

Dominance of rational forms

Authentic human being beyond manifestation of the final human being.

Preface

Important philosophical principles might be classified as theories of forms

Plato: the highest conceivable form is the idea as the basis of reality.

Aristotle: forms are archetypes and objectives of things.

Kant: forms are a priori embedded in reason.

Considerations

Mankind might focus on two paths. The first path is directed to identification with God. The second path is based on the chain of generations, and leads to the final human. Both paths are subjected to the question who man is and who or what he might become.

When a rose is in bloom, the flower reaches maturity. Man is able to think the general concept of 'rose' by categorizing physical development in time and space. The rose is a manifestation of form. But the concept of manifestation might be a consequence of consciousness of origin and creation.

Introduction

The ratio is a typical human characteristic, because it distinguishes human being from the animal. What is the meaning and consequence of the rational ability?

In this article I argue that the rational ability is mainly applied to the surrounding world. The physical context in which we live is subjected to change. Man tunes his mental activity on changes by applying rational forms. The deduction of these rational forms rests on two axioms which I will explain in the first paragraph.

The human being demonstrates himself in the world by rationality. Man sees himself as a part of the world. The manner in which the human manifests himself leads to the conclusion that the human being transcends nature. I argue that his mind and then specifically his rational ability, determines the future of man to a large degree. In the second section I will distinguish five different phases of development in order to support this idea. I proclaim that this development is embedded in the human abilities of rationality and intuition. The development is divided in topics which apply to different phases and time intervals. The choice of the topics might evoke discussion. However, I am concerned with the scope, namely that the activity of thinking largely determines the evolution of the human species and its habitat. In the context of the rational power: man is searching for his identity as the final man.

In the third section I examine whether rationality determines man's identity in essence. I argue that in addition to rationality, another ability supports the mind of man, namely the intuitive ability. Unlike rationality this ability focuses consciousness on the world. It should therefore not be seen as a totem of happiness (to acquire wealth, to find a marriage partner, etc). As stated in the preceding paragraph the intuitive faculty refers to the mind and spirit. Rationality projects concepts in the world and extends to judgments and experiences. On the other hand, the intuitive faculty narrows or maps consciousness into an original creative form or image. Fundamentally, the intuitive faculty asserts man to question his identity as authentic human being. This ability is nowadays, however, increasingly pushed into the background. The great philosopher Kant declared that man should focus thinking on the world, inter alia to avoid bigotry. But what are the consequences of an autonomous and self-sufficient reason? Man is focused on the final man, then.

The classical philosophers argue that the ratio provides man with the ability to think higher forms of reality (Plato) and that humans are actually forms (Aristotle). Thinking besides is an

activity in basic a form itself and so related to consciousness. The classification of consciousness gives an indication of access to a higher reality. This consciousness is essentially a blank form, because experience compounded with (higher) forms darkens or muddles the higher reality. For example, a wheel is a cylinder, but is due to the use and the material content of the mould not directly known as such. This approach is metaphysical, beyond sensible awareness. Especially mathematical shapes are expressions of the metaphysical approach of human consciousness. Man seeks, I agree with Kant, motivated by the ratio, a higher reality and God. But, in contrast to Kant, I will refer in the third section to a dynamic form of consciousness which explains authentic ideas without being rationally self-sufficient.

I wrote this article for everyone who is interested in the philosophy of consciousness and philosophical thinking. It might be interesting for you if you are searching for philosophical structures of reality and the meaning these structures give to man. The article contains no bibliography and has no referrals. If writers are quoted the concept is so general that I do not consider it is necessary to quote formally. I also do not cite verbatim.

The central question addressed in the article is: what is the essence of the human being? Who is the human being in authentic form and who or what is the human being as manifestation in the world?

Intentions

To explain why rationality determines human identity.

To reflect on the impact of rationality on humanity.

To answer the question why humans manifest themselves dominantly in the world: man examines and influences all levels of existence.

To examine why the identity of man is determined more by the formative and creative power than by manifestation (of rationality) in the world.

To provide a philosophical approach of the forming or creative power as essential and existential meaning for human life.

§ 1 – Thinking as axiom in the human habitat

The philosopher Plato proclaims that abstract thinking is an activity that is based on a metaphysical world. In the book 'the ideal State' he states that understanding abstract ideas is of such great importance, that society relies on it. In fact, if the human ratio does not hold a dominant position in the psyche of man, society falls apart because of rising conflicts.

