

PARAPSYCHICAL AND PARAPSYCHIC PHILOSOPHERS

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Abstract: Parapsychic experiences have always been a strange philosophical theme. There is plenty of evidence of the association of the first philosophers, from Parmenides and Empedocles to Socrates and Plato, to the Mysteries, meaning parapsychic initiation. Nonetheless, Plato classified parapsychic practices into the sphere of belief (*doxa*), not science (*episteme*). Since then, the parapsychic realm tends to be considered irrational, and even logically impossible. But it is not exactly a forgotten subject. Many philosophers approached it, aiming at the problem of the parapsychical as a rational theme, positively or negatively. But that is not a part of the history of philosophy. In order to present evidence of this never told history, two lists will be presented: the parapsychical philosophers, those who did parapsychical philosophy, and the parapsychic philosophers, those who had parapsychic experiences. There is an intersection between the two groups. The aims are to suggest a new field of study, namely *Parapsychical Philosophy*, and to recognize the effort of those who dared to resist the philosophical mainstream of their time.

Key-words: parapsychical philosophy, parapsychic philosophers, paraepistemology.

INTRODUCTION

The claim of having transcendent experiences is universal, virtually present in all human cultures. Despite the distinctions which structure historical narratives, such as ancient X modern, east X west, this kind of experiences remain present, although subscribed in restricted categories of the non-rational, for example, belief, mysticism and, mainly, religion. Many thinkers along history gave importance and dedicated their time and energy to this topic, as a seemingly prolific *rational* approach to the problem of human existence. More recently, in the end of the 19th century, attention was drawn to the theme and it was then called *Psychical Research*, in reference to the greek term *psyche*, which means soul or spirit, and in contrast to the then newborn discipline of Psychology. In the present study, the term *parapsychical*¹ will be associated to the rational investigation

1 The term 'parapsychical' [*parapsychischen*] seems to have been published for the first time in the 1924 book *Die Stellung der heutigen Wissenschaft zu den parapsychischen Phänomenen* [The position of modern science on parapsychical phenomena], by the Austrian-german Zoology teacher and parapsychologist Karl Camillo Schneider (1867-1943). It became popular through the 1957 book *Parapsychische Phänomene als wissenschaftliche Grenzfrage* [Parapsychical phenomena as frontier scientific question], by the German psychologist and parapsychologist Hans Bender (1907-1991). In contrast to 'parapsychical', in the US and the UK, it was adopted by the German Parapsychology and also by Conscientiology.

about transcendent or extra-sensorial experiences, such as telepathy, clairvoyance, out of body experiences, retrocognition, precognition, and so forth. The term *parapsychic* means here the person which has transcendent or extra-sensorial experiences. And the term *psi*² is a abbreviation and stands for the phenomenon itself, also called parapsychism. These contemporary terms will be applied retrospectively and anachronistically to previous historical periods aiming at the proposition of the new field of *Parapsychical Philosophy* and the correction of a historical and epistemological gap. As any new discipline, it was made possible because of contemporary studies. Besides that, the scope of this investigation is the western philosophical tradition, not necessarily located geographically in the West. So, the so called eastern scientific traditions, with many connections to psi, will not be a part of this study, only eventually through Philosophy. The reason of this is the affiliation of modern science to the western philosophical tradition and the ultimate goal of raising the logical possibility of a science of consciousness which encompasses psi – a Paraepistemology.

The relationship between philosophy and the parapsychical realm³ represents a chapter of history which was systematically hidden, a memoricide. Both topics are linked since the very beginning of philosophy, in ancient Greece, although negatively. The existence of psi is virtually impossible to deny categorically because it is a reported universal experience. But in the western culture, summed hellenism and judeo-christianism, it was relegated epistemically to a marginal role or place. Philosophy as the paradigm of western rationality was raised in a culture that valued psi a great deal, for example, the Mysteries and the oracles. The first philosophers were explicitly connected to that, Socrates being the main example. History of philosophy could never oblivate Socrates' debt to the Oracle of Delphos, and of course his personal *daimon*, of extraphysical nature⁴. Plato, although accepting the existence of psi, and apparently an initiated (*mysté*) himself (BERNABÉ, 2010), have assigned to psi an epistemic role of subalternity as *doxa* (opinion or belief) (*Meno*, 99c), performing the transposition which inaugurated the philosophical tradition (DIÈS, 1927; BERNABÉ, 2010). Philosophy deals with logical possibilities. And as psi since the beginning was relegated to a non-scientific sphere, it gradually shifted to the non-existent, since the scientific turned out to be considered a synonym of existent. At the same time, religion grew in this vacuum, appropriating psi, but in a very diminished, controlled, institutionalized

2 Psi is an abbreviation of parapsychical and it was introduced by Parapsychology in the 20th century.

3 Parapsychical realm is considered as the context in which that theme is present, valued, experienced and discussed.

4 It's been a challenge to historians and interpreters of Philosophy, not without reason, to explain what was Socrates' daimon. If Philosophy as a rational endeavour excludes psi, then how come the very first model of Philosophy was a psychic person, and worst, how come he claimed to get help of the daimon to philosophize? This is a historical and epistemological knot, a really meaningful one if the task of reconstructing the relationship of the western philosophical tradition and psi is at stake. After all, if Socrates did it, maybe psi and rationality could be combined somehow.

and, in a word, repressed manner. In summary, for religion psi is either for saints or witches and no one else.

