PARANOUS: A Proposal

Introduction

During the day, a miller (moth) hides from the light of the sun. These delta-shaped gray or brown powdery winged creatures can be found in the folds of a drape near a window. But at night these creatures can be found flying around electric lights. If a candle is available, they fly at it until they are singed or even incinerated in its flame.

Western culture is like a miller, for it has been circling further and further away from the Sun, the divine light, and circling closer and closer to a reflective one; the ego. Western culture is also circling toward the destructive effects of nihilism[1]. So, like a miller, Western culture is in danger of incinerating itself.

This circling away from the true light and circling toward the false one, even toward destruction, is the essence of "paranous" (pronounced para-noose). Para-nous is any culture's circling away from the "nous" (Spirit or Intellect). It is a circling toward a culture's own death and destruction.

I will focus on the West, but culturally, the East has the same issue. This issue has been noted by Buddhism.

A. Mytho-Poetic Views of the Western Cultural Condition: Four Voices

So as to open up this cultural issue, I want to reflect on four voices: a philosophical voice, a psychological one, one from an historian of religions, and a poetic voice. Each voice speaks to the same problem; each in its own way. I begin with the voice of the poet.

A.1. The poet, William Butler Yeats, says that we live in a time when we, the "falcon," cannot hear the "falconer." In my interpretation, the falconer is the sacred, the divine, or the spirit. We cannot hear the spirit, for, as a culture, we have flown away from and thus are widening the gap between us and the divine. We have lost contact with our divine "centre," which was once the center of human life, even before we became a culture. This divine center no longer holds us in place. Yeats presents these images in his poem "The Second Coming." This poem was written in 1920[2].

A.2.a. Almost 40 years prior to Yeats' poem, the philosopher Friedrich Nietzsche wrote his little story titled "The madman." Like the falcon, no longer connected to voice to the falconer, Nietzsche's madman asks why we have "unchained" the "earth from its sun[3]." It has

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[1] See Tarnas (1991, pp. 416ff) and his analysis of the modern world. Also see Sass, 1992 and Levin, 1987.

[2] Yeats, 1962, pp. 89-90; see the use of the image of the falcon – its captive nature, and its being used for hunting – in the song titled "The Falcon" by Richard and Mimi Fariña (1965). I thank Rev. Connie Coughlin for drawing my attention to this song.

[3] Nietzsche, 1987/1974, pp. 181-182; written in 1881 and published in 1882.

been suggested that Nietzsche's use of the "sun" and our being unchained from it is a reference to the action of Copernicus[4]. Instead, I take the "sun" to be the much earlier divine Sun[5]. In the tradition of the Middle Ages, this "sun" was the "Godhead[6]." This divine Sun was experienced as an internal "divine Light" by the Franciscan tradition. This divine light tradition was at the root of the Enlightenment's "Universal Reason[7]." So, we in the West have unchained ourselves from Universal Reason, the Godhead, and the divine Light. Switching metaphors, some would even hold that we have swallowed or internalized the divine.

A.2.b. Since the seventeenth century C.E., Western culture has internalized the realm of the divine, and so, in most cases the West has come to deny its very existence. Any individual who wants to now make contact with this "center" has to turn inward. So as to reach this inner frontier, the ego has to cross a threshold that is now situated within[8]. When this takes place, the other side of this interior threshold is itself experienced as an "outside;" an objective realm that is at the core of our deepest interior[9]. It is there that we re-encounter subtle (or psychic) and even psychoid beings[10], ones that now lie on the other side of this interior threshold. Psychoid

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[4] Nishitani, 1972/1990, p. 71.

[5] Mujica, 1989, p. 91.

[6] von Franz, 1980, p. 149.

[7] Tillich, 1968, pp. 184-185 and 326.

[8] Barfield, 1977, pp. 123 and 113. Actually, beginning with Plotinus (205-270 C.E.), then Augustine of Hippo (396-430 C.E.), and finally Pseudo-Dionysius or Denys the Areopagite (the late fifth century C.E.) – a change repeated later, as found in William Blake (1757-1827) – there has arisen a movement toward God as a movement "inward" or a movement "within" ([Denys] Louth, 1981, p. 177; [Blake] Nesfield-Cookson, 1987, pp. 79 and 81) and no longer a movement "up" to an "above."

[9] Corbin, 1971/1972, p. 5.

[10] Raff, 2000b, pp. 31, 64-65, and 141; see Raff, 1997; 2000a. Psychoid beings (2000b) arise out of a level of existence where both spirit and matter have not yet been clearly differentiated; something of the order of Plotinus' intelligible or spiritual matter which is without shape (Gatti, 1996, p. 31) or form. When the psyche is involved with spiritual matter, then, spirit-psyche-matter give rise to these psychoid beings. These beings have the character of appearing as if from the "outside."

Also, it is important to note that the process of interiorization has involved visions being designated as hallucinations. This designation appeared in 1572 C.E. (Sarbin and Juhasz, 1967, p. 345; Fischer, 1974, p. 30-31). Then, the word "hallucinate" came into existence in 1604 (Romanyshyn, 1982, p. 29). Finally, in 1646 the word "hallucination" came to refer to a

presences now make up the objective psyche.

A.2.c. This re-location of the once exteriorized spiritual world is due to the process of "internalisation"[11]. This process of internalization desacralized or desiccated the external world and aggrandized our internal one[12]; both ego and unconscious. Our inner world has now become aggrandized, for within us dwell the powers and gods[13]. Through this process of internalization, the divine or the "sacred" has been internalized.

A.2.d. Thus, the Sun, the divine light that has been internalized, is not the ego. The ego has become a small space between two archetypal frontiers; both realms are objective or collective. In psychological terms, the divine realm, now internalized, has become the collective unconscious or the objective psyche. The other frontier is outer, and it has been called the collective consciousness[14]. The outer collective is society. Society's own interiority is culture[15], in biblical times spoken of as principalities and angelic beings[16]. Our own individual interiority is the objective psyche, now made up of fragments or of a multitude of points of light[17]. Our ego

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psychopathology (p. 29) and continued to develop in this manner and was consolidate as a medical term by the 1830s (Watkins, 1986, pp. 132 and 135). Before 1572, people had visions (Fischer, 1974, p. 31; Watkins, 1986, p. 132).

In this context (of the translation of vision into hallucination) and also since the process of interiorization has been uneven and is not complete for all members of at least the Western Christian culture, there are many persons who still have visionary experiences (Wiebe, 2000, pp. 119-141). What is more, also such visionary experiences are sought for through the use of mind altering drugs (Shanon, 2003, pp. 3-31).

Visionary experiences can come to those who are dying. As a Pastor I have been with a number of persons as they have approached death. On some occasions, they have indicated to me that they were being or had been visited by deceased persons. With the help of a retired hospice nurse, I learned more about what I was observing in dying people. That is, within six months of dying, a person is often visited from the "other" side. This is a very common experience. I suggest that what they are encountering are psychoid beings, if not entities from some other realm beyond even this level of existence. (I thank Rae Bird for helping to expand my views on this issue.)

[11] Lewis, 1962, pp. 42 and 215; Barfield, 1967, p. 208; Corbin, 1971/1972, p. 5.

[12] Lewis, 1962, p. 42.

[13] Zimmer, 1933/1960, p. 39.

[14] Hall, 1983, pp. 114-115.

[15] Wilber, 1998, pp. 71-72.

[16] Wink, 1984.

[17] Jung, 1954/1960, pp. 100ff.

lies in between these two frontiers.

A.3. The third voice is that of the historian of religions Mircea Eliade. Eliade calls this internalization a "'second fall'"[18]. Now the divine dwells in our culture's collective "unconscious" or in the depths of the psyche[19]. In speaking this way, Eliade was responding to Nietzsche proclamation that we have murdered God.

A.4.a. The fourth voice is that of the psychologist Abraham Maslow. An apt phrase for our current cultural problem has been put forward by him in, what he calls, the "Jonah complex"[20]. Like the biblical prophet Jonah, we too run from our calling. Maslow used the term "Jonah complex" for what he saw as our growth evading actions. Our evading actions are due to our personal fear of our highest, our godlike[21], or our best possibilities. Through this "defense mechanism" against our own greatness, we have actually desacralize the world. With this comment Maslow was moving from an individual to the cultural level.

