

8. *Daimon* is the word Socrates used to describe his inner guide; it is a word that Yeats picked up and elaborated into an entire theory of incarnation in his book *A Vision*. The ego melts away under the heat of introspection, but the temperature at which the *Daimon* melts into Emptiness is, to speak metaphorically, much higher.
9. See Lewis Thomas, *LIVES OF A CELL* (New York: Viking, 1974), pp. 142-144.
10. See John Todd's and Gregory Bateson's talks reprinted in *EARTH'S ANSWER: EXPLORATIONS OF PLANETARY CULTURE AT THE LINDISFARNE CONFERENCES* (New York: Harper & Row/Lindisfarne, 1977). For an example of Bateson's influence on the 'Todds' theory of design, see Nancy Jack Todd and John Todd, *BIOSHELTERS, OCEAN ARKS, CITY FARMING: ECOLOGY AS THE BASIS OF DESIGN* (San Francisco: Sierra Club Books, 1984).
11. Some of the meetings of the Lindisfarne Fellows were transcribed and published in the *LINDISFARNE LETTER* from 1975 to 1982; other lectures or conferences are available only on cassette recordings. Many of these early explorations have since been made available in book form, as, for example, in Gregory Bateson's *MIND AND NATURE* (New York: E. P. Dutton, 1979) and Francisco Varela's *PRINCIPLES OF BIOLOGICAL AUTONOMY* (New York: Elsevier-Holland, 1979). The other material is available from *The Lindisfarne Press, R.D. 2, West Stockbridge, MA 01266*.

Source: "Pacific Shift" by William Thomas Thompson (1985)

CHAPTER 2

From Nation to Emanation

An ecology is a form of life in which opposites coexist. *Eco* means "home," and *logos* means "word"; ecology is thus the home word that enables us to return to earth in a homeward direction and know it truly for the first time. "In the beginning was the Word," and more is meant there by "Word" than simply an Old Man in a nightie screaming "*Fiat lux!*" A word is a cabbalistic vibratory signature that holds the code of identity for a universe, a galaxy, a star, a planet, a person, a molecule. Adam, before the Fall, was the perfect *scientist* (literally, "one who knows") who gave creatures their proper names, because he had the ability to recognize the implicit word that was at the beginning of each being. Recently, postlapsarian man in a space suit has been able to look homeward to see the earth truly. Both American astronauts and Russian cosmonauts have described the experience of mystical connection they felt by looking homeward from outer space. They could not see

boundaries or ideologies, but they could see oceans and continents and know that it is not the case that the continent is right and the ocean wrong. The true relationship between these opposites is through a reconciliation at the higher level of the atmosphere in which the clouds bring the moisture of the ocean to the continent in the form of rain. As it is now with the ecosystem, so shall it have to become with the political system.

Truth cannot be expressed in an ideology, for Truth is that which overlights the conflict of opposed ideologies. A global polity cannot be simply capitalist or communist, Christian or Muslim, natural or technological, and the effort of one ideology to extend itself infinitely, only extends indefinitely the violent conflict of all against each. As the poet W. B. Yeats expressed it on his deathbed, "Man can embody the truth but he cannot know it."<sup>1</sup> The Truth cannot be known in an ideology, but it can be embodied in an ecology; anything less does violence to human nature and human culture.

Violence is, of course, exactly what we are now doing to nature and culture, and the logical extension of our modern world view is the poisoning of earth, air, and water, and the transformation of every smoggy, slum-filled city into a war-torn Beirut. We know this, but we do not stop it; for mere *knowing* does not start or stop anything, and that is why Yeats said that man cannot *know* the Truth. The embodiment of the Truth is the ecology, the home word, the body politic.

I may be New Age, but I am not so naive as to think that a new planetary culture will come into being intellectually

or peacefully. The soul of our age is Dionysian, not Apollonian, and we need to remember that the child Dionysus did not have a natural birth. Semele, his mother, lusted after godhood, so that in revenge, Hera put it into Semele's mind to ask her lover Zeus to reveal himself completely to her. Though Zeus tried to reason with Semele, in order to spare her the vision that would destroy her integrity as a human being, she would not listen but held her immortal lover to his promise. The vision of Zeus in his transcendent nature destroyed Semele, and into her shattered womb Zeus reached to bring out his son, the god Dionysus.

And so it is now with us, for the religions just after God; but like wives in a harem, they fight among themselves as to who is the favorite. And the scientists don't deliver us from religious madness, for they do not wish to mate with God; they wish to *be* God, to have the power to tinker with nature and take command of evolution through genetic engineering. So there is no escaping it: religious warfare will continue, and the war against nature will continue. But religious warfare will continue to sicken humanity in disgust at the hysterical fanaticisms of zealots of all convictions, and the increasing poisoning of the earth will continue to sicken a generation for whom industrial civilization will not work simply because for them there will be no work.

