

# **IDEA, ESSENCE, EXISTENCE, AND ARCHETYPE**

## **Nietzsche and Jung, Hillman and Giegerich, Jesus and Muhammad**

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### **Keywords:**

Archetype, Essence, Idea, Existence

### **Summary:**

In this paper we will explore the relation between Archetypes, Essences and Ideas based on the work of Nietzsche and Jung, and various phenomenologists<sup>1</sup> as well as the concepts developed in the first two essays in this series<sup>2</sup>.

### **Metaphysics of Idea and Archetype**

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<sup>1</sup> Such as Husserl, Heidegger, Merleau-Ponty

<sup>2</sup> Primal Ontology and Archaic Existentiality, Nietzsche's Madness, see  
[http://dialog.net:85/kent\\_palmer.html](http://dialog.net:85/kent_palmer.html)

Most philosophers who deal with psychology limit themselves to a review of the work of Freud. Here we will look at Nietzsche's psychology and his relation to the psychoanalysis of Jung. Jung split from Freud and established his own approach to psychoanalysis but much of the impetus for that comes from his interpretation of Nietzsche. Nietzsche's psychology is far more sophisticated than that of Freud which is basically mechanistic and also is conceptually incoherent in many respects. Nietzsche's philosophy culminates in the concepts of the will-to-power and eternal return. Jung's psychoanalysis inherits much of its sophistication from Nietzsche and expands out to other influences including mythology, ritual, religion of many other cultures, or archaic practices in Western culture such as Alchemy. Cultural practices from across the world were interpreted as signs of the operation of archetypes. A fundamental move for Jung was from ideas and essences that philosophy normally discusses to dealing with archetypes. Archetypes are the dual of ideas. Where Ideas posit unities of presences, or some other aspect of Being. Archetypes posit totalities of absences, or some other aspect of Being. One of the major thrusts of this paper will be to look at this duality that is captured in the move from Plato's original definition of ideas as the unity of presences, to Nietzsche's revolution against Plato that posited reality over truth as the fundamental criteria for metaphysics. Nietzsche also emphasizes the preeminence of Art which Plato denigrates as a degenerate form of presencing. Finally Jung inverts this concept of the idea completely and produces the concept of the archetype as the opposite of the idea that appears in

consciousness, giving rise to the archetype that organizes the unconscious instead. This whole question of the relation between archetypes and ideas is fundamental to our understanding of the Western worldview and our place within that worldview. Most philosophical scholarship on psychology has in a sense been led astray by not recognizing the inherent connection between Jung's philosophically sophisticated psychology and Nietzsche's psychologically sophisticated philosophy. Jung's philosophical sophistication has not been given due recognition and Nietzsche's psychology has been mostly ignored. So here we will attempt to push the envelope of our understanding of the relation between ideas and archetypes by talking about Jung's analysis of Zarathustra in which he confronts the case of Nietzsche from a psychological point of view and by talking about the elements of Nietzsche's philosophy which can be seen as the precursors to Jung's enterprise. It was Jung's appreciation of Nietzsche that was among the things that drew him away from following Freud slavishly. Freud wanted to found a science and for everyone to follow his way of looking at the mind and its unconscious shadow. Jung attempted to re-found that science on more philosophically sophisticated grounds and also to go beyond what mere science can approach to deal with some of the more fundamental questions regarding the nature of the human soul. Jung was willing to appeal to many strange cultural forms such as Alchemy to approach the soul in ways beyond what western science could manage on its own. All this, the works of Nietzsche and Jung, provides us with a rich primordial soup out of which we might draw many interesting concepts, if we

attempt to struggle anew with the same sorts of issues that both Jung and Nietzsche attempted to deal with, especially if we put that into the context of post-modern continental philosophy, and especially phenomenology.

Our starting point is with something that became clear in the essay on *Nietzsche's Madness*. This based on Heidegger's explanation of Nietzsche's relation to Plato. In that explanation the concept of the Idea in Plato is laid out. The idea is seen as a unity of presences. But this unity of presences has a particular structure that we have attributed to what are called the exotics and related to universal algebra. The idea has various states. One state is the image in poetry associated with logos. Another state is the made artifact created by the craftsman associated with physis. Another state is the natural thing produced in creation without human intervention associated with the physis. And finally there is the state associated with the pure idea which is sometimes called the *original form* that is beyond manifestation. The pure idea never manifests in-itself. However, the idea as the origin of many natural objects through the unfolding of the physis. When the results of that physis is manipulated by craftsmen certain things that never existed before in nature are produced by human workmanship. Poets and other artists make images of these artifacts in various media, one of which is language.

When we make a phenomenological analysis we find that there is a more complex set of ideas than this at play, beneath the surface of our familiar use of ideas in our life. Husserl distinguishes noema and noesis as the combinations of the intentional morphe (form) and the

hyle (content) of intentional forms. Husserl goes on to distinguish the noematic nucleus of the object that is seen from a roving viewpoint or multiple viewpoints. The noematic nucleus is the external coherence of the object. On the other hand the internal coherence of the object is called the essence. It is the constraint on the attributes of the object that gives it internal coherence under deformations of various kinds. Husserl presents a method of altering objects to discover the limits of their essences in imagination. He says that we immediately intuit essences of things and that it is through this ability that our fundamental relation to the world is established. Essences are completely different from abstract glosses called ideas. Ideas are projections on the thing while essences are the inherent nature of the things themselves as we perceive them in our world. There has always been this fundamental confusion that see essences as "simple ideas" which Husserl attempted to rectify. Ideas are projected abstract glosses beyond the external and internal coherence of the things. Plato also confused essences and ideas which is a fundamental problem with his philosophy of presence. When we disentangle these two concepts then we realize that the sources of things must be something different from ideas. The sources of things must be their archetypes for which the various representations of things are the ectype. Archetypes are beyond the thing in a different direction than the ideas. Ideas hover over the things as projected abstract glosses. Archetypes are immanent within the things and give rise to their essential nature beyond their representations. Archetypes are also different in as much as they represent totalities and not unities. So where an

idea unifies the presences of a thing the archetype totalizes its absences. The brilliance of Jung following the insights of Nietzsche is that there is a level of archetype beyond the representations of things that appear which is the obverse of the idea. It is not a projection but a *source* from which the essence unfolds step by step to eventually give rise to the noematic nucleus which can be projected on by ideas.

**Idea = unity of presences**

**Noematic Nucleus = totality of presences**

**Essence = unity of absences = constraints**

**Archetype = totality of absences = sources**

If we premutate the concepts of unity and totality with the aspects of presence and absence we find that we can generate the spectrum of states between the idea and the archetype. The noematic nucleus is the totality of presences from a moving viewpoint or a multiplicity of viewpoints. Essences on the other hand are constraints and thus they are a totality of absences. We do not see the constraints except by what the attributes can and cannot do in relation to each other within the objects permutational space. Archetype totalizes the absences while the idea unifies the presences. The reason we do not see archetypes, i.e. the real sources of things in Plato behind the ideas is that it defines the entire permutational space of the essence, i.e. the totality of meta-constraint that give rise to all the objects of that kind.

Another way of looking at this is to think of the Idea as being composed of four schemas.

*Idea =*

*Form (Pure Being)*

*Pattern (Process Being)*

*Trace (monad) (Hyper Being)*

*Propensity (facet) (Wild Being)*

*Archetype =*

*Pluriverse (Wild Being)*

*Kosmos (Hyper Being)*

*World (Process Being)*

*Domain (Pure Being)*

*Archeoidea =*

*Formal Domain*

*World Pattern*

*Kosmic Monad*

*Faceted Pluriverse*

What we see here is that the two ends of the set of schemas have a reciprocity that is unexpected.