A.4.b. Desacralization speaks to the cultural aspect of this complex. In doing so, Maslow drew on Rubolf Otto's concept of the holy and Mircea Eliade's concept of the sacred[22]. Maslow spoke of "desacralization" as our universal fear of confronting directly a god or anything that is godlike, outside of or even within ourselves.

A.5. Therefore, Maslow's "desacralization," Eliade's "second fall," Yeats' circling away from, and Nietzsche's unchaining all these terms speak to or Western culture's moved away from and the process of becoming unconscious to the Light of the divine Sun; a Light which

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[18] Eliade, 1964/965, p. 23; see Eliade, 1957/1959, p. 213.

[19] Eliade, 1964/1965, p. 23.

[20] Maslow, 1971, pp. 35, 37, 39, 49, and 50.

[21] Joseph Campbell (1969, p. 194) notes the character of the God-creation relationship that exists west of the Iranian divide. This relationship is both one of distinction and of division between creation and God. Thus, the theologian and psychologist Daniel Helminiak (1998, pp. 126 and 128) contrasts "theology" with the term "theotics." He defines theotics as an individual's "deification" or as his/her participation in the divine. This is a participation that is created by God. Helminiak distinguishes deification from "divinization;" a term he rejects.

Likewise, the contemplative Bernadette Roberts (1989, pp. 48-49, 82, and 93) distinguishes consciousness of, or the experience of the divine, from the divine itself. For her, while the divine gives rise to consciousness and while the divine cannot be separated from consciousness, as long as consciousness exists, consciousness is to be distinguished from the divine. There is no identity of essences here, notes Roberts. She holds that this lack of identity distinguishes the Christian experience of unity from the Hindu experience of identity or of pure consciousness.

[22] Maslow, 1971, p. 37; See Eliade, 1957/1959, pp. 8ff.

makes all our cognition and perception possible[23]. So, now, without a sporadic or a continuous experience of the divine Light, like Nietzsche's madman – arriving at dawn in the village market – we too light our lanterns, our egos, and believe that we are the source of Light and not merely the locus of its presence. Our ego is but a passive mirror[24] reflecting this divine Light. So, we light up the "lantern" of our egos, for we feel the continuous encroachment upon us of the "night." Or, as Yeats says, we live in a time when we are losing direction and things are falling apart[25].

A.6. Eliade (first published in 1964) and Maslow (this section of his book first appeared in 1967) write 44 and 47 years, respectively, after Yeats (1920), who, in turn, writes 39 years after Nietzsche (composed in 1881). This 86 year period of time (1881-1967) was a period of crisis in Western culture. During this time, according to Jung, the psychology of Western culture passed over the "diaphragm;" passed over from the emotions of the abdomen into the heart chakra[26]. It was during this time that there was a recognition that we Westerners have lost contact with the sacred or the divine. During this time, nihilism, at the core of our culture, came to light. Nihilism and the loss of connection with the divine is the state of our present condition (para-nous) or the state out of which we are beginning to move. And the words of these four men (Nietzsche, Yeats, Eliade, and Maslow) reflect our Western cultural condition.

B. The Specific Western Cultural Condition: Philosophical Beginnings

B.1. This present critical condition that the West finds itself in, a loss of contact with the divine, is rooted in the crisis reflected at the beginnings of Western philosophy. The pre-Socratic philosophers – Parmenides, Zeno, Empedocles, and Gorgias[27] – along with Socrates, all belonged to a tradition which sought to trick their fellow Greeks out of these individuals' contemporary's enchanted lives[28]. From Parmenides to Socrates[29], then on to Muhammad[30], and

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[23] Tillich, 1968, pp. 184-185; Mujica, 1989, pp. 92-93; Levin, 1988, pp. 156-157 and 447ff.

[24] Edinger, 1995, p. 61.

[25] Yeats, 1962, p. 89.

[26] Jung, 1996, p. 46.

[27] Parmenides (born c. 515 and fl. c. 475 B.C.E.), Zeno of Elea (c.495/490-c. 430 B.C.E.), Empedocles of Acragas (c. 490-430 and fl. c. 450 B.C.E.), Gorgias of Leontini (483-375 B.C.E.), and, finally, Socrates (c. 470-399 B.C.E.) or from the end of the sixth century to be beginning of the fourth, that is, basically during the fifth century B.C.E.

[28] Kingsley, 2003, pp. 214, 255, 282, 292, 304, 384-386, 474, 480,

[29] Kingsley, 2003, p. 155.

finally to Jung (following the alchemy of Dorn[31]), there has been the belief that we have "to die before we die"[32]. This principle of "dying" (to the enchantment that is our daily living, for we have been bewitched into an illusion) is the true basis of Western (perhaps of all) philosophy[33]. After the time of the pre-Socratic philosophers – though now lost to most mainline Western philosophy – this Eurasian or shamanic spirituality remained alive within the Hermetic tradition[34].

B.2.a. First Plato and then Aristotle[35] moved away from this attempt by the pre-Socratic philosophers to alter contemporary perception[36]. These earlier philosophers were trying to help

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[30] See Rabia, an 8th century poet, in Ladinsky, 2002, p. 7.

[31] Jung, 1954 and 1955/1970; von Franz, 1980; and Edinger, 1995.

[32] Kingsley, 2003, p. 155; see Edinger, 1995, p. 304 (quoting Plato); Raff, 2000b, p. 127. In the Christian tradition, the Apostle Paul was part of the early esoteric or merkabah (throne or chariot) mystical tradition (Jeremias, 1960/1966, pp. 127ff; 1962/1969, pp. 237ff; and Segal, 1990) as was the writer of the Gospel of John (Corbin, 1980/1986, p. 338 and note 182). Paul – in his "Christ-mysticism" (Schweitzer, n.a./1931, p. 105) – spoke of a continuous process of "dying and rising" (p. 110). This esoteric tradition continues on in theosophy, where it is key to the process of transmutation (Faivre, 1986 and 1992/1994, p. 13; 1996/2000, pp. xxiii-xxiv; and Versluis, 1994, pp. 135ff).

It is interesting that, in his disagreement with Swedenborg – where Swedenborg claimed to have experienced spirits (or what I would call tertiary properties) in this life – Kant took the position, ambivalent though it may have been, that these entities can only be encountered after we die, that is, when we no longer have earthly bodies (Florschütz, 1991/1993, p. 8; Horn, 1954/1997, p. xxv).

With regard to the "mystical" intuition of "things," "things" which do not appear in the outer world but compose a transcendental world, Kant failed to note that there are experiences given to a person for which no category of the outer world can apply. "Things" to which one can attempt to apply a metaphysical category but in such a way that limits this category yet which, in turn, are attempts to take capture these "things" of a transcendental world (Sikka, 1997, p. 277).

[33] Edinger; 1995, p. 304; Kingsley, 2003, pp. 31 and 155.

[34] Kingsley, 2003, p. 153. See Corbin, 1990/1998, pp. 43, 47, and 67; Krippner, 2000, pp. 105ff.

[35] Plato (429-347 B.C.E.) and Aristotle (384-322 B.C.E.) or basically the fourth century B.C.E.

[36] The main emphasis of this earlier tradition can be found in the Christian New Testament, in Paul's uses the Greek-Roman "fall" myth. In Romans 1:20 Paul says that humankind had an original perception wherein the phenomena of this cosmos manifested the

people to have a direct experience of reality's wholeness[37]. But Plato moved in a direction opposite to theirs. Plato created a fiction out of Parmenides' position. He did so, so as to kill off Parmenides' view of reality's wholeness or oneness[38]. Plato made this move so as to free the human mind[39].