As the ecological crisis begins to inform our perceptions to enable us to see just how ecologies live, we will begin to understand from far too many Belfasts and Beiruts that any polity has to be an interaction of opposites. In a polity that has the shape of opposites, an *enantiomorphic* polity, the prophetic wisdom of William Blake's "In opposition is true

friendship” will be finally understood politically and not just poetically.

Values are not objects; they are relationships. When you overlay one pattern with another, a third pattern emerges, a *moiré* pattern. In egoistic thought an individual thinks that the opinion he holds is right and that all others are wrong. The zealot dehumanizes his enemies and sees them as devils. The Ayatollah Khomeini is a classic example of the zealot, for he always characterizes his opponents as devils and agents of Satan. But the person who goes around screaming about possession by the devil is usually the one who has been taken over by a hatred that has killed his own capacity for love, compassion, and understanding. A man who sends the Kurds to the firing squad is one who, in spite of being a mullah, has never taken to heart the opening of the Koran: “In the name of Allah, the compassionate, the merciful . . .”

All through their history, Jews, Christians, and Moslems have killed in the name of Jahweh, Christ, and Allah, but this transformation of consciousness into an ideology is not the higher, esoteric wisdom of the Abrahamic religions. An ideology, religious or political, is a form of possession, and as such it is a possession of the ego. The state of consciousness of the *Daimon* (or in Persian Zoroastrianism, *daena*) is one of compassion, love for one’s enemy, and a global awareness that above the battle field is a single sun. The sun does not say that the rose is right and the dandelion is wrong. A politics based on anything less than this knowledge is fatal.

Had the Ayatollah Khomeini understood the principles

of an enantiomorphic polity, he would have, like Gandhi, remained a figure of religious authority and turned over power to Barzaghan. But he did not exercise the nonego religious detachment of a Sufi; he became passionate, ignorant, and violently attached to his revolution, his opinions, his Iran. By operating at this lower, willful level of the ego, the Ayatollah remained at the level of the remorseless, mindless, and unconscious working of fate, of karma. Those who cannot create their destiny in consciousness will have their fate inflicted upon them in unconsciousness. At this level the karmic mechanism of the *enantiomedia* plays out its law of opposites: you become what you hate. In the early days of the Iranian Revolution, the Ayatollah in Paris was a figure of authority and the Shah in Tehran was a figure of power. With the success of the revolution, the positions were reversed and the Ayatollah became a new kind of tyrannical shah. Humanity never seems to learn this lesson, for whether we are looking at Cromwell, Robespierre, Lenin, or Khomeini, the tragic irony remains the same: revolution is a change of faces, but not a change of consciousness.

If one does have an appreciation of the phenomenology of opposites in which we become what we hate, then a politics of compassion, as contrasted with a politics of violent conflict, begins to become a cultural possibility. In the shift from mindless, passionate conflict to mindful, dispassionate balancing, we move from agony to *agon*. One Lindisfarne Fellow, E. F. Schumacher, came very close to expressing the principles of the enantiomorphic polity in his last work before his death:

The pairs of opposites, of which *freedom and order* and *growth and decay* are the most basic, put tension into the world, a tension that sharpens man's sensitivity and increases his self-awareness. No real understanding is possible without awareness of these pairs of opposites which permeate everything man does.

In the life of societies there is the need for both justice and mercy. "Justice without mercy" said Thomas Aquinas, "is cruelty; mercy without justice is the mother of dissolution," a very clear identification of a divergent problem. Justice is a denial of mercy, and mercy is a denial of justice. Only a higher force can reconcile these opposites: wisdom. The problem cannot be solved, but wisdom can transcend it. Similarly, societies need stability *and* change, tradition *and* innovation, public interest *and* private interest, planning *and* laissez-faire, order *and* freedom, growth *and* decay. Everywhere society's health depends on the simultaneous pursuit of mutually opposed activities or aims. The adoption of a final solution means a kind of death sentence for man's humanity and spells either cruelty or dissolution, generally both.<sup>2</sup>

Schumacher's insight about the nature of opposites in social dynamics is not idiosyncratic, but part of a phenomenology of life that is also beginning to be understood in biology. In Professor Henri Atlan's recent synthesis of information theory and biology, the phenomenology of opposites that both Schumacher and I are arguing for is seen as part of the dynamics of all living systems:

So then, it would suffice to look at organization as an uninterrupted process of disorganization-reorganization, and not as a state, so that order and disorder, the organized and the contingent, construction and destruction, life and death, are

no longer so distinct. And moreover that is not all of it. These processes where the unity of opposites—such a unity is not realized as a new state, a synthesis of the thesis and the antithesis, it is the movement of the process itself which constitutes the "synthesis"—these processes cannot exist except that the errors are *a priori* true errors, that order at any given moment is truly disturbed by disorder, that destruction (though not totally realized) is still real, that the irruption of the event is a veritable irruption (a catastrophe or a miracle or both). In other words, these processes which appear to us as one of the foundations of living beings, the result of a sort of collaboration between what one customarily calls life and death, can only exist precisely when it is not a question of cooperation but always radical opposition and negation.<sup>3</sup>

Henri Atlan, the French Algerian Jew living in Jerusalem, has a very tragic view of the necessity of opposition; but it would seem to me that it is when liberal cooperation is naive that it annihilates true distinctions and thus causes violence to express the distinction. When an ecosystem is destroyed by humans, that is when nature becomes destructive in flood and forest fire, and invasions of pests come to reveal the distinctions we have annihilated in our monocrop mentality. Precisely because the Palestinians were eliminated, they now seek to annihilate Israel. The cultural ecology of the Middle East cannot be an Israeli monocrop without the perpetual need for military force to subdue all differences.

