RAFFORT — RATIONALISM

Rapport (hypnosis, hypnotic influence): Fr. 
Ital. rapporto (comparable). The peculiar relation sustained by the hypnotized person to the hypnotizer during hypnosis (q.v., also for literature).

We refer to Suggestions under HYPNOTISM (q.v.).

RATIONALISM: from ratio, reason; Ger. Rationalismus; Fr. rationalisme; Ital. rationalismo. (1) The theory that everything in religion is to be rationally explained or else rejected. Application of ordinary logical standards and methods to religion.

Rational and Empirical Ego or Self: see SELF.

Rational Number: see RATIONAL (q.v.), and cf. NUMBER.

Rationalism (Lat. rationalitas from ratio, reason): Ger. Rationalismus; Fr. rationalisme; Ital. rationalismo. (1) The theory that everything in religion is to be rationally explained or else rejected. As Leibniz (Hist. of Rationalism, p. 46) says, it signifies not "any class of definite doctrines... but rather a certain cast of thought or bias of reasoning... which affects man on all occasions to illuminate metaphysical thought in the direction of reason and of conscious." In this sense it finds its best expression in the Enlightenment (q.v.) of the 18th century.

(2) The theory that reason is an independent source of knowledge, distinct from sense-perception and having a higher authority. Opposed to Empiricism (q.v.). See Reason; and cf. INTUITION, INTUITION, NOUS, and UNDERSTANDING.

(3) The theory that, in philosophy, certain elementary concepts are to be sought and that all the remaining content of philosophy is to be derived, in a deductive way, from these fundamental notions. Opposed to Empiricism (q.v.). In this sense it is used particularly of the method first explicitly stated by Descartes, developed by Spinoza and Leibniz, formulated in detail by Wolff, and finally rejected by Kant.

The three senses are historically connected. The 18th century rationalism in its whole

theology is derived from the insistence by Descartes upon method, and upon clearness and distinctness as criteria of truth. It is combined, however, with an empiricism which descends from Locke. The use of rational concepts in the course from which other ideas are to be definitively derived to of course, impossible unless there is some faculty through which these ideas are made known, as innate or a priori ideas, or through intuition, and so the second and third senses run together. Note the loci, rationalism in the second sense applies to a particular part of the content of philosophic doctrine, while in the third it expresses the method taken to be final in philosophy. The sketch that follows is confined to the third sense.

Descartes, seeking a criterion of certainty,