

Resonance

A philosophical approach of the property of thinking

Introduction

Thinking is a property of man which is not very much discussed. We take it more or less for granted. All things we make and lives we live, are basically focused on experiences. It is easy to accept thinking as a sort of companion, our thoughts walking with us our life all along. It is a starting point and reference of the past, contemporaneity and future. It influences our life every day, but we don't know very much of this process.

Sometimes we are able to concentrate and then it looks like we are in the driving seat of our thoughts, but there are moments we have to admit we lose control over thoughts too when they are like shadows. We have ideas and imagination and sometimes depressive or euphoric moments we don't understand and accept them often as a part of our life.

We don't learn very much about the process of thinking either. If we learn something, it refers to reason, and then volatile, referring to the age of Enlightenment for example. Reason appeals to something human, in difference from animals and it has become a sort of individual democratic judgment, or common sense. We socialize children to think in a certain way. We don't really tolerate our children will think different, and it won't be accepted in society too. And nowadays it is objectified in a score, an IQ-test.

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We have to realize the mental approach of life and the domination of thinking is far more important than trying to conduct behavior. Philosophical traditions and religions are of great significance to the way we build societies and live lives, behavior is for a great deal a result of that. We know how to influence behavior, molding man's acts by studying his behavior. He acts upon incentives, restless and sometimes breathtaking, always moving towards an edge: with Olympics to break a record and planning trips to the moon and Mars.

Influencing behavior and socialization does not mean we understand the patterns of thinking and in casu the position of man. Religions problematize man's autonomous way to live a life and choice for his own path by reason. It seems to be reason and believe are different ways to approach life. Further, Enlightenment has dominated several era's and implicates unbalancing powers in environment and habitat, fueling the scientific revolution to an unfortunate and problematic event referring to climate problems. But what is reason? (part 1)

This paper is meant as a start to discuss the human position and the influence and property of thinking. I think it is a difficult concept, and if it was easy, we wouldn't

have several problems I mentioned above. Nevertheless we can't avoid to discuss this subject hoping to clarify the condition of man a bit, because with environmental problems, rise of artificial intelligence (AI) and mutations of DNA, we are obliged to reflect. We think we are able to program our intelligence and wellness into code (AI, DNA). But we haven't thought and discussed the reach in quality and quantity in casu the property of thinking. Thinking seems to be an instrument, to enrich and enlarge life, apparently. But what if we miss essential connections with being? We might develop an era of misguided and enchanted progress, don't we?

The paper might be interesting if you philosophize about the fundamentals of the process of thinking.

I will conclude the autonomy of reason is embedded in the depth of the process of thinking. Thinking is a process which tends to universal and moral infinity. Man curves this process to the self and embodiment which leads to contradictions.

(part 2) Partly derived from the mathematic set theory, in applied thinking through embodiment and choice as results choice the borders and limitation arise. Beyond this thinking is compared to an echo of infinity. (part 3)

(1) Thinking in terms of reason

Although religion and philosophy exchange ideas and insights, I will try to hold on to philosophical concepts. And, as I mentioned earlier, it is interesting to begin with the concept of reason, for the reason is an important principle of thinking.

Fundamentals of reason: universal and moral code

Reason is a way to measure (abstract and concrete) things and thoughts in time and space. Reason is like the ruler to judge quantities (distances for example) and qualities (virtues). We learn judgment by reason was a discovery in Enlightenment. But judgment by reason was an applied human property in the so called Dark Ages too. The best man in these ages was the one who was most humble to God (in the eyes of others). Man confessed (quality) and paid indulgence (quantity). Man was in debt, never qualitative rich for real. Nowadays the best way to live is to be a rich man, a man who 'made it', apparently. You count the money you made and become a god in the top Quote (quantity). This is more positive, a man in progress, but the shadow-side is neglected. Reason is driven by and instrumental to the sensible side, to live a life of material progress. Reason is sacrificed to the individual empowerment of physical and successful psychological life.

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The origin of the reason

Reason was intended to balance life and climb the stairs towards true knowledge (Plato) and to develop virtues (for example Aristoteles). The Old Greeks related reason to mathematical qualities. What is the meaning of the ability to measure and judge quantities and qualities? The significant meaning is we are aware of the coherence of creation and patterns in universe and a way to judge man's condition. In this way we are like spectators judging the coherence of being, the human species and development of the universe.

