

Psychological concerns

Based upon the philosophy of chemistry beyond physics

Introduction

In the previous article about philosophy of chemistry beyond physics, three laws of chemistry were in analogy applied upon the mental and physical processes of human nature.

In analogy of the chemical reaction, mind and body might be connected in a mixture, and combines a mental with a physical order. (1) This initiates psychological concerns. There is no use to convince each other of the dominance of one of the orders, both are part of a process which goes beyond understanding.

In analogy with the phenomenon of the atom, the unstable core influences the mind of man and drives it towards residues or things.(2) Our psychological condition is not balanced, and in this article we will discuss some issues that arise as result of this analogues phenomenon. One of them is that if we try to find ourselves, while the unstable situation will curb the path to success.

The law of conservation tells us to focus more upon balancing substances instead of energizing residues in a process of entropy.(3) A psychological issue which might be abducted from this law is, we have to trust the powers of a balancing process, instead of claiming control by reason.

The article is a metaphysical perspective beyond the laws of chemistry. This article is a continuation to the article 'chemistry beyond physics'. In this article we will discuss psychological concerns of the metaphysical perspective and might be interesting after reading the previous article.

1.The psychological composition of heaven and earth

First we will discuss the psychological concerns in analogy with the law of the chemical reaction.

If we use this law as an analogy and indication for our mental state, we have to realize our state before the reaction which lead to the mind-body-composition, might be an untraceable process. Because of the reaction, the composition has changed.

Our conscience has tracks of a former constellation, we call heaven. It is impossible to find in the new products arisen after the reaction, otherwise we

would have proven this. So claiming a dominance of the mental order is in relation to our condition not convincing.

The world we see around us, is classified as a product of the reaction, with limited and excessive substances, from one order or another. And there is an indication of excessive substances, and these are what we call things, waiting as a shadow in the unseen metaphysical process of creation. The things we experience in the world are sensible, so more easy to hold on for knowledge and application of reason. To claim the world of things is the dominant order is shortsighted, because we are not able to really know this world of residues (and shadows). But to our opinion the world is integrated and we try to convince ourselves we live in one dimension and so we urge ourselves to think there is one order or dimension.

Our mental state drives us towards the idea of an integrated process or idea of a holistic world, souls, God. This is not a result, but a mental condition. The focus of the mind is to involve the things of the outer world in this process. All our actions are intrinsic related towards this perspective of reception of all things, and a reception of the soul in this process too. But, we are confronted with a hardened world of excessive substances, waiting to join the greater process we intrinsic believe in. This outer world is a world of shadows, because these things are like residues of the core process.

The residues are unknowable to us, because the mental condition is connected to another level of this intrinsic process and has the signs of a previous composition, which is related to consciousness. Humans live too much from a spiritual and religious point of view to ignore this substantial point of view. I think this is an indication of a track of substance from heaven we deal with in life.

We do not know if we will be invited to this previous state again, which is in a scientific process possible, but beyond physics not evident and understandable. By the creation of life, we are exposed and subjected to a condition which does not fit us mentally. Life is not the flow or process we are mentally habituated to. This is why we have a disproportionate problem with the difference between life and death. Death does not make sense, it is too abrupt and residual for us and we search for a manner to explain continuity of certain substances, especially the one we call soul.

And by the creation of an analogous process of chemical reaction, in a certain way we take residues from the previous condition with us. These unsolved residues are in a way mentally provided and in a certain way stored by consciousness. They are like ideas, images of paradise, and archetypical. Ideas of heroes, dragons, shadows, angels which we cannot explain by the things we can see, feel or know

rationally. So they might come from another order, and in an analogous presented process, a previous dimension of creation.

And this mental state of paradise we call heaven, we long for, determines our lives for a great deal. We think we are rational creatures, but I think we lay too much pressure on the idea of progress by reason. I think human beings are creatures in a metaphysical process we cannot see and know, only be aware of by philosophy and religion and with some imagination, abducted from the sensible world (based upon laws of chemistry). Besides the indications I already mentioned (like analogy of chemical reaction of two dimensions, drive to cosmological and holistic integration, spiritual and religious point of view, psychological problem with continuity of the soul, archetypes) I have a simple explanation to put it this way. Our rational progress in the last centuries brought us technical progress, but emotional and mental we need a disclaimer if we look at wars and climate problems. It is in other words not evident we are looking forward to a wonderful wedding of mind and body. This is a psychological problem, because we are not able to relate the mental sphere with the physical. We have replaced the mental condition to search for spiritual and religious tracks to uninhibited use of reason.

Changing conditions are a purpose on itself, reason dictates the power to change. Humans are focused upon a process of chemical reactions or changing compositions. Animals do not alter their habitat, humans do. We have had the agricultural revolution, the scientific revolution, political revolution, et cetera. We divide and merge and combine in a broad process of reactions. These reactions we cannot oversee, and we do so by intuition, in general. But we have no idea what we are doing and have lost contact with the analogous chain of (chemical) reactions of the metaphysical process. In the last paragraph of this article, I will give a possibility to deal with the psychological problem of unauthorized use of reason.

The unauthorized use of reason, implicitly or explicitly criticized by religions, comes forth by our focus upon merging of physical and mental processes. Because we are not capable of reverse engineering in the mental sphere (finding and proving heaven), we use a form of forward engineering in the mixture of the world of consciousness and things. This is one great experiment in a dimension we cannot know (by looking in a world of shadows), which in Indian doctrines is called Maya and mentioned by an important western philosopher, Kant. Please note Kant is the architect of the philosophy of reason himself.

