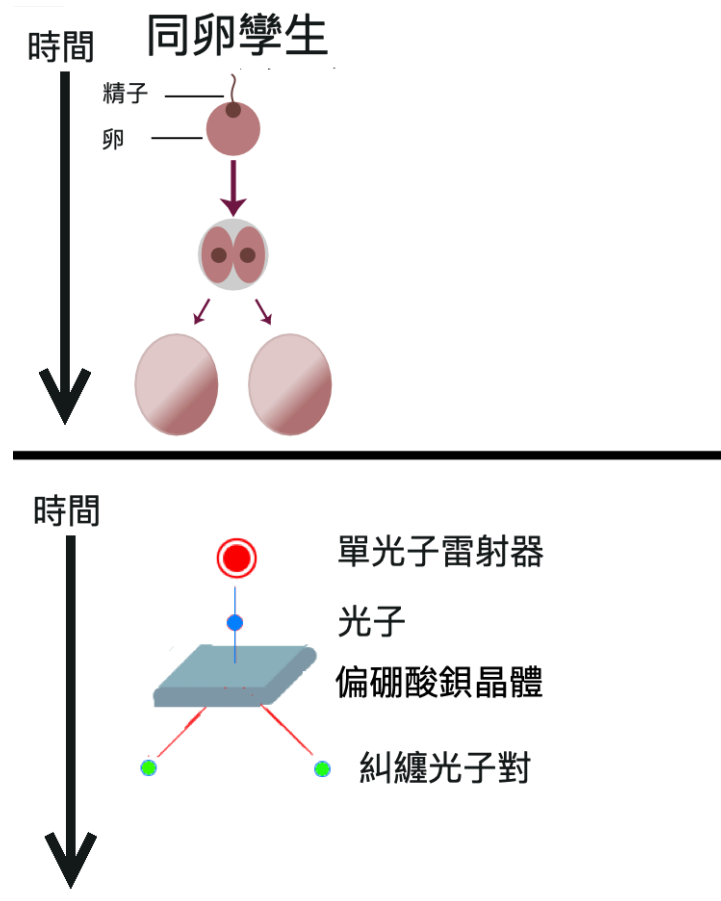


Contact from the beginning to the present



Credit:¹

If the ideas in the 4-dimensional continuum are true, then things that appear to be separate are actually connected. Identical twins having the same genetic makeup proving that those two people have a common origin. Entangled photons have the same quantum state, which proves they come from the same source.

¹<https://commons.wikimedia.org/wiki/File:Identical-fraternal-sperm-egg.svg>

Now they are not connected in space, but people and people, photons and photons are connected in the time dimension.

Something in nature.



A psychological function provides a physical thing its identifier mechanism.



Interior of that creature cannot be observed, So it serves as a black box. Observers only can see its input and output conditions.



Technicians can provide realistic Vole model kit . The machine can serve as a model for the object .



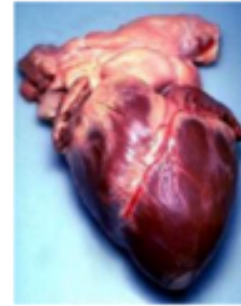
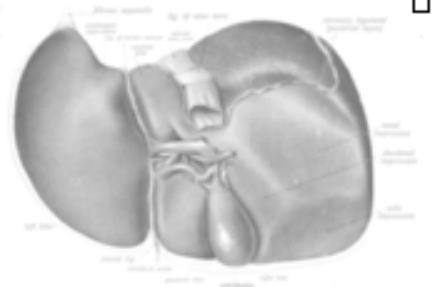
If you want to unlock the limitations of the black box, you may have to dissect the creature .

Since this *creature* is a living creature, it naturally has many internal things (internal organs, etc.) . After dissection , the observer can use new identifier mechanisms to process the things (or phenomena) discovered after the dissection . These new *creatures* include what people think of as their internal organs, such as liver, heart, lungs, etc. After dissection, phenomena found within can be processed using the identifier mechanism process.

