

# Marking the mind

Metaphysical approach of the process of the mind

## Introduction

In this paper the mind is object of a metaphysical approach. The mind seems to be a synonym for reason. And reason brings man science. Let's take a famous formula of scientific law. What can we say about the equation of Einstein's  $\Delta E = \Delta m \times c^2$ ? What information do we get if we approach this equation more philosophical by judging the process of thinking? In others words, the question is what we learn about the process of the mind in relation to a famous scientific law?

This is an interesting case, because by following the mind, we might reveal more about who we are. The usual way is to focus on human behaviour. To my opinion, this is blurred by experiences and physical addiction or, maybe better, focus. The purpose is to learn more about the influence of the mind.

In the first section the process of the mind is unrevealed by analysing the equation of Einstein. The mind has two major qualities, contemplation and equalization. The first enables man to deduce and apply in a rational way. The balancing power is in combination with contemplation more dominant than the never lasting circle of cause and effect. The qualities conceive two paths: rational thinking and assumption of higher power.

In the second section the influence of the mind is discussed. It seems to be the mind marks human life in processing the two qualities. In certain time and space, the qualities mark dominant currents in cultures and it is possible they dominate individual rationality and spirituality too and become a process which is a dominant path.

In the third and fourth sections the paths are discussed further. The rational path is a circle in which the balancing power of the mind searches a process beyond the everlasting process of interaction. The balancing power searches a way to go beyond on the wheel of contemplation and 'box' time space configurations and so change. It is in first instance the abyss of the soul why man withdraw from this process. But it is the quality of the mind which marks this challenge.

Everybody thinks, so this paper could be interesting to every man. One of the most important conclusions of the paper is the dominance of the balancing power of the mind. It drives man to virtue, repentance in spiritual way but also to judgment based virtue and revenge, to get even, in a worldly way. The western way of thinking is too much focussed on cause and effect relations, a dominance of rationality. But that is only a part of the quality of the mind, I will explain ... If you are interested, I invite you to read the paper.

## **Section 1      The chains we cannot see...**

In this section the process of the mind by a metaphysical approach in relation to the theory of relativity is discussed.

I refer to the famous equation of Einstein.

$$\Delta E = \Delta m \times c^2$$

In this section I will indicate the formula might philosophically be abducted to two qualities of the mind and in process the mind marks two paths.

### The mind is a process of contemplation to detect universal laws in a changing world

In this equation change is a remarkable item. A question that precedes this equation is what theory determines cosmic and physical events. The mind apparently searches for laws that are universal valid. The laws are abducted from the cosmos by studying changes that occurs. If there was no change, we would not search for universal valid laws. The origin of the idea to search for universal laws are rational, because it presupposes an interaction between the world and the mind. This is a sign of the process of the mind, because it is an act of contemplation in relation to the world man lives in.

### The abduction seems to be a balancing quality of the mind beyond change

Further, the constant factor  $c$  is an interesting occurrence to put in this formula, besides the fact that it makes the formula sustainable. The factor cannot be seen by the human eye, but only abducted to complete the equation. The fact that the mind searches for an equation depends on a process which could be seen as a balancing power. The mind understands the cosmic occurrences by cause and effect but to do so he equates or balances these coherent concepts (energy and mass). And by conceptualizing the relations he is able to apply knowledge in the world he lives in.

The balancing power is present in a lot of faculties in society: in law, to even an act of guilt, in economics, by introducing money and balance sheets, for example.

Important in the formula is the ' $c$ ', speed of light. The equation is completed by adding the condition, the constant factor. The constant factor is speed of light in vacuum and so a factor beyond perception, beyond natural occurrences, a theoretical term. And so the balancing power of the mind goes beyond the changing cosmos.

The process of conceptualizing by contemplation, leads to understanding and application of knowledge. The mind reads cause and effect, but we have to realize the balancing power of the mind is a true quality of the mind. The mind is able to assume a condition to equalize concepts for real and think beyond change. And the mind is besides these two qualities capable of two processes next to the qualities: application of rational thinking and transcending change by assuming higher power.

### First path: the mind applies knowledge by rational thinking

The mind searches for laws, in order to apply these laws in the world. The theory of relativity has had enormous effects in physical life, for example the development of the nuclear bomb. The application of universal theories is a result of rational thinking because valid and accepted theories are applied in practice. In this article I will state this process is part of a circle. The circle is like a chain, thinking is the basic quality, we cannot see the circle with our eyes. Why do I call it a chain, because it seems to

be harmless? It is a chain, because in general we do not think about this process of the mind, and ignorance is not always harmless, I think. And, if we are not aware of this path, we might miss the bright side: the second path.