B.2.b. So as to free the human mind, Plato tricked the Western mind into believing that it had more to offer[40]. In doing so, he brought in both the concepts of "transcendence" and of "non-existence," thus pressing a distance between this world and the divine[41]. After Plato's time, the world was no longer one nor divine[42]. In this way, Plato, and those following him, proposed a reality that transcended the deception that was this world[43]. In so doing, Plato established the rational over the mystical and the mind over against the world[44]. He brought reflection and self-consciousness to the forefront[45]. Plato was helped in the process by the Greek phonetic

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presence of the divine. The divine could be seen accompanying or co-arising with all phenomena. Phenomena were characterized by a "transparence" (Corbin, 1990/1998, pp. 24-26), and they blazed (Berman, 2000, p. 30) with God's glory as a light that can be taken literally (Lossky, 1944/1957, pp. 217ff) or not (Bevan, 1938, pp. 132-133). But, then, humankind lost this perception. They did so, according to Paul, through a darkening of their minds (Romans 1:21ff).

Both Taylor (2005) and Blake (1972) associate this fall away from original perception with acts of war. For Blake, war denies imagination (p. 775). In addition, both Frye (1947, p. 406) and May (1969, p. 159) note this connection between war and the loss of or the active suppression of the creative imagination. By implication, then, I believe that war suppresses the visionary imagination.

So, in this context of the loss of visionary perception, the pre-Socratic philosophers were attempting to enlighten their fellow Greeks. Paul's way of speaking of enlightenment is found in Romans 12:2 – the human mind is to be transfigured (transmuted).

[37] Kingsley, 2003, p. 255.

[38] Prior to Plato, every archaic culture held that this cosmos was divine and was one. So, there was only one cosmos, a divine one (Armstrong, 1985, pp. 47-48).

[39] Kingsley, 2003, pp. 303-304.

[40] Kingsley, 2003, p. 305.

[41] Kingsley, 2003, p. 305.

[42] Armstrong, 1985, pp. 51ff.

[43] Kingsley, 2003, p. 483.

[44] Hatab, 1990, p. 207.

[45] Hatab, 1990, p. 207 and Kingsley, 2003, p. 306.

alphabet[46], one which dissociated the written word from the cosmos.

B.2.c. Aristotle solidified this process that Plato had set in motion. For Aristotle, Parmenides' view of reality was akin to "madness"[47]. Thus, both Aristotle and Plato moved Western culture away from the "madness" of the pre-Socratic philosophers and eliminated our need "to die before we die." And, this need to "die" had to go somewhere. Pushed out the front door this need returned by the back door and transformed into a self-destructive violence[48] that today manifests its existence at or as the core of modernity.

B.3.a. Therefore, from the founding of Western culture in fourth century B.C.E. Greece until now, a specific crisis of the spirit has been growing. This specific spiritual crisis has been spoken of in the following ways. The spirit, in its relationship with being, has been emasculated, misinterpreted, and enfeebled[49]. The "nous" itself, as spirit, has a disorder, and this disorder has been called paranoia[50]. Spirit now has a cancer, and that cancer is nihilism[51]. Nietzsche spoke of this crisis as nihilism. Nihilism is the activity of death that is at the core of our cultural life.

B.3.b. It has been suggested that the philosophy of Gorgias, a disciple of Empedocles, advocated something like nihilism[52]. Yet, in the context of the Western Christian tradition, it must be noted that Gorgias' advocating emptiness is the advocating of an absolute or a "sheer

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[46] Abram, 1996, p. 108.

[47] Kingsley, 2003, p. 479.

[48] Levin, 1987, p. 483.

[49] Heidegger, 1953/1987, pp. 45-50.

[50] Hillman, 1986, pp. 3-4.

[51] Levin, 1987, p. 23. Jung indicated that in our diseases with can find the gods (Jung, 1957/1967, p. 37; Jung, 1996, p. 30), that is, the realm of the spirit and of spirits. The gods have fled (Levin, 1988, p. 102) and withdrawn and are now to be found "within" us (Zimmer, 1933/1960, p. 39).

In India, as in Greece at about the same time and in Homer and thereafter, the gods were to be found residing on the horizon (Mehta, 1987, p. 16) or at the periphery. That is, as Jung noted, for archaic humans, each phenomenon is accompanied by a surround that is its periphery. It is on this fringe that things animate (Jung, 1990, pp. 84-85); that the gods nod. Now, philosophically speaking, that periphery is to be found within that consciousness that is borne by the body (Levin, 1988, p. 203); psychology's "unconscious." Jung located this peripheral consciousness, the "unconscious," in the body as well (Jung, 1998, p. 174). Apparently, elements of peripheral perception enter into our dreams (Fisher, 1960, pp. 14-15)

[52] Copleston, 1946, p. 94. Kingsley (2003, p. 489-490) notes that Gorgias destroyed Parmenides' teachings so as to save them. That is, he destroyed "absolute fullness" with an "absolute emptiness."

nothingness"[53] and not a "relative" one. That is, his position was more like Meister Eckhart's "absolute nothingness" than it was like the Christian doctrine of "creatio ex nihilo" or creation out of nothing[54]. The Church's doctrine is a form of nihilism, since its form of nothingness is merely "relative" and not absolute[55]. The nothingness of Eckhart and of Gorgias is not nihilism, but, in fact, destroys nihilism. It does so by negating the relative nothingness of nihilism. This non-relative nothingness is an emptiness which is absolute[56]; in the Buddhist sense of sunyata[57]. Thus, this same issue of nihilism is addressed by Buddhism[58] and is resolved into an emptiness that is, in some sense, fullness.

B.4. Nihilism is characterized by a fragmentation and an anxiety that is created by a human willfulness that is oriented to power and control. This orientation has been characterized as a masculine "will"[59] that bears within it a potential self-destruction. Apparently this destructiveness lies within each and every civilization from their beginning[60] and can be found in each cultures' metaphysics; as noted by Nietzsche and Heidegger[61]. Since the beginnings of the earliest civilizations, accompany the demise of hunting and gathering some "6000" years ago[62],

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[53] Kingsley, 2003, pp. 489 and 558.

[54] Nishitani, 1954-1955/1985, p. 67. This Japanese Buddhist philosopher, Keiji Nishitani, for a time studied with the German philosopher Heidegger.

[55] Nishitani, 1954-1955/1985, pp. 66 and 67.

[56] Kingsley, 2003, p. 489.

[57] Nishitani, 1954-1955/1985, pp. 91ff.

[58] Varela, Thompson, and Rosch, 1991, p. 240

[59] Stevens, 1982, p. 280; Taylor, 2005, pp. 16-18; Lakoff, 2002, p. 33; (Christianity: pp. 249-254); Dean, 2006, pp. 39ff.

[60] Levin, 1987, pp. 24-25; Taylor, 2005, pp. 13-16.

[61] Levin, 1987, pp. 46ff.

[62] Taylor, 2005, pp. III, 15, and 50ff. Interestingly, this dating appears to be in agreement with the calculations of Irish bishop James Ussher (1581-1656). Ussher, following the biblical record, placed creation at around 4000 B.C.E. According to Taylor, the "fall" story in Genesis belongs to the conquerors (pp. 104-105). (I place Paul's comments in Romans 1:20, itself a "fall" story, with those who were conquered.) According to Taylor and others, this Genesis "fall" story reflects events that took place around 4000 B.C.E.: an interesting parallel with the date set by bishop Ussher. This period of time was literally the "creation" of the world-views of current civilizations.

nihilism has been around for less than one per cent[63] of the life of humankind.

C. Translations of Nous

C.1.a. At the outset, it is important to acknowledge the problem of translating one language into another. For instance, when it comes to translating a Greek word such as "nous," it is difficult, for a word, such as "nous," has a richness that cannot be captured by any English word. English words have distinct overtones which are different[64]. In part, this difference lies in the fact that our English words grow out of a consciousness that has evolved or developed[65] beyond that of the Greeks of that earlier period. Our Western consciousness has moved away from the Greek's contact with a different reality than our own; a more transcendent, mystical Reality. Such a reality was once our own as well[66].

C.1.b. As consciousness has evolved, it has moved away from a vague and wide form of perception and to the preciseness of a narrow form of seeing[67]. This same move has been made in all the senses, but the move made with eyesight is more easily observable. (For instance, with only slight effort, one can actively switch attention from central to peripheral seeing[68].) With eyesight, there has been a move from a strong peripheral seeing to a weak one. At the same time, there has been a strengthening of our foveal vision[69], again, to the determent of our peripheral awareness. All this has changed our consciousness.