In this article I suggest that applying reason in nature leads to conflicts. The demands of reason urge man to act in the world and shape his habitat. The influence will be demonstrated in the era of mankind, I shall proclaim in the second paragraph. This section describes why reason is dominant for the human species. Because of it's theoretical importance for the next section, I partly copied this section of another article which I wrote earlier (Reaching for heaven).

Axioms

The rational property of man can be determined indirectly and directly. Indirectly, man has different abilities than animals have. Thinking provides the ability to influence and shape objects in nature. Man is able to build, to irrigate land and convert raw materials into a variety of products. He is also able to communicate in a way that is not directly available in nature, such as computers and music.

Directly, man is able to think without reliance on nature. Metaphysical thinking (transcending nature) is characterized by distinct thoughts. First, he is able to think perfect forms by the act of presentation. Second, he is able to put objects together in his mind and "move back and forth" that way. I conclude that the thoughts of man are directed to perfect conditions. Perfection in relationships is balance. This approach is geometric, mathematical. Euclides, and after him many others, professed that the science of geometry, algebra and arithmetic belong to the class of intuitive evidence. For the mathematical objects (lines, shapes, algebra) which are evaluated by human reason, no experience is used. These cases are therefore of an extraordinary category, because they prove that man can reproduce shapes and numbers without making use of the senses, but indeed by applying a metaphysical order. Distinction of these categories (nature and metaphysics) gives an insight in the relationship between pure thoughts and experiences.

I will return to these axioms (i.e. not proven but accepted propositions on the basis of claims) later in this section. Natural experiences do not match with perfect proportions. People can get disappointed, lose grip on life or lose balance. Man is seeking for balance analogous to the idea of perfect proportions; a balance that he is not able to hold, because nature upsets the abstract balance. The moment a flower is in complete bloom, is a brief moment. This is comparable to the concept of perfect life: the idea of perfect life is corrupted with the acquisition of 'peak experiences'. Uncertainties block peak experiences and that is the reason why man wants to control experiences.

Thought Game

Follow me in the next mind game. Imagine a point. You enlarge the point. What is happening? The point becomes a circle. So you can without using the senses, think from a point to a circle. Because the circle is defined with an inner and an outer area, the edge marks a border. You might think from a point to a point on the border and back to the starting point. Then take this movement of the image in mind. You are able to judge the size of the circle from small to large and vice versa. You are able to move the line (the diameter and thus the radius of the circle) in your mind. With this thought game, I declare two axioms proven to be right. These propositions are, first, that man is able to think perfect forms by making presentations without interference of the senses. Second, he is able to put things together in his mind and "move back and forth" that way.

Thinking as standard

If you agree with the proposition that man has a mental ability which has no direct relationship to the visible world, I call this a mental condition. Man approaches the physical world from this starting point. This approach is characteristic for his existence. Existence literally means "to stand outside himself." By thought, which is typical for man, it is possible that man thinks himself as "point in the timeline". I rely on both axioms. Man develops a self-image by combining (perfect) thoughts and experiences. This includes a number of variants that can be distinguished, which I will explain in this section. Based on the perfect forms i.e. ideals, intellectual capacity allows him to criticize the surrounding world and himself as a person. By thinking man has the ability to develop abstract thoughts of himself as a distant point. Because he thinks in perfect forms, he is able to assess himself in certain proportions. Existing is, cognitively speaking, bringing experiences under the measure of the

intellectual framework. In this process man judges the experiences using the forms as standard. He gives meaning to the world by conceptualization of events and relates them with each other. For example, these standards can be reflected in laws. These laws can be interpreted strictly or with any nuance or mildness. In this case, man is seeking for a proper ratio, too. Apparently, it is difficult to convert perfect forms to applied rules and match perfect thoughts with nature. Nevertheless, man seeks for unifying nature and perfect forms. In art and music, he looks for perfect sounds, lines and colours and balance in proportions and order. So man has a criterion that gives him guidance for beauty and balance in his life. But it also causes frustration.

