gustav / December 04, 2008 11:26PM
汪純瑩 心得20081204 （ A Theory of Communicability ）
汪純瑩

筆記20081204: Communicability
閱讀範圍：澄觀、宗密、張澄基

If one arrives at a, or better the, special state, can one share the experience with people, including one's self? After some sincere consideration, I tend to address „Yes“ to the question, respectively with two reasons. First, out of my comprehension about the condition of all possible experience; second, out of a wish.

What does communication mean? I suggest, communication implies the following scheme: (1) one realizes that one himself or herself arrives at a certain state, (2) one wants some one to arrive at the same state, and (3) one tries, by means in fashion, to make the one arrive at the same state. The „state“ thereof can be only two possibilities, it is either a determined state, or an indeterminate state. When one arrives at a determined state and one wants some one to arrive at the state, one tries to demonstrate how the state is determined. We usually call the systematical study about the „how“ in the previous sentence „logic“. In every determined state, there is always a truth condition with a rigid value (satisfaction) to make up, and the condition is always based upon a ground while the value is absolute insofar as against the ground. The both „always“'s are in principle applicable for each individual, and each individual is capable of making a condition upon a ground when determining the state, so this kind of states all together, i.e., as a common form of experience, allows for a common ontology and makes themselves communicable in fashions among individuals. Thus any determined state is in the end expressible. Now I re-entitle the way we determine a state „understanding,“ the fashion by means of which we point at the understanding „expression“ or „language,“ and the ground upon which the state is determined „(rational) idea.“

The common ontology we are all together so familiar with implies for us here two surprising remarks. First, we can be „in the world“ because we all have the same ability to arrive at communicable determined states. Second, the ability to determine gives us good reason to believe that there is something to be determined. By negating the determination, one resolves the ground upon which the truth condition is based-- thus p=p while p=-p; but actually by negating the determination, one arrives at the indeterminate state where no rigid ground is set, or more precisely every possible way of determination can be meaningfully related insofar as one can provide for the relation with a NEW and PROPER ground. If one can arrive at this kind of state, and one wants to make some one arrive at the state, it is required first to help the person be able to arrive at the state/ to negate the determinations. But now we have no rigid way toward the state, so there's no handy fashion to help a person locate his or her focus of awareness. How can we make some one arrive at this state? We have to creat a fashion NEW, i.e., something we can ever hardly determined, and yet PROPER for showing that state in accordance with our own experience of that state, so that one can get inspired by the new fashion and then likely be able to arrive at that state-- since the fashion is „tasted“ by the person who has experienced that state with the person's own ability and we assume every person is identical with regard to the ability, we can hope that by means of the special fashion more and more people can get inspired and find the way to that state.

Edited 6 time(s). Last edit at 03/05/2009 10:25AM by gustav.

---

gustav / December 05, 2008 03:37PM
Re: 純瑩的心得20081204（翻譯）
假若一個人到達了某一，或更確切地說，那一個特殊的境界，那個人可以跟人（包含他自己）分享在那境界中的經驗嗎？細細思量後，我傾向回答「可以！」，分別在兩個不同的意義上來說：其一、基於我對「一切可能經驗的條件」的了解，其二、作為一個願望。

溝通到底是什麼？我提議這麼來看：(1)一個人了解到他自己到達了某個境界，
(2)一個人想要讓某個人到達同一個境界，進而 (3)一個人試圖，用時興的任何方式，使得那個人藉以到達相同的境界。這裡的「境界」有兩種可能，其一為貞定境界，其二為未定的境界。當一個人到達了一個貞定的境界，而這個人想

要讓某個人到達同一個境界，這個人會試著展現這樣的境界如何被貞定。我們通常稱呼對「如何貞定」的有系統的研究為「邏輯」。在每一個貞定的境界，總有一個帶著僵固價值的真理條件（價值，即該條件之滿足）能被造出，而該條件總基於一個基礎，唯且必須在這個基礎之上該價值必為絕對。前句的兩個「總」基本上對每個人都有效，且每個人都能夠在貞定一個境界當中在一個基礎上造出一個條件，於是這樣的境界加總在一起，即，作為一個對每個人都有效的經驗形式來說，它允許了一個對每個人來說有效的「本體論」並使它們自身在人際之間可時興地溝通。於是，每一個貞定的境界終究來說是可被表達的。至此，我才正式稱呼「我們貞定一個境界的方式」為「理解」，「我們藉以指向該理解的時興媒介」為「表達」或「語言」，而「貞定境界所奠基的基礎」為「（理性）理念」（整理知性規則的規則，以客觀合目的性為作用原則）。

我們所如此共同熟悉的一個普遍有效的「本體論」在上述的了解脈絡下，給了我們兩個令人驚喜的註腳：第一、我們可以共同存在於「這個世界」，是因為我們都有同樣的能力，能到達可被溝通的貞定的境界。其二、去貞定以到達某境界的能力給了我們好理由去相信有某個東西是待被貞定的。靠著取消貞定，一個人可以消解真理條件所奠基的基礎，這就是「P=P且P=非P」的背景，然，實際來說，靠著取消貞定，一個人到達了未定的境界，在那兒沒有僵固的基礎被設立，或者更精準地來說，任何可能去貞定境界的方式都可被有意義地聯繫起來，只要你可以為這個聯繫提供一個「新的」且「適洽」的基礎。假若一個人可以到達這樣的境界，且一個人想要讓某個人到達這個境界，首先，得要讓那個某人有能力到達這個境界，也就是說，得讓那個人能取消貞定（化解執著）。但是現在沒有一個僵固的方式可以保證到達這個境界，也沒有應手的時興玩意兒可以去幫助那個某人將其意識的焦點適當地坐落著。那我們要如何令某人到達這個境界呢？我們必須要創造一個時興的玩意兒既是「新的」又是「適洽的」，某物是「新的」就是指那是一個幾乎不可能被我們貞定的對象，某物是「適洽的」即是說在我們對該境界的實際經驗的比對、考驗下被我們認同為能適當地展現出那個境界並且感動某人進而有可能幫助那人進入這個境界的對象～～既然這個時興的玩意兒是被對這個境界有經驗的人以其所具有的能力所「品嚐」過的，且我們（必須）假設每個人在這個能力上來說是一致的，我們於是乎可以希望靠著這個特別的時興玩意兒，有越來越多的人能夠被感動，並在感動中找到到達這個境界的路。

Edited 2 time(s). Last edit at 12/05/2008 03:40PM by gustav.

---

gustav / December 05, 2008 03:50PM

Re: 純瑩的心得20081204

張澄基的書應該是啦。讀成今證，有點給它誇張。可是，database又出問題，不讓我再編輯啦～～

Edited 1 time(s). Last edit at 12/08/2008 10:16AM by gustav.