

## **COSMOLOGY (YUZHOUXUE): Mythology of Metaphysics**

Taoist divination, a metaphysical application of an eternal philosophy (internal) of nature (cosmic integrity), is built upon the foundation of cosmology (external) (the study of the origin and structure of the universe), which describes the myth of creation and its living process through unfolding mathematical-numerological structures. Cosmology represents the physical (earth) aspect of creation, particularly pertaining to the human being (daoshu). Philosophy represents the spiritual (heaven) aspect of the method (dao). Both cosmology and philosophy combine to form the metaphysical application, which represents the emotional (human) aspect of the written cosmic code (Yijing).

The philosophy of Tao is simple, live in harmony (integrate) with nature by following it. Following it required observing the wave patterns (movement phases) of nature. These patterns, perceived as various reductions of the vast spectrum of vibratory frequencies, provide the blueprints for intuitive interpretation of divination and a direction for remedial action. The Taoists, superb observers of nature, had already applied theories of relativity and cosmology accepted in modern quantum mechanics [trans. the study of natural quantities in motion] over 5000 years ago (see appendix 'Quantum Tao').

Taoism synthesized its indigenous natural philosophy with Confucian and later Buddhist ideologies. The hierarchical (pyramidal) social structure of Confucianism is remarkably similar to that of the Sumerians. The Buddhist inputs subjective experiences, specific to its tradition, into a Hindu cosmology, which descended from the Hurrian (upper Euphrates river) and Hittite (Asia Minor) traditions of Mesopotamia (Hean-Tatt) (Sitchin). Therefore, it is important to become familiar with the older influences of foreign cosmological systems (ie. Tantra, Kabbalah; Sumerian), which may provide missing details of its original meaning. Therefore, this section will incorporate trans-cultural mathematical perspectives in order to express the deep inherent meaning of Taoism. The natural philosophy of Taoism can assume all forms or none, thus all other philosophies, religions, or sciences can fit into its multi-scoped cosmological system. These similarities support the historical speculations of one origin for all civilizations, one ancient global civilization, and similarity in human metaphysics.

### **ORIGINS OF MYTHOLOGY: Prehistoric Antiquity**

Taoist divination is based on a mythological cosmology, which was imported into China via migrational waves from Mesopotamia, the original civilization (see below). Most likely, the first significant insertion of Sumerian tradition occurred in remote antiquity (c.2200 BCE) via the city-state of Haran (of the Hurrian people). Located on the upper Euphrates river on a land route (later called the Silk Road) that connected the Mediterranean Sea with the Far East, Haran was considered a major religious center and crossroads for trade.

Even though according to the Bamboo Annals Chinese civilization began in the Yellow River (Huang He) basin with the Xia Dynasty (c.2200 BCE), Chinese mythology, or its legendary remote antiquity period, parallels Sumerian mythology, which begins with the creation of the cosmos. Parallels can also be found in pantheon cosmology, numerology and mathematics, language and writing, the calendar, ritual, architecture and art, and the search for immortality (alchemy), not only with the Chinese but other cultures outside of Sumeria. (see appendix 'Parallels of Chinese and Sumerian Cosmology/Mythology').

Since the mythologies of migratory peoples (Sumerians) are essential to the cosmology, on which divination and alchemy is founded upon, the mythology of prehistory should be considered as possible historical fact. Furthermore, conjunctive research of modern science has confirmed the validity of various ancient legends of Sumeria particularly those pertaining to astrophysics and geophysics (ie. creation of the solar system). Modern science, particularly the field of quantum physics, has reached the point of advancement where it breaks down and merges with mysticism.

### **Migrations from Mesopotamia into China: Cultural Origins (Hean-Tatt)**

The migration theory states that the Chinese descended from the Bak people in Babylon [Greek: Chaldea] and migrated out of Akkadia (Oldest Sumer) in Mesopotamia through Khotan in Turkestan via the Old Silk Road into northern China. This migration took place after the decisive battle between Huangdi and Chiyou in the war of gods and monsters.

