

Chemistry the Queen of the Humanities

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The theme of this paper sounds surprising because it seems extreme. Chemistry is just a branch of natural sciences, not even part of the humanities. How could chemistry be the “queen,” much less “the queen of the humanities”? The answer lies in a pivotal notion of “mixing.” Mixing is a verb that can be lugged around as a power to enliven all things, for a “thing” consists in mixing elements together into its existence. All this goes familiarly this way, thanks to chemistry informing us.

Chemistry gives us 100 or so “chemical elements.” They are “elements” to mix into concrete things, and these elements are called “chemical,” not physical. This is because concrete water is 2 hydrogen elements *chemically* mixed with one oxygen element. And so, chemistry is the science of mixing elements to change into things thus chemically mixed together.

The “concrete” is mixed in concrecence, grown-together, by being chemically mixed. It is thus that, by chemically mixing elements, chemistry *originates* existence. Therefore, it stands to reason that chemistry is the queen-mother of concrete things. It is the humanities that breed sciences; chemistry is the darling treasure of humanity. What now remains is to look closely into the pivotal notion of “mixing.” *What* is mixing?

However understandable, rejecting mixing is unnatural, for “mix” is innate in humanity and in all things. “Mix” is noun, adjective, adverb, verb, past, present, and future, all mixed into one “mix” that is always a mix that breeds vitality. Mixing makes life and prolongs lives into tomorrows. All this is to be expected. If nature abhors vacuum, Mother Nature loves mixing all over, no exception. Here are some examples.

We all live on “balanced diet” that is mixed diet that sustains us. We cannot be choosy to reject some foods to spoil our selves in many ways. To sex mixes to birth

tomorrow-babies. Babies are ever “mixed up kids” who have been mixing Mom and Dad before, during, and after their births. To be a “family man” who lovingly mixes family members, invites our nodding smiles. Let us now take a contrary example that no less poignantly points to human existence as by nature personal mixing.

Missing someone beloved—love mixes—shows our love to mix with a specific person. Our frustration in missing shows our preference of one sort of mix over other sorts. Catholic celibacy avoids sex-mix to mix with the Beyond that is however beyond mixing at human level, and so celibacy tends to invite sexual scandals. A baby shouting, crying, and wailing after Mom, missing Mom so terribly, is our innate and primordial case of missing someone deeply beloved and absolutely heartfelt.

It is entirely natural for a baby to miss such a one deeply loved, because this one is “my Mom” who wombs me into existence, at every moment since my birth. I cannot survive here now without Mom, holding me hugging me securely, no matter what, no matter when—and no matter how old I am. To generalize the baby primordially missing Mom, we can now say that to miss one deeply beloved is to aspire after one’s origin. To miss someone unbearably, even to nausea and bellyache, shows how innate it is for

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us to mix. To mix with persons originates our inter-existence. Do we see how much smiling chemistry is here which originates existence by chemically mixing the original elements?

In contrast, hatred resents mixing with some specific persons, and resenting is against nature. Even “nature red in tooth and claw” is red in loving to consume the other as “my food.” And so, although sounding impossible, loving enemy is part of our innate demand to mix with any person whatever. Bigotry, betrayal, and racism are brutally “unethical” because of our inherently natural demand to mix with any person.

Given all this, it is a mystery as to how enmity can happen at all. Perhaps enmity arises out of preferring-loving one sort of mix over other sorts. Enmity is love made extreme and one-sided, for one hates someone because one loves someone else. And so, hating all persons is impossible, while loving all persons is applauded by all persons alike. Can we have a chemistry of love and another chemistry of hatred?

And the list of concrete mixes goes on and on, spread out in space and in time. “Spread” is another mixing. Mother Nature mixes on and on all over, as an existence is by nature a mix, for existence stands-out of others and out of vacuum, and standing-out is a way to mix with others, out of which to stand in space and in time—to exist. Actually, we cannot help but express ourselves, as merely to exist insists on expressing oneself as oneself. To express oneself presses-out oneself, and “out” assumes mixing with our “inside” our integrity of existence, and “out” in contrast with our “inside,” and “contrast” is one way of mixing. Mix is existential time logic.

