

Bridging Mind and Matter

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Preface: What this text is (and is not)

This essay offers a **clear, non-technical language** to talk about how **experience (mind)** and **organization (matter)** come together in practice. It is **not** a scientific proof, **not** a theological claim, and **not** a research protocol. It is a **coherent way to speak** across psychology, biology, ritual practice, and place—so that intelligent readers can **follow the line of thought** and decide how (or whether) to build on it.

One-line thesis. There is **one order** that shows up as **two aspects**: the **inside** (what is felt/experienced) and the **outside** (what is organized/measured). When **personal coherence, group synchrony**, and **place-coherence** come **into phase**, these two aspects **lock**. People feel a **thick, lucid quiet** (the *fluidum*), and a **recognizable profile** of presence appears.

1. The one-order view (why we need a bridge)

The modern mind–matter split (Descartes) helped science grow powerful, but it made it hard to speak about situations where **meaningful experience** and **structured environments** plainly **co-move**—for example, in deep prayer or meditation, in cathedrals or sanctuaries with long ritual use, or in moments of shared rhythm where groups “click.” We adopt **dual-aspect monism**: one underlying order; **psyche** and **physics** are **two readings** of it. Jung and Pauli called this the **unus mundus** and spoke of a **psychoid** zone where inner and outer co-determine—the philosophical bridge we translate here into plain practice.

2. A minimal carrier: the quaternion split

We use a simple formal picture, not for calculation but for **clarity of speech**. Think of any state as a **single object** with two parts:

- **w (the scalar):** the **integrative, inside-like** component—how much the state “holds together” (coherence, subject-binding).
- **v (the vector):** the **spatial/organizational, outside-like** component—patterns, gradients, structure in the world.

In mathematics, a quaternion is written $q = w + v$. Here it just means: **one carrier, two aspects**. We sometimes speak of a **coherence index** (C) as shorthand for the *relative* weight of inside vs. outside. You do **not** need equations; the point is conceptual: **mind vs. matter** becomes **aspect choice** on one shared carrier.

3. Bioelectric life: form as organized voltage

Embryos and healing tissues are **electrical networks**. Cells set and read **membrane voltages**; they pass signals through **gap junctions**. These **bioelectric patterns** (voltage landscapes) guide **cell migration, growth, and organ identity**. In some model systems, changing those patterns can **re-route development**—for example, inducing **ectopic eyes** in *Xenopus*, or shifting **planarian** body plans—without touching the genome. In our language, bioelectric patterning is key **vector-content (v)**; broad **co-regulation** contributes to **w**. This gives a **common syntax** for form (biology) and experience (integration): the *same carrier* can speak to both without mixing them up.

4. Conscious episodes: coordinated, not maximal

In consciousness science, the live picture is **metastable coordination**: conscious episodes emerge when many processes **briefly integrate** without collapsing into uniformity. Too little integration and there's no unity; too much global locking (e.g., seizure-like hypersynchrony) flattens content. Field-compatible accounts (such as EM-field theories) argue that **integration in the brain's endogenous field** matters for binding and agency. We do not require those theories to be “right”; we use them to keep the language **compatible** with both psychology and physiology: useful conscious states live where **w** and **v** are in **structured tension**.

5. Spirit-formation: how a profile takes shape

Definition (plain, operational). A *spirit* is a **non-bodily information-agent** that **temporarily couples** to persons, groups, or places and produces **coherent patterns**—clear meaning, distinctive tone, small bodily shifts—and the felt “**thick quiet**” called the **fluidum**.

The cycle (as people report it):

1. **Nucleation.** Personal attention settles; the group finds a shared rhythm; the place “catches.” The **fluidum** appears—air feels still, sound falls differently, time feels wider.
2. **Profiling.** A recognizable **role-profile** stabilizes (tone, stance, semantics).
3. **Interaction.** Guidance, scanning, ordering, or formless clarity.
4. **Fade & integration.** Coupling loosens; meaning settles into daily life.