And so Atlan's "radical opposition and negation" if it is to be truly rooted, as the word *radical* or *radix* would demand, has to become the preservation of information in the affirmation of differences.

Whenever the violently exhausted world is ready for a world *parlement* that is not a world-state's parliament, then the founding mothers and fathers of a real New Age will have to have just such an understanding of the phenomenology of opposites in which "opposition is true friendship."

To suggest another way of looking at the field of interacting opposites, I would like to use the traditional image of the Quaternity to present a geometrical version of William Blake's "Fourfold Vision."

Let us begin with the most basic opposition of *Cosmos* and *Chaos*. *Cosmos* comes from the Greek word *kosmos*, meaning "to set up" or "to arrange"; thus *Cosmos* is an arrangement, an order set up against the force of *Chaos*, the force pulling order toward entropy. (See Appendix, Figure 1, The Two Modes of Existence.)

*Cosmos* and *Chaos*, or order and entropy, is the fundamental duality of existence. To express this ontology mythologically, we can say that God the Father is beyond all manifestation, beyond what the human mind knows as existence, the world of distinctions and differences; and so for "mind" Godhead is indescribable and unknowable. Only consciousness without a sensory construction, consciousness without an object, can become aware of this level of Being that is the *Gotheit* of Meister Eckhart or the Emptiness of Buddhism. But as the *Daimon* projects an ego into time and space, so in a parallel form of manifestation does Divinity project into creation. This creative God generates forms, and with them shadows, for with the production of distinct things comes limits, comes death, comes the space of free-

dom that allows evil to come into being. Milton recognized this necessity, for in *Paradise Lost*, as Lucifer is meditating that "one step higher makes me highest," God the Father announces the emanation of the Son. Christ and Lucifer, Demiurge and Gnostic Archon, are the twin modalities of manifestation. Since to exist is to stand out from Being as *a* being, to exist as a distinct form immediately calls forth its opposite, its negation. The Devil, therefore, is the force that abhors existence and seeks to destroy it. Or, in the words of Goethe's Mephistopheles: "The spirit I, that endlessly denies./And rightly too; for all that comes to birth/Is fit for overthrow, as nothing worth."<sup>4</sup>

But as negation must always be bound to the object it denies, just as a shadow is bound to its form by the light, so evil can never be a creative force; it can only be destructive, imitative, or negative. And so, in the conventional wisdom, we say that "The Devil is the ape of God"; or, "*Demon, Deus inversus est.*" The nothingness of Satan is therefore an ignorant parody of the Emptiness of God the Father. The consummation of the opposition of Christ and the Devil within the universe is expressed in the third person of the Trinity, the Holy Spirit.

If these mythological and theological terms seem arcane, that is because, like the Romans who renamed the old Greek gods, we moderns have renamed the old medieval gods and prefer to speak about entropy and the Second Law of Thermodynamics; and, also like the Romans, we do not often accept that our religion is still a form of mythology. Science has renamed the old gods, but under the names of force, entropy, information, and noise, the old gods still speak

through these masks of new personalities, for that is what *persona* means: *per sona*, to sound through. Myth and science, therefore, are not oppositions like falsehood and truth, but rather, like epic and tragedy, simply two different performances of the narratives of human identity.

To return to myth, in the dialectic between *Cosmos* and *Chaos*, two mediations of the modes of existence arise: *Charisma* and *Routine* (terms I am taking from Max Weber's sociology of religion). (See Figure 2, The Two Mediations of the Modes.) In *Charisma*, literally meaning "divine gift," innovation is introduced into a system, and this is both ordering and destabilizing. In *Routine*, an innovation is maintained and newer innovations are resisted; so *Routine* is stabilizing, but because of its rigidity in a world of time, its stabilizing quality is ultimately destabilizingly brittle. And so we can see that in the world of manifestation, the world of *Charisma* and *Routine*, one's unique excellence (*areté*) is also one's tragic flaw (*hamartia*). *Charisma* is the energizing spirit; *Routine* is the receptive condition that accepts things as they are. In mythology, this pair would be expressed in the opposition of Seth and Osiris. Osiris is the innovative cultural hero who creates agriculture and the arts of civilization, but Seth is the old Paleolithic reactionary with his beloved flint tools who seeks to frustrate Osiris's mission and trap him in the coffin of brute, resistant matter.<sup>5</sup> This opposition should not be seen simply as a battle of good and evil, and therefore I have not made the colors in the model black and white, but gold and blue. *Charisma* is grace, the bestowal of divine gifts, the liberation from the unconscious and mechanical movement of matter and time

and the laws of karma. Routine is the nature of form, the laws of karma.

