

Recovering the mind

Thinking patterns

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Introduction

Nowadays, the unbalanced and excessive behavior of human being is a main issue if we look at the possible extinctive war and the greenhouse effect. An interesting philosophical question is what the reason of this behavior is. Is it possible to find an indication to reconsider our way of living? Therefore, we will search for indications in mathematical and scientific laws and interpret relations and connections between the mind, self, reason and reality.

By connecting these concepts, we might be able to reveal powers of the mind. And so to say, we might be able to recover patterns of the mind which lead to certain actions.

In order to discuss thinking patterns, we will take the mind as the starting point. As in previous articles, we will use analogies of mathematical and scientific law to discuss the philosophical approach of the mind. We seem to be less conscious about the basic properties of the mind. Are we aware of the origin of both the static core and dynamic reason? An important pattern is that by releasing dynamic reason in the residual visible world, we call reality, the mind empowers the idea of a self which communicates with and embraces the residual time-space configurations. And this process is not easily redirected and brought back in a balance with the original starting point and static core.

In the paper fragments of sections of previous articles are quoted, if relevant for the discussion. The idea is to give an impression of patterns. There is no scientific prove of this intuitive process to approach the mind by using and applying analogies.

The paper is recommended if you are interested in the subject and have some experience and education in metaphysical theories. Furthermore, we recommend to read previous quoted articles.

Starting point: unit circle as analogy representing the mind

The unit circle reveals in analogy the way the mind works.

The unit circle enables us to find out how our static mind and dynamic thoughts have the same origin. They have the same starting point in the circle and open more dimensions embedded in one original point. The unit circle contains both static and dynamic principles.

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 as a dynamic concept in the sensible world. (Article Unit circle).

Static dimension: universal code and moral infinity

Based upon mathematical theory, man has properties of universal code and indicate moral infinity. These properties are in analogy comparable with the static core of the unit circle and refer to the metaphysical identity. Excessive mental focus on the self and residual effects, aren't congruent with the harmonic and moral properties of the static core.

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. (Article Resonance).

Infinite morality and universal code are rememberable 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. (Article Unit circle)

If the depth of our soul as chair of thinking process has no border in the 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. (Article Resonance).

Dynamic dimension

The dynamic reason, directed towards the visible residual world, starts in the point of origin of the unit circle, where the core of the static soul is situated. In combination with senses, presentations of residuals, the process of idealization of the unit circle occurs and leads to the foundation of the self. Is the erection of the self not meant as surrogate, as a temporary and spatial idea, to replace the static core?

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. ...

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). 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 from the rational point of view, outside of the static core, related and empowered. ...

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. The illusion is created that a 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. (Article Unit circle).

Analogy of physical law and the erection of a self in time and space

Scientific laws somehow underline the analogy of ontological composition of the self. It is interesting the way we erect the self and energize our mental identity, in relation to chemical laws, might be seen as temporary and residual excess.

First, let's pay attention to the first law of thermodynamics. This is about the conservation of energy and is valid under the condition of an isolated system. It is possible to change or transform the process, but not to create or destroy. The internal energy of a system has to be equal to the work done by the system plus or minus the heat that flows out of that system. Living systems are always connected to bigger systems and do not stand alone. Living systems on the earth use energy to do work for living, growing and evolving. Within that system the energy is flowing through to fuel work for living, growing and evolving. This is basically the first law. The energy which reaches earth, energizes us, gives a temporary working boost. This leads to the possibility of organization. ...

In analogy, our mental ability enables us to erect a mental reflection of self organization, which goes beyond a physical manifestation from a biological point of view. Apparently in the combination of energizing the biological organization of the body at one hand and the mental connection on the other, images arise in the form of physical and mental representations. Art is an example of an idea or mental representation. ...

And if we apply the analogy strictly, we have to say something about the way the mind finds its way. In the physical sphere, energy flowing from the sun, energizes matter and leads to biological organization. If we apply this in a similar way to the drive of self organization of the mind, the mind is empowered by a ... source, which enables him to erect an image of the self. He gathers energy to fulfill an idea, a working drive as a temporary boost to create an identity. Man has the power to erect a self and form an identity whereby he is initially empowered by the greater process or spiritual power to actualize his ideas. ...

Man transforms energy trying to bring order in chaos. Because what reason would man otherwise have to create culture and, more specific, art beyond a natural habitat? His self- organization of the living body is expanded by erection of organizations, political, economic and nowadays more and more technological systems, which go further than that. The question why he acts like this is metaphysical, beyond the physical. (Article The psyche revealed by physical law).