C.1.c.∀. Thus, in the process of narrowing our seeing to what has become our modern vision[70], there has arisen the experience of perspective[71]. This rise of perspective has been

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[63] Stevens, 1982, p. 280.

[64] Louth, 1981, p. xv.

[65] Barfield, 1998, p. 156.

[66] Even in English village life, by the middle of the last century, there were old people who had a sense of communion with nature, whose thinking was deep, who saw the interiority of things, and whose eyes worshiped the beauty of these things (Blythe, 1969, pp. 63-64 and 70). The consciousness of the city-dwellers had become different from this.

[67] Barfield, 1998, p. 156; original quotation taken from Speaker's Meaning.

[68] I have self published a small booklet on walking meditation using peripheral perception (Hartman, 2000).

[69] Levin, 1988, pp. 239-240.

[70] The poet William Blake (1972) acknowledged this narrowing as a vision that is singular. He characterized this singular vision as a form of sleep. Blake attributed this narrowing of vision to Newton (p. 818).

accompanied by the emergence of subjectivity and of the modern ego[72]. This alternation in seeing and thus in consciousness has led to the transformation of the medieval experience of "the heavens," filled with angels, into our experience of "sky" and to the transformation of the "earth" into a planet[73]. This transmutation occurred during that fourteenth century C. E. revolution which took place in both philosophy and theology[74]. This transmutation transformed "metaphysics into

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[71] Gebser, 1949 and 1953/1985, p. 18.

[72] Levin, 1988, p. 114 and 115.

[73] Corbin, 1954/1988, p. 102. Corbin associates this change with Copernicus (1473-1543). I am associating it with Petrarch (1304-1374) if not, before him, with William of Auvergne (1180-1249), whom Corbin goes on to talk about along with Thomas Aquinas (1224/1225-1274) (p. 106).

[74] Mujica, 1989, p. 94. Mujica focuses on the move that was made by William of Ockham (c. 1285-c. 1249). I believe that the moves made by William of Auvergne, Thomas Aquinas, and William of Ockham – with regard to metaphysical entities and to divine light – led to Petrarch's change in vision and then to the Copernican revolution. Looking back, some have stopped with Copernicus and attributed to him that unhinging of Nietzsche's earth from the sun (Nishitani, 1972/1990,p. 71). I hold that it was these prior three mentioned individuals who bear that responsibility.

A note of caution for any movement forward and beyond where we now find ourselves as a culture: As important as Ockham's razor has been, that is, the need to be parsimonious, there is also the long overlooked need to focus on a phenomenon's complexity (Visser, 2001/2003, p. 271). Ockham's razor tends to blunt the exploration of experience's finer structures (Heron, 1992, p. 164). When it comes to these fine structural experiences, what is needed is not economy but "a spirit of generosity" (p. 164). To this end, the restoration of generosity in the face of complexity, Walach and Schmidt (2005) have called upon those engaged in consciousness studies, and in science in general, to allow their observations to remain rich, even when data conflict (p. 55). Thus, I believe that we need to take into consideration not only those primary "qualities" or properties acknowledged by modern science; not only those secondary properties excluded by Galileo, Descartes, and Locke (Manzotti, 2006, 9-13); but also, for the sake of maintaining richness and including conflict, we need to turn back to those tertiary or "'occult'" (Barfield, 1977, pp. 16-17) properties – excluded much earlier by Auvergne, Aquinas, and Ockham. We need to return them to their proper place.

Granted, these tertiary properties need to be transmuted so that the gods and demons, once hypostatized, become transformed into symbols (Harding, 1968, p. 9). Said another way, images that are mythical need to become symbols that are mystical, that is, places where a depositing of the divine can be found (Scholem, 1962/1991, pp. 19 and 38). These "divine" symbols are deeply rooted in both matter (Jung, 1951/1969, p. 173) and in the imaginal realm (Izutsu, 1981, p. 18), that is, in the psychoid. Jung said that the gods are of the realm which he designated as psychoid (Jung, 1955 and 1956/1970, p. 551). It is these gods that are transmuted

psychology"[75].

C.1.c.∃. The fourteenth century C.E. is the setting in which Petrarch discovered a new sense of space[76]. His discovery took place in the year 1336. This new sense of landscape indicates a development in subjectivity, which, in turn, brought about perspective. Petrarch's experience became generalized to the whole European population by the 1430s, that is, a century later.

C.1.d. With regard to the topic at hand, the concept of "nous"[77], we modern westerners no longer experience a transcendent realm or even the immanence of that "divine light" which makes our cognition possible[78]. Another way of saying this is that the gods/goddesses donate to us our thoughts (as well as impulses and emotions)[79]. Therefore – as noted in the opening paragraph of this section – since the Greeks lived prior to Descartes[80] and we live after Descartes, our translations of the term "nous" will lack exactness[81].

C.2.a. Therefore, for instance, while "nous" is often translated as "intellect," this "intellect" is not our subjective and secularized intellect. On the one hand, it is important to note that Aristotle's "nous" was not as subjective as was the intellect of Aquinas[82]. Likewise, it has been noted that there was not much "subjectivity," if much at all, present later on with Paracelsus, Dorn, or Boehme[83] as when compared with the German romantic movement[84] in 19th

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into symbols.

[75] Campbell, 1968, p. 583; Heidegger, 1952/1977, p. 79. Heidegger uses the word "transformed." Perhaps "transmuted" would be a better word, for "transmutation" indicates a change in ontological levels (Voss, 1995, p. 330). The word "transmutation" is key to understanding the purpose of any esoteric tradition (Faivre, 1986 and 1992/1994, p. 13; 1996/2000, pp. xxiii-xxiv).

[76] Gebser, 1949 and 1953/1985, pp. 12-15.

[77] Perhaps, originally a shamanic experience/concept: Dodds, 1951, p. 143.

[78] Tillich, 1968, pp. 184-185.

[79] Snell, 1948/1953, pp. 20-21; Dodds, 1951, pp. 8ff; Louth, 1981, pp. xv-xvi.

[80] Louth, 1982, p. xv; Descartes (1596-1650).

[81] Edinger, 1999, p. 43.

[82] Barfield, 1988, p. 100.

[83] Paracelsus (1493-1541), Gerhard Dorn (c.1530-c.1584), and Jacob Boehme (1574-1624) or the sixteenth century C.E. and even into the seventeenth century. Modernity begins, at least, by the middle of the seventeenth century.

century. That is, subjectivity has grown over time. On the other hand – with regard to that movement away from the divine, which eventually led to the secularization of Western culture – Europe, around "1250 [C.E.]"[85], that is, during the lifetime of Aquinas[86], had to repeat what had taken place in "Greece" around "500 B.C.[E.]"[87]. In part, what was repeated was the distancing of this world from that which is divine[88].

C.2.b. Around this time in Europe – 1250 C.E. – a change began to take place. This change has been spoken of as the process of "internalisation"[89] or that of "externalization"[90], given one's perspective. Through these parallel processes that both internalized and externalized space and brought "nature" into existence, the outer world of nature became desiccated and the inner world of persons became aggrandized. (This process is not to be confused with that later stage which is spoken of as "interiorization"[91], a development where the outer world and the soul are integrated.) In turn, this process of externalization/internalization gave rise both to subjectivity and to the secularization of our experience.

C.2.c. Even up to the time of Descartes, nature, experienced through sensation, was less "'de-mysticalized'"[92] than it came to be with Locke. Actually, it was Galileo before Descartes, as well as, Locke[93] after him[94], who put the "mind 'inside'"[95]; cranialized it[96], and thus de-

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[84] Faivre, 1996/2000, p. 117.

[85] Gebser, 1949 and 1953/1985, p. 74.

[86] Aquinas (c. 1224-1274).

[87] Gebser, 1949 and 1953/1985, p. 74.

[88] Armstrong, 1985, pp. 51ff.

[89] Lewis, 1964, p. 42; Barfield, 1967, p. 208; and Gebser, 1949 and 1953/1985, p.15.

[90] Gebser, 1949 and 1953/1985, p.15; Raine, 1991, p. 174.

