



Chapter 4: Exonoetics



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4.1 The Individual Mind (Exonoesis)



4.1.1 Definition

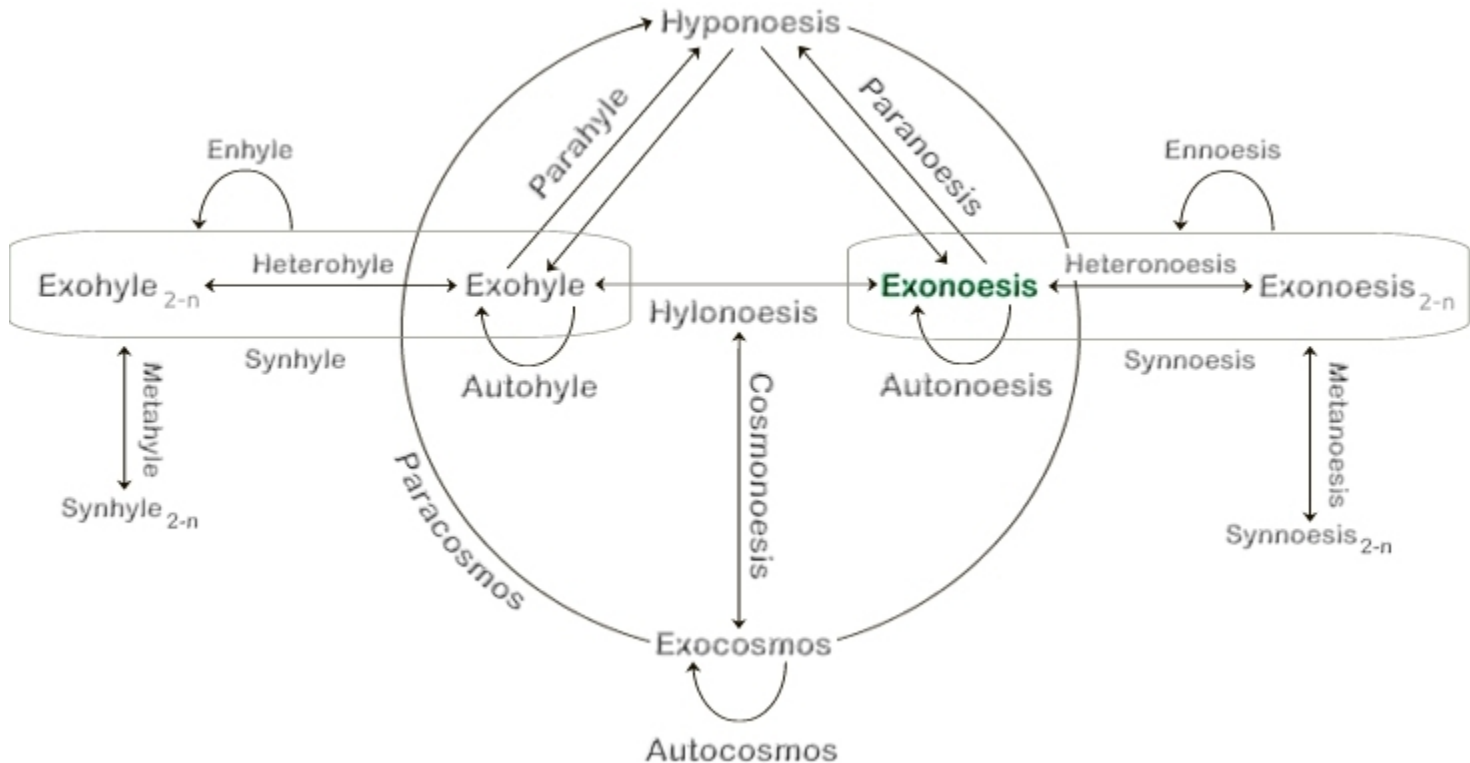


Figure 1 - Exonoesis

...each individual mind is part of ... the Universal Mind. I use the phrase "part of" with hesitation. Perhaps a better way to put the matter is to say that each of us is the Universal Mind but inflicted with limitations that obscure all but a tiny fraction of its aspects and properties.[1]



Exo-Noesis is derived from the ancient Greek **ἐκ, ἐξ** (ex = out, away, off, from, from out of) and **νόσις** (noesis = intelligence, understanding, mind, processes of thought).

Exonoesis, also called Individual Mind, is the mental and subjective aspect of *Hyponoesis* in its actualized form. It is the mental, as opposed to the physical world, that we experience. It is the subject that is distinguished from the object; the 'I' who experiences, knows, observes what is given and other than itself.

Exonoesis is actualized through the principle of individuation (Latin: *principium individuationis* or *actualiationis*), a principle that defines what makes an individual entity unique. One principle is time. *Exonoesis* is a temporal phenomenon, i.e., it has no eternal existence, but subsists only transiently for a specific amount of time. This and other principles of individuation are discussed in the next section.

[1] Henry Margenau: *The Miracle of Existence*, p.120, Ox Bow Press, 1984

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4.1.2 Theories of Mind



4.1.2.1 Introduction

Throughout the intellectual history of mankind, thinkers have developed many theories and ideas about the nature of our mind and its relationship to the body and the world. Some theories have been more successful than others. However, in the light of missing final evidence for any of the theories presented below, I think that all of these theories contain a certain degree of truth (see my theory of *Noetic Spheres* below).

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4.1.2.2 Dualism

Plato was probably the first philosopher who espoused a mind-body dualism (see his Theory of the Forms). Later it was Rene Descartes who deepened the schism between mind and matter with his dualistic thesis.

According to Stephen Priest, *dualism* "...is the theory that two and only two kinds of substance exist: minds and physical objects. A mind is a purely mental, non-material or spiritual substance, and a physical object is a purely material, non-mental, spatially extended substance.[1]

Descartes embraced wholeheartedly the idea of two different kinds of substance:

But I recognize only two ultimate classes of things: first, intellectual or thinking things (res cogitans), i.e. those which pertain to mind or thinking substance; and secondly, material things (res extensa), i.e. those which pertain to extended substance or body. Perception, volition and all the modes both of perceiving and of willing are referred to thinking substance; while to extended substance belong size, shape, motion, position, divisibility of component parts and the like.[2]

[1] Stephen Priest: *Theories of the Mind*, p. 1, Penguin Books, 1991

[2] Rene Descartes: *Principles of Philosophy*, I.48

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4.1.2.3 Psycho-Physical Parallelism (Occasionalism)

The 17th century philosophers Leibniz and Malebranche proposed a theory of psycho-physical parallelism. The problem with Descartes' two-substance theory was that two completely different and independent substances cannot causally interact with each other. For example, how can a thought in our non-physical mind (will to raise our arm) cause our physical body to actually execute it? Since this is not possible or conceivable, they concluded that mental events do not interact with physical events, and that there is no causal link between these two substances.

However, to explain the correlation between mental events and physical effects (or vice versa), Leibniz introduced the idea of a '*pre-established harmony*':

Thus there is a perfect harmony between the perceptions of the monad and the motions of bodies, pre-established at the beginning [by God] between the system of efficient causes and that of final causes. And in this consists the accord and physical union of the soul and the body, although neither one can change the laws of the other. [1]

A similar theory was developed by Nicolas de Malebranche. However, "...Malebranche thinks that God both initiates the two causal chains and intervenes as the real cause of every effect. The events which appear to us humans as genuine causes are only apparent causes or the 'occasions' for divine interventions". [2] Hence the name '*occasionalism*'.

[1] Leibniz: *The Principles of Nature and Of Grace*, 3.

[2] Stephen Priest: *Theories of the Mind*, p. 6, Penguin Books, 1991.

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4.1.2.4 Idealism

Idealism is the theory that "...physical objects do not exist independently of minds. Unless there were minds, so-called physical objects could not exist. What exists exists only within consciousness, so that what we commonsensically... take to be physical is in fact mental. The physical is mental." [1]

Many of the greatest philosophers of mankind embraced idealism in one form or another. From the Ancient Greeks to 20th century physicists, idealism seemed to be a very persuasive and consistent theory that basically claims that only minds exist and that matter either does not exist at all (see Berkeley's immaterialism) or that it is a product of our minds.

The absolute idealism of the German philosophers Fichte, Schelling and Hegel advocated a primary, absolute unity of subject and object (or the mental and the physical) and that the plurality of physical and mental objects is merely an appearance and not real, created through reflective thinking. Everything is united in reality as a whole.

George Berkeley (1685-1753) claimed that the existence of the world and its objects consists in being perceived:

...all those bodies which compose the mighty frame of the world, have not any subsistence without a mind - that their being is to be perceived or known [esse est percipi]; that consequently so long as they are not actually perceived by me, or do not exist in my mind or that of any other created spirit, they must either have no existence at all, or else subsist in the mind of some Eternal Spirit. [2]

Schelling (1775-1854), in his *Philosophy of Identity*, points to the problem of matter as an independently existing substance:

But matter is matter only in so far as it is object (of an intuition or an act)... If it [matter] were something per se, ...we would not even be able to know, what it is per se. To know that we would have to be matter itself. ...Originally, we only understand ourselves, and since there are two consistent systems of thought, one that claims matter to be the principle of mind, and the other one, that claims mind to be the principle of matter, the only thing that remains for us is the assertion that not mind is produced by matter, but matter from mind. [3]

[1] Stephen Priest: *Theories of the Mind*, p. 65, Penguin Books, 1991.

[2] George Berkeley: *A Treatise concerning the Principles of Human Knowledge*, I.6

[3] F.W.J. Schelling: *Idealismus der Wissenschaftslehre* (1809), I/I, 373. Translation by author.

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4.1.2.5 Double Aspect Theory

The double aspect theory or property dualism maintains that mind and matter are two properties of the same underlying reality, which is neither mental nor physical.

Spinoza (1632-1677) believed that mind and matter were just attributes or modifications of one unitary substance: God. He wrote:

Thought (cogitatio) is an attribute of God, or, God is a thinking thing... Extension (extensio) is an attribute of God, or, God is an extended thing... The order and connection of ideas is the same as the order and connection of things... and consequently thinking substance and extended substance are one and the same substance, which is now comprehended through this and now through that attribute.[1]

Bertrand Russell (1872-1970) advocated what he called a *neutral monism*, that is, a theory that claims that only one kind of entity exists which is intrinsically neutral. Russell called it sense data:

...the nature of that fundamental science which I believe to be the true metaphysic, in which mind and matter alike are seen to be constructed out of a neutral stuff, whose causal laws have no such duality as that of psychology, but form the basis upon which both physics and psychology are built.[2]

[1] Baruch de Spinoza: *Ethics*, II, Prop. I, II, VII.

[2] Bertrand Russell: *The Analysis of Mind*, p. 287, Routledge, 1995.

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4.1.2.6 Phenomenology

Phenomenology is "...the attempt to produce presuppositionless descriptions of the contents of experience, without any prior commitment to the objective reality of those contents.[1]

Its principal exponents are Franz Brentano and Edmund Husserl. Brentano introduced the idea of 'intentionality', which means that our experience is always directed towards an object.

Phenomenology is basically the practice of introspection. It is a process of observing the *qualia* of one's own experience. This is achieved through what Husserl called *epoche* or *transcendental reduction*, which is a state of mind in which the belief in an objective, external world is temporarily suspended:

If I put myself above all this life [of ordinary experience of the world] and refrain from doing any believing that takes 'the' world straightforwardly as existing – if I direct my regard exclusively to this life itself, as consciousness of 'the' world – I thereby acquire myself as the pure ego, with the pure stream of my *cogitationes* [one's conscious acts or experiences].[2]

[1] Stephen Priest: *Theories of the Mind*, p. 183, Penguin Books, 1991.

[2] Edmund Husserl: *Cartesian Meditations*, p. 21, The Hague, 1977

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4.1.2.7 Interactionism

Another variation of dualism is *Interactionism*. According to one of its most fervent advocates, John C. Eccles:

The essential feature of dualist-interactionism is that the mind and brain are independent entities...and that they interact by quantum physics... In formulating more precisely the dualist hypothesis of mind-brain interaction, the initial statement is that the whole world of mental events has an existence as autonomous as the world of matter-energy.[1]

He believed that the mind influenced and controlled the brain through interaction between what he called *psychons* (elemental, unitary mental event) and the brain's dendrons (cortical units of reception composed of dendrites).

[1] John C. Eccles: *How the Self controls its Brain*, p. 9, 80, Springer Verlag, 1994.

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4.1.2.8 Materialism

Materialistic theories in their variety claim that the basic element of which our world and our minds consist of are physical events. From positivism to reductive materialism, all variations seem to agree in the assumption that matter is all there is and that all our knowledge has to be based on empirical data and experience.

Positivism was originally introduced by Auguste Comte in 19th century France. The term 'positive' "...has here the sense of that which is given or laid down, that which has to be accepted as we find it and is not further explicable.[1] Positivism attacked metaphysics for its attempts to go beyond the world we experience and observe. Science is the only legitimate field of knowledge. What cannot be answered by science has to be left unanswered.

Logical positivism promoted by the thinkers of the Vienna Circle (Schlick, Carnap, Goedel, and others) in the 1920s and 1930s revived the ideas of the British empiricists, especially Hume, and emphasized the principle of verifiability. This principle says that a statement is true or not based on whether it can be verified in observation and experience.

Logical behaviorism claims that "...the mind is nothing over and above behavior, whereby 'behavior' is meant publicly observable bodily behavior... This is possible ... because any sentence or set of sentences about minds may be translated, without loss or meaning, into a sentence or set of sentences about publicly observable behavior.[2]

The strongest materialistic theory of mind-body is the *mind-brain identity theory*, which claims that any mental event is identical to a neuro-chemical process or state of the brain.

Functionalism is the theory that the mind relates to the brain in the same way a computer's software is related to its hardware. In other words, a mental state is caused by some sensory or perceptual input and that this state causes a certain behavior in response.

A similar theory that draws on the computer model is *Connectionism*, which considers our brain as interconnected neuronal networks that process information (input/output).

Other, less established theories are *Epiphenomenalism* (the mental is causally dependent on the physical), *Emergentism* (mind is a set of emergent biological processes), and *Eliminative Materialism* (reduction or complete elimination of the mental).

Promissory materialism believes that the problems of mind and brain will be resolved one day when we have a more complete scientific understanding of the brain.

[1] Antony Flew: *A Dictionary of Philosophy*, St. Martin's Press, 1984.

[2] Stephen Priest: *Theories of the Mind*, p. 35, Penguin Books, 1991.