***Pluriverse***

***Kosmos***

***World***

***Domain***

***Meta-system***

***Special Systems***

***System***

***Form***

***Pattern***

***Monad***

***Facet***

We already know that between the system and the meta-system levels that there the special systems that are together a model of existence. Above that level are the totalities that together form the archetypal while below that level are the unities that together form the ideas.

We can see that essence is related to system and the noematic nucleus is related to the meta-system. Essence provides the wholeness that is greater than the sum of the parts. Noematic Nucleus provides the wholeness that is less than the sum of the parts. All the views are vacancies that are fulfilled when we view them. This means that between the noematic nucleus and the essence are special systems structures that have not been guessed at before at various stages between the internal and external coherences of the object.

As we know the relations between the aspects of Being (presence, identity, truth, reality) provide us with the six properties (coherence, verification, validation, completeness, consistency, clarity). Coherence is just one of these properties. We could say internal and external verification, internal and external validation, internal and external completeness, internal and external consistency, or internal and external clarity (well-formedness). Presence is also just one aspect out of four. So we could say unity/totality of presence/absence, or unity/totality of identity/difference, or unity/totality of truth/falsehood, or unity/totality of reality/illusion. See the field that is opened up merely by knowing all the aspects and how they generate the properties of the formal system.

*Idea = unity of identities*

*Nucleus = totality of identities*

*Essence = unity of differences*

*Archetype = totality of differences*

*Idea = unity of truth*

*Nucleus = totality of truth*

*Essence = unity of falsehood*

*Archetype = totality of falsehood (mythos)*

*Idea = unity of illusion*

*Nucleus = totality of illusion*

*Essence = unity of reality*

*Archetype = totality of reality*

Essence and Archetype are associated with absence, difference, reality and falsehood. Idea and Nucleus is associated with identity, presence, truth and illusion. Notice the inversion related to reality and illusion. Ideas articulate all the positive aspects of Being except reality. Archetypes articulate all the negative aspects of Being except reality. It is precisely due to this asymmetry that Nietzsche can turn over Platonism and still have something. There is still reality over and against identity, presence and truth which are the sought after aspects. Taking these three but leaving reality gives idealism which is the fundamental orientation of the Western philosophical tradition. Because of the symmetry breaking you cannot have all the aspects at once. You can only have three. In order to get to the archetypal that occurs in the shadow of the idea and has reality Jung must put up with difference, absence and falsehood, all signs of the unconscious. Nietzsche inverts Plato by saying that reality is the most important aspect and he gives up truth which is now seen as a lie, he gives up identity and embraces a soul which is disunited and immersed in difference, he gives up presence and settles for absences and thus discovers the unconscious. However, it is left to Jung to unite all these aspects to specify the unconscious as something reified as Freud does. For Nietzsche the unconscious is not yet a thing-in-itself, but something that wanders through his works haunting them.

### **Shiva/Dionysus//Brahma/Apollo**

Another way to contrast Nietzsche and Jung

is in terms of the dichotomy introduced by Nietzsche between Apollonian and Dionysian views of thing within the Greek tradition. Nietzsche identifies with Dionysus and we might say that Jung identifies with Apollo by specifying the ideal of individuation as the goal of his psychoanalysis. We might add that Dionysus is related to Shiva in the Indian tradition and Apollo is related to Brahma. Shiva is the destroyer and Brahma is the creator. In other words one brings order and the other destroys order. Jung would bring a mandala like order to the totality of the individual which marks him uniquely. On the other hand, Nietzsche would give up that order to affirm the fundamentals of life which at times over powers all sources of order to assert its preeminence. Life at times over comes all bounds set by society, because it has an primordial urge to survive and maintain its viability at all costs. Nietzsche recognized this principle as fundamental and based his understanding of psychology on it. Jung on the other hand believed in the order that individuals may assert over their own lives which welled up from archetypal sources, which at times also went against the conditioning of society when they took into account their whole selves rather than the partiality of their socially constructed egos and personas. In a way one could see the Apollonian individuation as the piecing back together of Dionysus who was torn asunder by the Titans. We must remember that Apollo was a wolf god, and was master of initiation. In many ways Apollo is as sinister as Dionysus when we look closely. Apollo's order is initiatory, i.e. a reordering, made necessary by war of all against all between the city states of Greece. Youth were instantiated at seven and trained for seven years in warfare so they could defend their city and raid other cities. For that they entered the no-mans-land between the cities and foraged for themselves taking part in raids, learning the arts of war, and learning to distinguish between friend and foe of their city. The order that Apollo introduces is the new order

of initiation in the liminal state of the werewolves who haunt the landscape between the cities. Dionysus is a child, he is lured off by the Titans and then dismembered. Apollo is there at the limits of childhood to pick up the pieces and to put them back together in a way that is useful for these societies that are constantly at war. After initiation there is Athena who leads the men of the city to war. Artemis is the initiator of girls who allows them to express their wildness and unity with nature before being tamed by marriage and imprisoned in their houses. Dionysus leads these imprisoned wives back into the wilderness as Meeads. Athena and Dionysus are nihilistic opposites paired with Apollo and Artemis. They express the two faces of Zeus, too light as lightening and too dark as storm clouds. This suggests that the psychologies of Jung and Nietzsche are similarly expressions of nihilism that are expressed in the history of the nihilistic Western cultural complex. The alignment of Jung's psychology with Apollo and the recognition of the links with the wolfgod causes us to recognize at its root a kind of inner darkness in spite of overt light similar to that can be seen in Nietzsche's identification with Dionysus which is a darkness with an inner light. The inner light in the case of Dionysus is the affirmation of life. The inner darkness with respect to Apollo is the initiation into the ranks of the werewolf who breaks the rules of society in order to defend it. This is addressed by Plato in the Republic with his question *Who guards the guards?* In a predatory world someone must exert the power to protect society from itself. Those who do that are the graduates of the initiation process. But in Greece there were two initiation processes. One for children into manhood or woman hood overseen by Apollo and Artemis while the other was the initiation into the cult of death at Eleusis. We do not know what comprised that initiation. This is the best kept secret of the ancient world. But we do know that the underworld of the Greeks was a borrowing from Egypt of the vision of the afterlife. Hillman would

want us to equate dreams with the underworld. But there is only a faint recognition that the underworld which is like the dream is actually that described in the Egyptian Book of the Dead. There is a realm beyond the nihilism of Shiva/Dionysus and Brahma/Apollo which we discover in the second initiation which prepares us for death. As Hillman indicates this is a different psychology from that of Freud or Jung, and we might also add here different from Nietzsche as well, who would affirm life above all else. Both Nietzsche and Jung are avoiding looking at death. Hillman brings our attention back to that authenticity that comes from looking death straight in the face, which Heidegger talked about with respect to Dasein. But what Hillman failed to see was that the Underworld of the Greeks that he equates with Dreams is modeled almost completely on the vision of the next world supplied by the Egyptians. When he quotes Heraclitus to say that Hades and Dionysus are the same, he does not realize that this sameness is Osiris. The recognition of the importance of the three thousand years of Egyptian cultural history as a deeper foundation for our psychology is crucial. The Greek gods came ultimately from Sumeria but the underworld came from Egypt. The Indo-European gods defined castes, groups within society, and thus vanished into ritual practices. The Greek gods were the pantheon over the city as a whole. But the Egyptian gods inhabited the underworld of the Greeks. Our archetypal history is split between the Egyptians, the Indo-Europeans, the Sumerians and the Semites. Each contributed something significant. Egypt and Sumeria were each long lasting and old civilizations where as both the Semites and the Indo-Europeans were nomadic either caught in the middle or on the outskirts of these ancient civilizations. Some Semites like those at Ugrit followed Sumerian models. Others like the Jews followed a mixture of Sumerian and Egyptian templates to produce a radical monotheism. What is interesting is that the Greek Synthesis neatly