[91] Corbin, 1980/1986, p. 258. This process of interiorization requires the soul's "transmutation," much as transmutation is required in alchemy. This process of transmutation reunites spirit, soul, and body with the world, thus, creating the "unus mundus" (Edinger, 1995, p. 283) or one cosmos.

[92] Ahsen, 1987, p. 7.

[93] Galileo (1564-1642), Descartes (1596-1650), and Locke (1632-1704).

[94] Manzotti, 2006, p. 9.

[95] Hunt, 1995, p. 183.

mysticalized the cosmos. In this regard, I place the beginning of modernity in the 1650s[97] and during this period of time in the life of Western culture when the Western mind was cranialized.

D. Background for the Definitions of the Proposed term "paranous:"
Intellect and Spirit

D.1. The character of the term "nous" appears to be rooted in the shamanic tradition[98], and the term itself appears to have began its life as a Cretan word referring to panting or "sniffing"[99]. In the fifth century B.C.E., the pre-Socratic philosopher Anaxagoras spoke of "nous" both as a pure, omniscient, infinite vortex which causes separation[100] and as an energy that is spiritual, divine, or numinous. In a similar manner, Yahwah, in the biblical Book of Job, is spoken of as a vortex of energy, that is, as a "whirlwind"[101] which is the locus of divine manifestation.

D.2.a. The term "nous" is often translated as "spirit." So, a comment is in order, a comment about the word "spirit." There was a time when the human spirit, if not also the divine Spirit[102], was connected with breathing and breath. This connection appears in cultures from

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[96] Honderich, 2006, p. 3.

[97] Berman, 1981, p. 123.

[98] Dodds, 1951, p. 143.

[99] Edinger, 1999, p. 44.

[100] Edinger, 1999, pp.43-44.

[101] Job 40:6, RSV.

[102] According to the Christian Gospel of John (3:1-21), human transfiguration or transmutation takes place when a person is "'begotten from above'" by the "Spirit" (John 3:3d and 6b; Brown, 1966, p. 128). Transmutation does not occur by being "born again" (Nicodemus' position) (John 3:4; p. 128). Brown says that Nicodemus' position takes a "feminine" perspective, as Nicodemus outright says. Jesus' position is that a person is transmuted by the action by God, and that this action is a "masculine" (p. 130) act of planting a "divine seed" ("sporas" as in I Peter 1:23) (p. 138) into each and every human being. God is indiscriminate in planting the "seed" of the logos.

Two points are to be noted. First, Jesus' master parable – his parable about parables (Crossan, 1980, p. 26) – is the parable of the sower (Matthew 13:3-8, Mark 4:3-8, Luke 8:5-8, and Thomas 9). Later on in this scriptural passage, in the interpretation of this parable, Jesus is reported as saying that what is sown is the "logos" (word). These "logoi" (words) are "sporos" (seed; Luke 8:11), as in I Peter 1:23. These seeds actually "found" the world (Crossan, 1980, p. 26); create reality or our world-view (Borg, 1991, p. 31). In psychological terms, following the

Asia to the Middle East[103].

D.2.b. Before this time, at least in the case of the Greek "pneuma" and Latin "spiritus," apparently there was an older meaning to this concept. This older meaning was far more concrete than the various meanings into which this original experience later fell apart. That is, that original meaning fragmented into our three later meanings found in the use of the Latin and the Greek words. Again, earlier, these two terms meant something more primal, that is, there was a time prior to the evolution of consciousness and the crystallizing of each of these two words (Greek and Latin) into their separate meanings – as either "spirit" or "wind" or "breath."

D.2.c. This earlier time was a time when these two words neither meant these three things simultaneously nor something totally different from these three meanings. This was a time when the old meaning of these two words was particular, concrete, and simple[104]. This earlier time was a time when objects of the senses were fused in a feeling and thinking process not yet differentiated[105]. This was a time when objects were not yet distinguished from subjects[106]. That is, there once was a time when a distinction did not exist between perceiving and thinking, that is, a time when thinking and perceiving were mostly one and the same[107]. This, though, is as far back as any analysis of words and of their meanings can take us. And I do not have space to go deeper into this time prior to consciousness itself.

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alchemists, what is sown are "seeds of light" (Jung, 1954/1960, p. 100), archetypes. Or they are spoken of as "root images" (Borg, 1991, p. 31). These seed words/images are from the Spirit of God.

Second, Jesus *is* a teacher of the "*way of transformation*" (Borg, 1987, p. 97). This path of transmutation takes us through a process that eliminates our blindness and gives us sight (pp. 97ff). This transformation or transfiguration enlightens our darkened minds (Romans 1:21 is reversed by the action in Romans 12:2).

[103] Meany, 1982, p. 196.

[104] Barfield, 1973, p. 81.

[105] Barfield, 1973, p. 85.

[106] Barfield, 1973, p. 204. See Clifford, 1982, pp. 173-174.

[107] Barfield, 1993, pp. 206-207.

Something like this fusion of thinking and perceiving may be behind Paul's reference to humankind's original perception. Paul uses the phrase "poiemasin nooumena kathoratai," which the RSV translates as "has been clearly perceived in the things that have been made" (Romans 1:20). This is a reference to a knowledge of God, that, while mediated, is "non-inferential" (McIntyre, 1986, p. 110). Paul is making a reference to a non-inferential perception of God's "eternal power and deity" (Romans 1: 20). Michaelis (1933-1973/1985) suggests that "nooumena kathoratai" may mean an experience in which apprehension and sensory perception are one (p. 716) and the same. In addition, the Greek word "poiemata" refers to works of creation. In other words, in the works of creation, God's divinity is directly encountered.

D.3. Again, the term "Nous" is often translated as Intellect. Though, it is important that we not confused this earlier use of Intellect with our use of the term. Intellect does not mean "reason"[108] nor our ususal "discursive"[109] activity. Although, it may be related to an earlier meaning of reason. For, our concept of "reason" has undergone a development, a narrowing, at least after the beginning of the Enlightenment[110]. How has reason changed? At the beginning of the Enlightenment, reason was connected with the logos. Logos was sometimes thought of as an offshoot of the "nous"[111]. The logos dwelt in both phenomena – giving them form – and in the human mind[112]. And, this logos was a continuous gift to matter by the Nous[113]. Now days, our sense of the logos has been lost, and what we mean by reason is its more "technical"[114] version. So, instead of how we today view reason and thus the intellect, originally, "Nous" was a "transcendental"[115] activity, having to do with mystical union[116].

E. Definitions of the Proposed term "paranous"

E.1.a. Leaving the defining of "nous" as either "intellect" or "spirit," let us now turn to basic possibilities for the definition of the proposed diagnostic term "paranous." Drawing on a number of sources from the field of psychology, philosophy, and spirituality, as well as following etymological sources, I will define "paranous" in a number of related ways.

E.1.b. I begin with an etymological definition. Basically, "para-nous" is composed of the Greek prefix "para-" and the Greek word "nous" (pronounced as "noose"), which, itself, is Provençal for "nous" as "knot"[117]. (The word "noose" is related to the word "knot" as well.)

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[108] Corbin, 1980/1986, p. 310, note 109.

[109] Shear, 1990, p. 164, note 53.

[110] Tillich, 1968, p. 325.

[111] Carroll, 2002, pp. 192-193.

[112] Tillich, 1968, p. 326. In Plotinus, the logos flows from the Intellect and gives form to matter (Carroll, 2002, pp. 192-193)

[113] Hines, 2004, p. 115.

[114] Tillich, 1968, p. 329f; Heidegger, 1953/1987, pp. 45ff.

[115] Shear, 1990, p. 164, note 53.

[116] Louth, 1981, p. xvi. Mystical union is the nature of any "true theology" (Bamford, 2000, p. 19).

[117] Webster's, 1989, p. 805.

E.1.c. According to the dictionary, the prefix "para-" means "alongside of" or "beside," as well as, "aside from" or "beyond"[118]. These words or phrases are spacial metaphors for being next to and not centered in, as well as, moving away from or being on the periphery of something[119]. In this I am reminded of Yeats' poem. Thus, "para-" means that we have orientated ourselves on or toward the periphery the "nous;" the "nous" being the center. Now, I have combined "para-" with "-nous," often translated as "mind," since "nous" is a contraction of *noos* or mind[120]. "Nous" as "mind" is to be taken in the Plotinian sense of mind as universal[121], that is, the mind close to what it was for humankind in its primordial condition[122]. Therefore, from the Greek prefix "para-" and the Greek suffix "-nous," I propose this initial formulation:

(1) **para-nous**: means to move toward the periphery or to circle away from the "universal" mind.