# The Metaphysics Of Mythology

**Michael S. Jones**



## **The Metaphysics Of Mythology:**

The Metaphysics of Mythology James A. Fitz Simon, Vincent A. Fitz Simon, 2005-12-01 This scarce antiquarian book is a facsimile reprint of the original Due to its age it may contain imperfections such as marks notations marginalia and flawed pages Because we believe this work is culturally important we have made it available as part of our commitment for protecting preserving and promoting the world s literature in affordable high quality modern editions that are true to the original work

**The Metaphysics of Religion** Michael S. Jones, 2006 Lucian Blaga was an early twentieth century European philosopher whose work was suppressed at the height of his career by the creation of the Romanian Socialist Republic Blaga s philosophical writings are rich and creative spanning metaphysics epistemology philosophy of science philosophical anthropology aesthetics philosophy of culture philosophy of history and philosophy of religion Mircea Eliade wrote that Blaga was the most gifted and critical original thinker in the history of Romanian philosophy Because of historical circumstances Blaga s philosophy has not become known outside of his own country although within Romania it continues to be read and discussed Were it to become known outside of Romania Blaga s philosophy could provide interesting contributions to contemporary philosophical discussions The thesis of this book is that Blaga s philosophy can make valuable contributions to contemporary Anglo American philosophy In order to support this thesis Blaga s philosophical system is explained in detail so that the reader may see how it can be applied to a variety of philosophical issues philosophy of religion in order to demonstrate that it can contribute to contemporary Anglo American discussions Michael S Jones is Assistant Professor of Philosophy at Liberty University

The Metaphysics of World Order Nicolas Laos, 2015-01-19 In this book Nicolas Laos studies the meaning of the terms world and order the moral dimensions of each world order model and wider issues of meaning and interpretation generated by humanity s attempt to live in a meaningful world and to find the logos of the beings and things in the world The aim of this book is to propose a unified theory of world order i e a theory that combines philosophy theology and political theory In this context the author provides a thought provoking re interpretation of classical philosophy placing particular emphasis on Platonism an in depth inquiry into medieval philosophy and spirituality placing particular emphasis on the cultural differences between the Greek East and the Latino Frankish West and an intellectually challenging review and evaluation of modern Western philosophy including Descartes Spinoza Leibniz Locke Berkeley Hume Rousseau Kant Hegel Kierkegaard Husserl and Heidegger and of Nietzsche s and the postmodernists revolt against modernity He then elucidates the philosophical foundations and pedigree of each of the three basic political theories of modernity i e Liberalism Communism and Fascism and he studies the basic theoretical debates in International Relations Geopolitics and Noopolitics Finally Laos proposes a new fourth political theory which he calls metaphysical republicanism

**The Myth of Aristotle's Development and the Betrayal of Metaphysics** Walter E. Wehrle, 2001-02-28 In this radical reinterpretation of Aristotle s Metaphysics Walter E Wehrle demonstrates that developmental theories of Aristotle are based

on a faulty assumption that the fifth chapter of Categories substance is an early theory of metaphysics that Aristotle later abandoned The ancient commentators unanimously held that the Categories was semantical and not metaphysical and so there was no conflict between it and the Metaphysics proper They were right Wehrle argues the modern assumption to the contrary is based on a medieval mistake and is perpetuated by the anti metaphysical postures of contemporary philosophy Furthermore by using the logico semantical distinction in Aristotle s works Wehrle shows just how the principal contradictions in Metaphysics Books VII and VIII can be resolved The result in an interpretation of Aristotle that challenges mainstream viewpoints revealing a supreme philosopher in sharp contrast to the developmentalists version