compartmentalizes these different influences. From the Egyptians they take the view of the underworld. From the Sumerians and Ugrit and Mesopotamia they take the family of the gods. From the Indo-Europeans they take the idea of the castes and associated gods which they express mostly in ritual according to Burkhart. And from the Jews and Egyptians they take the idea of a single monotheistic creator god that functions at the root of the Pantheon. For the Greeks like the Hindu's the concept of the unity of God does not conflict with Pantheism and expresses itself philosophically in Plato and other Presocratics. We need to recognize all these influences, but especially to appreciate their compartmentalization in the Greek worldview. The underworld from the Egyptians does not conflict with the Pantheon of gods taken from the Sumerians and Ugritic origins. These gods do not conflict with the structuring of Greek society in terms of Castes as expressed in ritual. And they do not conflict with a recognition of the unity of God taken from the Egyptians which was very similar to that taken by the Jews from Egyptian origins of monotheism. This non-conflicting of sources amalgamated in Greek culture is important. It gives structure to the Western worldview which is mirrored in the western psyche. Archetypal Psychology tends to only pay attention to the Sumerian-Ugritic-Greek pantheon. But it should really pay attention also to the structure of the underworld taken from Egypt, to the structures of society in terms of Castes taken from Indo-European sources, and also the concept of the oneness of God taken from the Jews and ultimately from the Egyptians who invented the heresy of monotheism and attempted to bury it at Amarna, but it was resurrected by Moses, The Egyptian<sup>3</sup>. The Western psyche has structure, but that structure is articulated by these various influences that are maintained in an orthogonal relation of non-interference. The Archetypes reflect the

Underworld from Egypt, it reflects the monotheism of the Akhnatan and the Jews, it reflects the Indo-European castes, and it also reflects the family of gods taken from the Sumerian and Ugritic as well as Hitite Sources. Each set of archetypes play an important role in the life of our souls.

If we consider that our souls mirror the worldview, then we have to admit that our souls have the same breaks in them that are exhibited by the worldview at an archetypal level. So these orthogonalities are not simply conglomerations of influences but in fact are different streams within our souls themselves. This means our souls have structure. They are not merely unstructured amorphous unities. But rather they are structured by the orthogonalities that are apparent in the worldview itself.

Hillman talks about the monotheistic spirit as arrayed against the polytheistic soul as if we can take the side of one against the other. The soul is seen as the font of imagination while the spirit is seen as something more intellectual and rational and unified like the ego. However, we should think about the fact that the spirit comes from a word that means to breath air, while the soul comes from a word that means the tides of the sea. Thus if we were to compare them to the Arabic spirit would be equivalent to nafs and soul to ruh. Nafs is related to the air breathed and ruh to the breathing motion itself. So Nafs and Ruh are inverted in significance from their corresponding concepts of Spirit and Soul. For our tradition spirit is higher than soul, but soul is deeper. In the tradition of the Arabs Nafs which is more like the ego is superficial and Ruh is foundational. But ultimately Nafs and Ruh are seen as two aspects of the same thing, because one is the air breathed and the other is the breathing process itself. Clearly they belong together. We cannot appeal to roots in our tradition to give us the same insight that Spirit and Soul are two aspects of the same thing. Taking a position against one and for the other is madness even if we do so only to right an imbalance. In Egypt and

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<sup>3</sup> cf Jan Assmann

Greece as well polytheism existed along side the idea of the oneness of God without interference except when monotheism as an idea of exclusivity prevailed as a heresy. That idea of exclusivity tended to tip the balance into a singularity when it called for the destruction of all other gods but the one true god. In Egypt this heresy resulted in the erasure of the reign of Akhnaton and Amarna from history. In relation to the Jews it resulted in a radical separation of their tribe from all other polytheists. The one god (Elhom or Yhwh) was taken as the god of their people specifically. Many attempts were made to erase the tribe of Israel in history which they survived until the Christian era when non-jews were infected with the concept of monotheism. However, this argument between polytheism and monotheism, soul and spirit, takes our attention away from the fact that in Greek times and Egyptian times the concept of the unity of God existed along side of polytheism, as it does in Plato and other Presocratics without falling into the exclusive heresy of monotheism. And it also takes our attention away from the fact that there are two other strains of influence with regard to the underworld taken from Egypt and with regard to the caste structure taken from the Indo-Europeans that are equally important for our understanding of the relation between soul and spirit. It is as if we needed four concepts rather than two to do justice to the orthogonal aspects of the Western worldview. Plato would understand the soul based on the separations of caste structure. Hillman would have us understand the soul based on its relation to the Underworld which is based on Egyptian models. Both of these other two streams are left out of account in the soul (polytheism) and spirit (monotheism) dichotomy. What we see as a dichotomy is in effect a fourfold relation. We need to develop a new terminology to deal with this strange situation. There is more than just the breathing and the breathed. There is a minimal system of elements that are orthogonal to each other. Breath itself has

four moments: inhale, stop, exhale, stop. Thus the soul should be thought of as having four moments at least. And this should be distinguished from the air that is breathed which is the root of spirit. The air that is breathed is what is shared by all living things. It is a part of the earth. It is what the Indians call the Great Spirit which connects all living things including ourselves. Spirit is what comes into us from outside ourselves, whereas soul is what is ownmost to ourselves. But what is ownmost is divided orthogonally into four moments. The underworld is where we go when we expire, i.e. when the breath stops when it is exhaled. The inherent oneness of god that is at the heart of Hinduism, Egyptian Religion and we see among the Philosophical Greeks is the gathering together of the gods. So we can think of it as the result of the inhalation process which is an ingathering. So we might think of inhalation as related to the polytheism, in which the many airs are brought together into the lungs of one creature. But the manyness of the gods is contrast to the manyness of the castes of men. We can think of this other manyness which share the same air as part of the exhalation process. So we breathe in the manyness of the gods and hold them at the stopping place of the unity of god then we breathe out the manyness of men and their stopping place is Hades for they are mortals. Four moments of breathing make up the soul and this is contrast to the unification with other souls in spirit, i.e. shared breath that inspires us together. We should also consider the CO<sub>2</sub> – Oxygen cycle between animals and plants. When we expire we feed the plants the gas they need to breath and when they expire they feed us the gas we need to live. So there is also a complmentarity between plants and animals that needs to be considered in spirit as we interact with the wider environment. Spirit has to do with the meta-system while soul has to do with the system. But as B. Fuller says the system is inherently fourfold, and that fourfold nature is made up of these orthogonal cultural currents that are



combined in our worldview which we can think of as the worldsoul. The structure of the worldsoul gives us some insight into the structuring of our own soul. It is not just an amorphousness because it is mirrored outside us in the larger picture of the worldview and the worldview has these historical roots that are combined orthogonally to give it structure that we have difficulty recognizing. But as Plato says in the Republic we need to consider the society as the model of the soul. And he gives us various models of society in the various cities that are represented in his works. Those various cities represent the Special Systems<sup>4</sup> which Plato says come to us from the Egyptians. So somehow the underworld that we inherited from the Egyptians have a principle that differentiates the various kinds of city, and thus the various kinds of pictures of the soul. The Egyptians were also the source of the idea of the unity of god and Monotheism. What they did not contribute was the family of gods taken from Sumeria or the Caste structure taken from the Indo-Europeans. But half the heritage of the worldsoul is from Egypt. So the Egyptian roots of these other archetypes needs to be considered.