The issue can also be approached in what is known as the demarcation problem. The matter of what is scientific and what is mere opinion dates, again, as far as Plato (LAUDAN, 1983). In the *Republic*, *Meno*, *Thaetetus* and other dialogues, the problem of what is scientific knowledge (*episteme*) is brought up by Plato. A scale was even established in the Parable of the Divided Line (Rep. VI, 509d-511e), in which the higher the knowledge, the more universal, abstract, similar to mathematics. The pure ideas of Good, Truth, Justice and others were higher than mathematics, but also exact. And to access that, one should perform an ascesis of rational nature, what Plato called *nóesis*, an act of pure mental apprehension. That is where the line of science was demarcated for good and the odd part is that it is a transposition of the parapsychic initiation they did in Orphism toward philosophy. Plato did call, in the *Phaedo*, the philosopher as the true initiated (69d, 82d-84b), because of the separation of the soul from the body in order to neutralize the five senses, but in an abstract way, while the aim in the Mysteries was to do it literally, in what can be considered a parapsychic trance. That paradigmatic demarcation line, drawn by Plato, seems to cross the parapsychical realm right in the middle, perpetuating at the same time its absence from scientific knowledge but also its negative presence as an inevitable subject. So, in this article I will assume that this platonic concept of philosophy containing a flattened parapsychic experience into intellectual process, is inevitably inherited by the posterior history of philosophy⁵. Contemporary thinkers such as Nietzsche and Heidegger would question this western rational tradition and its consequences to civilization. Although they didn't touch directly the point of parapsychism, i.e., they were not doing parapsychical research and they were not parapsychic themselves, so far as we know.

The philosophical reflection regarding the parapsychical realm or psi is not a part of academic curricula, on the contrary, it is almost absolutely ignored⁶. Many say that it's impossible, or at least useless, to discuss about the so considered non-existent. In order to prove this untrue, that there is such an interest, and not a small one, I will propose in this article an accounting of the historical intersections of philosophy and psi, that is, two lists containing: 1) Psychological philosophers;

5 This can be considered in the spirit of the famous sentence by Alfred North Whitehead, according to which "The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato" (1985, p.39).

6 I've seen a William James' biography, for example, synthesizing and stereotyping his over two decades dedication to parapsychical research in one paragraph as a mystical interest. This kind of posture gives a notion about the status of what is called here parapsychical philosophy. Remarkable exceptions, with a gap of 38 years between them, are *The Philosophical Dimensions of Parapsychology* (1976) and *Wild Beasts of the Philosophical Desert: Philosophers on Telepathy and Other Exceptional Experiences* (2014). Joseph Felser's original article, called *Philosophical sensitives and sensitive philosophers: gazing into the future of Parapsychology* (2001), was an important inspirational source for the work here.

and 2) Psychic philosophers. This article is mainly the presentation of these two lists as an initial *corpus* of evidence motivating the proposal of a new discipline. It's not the goal here to deepen the discussion either about the substance of parapsychical philosophy or its historical origin and development, or any other theme related to those. This initial part is supposed to be only the minimum necessary introduction to the lists, which publication I consider priority, considering the length they have already reached.

A parapsychical philosopher is considered here the one who has written (not necessarily published in their lifetime) texts containing philosophical reflections about psi. I propose the expression parapsychical philosophy as an analogy to parapsychical research, meaning the philosophy of parapsychical research. And parapsychic philosophers will be considered here the ones who have reported spontaneous or induced parapsychic experiences. The notion of who is a philosopher will be more flexible because such definite concept is quite recent and still not absolute at all. For instance, a degree on Philosophy doesn't make anyone automatically a philosopher. So here, for the sake of simplicity, someone who is engaged in the conceptual reflection which features philosophical thinking and writes philosophical texts will be accounted as a philosopher.

The father of the parapsychical philosophers, as of philosophy itself, was Plato. As already said, he did the transposition of both initiations and democratic discourse into philosophy, a new way of knowledge and living at the time. So, the negative role assigned to psi was to be inherited by all philosophical tradition: it exists, but it is not accountable rationally, i.e., it is not a possible object for scientific knowledge⁷. So, two basic streams of parapsychical philosophers followed: the ones which held a positive attitude towards psi and, on the other hand, the ones which held a negative attitude. The first group have been making efforts in order to reintroduce psi in the realm of human rationality and, as such, in the scientific knowledge, in a broad sense. The second group, which came to be the main group