Historical-critical Introduction to the Philosophy of Mythology F. W. J. Schelling, 2012-02-01 Translated here into English for the first time F W J Schelling s 1842 lectures on the Philosophy of Mythology are an early example of interdisciplinary thinking In seeking to show the development of the concept of the divine Godhead in and through various mythological systems particularly of ancient Greece Egypt and the Near East Schelling develops the idea that many philosophical concepts are born of religious mythological notions In so doing he brings together the essential relatedness of the development of philosophical systems human language history ancient art forms and religious thought Along the way he engages in analyses of modern philosophical views about the origins of philosophy s conceptual abstractions as well as literary and philological analyses of ancient literature and poetry

The Metaphysics of Transcendental Subjectivity Joseph Claude Evans, 1984-01-01 The general topic of this book is the metaphysics of the subject in Kantian transcendental philosophy A critical appreciation of Kant s achievements requires that we be able to view Kant s positions as transformations of pre Kantian philosophy and that we understand the ways in which contemporary philosophy changes the letter of Kantian thought in order to be true to its spirit in a new philosophical horizon Descartes is important in two respects One the one hand he institutes a philosophical movement which can be said to culminate in Kant on the other hand Descartes is one of the major opponents against whom Kant argues in establishing his own position In either case the Cartesian cogito is a central concern Wilfred Sellars restates and transforms Kantian positions in the context of contemporary philosophy after the linguistic turn using the Platonic metaphor that thought is similar to discourse

**Myth and Metaphysics** W.A. Luijpen, 2012-12-06 This book is an attempt to interpret man s religious existence an interpretation for which some of the groundwork was laid by the author s book PHENOMENOLOGY AND ATHEISM Duquesne University Press 2nd impression 1965 That work explored the denial of God by the leading atheists and came to terms with the most typical forms assumed by their denials Nevertheless I am not an adherent of atheism The reason why it is possible to agree with many atheists without becoming one of them is that man can misunderstand his own religiousness or lapse into an inauthentic form of being a believer What many atheists unmask is one or the other form of pseudo religiousness which should be unmasked On the other hand I have also constantly refused to identify religiousness with such inauthentic forms and to define it in terms of

those forms just as I refuse to identify the appendix with appendicitis the heart with an infarct the psyche as a disturbance and marriage as a fight The book offered here has been written since the rise of the radical God is dead theology This theology without God has often been presented as the only form of theological thought still suitable for modern man As the reader will notice I reject the brash facility with which some modern men measure the relevance of anything by its modernity

Myth, Metaphysics and Dialectic in Plato's Statesman David A. White, 2016-04-29 Plato's dialogue The Statesman has often been found structurally puzzling by commentators because of its apparent diffuseness and disjointed transitions In this book David White interprets the dialogue in ways which account for this problematic structure and which also connect the primary themes of the dialogue with two subsequent dialogues The Philebus and The Laws The central interpretive focus of the book is the extended myth sometimes called the myth of the reversed cosmos As a result of this interpretative approach White argues that The Statesman can be recognized as both internally coherent and also profound in implication the myth is crucial in both regards and as integrally related to the concerns of Plato's later dialogues Thinking Through Myths