### **Egyptian Sources**

The fundamental idea that needs to be understood is that the Greek Underworld that Hillman wants to associate with dreams is a version of the same underworld that was developed by the Egyptians. The deities of that world have something in common with the Chthonic Titans of Greek myth that were driven off to the underworld by the Olympians. In all Indo-European traditions there is a difference among the gods, for instance the asuras and devas in India. This difference is exploited by the Greeks to place the Titans in the underworld as the defeated precursors of the Olympians. But if we look carefully we can see some

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<sup>4</sup> See The Fragmentation of Being and the Path beyond the Void.

fundamental differences between the Egyptian gods and those of Greece inherited from Ugrit and ultimately from Sumeria. Egyptian gods are called *ntr* which can be seen as “powers of nature” rather than superhuman immortals. Egyptian *ntr* are not immortals, yet unlike the Greek gods they are lords of fate and time. The Greek gods are subservient to both fate and time. There are interesting qualitative differences between Sumerian, Ugritic and Greek gods and their Egyptian counterparts. It is as if there was a lattice of possible gods and the Egyptian *ntr* are at the bottom of that lattice below humanity and the Greek gods are above humanity in that lattice. This is reflected in the combination of human and animal forms in the representation of the Egyptian *ntr*. The *ntr* start with animal representations go through a combination of animal and human forms up to fully human forms. Greek gods on the other hand are represented as perfected humans on which time and fate and causation do not act as they do on humans. Yet the immortal Greek gods do not control fate and time while the Egyptian Gods do despite their mortality.

Differentiating the Greek and Egyptian notions of godhood allows us to distinguish the sky gods from the chthonic gods. This difference was used to slip in the Egyptian view of existence into the underworld without disturbing the Sumerian and Ugritic view of the Sky gods. So our hypothesis is that the Egyptian view of death and the mythology of Osiris has been substantially taken over into the Greek view of the underworld through mythological transformations. The mysteries of death in Greece at Eleusis may fruitfully be seen in the context of an understanding of the Egyptian book of the Dead. What gave the Egyptians hope for a next world for three thousand years in another form gave hope to thousands of Greeks who underwent the initiation of the Greater Mysteries and also other initiations like those of the Pythagoreans. However, in this paper we will not try to prove this hypothesis, because it needs further study. Instead, an even

bolder hypothesis will be put forth. That hypothesis is that the Egyptian *ntr* themselves are a model of the Special Systems and the Emergent Meta-systems and that they provide the basic structure of the Western worldview. The Special Systems were discovered by studying the texts of Plato, especially the Laws in relation to the *Republic*. Once a systems theoretical perspective was placed on the cities of Plato it became clear that they were no ordinary systems. Plato attributed the ideal of long lastingness of the city of the Laws, Megara, to the Egyptians. He wanted to build a city that would last as long as Egyptian History. However, until recently I have not ventured into attempting to understand Egyptian sources of Plato's vision of the systems of cities. But I was encouraged by the Teaching Company course by Bill Briar which deals with the entire history of Egypt and a book by Meeks called The Everyday Life of the Egyptian Gods which summarized what is known about them. In the course of reading that book I realized that the gods themselves had the form of the Emergent Meta-system, and the Special Systems. I am now in the process of doing a more in depth study of Egyptian sources in order to see what may be made of this analogy. In that I have found Egyptian Religion by Morenz and Walk Like An Egyptian by Wheeler especially useful. However, this research is just beginning, yet I think it is useful to try to capture early results so I will try to explain here how the morphology of the system of the gods of Egypt relate to the Special System and the Emergent Meta-system in a prospective way. Then we may turn to the question of how the Egyptian vision of Death provides the basic foundational structures of the Western worldview. Perhaps in that context something useful might be said about the Eleusian mysteries that could not be said outside of this radical rethinking of the Egyptian contribution to the Western Worldview.

The analogy is simple between the Special Systems and the Egyptian *ntr*. In Memphis there were eight primal *ntr* called the Ogdad.

These eight exist under the mound that was the first land to rise above the primal waters. These eight represent the octonions that are the mathematical basis of the Reflexive Special system. Then out of the hill arises Atum also called Re which is the creator god. It is symbolized by a bird that alights on the first mound of earth. This creator god is associated here with the quaternions that are the mathematical basis of the Autopoietic Special System. This is because the Autopoietic Special System is self producing in the same way that Atum is self creating. Also the Atum is called Re because an autopoietic system is a conjunction of two dissipative systems, just as the reflexive system is the conjunction of four dissipative systems. In this case the four are the four pairs of primordial gods. Next in the Genealogy of the gods as they unfold out of the primordial waters there are the four elementals, which are Shu and Tenant as well as Geb and Nut. These elementals represent the four dissipative systems related to the complexions. The complexions are the pairs of elementals. Finally the elementals give rise to an Emergent Meta-system made up of the generation of Osiris. Osiris the dead gives rise to Horus who gives rise to Osiris the living who in turn gives rise to Set who produces Osiris the dead. The mythology of Osiris, Isis, Horus, Set etc is a fertility myth adapted to explain life after death which in form is an Emergent Meta-system that relates one generation of the royal family to the next. Here we don't want so much prove that this is the case, as consider its implications. Another text will have to be written that considers all the known details of this mythology and attempt to understand its meaning for the understanding of the Emergent Meta-system. But what is so amazing is that the structure of the Emergent Meta-system is so clearly present in the mythological structures. We can now establish that what Plato told us was true, his source was the Egyptians and this fact should help us to go on to place the interpretation of Plato's models of the Special Systems and the

Emergent Meta-systems in a new light. What is extremely stable in Egypt is the mythology. And the fact that the mythology is so stable and has the form structurally of the Special Systems and the Emergent Meta-system has to be significant, as Plato alluded. The fact that traces of the Emergent Meta-systems can be found throughout Greek myth may be based on these older Egyptian Models. A search for parallel mythemes is needed to confirm whether the Egyptian models have been drawn upon by the Greeks in those cases, such as the story of Cadmus and Harmonia and the founding of Thebes. There are also hints in the founding of Athens. All the stories where there are autochthons, men of earth, that are founding agents are possible examples. Egyptian gods are *ntr* or powers of earth, that is nature. They are not immortals but they are lords of time and fate. They are represented by pennants which show invisible powers moving. In this way the *ntr* are able to represent the most stable forms which nature can take which is when it is freed ever so slightly from entropy and becomes neg-entropic. The *ntr* are long lived because they represent negentropy which at the next level becomes autogenesis of autopoiesis, i.e. life. What the Egyptian model tells us is that first came the primordial waters, i.e. the meta-system, and then out of that came the reflexive special system which is social with the eight primordial *ntr*, or earthly powers, But out of that bootstrapped itself came the Atum which is dually Re because it is a conjunction of dissipative *ntrs*. Finally this autopoietic special system gives rise to the representatives of the dissipative special systems which are the elemental *ntr*. The elementals give rise to those that will participate in the fertility myth of Osiris. This emergent meta-system of the fertility myth can be seen as a system, which is the dual of the primordial waters. The Emergent meta-system defines deities with whom humans can identify themselves in death in hopes of a future life in death. But in order to have a life in death as a liminal state after

