

Unit circle

Unfolding the mind by
mathematical analogy

Contents

Introduction: know thyself	2
Perspectives of the ancient world	3
Modern perspective: static and dynamic theory in physical concept - analogy of the unit circle	4
The transcendence of the Good	6
The problem of choice	7
Abstract	8

Introduction: know thyself

We all know the cradle of western civilization stands in the Ancient world. Man learns about the ideas of democratic constitution and rule of law. Plato stated the democratic constitution is favorable above others. This constitution contains the best practice for balancing powers in the social condition man lives. And the way society deals with these powers, are inherent to man's nature itself, says Plato.

So it is interesting to discuss man's nature. Philosophers do not only look at the visible world, but also to the metaphysical.

This is difficult, because our mindset and behavior is focused upon exterior dynamic phenomena. Technical development is an example of this focus, pressing the physical possibilities in a dynamic process, creating external memory and artificial intelligence to erect ourselves in a undefined and unknown world. Why do we create a virtual reality, other than a projection of who we might be? This article discusses our behavior as the tension between the static and dynamic substances. I think our decisions are based upon the analytic and dynamic conditions instead of a balance between the static and dynamic process which characterizes human being.

Nowadays we are able to see the consequences of unbalanced behavior. We have concerns about environmental, existential and psychological conditions. The dynamics of economic behavior and the focus upon self-realization and the individual influences our physical existence and state of mind. But what is the meaning of realization, what are we realizing? Why are we attracted by the concept of peace of mind and the merciful One? Apparently we know little and especially Indian religions speak of the problem of ignorance of human being.

The inscription on a column of the temple of Delphi says 'know thyself'. This is a wake-up call for visitors. I'm convinced that if we do not contemplate and philosophize about ourselves, consciousness strands in pressing unfocussed self-realization. The problem with this self-realization is there is no standard, justification or accountability towards the world and ourselves. There seems to be no anchor, no aim, no divine thoughts than comparing status, ambition, wealth. It seems we teach our youngsters especially the way to succeed in a competitive way and give less access to moral virtues and universal code which are embedded in the soul. With all challenges on climate, virtualization of identities, artificial intelligence, ethical discussion about positive eugenetics, a discussion about knowing ourselves might be an important issue.

In this paper we will discuss the tension which is apparently something we have to deal with. Rather than pinpoint our energy full force in the dynamic and physical surrounding. In order to discuss this tension, we will first mention perspectives of the old ancient world. Furthermore, we will discuss a modern theory of these dimensions. And third, the coherence of the dimensions. Fourth, the coherence of self-realization and choice are mentioned and an indication of unbalancing the soul. The paper is interesting for readers who philosophize about the soul and metaphysical concepts. There is no scientific prove of this intuitive process to unfold the mind with the unit circle.

Perspectives of the ancient world

Plato's ideas are problematic to us, because if we want to have comfort with these ideas, we have to understand the world around us consist of shadows of those ideas. The world is sensible but in this context a lesser world in terms of knowledge and adoration. Plato predicts that only few man get a passage through and reach real knowledge. Man is able to reach these ideas and understand them after a long and severe path, which is characterized by dialectic education of true knowledge and discipline. The parable of the cave describes this process and speaks to the imagination. If man finally reaches the entrance of the cave he sees the philosophers sun, the static idea of true knowledge and wisdom.

At first sight Aristoteles' philosophy suits better because of its claim of a more biological view upon the development of things. He presses the imprint of the divine in being. Thereby virtue and ratio are discriminating aims to rise in lifetime. Instead of the philosophy of Plato, this philosophy is far more adaptable and sensible, because the dynamic and biological implications seem to be more sensible and appealing to our experience in life.

