

A Reason of the Generous Becoming

Logos and nous

logos, nous is translated to nóesis,
ratio > reason

dianoia > intellectus > intellect

Reason – intellect

Vernunft - Verstand

Reason and intellect

dianoetical and discursive capacities
the powers of the analytical intellect,

VS

the noetic and intuitive capacities,
the powers of the visionary and
identifying mind's eye, on the other

Reason and intellect

reason < ratio <, ratus, pp. of reri "to reckon, think, < PIE base *re(i)- "to reason, count" (the same root as "to read").

Reason: analysis (up-loosening)

[Cognate: Compute < computare

Dissection < dissecare (cut to pieces)

The razor of the intellect]

Reason and intellect

Aristotle: the *theoretical reason*, pure knowledge of the mind cleansed of bodily prejudices,

VS

the *practical reason*, the reason directed towards action, *dianoia praktiké* (it comprises the technical reason too).

The practical reason can only succeed when it is allied with *phronesis*, the normative and experience-based sensitivity to events and people.

Concepts of reason

Kant: reason is man's way to arrange the world and it is his alone.

Merleau-Ponty: reason is the world's message to us.

Heidegger: Thinking and Being is one

Lévinas: reason is produced by listening to the Other.

Many reasons might exist

The Reason of Becoming

The first problem: Would we be able to perceive the brave, new world beyond the image of a mundus inversus?

Following Aristotle, the Becoming must set reason free to identify with the future. It must travel to the future and inform us about it.

Imagination and vision are necessary means here, but also what the Greek called *eikasía* or *stochasmós*, in Latin *coniectura*, *praesumptio* and *suspicio*; our capacity to assume

The Reason of Becoming

The second problem: Now we must make it clear that one thing is the mental capacity through which we reach to a picture of a far future.

Another, the mental capacity which shapes this future in accordance with our dreams, and hence, makes it possible.

The Reason of Becoming

In this light the Reason of Becoming must be an alternative reason, a reason which lacks the desire for power and the inclination to use Otherness as a means, a reason deprived of any habitus of domination. The ethos of this reason must be generosity.

The ethos of the event

- To prove oneself worthy of the event
- To guard the secret of the event
- To make the world worthy of the event

The Eventuals

Ethical modes of being in the event

Heterotelos (decency)

The power to forget oneself.

The capacity to perceive Otherness on
its premises

To acknowledge what one is able to do
from a mutual perspective, and where
one can do nothing.

To let oneself be shaped by the Good.

Emotional attitudes

Wonder, ego-less interest, respectful sympathy, humble empathy, a belief in co-passionate transformation of reality.

Thus no

apathy, nihilism, bitterness, indignation and resentment.

Synkatathesis (accept in freedom)

The capacity to accept the inevitable
without loosing critical autonomy
and the sense that everything is
possible.

Never to blame the Others, but to
realize the human being behind the
person and focus the common cause

Emotional attitudes

Sense of autonomy and unlimited responsibility, seriousness and objective hope.

Thus no desperation, fear, fatalism and horror.
The "angst" is shared.

Lepsis (careful co-creation)

The capacity to receive Otherness without restriction, placing oneself in the centre as a synoptic target.

To be able to use and recognize the Others' force and experiences without envy, emulation, and expropriation.

Emotional attitudes

Love, balancing eros and agape, and
solidarity.

Thus no

Will to power, no egoism, no
ruthlessness, no self-complacency,
and no self-righteousness

Kataphygé (to be the Other's hostage)

Generosity: The capacity to warrant the truth of the life of Others.

To honor time, to read it gently and to

Identify with the time of Others

To rever Kairos

To be a pupil of the moment .

The desire for diversity and the belief in

pleroma

Emotional attitudes

The sense of gratitude, delight, relief, mirth, jocularly and enthusiasm.

Thus no

Indifference, pharicaism, and lack of courage to share the common conditions of being with Others

Prosoché (the hexis of attention)

The capacity to be attentive

To oneself

Present to Others

Attentive of one's attentiveness

To open towards all just forces

and to all genuine movements

And to every perfect gesture

Emotional attitudes

Reverence, observance, presence,
sensitivity, co-vitality, creative
empathy, encouragement,
inspiration, and intuition.

Thus no

Projective anticipations and the
reactive recognition by prejudices; no
unjustified reservations and grimaces
of suspicion

Ergon

To focus one's strength in the service of the good and neither to give in nor to deceive oneself.

To acknowledge that the "kydos", the nimbus of power, can only be borrowed for a while.

To honor the one I might become

Emotional attitudes

heart, the spirit of self-conquest and
self-sacrifice, commitment, and
loyalty.

Thus no
vanity, pride
and cowardice