The Smith of the Gods

9 - «In this worldly structure named the Noumenon, reside the psychoids.»

> *A psychoid is like a moving Archi-morpheme (a proto-semantic particle, like a gene), and in our world it takes part in a living form within an orchestra of faces and landscapes answering one another and forming a chreode.*

90- In structuralist thought, the solution is structural. Synchronicity means the apparition of signs. In the ocean of coincidences, a synchronicity is a superposition of signifiers referring to one single signified: a signifier in the physical domain, such as the irruption of a symbolic object into one's personal life, aligning itself with and superimposing itself upon a signifier in the psychic world, such as a premonitory memory or the product of the effects of a recurring dream; or again, what happened to me personally during a discussion among friends, in a context of particular circumstance, in the course of an apparently fortuitous evocation: as certain facts were being evoked, several corresponding events sprang up on the scene, casting the witnesses into the dubitative before this improbability. Pauli's synchronicity led him to the certainty that a destiny of an ironic nature, due to his work on the exclusion principle, was leading him to banishment as a way of the cross; it referred to one single signified announcing either a redemption in the flux of destiny, or healing. His research on the unfolding of causes leads him to formulate the hypothesis of a half-physical, half-psychic nature of the deep worldly unconscious, which lines the unconscious of every living form, as a background noise would line the far Universe.

91- The term that Jung and Pauli found for it is: the “Psychoid Nature” of the neutral unconscious of the World. The roots of the chain of events emerge from this “Psychoid Structure” of the world, from the subquantum and farthest depths. The thought of Jung and Pauli is an immanentist thought issuing from the philosophy of Spinoza. According to their logic, the physical world emerges from itself without the intervention of any transcendence. Starting from the principle of the “logic of energy”, Stéphane Lupasco is perfectly able to provide a convincing hypothesis on this principle of energy, seen in the spirit of the wave/corpuscle duality as “Force versus Will”. We can consider the notion of nothingness as a logical fact, an inconceivable but logically plausible eternal object, into which all the hypotheses on the conditions of existence end up sinking. This question is also at the heart of the spirituality of early Egypt, which thus communicated a certain materiality to this annihilating entity, endowing the idea of nothingness with a relative but suffering sensibility, and suffering, through this very sensibility, from a paradox: that of having to negate itself in order to exist.

92- Like every logical object of an infinite nature, it cannot escape the principles of probability. They predict that, for some eventual event to occur in such a pseudo-space of infinites, the chances are quasi-absolute, that is to say 99.99...%. It is a logical emergence, in the form of some symmetry, of contrary power-relations confronting one another in an asymptotic exhaustion (that is to say, able to progress and to tend towards the infinite without

ever really attaining it). Soon, this logical object mutates through a change of phase due to the principle of persistence, which is the very principle of existence, passing from the purely "probabilistic" state to the so-called "Categorical" state. According to the metaphysics of Alfred North Whitehead (Process and Reality), it is a structural and relational state envisaging a future of an organic nature, a bubbling of relations of the One towards the Multiple and of the Multiple towards the One, mixed with an insoluble blur from which new logical probabilities emerge without cease, named for the occasion the "Creative". According to the great Neoplatonist philosopher of the Eastern spirit, Plotinus: "The One is not. It is non-being by eminence. The One is aimed at as the principle of every thing proceeding from it; thus it offers itself as an Absolute freed from all that is constituted from it. This principle is nothing of what it is the principle of. Nothing can be affirmed of it, neither being, nor substance, nor life; it is that it is superior to all this. In reality, no name suits it, and yet it must be named; it is fitting to call it the One".

93- The One cannot reveal itself without resolving itself into the generating Dyad of the Multiple. The Dyad carries the symbol of the love of the One, and their union produces the Creative. Since the formulation by formal logic of the theory of "Identity Sets", this logic tells us that, through this principle, there would emerge from it: actual entities (actual entity equals acting phenomenon), prehensions-captations of these entities corresponding to "feelings" of these entities, then Nexuses of mutual prehensions of actual entities (mutual movements of protentions and retentions).

Subjective forms: "Nexus of subjective prehensions of actual entities incompletely forming a new entity". Passing from the subjective form to the objective state, there follow: Eternal objects: "An eternal object is equivalent to a Universal, such as a Platonic solid". Objects having reached objective immortality, such as harmonic relations.

Propositions: "A proposition represents the unity of certain actual entities in their potentiality to form a nexus, and whose potential relations are partially defined by certain eternal objects into a single complex, an 'iconic legisign'. The actual entities in question are called 'logical subjects'; the single-complex-eternal object which follows from it is the 'predicate'."

Disjunctions of entities, equivalent to genetic processes or to processes of parthenogenesis of logical entities. From this emerge contrasts: "The plurality of the components of a complex given possesses a unity; this unity is a contrast of entities". In a sense, this means that there is an infinite number of categories of existence, since the synthesis of entities into a contrast in general produces a new class, a new existential type.