Thinking in relationships

Earlier I stated that man compares, combines and reflects mathematical shapes with experiences. Man looks at the world continuously for this relationship, these aesthetic principles, and defines these principles (for example, by defining a boiling point). Man projects forms, but idealizes the knowledge of the world as if it should be perfect. Man objectifies natural transitions, by indicating boundaries and transitions in nature. The transition of temperature from above the freezing point to below the freezing point is a concept to mankind, but to nature itself it is meaningless (because the phenomenon is a natural transition from one condition to another). Man thinks in relations and boundaries as he compares experiences with ideal forms. He draws a line that is black and white, as well as borders. This attitude leads to conflicts, because these concepts are not fully compatible with nature. Man is confronted especially with this problem in thoughts about life and death. After all, he crosses a defined boundary.

The power of thinking demonstrates itself in the human habitat. In the second section I describe the dominance of thinking on human life. I do not only proclaim the prevailing effects of thinking on consciousness, but also the dominance of thinking on natural life when measured to the era of mankind. I am aware of the fact that the marked periods in the following section might be subjected to discussion and objection. My aim however is to state that the effect of thinking is inevitable if applied to the development of mankind. So the perspective might be shared.

§ 2 – Stages of development

In this section, I describe the impact of rationality on humanity. I distinguish five different themes that I will explain below. The themes I will apply in conjunction with rationality are fire, commerce and money, geochemistry and displacement in atmosphere, central coordination, and parallelism. These themes are typical expressions of the phased development of mankind. To provide a consolidated view the themes will be discussed in a few recurring topics: discovery, technology, social structure, disease, and rationality in the dimension.

First theme: fire - the first dimension of the rationality

Discovery. How is it possible that man has come up with the idea to make fire? He has seen that fire began by lightning struck. He also saw that fire prospers in dry weather, prefers dry wood and grass and also can be increased by the factor wind. He also saw that the animals (as well as humans) were frightened, because fire can be dangerous. Because it kept dangerous animals away and he needed warmth in cold weather, he overcame his fear and started thinking about how fire could be created and controlled.

Technology. Man might have thought that dry wood could catch fire, testing and inventing a proper way to make fire. By friction of wood on wood, he learned to make fire. Also by ferrous flints and dry grass he is able to make fire.

Social structure. People generally did not grow old. Experience was an important attribute for survival and traditions were told mostly by narrative. The tribal elder had much authority in the group or tribe. Trade between groups was limited; groups were mostly self-sufficient and located in one or several fixed spots.

Disease. Because man could make fire, he was able to survive in areas that were relatively cold. There was little food available in certain periods because man was dependent on animal migration. Especially during ice ages, he lacked adequate (varied) food, with consequences for his health.

Rationality in the first dimension. Man realized that he is able to control the form in which fire is revealed (magnitude and direction). This abstraction distinguishes man from animals, because to a certain degree he is able to master the form in which fire occurs. Man is able to focus and apply a great line or circle (a fire) on one point in his habitat. I call this mental application from a line or circle to a fixed point (vector), one-dimensional rationality.

The second theme: trade and money - the second dimension of the rational power

Discovery. Since ancient times reason has been called a decisive feature of human being. The Greek philosophers were aware that human beings have an extraordinary capacity, and introduced the concept of 'ratio'. It gives man the ability to think beyond the world of natural processes. In the case of making fire there is yet a clear relationship between thinking and the natural habitat. In the early antiquity (550 BC) the concept archè emerges. This term refers to an independent primordial matter which is not directly related to nature. Man is no longer solely part of nature. He is also able to shape objects to nature. He takes raw materials from nature to make products. Man trades products in order to realize optimal transactions. He introduces and designs a payment system that goes beyond natural exchange of goods and services (money).

Technology. Technology is a system based on the application of knowledge which is reflected in physical objects and organizational structures designed to achieve specific goals. An application of the second dimension of rationality is as follows. If the nominal value of money higher than the intrinsic value, reason is used in a way that can be judged as mental abstraction. The resources (gold, silver, precious metals) are scarce. By introducing money man has developed a system that allows trading beyond the limiting effects of scarcity of a material itself.

Social structure. From antiquity to the middle ages, the social structure was determined by a hierarchical structure of ranks and classes based on land ownership and feudal relations. Economic and military interests were anchored locally. After the middle ages, books like 'the wealth of nations' emphasized collective national wealth. The accent shifted from rural areas to urbanisation, from local to national expansion. Economic and military interests gained a more national character and were fuelled by the development of a democratic system. Trade increasingly prevailed over military operations, because trade leads to more wealth and prosperity for all nations. The movement of people and goods was determined by optimizing

the resources and skills of (groups of) people. Trade and economic interests of countries and cities with trade routes over land and water as lines connecting these points, were emphasized.