When you superimpose the two triangles of *Charisma* and *Routine* onto the two triangles of *Cosmos* and *Chaos*, you can see the Basic Quaternity, the "Fourfold Vision," as shown in Figure 3. These four triangles then generate, in their overlapping patterns, numerous other triangles. The Quaternity can thus be seen to be an archetype, an atemporal crystal from the level of Plato's world of forms that, when "dropped" into the plane of manifestation, generates what we perceive as history.

To focus on one set of triangles within the Quaternity, consider Figure 4, The Four Faculties with Their Associated Tones of Consciousness.

In the esoteric mythology of Theosophy, each of these levels of awareness has its center of focus on a plane of being, and this center of being can be refined to be conventionally described as a "subtle body." The *Dainion* is focused on the Causal Plane, but the lower levels of the Causal Plane overlap with the top of the Mental Plane, and this is the realm of the archetypes. The Basic Quaternity or crystal that I am here describing is an archetypal form from this level of awareness, or plane of being. The bottom of the Mental Plane overlaps with the top of the Astral Plane. The archetypal world of forms is the realm of the illumined mind; it is the meeting place of the Causal and Mental Planes, a place of music and geometry that is alluded to in our world in works such as Bach's *Art of the Fugue* or the Cathedral of Chartres. Similarly, the meeting place of the Mental Plane and the Astral Plane, the plane of the emotions, is heaven

or paradise: it is a place of tranquility and rest. The bottom of the Astral overlaps with the top of the Physical Plane, and this is the place of harmony and grace, the etheric plane, the plane of the dancer, the balanced *chi* of the master of Tai Chi Chuan, the unity of heart and body in superb athletes or in the sexual ecstasy of sublimely paired lovers.

These four overlapping planes of Causal, Mental, Astral, and Physical are like quantum steps of energy; therefore the conventional language that talks about the Causal Body or the Astral Body does tend to encourage what the philosopher A. N. Whitehead called "misplaced concreteness." Perhaps a candle flame is a better image of interpenetrating energies than bodies and can serve as a metaphor for the individual being. The blue part of the flame close to the wick is the Physical Plane; above it is the gold of the darker, intermediate region, the Astral Plane, and above that is the gold of the Mental Plane. At the pointed crest of the flame is the meeting place of the individual flame and the more universal gaseous envelopment of the atmosphere that makes the flame possible in the first place. The crest is a good metaphor for the *Daimon*, the point where the unique and the universal come together, for the Causal Plane is at once the beginning of individual manifestation and the closest point to universal Being, for beyond the Causal Plane is the Atman-Brahman of the Hindus, or the even less reified relational Emptiness of the Buddhists.

If these religious terms cause individuals of a more conventional scientific orientation serious difficulties, then one can simply regard these terms as mythological narratives for neurological states of attention. Attention to the physical

body is conventional perception; attention to the psyche, either in trance or dreams, is the shamanistic mode of perception; attention to pure logical processes and structures without sensory content is the mental mode of perception, a state familiar to mathematicians (for when Whitehead was deep in concentration on mathematical problems he became entirely oblivious of his surroundings, which is a state of trance similar to yogic concentration or *pratyahara*); consciousness without an object, without either a sensory perception or a mathematical or logical construction, is the mode of the *Daimon*, a holographic mode in which unique and universal are not horizontally defined.

For the materialist, all of these states are functions of the brain, and the consciousness of the *Daimon* would be seen as deep, dreamless sleep. For this sort of materialist, the brain produces thoughts and the kidneys produce urine. For the shaman, the mathematician, or the mystic, it feels more as if the brain were a projection of Mind, something like the way that a snail extrudes a shell. For the mystic, Mind is not an object located in three-dimensional space; therefore, knowledge is available in modes of hyperdimensionality. The psychic materialist tends to reify this mode of attention and talks about an "astral body bound to the physical body by a silver cord," but this is to use the arrangement of one dimensional system as a metaphor for another; it is the same category-mistake as regarding thoughts as the urine of the brain.

Societies at different times have favored one mode of attention over another to give it cultural authority, for there are four value orientations that derive from the four facul-

ties. Theocratic societies, such as Vedic India or Pharaonic Egypt, have tried to express these four value orientations in a rigid hierarchy of four castes: the ruling class, the mental or priestly class, the warrior and artisan class, and the slave class. Once again, this caste system can be seen to be a faulty reification that comes from the human weakness for "misplaced concreteness." On the turn of the historical spiral into a New Age, we do not need to be that simplistic any longer. The four value orientations can be seen to be social processes that become institutionalized in political parties. (See Figure 5, The Four Value Orientations.)

