



3 Hyponoetics



3.1 Definition

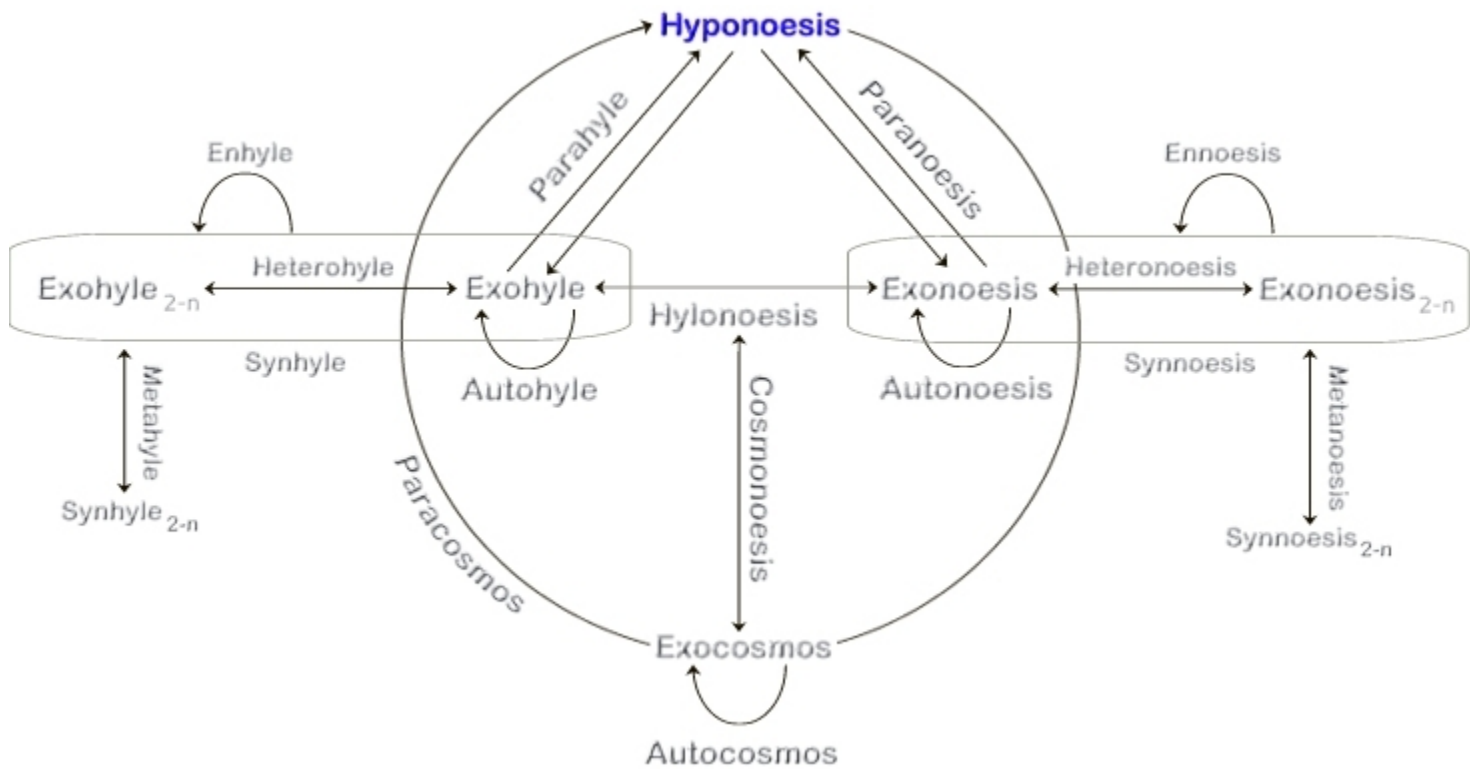


Figure 1 - Hyponoesis

The idea of a universal Mind or Logos would be, I think, a fairly plausible inference from the present state of scientific theory; at least it is in harmony with it.[1]

Most philosophers postulate an underlying, fundamental reality that is one and that contains or is the cause of the multiplicity of phenomena we experience and know. They name it differently, such as the Absolute, God, Will, the One, Absolute Spirit, Tao, the Void, Quantum Vacuum, Consciousness, Universal Mind, just to name a few. I call this basic metaphysical principle the principle of *Enarcheism*, or the principle of one origin, derived from Ancient Greek *ἓν* (hen = one), and from *ἀρχή* (arche = beginning, principle, origin, root, power). There is one common ground, principle or reality of mind, matter, and all other aspects of our world. All phenomena are one in this fundamental reality but they appear as many to our Individual Minds.



I coined the term *Hyponoesis* to denote this fundamental, unitary reality. The **determination** of the nature and essence of *Hyponoesis* or Universal Mind involves a logical paradox: from an ultimate point of view, *Hyponoesis* cannot be defined or qualified with any of the concepts used by our analytical mind. This seems to leave us only with the method of the *via negativa* used by the Scholastic philosophers in the Middle Ages or by Indian philosophers ('neti neti'). The *via negativa* is a way of describing something in negative terms instead of positive, i.e. instead of affirming a quality or an attribute to something we enumerate everything that this entity is not. So, instead of saying that *Hyponoesis* is one and not many, we say that it is neither both nor one or many.

On the other hand, since we are manifestations of *Hyponoesis* and as such fully qualified and determined, we are able to postulate positive statements about *Hyponoesis*. This is, however, only for the sake of acquiring a more comprehensive understanding of our world and ourselves as human beings. Therefore whatever we postulate in regards to *Hyponoesis* is bound to be in relative and incomplete terms.

[1] Sir Arthur Eddington: *Defense of Mysticism*, p. 206, quoted in: *Quantum Questions*, edited by Ken Wilber, Shambhala, 1985

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3.2 Theories of Ultimate Reality



3.2.1 Introduction

The idea of *Hyponoesis* or of a fundamental unitary reality that is one and that manifests itself as a plurality of differentiated forms and phenomena is not a new idea but permeates the history of philosophy. Great philosophers and scientists, after sometimes lifelong contemplations, attained similar insights.

The following represents the views of some of the most influential and original thinkers, as well as of some less distinguished, but nevertheless significant thinkers. The views are presented in a roughly chronological order, commencing with the early Greeks and ending with 21st century scientists and Eastern philosophies.

The intention is not to present the ideas in detail or to do an in-depth analysis of each philosopher. This is just a short summary of all the ideas that are similar to the concept of *Hyponoesis* outlined in this chapter. A more elaborate analysis will become the topic of a future book.

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3.2.2 Pre-Socratic Philosophers: Anaxagoras and Parmenides

Anaxagoras (500?-428 B.C) postulated *ὁ νοῦς* (nous = mind) as the primary reality of the world. *Nous* is the organizing and sustaining principle of the world which permeates all elements and organisms.

He also coined the term *τὸ σύμπαν* (sympan = whole, universe) denoting the one homogeneous, undifferentiated infinite World-Nous. *Sympan* is the totality or "mixture" of all elements of the world.

For Parmenides (Born 515? B.C.) only unchangeable Being (*εἶναι*) exists that is one and indivisible. The world of many and its changes are merely an illusion. The one indivisible Being is a whole and each single existing entity is that whole being. Our thinking creates the illusion of the many things, motion, and change.

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3.2.3 Plato

Plato (427?-347? B.C.) does not explicitly mention a fundamental reality but implies this idea in his theory of the Forms. The Forms, also called the Ideas, are unchangeable entities which belong to a realm that is different from the world we experience and that we are only able to comprehend through thinking (νόησις, noesis). Later in life, he also developed an evolutionary theory of the world that included the ideas of a world-creator (demiurge) and a world-soul. He thought of this world-soul as the mediating agency between the realm of Ideas and the physical world that incorporates these Ideas.

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3.2.4 Aristotle

Aristotle's (384 B.C.-322 B.C.) God, prime and unmoved mover, is eternal Pure Mind and active reason. It is God as active reason "...that makes the potential object of knowledge and actual object of knowledge". [p. 156][1]

"God therefore knows Himself in an eternal act of intuition or self-consciousness. Aristotle, then, defines God as 'Thought of Thought,' *νόησις νοήσεως* (noesis noeseos). God is subsistent thought, which eternally thinks itself." [p. 316][2]

[1] Sir David Ross: *Aristotle*, Routledge, 1995

[2] Federick Copleston: *A History of Philosophy*, Volume I, Paulist Press, 1946

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3.2.5 The Neoplatonists: Plotinus and Proclus

Plotinus (ca. 204-270):

Intellect (Nous) as a whole must be thought of as prior to the intellects actualized as individuals; but when we come to the particular intellects, we find that what subsists in the particulars must be maintained from the totality. The Intellect subsisting in the totality is a provider for the particular intellects, is the potentiality of them: it involves them as members of its universality, while they in turn involve the universal Intellect in their particularity, just as the particular science involves science the total.

