

Passionate Winking

Sayyed Mohsen Fatemi

Discombobulated and deluded in the chamber of inductive and deductive imagination,¹ a moment of illuminative philosophical reflection passionately winked at me bringing an intuition.

My cerebral cortex and my limbic system marshaled their desire and ebullience right in front of the window of intentionality² way beyond Husserl's conception of consciousness.

The excitement phase³ of iniqueness honked the horn of engrossment for the urge to consummation.

¹ Inductive and deductive arguments refer to two different processes of reasoning. In induction, the reasoning is done from particular to the general. Although the conclusion is supported by the premises in induction, it does not necessarily follow from the premises and its truth is not guaranteed by them. In deduction, a conclusion follows necessarily from the premises. There are minor and major premises in deductive argument and the conclusion is born out of these two premises. Here these processes are linked to imagination so imagination is broadly used here as a 'noun' (linguistically speaking) for the adjectives inductive and deductive. This also opens up a new discussion on the relationship between reasoning and imagination.

² Husserl (1965) made this concept famous. Before him, his teacher, Franz Brentano used the concept and he borrowed the term from some medieval philosophers (McAlister, 1976). In phenomenology, intentionality refers to the thesis that every conscious act has an object. The act is called 'intentional act' and the object 'intentional object.' The term gains its significance because it undercuts the metaphor of mental 'contents' (as in a theater, an image explicitly used by David Hume (2003), for example). Therefore, conscious acts are not self-contained contents that are unknowingly coordinated with the movements of our bodies. Intentional conscious acts are among various acts. Here, the concept is pinpointed, yet it is distinguished from the one used by Husserl.

³ This is a term used by William Masters and Virginia Johnson (1966, 1961) who studied human sexual response and used the laboratory setting to learn about physiological changes during sexual arousal (see Crooks & Baur (1999) for a discussion). Excitement phase refers to the first phase of the sexual response cycle, in which engorgement of sexual organs and increases in muscle tension, heart rate, and blood pressure occur. This is used here analogically to indicate the commencement of the act. Notice the word 'consummation' right afterward and its implications of fulfillment, completion, and achievement. So the language of sexuality is associated with the language of philosophy.

The lips of my curiosity pressed the thighs of sagacity away from Strawson's⁴ conceptual analysis and Quine's denial of Kant's synthesis.⁵

The kiss of perspicacity smacked so vociferously that it brought the sex flush of my privileged access⁶ in the plateau of abundance. The heart rate of my sensation became united with the palpitation of my understanding. They both exceeded transcendental hermeneutics and warmly embraced the Heideggerian one.⁷

⁴ Peter Freerick Strawson called his metaphysics 'descriptive.' He insisted on indicating that it was only to be construed as an analysis and description of our conceptual framework and not of reality-in-itself. He introduced systematic metaphysics into current British philosophy through his book *Individuals* (1959) where he argues that only after the recognition of the primary category of 'persons,' we can consider the distinction between mind and body. Persons are not conglomerates of minds and bodies, and we can talk of minds and bodies only because we first have a way of specifying the different attributes of a person. The reference is made here to a form of sagacity whose analysis can not even be done by Strawson's conceptual framework.

⁵ The reference is made here to Quine's (1960) attack on Kant's (1998) distinction between 'analytic' and 'synthetic' sentences. According to Quine, there are no indubitably 'necessary' statements or beliefs, just those that happen, at a particular point in our knowledge and interests, to hold a relatively protected place in the overall system of our beliefs for ostensibly practical reasons (see Miller (1998) for a discussion).

⁶ A term used by philosophers to refer to the point that only a person knows directly what is in his/her mind without having to observe his/her behavior. This is also indicative of the point that mind has a unique characteristic in that one and only one person can and must experience what is going on. Here this has been preceded by the introduction of sex flush, a term from the psychology of sexuality which refers to a pink or red rash that appears on the chests or breasts during sexual arousal. So the sex flush has been used metaphorically and analogically to serve as a preamble for the introduction of the concept of privileged access as if privileged access sprung from somewhere. The plateau of abundance pinpoints the opulence and profusion of the privileged access and its happening. The plateau is also a term used by Masters and Johnson (already explained) for the second phase of the sexual response cycle, in which muscle tension, heart rate, blood pressure, and vasocongestion increase.