7 This is not exactly a criticism to the platonic conception of philosophy, which encompasses all together western science and rationality. I'm trying to point out to a seemingly platonic lack of attention to psi which could be described in the popular image of throwing the baby out with the bathwater. Plato did give a proper form and identity to rationality, which allowed the development of science and technology as we know it; but doing that he rejected psi in all its forms, since the rude and arbitrary rituals involving, for instance, the sacrifice of animals, very usual at the time, to the rational form of psi for which his master Socrates was known. Maybe philosophy, as the true initiation mentioned in the *Phaedo*, was meant to be the new cultural conceptacle or receptacle for Socrates' type of psi. But the price for that was stopping being considered psi. So, again, the historical-epistemological knot in which psi at the same time is and is not present in the philosophical tradition. In summary, and this is a hypothesis, in order to organize a chaotic epistemic field and give rise to a concept of rationality, Plato rejected psi in all its forms, but something was preserved (a priceless something) within the very core of philosophical thinking, disregarding it as psi from then on, despite its true nature. Plato called it *nóesis*. So, the investigation sketched here wants to contribute to untie this knot a little bit, reclaiming the unknown psi character of *nóesis*, which gave rise to scientific knowledge.

in modern times, either defends the non-existence of psi or reinforces its irrational character, this is, the same platonic position which inaugurated philosophy. Considering psi as a basic theme hidden in the heart of philosophy, so to speak, all philosophy could be considered as parapsychical philosophy; but in order to become a discipline of investigation, only the explicit philosophical mention to psi will be considered as such.

The parapsychic philosophers, on the other hand, represent a very special group. They were philosophers, this is, affiliated to a so considered rational tradition of thought, but they also had psi experiences which were registered historically by them or others. So, they materialize that core of the human being where rationality and psi are blended, forming a united phenomenon. These thinkers, one way or another, stood against the philosophical mainstream because of their personal parapsychic experiences, which they considered should be part of philosophy. Pythagoras was the first parapsychic philosopher and indeed his name was, for many centuries after, a synonym for what I am calling here a parapsychical philosopher⁸. Even Plato was considered pythagorean on his day. And later on the so called neoplatonic philosophers were in fact pythagorean; they were trying to reassure the pythagorean element in philosophy. So, the list of parapsychic philosophers is more important, because the main thing, which is the reality of psi phenomena, is there, and testified by philosophers, the representatives of the western rational tradition per se.

The differential criterion between the two lists will be the parapsychic experiences. So, the difference between the first and the second list is exclusively the parapsychic experiences. Some members of the second list could belong to the first and, in this case, the text will be mentioned accordingly. There's no pretension of completion, the lists grow day by day. The major goal is to call attention over this matter, seemingly still very unexplored. If Philosophy is a hermeneutical interlocutor to Science⁹, then a field of Parapsychical Philosophy would be of utter interest for a science of the parapsychical, an important part of a science of consciousness.

The standard item of the lists presents this structure: name, place of birth, year of birth and death, original name of a book in which the author deals with the subject, translation of the book's name and year of publication. The items are as complete as possible. Some present the latinized name of the philosopher before the place of birth. The name of the book was not translated when it is generally known by its original name. When the philosopher's date of birth is unknown, they were listed in alphabetical order at the end of the respective century.

8 He could have been the first on the parapsychical philosophers list if he wasn't also parapsychic. Having parapsychic experience is considered more important here, the differential criterion between the two lists.

9 A claim sustained by Habermas (1989) in the article Philosophy as Stand In and Interpret.

LIST OF PARAPSYCHICAL PHILOSOPHERS

01. **Plato** (Greece, 428–347 BCE): *Meno*.
02. **Heracleides of Pontikos** (Greece, 390–310 BCE): *Peri psyches* (On the soul).
03. **Aristotle** (Macedonia, 384–322 BCE): *Peri tes kat'ypnon mantikes* (On prophesying by dreams, 350 BCE).
04. **Dicaearchus of Messana** (Italy, 350–285 BCE): *Lesbiakoi* (On the soul).
05. **Crantor of Soli** (Turkey, 335–275 BCE): *Peri penthous* (On grief).
06. **Clearchus of Soli** (Cyprus, 4th–3rd century BCE): *Peri hupnou* (On sleep).
07. **Chrysippus of Soli** (Turkey, 279–206 BCE): (On providence).
08. **Marcus Tullius Cicero** (Italy, 106–43 BCE): *De divinatione* (On divination).
09. **Cratippus of Pergamon** (Greece, 1st century BCE).
10. **Plutarch of Chaeronea** (Greece, 50–120 CE): *De genio Socratis* (On Socrates' *daimon*).
11. **Alcinous** (2nd century): *Epitome ton platonos dogmaton* (The handbook of platonism).
12. **Porphyrus Tyrius** (Lebanon, 232–304): *De philosophia ex oraculis hau-rienda* (On the philosophy from oracles).
13. **Nemesius of Emesa** (Syria, 4th century): *Peri physeos anthropou* (On the nature of man).
14. **Macrobius Ambrosius Theodosius** (Italy, 4th-5th): *Commentarium in Ciceronis Somnium Scipionis* (Commentary on Cicero's *The Dream of Scipio*).
15. **Marinus of Neapolis** (Palestine, 450–c.500): *Vita Procli* (Life of Proclus).
16. **Abu Yusuf Yaqub ibn Ishaq as-Sabbah al-Kindi** (Al-Kindi; Iraq, 801–873): *Fi mahiy-yat al-naum wa-'l-ru'ya* (On sleep and dreams).
17. **Abu Nasr Muhammad ibn Muhammad Farabi** (Alfarabi; Siria, 872–950): *'Ara' ahl al-Midnia al-Fadilah* (The views of the people of the best state).
18. **Abu Ali al-Husayn ibn Abd Allah ibn Sina** (Avicenna; Iran, 980–1037): *Kitab al-Shifa'* (The book of healing, 1020).
19. **Moshe ben Maimon** (Maimonides; Spain, 1135–1204): *Dalalat al-ha'irin* (The guide for the perplexed, 1190).
20. **Thomas Aquinas** (Italy, 1225–1274): *Summa Theologica, II-II, 172*.
21. **Qutb al-Din Mahmud ibn Mas'ud al-Shirazi** (Iran, 1236–1311): *Durrat al-taj li ghurrat al-dibaj fi'l-hikma* (Pearly crown – The best introduction to wisdom).

