



## Hologemes

**Abstract:** The actual process of thinking does not consist of single, clearly separable and analyzable units called thoughts, although we tend to identify these our thoughts with linguistic units, such as words or sentences. Thought processes are much more complex and always involve interlaced holistic patterns, called Hologemes. The constituent phases of convergence, divergence and circumvergence, as well as the two kinds of Hologemes - temporal and eternal - are characteristic features of this theory of Hologemes.

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### PART I

Hologemes are holistic patterns or structures of thought 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 do imply a much wider contextual sphere.

When I reflect on Hologemes, my thoughts use linguistic components (the words of my native language or any language), but by thinking we are simultaneously composing a structure. This thought pattern encompasses more than mere linguistic patterns. In addition to words we do have associations linked to certain words we use, there is also a semantic dimension to every notion and 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 studied it before. By the movement of thought we build 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, more elements and patterns are added, and not only those elements that are intentionally related and joined to our object of reflection, but also associated and affiliated concepts, patterns and even other Hologemes.

Although for ordinary men this process is going on on a subconscious level, the philosopher attempts to perform this process with full introspective self-awareness. That's why he may be led to profound insights and comprehensive knowledge of interrelatedness.

Hologemes are built up 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 a powerful center of energy that is gathered at this single point.

2. Divergence: The rotating force of thought is transformed into a centrifugal force that scatters the primordial attentiveness and extends now to various other patterns, structures and Hologemes. It is a synchronistic and parallel extension from the core to the peripheral noetic

space: *topos noetikos*. The growing thought pattern associates and relates to various other patterns floating in the noetic space and thereby establishes an immense quantity of relationships.

3. Circumvergence: Eventually, in a grand finale, when the reflection on the object reaches a climax, a certain finality of the thought 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*.

There are two kinds of Hologemes:

1. Temporal Hologemes of Exonoesis (Individual Mind), which unfold its 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 (Universal Mind). These are the absolute truths, reality as such. Only accessible and comprehensible through the faculty of Transrational Thinking, 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 without being aware of it. However, the method of Paranoesis or Transrational Thinking, provides a great philosopher with the ability to "know" transrationally the eternal Hologemes. There is still the aporetic situation of how to translate the initial apprehension into the limited world of conceptual and rational thinking.

## PART II

Whenever we think, our intellect thinks in certain units. There are two kinds of analytical units in intellectual thinking:

- a. simple thoughts as separate words, notions, terms, expressions
- b. complex thoughts as associations, train of thoughts, relationships, indefinite ideas, imaginations etc.

Although the complex units in b) cannot be identified as a clearly separable construal of singly knowledgeable words or notions, but rather as an indefinite and organicist pattern, which is the first anticipation of a later concretely uttered idea or concept - we have to distinguish this kind of synthetic patterns with those of Paranoesis (Transrational Thinking).

Paranoesis comprehends truth or notions as holistic patterns, as so-called **Hologemes**.

Hologemes contain not only mental units such as the under b) mentioned complex thoughts, but it is even more extensive in meaning and relationship. Complex thoughts arise from the consciousness and knowledge of the individual subject, from the knowing subject. Therefore these complex thoughts are marked by the individual and her status of experience and knowledge.

Hologemes, however, differ from these individual thoughts in so far, as they are not subjectively tainted, but are beyond the subject, even beyond the subject-object relationship known in the theory of knowledge. Hologemes convey holistic and objective information, principles and notions of truth, independent of the character or views of the person receiving these Hologemes.

Thus the mystic receives these Hologemes while abiding in a mystic state, a state of meditation or contemplation. In this state, the Hologemes received are in a pure and absolute form. But the mystic tries to understand these Hologemes with her reason. Here, subjectivity intervenes and interprets the Hologeme. By adapting the Hologeme to the realm of intellectual thinking, it loses its pristine and holistic touch. The intellect analyzes the Hologemic pattern and reduces it to comprehensible parts, accessible to our mind. This hermeneutical act, however, is necessary, to bring the epiphanic vision of wholeness down into the realm of the human mind. There it emerges as a holistic notion or concept, which can motivate other thinkers to start from that hermeneutical notion and return - by adopting Paranoesis - to the source and ur-ground of all being: the original Hologeme.

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