Kevin Schilbrack, 2003-09-02 Embracing a radical balance between myths illusory and functional status these eight outstanding essays from leading academics deconstruct problems of rationality imagination and narrative to trace the influence of myth in our own beliefs Myth and Philosophy from the Presocratics to Plato Kathryn A. Morgan, 2000-08-17 This book explores the dynamic relationship between myth and philosophy in the Presocratics the Sophists and in Plato a relationship which is found to be more extensive and programmatic than has been recognized The story of philosophy's relationship with myth is that of its relationship with literary and social convention The intellectuals studied here wanted to reformulate popular ideas about cultural authority and they achieved this goal by manipulating myth Their self-conscious use of myth creates a self-reflective philosophic sensibility and draws attention to problems inherent in different modes of linguistic representation Much of the reception of Greek philosophy stigmatizes myth as irrational Such an approach ignores the important role played by myth in Greek philosophy not just as a foil but as a mode of philosophical thought The case studies in this book reveal myth deployed as a result of methodological reflection and as a manifestation of philosophical concerns **Derrida, Myth and the Impossibility of Philosophy** Anais N. Spitzer, 2011-06-02 In Derrida Myth and the Impossibility of Philosophy Anais N. Spitzer shows that philosophy cannot separate itself from myth since myth is an inevitable condition of the possibility of philosophy Bombarded by narratives that terrorize and repress we may often consider myth to be constrictive dogma or at best something to be readily disregarded as unphilosophical and irrelevant However such dismissals miss a crucial aspect of myth Harnessing the insights of Jacques Derrida's deconstruction and Mark C. Taylor's philosophical reading of complexity theory Derrida Myth and the Impossibility of Philosophy provocatively reframes the pivotal relation of myth to thinking and to philosophy demonstrating that myth's inherent ambiguity engenders vital and inescapable deconstructive propensities Exploring myth's disruptive presence Spitzer shows that philosophy cannot

separate itself from myth. Instead, myth is an inevitable condition of the possibility of philosophy. This study provides a nuanced account of myth in the postmodern era, not only laying out the deconstructive underpinnings of myth in philosophy and religion but establishing the very necessity of myth in the study of ideas.

**An Introduction to the Philosophy of Bernard Lonergan** Hugo Anthony Meynell, 1991-01-01. An excellent introductory survey which combines brevity, lucidity, and adequate documentation with critical reflection.

**Myth Maketh Man: A Guide to the Philosophy of Jung** Martin Heidegger, 2024-05-09. This philosophical primer on the writings of Carl Gustav C. G. Jung is designed to introduce the lay philosopher to Jung's vast body of work, comprehensively covering his core concepts, his extensive body of publications, and his relevance to today's zeitgeist. From 1902 until the month of his death in 1961, Jung published a vast body of work in German, Italian, French, and Latin, covering a dizzying array of topics from clinical psychology to metaphysics. Many scholars have spent a lifetime studying his writings, and Jung's heavier works have historically been inaccessible to those who do not work in academia and have the time to read tens of thousands of dense philosophical texts. Beyond symbolism and archetypal/iconographic thinking, Jung has profoundly influenced the modern world through his contributions to personality science, the founding of analytical psychology, including the concepts of introversion and extroversion, and his perspectives on morality, politics, and religion. This critical companion covers topics such as his work with the Allies during World War II, his relationship with Albert Einstein, including the impact of this relationship on both of their works, the Gnostic, Hermetic, and Manichean elements in his work, unique views on alchemy and cosmopsychic philosophy. All of Jung's concepts are discussed in four chapters: Jung the Psychologist, The Problem of Neurosis, Jung the Philosopher, The Problem of Evil, Jung the Mystic, The Problem of Reality, Jung the Believer, The Problem of Meaning. In addition to a concise guide to all of his basic concepts, this work also includes a timeline and biography of Jung's life, an index of key philosophers who are important to understand in order to understand Jung's arguments (Plato, Aristotle, Aquinas, Descartes, Hegel, Schopenhauer, Freud, etc.), a summary of each of his 135 published works, including *Aion*, *The Red Book*, *The Black Books*, and *Wotan*. An explanation of critical concepts needed to understand Jung's philosophy, such as Manichaeism, Mithraism, Zoroastrianism, Gnosticism, Stoicism, Alchemy, Scholasticism, Hermeticism, Enlightenment philosophy, Modernism, Freud, and Postmodernism. Foucault.

**Hegel's Discovery of the Philosophy of Spirit** P. Ifergan, 2014-07-31. This exploration of Hegel's critique of the individualistic ethos of modernity and the genesis of his alternative vision traces the conceptual schemes Hegel experimented with to show how he settled on the concepts of ethical life (*Sittlichkeit*) and Spirit as the means for overcoming subjectivity and domination.