Disease. The main disease that marks the transition of the second and third dimension: the plague was spread by movement of fleas. That was the result of movement of people and goods through (trade) roads between towns and villages.

Rationality in the second dimension. Man is able to think a complex set of lines between points. By conceptualization of complex patterns he is able to imagine economic and military scenarios and to determine movements and obstacles on the basis of quality and quantity. He is able to develop a system and conditions to optimize this process. Assessing movements, developing the system with the goal of increasing prosperity, is essential to what I call two-dimensional rationality. The pattern of lines is located on the surface of the earth and connects different places. The third dimension (in air or in the earth/water) is not involved, yet.

The third theme: geochemistry and displacement in atmosphere - the third dimension of the rationality

Discovery. By reason man is able to gain access beyond his natural horizon. He not only seeks for fixed stars to determine their position but searches into the universe for planets similar to the planet earth too. His actions are not limited to discovery, he will make every effort to make at least physical contact. So he visits the moon in 1969. He focuses his energy on physical movement. Why would he do that? Doesn't his habitat provides him enough? I state the incentive of mankind to move on beyond his habitat, is embedded in his rationality. This ability provides him this endeavour, but is a result of what I call the intuitive ability. The basis of this ability are creative forms. I will explain this intuitive ability in the last paragraph. For now it is important to state that rationality and the desire to manifest have a base, namely forms, which precedes the manifestations of man in the world. Therefore, he is able to achieve an aim with attributes that apparently have no direct relation with the aim. He drills oil and gas to move faster (with cars and airplanes). He develops propulsion by means of combustion so he is able to move in and out of earth's atmosphere. He creates powerful telescopes to view objects in and outside the atmosphere and sonar to detect objects in the sea.

Technology. By mining and exploiting natural resources, he is able to move to physically unnatural spots. Life is increasingly determined by scientific exploration, statistics and mathematical logarithms. I refer to the emphasis of computer-driven programs in traffic, internet, weather forecasting, exchange. Our habitat is highly influenced by mathematical models, physics, and chemistry. It is also the era of analysing and applying very small objects resulting in major events, for example bacteria (disease) and atoms (nukes, nuclear energy).

Social structure. Individuals, who have access to the knowledge to optimize technology and have access to resources to realize goals, achieve a high status in the social landscape. Individuals that excel in information technology, with mathematical talent and people who (through stock markets) provide access to resources could afford a high level of welfare. Money and knowledge will prevail over common social structures that are embedded in society. This group of people develop in general a relatively high-level manifestation, which will also be propagated to other groups in society. Exemplary behaviour leads to the imagination of a standard for a successful life that expresses forms of luxury and wealth of individuals. Communication will increasingly emphasize the better life of this small group, just because they will appear in the limelight. Individuals who ride on the waves of publicity and media, such as film stars, are involved. The 'community spirit' will be pushed to the background. Excesses in social sense will increase, because wealthy and very rich people that lead a public life, will make the large group of people feel insufficient to manifest themselves. The call for mediation by a higher authority to look after their interests to overcome the perceived inequality in the world and between groups, will increase. Luxury will attract man both mentally and physically. Mass media will spread images of luxury all over the world. I predict the interception of authority will come from the power of rationality in the fourth dimension, with unexpected and far reaching consequences.

Disease. Separating and mixing natural substances (chemistry) to operate in a natural environment (combustion of fossil materials), inevitably leads to problems for the human habitat. The increase in CO₂ is calculated statistically, and human extinction determined according to a timeline. The fear of disease which is distributed in the third dimension (air), is increasing. Signs are mers and sars. Further, by increasing interdependence, humans are more and more subjected to regulations and standards which ensure psychological symptoms. By an increase and abuse of narcotics, addiction is during this era clearly observable.

Rationality in the third dimension. The origin of complex applications in the third dimension, is hidden in a creative power which reveals itself through rationality. The result is that after the two-dimensional development of rationality, man develops the third dimension, while maintaining the first two. Burning and displacement remain driving forces, even in the event of drilling (oil) and flying (propulsion in general, missiles, jet aircraft, etc.). The first dimension is one point, a vector, the second dimension a complex system of points (cities) and lines (roads, waterways), the third dimension is 'airborne'.

