness (the phenomenon of the resonance between me and the This is to say that while consciousness itself acts to make the transition from absolute

(present time) to illusory time (past and future time) within the framework of nature, consciousness itself, as an object, has essentially transitioned into one split after another, and they in turn interact to form a new spatio-temporal structure.

Consciousness can be seen as a pervasive form of the laws of thought; as a concept, consciousness can be seen as a pervasive principle within the field of cognitive science, and thus within the conceptual essence in which consciousness dabbles, necessarily transitioning into the phenomena co-constructed by time and space. Consciousness likewise consciously obeys the rules of thought in the process of mediating actions, objects, and, in the process of the logical existence of phenomena and matter itself, lays a solid foundation for the science of cognition and the science of thought.

1. The unfolding of consciousness and the portrayal of spatio-temporal concepts

The process of separation of consciousness from abstract philosophical concepts is the process of reproducing the cognition of the object of thought by the thinking body; it is the sign of the emergence of the phenomenon of empathy. For, consciousness consciously reconciles the I and the external world, and consciousness brings both into harmony and unity. I argue: a fundamental understanding of the theory of the naturalization of consciousness must make the phenomenon of resonance more perfect in the service of the phenomenon of cognition, so that the world of acts, objects and cognition can more fully serve the world of cognition. The inner layers of the human world of consciousness do not allow us to place the self we examine in a completely rational vacuum; at the same time, in our examination of the consciousness factor (the thinking factor or a thinking structure within a state of consciousness), we can never see the consciousness maker as an absolutely unified whole. At the bottom of each of our consciousnesses, all past events that have lain dormant in memory are using their movement reality to find new ways of being for the right direction of our conscious tendencies. Everything that has happened within the past time exists in our state of mind by way of experience, providing the ideal mode of reference for our present and future existence. And it is also the environment that is

conducive to our own lives that provides a solid foundation for us to improve or develop our self-awareness of thinking and judgment.

Consciousness expresses the thinking body's perception of the behavior, phenomena, and states of motion of the object of thought. Thus, the spatio-temporal nature of the object as an object exists first of all in the consciousness of the thinking body; and, along with the spatio-temporal nature of the object of thought, consciousness is split into different factors in the state of thought, which are arranged or surrounded by the consciousness of the thinking body according to the chronological and spatial characteristics, constituting a new space of thought. Consciousness serves human beings and is concerned by many philosophers because it bridges "subject and object", "idea and phenomenon", "spirit and will" in a more abstract way. Time as its carrier and space as its medium make consciousness more logical to exist freely in the sphere of cognitive science.

Scenario 1: Time, in its idea of absolute existence, r does not provide an absolute order, a sequence, in e relation to human beings. Time, in the context of cognitive science, has itself broken down its original form of s existence within a newly constructed spatial state and e exists freely within the newly organized temporal order of s the body of thought.

Scenario 2: Spiritual freedom and physical freedom are pitted against each other within states of time and space. At the inner level of human consciousness, spiritual life uses only past time reversal to perceive, reflect on and correct the present ideal of life.

Scenario 3: the creation of a model of the spatial structure of the thinking body.

Behavior of the object m_1 : $P_{ti}(m_1) i = \{ 1, 2, 3, \dots, n \}$

Behavior of the object m_2 : $P_{ti}(m_2) i = \{ 1, 2, 3, \dots, n \}$

Behavior of the object m_3 : $P_{ti}(m_3) i = \{ 1, 2, 3, \dots, n \}$

In this order:

Behavior of the object m_i : $P_{ti}(m_i) i = \{ 1, 2, 3, \dots, n \}$

(Note: The detailed reasoning and theory of the above three ideas are detailed in my book, *The Philosophy of Conscious Thought*)

It is customary to know that a three-dimensional coordinate system defines a space. The structure of space in the above scenario is not limited by coordinate points in a strictly mathematical sense; it is an imaginary state that exists in the

imagination. Prior to Minkowski and Einstein, time, while deciding everything in the theorist's studio, was not fully embodied in the spatial model thus, in the much earlier mediation of the concept of consciousness into academia, it was widely followed by tradition only as a purely rational philosophical and psychological concept. The broader role of consciousness as a structure, or model, in cognitive science is that it freely organizes time and space, it accompanies objects of thought and cognitive things in self-consciousness, and at the same time stores them in new ways within the temporal sequence of the self, bringing order and newness to an otherwise disorganized structure.