death, it is necessary to simulate the opposite liminal state in life of being dead while alive, which is the initiation into the Greater Mysteries. The Emergent Meta-system is a metaphor for systems which completely die and then come back to life, i.e. in which there is a radical discontinuity between generations. But here the EMS is unexpectedly the system rather than the meta-system. The meta-system is the primal waters which must be a meta-meta-system, i.e. a domain different from the domain of creation. One of those differences is the difference between Count and Non-count or Mass status of the Primal Waters verses the *ntr*. *Ntr* elements are countable and separable to some extent, even the primordial ones under the initial mound. But here we are in the realm of existence, no Being to muddy the waters here. In Egyptian the word for existence is *xeper* which is the name of the scarab. But there are two other names of existence, *wnn* and *au*. *Xeper* in Arabic is related to *khaf ba ra* which means to know in the sense of what is new. *Wnn* is related to a word that means the buzzing of bees or the clicking of castanets. *Au* is perhaps related to *ayn wa ya* which means to howl as of a dog, wolf or jackle and also relates to the bootes star. There are two sides to existence. The side of internal existence signified by *wnn* that is related to consciousness and life and the side of external existence signified by *au* which is related to death and decay. Both of these together are gathered into the metaphor of the scarab beetle which rolls its young in a ball of dung. The beetle is the outward and the young inside the dung ball is the inward. The surface of the dung ball was the dividing line between inward and outward manifestations of existence. The outward *au* beetle dies and the young *wnn* beetle is born from the ball of dung. So out of death comes life and out of life death in a never ending cycle that is like the Emergent Meta-system.

This interpretation of the *ntr* as moments in the unfolding of the emergent meta-system is a very powerful interpretive regime with a lot of implications for the understanding of

the Egyptian mythology and ritual practices. But what is scary is how these practices degenerated over time as they were elaborated in generation after generation throughout the history of Egypt. However, once we see how the mythology and ritual is a playing out of the metaphor of the Emergent Meta-system, then it is possible to look further and see that the Book of the Dead and its vision of the after life contains all the fundamental aspects of our Western worldview. Each of the Aspects of Being are there, All the Non-duals of the world tree are there. The *book of coming forth by day* and it's scenes depict a fundamental vision of what is important in our worldview that is impressed into the foundations of existence which go deep into the underworld which is the unconscious of our worldview. So we can see that not only is existence pictured clearly in terms of the Emergent Meta-system and Special Systems in Egyptian Mythology, but also this picture gives us the fundamental features of our worldview without recourse to Being. And that is something really amazing, that the worldview can be founded so deeply on the mythical structures of the Ancient Egyptians, this without an appeal to Sumeria or the Indo-Europeans who bring their own additions and supplements to this fundamental ground plan. The Egyptians lay the cord for the temple of the worldview and place the deposits in the corners. Sumerians and Indo-Europeans and Semites bring other elements to complete the superstructure, but the infrastructure, the dreamtime is Egyptian.

To be specific, if we read the Book of the Dead of Ani published by Bunge, we see that all the fundamental aspects of the Western worldview are there. For instance we have as with Arabic a fusion of Truth and Reality in Maat. In Arabic that fusion is called Haqq. But there is also Identity in the fact that the dead one identifies with Osiris which Wheeler calls the seat of the soul. And there is presence because the book of the dead is really called the Book of Coming Forth, i.e. coming to presence of the Gods

which is seen to be aligned with the process of sunrise of Ra. The cognate of Maat in Arabic may be *mim wa ta* or *maut* which is death. You can see that for the Egyptians Death was the truth the reality we must all face but they took it perhaps more seriously than any one else because they built their who culture around it. But they hypothesized that death can be "escaped" through the "magic" of the Emergent Meta-system, in which each cycle sustains annihilation but then appears again arising from the seeds laid down in the last cycle. Thus they saw that by engaging with the *ntr* in the next world it was possible to come into the presence of the gods and thus attain an eternal life after death. See how closely bound Maat as what "matters" that is as truth and reality are bound up with presence to the *ntr* and identity with the *ntr*. Read in this light the book of coming forth gives the essential kernel of our worldview that revolves around the aspects truth, reality, identity and presence without Being. Now today we can see the projection of the vision of the underworld beyond death as an aspect of Being. But they had no concept of Being, as a substrate that connected the aspects. But it is important to recognize that the aspects are independent of Being itself. Being just comes in later to provide a connecting tissue. But this connecting tissue is not necessary because Haqq as Maat already connects truth and reality. The opposite of Haqq is Sharia which means "way" or "road". It is a way or road or river that the book of the dead is positing in the underworld. And if you consider you will see that a path is a fusion of presence and identity. At every point on a path there is a difference which is identical that controls what is present and absent. A path is a inner connection between identity and presence. So the dead one identifies with the gods in order to come into their presence but there is a process that has to be gone through in which at each stage, gate, pillar, etc there is something that is present and something else that is absent along the path toward the other side. At each point the dead one asserts his

identity with Osiris, and because he knows the right magical spells he is allowed though. Haqq and Sharia are complementary opposites that contain truth fused with reality on the one hand and presence fused with identity on the other hand.

But this is not all. If we look at the non-duals that appear in the Indo-European well and tree primal scene and which is at the core of the dualities that define the Western worldview, we find that all of them are present in the scenarios projected beyond life. First of all Maat is also seen as divine order. This is crucial in the scene of the weighing of the heart against the feather of Maat. We see that ordering in the narrative of the journey itself in which everything has its place and name. Next there is the right which appears in the knowing and reciting of the correct spells. And why are the spells recited, so that the dead one may obtain the goods of the other world like the goods of Earthly existence. Also the Egyptians had a concept of Fate which is bound up with time. They had two concepts of time one circular and the other linear. A spiral of time is the non-dual combination of circular and linear time. That spiral of time can be seen to have seven steps described in the book of the dead which Wheeler sees as aligning with the Chakras of Indian mysticism and which can also be seen as aligning with the Seven operations of the Emerald Tablet that are the basis of Alchemy. Now the *ntr* have control over time and fate unlike the Greek gods despite their lack of immortality. So when you identify with the *ntr* and come into their presence you are confronting the source of time and fate in your spiral journey which mirrors the movement of the Kundalini through the charkas and also the operations of Alchemy but projected into the next world. Also there are the sources of things which are the *ntr* themselves which all have a root in the concept of god as an over arching unity beyond the polytheism of the many gods. There are thousands of *ntr*. The core of them mimic the special systems structure and the Emergent Meta-system in the last two generations of Osiris and