The fourth theme: central coordination - the fourth dimension of rationality

The first three episodes are to the utmost extent history. Based on the ratio you can continue as well, although of course with some reservations, to give direction to the unfolding future of mankind. This is possible, because if the ratio is dominant, we only have to analyse the ratio in order to predict the development of mankind. In order to foretell the future, the line of the dimensions described can be followed. So the fourth and fifth dimensions follow the third.

Discovery. I mark the subsequent fourth dimension as a three-dimensional manifestation of rationality with external factor. This external factor influences, coordinates and determines the form eventually. The form itself will increasingly take less independent decisions on location; that will be left to an external source. Because more and more areas of life will be integrated with an external location of control, I call this figure the period of central coordination. These forms and areas of life, therefore, are no longer independent and stable, but deform by the interaction with the central coordination point and human life in result will be more and more determined. Characteristic for this interaction is a self-learning system based on mathematical, chemical and physical computerized applications. Man is no longer self-regulating but builds a system that intervenes in all known areas of life.

Technology. A major impetus for this system is GPS. This system determines by using four satellites, the three-dimensional position of an object, while the object is moving. In the near future mobility will be dominated by central coordination. This is an example that man has begun with central, computerized coordination through pilot projects. Stock market and currency movements are centralized and computerized on which decisions are based to determine development of capital, applied to businesses but also with far reaching

consequences for groups of man. This is for example the case with decisions of outsourcing. A world in which military activities in different places will be coordinated centrally is no longer far away from us. Man will be influenced and controlled in three dimensions externally in his movement or presence in time and space. Local independent decision making will in the future be minimalized and the central coordination will be expanded. To give a practical example, man will no longer take the decision on how he goes from A to B, but will only get information about the pick-up point and the estimated arrival time. The figure (in this case, the road) is fluid and not local and determined by an individual.

Social structure. Socially, the fourth phase of rational application leads to an incomparable upheaval because human freedom will be curtailed. Man will demonstrate resistance. The motto from the French Revolution liberty, equality, fraternity, will be more and more under pressure. Dependencies man hardly understands will force him to hand over power to a coordinating system. I predict that the ratio is such a powerful engine for development, that this dominant development will be difficult to halt. Also because the manifestation by the human rational ability will be accepted broadly in terms of identification. Democratic governments will slowly but surely be reigned by a technocratic system. I expect the system will finally encompass the world. Just the threat to freedom of democratic countries, will lead to excessive monitoring of individuals and groups to guarantee freedom, but with the side effect that this process leads to less freedom and to follow an individual incentive. The excessive reaction will bring a uniform social monitoring system to the population. This results in extremities like coordinated quarantine of populations. Documentaries and films have at this point a predictive value, without the description of an integrated philosophy. The natural environment doesn't determine the development of the human being any more, but predominantly science, which is then based on the ability of rationality. Previously nature caused deviations (food shortage, disease, violence), in this phase human will be standardized increasingly by the determining technocratic system. To what extent is behaviour divergent to the normal and acceptable? (When) should a dangerous person (terrorist or sick) be insulated? Increasingly, the government will be an organism which classifies behaviour as beneficial or detrimental to the population and if necessary according to the standard, take action. The introduction of this process will be gradual, getting legitimation after incidents that will cause extreme shock waves in the world (social unrest, diseases, casualties, terroristic threat). The fact that man shows increasingly addictive behaviour, is a consequence of this process. Man will embrace a servile attitude, because by increasing interdependence, his future interests are

not in good hands by any other individual any more. Man is aware of his shortcomings. His interests could only be secured by a relatively acceptable sophisticated system. Increasing pressure through globalization leads to man's desire to escape from reality, to a virtual and addictive world on the one hand. I call the relation of man to the phases of rational development the time lapse of the long wheel. Man understands logically he is a small part in a colossal project (the final man). But man himself is on the other hand forced into a straitjacket in which he no longer desires to adjust to. On the other hand I predict resistance, a lower and upper world and thereby agree with writers who have previously indicated such a development. Man proceeds to form complex cell structures, a form of resistance in which force might have explosive power. Democratic conditions will get compromised.