Our claim is modest: when **personal coherence**, **group synchrony**, and **place-constraints** align, **resonance-locking** of inside/outside **lowers the threshold** for a profile to nucleate. That is the “bridge” as lived practice.

6. Four recurring role-attractors (how it shows up)

Across cultures the phenomenology clusters into four **attractors**—not dogmas, but **stable climates** that recur under similar conditions:

1. **Light (Formless).** *How it feels:* still, luminous presence; minimal “person.” *When it arises:* open awareness, soft OM, deep silence. *Function:* orientation, peace.
2. **Guide (Teacher).** *How it feels:* humane tone, meaningful message. *When:* compassion/devotion practices; gentle, focused breath. *Function:* semantic transfer, direction.
3. **Technician (Small Helper).** *How it feels:* scanning, terse, precise, technical. *When:* targeted breath/attention; narrow questions. *Function:* local diagnosis/tweaks.
4. **Overseer (Bliss-Mantis).** *How it feels:* ordering, panoramic, geometric. *When:* chant + cadence + role division in groups. *Function:* coordination across many parts.

Think of them as **role-profiles** the system can hold when conditions match their “**climate.**”

7. The fluidum: the felt surface of alignment

People often report a **palpable change in the room:** air feels dense yet light, hearing is crisp, there is quiet meaning. We call this the **fluidum**—the *felt surface* of alignment. It appears when **inside** (personal focus), **between** (group rhythm), and **around** (place constraints) **line up**. It is not a substance; it’s **how alignment feels**.

8. Place-coherence: water, enclosure, repetition

Some places “carry” better. Three ingredients recur: **water**, **enclosure/ acoustics**, and **long ritual repetition**. Four cases to illustrate the pattern:

- **Chartres (France).** Under the Gothic cathedral lies a vast **crypt** (Notre-Dame-sous-Terre) and a deep **well** (the *Puits des Saints-Forts*) reopened in the early 20th century and connected to the local **water table**. Chartres sits in the region of the ancient **Carnutes**, where Roman sources place an **annual Druid assembly** (regional reference, not a pinpoint). Centuries of liturgy plus water and enclosure make Chartres a textbook of **place-coherence**.
- **Delphi (Greece).** At Apollo’s sanctuary, the **Castalian Spring** was integral to purification before oracular practice—**water × ritual** built into the approach to meaning.
- **Glastonbury (England).** The **Tor** (height/air) overlooks the **Chalice Well** (depth/water). Pilgrimage, repeated rites, and the height–depth dipole make alternating reports of **Light** and **Overseer** unsurprising in our language.
- **St Winefride’s Well, Holywell (Wales).** A continuous **water-cultus** since the Middle Ages; one of the most enduring pilgrimage wells in Britain—an example of **long ritual repetition** stabilizing a site’s “carry.”

These are not proofs—they are **explanatory anchors:** water, enclosure, and repetition are **constraints** that lower the threshold for alignment.

9. Ritual as applied geometry

Rituals are **procedures that shape attention, bodies, and space**. Breath at ~6/min, chant at steady cadence, posture and gaze, processions and responsories: together they **tune integration** and **sculpt pattern**. Group **synchrony** is empirically known to **increase bonding and cooperation** and to **raise pain thresholds** (an endorphin proxy). In our language, different ritual families **preferentially tune** the system into the climates of the four attractors (open awareness → Light; compassion → Guide; targeted pranayama/visualization → Technician; chant + roles → Overseer).

10. Jung–Pauli without jargon

Jung and Pauli tried to save a space where **meaning** and **measurement** could be spoken together. They posited one underlying order (**unus mundus**) and a **psychoid** realm where psyche and physics **co-present**. Our translation is practical: we treat “meaningful coincidence” (**synchronicity**) as **alignment**—no forces crossing a metaphysical wall, just the two aspects of one order **locking** under the right constraints (place, ritual, shared attention).