The thrill of mixing also happens in time, such as suddenly bumping into my old friend. Both the thrilling novel and nostalgic past, both such new and such old, doubled overwhelming, join in the unbearable excitement of “hitting at” my old acquaintance quite unexpectedly. Deliciously and tirelessly, we reminisce on the bygone days and exchange news of our present situations. All this is such a “shocking joy” we together cherish so very much. Neither of us can ever measure how “much” we cherish such fond encounter. We cannot stop our delightful chatters. Happy chemistry-mix is undeniable.

“Friendly white hair 友白髮” together between old spouses is another fond mix in time going on and on. Here, “we” do know each other for a long period. We are thoroughly inter-familiar in body, in mind, and in feeling. We renew our heartfelt spousal relations repeatedly and memorably, especially when we see a casual place, when we hit a casual moment, each so tender so memorable to us. They are our fond home where our gods of joys reside so tenderly so fondly, and so memorably. Such a spousal mix is our Bethel, the home of gods we both cherish eternally. Our chemistry is undoubtedly all matched up all inter-resonating.

All these timely mixes are life-chemistry that makes our life worth living on. Here is *our* own time chemistry par excellence. Roaming incoherence of Psalm 126 expresses well such heartfelt joy—in time. It is thus that our loving mix deluges us with homemade joys everywhere on and on. Absolutely no single person can stop such spread of joy, simply because everyone loves joy no matter what. In fact, merely to write on all this joyous mixing is itself so much joy indeed. Matched chemistry is sheer joy of living together, indeed.

In view of all the above, we see how separative holiness murders embracing holiness; that is the fatal tragedy of holiness against holiness. What happened next is quite incredible, fully showing the embracing holiness as radically embracing. And of course embracing bespeaks mixing in heartfelt chemistry. This joy of mixed chemistry is quite overwhelming, often shown in history of mother loving her baby, and extremely in a specific religion of love, Christianity. Has any research been done on the chemistry of the embracing?

The embracing is more radical than its rejection in separation in “holier than thou.” The embracing mix so embraces the hateful separative as to *let* the separative kill the embracing; while dying the agonizing death, the embracing dying man prayed, “Father, forgive them, for they don’t know what they do” (Luke 23:34)! Such is already an absolutely incredible mix unconditionally stubborn, never heard of throughout all world history.

Even more stunning is this. After dying the most painful and abject death on the cross and still embracing

those who crucified him, this embracing man embraces this death and rises up back to life, to stubbornly pursue his beloved to give them his life into their own lives! That the embracing mixing can go this far is beyond our expectation and even all our imagination. No chemist has ever probed into its structure.

This radical embracing is the undying phoenix for the beloved to the bitter end and *beyond*, giving his own life to any of his beloved who would accept his embrace. This special phoenix is rightly called “love.” Love is an undying phoenix of mixing supreme. Love, embrace, phoenix, and mix, these five keep the world on the go, and the critical pivot on which all turn is the undying “mixing” unceasing. This is mix-chemistry at its supreme heights.

“What is love among us human beings?” I imagine the young Johannes Brahms at 23 tenderly hugging the poor tired-out Clara Schumann just recently widowed, so haggard at 37. All this while, they both continue to meticulously care for Dad Robert Schumann’s six jumping kids, as the big pocket of Johannes is always filled with sweet candies for kids.¹

Later, Clara would die one year before Johannes did; they must have hugged each other, as Johannes was 63 and Clara was 77. Intimate love is displayed so movingly among these three towering giants, Robert, Clara, and Johannes! If this is not love, nothing is love! Such is human “love” ever on its tender strenuous way of time chemistry unceasing to make history. Is there a chemistry of such history of love? We need one!