Are we searching for the way to separate our mind from matter to unify this with the original dimension and reverse the state before the reaction which produces the condition? It is more likely that our judgment on this is not in balance and indicates a desire to a closed circuit. For our reason is not capable of an integral understanding and so focuses on division, confirming its own

imperfection, as part of the existing condition. In analogy, our core, similar to an atom, seems to be unbalanced or unstable. Our mind seems to be a reservoir of unstable images, unpacked and revealed in a process of mental points in time and space. If we apply the analogy of chemical reactions, these are residues of an unfinished process (of the mind). These residues exist and are based upon imperfect, under- and oversized reactions, similar to the process of chemical reactions. Strictly taken, we focus on residues of an imperfect world and hold on to it. (Article Chemistry beyond physics)

Powerful combination of reason and the self (but in the end problematic)

Analytic reason is empowered by the idea of harmonic life by his twin brother or sister (the static core). Reason idealizes residues without limitations, judging and searching moral and universal code in a world we are not able to understand from this point of view.

A self is erected as idealization of the static core, to adore, but the analyzing power foresees a problem in time space configuration: a rise and fall of a residual self.

The philosopher Kant, a father of Enlightenment, ... foresaw the problem that we are not really able to know the things in the world (noumena). This is [in my opinion] related to the reaction I mentioned above; the chemistry is not in balance and we act upon created residues. And so it looks like we focus on things with our mental condition and try to understand our environment with reason. By doing so we expose and subject things to ratio and modify objects. We interpret the world and deform it to our own will and call this progress. (Article Chemistry beyond physics).

More pressure on the original connection of static core and dynamic reason by choice

Reason postulates a self in a residual world, wherein human being thinks he has a free will. This free will is in essence choice. Choice seems to offer us possibilities on the one hand, but might introduce an ontological problem in relation to our origin. In choice the unity of the unit circle is corrupted. Because in choice, the subject and object are divided. In metaphysical point of view, the point of origin is abandoned which leads to doubt and existential alienation.

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. (Article Resonance).

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 [by the dynamic reason as thinking pattern]. (Article Marking the mind).

Empowerment of the self by dynamic reason and choice leads to duality and tension in the unity of the psyche

A problem is the identification of the self. As long as man does identify himself in the process with residues, he will adjust his being to spatial and temporal conditions. These conditions are with reference to the static core and the underlying substrate, outgoing, excessive and unbalanced, because this duplicated imagined core is a mixture of temporary and spatial residu and patterns of the mind (idealization).

In relation to Jung, the spiritual flow is representing the psyche as a whole, together with the conscious ego. The psyche erects with the conscious part the ego and so a certain resistance with the whole and the integral self. Apparently, this confirms the unconscious mainstream [what Jung calls collective unconscious] of the greater process beyond physics and the resistance of the erection of the egocentric self

The ego and thereby the erection of the residual self attaches to the in matter embedded embodied life, and so next to physical development, evolves a mental erected self.

But the resistance of the residual self will not be able to hold on. And this confrontation is massive and problematic and brings fog or even shadows, because if we won't ignore this fundamental flow, being in the ecstatic mood of self-realization, we will reach at best a pyrrhic victory. You see, it seems we mostly fight against our selves. In the end, there is no enduring erection of the self, being absorbed by the great process beyond physical or mental creations, so residues. (Article The psyche revealed by physical law).

Effects of the unbalanced mind

By the use of the dynamic and analytical reason, we are able to develop culture and technological progress. These influences are manifestations of extended selves. Human beings adore these presentations. But we cannot ignore the striking unbalance in casu greenhouse effect for example. In origin, the mind might be capable of balancing power by static core and dynamic reason. In order to do so, we should reset thinking patterns.

In analogy, our mental ability enables us to erect a mental reflection of self organization, which goes beyond a physical manifestation from a biological point of view. Apparently in the combination of energizing the biological organization of the body at one hand and the mental connection on the other, images arise in the form of physical and mental representations. Art is an example of an idea or mental representation.

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(Article The psyche revealed by physical law).

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 that the human being is obsessed with itself and modification of consciousness towards the accidental dynamic world by choice. Choice seems to be 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. (Article Unit circle).

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 self is capable of translating thinking to an aim for the individual. We think an enduring process, but in embodiment [and idealization of a self] this process doesn't seem to coincidence 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. (Article Resonance).

Recovering the mind

This paper indicates we have certain thinking patterns which have a starting point in the mind. We focus on dynamic patterns, erect a self like duplicating the static core and are lost in time and space, because we cannot find a balanced path. We might ask ourselves 'why?' to start a process to recover thinking patterns of the mind.

If we hold on to the scientific process, the law of conservation in chemistry, the most beautiful process is if there is no limitation or excess of substance. So we make the best of it if we search for an optimal balance of substances, and so empowerment of the process. This in contrast to the under- and over-powering of the forces of nature and ourselves in these days. ... This is a heavy psychological concern, because as long as there is a situation of unbalance, this might lead to disturbance. (Article Psychological concerns).

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 an 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. (Article Unit circle).