11. Pauli, SU(2), and why quaternions are natural here

Pauli’s spin matrices generate the group **SU(2)**; **unit quaternions** are another face of the same structure. We borrow that **two-sided expressiveness**—one carrier, two readings—without asking readers to compute anything. The point is **clarity**: we can talk about **inside** (integration) and **outside** (organization) as **two aspects of one state**.

12. Disembodied consciousness (our stance)

We stay **agnostic** about ultimate ontology. When people speak of a “disembodied agent,” we take an **operational** stance: treat it as present **when** there is **coherent new meaning** and a **stable pattern** that cannot be reduced to ordinary exchange in context. The language here *allows* such coupling (by constraint-matching) without claiming more than we know.

13. How to explain this to others (short script)

“We don’t cross from ‘mind’ into ‘matter’. We **align two aspects** of one order—**inside** (what is felt) and **outside** (how things are organized)—until they **lock**. That alignment is helped by **place** (water + enclosure + repetition) and **ritual** (breath, chant, roles). When it clicks, people feel a **fluid, lucid quiet**, and one of four **profiles** tends to appear: **Light, Guide, Technician, or Overseer**. That is the **Jung–Pauli** bridge in practice.”

14. What this is (and is not)

- **Is:** a **working language** that lets disciplines speak to each other and lets practitioners describe **when** and **how** the bridge closes.
- **Is not:** a demand to believe; a proof of supernatural forces; or a reduction of experience to chemistry.
- **Honors:** biology of form (bioelectricity), psychology of group synchrony, cultural memory of place, and philosophical continuity (Jung–Pauli).

15. Suggested further reading & watch list (annotated)

(Provide hyperlinks in your blog version. Titles are pointed where PDFs/videos are commonly available.)

Bioelectric morphogenesis

- Levin, M. — Accessible talks & reviews on **bioelectric control of development and regeneration**. Focus: membrane voltage patterns as instructive signals; planaria and *Xenopus* case studies.
- Pai, V. P., et al. — **Ectopic eye induction in *Xenopus*** by altering voltage patterns; a landmark example that morphology can be *rewired* by bioelectric means.
- Overviews (2014–2023) on **bioelectric code** and **pattern memory** in regeneration; include planarian polarity and target morphology.

Consciousness (field-compatible)

- McFadden, J. — CEMI field theory: brain’s endogenous EM field as integrative medium for conscious episodes and volition.
- Pockett, S. — Field-structure accounts of conscious content; contrasts with CEMI on causation.
- Neutral overviews (encyclopedic/Scholarpedia): “Field theories of consciousness.”

Ritual & synchrony

- Konvalinka, I., et al. — **Fire-walking** study: arousal and **heart-rate synchrony** in ritual contexts (PNAS).
- Tarr, B., et al. — **Dance synchrony** increases bonding and pain tolerance (endorphin proxy).
- Meta-analyses on synchrony and **prosocial outcomes**.

Places & continuity

- Chartres Cathedral — **Crypt** (Notre-Dame-sous-Terre) and **Puits des Saints-Forts**; official documentation and historical notes.
- Delphi — **Castalian Spring**: water as integral purification before oracle.
- Glastonbury — **Chalice Well** and **Tor**.
- St Winefride’s Well (Holywell) — sustained pilgrimage since the Middle Ages.

Jung–Pauli & the psychoid

- *Atom and Archetype: The Pauli/Jung Letters, 1932–1958* (Princeton). Core source for **unus mundus**, **psychoid**, and **synchronicity**.

Mathematical context

- Altmann, S. L. — **Rotations, Quaternions, and Double Groups**: the clean relation $SU(2) \leftrightarrow$ **unit quaternions**.
- Rowlands, P. — **Nilpotent Dirac** papers (arXiv): not required for this essay, but useful context on quaternion/ $SU(2)$ structure in physics.

16. Acknowledgments

This synthesis rests on many disciplines. What is *new here* is the **working language** that lets them talk to each other without forcing metaphysics or abandoning rigor.