Consciousness, while inheriting the thought process of the thinking body, has arranged the characteristics of external events of the same type of things according to different laws within the conscious thinking body. The laws of motion of any element of the same type of thing group are capable of expressing the unit characteristics common to all elements as a whole, and it is not bound by the number of time and space produced in strict mathematical terms. While the laws of nature express a law of survival and change determined by a numerical sequence, the spatio-temporal unit creates its initial research prototype for science within the inherent state of a special numerical sequence. For example, each human being goes through a process of conception, production, growth, maturity, decay, and death, and the mathematical rigor of time itself is destroyed when we express the above processes in terms of the number sequence 1, 2, 3, 4, 5, and 6; and the number sequence characteristic of $n + 1$ possessed by the above sequences loses its meaning, and none of the space-time segments represented by 1, 2, 3, 4, 5, and 6 can be made unitary while adhering to the number sequence characteristic of $n + 1$. 1, 2, 3, 4, 5, and 6 do not allow the unit 1 to remain mathematically true while adhering to the number sequence characteristic of $n + 1$. In contrast, 1, 2, 3, 4, 5, and 6 create a unit region, and the numbers 1 and 2 constitute the spatio-temporal units that express the process from conception to production. In essence, any two numbers that are completely different and not adjacent to each other also possess a spatio-temporal unit when they form a region of thought.

The continuity of time gives the inner layer of consciousness a complex pattern of recognition of the basic characteristics of change, the order of change and the laws of existence of any group of types of things, which fits into nature and splits into many new spaces within its own space of consciousness along

with different states of time. At the same time, these new spaces formed by the splitting send coupling signals to the outside world in their own way, so that the consciousness can communicate with the outside world in the most convenient way to achieve maximum unity. In a philosophical sense, we know that, using the epistemology based on the dynamism of existence to understand the concept of space-time, the state of orderly movement of any type of event law embraces a microcosm. Thus, any of the variables that form space are unfolded according to the order of numbers 1, 2, 3 and n , $n+1$ and represent the spatio-temporal properties in an orderly manner.

Through the above diagram, it can be seen that any of the different existent individuals with regular characteristics perceived by man in nature can be regarded as an orderly arrangement of variables formed in a large space according to the natural order. In other words, the large space that we portray can be seen as a linear group, that is to say, any variant of a type group can also be seen as a complete linear combination in terms of its own rules of motion. Thus, consciousness, as a replaced mathematical concept, can be more figurative. It can be more figurative in interpreting the structure of thought and the nature of space-time. As a factor within the structure of cognitive science, the invisible propagation of consciousness through the spatio-temporal structure allows it to be interconnected with the resonant phenomena of the object of communication through invisible tunnels and adjustable valves.

If the body of thought A and the object of thought B are each considered as a set, then the cognitive conditioning valve K is an arithmetic process of the two sets as follows.

Thereby, within the cognitive system consciousness adheres to the rules of change in mathematics, logic and natural sciences. Figuratively understanding the cognitive laws of the structure of consciousness is categorically inseparable from the two elements of time and space, where time freely arranges arbitrarily within the state of mind the spatial structure of the desired characteristics of the existence of things, thus forming the logical true value maintained by the moment and memory. In the phenomenal existence consciousness becomes the only way to open the door to knowledge, prompting all cognition to pass through the orbit of spatio-temporal organization, freely traveling through the world of resonance, paving the way for the development of consciousness.

This means that the theory of naturalization of consciousness is the

emergence of the laws of thought in the science of cognition.