既然這個[物]是個活的有機體，那麼它的內部竟然有很多[物]。心理裝置提供了一種方法來識別並隨後認得這些東西，例如肝臟、心臟、肺部等。但是天真的調查員必須創建一種心理裝置，提供一種方法來識別並隨後認得這些[物]。接著整個循環不斷重複：從注意到某件事物，到製造能夠賦予它身份並能夠認得它的一種設備，到將它視為一個黑箱，再到模型製作，然後做一些允許進入該黑箱上事情的第二層，從而遇到第三層東西。| 它們後來可能被稱為組織、血管等。

在某些深層，研究人員可能會發現有一個黑箱是沒有可發現的內部特徵的一種東西。

也許它是一個夸克，



(2) Look down at the landmarks of this article from the perspective of the high-flying Peng bird.

A. When a single word is linked to multiple similar definitions or concepts to refer to something, misunderstandings are likely to occur. Let's say an intruder comes to my attention. I personally judge that it is a person named Zhang San. There is a dossier (i.e. criminal record list) named Zhang San). According to that information, Zhang San is a wanted murderer. What if I beat him to death? What if I identified the wrong person? I thought I was preserving social order but became a criminal myself.

B. If you want to understand how people think and understand their world, as your first move, you can pay attention to a step-by-step process. The first step is to find a way to understand the "black box" that a certain *creature* wears. The term "black box" has several meanings. In the end, "black box" refers to something defined in the philosophy of science such that "we only know the input and output conditions but do not know why the results are like this." The process of studying how people envision models and which models can help people predict their futures has to wait until this second step. Then, with some decent models, plus language and a little mathematics, we can enter a theoretical realm.

THIS IS A MODEL AIRPLANE. PEOPLE WANT TO KNOW WHETHER SUCH A DESIGN CAN HAVE GOOD RESULTS.



People use the technical term "black box" for a while, and then people found that in general experience they often encounter some real black boxes. Maybe people get a machine and only know the input and output, but they have no idea how the machine is designed. Then people can treat it as a black box of the real world.

Because we may rely on black boxes in our daily lives that have not yet been formally identified, we may not even suspect that there are unnoticed black boxes until we encounter significant obstacles. When we hit particularly strange obstacles, it may be because of some flaw in some of the black boxes we have unconsciously been using. When expanding the scope of life, a person is likely to encounter phenomena that he has never experienced before.

For example, some areas do not have *Conium maculatum*, but many areas have *Daucus carota* or *Anthriscus sylvestris*. I'm afraid that to ordinary people, these are just "weeds." Some people are more interested in plants. They may have a common identifier mechanism that includes poison ginseng, wild parsley, and wild carrot. Because this identifier mechanism is so general, it becomes a danger to people. Poison ginseng is extremely toxic. For people who don't know, every time this identifier mechanism points to a blade of grass, that blade of grass is a black box to them. At first they may have thought that these grasses were all the same. To understand them more clearly, you should study the input and output of several of their black boxes. Conversely, you can also give some of these grasses to voles to eat. Sometimes a vole may die. Soon researchers will create several slightly different identifier mechanisms. One of the identifier mechanisms

will select poison ginseng . In this way, poisonous ginseng will have its own special black box. Secondly, it will have its own name, its own files, etc.

Results of feeding “these weeds” to some voles:

給田鼠餵「那些野草」的結果



Credits²³

- Example: When people encounter lichens for the first time, they are likely to think that they are plants and not take a closer look at them. This is because the identifier mechanism used is too crude. Later, when plants and lichens are clearly distinguished, another problem arises. What people think of as lichens is just a black box. Without investigating the basic conditions of lichens, people fundamentally misunderstand these organisms. For example, it is okay to feed horses grass and reindeer lichen. If you feed your horse lichen, it may get sick. Horses can digest plants, but maybe they can't digest lichens .

²<https://en.m.wikipedia.org/wiki/>

File:Mindomys_kutuku_(10.3897-evolsyst.6.76879)_Figure_7.jpg

³ Public Domain

An important observation can be pointed out from the above example. If the identifier mechanism used has not been sufficiently verified and improved, there will be some dangers.

Creatures created in the process of development , or *creatures* that become rigid because no one tries to correct mistakes, can have their own shortcomings.

