

Thursday, May 31, 2018

The internal optical illusion.

My brain brought me to questions after studying the identity card of the sun ..

I'm not too plugged to psychology since a while but it seems that things have to be dug in terms of information, relationships to each other, by what i learn to what i got in my mind after.

it's weird to explain.

Preamble.

In philosophy, Science, and everyday language, causality refers to the relationship of cause and effect.

The cause, the correlate of the effect, is what makes a thing act or act as it does.

This produces the effect.

Causality is the current relationship of a cause and an effect.

There are internal optical illusions that have often been studied.

They are about space, shape, position, movement.

There are also illusions of internal optics which have their seat in the

consciousness, and have as their object the time.

They relate to the duration which seems to us more or less rapid according to the influence of this or that mental state.

This is one of those illusions that I would like to explain if possible.

Why some periods seem to have been very long depending on the place and the characters, and others very fast, always according to places or characters.

The apparent duration (not solved by psychologists)

A certain proportion of the time: either a year for example as a unit.

One could find some sort of law in the opposite direction.

Duration is only a matter of imagination and only varies when it moves away from the present experience!

The longer the duration is present to us, the more it takes on an absolute and fixed character but the further away it is from the present, the more it becomes relative.

Without losing ourselves in the difficulties raised by the metaphysical notion of the present, we will say that we call the "present moment" the shortest duration of which we are aware, such as an eye blink?

But the feeling that we have of this duration to a fixed duration that can not change and that we do not need to compare because we feel it .. immediately.

This will be the fixed and absolute point of the duration.

The more the other durations will be close to this "fixed duration" and the more it will take forms and will participate in its character of fixity =)

This feeling of the present with its appearance of the absolute will be communicated to the minute, to the hour and even to the day, which forms still a certain unity (being determined and limited by sleep) so that each day is like a life, who finishes and starts again appearing to have about the same duration because we have the feeling all present.

The day, the hour, the minute are indicated as fractions hardly comparable in imagination because they are "parts" (parts of something) because it is about a period of imagination, here.

(Another example is the comparison of a meter: we will compare it to something close, not to the earth's circumference, from which it is too far away)

It is understood from these considerations how the law posed ceases to be applied when we want to apply it to short periods, which, because they are very close to us, are so much removed from the empire of the imagination.

The action that this law exercises over the short periods of time is similar to the action that the law of universal attraction exercises on the small distances: not void but imperceptible .. masked, absorbed by many other laws..

The principle of comparing the partial duration with the total duration is not the only comparison we have at our disposal.

The time is long when desires, but runs when fears.

The number of occupations is also an element of measurement:

A known external fixed duration: the sleep where this element of comparison is missing makes that we could live moments like years?

I do not feel that: is a known psychological fact from where the theater was already inspired to create dramatic effects.

We do not have to devell all these often analyzed facts that serve to prove that the feeling of duration is relative.

In short periods of time, they are laws which execute all their empire while

the more general law first posed has only a very weak action and seems to no longer apply.

When it is of long duration, the preceding explanations are no longer sufficient to account for the progressive speed of time because none of them respond to the fact of a continuous decrease.

It is necessary to have recourse to another law, it is that the feeling of the partial duration is the opposite feeling of the total duration (of the existence)

This appreciation of the duration by comparing the part to the whole with still some applications that can serve as verifications or examples of the proposed law.

In any boring or tiring occupation, the duration of each portion of time always seems proportional to the total duration.

If we move from psycho to metaphysics, the law could perhaps be used to explain (at least approximately) a well-known metaphysical paradox that has always revolted common sense and vulgar imagination .. is that God is an eternal present without past or future.

Thus, duration always tends to vanish and be reduced to nothing if we compare it to a larger total.

An effect may remain in the absence of its cause.

It would be good to have a series of short critiques on a number of basic words and sentences whose use is more or less constant in all writings.

In this way, you would probably discover what vague meaning writers use many terms whose meaning we look at as specified forever (until you can be noticed)

This fitness, this information well handled, is beneficial for everyone to

remember that general theories can not have any values expressed in special terms (which contradict themselves)

Readers diverted from hasty generalizations would attach themselves to the careful analysis of facts that forms the basis of all generalizations.

Plato often returns to the principle of causality.

He attacks Anaxagoras, who, after having mentioned the universal Spirit, remains to the material causes, "actions of the airs, the ethers, the waters, which he invokes as causes "

Then, in Philèbe and Le sophiste, he distinguishes four genera: the cause of decomposition (the Other), the mixing cause (the Same and the Rest) the unlimited (the movement), the limit (the being)

In the Timaeus, he develops his thought:

We are obliged to speak of the two kinds of causes, while distinguishing between all those who are intelligent and produce beautiful and good things, and all those who are deprived of reason produce at every turn.

Their effects at random and without order.

The rest always resides in the uniformity and the movement is passage to the absence of uniformity, more the cause of the lack of uniformity it is the inequality.

Without necessary causes it is impossible either to apprehend the divine causes themselves, which constitute the only objects of our preoccupations, nor afterwards to understand them or to be part of them in any way.