The great Intellect, we maintain, exists in itself and the particular intellects in themselves; yet the particulars are embraced in the whole, and the whole in the particulars. The particular intellects exist by themselves and in another, the universal by itself and in those. All the particulars exist potentially in that self-existent universal, which actually is the totality, potentially each isolated member: on the other hand, each particular is actually what it is [its individual self], potentially the totality.[1]

Proclus (ca. 410-485):

...that to intellectual essence belongs an intellectual monad and a manifold of intelligences proceeding from a single Intelligence (Nous) and reverting thither; that for the One which is prior to all things there is the manifold of the henads (divine units), and for the henads the upward tension linking them with the One.[2]

Beyond all bodies is the soul's essence; beyond all souls, the intellectual principle; and beyond all intellectual substances, the One.[3]

It [the One] is a single intellect (Nous) embracing many intellects, and an intellectual cosmos which is a monad of fully perfected intellects.... Unity and plurality are the most general of all kinds of beings whatever, and it is through them that the demiurgic Intellect himself is the cause of all Forms.[4]

[1] Plotinus: *Enneads* 2,20, Felix Meiner Verlag, 1956

[2] Proclus: *The Elements of Theology*, Prop. 21, Clarendon Press, 1992

[3] *ibid*, Prop. 20

[4] Proclus: *Commentary on Plato's Parmenides*, p. 131, Princeton University Press, 1987

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3.2.6 Renaissance: Nicholas of Cusa, Giordano Bruno

Nicholas of Cusa (1401-1464) thought of God as containing all things (*omnia complicans*). But God is also the source of multiple things (*omnia explicans*). Further he regarded the universe as the "contracted" greatest being (*maximum contractum*), which came into existence through **emanation** (*emanatio*) from the absolute greatest being (*absolutum maximum*). Every creature is, therefore, a "created God" or "God created" (*quasi Deus creatus*). [1]

Giordano Bruno (1548-1600) envisioned the universe as an infinite, indivisible whole. He also postulated a world-soul with the primary faculty of a universal intellect (*intellecto universale*), which is "the universal physical efficient agent" and "the universal form" of the world. The World-Soul is the formal and **constitutive** principle of the universe and all things within the universe. [2]

[1] Nicholas of Cusa: *De Docta Ignorantia*, 2, 2/3

[2] Giordano Bruno: *De la causa, principio et Uno*, Dialogo secondo/quinto

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3.2.7 The Age of Enlightenment: Spinoza and Berkeley

Baruch Spinoza (1622-1677) conceived of the one, underlying reality as an abstract God. Mind and matter are attributes of God. Everything that exists is either an attribute of God or a modification of an attribute of God:

The essence of man is constituted by certain modes of attributes of God... Hence it follows that the human mind is a part of the infinite intellect of God... [1]

...there exists in the universe only one substance, and that is absolutely infinite...[2]

Whatever is, is in God, and nothing can exist or be conceived without God.[3]

The order and connection of ideas is the same as the order and connection of things... and consequently thinking substance and extended substance [matter] are one and the same substance, which is now comprehended through this and now that attribute. [4]

Bishop George Berkeley (1685-1753):

Ideas imprinted on the senses are 'real' things, or do really exist: this we do not deny; but we deny they can subsist without the minds which perceive them...; since the very being of a sensation or idea consists in being perceived [esse est percipi]...[5]

As sure therefore as the sensible world really exists, so sure is there an infinite, omnipresent Spirit who contains and supports it... And if they [sensible things] really exist, they are necessarily perceived by an infinite mind: therefore there is an infinite mind, or God.... An infinite mind should be necessarily inferred from the bare existence of the sensible world.[6]

[1] Baruch Spinoza: *Ethics*, II.11

[2] *ibid*, I.14

[3] *ibid*, I.15

[4] *ibid*, II.7

[5] George Berkeley: *A Treatise Concerning the Principles of Human Knowledge*, 90.

[6] George Berkeley: *Three Dialogues between Hylas and Philonous*, 2.

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3.2.8 German Idealism: Hegel and Schelling

Georg Wilhelm Friedrich Hegel (1770-1831) uses the terms 'the Absolute' or 'Absolute Spirit' to represent the highest reality. Absolute spirit is the self-consciousness of God and, in more philosophical terms, the unity of concept and reality.

German Idealism held that "...the Absolute in itself is for conceptual thought the vanishing-point of all differences, an absolute self-identity which cannot properly be described except in negative terms...".[1]

Friedrich Wilhelm Joseph von Schelling (1775-1854) advocated a philosophy of Identity, the absolute indifference or unity of the objective and the subjective, the infinite and the finite:

The finite is not opposed to the infinite within this absolute identity;... Only within the things that belong to appearance are they distinguishable and in fact distinguished; the finite and the infinite are completely identical in reality, even though they are conceptually different and are eternally opposed to one another as thought and being, or as the ideal and the real.[2]
The absolute identity is not the cause of the universe but the universe itself. For everything, which exists, is the absolute identity itself. And the universe is everything which is.[3]

[1] Frederick Copleston: *A History of Philosophy*, Volume VII, p. 189, Paulist Press, 1963

[2] Schelling: *Bruno or On the natural and the divine Principle of Things*, p.158, State University of New York Press, 1984

[3] quoted in: Frederick Copleston: *A History of Philosophy*, Volume VII, p. 123, Paulist Press, 1963

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3.2.9 British and American Idealism: Bradley and Emerson

Francis Herbert Bradley (1846-1924):

Every element of the universe, sensation, feeling, thought and will, must be included within one comprehensive sentience [the Absolute].^[1]

And Reality is one Experience, self-pervading and superior to mere relations. ... it is the sole perfect realization of spirit. ...

Reality is spiritual. Outside of spirit there is not, and there cannot be, any reality, and, the more that anything is spiritual, so much the more is it veritably real.^[2]

The entire phenomenal world, as a connected series, and, in this world, the two constructions known as body and soul, are, all alike, imperfect ways of regarding Reality... These things are both appearances, and both are untrue; but still untruth has got degrees.^[3]

Ralph Waldo Emerson (1803-1882) was one of the founders of New England Transcendentalism, the American version of idealism:

...that the world is not the product of manifold power, but of one will, of one mind; and that one mind is everywhere active, in each ray of the star, in each wavelet of the pool.^[4]

The Universe is the externalization of the soul.^[5]

Man is conscious of a universal soul within or behind his individual life... This universal soul he calls Reason: it is not mine, nor thine, nor his, but we are its... That which intellectually considered we call Reason, considered in relation to nature, we call Spirit.^[6]

[1] F.W. Bradley: *Appearance and Reality*, p. 159, Swan Sonnenschein & Co, 1902

[2] *ibid*, p. 552

[3] *ibid*, p. 357

[4] R.W. Emerson: *Selected Prose and Poetry*, p. 58, Holt, Rinehart and Winston, 1969

[5] *ibid*, p. 127

[6] *ibid*, p. 13



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3.2.10 Modern Philosophy: Whitehead, Russell, Brunton

Alfred North Whitehead (1861-1947) advocated a process and [organicism](#) philosophy in which he elaborated on God as the 'primordial actuality':

Viewed as primordial, he is the unlimited conceptual realization of the absolute wealth of potentiality. In this aspect, he is not *before* all creation, but *with* all creation...He is the unconditioned actuality of conceptual feeling at the base of things...[1]
God is primordially one, namely, he is the primordial unity of relevance of the many potential forms...The World is primordially many, namely, the many actual occasions with their physical finitude...Thus God is to be conceived as one and as many in the converse sense in which the World is to be conceived as many and as one.[2]

Bertrand Russell (1872-1970):

Popular metaphysics divides the world into mind and matter, and a human being into soul and body. Some - the materialists - have said that matter alone is real and mind is an illusion. Many - the idealists - ... have taken the opposite view, that mind alone is real and that matter is an illusion. The view, which I have suggested, is that both mind and matter are structures composed of a more primitive stuff, which is neither mental nor material. This view, called 'neutral Monism' is suggested in Mach's Analysis of Sensations, developed in William James's Essays in Radical Empiricism, and advocated by John Dewey...[3]

Paul Brunton (1898-1981) embraced a philosophy of mentalism:

Mentalism derives its name from its fundamental principles that Mind is the only reality, the only substance, the only existence; things being our ideas and ideas finding their support in our mind. Mentalism in short is the doctrine that in the last analysis there is nothing but Mind.[4]
....the universe in its potential state is a mental possibility existing in the World-Mind, a possibility that has no graspable existence until it appears in actuality as a visible form. Every thought-formation that exists in this world is born of its corresponding impression in the formless world.[5]
The world is the invention of Universal Mind. But the latter functions in and through the human mind. What it presents is common for all men."[6]
The entire universe is a tremendous manifestation – the One turned into the Many – of a single Energy, which in its turn is an aspect of a single Mind. Whatever its nature, every other force derives from this Energy, as every other form of consciousness derives from this Mind.[7]
The One Mind appears both as the millions of little minds and as the mental images of things, creatures, or events which they come to know, see, or experience.[8]

[1] Alfred North Whitehead: *Process and Reality*, p. 343 f., The Free Press, 1978

[2] *ibid*, p. 359

[3] Bertrand Russell: *An Outline of Philosophy*, p. 303

[4] Paul Brunton: *The Wisdom of the Overself*, p. 26, Samuel Weiser, 1994

[5] *ibid*, p. 53

[6] Paul Brunton: *The Notebooks of Paul Brunton*, Volume 13, Part 3, The Individual and World-Mind, 14, Larson Publications, 1988

[7] Paul Brunton: *The Notebooks of Paul Brunton*, Volume 16, Part 3, The Nature of World-Mind, 74, Larson Publications, 1988

[8] *ibid*, World-Mind and 'Creation', 23





3.2.11 Modern Psychology: Jung and Wilber

Carl Gustav Jung (1875-1961) proposed the idea of the 'collective unconscious'. Although this theory is not exactly equivalent to the metaphysical theory of 'the Absolute', he still understood the necessity of oneness:

...and that underneath is an absolute unconscious which has nothing to do with our personal experience....It would be a kind of supra-individual psychic activity, a collective unconscious, as I have called it, as distinct from a superficial, relative, or personal unconscious.[1]

In addition to our immediate consciousness, which is of a thoroughly personal nature,... there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals. This collective unconscious does not develop individually but is inherited. It consists of pre-existent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents.[2]

Ken Wilber is one of the most prolific advocates of transpersonal psychology and now developed a new psychology called *Integral Psychology*. In his book *The Spectrum of Consciousness*, he describes the process of manifestation and evolution of Mind through a multiplicity of levels into the world of space and time.