In Figure 5 the dynamics of each political party are suggested through the relationship of position and color. The purple of *Cosmos* and the blue of *Routine* are mediated in the line that connects them and creates the color of deep indigo. The triangle of the Conservative is at its widest point in the beginning of its structural alignment between *Cosmos* and *Routine*, but as it goes forth to engage its opposition in the field of political dynamics, it moves toward its opposite, and thus the triangle approaches the vanishing point in the quadrant of the Radical. This dialectical movement in which a force, in its fullest development, turns into its opposite is called the *enantiodromia*, a concept from ancient alchemy that was reintroduced into modern thought by C. G. Jung. Opposite to the Conservative is the Radical; here an alignment between the gold of *Charisma* and the red of *Chaos* is created, and this generates the orange triangle of the Radical, which is at its widest in its own quadrant, but as it goes forth into the field of political opposition, its power winds down to approach the point of nothingness in

the quadrant of its opposite, the Conservative. Constrained at Left and Right by Liberal and Reactionary, the Radical is unable to make the field of political action a pure and complete expression of its own ideology. In the Liberal quadrant an alignment is created between the gold of *Charisma* and the purple of *Cosmos* in the green triangle.

Hemmed in by Conservative and Radical, the internal poles of the Liberal position, the Liberal individual goes forth into the field of political action and eventually winds down into the point of the opposite position, the Reactionary. Interestingly enough, this was seen in the 1980 American presidential election, for such former Liberals as Norman Podhoretz and Irving Kristol became the leading apologists for Ronald Reagan. (Notice that they did not become Conservatives of the Gerald Ford persuasion, but Reactionaries of the Reagan ideology.) In the quadrant of the Reactionary an alignment between the blue of *Routine* and the red of *Chaos* is created that generates the magenta triangle of the Reactionary. The Reactionary resists innovation and so is attracted to the values of *Routine*; but like the Radical he cannot stand the status quo and wishes to disrupt the system, and so he is equally attracted, in rhetoric at least, to the values of *Chaos*. In 1980 Ronald Reagan talked about disbanding the Departments of Energy and Health, Education, and Welfare, but as the purity of his own rhetorical ideology encountered the field of political action, the magenta triangle of the Reactionary wound down toward the point of its opposite in the Liberal quadrant. Thus Reagan as president, very much like Reagan as governor of California, was not able to practice what he preached.



What Figure 5 enables us to see is precisely what we cannot see in the day-to-day reality of political conflict: namely, that no political party or ideology expresses the Truth; the Truth is what we see when we look down from on high at the entire field of cultural manifestation. What Figure 5 expresses is a political ecosystem, an ecology of consciousness in which each biome is necessarily symbiotic with the other. Something like this way of looking at things is going to be needed for the survival of human life on earth.

If one wishes to see the dynamics of the four value orientations independent of the color scheme, then the model permits one simply to detach the four corner triangles to consider the meanings of the words associated with each point (see Figure 6).

The Conservative is the mediation of *Cosmos* and *Routine*; the emotional tone associated with this orientation is *agapé*, the prayerful love and devotion of the pious man or woman. The Liberal is the mediation of *Cosmos* and *Charisma*, the established world wed to the power of innovation, the world of Harvard and M.I.T. The emotional tone associated with this orientation is *logos*, the mental quality of intellectuality and scientific analysis. The Radical is the mediation of *Chaos* and *Charisma*; one polarity of his or her being is pulled toward intellectual innovation and transformation, and the other is pulled toward the ecstasy of total disruption. The emotional tone associated with this orientation is *eros*, or passion. In the sixties the radicals proposed some intelligent schemes for social transformation, but their hearts were more fascinated by the purity of failure (otherwise known as "not selling out") and the need to perish like

kamikaze pilots in the seizure of some great political vision. The net result of the erotic politics of yipie and hippie alike was not a new social order, but a passionate and passing affair with the body politic. It remains to be seen whether the Greens of West Germany will also fail because of this erotic lust for failure as the only true sanctification of ideological purity.

The Radical, as has been often noted before, is not unlike the Reactionary, for one polarity of the Reactionary's being is similarly attracted to *Chaos*; but in his or her own internal contradictions is also the pull toward stability and order, the value of *Routine*. (The Nazis expressed this contradiction to perfection.) For the Reactionary, the resolution of this contradiction is not in visions of sexual ecstasy and transformation, but in death and transfiguration. The Reactionary, whether he is a German Adolph Hitler, an Irish Padraic Pearse, or an Iranian Ayatollah Khomeini, loves to invoke death and sacrifice for the nation. Thus, the emotional tone associated with this orientation is *thanatos* (death). In the Reactionary's desire to return to some imagined ideal past is sounded a note that the world is a fallen place and only in the ultimate return of *thanatos* can the gnostic escape this world of compromise and entrapment in systems of contradiction, ambiguity, and complexity.

