

"After seeking through the world in vain, to find a means of cultivation for my unusual nature, I at last fell upon the *Ethics* of this philosopher [Spinoza]. If would be impossible for me to render an account of how much I drew from my perusal of the work itself and how much I myself read into it. Enough that I found in it a sedative for my **passions**, and that it seemed to open out for me a free and boundless view of both the sensible and the **moral** world. But what especially riveted me to him, was the utter disinterestedness, which **glowed** in his every sentence."

— Johann Goethe (1814), retrospect commentary on finding Spinoza's *Ethics* in 1774-75

Light sensitive [its bends] (1-sense CHO molecule) $C_{20}H_{28}O$

Retinal (21st century)

Pressure sensitive [it rotates]

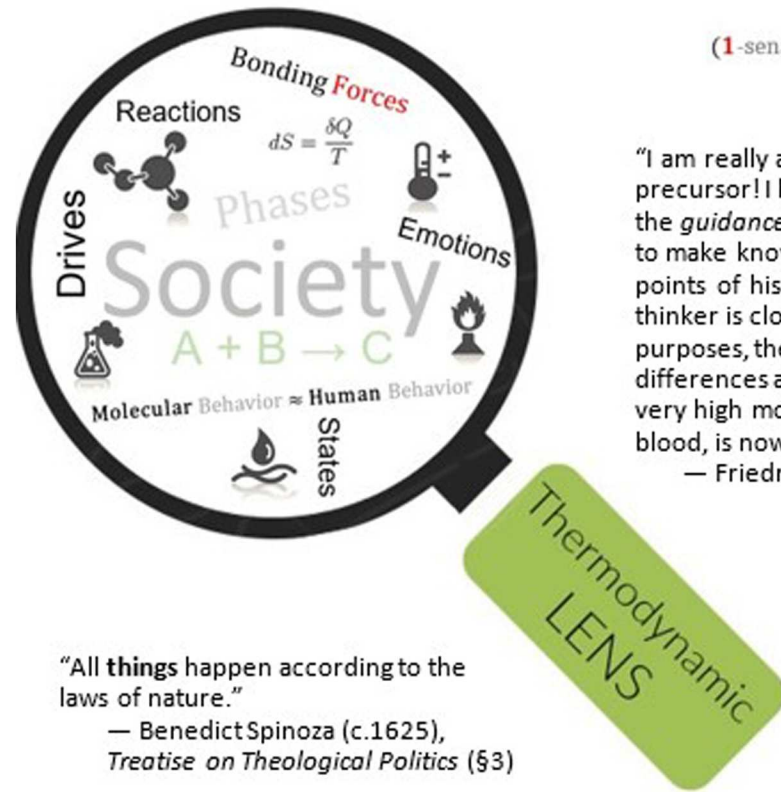
Windmill (18th century)

Railroad worker (19th century)

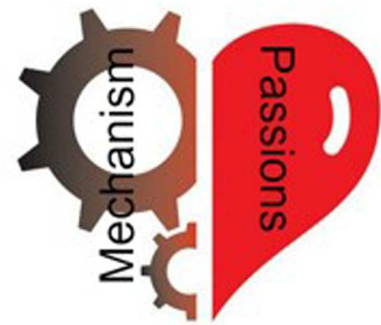
(5-sense CHNOPS+20 molecule)

"I am really amazed, really delighted! I have a precursor, and what a precursor! I hardly knew Spinoza: what brought me to him now was the *guidance of instinct*. Not only is his whole tendency like my own, to make knowledge the most powerful **passion**, but also in five main points of his doctrine I find myself; the most abnormal and lonely thinker is closest to me in these points precisely: he denies free will, purposes, the moral world order, the nonegoistical, evil; of course the differences are enormous. In summa: my solitariness which, as on the very high mountains, has often made me grasp for breath and lose blood, is now at least a solitude for two."

— Friedrich Nietzsche (c.1885), comment to close friend



"All things happen according to the laws of nature."
— Benedict Spinoza (c.1625), *Treatise on Theological Politics* (§3)



Hmolpedia, volumes 1-10, the print set of the contents of EoHT.info, comprises some 4,050+ articles, at Mar 2016 printing, a near-complete go-to reference for all subjects connected to *human thermodynamics*, *human chemistry*, *human physics* and related two cultures subjects (e.g. physico-chemical sociology, sociophysics, econophysics, political mechanics, romanticism, religio-mythology, extreme atheism, etc.), i.e. Shakespeare redefined via Clausius; namely: the social world, micro-to-macro, viewed through the 'thermodynamic lens', wherein human behavior is seen approximate to molecular behavior, Leucippus (455BC) and Empedocles (450BC) are intellectual forefathers, Gibbs (1876) is the operating manual, Lewis (1923) and Guggenheim (1933) are the cliff notes, Goethe (1809) is the divining rod, Rossini (1971), de Lange (1986), Beg (1987) are theologically-minded water testers, and modern thinkers such as: Muller (1998), Hirata (2000), Hwang (2001), Mimkes (2002), and Wallace (2009) are *tabula rasa* fireflies **sparkling** the future.

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2016

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A-Z Encyclopedia of Human Thermodynamics
Human Chemistry
Human Physics

Working Body

Hot Body

Cold Body

A + B → AB

$$A = - \left(\frac{\partial G}{\partial \xi} \right)_{p,T}$$

State One

State Two

Animate Matter

Mechanism

Libb Thims

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