Reality is a level of consciousness. It means ... that Reality is what is revealed from the non-dual level of consciousness that we have termed Mind.[3]

In reality, there is Mind-only, 'all-inclusive', non-dual, the timeless ground of all temporal phenomena, 'fusion without confusion', a Reality 'without duality but not without relations.'... But through the process of *maya*, of dualistic thought, we introduce illusory dualities or divisions, 'creating two world from one.'[4]

[1] C.G. Jung: *The Structure of the Psyche*, in: *The Portable Jung*, p. 34, Penguin Books, 1971

[2] *ibid*, The Concept of the Collective Unconscious, p. 60

[3] Ken Wilber: *The Spectrum of Consciousness*, p. 41, Quest Books, 1993

[4] *ibid*, p. 94

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3.2.12 Modern Science: Schroedinger, Jeans, Eddington, Bohm, Sirag

Quantum physics introduces the idea of a 'quantum vacuum' or quantum nothingness that can be thought of as a bubbling sea of energy out of which the world we know and experience is generated:

...what we call empty space contains an immense background of energy, and that matter as we know it is a small, 'quantized' wavelike excitation on top of this background, rather like a tiny ripple on a vast sea... What we perceive through the senses as empty space is actually the plenum, which is the ground for the existence of everything, including ourselves. The things that appear to our senses are derivative forms and their true meaning can be seen only when we consider the plenum, in which they are generated and sustained, and into which they must ultimately vanish. [1]

John A. Wheeler calls the empty space 'quantum foam': "The space of quantum geometrodynamics can be compared to a carpet of foam spread over a slowly undulating landscape... The continual microscopic changes in the carpet of foam as new bubbles appear and old ones disappear symbolize the quantum fluctuations in the geometry. [2]

Erwin Schroedinger (1887-1961):

Mind is by its very nature a *singulare tantum*. I should say: the over-all number of minds is just one. [3]
...that consciousness is a singular of which the plural is unknown; that there is only one thing and that, what seems to be a plurality, is merely a series of different aspects of this one thing, produced by a deception... [4]
The world is a construct of our sensations, perceptions, memories... The world is extended in space and time is but our representation. [5]

Sir James Jeans (1877-1946):

...that the end links of the chain, whether we go to the cosmos as a whole or to the innermost structure of the atom, are of the same nature...of the nature of pure thought... It does not matter whether objects 'exist in my mind, or that of any other created spirit' or not; their objectivity arises from subsisting 'in the mind of some Eternal Spirit.' [6]
...that the stream of knowledge [in physical science] is heading towards a nonmechanical reality; the universe begins to look more like a great thought than like a great machine. [7]

Sir Arthur Eddington (1882-1944):

...the stuff of the world is mind-stuff... The mind-stuff of the world is, of course, something more general than our individual conscious minds... The mind-stuff is not spread in space and time... The mind-stuff is the aggregation of relations and relata which form the building material for the physical world. [8]

David Bohm (1917-1992):

The new form of insight can perhaps best be called *Undivided Wholeness in Flowing Movement*... In this flow, mind and matter are not separate substances. Rather, they are different aspects of one whole and unbroken movement. [9]
We proposed that a new notion of order is involved here, which we called the *implicate order* (from a Latin root meaning 'to enfold' or 'to fold inward'). In terms of the implicate order one may say that everything is enfolded into everything. This contrasts with the *explicate order* now dominant in physics in which things are unfolded in the sense that each thing lies only in its own particular region of space (and time) and outside the regions belonging to other things. [10]
...that the more comprehensive, deeper, and more inward actuality is neither mind nor body but rather a yet higher-dimensional actuality, which is their common ground and which of a nature beyond both. Each of these is then only a relatively independent sub-totality and it is implied that this relative independence derives from the higher-dimensional ground in which mind and body are ultimately one... [11]

Saul-Paul Sirag: He suggests that ordinary reality is a subrealm of a larger reality, and this larger reality is hyperdimensional. This idea will ultimately yield a theory of consciousness. Universal consciousness is "that consciousness of which individual consciousnesses are substructures." [12]

Universal consciousness is the "reflection space" and intersection between the universal body and the universal mind. The universal body is "the physical realm in all its aspects. Individual bodies are substructures of the universal body." [13]
Universal mind is "the mental realm in all its aspects, including the *subconscious*. Individual minds are viewed as substructures within the universal structure." [14]

[1] David Bohm: *Wholeness and the Implicate Order*, p. 191 f., Ark Paperbacks, 1992

[2] quoted in: Michael Talbot: *Mysticism and the New Physics*, p. 56, Arkana, 1992

[3] Erwin Schroedinger: *What is Life? [Mind and Matter]*, p. 135, Cambridge University Press, 1993

[4] Erwin Schroedinger: *The I that is God*, p. 93, quoted in: *Quantum Questions*, edited by Ken Wilber, Shambhala, 1985

[5] Erwin Schroedinger: *What is Life?*, p.93, p.136

[6] James Jeans: *In the Mind of Some Eternal Spirit*, p. 139, quoted in: *Quantum Questions*, edited by Ken Wilber, Shambhala, 1985

[7] *ibid*, A Universe of Pure Thought, p. 144

[8] Arthur Eddington: *Mind-Stuff*, p. 184 f., quoted in: *Quantum Questions*, edited by Ken Wilber, Shambhala, 1985

[9] David Bohm: *Wholeness and the Implicate Order*, p. 11, Ark Paperbacks, 1992

[10] *ibid*, p. 177

[11] *ibid*, p. 209

[12] Paul-Saul Sirag: *Consciousness: A Hyperspace View*, p. 364, in: Jeffrey Mishlove: *The Roots of Consciousness*, Council Oak Books, 1999

[13] *ibid*

[14] *ibid*

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3.2.13 Eastern Philosophy

Madhyamika Buddhism: The theory of *sunyata*, or emptiness or voidness, holds that our conceptual views or constructions of reality are relative and devoid of the ultimate reality. Everything exists only in relation to other things. Therefore, we cannot have any ideas of the ultimate reality as such, because it is simply 'the Void', which is devoid of any relative conceptions. 'The Void' is that which is beyond conception, the ultimate reality, which manifests itself as world of interdependence and relativity.

Taoism: *Tao* is held to be the source of being and non-being, of *yin* and *yang*: "As the absolutely first principle of existence, Tao is completely without descriptions. It is itself uncharacterized, being the source and condition of all characteristics. In this sense it is non-being. But it is not simply nothing, for it is the source of everything. It is prior to all the existing things, giving them life and function, constituting the oneness underlying all the diversity and multiplicity of the world." [1]

Yogacara philosophy: believes that the empirical world is a manifestation and representation of the world of *Mind-only* (*citta*). The manifested forms we experience and know are therefore forms of *citta* (mind):

...the mind is beyond all philosophical views, is apart from discrimination, it is not attainable, nor is it ever born: I say there is nothing but Mind. It is not an existence, nor is it a non-existence; it is indeed beyond both existence and non-existence... Out of Mind spring innumerable things, conditioned by discrimination and habit-energy; these things people accept as an external world... What happens to be external does not exist in reality; it is indeed Mind that is seen as multiplicity... [2]

[1] John M. Koller: *Oriental Philosophies*, p. 288, Prentice Hall, 1985

[2] *Lankavatara Sutra*, 154, 29-30, 32-33

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3.2.14 Panpsychism

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3.3 The Theory of Hyponoetics



3.3.1 The Nature of Hyponoesis



3.3.1.1 Determination

All manifestations of *Hyponoesis* are based on what philosophers call the *principle of individuation*. This principle uniquely identifies an individual manifestation, defines its personal identity, and the essence or nature of an individual as distinguished from another. Every manifestation of our world is differentiated from everything else that exists.

Hyponoesis, however, is undetermined, or better yet, indetermined. It is not an individual, nor does it have a personal identity. *Hyponoesis* is not a manifestation of something else, but is itself unmanifested. As such it contains all determinations as potential, not yet actualized as the determined manifestations of our world. The same applies to the concept of aspects. If we think of mind and matter as two aspects, then *Hyponoesis* is neither mind nor matter, and neither both, but it is potentially capable of manifesting those two aspects.

Therefore, the concept of determination or differentiation cannot be applied to *Hyponoesis*.

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3.3.1.2 Actuality and Potentiality

What is actual exists as an individual manifestation of our world. Objects, such as plants and cars, are actual. Human beings are actual as well. Even ideas or thoughts can be called actual because they exist in our mind as individual manifestations.

Hyponoesis per se is undefined, undetermined, formless, and not **contingent** upon the time-space continuum and the causality inherent in our world. As potentiality it includes everything and therefore can actualize itself into infinite forms and individual entities (more about Potentiality and Actuality see 3.2).

Therefore, the concept of actuality cannot be applied to *Hyponoesis*.

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3.3.1.3 Transcendence and Immanence

These two concepts are usually applied to a supreme, super-natural entity, such as God. They can mean the following: *transcendent* is something beyond experience and exists independently and not as part of the phenomenal world. The idea of transcendence is used by theists to define the nature of God. The opposite is *immanent*, and is used mainly by pantheists (belief that the Divine is included in and not independent of the world) to describe the way in which God exists in, or is identified with, the created world.

Hyponoesis is neither and both: transcendent insofar as it is pure potentiality and therefore different from its manifestations and immanent insofar as it represents the totality of all manifested forms. Those manifested forms are not something outside or apart from *Hyponoesis*. The very essence of *Hyponoesis* is the totality of the world and its individual entities. This is its immanent aspect. But since its actuality is at the same time also its potentiality, the transcendent aspect is revealed by this identity of actual and potential. The actual is ultimately nothing apart from the potential. It's an absolute identity, and the distinction is purely conceptual.

Therefore, the concept of transcendence and immanence cannot be applied directly to *Hyponoesis*.

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3.3.1.4 Time

Chapter 4 discusses the problem of time in more detail. Individual, actual entities exist in time. Time is an essential feature of any individual existence.

Hyponoesis is not contingent upon time, although time is the essential property of its manifested forms. Time only exists for the actualized entities of *Hyponoesis*. There is no time for *Hyponoesis*, nor does it exist in time. Therefore, we cannot label *Hyponoesis* with the term "eternity", because that involves the concept of time, although of an infinite or unlimited time, but time all the same.

Therefore, the concept of time cannot be applied to *Hyponoesis*.

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3.3.1.5 Space and Location

Chapter 4 discusses the problem of space in more detail. Since time and space are interwoven, space is, like time, an essential feature of any individual that exists.

Similarly, *Hyponoesis* is not located in space, nor outside of space. Space represents the essential nature of our world and therefore belongs to the existence of the world's particular, actualized objects.

Therefore, the concept of space cannot be applied to *Hyponoesis*.

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3.3.1.6 State

A state is a specific phase in the duration or life cycle of an existing object. Everything that exists, exists in space and time. State also represents the different stages that underlie the process of change, which is the very essence of everything existing. Each entity is in a state of constant change and modification.

Hyponoesis does not **subsist** in a particular state. *Hyponoesis* is stateless, because it does not exist in the sense a particular, actualized object or entity does exist.