Perhaps at this point it would be prudent to emphasize that these models are archetypal but not deterministic; that is, they are descriptive but not proscriptive. The universe is open-ended and free, and the unique always has individual ways to express universal principles. One should not try to reify these principles into concrete forces that physically

constrain the individual in a political system. There is a net in the game of volleyball and a set of rules, but the rules and the court are not the game; they are merely conditions that enable the game to come into being. Each game is unique because the universal principles are held in consciousness. This free relationship between unique and universal is part of the play of the universe; it is the basic freedom that enables us to see that life is not a closed machine of units in a system of uniformity. The mystical body of Christ is precisely this *crossing* of the unique with the universal; the Satanic mass of collectivization is the order in which the unit is compelled to be uniform: from the Brown Shirts of Hitler to the red shirts of Raineesh.

The four value orientations are not deterministic, but they are archetypal in the sense that they express a pattern that recurs in different contexts. Like the four points of the compass, they express organization and direction, but they do not define or control all the individual complexities of landscape and weather that take place. To see this relationship between archetypal and individual, or universal and unique, we can continue to use Egyptian mythology as a philosophical narrative. Osiris is the Liberal, the source of mental innovation as the culture hero who creates agriculture and the arts of civilization. The Reactionary opposed to his new ways is Seth, a figure associated with the flint tools of the Paleolithic past. Isis is the Conservative, the person who literally conserves as she gathers up the pieces of the dismembered Osiris. She is also conservative in the sense that as the new sister-wife she is the transformed image of the old Great Mother Goddess, for it is as a Divine Mother

that she gives birth to the son of Osiris, Horus. Horus is the Radical, the radically new: the son of the father who breaks with tradition to displace the authority of the matrilineal mother's brother to establish a new patriarchal lineage.

The four value orientations, or political parties, attempt to play out their values *in time*, but basic to an older esoteric knowledge is the perception that there is a cycle of ages to the seasons of the cosmos, and in each age different values predominate at different times. In Vedic, Egyptian, and Greek mythologies this cycle was seen as a sequence of four ages. The most familiar modern adaptation of this sequence comes from Giambattista Vico's *The New Science*, in which he presents the sequence as: I. Age of Gods; II. Age of Heroes; III. Age of Men; and IV. Age of Chaos. The dynamics of the four ages can be seen as well in the crystal of the Basic Quaternity, as shown in Figure 7.

The Age of Gods is the perfect golden age in which *Logos* and *Agapé* are balanced in *Cosmos*. The Age of Heroes rests on the foundation of *Charisma*, *Logos*, and *Eros*. The Age of Heroes is not the divine age of union and harmony but of individual assertion of the hero in his display of excellence, his *arêteia*. An archetypal figure of this age is Odysseus, the crafty inventor of the Trojan Horse and the lover of Circe. The Age of Men rests upon *Routine*, *Agapé*, and *Thanatos*; this is the age of duty, devotion, and sacrifice of the individual hero for the common good, the age of a gentleman of the British Empire who follows the routines of his class to die for his queen in the colonies. The Age of Chaos, the age in which we now live, rests upon the foundation of *Chaos*, *Eros*, and *Thanatos*. It is an age in which

entertainment comes from the linkage of sex and violence in popular movies, an age in which politics is polarized to extremes with revolutionary terrorism at one end and establishment thermonuclear terrorism at the other.

In this mythological way of looking at historical time, the Age of Chaos overlaps with a New Age of Gods, as in *The Last Judgment* of Bosch or the prophecies of Shambhala of the Tibetans. Time moves in an alternating rhythm of sudden transformative catastrophes and long periods of steady state in which the innovation is consolidated in an adaptation that can be called a world, or an age. At this level of narrative, mythology and the "punctuated equilibrium" of the evolutionists are analogous.

The crystal of the Basic Quaternity is outside of time, just as the grammar of the English language is outside of time, but these words are read in the serial progression of the world of time; and yet, without the internalized grammar of English, these words would be unrecognizable. So it is with these archetypal systems of patterning. The grammar of a language is at the mental level of synchrony rather than diachrony, but these crystals do not derive from the Mental Plane; they derive from the Causal Plane, the ontological plane of the *Daimon*. If one takes up residence in a foreign country, one can begin to internalize the grammar of the foreign language without conscious study; if one takes up residence in the planes of Being foreign to the ego (generally this is done through meditation), then one can begin to "see" these multidimensional crystals of *Daimonic* awareness. And just as sentences of a language take time, but the grammar does not, so do these crystals seem to unfold in

time as their implicate possibilities become actualities. In the performance of universal, archetypal patterns in unique and individual historical circumstances, order and freedom come in to play. As one gazes at the crystal in meditation, one can see that it would take a volume to unpack the implicit meanings, and even when the crystal is dropped into time, it takes time to explain it. Imagine me showing Figure 8 in a lecture hall and then saying, "There, you see. Now we know how to rethink the body politic."

People would think me crazy, for craziness is precisely a problem in communication, not just among human beings, but among the parts of an individual as well. When the paranoid senses *Daimonic* awareness, turns it into imagery, and then takes it literally to rave on about the end of the world or the creatures from beyond the stars in their flying saucers, he is having a communication problem, a problem of language, within the dynamics of his own being and not simply with his fellow human beings.