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4.1.3 The Theory of Exonoetics

4.1.3.1 The Principle of Actualization (*principium actualiationis*)

The Scholastic philosophers of the Middle Ages elaborately discussed the classic philosophical principle of individuation (*principium individuationis*). The concept of individuation also played an important role in Kant's and Schopenhauer's philosophy. According to the *Oxford Companion to Philosophy* it is "...the determining of what constitutes an individual: that is, one of something. Principles of individuation are the principles by which things, normally of a kind, are distinguished into single individuals, most often at some given time." [1]

Schopenhauer defined it differently, based on Kant's philosophy:

For it is only by means of time and space that something which is one and the same according to its nature and the concept appears as different, as a plurality of coexistent and successive things. Consequently, time and space are the *principium individuationis*... [2]

What is an *individual*? The term is derived from the Latin *individuus* meaning indivisible, inseparable. It is the Latin translation of the Greek *ἄτομος* (atomos) which referred to that which cannot be cut or divided, the indivisible. The concept was originally applied to small material substances of which the world consists. Later later the concept was extended to include the human being which philosophers assumed to be an *indivisible* whole.

An individual entity is an actualized *form of Hyponoesis*. I use the word *form* in the following sense: *Form* is the essential token of differentiation between single existing physical or mental entities. In physical entities, it is the physical configuration of matter that distinguishes one thing from another, together with its location in space and its subsistence in time. In mental entities, such as thoughts or emotions, it is the non-physical (noetic) configuration of mind that distinguishes one mind from another, mind being in time, but not in space.

Individuation is, therefore, the process of actualizing a form. The actualized form represents a unitary entity consisting of one or more aspects or *Noemes* (see Theory of *Holonoemes* above). Each form is just a different mode or level of manifestation of the same underlying reality, *Hyponoesis* (see Theory of Gradient Actualization in previous chapter).

What is different in each mode of manifestation? The *Theory of Relational Topology* states that the concrete, unique structure of an individual is determined through its internal and external relations.

The internal relations of an individual are self-referential and define the individual as a mental subject that distinguishes itself from other mental subjects through its specific noetic structure, called the *auto-determinant structure*. The self-determinant structure represents the autonomy of the Individual Mind and is paramount to the process of thinking, feeling, and experiencing.

External relations define an individual as a concrete entity within an existing world of other entities. An individual entity can only be 'individual' in relation to other entities. Each individual entity is supervenient on other individuals in order to exist as an individual and to exist in this unique fashion and with this unique structure. Although internal relations define an Individual Mind, external relations are required to determine any individual completely, from a rock to a human being. I call an entity that is determined by external relations a *hetero-determinant structure*, because it is defined *heteronomously*.

The *Principle of Actualization* is, therefore, the *relationing* of self-determinant structures of manifestation - the continual process of having relations with oneself and other structures of manifestation.

[1] Ted Honderich: *The Oxford Companion to Philosophy*, Oxford University Press 1995

[2] Arthur Schopenhauer: *The World as Will and Representation*, Vol. I, p. 113, Dover Publications, 1969

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4.1.3.2 The Theory of Relational Topology and Non-Locality

An individual form cannot exist without internal and external relations. The Theory of Relational Topology postulates that an individual structural entity is intrinsically and dynamically determined by the interrelation of substructures and subprocesses. The interrelation occurs on two levels: within the individual when viewed as a Mind, and through interaction with other simple or complex entities of the same or different kind.

Scientists usually use the term *topology* for geometric figures in mathematics or to describe the configuration of connections between computers in a network. The Ancient Greeks used the word *τοπός* (topos) to specify a place in space or a place in mind (intelligible topos). Similarly, we mean by topography the "detailed, precise description of a place or region", or the "graphic representation of the surface features of a place or region on a map, indicating their relative positions and elevations." In a less literal manner, it denotes "a description or an analysis of a structured entity, showing the relations among its components."^[1]

I use the term to describe the relations between a configured set of properties (*topos*) subsisting as a temporal-spatial and mental entity.

The main characteristic of this kind of topology is interrelation and the basic element in topological interrelation is of course relation itself.

What is *relation*? The Latin term *relatio* is derived from *referre* meaning to refer which literally means to carry or bring back. A *relation* describes the way an entity is connected to or associated with one or more other entities. It is the context within which any thing or object of thought is embedded and which is an integral part of its essence: "...that everything is so integral a part of a context that it can neither be nor be truly conceived apart from that context".^[2]

It is important to understand that the relation itself constitutes part of the nature of the related entities. Relations are not *accidental*, i.e. they do not happen to entities, but they are an essential part of the whole constitution of an entity.

C.E.M. Joad, in his *Guide to Philosophy*, outlines this *Axiom of Internal Relations* as follows:

Thus every entity is related to other entities by relations each of which helps to constitute the being both of it and of the other entities to which it is related. These in their turn are related to yet other entities, so that everything in the universe is bound up with everything else in a network of relations which are not distinct from the things they relate, but penetrate into their being and make them what they are. Change a thing and you change its relations; you change, therefore, everything in the universe.^[3]

Or in more logical terms:

What precisely is the issue over internal and external relations? It is simply whether a term could be what it is apart from the relations it bears to others. A relation is internal to a term when in its absence the term would be different; it is external when its addition or withdrawal would make no difference to the term.^[4]

The essential, idiosyncratic structure that constitutes the configuration of an individual entity is determined by internal and external relations. The individual only exists and continues to exist through relations. Apart from relations, the individual is not actualized as a specific, individual form; it has lost its individuality and therefore cannot not be distinguished from *Hyponoesis* or the underlying, form-less reality.

As internal relations are essential properties of an individual entity, so are external relations. They are not accidental in the sense some philosophical schools think, i.e. if they are missing they would not change the entity in such a way that it would no longer be the same thing. Although external relations are accidental or contingent to a thing, they still constitute and affect its behavior. External relations are different from internal relations in so far as they involve a reference to some other entity in regards to a thing's behavior or response to external stimuli. For example, if I drive a car along a road, my external relations to my environment constantly change, although my character doesn't. Still, my moving interaction with the environment constitutes part of my being, not so much its essence, but its context, its embeddedness and involvement in a world of other essential beings. My behavior is determined by my external relations, and my response to external stimuli determines my external relations as well.

Another concept that describes how individual entities are interrelated with each other is the concept of *non-locality*. Non-Locality is a term that was introduced with the development of quantum physics. Non-Locality is "...used to describe the way in which the behavior of a quantum entity such as an electron is affected not only by what is going on at one point (the 'locality' of the entity), but also by events that are going on at other places (other localities), which may in principle be far away across the Universe. These non-local influences occur instantaneously..."^[5]

It is important to understand that the communication (action-at-distance) between quantum entities is not by means of physical energy, because it is instantaneous. Some physicists, such as David Bohm, believe that each particle is an aspect of an unbroken and undivided whole. Everything in the universe is part of a continuum and therefore, nothing exists apart from each other. The experience of apparent separateness is a result of our thinking, our abstracting and conceptualizing the world.

Nick Herbert suggests that reality is non-local:

A non-local interaction is, in short, unmediated, unmitigated, and immediate... Furthermore these unmediated connections are present not only in rare and exotic circumstances, but underlie all the events of everyday life. Non-local connections are ubiquitous because reality itself is non-local.[6]

This concept of non-locality can also be applied philosophically. Here, non-locality means that actualized entities are determined by the contextual events in their environment and that the topological structure of the universe is fundamentally relational and non-local in nature. Non-locality is possible because all actualizations are implicitly one and because they are manifestations derived from one, unitary reality.

Non-locality is a necessary and inevitable property of everything that exists because without it, interactions and relations between different aspects or Noemes cannot be explained logically and in a sense that integrates with scientific concepts.

The quintessential function of actualized individuals is their 'relating', the continual process of interacting and interrelating with themselves and other entities. Furthermore, the idea that the whole universe is an undivided web of interconnections is increasingly espoused by modern science, such as quantum physics, superstring theory, deterministic chaos theory, and various ecological theories.

[1] All quotations from *The American Heritage Dictionary of the English Language*, 2000

[2] Brand Blanshard: *The Nature of Thought*, Volume II, p. 452, Allen & Unwin, 1955

[3] C.E.M. Joad: *Guide to Philosophy*, p. 414, Dover Publications

[4] Brand Blanshard: *The Nature of Thought*, Volume II, p. 451, Allen & Unwin, 1955

[5] John Gribbin: *Q is For Quantum*, Phoenix, 1999

[6] Nick Herbert: *Quantum Reality*, p. 214 f., Anchor Books, 1985

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4.1.3.3 Actualization Process and Modes

4.1.3.3.1 Introduction

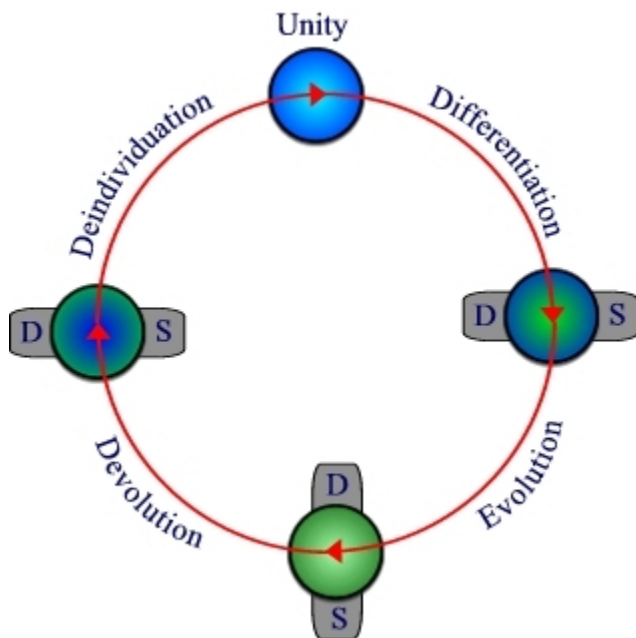


Figure 1 - Actualization Process and Modes (Life Cycle)

The actualization process describes the life cycle of individual entities (forms) – in this case Individual Minds – from becoming manifest in our world through a process of differentiation through evolution and finally death or reunion with reality.

In a nutshell, I am going to discuss the following stages or phases of actualization:

1. The original unity of Mind in Hyponoesis
2. The process of differentiation that actualizes all the Individual Minds (Exonoesis).
3. Each Individual Mind has an initial structure (*σύστασις* = systasis, Greek for structure, composition, constitution, formation) distinguishes it from other Individual Minds (represented by the letter 'S' in the diagram above).
4. Each Individual Mind has also intrinsic processes (*μεταβολή* = metabole, Greek for change, transition) related to its structure and other Individual Minds (represented by the letter 'D', for Dynamics, in the diagram above).
5. Once forms are actualized and possess an idiosyncratic structure and internal processes, they change and develop over time through the process of evolution (*γένεσις* = genesis, Greek for generation, coming into being, creation).
6. Once evolution has reached its peak, a process of devolution or degeneration starts that is a pre-step to the final dissolution of the Individual Mind.
7. In the final phase of deindividuation, the idiosyncratic structure of the Individual Mind breaks up and dissipates into the unity of reality from where it once originated.

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4.1.3.3.2 The Unity of Mind

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4.1.3.3.3 The Differentiation of Mind

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4.1.3.3.4 The Structure of Mind (Systasis)

4.1.3.3.4.1 The Theory of Noetic Patterns

A noetic pattern is an idiosyncratic feature or property that makes up the unique constitution of *Exonoesis* (Individual Mind). A coherent set of noetic patterns constitutes *Exonoesis* in its individuality (*principium actualiationis*).

The amount of information and what kind of information that can be accessed unconsciously depends on the unique structure of *Exonoesis*, on its noetic patterns. This structure can be analogically compared to a filter or a magnet (attractor) that either attracts or filters only that kind of information that is in coherence with *Exonoesis*'s overall structure or noetic patterns. The information must match the noetic patterns of *Exonoesis*.

What does it mean when we say that information matches a noetic pattern or a set of noetic patterns? It is similar to the situation experienced by probably every one of us. When being in a particular mental disposition, we attract mostly subconsciously everything that does fit our current disposition of mind. If we are in a depressed state of mind, everything around us appears to foster our pessimistic view. We find that the world around us corroborates our current beliefs, but only because we screen out everything else.

Noetic patterns manifest themselves in our beliefs, interests, in what we like and do not like, in our personality, our character, etc. Other, more subconscious patterns can be found in our behavior (neurotic or pathological) and in the archetypes of our collective unconscious.

There is no ulterior reason in why we are what we are. Each of us is a unique individual, expressing *Hyponoesis* in an individual and unique way. If this hypothesis is true, then we have to answer the following question: how is it possible that unique and individual information patterns match each other?

Exonoesis is a complex set of different noetic patterns. However, a single noetic pattern occurs in a multitude of other individual entities as part of their set of patterns. Otherwise, no classification and abstraction would be possible, one human being would be completely different from another human being. Even the word 'human' could not be applied, because 'humanness' is an abstraction and defines a particular noetic pattern common to all individuals within the species of *homo sapiens*. The very process of abstraction allows for pattern matching. Information can be thought of as consisting of noetic patterns and therefore if the whole set or only one single pattern matches with another coherent structure of patterns or a part of it, we can meaningfully talk of *information matching*.

The surfacing and emerging of unconsciously accessed information into the conscious mind needs a trigger mechanism. This could be anything that represents an input from the experience we have of the external world or from an inner experience, such as a feeling or a thought. Sometimes it can be just the state or disposition we are currently in. If that disposition persists for more than just a few seconds, that disposition is liable to attract information that matches its noetic patterns. However, we can, up to a certain extent, control how much we are susceptible to the influx of matched information, or how much we want to get affected by other noetic patterns that try to force themselves into our mind.

There is a passive *and* an active information matching process. The passive process happens to us. We can only interfere after we received the corresponding noetic patterns of the matched information. However, through an active process called *thinking* we can monitor the passive pattern matching process that is like a permanent open door letting in whatever fits through the doorframe. The way we think changes the overall noetic patterns and the noetic structure of the Individual Mind. Although only a few people are probably capable of individually tuning their Mind Structure, most of us can still affect the general disposition of our Mind (see for example the wide-spread pontification of positive thinking.)

Noetic patterns exist in two basic flavors:

- a. *persistent* noetic patterns that don't essentially change over a long period of time. They are the constituents of our identity and personality, that, which makes someone the person he is. In philosophy, this is referred to as the problem of identity: what makes a thing be the same identical thing over time although it may even change its form completely? What is the persisting substance or entity that does not change and always allows us to identify it as the same entity?
- b. *transient* noetic patterns that change frequently or become part of a coherent set of noetic patterns or are unlinked from a coherent set of patterns. If we fall into a state of depression, the noetic patterns that are typical for this kind of state are created spontaneously as long as that state persists. On the other hand, part of our character was formed back in our early childhood and did not basically change over time. This belongs to the persistent noetic patterns.

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4.1.3.3.4.2 The Temporality of Mind

There is no logical impossibility in the hypothesis that the world sprang into being five minutes ago, exactly as it then was, with a population that 'remembered' a wholly unreal past. There is no logically necessary connection between events at different times; therefore nothing that is happening now or will happen in the future can disprove the hypothesis that the world began five minutes ago. Hence the occurrences which are called knowledge of the past are logically independent of the past; they are wholly analyzable into present contents, which might, theoretically, be just what they are even if no past had existed.[1]

Time is a property of all individuated, actualized forms. Everything that exists as an actualization is subject to temporality. What *temporality* means is that an actualized entity is transient and perishable. Since the actualized form is not reality as such but only a temporal manifestation of potentiality (*Hyponoesis*), it is bound to dissolve itself into potentiality again. Time is created as the necessary, concomitant condition of all actualized existence. Without time, there would be no individuality. The essence of individuality, of actualized, unique forms is temporality, time, constant flux, change and process.