Once an identifier mechanism is created, there are some questions when the *creature* is discovered: What effects may the *creature* have on people? Will the *creature* immediately intrude on someone? Is the *creature* friendly to people, or hostile to them? What kind of impact will this *creature* have on people in the future? The most people know is that the object they have just created has its own black box, its three-dimensional extent. The only way an individual can begin to understand it is to observe its inputs and outputs. After getting some information, people can start to build its model. Later on, there may be ways to move beyond its black box and its models and start looking at its actual internal components .

A *creature* can be named. Once something is identifiable, people are likely to remember things they have heard about it . They may remember their personal experience with the *creature* . Their initial experience of the *creature* may be so intense that their initial emotional response may become an integral part of the *creature* itself. The emotional reactions reported by others may become part of their understanding of the *creature* . In some cases, automatic physical and mental responses will be directly

contained within the *creature* . The extent to which an individual develops a *creature* , investigates the associated black box, and monitors inputs and corresponding outputs will depend on the individual 's curiosity about things. Once there is a new identifier mechanism, there is at least a little pressure: Is this newly discovered *creature* coming towards me? Will it touch me? Is this *creature* hostile to me, friendly to me, or just ignoring me? In order to determine these problems, it is necessary to monitor the black box of a certain *creature* , record its inputs and outputs, and create a model of the *creature* . The more you want to understand the *creature* , the more motivated you are to unlock its black box.

For example: when a person sees another person wearing a purple uniform and says: " He is a real security guard! " What kind of evidential process can people believe? There are many similar black boxes on the field, so what evidence should be used to judge whether he is a security guard? The most important factor is that the authorities base their confirmation on a very good identifier mechanism. In today's society, identity can be confirmed through biometric records. From the black box level, it is not an easy task to reach the evidence existing inside the *creature* by penetrating the black box , but if effective identification cannot be carried out, it may also lead to tragedy or disaster.

Example : As soon as I see someone, I say: "He is a Taibao (i.e. a juvenile delinquent) !" What is the basis for this? This example is much the same as the previous one, except that the question becomes, "Is this accusation supported by sufficient evidence?"

C. Before the twentieth century, the common Eurocentric view was, "When I see something, I know what it is." Such acceptance of superficial social constructs was naive and potentially dangerous.

People with this kind of view think, "If I see a goldfish, I will know simply and directly that it is a goldfish." Of course, there are a few Eurocentric philosophers who do not accept this view. However, the opinion of almost all ordinary people is probably, "I kicked a big rock, and now my foot hurts. It's the same for everyone. Who dares to say that our experience is not consistent with reality?" Tell them: There is an electric field between your feet and the floor. The electric field completely cushions your feet from the floor. Those people will not admit that this is true.

Phenomenological and brain physiology studies have provided Eurocentric thinkers with new information that has been used to better understand how the world is structured in our brains.

If people want to study how the brain processes sensory data to identify recurring phenomena, they need to use scientific instruments to study the architecture of the brain and central nervous system. In doing so, they begin to move beyond being limited by a black box enclosing the brain. That means starting to penetrate the skull. However, after unlocking the skull, this black box, the brain discovered is very complex. Therefore, even if it can be studied with various instruments, it is still difficult to create a model that satisfies researchers.

When Jill Bolte Taylor suffered a stroke, her identifier mechanism was damaged. Her stroke became a natural experiment. Taylor's functioning before the stroke was different from her functioning after the stroke. Initially, Taylor's experience is equivalent to that of an infant who has not yet created an identifier mechanism. After her aneurysm was surgically treated in the hospital, Taylor needed to relearn how to recognize things, construct concepts, and speak. Later, Taylor recounted many enlightening experiences. For example, during recovery Taylor's eyes were fine, but she couldn't distinguish colors. She needed to relearn to recognize colors and relearn their names.⁴

D. At the end of the nineteenth century, people discovered that physics had reached a dead end. Thus began a tumultuous intellectual ferment. Since then, great changes have taken place in the history of thought. One of the most prominent phenomena is the so-called quantum weirdness. Some quantum weirdnesses force one to view all theories and theoretical explanations as "convenient fictions " or "mere models " because they raise too many questions from the outset. Just try to find anything that is "more than just a model " . On the surface, an entity seems to be an undoubted "fact " , but from its actual makeup, each entity may be just a *creature*, so each entity has its own black box, and this black box needs to be studied. Thus, another layer of inner *creatures* is discovered and models belonging to them are built.