The Tibetans use many of these crystals as yantras, or meditational diagrams, in their educational systems of visualization, but I believe that these archaic modes of thought are going to return in places where they are least expected: in the world of computer graphics. In the days of Andy Hardy, the United States celebrated the technological superiority of its culture in which each teenager had an automobile; when, in the new California culture, every teenager has a personal computer, new forms of old "right brain" visualizations will be stimulated. I have tried clumsily to give a sense of these crystals with colored chalk on classroom chalkboards and with photographic slides in lecture halls, but

imagine a video cassette with music in which these triangles could be presented, not as static, two-dimensional geometry, but as dynamic pulsating topologies. For example, as one showed the four political parties in opposition in the field of action, one could enable the individual to move to a level above the ideology of a single party, capitalist or communist, to see the more complex ecology of consciousness in which human beings live. By holding some of the triangles in black-and-white, while others unfold in color, one could with computer animation make the difficult much simpler. I do believe that in the future, after the physiologically damaging side effects of cathode tubes have been eliminated, computer animation will enable the new Pacific Basin culture to turn on the historical spiral to appreciate ancient hieroglyphic thinking in a new way. As this happens, I would expect that just as the Japanese surprised us with how good they could be with electronic hardware, the Chinese will surprise us in just how good they can be with innovative software and new iconic computer languages.

Because the Basic Quaternity is a universal structure, it can be used to explicate the dynamics of relationships in many different contexts. For example, instead of using the four corner triangles to describe the four political parties, the triangles can be used to describe the four basic political and economic worlds: I. First World-Economy, Communist Nations (the Soviet Union and Eastern Europe); II. Second World-Economy, the Capitalist Industrial Nations (the "Trilateral" United States, Japan, and Western Europe); III. Third World-Economy, the Developing Na-

tions (such as Brazil and the OPEC nations); and IV. Fourth World-Economy, the Least Developed Nations. (See Figure 9.)

The first corner triangle of *Cosmos*, *Agapé*, and *Routine* expresses communism in its ideal form, free of Stalinism. This is basically an extremely conservative society that holds to the collective good. The second corner triangle of *Cosmos*, *Logos*, and *Charisma* describes the capitalist world-economy. This is the world that holds to the individual good, to cultural and artistic freedom and license; it is a world of technological innovation, of a restless energy that disrupts the stable and secure order of steady-state societies. In its ideal form, such an American society is dynamic and creative, but in its actuality it is destructive, and both nature and traditional cultures suffer from its uncontrollable energy. The third corner triangle of *Charisma*, *Eros*, and *Chaos* describes revolutionary Africa. Africa and Latin America are the unstable, revolutionary spaces of the resource-rich and the resource-poor; as such, they hold *Chaos* and *Chaos* in such contradictory tension that they are likely to continue to produce great artists amid a condition of unbearable suffering and world disordering.

The fourth corner triangle is an embodiment of the Reactionary archetype; it is a constellation of the forces of *Routine*, *Thanatos*, and *Chaos*. Iran and Afghanistan express the resource-rich and the resource-poor polarities of this Reactionary archetype. The Ayatollah Khomeini is the Reactionary archetype *par excellence*, for he is in love with sacrifice and martyrdom. The midnight of death and trans-

figuration calls to the depths of his soul, and he can see no evil in sending twelve-year-olds into the mined battlefields of Iraq.

The Four World-Economies thus correspond to the four political value orientations. Russia and China are the great conservatives of the world; America and Western Europe are the great liberals; the OPEC nations are the radical upstarts who are challenging the great powers and changing the capitalist world-system overnight; and Iran is the great reactionary seeking to lead a neomedieval Islam into a religious rejection of the secular and technological West. Naturally, these value orientations are dynamic and changing; one minute a country can be under the sway of one archetype (as, under the Shah, Iran was fanatically committed to modernization), and then in the next minute a revolution can take over a country to catch it up in the fervors of nativistic revolt. Revolutionary France flipped over from the Age of Reason to the Reign of Terror; so the archetypal pattern would lead us to suspect that the cliché “opposites attract” is based upon an intuitive insight.

In the present transitional world-system, the interactions of the four world-economies are unconscious, full of projections, and laden with ignorant conflict and violence. As we become more conscious, the four world-economies will be seen as one planetary ecology in which the health of the whole requires that one does not dominate the others. The definitions of the four worlds will then not be economic, as in resource-rich and resource-poor, but probably artistic and scientific.

My purpose in invoking these archaic modes of thought

in a modern context of international relations is to work to make the unconscious conscious: to move out of the mechanisms of a remorseless karma in which we become what we hate into a more enlightened and initiatic awareness of the play of Being. The Basic Quaternity enables us to see and model relationships of a more complex, polycentric, or, at least, quadracentric, variety. Our former model of organization was the circle. There was the center, a London or New York, and there was the periphery, the outlying provincial areas. The center dominated the periphery, and that was that. And when another center rose to challenge the old one, there was conflict and war. Such a mentality leads to the eventual war between New York and Moscow. By suggesting other models of relationship, I am trying to suggest (perhaps naively) that a transition from one world-system to another is possible without World War III.

