

Escaping the fall

Three approaches to encounter chaos

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Introduction

Research indicates that losing a game has more negative impact than winning and euphoric moments have positive impact on human being.

Why is resistance to loose for humans so strong and do we take all the good things that happen easier for granted ? In this line, the news sites publish far more bad things that occur than the good things that happen. The philosopher Hegel told us a few centuries ago that the white pages of history books suggest more happy periods of mankind.

Nowadays, human beings are focused upon self-realization and identity and so to mark their place in society. Moreover we are striving for the best experiences and going to the fanciest places. Social media is an absolute topic, especially for youngsters and we are seduced to be energetic and empowered to release ourselves and stay euphoric, by all means.

I think it is absolutely short sighted if we do not ask ourselves the question why we act like this and try to possess resources to frame ourselves in a situation to be 'at the top of the world'.

Conveniently we are able to throw all indications of philosophical and religious currents overboard, and boost the level of energy as fast and far as possible in addiction of self fulfillment. And to say the human brain is always on, focused to win, because loosing is killing on the steppe in stone age, looks not reasonable to me, because man adapts and understands he does not live with the idea the lion is (sneaky) entering his room.

This paper gives an existential and ontological explanation why human beings search and share peak experience and also want to avoid to face falling apart and despair. It refers to the feeling that things and friends tend to alienate from us and in a rational way form a gap in our experience and understanding of our relation with them. The philosopher Kant said that we are not able to know things (noumena). And so we are not able to read the inner mental maps our friends. To my opinion the gap however is less static, but more dynamic, in a universal way.

A logical explanation for this dynamic character is a universal law. This law indicates at a fundamental point of view, all properties and processes in this universe trend towards a higher level of disorder. And more disorder means at a fundamental level more chaos by decreasing energy.

The second law of thermodynamics describes a systematic process towards disorder as the level of entropy, which is the degree of a system's randomness

or disorder. Entropy is a way to measure the process of continuous and increasing loss of energy.

Our life is dominated by this process towards higher entropy which leads to more disorder, in general a slow and sometimes an accelerated process. We want to escape this reality. In the paper we will emphasize this process which is of influence over happiness (part 1). We try to escape the process to reach a state of temporary happiness by organization and technological advance (part 2 and 3). Furthermore there is a significant reference of this problem given by religious currents. Religions provide a third escape (part 4). The paper is concluded with a discussion. Philosophical study is recommended to read and relate the connection between physical law and metaphysical essence.

In the paper certain concepts are used and not explained, but they are easily found by the use of internet, if not available on the top of your head. The paper might be attractive if you are interested in philosophical and physical concepts in relation with the condition of human being.

Universal law and especially the second law of thermodynamics are used in analogy to explain the condition of man. There is no proof that universal law has a direct effect on the physical and mental state of human being and the metaphorical use is on my account and should not be taken literally.

Section 1 Influence of higher entropy over happiness

One of the most central themes in human life is happiness, how to become happy and how to stay happy. We strive for happiness, as usual business in life.

It looks like we have a sort of internal drive to reach this state of mind. We are busy creating a happy life and want to hold on to it if we are happy. What is the reason that we are not able to feel happy easily and if we reach a state of happiness, to prolong that state of mind ?

An answer to the question is that the universe shows a process of falling apart and loosing energy. In physical terms this process shows higher entropy and so disorder. This process is known as the second law of thermodynamics. This law introduces the concept of entropy, which is a measure of the disorder or randomness in a system. It states that the entropy of an isolated system tends to increase over time unless energy is supplied to maintain or decrease it. This law helps to explain why some processes are irreversible and why systems tend to move towards a state of maximum disorder or equilibrium.

This process is a physical and universal law. Before it was proven that way, we knew this process towards disorder as a God as well: Chaos (Greek), Seth (Egyptian), Loki (Viking) and there are relations to this theme in dominant religious doctrines as well.

Humans want to avoid these powers or spheres. In general, we are more aware of the problems we encounter when met, than we might admit. We are talking about mental states like depression et cetera too. We all know death of our loved ones and ourselves is irreversible. We gaze at the abyss and if we do not mind, are captured by it, because this is the state of being, being caught in the process of higher entropy. But, what do we do and are we able to do ? After all we search for happiness, and so we want to resist the fall. Happiness has a negative shadow side and that is that it is a reaction to dispersion from which we want to withdraw.