Time realizes form in space, differentiates one entity from another, because actualized forms are essentially a constant flow of single states, of modifications of the time-structure of our mind. What changes is not a world that exists outside of the mind, but mind itself. As mind progresses through time, so does the world. Evolution is happening in our mind, the world just reflects the temporality of our mind.

We have to understand – on the basis of Hyponoetics – that since the world is a construct of the Individual Mind, that time as we represent it does not exist, nor does history. The historical context of the *Exocosmos* (reality-for-us, the world) is created in our mind.

The world is being created and actualized dynamically and continually through our thinking process. *Exonoesis* constitutes the *Exocosmos*, the reality for us, at any moment in time, which is actually just a moment in the temporal flux of consciousness. However, we cannot apply temporality outside of our mind. We cannot talk of a time independent of our mind. Time is a quality of our consciousness and represents the constituted *Exocosmos* in a deeper, multi-dimensional context.

To think is to be in time. Thinking establishes time throughout the reality-for-us (*Exocosmos*). Thinking can only happen in time analogous to acting that happens in space. Both, thinking and acting, constitute our world. There is, however, a higher form of thinking which I call *Paranoesis* or Transrational Thinking (see chapter on Paranoetics). Paranoetic thinking transcends temporal thinking because it is a non-temporal mode of thought.

Time is the precondition for all processes and dynamics in the world. Without time, there would be no progress, no change, no motion, no development. The individuality of a form is based upon time as its constitutive force. Without time, there would be no individuality. That is why transcending individuality is paramount to becoming timeless, infinite, one with the whole. It also means losing actuality and thereby becoming nothing - pure potentiality. *Nothingness* is the destiny of all individual forms of whatever aspect (matter, spirit, soul, mind, etc.).

The totality of all actual forms are manifested as temporal existents of potentiality. Anything that is potential only remains necessarily potential if it is timeless, outside of any time conception. As soon as we think of the potential as time-related, we actualize all the contingent forms of the potentiality into a reality-for-us (*Exocosmos*). We cannot think of *Hyponoesis* other than in terms of its manifestations which are in time and space. Therefore, *Hyponoesis* is for us the totality of all manifested forms, and since the Individual Mind is ultimately nothing else than a time-manifestation of *Hyponoesis*, *thinking* is essentially temporal and thereby establishes a temporal world for us.

Another metaphysical question related to time is the question whether time unfolds from the past to the future or whether all time events are predetermined and just happen to us without us being capable of choosing otherwise. This is the metaphysical problem of free will versus determinism.

I like to use an analogy that depicts time as a landscape. A man is walking through this landscape. Everything he can identify as an object is actually an event in time. Everything within his visual horizon is the *Present* of Time. If he passes an object and leaves it behind, new objects in front of him come into his view.

The objects left behind - that is the *Past*. He can't go back, only move forward. However, he can turn his head around and look back and see the objects that he just passed by. Objects in the far background appear in a mist, and are only dimly recognizable. This represents the memory of the near past and the far past. Certain objects vanish completely out of sight – as when we forget things -, while others remain remarkably clear and dominant.

The *Future* contains, consequently, all the objects in front of him, but not yet in view. We could extend this analogy and say that, similarly as with the Past, some objects can be vaguely seen in the Future landscape. They represent our hunches or intuitions or even telepathic and precognitive capabilities of our mind.

These objects in this time-landscape are simultaneously present, constituting the totality of the landscape, while this man is walking through the landscape. Thus past, present and future are at the same time, occurring concurrently. The events are already here, but man has a free choice in so far as he can determine and choose the path on which he walks through the landscape. He can determine what objects come into his view, whether he bypasses a hill or climbs over it, whether he goes along a river or makes a dangerous crossing. This is our personal freedom. All the events are already here, now, but whether we encounter them on our way through life depends on

our attitude and thinking, on the point of view we choose, on the various decisions we make throughout life.

Hyponoetics goes a step further: all the objects of the landscape are only *potential* except for those that constitute the Present. The act of moving through the landscapes actualizes these objects for us, making them a reality for us. Therefore, although all objects are potentially and concurrently existing, they are actualized through our thinking, and therefore, through our more or less free will.

[1] Bertrand Russell: *The Analysis of Mind*, London 1995, p. 159 f.

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4.1.3.3.4.3 Mind and Body

Modern neuroscience postulates the identity of brain processes with mind or consciousness. Mind is the natural emergent product of neurochemical or quantum-mechanical processes within the brain of our body.

The problem with this identity theory and its assumption that mind is only a complex biological phenomenon is that they cannot explain how an apparent non-physical and complex structure, such as consciousness, could have originated and evolved from a totally different physical substance. Every physical phenomenon can be measured or at least statistically described by natural science.

Why are scientists not able to do the same with this so-called biological phenomenon, i.e. mind? Why do most scientific approaches based on this reductionistic assumption fail when applied to the understanding of our mind?

There seems to be an insurmountable gap between this complex structure of consciousness and the physiological brain functions – what is called the 'Hard Problem' by philosopher David Chalmers.[1] The functions and structure of our mind do not, by analogy, resemble the function and structure of their physical counterpart, the brain. Both functions are different, although there is a certain measurable correlation between them. If consciousness is the result of complex neurobiological functions in the brain, why is the resulting structure, i.e. consciousness, so completely different in nature?

The crucial issue of this problem is that modern science does not seem to distinguish between consciousness and mind but takes both terms as synonyms.

Hypnoetics introduces a new theory of mind and brain relationship (Correlative Interfacing, see Section 4.4.3). Consciousness is the interface between Mind and brain. Mind interacts with the brain or the body and its environment through the structure of consciousness. Consciousness is a product or a result of mind-brain interaction. Consciousness is not a property of *Exonoesis* (Individual Mind), but of the Mind-Body-Entity (*Hologeme*).

Hypnoetics supports the theory that consciousness, but not Mind, is a product of biological evolution. Consciousness is the product of mind-brain interaction and therefore is supervenient on the complexity of the brain structure that allows interaction with the Individual Mind. Future physical theories, such as quantum physics, may explain how the brain's physical structure establishes the interfacing process to the Mind and thereby spawns the structure of consciousness. Consciousness is, therefore, a hybrid structure that contains elements and properties both from the brain and the Mind.

Our mind and the process of thinking in particular harness the capacity of our brain. The increasing complexity of the brain in terms of biological evolution allows the Mind to increasingly express itself. *Intelligence* is one feature of a complex and highly evolved relationship between Mind and brain. Mind and brain do not function independently of each other. Mind is independent in so far as it does not depend ontologically on the existence of matter, but Mind needs the brain to express itself through the human body and to give us an extended set of instruments for living in this world.

The brain is therefore just a medium of expression for Mind. *Consciousness* however is the fundamental state that is the intermediary between Mind as a non-physical process and the neurophysiological processes of the brain. This theory may sound like taking a dualistic stance. However, dualism, as postulated by Descartes, is the assumption of two totally independent and different substances – mind and matter. Philosophers sometimes call this kind of dualism strong dualism, compared to the weak or complementary dualism. The weak dualism is comparable to the wave-particle dualism in quantum physics:

[wave-particle duality is] The idea that quantum entities may behave either as waves or as particles, depending on the circumstances. This does not mean that the entities are waves, or that they are particles; we have no way of knowing what they are...[2]

The principle of complementarity postulated by the quantum physicist Niels Bohr, supports a similar idea as found in complementary dualism:

Complementarity is closely related to the fact that a quantum entity can be described either as a particle or as a wave, which are regarded as two complementary properties of the quantum entity. Position is a 'particle-like' property, and when an electron, say, makes a spot of light on a screen you know exactly where it is, but not how it got there. But a wave is a spread-out thing, with no well-defined position but a very well-defined direction of motion, so when the electron is traveling its position is uncertain even though it 'knows' where it is going.[3]

Weak or complementary dualism still recognizes two different parts, but they do not behave as two different and independent substances, but rather as two different properties of the same entity. Mind and body, therefore, are not antagonistic and completely different. Both are interconnected aspects of the same underlying and fundamental entity.

[1] David Chalmers: *The Conscious Mind*, xi f., Oxford University Press, 1996

[2] John Gribbin: *Q is for Quantum*, Phoenix Giant, 1999

[3] *ibid*

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4.1.3.3.4.4 The Identity of Mind

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4.1.3.3.5 The Dynamics of Mind (Metabole)



4.1.3.3.5.1 Introduction

I attempted to give a working definition of 'Thinking' in the introduction to this book. In this section I restate this working definition and then focus on the basic features of Thinking.

Thinking, as defined in *Hyponoetics*, is an integral, dynamic process of our mind that cannot be divided into separate or independent functions. Thinking is an activity that involves the human being as a whole. Thinking and feeling are, therefore, not considered to be opposites but rather complementary parts of one and the same fundamental process.

Thinking, even rational or abstract thinking, still includes other non-rational aspects. We are, in the first place, an indivisible unit of different aspects, such as body, mind, psyche, etc. (see the Theory of *Holonoemes* below). Mind is a whole. The analysis of the mind results into a classification and designation of different functions. These functions, however, are not to be understood as actual and separate parts of our mind, but rather as instruments of psychological study, and therefore ultimately as artificial categories.

What we label as 'thoughts' are not single entities of our mind, such as words are in a language. Thinking is a dynamic and fluid process - a flux or stream of thinking processes. Each process leading from one or more previous processes and flowing into other successive processes. These processes can overlap each other and integrate other elements of our mind. This complex flux of mind processes is based on the principle of *Integral Connectivity*. Thoughts never stand by themselves, but are interconnected and interrelated with other thoughts or rather other thinking processes, and with emotive, intuitive or other kinds of mental processes.

That thoughts are not single units, but are combined into complex interrelated patterns, leads to another important concept introduced in *Hyponoetics*, the *Theory of Hologemes* (see section below). *Hologemes* are complex mental structures that are part of the flux of the thinking process. *Hologemes* are different from their 'counterparts', spoken words. This leads us to the problem of language and thought (see next section).

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4.1.3.3.5.2 What Is Thinking?

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4.1.3.3.5.3 Thinking and Being

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4.1.3.3.5.4 Language and Thinking

Modern analytical philosophy claims the primacy of language as the limiting and shaping instrument for thinking. Expressions such as "we can think only what we can express in language", or "it is not possible to think without using language" are typical of modern academic philosophers.

These statements are based on a wrong assumption: first there was language, and then thinking evolved. How could this hypothesis justify the genesis of language? Why should language have come into existence at all, if there was nothing prior to it which could be used as an incentive for expression. Men have always had some vague ideas or inner feelings which they wanted to communicate. Language is only one mode of expression among many others, like gestures, body postures, emotions, etc. These many modes of expression are only instrumental to an inner process in man, namely, thinking and feeling. In fact, language is a very inadequate instrument of expression for some of the more complex thoughts and emotions we human beings have.

Man did not possess, from the very beginning, clear concepts and ideas at all. He nevertheless had certain representations given to him through perception, which he processed with a yet crude tool, the primitive mind. The great 17th century philosopher Baruch Spinoza described the evolution of our rational mind as an evolution of acquiring and developing a more and more sophisticated tool of thinking by using and refining it.

Sometimes, we have clear ideas and an adequate understanding of something, but when asked to convey it to others, we often fail to do so, because we're not able to find the "right words". We fail to adapt our ideas to the inherent limitations of the language. Ideas are much more complex than the simple components of a language. Words in a language are more precise in their connotation, otherwise people would not be able to understand each other.

Poets try to exploit the farthest edges of our language and to express what seems inexpressible. This kind of language is not as precise and clear as everyday language, but includes symbols and metaphors that are open to multiple interpretations. Therefore, a highly symbolical language could hardly be used to communicate in everyday life. It is an artistic expression of inner moments of personal experience. It is possible, through the intimations given in poetic language, to transcend the narrow boundaries of language and to reach the original experience or idea that the poet tried to express through the available means of a language.

Ideas are the private goods of everyone, but language is a public good that must be available to everyone, otherwise language would be useless. As the primary benefit of language lies in communication, it must obviously be limited to a certain range of concepts that are clearly defined by tradition and by a tacit understanding amongst social beings.

Thinking is the human mind's primary act. Language is the expression of thinking through articulated sounds that bear a certain significance for beings of the same kind. The original idea in our mind is a complex pattern of interconnected ideas, and this compound form I call a *Hologeme*.

If a scientist or a philosopher has a fundamental insight that suddenly expands his understanding of things then this act of insight or immediate understanding is not something that happens through the rigid structures of language. The first moment of the insight into a fundamental truth is beyond language; it is a *hologemic* act of integral comprehension. Only in a second step, does the thinker attempt to rationalize and articulate his insight in the realm of a communicable language by applying acquired rational concepts to the original idea.

We all often have ideas, hunches, premonitions, intuitions etc. all of which are not bound to language and cannot be expressed in it at all. These are not single thoughts that correspond to equivalent single words in our language. Rather, these are complex thought-structures (*Hologemes*) that have no direct relationship to single words.

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4.1.3.3.5.5 The Theory of Hologemes

Hologemes are holistic patterns or structures of thinking processes. Thoughts and particular terms or expressions of language are not identical, as analytical philosophy assumes. Although we think in terms of linguistic elements most of the time, thoughts imply a much wider context field.

When I'm thinking about something, I usually use linguistic components (words), but the process of thinking is simultaneously composing an integral structure or pattern. This thought pattern encompasses more than mere linguistic patterns. In addition to words we have associations linked to certain words we use. There is also a semantic dimension to every notion or concept we apply.

When we use a complex technical concept, we do not have in mind the exact phrasing or definition of what that concept stands for, but nevertheless we know intuitively what the concept means, because we have learned it before.

The process of thinking builds a noetic construal, a mental edifice, whose building blocks are mostly linguistic components, but the whole is certainly more than the sum of its parts. It is like an interrelated web. We start at one point in our reflection, with a particular core idea or notion and during our ongoing reflection process, our mind adds more elements and patterns. This does not only include elements that we voluntarily relate and join to our object of reflection, but also associated and affiliated concepts, patterns and even *Hologemes*.