Therefore, the concept of a determinate state cannot be applied to *Hyponoesis*.

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3.3.1.7 Process

The very nature of an individual manifestation is process or change. Motion may be described as a fundamental property of actualized forms, and I don't just mean the exterior motion of the body, but the inner movement of our mind (e.g. thoughts, feelings) (Cf. Aristotle's and Hegel's concept of movement). Things never stay the same but change over time. Chapter 4 discusses the problem of change in more detail.

Hyponoesis is neither static nor dynamic, because both attributes belong to an entity that exists as a constantly evolving and changing process. *Hyponoesis* does not evolve or change, because it is not manifested as an individual form.

Therefore, the concept of change cannot be applied to *Hyponoesis*.

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3.3.1.8 Creation

The concept of creation is strongly associated with the creation *ex nihilo* (out of nothing) inherent in Christianity and other religions. God creates the world out of nothing as something that is different from God. The concept of actualization is not to be confused with creation. Actualization does not create entities *ex nihilo* or from an existing substance. *Hyponoesis* is its actualizations. The actualizations are *Hyponoesis*.

Hyponoesis does not create or produce the plurality of its manifestations. There is no process going on that constantly produces or creates new forms, at least not in the sense of our understanding of process. The individual manifestations or forms are within *Hyponoesis* potentially. They become actualized as intelligible entities only through an intelligent agency, such as a human mind or through a low-order consciousness, such as that of a biological organism (animals). As long as there is no perceiving or conceiving mind, the actualized forms are as such not distinctive features of a world. Chapter 4 discusses this rather complex idea in more detail.

Therefore, the concept of creation cannot be applied to *Hyponoesis*.

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3.3.1.9 Personality and Individuality

An individual manifestation can be uniquely differentiated from other individuals through its character or personality. What makes a thing unique is not its nature or essence but the combination and disposition of individual inner and outer characteristics. Being human is characteristic of each individual that belongs to the species of *homo sapiens*. It is not the distinguishing feature within the species, but only within the genus. The psychological and physical makeup of that individual differentiates it from other individuals of the same species.

Hyponoesis cannot be equated with personality or a personal deity, such as the Christian God. No anthropomorphisms can be applied to *Hyponoesis*; therefore we cannot say that *Hyponoesis* is omnipresent, omnipotent or omniscient. These are terms applicable to the human world and therefore only valid within the boundaries of our conceptual thinking. Even the concept of pure Energy fails to describe the essence of *Hyponoesis*. Energy is a manifestation of *Hyponoesis*. As I mentioned already, no property of a manifested, actualized form is applicable to *Hyponoesis*.

Therefore, the concept of individuality or personality cannot be applied to *Hyponoesis*.

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3.3.1.10 Purpose

The idea of a world created for a specific purpose and the idea that our lives have a higher meaning are typical of human reasoning. The thought of a universe without any purpose or meaning sounds very callous and meaningless. Even in science, ideas of purpose appear in different flavors, from the teleological principle in ancient natural philosophy to the anthropic principle of modern science.

Hyponoesis is not a superior Intelligence that creates the world with a specific purpose or predetermined meaning. *Hyponoesis* has no meaning, no purpose, no goal – in short, no teleological properties are applicable. Meaning, as I will explain later, is a dimension we human beings add to the world. It is a way of interpreting the world in terms of our mind's capabilities and limitations.

Therefore, the concept of purpose or meaning cannot be applied to *Hyponoesis*.

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3.3.2 Potentiality and Actuality

Let's start with a definition of these two terms:

Actuality and Potentiality. Contrasting terms for that which has form, in Aristotle's sense, and that, which has merely the possibility of having form. Actuality (Greek: *energeia*) is that mode of being in which a thing can bring other things about or be brought about by them - the realm of events and facts. By contrast, potentiality (Greek: *dynamis*) is not a mode in which a thing exists, but rather the power to effect change, the capacity of a thing to make transitions into different states.[1]

Hegel's understanding of 'actual' reflects better the way I use it:

...the category of actuality (*die Wirklichkeit*) which is described as the 'unity of essence and existence'. That is to say, the actual is the inner essence which ex-ists, the force which has found complete expression. ... Being as actuality is the unity of the inner and the outer; it is essence manifesting itself. ... For the Absolute as actuality is essence manifesting itself; and the manifestation is the universe as we know it.[2]

Originally, Aristotle introduced these two terms into philosophy. He distinguished two meanings of potentiality (*δύναμις*, *dynamis*): a) the power in one thing to produce change of some sort in another, and b) the potentiality in a single thing of passing from state to another. Aristotle asserted that potentiality is a concept that defies definition. The only way we can understand potentiality is in terms of change. Change cannot be explained without potentiality. For example, the raw material, say clay, contains all forms that can be shaped out of the raw matter as potentiality. The form, or actuality (*ἐνέργεια*, *energeia*), is the end (*ἐντελέχεια*, *entelecheia*) to which potentiality points and strives. Aristotle thought, that actuality is prior to potentiality, because nothing can actualize out of potentiality without the agency of something actual. Potentiality is rooted in actuality.

The term 'actualization' is widely used in connection with the psychological concept of 'self-actualization'. It refers to the final level of psychological development in Abraham Maslow's theory of personality. The essential nature of man strives towards self-fulfillment, to 'actualize' the full personal potential. Maslow presented the needs of man in hierarchy of levels, starting with physiological needs and ending with self-actualization.

Even if all these needs are satisfied, we may still often (if not always) expect that a new discontent and restlessness will soon develop, unless the individual is doing what he or she, individually, is fitted for. Musicians must make music, artists must paint, poets must write if they are to be ultimately at peace with themselves. What humans can be, they must be. They must be true to their own nature. This need we may call self-actualization.[3]

Maslow later redefined 'self-actualization' as "...an episode, or a spurt in which the powers of the person come together in a particularly efficient and intensely enjoyable way, and in which he is more integrated and less split, more open for experience, more idiosyncratic, more perfectly expressive or spontaneous, or fully functioning, more creative, more humorous, more ego-transcending, more independent of his lower needs, etc. He becomes in these episodes more truly himself, more perfectly actualizing his potentialities, closer to the core of his Being, more fully human."[4]

Actualization, therefore, is the transition from the state of possibility into the state of reality (realization). I use this term for the process of self-manifestation of *Hyponoesis* as the various aspects of our world, such as Mind (Exonoesis) and Matter (Exohyle). Actualization also refers to another process, that of *individuation*, which manifests individual forms that integrate the various actualized aspects of *Hyponoesis*. *Hyponoesis* contains everything as potentiality, as possibility, yet unexpressed.

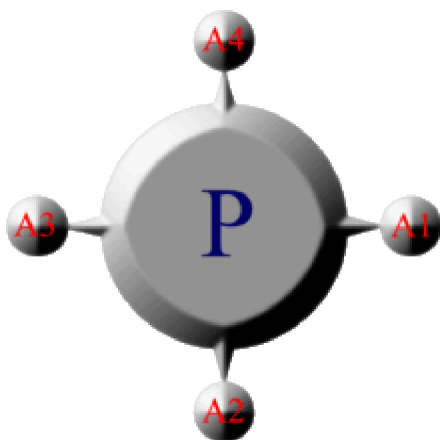


Figure 1 - Potentiality and Actualities

The above diagram shows that a potentiality can actualize itself in an infinite number of actualities or differentiated aspects. The process that leads to an actuality is called **actualization**. Synonyms are individuation, differentiation, emanation. The process leading

back to potentiality is called **potentialization**. Synonyms are **deindividuation**, unification.

An actuality is a well-defined, structured, determined, individual entity that exists in time and space (real entity = thing, object) or just in time (ideal entity = idea, thought). The idea of existence in time is also part of Kant's definition of the term 'Wirklichkeit' (= reality, actuality): "*The schema of reality is existence at a given time.*" [5]

Potentiality on the other hand is undefined, unstructured, undetermined. It does not exist in the sense of an actuality and it is neither in time nor space. Potentiality is the infinite capacity to become manifested in a finite number of differentiated aspects and forms. Potentiality is all-comprehensive, universal and includes everything but not as single, individual objects, but just as potentialities.

Although a number of thinkers use the term 'possibility' synonymously with potentiality, it is not the same. *Possibility* is defined as what is possible in terms of the logical categories or laws of rationality. This is a very limited usage and does not apply to the idea that potentiality is capable of actualizing something that is not possible based on the laws of rational logic. The potential is not just the conceivable but the inconceivable. Our world and its actual forms are analogical to a polarized filter that screens out certain wavelengths of the sunlight.

Our world, therefore, is only a subset of actualized forms of potentiality-reality, i.e. *Hyponoesis*.

Let us examine the etymological roots and meanings of both actuality and potentiality. *Potentiality* was first used in a philosophical sense by Aristotle: *δύναμις* (dynamis), meaning the capability of existing or acting, potentiality, power, faculty, capacity. This term was translated to Latin as *potentia*, from *potere/posse* (be powerful, be able).

Common usages of *potentiality* are amongst others:

- | Capable of being but not yet in existence, latent.
- | Having possibility, capability, or power.
- | Possessing the capacity for growth, development.
- | Synonyms: dispositional, virtual, possible, unrealized, unexpressed, latent, potency, conceivability.

In philosophy, *potentiality* has a more specific meaning, namely, the aptitude to change, to act or to be acted upon, to give or to receive some new determination (capable of determination). *Potentia* is the determinable being.

Actuality was also first introduced by the Greek philosophers, in particular Aristotle: *ἐνεργεία* (energeia): activity, operation, performance, full reality, act, functioning, actualization. A cognate term was *ἐντελέχεια* (entelecheia) meaning full, complete reality; state of completion or perfection, the form that is actualized, actuality, or perfection. It was translated to Latin as *actus* (act, motion, action), from *agere* (act, do). Derived from *actus* are the Latin terms *actualis*, what exists in reality, effective, active, and *actualitas*, reality, effectiveness.

Common usages of *actuality* are:

- | Existing and not merely potential or possible.
- | Synonyms: real, occurrent, existent, realization, entelechy, substantiality, determination.

