

An Animated Life: Chapter Nine: An-animated life: Animation and Inertial Systems.

AT THIS POINT today Christmas day 2021, I am going homeless because my bank First Citizens Bank claimed it didn't get a penny from stripe. I have nobody, no partner, no parent, no child, and no help. I am all alone, and my work, what I do with science and music and writing is my life. I never wanted luxury but the fact that there isn't a penny to account for seems to implicate fraud. I am afraid if I go homeless, death will be next. I am feeling sick and tired and have been starving for a week. Meanwhile, this is free, especially because it may be the last thing I do. My bank tells me I didn't get a penny and you gave a penny, fraud has been committed please report it to the FBI, CIA or whatever If not, let it be. Contact A mighty Cause at [@mightycase.com/contact-us](https://mightycase.com/contact-us). Stripe at [support.stripe.com](https://support.stripe.com). I feel like things will just be quite because I have tried everything I possibly can. I am going to make a podcast of this issue available on my site.

Please support Distilled waters: a mighty cause project against hopelessness and homelessness. It is essentially an emergency for the purposes of sustaining life and being able to work. Thank you.

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## **An animated Life: animation and inertial systems.**

Life is animated not merely from spirited existence but from observation. And the collaboration of every aspect of the two is life, animated. There is a rendering of fact which makes itself manifest, compelling neither mind nor heart. It is a rendering of such, itself without a heart. There is also a rendering of fact which is at the heart of animation. That matter must have a heart is evident in the force it impels rather than the one it dispels and disposes. What is dispellable and disposable is necessary as proof of translocation. What is dispellable and disposable is absurd.

Here we discuss possible manifest of estrangement between forces impelled and forces dispelled and any implications of such in physics by making the distinction between vectorization and animation. There is a need for a new definition of three dimensions for the purposes of animated as well as vectorial distinction. Eventually all science must connect to life and its essential relativistic aspects. That is, animation must account for translocation and be integrable as body, mind and soul of a conscious being rather than some caricature of vitality sketched on some distant canvas presumed possible and potent.

Another way to view the differences between animation and vectorization is like holding a penny in your hand, being able to feel and observe its appearance contrasted with having the imagination of holding it in the past or future. The present or rather presence is important to animation and observation. Deductive observation of things in the past, or projected observation of things possible in the future can be extremely deceptive. Deductive techniques are often used in varying fields of theoretical science, like evolution and physics. For the purposes of this book it is important that we differentiate animated from inertia systems.

We have to go beyond the merely theoretical; for the purposes of observation and for that we must transcend the current limit for experimentation in physics. To do this we need causation to be part and parcel of observation because of the inevitable laws governing cause and effect which we must alter for the Lambda Derivative in chapter 10. While vectorization can be envisioned as some sort of infinitesimal potent progression, animation must know limitation both intimate and estimate.

Something animate without intimation and estimation is like a virus unable to stop its much intimated need for parasitic genetic destruction, a car in freeway disobeying universal laws as it progresses infinitesimally, a car with probability consciousness without conscious animated awareness. It is quite intellectually inadequate to think the envisioning or prime possibility of projecting some probable reality of a car moving forever or moving forward forever is rational. Aside from the fact that it will occasionally need fueling, there are huge problems with the notion of infinity and progression of such in physics and mathematics and that must be addressed in the body of this book.

In this chapter we are going to see the consequential infraction, negation necessity, magnetic moment and absurd differently by discussing another very important geo-geometrical structure, a Clothoid. I have said, that a consequential infraction is inevitable in my east, and so is the

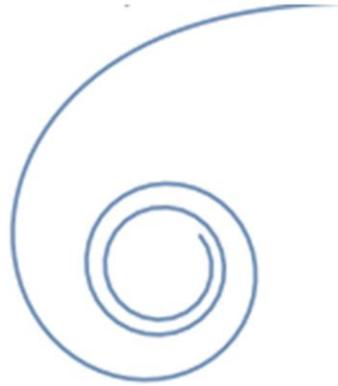
negation, the magnetic moment and the backward complex field  $k$ . So, now I am going to state that it is impossible to have a notion of infinitesimal progression in my east. Why? With a Clothoid, no matter how long the linear supposed vectored line is, it can have formative curvature called Clothoid. Why? The linearity is on the  $x$  simplex. This red Clothoid is strictly in the  $xy$  plane first quadrant. The sun does not go down. It never did, never will. As it sets, this Clothoid drops in my east. It is possible for this Clothoid to be what it is. It is impossible for it to be causative of what dropped it. I am in no doubt that you can pretend to be going on and on forever becoming better and better as such is the saying of false science but I'm sure of it, this is all it is. This Clothoid operates in an inertial system. It doesn't work. In the east, this is what it looks like. It is  $k$  backward complex field formative:



Now, here is where animation comes in. Anything that is  $x$ -excited must be of  $x$  coordinating complex and must obey every necessity we have talked about thus far. And you do remember how we went from first dimension to third when we talked about  $x$  coordination. The transition curves for the sunrise are strictly  $x$  formative. There is no possibility for  $y$  coordination in it. And we will go over it a lot more if I am still alive and well and ready to further my commitment to truth in science and humanity. Just joking. Maybe, but if so, this is one for the history books, if life so allows. For the history books, I am doing more than my best to represent people like me who will normally not have a voice in science and truth in science. And I need funding, if I don't get it, this endeavor will go to waste and worse can happen to my life.

Meanwhile, life needs animation and we can inject a realistic one into physics for the future of science. I did say that the counterclockwise negation motion is what necessitates the  $z$  time coordination. This is where the animation, the rising of causation occurs. Without animation, as causation, the rising cannot occur. And the movement is made possible by the simplex and complex intimation, estimation of the initiating  $x$ , the consequential infraction, negation, magnetic momentum for the overall  $x$  coordination. It is causation; it is animated causation because it gives a simplex-complex relativity to the earthian rising of the sun. It is westward and of definite  $x$  coordination and progression which will be discussed fully in this book. It is an

upwardly progressive x coordinating movement. Here is what it looks like:



Together, they look like this and it is from this, we must make a postulate:



Now, it is important that we of intelligent minds differentiate this from the unintelligently ascribed y imaginative “69”. Knowing science is a burden feeble mind can’t afford to have. You will see from this that the counterclockwise transition is not visible and will be discussed but if you try the clockwise movement of the blue, you will realize that what you get is the very first important subject of discuss in this book. You will find the gay complex necessitating the x implicative complex. The red one, the y is a simplex and if you go clockwise, it is impossible not to get a y complex from the initiating x that has nothing to do with y simplex but rather a necessitating aspect for the x implication. In other words when men of little intelligence say “69” from the beginning of time, they do so from a place of abject ignorance. They are imposing a gay complex that has nothing to do with them onto themselves and negating it as some sort of sexual implication. It is truly disgusting. And there is no intelligence in the world that can protect that fact. Intelligence does go further.

What is not known at the moment is that it takes a lot of negation to get the sun to rise, necessitating an absurd. For instance, if I say a certain differentiable entity  $x_{cord} = dx/dz$ , and  $z$  is zero, our time factor,  $1/0 = \text{undefined}$ . it is an absurd, but we can do something clearer. We can give time,  $z$ , a moment; in fact we can give it a magnetic moment. So we have 1 and -1, a

positive 1 moment, a negative 1 moment, a magnetic moment. How can we be sure we have a magnetic moment, an absurd? We will always get negative one whether we do  $1/-1$  or  $-1/1$ ,  $i$  equals the square root of  $-1$ , a complex that is itself, an earthian magnetic moment, also an absurd. Now, with this fact, if we take the blue counterclockwise again, it should assure you that, they will both look like 9 missing some, magnetic moment from a initiating  $x$  necessitating a consequential infraction necessitating a negation, necessitating an  $x$  implication, necessitating a magnetic moment, necessitating a  $y$  gay complex, that has nothing to do with the  $xy$  simplex?

Now, we are going to make a postulate, a fact I intend to prove universal. Our first was about cosmic relativity. The second here will be about animated and inertial systems. It is possible to join then ends of the two Clothoids and get a line. What can never happen is for the line to go upward. The red one, the inertial system can never go to the blue one, the animated system, but the blue one can go to the red one and drop it as a consequentially infracting  $xy$  simplex.

Postulate #2: It is possible for an animated system to go toward an inertial system. It is impossible for an inertial system to migrate towards the animated system.

Here we should embody the mind. Must it enter the spatial estate of the heart dead or alive? Is the relationship between the mind and heart a downward spiral, an upward migration? Must it falter and fail never having been kindled? Is it in essence a resource estranged from its source without any relational element to reference its existence?