Hologemes are formed in three phases:

1. **Convergence:** The reflection process starts with a central notion or object of thought: *logos noetikos*. The whole attention is focussed on this initial element of the *Hologeme*. It is the central thought, idea, or concept of the whole train of thought. Let's take for example the idea of free will. The moment this idea pops up in our mind and we start thinking about it, the idea may still be vague but it has a distinct core. We intuitively know what we mean by free will. Our intuitive notion is the starting point for the concept of free will.
2. **Divergence:** The dynamic movement of thinking is enhanced into a centrifugal force that scatters the original attention and extends to various other patterns, structures and *Hologemes*. It is a synchronistic and parallel extension from the core to an increasing peripheral noetic space: *topos noetikos*. The growing thought pattern associates and relates to various other patterns floating in the noetic space and thereby establishes a number of other relations. To continue our example from above, after the thought of free will occurred in our thinking process, reflection or contemplation will start extending the original intuitive notion of free will to include other ideas and concepts associated with free will, such as the controversial theories about free will and determinism, the problem of evil, social responsibility, etc.
3. **Circumvergence:** Eventually, in a grand finale, when the reflection on the object reaches a climax, a certain finality of the thinking process, it encompasses the whole pattern in a sweeping perimeter that includes the main thought pattern as well as all related and peripheral patterns: *holos noetikos*. Again, when reflecting on the concept of free will, the final phase of the hologemic process reaches a point where we either have a comprehensive and satisfactory understanding of what free will is and means, or we reached a point where we are more confused than before we started thinking about it and where we are in need of answers. Either way, we formed a pattern of interrelated thoughts about free will. This pattern can then again be used in a later stage when we pick up the thought and continue thinking about it.

There are two basic kinds of *Hologemes*:

1. **Temporal Hologemes** of *Exonoesis* (Individual Mind), which evolves the phases in time. Time is a characteristic of Exonoesis. These are mostly what we call insights, or in German "*Erkenntnisse*", such as are made by the greatest thinkers of mankind, in science, philosophy, religion and mysticism, although mysticism and philosophy have from time to time touched the eternal Hologemes. Temporal Hologemes are mostly found in the process of understanding, when, after someone explains us something, we suddenly, in a flash, understand the subject matter ('Eureka'-experience). There are various processes during the unfolding of the temporal hologemic manifestation: association, relation, cross-reference, inference, in- and deduction, implication, recollection etc.
2. **Eternal Hologemes** of *Hyponoesis*. These are part of a non-rational, non-analytical knowledge. Eternal Hologemes are only accessible and comprehensible through Transrational Thinking (*Paranoesis*), because these Hologemes are not translatable into the conceptual frame of rational thinking. Only the greatest philosophers and thinkers of mankind have been able to tap into these Hologemes, although most of them unconsciously. With the technique of *Paranoesis* or Transrational Thinking, a great philosopher will be able to "know" transrationally the eternal Hologemes. There remains, however, the aporetic situation of how to translate the initial insight into the limited realm of conceptual and rational thinking.





4.1.3.3.5.6 Formative Schemata of Thinking

A *schema* of the thinking process identifies this process with a particular configuration or disposition of the Individual Mind. It is basically the way in which the mind perceives cognitively or responds to a set of stimuli. The organization of complex noetic patterns defines a schema of thinking. For example, *abstract* thinking refers to the schema of abstraction that characterizes this flavor of thinking.

The idea behind the formative schemata is not to compartmentalize *Exonoesis* into separate, autonomous parts. Rather, schemata are a way of presenting the multi-faceted patterns and configurations of our mind. They help us to better understand the complexity and depth of *Exonoesis*.

Schemata of thinking are *formative* because they tend to form and condition our mind. The way we think determines our mental habits, views, and beliefs (see Theory of Noetic Patterns above). Depending on various internal (mindset, beliefs, etc.) and external factors (environment, culture, etc.), different schemata are applied when thinking or when being in any kind of dispositional (psychological) state.

The following definitions of different formative schemata of thought are not meant to be absolute or complete, but just emphasize the versatility of our mind. Often, some kinds of thinking are not distinctly defined, but dissolve into each other or are synonymous to each other.

The following list only describes the most important schemata, many more are conceivable.

Absolute Thinking

The connotation of the term *absolute* is derived from 19th century German idealism. Applied to thought, *Absolute Thinking* implies being free from subjectivity, empirical sources, emotional experience, and *rational* thinking. *Absolute Thinking* is also not subject to temporality, and to a dualism that splits the world into two irreconcilable substances - matter and mind. Finally it is a kind of thinking that transcends the limited concepts of everyday thought. The point is, that absolute or pure thought is more apt to understand the whole rather than our rational thought that is used to work with fragmentary knowledge.

Abstract Thinking

Schema of thinking that is based on the cognitive process of *abstraction*, which is defined as: "Process by which allegedly we form concepts on the basis of experience or of other concepts. On being confronted with red things, each of which has many other properties, we abstract the redness and so form a concept of red. Empiricists like Locke use abstraction to help specify how we build up our concepts on the basis of experience.[1]"

Analytic Thinking

In contrast with *Synthetic* or *Holistic Thinking*, *Analytic Thinking* is the idiosyncratic mode of thought in the Western World, especially since the dawn of *Scientific Thinking* in the Renaissance period. It is based on the cognitive process of *analysis*, which is defined as: "Generally, the process of separating a 'thing' into its component parts or elementary qualities. The term is ubiquitous in all scientific disciplines, and hence the 'thing' may be a mechanical, physical entity, a chemical or biological substance, a percept, an image, idea, emotion, etc.[2]"

Apriori Thinking

Apriori Thinking is synonymous with *Absolute Thinking*. Both do not need a reference to experience or empiric data in order to posit metaphysical principles. It is contrasted with *Empirical Thinking* and it sustains the philosophy of *apriorism* that holds that "... the mind is furnished with innate ideas and that there exists the possibility of genuine knowledge independent of experience".[3]"

Collective Thinking

C.G. Jung introduced the concept of the collective unconscious into psychology in order to explain inter-cultural phenomena and humankind's ubiquitous symbolism in mythology. Similarly, I propose *Collective Thinking* as a mental schema that is based on cultural idiosyncrasies and socio-ethical norms. On a higher level, the schema can be extended to include features common to all mankind.

Common-sense Thinking

This schema of Thinking is based on common sense. This is the customary, habitual way of thinking based on the mindset of our current culture. What common sense means may vary from culture to culture or even within the same culture. It has to do with sound rationality, conscience, moral and ethical standards and other socially or religiously instilled norms.

Conceptual Thinking

This schema of Thinking is based on the cognitive process of conceptualization or conception, the mental process of forming a concept. *Conceptual thinking* is similar to *Rational* and *Analytic Thinking* in that it is an intrinsic characteristic of the structure of our mind. Language and thought are closely connected to each other through conceptual thought.

Concrete Thinking

In contrast with *Abstract Thinking*, *Concrete Thinking* deals with concrete entities of our world and not with concepts or ideas abstracted from real entities. Whenever we talk to each other by direct reference to "real-world objects" we apply *Concrete Thinking*. Concrete ideas are contrasted to universal ideas, analogous to individual objects within an abstract class.

Cosmic or Cosmocentric Thinking

In contrast with *Egocentric Thinking*, *Cosmocentric Thinking* extends to the world or the universe as whole when it comes to considering implications of the past or consequences of future events. Everything is seen on a whole-scale basis, considered in relation to the "big picture". *Cosmocentric Thinking* revolves around the whole instead of only investigating parts or fragments independently. This form of thought is considered best for political leaders who need a vision and wide perspective in order to include all relevant factors and aspects into their decisions.

Critical Thinking

Critical Thinking does not mean skeptical but rather unbiased thinking. Similarly to Kant's critical philosophy, critical thought avoids both dogmatism and skepticism and tries to find a middle ground. On one side *Critical Thinking* considers metaphysical principles as necessary constituents of a holistic philosophy. On the other side it re-thinks these principles on a different level and from another perspective, and in the light of the latest insights in science, as well as in the light of preceding achievements of mankind.

Dialectical Thinking

This schema of Thinking is based on the philosophy of Dialectic, as described by Hegel and other Idealist philosophers. Dialectic is the process of thought that proceeds by contradiction and the reconciliation or synthesis of contradictory elements, the overall pattern being one of thesis, antithesis, and synthesis.

Hegel's Dialectic involves three steps:

1. One or more concepts or categories are taken as fixed, sharply defined and distinct from each other (Understanding).
2. When we reflect on such categories, one or more contradictions emerge from them (Dialectical or Negative Reason).
3. The result of this dialectic is a new, higher category, which embraces the earlier categories and resolves the contradiction involved in them (Speculation, Positive Reason). This new category is a 'unity of opposites'.^[4]

Egocentric or Egotistic Thinking

In contrast with *Cosmocentric Thinking*, this schema of thinking is restrained and bound to the activities of an individual or personality. Since humans are egocentric by nature, egocentric thought is the primary mode of thinking most of the time. It needs a volitional effort to overcome the centripetal force of egocentric thought and to extend it to more comprehensive and *Holistic Thinking*.

Emotive Thinking

Emotive Thinking is based on experience, including sensations, emotions, feelings, etc. This thinking has a highly regulative function, insofar as it orders the sensations and perceptions of our experience. Since experience is tantamount to feeling, *Emotive Thinking* represents the most important and biologically useful function of structuring the world we experience through our senses. However, since feeling is characterized as being subjective, experience and *Emotive Thinking a fortiori* is never pure or absolute but always relative and shaped by our preconceptions, prejudices, character, attitudes, views, social norms, cultural values, etc. *Emotive Thinking* also refers to the subject's emotions and emotional response to a situation or another person.

Empathic Thinking

This schema of Thinking is based on *empathy*, which is the projection of the self into the feelings of others. It implies emotional involvement in another person's psychological disposition, especially one of joy or pain.

Empirical Thinking

This Thinking schema is based on experience and empirical data acquired through our sensory organs. As contrasted with *Absolute* or *Apriori Thinking*, empirical thought draws heavily on the physical sensations in our body produced by external stimuli. It is, therefore, liable to errors, illusions, prejudice, misconceptions, etc. More generally, it is the thinking implicit in the philosophy of empiricism, positivism, scientificism, physicalism and other similar views that emphasize the primacy of matter over mind.

Functional Thinking

A schema of thinking that works in terms of functions and causal relationships. It is a subset of *Scientific Thinking*. Functional thought usually ignores the structure of a system or object and instead focuses on the causal relationships and functional roles of the system components. In a narrower sense, functional thought neglects the internal structure of an object and only deals with the external expression of the object to the point of denying the relevance or even existence of internal factors and aspects. *Functional Thinking* is interested in the purpose and use of an object in relation to other objects.

Generative Thinking

The Theory of *Generative Thinking* (see section 4.8.11) postulates that our Individual Mind produces subjective and objective concepts which constitute both our mental and physical world. We know the world only through our Individual Mind and therefore co-participate in establishing the reality we experience.

Heuristic Thinking

Heuristic Thinking is an important faculty of our creative mind that possesses the ability of solving problems and finding answers. It is a process of approximation starting with an initial pattern of thought and gradually assimilating to a target pattern that constitutes an insight into the subject matter at hand. The whole process leads to holistic and interlaced knowledge.

Holistic Thinking

Holistic thinking refers to the ability of overcoming the natural limits of our [referential knowledge](#) by stepping back and looking at things not one at a time but in wholes. It is high level of abstraction and deals with concepts that are not as clearly defined and determined as

our everyday empirical concepts. This schema of thinking is not excluding or avoiding anything just because it doesn't fit a preconceived view or is outside the narrowly demarcated boundaries of a system. By extending our thinking we are able to integrate other different and antagonistic views into a synthetic view. This 'wholistic' way of thinking discerns the web of interrelations and interdependencies things naturally have. The more holistic our view becomes the less we tend to dismiss and rule out other views.

Ideological or Political Thinking

Ideological Thinking is based on certain political or ideological beliefs. It is usually characteristic of a particular group or culture that share certain notions about human life and culture. Its aim is to constitute a political and socio-economic program.

Individual Thinking

Individual Thinking, as an individual's characteristic way of thinking, has two basic meanings. First, it refers to the general cognitive and mental functions of human beings which also distinguishes them from animals. Second, it stands for an individual's personal mental attitude and mindset. The way we think determines our personality, how we come across to others.

Intellectual or Discursive Thinking

This schema of thinking is characteristic of the intellect and indicative of intellectual knowledge. An intellectual person has vested interests in ideas, thinking, contemplation, reflection, creativity, and is devoted to matters of the mind. For example, academic scientists apply *Intellectual Thinking* in a very determined and purposeful way. Their interest is in advancing human understanding and knowledge of the world. I use the term 'intellectual' sometimes along with *Rational* or *Logical Thinking* in contrast with higher and more synthetic forms of thought, such as *Transrational* or *Holistic Thinking*.

Intentional Thinking

This schema of Thinking is based on the idea of *intentionality*, which is defined as follows: "The term derives from the medieval Latin *intentio*, a scholastic term for the ideas or representations of things formed by the mind. The term was revived in 1874 by Franz Brentano for 'the direction of the mind on an object'. Brentano's idea was that intentionality is the mark of the mental: all and only mental states are intentional. Beliefs, wishes, desires, hopes, and the like are therefore often called 'intentional states'".[5]

Transrational or Paranoetic Thinking

This schema refers to the supreme latent faculty of *Exonoesis*, capable of accessing and processing any conceivable information in *Hyponoesis*. *Paranoesis* or *Transrational Thinking* transcends the limitations of *Rational Thinking* and leads to yet unknown possibilities and powers resident within our mind. *Paranoesis* reunites *Exonoesis* with *Hyponoesis*. I discuss *Transrational Thinking* in the next chapter on *Paranoetics*.

Logical Thinking

Generally, *Logical Thinking* is sound, *Rational Thinking*, according to valid logical rules, such as valid conclusions, deductions, etc. More specifically, it is thinking based on the rules and laws of thought posited by formal and philosophical logic. It is a very restricted form of thought, since it cannot handle paradoxes or illogical entities. It is basically thinking without contradictions and logical errors. Synonym for *Discursive Thinking*.

Moral Thinking

This schema expresses our moral attitude, our ethical beliefs, and our social behavioral patterns. *Moral Thinking* usually results in corresponding behavior or action. Actions are embodied or realized thinking, the expressions of our will.

Philosophical Thinking

Generally, *Philosophical Thinking* is the thinking as applied by a philosopher or thinker. It is the most abstract form of thinking. It is a form of *Synthetic* or *Holistic Thinking*. Specifically, *Philosophical Thinking* is the thinking of a metaphysician or a proponent of a metaphysical system of thought. It might also be called a "meta-thinking" since it operates on a higher level than, for instance, *Scientific Thinking* or *Rational Thinking*. Philosophers try to synthesize various aspects and include them in a whole and consistent system of thought.

Rational Thinking

This schema of thinking is based on the principles of rationality or *rationalism*, the latter being defined as: "The characteristics of... rationalism are: (a) the belief that it is possible to obtain by reason alone a knowledge of the nature of what exists; (b) the view that knowledge forms a single system, which (c) is deductive in character; and (d) the belief that everything is explicable, that is, that everything can in principle be brought under the single system".[6]

Sometimes used synonymously with *Discursive* or *Logical Thinking*, *Conceptual* and *Intellectual Thinking*.

