

Reason

by Kevin A. Sensenig
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REASON

A series of ordered thoughts...although this does not get to the what the word means. Reason is a thing to itself.

What order is applied, or does one find oneself within?

What influences does experience have as introduced thoughts within the order? [1],[2]

Reason implies some sort of approach, that is not indicated necessarily by creative thought...or is creative thought just another type of reason?

Reason is a thing to itself, so one can ask, "What is reason?"

Noumenon: "A thing of reason"

That is, one can begin to practice considering this or that as "a thing a reason", to itself; a world. At the same time, it is part of the world. But this practice of noumenon can be a real discipline.

In Minsky's terms, new k lines can be awakened, as existing s lines are considered (in reflection). (See *The Society Of Mind*, Section 8.11, "Layers Of Societies".)

Footnotes

[1] This is critical. What assumptions form the basis of the experience? How does perception influence that which is experienced?

[2] Chains of perception, and conclusions one draws. These can be very quick. Resulting in typical views? Perceiving deeply? Or quicksand of tunnels of perception, a waste of time? The dry sort of reasoning, instead of "to work with reason", and to really perceive deeply.

REASON DEFINED

Reason is to work with meaning, firstly. It is to work with meaning in a somewhat structured format, often with dependencies and links. It may be to work with the idea of cause. It often takes on a logical structure, but is by no means constrained to this. It may deal with causal arrangement, relationship, and description of the world. If it takes on a pure logical format, the effect can be quite nice; and this may allow the individual to better describe material or the world before him or her. Reason can help clarify a point of view, and to separate threads that can otherwise become confused. Clarity is preeminent in reason; and this is part of its illuminative nature. Reason can at times seem dry and remote; but this is not its true expression, and either the reader is not yet able to appreciate that which is being discussed, or the reason format presented is itself stilted.

The ability to separate threads yet maintain clear relationship is again a particularly salient feature of reason.

Reason often can be expressed clearly in language; not all things that reason points to may be expressed so clearly in language, as meaning is not fully represented in language; and reason is part of the reality of meaning.

There is also the idea of noumenon, very interesting, wherein noumenon is "a thing of reason", or "a thing considered unto itself", or a thing considered without reference to phenomenal perception. This puts it clearly in the realm of the mind, a fascinating place if one has certain framework and training. Again, clarity and distinguishing features and dependencies may be particularly nice results of a noumenon.

CONTINUED...

Then my thought is, "to work with reason" becomes organic, something malleable — and not dry logical chains of thought. To see reason as a thing to itself... I suspect there's a beauty to it, that one has to see.

I think it's important to consider then two things: reason and perceptions. What is the nature of each? How do they interlock? How can their manifestation be problematic? How can consideration of them yield balanced state and view?

There also is the chain-link of: initial viewpoint, experience, perception, interpretation, re-formulation, and conclusion. As indicated in the footnotes under the first section "Reason", these can form a cycle; that is, a new viewpoint is arrived at. That is, a conclusion can lead to a new viewpoint, and the chain begins again. Is this viewpoint problematic? How can recognition of this cycle and its features help find new centering, and balance, or renewed orientation? How quickly does the person find him or herself at a fundamentally new stance? With what possibly new assumptions? At what junctures can one work with each of the features in the cycle?

DEFINITIONS

Noumenon is a “thing of reason”, or a thing considered to itself.

The formal definition from the Oxford New American Dictionary is this:

- (in Kantian philosophy) a thing as it is in itself, as distinct from a thing as it is knowable by the senses through phenomenal attributes.