

1. [Metanoia \(psychology\)](#), the process of experiencing a psychotic "breakdown" and subsequent, positive psychological re-building or "healing"
2. [Metanoia \(rhetoric\)](#), correction, a rhetorical device
3. [Metanoia \(theology\)](#), "conversion" and "reformation" or repentance

## 1- psychology

Metanoia (from the Greek, metanoia, "changing one's mind") has been used in psychology since at least the time of American philosopher/psychologist William James to describe a process of fundamental change in the human personality.

The term derives from the Ancient Greek words (metá) (meaning "beyond" or "after") and (noeō) meaning "perception" or "understanding" or "mind", and takes on different meanings in different contexts.

### Developments

William James used the term metanoia to refer to a fundamental and stable change in an individual's life-orientation. Carl Gustav Jung developed the usage to indicate a spontaneous attempt of the psyche to heal itself of unbearable conflict by melting down and then being reborn in a more adaptive form – a form of self healing often associated with the mid-life crisis and psychotic breakdown, which can be viewed as a potentially productive process. Jung considered that psychotic episodes in particular could be understood as an existential crisis which might be an attempt at self-reparation: in such instances metanoia could represent a shift in the balance of the personality away from the persona towards the shadow and the self.

Jung's concept of metanoia was an influence on R.D. Laing and his emphasis on the dissolution and replacement of everyday ego consciousness. Laing's colleague, David Cooper, considered that "metanoia means change from the depths of oneself upwards into the superficialities of one's social appearance" – a process that in the second of its three stages "generates the 'signs' of depression and mourning". Similarly influenced was the therapeutic community movement. Ideally, it aimed to support people whilst they broke down and went through spontaneous healing, rather than thwarting such efforts at self-repair by strengthening a person's existing character defences and thereby maintaining the underlying conflict.

The Dutch psychiatrist Jan Foudraine wrote extensively about it, tracing its history through the work of Jung and Laing, and eventually considering it "a permanent change in gestalt." He cites an example where one sees a black vase, then one blinks, and instead one sees two white faces in profile opposite each other (the Rubin vase).

In transactional analysis, metanoia is used to describe the experience of abandoning an old scripted self or false self for a more open one: a process which may be marked by a mixture of intensity, despair, self-surrender, and an encounter with the inner void.[7]

## 2 rhetorics

Metanoia (from the [Greek](#) *μετάνοια*, *metanoia*, *changing one's mind*) in the context of [rhetoric](#) is a device used to retract a statement just made, and then state it in a better way.<sup>[1]</sup> As such, metanoia is similar to correction. Metanoia is used in recalling a statement in two ways—to weaken the prior declaration or to strengthen it.

Metanoia is later personified as a figure accompanying [kairos](#), sometimes as a hag and sometimes as a young lady. Ausonius' epigrams describe her thus: "I am a goddess to whom even Cicero himself did not give a name. I am the goddess who exacts punishment for what has and has not been done, so that people regret it. Hence my name is Metanoëa."<sup>[2]</sup>

### *Weakening*

The use of metanoia to weaken a statement is effective because the original statement still stands, along with the qualifying statement.<sup>[3]</sup> For instance, when one says, "I will murder you. You shall be punished," the force of the original statement ("I will murder you") remains, while a more realistic alternative has been put forward ("you shall be punished").

### *Strengthening*

When it is used to strengthen a statement, metanoia works to ease the reader from a moderate statement to a more radical one, as in this quote from [Marcus Aurelius's](#) [Meditations](#)

I still fall short of it through my own fault, and through not observing the admonitions of the gods, and, I may almost say, their direct instructions (Book One);<sup>[4]</sup>

Here Aurelius utilizes metanoia to move from a mild idea ("not observing the admonitions of the gods") to a more intense one ("not observing... their direct instructions"); the clause "I may almost say" introduces the metanoia.

## **-Theology**

Metanoia, a transliteration of the Greek, is "a transformative change of heart; especially: a spiritual conversion."<sup>[1]</sup> The term suggests repudiation, change of mind, repentance, and atonement; but "conversion" and "reformation" may best approximate its connotation.<sup>[2]</sup> In The King James Version of the Bible, its verbal cognate *metanoëo*/ is translated as *repent*.<sup>[3]</sup>

### *Pagan use*

Metanoia means afterthought, from *meta* meaning "after" or "beyond" and *nous* meaning "mind". In Classical Greek *metanoia* meant changing one's mind about someone or something. When personified, Metanoia was depicted as a shadowy goddess, cloaked and sorrowful, who accompanied Kairos, the god of Opportunity, sowing regret and inspiring repentance for the "missed moment". This conventional portrayal continued through the Renaissance. "The elements of repentance,

regret, reflection, and transformation are always present in the concept of metanoia to some degree, ..."

Philo Judaeus of Alexandria (c. 25 BCE – c. 50 CE) depicted metanoia as “in heaven, a beautiful and especially good daughter of the Most High.” There, “she entreats God Most High hourly” on behalf of people.

### *Uses in the New Testament*

Modern English translations of the Greek New Testament use the word "repentance" for both the word metanoia and metamelomai. The former term is so translated almost ten times as often as the latter.[4] Metanoia can be traced to Mark Chapter 1, where Jesus announces that the kingdom of God is at hand and asks for repentance.