Reductionistic Thinking

This schema of thinking is based on the scientific outlook of *reductionism*, which is defined as: "Tendency to reduce certain notions, whether everyday ones, like *physical object*, or theoretical ones in science, like *electron*, to allegedly simpler or more basic notions, or more empirically accessible ones".[7]

"A philosophical point of view which maintains that complex phenomena are best understood by a componential analysis which breaks down the phenomena into their fundamental, elementary aspects. The core of the reductionist's position is that greater insight into nature will be derived by recasting the analyses carried out at one level into a deeper, more basic level".[8]

Reflective Thinking

Reflective Thinking is reflection upon thinking itself, upon the mind and its activities. More generally, it is thinking associated with self-consciousness, self-knowledge or self-reflection. It is based on contemplation, meditation or introspection, the latter being defined as: "Awareness by an individual of his own states and condition, with particular reference to his mental and emotional activity".[9]

Religious Thinking

This thinking schema is typical of people who embrace religious beliefs or any kind of spiritual views. *Religious Thinking* can run the gamut from animistic to New Age beliefs.

Scientific Thinking

This thinking is based on scientific methodology and scientific views, such as physicalism, realism, reductionism, empiricism, positivism, etc, and specifically on *scientism*, which is defined as: "(a) The sciences are more important than the arts for an understanding of the world in which we live, or, even, all we need to understand it.

(b) Only a scientific methodology is intellectually acceptable.

(c) Philosophical problems are scientific problems and should only be dealt with as such".[10]

Speculative Thinking

This schema of thinking is based on the philosophical notion of *speculation*, which is defined as: "Speculation or speculative thinking designates a knowledge or cognition that transcends experience and is directed at the spiritual, super-natural and divine, fundamental to experience. Kant (Logic, Introd. IV): 'Cognition of the general *in abstracto* is speculative cognition; cognition of the general *in concreto* is common cognition. Philosophy is speculative cognition and it therefore begins where the common use of reason sets out to make attempts at cognition of the general *in abstracto*.'"[11]

Speculative Thinking contrasts with *Concrete, Empirical, and Practical Thinking*.

Synthetic Thinking

In contrast with *Analytic or Functional Thinking*, *Synthetic Thinking* is based on the cognitive process of *synthesis*, which is defined as: "The process of combining elements such that the resulting fusion, integration or organization results in a unified whole. the emergent whole has properties or qualities that are the result of the synthesis and not necessarily derivable from an analysis of the several elements".[12]

Systems Thinking

This schema of thinking is based on *systems theory*, as defined by Fritjof Capra: "Systems theory looks at the world in terms of the interrelatedness and interdependence of all phenomena, and in this framework an integrated whole whose properties cannot be reduced to those of its parts is called a system".[13]

"... a system has come to mean an integrated whole whose essential properties arise from the relationships between its parts, and "systems thinking" the understanding of a phenomenon within the context of a larger whole. This is, in fact, the root meaning of the word "system", which derives from the Greek *synhistanai* ("to place together"). To understand things systemically literally means to put them into a context, to establish the nature of their relationships".[14]

Theoretical Thinking

As contrasted with *Practical Thinking*, *Theoretical Thinking* operates in terms of systematic and methodological processes found in *Scientific and Logical Thinking*.

In a more general and philosophical sense, it is the activity of the mind as understood by Aristotle in his *Nicomachean Ethics*. He describes what he calls the Life of Contemplation (*theoria*) as the most perfect form of mental activity: "For contemplation (*theoria*) is at once the highest form of activity (since the intellect is the highest thing in us, and the objects with which the intellect deals are the highest things that can be known), and also it is the most continuous, for we can reflect more continuously than we can carry on any form of action."[15]

[1] A.R. Lacey: *A Dictionary of Philosophy*, Routledge, 1986

[2] Arthur S. Reber: *Dictionary of Psychology*, Penguin 1985

[3] A.R. Lacey: *A Dictionary of Philosophy*, Routledge, 1986

[4] Michael Inwood: *A Hegel Dictionary*, Blackwell, 1992

[5] Ted Honderich: *The Oxford Companion to Philosophy*, Oxford University Press 1995

[6] Antony Flew: *A Dictionary of Philosophy*, St. Martin's Press 1979

[7] A.R. Lacey: *A Dictionary of Philosophy*, Routledge, 1986

[8] Arthur S. Reber: *Dictionary of Psychology*, Penguin 1985

[9] Antony Flew: *A Dictionary of Philosophy*, St. Martin's Press 1979

[10] Ted Honderich: *The Oxford Companion to Philosophy*, Oxford University Press 1995

[11] J. Hoffmeister: *Wörterbuch der Philosophischen Begriffe*, Meiner Verlag, 1955

[12] Arthur S. Reber: *Dictionary of Psychology*, Penguin 1985

[13] Fritjof Capra: *The Turning Point*, Fontana 1990, p. 26

[14] Fritjof Capra: *The Web of Life*, Anchor Books, 1996, p. 27

[15] Aristotle: *Nicomachean Ethics*, X, 1177b 20.

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4.1.3.3.6 The Evolution of Mind (Genesis)

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4.1.3.3.7 The Devolution of Mind

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4.1.3.3.8 The Deindividuation of Mind

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4.2 Consciousness (Hylonoesis)

4.2.1 Introduction

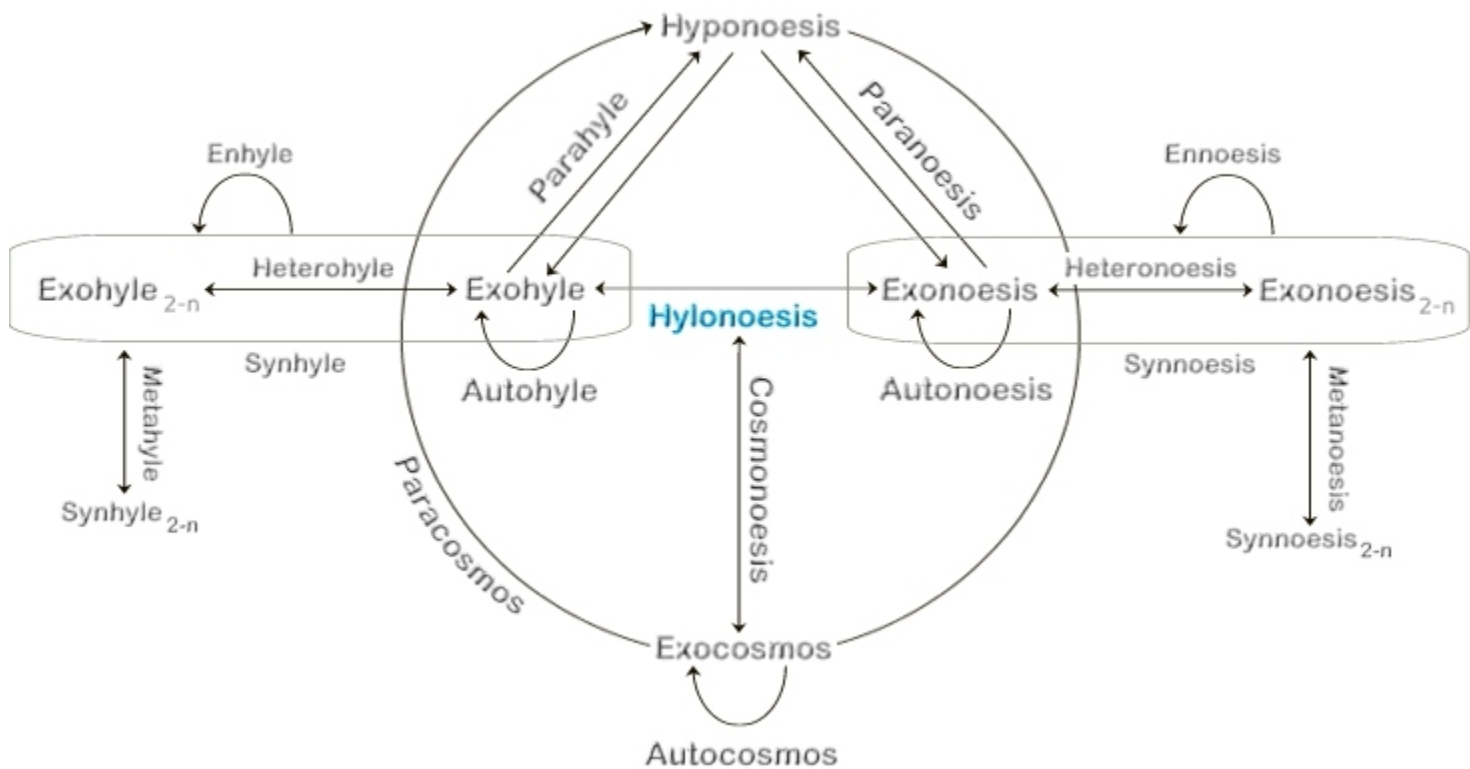


Figure 1 - Hylonoesis



From Greek *ύλη* (hyle = stuff of which things are made, material, matter) and *νόησις* (noesis = intelligence, understanding, mind, processes of thought). The product of the symbiotic and synergetic relationship between *Exohyle* (Matter) and *Exonoesis* (Mind), and what is commonly called consciousness.

Hylonoetics understands consciousness as necessary condition of interaction between *Exonoesis* (Individual Mind) and *Exohyle* (our physical world, including our body). The term I use for consciousness is Hylonoesis, a compound of *hyle* (matter) and *noesis* (mind). Consciousness consists of aspects (Noemes) of both mind and matter (brain) and is therefore the interface between two functionally and essentially different aspects of reality (see also section above about the relationship between mind and brain).

I have to emphasize, however, that every individual entity in the universe represents an inseparable unity of one or more Noemes and that therefore when I talk of mind interacting with matter I do not mean two ontologically different substances, but only one and the same thing, viewed under the aspect of mentality or viewed under the aspect of corporeality.

Conscious experience is at once the most familiar thing in the world and the most mysterious. There is nothing we know about more directly than consciousness, but it is far from clear how to reconcile it with everything else we know. Why does it exist? What does it do? How could it possibly arise from lumpy gray matter? We know consciousness far more intimately than we know the rest of the world, but we understand the rest of the world far better than we understand consciousness...

The term 'consciousness' is ambiguous, referring to a number of phenomena. Sometimes it is used to refer to a cognitive capacity, such as the ability to introspect or to report one's mental states. Sometimes it is used synonymously with "awakeness". Sometimes it is closely tied to our ability to focus attention, or to voluntarily control our behavior. Sometimes "to be conscious of something" comes to the same thing as 'to know about something'...

A [incomplete] catalog of conscious experiences (phenomenal consciousness): visual, auditory, tactile, olfactory, and taste experiences, pain, other bodily sensations, mental imagery, conscious thought, emotions, sense of self...

Varieties of psychological consciousness: awakeness, introspection, reportability, self-consciousness, attention, voluntary control, knowledge.[1]

[1] David J. Chalmers: *The Conscious Mind*, p. 3, 6-10, 26-27, Oxford University Press, 1996

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4.2.2 Theories of Consciousness

The English term 'consciousness' is derived from Latin *conscientia* and *conscire*, which means literally to know or be privy with (another or oneself). The Latin *conscire* is a compound verb, consisting of the prefix *con-* (= with, together) and the *scire* (to know), which is also the base for other words, such as science, conscience. Other terms used for consciousness are: *synesis*, *synaesthesia* or *phronesis* in Greek, *cogitatio*, *sensus internus* or *mens* in Latin besides *conscientia*.

In philosophy, consciousness is primarily used to indicate intentional consciousness or consciousness of an object. It denotes the conscious subject in contrast with an object of experience.

Greek and Scholastic philosophers did not shape out in detail the connotation of consciousness in the modern sense above. It was Descartes who defined the mind as conscious thought and who claimed that the only certainty we can have is that of our own conscious state (*cogito ergo sum*).

It was John Locke (1632-1704) who used the term 'consciousness' for the first time in philosophy. He defined consciousness as "...the perception of what passes in a Man's own mind".^[1] This means that we are conscious of something when we perceive it or think about it.

Leibniz (1646-1717) coined another term, that of 'apperception', which Kant also (1724-1804) used alongside that of consciousness: "So it is well to make a distinction between perception, which is the inner state of the monad representing external things, and apperception, which is consciousness or the reflective knowledge of this inner state itself and which is not given to all souls or to any soul all the time".^[2] 'Apperception' is derived from the French *s'apercevoir de* – to be aware of.

Kant used Leibniz's distinction between perception and apperception, but he extended the concept of apperception by defining transcendental apperception:

There must be therefore a transcendental ground of the unity of our consciousness in the synthesis of the manifold of all our intuitions, and therefore also a transcendental ground of all concepts of objects in general, and therefore again of all objects of experience,...

That original and transcendental condition is nothing else but what I call *transcendental apperception*. The consciousness of oneself, according to the determinations of our state, is, with all our internal perceptions, empirical only, and always transient. There can be no fixed or permanent self in that stream of internal phenomena. It is generally called the internal sense, or the *empirical apperception*.^[3]

Hegel (1770-1831) defined consciousness dialectically in three stages: sensory certainty (immediate knowledge of sensory objects), perception (mediated knowledge of sensory objects, that is, of things with properties), and understanding (knowledge of things as manifestation of forces and as appearance). Consciousness is not produced by objects nor the objects by consciousness, but Hegel thinks that the structure of consciousness varies with that of its objects.

Reinhold (1758-1823) postulated the principle of consciousness:

By virtue of consciousness the perceiving subject is capable of distinguishing himself as something distinct from, while at the same time related to, the object of his consciousness, which, however, is not the object itself but rather the idea or notion of it. The consciousness itself constitutes a basic and irreducible fact, capable of neither proof nor further definition. It can only verify itself by reflecting upon itself.^[4]

Nicolai Hartmann (1882-1950) thought that consciousness is what is unique about each individual and what also passes away together with the individual. Consciousness is what separates human beings from each other - what makes them unique and individual.

Phenomenology studies and describes consciousness introspectively. Husserl (1859-1938) distinguishes between two correlative descriptions of consciousness: a) the *noetic* describes modes of consciousness, or the ways in which one is experiencing (act of consciousness), and b) the *noematic* describes the intentional objects of consciousness, or what it is that one is experiencing.

Modern philosophical discussions about consciousness tend to be naturalistic, that is, imply that conscious mental states are dependent on physical neural states of the brain. We will discuss this in the next section.