In philosophy, *actuality* specifically refers to the fulfillment of the capacity to change, to act, or to give or receive some new determination. *Actus* is the determined being as juxtaposed to *Potentia*, the determinable being.

Based on the above etymological significations, we can distinguish two processes, one of Actualization and one of Potentialization. The process from potentiality to actuality is characterized by the principle of individuation or actualization (*principium actualiationis*). Factors that determine the actualization process are time and space, i.e. matter as the finite and concrete aspect of all phenomena, including man. Actualized entities express themselves through action, which translates to motion, which is fundamentally action in time and space. To act means to exist, to sustain its own being and existence. There is no life without acting. Action as the transition from potentiality to actuality means change, both quantitative and qualitative change.

The process from actuality back to potentiality is characterized by the principle of de-individuation or potentialization (*principium potentialiationis*). The factor that determines the potentialization process is mind, i.e. the infinite and universal aspect of man. Mind has the capacity to transcend itself, to go beyond its individuality to the universal ground of reality, which is pure potentiality.

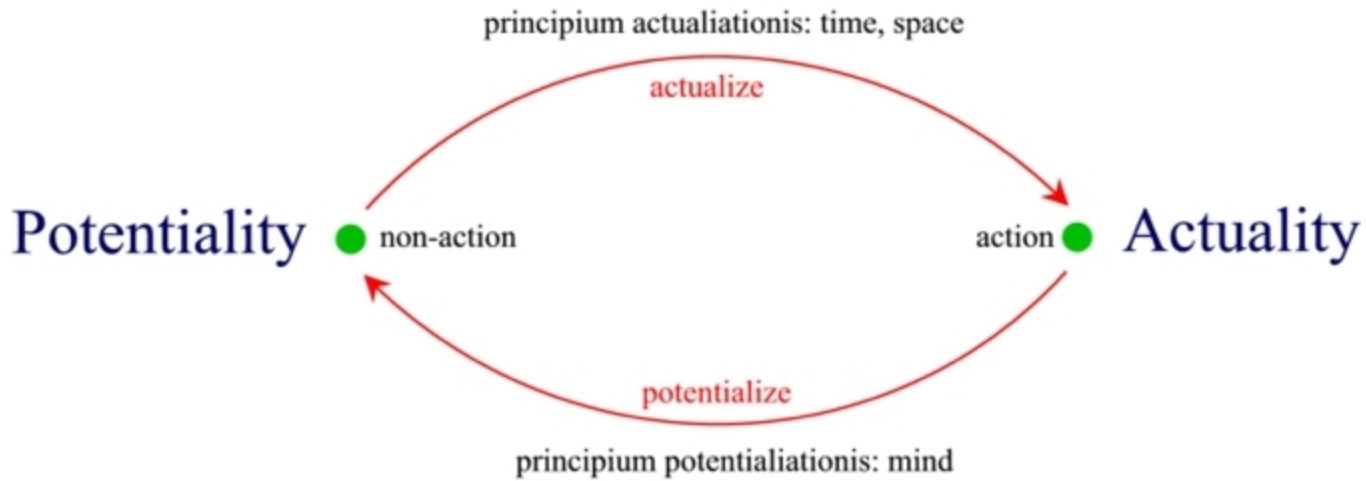


Figure 2 - The Two Processes of Actualization and Potentialization

Note the prefix 'en-' (in, into) in *en-ergeia* and *en-telecheia*: it could be translated as **in-actuality** or **in-actualization**. I also described this process when discussing **in-formation**, the process of instantiating form from the potentiality of the ultimate reality 'into' the actuality of the perceived reality of our universe.

Similarly, the process of actualization is a process of initiating action into the time-space continuum, which causes change and transition from potentiality to actuality. To exist is the same as to act. Acting is not just considered the outward, expressed form of action or activity that is observable, but also the cognitive and psychological activity of our mind. Anything that happens or occurs in time and/or space, any event is a determined action.

Acts are determined, concrete, and individual (plurality of phenomena). Since acts are the result of actualized potentiality, they are at the same time also potentialized actualities, i.e., they refer back to the unitary potentiality out of which they were en-acted. In other words, although acts are the result of the actualization process, acts also are the initiators of the reverse process: potentialization.

Mind, as the factor of potentialization, moves in two dimensions: a) the actual dimension of noetic activity (rationality) and the b) potential dimension of *Paranoesis*, which consists not in a form of activity or action (which is always concrete), but in a state of non-activity (compare Taoist concept of 'wu-wei' = non-action) that transcends the individual form of our mind in order to become universal and therefore potential (*an-energeia*).

[1] Antony Flew: *A Dictionary of Philosophy*, rev. 2nd edition, St.Martin's Press N.Y. 1979

[2] Frederick Copleston: *A History of Philosophy*, 1963, Volume VII, p. 193

[3] Abraham Maslow: *Motivation and Personality*, 22, 1987

[4] Abraham Maslow: *Toward a Psychology of Being*, 97, 1968

[5] Immanuel Kant: *Critique of Pure Reason*, B184

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3.3.3 Theory of Gradient Actualization

Physical and mental objects are only different aspects of the same fundamental entity, which is neither physical nor mental, but a kind of neutral substance. The difference lies in the level or degree of manifestation, i.e. the physical object has a different level of manifestation than the mental object. I will explain this concept of *gradient actualization* in a moment.

The physicist Michio Kaku writes in his book *Hyperspace*:

In the hyperspace theory, "matter" can be also viewed as the vibrations that ripple through the fabric of space and time. Thus follows the fascinating possibility that everything we see around us, from the trees and mountains to the stars themselves, are nothing but *vibrations in hyperspace*...
Simply put, the matter in the universe and the forces that hold it together, which appear in a bewildering, infinite variety of complex forms, may be nothing but different vibrations of hyperspace.[1]

Similarly, Michael Talbot in *Mysticism and the New Physics*:

...that mind and matter are different vibrations or ripples in the same pond. If this hypothesis is true, we may view the fields, which govern consciousness and those which govern matter as part of a continuum, a spectrum of fields within fields.[2]

In analogy, *Hyponoesis*, in an act of self-reflection, produces the basic aspects or **modes** of mind, matter and consciousness. There may be an infinite number of other modes (cf. Spinoza), but only a limited number is manifested in our world and is accessible to our thinking. If matter is manifested as variations of energy in the time-space continuum, then mind or the mental world is also a manifestation of that same energy, although on a much higher and refined level. Coarser vibratory levels are physical entities, whereas finer levels correspond to mental entities. Both kinds of levels are indicative of a multitude of phenomena.

Consciousness can be seen as the mediating process between physical and mental entities. It correlates neuro-physiological processes of the brain with cognitive activities of the mind (see Figure 3 below).

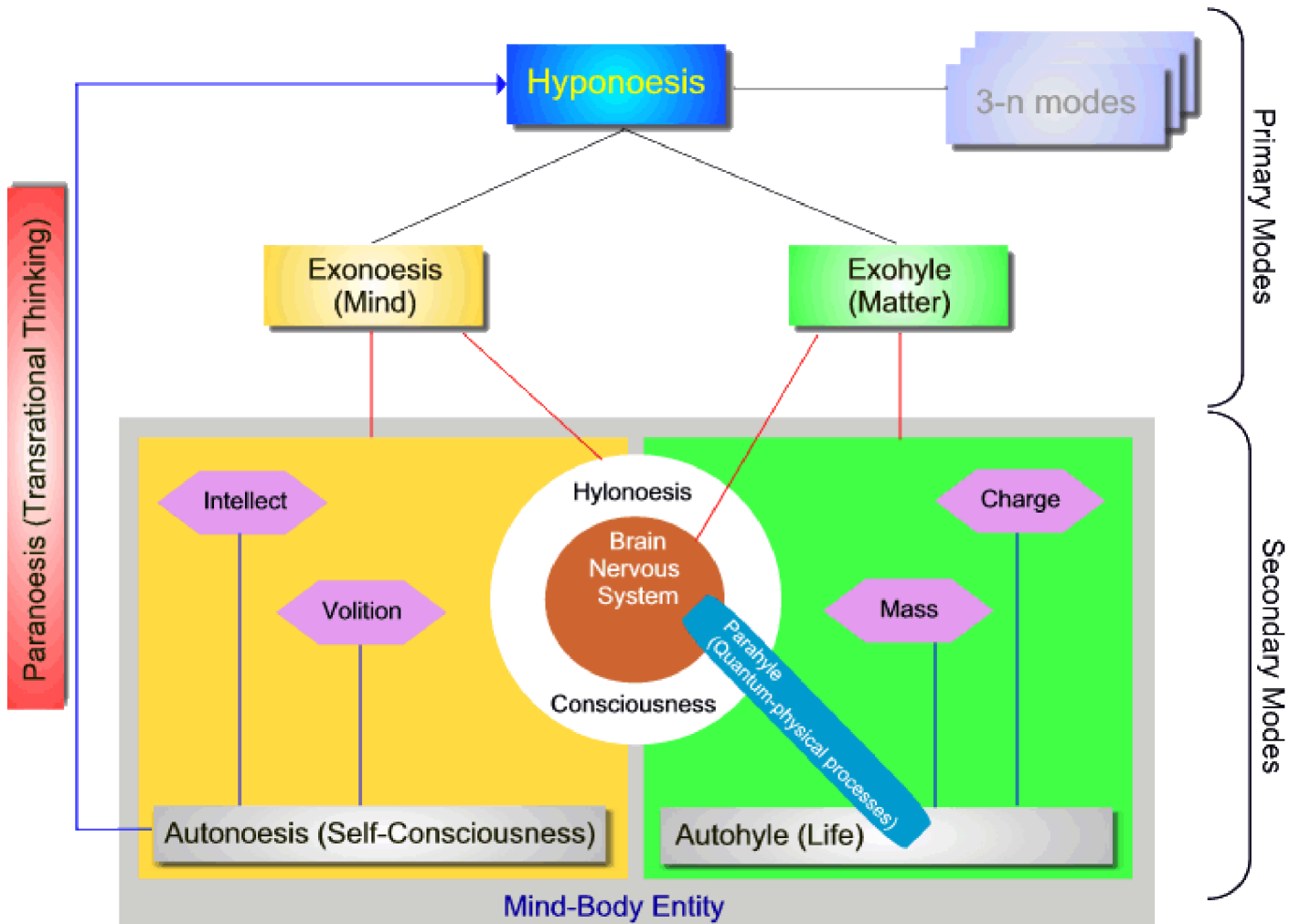


Figure 1 - Gradient Modes of Actualization

There are three basic actualization processes:

1. **Hyponoetic Actualization:** this is the universal (generative) process that actualizes all modes out of the potentiality of Hyponoesis. (see Primary Modes in Figure 3)
2. **Exonoetic Actualization:** this is the individual (cognitive) process of thinking that actualizes or constitutes the world of experience and knowledge. (see Secondary Modes in Figure 3)
3. **Exohylic Actualization:** this is also an individual (physical-organic) process of nature that represents natural laws, evolution, and life in general. (see Secondary Modes in Figure 3)

[1] Michio Kaku: *Hyperspace*, p. x, 15, Oxford University Press, 1994.

