

Chemistry beyond physics

Analogies of chemical processes in mind-matter discussion

Introduction

In the last ages, the mind and spirit have become abductions from material insights. Physical sciences and so chemistry dominate our religious, social and physical environment more and more. So if we use physics as starting point and apply it upon the mental and spiritual dimension, what philosophy might be unpacked?

To get grip upon this question, we will use an analogy. The analogy makes it possible to unfold ideas in the mind-matter discussion. I think it is an interesting philosophical discussion to project physical laws to the dimension of the mind. For two reasons. The way we approach the world is based upon a format of reason, according to Kant. If we filter laws and processes in the visible world based upon reason, these laws and processes might tell us something about our mind too. If we detect a law in physics, it might be a reflection of our consciousness.

Are you interested in philosophical discussion about ideas of mind-matter issues? This article might be interesting - not as a last answer but as a starting point.

In the discussion we mention three chemical processes or laws: (1) the chemical reaction, (2) the unstable atomic core, (3) law of conservation. What do they mean in analogy to the mind? The reason to philosophize about the relation is the interaction of mind-matter in human life. We are used to separate the dimensions from each other, but what if we assume there are certain reciprocal conditions?

Chemistry as a metaphysical starting point

In all traditions, philosophical and religious, we make a distinction between matter and mind. A way to explain this is the idea we find in the molecule model. Water is H₂O and consists of hydrogen and oxygen. Molecules are in a certain way composed, the composition determines the property of a substance. We might use this in the way we approach the mind-matter discussion.

Chemistry is a science which is in Dutch translated in 'scheikunde', the science to separate chemical substances. This is an interesting tendency. It reveals the way the human being approaches the world. He separates things and is enabled to do so by reason. There is no species until now which change the composition of matter on a fundamental scale. This drive to change matter goes beyond matter itself and is a sign mankind has a property that is metaphysical.

If we assume he intervenes in the composition of matter from another point of view or, in other words, from another dimension, we might ask ourselves what the relation between the dimensions is. To give an indication of the relation, an analogy is used, based upon chemistry. The way we interpret and act says a lot about ourselves and has a broader meaning than the world around us.

Psychological behaviour of division and fusion

Man's metaphysical view is combined with a drive to experience a full scale adventure. And in this adventure to investigate the things, he acts like a real wizard. He is capable of differentiation of tribes upon properties, intelligence, social classes and distinctions, fictional rules and laws which are the result of cultural modifications and vice versa. And furthermore he is able to fuse on more than only material scale properties to redirect his environment to a purpose or destination. At least I hope so, because if all this energy is directed towards an unconscious aim, why all the fuss?

So, let's assume he knows what he is doing. Why does man act like this? If man is able to separate and fuse, he is searching for a purpose, probably an eschatological reason. His composition enables him to behave the way he does. So first he separates things and then makes by fusion something or someone new, eventually. This is on a scale what we see (macro) and what we do not see (micro in chemistry and meta in philosophy). This tendency might have a certain relation with alchemy; to find the elixir of life and immortality, and, the stable phase of happy chemistry we call heaven.

Unconscious drive to divide

In the last millennia the focus and purpose was to remember our pure origins and connection with God. Our lives and maybe especially afterlives, were in the hands of the priests. Nowadays we judge these ages as dark ages. Priests divided behavior and psychological intention in virtue and sin. In the seventeenth and eighteenth century, the symbiosis between the technological empowerment and enlightenment by reason, the era of scientific priests has come to light. The big thing is, technological progress and application of reason is focused on a path of material commitment.

This behaviour is a typical example of human condition and creation. Now he has shaken off the devotion to God and chose 'his own path', we are able to see what is happening on his own account. And what do we see? Humans are (still) great dividers.

We divide tribes, land, food, religions, gender, IQ by normal distribution, et cetera. But furthermore we introduce forms of division in our life that drive us towards 'normal behaviour'. In economic science but also psychology we measure a subjects position in the normal distribution. By judging and communicating results, we influence behaviour. This is happening in for example communistic and capitalistic states all over the world. We say to each other freedom is important characteristic, but the way we judge and divide is similar.

