

IV-18 Reference, Reason, Resonance

" Are you the smoke from a fire that never burned?"

- *Derek Walcott*

It is useful to understand the baggage behind the use of the term "mind" in the Western tradition. In a movie Roman Polanski articulated the fallacy of the conception of mind as: After a man cuts off his head, should he say *me and my body* or *me and my head*. Of course, one can not make head or tail out of it. For a good while the European concept of mind was mired with an affinity with an external entity that controls humans, which was seen as the spirit, *free will*, *grace*, or the *guiding hand* of one stripe or the other. Not only mind was considered to be separate from sense organs, its function was also outside the realm of body and brain.

Operationally mind is a matrix of thought that facilitates representation. All cultures have placed a great emphasis on systematic search. A hallmark of effective thought is that it builds on the reality-based consistency. Virtually all cultures have taught their young discernible forms of patterns as in basket-making, pottery, weaving, or the Euclid's theorems. Patterning is also at work in the use of languages and other means of communication. Rule based consistency facilitates exploration of physical worlds as well as those of beliefs and concerns.

Empiricist and naturalist approaches do not emphasize such a matrix. Generalizations, principles and theories evolve as one creates order in the observations by categorizing. By ordering the web of interconnected beliefs is subjected to scrutiny. We make sense by induction, a process built into the evolution of

vocabulary and languages. It is not too different than the realization of a child that takes the conception of water from spoonful of *mum-mum* to rain of water to lake of water.

Perceptions for Deconstruction

All comprehensive searches are necessarily chaotic. A systematic search with feedback may be efficient, but it can not access what lies outside the representational matrix. It is a problem of constraining and defining *all that there is*. What is needed to take one out of the prison of personal knowledge? Can we ever know anything other than experience of our own awareness? Multiple searches are guided by the belief that such experience registers something more than only the awareness. For such purposes we also use tools whose world-readings are less likely to be subjective. Here are other turns:

- * History is not something that happens to other people.
- * Dare to be naive (*Buckminster Fuller*).
- * Anything that exists is possible (*Kenneth Boulding*).
- * At first people refuse to believe that a strange new thing can be done, and then they begin to hope it can be done. When it is done, all the world wonders why it was not done before (*Frances Hodgson Burnett*).
- * If you ask unconscious to give you information in your dreams it will oblige you. It is really amazing how the unconscious longs for ways to get in touch with us (*S. Grafton*).
- * We have now sunk to a depth at which the restatement of the obvious is the first duty of intelligent men (*G. Orwell*).

Room for Doubt

Preface

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