#### Second path: the mind transcends change and assumes higher power

But that is not the end of the process of the mind. The mind is not satisfied with an equation with changing conditions. A universal law which describes change of energy and mass is excellent. A law that creates a box of time and space is divine and urges man to think 'out of the box'.

$$E = m \times c^2$$

I conclude two things: the mind balances the changing cosmos by processing occurrences and the mind boxes time and space. The box is formed because change is in the last formula transcended.

It is interesting light itself is absent in the formula, but on the other hand a determining factor, because  $c$  is abducted from light itself.

Even if light is not present, the quality determines the equation. So the mind is capable of assuming power despite of its absence.

This is remarkable. The mind assumes power, even if it is not there (in act) but gives by assuming this power, a determining quality to its subjective life. It looks in a certain way about acceptance of enlightenment by a higher essence. This path is not focused on the relation between the mind and the world, but transcends the box of time and space.

**So,**

Overthinking the process of the mind is an act of contemplation. It enables man to oversee his search for universal laws, beyond change, explained by the formula  $\Delta E = \Delta m \times c^2$ . To do so is apparently an inherent feature of the mind set in the changing world. The process of the mind is marked by the quality of balancing powers by equalizing concepts. Furthermore the mind is able to assume a condition to equalize concepts and think beyond change. There are two coherent paths in the process. The first is to apply the knowledge by rational thinking wherein the mind circles in interaction with world. The second is transcendence of the balancing quality beyond change. The mind seems to assume power despite of its absence and is then (extremely) receptive for higher power or God.

## **Section 2. The balancing mind in space time is like a pendulum**

In this section the influence of the mind is discussed. It seems to be the mind marks human life in processing two qualities we discussed in the previous section. In certain time and space, the qualities dominate thoughts and cultures and it is possible they dominate individual rationality and spirituality too and become a process which is a dominant path.

### Marking extremes by the process of religious and ideological currents

It is remarkable the formula can be interpreted in change (delta) and static. The static formula and dynamic exchange gives us a glimpse of our balancing mind. The mind itself seems to tend to balance this continuum between dynamic and static polarisation of the process, metaphysically and beyond the balancing power as quality in the circle of world and psyche. This seems to be true for historical periods and for individuals, I will explain.

The great western philosopher Kant promoted in the age of Enlightenment the ratio to absolute proportions. The rational mind is the window to interpret the things 'an sich', according to Kant. So reason is able to read presentations. On the other hand, backward in time, in the Dark Middle Ages, believing God was the only truth on which man could rely on. In this case change is a creation of a higher power, in the static area of the mind. The shift between the periods over ages is enormous for the status of man's mind, another paradigm. Based on the analysis of the process of the mind above, the continuum of the mind is a process of balancing the static and dynamic side. Apparently the metaphysical approach to mark this process, is blurred by interaction and change. Over ages, man seems tend to static or dynamic sides.

In regard to mental currents described above, I mention religions and ideologies make this mystical manifestation of thinking solid in time space configurations. Time space configurations could be described as mixed conditions of mental and physical situations in time and space. In general, religions try to convince man the manifestations are demonstrations of an ultimate power, which might in a certain way refer to a chained static soul. Like the mercy in Christianity or the samsara in Buddhism. The static soul differs in religious sense, Buddhism learns the process of the soul becomes an empty form of the soul, Christianity upholds a switch to a humble soul to receive mercy. Ideologies like Marxism or Liberalism found a solid form in the dynamic world of time space, which is therefor an optimistic operation. Of course, these ideologies variate in relation to each other. To mark the mind, I will not further discuss the differences between ideologies or religions. This would make the process of marking the mind more content instead of process-driven. It is important to understand the extremes of the static and dynamic pole of the mind. The extremes over time and space in religious and ideological way, are also manifest in the mind of man. The process of the mind might be described as a pendulum. The mind marks these points in time space as valid. So we believe in ideologies and in religions. But, the marking process shifts in time space configurations. This is evident to cultures, like I stated before in the development of religions and ideologies. But also to individuals. Sometimes, religious man lose faith, because of changes in time space, not having the mental power, referring to Job. But there are examples too of materialistic and ideological man who become more spiritual persons.

### Over time and in space, general currents but also individual marks shift

The process of the mind is a reflective, balancing power, leading to a certain solid state of thoughts. These thoughts might shift between heaven and earth, as we might call it.