In religions we state that if we believe in and confess to God and follow rituals, we might be chosen and receive mercy. The story of the fall from heaven towards earth is archetypical. Somehow we are divided from God. And is the way human nature develops a reaction upon the division between heaven and earth? Instead of unification and contemplation upon his behaviour, he runs for a world without diversification. In the power of distinction lies the tendency to socialize behaviour and normalize relations. So in his judgment he separates thoughts and things. This behaviour based upon an apparently unconscious remembrance is not a reasonable concept, but more a track or indication of mental energy. He seeks to understand the world but is not able to unpack the world, moreover, he empowers the process of entropy. But the commitment he searches for is problematic because he reaches out for residues instead of a stable process, as we will mention later on.

By the push in this condition or fall, we are confronted with a world we do not understand. This push might be compared with the chemical reaction in analogy (1.), figuratively. A mental state becomes after the reaction a combination of a mental and physical condition. Because of this reaction we are forced towards a field of earthly processes with a mental drive. Apparently these actions stimulate the process of entropy ontological, which probably does not lead to tolerance of erring souls. Humans are frown out of balance, driving the world and himself towards the edge, in a continues current of normalisation, socialization and addressing diversification. The mental drive energizes normalization, trying to combine processes towards a chemistry of thoughts and things and redirect the in our eyes residual things and thoughts. And so we stimulate the process of entropy, with best intentions based upon the metaphysical dimension.

If we follow the track of our mind, we are able to conclude man has a supernatural ability to divide reality, the seen and unseen. This metaphysical tendency goes beyond matter.

The psychological concern might be a deduction of religious stories of the fall, and yet related to our existence. The way man reacts is devotion by division. We want Gods attention, a previous embrace of a process of heaven before the mind-matter producing reaction. It seems we are divided from an original composition or situation, which has somehow left a track behind in our consciousness. And this division activates a tendency of division, apparently.

Division might be a psychological concern which has ontological results. It is the way we treat life and matter. This division is most remarkable between life and death, in the end. We do not approach this as a process, but as an ultimate condition. And if the reaction has a starting point beyond birth, we might assume there is not a dead end, but a process of interaction and communication.

Meaning of the first analogy

Chemistry might help us to understand what is happening, in analogy. It is important to mention this is based upon the indication we use reason as a window to judge the world. And I press upon the approach of the situation by using an analogy, because a model, for example, does not fit. A model is only applied in the same dimension in which the variables that are determined, are abducted. An analogy goes beyond one dimensional approach. It is important to keep in mind the analogy of chemical reactions is applied to the dimension of the mind and beyond, to mind-matter relations.

Chemistry does emphasize physical conditions might change, but the products continue in another composition. They are transformed in another phase or other products in case of chemical reaction. So why do we think that death does stop all processes of the mind? If we cannot see things to happen, on macro level, in another dimension there might be an ongoing process, like on micro level in case of a chemical reaction. We do not see this because this takes place in another level and this could be an indication for a discussion if this might be valid for different dimensions too.

So if we assume the mind exists with the body, and there are significant indications as we mentioned above, the mixture might be a result of a chemical reaction (in the meaning of an analogy).

Imperfection marks an unstable core

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 produced the condition? It is more likely our judgment on this is not in balance and indicates a desire to a closed circuit. 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.

And by focusing on imperfections, we destabilize our core and activate and energize entropy, because reactions will be stimulated towards an eschatological and ontological end, until the moment of stabilization will enter creation.

Until then time and space are a sign of imperfections. A finished ultimate process will not create residues in time and space nor time and space as we know it. It might be compared with a process

which is subjected to a powerful manifestation of ongoing reactions, resulting in a raised perfect reaction of matter and mind and involved dimensions.

Why does man hold on to these imperfections? We do not embrace the world every time, we suffer too much to judge life on earth as paradise. It is like our senses and physical environment subject our experience and confront us with changes we sometimes adore and sometimes reject. Because they are residues, because they exist in time and space, we bounce upon them in a restless interaction of mind and body. This 'Unruhe' is a sign of instability.