[2] Michael Talbot: *Mysticism and the New Physics*, p. 89, Arkana, 1992

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3.3.4 The Infinite and the Finite

The relationship between the Infinite and the Finite is one of the basic metaphysical principles discussed by philosophers. The Infinite does not refer to a mathematical infinite, but to an entity that is boundless, without any limitations of space and time.

To be finite is to be a thing that is limited by another thing. A finite thing possesses a limited number of properties which define that thing as different from another thing with a similar or different set of properties. Whatever has boundaries is finite. Whatever we perceive through our senses is finite, otherwise we would not be able to distinguish one thing from another. The finite exists in space and time which are the two most essential properties of differentiation.

The Infinite, *per definitionem*, is what does not have any limitations and therefore no finite set of properties. The Infinite is not so much an 'object' of perception or thought, but rather a metaphysical idea that extends our rational thinking to a point where everything becomes one: the identity of all differentiations and of all opposites. The Infinite contains potentially all the finite forms and each finite form is potentially the Infinite. This is the dictum of the German idealist philosophers and also plays an important part in *Hyponoetics*.

The Pre-Socratic philosopher *Anaximander* (ca. 611-546 BC) was probably the first thinker who contemplated the concept of the Infinite. He thought of the Infinite (τὸ ἄπειρον, to apeiros) as a basic, unlimited substance of which everything that exists, i.e. the limited things, consists. It was an eternal, inexhaustible, and indeterminate substance.

Later the *Pythagoreans* adopted this idea of the *Unlimited* and introduced a limiting principle (πέρας, peras), which manifests the Infinite as a finite form. Similarly, *Plato* maintained that both the *limited* and the *unlimited* are two principles of being that together structure the world.

Plotinus (ca. 204-270) applied the concept of the Infinite to both matter and mind. Matter is infinite because it is intrinsically formless. Mind is infinite because it has endless power and represents a complete, self-sufficient unity. Both mind and matter emanated (emerged) from the One: "Absolutely One, it has never known measure and stands outside of number, and so is under so limit either in regard to anything external or internal; for any such determination would bring something of the dual into it." [1]

The Christian philosophers associated the idea of the Infinite with God. The world is the finite creation of the infinite power of God. God's infinity is expressed in the Scholastic dictum of the identity of essence and existence in God as opposed to the created thing in which its *essence* limits its *existence*.

Georg Cantor was the first to create a mathematical theory of the infinite: "The actual infinite arises in three contexts: first when it is realized in the most complete form, in a fully independent other-worldly being, in *Deo* [God], where I call it the *Absolute Infinite* or simply *Absolute*; second when it occurs in the contingent, created world; third when the mind grasps it *in abstracto* as a mathematical magnitude, number, or order type. I wish to make a sharp contrast between the *Absolute* and what I call the *Transfinite*, that is, the actual infinities of the last two sorts, which are clearly limited, subject to further increase, and thus related to the finite." [2]

The problem that the German Idealists *Schelling* and *Hegel* recognized was that if the Infinite is distinct from the Finite, then the finite, formed thing is limited by the Infinite and, therefore, itself becomes finite. Thus, they believed that ultimately, the Finite is not distinct from the Infinite but is just an aspect or *moment* of the Infinite. The differences of the Finite are canceled or *sublated* in the synthesis or identity-in-differences of the Infinite or Absolute.

Nicholas of Cusa (1401-64) postulated a similar idea when he proposed a 'synthesis of opposites' (*coincidentia oppositorum*). He thought that opposites no longer exist in the concept of the Infinite. Finite and limited things have opposites because they allow to have more or less of something. The Infinite does not have more or less, otherwise it would be limited. Therefore, opposites coincide in the Infinite.

Hyponoetics' concept of the Infinite is similar to the German Idealists. *Hyponoesis* is the ultimate reality that is an identity of the Infinite and the Finite. What then is the Finite? It is the manifestation or projection of the Infinite. The Finite is the result of the self-projection of the Infinite into a plurality of limited and individual forms and structures.

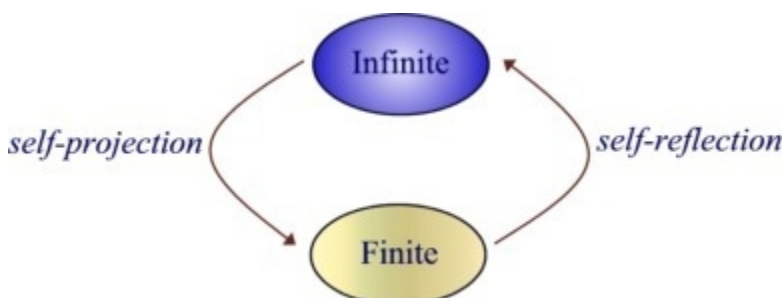


Figure 1 - Reciprocity of the Infinite and the Finite

If the Finite is the self-projection of the Infinite, then, reciprocally, the Infinite is the self-reflection of the Finite. *Projection* is derived from the Latin term *proicere* meaning to throw forward. *Reflection* is derived from Latin *reflectere* meaning to bend back, to turn back. By self-reflection, therefore, I mean the process of the Individual Mind (*Exonoesis*) of expanding its mind into the Infinite by turning all its attention to itself. It is a process of deindividuation, that is, by reflecting on the mind's intrinsic infinity, the Individual Mind loses its individuality temporarily and is able to expand into the Infinite Mind (*Hyponoesis*). I call this process *Paranoesis* and I discuss it in detail in the chapter *Paranoetics*.

It is important to understand that the process of self-projection of the Infinite, that manifests the finite world, is not a process of creation. The world and all living creatures are not created, neither *ex nihilo* (out of nothing) as Christian theology holds, nor in any other way. As I mentioned, in the section above on *Actualization*, the Infinite actualizes itself in an infinite number of forms without creating them as something distinct from itself.

We could also think of the Infinite and the Finite as **congruent** dimensions or **continua** of one reality. The infinite continuum subsists as any number of finite continua which are congruent and simultaneous. If we only think about the infinite continuum then its infinity consists in having an infinite number of potential finite continua. If we only consider one specific finite continuum, its finiteness consists in being limited and distinct from another finite continuum.

Here's a way to visually present this rather complex idea: Take a piece of paper (letter size). Fold it widthwise across several times into smaller sections with identical size:



Figure 2 - Model illustrating the relationship between the Infinite and the Finite

On the front fold write: "Infinite". On the subsequent fold write: "Finite". If the whole paper is folded together to form one piece and you look at it when you have it at eye level, then you can only see the label "Infinite". If you unfold the paper and slightly tilt the back end upwards so as to reveal the inside of the folds with the labels "Finite", then you can see, how the Infinite is "made up" of the Finite, and how both together constitute one inseparable and timeless entity. This is a very crude way of making the concept of the Identity of the Infinite and the Finite a little bit more comprehensible.

[1] Plotinus: *Enneads*, V.5.11

[2] Georg Cantor: *Gesammelte Abhandlungen*, p. 378, Springer Verlag, 1932

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3.3.5 Theory of Polyeidism

Hyponoesis as the ultimate reality manifests itself in various degrees and aspects. I refer to those aspects by the term *eidos* (Greek: *εἶδος*) which means: form, shape, kind, nature.



The theory of *Polyeidism*, or multi-aspect theory, claims that the world consists of different aspects, for example physical and mental aspects, and these are all derived from and are **supervenient** on the same, underlying reality called *Hyponoesis*.

What does the term "aspect" mean? First, aspect is not equivalent to property and attribute. The physical is not an attribute and property of reality, but its aspect.

A *property* is a particular quality of an object, something that describes that object more specifically. A property can belong to more than one object and is therefore contingent, i.e. not an essential feature of that object. A property doesn't define the essence of an object, but merely its phenomenal structure, or the way it appears to our consciousness.

Similarly, an *attribute* is "a quality or characteristic inherent in or ascribed to someone or something." [1]
We use attributes to describe the character or disposition of things and people. Attributes allow us to identify things and distinguish them from each other.

An *aspect*, however, is a set of coherent properties of the same functional type. For example, a set of physical attributes that describe an object of our world must be of the same functional type. That is, each attribute describes the object in the function as a physical object and not as a representational object and mental object as perceived by our mind. Different attributes would apply if the object were described in the function of a phenomenological object, which is a different aspect of the same object. So, each object can be viewed under different aspects. None of these aspects, however, describes the reality and essence of that object. The object exists only as actualized in these aspects, but not as a "real" thing.

I contrast this theory to double-aspect theory or property dualism. Both limit the number of aspects to two, the physical and the mental. The theory of *Polyeidism*, however, does not restrict the number of aspects. Human beings may know only a limited number of aspects, but there are, potentially, an infinite number of aspects. It is even possible, on a closer examination, to enumerate more than two aspects, for example: matter (particle physics), energy (field theory), consciousness, Individual Mind, etc. just to name the most important ones.



Besides the term *eidos* I use another term more often to describe different aspects of our reality. I call them **Noemes** or **Noetic Representational Entities**. A *Noeme* can be manifested as a physical entity, i.e. an object of our world, such as a tree. A *Noeme* can also be manifested as a mental entity, such as consciousness. What I called *Exonoesis*, Individual Mind, is a complex *Noeme*. Simple *Noemes* constitute more complex *Noemes*, such as the human self-consciousness. An example of a complex physical *Noeme* is the living organism.