Concept of reason

The starry sky above me and the moral law fulfill consciousness of man with esteem and wonder, said the philosopher Kant in 'der Kritik der praktischen Vernunft'. Reason empowers the idea of connectivity of all things and beyond. Our reason is not as much as the ruler which centralizes man in universe, but

more a way to make us aware of the tremendous connectivity of the universe. The inner spectator shows the gratitude of the process of creation beyond the visual reality and the process beyond everything. And then, we might not be able to know the things, but we are conscious of the enduring process of connectivity instead of sensible endings. And to deal with this problematic reality of endings, the mind works like a window or framework to make unknown things (noumena) understandable and therefore structures perceptions in time and space.

The way reason leads us brings contradictions. An important example is the reasonable idea of infinity and the phenomenon of beginning and endings. Kant uses in his explanation time and space as framework to address the contradictions. I think the contradiction is more existential. Thinking is in conflict because of the captivity of materialized being, similar to the captivity of light by matter. The paradox of choice which is derived from the set theory, might help us to approach this subject. If we use reason, every set can be well-ordered if man is able to choose a part of the range of the set. If we think about an infinite set, we are not able to choose parts which leads with induction to infinity. If there is no choice, there seems to be no relevance, but it is in this existential point the individual has a glimpse in the depth of the process of creation. Thinking over this edge of choice and the erected self, beyond, refers to the process of infinity. We are less conscious about this process, because choices we make end up in parts, in borders, and conflicts between assumed parts arise if man makes different choices. So thoughts end up in matter and seem to materialize and end (by sensible acts). Thinking is a light of infinity, captured by the embodiment and consciousness of the self, similar like the capture of light in matter.

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And so our thoughts are urged to choose heaven or earth instead of connecting heaven and universe. The process of thinking is interrupted by interference of the exile of the spirit in embodiment with the senses, which presents us, by our own ignorance, an universe of endings.

(2) The self curves thinking to endings

With choice comes the problem of ending

Rational infinity in quantitative and qualitative point of view, universal and moral, indicates there is no rational end and no aim within the individual self. The ability of reason to search infinity in universal and moral way creates a conflict in all day life. Man applies thinking to the world of senses, embedded in a framework of choice in time and space, and confronts himself with an existential problem. There is a similarity in the mathematical set theory, I will discuss later. Because there is no rational end in infinity, there is no part, no choice, no result, but only a process. So thinking is if we do not apply it to ourselves in time and space, a process. By applying and translating it to the finite or visible world, we fixate on ending (of life).

Mathematics has proven we are able to think infinite. From a moral point of view we are able to think absolute too, in an infinite goodness, we call God. The infinite God does move us, because we are able to reflect upon the infinite goodness and compare our being with God. The moral imprint rejects the importance of the self, because the self is similar as the axiom of choice and mathematical theory of set, a receiver, not subject.

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So if the depth of our soul as chair of thinking process has no border in abstract and moral concept, the translation of what we see by reason, does deceive us if applied in 'privatio', in an imperfect visible and embodied way.

The infinite does not give us limitations, it shows a process beyond residuals (referring to the article Chemistry beyond physics). Man does generate borders, limitations.

The imperfections of an ending bother us, by translating the infinite to a point in the world, a self, curving thinking to imperfect conditions to fuel the embodiment with an infinite idea and instead of connecting heaven and earth, try to bring the infinite within the self-created borders of our life, that of the self and what coheres with it.

The assumption of the self

The self is capable of translating thinking to an aim for the individual. We think an enduring process, but in embodiment this process doesn't seem to coincide with the idea of infinity. So the process of thinking, beyond the all-day life adventures and thoughts, is captured and isolated in the self. We condemn

ourselves to a life in which we have to build a wall against all forms of interactions which might have negative impact on a self or individual defined aim, for example the aim of continuation of embodiment of the soul in the body. So in addition, we do not enjoy the energizing possibilities of an infinite process, but try to capture it from a mental point of view. And so we reinforce the privatio, absence and imperfections and are in consequence accountable for our own existential problems.

The embodiment is in judgment limited and the spirit is contained by borders which have to be experienced. And in the experience, the focus upon borders captures the spiritual in embodiment and spiritual limitations are strong enough to curve the infinite to the sphere of the residual, like a natural transition after the reaction between the spiritual and physical. The physical contains the spiritual and mystifies the origin of spiritual excess, which wanders, errs and waits in ignorance, contained in a sort of chosen exile, and or although in choice for his part, fueling the embodiment. The resistance coheres with the implication the embodiment asks man to encounter the limitations of the residual world. With the embodiment man interprets the limitations as problem, because of particularization of ideas, dividing the holy in parts. The problem which had to be solved by postulation of the self, leads to the seek for development of the individual beyond ending. So the excessive power of spiritual essence fuels the embodiment.