22. **Levi ben Gershon** (Gersonides; France, 1288–1344): *Sefer milhamot ha-Shem* (The Wars of the Lord; II, Dreams, divination and prophecy, 1329).
23. **Marsilio Ficino** (Italy, 1433–1499): *Theologia platonica de immortalitate animorum* (Platonic theology on the immortality of the soul, 1469–1474).
24. **Giovanni Pico della Mirandola** (Italy, 1463–1494): *Oratio de hominis dignitate* (Oration on the dignity of man, 1486).
25. **Valentin Weigel** (Germany, 1533–1588): *Kurzer Bericht vom Wege und Weise alle Dinge zu Erkennen* (Brief account of the path and procedure to understand all things, 1618).
26. **Henry More** (England, 1614–1687): *The immortality of the soul, so farre forth as it is demonstrable from the knowledge of nature and light of reason* (1659).
27. **Baruch Spinoza** (England, 1632–1677): *Tractatus theologico-politicus* (Theologico-political treatise, 1670).
28. **Joseph Glanvill** (England, 1636–1680): *Philosophical considerations touching the being of witches and witchcraft* (1666).
29. **Immanuel Kant** (Germany, 1724–1804): *Träume eines Geistersehers, erläutert durch Träume der Metaphysik* (Dreams of a visionary explained by the dreams of Metaphysics, 1766).
30. **Robert de Lo-Looz** (France, 1730–1786): *Recherches physiques et métaphysiques sur les influences célestes, sur le magnétisme universel et sur le magnétisme animal* (Physical and metaphysical investigations on the celestial influences over universal magnetism and animal magnetism, 1788).
31. **Nicolas Bergasse** (France, 1750–1832): *Considérations sur le magnétisme animal* (Considerations on animal magnetism, 1784).
32. **Christian Gottfried Daniel Nees von Esenbeck** (Germany, 1776–1858): *Vorlesungen zur Entwicklungsgeschichte des magnetischen Schlafs und Traums* (Lessons on the history of the development of magnetic sleep and dreams, 1820).
33. **John Campbell Colquhoun** (Scotland, 1785–1854): *Isis revelata: an inquiry into the origin, progress and present state of animal magnetism* (1836).
34. **Arthur Schopenhauer** (Germany, 1788–1860): *Versuch über das Geistersehn und was damit zusammenhängt, Parerga und Paralipomena, I* (Essay on clairvoyance and related matters, 1851).
35. **Karl Ludwig Freiherr von Reichenbach** (Germany, 1788-1869): *Der sensitive Mensch und sein Verhalten zum Ode* (The sensitive man and his behaviour towards Od, 1854-55).
36. **Wilhelm Maximilian Wundt** (Germany, 1832–1920): *Der Spiritismus. Eine sogenannte wissenschaftliche Frage* (Spiritualism as a scientific question, 1879).
37. **Manuel González Soriano** (Spain, 1837–1885): *El espiritismo es la Filosofía* (Spiritism is the philosophy, 1881).

38. **Henry Sidgwick** (England, 1838–1900): *Presidential addresses to the Society for Psychical Research* (1882–1884 and 1888–1892).
39. **Karl Ludwig August Friedrich Maximilian Alfred, Freiherr von Prel** (Germany, 1839–1899): *Die Philosophie der Mystik* (Philosophy of mysticism, 1885).
40. **Charles Sanders Peirce** (USA, 1839–1914): *Telepathy and perception* (1903).
41. **Théodule Armand Ferdinand Constant Ribot** (France, 1839–1916): *Presidential address to the 4th International Congress of Psychology, Paris* (1900).
42. **Karl Robert Eduard von Hartmann** (Germany, 1842–1906): *Der Spiritismus* (The spiritism, 1885).
43. **William James** (USA, 1842–1910): *What psychical research has accomplished* (1896).
44. **Frederic William Henry Myers** (England, 1843–1901): *Human personality and its survival of bodily death* (1903).
45. **Arthur James Balfour** (Scotland, 1848–1930): *Presidential address to the Society for Psychical Research* (1893).
46. **Charles Richet** (France, 1850–1935): *La grand espérance* (The great hope, 1935).
47. **Henri-Louis Bérgson** (France, 1859–1941): *Le deux sources de la morale et de la religion* (The two sources of morality and religion, 1932).
48. **Lawrence Pearsall Jacks** (England, 1860–1955): *Presidential address to the Society for Psychical Research* (1917).
49. **Maurice Polydore Marie Bernard Maeterlinck** (Belgium, 1862–1949): *La mort* (Death, 1913).
50. **Ferdinand Canning Scott Schiller** (Germany, 1864–1937): *Philosophy, science and psychical research: a presidential address* (1914).
51. **John McTaggart Ellis McTaggart** (England, 1866–1925): *The nature of existence* (1921).
52. **Hans Adolph Eduard Driesch** (Germany, 1867–1941): *Psychical research and Philosophy* (1927).
53. **Gustave Geley** (France, 1868–1924): *De l'inconscient au conscient* (From the unconscious to the conscious, 1919).
54. **Nikolay Onufriyevich Lossky** (Latvia, 1870–1965): *Extrasensory perception and psychokinesis: an explanation in terms of intuitivist epistemology and personalist metaphysics* (1952).
55. **William McDougall** (England, 1871–1938): *Body and mind: a history and a defense of animism* (1911).