Matthew 27:3 uses the Greek verb metamelomai in stating that Judas "repented himself" after he saw Jesus being led away. Metamelomai denotes "painful sorrow" or "remorseful regret." According to James Glentworth Butler, "as nearly as possible [metamelomai] is the exact equivalent of the word Repent or Repentance." [7] Biblical scholar A. T. Robertson observes that Judas had only sorrow and regret and "mere sorrow avails nothing unless it leads to change of mind and life [metanoia]." [8]

The noun metanoia/μετάνοια, is translated "repentance," and its cognate verb metanoēō/μετανοέω is translated "repent" in twenty two instances in the King James Version of the New Testament.

Abid Rogers Bhatti in his book *A Textbook of Soteriology* writes about the meaning of metanoia/μετάνοια. In the Urdu Bible, the word for “repentance” is “toba.” Toba means regret, grief, and sorrow over sinful deeds that lead to a change of mind and life. Abid agrees with Tertullian [9] in preferring “conversion” rather than “repentance” to translate metanoia/μετάνοια in Mark 1:4. In summary, Abid believes that “conversion” (rather than “repentance”) is the best English word to express the meaning of the Greek metanoia/μετάνοια. [citation needed]

### *Use in early Christianity*

The term "...was used consistently in the literature of that time to express a fundamental change in thinking that leads to a fundamental change in behavior and/or way of living". [10] In 2006, an ecumenical group of scholars published a study of repentance in the Bible and the Church. After "a thorough examination of Hellenistic Jewish writings," the study found that for Jews living at the time of Jesus, "repentance" meant "a fundamental change in thinking and living." For the New Testament, this change is a necessary ingredient in accomplishing God's plan for salvation and community for everyone.

The Acts of Peter ties metanoia to the cross on which Peter was crucified. While Peter was being crucified, he explained parts of the cross from which he was hanging, including “the nail which holds the cross beam to the upright in the middle.” This nail is “the conversion [epistrophē] and repentance [metanoia] of man.”

According to David N. Wilkin, "The Latin Fathers translated metanoia as paenitentia, which came to mean "penance" or "acts of penance."" Tertullian protested the unsuitable translation of the Greek

metanoeo into the Latin paenitentiam ago by arguing that "in Greek, metanoia is not a confession of sins but a change of mind." "Conversion" (from the Latin conversiōn-em turning round) with its "change in character" meaning is more nearly the equivalent of metanoia than repentance.

## Meaning

The Merriam-Webster Dictionary transliterates the Greek metanoia and borrowing it as an English word with a definition that matches the Greek: "a transformative change of heart; especially: a spiritual conversion," augmented by an explanation of metanoia's Greek source: "from metanoiein to change one's mind, repent, from meta- + noein to think, from nous mind." Synonyms for "conversion" include "change of heart" and "metanoia."

In opposition to the Church's interpretation of metanoia as comprising contrition, confession, and penances, Martin Luther objected that it retained its classical sense of "a change of mind." For John Staupitz, "...metanoia can be derived, though not without violence, not only from post and mentem, but also from trans and mentem, so that metanoia signifies a changing of the mind and heart, because it seemed to indicate not only a change of the heart, but also a manner of changing it, i.e., the grace of God." Metanoia is a concept of fundamental character for Luther, as it marks the ground of the first of his 95 theses.

John Calvin pointed to the double derivation of the Hebrew and Greek words for "repentance": the Hebrew derives from conversion, or turning again, and the Greek means a change of mind and purpose. The meaning of the word, for Calvin, is appropriate to both derivations because repentance (a) involves "withdrawing from ourselves," (b) turning to God, (c) "laying aside the old," and (d) putting on "a new mind." [17]

Gregory Martin, the translator of the Douay-Rheims, argued in chapter 13 of his work "A Discovery of the Manifold Corruptions of Scripture" for the translation of "penance." He based his conclusions on the writings of the church fathers and the awkward sentences that other readings lead to."

P.A.F. van Veen en N. van der Sijs (1997), Etymologisch woordenboek: de herkomst van onze woorden, 2e druk, Van Dale Lexicografie, Utrecht/Antwerpen

Noëतिक betekent **denkleer** en is afgeleid van het Griekse woord **noetikos** wat betekent 'vanuit een ethische geest'. De definitie van Noëtische Wetenschappen wordt op verschillende manieren uitgelegd, maar alle definities komen uit op de kracht van de menselijke geest: *Noëtische Wetenschap is de 'verstandsléer' waarbij mensen met een bundeling van hun geestelijke vermogens macht kunnen uitoefenen op de materie.'*

**metanoëtisch** [het kennen te boven gaand] {na 1950} afgeleid van **grieks metanoia** [verandering van gedachte, verkrijging van beter inzicht], bij *metanoëō* [ik kom tot andere gedachten, bedenk te laat], van *meta* [achter ... aan] + *noëō* [ik denk].

<https://www.hebban.nl/recensie/daan-goossens-over-het-verloren-symbool>

Over Roman van Dan Brown, Het Symbool. Over **noeische** wetenschap, hoe de geest dingen in beweging kan brengen.