In summary, the most important features of consciousness are:

- I Subjective (conscious experience is private to the subject)
- I Qualitative ('there is something it is like to be in a conscious state' (Nagel) or the concept of 'qualia', of subjective qualities of conscious experience)
- I Irreducible (cannot be reduced to any third-person objective properties)
- I Unitary (unites various mental states or sensory stimuli into a whole experience)
- I Non-local (consciousness is not spatially located within the body)
- I Non-physical (we experience consciousness as non-physical and as distinct from the experience of our body or the physical world)
- I Immediate (we have direct and **incorrigible** access to the contents of our consciousness)

- I Intentional (most conscious acts relate to an object of consciousness)
- I Changeable (consciousness is in a state of continuous changes, a flux of ever-changing objects; James' *stream of consciousness*)
- I Personal Identity (the subject that experiences the objects remains the same over time)

The psychological concept of consciousness developed in the 19th century. William James (1842-1910) introduced the concept of 'stream of consciousness' in his comprehensive study of psychology:

Consciousness, then, does not appear to itself chopped up in bits. Such words as 'chain' or 'train' do not describe it fitly as it presents itself in the first instance. It is nothing jointed; it flows. A 'river' or a 'stream' are the metaphors by which it is most naturally described... Let us call it the stream of thought, of consciousness, or of subjective life.[5]

Modern psychology thinks of consciousness as a) the immediately given totality of all mental events, such as sense data, perceptions, recollections, feelings, volitions, thoughts, etc.; b) as the state of being awake and mentally responsive to the environment, that is, as contrasted to the state of being unconscious; c) as awareness, that is, as being aware of something we think or perceive; d) as introspective consciousness, as the state of being conscious of ourselves as mental beings.

Behaviorism holds an extreme position in so far as its proponents believe that consciousness does not exist, and that there are only organisms that respond to external stimuli (behave). In philosophy, logical behaviorism claims that the mind is nothing apart from publicly observable behavior, that to be in a mental state is to be in a behavioral state.

The scientific concept of consciousness is related to the currently espoused mind theories (see 4.3.6 above). Modern cognitive science includes various theories of consciousness or mind, such as:

- I **Functionalism**: an explanatory approach to behavior and cognition that is based on the framework of evolutionary biology. Consequently, functionalism regards specific behaviors and faculties as playing correspondingly specific and adaptive functional roles in the lives of individuals and species that evidence them.[6] Functionalism is based on the popular software-hardware model, where the mind represents the software, and the brain is the hardware.
- I **Connectionism**: a computational approach to modeling the brain, which relies on the interconnection of many simple units to produce complex behavior.[7] This theory uses computer models to explain the functioning of consciousness and is the theoretical basis for artificial intelligence studies.
- I **Identity Theory**: assumes that consciousness is identical with neuro-chemical processes in the brain.

Recently, quantum physical concepts were applied to consciousness studies. Certain quantum physical phenomena may play a causal role in explaining and correlating mental phenomena. Although academic science is still trying to explain consciousness in reductive terms, a shift of paradigm, especially in consciousness related studies, shows that a fundamental theory of consciousness has to be non-reductive because of the intrinsic irreducibility of consciousness itself.

David Chalmers distinguished between the 'easy problem' and the 'hard problem' of consciousness:

...what might be called the 'easy' problems of consciousness: How does the brain process environmental stimulation? How does it integrate information? How do we produce reports on internal states? These are important questions, but to answer them is not to solve the hard problem: Why is all this processing accompanied by an experienced inner life?[8]

Consciousness seems to be a mysterious phenomenon. Some scientists, therefore, believe that it cannot be explained or understood in principle or that we can never resolve the issue how consciousness emerged from a brain.

There are lots of theories about the elusiveness of consciousness, from empirical to speculative views. It's even hard to find a common denominator amongst them although all theories attempt to deal with the same fundamental problem: what is consciousness and how does it interact with the body or its environment?

[1] John Locke: *An Essay Concerning Human Understanding*, II.1.19, Clarendon Press, 1991

[2] Leibniz: *Principles of Nature and Grace, Based on Reason*: sec. 4

[3] Immanuel Kant: *The Critique of Pure Reason*: A107

[4] The Encyclopedia of Philosophy: Vol. VII, p. 124, Macmillan Publishing Co, 1967

[5] William James: *The Principles of Psychology*, Vol. I, p. 239, Dover Publications

[6] Chris Eliasmith (ed.): *Dictionary of Philosophy of Mind*

[7] ditto

[8] David Chalmers: *The Conscious Mind*, p. xi f., Oxford University Press, 1996

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4.2.3 The Theory of Hylonoetics

My own theory is based on the concept of 'Interface', a term borrowed from computer science. An interface is the point of interaction and communication between a computer and another device or a human. In programming, an interface defines the protocol of how components of a system communicate with each other. An interface is defined with a special language that can be understood by all participating components. Each component in a system can be accessed by other components through the interface, which exposes the properties and methods of a component. The properties are the information or data a component contains, while its methods define what the behavior of the component is, what it offers to do or execute.

For a more theoretical point of view, the component's interface defines the knowledge and the actions publicly accessible. In addition, a component has internal properties and methods that are private or encapsulated and define its inner workings. What can be known and what can be done determines the structure of an interface.

An Individual Entity (*Exonoesis*) is, analogously, a system of components or aspects that interact and communicate with each other through interfaces. What the interface does, its basic task, is the correlation of activities on both sides. The activity A in component 1 corresponds to an analogous and *isomorphic* activity A' in component 2.

Isomorphism (from Greek *isos* = equal, and *morphe* = form, shape) in mathematics is "a one-to-one correspondence between the elements of two sets such that the result of an operation on elements of one set corresponds to the result of the analogous operation on their images in the other set." [1] The activities in two different *Noemes* are of the same form (isomorphic) but are structurally and intrinsically different because they originate from patterns that differ from Noeme to Noeme. The intrinsic nature of a Noeme determines the inner relations and patterns of an activity, not, however its form. The form needs to be part of the interfacing structure (consciousness) so that an activity in one Noeme is capable of interacting with an activity in another Noeme.

Consciousness is the most important interface in an individual entity. It correlates activities of the mind with activities of the body and the brain. The interface of consciousness is the condition that makes communication and interaction between different aspects (Noemes) possible. In other words, consciousness correlates the subject or mind with the body and all the other objects of our world. It makes the subject aware of its objects of experience and knowledge.

The degree of consciousness, that is, the level of the manifested conscious activities in an individual entity differs considerably. Humans display a much higher level of consciousness than for example fish. The degree of manifested consciousness depends on how developed, sophisticated and complex a Noeme is. Or, in analogy to programming: if a component does not expose certain functions or properties as part of its interface, no other component will be able to access these functions.

Similarly, depending on the degree of complexity available in an organism, the interfacing structure (consciousness) to the mental Noeme allows only a limited number of functions to be accessible either way. The more functions become available, that is, the more sophisticated and developed the physical carrier - body, brain - is, the higher the degree of functionality of the interface, i.e. of consciousness.

The theory of Correlative Interfacing can be extended to include various conceivable interfaces between other Noemes. The point is that interaction between different aspects of our world is no longer a problem as it was and still is with dualistic thought systems. Interaction is possible because all participating Noemes are fundamentally describing the same reality and are therefore not absolutely differentiated from each other.

The unity of Noemes within the totality of reality is the necessary condition that makes interaction between different dimensions and structures possible in the first place.

[1] Excerpted from *The American Heritage Dictionary of the English Language, Third Edition* Copyright © 1992 by Houghton Mifflin Company.



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4.3 Self-Consciousness (Autonoesis)

4.3.1 Introduction

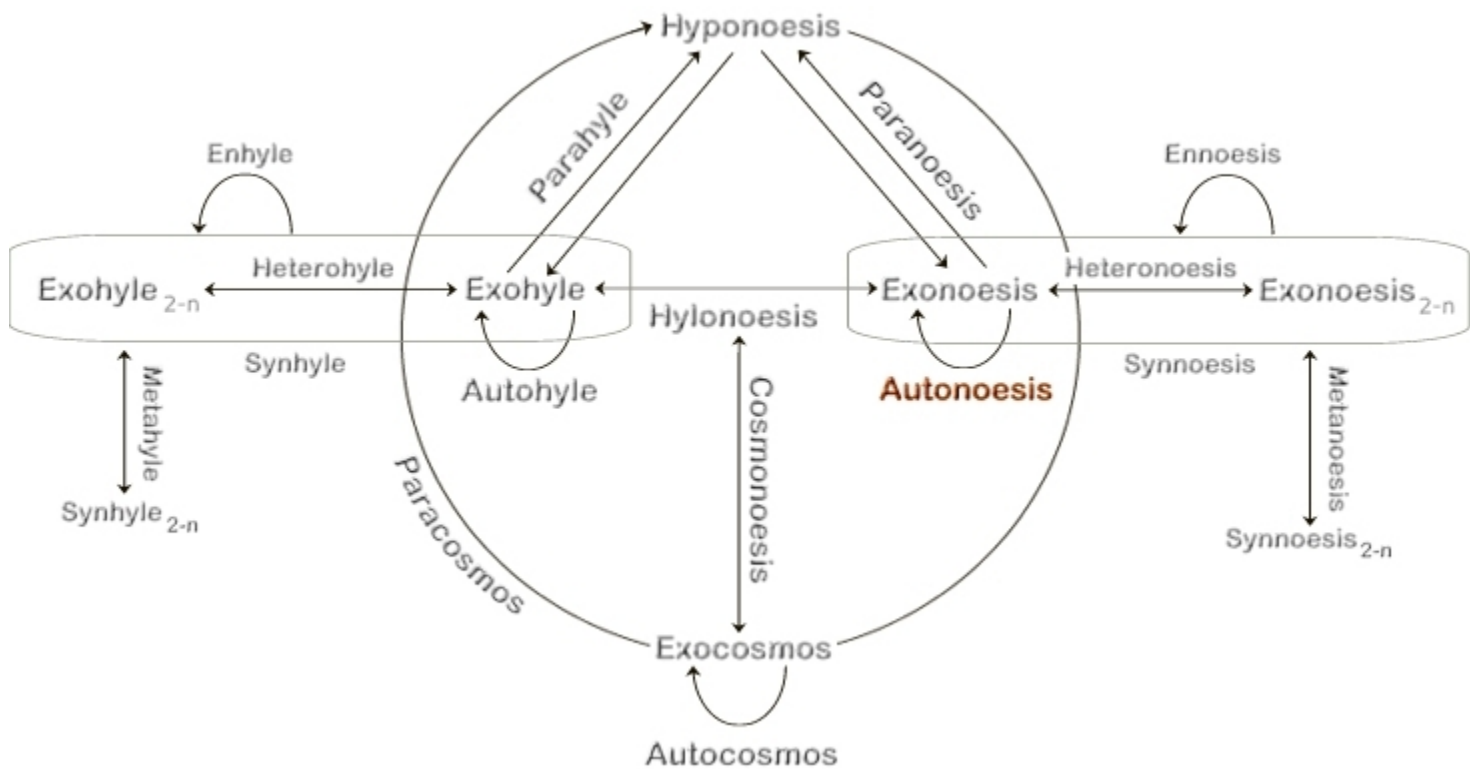


Figure 1 - Autonoesis



From Greek *αὐτός* (autos = by or in itself, self) and *νόησις* (noesis = intelligence, understanding, mind, processes of thought). The introspective or self-reflective faculty of *Exonoesis*, also called self-consciousness, self-awareness or self-knowledge.

Self-consciousness, according to Hyponoetics, is the conscious act of introspection of *Exonoesis*, reflecting upon itself as the subject of experience and knowledge.

The term self-consciousness or introspection has a variety of meanings in philosophy, psychology, and common speech.

There is a rational and emotional aspect within Autonoesis. The rational aspect represents what is commonly called intellect or rational faculty, cognition or just plain thinking. The emotional aspect represents feeling, soul or psyche in the modern sense of the term.

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4.3.2 Theories of Self-Consciousness

Self-consciousness is the immediate awareness of one's self or 'I' as the carrier of one's own states of consciousness, thinking, and existence as an individual being. Self-consciousness also includes the knowledge and awareness of one's own changing conscious states. Beneath this flux of changes there is a persisting 'I' (personal identity) that remains identical throughout the changes and that is the subject of experience of those objects of which the subject is conscious.

According to Kant it is the a priori and necessary condition of all our experience and knowledge. Since Descartes, philosophers use the term to denote the idea of subjectivity and individuality, especially in modern theories of mind and consciousness.

Consciousness or reflection is a person's observing or noticing the 'internal operations' of his mind. It is by means of consciousness that a person acquires the ideas of the various operations or mental states, such as the ideas of perceiving, thinking, doubting, reasoning, knowing, and willing and learns of his own mental states at any given time.[1]

Plotinus (ca. 204-270) was probably the first philosopher who wrote about self-consciousness. The Greek term he used is *συναίθησις αὐτοῦ* (synaisthesis hautou), meaning to be aware of oneself, self-perception or self-consciousness (see Plotin, Enneads, III.8.4).

Descartes (1596-1650) identified consciousness with thought or mind (*cogitatio*). The common denominator of all operations of the mind is consciousness, which cannot be doubted and which makes the *cogito* (I think) the first principle. "By the term 'thought', I understand everything which we are aware of as happening within us, in so far as we have awareness of it".[2]

Kant distinguished between the empirical and the pure apperception or self-consciousness. Empirical apperception is the psychological concept of being conscious of ourselves as empirical, finite beings. The original or pure apperception is the 'I think' or the transcendental unity of self-consciousness that is the condition of all experience and which itself can never be an object of experience.

For the manifold representations given in any intuition would not all be my representations, if they did not all belong to one self-consciousness. What I mean is that, as my representations (even though I am not conscious of them as such), they must be in accordance with that condition, under which alone they can stand together in one common self-consciousness, because otherwise they would not all belong to me...The unbroken identity of apperception of the manifold that is given in intuition contains a synthesis of representations, and is possible only through the consciousness of that synthesis.[3]

The German idealists believed that the subject is not sharply distinct from its objects. "To be fully self-conscious is not simply to be conscious of oneself in contrast to objects, but to see the external world as the product, the possession, or the mirror-image of one's own self".[4]

Hegel also thought that self-consciousness implied the relationship or mutual recognition of another self-conscious being. The finding oneself in the other is also the basis for cultural and ethical values in a society.