56. **Bertrand Arthur William Russell** (England, 1872–1970): *What I believe* (1924).
57. **Henri Hubert** (France, 1872–1927): *Magia* (Magic, 1902).
58. **Marcel Mauss** (France, 1872–1950): *Esquisse d'une théorie général de la magie* (A general theory of magic, 1902-3).
59. **Auguste Diès** (France, 1875–1958): *Autour de Platon – Essais de critique et d'histoire* (Around Plato - Essays of critique and history, 1927).
60. **Traugott Konstantin Oesterreich** (Germany, 1880–1949): *Die philosophische Bedeutung der mediumistischen Phänomene* (The philosophical meaning of mediumistic phenomena, 1924).
61. **Manuel Porteiro** (Argentina, 1881–1936): *Espiritismo dialectico* (Dialectic spiritism, 1932).
62. **Curt John Ducasse** (France, 1881–1969): *The philosophical importance of "psychic phenomena"* (1954).
63. **Cyril Lodowic Burt** (England, 1883–1971): *The implications of Parapsychology for general Psychology* (1967).
64. **Walter Terence Stace** (England, 1886–1967): *Mysticism and Philosophy* (1960).
65. **Charlie Dunbar Broad** (England, 1887–1971): *The relevance of psychical research to Philosophy* (1949).
66. **Cyril Edwin Michenson Joad** (England, 1891–1953): *Adventures in psychical research* (1938).
67. **José Salvador Fernández** (Argentina, 1893–1967): *Fundamentos científico-filosóficos de la supervivencia* (Scientific-philosophical foundations of survival, 1957).
68. **Robert Henry Thouless** (England, 1894–1984): *Experimental psychical research* (1963).
69. **Joseph Banks Rhine** (USA, 1895–1980): *The reach of the mind* (1947).
70. **Johannes Jacobus Poortman** (Netherlands, 1896–1970): *Drei Vorträge über Philosophie und Parapsychologie* (Three conferences on Philosophy and Parapsychology, 1939).
71. **Philip Merlan** (Austria, 1897-1968): *Monopsychism, Mysticism, Meta-consciousness - Problems of the soul in the neoaristotelian and neoplatonic traditions* (1963).
72. **Henry Habberley Price** (England, 1899–1984): *Some philosophical questions about telepathy and clairvoyance* (1940).
73. **Henry Corbin** (France, 1903–1978): *Histoire de la philosophie islamique* (History of the islamic philosophy, 1964).

74. **Allamah Sayyed Muhammad Husayn Tabataba'i** (Iran, 1903–1981): *Risalah dar nubuwwat wa manamat* (Treatise on prophecy and dreams).
75. **Margaret Kennedy Knight** (England, 1903–1983): *Theoretical implications of telepathy* (1951).
76. **Humberto Mariotti** (Argentina, 1905–1982): *Dialéctica y Metapsíquica* (Dialectics and Metapsychics, 1929).
77. **Jean Paul Sartre** (France, 1905–1980): *Les jeux sont faits* (The chips are down, 1947).
78. **Arthur Koestler** (Hungary, 1905–1983): *The roots of coincidence* (1972).
79. **Hans Bender** (Germany, 1907–1991): *Parapsychische Phänomene als wissenschaftliche Grenzfrage* (Parapsychic phenomena as frontier scientific question, 1957–58).
80. **Carambur Tiruvenkatachari Krishnamachari** (India, 1909–1993): *Paranormal cognition, survival and reincarnation* (1962).
81. **Luis di Cristóforo Postiglioni** (Argentina, 1909–1979): *Fundamentos científico-filosóficos de la supervivencia* (Scientific-philosophical foundations of survival, 1957).
82. **Carlton Berenda Weinberg** (USA, 1911–1980): *Science and the problem of psi* (1962).
83. **Alan Mathison Turing** (England, 1912–1954): *Computing machinery and intelligence* (1950).
84. **Armando Asti Vera** (Argentina, 1914–1972): *El método y las técnicas en el estudio de la psique* (The method and the techniques in psychical research, 1954).
85. **José Herculano Pires** (Brazil, 1914–1979): *O espírito e o tempo* (Spirit and time, 1964).
86. **Clement Williams Kennedy Mundle** (Scotland, 1916–1989): *Strange facts in search of a theory* (1973).
87. **Aimé Michel** (France, 1919–1992): *Métanoïa - Phénomènes physiques du mysticisme* (Métanoïa - Physical phenomena of mysticism, 1973).
88. **John Beloff** (England, 1920–2006): *The relentless question – Reflections on the paranormal* (1990).
89. **Paul Everett Meehl** (USA, 1920–2003): *Compatibility of science and ESP* (1956).
90. **Arthur S. Berger** (EUA, 1921–2016): *Order out of chaos in survival research* (1990).
91. **Gregorio Klimovsky** (Argentina, 1922–2009): *Epistemología, ciencias fronterizas y Parapsicología* (Epistemology, frontier sciences and Parapsychology, 1986).