E.2.a. But, more than "mind," as was noted above "nous" is "Spirit"[123]. Spirit is a dynamic element of power[124]. It is a fundamental way of knowing Being itself[125]. Culturally, over a long period of time, the West has emasculated and misinterpreted spirit[126], as well as, we have "deprived" ourselves of our spirit's union with the "divine Spirit"[127].

E.2.b. How do we come to know the Spirit? One way is through the Spirit's manifesting Itself through the psyche. When it does so, Spirit is known by it production of images, by its manipulation of them; causing them to move in an autonomous and spontaneous way.[128]

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[118] Webster's, 1989, p. 852.

[119] Lakoff and Johnson, 1980, p.25.

[120] Partridge, 1966, p. 441.

[121] Almaas, 2004, pp. 487-488.

[122] Louth, 1981, p. 110).

[123] Chase, 1993, p. 28, note 10.

[124] Tillich, 1968, p. 415.

[125] Heidegger, 1953/1987, p. 49.

[126] Heidegger, 1953/1987, p. 46.

[127] Tillich, 1968, p. 415.

[128] Jung, 1948/1969, p. 212. I hold that images are not so much "representations" as they are presentations and reflections. Reflection makes use of the metaphors of mirror and illumination (Schroeder, 1996, p. 341). Presentations are symbols, symbols as icons or symbols that invoke the presence of the transcendent on its own terms (Caponigri, pp. 38, 40-41, and 44).

Whether or not these images are encountered in the outer or inner worlds, they are experienced as being objective in nature and as given to one[129] from the "outside"[130].

E.2.c. "Nous" is "Spirit"[131] that speaks "noetically"[132] or speaks out of its rootedness in the Intellect. Its speech only hints, suggests, and alludes[133]. So also does our speech as we speak about the "nous." Defined in reference to the Spirit:

Or, symbols as "hierophanies" (Ricoeur, 1967, p. 14), that is, the sacred's manifestation in or through a phenomenon (Eliade, 1957/1959, pp. 11-12).

In addition, there is a knowing that is "presential" or ontological (Bamford, 1990, p. XXIV). This later form of knowing arises when one is in contact with one's true self. According to the Jewish philosopher, Philo of Alexandria (c. 30 B.C.E.-c. 45-50 C.E.), the true self or true person is the Nous (Corbin, 1971/1978, p. 35).

Direct contact with the "transcendent" becomes possible when we correct Kant by following Lorenz. According to Stevens (1982, pp. 58ff; K. Lorenz [1977], Behind the Mirror. London, GB: Methuen), Lorenz corrected Kant's error (and thus the representational model of reality) by noting that our objective apparatus of cognition has been adapted to the objective world from the very beginning and on through the process evolution. Therefore, there is a direct correspondence between an actual reality in the outer world and our inner world's cognition of it. Thus, there is a reality to our precepts. Also, what Jung calls the objective psyche (and its archetypes or archetypal images) has been created, over time, through these direct correspondence between it and the realities of the objective world.

In addition, Sartre's "strong" externalism (Rowlands, 2003, p. 74) corrects Husserl. For Sartre, since consciousness is intentional but without content, an appearance is transcendental and "not mental" (p. 72). Thus, consciousness, in its relation to the world, is "relative," while the world is "'absolute'" (p. 73). Finally, since consciousness has a reality of its own and yet cannot be located (since it is empty of content), it cannot be simply located within a person (p. 74). Therefore, I conclude, images (psychic, archetypal, or visionary) can be found as much in the objective external world as in our internal one.

Therefore, as with Plotinus and irrespective of the nature of our consciousness, there is a real existence to this outer world (Hornum, 1991, pp. 298 and 300). Thus, so as to account for world-views and other elements which "color" our perceptions, a partial constructivism (Barnard, 1998, pp. 168 and 169) is a good explanation.

[129] Jung, 1948/1969, p. 212; Raff, 2000b, pp. xxv, 25ff, and 28ff; Jung, 1954/1960, pp. 112ff.

[130] Raff, 2000b, p. 29; Wiebe, 2000, pp. 121 and 124.

[131] Chase, 1993, p. 28, note 10.

[132] Hillman, 1986, p. 40; see Corbin, 1971/1972, p. 7.

[133] Hillman, 1986, p. 23.

(2) **Para-nous** means to circle away from, so as to become deprived of, our spirit's union with the divine Spirit; to circle away from the basic elemental power of the universe and our contact with Being; to circling away from the noetic and from language that merely alludes; and to circle toward an emasculation and a misinterpretation of the Spirit or of that power that animates images of the psyche.

E.3. Again, as indicated above, "nous" can also be defined as "intellect"[134] or "Intellect"[135]. But, this intellect is not what we speak of as "intelligence"[136] or the "intellect"[137]. "Nous," as intellect, is not "reason"[138] nor is our everyday "discursive" activity[139]. Original Intellect discerns at the "transcendental"[140] level of mystical union[141]. Intellect manifests an "intelligence" which is "pure"[142] in nature. So,

(3) **para-nous** means to circle away from the transcendent or pure "intellect," where we have union with the divine.

E.4.a. With regard to how Nous is characterized in neolatonic philosophy, Intellect (Nous) manifests a transcendent and an "unseen order"[143], one in which there are to be found invisible structures. For Plato these structures are Ideas. For Plotinus they are Forms that present as "living beings"[144]. This is the formal level[145].

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[134] Shear, 1990, p. 164 (note 53); Corbin, 1980/1986, p. 310, note 109; Ware, 2002, p. 11; and Rossi, 2002, p. 73, p. 75, note 17, and p. 76, note 26.

[135] Bussanich, 1996, p. 38.

[136] Heidegger, 1953/1987, p. 47).

[137] Jung, 1957/1967, p. 9; 1954/1969, p. 16.

[138] Corbin, p. 310, note 109.

[139] Shear, 1990, p. 164, note 53.

[140] Shear, 1990, p. 164, note 53.

[141] Louth, 1981, p. xvi.

[142] Shear, 1990, p. 20, note 19.

[143] Hillman, 1986, p. 10.

[144] Hadot, 1989/1993, p.39.

[145] Casey, 1991, p. 22.

E.4.b. This unseen order can also be found on the interface between the nous and the psyche. This interface is the imaginal realm, the world of figures that are archetypal in nature and thus autonomous. Here, at the archetypal level[146], these living beings become those mythological and metaphysical gods that Ockham transformed "into psychology"[147]. Thus, culturally, we find that these gods are now internalized[148] and have become part of the personal psyche and no longer of the cosmic one; the world-soul. But, originally, in the Plotinian tradition and in Platonism, beyond the archetypal level and at the formal level, there are to be found the Ideas and the Forms[149]. Therefore,

(4) **Para-nous** means to circle away from, so as to lose access to, those larger structures that are invisible to our present consciousness and thus to move away from the divine manifesting through Platonic Ideas and Plotinian Forms (that is, via the Nous), as well as, the gods and goddess (via the interface of Nous and Psyche).

E.5.a. Moving now in a slightly different direction, with "nous" we are dealing with a form of knowledge which is not episteme[150]. Episteme is a knowing-about[151] something. Instead, we are dealing with gnosis[152]. Gnosis is a knowing-through-identity[153], knowing through both identity and difference[154], or, even better, a knowing-though-union[155] with something. As a knowledge arising from our spirit's union with that Spirit which is divine[156], gnosis gives both revelation and knowledge[157]. Western culture has lost not only the presence of the Spirit but,

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[146] Previous sentence: Corbin, 1971/1978, p. 46; This sentence: Casey, 1991, p. 21.

[147] Campbell, 1968, p. 530.

[148] Zimmer, 1933/1960, p. 39.

[149] Casey, 1991, p. 21.

