Dear readers of “Mind and Matter”, dear subscribers!

The journal you hold in your hands was launched in 2003 with its editorial office at the Institute for Frontier Areas of Psychology in Freiburg, Germany. Looking back on ten years of biannual publication, we can say it has turned out to be a unique and successful outlet for highly interdisciplinary research on topics related to its title. “Mind and Matter” has published nearly 100 articles, all of high quality, many of them by authors with outstanding reputation, and it is widely known across various disciplines.

After ten years of continuous publication, it is a good time to think about making “Mind and Matter” more permanent, to increase its momentum and impact on the scientific community, and to make its financial basis more robust. For these reasons we plan to establish a nonprofit “Society for Mind-Matter Research” as an umbrella corporation for the journal. “Mind and Matter” will continue to be produced and distributed by Imprint Academic in Exeter (UK), as our collaboration with them has proven extraordinarily effective, reliable and productive. Society membership fees will include a subscription to the journal. I will keep serving as editor-in-chief.

The Society will, however, have a broader scope than just supporting the journal. It will explore additional ways of supporting research on mind-matter relations and their impact on cultural issues in general. As Gregory Bateson observed decades ago: “The major problems in the world are the result of the difference between how nature works and the way people think.” And a precursor to this important statement is due to Niels Bohr: “We are concerned with the recognition of physical laws which lie outside the domain of our ordinary experience and which present difficulties to our accustomed forms of perception.”

In other, maybe more provocative words: if ecological efforts concerning our physical environment are to be sustainable in the long run, they need to be balanced with an ecology of mind conducive to healthy inner lives. It belongs to the greater vision of the Society for Mind-Matter Research to attend to this critical issue, often unaccounted for, by fostering its public awareness and by disseminating sound knowledge about it.

In this spirit, members of the Society will profit from participation in workshops and conferences on selected topics of mind-matter research, presenting new results, exploring new vistas, and discussing novel ways of
thinking. These meetings will also serve as platforms for sharing ideas, for networking, and for joint discussions of future directions for the Society and the journal. Further benefits for members will be discussed in detail when a governing board is established for the Society.

The overall structure, bylaws, and operational personnel of the Society are still being settled. We expect the annual membership fee to be between 50 and 100 Euros. At this time, I would like to ask whether you can imagine yourself supporting the Society as a member and in future receive the journal through the Society. Your response is important and will help us make the first steps toward this novel organization both purposeful and efficient. We are looking forward to your mail at editor@mindmatter.de!

The present issue collects articles that are thematically oriented toward the concept of time and related issues. Georg Franck, who has thought about time, temporality and nowness extensively, continues and refines earlier work published in volume 6 of *Mind and Matter* (2008) by relating the temporal present with mental presence. While his previous contribution addressed the topic of panpsychism in general, his article in the present issue speculates about a concrete option to establish proto-forms of presence in the physical domain.

He suggests that this may be possible on the basis of a so-called time operator, or time observable, which was utilized by Lockhart and Misra in 1986 to describe the notoriously difficult process of measurement in quantum theory. Remarkably, this kind of time operator derives from earlier work of Misra on the theory of complex dynamical systems, so it is not restricted to conventional quantum theory. Franck argues that the gradual emergence of facts defines an extended nowness which shares basic features with experienced nowness and, thus, with mental presence. Readers of *Mind and Matter* will realize that this account resembles ideas presented by Primas, published in the first issue of 2003, who suggested to study physical time and mental time for addressing the hard problem of consciousness.

Joël Dolbeault’s paper demonstrates how to reconstruct some basic conceptual features of quantum theory from the work of the French philosopher Henri Bergson. In contrast to repeated (and ill-founded) claims about the inscrutability of quantum theory, Dolbeault shows how one can develop key quantum concepts from Bergson’s *Matter and Memory* of 1896: the restricted divisibility of matter (against atomism), the fundamental importance of actions (not entities), the insight that movements are wholes (not sequences of, e.g., positions), and the idea of contingency (rather than full-blown determinism).

Then Dolbeault goes on and relates these concepts to basic questions
concerning the relation of mind and matter. He starts with Bergson’s notion of pure perception (compare the “pure experience” of William James) as a “relative coincidence” of mind with matter, and then discusses how sensory qualities, i.e. qualia, arise from a synthesis of very brief perceptions. A particularly significant position in Bergson’s thinking was given to Zeno’s paradoxes. Different from Zeno himself, Bergson interpreted them according to the wholeness of movement rather than its unreality. A discussion of Bergson’s panpsychism concludes the paper.

Jason Brown’s essay “on thinking” addresses several topics also raised by Bergson, but in a conceptual framework that looks quite different, at least on first glance: the framework of microgenesis, to the development of which the author has contributed considerably over the years. In simple words, microgenesis is about the emergence of conscious mental states from preconscious processing. Bergson’s brief periods of pure perception come to mind in this context, and it becomes obvious that this concept fits extremely well to microgenetic “cycles”, typically lasting for some fraction of a second.

Brown’s analysis of thinking in relation to perception, feeling, memory, language, intentionality, and other crucial mental capacities opens new vistas toward understanding our mental life. Of particular interest is the discussion of how relations between thought and memory impact our experience of dreams and delusions such as *déjà vu* and false memory. Beyond that, the microgenetic theory of thinking tells us a lot about mental causation, about the identity and agency of the self, and about hotly debated issues such as free will.

The contribution by Carlos Acosta addresses another topic for which time is crucial: the cognitive processing of paradoxical situations. Serious paradoxes such as the liar (“This sentence is false”) look quite innocent unless we start thinking about them in detail. And once we do so, they unveil their paradoxical nature because we unfold their self-contradictory logical structure in time: if the sentence is false, then it is obviously true, but then it is false, so it must be true again, ....

Much has been said and written about paradox in mathematics and logics – see for instance the article by Blau in *Mind and Matter* in 2009, a precis of his monumental book on “The Logic of Indeterminacies and Paradoxes” (not yet translated from German to English). But Acosta proposes something different – he argues that our experience of paradoxical situation may be due to basic physiological (unconscious) processing principles, similar to those in the bistable perception of ambiguous stimuli. And what he calls “brain state update cycles” shows once more an enticing analogy to microgenesis and to Bergson.

The final article in this issue is by Jamie Carnie, and it proposes a version of non-reductive objectivism called “ultramicroscopic”. Non-reductive objectivism says (briefly) that color, sound and smell are prop-
erties of objects distinct from the properties with which the physicist endows them and in no way reducible to those properties. Even briefer: phenomenal content belongs to the external world, it is not “hidden somewhere in the mind”.

Carnie describes some difficulties with non-reductive objectivism and then outlines his speculative proposal of how to avoid those difficulties. Motivated by the observation that matter in the form of atoms and molecules consists, on closer inspection, mostly of “empty” space, he suggests to analyze modern ideas about how space might be understood at the Planck scale (and beneath). His idea is to relate objective phenomenal content ultimately to the ultramicroscopic structure of space. The author is aware that his approach is easily ridiculed as an attempt to explain one mystery by another one, so he concludes his paper with some corresponding deliberations.