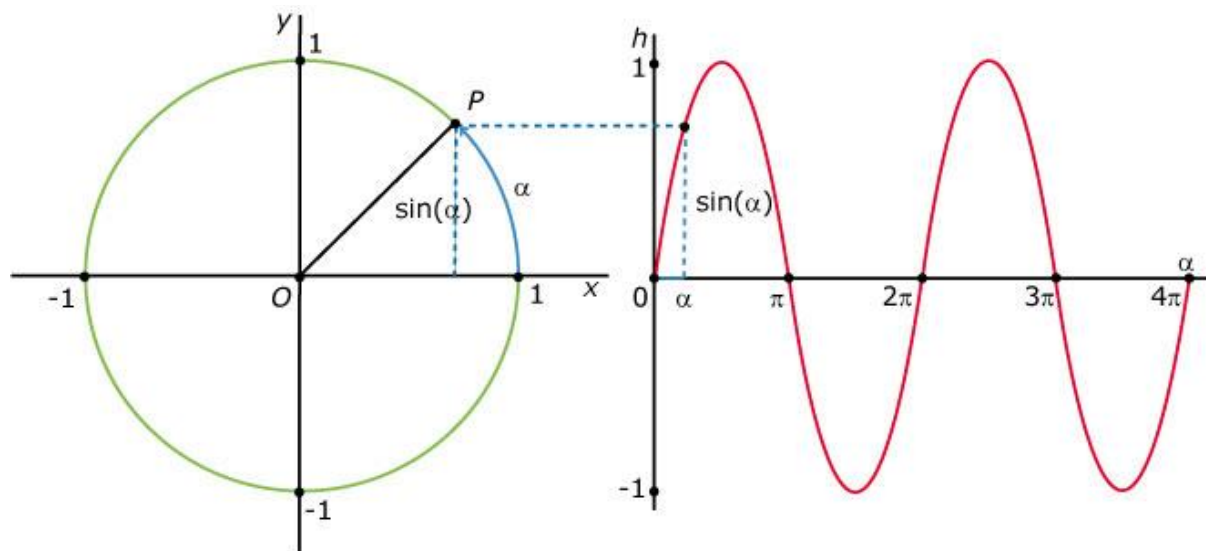
Apparently both the static and dynamic foundation exists in creation. There is no decisive or final answer to pay respect to with one paradigm as result. So both might be valid in contemplation and discussion how to approach being.¹

¹ Returning issues in Enlightenment. In philosophy the mathematical and rational approach is an important perspective. The philosopher Kant made a distinction between a priori and a posteriori knowledge and analytic and synthetic judgments. We won't discuss the definitions, differences and similarities between these concepts and the static and dynamic perspective, but mention a relation of rational concepts with the static and dynamic perspective.

Modern perspective: static and dynamic theory in physical concept - analogy of the unit circle

The unit circle enables us to find out how our static mind and dynamic thoughts have the same origin and so are unified and open more dimension in one original point. The unit circle contains static and dynamic principles with a strong similarity and discriminating qualities.

The unit circle itself is as image more or less static circle. The circle might be as great as a sun but could be as small as a molecule too. The dynamic area is by emanation predominantly located in the surrounding of the unit circle and starts in the center of the circle. This is mathematical explained in figure 1.²



So the mathematical unit circle unifies the concept of the static world of ideas (the sun as idea of Goodness) and the empowerment of the dynamic world as potential manifestation of the form (the unit circle) as a dynamic concept in the sensible world.

The concept of the sun is not as much important to us as the significance of its rays. The rays reach us and give us energy, and so the significance of the sun to us is the effect of its dynamic effects. So we look at the importance and meaning of things in relation to the world.

The concept itself is given and only seen if related to us and the world, by emanation. And this is the case with us too. We measure our life in meaning and significance with the world and so we are busy with the dynamic side of the unit circle. The circle, being itself, is taken for granted and besides unreachable. And so we follow the tail of Aristoteles' philosophy and erect a self in the world, as a projection of the static unit circle which we take for granted.

The static element of the soul, is less known and as forming static principle similar to an axiom. A problem is that the dynamic principle is first grounded by being, by the forming unit circle, throughout point zero. This unit circle is the principle that cherishes and is symbolic for a harmonic process of life. If we cannot keep this in balance with the world, we have a problematic relation with our deepest being, initially embedded by forming powers. Instead of learning and accessing knowledge of this relation, we tend to be busy with accidental dynamic processes. We know less about our core, and a lot of the effects of the combination of the static and dynamic principles. So we

² This theory is discussed in the paper 'Essences'.

do press the natural and physical importance of being, but drift from the forming static principle, at expense of introspection, meditation and praying.

We are not able to balance this equilibrium between the dynamic and static principle, for we drift towards the edge of the static circle and are pushed over the edge in the dynamic area. Apparently we have no steady point or anchor to hold to within the static core. The static core is embedded in time and space and so fused with material circumstances. In this fusion, starting with the overflow of the point of origin, the static core tends to break out, searching an equilibrium as forming principle. It is as if zero of the circle overflows and energizes the surrounding, finding its static powers in a physical dynamic order.

And in finding its way, searching for identity from the dynamic point of view, higher virtues and universal code easily faint in the dynamic visible world. Every good soul experiences the diminishing capacity to hold on to high virtues and universal code. The dynamic area requires toll of the soul, getting out of balance.

Plotinus described creation as a process of emanation, without diminishing the 'One' or the 'Good'. It is a process by which the Good overflows and transcends, empowering the Good in this process similar to the emanation of the sun to enlighten the moon.

A problem he addressed and discussed is the analytic approach by which we want to adjust the Good.