⁷ In his book, *Being and Time* (1962), Heidegger suggested that life is like a text, and the purpose of our lives is to understand that text. He tries to 'uncover' the hidden meanings in our experience in his hermeneutical phenomenology. He rejects the scientific tone of Husserl's phenomenology and prefers to talk about the structures of life itself, including our profound sense of history, which defines human life. Heidegger was a student of Husserl. And therefore a phenomenologist. Phenomenology refers to the study of human consciousness. The use of the word 'transcendental' in Husserl and also Kant means the basic and the only rules with which we 'constitute' our world. Husserl attacked all forms of relativism and tried to develop a transcendental hermeneutics that discovers the basic rules of all experience (see Bauman (1978) for a discussion).

The rapture of the intelligibility cuddled the velvet of joy apart from the every day discourse.

The yearning for embracing the reality bloomed in the havoc of Hume's exegesis⁸ and I felt ascended towards the plains of epistemology.⁹

Was this intuition, inspiration, reason, senses, or experience? Maybe none, maybe all. Maybe it was ineffable. But it is incorrigible.¹⁰

The blooms of my contemplation had their ornate intercourse with the sunlight of enrichment.

The refraction period was quick. No resolution phases¹¹ whatsoever.

I could see the incessantly smothering kisses of mystical insights coil around my consciousness, of course not in a Freudian sense.¹²

⁸ I use this here as a critique of David Hume's (2003) thesis that there is no knowledge of right and wrong and no rational defense of moral principles. These are based on sentiments or feeling and, as such, can not be defended by argument.

⁹ The study of human knowledge, its nature, its sources, its justification.

¹⁰ Philosophical term which refers to the point that we can not be mistaken about our mental states. There is a distinction between privileged access and the incorrigibility. The first means that the person knows what is in his/her mind without having to observe his/her behavior; the second means that he/she knows for certain and beyond the possibility of error. This is used here as an indication of a thing that can not be mistaken.

¹¹ Refractory period happens in the male after orgasm during which he can not experience another orgasm. The resolution phase of the sexual response cycle as outlined by Masters and Johnson is the fourth phase in which the sexual systems return to their non excited state. This is used here to metaphorically discuss the continuous process of an intelligible ecstasy versus a temporal enjoyment such as that of a sexual one.

¹² Freudian taxonomy of consciousness, pre consciousness and unconsciousness does not have any room for the placement of mystical experiences as discussed in there. Superficially, it might be subsumed under one division of his category related to sublimation. However, this is epistemologically unknown to Freud and his classification of the consciousness. (See Ha'iri (1992) for a discussion of the arguments of the existence of such consciousness).

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Avenues of Mysticism

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I walked through the avenues of mysticism amidst the dark nights of despondency when the nightmares of failure, fiasco, annihilation, devastation, and delirium ferociously echoed in the dismal channels of desperation and frustration, when the fulcrum of being was paralyzed by the antagonizing impediments and the havoc of the mansion of life.

I walked through the avenues of mysticism and searched for the houses of peace where the erosion of anxiety and the mirages of certainty pine away.

I saw a man who was selling pomegranates of joy to the hearts of people at the cost of a sincere smile quite different from the ostentatiously hypocritical ones that can often be found in the metropolitan cities.

I saw a woman who was giving away cascades of lilacs and baskets of sweet basil munificently and generously to open up the incarcerated hearts.

I saw gazelles of sensibility running free in the realms of tigers.

In avenues of mysticism, jasmines teach eloquence and water lilies offer philosophy, the chosen would walk on water and the elite would break the moon and exceed the sun.

In avenues of mysticism, people share the nakedness of the heart and never get lost in the alleys of alienation. There is not a dead end, or a shut off. Nor any cul-de-sac or impasse.

In avenues of mysticism, people use the express train of bliss and bring the news of awareness without any need to C.N.N. or A.B.C. or C.B.S. In avenues of mysticism, the petals of the flowers act as correspondents and report the latest happenings not in utilitarian ways.

In the avenues of mysticism, the subordinate clause sits by the main clause without any shame or doubt. Even the compound sentences turn out to be prepositions afterward.

In avenues of mysticism, prayer serves as a panacea far better than any amphetamine, barbiturates, and PCP or thrill pills.

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