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There are several problems that might stimulate the application of thinking to the self, after the initiation of the hidden choice (we might call sin).

First the problem of the suffering. The embodiment brings physical and mental suffering. Medical sciences and cure try to release man from diseases and inconveniences. In the life we live, these problems of health are serious enough to absorb a lot of energy and budget. Besides the physical and psychological suffering religions refer to existential suffering. It is about the legitimation of life and ignorance of human being. Man is at least in existential doubt.

An interesting question is if nature will regulate the process in the sensible sphere? The connection between mind and body is very strong, like the parts of an atom in the physical sphere. The power is strong enough to focus the mental upon this local connection in the world, above the philosophical connections of universe and morality. Rational and spiritual flow are torn in a condition of an aim of enduring embodiment. The embodiment of the soul and so the residue of man is so strong, he is besides the derived concept of the set theory, more strengthened to curve infinity and heaven, to himself. So he drives himself to the edge of a self-defined border, in translating thinking to the absence of infinite in the visible world and captivity of the embodiment, to endings.

Thinking in borders gives man the impression there is a lack of material to live for possible continuity. If the mind is empowered by the idea of infinity, which I suggest, to the full extent the problem is not matter, but the direction and access of spirit. If we reach to infinity but do not have the power to get access to infinity because of the supposed lack of matter (limit-related), we might look the wrong way if we use matter to create a way to attain infinity. A more logical route is to emphasize the depth of the mind and to tune on the spiritual accessibility of creation. We might suggest there is a lack of spiritual direction, a reason to emphasize on spirit. In the infinity of the universe there is an excess of matter, but by creating, in applying of reason, borders and limitations, and the misguidance by choice for the self, we wander and err, disrupting the idea of the infinite and therefore the resonance or echo of our connection with creation, universe and God.

(3) Resonance: a connective way of thinking

The term resonance is abducted from the field of acoustics. If a string of a musical instrument is struck and a string starts to vibrate, another string of the instrument vibrates too and produces sound. Resonance means 'resound' or 'echo'.

The resonance of the music instrument is a metaphor to imagine the disposition of man. The first string is the process beyond the world of residues. Man is taken into vibration and searches what connects him to the vibration.

He looks to the instrument and wants to apply it to iterate. But in matter he only finds his own echo, if he makes a lot of noise, which might bring him to egoistic ideas.

And with all this sort of ideas, the process beyond the echo might be nearby, inviting to connect the echo of the residual string, with the process of the play (metaphorical speaking).

The assumption our property of thinking is similar to resonance is as follows. In this paper reason lingers in infinity, as if we are conscious of the process of creation, receiving and with the possibility of response. This might be a reason we search God, seeking for legitimation of existence of man. Also we search for soul mates, for the trust of more or less congenial minds, enduring harmony with nature and life itself, so paradise.

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A mathematic approach to support this theory which does produce a paradox for the self, is the set theory. The set theory provides the framework to develop a mathematical theory of infinity. In this case the self (i.c. the Barber of Sevilla paradox) is in doubt if he is part of the set or not, in the set that the barber cuts everyman's hair that doesn't cut his own hair. So what does this mean to the barber himself? This is an existential problem in the theory of infinity. Man is in doubt if he contemplates in the dimension of infinity if the thoughts involve himself, in thinking a set, too. If he projects infinity on himself, he won't find it in an affirmative way. So in thinking we tend and tune on to infinity but after the bridge of infinity we can't bring it back in judgment upon ourselves. Infinity reveals itself but we are not able to make it our own, because it becomes a paradox to the self. We are able to exalt our life with it, by sharing, contemplation and philosophy.

Negative effects of this theory:

In an echo, there is no meaning in itself, so the self is not important to promote the ego for its own sake.

Furthermore the problem of a string is it is felt if it touches the resonance box, but if it holds on to the box, the sound is distorted. So it is no use to absorb infinite matter in life, because it will distort the resonance. And the resonance is not embodied in the self, because as we have seen, the self-assumed to solve the problem of infinity in physical life (which is impossible).

Positive effects:

If man finds the tune and is able to hold on to it, it might be seen as an unification with the origin.

The question of enduring being, embedded in the process of creation and is less a philosophical and more a subject of religious currents, which is in the context of this paper less interesting, although important. In addition, devotion to the supreme, instead curving thinking to the self alone, will empower the qualities of the mind and so being.