2.The fall from heaven

So we have a strange way to idealize the things in the world around us, because we use a metaphysical transcription to live our life in reality. Is this a consequence of excessive mental capacity in the residual world? Anyway, our compass seems to be unbalanced in a way. In the previous article I compared this with an unbalanced core, whereby the core was an analogues meaning of the unstable physical core of an atom. The unstable core leads to decay and this might be comparable to the condition of the mind. I refer to the religious currents and traditions, which address the problems of our soul, from downfall to salvation. The downfall is related to the analogy of the chemical reaction, whereas salvation might be compared by reception of the soul in the renewed process of reception or inhalation.

Because of the merging of the mind with matter, the mind body composition might be seen as a turmoil of at least two dimensions, with a focus upon things. The things are, in an analogy of the process of chemical reaction, like residues, waiting for a reception of a greater inhalation of a process (too). And humans do have a natural drive to study and act in the world of things, which is not the process of revelation of the mind or spirit, for it are the residues and shadows of a great and empowered process. In nearly all religious currents, we are told we look and loose ourselves in a world (of shadows) that is not the ultimate reality.

The world in which we invest and think it is an ultimate endgame for the mind, might be not as decisive as it seems, because the relation to the real process might be far more determining. So what we think and enjoy and despair in the world of endless points and residues, does mislead us and keeps us busy. And this is a significant choice but might also be a wrong bet, because the process beyond the residual world of things might be far more interesting. We loose ourselves in things, and could ask ourselves the question if the world of things, in analogy of universal theories we discovered in the world of things (like chemical laws), is the most significant.

Hasty as we are, we do not ask ourselves such questions. So if we put our drive in an acceleration to set and alter things, we alter things, but not significant, yet. And if we could alter these things, with a whiff of hybris, a bit acting as the gods, we seem unstoppable. How do we call ourselves in the big picture of creation? As long as we are not in balance, and not deeply understand what is the reason of this modus we live in, it is pretentious to assume we create our destiny, and once again exhibit signs of hybris. And then, our thoughts become like things too, adhere to the residuals, waiting for reception, never knowing what becomes of our imaginations.

And so, we have an indication of two psychological attitudes and drivers towards our environment.

The first is we do overreact and exaggerate the place of human life in creation, especially as long as we are blind for the condition of human nature. An unstable core needs time to stabilize, so we have to be patient and more humble to oversee the bigger picture and our condition.

Second, if in analogy of the scientific formules we might compare the tendency of things, not being residues, to connect to the main stream or process of creation. We might ex-istence, metaphysically out of the black box, step aside.

And this is easy to explain in birds flight. Because all religious currents we take seriously, propose besides the things we have to do to keep alive, contemplation, meditation and praying. Our technological advance on itself will crash on a wall of residues if not embedded in a greater picture of creation.

Reason abducted and then separated from the mental sphere, will be unified with the residual world of shadows and takes us to sphere which is mental a problematic place, because thoughts and thinking itself will embrace the cold wall of shadows and fuse. But the case was to fuse the things and residues in the bigger process of creation, so we have to realize we take the risk of loosing a substantial quality in this peculiar and self-directed isolated project, in what we call scientific progress.

In a previous article was mentioned that the application of the law of Lavoisier, means mental processes might be a part of conservation of substances. In other words, there is an indication for considering a new balance of the psyche, to connect it to the main stream instead of residues alone.

3.Balance in life

So now the blind belief is obelized, the question is what our psychological basic modus should be. If we no longer run for the world of things alone, with excessive gathering of unendless possession by business and wars and becoming kings of the world (of shadows)? 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. An

neverending thirst and hunger to possession, dominance of environment in mental and physical sphere, might in this context a sign of excessive substance, waiting for reception of the process of creation.

And this last remark is logical, because if we are focused upon residues, we look at them and are afraid they will diminish in one or another process, and so we will loose them. We live in fear then. So we run to the wall of residues and get everything we might need in our life and next generations. And by energizing the residues, a part will be put in process, and vanish in a process what I earlier called the acceleration of the process of entropy, which will flatten the world of residues. So we are afraid of a process we are an integral part of, try to influence this process, and by doing so accelerate the process, by all means.

There is no need to do so, because the world will prolong and wallow. The world is a side effect of a more interesting process which in- and exhales. With the law of conservation of chemical reactions, Lavoisier demonstrated the mass of substances before the chemical reaction is equal to the mass of substances after the same chemical, so there is no loss of substances if a new product is created. In analogy, this is an indication the soul is sustainable, because all substances are compositions of creations. And, I mentioned in the article, the reactions are often not optimal. There are in basic in nature limiting and excess reagents. And this is in basic ontology, the shadows of the basic process. This is a heavy psychological concern, because as long as there is a situation of unbalance, this might lead to disturbance.

Most man do have a certain antenna for this process, because man has in general a spiritual or religious drive. And most man who practice and search for religion, need this psychological connection to balance their life and stay in contact with their core. And it is this balance that is important to emphasize. It might bring us in a condition in which we prepare ourselves for a next step in the process of creation, in analogy of the laws we hang on to if we look at chemical processes in the world of residues.

In a way, we have, like the old Greeks told us, to search for ourselves. A critical step we have to take in this process is that we dare to expose ourselves. And to expose ourselves, a proviso is to trust ourselves. Because a psychological problem of our behavior to accept our condition might be we use power by all means to mislead one of the most difficult challenges of existence, to face we are not the dominant force in the process of reception and creation. And by working on this attitude and insight, we might have a change and get a glimpse of the great balancing powers, as a sparkling mental blossom.