2. Thinking laws and the philosophical portrayal of the concept of space-time

It is worth noting that the space of thought (Ω) is an irregular body freely formed by the stacking and superposition of n different spatial bodies of different sizes through arbitrary stacking. The significance of our doing so lies in our ability to realistically present any type of a particular observable substance in a professional or figurative format within our research sight. Within our thinking format, it is perfectly possible to express the construction of the idea of space-time in terms of three-dimensional space, four-dimensional space, so that our empirically derived pattern of existence (a thoroughly idealistic view of thinking, Machism, etc.) can be transitioned into a state of n spatial points with adjacent meanings that exist within four-dimensional space. In physics, Einstein's view of space-time makes clear in static coordinates that both time and space are homogeneous, as well as the transition of space from three-dimensional space to four-dimensional space. For example, the simultaneous clock equation

$$t_B - t_A = t'_A - t_B, t_B - t_A = \frac{r_{AB}}{V - v} t'_A - t_B = \frac{r_{AB}}{V - v} (1)$$

Einstein used this concept in his theory of special relativity and elaborated the principle of snapshots. In the process of thinking, if we think of our thinking about an event as a ray of light going from here to there and back to here via there, the object of our thinking naturally becomes the image within the structure of the subject's thinking if we can understand the thinking process figuratively as the rules of camera imaging. The order of our own thinking and the order of existence of the matter we are thinking about can also be reflected in the four-dimensional space very quickly.

Since the totality of the existence of the thinking space itself can be inscribed in the same four-dimensional coordinate system by the irregular accumulation of many image-space bodies, and in the format we express this space only in the form of a function $f_{(m)}$ of any of its vertices, the different types of structures within the structure of our thought necessarily form as $f_{(t1)}, f_{(t2)}, f_{(t3)} \dots$

$f_{(tn)}$ such an arrangement, so that the interval of thought for any type of event is naturally determined by the time $t_1, t_2, t_3, \dots, t_n$ is determined. Thus, within the state of thinking, the actual process of thinking returns to the smallest position in an instant, thus forming the actual reserve capacity of information. In other words, the capacity of our own knowledge is stored in our brain in this way. For example, if the average age of a human being is 70 years, then the person who has lived 70 years in the world in 2 years, assuming that his own life experience and all the knowledge known to him before his birth constitute the structure of his knowledge, and his own structure is the result of the re-idealized simulation of the order of events of the class known to him. Assuming that we enumerate this system on the basis of France, we find that the many historical figures, historical cultures, and historical states that are arranged before us do not provide the historian with the reality of all this with realistic testimony, and that the researcher overwhelmingly The majority of researchers use so-called reliable materials (including historical texts, objects, and archaeological conclusions), and particularly typical historical events clearly play a very important role in the structure of historians' research. So we can see historical ephemera that record the change of times and the progress of society, and they are invisibly and more explicitly reflected in the structure of our thought and constitute the events of our own understanding of the historical order. After comparing and studying them, we find that the characteristics of the changing movements of matter are arranged within the structure of our thinking according to the circumstances we need, and thus we can confirm that all objectively existing matter in our line of sight is present in the structure of our own thinking with its specific types of laws.

Conceptually, it is theoretically feasible to express the change of space and the order of thought in terms of the continuity of time. The numerical order of time does not need to be mathematically embodied in the form of metrics on the axes of coordinates; the numerical order of time is completely free to enter into a free sequential random arrangement based on the order of our thinking about the type of events; the numerical order of time has its own absolute existence under the restriction of the artificial metric characteristics of physics, and under the precondition of our study of the laws of thinking, we express the state of time motion and This fundamentally breaks the strict metric characteristics of time in traditional physics, and in fact expresses the real existence of the order of our

thinking itself. By convention we continue to express the time continuum in terms of the independent variable t . Then it is easier to express the spatio-temporal characteristics of the thinking structure by expressing the spatio-temporal structure of the type event $f_c(x)$, by C .

Assume that our own order of thinking about external events consists of C_n types, i.e.: $f_{c1}(x)$, $f_{c2}(x)$, ... , $f_{cn}(x)$, and that our own thinking feature space is an n -dimensional space, then we can view our own thinking patterns as a relation based on knowledge about pattern recognition and artificial intelligence as follows:

Thereby we can see that the chaotic process of external events under the control of our separately recorded time, the temporal order not limited by traditional physics as a concomitant state of attraction to the above diagram, prompting the real events limited by strict temporal order to return in an instant to the human brain was informed of the external information simulable mathematical structure, t_1x_1 , t_2x_2 , ..., t_nx_n , the linear organization, which is a completely free representation of our own knowledge learned from the external world, constitutes all the active factors of the stored energy of type events, while the overall space of our mind Ω is completely inclusive of all type event groups. The famous British physicist D. Bohm said in his study of the whole and the parts of the wave function packet roll sequence: "In any very small region of space there may be 'information' which is the result of the roll-up of the unfolded sequence, which may then be unfolded again into the original sequence The way the separated and extended form rolls into the whole is not superficial or only of secondary importance, but on the contrary essential to the existence of this form and to its activity, movement and general way of acting. So the whole is in a deeper sense intrinsically related to the parts. Since the whole rolls into all the parts, the parts are also intrinsically related-albeit in a weaker way than the way the parts are related to the whole." ⁽²⁾ The purpose of my quotation of the results of D. Bohm's argument is to make clear the characterization of the mathematical simulation of the rationality of all forms of thought-storage states similar to thought-motion or the former release in the order of envelopment. And the large space Ω formed by the different types of thought space $f_{cn}(x)$ and the whole of its organization of the external world is essentially the whole of all the information we capture.

Therefore, we can conclude that the space of thought is a supernatural

repetition and superposition of many different types of laws of movement of things in the temporal and natural order through the order of self-reflection. The supernatural nature here means that the temporal and spatial order is not limited by the traditional absolute concept of space-time, and its naturalness is reflected in the fact that it has the realistic character of random birth and death according to the needs of thinking.

All the information stored in the structure of the mind is remembered by external events and by the group of information types that we have formed about the matter itself. From the above analysis, we know that the so-called type groups are the rough and self-consciously correct random divisions of the structure of the existence of external events according to their affinities. At the same time, the object of our observation is actually the genus of the external event, which is also a relevant factor for our existence in nature. If we set the object of observation to be also a person or persons with the ability to think, then it also has everything in the above model. To differentiate, we denote the processing of type events by our observer as $g_{en}(x)$, so that for public external information we have: This schema represents the difference between the thinking subject's perception of external events and the existence of the observer's own perception of external events outside of all subjects. According to the relevant mathematical knowledge, if we divide the above model into two, we have:

Such symmetries. Our actual life type structures are stored within our own cognitive purview by analytic cooperation, which obviously makes the above structures change entirely under the rules of motion of Boolean algebra, and thus there is the main point of my description of this structure in the form of binary analysis is that we have to analyze and understand the existence of the random form of the laws of thought, and it is different from the simulation of computers or robots by artificial intelligence; the basis of existence of the type group we know has itself completely analyzed our understanding of the external structure into constants that can be depicted by a certain part of the type events, laws of change, and it is different from It is different from the artificial intelligence of a computer or a computer's infusion of instructions, or suppression or weighting, because the type group already completes the above-mentioned artificial things in real life, very casually, when analyzing the external events.

According to the characteristics of the Abel group, we consider the whole of the external world as a special group, and we and all observers other than

ourselves and all observations are elements of this group, because the observation object is adapted to the Boolean algebraic logic operation format, and satisfies the operation format of decomposition and combination, so we can roughly consider that the external events and the observation object itself constitute the Abel group, which has all the properties of the Abel group. If we extract a certain type of group we want to know, we can mathematically obtain the events we want to know and their variation characteristics: $a_{11}(x)$, $a_{12}(x)$, ... $a_{1n}(x)$, which can also be used with the randomly set type group variation characteristics $f_1(x)$, $f_2(x)$, ... $f_n(x)$. In our own stored information, it has the meaning of random extraction, while the internal structure of our knowledge is generally already axiomatically restricted as an antecedent when we recognize an event. That is, when we judge or think about an external event, there must be a randomly extractable factor corresponding to it in our information repository. Therefore, I believe that our own information group and the type of external events are essentially two fundamentally different possible worlds, and their similarity is that they can find each other's shadow in their own group domain. Mr. Zhang Jialong explains Graeme Forbes' 'Transworld Extension Principle':

In my opinion, this principle is similar to the theorem of triviality of ordinals, i.e., under the principle of minimal elements, we have that any set S has triviality if S is \in connected. $((x \in y \vee x = y \vee y \in x)$; where $x, y \in S$) and the theorem "any ordinal is \in connected" is a further proof that ordinals are trivial, then in a mathematical sense the relationship between the information storage group and the external world is resolved, and I believe that these two are actually two different transformation groups in the field of thought processes. Set theory ZF system externality axiom: "Any set is determined by its elements"

It even proves this reality in simple mathematical and logical language.