92. **John Raymond Smythies** (India, 1922): *The extension of the mind: a new theoretical basis for psi phenomena.* (1951).
93. **Antony Garrard Newton Flew** (England, 1923–2010): *Is there a case for disembodied survival?* (1972).
94. **James Mellville Owen Weathley** (Canada, 1924): *Knowledge, empiricism and ESP* (1961–62).
95. **Eduardo Antonio Azcu** (Argentina, 1926–1992): *Asedios a la otra realidad* (Approximations towards the other reality, 1999).
96. **Alton Rask Pope** (USA, 1928): *The daimonion of Socrates: a search for definition and an epistemological assessment* (1969).
97. **Charles Perry Swiggart** (USA, 1927–2004): *A Note on telepathy* (1961–62).
98. **Michael John Scriven** (England, 1928): *Some theoretical possibilities on psi research* (1957).
99. **Terence Michael Penelhum** (England, 1929): *Survival and disembodied existence* (1970).
100. **Irving Grant Thalberg Jr.** (USA, 1930–1987): *Telepathic awareness of another's feelings* (1960–61).
101. **Jaques Derrida** (Algeria, 1930–2004): *Télépathie* (Telepathy, 1981).
102. **Colin Wilson** (England, 1931–2013): *Introduction to the new existentialism* (1966).
103. **Luís Sérgio Coelho de Sampaio** (Brazil, 1933–2003): *Lógica da diferença* (Logic of difference, 2001).
104. **Valter Rodrigues da Rosa Borges** (Brazil, 1934): *A realidade transcendental – Uma introdução à Transcendentologia* (The transcendental reality - An introduction to Transcendentology, 1999).
105. **Ian MacDougall Hacking** (Canada, 1936): *Rewriting the soul: multiple personality and the sciences of memory* (1995).
106. **Shivesh Chandra Thakur** (India, 1936): *Philosophy and psychical research* (1976).
107. **David Ray Griffin** (USA, 1939): *Parapsychology, Philosophy and spirituality – A postmodern exploration* (1997).
108. **Robert F. Almeder** (USA, 1939): *Death and personal survival – The evidence for life after death* (1992).
109. **Neal Grossman** (USA, 1941): *Consciousness expansion – A new paradigm for Philosophy* (1974).
110. **Muniz Sodré de Araújo Cabral** (Brazil, 1942): *Jogos extremos do espírito* (Extreme games of the spirit, 1994).

111. **Steven M. Rosen** (USA, 1942): *Psi modeling and psychophysical problems* (1983).
112. **Robert Brier** (USA, 1943): *Precognition and Philosophy of Science – An essay on backward causation* (1974).
113. **Hoyt L. Edge** (USA, 1944): *Philosophical dimensions of Parapsychology (Ed.)* (1976).
114. **Alberto Bernabé Pajares** (Spain, 1946): *Aristotle and the mysteries* (2016).
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116. **Arthur Ron Miller** (USA, 1949–2006): *Survival and diminished consciousness* (1998).
117. **Marcus Peter Ford** (USA, 1950): *Parapsychology, Philosophy and spirituality* (1997).
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119. **Algis Uždavinys** (Lithuania, 1962–2010): *Orpheus and the Roots of Platonism* (2011).
120. **Jeffrey John Kripal** (USA, 1962): *The paranormal and the sacred* (2010).
121. **Andrea Kropf** (South Africa, 1963): *Philosophie und Parapsychologie: zur Rezeptionsgeschichte parapsychologischer Phänomene am Beispiel Kants, Schopenhauers und C.G. Jungs* (Philosophy and parapsychology: a history of the reception of parapsychological phenomena in Kant's, Schopenhauer's and C.G. Jung's cases, 2000).
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123. **Egil Asprem** (Norway, 1984): *Parapsychology: naturalising the supernatural, re-enchanting science* (2010).
124. **Alexander Moreira-Almeida** (Brazil, 20th century): *William James and psychical research: towards a radical science of mind* (2012).
125. **Alexandre Sech Junior** (Brazil, 20th century): *William James and psychical research: towards a radical science of mind* (2012).
126. **Andreas Sommer** (England, 20th century): *Psychical research and the history and philosophy of science. An introduction and review* (2014).
127. **Astrid Sayegh** (Brazil, 20th century): *...Ser para conhecer, conhecer para ser... (...Being to know, knowing to be..., 2004).*
128. **Chris Carter** (Canada, 20th century): *Parapsychology and the skeptics – A scientific argument for the existence of ESP* (2007).