Horus. Egyptian religion was like Hinduism in positing a godhead beyond the field of polytheistic differentiation. In Hinduism it is called Brahman. In Egypt it was called Ammon, the hidden. So as we can see all the non-duals are accounted for in this Egyptian worldview but outside their relations to the dualities with which they are associated in our Western worldview. It is shocking to think that aspects do not need Being and non-duals do not need the Western dualities with which they are associated in our worldview. But there it is. The core aspects and values of our worldview appear independently in the Underworld of the Greeks and the Journey after Death of the Egyptians. This has great import for our understanding of our own Western worldview that is an amalgam of other far older worldviews that are brought together in ways that we have seen are orthogonal. From Egypt we draw the aspects of Being and the Non-duals we see in the tree of Being from the after death journey that has become the model of the Greek underworld and according to Hillman the model for our dreamtime. From Egypt we draw the concept of one god beyond the polytheism just as we can also be seen to draw it now from Hinduism. From Egypt we take the model of the Special Systems and the Emergent Meta-systems which was their version of a fertility process which incorporates total loss and our arising again from that total loss, i.e. emptiness or void of *wnn* or *au*. From Sumeria we take the immortal gods that become the Olympians in contradistinction to the Titans which stand in for the *ntr*. The difference is that there is no clear model of the Emergent Meta-system or special systems to be discerned in the group of the Titans as it appears in the Egyptian *ntr*. From the Semites and Egyptians we also took the concept of Monotheism, i.e. the radical worship of just one god exclusively which denies polytheism. From the Indo-Europeans we took the Gods of the Castes which among the Greeks are only seen in rituals but which gives us Being, the Well

and the Tree primal scene, and other structural elements of the worldview. So from all these sources our worldview has been constructed. But here we wish to draw special attention to how the elements are conjoined orthogonally, and the role of the Egyptian elements, and especially how that structure is isomorphic to the special systems and the Emergent Meta-system and how it contains all the non-duals and aspects together in an organized structure that becomes implanted in our underworld, our dreamtime. Other higher level elements, such as the one god beyond polytheism, the castes, and the Olympian family are all part of the superstructure. The Egyptian contribution is in some ways more fundamental and appears as an infrastructure beneath the world determining our orientation to the ultimate of death and the chthonic gods prior to other orientations such as toward the oneness of god, the Olympians or the castes.

### **Zoas: Hillman and Giegerich**

Hillman in Dreams and the Underworld would like us to take seriously dreams as another world like the Greek Underworld and become depth psychologists in the tradition of Heraclitus. However, what we have said above adds structure to this realm. It specifies that the Underworld of the Greeks owes much to the Egyptian view of death and the Chthonic Titans can be seen as Egyptian Ntr. The very core values of our worldview are captured in the Egyptian scenes from the book of the dead and at the level of existence where the ultimate model is the Special Systems and the Emergent Meta-system, a known model of Existence from other non-Indo-European cultures. Hillman as a deconstructionist would like to foreswear any structure, he picks and chooses elements of dreams to comment upon in a typical Derridaesque manner. But nevertheless we can see clearly that the Egyptian structures of the path of the dead may be seen as the basis of the Greek underworld probably producing the

structures of the Greater Mysteries of Eleuses. Hillman does not consider the role of the mysteries in his view of the underworld as the land of dreams. In the mysteries anyone could be purified to enter into the sacred enclosure and to see the sacred vision which allowed so many to reconcile themselves with death. It was a journey underground, not unlike those of the Pythagoreans spoken about by Peter Kingsley in In the Dark Places of Wisdom and Ancient Philosophy, Mystery and Magic. I have made some attempt to interpret the mysteries in my Fragmentation of Being and the Path Beyond the Void because it bears on Plato's understanding of the initiation process which ultimately goes back to our understanding of the initiation of youth in Greece. But of course the key to the Mysteries is given to us by Heraclitus when he tells us that Hades and Dionysus are the Same. It is this sameness that allows us to identify them with Osiris and recognize that the Demeter/Kore (Persephone) myth shares much with that of the struggles of Isis after the death of Osiris. Dionysus and Persephone give birth to the Golden Child (Pluto) which in India is the Hirigana Gharba, i.e. the one who plants the seeds that will spring up in the next cycle of the EMS. A barley drink was taken and that precipitated the vision of the initiation. We speculate that that vision is of the operation of the Emergent Meta-system which continues to cycle in and out of emptiness or void based on the seeds laid down in the void or emptiness. The ability to continue to function despite a lack of continuity is the key to the hope for an existence after death. In Quran Allah says words to the effect, "When was a time when you were a thing unremembered." This is the core of the same vision. In other words each of us as an existence in the knowledge of God that does not need creation to be brought back to life. In Quran Allah promises to bring back each person to another life in a better or worse existence depending on our fates. This promise is the basis for the faith of Muslims in life after death. Muslims believe that there

were previous prophets that brought the same message. The prophet to the Egyptians was Idris. The prophet to the Indo-Europeans was Zoroaster. So from the point of view of Islam the fact that the Egyptians and the Greeks had an idea of life after death is not difficult to explain because this has been the subject of prophecy since Adam. We find the root example of the Emergent Meta-system in the Islamic tradition in the Ayat on inheritance, which also necessitated the development of Algebra by the Muslims. Islam is a continuation of an old Semitic tradition also seen in Judaism of radical monotheism which is evidenced in the Ugritic materials which sees El (yhwh, Allah) as the head of the pantheon.

Hillman sees the underworld as a realm of difference in which he can practice his deconstructionism. But his emphasis on the image exclusively has been challenged by Giegerich who appeals to Reason in the form of Hegelian Dialectics as a counterpoint to an over emphasis on the imagination. However, if we take Giegerich and Hillman together we get a more balanced view. For Giegerich the mythemes have structure which is dialectical. Thus the journey in the underworld of the Greeks and the Egyptians may be seen as ultimately dialectical, in the sense emphasized by Giegerich in which each moment of the myth is the same, in other worlds nothing new ever happens in the narrative, it is one structural image in which each moment of the narrative sublates to create a whole of all the moments which is simultaneous. With Hillman's approach we would stay with each detail of the underworld journey and attempt to give it life, keeping it alive in our imaginations to commune with it. But with Hillman this would occur within the whole of the dream, of the underworld, of the journey where each moment sublates into the whole dialectically. Both views are necessary.

They are the views of Urizen and Los that Blake talks about in the Four Zoas and other works. Urizen is the Zoa of Reason and Los

(Urthona) the Zoa of Imagination. But as Blake tells us these are not the only Zoas. There is also Tharmas and Luvah. Tharmas the Zoa is a figure like Poseiden who governes the waters. Tharmas is parent power, i.e. the will to life despite everyting that appears in evolution and the will to conceive surviving children. In many ways this is something that Dionysus represents as what Nietzsche calls a "yes" to life. Luvah is the Zoa of Passion. For Blake there is not just Urizen and Los, or Giegerich and Hillman, but there is also the powers of Poseiden/Tharmas and Luvah/Aphrodite to contend with. All unity is four fold. Thus we can see the divided line of Plato that separates Reason from Opinion as only one mode, only one of four divided lines that we might appeal to for a complete picture of the workings of the Universal Man and thus of the creator gods. Each of these divided lines are spawned as the Zoa produces his feminine side (Anima) as an emanation. And then these two sides give rise to the spectre and shadows to produce a fourfold unity within the overall fourfold of Albion that gives rise to the Zoas. Blake gives us a fourfold Dialectic not too much unlike that of Hegel in the Phenomenology of Mind except that it has an extra moment which is the means by which it continues on to the next level of sublation. Blakes is a Quadralectic which operates on a similar idea of sublation in which the Zoas are part of Albion and the Emanations, Spectres and Shadows are all part of Albion at each moment of the fall of consciousness. In Blake the apocalypse of the Ninth Night returns to agricultural metaphors to express this taking up of the separate pieces into the whole. This vaguely reminds us of the Osiris fertility myth based on the Emergent Meta-system. Agricultural processes are seen as the basis of the active fusion of the separate pieces of Albion, just as agricultural processes based on natural processes are seen as the metaphor for the basis of a hope in life after death based on the law of the arising of the sun. But in Egypt this is seen distinctly through the lens of existence with