It leads to a vision in the world and applies the more solid comprehended thoughts in the world, telling man how to live together ideologically. And this is a time space configuration and what I call a rational process. It leads to spiritual awareness too, a call embedded in the abyss of the solemn and static soul, I will explain later. The mind marks both, in extremes and between the extreme sides. And so, marking the mind is a reciprocal process, because we follow the process in which the mind marks us. We think (rationally) we own our mind, but, in certain way and maybe to the happiness of man, the mind balances us, not with force, but with grace.

The mind marks two sides of one coin. Let's assume a man who believes in God. He asks himself questions about His existence when he bothers about the changes and problems in the world, but believe nevertheless in His existence (beyond time space). Otherwise, materialist tends to ask himself if there is not a God, because intuitively his mind strives for a dimension beyond space time.

### The process of shifting between extremes is a fixed spectrum

For this balance, I refer to the analyses of the process of mind I mentioned in section one, applied to the theory of relativity.

Extreme application of the static or the dynamic side of the mind, leads to correction. Man is not able to deny features of one of the sides of a coin. Rationality without static context of the mind, leads to turbulent communication between the mind and the world. By all means our life will be subjected to this connectivity. Nowadays: internet, social media, et cetera. And this is only the beginning, because our physical, social life and soul will be subdued. But, based on the process of mind, the pendula marks a turning point. Inside the box of time and space, the configuration will proceed. The process of mind is a balancing power beyond time space. I refer to the earlier statement that the process of mind itself accompany man in a way, and especially if man does not notice the process of the mind which influences our life by the two qualities.

Doubt seems to commit man to a balancing power of the mind. Two sides of a coin is difficult; ultimately man seems to choose one or another, but he chooses because of external pressure of ruling powers in society too.

In the process of balancing between dynamic and static poles, it is questionable what is the consequence of an extreme point of the pendula. If we reflect on the formula of Einstein, the conditional part describes the delta. So it is interesting to zoom in on the process of mind of change first in section three and then the static part (section four).

### **Section 3      The process of the circle between the mind and the world.**

The rational path is a circle in which the balancing power of the mind searches a process beyond the everlasting process of interaction. Because the rational process does not go beyond the space time box, the dominance of the balancing power will go down under in change and not surpass the rational quality of the mind. So, the mind gives man the idea of an everlasting circle of physical change, of living and dying.

Rational thinking is a circle of deduction and application. The rational approach is for most man a common process. But to question this process, is rather philosophical. The structure of thinking appointed to this area of rationality is dynamic. We interpret the world, with a focus on a reality in which time and space emphasize change and deduce the perceptions. The ratio seeks for universal laws in a changing world. In making laws, the ratio deduces a sensible content and obtains universal application. A result of the rational process of deduction and application, I described in the process of the famous formula of Einstein.

To get grip on configurations man diverts time space in faculties (boxing). The rational process is dynamic because the area is related to time and space configurations. In these configurations man is able to divert events into social, psychological, environmental and physical faculties and so on. The mind is capable of making reasonable forms which are applied to the world. These faculties can be studied en judged in their categories. In the process towards the world, the mind is boxing the space time configurations.

Antagonizing configurations in terms of ending conditions. Man is able to make universal laws, but these are nevertheless applied to the world. So if his mind tends to deduce universal laws, he might apply these laws in the world, but is in terms of space time not able to transcend configurations. He will deepen the time space, but not mentally escape the condition he lives in, metaphysically. He has to face this never ending cycle to which he is chained. He is part of the time space configuration but he knows this configuration is a dead end, like his own life. These configurations show a kind of independency, a box in time and space, and form layers. Thinking is a mental process, and metaphysically in the process man tends to 'box' the space time. The chaos of change is blurring the intellect, because rationally he is mentally focussed on an everlasting chain of change. The Indian philosophers and teachers call this Maya: that which exists, but is constantly changing and thus is spiritually unreal, and the power or the principle that conceals the true character of spiritual reality.

So he has to look for the process beyond conditions. Let's go beyond then.

## Section 4      **Beyond change**

We just follow the process of the mind we indicated with the process of finalisation of the famous equation of Einstein. The paragraphs about transformation and virtue are more personal contemplations and less based on the metaphysical relation with the physical formula.

Mind chain. The physical dimension offers man nothing else than change. So man is condemned to philosophize about the process of rationality, until its limited condition and significance is revealed to him. Ultimately he returns to the origin of the ratio. The fundament in which the ratio is basic is embedded is the soul, the keeper of the image of continuity.