The Basic Quaternity is exoterically a model of international relations and esoterically a model for the planes of Being within the individual person. Thus the Quaternity is a model of both vertical and horizontal organization: the universe of the planes of Being (Causal, Mental, Astral, and Physical) and the outer world of the economies.

The Basic Quaternity can also be seen as a model of cultural relationships in the field of sports. Now in our culture of war and conflict most of our sports are dyadic: there are two antagonistic teams and two goals, whether we are playing football, hockey, basketball, or volleyball. Since sports, in their historical origins, are stylizations and sublimations of warfare, they are tied up with competition, aggression, and conflict. When our culture has made the shift

to nonego in the individuated being that is aware of the *Daimon*, and nonideology in the society that is aware of the ecology, I suspect that our forms of sports will change dramatically. One possible expression of this could be a shift from dyadic to quadratic, as if the Basic Quaternity itself became the court for a tennis or volleyball game in which the teams danced in constantly shifting alliances rather than in permanent teams defined by a single identity of "us versus them."

Now, as the Devil is the ape of God, and there always is a shadow form to manifestation, it is important to anticipate what the shadow form for an enantiomorphic polity would be. My guess would be that it would be one in which the society moves from hot ideologies to cool technologies. The technocrat, too, would like to see a global culture in which ideologies are set aside, but for the engineer the foundations of the new world culture are technique and technology. But either in its Skinnerian form as a behavioral utopia, or in its sociobiological form as the genetically engineered and managed elitist state, these fantasies of power are simply irreligious versions of the collectivization of the unit in the uniform. The archetype of the mystical body of Christ celebrates the food-sharing communion in which the unique and the universal experience unity. The archetype of the demonic body of Satan, whether scientifically or religiously expressed, is one of total control through the annihilation of differences.

In a world-system based upon the shift from ideology to technology, the culture of total control would create a monocrop world-state, to do to the ecology of the world

what agribusiness has done to the prairies and the aquifers. In a new world-system based upon the shift from ideology to ecology, the old cultures would not be annihilated, but rather they would be involved in a new context. Nations would become artistic styles rather than economic powers, a transition one can already see taking place in France, for there is no future for France as a world power (though she still dreams of recovering her former glory), but there is a future for France as an intellectual and cultural power. In the formation of the post-World War II world-system, as the Americans played the role of the new Romans, Europe played the role of the old Hellenistic Greeks lending a touch of class to global operations. Now that the shift westward is continuing, and power is moving from the East Coast to the West Coast, New York becomes the old culture lending a little class to the crass operations of Denver, Dallas, Houston, and Los Angeles. Europe becomes the truly ancient civilization, much as India was to Rome in the third century A.D., and although we Westerners do not often know where our astronomy, linguistics, literature, mathematics, and philosophy come from, there is no question that the India of Nagarjuna was more brilliant than Hellenized Egypt or Imperial Rome. As it was for classical India, it may now be for Europe.

In the classical world-system that grew up around the shores of the Mediterranean, Hebrew morality, Greek philosophy, and Roman law became the foundation for the succeeding world-system, the medieval European. In the later Middle Ages, economics, art, and science became the foundation for the modern world-system, the new culture

that grew up around the shores of the Atlantic. Now a new world-system is emerging around the shores of the Pacific, and as Eastern mysticism meets Western science, a wholly new Pythagoreanism is being born. As we move from a culture of competition, accumulation, and conflict in industrial civilization to cooperation, sharing, and coevolution in a planetary ecology, we will be taking a step as important in our evolution as the movement from animal to human. No doubt, all through this transformation there will be resurgences of human, all too human, behavior in competition, greedy accumulation, and warfare over critical resources, but, nevertheless, humanity will continue to stagger and stumble along the path illuminated by the longings of the heart and the intuitions of the spirit.

Whether the movement from one world-system to another will involve stumbling or total collapse may well depend on the success or failure of the New Age movement. Now, as we stand poised at the edge of a great transformation, we are prophetically inspired and politically armored as never before. Perhaps the movement from the *mystique* to the *politique* need not be one of degeneration; certainly, faced as we are with the risk of World War III, we have to take the risk of finding, beyond the conventional politics of corruption, the new and surprising politics of incarnation.

## Notes

1. The Letters of W. B. Yeats, ed. Allan Wade (London: Rupert-Hart Davis, 1954), p. 922.
2. E. F. Schumacher, *A GUIDE FOR THE PERPLEXED* (New York: Harper & Row, 1978), p. 127.
3. Henri Atlan, *ENTRE LE CRISTAL ET LA FUMÉE* (Paris: Seuil, 1979), p. 57.
4. Goethe, *Faust: Part One*, trans. Philip Wayne (London: Penguin, 1958), p. 75.
5. For a more complete analysis of the Isis and Osiris myth, see "Civilization and Initiation in Ancient Egypt" in William Irwin Thompson, *THE TIME FALLING BODIES TAKE TO LIGHT* (New York: St. Martin's Press, 1981), p. 209.