Love is a continuous spiral to enhance each other, as the enhancement continues to enhance more. This is love-spiral of inter-strengthening that has no limit. Limitlessness spells supremacy at the apex of all things, which are continually chemical-mixed together to continue to exist. This love is thus heaven; it is religion supreme, caring supreme, and joy supreme.

Supremacy has no limit. Limitlessness and supremacy inter-imply in love to inter-compose their inter-joy-music in inter-caring, as caring produces shared joys so intimate inter-enhancing, limitlessly. Such continual inter-spiral to create existence all around. If chemistry is the science of

inter-mixing chemistry must be at home inter-mixing in love-chemistry.

Love is a continuous spiral to enhance each other, as the enhancement continues to enhance more. This is love-spiral inter-embracing to inter-strengthen that has no limit. Limitlessness spells supremacy at the apex of all things mixed together on and on. Inter-spiral continuing in time spells mixing limitless in time. Mixing chemistry is here, telling us of its timely mixing without time limit.

This love is thus heaven; it is religion supreme, caring supreme, and joy supreme without limit. Limitlessness and supremacy inter-imply in love to inter-compose their inter-joy-music in inter-caring, as caring produces shared joys so intimate inter-enhancing, limitlessly. Inter-everything mixes limitlessly. This dizzying round of inter-acting simply tells of the powerful mixing all around.

Love limitless culminates in its death for the beloved; death is the ultimate of love. Such dying of undying limitless love is applauded as strong as death (Song of Songs 8:6), because love is stronger than death. Such all-embracing is holiness that lives distinguishable (holy is not unholy) as inseparable (holy embraces unholy). This all-embracing is *the Good News* of the cosmos, consisting in showing how the distinguishable-inseparable is life *stronger* than its killing by the distinguishable-as-separable Pharisees. This is shown by the stubborn re-birth, the never-die, of the embracing after embracing being-killed, so as to give his own life to any of his beloved.

Such is mixing-togetherness of life stronger than separation by death. Such is shown by the radical inclusive that continually mixes, and the inclusive is distinguishable and inseparable to the bitterest end. This is the unshakable basis on which our unshakable *hope* for the future mixing togetherness is anchored. This anchor is our conviction, *faith* that is our rock of ages. This is the drama of *love* unconquerable; love-mixing is strong indeed. Hope based on faith in love is time-logical chemistry—hope is timed logical—ultimate and cosmic, and persistently convinced in faith supreme as love all-embracing and ever mixing. Love chemistry must be here. And the list goes on about how powerful “mixing” is, forever ubiquitous and limitless in space and in time. But enough has been shown to convince us that “mix” is the queen in Mother

Nature who sustains all lives and all existents—by mixing chemically. Even “nature red in tooth and claw” is nature in eating chemistry. Of course, all mixes human and natural are chemical reactions, and so all chemistry is significant humanly and in nature. Such intimacy between science and humanity is nowhere more prominent and essential than *chemistry*, in the midst of the humanities, in all humanity, and spread in Mother Nature.

And so, in all this, we should never forget this critical fact. It is that all existence consists in chemical mixing, and “chemistry” is the pivotal science that specializes in “mixing” to inter-change what are mixed to change one another into existence. The conclusion is thus inescapable. “Chemistry” is the queen of the humanities as it is pivotal in Mother Nature. Chemistry prominently and specifically deserves cherishing and developing for the progress of sciences and all humanity. Is the progress in the chemistry of DNA and of stem cells our tomorrow soon to dawn?

“Brahms was irritable and gruff with adults. But he was a pussycat with children; on the streets of Vienna he would dig into his large pockets and give candy to the children.” David Dubal, *Conversations with Menuhin*, NY: Harcourt Brace Jovanovich, 1992, p. 7. Robert Schumann lived 1810-1856, Clara Schumann, 1819-1896, and Johannes Brahms, 1833-1897. These are memorable years.

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