There are several escapes we create or have to respond the fall: via organization, technical advance and progress and the religious way.

Section 2 Escaping the fall by organization

In line with the question in section one 'What is the reason that we are not able to feel happy easily and if we reach a state of happiness, to prolong that state of mind ?', we try to create a temporary access to happiness. Therefore we try to influence our surrounding and pray for luck.

We have the feeling that if we behave morally right and resist seduction, we might be rewarded with good luck, fortune and therefore happiness, now and in the afterlife. Besides this attitude we might act superstitious, to enforce fortune and happiness. So we have the feeling there is a force partly beyond our imagination that might intervene on processes that bring energy together in space and time.

And last but not least, we want to influence this force by organizing happiness.

There are possibilities to create a temporary gateway to gather certain properties and conditions for happiness by mobilizing and organizing our surroundings. It is like preparing for a party whereby you search for the right spot, friends, music, food and drinks. The ambiance at the party cannot be managed, and so we are not able to force the conditions to create a happy mood. Besides a problem is that the satisfaction of an afterparty is short and asks for another action to organize a new one. The first escape from dilution and falling apart is organization to hang the garlands, with blessing.

To organize life we have to select and create an optimal situation. In social environment it leads to distinction of properties and talents and of course hierarchy to make man able to make efficient decisions. Besides organizing the surrounding, we intervene in this surrounding by fusion and separation to redirect matter.

Section 3 Escaping the fall by technological advance and progress

Falling apart might be approached literally. The parts fall apart like the molecule process whereby the molecules become more separated from each other and the distance increases. To stand against this process, is from a physical point of view realizable by managing physical nature in a way to create less distance. Therefor we energize the physical environment in technical advance and progress and transform it.

Because of space and decreasing the distance between small parts, we are able to find solutions to fuse and redirect them in processes. Like making fire whereby we transform the state of matter.

The purpose of transformation of matter is to create an improvement of human habitat and lifestyle, thus conditions to create happiness. Technical advance serves this goal. The problem we should keep in mind is the temporary condition, because we always have to deal with the process towards higher entropy, eventually. Instead of higher entropy, we focus on bringing things together, and so to lower entropy and creating more order. Aren't we mentally striving for a process towards disorder in reverse ?

This is complex and impracticable. A way of living by technical adaption might last for a lifetime or sometimes for some generations, but the tension of the fall will return. We deal nowadays with the consequences of the excess of technological advance causing exhaustion of resources and greenhouse effect.

So the tension or trouble is partly compensated by making things easier, more efficient and this is further induced by technological advance and progress. This is the second escape from the teeth of the dragon, as metaphor to the process of higher entropy. But be aware, the process towards disorder cannot be stopped by us because of the loss of energy. So we create certain local pathways by energizing physical, social and mental environment for the a time being. And those who are lucky to be energized in an environment whereby harmonious conditions come together, are enabled to enjoy the temporary situation. But we have to be aware the pathway will diminish or will ask for repeat of coincidence of such conditions or a greater effort and sacrifice to organize them.

The process of fusion and separation seems to be universal, and human beings are able to create pathways by innovation and acceleration to influence the process. In combination with organization we are able to boost these pathways further, like founding and building organizations for such purposes.

But why would we bother, and why are we not able to accept that things fall apart? Because of the fall and movement we interact and are able to create reactions to mix, fuse, redirect and organize. Somehow our mind is empowered to see the increasing gap and is programmed to do something about it. There are several aspects in life to work on coherence. Medical science focusses on health and forms of curing diseases. Chemistry and physical science focus on physical research to answer questions about the physical order and bridge applications for improvement of human environment. We build pathways to encounter loss by trying to connect in the best way.

When there is pressure on the combination of the organizational and technical pathways in the combination of mental and physical mapping, we might explore another way. In the search for solutions, embedded in tension to resist the fall, there is a third escape which has religious emphasis, the area of the soul. If we are not able to solve the problems of the fall, God is.

Section 4 Escaping the fall by activating religious properties

The fall is a central theme in religious currents, with different doctrines and interpretations. I picked two familiar religions to endorse this statement.

In the Christian doctrine the fall means the fall of man from a state of obedience in paradise to a state of disobedience and sin. And this is our state of being.