In the Aristotelian system, the principle of causality is central.

Knowing is knowing the cause.

We think we know everything scientifically in the absolute sense when we think we know the cause of the fact that it is, that it is the cause of the thing and that it can not be otherwise than it is.

Aristotle distinguishes four causes:

The material cause (which is done)

The formal cause (the essence of the thing)

The driving cause

(from which there is a principle of change or rest)

Finally, the final cause (what in view of what the thing is)

It is called cause, in a first sense, the immanent matter of which a thing is made.

In another sense, the cause is the form and the paradigm, that is, the definition of quiddity.

For example, for the octave, it is the ratio of 2 to 1, and, in general, the number..

Aristotle's thesis in physics has long influenced Western Philosophy and Science.

Based on his observations, he presents a qualitative physics in which his theory of causes identifies and classifies the reasons why events occur and answers the question "what is it", and at the same time which today belongs to physics, medicine, sculpture, commerce, the soul, and so on.

The causes of all motion are in the essence of natural beings in motion, to the point that the word movement evokes, for him, the change of state of the being concerned.

Thus the notions of movement, infinity, place and time are not conceived of as separate from the substance of bodies, and all movement (in the sense mentioned above) is the accomplishment of a passage of a initial state to an end state (which is manifested by the rest): the final state was

present in power in the initial state.

The principle of causality is stated as follows: every phenomenon has a cause.

As Spinoza writes: Of a definite cause necessarily results an effect and, conversely, if no definite cause is given, it is impossible for an effect to occur.

Kant asserts, Law of causality:

All changes happen according to the law of connection of cause and effect.

Science.

The physical theories mentioned below all share the same common point: space and time are a framework given a priori and constitute fundamental notions for these theories.

For other physical theories, under development, space and time are no longer given a priori but they emerge from the theory which is constituted from physical entities more fundamental than space and time.

These theories are said to be "independent from the bottom" (the "bottom" being space-time)

What is the status of the principle of causality for these theories, given that time is no longer fundamental?

For these theories, it appears that the principle of causality is no longer a hypothesis whose validity should be proved, but a real basis for defining the notion of time.

Time appears in these theories only if one presupposes the principle of causality.

Other aspects of our physical world also seem to depend on the principle of causality based on loop quantum gravity.

In 2004, a team from the University of Utrecht proposed a demonstration that the principle of causality is a necessary condition for the universe to be four-dimensional (3 space dimensions and one time)

A structuring physical principle.

The principle of causality (the temporal order of causality) was formulated explicitly late.

We can consider that Jean Le Rond d'Alembert and Euler were the first to express it clearly.

But it was understood from Descartes and implicitly used by Isaac Newton, thus rejecting the final cause of Aristotle who makes of a future event the cause of a past event.

Classical physics is based, among other things, on the principle of causality which states that an effect is entirely determined by previous actions.

The effect is the change of state of the studied physical system, due to the causes (the identifiable causes) and to the forces exerted on the system (either by contact like shocks and friction, or remotely like gravitation or as the electromagnetic force that are transported by fields) or events producing these forces.

Isaac Newton, in writing that there is proportionality between the motive force (the cause) and changes in motion (the effect), has made the study of causality a quantitative study which is the foundation of physics.

The problem of the possible difference of nature between the cause and the effect is thus reduced to the question of the temporal order between the states of the whole studied system because these states can be considered as causes and effects some of the other.

The deterministic prediction of future states from the knowledge of those of the past seems to be "naturally" associated with the principle of causality in classical physics, but it would be forgotten that in experimental practice no data is perfectly known and that in the theory, the mathematical complexity begins as soon as there are three bodies in

the presence, and that the chaos theory is born from the determinism itself.

Causality (physical) short:

The principle of causality in physics, in its form adapted to quantum physics and relativity, is accepted.

when two events have a cause-and-effect relationship, the cause precedes the effect in any Galilean repository, and even precedes it by a delay at least equal to the time necessary to go from the place of the cause to the place of the effect. at the speed of light.

It must be admitted that some dreams are forbidden:

We can not go back in time (even when we do not create a temporal paradox, time travel contradicts causality)

For the same reason, precognition is impossible.

Time must be represented as a straight line, not a circle (the principle no longer makes sense if the past and future come together)

Examples:

The Destiny mutant in The X-Men, just as capable of targeting a target by anticipating its attempt to evade as to foresee future major events for its relatives.

Similarly, Spider-Man's "Spider-sense" warns him of the danger in advance so effectively, even in the absence of any material sign, that he is considered to be working by precognition.

The Jedi of Star Wars are also endowed with precognition.

Modified states of consciousness can explain certain phenomena like ecstasy, ..

Extrasensory perceptions (ESPs) (which are perceived outside of the senses, organs of perception) refer to an exchange of information or what is perceived as such, between a subject and his environment according to principles unknown to current sciences?

Right brain (intuition, extrasensory perception, projection ...)

Of course, this does not preclude making predictions based on the information of the present.

Posted by **Veronica IN DREAM** at **7:41 PM**