[150] Tillich, 1968, p. 415 and Faivre, 1986 and 1992/1994, p. 21.

[151] Barnard, 1998, pp. 162ff; Forman, 1998, p. 20; and Forman, 1999, p. 116.

[152] Tillich, 1968, p. 416 and Faivre, 1986 and 1992/1994, p. 21.

[153] Forman, 1998, p. 21; Forman, 1999, p. 119.

[154] Corbin, 1990/1998, p. 152.

[155] Roberts, 1989, pp. 66, 93, and 101.

[156] Tillich, 1968, pp. 415 and 416.

[157] Corbin, 1990/1998, p. 146.

even more importantly, union with it. This is our current modern condition where we are deprived of Spirit[158].

E.5.b. Emotion, defined as that wholeness which is the psyche[159], is the locus of the manifestation of the spirit[160]. Our feeling self, our system of affect that connects us with being and life, roots us at the level of the physical and connects us to the level of the divine[161]. Likewise, feeling, defined as a participatory state, is the locus of unitive experiences, fulfilling needs and giving rise to emotions that are spiritual in nature[162]. In addition, it has been suggested that unitive states involve the feeling side of our being[163]. In this context, feeling is defined as a resonance with and an attunement to being[164]. This feeling side of our being gives rise to "unitive" experiences[165] that are non-dual in nature[166].

E.5.c. In addition, "nous" can refer to intellectual intuition or to a perception that is both direct and immediate[167]; an intuitive and immediate understanding[168]. This is directly in line with gnosis or a knowing-through-union or even through identity and difference. Together intuition and feeling provide the ground for visionary and unitive events[169]. Therefore,

(5) **Para-nous** means to circle away from, so as to lose contact with, gnosis or the union of the divine Spirit with the human spirit, with an intuitive knowing that is direct and immediate, and with nondual resonance states leading to unitive events.

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[158] Tillich, 1968, p. 415.

[159] Hillman, 1962, p. 260, note 1.

[160] Hillman, 1962, pp. 232 and 237.

[161] Roberts, 1989, pp. 11-12.

[162] Heron, 1992, pp. 134, 135, and 159.

[163] Roberts, 1989, p. 4 and pp. 11ff.

[164] Heron, 1992, pp. 1 and 16.

[165] Heron, 1992, pp. 158-159.

[166] Roberts, 1989, pp. 11-13 and 16; see Loy, 1988, pp. 82-83.

[167] Rossi, 2002, p. 75, note 17.

[168] Bussanich 1996, p. 39.

[169] Heron, 1992, pp. 157 and 158-159. According to Corbin (1971/1978), the feeling that accompanies the unitive state is strictly interconnected with "visionary apperception," for such an apperception is a "visualization" of the unitive feeling (p. 80).

E.6. "Nous" has been defined as "consciousness"[170]. Likewise, a kindred term, "noein," has been translated as a form of consciousness that is simple, full, and whole[171]. This consciousness is a consciousness which is settled and without motion[172]. Perhaps it and "nous"-as-consciousness are both a form of "translucent" and "watching" consciousness that is pure[173], without qualities, and is without manifestation. Thus,

(6) **para-nous** means to circle away from the unmanifest, qualityless, settled, translucent, watchful, pure consciousness that is "nous."

E.7.a. Some authors speak of an ultimate dual state of experience, one which is at first impermanent but then can become permanent[174]. Such a state is spoken of as "dualistic"[175] or something in the order of Blake's visionary "double"[176] or dual seeing. This dual seeing is possible, because there is a shaping of cognitive imagery that is integrated; an integration formed by a visual or mental image interacting with or along side of a perceptual one[177]. This integration of various perceptual activities is possible, since intellect (nous), imagination (psyche), and the senses are each an agency of perception[178]. Actually, in dual seeing, our way of knowing is double faceted: consciousness can be pure and witnessing as well as intentional, that is, oriented to objects in the environment; both at the same time[179]. Therefore, it is possible to experience a consciousness that is pure – simply in and of itself; or to experience it along with other experienced content; or to experience this pure and translucent consciousness as being phenomena's ground[180].

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[170] Edinger, 1999, p. 43.

[171] Kingsley, 2003, pp. 77 and 78.

[172] Kingsley, 2003, p. 80.

[173] Forman, 1999, p. 6.

[174] Forman, 1999, pp. 7 and 171.

[175] Forman, 1999, pp. 7 and 171.

[176] Blake, 1972, pp. 816-819.

[177] Naruse, 1988, pp. 93, 207, and 254.

[178] Corbin, 1971/1972, p. 7.

[179] Forman, 1999, p. 163.

[180] Shear, 1990, pp. 222-223.

E.7.b. In addition, dual seeing leads to the position that there is both a lower and a higher truth[181]. So, we can experience the world as both fullness and emptiness, both at the same time. Finally, this combination of experience is spoken of as taking place through the "nous" as our spiritual agency[182]; sometimes spoken of as the human "heart"[183]. So,

(7) **para-nous** means circling away from our agency of spiritual discernment, the "heart," or away from a consciousness that is pure; whether this pure consciousness be a momentary or a permanent state of experience; or whether it be an experience which is isolated, that accompanies other phenomena, or that is their ground.

E.8.a. Both being and knowing[184] and, in addition, "lucidity"[185] are rooted in light; actual[186] and metaphorical (symbolical)[187]. Actually, with gnosis, knowing and being are "inseparable"[188]. The correspondence between being and knowing is strict[189]. Thus, there is an isomorphism between visions and the visionary's level of spirituality which is attained through transmutation[190]. That is, one's being determines one's visionary seeing[191].

E.8.b. For Plotinus, the One is beyond all Forms and beyond Being Itself. Like John Scotus and Meister Eckhart after him, for Plotinus the One is "null"[192]. This null, the One,

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[181] Loy, 1988, pp. 61 and 233.

[182] Rossi, 2002, p. 75, note 17.

[183] Corbin, 1958/1969, pp. 221ff and Cutsinger (Ed.), 2002.

[184] Tillich, 1968, p. 93.

[185] Ziai, 1990, p. 227.

[186] Levin, 1988, pp. 447ff; Eliade, 1962/1965, pp. 19ff: see particularly pp. 75-77. Eliade notes that in Iran, light and spirit are consubstantial (p. 51) or have the same substance.

[187] Roberts, 1989, p. 59; Tillich, 1968, p. 93.

[188] Avens, 1984, pp. 3 and 7.

[189] Avens, 1984, p. 3.

[190] Merkur, 1993, pp. 142 and 144.

[191] Corbin, 1954/1964, p. 69; Pagels, 1979, p. 73.

[192] Alexandrakis, 2002, p. 152. Cunningham (2002) suggests that Plotinus is the founder of Western nihilism or at least the founder of nihilism's logic (p. xv). For Plotinus, Being is negated by the very nature of the One, which is beyond both being and thought. Likewise, in turn,

generates the Intellect (Nous) through light or radiance[193], that is, by that which is "incorporeal"[194]. Since spiritual matter is the intermediate step toward the generation of the Nous[195], I place the divine light as appearing here; spiritual matter is the locus of the manifestation of divine light.

E.8.c. In addition, we have a celestial self, our "divine *Alter Ego*," our "visionary Angel" or "organ of Light" [196]. This is our true self. Or, we have a garment of "celestial light"[197]. This celestial or divine light[198] is distant from us now, veiled by consciousness[199], but it was once the

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Plotinus subordinates beings to non-being (p. 5). For Cunningham, the logic which grows out of this double negation founds nihilism.

[193] Bussanich, 1996, p. 52.

[194] Schroeder, 1996, p. 337.

[195] Gatti, 1996, p. 31. The question is: what is the relation of this spiritual matter to the unus mundus or that one cosmos which is both matter and spirit (Raff, 2000b, p. 85; Edinger, 1995, pp. 279ff)?; for me, they correspond to one another.

[196] Corbin, 1980/1986, pp. 250-251; 1990/1998, p. 12.

[197] Scholem, 1962/1991, p. 262; Corbin, 1990/1998, pp. 159-160. According to one Gnostic Gospel, Adam's "helper" was a "'luminous'" "consciousness" that was originally a part of him (Pagels, 2003, p. 164; quoting The Apocryphon of John 20.15-25, from Robinson (Ed.), 1977, p. 110).