no Being muddying the waters. With Blake there has been considerable cultural water under the bridge and he stands firmly in the Indo-European Western tradition. But Blake appeared to have genuine visions of the underlying four dimensional timespace reality beyond our three dimensional world. He was an example of Self-overcoming that Nietzsche made an ideal in his work. He was the artist who could challenge the scientists and the scientific worldview with a imaginative vision of unprecedented power, such that we are still trying to come to terms with it. Blake produced the first picture of what Nietzsche would call the overman with his Albion. Blake was a living, breathing counterpart to Nietzsche's imaginary Zarathustra. Blake's corrective vision sees the other aspects not represented in Plato's vision of the divided line and posits the possibility of at least three other divided lines. Blake was the kind of Poet that Plato would ban from his Egyptian inspired Cities. Blake took his cue from the various versions of God in the bible to produce disparate views of creation, i.e. various versions of Atum, in order to show that all versions of God are aspects of Man. In this way he is similar to Wallace Stevens who also thought deeply about how the imagination creates gods that mirror aspects of ourselves. Wallace Stevens was a poet who thought about the nature of poetry and wrote his poetry about it. Wallace Stevens was one of the first truly modern poets who wrote self reflexive experimental poems that challenged all the norms of poetry of his time changing the course of the poetic tradition. But Wallace Stevens was ultimately a poet of Urizen, just as we might say that T.S. Eliot was as well. This is different from the poetry of Tharmas like that of Dylan Thomas, or the Poetry of Luvah we see in the Romantics such as Holderlin. We might think of Homer as the poet of Urthona because he forms the basis of everything else in our poetic tradition. We need this broader perspective for our psychology that goes beyond the quarrel between Urizen and Los to encompass other

forgotten aspects of the being of the universal man of which we are all instances. Our psychology needs to be sensitive to the heights and depths and differences and samenesses that the various poets show us in our selves. So the psychology of Hillman and Gigerich need to be considered in the context of the deeper duality between Nietzsche and Jung, i.e. Dionysian and Apollonian (or Shiva and Brahma) and search for the deeper non-dual beyond them as we move down toward the depths of Vishnu and Brahman. Much of this work is done in the author's book Deep Archetypal Wholeness. Rather than recapitulate that argument I would prefer to return to the key idea presented in this essay from the beginning which is the relation between ideas and archetypes however now seen in this now broader perspective.

### End of Time Scenarios

Previously we saw that there was a relation between Ideas and Archetypes that had to do with the relation between presence and absence on the one hand and totality and unity on the other. We saw Ideas as the unity of presences on the model of platonic metaphysics. But Nietzsche overturned that meta-physics by focusing on Art and by focusing on Reality. Heidegger talks about this transformation in his second study of Nietzsche. Heidegger goes on to show how Nietzsche has brought the metaphysical era to an end by announcing the death of God. The Metaphysical era following Holderlin is seen by Heidegger in Contributions to Philosophy (from Ereignis) as the era of the fleeing of the Gods. The previous era was mythopoietic in which the gods held sway. The new era we have called global which Heidegger calls merely the era of historicity. We have speculated that it may be what in Islamic terms called the era of the Dajal. In that sense Egyptian mythology again becomes important, because of the concept of the Eye of Horus which was torn out by Set just as Horus took the tentacle of Set. In other words, in the underworld of our



worldview we have a mytheme of the one eyed ruler of everything that corresponds to the myth of the so called Anti-Christ that Islam names the Dajal. If we consider Allah to be what Heidegger calls the Last God who is passing by the eschatological linkage becomes interesting, between the underworld of Egypt and the Western Worldview. All the key elements of the Western worldview are knit together in the Egyptian vision of the underworld without the necessity of Being. What the era of the Dajal would be is an opening up of the underworld into the light of our world, i.e. the recognition of the role of death in world affairs. In other words another approach is not to segregate the underworld from the mundane world, but to consider what would happen if we realized we were living in the underworld, that mundane everyday life was already within the underworld, that the globalized world is an exemplification of the underworld now above the earth. Here inhuman forces called states and corporations hold sway and wreak death and destruction. Death falls as a pall over everything. Albion wakes up. Vishnu wakes up. The waking of the universal man as historical man is the pall of death for the Maya of his belated dream. For Blake mundane reality is eschatology. We see the meaning of mundane reality in eschatology. After the passing of the gods all that is left is the long twilight of the idols which is the eschatological vision, such as that of Islam or the Bible. Perhaps the Global era is the eschatological era that comes after the end of metaphysics.

So it behooves us to consider the archetypes in relation to the ideas within this context. We know there is a Greimas square that has plurality, unity, totality and wholeness. We also know there are four aspects in the underworld which are truth-reality/presence-identity. So we would expect a complete picture to include the whole Greimas square from the categories and the four aspects. Not just presence and absence, and not just unity and totality.

Identical/Different plurality  
Identical/Different unity  
Identical/Different totality  
Identical/Different wholeness

True/False plurality  
True/False unity  
True/False totality  
True/False wholeness

Real/Illusory plurality  
Real/Illusory unity  
Real/Illusory totality  
Real/Illusory wholeness

Present/Absent plurality  
Present/Absent unity  
Present/Absent totality  
Present/Absent wholeness

The wholeness is that to which the sublation of moments of plurality are gathered. Unity and Totality are dialectical elements. Unity is Ego and Totality is self. Wholeness speaks more to spirit while plurality alludes to soul. This fourfold dialectic of moments corresponds to the fourfold dialectic of the breakup of Albion into the four Zoas and then each Zoa into its emanation, shadow and Spectre. But the Zoas who are versions of the Creator God Atum as seen in various guises in the Bible, are entrapped in a fourfold world of Eden, Beulah, Urlo and Generation. Urlo is hell on earth. Beulah is the resting place from the intellectual wars of Eden. Generation is the realm of the reintegration into Albion. Fourfold man degenerates into his illusory parts, and then are regenerated into Albion by the Zoas in using agricultural metaphors in the ninth night. But even Urlo does not reach the underworld. Beneath Urlo is the realm of Death with the powers of death rather than the powers of life. Blake for all the drudgery of the creator gods and horror of their self-estrangement does not talk about these powers of nature, powers of death, lords of time, lords of fate that are the Titans taken from the Egyptian *ntr*. It is these gods that take the structure of the Emergent Meta-

system and Special Systems as the infrastructure of Existence below the projections of Being. It is these gods that set the stage for our understanding not just the aspects of existence but the non-duals associated with existence as we comprehend the difference between emptiness and void. The image is the graves opening up at the end of time and the dizzens of the underworld arising. It is the stuff that horror films are made of. In fact, we can see these horror films as this process in action filling us with gruesome images of the underworld invading the mundane everyday lifeworld. But what we do not normally see is that this underworld is derived from the Greek sources, and further back from the Egyptian sources, has the basic structures of our worldview built in at the level of existence, not as internal structures of Being as I had always thought. When we test reality and distinguish it from illusion, or produce presence out of absence, or create identity within difference, or say truth against falsehood we are meeting limits set in existence that appear as basic structures of the underworld, that is why we are tested against these characteristics, in the next life. They are limits that exist in the infrastructure of existence that underlies Being, i.e. the projections of this life. When we move in relation to the non-duals within the world tree, we are really entering into the underworld and savoring its harsh waters of life. We talk about the waters of life but we forget the waters of death. They are mixed in the non-duals. Each non-dual is a two way sword. We see that clearly in the Mahabharata where the Pandavas try to follow their Dharma and end up in Hell while their vile opponents, the men of earth (Achaeans) end up in heaven. The right is contextual. Similarly for order, good, fate, sources and root. Yet these are the non-duals that we will be judged against in the underworld and they hold sway in the world above because of their founding deeply in the infrastructure of existence which is the essence of non-duality either in terms of emptiness or void.