129. **Gouranga Charan Nayak** (India, 20th century): *Survival, reincarnation and the problem of personal identity* (1968).

130. **Jacob W. Glazier** (USA, 20th century): *Toward a grounding of Parapsychology in Phenomenology: psi as function of sorge* (2013).

131. **Jalmir Freire Brelaz de Castro** (Brazil, 20th century): *Reflections about Parapsychology and the Philosophy of Science* (2011).

132. **Jane M. Duran** (USA, 20th century): *Philosophical difficulties with paranormal knowledge claims* (1982).

133. **Jan K. Ludwig** (USA, 20th century): *Philosophy and Parapsychology (Ed.)* (1978).

134. **José Marques Mesquita** (Brazil, 20th century): *A dialética espiritualista* (The spiritualistic dialectics, 1987).

135. **Patrick Grim** (USA, 20th century): *Paranormal knowledge* (1982).

136. **Peter A. French** (USA, 20th century): *Philosophers in Wonderland – Philosophy and psychical research* (1975).

137. **Richard Noakes** (England, 20th century): *Haunted Thoughts of the Careful Experimentalist: Psychical Research and the Troubles of Experimental Physics* (2014).

138. **Robin Wooffitt** (England, 20th century): *Telling tales of the unexpected - The organization of factual discourse* (1992).

139. **Saulo de Freitas Araújo** (Brazil, 20th century): *William James and psychical research: towards a radical science of mind* (2012).

140. **Silvio Seno Chibeni** (Brazil, 20th century): *Investigando o desconhecido – Filosofia da ciência e investigação dos fenômenos “anômalos” na Psiquiatria* (Investigating the unknown - Philosophy of science and the investigation of “anomalous” phenomena in Psychiatry, 2007).

141. **Stephen E. Braude** (USA, 20th century): *ESP and psychokinesis – A philosophical examination* (1979).

LIST OF PARAPSYCHIC PHILOSOPHERS

01. **Pythagoras of Samos** (Greece, 571–497 BCE).

02. **Epymenides of Crete** (Greece, 6th century BCE): *Cretica*.

03. **Pherecydes of Syros** (Greece, 6th century BCE): *Heptamychos* (The seven recesses).

04. **Hermotimus of Clazomenae** (Greece, 6th century BCE).

05. **Empedocles of Akragas** (Italy, 490–430 BCE): *Katarmoi* (Purifications).

06. **Socrates of Athens** (Greece, 470–399 BCE).
07. **Publius Nigidius Figulus** (Italy, 98–45 BCE): *De auguro privato libri* (On private prediction).
08. **Athenodorus Cananites** (Turkey, 74 BCE–7 CE).
09. **Apollonius of Tyana** (Greece, 4–97 CE).
10. **Lucius Apuleius Madaurensis** (Algeria, 124–170 CE): *De deo Socratis* (On the god of Socrates).
11. **Maximus of Tyre** (Lebanon, 2nd century): *Dissertationes philosophicae* (Philosophical dissertations).
12. **Numenius of Apameia** (Siria, 2nd century): *Peri tagathou* (On the good).
13. **Plotinus** (Egypt, 205–270): *Aeneadas, VI*.
14. **Iamblichus of Chalcis** (Syria, 245–325): *De mysteriis aegyptiorum, chaldaeorum, assyriorum et alia opuscula* (On the egyptian, caldean, assyrian mysteries and other texts).
15. **Edesius of Cappadocia** (Turkey, ?–355).
16. **Crisantius of Sardes** (Turkey, 4th century).
17. **Sosipatra of Ephesus** (Greece, 4th century).
18. **Asclepigenia of Athens** (Greece, 430–485).
19. **Proclus Litius** (Turkey, 412–485): *Theologia platonica* (Platonic theology).
20. **Isidorus of Alexandria** (Egypt, 450–520).
21. **Abu Hamid Muhammad ibn Muhammad al-Ghazali** (Iran, 1058–1111): *Al-munqidh min al-dalal* (Liberation of error).
22. **Hildegard von Bingen** (Germany, 1098–1179): *Scivias* (Know the path, 1151).
23. **Shahab ad-Din Yahya ibn Habash as-Suhrawardi** (Iran, 1155–1191): *Partaw nama* (Treatise on illumination).
24. **Abu Abdillah Muhammad ibn Ali ibn Muhammad ibn Arabi** (Spain, 1165–1240): *Al-Futuh al-Makkiyya* (The illuminations of Mekka).
25. **Gertrud von Helfta** (Germany, 1256–1302): *Exercitia spiritualia* (Spiritual exercises).
26. **Johannes Trithemius** (Germany, 1462–1516): *Steganographia* (1499).
27. **Michel Eyquem de Montaigne** (France, 1533–1592): *De l'exercice* (Use makes perfect, 1580).
28. **Francis Bacon** (England, 1561–1626): *Sylva sylvarum or a natural history in ten centuries* (1628).
29. **Jakob Böhme** (Germany, 1575–1624): *De signatura rerum* (The birth and designation of all things, 1622).