I have explained in previous articles, the rational approach needs the static part of the soul as starting point. Rationality has no continuity because it is applied to a configuration which is a limited condition in time and space. And backwards the ratio cannot free the mind in making universal laws, which he wants to apply in space time configurations. You might call this chain the reciprocal cycle chain of the mind.

The limitation of this dimension influences the static part of the soul, like the way light might be captured and absorbed by matter. This dimension of time space deflects the position of the static part of the soul and absorbs the soul, and so it is not really aware of the possibility to transcend the space time box. The soul has in this condition no deflection and brake or in other words a steady horizon.

The process beyond leads to darkness, emptiness, an abyss of the solemn soul. So when man understands his limited version inside the process of rationality, he is thrown into the deep dark. This is the area of time space configurations in which every relation of dynamic relations such as cause and effect are circumstantial. So there is nothing, because no change is processed, the basic fundament of the rational mind. Beyond the rational mind, we experience a darkness and emptiness. The abyss of a solemn soul, a black hole.

But to go beyond the rational process, the only way man can turn to, is the origin of his static fundament. But this seems on its own mysterious way unreachable. Why is our life not so easy to embrace this original image so there is peace of mind? There must be an explanation for this complex black box. Some man are convinced their soul is embraced by God. But mostly these man are corrupted on the long run of a relative short life. So the problem is, in addition to the dead end of the rational process, what philosophy is possible beyond the application of rational thinking?

Really, who is able to give a solid answer to this question? But what man is able to do is a sort of backward engineering and then, to cumulate the challenge, involving the process of the soul. Is this really strange to suggest? I think it is not. In physics man did the same in analysing the speed of light when he assumed what would happen if light moved in a vacuum, in emptiness. I refer to the equation of Einstein.

Man seeks trans-formation. If the mind like light, reflects its hidden quality in vacuum or, spiritually speaking, in emptiness, we might conclude the soul is in a process. It is beyond space time, like light a seed to be absorbed in time and space, thrown into formation, or released. Then the process of the soul beyond the time space configuration might be trans-formation. A change of the formation, in a way the spiritual dimension asks and in a way the formation is left up to a greater good, the way becomes his destiny. The process of the mind, in spiritual sense, is the way of our destiny, leaving physical space time dimension. The hope is aimed on the static part, because the rational side will fall



out of space time condition, ultimately. But then the coherent qualities do not interact with each other, for the balancing power is the only lasting quality, theoretically speaking. So this goes beyond a mental description of the process of man's mind. Could this condition be compared with a parallel side compared with the seeds of fallen blossom? Or do we have to wait until the box of time and space is opened from outside? And now we talk about this in this way, religions learn about alpha and omega and the return of the king. I do not want to suggest what to believe. What I want to mention is that this path leads to more spiritual awareness.

Virtue is a sign of trans-formation. In this process, the mental configuration in time space is a dead end. Because change is a magical event in time space. But beyond this process, inherited by our static consciousness, the seed of a spiritual goodness can be directed in the space time dimension. And the form in which we aim to give colour to this opportunity is not as important as the process to give and leave, I think. Offering has an incentive which is idealistic and arises in the deep core of static consciousness, and therefore goes beyond the chains of the physical dimension, in dominance of a balancing power of the mind, to take and give back.

## Summary

The question is what we learn about the process of the mind in relation to a famous scientific law? This is an interesting case, because by following the mind, we might reveal more about who we are. The usual way is to focus on human behaviour. To my opinion, this is blurred by experiences and physical focus. The purpose is to learn more about the influence of the mind.

The process of the mind is unrevealed by analysing the equation of Einstein. The mind has two major qualities, contemplation and equalization. The first enables man to deduce and apply in a rational way. The balancing power is in combination with contemplation more dominant than the never lasting circle of cause and effect by mental interpretation. The qualities conceive two paths: rational thinking and assumption of higher power.

In certain time and space, the qualities dominate thoughts and cultures and it is possible they dominate individual rationality and spirituality too and become a process which is a dominant path.

The rational path is a circle in which the balancing power of the mind searches a process beyond the everlasting process of interaction. The balancing power searches a way to go beyond the wheel of contemplation and 'box' time space configurations and so change. It is in first instance the abyss of the soul why man withdraw from this process. But it is the quality of the mind which marks this challenge.

The dominance of the balancing power of the mind is metaphysical and present in spiritual and worldly matters. The western way of thinking is too much focussed on cause and effect relations, a dominance of rationality. But to go beyond the box of space and time, the mind appeals the balancing power, more in balance with his rational twin, eventually leading to more spiritual awareness.