

Super Intuitionistic Physics Logics Spatial Nova-Inferentiae

First and foremost, it is necessary to theorize spatial inferences, *in a reality where time itself is imaginary to the space of masses*¹, differentiated by quantities and qualities or quantum and energetical impulses and or pulsations. To proceed in quantification of space would be impossible without gravitational waves, which are only a projection of curvatures indiscernible from pulsations of quantum. Therefore, we shall proceed into qualification of our formal Logical Space, which will be demonstrated by tetravalence, or completed prevalence of at least two fundamental positions or localities within quanta and wave functions.

A. Formal Impossibility of Movement

1. $(\psi(\alpha) \rightarrow \theta(\beta) \rightarrow (\psi(\theta)\alpha(\beta) \rightarrow (\alpha(\beta)\alpha(\theta) \rightarrow (\theta(\alpha) \rightarrow \psi(\beta))))$
2. $(\psi(\beta) \rightarrow \theta(\alpha) \rightarrow (\theta(\psi)\beta(\alpha) \rightarrow (\beta(\alpha)\beta(\theta) \rightarrow (\theta(\beta) \rightarrow \psi(\alpha))))$
3. $\psi(\alpha) \cong \psi(\beta)$

All wave functions (ψ), at its origin (α) and its “collapse” or positional localizing (β) is perfectly reciprocal with all its quantum states for sets of particles (θ) being angular momentum of spins and coaxial duality as fields of matter or light. (Which are not theorized here for the purpose of our problem). Thus, iff any wave function is defined by its origin and collapse within quantum sets of particles. And, any wave function is the same from the origin to its entanglement collapse and from its entanglement collapsing to its origin. Then and only then, all things being equalized, hence all movements, are formally impossible because all quanta states of particles never deviate from their wave function which retrace its origin by its end and its end by its origin at the defined moment of its determination or resolving act of measurement and or perception for every entanglement of a wave function. *Therefore, all movements are formal impossibilities of space time properties*². It would be similar, in effectivity, to Zeno paradox which also state the impossibility of movement on the basis of an arrow always having to reach the half of its target and the half of the half and so forth. We also thoughtfully consider the formal impossibility of movement but from the “angle” of quantum physics. We could summarize the formal impossibility of movement by involving continual return of quantum entangled sets of wave-particles to itself indifferently from the origin or the collapsing. A wave function is simultaneously at its collapsing and its emission. Thus, entangled sets could be at absolutely nonformal localizations.

¹ *Time and complex numbers in canonical quantum gravity, Julian B. Barbour, Physical Review, D. 47. 5422, 15 June 1993.*

² *The Zeno's paradox in quantum theory, B. Misra & E. C. G. Sudarshan, Journal of Mathematical Physics, 18. 756, 1977.*

As every set of quanta entangled as waves once are in fact everywhere in time. *Simultaneity does therefore exist absolutely inside space time continuum*³.

B. Immanency of Space Through Contingency of Matter

- I. $C(X) \Leftrightarrow \square (CcontM \vdash (C(\alpha) \vdash X(M)) \vdash (C(M) \vdash X(\alpha)) \vdash Ccont)$
- II. $\square Ccont \exists! \Leftrightarrow C(X)$
- III. $\forall contX \Leftrightarrow \exists contM$
- IV. $\forall CcontX \vdash \exists (\neg M \forall(\alpha))$
- V. $C(X)contM \vdash \diamond (\diamond \neg CcontX \vdash (\diamond \neg contX \vdash (\diamond \neg Ccont)))$
- VI. $\square cont \exists C(X)$

All things operate through contingency of other things which are directives of matter and its immediate origins (BB). But light contingency must exist only once to produce the apparent contingency of any thing and all contingency of objects is none contingency of particles or waves in themselves (as space). As *iff every light of contingent objects exist for material entangled sets negated for all origins; hence the continuum of objects through light being material sets negate previous contingencies, if only if, light is the object itself*⁴. It follows strict negation of the object emission to object limitations to light limitations. Therefore, there cannot be any formal contingency to any object emitting light. Thus, contingency made out of objects is the immanency of directive space curves within entanglements of quantum sets, being everywhere, such as there is no formal void, hence no formal contingency; because all limitedness of a given material object is compensated by new possibilities for other objects and or quantum sets. This proof would be similar to general relativity laws within logics, if only we could negate necessarily, all of our contingencies excepting the first as improper real contingency. -JRT

³ To deny the ether is ultimately to assume that empty space has no physical qualities whatever. The fundamental facts of mechanics do not harmonize with this view. For the mechanical behaviour of a corporeal system hovering freely in empty space depends not only on relative positions (distances) and relative velocities, but also on its state of rotation, which physically may be taken as a characteristic not appertaining to the system in itself. In order to be able to look upon the rotation of the system, at least formally, as something real, Newton objectivizes space. Since he classes his absolute space together with real things, for him rotation relative to an absolute space is also something real. Newton might no less well have called his absolute space "Ether"; what is essential is merely that besides observable objects, another thing, which is not perceptible, must be looked upon as real, to enable acceleration or rotation to be looked upon as something real.
—Albert Einstein, on the "Aether".

⁴ Si dans le cas de l'anéantissement des choses externes, nous verrions tout dans un monde intelligible, il faut que nous voyons tout encore présentement dans un monde intelligible. Or en cas de cet anéantissement, nous voyons tout dans un monde intelligible. "If in the case of a complete annihilation of exterior things, we could see everything in a virtual world, as it is needed that we could see everything presently in a virtual world. Hence, in the factuality of an annihilation we truly see everything in a virtual world" —Gottfried Leibniz, Monadology. (I took the responsibility to translate "intelligible" with virtual for we consider the virtual particle in itself, namely photons or actually known light, and by what other means, than light, could all things in the universe be intelligible...)