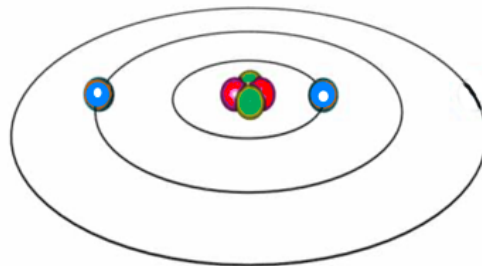
⁴ "Miracle"

Original name, My Stroke of Insight-A Brain Scientist s' Personal Journey
Author: Jill. Taylor Original author: Jill Bolte Taylor Translator: Yang Yuling
Publisher: Tianxia Culture Publication date: 2009/02/27

People are always looking for *creatures* inside *creatures*. The deeper you go, the more people pursue deeper foundations, and what is discovered may always be based on convenient fiction. What is discussed may always turn out to be nothing more than a model. Saying "that's just how life is" often helps guide people through life, but sometimes these approximations can be fatal mistakes.

An insurance adjuster investigated many cases where "it is just that" caused serious accidents, and he learned a good lesson. For example, in one case a worker was sent to inspect a fuel storage tank. The gasoline has been drained so that a visual inspection of the inside of the tank could be performed. The worker opened an inspection port, but it was too dark to see clearly, so he lit a match to cast a little light on the interior wall near the inspection port. There was a terrible explosion. An "empty" fuel tank can be filled with highly flammable gasoline fumes.

E. In the 19th century, most people felt that everything was clear within the scope of science. Originally, scientists thought that electrons were like tiny planets. The image of atoms in everyone's mind can be exemplified by the following illustration:



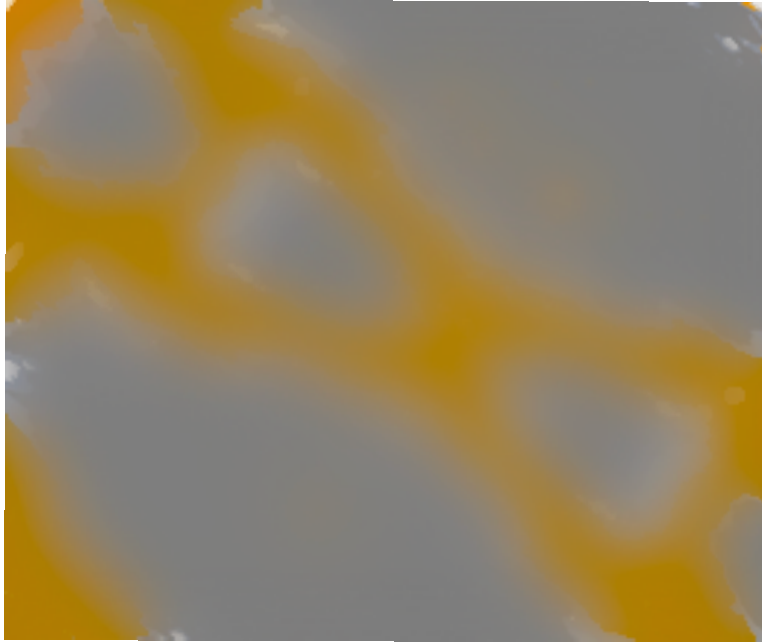
By the mid-twentieth century, professors and researchers were using such images as models rather than believing that they represented the real thing.

F. As we enter the twentieth century, scientists are faced with a quantum world that is beginning to reveal the consequences of living in the space-time continuum.