The linear space formed by the external world (t_n, x_n) and the type group $f_c(x)$, $c \in 1, 2... n$ and our own thought-observed values $a_1(x)$, form rigorous processes of change in the mathematical sense. As a reliable basis for judging the antecedent, this series of changes and their truth-value structure build cast all the operational constructions for forming the truth-value for the logical derivation relation expression $P \rightarrow Q$. The entirety of our understanding of the world and the axiomatic deductive system of Yah's triad provides a solid basis for the study of the subject's thought constructions. The numerical order of the type groups and information storage groups themselves and the random order of time itself

establish a special order for our study of the subject - it breaks the order of material arrangement within nature. I believe that all our orderly records of external events are determined by the order of our thinking within the state of study, and that the randomness of this order allows the real measure of time to organize irregularly the spatial properties of matter itself. Thus, to understand philosophy in a scientific sense, we must believe that the meaning of truth lies in the fact that within the sphere of our thinking, the laws of movement of external events consciously break the original state of time and are organized within our cognitive system according to the needs of research.

We all know that all processes of thinking about and observing problems are mathematically simulable. Artificial intelligence and pattern recognition systems tell us that abstracting the laws of thought with mathematical constructions allows us to freely abstract the existence of any object in the external world into our memory through a pattern of numbers. The existence of the Abel group itself is a complete description of the interrelationship of all judgment information in the type group, and the importance and scientific nature of the two-valued evolutionary system, the ZF system, and the Boolean algebra in philosophy likewise confirm the mathematical constructs that the laws of thought possess. Of course, there are many unconvincing things in the philosophical system we are studying. Why, for example, can we imagine the existence and social activities of human beings in ancient times? Why we can empirically explain the reliability of the appearance of a certain kind of event in terms of the existence of laws themselves, and so on, while the mathematical approach allows us to abstract in its simplification the rationality of why we do so. External sources of information constitute an n-dimensional linear space in the structure of our thinking, and its variability is naturally analyzed and depicted by us in terms of types, laws, and the philosophy of logic lays the groundwork for our solution to this problem. Thus, at the periphery of the transcendental philosophy, all concepts of our own existence related to being and all its variations in the process of mediating our thought structure necessarily vary according to our information reserves. The problem expressed in its particular value domain is precisely the system of our own cognitive structure and all the axioms of judgment that can be abstracted in terms of "right and wrong" that consciously constitute our own judgment function. If we say that any change in the character of our judgment types can be described by the

function $f(x) = 1$, then the elements of our cognitive structure consciously find their own domain for all unknown information based on this characteristic function, which is more suitable for their existence, and the set formed by this domain is something of the type group itself.

The existential, truthful nature of number itself and the intuition of all experience make this mathematical notation and its peculiar order of existence an effective means of grasping and applying truth. The connotation of philosophical truth and all external factors of existence of thought also establish an essentially reciprocal relationship within the order of number itself.

We are all aware of the diversity of external events, because of its own regularity and the continuity and continuity of the laws of existence, so that we are free to analyze and summarize the type groups, and basically to judge all the problems that occur in our own environment of existence with ease and freedom, and to imagine its final development. Like many philosophers, I have chosen to characterize the study of external events by the self-constituents of numbers, making abstract philosophical problems that are difficult to describe in words simple and more intuitive and scientific through the simplified form of numbers. As Frege says: "In the external world, that is, in the totality of spatial things, there is no conceptual nature, no number. Therefore, the laws of number are actually possible for external things: they are not laws of nature. But they can certainly be applied to valid judgments of external things; they are laws of nature. They determine not the connections between natural phenomena, but the connections between judgments; rather, these judgments include the laws of nature." ⁽¹⁾ In the human society in which we exist, we or all our own thinking about the existence of external structures can be summarized in the logical structure "yes and no", and all the objects of our thinking can be enumerated in the infinity characteristic of numbers. Thus, in my opinion, the essence of the existence of the external world is the essence of the existence of number and the laws of thought.