I came upon a snow man recently, maker unknown. And as I watched the figure in its estate, life struck me not as the rich investment of life and existential animation it is but as oddity to its realistic and rudimentary disposition. It held no evidence of ancestral, systemic or organic disposition. It had no vectored dimension as temperature could never be equipped with such. Whatever was the snow man about? Could the evidence of life be merely symbolic or purely imaginative gaining some momentum of possibility from pure symbolism?

As I walked closer to inspect the figure, it came alight in all its artificial confirmations as some null entity may—material proclaiming vacuous estate, arms stretched aside made of leafless tree stems, eyes made from tree barks. However did it come alight?

It needed scientific reconditioning despite its glorious state. I smiled and whispered under my breath as I closed in on the figure, “Let’s call it scientific reconditioning.” I tugged at the arms. The thickening ice around the tree stems made the effort harder than it should be. It pulled through without destroying the form of the figure. I re-positioned it by inserting it in the head of the figure rather than the sides as arms. The repositioning was hard as well but I made sure it was cleanly achieved so the form of the figure is preserved. I did the same for the other arm.

The arms were now horns. Snow never fall horizontally. It has no such power imaginative or otherwise. The figure was starting to make sense as a horned animal rather than a snow man, a snow-deer perhaps. And such the world with the figure in it regained some realistic insight. A world where snow-men rather than snow-deer are imaginative is less scientific than one where snow-deer is imaginative. Science cannot induct its imagining against its base facts otherwise they cannot be called scientific imaginings. Despite fact based origination, imaginings are yet

merely that—imaginings. But scientific imaginings can be differentiated from mere imaginings. A science fiction author as I am may understand this differential in imaginings more.

Imaginings cannot animate life without the elements of life being accessible as an implication, presence and activity--that is, that there is a base fact animating the validity of the imagining.

Life animating life is a much serious subject as it must go beyond the implication of base scientific facts as presence and activity to ultimately call upon a space-time-self-alertness dynamics implied against the opposing fact—the affirmation of death.

It is better to have your head in the clouds, and know where you are... than to breathe the clearer atmosphere below them, and think that you are in paradise.

-Henry David Thoreau

Location is very essential to existence and identity in the human anatomy of location used in this computation and physics entry but it is merely a first instance, or rather a first phase translocation which may be quite unverifiable. And here verification becomes its own verification, its own validity. There is the where, when, who, how which must be supplied to go beyond the implication of a basal fact

“Knowing where you are,” is an implication of fact that is quite invalid until there is an exploration of time and space to verify the where. The space accompanied with the “when”, the time, qualifies the passage of consciousness or lucidity implied. If you can verify where, you can validate subjectively. The “who” may be implied when the verification of thought process is verified in time and space within reasonable limits of coherence of conscious phases? It is the how that is most relevant to our cause because there is a test for both the cloud existence and the “think that you are in paradise” existence.

If the snowman failed in rendering the projection of an earthly imagination for instance, it is a waste of time to go further with the thought.

The verification is in fulfilling all propositional implication of space which involves the mind as consciousness or rather the brain as an organ of thought passing through time in coherent phases. That is, if it is possible not to know the “how” in the first phase of “where”, it would be impossible to know the “how” in the second phase of “where”. There is a logical and realistic pathology between the supposition of “clouds” in the upper realm and the implication of “paradise” in the lower realm.

Adding an imposition of location human anatomy to this Thoreauvian analogy, it becomes impossible for a subject, you for instance (being with the presupposition of headless in the clouds) “to breathe the clearer atmosphere below your head when you don’t know where your head is while thinking you are in paradise.” In fact the subject is located in a state worse than a medical mystery or medical fraud as it would be much insufferable to have a head and have it work against itself in paradise where it seems people may naturally walk upside down their heads.

The animated life is the space-time incorporation, preoccupation and implication of the organ of thought from one verifiable translocation phase or state to another more verifiable by phrenic and organic transposition.

By phrenic in this definition I mean the total state of implication, that is, both the diaphragm and the mind anatomy-physiology relation. All state of anatomical, physiological and psychological transformations are suffered by the same. All state of breathing expense as inflection and deflection is suffered by the same. The thinking being is the breathing being and vice versa. There are no breaks in between. They both encumber the heart.

This is the ninth of an eleven chapter preview for this book. Please support Distilled waters: a mighty cause project against hopelessness and homelessness. Go to [www.edewlogics.com](http://www.edewlogics.com) and give your support. Thank you.