For Schelling, another German Idealist, self-consciousness is the highest principle and the primary knowledge:

Self-consciousness is the act whereby the thinker immediately becomes an object to himself, and conversely, and this act and no other is self-consciousness...Now undoubtedly this primary knowledge is for us the knowledge of ourselves, or self-consciousness...It is evident from all this that self-consciousness circumscribes the entire horizon of our knowing even when extended into infinity, and that it remains in every direction the highest principle.[5]

Husserl, through his radical method of suspending all existential beliefs of an external world (phenomenological *epoche*), attempted to isolate the realm of one's conscious acts or experiences (*cogitationes*) and postulated a 'transcendental Ego' as the 'I' which is reflecting upon those experiences:

If I put myself above all this life [of ordinary experience of the world] and refrain from doing any believing that takes 'the' world straightforwardly as existing – if I direct my regard exclusively to this life itself, as consciousness of 'the' world – I thereby acquire myself as the pure ego, with the pure stream of my *cogitationes*. [6]

John Eccles, who was an advocate of dualist interactionism, thought of self-consciousness as beyond an evolutionary account:

However, with hominid evolution there eventually came higher levels of conscious experiences, and ultimately in *Homo sapiens sapiens* - self-consciousness - which is the unique life-long experience of each human SELF, and which we must regard as a miracle beyond Darwinian evolution.[7]

Another modern scientist, Amit Goswami, embraces an idealist position: "Consciousness is the ground of all being and our self-consciousness is That consciousness".[8]

[1] The Encyclopedia of Philosophy, ed. Paul Edwards, Macmillan 1967, Volume II, p. 191-193

[2] Rene Descartes: *The Principles of Philosophy*, Part I.9

[3] Immanuel Kant: *Critique of Pure Reason*, B132

[4] Michael Inwood: *A Hegel Dictionary*, Blackwell, 1992

[5] F.W.J. Schelling: *System of Transcendental Idealism* (1800), p. 16-17, 24, University of Press Of Virginia, 1997

[6] Edmund Husserl: *Cartesian Meditations*, p. 21, The Hague, 1977

[7] John C. Eccles: *How the Self Controls its Brain*, p. 139, Springer Verlag, 1994

[8] Amit Goswami: *The Self-Aware Universe*, p. 270, Putnam Book, 1995

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4.3.3 The Theory of Autonoetics

4.3.3.1 The Problem of Self-Referentiality

4.3.3.1.1 Introduction

Introspection makes manifest the awareness of our own inner mental processes and thoughts. The word 'introspection' is derived from the Latin *intro-* (into) and *specere* (to look), which literally means to look into, to observe, to examine.

The value of introspective evidence is controversial because it points to the question whether it is possible that a subject can be aware of itself as an object. Just as the eye cannot see itself, so the subject cannot be aware of itself as an object.

My concern here is not so much whether we can be aware of ourselves as conscious selves, but whether self-knowledge is possible at all, and whether the mind is able to think about itself. How is it possible that consciousness is able to contemplate itself? How is it possible to think reflectively at all? Can we take a stance outside of consciousness in order to introspect it? Can we think about thinking per se? Can we observe thought processes, which are generally performed unconsciously? Is it possible to examine consciousness or mind with consciousness or mind itself?

If self-reflection were not possible at all, philosophy would not make sense. It would be a total waste of time. If self-reflection is possible, then the question arises to what degree are self-referential statements true and verifiable.

The above questions have often led to an exaggerated skepticism or to a negative criticism concerning the limitation of our knowledge about mind itself. Some even say, that because of the fact that we have no other means of investigating consciousness than consciousness itself, this can never lead to a complete understanding of consciousness. Others refer to Goedel's theorem of the incompleteness of formal systems (see next section) and attempt to apply it to consciousness. This not possible because our mind is not a formal system in the mathematical sense. The exacted completeness of knowledge is a phantom chased by thinkers who still believe that the external world is a fixed, given reality that exists independently of our mind and is open to examination, and therefore ultimately provides all the answers.

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4.3.3.1.2 The Inapplicability of Goedel's Theorem

In a nutshell, *Goedel's theorem* states that for any formal system there are certain self-referencing assertions about the system that cannot be evaluated as either wholly true or false. They remain insoluble for human reasoning.

This paradox is originally attributed to the Cretan *Epimenides* who presented the statement 'I am lying' as being undecidable concerning truth or falsity. If it is true, that I am lying, then the statement is false, and if it is false, that I am lying, then the statement is true.

Goedel's theorem applies to mathematical, formalized systems. If applied to our mind, this theorem would set considerable limits to reasoning and thus to the ability of investigating our own consciousness and mind. It says, that we cannot make any generally accepted assertions about our mind since it is mind itself that asserts something about the mind. It can therefore not decide with certainty and finality whether any statements about our mind are logically and factually true or false. However, in my view, we cannot apply Goedel's theorem to consciousness or mind, because it is only valid with formal systems.

What is a *formal* system? "Formal systems are idealized, abstract languages originally developed by modern logicians as a means of analyzing the concept of deduction".^[1]

In other words, a formal system is a system of symbols for encoding statements about mathematical entities (e.g. numbers), and rules to determine logical inferences and therefore proofs. What Goedel showed was that there can be statements in a formal system that are true but unprovable and that therefore the formal system is incomplete.

Goedel's theorems are actually special, self-referential consequences of the requirement of consistency: in a consistent system, something must remain unprovable. One unprovable statement is the statement of that very fact, namely the statement, which says of itself that it is unprovable: you cannot prove a sentence, which says that it can't be proved (and remain consistent). Another unprovable statement in a consistent system is the statement of consistency itself (second theorem). Thus, a formal system cannot be at the same time consistent and complete.

Goedel himself tried to apply his theorems to the mind. This however is paramount to claiming that the mind is a formal system, which basically means, a machine or any kind of mechanistic structure that can ultimately be formalized. This is the point where the theorem breaks down and fails. Our mind is not a formal system in the sense defined above. The processes of the mind are highly complex and cannot be formalized by a system of symbols. However, if we assume that the brain and the mind is identical, then we could postulate a future state of science where brain processes can be formalized to a certain degree. The identity theory is, however, inconsistent and fallacious and becomes increasingly questionable. The Individual Mind is an aspect of reality that is structured and functions differently from the physical aspect of reality.

Since the mind is not a formal system, Goedel's theorem cannot be applied. It shows the inherent limitations of deductive systems but not the limitations of self-knowledge or self-consciousness. This does, however, not prove that self-knowledge is always true and verifiable. It only means that the mind is an open, infinite structure that is not limited by the problem of self-referentiality.

If we examine a self-referential statement such as 'I am reading', we find that it is either true or false. However, the above-mentioned Liar's Paradox seems to be unresolvable. The statement 'I am lying' is a contradiction. That's only true, however, from a third-person perspective and not from the perspective of the person who utters that statement. My point is, that self-referential statements about our mind are not necessarily verifiable from a third-person perspective unless that other person comes to the same conclusion. Although the objectivity of a statement renders it more credible and persuasive, this objectivity does not make it true *de facto*. This is the problem of Truth, which is discussed in the Chapter on Paralogics.

[1] Paul Edwards (Ed.): *The Encyclopedia of Philosophy*, Vol. VIII, p. 61





4.3.3.1.3 The Problem of Completeness of Knowledge

Science assumes that one day they will be able to understand the universe and all its processes completely. They will discover the highly touted world formula which is supposed to explain everything from the microscopic particle to the intricacies of the human mind. This belief is based on the assumption that ultimately everything can be reduced to physical processes and properties. This reductionistic approach, however, is currently re-examined and re-evaluated by various philosophers and scientists. Although it offers successful results for certain areas of science, it fails miserably when it comes to psychological, social and mental issues of our world.

The vision of gaining complete understanding of everything including our mind is within the framework of a new evolving paradigm. Nevertheless, it is just a pipe dream. I will discuss the structure of reality in my discussion of *Exocosmos*.

Will human beings ever be able to know what consciousness and mind really are? Or are we left forever in the dark and allowed only partial knowledge?

The answer to this question depends on our current understanding of what consciousness or mind is. If we reduce mind to a set of physical properties or equate it with emergent properties of the brain (materialistic and epiphenomenalistic view), we believe, that it will one day be possible to know everything about consciousness. More and more, however, scientists are leaving the terrain of a mere materialistic or reductionistic view of the mind and are arriving at the conclusion, that mind is more than the sum of the brain's physical properties or more than a complex structure emerged from the brain during the evolution of humanity. There are a lot of arguments against the reductionism of mind and I have discussed them above in the section about the relationship between mind and brain.

If we tend to believe that consciousness and mind are more than physicalism will ever be able to describe, we are still left with the question whether we will ever be able to resolve this uncertainty of knowledge concerning the nature of our mind. The ordinary view of consciousness is, that it is local and private to every individual. Does that mean that an objective account of mind is, in principle, not possible?

We can observe cells or atoms, they are part of our body, but we do not watch cells by means of cells, or atoms by means of atoms. In order to fully comprehend a system, we have to transcend it by objectifying it. Only then is it open to analysis. In order to understand the physical world, we do not have to undertake strenuous efforts to transcend the system, because we as complex living organisms already are in a state of transcendence in relation to inanimate systems. The same applies to biological systems insofar as we as human beings are furnished with the highly complex function of consciousness and thus are in a higher state than a mere biological system, even such as our body. This is not true when considering the next higher system: consciousness and mind. What is the next higher level, on which we can study the mental system as we studied the physical and biological system from the level of mind? Is there anything higher than mind? Can we enter a supra-consciousness in order to study ordinary consciousness? Is it necessary to transcend consciousness in order to understand it?

Self-consciousness contains the answer to these questions. It is, however, not ordinary self-consciousness or self-consciousness in the psychological sense. What I refer to is the philosophical or metaphysical self-consciousness, a 'meta-consciousness' if you will. The philosopher enters a different dimension of thinking that is usually known to ordinary people. It is a higher form of thinking that introspects thinking and mind. In ordinary self-consciousness we are just aware of the processes that are going on in our mind. In philosophical self-consciousness, however, we analyze and contemplate these mental processes, the way we think, and the nature and essence of our mind. Philosophical thinking, therefore, transcends ordinary thinking and is thus capable of understanding the structure and functions of the mind. This is not a complete knowledge, however, but it can be consistent within this meta-system of thought (philosophy).

The fact is, we can reflect upon our thinking, and we cannot dismiss the results of this thought process as entirely false or invalid. The results are often quite as certain as empirical facts in the natural sciences. In reflective thinking there are more uncertain, hypothetical and speculative assertions than anywhere else within the domain of thinking. Although these speculative thoughts may even contain more truth than mere practical thoughts, which often only appear to be true, our modern age is infatuated with analytical reasoning and its practical implications.

To make generally acceptable and objective statements about *Exonoesis*, a certain process of **Deindividuation** is necessary. We have to objectify (in a philosophical sense) *Exonoesis* in order to have a clear and distinct concept of it. This dialectical movement of the concept was implicitly foreseen in Hegel's notion of Absolute Knowing. The incompleteness of *Exonoesis* leads necessarily to the next stage on a higher level, *Paranoesis* or Transrational Thinking (see next chapter). When I speak of making *Exonoesis* an 'object' of our investigation, I did not mean the object in the sense it is used in object-subject dualism. It is not an ontological but a conceptual object. What I mean by *object* is the conceptual object we encounter in thinking reflectively.

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4.3.3.1.4 The Problem of Consistency of Knowledge

A system or a set of statements is consistent if no contradictions or contradictory consequences result from it. I will discuss the problem of contradiction in the chapter on Paralogics. For now, if we accept the current definition of consistency, the question is whether consistency can be applied to self-referential statements about the mind and consciousness.

In my Dialectic of Noetic Spheres (4.3.6.2), I already mentioned that a body of knowledge can be consistent and coherent within itself, but not necessarily outside its system boundaries. Each system of knowledge is incomplete and therefore interfaces or overlaps with other systems of knowledge. Knowledge can be consistent and still be incomplete. Incompleteness does not exclude consistency.

It does make sense to say that self-referential statements about our mind can be consistent although they do not completely describe the mind. Each philosophy, if constructed logically and coherently, is a consistent description of the mind and the world. Consistency should be the criterion for assessing any system of thought, whether it contains sound logical arguments and objectively accessible conclusions.

Coherence goes with consistency. A system of knowledge is coherent if all its propositions and conclusions are logically ordered and integrated in an intelligible and clear manner in order to form a well-defined, comprehensive body of knowledge.

In this sense, a philosophy of mind needs to be consistent and coherent in all statements that refer to mind and consciousness.

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4.3.3.2 The Theory of Transcendental Self-Consciousness

The term 'transcendental' is a philosophical term and dates back to Kant who gave it a new meaning in order to distinguish it from 'transcendent'. *Transcendental* applies to the structure of our mind that is independent of all experience and is the necessary condition that makes experience of the world possible. *Transcendent*, on the other hand, is whatever goes beyond experience, that which cannot be experienced:

I call all knowledge transcendental which is occupied not so much with objects, as with our a priori concepts of objects. A system of such concepts might be called Transcendental Philosophy.[1]

Self-consciousness in Hyponoetics is the transcendental condition of all mental processes of *Exonoesis*, thinking in particular. *Autonoesis* or self-consciousness is the objective structure or framework of the Individual Mind that makes thinking and reasoning, but also feeling and willing, possible in the first place.

Autonoesis develops in different ways depending on the structural complexity of the manifested consciousness. What this means is that *Autonoesis* is self-consciousness and self-knowledge on the highest level in human beings. On lower levels it manifests itself as the ability of self-organization, which I call *Autohyle* (see next section).

The ability of self-reference is the main characteristic of *Autonoesis*. By *self-reference* I mean the function of certain mental processes to point beyond themselves to an entity or agent that is the bearer of those mental processes. Thinking always points beyond itself, because it implies a thinking agent that possesses objects of thought. If thinking is the process of having and developing a stream of thoughts, then this very process entails a subject that is the possessor and originator of these thoughts. If thoughts were without a thinking agent, they would float around, aimlessly, incoherently. Indeed, the very fact of coherent streams of thought (reasoning, deduction, etc.) is ample evidence of a thinking subject. This thinking subject is a self-referencing entity, i.e. the 'I' or 'Ego', and it is fundamentally the product of *Autonoesis*.

The thinking process points beyond itself because it implies the subject. However, the subject and the object (thinking process) are one and the same, *Autonoesis* that is. That's why it is a self-referencing process. The subject reflects the object, the object projects back to the subject.

Transcendental *Autonoesis* allows different modes of thinking processes. Although these distinctions are ultimately only of conceptual nature, they help understand the variety of facets of our Individual Mind. These thinking facets are not autonomous processes but merely mental aspects or Noetic Patterns of *Exonoesis*. (see section 4.3.6.5 above).