Disease. (Intentional) mutations of genes result (indirectly) in diseases. These mutations promote 'normalized' appearance and behaviour (positive eugenics) and elimination of diseases (negative eugenics). The central coordination will encounter resistance which will be disclosed by cell structures (both social as physical, DNA). Supervision on (positive) eugenics will increase, but cannot prevent that man will make changes which will eventually lead to mutants, whether or not combined with artificial intelligence (robotisation). Mutations in cell structures are the seeds of diseases. Change of cell structures with the aim to adapt and improve the human species and, from the point of view of the resistance, to withstand an advanced system, does not remain without consequences. The consequences are justified, because the goal is declared sacral, and man as a creation will rise in prestige. The creative power which I will discuss in the last paragraph, will be suppressed through this application of the rational ability and will be improperly assessed.

Rationality in the fourth dimension. I mark the subsequent fourth dimension as a three-dimensional manifestation of rationality with an interdependent outside the form stemming point as the determining factor. The sphere of influence will be expanded beyond the original form. The increasing influence of central coordination results in an interaction between the outer source and the original form with increasing dominance of the outer source.

The fifth theme: parallelism - the fifth dimension of the rationality

The configuration of the fourth dimension may invoke an interesting discussion. More discussion will probably arise about the definition of the fifth dimension. Yet I will make an

attempt to continue my vision on human development. In the fifth dimension the reciprocity of the outer source (central coordination) and the local form will be integrated in the constellation. The constellation can simultaneously (parallel) transform from the (local) form and outer source (central coordination). In the fourth dimension, the influence of the outer source increases. In the fifth dimension we speak of balanced reciprocity. In the fifth dimension we are in a certain way able to merge time and space. The imagination of the human rationality in terms of the fifth dimension is a wormhole.

Discovery. Time and space will be so to say 'folded'. Some of us might see this as impossible, but (mechanical) flying appeared hundreds of years ago also an impossibility. Because man thinks forms, he is able to reform nature and to curve conditions.

Technology. Man might identify himself with what in physics is known as complementarity. If we assume that complementarity (two parts of matter which demonstrate each position crosswise) means that these parts are able to determine each other's position, man might with such a technological application at this stage be able to look for symbiosis in the universe. I predict development of new technology that allows the folding of time and space, based on symbiosis. Because such techniques are futuristic perspectives, I stick to an indication of this application. I assume man will develop a matching technique for the transition to the fifth dimension.

Social structure. This dimension is more suitable for an autonomous status of self-forming and -managing groups. Autonomous groups, however, can collide with each other. I expect another social turbulence. The disunity of the original form and the outer source of the fourth phase transits to a more stable and crystallized form. The social model will be softened and more in balance in the social structure in comparison with the preceding form. On the other hand there will be social constellations that apply knowledge earlier than others, also in order to obtain dominance over other social constellations, to possess scarce resources before another. In this era the weather is affected and actually determined. In futuristic images you might see ball-arching structures. Man will overcome problems of scarcity of water, not only on the ground, reducing complications between living creatures. Also, the opportunity to make contact with alien creations, if they exist, will increase.

Disease. Diseases arise from deformation and configuration of body and cell structures. In the fourth dimension man mutates and intervenes in DNA-structures. In the fifth dimension cell structures will be minified, multiplied, compared and parallel projected in space and time. This dimension will involve risks for organisms such as time and space diseases and mutations. An important question is to what extent man, as we know him today, shows consistency with the final man. I argue that the ability of rationality includes transforming nature and body, a derivative projection of an original creation, to which I will refer in the last paragraph.

Rationality in the fifth dimension. The man is able to fold forms in time and space. Forms accommodate to a complementary cross constellation.

A sixth dimension might mathematically be described as a constellation and discussed in a futuristic spectrum, but I hold a sixth dimension beyond the scope of the article. It would require a deep and currently impossible study. The fifth dimension is actually based on assumptions. I want to point out that the marked applications of rationality, based on dimensions, prove the theory. The theory leads to the affirmation that the human ability of rationality is dominant for the human creature and his habitat.

§ 3 - What or who is man?

Rationality is the ability that enables man to engage his mind upon the world.

Rationality empowers man to engage in a relationship with the world beyond the solely physical. Man manifests himself by shaping the world to his perspective. Through configuration of forms he transforms matter into objects. Man penetrates the material mentally but he does not identify himself (entirely) with it. In the end man judges matter as a strange substance. The distance from the rational ability to the physical offers man in reverse a framework for reflection and evaluation. Man is able to judge the applications and actions in the context of the rational power. Matches are judged primarily by evaluating whether the in rationality embedded form-configurations, are properly applied. Actually man 'practices' with the application of forms. He reconfigures forms. The question is what the origin of the ability of rationality is. What is the source of this formative ability? In what way might we find access to the source? So to speak, the rose is a manifestation of a form. The question about creation precedes the form. Which idea precedes a scion? This is an interesting question, because the concept of a species is a concept that is not derived from nature. It is based on a concept of thought. The concept is a perspective of mentally preceding classification of forms. Man is not able to determine this physical and ascertain a void as twilight zone between the physical and spiritual reality.