Much as we might like to avoid it, the Egyptian vision of death holds sway over our lives because it supplies the aspects of existence and the non-duals of existence in a structured archetypal context. We cannot blame Plato's philosophy of presence and turning it upside down as Nietzsche suggests is not a radical enough transformation to rid us of it. Nietzsche's revolution is only possible because reality is there in the infrastructure of the underworld to call upon as a resource against truth, identity and presence that are unified in the idea. Jung's call to move from unity of the ego to the totality of the self by the appeal to the individuation of Apollo is not enough either. Unity and totality are there within the dialectic to be called upon as separate moments sublated into wholeness. Hillman's call to return to particulars in a strange kind of deconstruction is already there in the differentiation of the *ntr*. All these attempts to overcome metaphysics established by Plato, even that of Wallace Stevens who appeals to sound and non-sense are part of the possibilities offered in the infrastructure. If we purify that infrastructure we get the prophetic position of Islam which Muslims believe came to us from the Prophet of Idris and other Jewish Prophets as well as others throughout the world. In other words the limits of the underworld are established by prophecy, because it is only prophecy that claims to go beyond the void, beyond emptiness to come back with news of what the next world is like. Buddhism and Taoism are the furthest extent of purification that we can undertake in this world without the intervention of prophecy. When we cite Islam as an example then we are appealing to the only historical prophecy, the only one that is not lost in the mists of mythology. It is the sighting of the Last God who also claims to be the First. It is a God of Manifestation, not of Being like the Greek gods, nor of existence like the Egyptian *ntr*. Manifestation means that Allah is a god not of agency beyond both Existence and Being, but instead a god of Sifat and Dhat. Sifat is usually translated as Attributes and Dhat is

translated as Essence. But these are not good translations because they plunge us into Aristotelian based theology that assumes both Being and Existence. Allah claims to be the unique god, and that there are no other gods but Him. Thus he claims a radical monotheism that is primordial, that is was revealed to Adam, and though 124000 prophets from that time till now. Part of prophecy is eschatology, i.e. the signs of the end of time. Not much attention is paid to the fact that many of the Eschatological statements of Muhammad<sup>5</sup> who claimed to be the last Prophet, have come true, and are real in our time. In fact, it is amazing that in this time people want words of God to hold onto but the Quran is completely ignored. And this situation has only gotten worse since the events of Sept 11<sup>th</sup> 2001 when unjustified mass murder was committed in the name of Islam. But this is not a religious tract. Rather, it merely indicates that the Egyptian view of death can be seen as the legacy of a prophet Idris, which is confirmed by Muhammad. That after the metaphysical era then what is left but Eschatology. This is the era of the opening up of the graves, we have already seen that with the grave classic texts from China, Nag Hamdi, The Essenes, and other wondrous finds lately like the finding of Imran that have changed our view of our own history. Are we like the people of Imran who sucked the cistern of water dry under their city until it collapsed? What a mital (metaphor) for our times. In eschatological times like those described by Jesus in the Gospel of Thomas which may be the original Injeel (gospel) described in Quran. Jesus said all the hidden things will be revealed. One of those hidden things is the structure of the underworld what is an inheritance from Egypt that unexpectedly contains the aspects of existence and the non-duals that are center to our Western worldview. Part of that may be Horus/Set the one eyed and the one tentacled which is perhaps known in the Islamic tradition as the Dajal who is suppose to arise from Iraq

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<sup>5</sup> Peace and Blessings of Allah be upon him.

which the United States is preparing to fight and confuse even the Muslims about their religion as Osama Bin Ladin has done mistaking mass murder for the establishment of peace. Osama Bin Ladin and Al-Quada's act of mass murder is the closest known thing to what is said of the Dajal at the end of time by the Islamic tradition in terms of leading Muslims astray from the correct understanding of their religion. The Dajal says follow my way or die. The Dajal commits mass murder. People follow him blindly.

Blake thought eschatological. I would really prefer not to think in those terms. But then I have to ask myself what kind of era can come after the meta-physical, after all gods have fled, even the last God. Can it be merely historic as Heidegger assumes. Unfortunately given our tradition, it can be nothing other than eschatological and what we need to do is read the eschatology in mundane and historical events. Each religion will pick their own, but the only historically based prophecy, is Islam and if we read the eschatology of Islam we see that many things said by Muhammad and Jesus in the Gospel of Thomas are coming to pass as described. For instance, one prophecy about the end of time is that Bedouins will exalt themselves in high towers. No one can deny those cities in Kuwait and Qatar where high towers exist where none might have expected to exist built by oil money whose riches no one dreamt of 1400 years ago. When we realize that this same prophecy may be the ultimate source of the now corrupted Book of the Dead which in some ways are similar to what Quran says about the day of rising and the next world, then we actually begin to wonder whether eschatology is not the most reasonable successor to the metaphysical realm. This is because it is exactly this same model that lies in the roots of existence beneath our own worldview, and which may be coming to light now as the underworld is realized to contain the ultimate structures of the Western worldview suppressed and hidden in the underworld dreamtime.

Since the dialectic of plurality, unity, totality and wholeness is founded in Existence, and since the aspects of Being are founded in Existence, then Idea, essence, and Archetype are founded in Existence. Let us give an example. In the Book of the Dead there is a differentiation of a plurality of ntr that are introduced. However, these core ntr are organized according to the Emergent Meta-system and the Special Systems. These are defined by the System as whole greater than the sum of its parts on one side and a whole less than the sum of its parts on the other side that defines the meta-system. These are two views of wholeness. They arise out of the concepts of totality and unity that define wholeness as the non-dual between them. A system is a unified totality of pluralities. A meta-system is a dis-unified de-totalized set of pluralities. Wholeness is something that arises between the system and the meta-system, between the wholes greater than or less than the sum of their parts. Special Systems are forms of wholeness and they combine emergently with the normal system to define the emergent meta-system which is a model of the meta-system. If the special systems are there, then these categories of plurality, unity, totality and wholeness are implicitly there in the book of the dead.

**Idea = unity of presences**

**Noematic Nucleus = totality of presences**

**Essence = unity of absences = constraints**

**Archetype = totality of absences = sources**

These are just a few elements in the total field listed above of aspects and categories that appear because of the interaction of the Special Systems and the normal system to create the Emergent Meta-system. However, it is important to realize how these limits are founded in the underworld, and how that underworld structure comes from Egypt, and how our worldview is fundamentally based on the structure of the worldview of Egypt with its almost forgotten three thousand year old history. Archetypes are the totality of

those absences that exist in the underworld that organize the visible world unseen and invisibly present in everything, just as our death underlies everything in our lives. Archetypes overturn the metaphysics of presence, and the arrival of the archetypal is an eschatology. With the end of metaphysics perhaps only Eschatology is left for us. Ultimately we have to move away from unity and totality toward an understanding of the Deep Archetypal Wholeness that underlies everything. However, a first step is to synthesize Hillman and Giegerich, Nietzsche and Jung, Blake and Zoroastra, Jesus of the Gospel of Thomas and Muhammad of Islam as a way to understand the what is coming when the Last God has passed us by.