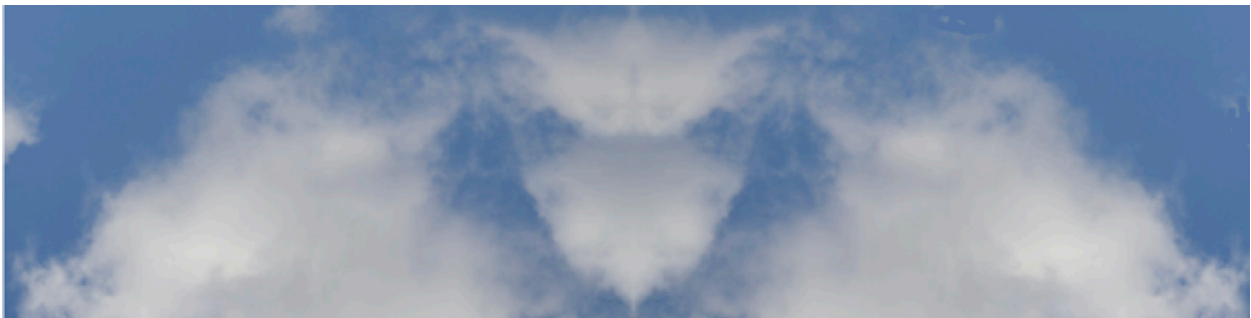
G. Zhuangzi and his disciples believe that creatures are created by the human mind from the "Great One" (the universe, that is, this continuous region) . However, creatures are not false, but real. The problem is that we don't see anything about a creature's own structure, but are often only aware of the models of it that we create. Analyzing a single creature can reveal the metaphysical nature of all things. The Dao is actually one, and human psychological functions can divide this "one" into all things.

(Eurocentric scientists call the unity “the space-time continuum.”)

H. Dividing a continuum into several regions is turning chaos into many creatures.



If a person is sent to an artificial environment, and he opens the door of his room and sees a scene like the illustration above, he may not be able to figure it out and will feel that nothing is right. If he saw a shot like the one illustrated below, he would immediately recognize something already known.



Water vapor forms clouds in the sky. The air contains some water vapor. If it is abundant in some areas, we may think that these places are clouds. In other areas, if it is less, we may think that there are no clouds in those places. But nature is not like the clouds in children's books. There is moisture everywhere, more or less, as some kind of cloud.



Although clouds have no clear boundaries, for most people, the mental picture of a cloud is like the cartoon cloud above.

I. A true cloud has no clearly defined boundaries.

Cartoon clouds are delineated by solid black lines. However, because clouds seem to have very clear boundaries from the original perspective, most people would say that natural clouds are like cartoon clouds with very clear boundaries.

Even for solid things, it is likely that no clear boundaries can be found. That's because, even on scales that classical physics can control, it's nearly impossible to hold anything still to measure it.

Preparing a foundation that won't shake is nearly impossible. If an object is vibrating and the observer is vibrating, it is impossible to figure out where the object is and where the boundaries of the object are. (In 1887, in order to give scientific instruments a non-vibrating foundation, scientists used a large chunk of limestone floating on a large pool of liquid mercury. They were quite

successful this way.) Although almost everything seems to have well-defined boundaries, in fact, from a quantum mechanical perspective, there are no clear-cut boundaries for anything. The Heisenberg Uncertainty Principle inevitably places limits on accuracy.

J. Dao, or "One," is like the first phenomenon that a baby is exposed to . Phenomena on a continuum don't really have clear boundaries.

The whole universe is just one continuum. How did *creatures* come about ? People carefully separate the areas in the Dao from other areas, as if they were adding boundaries with a black pen. Then *creatures* began to exist. If the division is done well, it will be beneficial to protecting life. If the division is not done well, for example, if you think that caterpillars and butterflies are absolutely two different "things", you may cause natural disasters . Kill all the caterpillars with pesticides and there will be no monarch butterflies.

Humans laid a trap for themselves by developing language to become a very successful tool for talking about the real world, but then they started assuming that language depicted the real world so well that it must represent the clearest vision of how things really are. So they started to judge against certain things because those things did not fit the language very well. Language expresses ideas, and Plato started to think that perfect ideas came first. Then, he thought, everyday things were created using those perfect ideas as the blueprint for making them. However, whoever or whatever made things by looking at these blueprints was a rather shoddy workman, and things in the world we live in are always imperfect. If there were something like Michelangelo's

David that showed humans the standard or the ideal for male human beings, then all male humans in the real world would be imperfect simply because they were different.



Imponderable forces of nature bring us into being. We start from almost nothing For some time we bring in more than we cast out, then the ratio starts to change, we cast out more than we bring in, and eventually all we have borrowed from the world has been returned to it.

<https://commons.wikimedia.org/wiki/>

File:Superb_coal_devil_in_Mongolia_-_1.JPG

<https://creativecommons.org/licenses/by-sa/3.0/deed.en>

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