[198] I connect this divine light to the term "phenomenon." The Greek root "pha" means that a thing's shine is light that shows through (Hillman, 1981, p. 20) a thing. That is, things are illumined (p. 21), have their own luster and sheen (p. 10), even without the presence of the consciousness that we bring to them. Even before our consciousness arrives, we stand in the presence of their very own luminosity (p. 24) or brightness (p. 28). Thus, a "phainoumenon" gives forth its own shining radiance (Hillman, 1986, p. 44); a "phainomenon" is a showing, an appearing, a manifesting, or a revelation of what is present in the apparent, that is, when it becomes transparent to the light (Corbin, 1990/1998, pp. 24f) that it carries; its "luminous essence" (p. 61). Following Heidegger, a phenomenon is a "phainesthai" or that which radiates and thus shows forth itself (Bamford, 1998, p. XL). That is, being itself manifests as an epiphany which is the phenomenon (Corbin, 1990/1998, p. 18) itself. Blake (1972) suggests that what is required is a melting away of the surface of things. This is how the doors of our perception are cleansed (p. 154). Thus, varying, by expansion, our organs of perception vary the objects of our world (p. 661).

So, recovering this light – by transmuting things from one state or level of being to another – is how to save the appearance of each phenomenon (Bamford, 1991, p. 123). This transmutation returns appearances to the form they had at their origin (p. 124). I hold this to be the nature of a depth phenomenology (Corbin, 1990/1998, p. 24).

nature of Adam's very being: a body made of light[200]. It is this light, in the tradition that runs from "Augustine to Bonaventura," which is the light of the divine that is present in all our cognitive acts[201]. This light is uncreated[202], for it is God's very own light[203] given to us.

E.8.d. Not only was this light dimmed by consciousness, but Aquinas, by making this light a "created" one and not an "uncreated" light – as with the Franciscan tradition – cut off Christian Europe from God's "immediate presence"[204]. Then, over time, through this action taken by Aquinas, the earlier scattered sparks of Adam's body[205] – their presence within creation and within the human mind – slowly became the concepts of the light of nature[206], on the one hand, and, on the other hand, the light of reason[207], too often only metaphorically speaking. So, over time, we have lost our luminous radiance[208] as well as our awareness of the radiant Presence of God.

E.8.e. With regard to psychology, these sparks that are the light of nature are Jung's archetypes[209]. For Jung, these sparks are psychological equivalents of Plato's Ideas[210] and Plotinus' Forms. The "luminosity" of these archetypes is directly related to their "numinosity"[211]. These archetypes are the psychological version of the "*transcendentalia*" that are our soul's

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In addition, such a vision as was Blake's was the essence of phenomena that once came naturally for the Celtic peoples of old. For them the veil was truly thin between this light of a thing's essence and the appearance of a thing itself (Moore, 2000, p. 9).

[199] Roberts, 1989, p. 59.

[200] Scholem, 1960/1965, p. 115.

[201] Tillich, 1968, p. 185.

[202] Tillich, 1968, p. 186.

[203] Ziai, 1990, p. 224.

[204] Tillich, 1968, pp. 185-186.

[205] Scholem, 1960/1965, p. 115.

[206] Levin, 1988, p. 447.

[207] Levin, 1988, p. 453; see Tillich, 1968.

[208] Levin, 1988, pp. 448-450.

[209] Odajnyk, 1993, pp. 176ff.

[210] Jung, 1954/1960, p. 101.

[211] Jung, 1954/1960, p. 101.

"divine light," by or though which the Franciscans held that we have knowledge and with which we know things[212]. Again, they are the structures of our cognition. Thus,

(8) **Para-nous** means to circle away from our own luminosity, that is, from the uncreated or divine light God has given us and by which we are and by which we know.

Conclusion

The proposed cultural diagnostic category, "paranous," acknowledges that, at least, we in Western culture have circled away from our own luminosity and God's uncreated Light; from pure consciousness as the ground of all phenomena; from a translucent, watchful, pure consciousness; from non-dual experience and gnosis; from the Platonic Ideas and the Plotinian Forms; from the Intellect or the Spirit; and from the universal Mind. "Paranous" is a circling toward and into the destructive forces of nihilism; with all the consequences that this entails.

Where Do We Go From Here?

It must be noted that in addition to theologies, language systems, or pathways which are either affirmative (cataphatic) or negative (apophatic), there is also the symbolic (iconic)[213]. This symbolic path to the iconic is the "expressive" path of meditation[214]. This path leads to visionary experiences. Therefore, I have two comments to make.

First, a "way out" of nihilism," so as to transcend the danger of the destruction that is nihilism, is to develop a "visionary spirit," one that is in contact with Being[215]. The pathway to this contact begins two levels below the spiritual/visionary imagination[216]. Below this upper level is to be found that form of imagination that perceives archetypal presences. It does so via an imagination that is archetypal in nature. Below this level is found a form of imagination that allows us to perceive psychic presences. This form of imagination does so via the activity of active imagination[217]. All three of these levels of imagination participate in the imaginal mode of the imaginal-feeling world of experiential presence and knowing[218]. Therefore, an experiential

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[212] Tillich, 1968, pp. 184 and 185.

[213] Louth, 1981, pp. 164-165, 168, 172, 174, and 178.

[214] Naranjo, 1971, pp. 16 and 90ff.

[215] Levin, 1988, p. 411.

[216] Casey, 1991, pp. 18ff; see also Heron, 1992, pp. 157-159.

[217] See Hartman, 2003.

[218] Heron, 1992, pp. 157 and 158.

pathway can begin with active imagination, move to archetypal imagination, and then on to visionary imagination.

Second, in terms of Western cultural development, Jung held that in the body's trunk just below the diaphragm – where emotions are centered – was the first location of consciousness; dim as it was. Below this, in the depths of the abdomen, is the residence of the unconscious[219]. This lower half of the trunk is the jumping off place for Jung's comments on cultural development.

Speaking symbolically, Jung suggested that the human unconscious-conscious system of the West has three levels. Using the Hindu chakra system, he suggested that the first and second chakras symbolize the first level of this Western system, that is, they symbolize our unconscious, where there is no ego.

Jung's second Western level is that of dim consciousness and the emotions. In the Eastern system, this is the third chakra, the navel, as well as, the fourth chakra, the heart. It is here, in the latter, that consciousness brightens. On this second level, we in the West oscillate back and forth across the diaphragm between these two chakras.

Finally, Jung's third level is comparable to the throat and head chakras[220] of the Hindu system. The head chakra is where consciousness is complete and cosmic[221] and where divine light brazes[222]; pure consciousness. Below this, in the throat chakra, is where reality is purely psychical in nature[223].

Now, according to Jung, World War I pushed Western collective consciousness over the diaphragm and into the heart center. In the heart center we now have contact with the throat chakra (the psyche as it is in itself)[224]. I suggest that this throat center puts us into contact with the true nature of post-modernity, that is, the reality of the world as "pyschical substance" or "subtle, psychical matter"[225]; potentially into contact with the psychoid realm that is both psychic and physical[226].

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[219] Jung, 1996, pp. 34 and 35.

[220] Jung, 1996, p. 85.

[221] Jung, 1996, pp. 59 and 67.

[222] Jung, 1996, p. 57.

[223] Jung, 1996, p. 43. This psychical nature of post-modernism is subversive to all world-views (Tarnas, 1991, p. 401).

[224] Jung, 1996, p. 46.

[225] Jung, 1996, pp. 43ff.

[226] Raff, 2000b, pp. 64-65 and 141.

Viewing the "ladder" of the chakras – ascending up the trunk of the body and into the head – as the curve of a gyre, then, our cultural task is to move on around the gyre of the evolution of consciousness until, collectively, we are once again "*extra corpus*" or outside the body, but not, as with primal peoples, at the "caudal end," but this time, at the "cranial end" of the body[227]. Here, we will once again move beyond consciousness and into pure sensory knowing[228].

[227] Meier, 1986, p. 277.

[228] Roberts, 1986, pp. 4, 5, and 70.

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