In this area the mind does not function as a tool to focus the consciousness on spiritual insight. Reason is an instrument of rational ability to categorize and adjudge experience. But that is just functional in relation to the world. Reason cannot be used to determine the spiritual reality beyond the axioms. Studying the mind by reason to approach the preceding creative force will result in a vortex of shadows. Hence it is understandable that man ignores underlying intuitive contents of consciousness. In addition, youngsters are taught to focus on the world, so man cultivates reduction of concentration on the mind, activating and stimulating the ability of rationality. Our mind-set falls from a flexible to a more fixed and solid form.

The framework of reformation will first be put to a halt if man does not only convert his mental activity on matter. He should interrupt this tendency to materialization and this (metaphorically) mental fall to infinite chain of events. During the process of thinking about

this existential question man will be confronted with emptiness, darkness and confusion. This question may initiate a glimpse of awareness about the origin. This condition could animate the flame of intuitive consciousness and might give access to spiritual forms. This mystical process can be described as mentally revolutionary. Spiritual forms as previously indicated are initially empty, because the hardness of the forms that we project and know as matter are usual objects. Some religions teach that an indication of mystical experiences is the feeling that the world is falling apart. Some of them teach an overwhelming mystical insight and enlightenment, peace and mercy behind a curtain of emptiness. In addition, some philosophers describe such a state as well. During this state, man has less earthly aspirations in relation to common struggles between rationalization and matter, so to speak with solid material resistance. In a certain way, man might relinquish the tendency to attach and think in solid mental forms. He will attach less importance to his material identity.

Intuition is the ability to direct consciousness to original creation.

Both religious and philosophical traditions point to an inner path. Because man is commonly not able to see a spiritual mind-set of other human beings, man ignores this path by the lack of visual manifestation. This inner path is the ability to focus on the creative field that is related to the intuitive conscience and what Plato for instance claims to be the ability to remember. Intuitive judgment is not working outward, but inward, through introspection, recollection of forms, and contemplation.

Rationality is an ability which converts deeply in the consciousness inspired shapes to material projections. Through introspection, contemplation and meditation, man is able to enrich his awareness with these creative, spiritual forms that precede his consciousness. Form transfiguration is the enrichment of the consciousness with the awareness of and the insight of the process of creation, that precedes the ability of rationality. For humans I think this step is revolutionary, but to get to the original forms themselves, to God, it is, mathematically speaking, like an asymptote. Man glances over the rational ability to project mentally constructed forms arising from an imitation process. Man is able to imagine and in a certain way copy the origin, but man is in human life not able to participate in the original core.

Unification with the spiritual reality of the human being is limited (asymptotic). He will be retorted to his physical condition. Traditions speak of a glimpse of the magnificent sky that

man is shown, so powerful that for example Plato describes this as analogous to the light of the sun.

Whether matter has a substantially different condition compared to the creative forms, whether it is another substance, is a question of the categorical intellect. In philosophical and religious traditions this question is a controversial topic. In my argumentation I abstract from this discussion, because the discussion will be unnecessary complicated and dogmatic. Arguing about this point of view would distract from the central topics of the article.

What is the (final) man or who is the (authentic) man?

The gifts of man's abilities define and determine the human being. In addition, the rational ability determines what man demonstrates in the world. As a part of the world he creates an image. He builds his identity by functions of rationality: by demonstration and evaluation. Man is a projection of rational consciousness in the world, and across generations rather 'what' than 'who'. Man is more a part of a chain in the development, an object and less of a subject. This process spans generations. The identification with persons over time in this rational process is very limited. Because this process covers many generations, eras in which man is rational and physically developed, I mention man in this sense 'the final man' and I refer to the concept of 'the long wheel'. Who he is refers to a more personal identity, where he feels at home. I think man will never feel at home in the world completely, because the deduced forms he projects in the world, will vanish and so will his personality. The world is his physical home, but not his spiritual, and so he is divided. The question "Who is man?" is a question about the essence of his being and refers to the creative power.