Hegel used the term 'moment' for a similar concept. A *moment* is an essential feature or aspect of a whole or totality. It is **sublated** in the whole and represents a phase in the **dialectical** process or movement. The term 'moment' derives from Latin *momentum* and *movere* and means moving force, impetus. Moments are inseparable from the whole and they determine each other reciprocally. A totality, according to Hegel, involves three moments: universality, particularity, and individuality. A *universal* is a concept that applies to or inheres in all entities of a given type, e.g. color. A *particular* applies to only some of these entities, e.g. red. An *individual* is a single entity, e.g. Socrates. The universal is concrete, not abstract, and develops into the particular and individual. Both thoughts and things exemplify this triadic, developmental pattern: the universal I particularizes itself into the consciousness of objects, and then restores its individuality in self-consciousness. [2]

(More about Noemes in the next chapter, Exonoetics)

[1] The American Heritage Dictionary, 2000

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





3.3.6 The Theory of Noemes (Noetic Representational Entities)



The fundamental reality, called *Hyponoesis*, manifests itself in a variety of differentiated aspects, which I call **Noemes** or **Noetic Representational Entities**. A *Noeme* can be manifested as a physical entity, i.e. an object of our world, such as a tree. A *Noeme* can also be manifested as a mental entity, such as consciousness. What I called *Exonoesis*, Individual Mind, is a complex *Noeme*. Simple *Noemes* constitute more complex *Noemes*, such as the human self-consciousness. An example of a complex physical *Noeme* is the living organism.

Complex *Noemes* are not exclusively physical or mental. They always integrate other simple *Noemes*. A specific *Noeme* or a set of specific *Noemes* usually is prevailing, and which defines the idiosyncratic structure of that complex *Noeme*. The dominant *Noeme* makes the noematic compound unique and individual in a particular context and mode of manifestation. Take for example a physical object, such as a tree, that represents a particular configuration of simple *Noemes* with the primacy of the physical *Noeme*, which represent the physical properties of the tree.

Thus, mind and matter, or subjective and objective *Noemes*, are not strictly separated substances, but highly dynamic aspects that inhere all manifestations of *Hyponoesis*. The ratio of one aspect to another may vary in different manifested *Noemes*. The complexity of physical *Noemes*, for example, determines the degree of expression and manifestation of mental *Noemes*, such as can be found in the brain-mind relationship. It is a commonly received fact amongst evolutionary scientists that consciousness emerged only when a particular complexity of the brain evolved. That does not, however, explain that consciousness is an emergent or epiphenomenal occurrence in nature. Rather, the complexity of the brain allowed the intrinsic mental aspect of the organic *Noeme* to become manifest and express itself as consciousness and finally as self-awareness. I will discuss this important theory when discussing the relationship between mind and brain below.

In my philosophy, I distinguish between **objective** and **subjective** *Noemes*. Objective *Noemes* constitute what we commonly call the world including other beings. The objects of the world are usually shared with other beings that have consciousness and perceptive capacities. Subjective *Noemes* constitute our inner, psychological, cognitive self, the subjective personality that is private to the conscious [agent](#).

The world (objective *Noemes*) and the mind (subjective *Noemes*) are both interdependent, interrelated and therefore affect the structure and nature of each other. If the world is thought of as a collection of processes, this [processual](#) nature determines the way we perceive and the empiric contents of our experience. On the other hand, if the mind is also considered to consist of processes rather than separate single thoughts, this determines the structure of the perceived and conceived world as well. There is a constant flux of interchangeable determinations between different kinds of *Noemes*. This reflects the fundamental potential nature of *Hyponoesis*, which is not a static but a comprehensively dynamic whole.

In this chapter I want to describe the two basic *Noemes*, *Exonoesis* (Individual Mind) and *Exohyle* (Physical Matter), as well as a few derivative *Noemes* such as *Hylonoesis* (Consciousness) and *Autohyle* (Organic systems). I coined all these terms to reflect the mutual integration and interdependency. I will explain each term at its proper place.

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3.3.7 The Theory of Holonoemes

Hyponoetics introduces the concept of *Noemes* (aspects) to define an individual. Individuals always consist of more than one *Noeme* and therefore constitute what I call **complex Noemes** or **Holonoemes**. A *Holonoeme* is an indivisible unity of Noemes and changing the intrinsic configuration of those Noemes would change the essential character of that unity and therefore the individual entity would not be the same again (e.g. metamorphosis in nature).

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3.3.8 The Theory of Panmorphics

The intrinsic function of reality can also be defined as the capacity to assume all possible forms. Reality is panmorphic (*παντόμορφος* = pantomorphos: assuming all forms), a term Hermes Trismegistus used to describe the process of change of the cosmos that contains all things[1]. The Theory of Panmorphics describes how reality assumes forms and how the actualized world assumes forms through the process of constant change.

Hyponoesis as the totality of reality is formless, as mentioned above. But we claim that this formless reality assumes forms that constitute our world. How is it possible that an entity without intrinsic forms brings forth individual forms?

We defined reality or Hyponoesis as pure potentiality. To be potential means to have the capacity to develop or the possibility to occur (potentia). The Latin term *potentia* is derived from *potere*, to be able or to have the capacity. Nicholas of Cusa wrote aptly in *De Apice Theoriae*:

Therefore you will recognize the different existing things just as different modes of appearance [modi apparationis] of the same "capacity" [posse]. You will also recognize that the quiddity [quidditas = what a thing is, its essence] is nothing else than this capacity that appears in various manners.[2]

Although Hyponoesis is an undifferentiated unity without any intrinsic, actualized forms, its nature is potency, or the capacity to actualize forms. These actualized forms are not projected "outside" of Hyponoesis, of course, but are the modes of appearance (modi apparationis), or how Hyponoesis appears to an Individual Mind. Think of clay as the amorphous matter that takes on forms by applying a shaping force to it, in this analogy our hands. If we substitute Hyponoesis for clay and mind for hands, we can better understand that our mind shapes and modifies the phenomena of our world which are nothing else than actualizations or modes of appearance of the formless reality itself.

The world and its phenomena are not static but undergo constant change. This process of change is another function of the panmorphic reality, i.e. existing forms assume other forms through processes such as metamorphosis, dissolution, death, transformation, etc. Each form than has the capacity or potency to take on or "morph" into other forms. Forms can modify themselves by changing properties (e.g. age) or by assimilating other forms through interaction and relationship. The classic model of substance and accident is one example of this process. In more recent less metaphysical ideas, where elements of matter are considered processes of energy, the same principle applies, because one process interacts with other processes, thereby modifying its own properties.

[1] Corpus Hermeticum, Libellus XI, ii, 16a

[2] Nicholas of Cusa: *De Apice Theoriae*, 220:9, Felix Meiner Verlag, 1986

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3.3.9 The Theory of Hypoperastics



3.3.9.1 Introduction



The theory of *Hypoperastics* (from Greek *ὑπο* = below, under; and *πέρας* = limit, border) defines the relationship between the underlying reality, the ground, of *Hyponoesis* and the actualized world of phenomena, the surface – in other words, the relation between the infinite and the finite, the unlimited and the limited.

This theory also attempts to answer the basic metaphysical question of why does anything exist rather than not exist.

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3.3.9.2 Ground and Surface

To explain the necessity of actualization, I draw on an analogy to the ocean that I used elsewhere. The definition of an ocean includes its surface. The surface is inseparably connected to the ocean, it is not just part of the ocean, but the ocean is defined by the surface just as the sky is defined by the horizon. Neither the ocean, by itself, nor the surface, by itself, has any meaning outside of the context of their mutual interdependency. There is always a surface that consists of waves and water drops which represent the actualized forms of the water that itself is the ocean. Similarly, the actualized forms of *Hyponoesis*, mind and matter, are *Hyponoesis* in its actual and not in its potential aspect (cf. quantum physics: quantum foam, bubbling sea of energy).

The surface, horizon, or border (Greek: *πέρας*) and the ground (Greek: *ὑποκείμενον*) constitute a whole. A totality. The interaction between ground and surface, between potentiality and actuality, defines this totality. It is the classic metaphysical relationship between the finite and the infinite.

What is the relationship between ground and surface? Surface is structure that is supervenient (dependent) on the ground, which provides the essential "material" for the structure. Surface is the "in-forming", the positing of forms out of the ground that is form-less in itself. The process of "in-forming" is the process of establishing forms within a given context. The term is based on the more familiar term "information", which is itself derived from the Latin *informare*, which means to shape or give form to, but also to form an idea, to imagine. I use "in-forming" in its original meaning of creating a form into a contextual system, e.g. our world, our mind. The "in-forming" is from the point of view of the "in-formed" world, whereas, when I refer to the opposite process, "ex-forming", as in Exo-Noesis, it is from the point of view of the "in-former", i.e. Hyponoesis. In other words, the ground, i.e. formless reality, actualizes itself as an infinite number of distinct forms, waves and water drops in our analogy. The surface, on the other hand, as the totality of all distinct forms, posits the actualized forms within the context of the world, i.e. the surface. This is the "in-forming" part. The ground contains the potentiality of all the forms, whereas the surface is the process of organizing and structuring the forms that are actualized out of the formless ground.

The ground manifests itself as the interplay of a plurality of transitory, temporal, "superficial" forms. This interactive process between ground and surface, or analogously, between *Hyponoesis* and the world of actualized forms, has no beginning and no end in time. It is an eternal cycle and process of interaction. Therefore, the world is not a creation or an emergent product of *Hyponoesis*, but a continual process of actualization: the world is *Hyponoesis* as much as *Hyponoesis* is the world. The conceptual difference lies in the aspect under which we view *Hyponoesis*, either as actualized form or as formless potentiality.

The surface in contrast to the ground represents that which can be experienced or known (cf. Kant's phenomenon), or that which exists and can be conceived to exist (cf. existentialist view). The surface is that which is intrinsically limited, the appearance or phenomenon. The word 'surface' is derived from the Latin terms *sur* meaning above, on, upon, and *facies* meaning form, appearance. A literal translation would be: the form that is above or upon something. In another words: the forms that appeared out of the ground and are now 'upon' the ground, in a non-spatial sense.