30. **Jan Baptist Van Helmont** (Belgium, 1580–1644): *De magnetica vulnerum curatione* (On the magnetic healing of wounds, 1621).
31. **René Descartes** (France, 1596–1650): *Olympica* (1859).
32. **Emanuel Swedenborg** (Sweden, 1688–1772): *Diarii spiritualis* (Spiritual diaries, 1843).
33. **Honoré de Balzac** (France, 1799–1850): *Louis Lambert* (1832).
34. **Andrew Jackson Davis** (USA, 1826–1910): *The philosophy of spiritual intercourse* (1851).
35. **John William Dunne** (Ireland, 1875–1949): *An experiment with time* (1927).
36. **Pietro de Alleori Ubaldi** (Italy, 1886–1972): *Le nouiri – Dal superumano al piano concettuale umano* (Le nouiri - From super-human towards the human conceptual plane, 1937).
37. **Gabriel Marcel** (France, 1889–1973): *The influence of psychic phenomena on my philosophy* (1956).
38. **Alfred Jules Ayer** (England, 1910–1989): *What I saw when I was dead* (1988).
39. **José Tomás Zeberio** (Argentina, 1912–2007): *Las leyes de la evolución creadora* (The laws of creative evolution, 1975).
40. **Arthur James Ellison** (England, 1920–2000): *Science and the paranormal – Altered states of reality* (2002).
41. **Waldo Vieira** (Brazil, 1932–2015): *Projeziologia - Panorama das experiências da consciência fora do corpo humano* (Projectiology - A panorama of experiences of the consciousness outside the human body, 1986).
42. **Arlindo Alcadipani** (Brazil, 1945–2016): *Crescendo Epistemologia-Parepistemologia* (Crescendo Epistemology-Parepistemology, 2011).
43. **Johan (Hans) L. F. Gerding** (Netherlands, 1947): *Philosophical implications of transcendent experiences* (2005).
44. **Peter Kingsley** (England, 1953): *Ancient Philosophy, Mystery and Magic. Empedocles and Pythagorean Tradition* (1995).
45. **Joseph M. Felser** (USA, 1957): *Philosophical sensitives and sensitive philosophers: gazing into the future of Parapsychology* (2001).
46. **Regina Camillo** (Brazil, 1959): *A cognição multidimensional e o modelo parepistemológico evolutivo* (Multidimensional cognition and the evolutive parepistemological model, 2014).
47. **Ulisses Leão Schlosser** (Brazil, 1960): *Experiences through the gradual expansion of consciousness, conscientiality and global ethics* (2017).

48. **Roberto Almeida** (Brazil, 1970): *Transição Epistemologia-Parepistemologia: fundamento para verponogenia* (Transition Epistemology-Parepistemology: verpongeny foundation, 2011).

49. **Luciana Mello Ribeiro** (Brazil, 1972): *Escrever no paradigma consciencial* (Writing in the consciencial paradigm, 2010).

50. **Nelson Job Vasconcelos de Carvalho** (Brazil, 1975): *Confluências entre magia, filosofia, ciência e arte: a ontologia onírica* (Confluences between magic, philosophy, science and art: the oniric ontology, 2013).

FINAL CONSIDERATIONS

As the parapsychical realm was transposed (DIÈS, 1927) in the western tradition into metaphysics, the mere incursion in what is being called here *parapsychical philosophy* could be considered a sort of historical subversion or transgression. In this sense, it's not a coincidence that some early contemporary parapsychical philosophers, such as William James and Henri Bergson, were antiplatonists. The intelligible world (*noetos topos*) is the paradigm of the metaphysical flattening of the parapsychical realm operated in the beginning of philosophy¹⁰. And to affirm a parapsychical philosophy represents a confrontation of this axial metaphysical assumption transposing the parapsychical into the intelligible. So, a history of parapsychical philosophy, in a way, would be a *counter-history* of philosophy, a history of the attempts to contest the very core of that western rationality plasmated by the concept of philosophy inaugurated by Plato, in which philosophy is the true initiation. There is some sort of tradition of attempts to revisit the origin of Philosophy and its connections to the *mysteries*, a critique of metaphysics, for instance Nietzsche in *The birth of tragedy*, Heidegger in *Being and time*. On the other hand, these lists of philosophers concerned with psi resemble the concept of the *golden chain* or *chain d'or*, a neoplatonic concept, took from Homer's expression, referring the genealogy of philosophers from the orphic-pythagorean tradition, through Plato.

This article aimed to suggest, by presenting the evidence of two lists, a new discipline and subject called parapsychical philosophy. Psychical philosophy would hopefully assist the bigger paraepistemological task of clarifying the relationship between parapsychic experience and rational knowledge, which was left behind in the beginning of philosophy.

¹⁰ Again, this is not meant to be a criticism, considering that such operation made possible the scientific and technological, not to mention political, progress in the West. However, it represented the disappearance of the parapsychical realm and the later appearance of religion as a byproduct. That's why this episode needs to be revisited in order to find a way toward a Paraepistemology throughout a parapsychical philosophy.

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