*The Rhetorical Sense of Philosophy* Donald Phillip Verene, 2021-07-15. Philosophy and rhetoric are both old enemies and old friends. In *The Rhetorical Sense of Philosophy*, Donald Phillip Verene sets out to shift our understanding of the relationship between philosophy and rhetoric from that of separation to one of close association. He outlines how ancient rhetors focused on the impact of language regardless of truth; ancient philosophers utilized language to test truth and ultimately this

separation of right reasoning from rhetoric has remained intact throughout history It is time Verene argues to reassess this ancient and misunderstood relationship Verene traces his argument utilizing the writing of ancient and modern authors from Plato and Aristotle to Descartes and Kant he also explores the quarrel between philosophy and poetry as well as the nature of speculative philosophy Verene s argument culminates in a unique analysis of the frontispiece as a rhetorical device in the works of Hobbes Vico and Rousseau Verene bridges the stubborn gap between these two fields arguing that rhetorical speech both brings philosophical speech into existence and allows it to endure and be understood *The Rhetorical Sense of Philosophy* depicts the inevitable intersection between philosophy and rhetoric powerfully illuminating how a rhetorical sense of philosophy is an attitude of mind that does not separate philosophy from its own use of language *Technology and the Trajectory of Myth* David Grant, Lyria Bennett Moses, 2017-12-29 This book presents an entirely new way of understanding technology as the successor to the dominant ideologies that have underpinned the thought and practices of the Western world Like the preceding ideologies of Deity State and Market technology displays the features of a modern myth promising to deal with our existential concerns on condition of our subjection to them Utilising robust empirical evidence Lyria Bennett Moses and David Grant argue that the pathway out of this mythological maze is the production of means to establish a new sense of political corporate and personal self responsibility *Encyclopedia of Philosophy and the Social Sciences* Byron Kaldis, 2013-03-07 This encyclopedia magnificently edited by Byron Kaldis will become a valuable source both of reference and inspiration for all those who are interested in the interrelation between philosophy and the many facets of the social sciences A must read for every student of the humanities Wulf Gaertner University of Osnabrueck Germany Byron Kaldis *Encyclopedia of Philosophy and the Social Sciences* is a triumph The entries are consistently good the coverage is amazing and he has managed to involve the whole scholarly community in this field It shows off the field very well and will be a magnificent resource for students and others Stephen Turner USF USA Like all good works of reference this *Encyclopedia of Philosophy and the Social Sciences* is not to be treated passively it provides clear and sometimes controversial material for constructive confrontation It is a rich resource for critical engagement The *Encyclopedia* conceived and edited by Byron Kaldis is a work of impressive scope and I am delighted to have it on my bookshelf David Bloor Edinburgh UK This splendid and possibly unique work steers a skilful course between narrower conceptions of philosophy and the social sciences It will be an invaluable resource for students and researchers in either or both fields and to anyone working on the interrelations between them William Outhwaite Newcastle UK A work of vast scope and widely gathered expertise the *Encyclopedia of Philosophy and the Social Sciences* is a splendid resource for anyone interested in the interface between philosophy and the social sciences Nicholas Rescher Pittsburgh This encyclopedia is the first of its kind in bringing together philosophy and the social sciences It is not only about the philosophy of the social sciences but going beyond that it is also about the relationship between philosophy and the social sciences The subject of this encyclopedia is purposefully multi and inter disciplinary

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**The Philosophy of Symbolic Forms** Ernst Cassirer, 1955-01-01 The Symbolic Forms has long been considered the greatest of Cassirer's works Into it he poured all the resources of his vast learning about language and myth religion art and science the various creative symbolizing activities and constructions through which man has expressed himself and given intelligible objective form to this experience These three volumes alone apart from Cassirer's other papers and books make an outstanding contribution to epistemology and to the human power of abstraction It is rather as if The Golden Bough had been written in philosophical rather than in historical terms F I G Rawlins Nature

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