In conclusion, since the world and all the living creatures in it cannot be created *ex nihilo*, or 'out of nothing', the question, why anything exists rather than not, is irrelevant, because the existence of phenomena is the nature of reality and therefore reality cannot be thought of without its actualized forms.

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3.3.9.3 Why is there something rather than nothing?

This metaphysical question is one of the most fundamental questions philosophy can ever ask. It points to the ultimate reality and source that produces the plurality of physical and mental phenomena.

The German philosopher Heidegger remarks that this question is the "fundamental question of metaphysics". [1] Schopenhauer, on the other hand, thinks that "...philosophy does not presume to explain the existence of the world from its ultimate grounds... It arrives at no conclusions as to what exists beyond all possible experience, but furnishes merely an explanation and interpretation of what is given in the external world and in self-consciousness... It still leaves many questions untouched, for instance, why what is proved as a fact is as it is and not otherwise. ... After all my explanations, it can still be asked, for example, from what this will has sprung,... the phenomenal appearance of this being the world..." [2]

The word 'existence' is applied to any singular entity that subsists in the time-space continuum of the universe. *Existence* is basically presence, being present to our experience, which furthermore means being an object of our mind and of our thinking. Things do not exist independently of our mind. That does not mean, however, that they are only objects and ideas of our mind. They become existent things (*existants*) for us through the objectifying activity of our mind. The mind actualizes *existants* out of an existant-less reality, i.e. *Hyponoesis*. This theory is explicated in detail in Chapter 4.

The word 'existence' is derived from the Latin term *exsisto*, which means to come out of, to become, to raise, to appear, to come into being. Existence is not so much a state of being for things but more like an activity of our mind which *ex-ists* things or makes things existent by actualizing them out of *Hyponoesis*.

This mechanism of *cognitive actualization* does still not explain why anything exists rather than not. Why do individual minds exist in the first place? One thing we can state is that if individual minds exist, then things have to exist too. The reason for that conclusion is, that a mind is only individual and can only become individuated through the complex interaction with other individual entities, i.e. other minds and other *existants*, such as physical things and mental objects.

This would, however, explain only the necessity of other individual minds, not the necessity of non-mental objects. These can be explained from the structure of our individual minds. Thinking can be thought of as a basic dualistic pattern, a subject-object dichotomy that needs objects as the essential elements that make up the process of thinking and the thinking subject itself. If this antagonism were not an intrinsic feature of our mind, our mind would not be individual, and we would not be able to experience or be conscious at all. Without this dualistic pattern, mind would be universal and not individual, that is, mind would be universal mind, i.e. *Hyponoesis*.

We may understand now why things have to exist but not why individual minds have to exist in the first place. The crucial question is then, why do individual minds exist rather than not? An even more fundamental question is: why are there any actualized forms at all? Why is there a process of actualization and not just pure potentiality, pure nothingness?

The tentative answer that *Hyponoetics* provides is: Existence is the nature of reality, the essence of *Hyponoesis*. Non-Existence, however, is also the nature and essence of *Hyponoesis*, but under the aspect of potentiality (*sub specie potentialitatis*). *Hyponoesis* is both actuality and potentiality, in fact, both aspects are identical from an ultimate point of view.

It is sometimes hard for our limited minds to understand an abstract and maybe inconclusive concept like this. We humans tend to analyze everything and reduce it to concrete, comprehensible ideas that are accessible to our rational mind. We experienced great success with this way of thinking in science, and it spawned a host of technological innovations. It is a very pragmatic and practical way of thinking and it helps us cope with the phenomenal world, the world of manifestations. However, when it comes to understand the ultimate reality, that which established the world we experience and know, the analytical methodology is doomed to fail. The ultimate reality cannot be understood in terms of fixed, defined categories and concepts. Reality is very elusive, paradoxical, nondescript, and ultimately incomprehensible in terms of rational logic and ordinary commonsense. In Chapter 7, I will attempt to demonstrate a new way of thinking that might provide us with a deeper and more comprehensive understanding of reality.

[1] Martin Heidegger: *Einführung in die Metaphysik*, p. 13, Max Niemeyer Verlag, 1987

[2] Arthur Schopenhauer: *The World as Will and Representation*, Vol. II, Chapter 50, Dover Publications, 1966



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3.3.10 Apriority and Primacy of Hyponoesis

Hyponoesis refers both to a metaphysical as well as an ontological principle. As a principle of metaphysics it explains the unity and plurality of phenomena and the world. It is derived a priori from and in conjunction with other philosophical principles. As an ontological principle it explains the nature of reality. This principle is derived a posteriori from our experience and observations. As such, it is also a phenomenological principle.

A number of arguments can be adduced that support the notion of apriority and primacy of Hyponoesis. For example, the brilliant quantum physicist Erwin Schrodinger wrote:

Mind is by its very nature a *singulare tantum*. I should say: the over-all number of minds is just one. I venture to call it indestructible since it has a peculiar timetable, namely mind is always now...
The doctrine of identity [of all minds] can claim that it is clinched by the empirical fact that consciousness is never experienced in the plural, only in the singular. Not only has none of us ever experienced more than one consciousness, but there is also no trace of evidence of this ever happening anywhere in the world.[1]

The Individual Mind is phenomenally different from the material or physical world we perceive. Therefore, mind cannot be a product of the body and therefore has not emerged from the process of evolution, like matter did. What is the unique process of evolution germane to mind? Where does mind come from if not from nature? The ontological status of our mind is different from that of the physical world. The characteristics that we apply for defining what is physical (such as space, mass, charge, motion, dimension, etc.) cannot be applied to our mind. Mind is not located somewhere in space or within the human brain, nor does it have mass or charge or motion or dimensions. So, how can a chunk of grey matter (= brain) produce something so completely different and superior in functionality? Since the Individual Mind did not evolve with the body, the Individual Mind cannot be primary, but must have its origin in something that is superior to it. Individual form is always transient and finite and can therefore not be the ontological ground for other individual forms. There must be a common origin both to mind and matter to account for the multiplicity of Individual Minds that are connected with individual bodies for a certain period of time.

How is it possible for Individual Minds to think of something that transcends our mind's inherent limitation? The mere possibility to think of a higher entity that surpasses everyday rational thought implies the existence of this higher entity (cf. Anselm's ontological argument). Our mind has a double nature: it is infinite through its identity with Hyponoesis and it is finite through its connection to a physical form or carrier, if you will. A good example of our mind's infinite essence are the "concepts" we have of the physical world. A concept is logically infinite since it covers all instances of a particular physical object. For example: if we think of a tree, the concept of "tree" does not refer to one particular tree, but to the tree in general, to all instances of tree that existed in the past and will exist in the future. Therefore, concepts are infinite by nature. Now, if we think of something that has no equivalent in the physical world, be that some imaginary object or some infinite entity such as God, the question arises how this concept was created in our mind. Usually, our concepts are based on our experience of the world. An imaginary concept such as a flying horse or other mythical beings have never been experienced. Of course, psychologists will contend that imaginary objects are the product of association in our mind. We just put together familiar concepts and create new ones.

That leads to an epistemological question: how can we know of something that is beyond the empirical frame of our mind? This argument draws on the previous argument. I claim that the very nature of the Individual Mind requires the existence of Hyponoesis. Kant's cogent transcendental idealism asserts that we can only know what is given through our experience of the world. The ideas of reason, such as God or freedom of will, are not based on empirical experiential facts, but are created by reason as the synthesis (totality) of a series of conditioned facts. Since Kant, modern science, too, believes that true knowledge is only possible of empirical facts that are public to everyone. Knowledge is based on stored information in our memory. We cannot know something that has not been acquired by us through learning or experience. This current theory, however, is breaking down. We have now convincing proof of higher faculties of our mind, such as telepathy, precognition, etc. These faculties acquire knowledge not through the usual channels of experience or learning, but directly through tapping into another mind or situation. This is only possible if the Individual Mind participates in a kind of collective mind or if all Individual Minds are ultimately only one in Hyponoesis.

The fascinating notion of modern quantum physics of the interrelatedness of quantum world phenomena suggests a common background, what physicists call vacuum, out of which all physical matter is generated. If this concept is extended, even mental aspects may have emerged out of the vacuum. The vacuum then is a scientific term for the Hyponoesis. Modern science is conducive to the ideas of a holistic fundamental reality out of which everything else in the universe consists. Physical and mental aspects are concomitant to all entities. Such panpsychistic arguments gradually find their way into mainstream science. Scientists start to recognize the world not as a construct of multiple single components that interact with each other, but more like a totality or holistic system that is based on relations and processes and not on parts.

Another argument for the primacy of Hyponoesis is based on Schelling's identity philosophy and Hegel's dialectics of the World Spirit. Particularity and difference require the Absolute or the Identity of subject and object as prerequisite. Particulars can only come into existence if unity is prior to them. Difference is the finitization of the Absolute, of the Indifference. Difference is the actualized and individuated world. We can perceive empirically as well as conceptually a world of particulars because all those particulars are inherently and essentially one. This finite-infinite unity is characteristic of every particularized entity. The form is the differentiated and actualized Absolute or Identity (= infinitude). Unity is the primary ground for all difference. Difference is only phenomenal and only identity or indifference is absolute reality.

Another set of arguments, although usually viewed skeptically by mainstream thinkers, is generally known under the following designations: Transpersonal psychology (Ken Wilber), meditation, mystical experience, Psychic Research, shamanistic experience,

psychedelic drug experience, etc. Charles Tart calls these experiences "altered states of consciousness". They differ from our "normal" or ordinary state of consciousness. One common feature of all those states is the experience of the unity of the world and all living creatures. This unity cannot be inferred from our ordinary experience, because what we ordinarily experience is a world of single and separate objects. Altered states of consciousness are not something pertinent to the 20th century, but they have occurred since the dawn of mankind throughout all cultures. This fact lends them a high factor of certainty and genuineness. Since the experience in those states are not that of an individual mind, but of an individual mind transcending its individuality and becoming one with all minds, we have to conclude that the primacy of Hyponoesis is necessary to allow these kinds of experience.

[1] Erwin Schroedinger: *What is Life?*, p.130, 135, Cambridge University Press, 1992

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