The last centuries man developed in a sort of exponential way conditions, he calls progress. He has the drive to separate himself from a normal earthly way of living. The capacity of the mind lifts him beyond the regular and natural habitat. The technological and artificial progress of the last centuries is unknown in the history of mankind. Enlightenment activated a process of release of mankind from 'Unmundigkeit', pressing the use of reason. Reason became from that point on in history the central object of our subject. In earlier articles I stated reason is used as application. Now, I recommend a broader contemplation upon the use of reason. Man as a subject is more and more subjected to the use of reason in applicative way. Man with high IQ dominate the domain of the mechanisation, urbanisation and scientific development of our habitat. The consequences are more and more visible. Application of reason towards the world has the consequence of gamma rays, figuratively. By its uncurbed and unfocused use leading to destruction. We constructed the atomic bomb and are threatened by the greenhouse effect which mankind himself activated, apparently.

The moral issue of the philosopher Kant, a father of Enlightenment, is forgotten. He pressed the use of judgement and common sense. But he also foresaw the problem we are not really able to know the things in the world (noumena). This is 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. But if we look at the result we have to conclude this works with some delay destructive residues in hand, similar to gamma rays, like an abducted unbalanced chemical reaction. We have to realize our actions lead to extinction of lifeforms and reduce diversification, as an example of the way we energize the process of entropy.

This model of gamma rays and the application in nature is a part of the magnetic spectrum which is studied by physics. If a core of an atom is unstable, it leads to alpha, beta and gamma rays.

In previous articles we discussed the analogy of the atom and consciousness. And if we do so in this case, the situation asks even more attention than earlier mentioned. Man is a species whose actions leads in unbalanced state to decay, and, worse, his core might be unstable. (2.) We are not in balance, because of this situation.

Stability: third analogy

It looks like we are in a sort of hurry, an acceleration, to find again what we have lost. And there are several faculties which shape conditions to get grip on our life. We search connections in physical, social and religious ways.

If we assume our core is unstable, I think we have serious trouble to find heavenly happiness based upon matter. Our images are frozen projections of noumena, which we might call unknown projections by rays (x-rays). These x-rays sense things in a changing world that is embedded in a

process of entropy moreover. If we experience a moment of happiness, the moment falls from us and vanishes like an extinguished candle.

The social life is difficult to balance too, because if man we communicate with, is on the hunt for material dominance, there will be no change of a peaceful condition. Confusion and in more extreme terms turmoil will tear us apart, differentiation with normalization of certain thoughts and things as result, regroups images and residues. The countervailing power to neutralize material dominance, has to be based upon spiritual sources.

The spiritual source we are able to connect with, is via a thin track of mental remembrance. The risk in this process is that we take the short way and fall into the jaws of the dragon of material temptation, sometimes without having noticed the unfinished path. The fulfilment of the spiritual path is the only track to get a glimpse on a stable core, a feeling of sparkling harmony.

The path is more philosophical and contemplative and might be approached by the following scientific approach. If we stick to chemistry, chemical reactions are based upon the law of conversation (3.). In all transfers of matter and energy the mass must remain constant over time. The quantity before the reaction equals the quantity after the reaction and so is conserved over time. It cannot be created nor destroyed but only rearranged in space and time. Our approach of reason I mentioned above is focused on content, but it is the change of form which enchants us.

This is until now a law we apply to the universe. And if we use this law for material change, what is the probability our mind is based upon similar, analogous conditions? And so there is in analogy an indication without space time configuration, after the reaction of death and passage, similar to a chemical reaction, the spirit endures.

Instead of thinking in endings, we could think in processes beyond material reactions too. If we assume connections will end, there is in for example the law of conservation a deliberation, to ask the question if similar conditions are obtained in spiritual settings. Materialistic views are for two reasons problematic. First, we are condemned to the jaws of the dragon and this is not the way the universe seems to be created (because there are indications of recovery or conservation). Second, there is no evidence certain laws we presuppose are in analogous way are not valid to other levels or dimensions, like the unpacked scope of the mind. And if we suggest the mind influences by reason the way we judge the world, we have an important indication. The universe indicates an impressive and unfolded scope of connectivity and communication. And we cannot deny we have a strong glue to take the indications of religions serious. If mankind is able to interfere in creation by producing chemical reactions, why don't we assume powers are able to interfere in the next level of dimension above material, we call spiritual? By our focus on material forms in time space, we become short-sighted and a little bit compulsive, don't we?