[1] Immanuel Kant: *Critique of Pure Reason*, A12



4.4 Intersubjectivity or Other Minds (Heteronoesis)

4.4.1 Definition

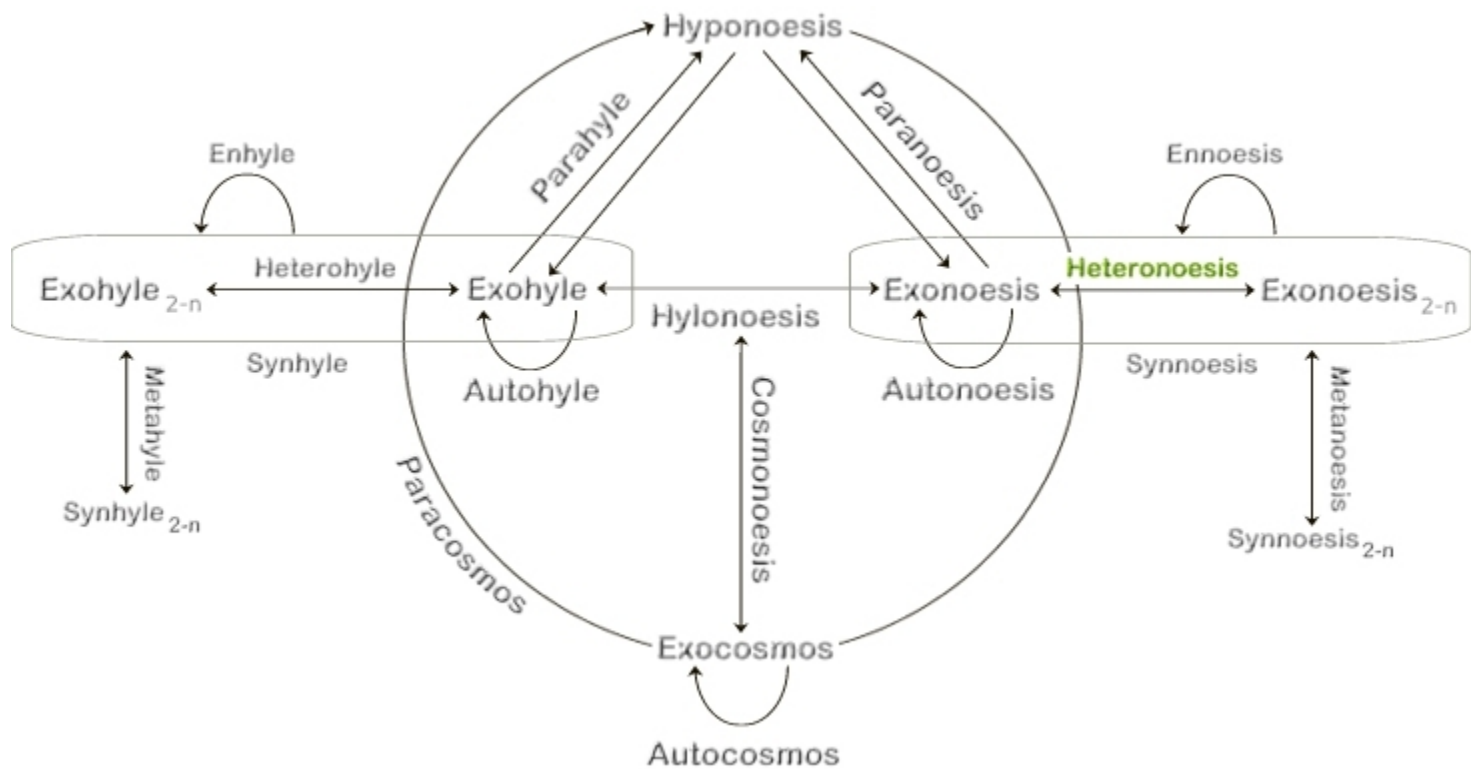


Figure 1 - Heteronoesis



From Greek ἕτερος (heteros = other) and νόησις (noesis = intelligence, understanding, mind, processes of thought). The relationship to other Individual Minds or the principles of intersubjectivity.

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4.4.2 Theories of Intersubjectivity

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4.4.3 The Theory of Heteronoetics

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4.5 Social Mind (Synnoesis)

4.5.1 Definition

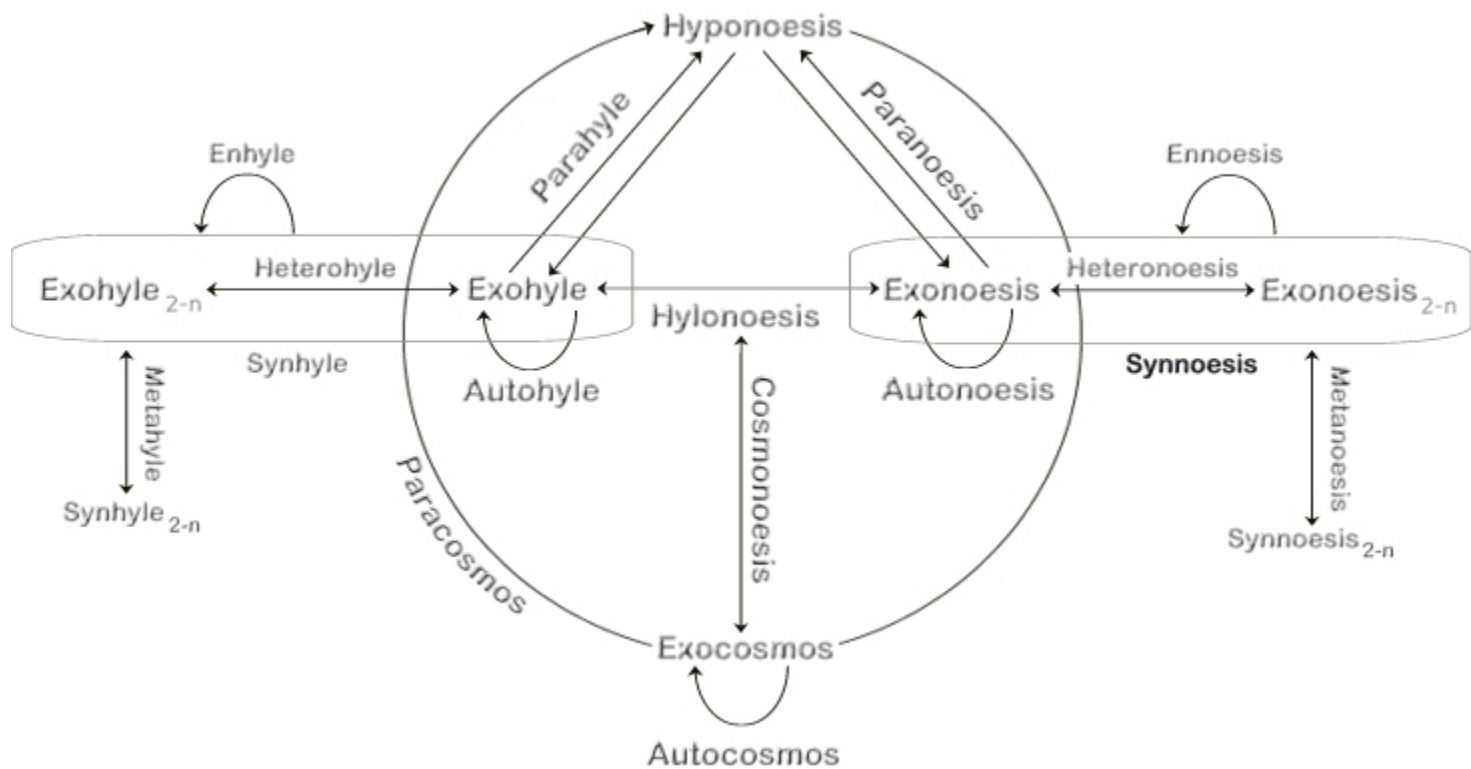


Figure 1 - Synnoesis



From Greek *σύν* (syn = with, together with, participating in) and *νόησις* (noesis = intelligence, understanding, mind, processes of thought). The principle of sociality including ethical and moral values regulating social and political communities. Also the structure of social organization and the interaction within social institutions.

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4.5.2 Theories of Sociality

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4.5.3 The Theory of Synnoetics

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4.6.2 Theories of History

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4.6.3 The Theory of Cosmonoetics

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4.7 Political Mind (Metanoesis)

4.7.1 Definition

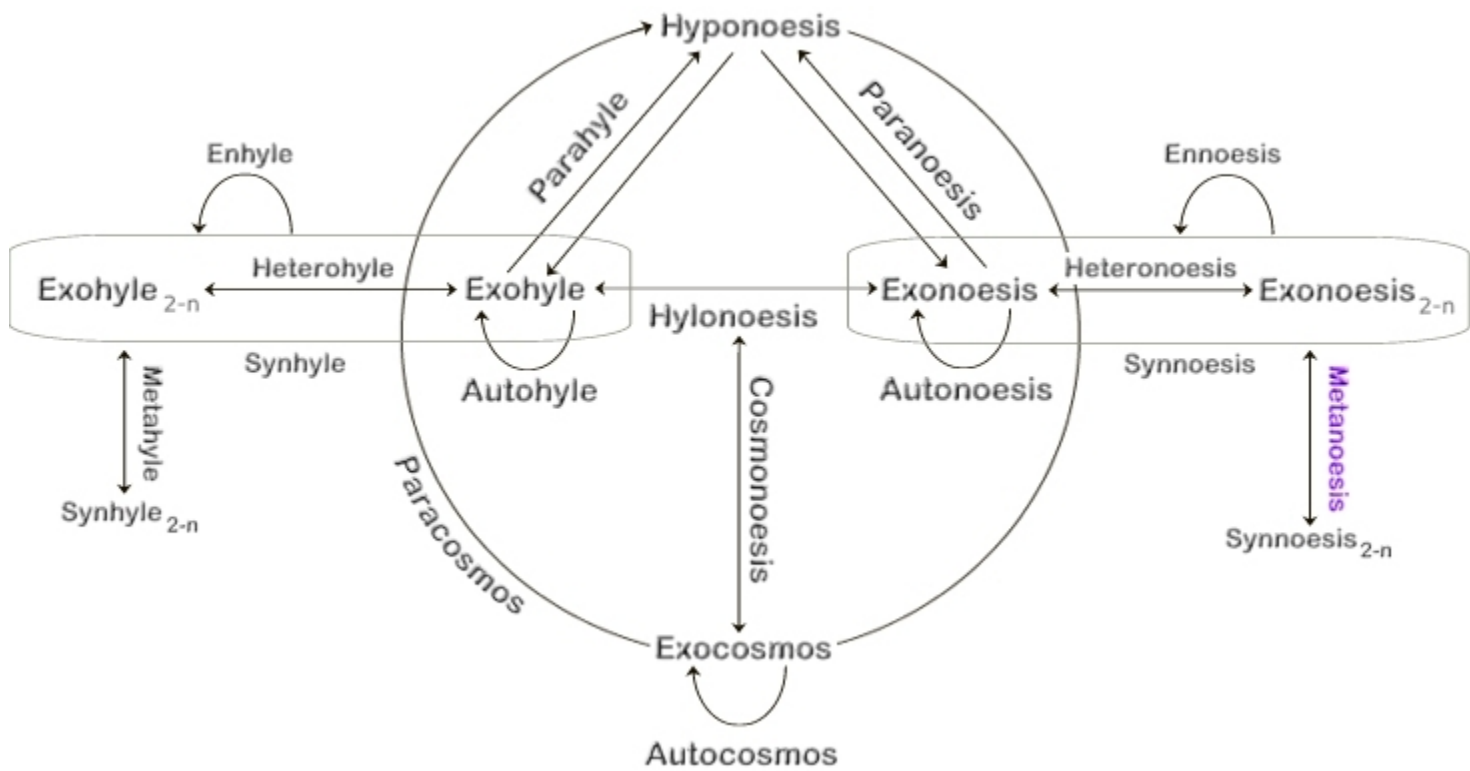


Figure 1 - Metanoesis



From Greek *μετά* (meta = in the midst of, among, between) and *νόησις* (noesis = intelligence, understanding, mind, processes of thought). The political structure of a society, its economy, and laws, i.e. ideas regarding the state and systems of government.

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4.7.2 Theories of Polity and Economy

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4.7.3 The Theory of Metanoetics

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4.8 Cultural Mind (Ennoesis)

4.8.1 Definition

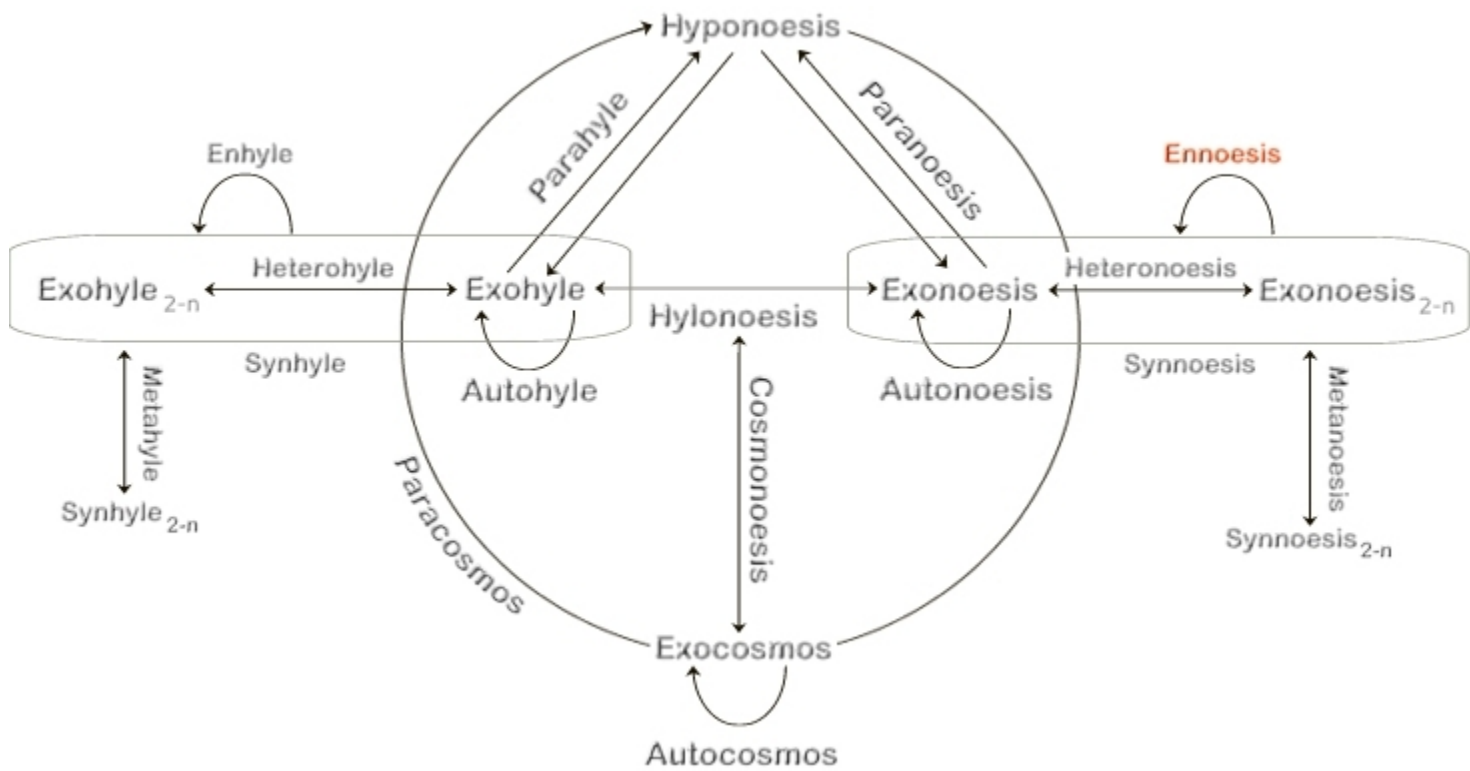


Figure 1 - Ennoesis



From Greek *ἐν* (en = in, within, amongst, surrounded by) and *νόησις* (noesis = intelligence, understanding, mind, processes of thought). The shared beliefs and values, or the cultural products such as arts, of a *Synnoesis*, or society, or any community of Individual Minds.

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4.8.2 Theories of Culture and Arts

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4.8.3 The Theory of Ennoetics

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