We expect goodness in the world in return, but should realize the dynamic world itself has no ethical or universal code in the way we approach the world. The entrance of ethical and universal code is a problem which is introduced by the mixture of the static core and dynamic process. The static and dynamic are different dimensions or orders, with the possibility of communicating because of they arise from the same original point.

The transcendence of the Good

From the dynamic point of view, we are confused about the dynamic and surrounding dimension with lack of the static quality (moral infinity and universal code). So we try to control the dynamic world and force it to the static concept and ideas of virtue and universal code. This effect of adjustment is from an analytic perspective logical, and so from the rational point of view, outside of the static core, related and empowered by power which precedes being. The problem we have with this analytic approach is by applying this way of thinking, we already divide creation in terms of objects and subjects. The erection of the ratio itself abandons the unit circle. The echo 'know thyself' is in the approach of reason problematic. In nature the concepts of higher moral ideas and universal code are compromised by analytical thinking from the dynamic perspective. It is the same thing as that we cannot see or know if another person has good intentions, we only are able to look at the results of behavior. We are not like angels.

The rational approach of identity, the combination of the static and dynamic concepts, creates a rather complex relation with the self. Apparently the divine transcends and empowers the static core with universal code and moral infinity. Ratio detects these qualities in being and empowers the rising individual with ideas of infinity and morality. And so the illusion is created human being is or could be equal to infinite life and God. The transcendence of the Good and emanation to the static core seems to erect a faint identity in the entrance of the static in the dynamic world. The illusion of a moral and universal self, capturing the light of the Good or the One, is imaginable. And indeed, if we look at the emphasis on self-realization and self-identification, human being chooses to become part of the dynamic way of life, no longer accountable for its core and higher virtues.

And by this judgment, the transcendence of the good, by the gifted static core, is distorted by man.

The problem of choice

The prevailing of the dynamic world is not a game of winning or losing. Because of the transcendence is metaphysically speaking, from the dynamic point of view, everything a part of the good. The problem is that if man does not emphasize the static core but neglects it by identifying the exterior dynamic process, it feels lost (in time and space). In the overflow of the origin, the static circle is empowered and emanated by moral infinity and universal code and besides pushed over its surrounding edge and embedded in the dynamic process of time and space. And here comes the problem of choice. Rationality brings choice and this is mathematical explained by parable of the 'barber of Sevilla'. By the analytical point of view, in the dynamic perspective, we think on the waves of space and time and the static core is unreachable and unknown from an analytic and dynamic point of view.

In static terms, choice is irrelevant and within the unit circle choice is irrelevant, because in the soul moral and universal code is embedded. These qualities are like the seeds of the substance that precedes the forming principle of the static core and dynamic principle. Because the static core is not harmonic in its effects, in analytical perspective, this core is drifting and eager to find peace and rest.

Infinite morality and universal code are knowable and powerful conditions of being, faint reflections and like a resonance of the original substance that precedes and attracts the static core, because it is the original source which precedes existence.

By drifting around and edgy maneuvers in space and time, the static is out of balance and pushed around the dynamic and sensible condition of life. The biological and social identity pulls the original static core towards a residual order. The fusion of the soul and body is characterized by accidental identification of residual and temporary powers. The erection of the self in the world is accidental and releases experiences of happiness and downfall in a lifetime. Man is addicted to empower the self, but the only consequence is a fall after a rising power. It is not a quality of man, for the rise of man is accidental and circumstantial. The static core might remain, but we focus less upon the inner circle of the unit circle. Initially, because of the spinning of being towards the edge and sensible accidental world, the inner circle seems to be empty.

So in spinning around, in abstraction of the static core, we search for an access to harmony and peace of mind, the static principle of the soul. And this power releases in ignorance the rise of the self in the accidental world of sensible things. We are busy searching for an anchor, finding the shore of the rising sun of the substance our static core might communicate with, beyond the accidental space time configuration.

It is problematic human being is obsessed with itself, modification of consciousness towards the accidental dynamic world, by choice. But, choice a part of the dynamic world, and God and the good seems to be part of a world we are able to decide for. This is au contraire the intuitive knowledge which is discussed by the unit circle. And experience and philosophy indicate there is no solitaire individual path to heaven and between heaven and earth. Still, man is able to choose for physical and analytical domination, and then the question is, why is not able to find peace (of mind).

Abstract

In ancient perspective a static and dynamic point of view predominate philosophies of human existence. Based upon the analogy of the unit circle as modern perspective, the origin of the unit circle Good emanates and empowers the static core like the sun emanates the moon, in terms of Plotinus. The overflow of the dynamic order starts from the origin, so it has a similar source, leading to choice as a sign of a residual world, and not a way to fulfill an accidental individual. Instead we are committed to the point of origin, of the one.