I think it does not help we live in space that falls apart, because it accentuates and fuels the mental fall. So we have to be aware of our fall out of paradise, in an environment which gives extra challenge, which is not very enviable. The Christian bible does not link universal conditions (and so a concept like entropy) to the state of being. Salvation of the soul says less about the relation of falling apart of matter and human being. So an interpretation on a process of entropy is very complicated. What we might say in general is that God created the universe and somehow expanded the sphere and separated man from paradise. And this might communicate with the human condition of resistance, in the sweat of brow, waiting for salvation and in communication preparing for and understanding of God's mercy. So meditation and praying are important in the doctrine, to prepare us to bend our enviable condition to salvation by God.

The relation is more comprehensible in Hindu literature. In this doctrine the cosmos is subjected to a great cycle and process of expansion and contraction, like the lungs of a human being. It is logical that in a process toward higher entropy, which is characterized by falling apart of matter, the universe expands. In a greater room with the same quantity of gas, the molecules will be at greater distance and in less heat.

In time, beyond imagination, the process might reverse to a lower level of entropy. The Hindu doctrine says man has to learn to accommodate to Brahman, the universal substance and ultimate reality. And to learn about this universal principle, man is able to meditate and to adapt to dharma.

By these doctrines a short impression is given and applied to the central theme of discussion. The application has shortcomings to the spiritual doctrines and so we have to remember the spiritual knowledge is interpreted on just this subject. The doctrines are linked to a more ontological than theological approach. And there are other religious doctrines that are not presented and matched. In general we conclude that religions give a pathway to transcend the problematic condition of the process of the fall and process of higher entropy. The doctrines itself are embedded in the existence of God.

In the last part we will see there are more theories and approaches, but I don't think they enable us to resist the fall, like biological explanations or acceleration of higher entropy. Acceleration leads to despair and more reflection on being and therefor might activate the religious pathway. Furthermore a link with physics and metaphysical theory opens a philosophical discussion.

Section 5 Discussion

If we look at physical law, especially the second law of thermodynamics, and we approach the process to higher entropy beyond matter, we might get a glimpse of the meaning and essences of the human condition.

The process to higher entropy gives an indication of the tension we experience and the struggle to hold everything together and in balance. A statical harmonious state is not possible, although we try by temporary creation in time and space by technological progress and organization. Dealing with this process is difficult and to my opinion not in our reach to solve this.

A biological process similar to the survival of the fittest is more adaption to the process than winning it, and if the last might be the case, only temporary indeed. So we might say the challenge to resist is an acceptance of the process and adaption of the species. But even then we look from a philosophical point of view at an abyss, whereby philosophers talk about the existential experience we might call 'falling in the emptiness'. Staring in the darkness is problematic and we struggle to overcome this mental challenge. So the question how to deal with the fall returns.

And this struggle leads to another way of dealing with it, and that is by what I call disconnection. Apparently the mind is capable of dealing with the problem of higher entropy by activating it and stimulate disconnection. If we choose to exclude things and others, we are able to deal with chaos, because we subject us to the process. I do not believe this is a kind of acceptance, because choosing for separation and exclusion doesn't solve the problem and leads to acceleration of losing energy. A problem is that this might tend to serious behavior which affects surroundings, by trouble, fight between man or communities and even war and the use of resources of physical and chemical advance (chemical and nuclear war for example). There is only acceleration of higher entropy and disorder and less connectivity in these problematic situations. And when we are not able to trust each other, we search for another pathway, because man searches for hope and connectivity and will pray to God and so follow the religious way. There is no alternative.

This is characterized by the theological approach. The religious doctrines give rules how to pass this emptiness and get in contact with God and essence of life. In religious traditions we speak of mystics who have a kind of revelation. In philosophy emptiness might be encountered by an ontological and a metaphysical approach.

If we have seen the emptiness, we might in repentance find the creator or substance beyond the ordinary world, translating the process of increasing disharmonious chaos in universal code. And in learning to read the universe, we might see a continuous process instead of in residual endings with individual and short term focus.

But in the continuous process, there might be reversals too. Physics studying the cosmos do not have a unified view or proof what happens after the big crunch, in short a possible ending of expansion. It would be interesting to combine philosophical points of view with new insights. Some studies point towards the theory that after the big crunch the universe might be followed by a process of contraction, measure lower entropy and so more density (and heat). From a metaphysical point of view this might be seen in analogy as a

higher order. This condition is nearly imaginable and has properties of another dimension.

E. Heemskerk