Three phases of formconfiguration

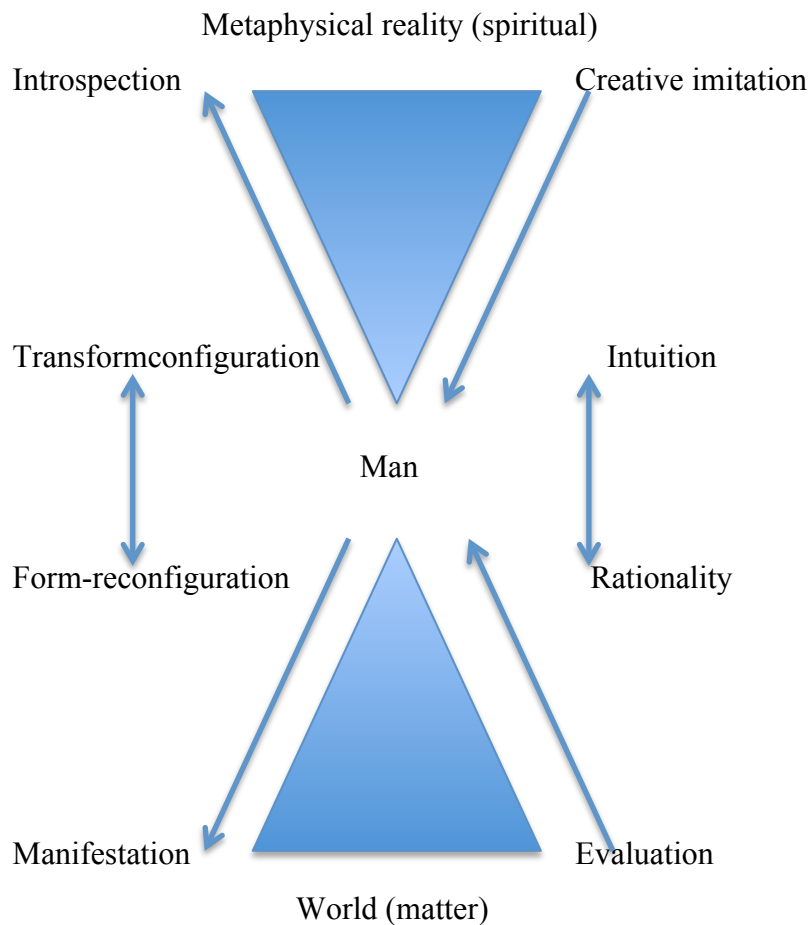
Religious traditions have saints, who lived holy lives. Generally saints take distance from rationality and the chain of what I call mental reconfigurations. They give priority to the origin and refer to the pure soul or essence of human existence. Religions preach elevation and redemption of the soul. When I try to catch this in human terms, I would like to speak of transformation of our state of consciousness. Man catches insight in the spiritual ethereal form that transcends and precedes rationality and practical behaviour by the origin of the creative

power. Because man is used to project his imagination to solid forms, I compare the state of mind with an analogy of phases.

Besides the ethereal form, I distinguish two other phases. First, the phase of the fluid form, in which the creative form flows to the solid form. Abilities like intuition and rationality are features of the fluid form between the ethereal and solid forms. We could call this form spiritual solid, captured and prisoned (fallen) mind. In this state a form of consciousness transfers between the physical and mental. By reason of consciousness man is able to make form configurations. Man should be aware of this fluid state.

The survival of the physical life form could (temporary or not) displace the fluid form. The solid form of the body is centred and then attaches itself to the individual shape and is inflexible and focused on physical preservation and enjoyment. The re-configuration merges in a fixed configuration, with concentration on a single form. Formative and creative activity is focused solely on survival of the physical form. Man indurates and forces are released that could lead to resistance, aggression and conflict. After reflection or elevation from the creative force, the solid form could become more flexible and recalibrating configurations. This process can be described in analogy with natural transitions in chemistry: the phases solid (freezing of water or ice), fluid (water in liquid form), gas (hydrogen).

Appendix: systematic representation of the structure of consciousness



Reality

Metaphysical reality (spiritual) – ethereal forms

Human consciousness – fluid forms

World (matter) – solid forms

States of consciousness

Transform-configurations

Form-reconfiguration

Human abilities

Rationality

Intuition

Functions intuition

Introspection

Creative imitation

Functions rationality

Manifestation

Evaluation